

# 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, JULY 28, 1889.

**Accrington.**—26, China St., Lyceum, 10-30; 2-30, 6-30: Mr. Lomax.  
**Ashington.**—Mechanics Hall, at 5 p.m.  
**Bacup.**—Meeting Room, Princess Street, 2-30, 6-30: Mr. W. Johnson.  
**Barrow-in-Furness.**—82, Cavendish St., at 6-30.  
**Bailey Carr.**—Town St., Lyceum, 10 and 2; 6-30: Mr. Armitage.  
**Bailey.**—Wellington Street, at 2-30 and 6: Mr. H. Crossley.  
**Beeston.**—Conservative Club, Town St., 2-30 and 6: Miss Cowling.  
**Belper.**—Jubilee Hall, 10 and 2, Lyceum; at 10-30 and 6-30: Local.  
**Bingley.**—Oddfellows' Hall (ante-room), at 2-30 and 6: Mrs. Mercer.  
**Birkenhead.**—144, Price Street, at 2-30. Thursdays, at 7-30.  
**Birmingham.**—92, Ashted Road, at 6-45. Wednesday, at 8, Séance.  
**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. E. W. Wallis.  
**Bolton.**—Bridgeman Street Baths, at 2-30 and 6-30: Mr. G. Smith.  
**Bradford.**—Walton St., Hall Lane, Wakefield Rd., at 2-30 and 6: Mr. C. A. Holmes.  
 Otley Road, at 2-30 and 6: Mr. Espiley.  
 Little Horton Lane, 1, Spicer St., at 2-30 and 6: Mrs. Connell.  
 Milton Rooms, Westgate, at 10, Lyceum; at 2-30 and 6: Mr. W. V. Wyldes, and on Monday.  
 St. James's Lyceum, near St. James's Market, Lyceum, at 9-45; at 2-30 and 6: Miss Patefield.  
 Ripley St., Manchester Rd., at 2-30 and 6.  
 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.  
 21, Rooley Lane, Bankfoot, at 6-30.  
 6, Darton Street, at 10-30.  
**Brighouse.**—Oddfellows' Hall, at 2-30 and 6: Miss Walton.  
**Burnley.**—Hamerton St., Lyceum, 9-30; 2-30, 6-30: Mr. T. H. Hunt.  
**Burslem.**—Colman's Rooms, Market, 2-30 and 6-30: Mr. Blundell.  
**Byker.**—Back Wilfred Street, at 6-30: Mr. W. Davidson.  
**Churwell.**—Low Fold, at 2-30 and 6: Mr. Newton.  
**Oleckheaton.**—Oddfellows' Hall, 2-30 and 6: Mrs. J. M. Smith.  
**Colne.**—Cloth Hall Buildings, Lyceum, 10; 2-30, 6-30: Mrs. Beanland.  
**Cowms.**—Lepton Board School, at 2-30 and 6.  
**Darwen.**—Church Bank Street, Lyceum, at 9-30; at 11, Circle; at 2-30 and 6-30.  
**Denholme.**—6, Blue Hill, at 2-30 and 6.  
**Devonbury.**—Vulcan Rd., 2-30, 6: Miss Pickles. Monday, at 7-30.  
**Eccleashill.**—Old Baptist Chapel, at 2-30 and 6-30: Mr. Rowling.  
**Exeter.**—Longbrook Street Chapel, at 2-45 and 6-45.  
**Felling.**—Park Road, at 6-30: Mr. Westgarth.  
**Foleshill.**—Edgewick, at 10-30, Lyceum; at 6-30: Service.  
**Glasgow.**—Bannockburn Hall, 36, Main St., 11-30, 6-30. Thursday, 8.  
**Halifax.**—1, Winding Rd., 2-30 and 6: Mrs. Ingham.  
**Haswell Lane.**—At Mr. Shields, at 6-30.  
**Heckmondwike.**—Assembly Room, Thomas St., at 10-15, 2-30 and 6: Mr. T. Postlethwaite.  
**Hetton.**—At Mr. J. Livingstone's, Hetton Downs, at 6: Local.  
**Heywood.**—Argyle Buildings, at 2-30 and 6-15: Mr. Mayoh.  
**Huddersfield.**—8, Brook Street, at 2-30 and 6-30: Miss Patefield.  
 Institute, John St., off Buxton Rd., 2-30 and 6: Miss Wilson.  
**Idle.**—2, Back Lane, Lyceum, at 2-30 and 6.  
**Jarrow.**—Mechanics' Hall, at 6-30: Mr. Rutherford.  
**Keighley.**—Lyceum, East Parade, at 2-30 and 6: Mr. Swindlehurst.  
 Assembly Room, Brunswick St., at 2-30 and 6: Mr. Peel.  
**Lancaster.**—Athenaeum, St. Leonard's Gate, at 10-30, Lyceum; 2-30 and 6-30: Mrs. Wade.  
**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.  
**Leicester.**—Silver St., at 2-30, Lyceum; at 10-45 and 6-30.  
**Leigh.**—Railway Road, Lyceum, 10-30; 2-30 and 6-30: Mrs. Stansfield.  
**Liverpool.**—Daulby Hall, Daulby St., London Rd., 11 and 6-30: Mr. W. Wallace.  
**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.  
**Olapham Junction.**—295, Lavender Hill, Wandsworth Road, at 6-30, Mr. D. Summers, "Intellect not of divine origin;" Lyceum, at 8. Tuesdays, Healing Circle. Thursdays, at 8. Saturday, at 7-30.  
**Euston Road, 195.**—Monday, at 8, Séance, Mrs. Hawkins.  
**Forest Hill.**—5, Devonshire Road, at 7: Mr.  
**Holborn.**—At Mr. Coffin's, 13, Kinggate Street: Wednesday, at 8, Mrs. Hawkins.  
**Islington.**—809, 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. Fridays, at 8, Séance.  
**Marylebone.**—24, Harcourt St., 27th, at 8-30, Séance, Mr. Matthews; 28th, at 8, Lyceum, at 7, Fellowship and Experience Meeting; 29th, at 8, Social Meeting, all invited; 31st, at 8-30, Séance Clairvoyance. Mr. Dale, Friday evenings and Sunday mornings.  
**Mile End Road.**—Hayfield Coffee Palace, opposite St. Peter's Rd., at 7, Mr. Walker.  
**New North Road.**—74, Nicholas St., Tuesdays, at 8, Mrs. Cannon. Clairvoyance, personal messages.  
**North Kensington.**—The Cottage, 57, St. Mark's Rd., Thursday, 8: Mrs. Wilkins, Trance and Clairvoyance.  
**Notting Hill Gate.**—9, Bedford Gardens, Silver St., at 7, Lecture; Open-air at 8, at Hyde Park, opposite the Marble Arch, Mr. Hopcroft and others.  
**Peckham.**—Winchester Hall, 88, High Street, at 11, Spiritual Meeting; 6-30, Mr. R. Wortley; Lyceum at 2-30. 99, Hill St.,

Sunday, at 8-30, Members only. Saturday, at 8, Members' Séance. Wednesday, at 8, Séance, Miss Davy.  
**Stepney.**—Mrs. Ayers', 45, Jubilee Street, at 7. Tuesday, at 8.  
**Stratford.**—Workman's Hall, West Ham Lane, E., at 7: Miss Blenman.  
**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, Mrs. Green.  
**Manchester.**—Temperance Hall, Tipping Street, Lyceum; at 2-45, 6-30: Mrs. Britten.  
 Collyhurst Road, at 2-30 and 6-30: Mr. Pemberton.  
**Mezborough.**—Kidgills' Rooms, at 2-30 and 6.  
**Middlesbrough.**—Spiritual Hall, Newport Road, Lyceum, at 2; at 10-45 and 6-30: Mr. W. H. Robinson.  
 Granville Rooms, Newport Road, at 10-30 and 6-30.  
**Morley.**—Mission Room, Church St., at 2-30 and 6.  
**Nelson.**—Spiritual Rooms, Leeds Rd., 2-30 and 6-30.  
**Newcastle-on-Tyne.**—20, Nelson St., at 2-15, Lyceum; at 11 and 6-30: Mr. J. S. Roberts. Open-air (weather permitting), Quay Side, at 11, Leazes, at 3.  
 St. Lawrence Glass Works, at Mr. Hetherington's: at 6-30.  
**North Shields.**—6, Camden St., Lyceum, 2-30; 6-15: Mr. Henry.  
 41, Borough Rd., at 6-30: Mr. W. Henderson.  
**Northampton.**—Oddfellows' Hall, Newland, at 2-30 and 6-30.  
**Nottingham.**—Morley House, Shakespeare St., 10-45, 6-30: Mrs. Wallis.  
**Oldham.**—Temple, Joseph Street, Union St., Lyceum, at 9-45 and 2; at 2-30 and 6-30. Re-opening Services.  
**Openshaw.**—Mechanics', Pottery Lane, Lyceum, at 9-15, and 2; at 10-30 and 6: Miss Harrison.  
**Oswaldtwistle.**—East View Terrace, John Street, at 2-30 and 6-30.  
**Parkgate.**—Bear Tree Rd., 10-30, Lyceum; at 6-30: Mr. Parker.  
**Pendleton.**—Co-operative Hall, at 2-30 and 6-30: Mr. Schutt.  
**Plymouth.**—Notte Street, at 11 and 6-30: Mr. Leeder, Clairvoyant.  
**Rawtenstall.**—At 10-30, Lyceum; at 2-30 and 6: Miss Gartside.  
**Rochdale.**—Regent Hall, at 2-30 and 6. Thursday, at 7-45, Public Circles.  
 Michael St., Lyceum, at 10 and 1-30; at 3 and 6-30. Tuesday, at 7-45, Circle.  
 28, Blackwater St., 2-30 and 6: Mr. Le Bone. Wednesday, at 7-30.  
**Salford.**—48, Albion Street, Windsor Bridge, Lyceum, at 10-30 and 2; at 2-30 and 6-30: Mr. Ormerod. Wednesday, at 7-45.  
**Saltash.**—Mr. Williscroft's, 24, Fore Street, at 6-30.  
**Scholes.**—At Mr. J. Rhodes', 33, New Brighton Street, at 2-30 and 6.  
**Sheffield.**—Cocoa House, 175, Pond Street, at 7.  
 Central Board School, Orchard Lane, 2-30 and 6-30.  
 19, Ellin St., at Mr. Tatlow's, Mondays and Fridays, at 8.  
**Skelmanthorpe.**—Board School, 2-30 and 6.  
**Slaitwaite.**—Laith Lane, at 2-30 and 6: Mr. Wilson.  
**South Shields.**—19, Cambridge St., Lyceum, 2-30; at 11 and 6: Mr. J. Simms. Wednesdays, 7-30. Developing on Fridays, 7-30.  
 14, Stanhope Rd., High Shields, Lyceum, at 2-30; at 11 and 6: Mr. Kempster.  
**Sowerby Bridge.**—Hollins Lane, Lyceum, at 10-30 and 2-15; at 6-30: Mr. Tetlow.  
**Station Town.**—14, Acclom Street, at 2 and 6.  
**Stockport.**—Hall, adjoining 26, Wellington Road, South, at 2-30 and 6-30.  
**Stockton.**—21, Dovecot Street, at 6-30.  
**Stonehouse.**—Corpus Christi Chapel, Union Place, at 11 and 6-30.  
**Sunderland.**—Centre House, High St., W., 10-30, Committee; at 2-30, Lyceum; at 6-30: Local. Wednesday, at 7-30.  
 Monkwearmouth, 8, Ravensworth Terrace, at 6: Mr. Gardiner.  
**Tunstall.**—13, Rathbone Street, at 6-30.  
**Tyldesley.**—Spiritual Institute, Elliot Street, at 2-30 and 6: Dr. Gallagher.  
**Walsall.**—Exchange Rooms, High St., Lyceum, at 10 and 2-30; at 6-30.  
**Westhoughton.**—Wingates, at 6-30: Floral Services, Mr. C. Taberner.  
**West Pelton.**—Co-operative Hall, Lyceum, at 10-30; at 2 and 6-30.  
**West Vale.**—Green Lane, 2-30, 6: Miss Lee.  
**Whitworth.**—Reform Club, Spring Cottages, 2-30 and 6: Mr. B. Plant.  
**Wibsey.**—Hardy Street, at 2-30 and 6: Mrs. C. H. Clough.  
**Willington.**—Albert Hall, at 6-30.  
**Wisbeck.**—Lecture Room, Public Hall, at 6-45: Mrs. Yeeles.  
**Woodhouse.**—Talbot Buildings, Station Road, at 6-30.

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## THE ROSTRUM.

### WAS JESUS A MEDIUM?

Essay by Mr. J. B. TETLOW, of Manchester.

SUCH is the question that is commonly put at spiritual meetings, but to answer this query a prior one must be considered, namely, Did Jesus ever exist? and this again depends for testimony upon which of the schools of thought you inquire of, namely, whether you go to a Biblical or a Mythical one.

If you inquire of the Bibliolator, you will find he takes for granted that Jesus existed, and he then shapes his history to meet his theory. The Mythologist takes nothing for granted, but tries to trace things to their true source, and from facts to deduce theories. Did Jesus exist? we again ask. Who do you mean by Jesus? If you speak of the Jesus of the four gospels, then we answer decidedly, No, for the reason that the story seems to us to be unnatural, and not in harmony with human experience. But how came the story to exist? Well, we have our theory, and though we do not aver it to be the whole truth, yet, so far as we can study the narrative, it seems to us to be the correct one. We believe the story was written for a purpose, and that a secret one (*i.e.*), to record certain information to those who held the key of the narrative, and to be of no use to those who did not. It is believed by Gerald Massey that Paul was a "Gnostic"; and we believe the writers of the gospels to have been the same, however much of the seeming contrary, may be pointed out to us. When two streams enter into one channel, that which has the largest supply of water is generally considered to be the true stream. So when two voices speak in a special narrative, we must note the major tendency, to discover the most important voice. If we do this, we have no fear of the true judgment in the case under consideration. Still, we must not forget that much that we read from a book is what we put into it. Books are intelligible only by experience and knowledge, so must we read the four gospels.

On the surface they purport to be the history of an individual, and that, a most remarkable one. This surface reading has been all too common, and when objections have been raised to this, by "infidel" writers, they have been met as best they could, by believing defenders of the narrative.

The following is the common method of argument: "Did not the Christian sect first begin at the particular period named? and if we cannot give absolute proof as to who was its founder, when and where, the gospels were written, yet we can show you the gospels, and by consecutive historical evidence we can show that they did exist for more than seventeen hundred years. Also they must have existed prior to that time, because of the large numbers of gospels that are admitted to have been in existence seventeen hundred years ago. Besides, did there not live at that time those who were acquainted with people, 'who had been acquainted with other people' who lived when they were supposed to have been written? and were not the traditions faithfully handed down by the early fathers?" Such is the

common argument of Christian apologists, but we cannot admit its accuracy. For the sake of argument, however, we will grant this, but what does it prove? Nothing; because by the same methods it can be proved that the whole of the narrative, if not just in the same form, *did* exist prior to the period claimed for its origin. That all the types, figures, similes, and parables, as well as all the moral and religious thoughts, had a previous existence. See Gerald Massey's lecture on "The Logia of the Lord." That virgins had babes, and that the said babes grew into men, and became "Saviours of men" was a common narrative long prior to the days of Jesus. See Kersey Graves' "World's Saviours," where we find mentioned Chrishna, Mythra, Bacchus, Adonis, and others, coming under that category. So, when we carefully read the story with the light of prior literature in our hands, we find the surface narrative to be a false one, and to lead us far from the truth. In fact, we must read between the lines to find the genuine gospel, and then, what is this said genuine gospel? That depends upon what you want to find, for the renderings are so very different, and that by men of culture, that whatever may be your views of the genuineness of the gospels—either as a historical narrative or as a myth—you can bring evidence strong and presumptive to prove. See Gerald Massey's "Historical Jesus and Mythical Christ"; also Paley's "Christian Evidence." So we must needs be careful lest we fall when we think we are most safe. What the true rendering of the gospels may be, is not for me to assert, but what we *can* do is, to look at the evidences and see in what particular direction they point.

