

THE TWO WORLDS

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

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A L O F A S

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SERVICES FOR SUNDAY, AUGUST 4, 1889.

Accrington.—26, China St., Lyceum, 10-30; 2-30, 6-30: No Meeting.
Ashington.—Mechanics Hall, at 5 p.m.
Bacup.—Meeting Room, Princess Street, 2-30 and 6-30: Miss Walker.
Barrow-in-Furness.—82, Cavendish St., at 6-30.
Batley Carr.—Town St., Lyceum, 10 and 2; at 6-30.
Batley.—Wellington Street, at 2-30 and 6: Mr. Bush.
Beeston.—Conservative Club, Town St., 2-30 and 6: Mrs. Berry.
Belper.—Jubilee Hall, 10 and 2, Lyceum; at 10-30 and 6-30: Mr. W. V. Wyldes.
Bingley.—Oddfellows' Hall (ante-room), at 2-30 and 6: Miss Pickles and Mr. Campion, Anniversary.
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: Mrs. Green.
Bolton.—Bridgeman Street Baths, at 2-30 and 6-30: Mr. Bradshaw.
Bradford.—Walton St., Hall Lane, Wakefield Rd., at 2-30 and 6: Mrs. Beardshall.
 Otley Road, at 2-30 and 6: Mr. Boocock.
 Little Horton Lane, 1, Spicer St., at 2-30 and 6: Mrs. Butler.
 Milton Rooms, Westgate, at 10, Lyceum; at 2-30 and 6.
 St. James's Lyceum, near St. James's Market, Lyceum, at 9-45; at 2-30 and 6: Mr. Hopwood.
 Ripley St., Manchester Road, at 2-30 and 6-30: Mr. Wright, Flower Service.
 Birk Street, Leeds Road, at 2-30 and 6.
 Bowling.—Harker St., at 10-30, 2-30, and 6. Wednesday, at 7-30.
 Norton Gate, Manchester Road, at 2-30 and 6.
 Bentley Yard, Bankfoot, at 2-30 and 6-30: Flower Services.
 6, Darton Street, at 10-30.
Brighouse.—Oddfellows' Hall, at 2-30 and 6: Mrs. J. M. Smith.
Burnley.—Hammerton St., Lyceum, 9-30; 2-30, 6-30: Mrs. Britten.
Burslem.—Colman's Rooms, Market, 2-30 and 6-30.
Byker.—Back Wilfred Street, at 6-30: Mr. Urwin.
Churwell.—Low Fold, at 2-30 and 6: Miss Myers.
Cleckheaton.—Oddfellows' Hall, 2-30 and 6: Miss Patefield.
Colne.—Cloth Hall Buildings, Lyceum, at 10; at 2-30 and 6-30: Mr. Swindlehurst.
Cowms.—Lepton Board School, at 2-30 and 6: Mrs. E. Riley.
Darwen.—Church Bank Street, Lyceum, at 9-30; at 11, Circle; at 2-30 and 6-30: Mrs. Wallis.
Denholme.—6, Blue Hill, at 2-30 and 6: No Meeting.
Deesbury.—Vulcan Rd., 2-30, 6: Mr. A. Smith. Monday, at 7-30.
Eccleshill.—Old Baptist Chapel, at 2-30 and 6-30: Mr. Lusby.
Exeter.—Longbrook Street Chapel, at 2-45 and 6-45.
Felling.—Park Road, at 6-30: Mrs. Peters.
Foleshill.—Edgewick, at 10-30, Lyceum; at 6-30: Service.
Glasgow.—Bannockburn Hall, 86, Main St., 11-30, 6-30. Thursday, 8.
Halifax.—1, Winding Rd., 2-30 and 6: Mrs. Groom, and on Monday.
Haswell Lane.—At Mr. Shields', at 6-30.
Heckmondwike.—Assembly Room, Thomas St., at 10-15, 2-30 and 6.
Hetton.—At Mr. J. Thompson's, Hetton, at 7: Local.
Heywood.—Argyle Buildings, at 2-30 and 6-15: Mr. Ormerod.
Huddersfield.—8, Brook Street, at 2-30 and 6-30: Mr. E. W. Wallis.
 Institute, John St., off Buxton Rd., 2-30 and 6: Mr. and Mrs. Hargreaves.
Idle.—2, Back Lane, Lyceum, at 2-30 and 6.
Jarrow.—Mechanics' Hall, at 6-30: Mr. W. C. Robson.
Keighley.—Lyceum, East Parade, at 2-30 and 6: Mrs. Ingram.
 Assembly Room, Brunswick St., at 2-30 and 6: Mrs. Wade.
Lancaster.—Athenæum, St. Leonard's Gate, at 10-30, Lyceum; 2-30 and 6-30: Mr. Clark.
Leeds.—Psychological Hall, Grove House Lane, back of Brunswick Terrace, at 2-30 and 6-30.
 Institute, 28, Cookridge St., at 2-30 and 6-30: Mrs. Gregg.
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. Horrocks.
Liverpool.—Daulby Hall, Daulby St., London Rd., 11 and 6-30: Mr. J. Clayton.
London.—Camberwell Rd., 102.—At 7. Wednesdays, at 8-30.
Camden Town.—148, Kentish Town Rd., Tuesday, 8: Mr. Towns.
Cavendish Square.—13A, Margaret St., at 11. Wednesday, 2 till 5.
 Free Healing. Tuesdays and Fridays, at 8, Circle.
Clapham Junction.—295, Lavender Hill, Wandsworth Road, at 7, Lyceum, at 8. Tuesdays, Healing Circle. Wednesday, at 8.
Euston Road.—195.—Monday, at 8, Séance, Mrs. Hawkins.
Forest Hill.—5, Devonshire Road, at 7: Mr.
Hulborn.—At Mr. Coffin's, 13, Kingsgate 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, 246. 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., 3rd, at 8-30, Séance, Mr. Matthews; 4th, at 8, Lyceum, at 7, Lecture; 5th, at 8, Social Meeting, all invited; 7th, 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.
New North Road.—74, Nicholas St., Tuesdays, at 8, Mrs. Cannon. Clairvoyance, personal messages.
North Kensington.—The Cottage, 57, St. Mark's Rd., Thursday, 8: Mrs. Wilkins, Trance and Clairvoyance.
Notting Hill Gate.—9, Bedford Gardens, Silver St., at 7, Lecture; Open-air at 8, at Hyde Park, opposite the Marble Arch.
Peckham.—Winchester Hall, 33, High Street, at 11, Mr. A. M. Rodger, "Time;" at 6-30, "Love;" Lyceum at 2-30. 99,