We believe that until the last century, from the early Christian period, the four gospels were positively believed to be, without the shade of a doubt, a personal narrative. But at the period named, as a result of the inquiries of Volney and Dupuis, two learned French writers, this belief was challenged. Volney, in his "Ruins of Empires," traces the history of religious influence and the cause of its growth to man and his surroundings. Dupuis analytically examines the leading features of Christian thought, and traces the sources to times long prior to the rise of Christianity, and points out that those teachings had their origin not in personal history, but in the impersonation of natural phenomena. He asserts that Christianity and Solar, or Sun, worship had a common origin. Since Volney and Dupuis there have been others travelling the same road, notably the Rev. Robert Taylor, dubbed the "Devil's Chaplain," by Reformer Hunt. Latterly we have had others following in the same track. But the one whose name stands most prominently is that of Gerald Massey, a name honoured wherever the English tongue is spoken. But on a matter of this kind do not let us be blinded with great names, for both schools of thought can conjure with great names. Let us stand on facts. We will now, therefore, lay out the facts as they lie within our acquaintance.

The gospels are the chief source from whence all Christians gain their information about Jesus Christ. These gospels are supposed to have been written by four persons who were intimately acquainted with the party written about. Next, that they were given to people to read who were disciples of the person written about, that they might know of whom they spoke, and in whom they believed. The first three gospels are confessed by all parties to have been written long prior to the fourth, and that the fourth was written more from a controversial point, than as a matter of necessity to supply facts of a merely personal nature, though the personal element was not wholly ignored. The cause of this fourth gospel being written was the disputed topic, as to the actual existence of Jesus as a personality, or only



as a ghostly entity. See Christian apologists and historians, by whom we are informed that, during the first century of the Christian era, there existed two sects—the Gnostics, who did not believe in a bodily Jesus, and the Ebionites who accepted the bodily Jesus, but not a divine personage. To us it is very singular that men and women should have been found disputing about the yes or no of the personal existence of a being *said* to have been so important and prominent as Jesus is claimed to be by the gospels. These disputations lead us to think the supposed person could *not* have existed, especially when we consider the time Jesus ought to have existed, and the time these discussions took place. But if the gospel-Jesus did not exist, how come we to have the narrative at all? Did there ever exist a Jesus, who was a religious reformer amongst the Jews. From our readings we would answer, not at the time he is commonly supposed to have lived, but somewhat earlier. If we read the Sephir Toldeth Jeshua we shall find a singular story of one Joshua Pandira, a “sorcerer,” living at the time of King Janneus, who reigned sometime prior to King Herod. Are we right in supposing that the Herod who slew Hyrcanus, the son of King Janneus, was the Herod in whose reign Jesus is supposed to have lived, and that he killed Hyrcanus that he might become king? for prior to being king he was an officer of importance under Hyrcanus. If we are supposing rightly we have an approximate date for Joshua Pandira. As we have said, Joshua was a sorcerer, and sorcery was by Jewish law illegal and condemned, hence Joshua Pandira was put to death in the reign of Olcina (Alexandra), wife of King Janneus, for the practice of sorcery. In this story of Joshua Pandira we believe we have the real basis of the personal history of Jesus, but we have not a sufficiency of facts to cover the whole ground of the Evangelical narrative, and so we must look elsewhere.

In the gospel narrative we are told that the children of two cousins were born, who were destined to hold special relations to each other. Both were to be preachers. One the Adventist, the other the Messiah. In the ASTRONOMICAL RELIGION Jesus is the light, John is the forerunner of the light. One is *the Sun*, the other is the *Zodiacal sign of Aquarius*. Aquarius is the sign of the man with the water-pot, the agency of all baptisms. As to Jesus we quote modern authority. Here is what we find in the Rev. Robert Taylor's “Devil's Pulpit,” page 27. “So the names of Jesus or Jesus, so deceitfully sheltered from the discovery of its real meaning by the Latin termination ‘us,’ which is no part of it, in its dissyllabic and earlier form is ‘Yes,’ which has become our English form of assent or pledge of fidelity and truth, as we say ‘Yes,’ with the same meaning as Amen. Hues, Yes, being the most ancient name of the god Bacchus, and absolutely retained to this day upon all our Christian altar-pieces and pulpit cloths, in those three mystical letters, I.H.S., which are Greek letters, absurdly read as Roman by our Romish monks, as if they were to stand for the words ‘Jesus Hominum Salvator,’ Jesus the Saviour of Men, whereas they really are the name of the Pagan god, Bacchus, the god of wine, in whose honour at those altars our Christian Bacchanals, not knowing what they do, continue to this day to drink the sacramental wine, which is the blood of the grape, that is by metonymy upon metonymy, the *blood of Bacchus*, that is, of *Jes*, or *Yes*. The personified genius of the Sun, whose name is written in those letters, I.H.S., and surrounded with that circle of gold rays, than which your ingenuity could not write the word Sun, nor depict it in an hieroglyphical representation, less to be mistaken, even if you were the most ingenious man alive; and this same I.E.S. is composed of the Ammonian radicals I, the one, and E.S., the fire—i.e. the one great fire, i.e. the Sun, which identical name was the Supreme Deity of the ancient fire-worshippers of Persia, from whom his rites were adopted by those who are absurdly called the Primitive Christians.”

Here we have the name carried to its original meaning, which lands us at the Sun, in whose history and relationships we find much correspondence to the gospel story. The parentage of Jesus is very singular. He is said to be born *of a virgin*. Naturally this cannot be, except in the manner we would relate. Jesus, we are told, was born December 25th. This is very singular, because all the gods of antiquity had this day as a birthday, thus giving rise to the suggestion that the birthday may be a symbolical one. On this all-important day we find another birth, *the birth of the Solar Sun*. December 21st, shows us the Sun at its lowest point on the horizon. For three days and three nights (Jonah's sign) it remains stationary. On the 25th it once again

moves forward, and is re-born. This period, 21st to 25th December, was, by the Egyptians, a period sacred to sorrow. While the sun was stationary, the land was clothed with the habiliments of mourning; but when the 25th arrived, the garments of sadness were abandoned—joy and gladness took their place. Death had clothed himself with Life, the new god was born. This drama of the Sun God's birth has been transferred in all its completeness to the Christian faith. The alterations which have taken place, are not in idea, but in names. The ancient customs of the Catholic Church, most especially, carry us to the strictness of the analogy. If we pursue our argument forward, we find that this Sun is born of a virgin. We again quote Rev. R. Taylor. “Now, Sirs, at that moment, 25th December, to the accuracy of the setting of a watch, what is the state of the visible heavens in the construction of the planisphere? Why, this it is. At the lower meridian you have the Stable of Bethlehem, in which Jesus is born; on the eastern point of the horizon you have the sign of the Virgin, with the great Star Vindemitrix, in her elbow, just passing above the horizon.” “Devil's Pulpit,” p. 42. In our astrological studies we must not forget the Sun is ever said to take on the sign in which he rises, or is “born.” So here we find that, at the critical period referred to, the Sun is born “of a virgin,” as the narrative relates, but not such a virgin as our orthodox friends would have us believe. Nature is ever true to herself; and the thinkers of the past are much nearer to the truth than some of the translators of their words would have us believe. We will now quote Gerald Massey, by whose help we shall travel a little farther on the road. “Carsini, the Italian astronomer, has demonstrated the fact that the date assigned for the birth of Christ is an *Astronomical Epoch*, in which the middle conjunction of the moon with the sun happened on the 24th March, at half-past one in the morning, at the meridian of Jerusalem, the very day of the middle equinox. The following day, March 25th, was the day of the Incarnation, according to Augustine, but the date of Birth, according to Clement of Alexandria. For two BIRTHDAYS are assigned to Jesus by the Christian Fathers. One at the Winter Solstice, the other at the Vernal Equinox. These, which cannot *both* be historical, are based upon the two birthdays of the double Horus in Egypt.” (Page 6, “Historical Jesus and Mythical Christ”.) We have now found that Jesus had two birthdays, December 25th and March 25th! Here we find the Sun is as a new born babe, at one date, and as a god triumphing over his foes at the other! For on the 25th March we have the Sun gaining power and influence over the earth, and the constellation of the Dragon waning away, and taking “a third part of the stars of heaven with him.”

But let us look at “John the Baptist,” and see how he stands to Jesus. John is a proclaimer of the light that is to be, and so we find him. “Aquarius,” the constellation of the water-bearer, precedes Aries in the heavens, as January goes before March. March or early April gives us Easter-tide. Good Friday precedes Easter, and this holiday season is commemorative of the triumph of Jesus over death and his foes, by the agency of his crucifixion. Now the Sun *crosses* the line of the Vernal Equinox in March, and thus produces the crossifixion, and the power of the Dragon that he has come to destroy becomes *nil*. The whole story of Jesus and his crucifixion is thus transferred to the skies, and what has been looked upon as a personal history finds its truest unfoldment in the starry spheres. We have there the Dragon, the Serpent, who yearly brings sorrow and misery in the world, for as each October comes round, we have his ensign raised in the sky, and on the earth desolation and death. But his power is not for long. March brings the conquering Sun, driving the Dragon into outer darkness below the horizon, and so we have John the Revelator's “war in heaven” constantly made manifest to the wondering gaze of man.

## 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 II.

TOWARDS the end of the year 1780, the Master of Rookwood Grange was walking slowly and sadly by the side of the deep and rapid river that ran parallel with his own park wall. The dewy twilight of an evening late in autumn had just given place to deepening night. There was a damp chilliness in the air, as if the dying summer was already wither-

ing in the harsh grasp of winter. Edward Rookwood was young, handsome, the father of two lovely children, and the husband of a highly accomplished wife; yet the sadness of broken fortunes and thwarted ambition was on his brow. Like all those whose affections are centred in the materialities of the fleeting moment during which we sojourn on this earth, disappointment and a restless craving for something, anything more, beyond or above what he actually possessed, for ever oppressed his mind.

Had he lived in firm trust in a good God, and a higher and better world hereafter, his unquiet aspirations—ever tending, as they did, to the true and beautiful—would have found fruition, and he would have been content to perform whatever duties might have been assigned him, on the earth which he now regarded as a prison house, and from which his spirit longed to flee away and be at rest. As it was, he thought bitterly of the fate which condemned him to uphold a proud name on a scanty fortune, broken by extravagance, and saddled with debt, and to maintain the show of a landed proprietor on an estate swallowed up in mortgages.

He turned with disgust from the ever involved theme of his worldly difficulties, and gazed dreamily on the rushing current of the deep and rapid river, by the side of which he pursued his melancholy evening walk. "One plunge," he murmured, "the one sharp, fierce struggle between life and death, and then—peace, rest, oblivion—*'aye and after!'* would it be all rest? Could it be oblivion? A prick of the finest blade, the sharp tooth of the smallest reptile, might poison the earthly casket, and let out the wondrous thing called life; that life, that thought and breathed, devised, planned, and so longed for eternity, could that be soul? And yet—how to *kill that*, so as to insure oblivion."

"The soul cannot die," echoed the immortal part within him. "The soul never dies," murmured the rushing torrent. "The soul lives for ever," whispered the dying breeze. "Forever! forever!" sang the lone stars, which now began to twinkle forth, one by one, repeating the tale of creation, and pointing on the dial plate of the firmament to the watchword eternity.

"Eternity! eternity! eternity!" shrieked a human soul, breaking from its narrow prisonhouse in the wild struggle of the foaming waters beneath the very feet of the half-unconscious dreamer. A suicide!—that suicide a woman!—met his horror-struck gaze. O, the deep lesson which the presence of violent, criminal death reads to the most hardened human heart! With a frantic effort to rescue the sinking form, Edward Rookwood dashed into the river, struggling with the desperation of a self-convicted murderer to save another from the terrible crime which he had but a moment before so coolly contemplated.

He succeeds in dragging a human form from the fierce torrent, and with much difficulty places it on the green bank beside him. A human form! Alas, 'tis but a form! Some fearful change has come over the creature, which a minute ago was the temple of an immortal spirit. And Edward Rookwood gazed in awe and terror on the woman who had killed her body, and asked, where was her spirit gone? He felt she was dead; every nerve and fibre crept with a cold shudder in response to the spirit within, which told him he was looking on one who had rushed headlong into the vast abyss of eternity, and shuddering for the suffering soul which he now felt sure was gone to its *unprepared* account, he raised the body on his arm, with the hopeless view of again searching for the extinguished spark of vitality. A low wailing cry arrested him. He turned, and gazed on a little ragged, forlorn-looking child, of about five years old, who crouched on the ground, close to him.

"O, mother, mother!" she cried, "why don't you speak to me? O, why did you go into the cold river without me? O, mother, mother! do speak to little Hannah; she does love you so, mother! and this good gentleman will give us a loaf of bread, and some pennies to buy gin with, if you'll only look up, and speak to me."

What a history did these few words, and the torn rags of the miserable little orphan, reveal! He gazed on the swollen, bloated features of the corpse; youth, beauty, gin and crime were all there; rags on her person, gin, gin stamped on all!

That night the village workhouse held the wretched remains of an unknown female suicide, and the living form of one of the most destitute little orphans that had ever entered its precincts. The generous master of Rookwood Grange would fain have taken the forsaken creature into his own family; but, Mrs. Rookwood was a lady whose abhor-

rence of vice was manifested in *shunning* its contact, not in *curing* it; and so she would not for the universe admit within her doors the offspring of a drunkard, a murderess, and a wretch of whom no account could ever be gained. In a few years this lady departed to give an account of her stewardship in the unknown land of souls, and Mr. Rookwood, who never lost sight of the poor little orphan of the workhouse, determined to interest himself more immediately in her behalf. Hannah, as she had given her name, was now twelve years old, and on every occasion when Mr. Rookwood had, in his capacity of a parish officer or guardian, visited the workhouse, he had been overwhelmed with complaints of Hannah's unaccountable eccentricities.

She had the faculty, the matron declared, of producing the most mysterious noises—knockings, and other sounds—which seemed to follow her wherever she went; consequently, as she declared, she must be either their author or cause. Mr. Rookwood reflected, and then supposed she must be a ventriloquist, and produced the obnoxious noises for mischief. The matron could not tell. Hannah was not mischievous; on the contrary she was remarkably amiable, and strangely lovable; still she would not, or could not, give any account of the knockings, hence she was a perfect terror to the neighbourhood. Then she was often caught conversing with the air, for no one was ever seen with her, yet she seemed to be holding conversations with some one.

"With herself, you mean?" cried Mr. Rookwood. "There is nothing very unusual in that, is there?"

The matron could not be put off so. "No," she said, "no, it was not *with herself*, for she had been known to ask questions, and wait and listen as if for an answer, and yet always denied it when detected and questioned; but worse still, she predicted everything that happened!"

"Worse! excellent, you mean," replied her patron; "she shall set to work and write an almanac."

But above all, her greatest delinquency, in the eyes of her superstitious protectress, was "a horrible power" which she possessed, of turning people almost to stone; for one day the matron declared, when she had entered the ward unexpectedly, she found twelve of Hannah's young companions ranged up against the wall in a row, all fast asleep; so fast indeed, that she, the matron, could not wake them with all her scolding and shaking, and the terrible little witch had to run from one to the other, making mysterious signs, ere they could be awakened, and then when questioned they declared they had seen such beautiful sights—fields and gardens, flowers and fountains—and they had been so happy that they had even forgotten they were parish charges, and were often hungry, cold, and miserable.

Despite all these abominable accusations, Mr. Rookwood, being a bold man, took the little mystic into his house, gave her good clothes, kind advice, and a fair schooling. He let her wait upon his daughter, a child about a year younger than Hannah, who proved herself the most faithful, kind, and intelligent little handmaid that ever tended upon a princess in a fairy tale.

As years rolled on, Hannah Morrison's eccentricities were confirmed facts, whilst her amiability, her beauty, and her intense attachment to her benefactor and his family, rendered her inexpressibly dear to them all. The old tumble-down mansion of Rookwood Grange had long enjoyed the reputation of being haunted, but since the admission of Hannah within its crazy walls fresh and tangible sources of superstitious speculation had everywhere presented themselves. Mysterious noises, voices, whisperings which seemed to proceed from the viewless air, unaccountable lights, and, even in the dim gloaming of twilight, a shadowy form, as of a woman with dripping garments and streaming hair, had, at last, become facts of universal belief, and were said to have continued in the old house for some years. Wild stories were in circulation too, respecting the origin of these mysteries, which the family never spoke of, but which the villagers placed such implicit belief in, that Rookwood Grange came at last to be regarded as an infected place, in the midst of a community who were all uncertain of the actual reality and nature of an evil which they more than suspected, and shrank from with terror.

Within the haunted mansion doubts and misgivings prevailed no less keenly than in the circle of village gossip. Sights and sounds alike unaccountable and alarming, seemed so pertinaciously to attach themselves to the presence of the hapless Hannah, that nothing but the warm affection which subsisted between the Rookwoods and herself could have so long maintained their tender intercourse. The poor girl would at



times amuse them with impromptu tales of other lands, glowing with beauty and delight, which made their pulses beat and their nerves shiver in response to her wild strain of inspiration. Sometimes she would break out into a rhapsody of delicious poetry, and anon sing airs of new and unimaginable beauty, in tones whose melting tenderness thrilled every heart. Where she acquired the knowledge and practice of these accomplishments was a profound mystery, but as their exhibition was often accompanied by remarkable and never-failing predictions, Mr. Rookwood, in his moods of dreamy abstraction, would pronounce the girl a modern type of the ancient prophetesses of Greece and Rome, and bade his children mind what Hannah said, for she was always right; then, shutting himself up in his library, he would ponder over the history of Cassandra, assure himself that there was an exact parallel between her case and that of Hannah Morrison, and gazing down on the sleeve of his old dressing-gown which his affectionate and industrious *protégée* had so neatly patched, wonder where the convenient rags were gone, into which he had been used to stick his pen.

Mr. Rookwood's family consisted only of one son and daughter. The latter, Alice, was engaged to a young officer who had been recently quartered in their neighbourhood, and though both the young people were poor, the aristocratic blood which ran in their veins rendered the match a congenial one to the broken-down gentleman, and so he looked complacently upon the preparations which the ever-active soul of the place—bright, cheerful, bustling Hannah—was carrying on, with spirit enough for the whole family.

The fair bride herself, gentle, loving, and inanimate, regarded these preparations with perfect content and passivity, while Hannah, no longer her servant, but her friend, contrived and arranged, and drew forth from mouldy cupboards and iron bound trunks—long considered to be only the dim repositories of moth and decay—stiff brocades and once gorgeous silks, which had rustled through the splendour of bygone ages in the adornment of dead granddaughters, once as fair and stately as the lovely Alice herself.

In these occupations the young girls were often beguiled of many a sad thought, which the fast-sinking fortunes of the family engendered, by the hearty laugh and buoyant glee of young Harry, Mr. Rookwood's only son, and heir to the territory of owls and bats, which he was now deeply engaged in effecting a final mortgage upon. Harry was a noble, gallant young fellow, a lieutenant in the navy, and an honour and credit to his profession and the proud name he bore; but young Rookwood was, at the time of his sister's marriage, ignorant of a crushing blow which his unhappy father was unconsciously preparing to inflict upon him. He loved Hannah Morrison passionately, devotedly. They had been brought up together as brother and sister; but from the time when they first felt the pangs of separation—that is, when young Rookwood entered the navy, and set off on his first voyage—Hannah and Harry knew and appreciated the intense depth of their mutual affection, and their subsequent meetings and bitter farewells were all made with a thousand vows of love and fidelity—the only balm they could apply to the heavy doom of separation.

Alice was of course their confidant, and in all respects proved a generous advocate of her brother's unselfish choice; yet neither of the young people had as yet found courage to communicate their wishes to Mr. Rookwood; and he, in the abstraction of his peculiarly absent nature and overwhelming family misfortunes, had never thought of, or even suspected, the little plot that was forming to defeat all his arrangements.

The fair Alice became a bride. Hannah, with mingled smiles and tears, sobs and congratulations, hung round her neck, and then saw her depart for her new and untried sphere of life struggles. Years sped on, when Mr. Rookwood went to London on business, as he alleged, of the last importance. His son, the young sailor, had been summoned to join him, and it was after an absence of many weeks that the faded form of the old gentleman was again pressed to the heart of the weeping Hannah, as she ran to meet her benefactor on the grass-grown steps of his now fully-mortgaged house and domain. Hannah had often remarked the sad ravages which time and sorrow were working on the once noble form of Edward Rookwood; but at this meeting she was struck with a deep consciousness of a change far more painful than any which had yet been wrought upon his physical frame. His thin white hairs no longer contended with the fading brown which had once been the pride of his

fine head. His sunken cheeks, pale lips, and dim, wistful eyes, told of ages of suffering, and even privation, that went to the heart of his deeply-sensitive *protégée*. As he led her into the house he perceived the emotion with which she regarded him, and strove to beguile her wistful scrutiny by common-place remarks. He told her that little Edward, Alice's oldest child, had had the smallpox, and was to come down to the Grange in a few days for dear aunty Hannah to nurse him; that little Mary, the second child, would follow, as her mother was going with her husband to Ireland for a few weeks, and that the baby wanted some of those dainty little socks which none but Hannah's nimble fingers could manufacture. Whilst thus conversing they walked towards Mr. Rookwood's library, and as he entered it the picture of comfort it presented shot a pang into his heart such as he had never known before. The autumn sun was kissing the tops of the distant hills, and faintly illuminating the coloured panes of the shaded windows; the chill evening air, autumnal and keen, was stealing in through the creeping tendrils of the rose and jasmine, rendering the sight of a bright, cheerful fire a perfect luxury. Beside the warm, inviting hearth stood the old leathern easy-chair, footstool, and slippers of the expectant guest, and the cloth spread for a dinner and tea completed the arrangements for comfort and welcome which his tender adopted child had prepared.

Heaving a deep sigh, and pushing the chair back near the window, with an air almost amounting to hopeless despair, Mr. Rookwood beckoned Hannah to come to him. She obeyed, kneeling on his footstool, and fondly caressing his white and trembling hand. Then it was that he told her he knew of her love for Harry, his adoration of her; that Alice had married a beggar—herself, and her children were starving; he himself was dependent on his creditors for a shelter for his gray head; and that Harry had not even the means to purchase his necessary naval equipments, unless—and here the hoarse voice of the speaker betrayed his deep agony—unless he, Harry, the admired, the handsome, aristocratic, and gallant young sailor, immediately accepted the offer of a fair, young, and noble bride, wealthy, and influential, the daughter of an admiral, and one who, having seen and loved the young man, had induced a doting father to make this tender of her hand and fortune.

That night, in the cold, white moonlight, beside the deep, rapid river, where her wretched mother had sought the dark shores of eternity, the miserable Hannah sat alone—alone with God, her own blighted heart, and the spirit of the dead. In thought at least, and often in low and broken murmurs, the unhappy young girl seemed to hold intercourse with some viewless being, who spoke to her inner life in a language which that singular young creature at least, seemed to recognize, and appreciate. All night she spent in that place of terror; and when the gray, cold morning, sailed up in slow wreaths of misty fog over the dewy woods and lawn, Hannah Morrison, with straight, damp locks, and garments saturated with the heavy dew, might be seen flitting like an unquiet spectre, back to her desolate home, with a blighted life, a seared heart, and an existence totally devoid of aim, purpose or vitality. Her youth was gone. Joy and hope were lopped off for ever; the bare, naked truth of her existence alone remained, and Hannah would henceforth live because it was God's will; but the vista of her existence would never more present any point for her aching vision to rest on, but the shadowy portals of the realms of spirit-land.

"I will obey thy behest, my mother," she murmured, as she drew her cloak round her shuddering form, and traversed mournfully, but firmly, the dark fields bathed in heavy dew. "I will devote my life to the benefit of *him and his*; I will never quit the mansion which has so long sheltered me, while life remains; I will never forsake one member of that family, to whom I owe so much; I will never fail to work, strive, and labour for them; I will be as the ivy which clings around the crumbling walls; I will support, sustain, and comfort them to the utmost limit of my feeble power; but, like that ivy, my life shall henceforth become identified with the old ruin; and if I can but once perform any act beneficial to him, his fair bride, or—or—those who may come after him, Hannah Morrison will not have lived in vain."

(To be continued.)

"THERE is no stopping-place for exact reason and exact regard for truth but in agnosticism. It seems to me that all traditionalists ought to go into the Roman Church, and all rationalists ought to become Agnostics."—*Ex-Rev. H. O. Pentecost.*

## A VISION OF HOPE FOR THE LEPER.

MODERN medical science, at present, holds out no hope of curing the fell, foul, and fatal disease of leprosy. Hitherto this "despair of science" and the ages, has wrought its horrible work unchecked, and the dire report comes from India, that the 131,618 "miserables," who, at present, suffer under its unmitigated cruelties, are on the increase—in fact, that the disease is making fearful headway all through the East, and is beginning its ravages in both America and Europe—and still the only remedy known is *isolation*—and beyond the additional wretchedness of being cut off from his kind, and doomed to die alone or in the midst of agonies like his own—there is no cure, no hope! From the spirit world has come a voice that declares there is hope, aye, and taken in the early stages of the disease, there is a mode of cure also.

Spread out in a full consecutive series of pictures, a certain seeress was thus instructed concerning the cure of leprosy, and we now give the vision *in extenso*, as she presents it, only adding it comes from a truthful and reliable source; from one whose visions have hitherto proved true, whose eager desire to benefit the most afflicted portion of the race, urges her to give the word she has received from the spheres to the sufferers of earth. She says: . . . "I found myself seated in a light vehicle by the side of a driver, whom I remembered as one of the good and beneficent healers of former times. We sped on with great rapidity, until we came to some deep and seemingly unfathomable abyss, on the edge of which the driver stopped. 'Dismount, my friend,' he said, 'You have not yet passed through the grave and cannot move on this way as I can.' He passed with the horse and vehicle instantly down the abyss beneath, almost immediately reappearing on a fair green plateau, far below where I stood. I then perceived a number of mountain paths winding around the intervening rocks and hills. These I traversed, or skimmed over, seeming to be borne up in the tender arms of some invisible protectors, who placed me, with the speed of lightning, in the valley beside my former guide. He was no longer driving, but preceded me at once into a beautiful tent-like dwelling, where I found a noble looking man, and a most lovely and engaging woman. This charming couple did not wait for my guide to introduce me, but welcomed me at once by name, seated me between them in their lovely pavilion, and commenced speaking with me on personal matters interesting to myself alone. I knew they were spirits—I understood, at once, their calling to be physicians; I recognized them as great lights of science on earth, and inspiring angels of mercy in this land of the 'hereafter.' I then knew the errand on which I had come, and that I was to hear, and give to mankind, a cure for

## THE DEMON OF LEPROSY.

"These spirits spoke alternately, sometimes in a strange and wonderfully musical kind of duality—together—yet as separate entities. I cannot give their words; but I know now the meaning of the great apostle's expression—that *he had heard words not lawful to utter*.

"I am on earth now, and must translate the ideas of angels into the cold formulæ of human speech. . . .

"They said, the greatest of all wrongs was the fact that persons afflicted with leprosy, knowing themselves to be such, *would marry*, and transmit their *fatal inheritance* to offspring.

"For this transmission the spirit physicians declare there was as yet no known cure. But for the *first*, or *earlier* stages of the disease, this was the infallible cure. (1) Baths, formed of clay, mixed with a small infusion of *sulphurous acid*. The clay bath to be warmed to the temperature of the blood, and kept warm by steam pipes giving forth slight sulphuretted vapour. The bath to be taken for one hour and to cover every portion of the body, and as far as breathing would allow, the head and face. When quitting the bath, the patient was to stand in a gently heated room, allowing the clay to dry on the body, and then rubbing it off with the hands. The dress next the skin to be always of linen, and the garments, though sufficiently warm, light, and if possible, white. The hair always to be cut close, and in males, the face shaven. At night a fresh mud or clay bath was to be taken for half-an-hour—treatment as above. The bed to be a plain mattress of hair, or clean grasses—linen always next the skin. The more fresh air taken during the day the better; but violent exercise, or anything creating excessive heat, to

be carefully avoided. The diet to consist solely of well-cooked *roots*, such as carrots, turnips, beets, parsnips, &c., and ripe fruits, such as apples or pears; no berries or stone fruits—ripe grapes permissible, but not the stones—the rest of the diet, boiled rice unsweetened, and bread unleavened. The only drink, milk that had been boiled—no fresh milk, no tea, coffee, or stimulants of any kind. In case of thirst, lemon-water unsweetened, with sufficient bi-carbonate of soda to make it effervesce. Medicine—one small teaspoonful of milk sulphur mixed in the boiled milk before or during the first meal; before the second and third meals chew root rhubarb, the size of a small hazel-nut. Keep to this regimen, diet, and these medicaments, for not less than three months; six months if the disease is far gone and obstinate—though they, the physicians, promise but little when the disease is far gone. Let no part of the body be bathed with cold water; once or even twice a week it is permissible to sponge over the body with warm, but never *hot*, sea water, or rock salt water, to remove the stiffness caused by the clay baths. These directions closely followed, will make the tissues of the entire body anew—the body will be indeed a new one, within and without, and this will kill or rather expel the demon of leprosy. . . ."

We give the above for what it is worth, and earnestly pray that it may be tried; but in trying, the seeress avows it must be followed up *to the letter*, adding that the strictest temperance in feeling, temper, and habits, the strictest chastity, patience, and spiritual aspiration, are also concomitants of mind essential to the success of the treatment.

VESPER.

## FOREIGN SPIRITUAL FRAGMENTS.

"Gather them up!"

"L'ILLUSTRACION SPIRITA," published in Mexico, and edited by General Gonzales, contains two remarkable narratives of human lives being saved by obedience to spiritual impression.