Hill St., Sunday, at 8-30, Members only. Saturday, at 8, Members' Séance. Wednesday, at 8, Séance, Mrs. Bridges, Medical Clairvoyance.
Stepney.—Mrs. Ayers', 45, Jubilee Street, at 7. Tuesday, at 8.
Stratford.—Workman's Hall, West Ham Lane, E., at 7: Mr. H. Darby.
Longton.—Coffee Tavern, High Street, at 6-30.
Liverpool.—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.
Manchester.—Temperance Hall, Tipping Street, Lyceum; at 2-45, 6-30: Mr. J. B. Tetlow.
 Collyhurst Road, at 2-30 and 6-30: Miss Gartside.
Mexborough.—Ridgills' Rooms, at 2-30 and 6.
Middlesbrough.—Spiritual Hall, Newport Road, Lyceum, at 2; at 10-45 and 6-30: Mr. J. S. Schutt.
 Granville Rooms, Newport Road, at 10-30 and 6-30.
Morley.—Mission Room, Church St., at 2-30 and 6: Mr. Rowling.
Nelson.—Spiritual Rooms, Leeds Rd., 2-30 and 6-30: Mrs. Green.
Newcastle-on-Tyne.—20, Nelson St., at 2-15, Lyceum; at 11 and 6-30: Open-air (weather permitting), Quay Side, at 11, Leazes, at 3.
 St. Lawrence Glass Works, at Mr. Hetherington's: at 6-30.
North Shields.—8, Cawden St., Lyceum, 2-30; 6-15.
 41, Borough Rd., at 6-30: Mrs. H. Davison, Clairvoyant.
Northampton.—Oddfellows' Hall, Newland, at 2-30 and 6-30: Mr. R. J. Lees.
Nottingham.—Morley House, Shakespeare St., 10-45, 6-30.
Oldham.—Temple, Joseph Street, Union St., Lyceum, at 9-45 and 2; at 2-30 and 6-30: Mr. W. Johnson.
Openshaw.—Mechanics', Pottery Lane, Lyceum, at 9-15, and 2; at 10-30 and 6: Mr. C. Taberner.
Oswaldtwistle.—East View Terrace, John Street, at 2-30 and 6-30.
Parkgate.—Bear Tree Rd., 10-30, Lyceum; at 6-30: Mr. A. Kitson.
Pendleton.—Co-operative Hall, at 2-30 and 6-30: Mr. B. Plant.
Plymouth.—Notte Street, at 11 and 6-30: Mr. Leeder, Clairvoyant.
Rawtenstall.—At 10-30, Lyceum; at 2-30 and 6.
Rochdale.—Regent Hall, at 2-30 and 6. Thursday, at 7-45, Public Circles.
 Marble Works, at 3 and 6-30: Mr. Sutcliffe.
 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: Miss Keeves. 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', 38, 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.
Slaithwaite.—Laith Lane, at 2-30 and 6.
South Shields.—19, Cambridge St., Lyceum, 2-30; at 11 and 6: Mr. J. G. Grey. Wednesdays, 7-30. Developing on Fridays, 7-30.
 14, Stanhope Rd., High Shields, Lyceum, at 2-30; at 11 and 6: Mr. C. Campbell.
Sowerby Bridge.—Hollins Lane, Lyceum, at 10-30 and 2-15; at 6-30.
Station Town.—14, Accolm 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. Kempster.
Tunstall.—18, Rathbone Street, at 6-30.
Tyldesley.—Spiritual Institute, Elliot Street, at 2-30 and 6: Mrs. Stansfield.
Walsall.—Exchange Rooms, High St., Lyceum, at 10 and 2-30; at 6-30.
Westhoughton.—Wingates, at 6-30.
West Pelton.—Co-operative Hall, Lyceum, at 10-30; at 2 and 5-30.
West Vale.—Green Lane, 6: Mr. J. Feugal.
Whitworth.—Reform Club, Spring Cottages, 2-30 and 6.
Wibsey.—Hardy Street, at 2-30 and 6: Mrs. Bennison.
Willington.—Albert Hall, at 6-30.
Wisbech.—Lecture Room, Public Hall, at 6-45: Mrs. Yeeles.
Woodhouse.—Talbot Buildings, Station Road, at 6-30.

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THE ROSTRUM.

BRAVE AND GLORIOUS UTTERANCES FROM
THE LIPS OF A CLERGYMAN.

SUNDAY AFTERNOONS FOR THE PEOPLE.

FAREWELL ADDRESS OF REV. A. F. BARFIELD.

On Sunday afternoon, June 30th, Bridge Street Church, Walsall, was filled in every part, and forms were put in the aisles to accommodate the numbers that had gathered. All had come eager to hear the last words of the Rev. A. F. Barfield, who originated the movement, and who had been its president from the first. The hymns chosen were exceedingly appropriate, expressing as they did great trust in the guidance of a Father's hand in view of the uncertain future. Alderman Evans opened the service and read from 2 Peter, chap. i. Prayer was offered by Mr. Barfield. Mrs. Hathaway sang a solo, in the refrain of which all joined.

Mr. Barfield then rose and said: My dear friends,—It does not seem so very long ago since I was *anticipating* holding these services for "the people," and since I entered the pulpit for the first time, wondering what kind of audience would meet me. But more than three years and a half have passed away, and it is a great joy to me to remember that after the first few months this church has been crowded every Sunday afternoon with eager faces and loving hearts to listen to some message of a Father's love, conveyed in poetry and song, or in some humbler words spoken by myself. You can well understand that it is no easy thing for me to say "good-bye," and I am quite sure it will be as hard for some of you to hear. . . . To the warm and sensitive heart the hardest word to speak is that which signs adieu; and the greatest trial is to part from those we love; and I cannot but feel, standing as I do before you here for the last time, that it is no easy thing for me to speak these parting words. This old chapel, with its sea of upturned faces upon a Sunday afternoon, has become a hallowed spot to me. Its walls have often resounded with sweet strains; the organ, presided at by one whose heart is in the work, has given forth its meed of accompaniment; a committee of some twenty men, directed by the most kindly and gentlemanly of secretaries, has ably seconded every endeavour I have made; other friends have occupied this pulpit, and spoken in their own way—the wonderful love of God. All these things have combined to make a hard work delightful, and therefore the parting doubly painful. When the service was commenced, many predicted its speedy downfall; and in the minds of not a few "the wish was father to the thought." Others again had a conscientious horror of "desecrating the House of God" by the introduction of things which in their opinion were secular. It gives me pleasure to think that most of the objections raised have been overcome or lived down, and that "the Sunday afternoon service" has become an institution in the town, not only in connection with the Bridge Street church, but with many others. God bless them all! and, although they may not all run just upon the same lines that the one conducted here runs upon, what of that?

. . . . If I may be permitted to speak a little of myself this afternoon without being charged with boasting, I should like to say that the past three years of my life in Walsall would have been somewhat dreary had it not been for the work I knew was being done, and the congregation I knew I should always meet on Sunday afternoons. I do not wish by the utterance of a single word to cause any embittered feeling to spring up in the minds of those who have differed from me; but I can truly say before you all, I have *suffered for my honesty*; and had I been more politic, more judicious, I should not have been speaking these words to you to-day. The fact is, I am not *orthodox* either in doctrine or conduct, and therefore a separation must be effected. My conception of Christianity may be summed up in the words, *the Fatherhood of God, and the brotherhood of men*; my creed, in the words of Christ, "Thou shalt love the Lord thy God with all thy heart, and with all thy mind, and with all thy strength, and thou shalt love thy neighbour as thyself." I have refused to be bound by any other creed, or to practise any other rule. Men have said "Your doctrine is not sound, you should talk about original sin, legal atonement, substitution, reward and punishment, calling, imputed justification, &c.," and I have in effect replied "No, no! a Father's love is above all these things; these are the doctrines of men, many of them the devices of ecclesiastics whose schemes of religion have muddled and perplexed their fellows and caused wars innumerable, and persecutions that are devilish." And so I have dwelt upon the fact that God loves men; *He would not damn one of them*. . . . There is a little of God in every one of us, and to that He appeals until we can reply, "We love Him because He first loved us."

People have said, "You ought not as a minister to do such and such things. You have been seen in a theatre, you know, and that is the way to the pit." Yes, I have, and I have not been ashamed, neither do I believe it to be the way to the pit. Had I done as many professing Christians do, just waited until I went to London, and gone to places of amusement when nobody knew, I should have been all right; but because I have said, "No, no, *I won't do away from home what I am ashamed to do at home*," I have been foolish and indiscreet. It has been said, "You have preached in a Unitarian church, and that shows your sympathy with Unitarians—indeed, you are one at heart. You go on to the bowling green and play and smoke with anybody. You have been seen at the circus laughing as much as any other sinner at the donkeys and the clowns. You have been a heathen in your advocacy of education, and you are a devil in your opposition to the traditions of Walsall political life. If you could not have said and done what the majority said and did, you should have held your tongue; a parson should never think of setting himself and his opinion against the opinions of the majority of his flock; it is most injudicious." These and other sentences have been applied to me. My reply is, and I give it once for all, "*My constant effort has been to live as Christ lived*," mingling freely with all classes and conditions of men, speaking the kindly word and doing the kindly act, irrespective of their character and position in life. I've picked up drunkards in your streets, I have separated men and women too, who were fighting when no policeman was at hand, I have talked with those at whom prudery would toss her head, and from whom Phariseism would draw aside her skirts, and I have done it because these men were my brothers and these women were my sisters." And then the orthodox Christian, who in all probability would, like the priest and the Levite in the parable, have passed by on the other side, have sneered at my endeavours and traduced my character. "Ah," they have

said, "Mr. Barfield is not what he should be." I know that, but who is? "Mr. Barfield is not a Christian though he is a minister." I should like to know who made those who so speak judges of a man's Christianity. "Birds of a feather flock together," they have sneered; so said the Pharisees, when they pointed to the Master, with the scornful—"Behold a man gluttonous, a wine bibber, a friend of publicans and sinners!" I have not been judicious, I know; had I been so, I should have abstained from mixing in political life unless I could swim with the tide, and go with the majority. But because I have said—"I'll say what I think right, on all questions which come up for solution," I have been sneered at. "It was done for notoriety." "It was done for money." "It was done because of influence." In fact, it was done for everything but pure motives. I suppose those who so judge, know how their own conduct is regulated, and so they venture to call mine in question. I have mentioned these things, because although I have lived a great deal of this wild talk down, there is even now a kind of indescribable something in the air, which leads many to say, "The majority of the people don't object to Mr. Barfield's preaching, but they question his Christianity." My reply is—"Let them question, I try to follow Christ in act and word; he is my ideal, and not the conceptions of men." Now it is precisely on this principle that I have conducted this service. People needed to be brought together in a brotherly and sympathetic way. They wanted to hear of a Father's love, and that we ought to love one another; and so I did my best to bring them, and when they have come, the Bible has spoken, Shakespeare, Tennyson, and Longfellow have spoken; Mackay, G. R. Simms, and H. W. Beecher have spoken; doctors of medicine have spoken; ministers of the gospel of the grace of God have spoken; business men, newspaper editors, and scavengers have spoken; aldermen and town councillors have spoken; and last, though by no means least, Mr. Blackham, the father of us all, has spoken. All who have had a dream to tell, or a vision to declare, have spoken, so far as I have known their desire, and time has permitted. Even the orthodox evangelical evangelist has had an innings, and pictured the pains of hell and the joys of heaven, and besought men to flee from the wrath of God. I confess I have had as little of the latter as possible, because such is not in my estimation the true teacher of true religion, but they have spoken; and I trust good has been done even by their representations of the gospel. And I rejoice to know that many testimonies have been borne to the good resulting from these services. Husbands have been made tender to their wives, and wives more forbearing towards their husbands; many daughters have been cheered by a father's smile; workshops have resounded with better songs than those which used to be sung only a few years ago; and if I have only been the means of doing this in life, it would more than reconcile me to the abuse of snarling critics; it would make me feel I had not lived in vain.

And now "Good-bye." I know not anything about the future. I have no "call" to any other church, as I said when tendering my resignation to this, "I believe God called me to it, but I see no evidence that He has called me away." I shall just continue as the minister of Bridge Street until the end of September. . . . And then, if God does not open up a way somewhere else, I shall go on in this town, preaching what I believe to be His Gospel, and endeavouring to practise it in my conduct. Several friends have already promised their help, both in the town and out of it. I do not know what the future has in store, but I do not fear it. Why should a man who has been preaching "Trust in God and do the right" all his life, begin to whine when the path darkens a little and the way hedges up? But I do desire a great success for this "Sunday Afternoon Service." And you will have it, if you only stick to your leaders as you have to me. Mr. Evans, your new president, is a man after my own heart. We don't agree in all our views, but we respect each other . . . and that is how it should always be, for courteous disagreement is a sign of *individuality*. He will conduct the services on the lines upon which they have run. He is broad in his views, great in his sympathies, a friend in every sense to the people; and if you will only get round him and let him know that you appreciate and love him, he'll be twice the man he is, *because sympathy always brings out power*. Mr. Bishop, your indefatigable secretary, is always at your service, and his work is too fresh among you to need any word from me. . . . And now *farewell*. I commend you to God and the words of His grace. If in any way I have hurt or offended any of you I ask your

forgiveness; take my word for it, my offence has not been intentional. I trust Starch and Fustian are none the worse friends for meeting here as we have for almost four years. My parting counsel is, believe in God, love God, work for God, and you will all show that you do this in proportion as you manifest your love one to another. May God bless you all, fathers, mothers, brothers, sisters, and friends. Amen.—*Walsall Free Press, July 6th, 1889.*

From the friend who sends us the paper from which these extracts are taken, we add the following words written as a memorandum:—

"This is the same Rev. Mr. Barfield who, eight years ago, opposed and preached against spiritualism, but who is now an earnest investigator."

God moves in a mysterious way, and thus it is the world moves upward and onward.—[Ed. T. W.]

THE HAUNTED GRANGE, OR THE LAST TENANT.

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

CHAPTER III.

SAD and woeful were the thoughts of Hannah Morrison when, on the day of her lover's wedding, she retraced in fancy her lonely walk in the cold dawn by the river, where her mother's life had ended, and remembered the good intentions which had grown out of her bitter self-communings. And now the strength of those intentions was to be tried by the sight of him she adored as the vein of her heart, the sun of her life, the element of her being, vowing allegiance to one whom, in her deepest consciousness, she believed he could not love. "I would buy his happiness with the misery of a long life," she thought. "I would drink the cup of sorrow to the very dregs; I would steep myself to the very lips in poverty, suffering, and want, to insure him a life of sunshine and peace. But O, to meet his haggard eyes, turned so imploringly to mine, without the power, or even now, alas! the right to speak one word of comfort to him! O, Harry, Harry! I could bear thy loss, but I cannot thus endure to witness thy sufferings!"

Thus, in the depths of her writhing spirit, alone in her remote little chamber, reasoned the sorrowful girl, while the village bells rang out their merry peals of hollow, mocking laughter over the sacrifice of the perjured bridegroom.

Ding, dong! ding, dong! on they clash and gibber, while the village maids strew pale roses and spotless lilies beneath the feet of the fair and haughty bride. Ding, dong! ding, dong! pealing on the tuneful requiem of the dead heart of the miserable young bridegroom. Ding, dong! ding, dong! they shriek in the ears of the conscience-stricken father, who bares his white head to the breeze, which seems whispering, "Thou hast sold thy child, and bartered thy peace of mind for a mess of pottage."

Ding, dong! ding, dong! Will the clash of that mocking peal of hollow joy never end? Evening comes, and the quiet village sleeps, while the silence of the broken-hearted rests on the loud tongued church steeple. The bridal party close round the social board; the old man smiles wanly upon the group; the sullen bridegroom plays abstractedly with the orange blossoms gleaming through the dark tresses of the bride, on whose cold, proud, marble features neither sentiment nor passion leaves its trace to show that a breathing soul sympathized with its beautiful but lifeless casket.

And around and amidst them all flits the glancing form of Hannah; no longer the gleeful child of joy and impulse, but a quiet, subdued being from whom the freshness of youth and the day-spring of hope have departed for ever. In action she is the Hannah of other days, anticipating and providing for the wants of all around her; but the soul within is changed, and its impress weighs down her once buoyant step, stamps its rigid lines about the close set lips, and ever and anon gleams forth in flashes of wild agony in the strangely bright but restless eyes.

As the night creeps heavily on, the old man, without attempting to meet her wandering glance, asks her to sing one of the songs he so much loved to hear. The air is named; 'tis a merry strain, full of hope and promise, and might shed some kindred warmth over the weary circle. Hannah, ever willing to oblige, prepares to accompany herself on Alice's lute, and a sweet gay symphony strikes the first ray of gladness to the heart of that bridal party which they have known since the sacrifice was consummated. But, even as

she attempts to give utterance to the sparkling metre of the song, the fixed and gleaming eyes upturned to heaven, bespeak a soul rapt and pre-occupied. Her fingers stray unconsciously among the strings, strange, wild chords herald a new strain, and the following words spring spontaneously, and, as was evident to all, irresistibly from her parted lips, adapted to an air exquisitely pathetic, but peculiarly mournful and thrilling :—

Hark ! the bells of the village are pealing a strain
Of rejoicing and gladness, while over the main
This song is re-echoed in cadences rare—
“Come, haste to the bridal of Margaret the fair.”

They are wedded ; the bridegroom has sworn the false oath
Which has bound him in fetters his spirit must loathe ;
For his vows of devotion are perjury there,
And his hand, not his heart, is with Margaret the fair.

O, weep for the bridal, ill-omened and drear,
Where the false god of lucre is hovering near ;
O, weep for the darkness fast gathering there—
’Tis the night of thy young life, O Margaret the fair !

Never more shall the sunlight of hope on thee shine,
Never more shall the home of affection be thine ;
Thy bridegroom is withering beneath the sad chain,
Which has bound him for life to the altar of gain ;
Thou shalt drink of the cup of bright joy never more,
Thou shalt revel in dreams of sweet youth never more.

Hark ! the bells of the village are pealing a strain
Of warning and sadness, while over the main
This song is re-echoed in cadences drear—
“Woe ! woe to the bridal of Margaret the fair.”