In the first case, two friends had taken their seats on the benches to witness a bull fight at St. Louis, in Potosi. Before it commenced, one of them felt a strange oppression of his heart, and an invincible impulse to quit the building. He did so, and prevailed upon his companion to go with him, who ridiculed him for his "superstitious obedience to a presentiment." They had scarcely got out, when they heard the report of a firearm, and returning to find out what was the matter, they discovered that the bench upon which they were seated had been perforated by a rifle-ball. Underneath the planks was a covered way leading to the arena, and one of the soldiers on relieving guard accidentally discharged his weapon, which penetrated the bench vertically. Had the visitor, who felt the mysterious warning, remained three minutes longer in his place, he would have been a dead man.

A second instance occurred at Mazatlan, where a merchant of Guadalajara, named Antonio, having finished his business, had taken his passage back to the latter place by a Mexican ship, named Juanito, which was to sail in a few days. The evening before her departure, as he and a fellow traveller, named Manson, were watching another vessel, the *Rapide*, put out to sea, Antonio experienced a violent agitation, and a feeling of unaccountable anguish. Without any rational motive, he said to his friend, "I must leave to-day, even if I go by the vessel out there." His friend remonstrated with him, and said he must be mad; but Antonio was resolute. Two boatmen were promised an ounce of gold each if they succeeded in overtaking the receding vessel; and they strained every nerve to do so. Just as they were about to relinquish the chase as hopeless, the *Rapide* lay to, and soon afterwards the two passengers were safe on board; and Antonio explained to the captain the strange circumstances which led to their joining the vessel. He, on his part, had a curious story to relate. He was engaged in taking an observation when, he says, "I felt myself controlled by a power outside of myself to turn my glass in the direction of the port of Mazatlan, quite contrary to my usual custom, and the first thing I saw was your boat, and the violent efforts which were being made by the rowers. Fancying that a revolt might have broken out in the town, and that you might be fugitives, or that you were the bearers of important information, I had the ship brought to, and so you were enabled to come on board."

The *Rapide* reached San Blas in safety, where her passengers disembarked for Guadalajara. Next day the *Juanito* sailed from Mazatlan for the same destination, with a good many passengers, and was never heard of afterwards!



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FRIDAY, JULY 26, 1889.

### BUDDHISM.

By CAPT. C. PFOUNDEN.

(Continued from page 327.)

[NOTE BY ED. T.W.—We have once more the pleasure of presenting an article by our honoured contributor, Capt. Pfounden, long a resident in Japan and other Eastern lands; the present paper being a brief supplement to his former treatise on the TRUTHS of original Buddhism. Capt. Pfounden (a member of several learned societies, whose chief object is the correction of error, as well as the diffusion of knowledge) is a high authority on the real primary teachings of Buddhism, and in this day, when all sorts of vague fantastic theories and spurious doctrines are being foisted on the public under the synonym of "Buddhism," Capt. Pfounden's timely papers cannot be too carefully studied, or thankfully accepted by the Editor and readers of *The Two Worlds*.]

BUDDHISM, as we term it, is and has been in some one or other of its numerous sectarian forms the Religion of the vast majority of the peoples of the Far East of Asia.

We find, of course, much admixture with indigenous cults and other metaphysical ideas, in the local phases, as they now appear to the superficial observer. It is in the universal leading principles, rather than in minor details, and inconsequential side issues, that the student of truth will find that which will reward investigation, the toil of wading through a vast mass of often conflicting material, generally controversial, not always candid, and sometimes wilfully misleading in character.

Omitting for the present debatable questions, such as exact dates of special events in the early history of Buddhism, we must accept the fact as undeniable that certain principles were formulated some centuries before our era, and that we have in the earliest of the *sutra*, those laid down definitely, forming a basis for us to found some estimate of the leading points of the doctrines. Accepting, therefore, these *sutra*, strings literally, collections of wisdom, or, as some call these discourses, canons, we may glean from these gospels of the Buddhists, the inherent truths that underlie this, as all other great religions of the world.

Buddhism has been the religion of a greater myriad of human souls than any other in the world's history. It is admitted, even by enemies, to outnumber Christendom at the present day, and it is of a certainty older, and has been almost universal amongst the most populous regions of the earth; its gospel, therefore, for such reasons, if for no other, would be worthy of our respectful consideration. There are in the pure transcendental Buddhism (that is the basis of the later Buddhism) ethical principles that deal heroically with these very problems that we are to-day striving to solve. In following up our researches we must accept with caution all statements put forward regarding this, the great rival to

the creed of the far west. We must likewise bear in mind the conditions of life in the several countries that Buddhism has taken root in, when examining the survivals, the local phases, the numerous sects, and very divergent and conflicting dogma.

In seeking to ameliorate the woes that humanity is heir to the philosophic mind would be led on to investigate nature, and those questions that found no solution on the physical plane were dealt with by the more advanced thinkers on the psychical plane, especially by the logical and spiritualistic Oriental. The inexorable decrees of nature could not be stayed, diverted, or altogether avoided, but those ills caused by man's own inhumanity, perverseness, and wickedness, these could be at least to some extent averted, and this alone by man himself.

The first necessity therefore was above all self knowledge, wherewith to learn the basis of right and wrong, and gain powers of self-control.

Elaborate technical treatment of abstract questions, abstruse reasoning, and cumbrous terminology abounds in the ancient texts and subsequent commentaries; but stripped of the florid oriental style, it all resolves itself into a question of man's conquest over himself *first*, and then over evil surrounding influences.

How to achieve this victory of self, and the world as it is—was the vital question, and the diverse nature of individual units of humanity being recognized, the teaching was adapted to suit the special characteristics of each case.

Hence, in the several *sutra* and *shastra*, are various modifications of the means whereby mankind may each and everyone achieve salvation; not a merely selfish personal release from the consequences of wrong doing, but heroic triumph over the animal nature.

The Buddhist sectarian may have, in later times, become lost in the maze of many introduced details; and sacerdotalism being a reactionary feature, we find it contemporaneous in this, as in all religions, with an overwhelming mass of mystification, arbitrary dogma, and ritual.

But as Buddhism was originally a most successful effort to break down exclusiveness of a caste, any reactionary tendency would be diametrically opposed to its original intention.

The spirituality of the patriarchs of Buddhism may be illustrated fitly by the following legend, universally accepted, of the great teacher Gautama Sakhya Muni (the Buddha, or Enlightened one, that is the most familiar name to us).

When He, the Blessed, was at the assembly (conference), on the Vulture's Peak (mountain), holding a golden flower, it was desired of him to preach the law, but he held the golden radiant flower in his hand, and spoke not any word,—none of those present appeared to understand this silence, the venerable great Kasyapa (his most trusted disciple) alone smiled intelligently. Then said the Tathogata (Messiah, or literally, he who had come), "I have the sublimely wonderful thought about *Nirvana* (supreme blissful repose), the perception of the perfect law, which I will instruct you in." In the *sutra*, detailing the questioning of the Buddha by the great Brahman King, as to dispelling a doubt, this is entitled the doctrine of thought transference.

The charges brought against Buddhism, by its interested detractors, include Materialism, Atheism, and much else, besides that its final goal is "nothingness. But are these true?

Discipline is enjoined upon those who would reach the higher planes, and elaborate rules have been laid down from time immemorial; but people at large, never have been expected to conform; it is for those alone who aspire to become teachers, to reach the higher plane, and that not for their own selfish gratification, but that they might be helpful to humanity.

The unrevealed mysteries of mind as well as of matter, can only be made apparent by one's own thought. No extraneous aids, nor instruction, will make such comprehensible to the untrained mind, the uninitiated.

Pessimism, as also optimism, will be found in later developments, but in earlier teaching, man's animal nature, instinctive desires, and acquired aspirations, are shown forth most clearly; the past is glanced at, the present insisted upon, as the road to the future, and personal responsibility impressed persistently.

The great obstacles to attainment of perfect enlightenment being our evil inclinations, impure thoughts, and wrong actions, the way to overcome these, and develop better qualities, form a great bulk of the teachings.



Some schools of doctrine, taking certain *sutra* and *shastra*, or portions thereof, lay more or less stress on the reality of the present, as compared with the unreality of the past and future; whilst others again take the converse of this.

Observance of good precepts, meditating and understanding the truths of the doctrine is enjoined, as the way to achieve rectitude of conduct and tranquillity of mind.

The doctrines of transmigration and re-incarnation, were some of the mistaken ideas that true enlightenment tended to dissipate.

The absence of any recollection of a past life, being brought forward as argument against physical rehabilitation, some schools of teaching affected to coquette with the prevailing ideas on these matters, and the perpetuation of theories extraneous to Buddhism, appears again and again in the later Buddhism.

So far from *Nirvana* being extinction, or nullification of the Ego, by absorption into the infinite, it is constantly referred to as the (*Para Nirvana*) perfect enlightenment, or supreme blissfulness. Those who raise their thoughts to Bodhi or enlightenment, deeply, firmly, in accordance with the necessary physical and mental conditions of Ethical purity may, aided by the advice and teaching of other intellectually great and good persons, attain a very elevated plane.

The teaching transmitted by the Buddha, or Enlightened one, had for its object the causing humanity to understand truth, to practise moral teachings, and to suit the manner of instruction to the conditions of each one. Removal of the errors of the materialists, to modify those of the ultra spiritualists, to leaven the hopelessness of pessimism and fatalism, such appear to be the main features of the entire unmutated teaching.

A doctrine of expediency has undoubtedly prevailed in many cases, perpetuated by some of the ancient scriptures and commentaries. Those whose understanding was undeveloped, or deficient, whose will was feeble, were appealed to in the most attractive terms; but it is all through, clearly set forth, that development must be progressive, and that there is no barrier to the very highest plane being reached by those who will to do so.

The less energetic and less persistent were offered a specious compromise, and we see not a few developments that have their parallel near home, amongst the very numerous sects that have grown up of recent times around us.

The details of the many sects and observances recommended for attaining enlightenment, cannot be particularised here; but the many writers on Buddhism, as it appeared to them in Ceylon, China, &c., illustrate the diversity of the parasites and engraftings on the original stem. We may, however, accept unhesitatingly the fact, that the doctrine of enlightenment contains some of the noblest, purest, most benevolent ideals, as well as stores of the sublimest wisdom, to be found in any religion.

Propitiatory offering, sacrifice of any kind, is not demanded, if we except the one great necessary sacrifice that mankind must make, the suppression of the inherent animal and other evil qualities. Prayer is neither demanded nor forbidden, but it is taught that it brings its own reward according to its purity and unselfishness.

Personal responsibility being taught, and knowledge bringing enhanced responsibilities, none could escape the natural consequences of wrong. Inexorable in its decrees, nature cannot be influenced by superhuman, any more than by human efforts misdirected, and the profane but familiar saying, that "God helps those that help themselves," might have been uttered by a disciple of the doctrine of Enlightenment. Refusing to recognize any such deity as that of the blasphemous sectarian, who shapes his idea of an anthropomorphic divinity, somewhat after the crude personal idea of a savage idolater, the "Enlightened" have a very high ideal of what Deity is: what the grand first cause is; the transcendent intelligence that has brought this illimitable universe into its existing condition, and equally recognizes the first and momentous truth, that the Divine Creator "made man in his own image," not in the sense, however, that infers the Creator to be of human form or passions, an angry and a jealous God, demanding propitiation, especially in such an awful form as that of the "scheme of salvation," and "redemption" of orthodoxy. Something far less sanguinary, less cruel, less repugnant is offered by the tenets of ENLIGHTENMENT.

It is for mankind, by conquering itself, to achieve its own salvation, individually and collectively, by loving kindness one for another, by rectitude in thought and deed, by purity, physically and intellectually, by acquirement of the highest attainable knowledge, thereby attaining ENLIGHTENMENT.

## THE BEDLAM OF CREATION.

[BY THE BOUNDER.]

In the East End of London, with its miles of dark, horrible, slumdom be a Dionysius' ear, where, in stifled, jarring hubbub, we hear the Indictment which Poverty and Vice bring against lazy Wealth—that it has left them there, cast out and trodden under foot of Want, Darkness, and the Devil—then are these festering fastnesses, with their grinding millions and ink-sea of vapour, black, thick, and multifarious as Spartan broth, a Mirza's bill, where, in motley vision, the whole pageant of existence passes awfully before us, with its wail and jubilee, mad love and mad hatreds, church-bells and gallows-ropes, farce-tragedy, woe, and misery—the Bedlam of Creation!

Mighty city! Camp so wondrous!  
Time, with "roaring loom" so thunderous,  
Ne'er has woven such a texture  
For the selfish sons of men.

Thine the joy and thine the sadness,  
Thine the grief and thine the gladness,  
Thine the mirth and thine the madness—  
Splendid home and noisome den!

Gorgeous Westward, gruesome Eastward,  
Empty board and bounteous feast-ward  
God-like man, and ravening beast-ward  
(Contrast almost past believing).

Grinding millions—golden pleasure;  
Toiling sorrow—pampered leisure;  
There they foot it—sorry measure  
("Roaring loom" is ever weaving!)

Blistering tears are slowly blotting  
The page of life; ye little wotting  
That Human-kind lies there a-rotting  
(Yet men must work and women must weep).  
Accursed East! For life have striven  
Thy hapless ones—their heart's blood given,  
Till famine-pinched and fever-riven  
Their frenzied deeds cause flesh to creep.

'Tis there that midnight madness walks,  
And fierce red-handed murder stalks!—  
While philanthropic smugness talks  
With ceaseless babbling iteration;  
And paunchy cit and fat-ribbed cleric,  
Will ease themselves, with sigh hysteric,  
Of perorations esoteric,  
T'improve this Bedlam of Creation.

Hear ye no cry? Is sorrow dumb?  
From fetid court, from loathsome slum,  
Can ye not hear the stifled hum—  
The long-drawn cry of ceaseless pain?  
Sweep on, ye fat, unthinking crowd;  
You'll have the lowly with the proud  
One common heritage—the shroud—  
The poor in spirit then shall gain!

Creation's Bedlam! Fearful City!  
Oh, gruesome subject of my ditty;  
'Tis true, and yet 'tis wondrous pity,  
That o'er thee blows foul Murder's breath!  
For thee the "roaring loom" 's no quarter,  
Thou art, indeed, Crime's eldest daughter,  
For through thy streets red-handed slaughter  
Pursues untouched its Dance of Death!

—Manchester Sunday Chronicle.

## SPIRITUALISTS' CONFERENCE AT BRADFORD.

On Saturday, July 13th, the Yorkshire spiritualists held, in the Temperance Hall, Bradford, their Annual Conference. There was a large attendance of delegates and friends. The afternoon session was presided over by Mr. Robinson, assisted by Mr. Marchbank, the secretary of the Federation. There was a good attendance of active workers in the cause, amongst whom we noticed Mr. Bradbury (Morley), Mr. and Mrs. Armitage (Batley), Mr. Hewing (Huddersfield), Messrs. Whitaker and Cowling (Keighley), Mrs. Crossley (Halifax), Mr. Boocock, Mr. Robinson, Mr. and Mrs. Marchbank, &c.

After the business had been transacted, the president called upon Mr. Craven to give his essay on "The Best Means of Consolidating the Spiritual Movement."

Mr. Craven commenced by saying that when undertaking to write the paper he felt the task to be beyond his ability; he would do no more, therefore, than offer a few suggestions to serve as a groundwork for consideration, the consolidation of the spiritual movement having ever been a matter of anxious deliberation.