Confusion and astonishment were in every face ; grief and terror filled the hearts of all who listened to this ill-omened song, but the prophetess herself heeded them not. The old man, who had arisen in anger to reprove the bitterness of the disappointed maiden, received her in his arms insensible. He bore her sadly and tenderly from the apartment, leaving behind him in the mind of the bride a sting which time ripened into a deep, deadly, and unquenchable hatred, not alone of the boding songstress, but of all who had any share in the union which she had so unwittingly formed.

Edward Rookwood saw the home of his childhood redeemed from the prey of the spoiler by the wealth of his son’s bride. He was enabled to receive his widowed Alice and her three fatherless orphans beneath his roof, and confide them once more to the care of the ever fond and loving Hannah ; but he also felt in his heart of hearts that the doom of the evil doer was upon him, and the shadow of wrong was darkening his house. Already the fiat had gone forth that he should lay the treasures, for whom he had shipwrecked the happiness of two young hearts, beneath the sods of the churchyard. One by one the young blossoms, which he so cherished, faded and died ; and Alice herself, the patient, long-enduring victim of a pulmonary complaint, laid her head on the bosom of her distracted foster-sister and joined the angels, with whom her pure spirit had long held spirit communion in the depths of her soul. To nurse the little sufferers in their waywardness and pain, to smooth their pillows ; sit, ever watchful, patient, and kind through the long hours of the night, tending and soothing them, had been Hannah’s yearly routine of duty.

The wild extravagance and reckless folly of Harry’s fine wife soon narrowed his power to aid his old father and suffering sister, and it was Hannah’s task to eke out their scanty means by a thousand ingenious devices and unceasing labour. Early in the biting frosts of the winter mornings she might be seen digging roots and vegetables for their day’s provisions, and gathering herbs to compound such medicines as her skill dictated. This skill was singularly enough exercised in the surrounding hamlets, where the poor folks came from far and near to get cured of every manner of complaint by the wonderfully efficacious touch of the good doctress. Even those who were disposed to ridicule her curative power, and question with pious awe the source from whence these miracles were wrought, could not deny the *facts* that the diseased were made whole, and that the simple prescriptions of Hannah Morrison acted upon suffering creatures whom the learned among the medical faculty had pronounced incurable. The exceptions to her singular faculty of healing were, alas ! among those whom she would have given her own life to benefit. On the family of her protectors there seemed to hang a doom which no human skill or foresight could avert. One by one they sunk beneath the fell ravages of consumption. In vain did the unhappy Hannah nurse, and pet, and caress the little ones whom, as the children of her beloved Alice, she cherished as her own heart’s core. She toiled and slaved for them. Year after

year her tender care added to their slender threads of life ; but the silver cord was broken at last in each little casket, and the nights which their tender nurse had sat up patching their clothes, and knitting them warm stockings and wrappers, came at length to be devoted to the miserable task of adorning little winding sheets with pale flowers, and tiny rosettes of pure, white ribbon.

O, what bitter tears stained the ashy hue of those little grave robes ! No mother or father, brother or sister, ever mourned for the untimely separation of those tiny blossoms with half the depth of anguish which wrung the soul of the lonely Hannah, as she would sit of a night making what she called their “*birthday garments*” for the home of angels. Not for them did she mourn ; not for worlds would she have deprived them of “their birth into heaven.” It was for her own desolate self—that heart, so full of love and tenderness, which she saw every year being stripped of some of the fair shoots about which the tendrils of her love twined like the very fibres of her being. “They will leave me ; all, all will leave me,” she would say to herself. “I shall be left alone in this place, and there will be none of the beloved name of Rookwood to lay my head in my long home beside them. Well, well ; the place which their footsteps have hallowed shall be the last sanctuary of my heart, and, if it be God’s will, *I shall be the last tenant of Rookwood Grange.* . . .”

For some years after the death of the fair Alice, the scythe of the destroyer was held suspended, but did not descend on the fated house of Rookwood. The poor old man, whom Hannah fostered and tended like a delicate plant, seemed to exist by a cord which strengthened with attenuation, and his old age and many sorrows developed noble qualities in his mind, which lent strength and lustre to his ebbing life and faculties. The rigid features of the sorrowful “old maid” ever expanded into a smile of welcome as poor Mr. Rookwood appeared at her side. Her faithful arm was his support as they passed through the village lanes and fields on errands of kindness and healing to the sick and afflicted. It was his pride to carry her basket of little stores, and display his strength and activity by offering *her support* when the path was rough or difficult. Often they would sit far into the night, discoursing in low tones of subjects which in some ages would have condemned them both to the stake ; and if evidence were needed of their dark and dangerous communion with the invisible world, the never silent rap, tap, tap which sounded on panels, floor, and door, and the patter of unseen footsteps, which kept time to their discourse, would have been evidence sufficient.

And they parted after these evening musings, the one with a calm, humble, and resigned look, which seemed to shed a halo of glory around his silvered head, and the other with an expression so exalted and unearthly, that her faded features seemed to awake into a beauty almost angelic. If we have not, in our erratic pursuit of the fortunes of this poor family of Rookwood, followed its young representative, he who was once the betrothed of Hannah, and whose memory was still the cherished secret of her life, it is because it is better to trace the course of sorrow than that of error. The lives of Harry Rookwood and his fashionable wife *did* indeed realize the *early* portion of their bitter bridal prophecy. We draw a veil on the mutual relations they held in the world, wherein they had frittered away many years of their existence, and come to the moment when they descend from a travelling carriage before the dilapidated gates of Rookwood Grange. With a shudder of disgust the faded belle of many seasons advances through the dark, cold hall, and, leaning on the arm of her eldest son, once more stands face to face with her rival. Behind her creeps her dying husband, holding a pale, feeble boy by the hand, and he, too, approaches, looking wistfully into the eyes of his venerable old father. Let us pause a moment, and throw an artist’s eye on the group which comprises all that now remains of the once proud and powerful family, whose name was as a tower of strength in the county of their birth. The high, arched roof of the lofty hall is lost in the deepening shades of the coming night ; yet the last golden gleams of sunset are lingering on the painted glass of the vast Gothic window which terminates the apartment, and reflecting wavy streams of coloured light on the faded mosaic of the floor. The autumn breeze creeps in at the open door, and stirs the tattered banners which still hang from the tapestried walls, while the antlers of beasts of the chase, and bygone implements of war, are grimly shadowed out in the gloom of evening, like fantastic figures, ready to start into life by the wave of the magician’s wand.

In the centre of the desolate room stands the noble form of a tall, erect old man, with long silver curls floating over his shoulders. His face is wan and sad, yet the high forehead and calm earnest eyes speak of a soul within which has made its peace with God. His garments are old-fashioned, patched, and threadbare, yet he wears them with the grace of a soldier, and the dignity of a fallen gentleman. By his side stands the slight form of Hannah Morrison, her rusty black dress deriving a thousand graces from its exquisite neatness of arrangement, her still beautiful hair bound like a classic statue around her noble head, and her wild, lustrous eyes wandering timidly from one to another of the group, and settling at last on the youngest child in a gaze of tenderness and love that lighted up her faded features into an expression little short of angelic.

Fancy a fine lady of your own time, whose dress is a mixture of want and extravagance, whose brain is a milliner's shop, and whose heart is a temple to self; add thereto an unmitigated expression of dislike and contempt for all around her, and you have a full length portrait of Mrs. Harry Rookwood. Her eldest and favourite son, whose arm she held, was a fine youth of eighteen. Pride and self-will were in his eyes, and a reflection of his mother's feelings on every lineament of his handsome face. In Henry Rookwood's bowed form, and evidently dying face, Hannah looked in vain for any trace of her young sailor lover. He *was* dying! dying of *delirium tremens*! and for the first time since his miserable marriage he had gained sufficient command of his imperious wife's will to insist upon returning to finish his career, like the prodigal, on his father's bosom. As he approached this venerable parent, a strange and uncertain smile flitted over his features; his eye had met the glance of his early love, and an almost childish delight assured her she was recognized. But the instant he beheld his father, the expression changed; a look of deep anguish arrested the welcome prepared for him, and faintly murmuring, "I will arise and go to my father," he fell on his neck and wept.

(To be continued.)

CURIOSITIES OF DREAMLAND.—DREAMS OF THE DERBY.

BY HUDSON TUTTLE.