Speaking of the movement in Yorkshire, Mr. Craven said there was no unity between the different societies, nor was there any apparent unity amongst the speakers and

mediums beyond the personal efforts put forth on a Sunday. He therefore desired to see more general interest prevail, and more unselfish and earnest effort made for the advancement of the cause. He would also suggest, considering the limited supply of speakers, &c., that each society leave one Sunday open every month, in order that the members may depend on themselves, holding experience meetings, giving expression to their own individual ideas, touching the incidents and progress of the home circle, and "spiritual work" in general. He would also recommend more unity in society and public work. He suggested the formation of sick visiting committees, also a sick fund for poor members. And, whilst pleading for the children's lyceums, he would urge them to give greater attention to the instruction there given, and strongly advise the formation of adult classes for the older spiritualists. Let the Federation give special attention and encouragement to its normal speakers, for he believed that a number of intelligent normal speakers would do good in the present difficulty of supplying the platforms; also, they ought to see that libraries be formed of good spiritual literature, for the use of speakers, mediums, &c. The question of paid speakers was a difficult one, and he could not see how any scheme could be put forth to alter this whilst the question remained one of supply and demand. He believed in exercising a reasonable liberality in this matter.

A spirited discussion of the paper followed, and a hearty vote of thanks to Mr. Craven brought the afternoon meeting to a close, after which some 150 persons sat down to tea in the lower rooms of the hall.

A large audience assembled at the evening public meeting, which was presided over by Mr. J. Armitage, who was supported on the platform by Messrs. Bradbury, Craven, Marchbank, Rowling, Swindlehurst, and others.

The chairman, in the course of his address, said when they, as spiritualists, put their heads together, and knocked a good deal of nonsense and prejudice out of them, it would be better for themselves, as individuals, and better for spiritualism generally. What they wanted was more unity. Here in Bradford they were meeting in a hired hall that night, yet they had some dozen spiritualists' societies which pay every year over £200 for rent and other expenses. There was no sense in it. That sum, if there was only unity amongst them, would soon pay for three such beautiful halls as they were now met in, or one such as they might very soon be able to call their own.

Mr. Bradbury having been called upon, said they had heard much that afternoon about their mediums and speakers, and their poor development. But are the speakers alone to blame? Or are not we, as spiritualists, much more so? What do we find in the movement? If we get a good, talented speaker at our hall, we frequently find sparse audiences, whilst if we have some phenomenal medium, we shall get crowded houses. What we as spiritualists want is to look more to the spiritual in public, and less to the phenomenal, and if we give more spiritual spiritualism at our meetings, we should do more good to the cause of humanity, progress, and religion. This is our plain duty, for we find spiritualism permeating the atmosphere all around us, and it is for us to direct and guide the work.

Mr. Rowling, after speaking of the fine gathering in that hall, and prophesying a grand future for spiritualism in Yorkshire, said, let each one ask themselves, "What am I going to do?" "How am I going to work for our glorious cause in the future?" They had great need of co-operation in the ranks of spiritualism, and they must not forget that unity was strength.

After a few remarks from Mr. G. Wright, upon "Christian Spiritualism," the chairman called upon Mr. Jas. Swindlehurst to address the meeting.

Mr. J. Swindlehurst, after speaking in sympathetic terms of the meeting and the occasion, said, in substance they had heard much that day about organization and federation. They had examined these from almost every point; but the one deep, earnest question he would like to place before them was, "What are you organizing for? For what are you confederating here to-night? What do you meet at all for? You may answer—for the spread of spiritualism. But I ask again, What kind of Spiritualism are you about to proclaim to the world from these your newly-formed organizations? For the people are asking in their misery, nay, demanding a Redeemer, or some gospel which will lift them up from the grinding poverty, the social degradation, the strife, and unutterable woe by which they are surrounded. Can, and will, your federation bring any social, moral, and redeeming

spiritualism to the suffering, toiling people? Or are you still going to use your platforms only to show phenomenal wonders, or tell the curious and idle fortune seekers which side of the street they must trade in best, or set up shop, and whether our 'dear spirits' declare such a shop shall be a greengrocery or a drapery establishment? Away with such spiritualism! It is insulting to the spirit world, and positively degrading to humanity. We ought to devote such a noble cause only to progress, intellectual, social and moral. Shall spiritualism and spiritualists hear in vain 'the bitter cry' of a socially degraded people, struggling for light, for mental, spiritual, and physical freedom? Shall mediums and spiritualists forever stand by the stagnant pools of vain treasure seeking curiosity and selfish amusement, or shall they be true to our glorious gospel, our truths, our emancipating principles, in our organizations, and teach these upon our platforms?"

During the evening, Miss Burford sang very sweetly "The Better Land," and "Coming through the rye;" whilst the rendering of the beautiful recitation, "Becalmed," by Miss Goldsbrough, was all that could be desired. Mr. A. D. Wilson being indisposed, sent a very suitable substitute in the person of his son.

The conference was brought to a close about 9-30 with the singing of the doxology.

## LYCEUM JOTTINGS.

### THE PEOPLE'S DAY.

Not with the blare of trumpets,  
Not with the beat of drums,  
Not with the glare of banners,  
The day of the people comes.  
It comes with the thrilling music,  
Of hearts that throb in tune  
To the rhythm of busy purpose,  
And the voice of a priceless boon.  
It comes with a power the grandest  
The world has ever known;  
With a might that has vanquished error,  
And conquered many a throne.  
It comes for the toiling lowly,  
It comes for the healthy throng,  
Who manfully, bravely battle  
For the right against the wrong.  
Its dawning may be in darkness,  
But if it be used aright  
It shall close in a flood of glory,  
And a new awakening light.  
A light that justice shall kindle,  
A glory that right shall shed  
O'er the well-worn field of battle,  
Where injustice lies crushed and dead.  
Not with the clashing sabre,  
Not with the cannon's roar,  
Its victory comes to ennoble  
The nation from shore to shore.  
Its triumphs are won in silence,  
As solemn as aught can be;  
Its weapons are ballots, not bullets,  
Its armies are brave men free.  
Hark! you can hear it coming!  
Prepare ye all for the fray!  
Stand firm in the ranks of duty  
And welcome the People's Day.  
*National Labour Tribune.*

### DON'T KILL THE BIRDS.

Don't kill the birds, the pretty birds  
That sing about the door,  
Soon as the joyous spring has come,  
And chilling storms are o'er.  
The little birds, how sweet they sing,  
Oh! let them joyous live;  
And never seek to take that life  
Which you can never give.  
Don't kill the birds, the little birds  
That play among the trees,  
'Twould make the earth a cheerless place  
Should we dispense with these.  
The little birds, how fond they play,  
Do not disturb their sport,  
But let them warble forth their songs  
Till winter cuts them short.  
Don't kill the birds, the happy birds  
That bless the fields and grove,  
So innocent to look upon,  
They claim our warmest love.  
The happy birds, the tuneful birds,  
How pleasant 'tis to see,  
No spot can be a cheerless place  
Where'er their presence be.



## CHRONICLE OF SOCIETARY WORK.

**ACCRINGTON AND CHURCH.** 26, China Street.—Mr. Walsh offered a fervent invocation, and spoke on "What is spirit?" He also gave very successful clairvoyance, especially in the evening. He said there was some one present who had a son in America, who was writing home. A gentleman stated that he had a son in America, and he was expecting to hear from him. A very successful day.—J. H.

**BACUP.** Princess Street.—Mrs. F. Taylor's control spoke of its own experiences and life in the spirit spheres, which was very interesting, after which two lady friends went on the platform at the request of the control, who described their spiritual surroundings, and gave them advice for the future. Evening, the control spoke from passages in the Scriptures. Audiences good.—A. H. W.

**BIRKENHEAD.** 144, Price Street.—Miss Jones spoke ably on "Mesmerism and Animal Magnetism in relation to Spiritualism"—a subject chosen by the audience. She afterwards gave very satisfactory psychometrical readings. Miss Jones has joined our society.—J. H.

**BOLTON.** Bridgeman Street Baths.—Afternoon: Mrs. Stansfield's subject was "What is Prayer?" It is not praying with the lips alone; but it is in striving to uplift humanity and speaking words of kindness to the poor; it is in feeding the hungry and clothing the naked that true prayer is revealed. By being charitable we clothe ourselves with Christ-like principles and become true men and women. We should act as well as pray, then will prayer be heard and reap its reward. Evening subject: "Life in the Spirit World."—J. P.

**BRADFORD.** Milton Rooms.—Mr. E. W. Wallis lectured to very good audiences, on Sunday and Monday, to the manifest pleasure of his hearers, the earnest and enthusiastic utterances of his inspirers winning frequent and hearty responses.

**BRADFORD.** Ripley Street.—Mrs. Dickenson's controls spoke very ably. Afternoon subject: "I am the Light of the World." Evening subject: "What must I Believe?" Good clairvoyance at each service.

**BRADFORD.** St. James's.—Our esteemed friend Mrs. Riley was our speaker, but our audiences were only small. The controls gave clairvoyance in the afternoon to many persons, also their bodily ailments; and in the evening took for their subject, "As ye sow, so shall ye reap," which was given in a clear, earnest manner.

**BYKER.** Back Wilfred St.—Mr. Murray's guides gave a very interesting address on "Spiritualism," which he handled in a most elaborate manner, followed by delineations, mostly recognized.—Mrs. Hogg, sec.

**COLNE.**—Mrs. Connell gave two addresses. Afternoon: "Love at Home;" evening: "What is the Difference between Spiritualism and the Orthodox Teachings?" Clairvoyance at each service; 20 given, 11 recognized. Good audiences.

**CLECKHEATON.** Oddfellows' Hall.—I should like to ask the mediums what they are thinking about. It has become a regular practice for them to disappoint the Cleckheaton society, a society that has struggled hard and bravely, and needs help. We have so much to contend with that the committee has decided to cancel all engagements with mediums of that class. We think that it is as little as they can do to write us a few lines, and state why they cannot come. We hope it will be a warning to others. Afternoon, the guides of Mrs. Clough spoke instructively on "Spiritual Progression." Evening subject, "God is wisdom, God is love." The audience seemed well satisfied. Excellent clairvoyance at each service. We are surprised Mrs. Clough is not called upon oftener, as she has some good guides. We heartily thank this lady for her kind and willing assistance.—W. H. N.

**DARWEN.**—Mr. Featherstone, of Rotherham, paid us another visit, and we have had an open-air meeting, which was pretty well attended considering the unsettled weather. Afternoon subject, "Mediumship, and how to develop it." Evening, at the room, questions were answered in a masterly style.—T. H.

**DENHOLME.**—Afternoon, the guides of Mrs. Woolley spoke about returning good for evil. Evening, a very good address on the Bible. A few good clairvoyant descriptions were given—all recognized.—C. P.

**DEWSBURY.** Vulcan Road.—We were again disappointed. Mrs. Beardshall failed to attend, but we were fortunately assisted by Mr. J. Oliffe, of Ossett, who spoke at both services. Afternoon on "Modern Spiritualism a true religion." Evening subject, "Man that is born of a woman has but a few days to live, and they are full of trouble." I beg to intimate that any communications for Vulcan Road should be addressed to J. Hayes, 24, Ridgway Street, Dewsbury, as Mr. Stansfield is no longer secretary.

**EXETER.**—July 14: Mrs. Hellier gave two good lectures on "Life is onward, use it," and "Voices from the Spirit World." Successful clairvoyance. July 21st: Mrs. Hellier, of Bradford, spoke for the third time. Morning subject, "God is love, and would he doom the likeness of Himself to die." The orthodox God is a God to be feared, and while fear is in the heart love cannot exist. Love begets love, and harmony must exist between God and man or there is no love. Man has been placed here to use his reason, which will raise him nearer to the source of all good. Several clairvoyant descriptions were given and recognized. The evening discourse was an answer to the question "Is spiritualism a religion or a delusion?" It was shown that religion in its past form had tended to dwarf the mind, whereas spiritualism came to teach spiritual truths, and to tell mankind whence they came, and whither they were going. Letting each know the responsibility attached to every living soul, which, if followed according to spirit teaching, would brighten his days on earth, and prepare him for his future home. Fifteen clairvoyant descriptions followed, nearly all recognized. In many instances the names were given, and surroundings psychometrically delineated.—R. S.

**FELLING-ON-TYNE.**—Owing to the indisposition of Mr. Lashbrooke, we held a circle. There was a fair attendance. Mrs. Peters gave good advice to the sitters, followed by Mr. Hall and Mr. Wilson, all highly appreciated.—J. Dobson, cor. sec., 12, Elswick Street, Sunderland Road, Gateshead.

**GLASGOW.**—Morning: Mr. Fash read an article from the *Atlantic Monthly*, entitled "The Blind Man's World." The matter is said to have been written in a state of trance, during which the writer visits the planet Mars and holds communion with its people, and learns their

conditions of thought and life, which are opposed to ours. Their knowledge is of the future. They are acquainted with every circumstance and condition of life they have to pass through. They live and rejoice in the knowledge of coming events; they have no memory of the past; the future is theirs, and they anticipate it with joy. Death has no terrors nor tears—it is the inevitable, they meet it with satisfaction. Their history is the prescience of the future, the past sinks into oblivion; while with us the future is conjectural, and history imperfect and unreliable. We are blind as to the future and uncertain as to the past—a conditional state, in which ignorance plays the chief part. The article was very suggestive, and was well received. Mr. Fash pointed out that we had the faculty for a knowledge of the future, but did not cultivate it. Evening: Mr. T. Wilson conducted a testimony meeting, which is always instructive, and gives much food for thought.—J. G.

**HALIFAX.**—A very pleasant day with our esteemed friend Mr. Hepworth, whose guide gave two excellent addresses, which were listened to attentively; afterwards clairvoyance.—J. L.

**HEYWOOD.**—Mr. Hirst gave trance addresses—afternoon, on "Man in Search of Truth"; evening, "Body, Soul, and Spirit," both addresses being very instructive. Miss Hirst gave several correct clairvoyant descriptions.

**HUDDERSFIELD.** Brook Street.—Mr. Rowling has been our speaker, and has given much satisfaction by excellent addresses and psychometry. Audiences only moderate.

**IDLE.** 2, Back Lane.—Mrs. Craven, of Leeds. 2-30, Mrs. Craven's guides gave an excellent discourse on "Benevolence," 6 p.m., subjects were taken from the audience, viz., "Re-incarnation," and "The God of the orthodox and the God of spiritualism," which were well dealt with. The control showed that re-incarnation was impossible.—Cor.

**JARROW.** Mechanics' Hall. Owing to the absence of Mr. James Campbell, Mr. Charles Campbell kindly gave an excellent discourse on "The Philosophy of Death," showing that humanity is always progressing. Spiritualism teaches us that there is no hell, and that each man is his own saviour. If he gives good conditions he will receive good, if he gives bad conditions he makes his own hell. The discourse was highly appreciated by a good audience. At the close, questions were ably answered. Mr. H. Addison kindly gave a recitation.—J. W.

**LEIGH.**—Mr. G. Wright's afternoon subject was, "Why I am a Spiritualist." Evening: "The Gospel of Spiritualism." Questions were answered very satisfactorily.—J. W.

**LONDON.** 23, Devonshire Road, Forest Hill, S.E.—Sunday last, Mr. Ivor McDonnell.—M. G.

**LONDON.** Clapham Junction, 295, Lavender Hill, S.W.—As the attendance was so small, owing to the wet weather, no meeting was held.—F. D. S.