THE following dream of a Derby winner was related by "Rapier," of the *Illustrated Sporting and Dramatic Journal*: "For many years before and after 1846 the principal chemist and druggist's shop in Stockbridge was kept by a man named Coakeley. One night, in the spring of 1846, Coakeley went to bed and dreamed that he saw 'Pyrrhus the First' winning the Derby. He was not a 'horsey man,' and it struck him as curious that Mr. Gully's 'son of Epirus' should have occupied his sleeping head; but he was more astonished the next night when the dream repeated itself. A third time he dreamed that 'Pyrrhus the First' was victorious at Epsom; and as in the morning he happened to meet the late John Day, he related to him the visions he had seen. 'Then you'd better back him,' was John Day's advice. Coakeley did so, and of course won his money."

Another Derby dream may be recorded here. It is quite authentic, and was told to hundreds of people. A Jewish gentleman awoke during the night shouting, "Macaroni has won! Macaroni has won!" Not having pencil or pen and ink at hand, he scratched the name of the horse on a piece of furniture with a pin, fearful lest he should forget it. He told his dream to many, and was well "chaffed" for his pains, and in the end had the mortification of seeing his dream-horse win, whilst, by the advice of his friends, he had backed another animal.

The head housemaid in a large Liverpool hotel, whilst engaged one morning in doing out one of the rooms, found on the floor a crumpled letter in a child's handwriting; it was to the following effect: "Dear Papa,—I am to tell you that if you go to see the Derby you will see a horse called 'Amato,' which is to win the race. Uncle John told mamma that he dreamed it would win, and he is to give us all a present out of his money, which will be so nice. We are all expecting you will bring us something from London, dear papa, if 'Amato' wins the Derby." That letter was, of course, written in 'Amato's' year, 1838. The housemaid of the hotel having shown the letter to the boots, who was a bit of a sporting man, "Uncle John's dream" became public all over the house. Some of the servants actually drew money out of the savings bank to back Amato, which won the race, over

which the boots is said to have made a little fortune; whilst, as the saying goes, the housemaid also "threw in for a good stake."

The wife of a club steward in London, in which club a Derby sweep of considerable amount was annually drawn, dreamed that one of the members had sold his chance, which was Doncaster, to her husband, and that the horse won the race. Of course, like a dutiful better half as she was, the lady told her husband what she had dreamed; but he, good man, was a very matter-of-fact person, and pooh-poohed the matter, telling her there were better horses in the race than Doncaster, "and I've backed one of 'em, my lass, which its name it is 'Kaiser,' and if that wins you shall have a new bonnet—there, old woman!" Curiously enough, however, that actually took place which had been foreshadowed in her sleep. On the Friday preceding the Derby Day, the holder of the ticket in question said to the steward of the club, "Look here, Peters, I sail on Monday from Southampton for the East, and I want to be quit of this confounded ticket. I am told the horse has no chance of winning. If any gentleman will give you a guinea for the ticket, let him have it." Peters at once thought of his wife's dream, and replied promptly, "All right, sir; here's the money, and if no one takes the bit of pasteboard I shan't be broke. I backed Kaiser long ago, and that's the horse which, as I think, will win this year's Derby." As a mere matter of form, Peters offered the ticket to several gentlemen of the club, knowing pretty well they would refuse it, and in the end he had the pleasurable satisfaction of paying himself the sum of £150, due over the winning horse, the money being in his own hands as treasurer to the sweep.

A gentleman carrying on business in Glasgow, and not in any sense a betting-man or given to horse-racing, dreamed that he had been able to build a nice house at Blair Athol by means of a sum of money won on the turf. The dream, for him, needed an interpreter; and as he dreamed it again, and yet again, he took courage to tell a neighbour of his what had occurred, and to ask if he could read it. "That is easy enough," said his friend, who was well versed in all horsey matters; "It means that Blair Athol will win the Derby, and that if you back that horse you will win your money; and if I were you I should do so—at all events, I shall at once accept the hint and tempt fortune to do me a favour." The gentleman who was most interested tried his fortune also, and had the satisfaction of winning his money.

An authentic story of a Derby dream which has been made public is that of Lord Queensberry, who dreamed he was present at Epsom and saw "Bruce" beaten by a horse that was strange to him; but the number of the winner, which was of course displayed on the telegraph and seen in the dream, was "No. 4." The narrative of the dream having been published several days before that fixed for the race, the correct card was eagerly scanned to see the horse which had the dream number placed against it—it was "Executor," trained at Newmarket by Mr. Jennings. On the strength of his lordship's vision a large number of persons backed the horse, although on its previous form it did not appear to have much chance to win; as a matter of history it was last in the race. The winner's number on the card was No. 14, so that his lordship was wrong by ten. Fourteen horses ran, and "Shotover won."

A dream of the Derby which attracted some local attention was that of a sporting compositor engaged on one of the London daily papers which devotes a good deal of attention to the literature of horse-racing. One night, it seems (a Saturday night), he awoke his wife and asked her to keep in mind the word Kisber. He had, however, forgotten all about it on Sunday morning, when his wife asked him, "Well, what about that word Kisber that I was to keep you in mind of?" It was some time before he could recall what had occurred; but at length he was able to explain that, while asleep, he had dreamed that the clicker of his part of the paper had given him a paragraph to set up to the following effect: "The winner of the Derby has now received a name—it is Kisber." This happened two or three weeks before the Mineral colt was announced to have had the name of Kisber bestowed upon it; and, curious enough, the paragraph announcing that the Mineral colt had been so named was handed to the compositor in question to be put in type.

The dreams and omens of the Derby with which we have been made familiar assume many shapes. Some dreamers see the race and take notice of the jockey and his colours; others see the number of the winning horse hoisted; others are told the name of the winner; and some dream that they

read the name of the first three on the tissue which comes with the news to their club. I know a gentleman, a member of a sporting club, who saw in his mind's eye during his slumbers the tissue which contained "Iroquois first, Peregrine second, Town Moor third." That seer was the special favourite of fortune, as on a previous occasion he dreamed that Roseberry had won the "Camberwitch," a dream which, for the moment, puzzled him not a little; but he was clever enough to solve the difficulty by backing the horse for both Cesarewitch and Cambridgeshire; and Roseberry, as is well known, won both of these races.

A vision of Harvester's and St. Gatien's dead heat was seen, it is said, by a Brighton coachman, who stated on the Sunday before the race that he had dreamed that the Derby was won by a horse with two heads.

I am disposed to think that these dream-stories are remarkable enough, in their way, to warrant me in quoting them, if only by way of appeal to the stock objection which wants something practical out of us. It is unquestionably a point worth thinking over, why such dreams should occur and come true. The Derby, no doubt, is a race that catches the popular fancy, and, I suppose, more people bet upon it than on any other race. It would, therefore, occupy more of the waking thoughts, and so, perhaps, more of the dream thoughts of the people than any other event. It is a problem which I have never been able to solve for myself how any event in the future can be predicted with certainty, or, let me say, foreseen. Some of my mathematical and metaphysical friends can see the solution, but, unfortunately for me, they have not yet been able to make me understand it.

— *Religio-Philosophical Journal.*

RECENT PHENOMENA.—A WONDERFUL MANIFESTATION.

BY DR. R. P. WRIGHT.

I AM night attendant at the hospital of the Arkansas State Prison. For a long time, convicts employed at the hospital had asserted that the "ghost of a woman" had occasionally been seen about the building, especially in the "dead room." I paid but little attention to these reports, yet I did not particularly doubt them—giving due allowance to fevered imaginations. One night recently, however, I had made my round, going through all the wards, ministering to the sick, and on entering a large hall, through which I had to pass to re-enter the dispensary, I was surprised at seeing the figure of a woman noiselessly glide across the hall and disappear at the window.

The next night about 2-30, on entering the dispensary, I saw, seated at a table, the form of a woman of well defined features. She appeared to have her attention fixed upon a book or writing which lay on the table. I softly turned into a bedroom and awakened a young man (a convict serving a term for the alleged murder of his beautiful mistress) who had expressed a desire to see a spiritual manifestation; but when we entered the dispensary all was still, and no manifestation was apparent.

At about the same hour on the following night I was seated at the table in the dispensary enjoying a cup of coffee, and while thus listlessly engaged I occupied the moments "between sips" in carelessly writing a few "doggerel" lines which I here subjoin in order to fully explain the character of the manifestation. The lines are as follows (though I would not publish "thoughts so feeble, and expressed in style still more feeble," were it not to throw more light on the wonderful phenomenon):—

THE WANDERING SPIRIT.

SHE the table sat beside,
A spirit FAIRER THAN a bride,
With pallid cheek and arch'd brow,
She SEEM'D an angel fair, I vow;
The gold shone in her SILKEN hair,
Her hands were lovely, white and fair.
I saw the tear-drop in her eye,
Methinks I heard one DEEP, low sigh.
Whence did she come? Ah! who may say
This side the far-off Judgment Day;
This side the shore where all shall meet
To worship at a Saviour's feet!
What trouble heaves her snowy breast;
Why may she not repose at rest
Within her cold and narrow grave
Where song-birds pipe and flowers wave?
Whom does she seek in wand'ring here
Where naught prevails of love and cheer?

Here my attention was attracted by a groan of pain in the hospital, and I rose up and stepped a few feet beyond the door of the dispensary; but re-entered the room in less than a minute. But when I did re-enter, the reader can form a better conception of my surprise, if not bewilderment, by what shall follow.

I found the tablet on which the rambling lines were scrawled had been removed to the opposite side of the table. That was not all: the sheet of paper was dotted with great drops of fresh crimson blood, that slowly coagulated and permanently remained. Pencil lines had been drawn in a mysterious manner; certain words had been enclosed and three scriptural references left for my perusal. The position of the blood spots and the references may be thus made plain to the reader.

The drops of blood were upon or touching the words in the doggerel which I have written in SMALL CAPITALS. To the left and right of the head-line, a small circle had been drawn. These circles were about as large as a silver five cent piece. They were connected by a fine line, also drawn with the pencil. From the circle on the left a line was drawn to the blood spot on the word THAN; from the circle on the right, a line was drawn to the blood on the word SEEM'D. Then, just to the right of the circle on the left, a smaller circle was drawn. In this appeared a reference to Exodus xii., 13; and from this a line was drawn to and encircled the word at the beginning of line five. Besides the blood spots on the paper it was saturated with what were undoubtedly tears.

Now, the young man before referred to is assistant nurse, and prior to his trouble stood well in the town where he lived. He is somewhat depressed, and, though he has never intimated as much, there is no doubt in my mind but that there is no mistake as to the identity of the spirit materializing itself here with the one that lived in the body of the unfortunate creature, whose misguided life was terminated by a shot from his revolver, fired in a moment of "emotional insanity." If such form the sum total of his conclusions, the scriptural references would seem to leave little doubt of correctness.

In matters of this kind, it has been my custom to state the cold facts, leaving the discriminating and fair-minded reader to draw such conclusions, and make such logical deductions as may appear most reasonable. And in this dealing with the testimony here stated, he may be assured that no "spirit" in the flesh executed the phenomenon referred to—*such was absolutely impossible.*

I will add, however, that the doctrine of spiritualism, as it is termed, constitutes, in my judgment, a rational, intelligent and *living* religion; one that looks up with supreme gratitude to God. Nor does it veil itself, or spread a fog of uncertainty or obscurity to mystify the line of vision stretching out before the conscientious seeker after truth; and let us hope that when the masses of mankind come to know something of the true aspect and philosophy of the doctrine, the spiritualist of to-day will be looked upon as a real truth seeker, rather than a subject deluded by some sort of legerdemain. The doctrine is in every way elevating and moralizing in its influence—expunging from human nature the baser qualities, and contending for a higher order of aspiration; nor does it ask its adherents to take anything for granted; on the contrary, it proves all it teaches.

R. P. WRIGHT, M.D., State Prison,
Little Rock, Arkansas, U.S.A.

— *Religio-Philosophical Journal.*

THE true gentleman carefully avoids whatever may cause a jar or a jolt in the minds of those with whom he is cast; all clashing of opinion or collision of feeling, all restraint, or suspicion, or gloom, or resentment; his great concern being to make every one at ease and at home. He is tender towards the bashful, gentle toward the distant, and merciful towards the absurd. He guards against unreasonable allusions or topics which may irritate; he is seldom prominent in conversation, and is never wearisome. — *Cardinal Newman.*

No mere misfortune can ever call for exceeding bitter sorrow. As long as the man preserves himself from contamination of that which is foul, he cannot reach any depth of woe. By his own act, by his own voluntary desertion of the true aim of life, and by that alone, is it possible that a man should drink his cup of misery to the dregs.—*Edward Walford.*

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FRIDAY, AUGUST 2, 1889.

NO CONTROVERSY ON REINCARNATION.

EVER since this paper has been established the Editor has been plied with solicitations to open up the vexed question of reincarnation, the opponents of this belief pleading for bold declarations against it, and a severance of spiritualism from its affirmations, the friends of reincarnation demanding the opportunity for expressing their opinions through our columns. To both parties we have steadily declined the privileges sought for—first, because we knew the mere whisper of this subject would lead to that form of continuous controversy which the promoters of this journal have determined to avoid, and next, because we have many earnest friends of our cause who cherish divers opinions on the subject, and as long as any point of doctrine is confined to opinion alone, we are quite willing that every one shall be "fully persuaded in their own mind." Nevertheless, this course—taken only with a view of avoiding controversy—has unwittingly been to some extent set aside. Besides the persistence with which correspondents, whom we highly esteem, still solicit the exercise of the Editor's pen in strong denial of the above-named vexed doctrine, a paper sent from our honoured contemporary, Madame Elise van Calcar, of the Hague, and a cutting forwarded by one of our contributors on what we have headed as "Reincarnation in Practice," have obliged us to publish at last a disclaimer of the whole subject, in the manner to be found in No. 87. Following upon this has come—as we anticipated—a flood of letters, some of them written in a very angry and even insulting tone of denunciation against Madame van Calcar's views, and the Editor of this paper for publishing and endorsing them. To all these hasty correspondents we have only to say, "We read in your letters nothing but what has again and again appeared in the writings of Allan Kardec and the reincarnationists; your abundant correspondence in our cotemporaries, and the writings of the Theosophists." In all these we find no single corroborative fact, such as the modern and world-wide communications from spirits, upon which to build what may be considered as proven testimony. In short, we find nothing but the *opinions* of those who have come under the psychic influence of Mons. Kardec, or become devotees of certain phases of Oriental philosophy. Whilst we utterly ignore the proud and egotistical assumption that we alone know the truth, and do not for one moment attempt to deny that you *may* be right, friends, and we *may* be wrong, we feel justified in claiming that the balance of testimony is all on our side, and this we allege on the following grounds. Commencing from Swedenborg, following on with the disciples of Mesmer, the clairvoyance evolved by mesmerism, and finally, during the

first or earliest of the direct spiritual communications—communications given at a time when the minds of mortals were wholly unbiassed by preconceived views, and therefore were specially receptive to original truth as given by spirits—in all these, and other methods too numerous to mention, we have not only had no teaching concerning reincarnation, but directly the opposite, namely—a strong denial of its reality, and many reasons assigned, all showing why it was neither in harmony with nature, God's revealed methods of progression, or a necessity for the upward march of the soul. The spheres of spiritual life, planetary and solar states, have ever been pointed out, as the means by which progress was to be effected, and justice rendered to every living creature, and not reincarnation.

We will not now enter into the many logical reasons we could give for the rejection of this doctrine. We are writing on the subject of testimony alone, and in this category we not only repudiate, without argument, the assertions so often made by reincarnationists, that *our* spirits are too low and ignorant to be aware of this doctrine, whilst the reincarnationists' spirits are so high and lofty as to be informed thereon, but we refer further to the teachings concerning "Devachan," in which it is asserted the spirits dwell in a sort of unconscious state for one or two thousand years, and *cannot* return to earth; or else, as some assert, the spirit or "seventh principle" goes off into such distant spiritual regions as to render return impossible. Of course, it may be alleged that the doctrines of "Devachan, Karma," &c., &c., are peculiar to certain branches of the Theosophists, Occultists, and others, whilst the Kardecians may not conform to these opinions. Still we reassert the fact that the vast mass of corroborative testimony from the spirit world is against the belief by a thousand to one, and should we enter upon the plane of controversy, we should have as many hard things to say against belief in this doctrine as has been provoked by the tale of "The Curate of Olivaria," as detailed in No. 87, or as are to be found in the arguments of Madame van Calcar, in the same number. Once for all, however, all the laws of human testimony justify us in the assertion that the sum of proofs on our side, constitute the **FACTS** of spiritualism. The origin of the doctrine of reincarnation in this century, as detailed in "Spiritualism in France" (vide "Nineteenth Century Miracles"), shows nothing more than opinions based on the powerful psychological influence of two leading minds. Thus then we have no common ground on which spiritualists and reincarnationists can meet. Argument in such cases is vain, controversy equally useless and offensive to our readers. We can but ask our friends on both sides to agree to disagree.