**LONDON.** Hayfield Hall, 160, Mile End Road.—Speaker, Mr. Hoperoff: three subjects selected and treated very ably to a most attentive audience. The speaker also exhibited specimens of direct spirit writing.—C. C.

**LONDON.** Regent's Park.—6-30: The rain had fallen heavily during the day, but was fair toward evening. A large and harmonious meeting was addressed by Messrs. Eagle, Battel, Rodger, and Vogt. Result—converts to spiritualism from the crowd promised to come to our halls for more information. Sunday next, same hour and place.

**LONDON.** Marylebone, 24, Harcourt Street.—Mr. U. W. Goddard gave an address, earnest, practical, spiritual, and beautiful. It would be well if we had many speakers like him.—C. J. H.

**LONDON.** Peckham, Winchester Hall, 33, High Street.—Despite atmospheric conditions, good audiences assembled to hear addresses from Mr. R. J. Lees, who spoke upon "Prayer" and "The Millennium" in his usual forcible and eloquent manner. The rain precluded any attempt at open-air work on Peckham Rye.

**LONDON SPIRITUALISTS' FEDERATION.**—A meeting of delegates from several London societies assembled on Thursday last, at Lockhart's Coffee Rooms, 109, Fleet Street, to consider the resolution passed at Goswell Hall, and after much consideration it was agreed to draw up a scheme for federating the London societies, which will be presented at a meeting of delegates of societies, to be held at Lockhart's, on Thursday, August 16, before which date the plan will be sent to each of the London societies, who are requested to consider the same, and attend the meeting on the day named. The whole of the officers having resigned, Mr. W. E. Long temporarily accepted the secretaryship until August 15th. The summer outing to Epping Forest will be held on Sunday, August 11th. Meeting will be held near Robin Hood at 5 30 p.m. Speakers and full particulars next week.

**LONDON.** Zephyr Hall, 9, Bedford Gardens, Silver Street, Notting Hill Gate.—Evening: Mr. Earl made a few remarks upon clairvoyance, after which Mr. Matthews gave clairvoyant descriptions, mostly recognized; followed by a poem entitled "The Dying Sailor," in a most able manner. There was no meeting in Hyde Park, the weather being unfavourable. Next Sunday at 3-30.—W. A. D.

**LONDON.**—Coffee Tavern, High Street.—The Society of Spiritualists held a public meeting at the above place, on July 7th, and intend to continue every Sunday at 6-30. An able address was delivered by Mr. G. Taylor Platt on "The Advantages of Spiritualism." It was throughout full of knowledge and depth of thought, and gave great satisfaction. July 14th: Mrs. Wright's control gave an interesting address on "Star of progress, guide us onward," suggested by the hymn sung. At the members' meeting officers were appointed for the ensuing three months. July 21st: The control of Mr. Blundell spoke on "Independent Thought," a subject given by a friend in the audience. As there was no after meeting of the members, the medium also spoke on "Demonology," to the interest of all.

**MANCHESTER.** Psychological Hall.—Afternoon, Mrs. Smith's controls spoke on "Faith, Hope, and Charity," showing that faith was of no avail without works. Charity was not the giving of alms alone, but if combined with sympathy, and given with true generous feeling, the benefit would be great. Evening subject, "Unless ye be born again, ye cannot enter the kingdom of heaven," the explanation being, that as we attain a thorough knowledge of ourselves and surroundings, the new birth would commence in accordance. Numerous clairvoyant descriptions at each meeting, excellently given, almost all recognized. Four psychometric readings were given correctly. A solo by Mr. A. Smith, and chorus by the choir, completed a good day. July 22: Mrs. Smith's

controls gave an address, showing the influences of the planets relative to man, after which some phrenological descriptions were given in a very satisfactory manner.—J. H. H.

**MANCHESTER.** Temperance Hall, Tipping Street.—Mr. J. S. Schutt delivered most excellent lectures. Afternoon subjects, taken from the audience, "Was Jesus myth, man, or God?" "What effect has the planetary system on humanity?" Evening subject, chosen by the control, "Where are the dead?" He showed that the dead are not in the grave, not in Hades, nor in purgatory, because he proved there is no death in God's wide world, but one eternal scene of change. A large congregation. Mr. Gibson, of Oldham, presided in the afternoon, and Mr. Maslin in the evening.—W. H.

**MACCLESFIELD.**—We were disappointed in not having Mrs. Groom, as she was too unwell to be present. Mrs. Rogers again came forward, and spoke a few words of encouragement to those present, assisted by another local. We sincerely hope Mrs. Groom will soon be restored to health, and so continue her good work in the cause of truth.—W. P.

**MIDDLESBROUGH-ON-TEES.**—10-45: Mr. Roeder and Mrs. Forrester made interesting and encouraging statements. 6-30: Miss Lily Brown read "Seymour," by Mr. A. D. Wilson, with marked elocutionary power, and with other members of the family rendered two anthems in an effective manner.—L. B. S.

**MONKWEARMOUTH.** Ravensworth Terrace.—Evening, Mr. Davison, of Tyne Dock, gave a grand address on "He that hath ears to hear, let him hear," and concluded with psychometric delineations, which were very good.—G. E.

**NEILSON.** Leeds Road.—July 14th: Mr. G. Smith discoursed from subjects chosen from the audience, afternoon and evening, which were highly appreciated by good and intelligent audiences. July 21st: We held our first flower services, conducted by Mr. Bailey, of Brierfield. Afternoon subject, "Nature." The study of nature in bygone days was neglected, but is now encouraged, for in nature we behold a God full of wisdom, love, and power. A brighter light is now dawning, proving man must live for ever. Evening subject, "Death." These beautiful flowers, beaming with life and beauty, will shortly fade and return to mother nature the elements, to be again employed to sustain life. So man lives through the change of death; his body is again used for other bodies, but he lives on spiritually, ever growing in wisdom and beauty. The control named the son of Mr. and Mrs. Walton (Gladstone), and made touching and appropriate remarks. Good audiences.—F. H.

**NEWCASTLE.**—Despite the meteorological inclemency, crowded and enthusiastic audiences greeted Mrs. Hardinge Britten. Morning: "The Words of God"; evening: "The Works of God." The treatment of the former subject was pervaded by a solemn practicality; while the evening lecture afforded a fine field for forensic display. For ideal sublimity, bold comprehensive outline, and keen analysis, this magnificent orator almost transcended her accustomed power. The well-arranged series of arguments were in one hour pursued to their utmost limits, the audience responding with repeated applause. Monday night was occupied with replies to questions on various subjects. Dr. Britten presided. We were glad to see both guests looking extremely well. A large demand is being made in Newcastle for Mrs. Britten's forthcoming book.

**NORRISTHORPE.** Afternoon: A pleasant day. The controls of Mrs. Rushton, of Eccleshill, discoursed on "Spiritualism, what it teaches." Showing that mankind has a divine nature, which will, if cultivated, shine forth in all its beauty and splendour. Even the most sinful have this divine light within, and must some time here or hereafter outgrow their imperfections, and manifest the God within the soul. Mrs. Kendal, of Bradford, gave clairvoyant descriptions, which were easily recognized. Evening: The controls of Mrs. Rushton named several children in an interesting and touching manner, followed by clairvoyance by Mrs. Kendal, and our surroundings by Mrs. Rushton. Attendance very good.—A. G.

**NORTH SHIELDS.** 41, Borough Road.—A large and intelligent audience, many being entire strangers, listened to the guides of Mrs. H. Davison, who gave a large number of clairvoyant descriptions. In several cases, they had to take those to whom they spoke back to their youthful days, in order to get their loved ones recognized. Mrs. Davison was warmly congratulated at the close, and much good was done.

**NOTTINGHAM.**—Through Mrs. Barnes's ill health there was no meeting in the morning. Evening: Two or three friends addressed the meeting. A reading was given from "The Land of Darkness." The writer was moved by the control of Mrs. Harvey, whose remains were committed to mother earth (on Saturday) by Mr. Yates. She had been a great sufferer in the flesh. The few words spoken were to the effect that though her lot had been hard to bear, she could now look back with thankfulness for all, and say "Thy will be done." Reference was made to the important event of the progressive step taken by Mrs. Besant. If Theosophy has rotten planks in its structure, its new convert is the most likely person to reveal them.—J. W. B.

**RAWTENSTALL.**—A good day with Mr. Newall. Afternoon: Three subjects were chosen by the audience, "Why was God three days in the bowels of the earth?" "Dying creeds and living facts;" "The use of Spiritualism." Our forefathers had been fettered by creeds and dogmas, which spiritualism had broken by its living facts. Spiritualism was useful in freeing the minds of all who choose to investigate with honest motives, giving all equal rights who live to the best of their ability a true and upright life. In the evening, two subjects from the audience, "Who were father and mother of the child that was born in heaven?" and "Planetary influence on man." It is impossible to do justice to the forcible replies given. Would that the cause had many more such speakers.—J. B.

**SALFORD.** 48, Albion Street.—A good day with Mr. Mayoh, of Bolton. In the afternoon he gave us his experience of spiritualism. Evening, "What shall I do to be saved?" showing that all the greatest reformers have been individual workers.

**SOUTH SHIELDS.** 19, Cambridge Street.—July 16th: Mrs. Walker gave clairvoyant descriptions to all present. 18th: Usual developing circle, very successful. 21st: morning, discussion on various subjects. Evening, Mr. J. Stevenson, of Gateshead, gave an address on "Every man is a spiritualist," or, in other words, every man is a medium, which was very instructive and interesting. Afterwards the guides of Mr. Sawyer gave a short address, exhorting people to investigate into the

truths of spiritualism for themselves, which was well appreciated by a fair and attentive audience.—D. P.

**SOUTH SHIELDS.** 14, Stanhope Road.—Mr. Clare gave a grand discourse on "Mythology," mentioning the great upheavals of thought that have moved the minds of men during past ages, from the myths and darkness that have kept the world in superstition and ignorance. But now there is a brighter prospect of the cause of spiritualism coming more prominently before the world, and doing that which nothing else is able to do. The lecturer was listened to with rapt attention.—J. G.

**SOWERBY BRIDGE.** Hollins Lane.—Owing to Mr. Kitson's illness (prostration with sore throat), we were thrown upon our own resources. After a pathetic invocation by Miss Thorp, Mr. Lees read a few extracts, and then called upon Mr. Dixon to induce his controls to say a few words on "The Development of Mediumship," which they did for a short time. Miss Thorp suggested that the remainder of the evening should be spent by members relating "How and why they became Spiritualists." She set the ball rolling, and showed the benefit she had received, both in health of body and mind, through spirit control, and her earnest endeavours would ever be to do credit to their teachings. Messrs. Lees and Sutcliffe took a retrospective view of the gradual growth of the society during the last twenty years, and showed the contention and struggle they had had to pass through, for which may they ever be respected. Mr. Dixon also gave his account of the natural growth of his mediumship, but time did not permit him to enter fully into details; each promised to do so some other time.

**SUNDERLAND.** Centre House, Silksworth Row.—2-30: Mr. Ellison gave another séance towards the organ fund, which was well attended, and good phenomena occurred. Our members return their best thanks to Mr. Ellison for his kind services. 6-30: Mr. Moorhouse gave a short reading, after which he spoke on the passing away of Mrs. Murray, and Mr. Gardner's child. Afterwards, Mr. Charlton, of Hetton, gave an interesting lecture, which seemed to satisfy all present. Poor attendance, owing to the rain.—G. W.

**TYLDESLEY.**—We had no medium, but our worthy chairman, Mr. T. Morris, read two good addresses, which were both interesting and instructive. Please note—Our services commence at 2-30 and 6 o'clock.—Mrs. Morris, sec., Shuttle Street.

**WESTHOUGHTON.**—Miss Gartside being absent, through indisposition, Mr. J. Fletcher officiated, and spoke from the words "They shall lay hands on the sick, and they shall recover." He said he was not one who believed in the miraculous, but he knew that, by the law of sympathy, we may relieve each other of pain and sickness, and we shall be enabled to do this to greater effect as we become less selfish and develop a pure feeling of love for our fellows. He asked each present to cultivate this feeling, and show that there is something good in spiritualism.

**WIBSEY.** Hardy Street.—Afternoon: The guides of Mrs. Ellis spoke on "He that hath ears to hear, let him hear what the spirit hath to say to the churches," to a good audience. Evening subject, "Lord, what a fleeting breath is this our mortal day;" well received by an appreciative audience. On Tuesday evening, at 7-30, the guides of Mrs. Ellis are going to give psychometrical delineations of character instead of giving them on Sunday, which we think will be the best.

**WISBECH.**—The guides of Mrs. Yeeles dealt with a subject given by the audience, in a very interesting manner. Dealing with the Bible, the guides said it was a book of fables, and was not recorded by God, but by men to suit their own interest, followed by clairvoyant delineations, mostly recognized. Miss Bella Yeeles gave a solo.—W. U.

**WORMVOLD LANE.**—Heckmondwike: Mrs. Burchell failed to attend, and the guides of Mrs. Hill spoke very acceptably. Good clairvoyance. Mrs. Hill is a promising medium; she teaches less creedalism than many. The prayers were offered by a young man from Batley. Mr. Thurman made an interesting speech. Speakers when unable to attend would oblige by finding a substitute.—Openshaw: Mr. Johnson, of Hyde, spoke eloquently on "What is the Future of Spiritualism?" and by what Means will it be Propagated?" and "The Religious and Social Position of to-day." Spiritualism is tearing away the veil of superstition, and revealing the real future life. Religious claims are being tested—man wants the facts of to-day.

### THE CHILDREN'S PROGRESSIVE LYCEUM.

**BATLEY CARR.** Town Street.—Morning: Invocation. Roll call. Musical reading, a.-c. recitation, marching and calisthenics. Groups: Liberty group had a conversational lesson on "Mesmerism;" Beacon and Lake groups had lessons from Mr. Kitson's book, "Spiritualism for the Young." Closing prayer. Afternoon opened as in the morning. Musical reading, a.- and g.-c. recitations. A reading by Miss L. Mortimer; a duet by two sisters; a few words from one of the leaders; then Mr. Boocock, our speaker for the evening, made a few cheering remarks. Closed with benediction.—E. M.

**BLACKBURN.** Exchange Lecture Hall.—Mr. Ward, assistant conductor, offered prayer. The officers and scholars were then brought forward, and performed the various arm, rod, and Indian club movements in a very satisfactory manner. Messrs. Ward, Brindle, and Tyrell had charge of the various drills. Friends please notice: The annual flower service will be held on Sunday, August 4th, 1889; medium, Mrs. Green, from Heywood. Morning service opens at 11 a.m.; afternoon, 2-30; evening, 6-30. Proceeds go towards defraying cost of Lyceum field day.

**BRIGHTON.**—Attendance 59, visitors 8. Prayer by Mr. Blackburn. Marching and calisthenics gone through very well, conducted by Mr. Shillitoe. Afterwards Mr. Hollas, from Halifax, gave a short and interesting address, followed by a few recitations by the scholars. A very pleasant morning.—J. H.

**COLNE.**—Present, 70 scholars, 17 officers. Recitations by Miss F. H. Coles, and Miss B. Butler.—T. C.

**HECKMONDWIKE.**—Present, 5 officers, 18 members. Prayer by Mr. G. Wooly. G.- and a.-c. r's. Song by Mr. James Burdip. Reading by Mr. George Wooly. Exercise gone through as usual, conducted by Miss Hannah Hoyle. A very enjoyable morning.—W. C.