Both classes believe in the necessity of **DOING GOOD**. Both teach that the only road to heaven, whether it be reached by one life on earth, or a thousand, is through the path of righteousness. Both declare that heaven, and all we can hope to enjoy as heaven, must be outwrought by our own perfections of character, and on these points at least we may clasp hands, and unite in the stupendous aphorism—**THE KINGDOMS OF HEAVEN AND HELL ARE BOTH WITHIN YOU**. Beyond this we can only search, trust, "watch, wait, and labour." With these views, and wholly convinced of the uselessness and weariness of controversy, we must kindly refuse to enter within its endless entanglements, and for the present close down upon further discussion of the subject. We—the spiritualists—solemnly affirm there is no evidence known to mortals in this century that can prove either the existence of the soul beyond the grave, or the nature and conditions of soul life, except the thousands, and even millions, of communications given by spirits to earth in this our present generation. This alone is assured knowledge, based on proven facts; all else is belief based on the opinions of men. Our opponents then may be assured we shall be slow to relinquish our facts for their opinions—and this—as long as the souls of those we have known and loved and trusted come back to make known the fact of their continued existence, and to give irrefragable proof that as they now are, we ourselves shall soon be. If we have done our best, and lived as far as possible up to our highest light, we shall commence a fresh set of experiences, starting from the goal of earth we have left and mounting upward and onward to those supremest heights, through which the vision of poor mortals can never penetrate. If we have failed in our earthly mission, we shall no more *go back* to repair our error than the eagle returns to be the egg, the oak to be the acorn, or nature to any of her rudimental states. We shall commence life again from the point we left off, but no more as mortals. As

spirits, in God's "many mansions," there is room for all, spheres for all, and progress for all. This we are assured of by independent spirit communications from thousands of mediums, through thousands of sources, and in lands and scenes too far removed from each other to admit of the possibility of collusion or deception. This is JUDICIAL TESTIMONY the world over, and on this rock do we build the church of spiritual knowledge, against which the winds of opinion and the waves of unbelief have no power, and from which no mere theories can ever move us.

A SONG OF THE ATOM.

SWINGING slowly to and fro,
Backward, forward, high or low,
Moving fast or moving slow,
Sing the atoms as they go,
"Come in line, my brothers all,
Let us make the earth a ball."

So they cross each others path,
Backward, forward, all in line,
Then they change to straight across,
Meeting squarely as they pass,
Then they settle into place,
As they build a world in space.
Moving fast or moving slow,
Sing the atoms as they go
When they form the crystal flower,
In the great world's natal hour.

Change the measure swift, my brothers,
We must now give room for others ;
So they face and turn about,
Moving in and marching out,
Weaving measures fast or slow,
Sing the atoms as they go ;
Waiting each its time and motion
As it reaches forth in ocean
Little hands that touch the treasure,
That the water without measure
Holds within its strong embrace,
Of each element a trace
Which the crystal once had known,
When on that celestial morn,
The great universe was born.

Weaving in and weaving out,
Changing, moving all about,
Up and down across the screen,
Move the atoms in between
All the lines that one can think,
When the crystal once did shrink
Into form, in time more brief,
Thus the atoms make the leaf.

Now we have another sight.
Atoms dance from left to right,
Backward, forward as before,
When they built the world of yore.
But they dance in rapid measure,
As they seize the floating treasure,
That the air holds in its grasp,
Not so firm as ocean's clasp,
And the atoms now so free
Move and glide in liberty ;
Backward, forward, up and down,
Lengthwise, crosswise, round and round,
Moving each way as they will,
Swiftly rushing, slowly flowing,
Swinging, dancing, leaping, glowing,
Till the measure is complete,
And we stand upon our feet.
Thus the atoms make the man,
Thus they fill creation's plan

Rolling on and drawing out
From the form that eye doth see,
Rising, swaying, cloud-like motion,
In the vast eternity ;
Weaving, swaying, rising, floating,
Without haste and without resting,
Rolling onward through elysian,
Thus the atoms to my vision,
Move in triumph as they go,
Soaring high or sinking low,
When the paths of life are trod,
And the spirit goes to God.

Thus the atom tells the story,
How it travels worlds of glory,
How in crystal, leaf, or soul,
Always moving to its goal,
Never resting, never hasting,
Till the worlds are changed to soul.
Then in glow of life eternal,
Moving on in forms supernal,
Dwelling in the spirit ever,
Rising upward, moving onward,
Thus the atom goes for ever
In the vast eternity.

From "Sidereal Evolution."

SPIRITUAL FRAGMENTS.

"Gather them up."

SECOND SIGHT.

*Extracted from a paper in the "British Catholic World,"
on Second Sight.*

THERE can be but little doubt that second sight is a supernatural faculty. It is sometimes possessed by a whole family ; yet this is rare. But for what reason is the gift bestowed ? We cannot precisely say. We will, however, record a few "appearances" which occurred to a lady, who herself believed them to have been the means of counteracting in her a tendency which she had in early youth to materialism. Miss N—— was a thoroughly practical woman engaged in domestic and other so-called matter-of-fact work. She thought very little about these "appearances," mentioning them only to her relatives, who, by the ultimate results, proved them to have been positive revelations of events occurring at the time and at a distance. Her mind was so much occupied in the study of biology and other sciences that it was not until she reached middle life, and when clairvoyance had been brought forward as a subject worthy of discussion by sensible people, that she arrived at the conclusion that these "appearances" were supernatural. The first that particularly attracted her was this : Every day for a week, when she walked out, she saw in the air at a great height above her the shadowy forms of hobgoblins, satyrs, &c. She associated this in her mind with a relative, and as a warning that she was in danger of death, although she had no reasonable cause for anxiety about her. She mentioned her fears—not, however, speaking of the "appearance"—to a sister with whom she was residing. At the end of the week she received the intelligence that her relative was dangerously ill with smallpox, and was quite alone in a house with only a very young girl who had volunteered to nurse her. On another occasion she felt convinced that this same relative was in danger of catching scarlet fever. At great inconvenience she travelled some distance to visit her. On her arrival, her relative met her at the hall door, saying, in great alarm, "There is scarlet fever in the house." Miss N—— took her home with her. Among other occurrences of the kind, Miss N—— distinctly saw one who had deeply injured her, lying dead, and the nurse standing by his remains. The next post brought the news of his death. A remarkable case of clairvoyance appeared in a periodical a few years ago. The subject of it was a gentleman known by name to the writer, and personally revered by a large circle of friends. He was taking a walk with his daughter when he saw his son, a student at a college many miles distant, standing between two youths, one of whom he did not recognise, on the opposite side of the road. His daughter also saw her brother, but only one youth with him. Much perplexed and distressed, they returned home. On the following morning, Mr. W—— saw the principal of the college coming up the avenue leading to the house. He went to meet him. "You need not tell me," he said, "I know my dear boy is dead." The youth had been accidentally drowned the day before by the upsetting of a boat. In one of the forms seen by Mr. W—— and his daughter, they recognised a youth to whom the deceased was strongly attached. Long afterwards, Mr. W——, when visiting a friend, on looking at a picture of St. Aloysius said, "It is exactly like the form of the one I could not recognise, that stood next to my boy's apparition." "That is a picture of St. Aloysius," replied his friend, "for whom your son had a great love and reverence." Surely we may conclude that this "appearance" was permitted to prepare the fond father for the shock that awaited him. Those who have attributed the faculty of second sight to the evil spirit would find it difficult to admit this to be the case in the instances we have recorded. In all the numerous cases that have come under our notice, sorrow only has been the feeling produced in the clairvoyant ; not fear—the fear experienced by those who have seen, or imagine they have seen, the spirit of one who has been unknown to them in life.—E.K.

HIGHER POSSIBILITIES OF ALCHEMY.

BY ARTHUR EDWARD WAITE.

Author of "The Real History of the Rosicrucians"; "The Mysteries of Magic"; "A Soul's Comedy, being the Spiritual History of Jasper Cartwright"; "Israfel: A Mystical Allegory of the New Age and the New Regenerated Humanity," &c., &c.