**LEICESTER.**—Saturday, July 20th: The members with their officers and a few friends, to the number of 53, had their annual outing at Bridgate Park. An excellent tea was provided, when a number of games and sports took place—the youngsters competing with hearty



eagerness for the various prizes. A start was then made for "Old John," a hill in the centre of the park, whence a splendid view is obtained. The ramble over the fern-clothed slopes, past ancient oaks and ruins—reminders of Lady Jane Grey and a dark page in English history—was very enjoyable, enlivened by the merry shouts of the children. Arrived at Old John, a number of hymns were sung, and the party proceeded 'mid the evening shades to the conveyances, and reached Leicester at a late hour, having spent a very enjoyable time. Sunday, July 21st, good attendance: children 31, officers 6, visitors 8. Usual programme, with recitations from Misses Gill and Mayne and Master Sainsbury. Lessons on "Money, its use and abuse;" "The Bible," &c. Marching fairly well executed. Several new members have been enrolled.—C. W. T.

LONDON. 24, Harcourt Street, Marylebone Road, W.—Our newly-established Lyceum held its fourth meeting. Fifteen present, including visitors, despite the squally weather. The conductor opened with singing, interspersed with readings. The service was an open one. We had a musical reading. Nearly all joined in marching and calisthenics. Reading by Mr. Hunt, recitation by Anne Goddard. As a new Lyceum we feel in need of Lyceum literature. Should any benevolent well-wishers have any by them to spare us, we should be pleased to hear from them. If means will permit, it is our wish to take the children into the country one Sunday in August, and hold our services either at Hampton Court or Epping Forest. Should be pleased to receive suggestions or assistance from well-wishers.—C. W.

LONDON. 88, High Street, Peckham.—In the unavoidable absence of our leaders we held a happy session, conversational and reading. A tale was read showing how, if we will retaliate, or "pay one another out," it is sure to rebound to our own hurt; and a chapter from "More Forget-me-nots from God's Garden," both very pretty and instructive.

MACCLESFIELD.—Morning: conductor, Mr. Rogers. Fair attendance. Several readings from this week's *Two Worlds* were given by the conductor; also solos by Mr. Bennison and Miss Dickens. Afternoon: conductor, Mr. Rogers. In consequence of Mrs. Groom's absence we held an open session. Marching and calisthenics went off splendidly. Solos were rendered by Miss Dickens, Mr. Bennison, and Mr. Fisher. Readings by Mr. C. Challoner, Mr. G. Challoner, and Mr. Pimblott, and a recitation by Mr. Bennison. Considering that the Lyceumists were called upon at a moment's notice to give an "open session" they deserve credit for their endeavours to contribute their mite. We notice of late that the female portion seems to be decreasing, while the male portion is increasing. Perhaps some of the female officers will see to this.

MANCHESTER. Psychological Hall.—July 21st. Fair attendance, exercises gone through in usual good style, including recitation by Master W. Ashworth, exceedingly well given. Formed groups, the adult ones held a discussion on Theosophy, the others taking various other subjects.—A. Stanistreet, conductor.

MANCHESTER. Tipping Street.—Attendance, scholars 19, 1 visitor. Invocation by Mrs. Hall, musical reading, s.- and g.-c. r's, recitation by E. Maslin. Repeated two s.-c. recitations we have committed to memory; marching and calisthenics, committing a verse to memory; Benediction by Mrs. Hall. 2 p.m.: Invocation by Mrs. Hall, s.- and g.-c. r's. Number of scholars 20, officers 7, closing hymn.—J. S.

NEWCASTLE-ON-TYNE.—Good attendance of officers and members. The hymns to be sung at the forthcoming anniversary were practised, and the children acquitted themselves well, their performance auguring well for that event. The calisthenics and mental exercises were gone through, the proceedings being, as usual, enlivened by songs, recitations, &c., contributed by the children. The unfortunate meteorological conditions, which last year prohibited out-door enjoyment, again prevailed, and we were once more called upon to abandon our projected excursion to the picturesque village of Kytou. The disappointment to all was apparent, but, nevertheless, we accepted the inevitable with a good grace, and enjoyed ourselves as well as the circumstances would permit in the Cordwainers' Hall. Games of all kinds were indulged in, and then the children sat down to an excellent repast, provided by some of the kind friends. On finishing, the games were resumed, and were continued late into the evening. At the conclusion everyone seemed to have thoroughly enjoyed themselves. We hope to be more fortunate in the selection of our holiday next year, as this is the second time we have been debarred from a day's outing.—L. E. R.

SALFORD. 48, Albion Street.—Officers 7, children 30. Conductor, Mr. Ellison; secretary, Miss H. Hunt. Mr. Ellison opened with prayer. Musical readings read by Mr. W. Bacon. Marching and calisthenics were gone through exceedingly well. Mr. Ellison gave an address on "Astronomy."

SOUTH SHIELDS. 19, Cambridge Street.—Attendance good, being 48 and 3 visitors. Programme very well gone through, consisting of chain recitations, musical readings, marching, and calisthenics. A reading was given by Mr. Burnett, entitled "A Regular Boy"; duet by L. Pinkney and B. Lowery; trio by Misses L. Holland, D. Smith, and J. Moody. A pleasant afternoon was spent in this way. Singing very beautiful. Closing hymn.—F. P.

## PROSPECTIVE ARRANGEMENTS.

BACUP.—July 29th, at 7-30, Mr. E. W. Wallis will lecture on "The meaning and origin of Christian symbolism."

BATLEY SOCIETY.—Mr. J. Taylor, 8, Fleming Street, Batley, is now secretary.

BLACKBURN.—July 28th, at 2-30: Open-air meeting on Market ground; if fine, Mr. E. W. Wallis will speak on "Spiritualism—a gospel for all." Evening, in the hall, subject: "The Enthronement of Man."

BRADFORD. Ripley Street Society.—The second annual Flower service, Sunday, August 4th, when Mr. G. A. Wright, trance medium of Manchester, will give three lectures. Mrs. Whiteoak will give clairvoyance services, 11, 2-30 and 6-30. Come and fill the room, friends. The chair will be taken by Mr. A. Bruce.—T. T.

HALEFAX.—Lyceum Anniversary, in the Mechanics' Hall, August 11th. Service of Song, "Lost in London," at 2-30, connective readings by Mr. E. W. Wallis. At 6-30 Mr. Wallis will lecture on Lyceum Work, and special singing will be given at intervals. Monday, August 12th, in the Church, Winding Road, Service of Song, "Ministering Spirits." Reader, Mr. Wallis, who will also speak.

IDLE. 2, Back Lane.—We intend holding a tea and social gathering, Aug. 10. Tea at 4-30. Tickets 6d. each, children half-price. Sunday, Aug. 11, the anniversary services in connection with the above place will be held, when Mr. Armitage, of Batley Carr, will give two addresses. Mr. Hargreaves, of Bradford, has kindly promised to take the chair on both occasions.

LONDON. Marylebone Road, 24, Harcourt Street.—Attendance is given in the rooms every Friday, from 10-30 to 9-30, Saturday, 10-30 to 4, to answer questions on social and psychical problems. A variety of articles are also on sale, with a view to instituting a system of fair trading. Sunday morning, 11 to 12-45, meeting for spiritual intercourse and devotional exercise.

LONDON SPIRITUALIST FEDERATION.—A combined open-air meeting will be held on Peckham Rye, on Sunday, July 28th, at 3 p.m., in Battersea Park, near the Band Stand, Messrs. Goddard, Rodgers, Hopcroft, Lees, and Long will speak. The annual outing to Epping Forest will probably take place on August 14th. We earnestly invite all our friends to assist us at these meetings.—J. V.

LONDON.—The annual outing to Epping Forest, will take place on Sunday, August 11th. Return trains from Liverpool Street at short intervals during the day; those who go early can have a pleasant ramble in the forest, an early tea, and then attend the meeting at the usual place, near the Robin Hood, at 5-30. Spiritualists cordially invited to attend and take part.

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.

MANCHESTER. Tipping Street.—Sunday, July 28th, Mrs. Hardinge Britten will lecture in the Temperance Hall, Tipping Street, at 2-45 p.m. and 6-30 p.m. Subjects: afternoon, "The Eclipse of Faith in 1839;" evening, Six subjects chosen by the audience, or "Religion, Reform, and Spiritualism." A hearty welcome to all.—W. H.

MIDDLESBROUGH. Spiritual Hall.—Sunday, July 28th, at 10-45. Mr. W. H. Robinson, of Newcastle, will conduct a conference. At 2-30 an open-air service will be held in Linthorpe Road, opposite football field, weather permitting, when Mr. Robinson will deliver an address. At 6-30, Mr. Robinson lectures in the hall, subject, "Spiritualism: the Evolution of Human Progress." Aug. 4 and 5, Mr. Schutt.

Mr. B. Plant is booking dates for 1890. 52, John Street, Pendleton. NEWCASTLE-ON-TYNE.—Mr. J. S. Roberts, journalist, will lecture, July 28th, at 6-30, subject, "Mental and Psychological Tendencies."

NORTH EASTERN FEDERATION OF SPIRITUALISTS.—The next committee meeting will be held at the Cordwainers' Hall, Newcastle-on-Tyne, on Sunday, August 4th, at 10-30 a.m. It is hoped that there will be a good attendance of delegates as there is very important business to discuss. F. Sargent, Hon. Sec., 42, Grainger Street, Newcastle.

NOTTINGHAM. Morley House.—Mrs. E. W. Wallis on Sunday and Monday next (28th and 29th). We hope old and new friends will muster strongly.

OLDHAM. Temple Lyceum.—We intend to have a tea party at 4-30, and entertainment at 7-30, on August 3rd, 1889, for the benefit of the community, and for the clearance of the debt as much as possible incurred for the beautifying. Tickets, for tea, 8d. and 4d. each. We cordially invite all friends in or out of the district to give us their assistance, and hope we shall have the temple full to overflowing.—N. S.

PARKGATE.—The progressive lyceum will hold their anniversary on Sunday, August 4th, when Mr. Kitson of Batley will give two addresses; also hymns, solos, dialogues and recitations will be rendered by the children. Afternoon service to commence at 2-30. Evening 6 o'clock. On Monday, August 5th, a children's service will be held, when a pleasing programme will be gone through. Chair to be taken at 7 o'clock. A kindly invitation is given to all friends, we trust they will rally round us. Will all take notice the time the evening service commences.—H.

PARKGATE, near Rotherham.—Mr. T. Draper, 54, Victoria Road, is now Cor. Sec., to whom all communications must be sent.

SALFORD.—Monday, August 5th, we shall have a trip, by luries, to Lostock, starting from the Spiritual Temple, Cross Lane, at 11 prompt. Adults, 6d.; children, 4d. Tuesday, 6th, Mr. Pearson, of Pendleton, will lecture at 7-30 p.m., subject: "Should the planets rule us, or should we rule the planets?" Wednesday, 7th, at 7-30 p.m., Mr. Hayes, psychometrist and healing medium. Thursday, 8th, at 7-30 p.m., Mr. Jos. Moorey, trance and clairvoyant. On Saturday, 10th, a tea party will be held. Tea on the tables at 5-30 p.m. Gents, 9d.; ladies, 6d. All friends are most cordially invited.—Sec., Mr. Betts, 51, Trafford Road.

SHEFFIELD. Spiritual Alliance.—First Annual Trip, Monday, Aug. 5th, 1889 (Bank Holiday). Members and friends kindly invited to assist to make it a success. Parkgate, Mexbro', and Woodhouse friends invited to take part in the trip.—W. S. Brittain, sec.

## PASSING EVENTS.

SPEAKERS.—Our movement, unhappily, offers little encouragement to men of education, culture, and ability, to become its advocates. There are many who could become exponents of its glorious truths who are deterred from openly avowing themselves because of the necessity to toil for the bread which perishes. Were it possible for them to devote their time and talents to the promulgation of the spiritual truth, and become missionaries of the glad gospel of immortality, by the generous support of spiritualists they could do a great and good work. But no; such able workers, men and women, would not meet with recognition or remuneration sufficient for their bodily needs, the requirements of their families, and the possible provision for old age; and, therefore, their services are lost to the cause. Spiritualists, are the workers to be supported or starved? How much do you love the truth of immortality? How much is that love worth in the shape of financial assistance? The spirit world gives freely of its spiritual treasures. Will you give freely of your worldly means to sustain their instruments? A grudging spirit injures him who harbours it—it is, indeed, more blessed to give than to receive. Some can give their services, some can give sympathy, some can give money; but all would benefit by giving ungrudgingly according to their love of truth.

## DISTRIBUTION FUND.

## HELP US TO LET THE LIGHT SHINE.

The Directors of *The Two Worlds* have decided to appeal to the generous supporters of the cause, to assist them in an endeavour to reach a larger constituency than is afforded through the ordinary channels open to a spiritual journal. A very large number of readers could be secured if a copy of our paper were found in the reading rooms of every Free Library in the land, and also on the tables of the political clubs and co-operative societies. To do this, and *continue it*, would involve us in a much larger outlay than we can afford, and yet it *should* be, nay, *ought* to be done at once. We propose therefore to raise a fund for this purpose, and invite our friends to contribute according to their sympathies and means, to enable us to carry out this plan.

In aid of the fund for the above-named excellent purpose, the Editor begs to acknowledge with many thanks the receipt of 5s. from M. G., Forest Hill, 10s. from J. T., Burnley, and 10s. from T. B., Ramsey; and many promises are made from sympathising friends to follow these generous examples. We have also received a kind contribution £2 from Mr. B. Slowman, of Toowoomba, Australia, to aid our work, which we put to the above fund.

*The Two Worlds* Hymn Leaves No. 1 contains seven hymns; "What Spiritualism has taught, and What good has it done for Humanity," and advice to investigators. Price 6d. per 100, or 3s. 9d. per 1,000, carriage extra. *Now ready.* First lines of hymns.—"How pure in heart, etc." "Spirits bright are ever nigh." "The morning light is breaking." "Sow in the morn thy seed." "Father of all! in every age." "May the grace of guardian angels." "There is a land mine eye hath seen." Order at once from Mr. E. W. Wallis.

WHO CAN, AND WILL, GO?—We are asked if we know an amiable young woman, experienced in light shop duties, for a small business, or one accustomed to play the piano or organ, a dressmaker or a tailoress; also a young man, experienced as a compositor for printing, a first-class hand *not* required; both must be unmarried and spiritualists. They are required to go to Queensland (Australia) shortly with other spiritualists; passage certificate will be sent for them. We do not know of such young persons. If any of our readers do, they can communicate with Mr. Atherley, 10, Philadelphia Terrace, The Mount, York.

MARRIED.—An interesting ceremony took place at Dewsbury, on Saturday, July 20th, which will have no little interest to many of your readers, and that was the marriage of Mr. J. H. Taylor, of Batley, and Miss Wilson, late of Keighley, both of whom have done good service as trance and clairvoyant mediums on our Yorkshire platforms. It is hoped that the future of these young people may contain within its folds much that is bright and joyous, and that the gifts which God has implanted within their breasts may become expanded by the union, and more earnest work in the redemption of humanity from vice and ignorance be the result.—W. S.

We regret to notice that so many speakers were incapacitated, through illness, last Sunday, and hope they will speedily be restored to health. The life of the public worker for spiritualism is much more arduous than many persons appear to think.

The Salford Society of Spiritualists wish to inform their friends that they have taken more commodious rooms, in Southport Street, Cross Lane, which they have named "The Spiritual Temple," and which they intend to open on Sunday, August 4th; the speaker, Mr. R. A. Brown, subject, "A Religion for the Masses." A lyceum session will be held in the morning at 10-30 a.m. Tea will be provided for friends coming any distance.

We are requested to publish the following letter from Mr. E. E. Skinner: "South Shields, July 20th, 1889. This is to certify and return many thanks to Mr. T. Tulip for the benefit I received at his hands, with the aid of his spiritual guides, during the month of March, 1889, wishing him every success and good wish for the noble work."

PHYSICAL PHENOMENA.—We have received the following account of a séance, attested with the names of fifteen sitters:—"A physical séance was held at the house of Mr. T. Tulip, of 86, Stevenson Street, with Mr. Bowen. We opened with singing and prayer, a very harmonious feeling pervaded the meeting. The paper tube patted several of the sitters, and the luminous slate floated above their heads, and a hand was seen on the slate several times. Several tunes were played on a concertina. The séance was much enjoyed by all present, who were highly satisfied with the phenomena."

BRADFORD. Milton Rooms.—We are pleased to notice great improvements in the ventilation and acoustic properties in these rooms, making them among the best in use by spiritualists. A happy feeling pervaded the meetings; may it long continue.

MOTIVES AND DEEDS.—Many unkind and unnecessary things are being said in regard to mediums and speakers, which it were better had never been uttered. The so called professional is not *necessarily* mercenary because payment for time and strength is made, neither is the free speaker *necessarily* spotless because unpaid. There is as much danger of ambition, pride, and arrogance in the one case as in the other. Spiritualism teaches us that conduct is virtuous only in the light of *motive*, and if the motives are pure and good, the deed is worthy. We know many true-hearted and earnest mediums, paid and unpaid, who are animated by sincere love of truth and desire to do good, who make many sacrifices for the cause they love, and have laboured and suffered for years that others may be blessed by a knowledge of spirit return. Are these to be passed by, their conduct maligned, and their hearts broken by cruel neglect or crushing sneers? We think not. The faithful workers, paid and unpaid, should command our sympathy and be encouraged. So long as we are able we shall speak the word of cheer to all those who honestly try to do good.

Mediums having Sunday, July 28th, open, should write at once to Mr. J. W. Gibson, 41, Bowden Street, Oldham, and offer their services.

HOME CIRCLES.—These are very necessary, and it is desirable there should be more of them, but we submit that they should not be held at the same time as the public services, so as to interfere with the attendance. Spiritualists, it is your duty to support the public work by your presence and sympathy. Your home circles could be held after the service at the hall, or on week evenings. Think of it, and do your duty to the cause and to the workers, who are trying to keep the flag flying, and help them all you can.

Mr. W. WALLACE, the pioneer medium, is open for engagements for Sundays, and also for assisting inquirers, forming circles, developing mediums, and giving advice on health, etc., for week evenings. He is booked for July 28th, at Liverpool. His address until then, will be care of Mr. E. W. Wallis, 10, Petworth Street, Cheetham, Manchester.

We are continually receiving letters asking for advice which we cannot find time to answer as we could wish, nor can we afford to send literature gratuitously to those who need it, but by the aid of our generous friends we trust we shall be enabled to place *The Two Worlds* on the stands and tables of the libraries and clubs, and aid enquirers with suitable tracts. Who will help?

Mr. W. G. WALROND, late of Glasgow, writes that he has arrived at Hamilton, Ontario, Canada, after a very rough voyage across the Atlantic, all well and better for the trip. He says Hamilton is a delightful place.

TO INVESTORS desirous of doing good and enriching themselves. Write to the undermentioned inventor and patentee of a most useful article (required in every house, who seeks alliance with capital, to introduce and launch it on every civilised country.—Bevan Harris, 5, Ravensworth Terrace, Newcastle-on-Tyne.

PROFESSIONALISM.—This term is no reproach, save only in the case, if such there be, where the individual is mercenary, and has no *love* for his work, but engages in it solely for the money he can make by it. We do not know the first medium who is open to such a charge, and the sneer of professionalism therefore falls harmless against the mediums, only to recoil on those who prefer it against them.

If every reader of this paper will decide to *take it regularly*, and give an order to their newsagent, or to the agent at the Society's meetings where they attend, we shall thank them for their co-operation.

THE BLIND RESTORED! ARE THE DAYS OF MIRACLES PAST?—Last Thursday, July 18th, a gentleman called upon Mr. Goldsbrough, accompanied by his wife, who was blind, and leaving her, promised to call for her in a short time. The poor lady was not absolutely blind, but could, by putting her face close to any object, just discern its presence, but could not distinguish what it was. When she was led by Mr. Goldsbrough into the consulting room Mrs. Goldsbrough felt impressed that she could benefit her eyes, although, as it afterwards transpired, the lady had come about her leg. Mrs. Goldsbrough proceeded at once to magnetise the unfortunate lady's eyes and breathed upon them, made passes over her, and rubbed along the course of the nerves for about half an hour, when suddenly the patient exclaimed, "I can see a picture," and arose from her seat to examine it. "Aye," said she "is this your family?" "Yes," replied Mrs. Goldsbrough, completely taken aback and thrilling with a strange feeling of delightful surprise, for although impressed to act as she had done, she scarcely anticipated such a marked result. It was little short of miraculous to see the lady who, but a short half hour before, was led into the room unable to see, walking around looking at the pictures, and exclaiming with gratitude and delight. She went out into the waiting room where twenty-five persons were assembled, and proclaimed to the astonished group the marvellous cure which had been effected, and went out of the house into the street searching for her husband, and for the first time for eight years had the pleasure of looking into the faces of her fellows, walking independently of all help, and seeing for herself the glorious sunshine. The name is not given as we have no authority to publish it at present, but our readers may rely upon the perfect authenticity of this narrative.—E. W. WALLIS.

ANOTHER CASE OF BLINDNESS CURED.—The following testimonial has been sent to Mrs. Goldsbrough, but it hardly conveys a correct idea of the facts, as it speaks only of "paralysis of the muscles of the eyelids," whereas the lady was unable to see at all, and had to be led by a lady friend on her first visit to Mrs. Goldsbrough, but was able to go by herself the next time:—Wakefield, July 19, 1889. Dear Madam, I have very great pleasure in sending you my sincere thanks for the wonderful cure you have made in my case. I was suffering from paralysis of the muscles of the eyelids, and had tried doctors, electricity, and almost everything any one recommended without benefit. At last I sent to you, and I am thankful to say that, under God, you have made a wonderful cure of my eyes.—I am, yours very gratefully, ANN LANGLEY. Rodney Yard, Wakefield, July 19, 1889.

TOO LATE.—Obituary of Mrs. Harvey, next week. Sheffield, Pond Street: Mr. Hunt lectured.

MASSAGE AND BATHING.—Mr. Sutcliffe, of Oldham, who is, we believe, related to Mr. Kenworthy, of the Southport hydropathic establishment, is a thoroughly practical and competent worker for health by the above methods. His services should be secured by those who are suffering. (See advertisement on front page of *Home Turkish Baths*, &c.)

The book entitled "The Grand Reality," quoted from in our columns lately, sells at 7/6, and can be obtained from Mr. E. W. Wallis.

DR. BUCHANAN'S "PSYCHOMETRY."—Copies of this valuable book can be had on application to Mr. E. W. Wallis. Price 8s. 6d.; 9s. post free.



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"**Magus**" gives Map of Nativity and Planetary Aspects, with Mental, Psychic, and Spiritual Capabilities, Advice on Health, Wealth, Employment, Marriage, Travelling, Friends and Enemies, and proper destiny, with 2 years' directions from next birthday, 5s.; 5 years' directions, 7s. 6d.; 1 question, 1s. 6d. Time and place of Birth, Sex, and if married; when the exact time is not known, please send photo. Name anything special.—Address, "Magus," c/o Dr. J. Blackburn, 8, Rose Mount, Keighley.

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**Dr. J. Blackburn** gives State of Health, Description of Ailment, and the time in which a Cure could be effected. Advice &c., fee 2s. Please send year of birth, day of month, and sex, and in all cases a **Lock of Hair.** Herbs gathered and medicines made under favourable planetary conditions, prices on application. Patients treated at their own home, or at my address, by medical electricity, massage, &c., &c. Those cases which have been pronounced **Incurable** taken in preference to all others.—8, Rose Mount, Keighley, Yorkshire.

**J. J. Morse, Trance Speaker.** Will return September next. Present address, 541, Pacific Street, Brooklyn, N.Y., U.S.A.

**Mrs. Herne, Séances** by appointment, 83, Buxton Rd., Stratford, E.

**Southport.**—Apartments to Let at MRS. BAILEY'S, late of Halifax, Trance & Clairvoyant Medium 47, London St., nr. Central Station.

**Mrs. Bridges, Medical Clairvoyant and Magnetic Manipulator, 314, Laurie Terrace, New Cross Road, London, attends Patients** at their own residence, or by appointment. Highest Testimonials.

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**Mr. J. Griffin, 29, Great Western Road, Glasgow, Magnetic Healer and Psychometrist,** attends Séances by appointment.

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

**Mr. G. Walrond, Trance & Clairvoyant, America.** Address to follow.

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

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**Mr. Victor Wyldes, Trance Orator, 364, Long Acre, Birmingham.**

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A L O F A S

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## GOLDSBROUGH'S PREMIER EMBROCATION.

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29, Darley Street, Bradford, January 20th, 1888.

Dear Sir,—Having used your EMBROCATION for a severe Sprain, I wish to bear testimony of its wonderful effectiveness. I can recommend it to all athletes for any kind of sprain or contusion.—Truly yours,  
To Mr. Goldsbrough. J. J. HAWCRIDGE.

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Discovered at last, the great boon of the age,  
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All sufferers from rheumatism, neuralgia, or tic,  
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Try Goldsbrough's famed Premier Embrocation!  
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And great shouts of joy from those suffering for years,  
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Mrs. Goldsbrough's medial powers, which are now so well-known through the publication of so many truly remarkable cures of apparently hopeless cases, which have been given up by doctors, enable her to treat all kinds of diseases with invariable success. Sufferers from all parts of the kingdom gratefully testify to the good they have received from her medicines. Hundreds of patients are treated daily by personal interview at 28, Great Russell Street (off Preston Street), Lister Hills, Bradford, Yorkshire, and by letter. Long experience has enabled her inspirers to prepare the above special medicines, salves, and pills, which are confidently recommended to all sufferers.

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**JOURNAL OF MAN**, published by Dr. J. R. BUCHANAN, 6, James Street, Boston, Mass., U.S.A.

## HOW TO INVESTIGATE SPIRITUALISM; OR, RULES FOR THE SPIRIT CIRCLE.

THE Spirit Circle is the assembling together of a number of persons seeking communion with the spirits who have passed from earth to the world of souls. The chief advantage of such an assembly is the mutual impartation and reception of the combined magnetisms of the assemblage, which form a force stronger than that of an isolated subject—enabling spirits to commune with greater power and developing the latent gifts of mediumship.

The first conditions to be observed relate to the persons who compose the circle. These should be, as far as possible, of opposite temperaments, as positive and negative; of moral characters, pure minds, and not marked by repulsive points of either physical or mental condition. No person suffering from disease, or of debilitated physique, should be present at any circle, unless it is formed expressly for healing purposes. I would recommend the number of the circle never to be less than three, or more than twelve. The best number is eight. No person of a strong positive temperament should be present, as any such magnetic spheres emanating from the circle will overpower that of the spirits, who must always be positive to the circle in order to produce phenomena.

Never let the apartment be over-heated, the room should be well ventilated. *Avoid strong light*, which, by producing motion in the atmosphere, disturbs the manifestations. A subdued light is the most favourable for spiritual magnetism.

I recommend the séance to be opened either with prayer or a song sung in chorus, after which subdued, harmonising conversation is better than wearisome silence; but let the conversation be directed towards the purpose of the gathering, and never sink into discussion or rise to emphasis. Always have a pencil and paper on the table, avoid entering or quitting the room, irrelevant conversation, or disturbances within or without the circle after the séance has commenced.

Do not admit unpunctual comers, nor suffer the air of the room to be disturbed after the sitting commences. Nothing but necessity, indisposition, or impressions, should warrant the disturbance of the sitting, WHICH SHOULD NEVER exceed two hours, unless an extension of time be solicited by the Spirits.

Let the séance always extend to one hour, even if no results are obtained; it sometimes requires that time for spirits to form their battery. Let it be also remembered that circles are experimental, hence no one should be discouraged if phenomena are not produced at the first few sittings. Stay with the same circle for six sittings; if no phenomena are then produced you may be sure you are not assimilated to each other; in that case, let the members meet with other persons until you succeed.

A well-developed test medium may sit without injury for any person, but a circle sitting for mutual development should never admit persons addicted to bad habits, strongly positive or dogmatical. A candid inquiring spirit is the only proper frame of mind in which to sit for phenomena, the delicate magnetism of which is made or marred as much by mental as physical conditions.

Impressions are the voices of spirits or the monitions of the spirit within us, and should always be followed out, unless suggestive of wrong in act or word. At the opening of the circle, one or more are often impressed to change seats with others. One or more are impressed to withdraw, or a feeling of repulsion makes it painful to remain. Let these impressions be faithfully regarded, and pledge each other that no offence shall be taken by following impressions.

If a strong impression to write, speak, sing, dance, or gesticulate possess any mind present, follow it out faithfully. It has a meaning if you cannot at first realize it. Never feel hurt in your own person, nor ridicule your neighbour for any failures to express or discover the meaning of the spirit impressing you.

Spirit control is often deficient, and at first imperfect. By often yielding to it, your organism becomes more flexible, and the spirit more experienced; and practice in control is necessary for spirits as well as mortals. If dark and evil disposed spirits manifest to you, *never drive them away*, but always strive to elevate them, and treat them as you would mortals, under similar circumstances. Do not always attribute falsehoods to "lying spirits," or deceiving mediums. Many mistakes occur in the communion of which you cannot always be aware.

Unless charged by spirits to do otherwise do not continue to hold sittings with the same parties for more than a twelvemonth. After that time, if not before, fresh elements of magnetism are essential. Some of the original circle should withdraw, and others take their places.

Never seek the spirit circle in a trivial or deceptive spirit. Then, and then only, have you cause to fear it.

Never permit any one to sit in circles who suffers from it in health or mind. Magnetism in the case of such persons is a drug, which operates perniciously, and should be carefully avoided.

Every seventh person can be a medium of some kind, and become developed through the judicious operations of the spirit circle. When once mediums are fully developed, the circle sometimes becomes injurious to them. When they feel this to be the case, let none be offended if they withdraw, and only use their gifts in other times and places.

All persons are subject to spirit influence and guidance, but only one in seven can so externalize this power as to become what is called a medium; and let it ever be remembered that trance speakers, no less than mediums for any other gift, can never be influenced by spirits far beyond their own normal capacity in the MATTER of the intelligence rendered, the magnetism of the spirits being but a quickening fire, which inspires the brain, and, like a hot-house process on plants, forces into prominence latent powers of the mind, but *creates nothing*. Even in the case of merely automatic speakers, writers, rapping, and other forms of test mediumship, the intelligence of the spirit is measurably shaped by the capacity and idiosyncrasies of the medium. All spirit power is limited in expression by the organism through which it works, and spirits may control, inspire, and influence the human mind, but do not change or re-create it.—EMMA HARDINGE BRITTON.

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