ALCHEMY is chiefly known at the present day as an exploded, because unsuccessful, process for transmuting the so-called inferior metals and other substances into gold ; but it is frankly admitted that those who were in search of this process did actually, in the course of their

experiments, lay the foundations of the grand science of modern chemistry. I have carefully and impartially examined a large mass of evidence on the question of metallic transmutations, and I have thence concluded that if human testimony can be depended on there is little doubt that the *magnum opus* was accomplished in the past. The unanimous voice of a vast cloud of witnesses, which first found utterance in the fifth century of the Christian era, and even in this day has not wholly ceased to speak, is not to be lightly passed over, more especially as in numerous cases the weight of individual evidence is indefinitely increased by the absolute and provable absence of any motive of imposture.

I am concerned, however, with a far more important subject than the possibility—which has been admitted by several eminent specialists in modern physical science—or the actuality of transmutation in the material, as distinguished from the psychic, aspect of the question. I seek to make known, and that as widely as possible, a discovery which has resulted from personal and conscientious researches among the Hermetic writings. I have succeeded in tracing the existence, and to some extent recovering the processes, of an ancient Doctrine of Universal Development, of which the modern hypothesis of evolution is simply a physical branch. This doctrine in its most extensive field of application is a practical scheme for the reconstruction of the Human race by the development and exaltation of the higher faculties which are latent in every intelligent being. The physical alchemists were occupied chiefly or exclusively with a lower range, the region of inanimate substances, where they sought to ascertain the arcane potentialities which they considered to be existent in all phases of being, to bring them into exterior activity, to subordinate the inferior manifested properties to these higher ones, and so produce a more perfect form of subsistence.

Now, it is an axiom of transcendental philosophy that the natural processes for accomplishing similar results in different orders of being are always rigorously parallel; that the same law obtains above as below, in things great as in things little, in the macrocosmos as in the microcosmos. The development of the potentialities of a metal, so as to produce, by the manifestation of new powers, what is practically a new substance is therefore parallel to the development of the potentialities of a human being possessed of reason and intelligent consciousness so as to produce by the manifestation of hitherto inactive potencies, what is substantially a new man in the possession of higher faculties.

The first of these two parallel departments of experiment was that of the alchemists; the second was that of the mystics.

The development of metallic potentialities and the method in the formation of perfect metals is described with moderate perspicuity in Hermetic works, and the parallel process in spiritual alchemy can be recovered by their study. By personal researches I have, to a great extent, succeeded in the reconstruction of this process, and when my discoveries are completed and methodically arranged they will be published in a treatise on practical mysticism, under the title of "Azoth, or The Star in the East," which I hope will be ready early in 1890. My object in making this statement is to obtain the collaboration of those who are interested in a great scheme of true and transcendental philanthropy.

The arcane doctrine of Universal and Spiritual Development is wholly corroborated by the revelations which, by intelligent observers, are known to be contained in the higher phases of mesmeric, ecstatic and trance clairvoyance, the advanced stages of spiritualism, and the results said to be obtained in the interblending of magical rites with any and all of these phenomena. It is, moreover, in singular harmony with the best conclusions of spiritual philosophy, and with all that is of permanent value in the esoteric theories of "The Perfect Way."

In the brief space of a single magazine article it is impossible to give even a meagre idea of the scope of Hermetic evolution. It is the one practical and the one substantial basis for a new science of life, for it embraces all that is good in every previous system, and crowns all without supplanting any. It will therefore be welcomed without jealousy and without suspicion by all who are genuinely interested in the true welfare of humanity both here and hereafter. It offers to the whole race of man a grand and glorious hope in the earth life of the future, and a new fount of pure spiritual aspiration. It harmonizes all that is sublime in mysticism with all that is final and positive in material philosophy. It is the nucleus and central doctrine of that divine religion of the future—the crown of theological evolution—the final transfiguration of sacred symbolism, which is the dream and desire of those who, in the present epoch of doubt and disillusion, have been visited by the true light of the Everlasting Orient, and consecrated with the spiritual chrism of the kings and priests to come. Religion devoid of dogma; aspiration without extravagance; a mystic philosophy, which can be expressed with the precision of the exact sciences; a substantial, permanent, and progressively realisable hope are the outcomes of this doctrine. Its end and object may be defined in a single phrase—The Transfiguration of Humanity—practised, it is claimed, in the past in the secluded sanctuaries of occultism, and proclaimed for the first time in the open face of day as the *magnum opus* offered for achievement in the universal Temple of Futurity.

I am in a position to demonstrate point by point that what I am speaking here is the sober language of verified fact alone, and when the time comes for me to speak adequately and at length, I guarantee I shall do so without subterfuge, double meanings, or delusive tricks of style.

In conclusion, I would earnestly reiterate my desire to receive communications from all students of esoteric literature who have the welfare of humanity at heart, and whose eyes turn to the light of the ancient mystics for help in their sublime purposes. The co-operation of like-minded persons in a frank and fraternal manner is absolutely necessary to success, for isolated endeavour in the face of existing obstacles is stamped beforehand with the certainty of inevitable failure.

LYCEUM JOTTINGS.

LYCEUMISTS AND THEIR DUTIES.

BY W. H. WHEELER, OLDHAM.

THE word "Lyceum" means "house of instruction," and it is established in order that it may lead to the complete unfoldment of natural

powers and forces, in harmony with physical, mental, and moral laws. Considering, therefore, its aims we may safely add that in proportion as these children's Lyceums are founded will the cause of truth and progress be rendered stronger. All Lyceumists who take part in any portion of the programme develop themselves accordingly. The alternate reading or repetition from memory of silver-chain recitations tend to produce harmony and oneness of thought and feeling; our minds throw off all other thoughts for the nonce, and enter more or less earnestly into the meanings of the various spiritual truths presented to us. Thus the mentality receives a training such as to make it more keenly alive to spiritual light and inspiration, and, "as the thought is father to the deed," it helps to bring into active expression the corresponding life and conduct. In Lyceums, all without exception should join in giving these responses, and, heartiness being thus secured, much greater good is accomplished. The golden-chain recitations, if not memorised during the week, should be earnestly attended to and laid to heart on the Sunday. "Order is Heaven's first law," and should also be that of Lyceum. No gifts should remain unused, unexercised, or allowed to go rusty. Musical talent should not be permitted to lie dormant, but by cultivation and practice grow in proficiency and utility. There is a grand field open for those possessing this gift, and also for the workers, who recite or give readings. That most true and excellent maxim, "Heaven is no place for idle; souls the workers win," should be deeply engraven on our natures that it may become a "spiritual instinct" to *work and win*. Each Lyceumist ought to learn not less than one recitation per month, one verse is better than none at all, and where few or no recitations are given a greater number of readings could be asked for, or dialogues bearing on the subject, these latter being often most appropriate. The main clause to be borne in mind is that to attain success it must be by means of honest work, untiring zeal, and persevering efforts—not grudgingly given, but with a free heart and hand, not in expectation of reward for the same, but trusting that the seeds scattered may at some future time yield a rich harvest. Every member of this "house of instruction" must, by right behaviour, habits of neatness, and earnestness, strive to learn and perfect the inner qualities that lead to universal progress and goodwill. Reciters, singers, readers, singers, and workers generally are needed, and will be always needed. "The harvest truly is great, but the labourers are few." In that great field, the world, we must all step forward and do our best, and in doing that, know we are obeying the roll-call of Duty. It is a matter of delicacy with some when asked to give the invocation to accede to the request. When the true meaning of prayer is understood, the difficulty will be lessened. Let it ever be remembered we pray for more light, more strength, and more knowledge that we may the better perform the duties we have taken in hand, and cause greater and nobler results. As the effect of an ascertained cause, earnest prayer, the spiritual nature receives a fresh influx of spiritual power, therefore all should unite as far as they can in mental sympathy with the petition given, that the outpouring may become more universal. The spiritual significance of closing the eyes during prayer seems to be that, in consequence of losing sight of external surroundings, we the more readily enter the interior state. But to be healthy spiritually, we must be healthy physically, for the body and mind are mutual in their action one upon the other. To become healthy, and instead of the mechanical methods of the orthodox Sunday schools of to-day, Lyceumists are called upon to be up and doing, to arrange themselves in readiness for marching and counter-marching, during which an appropriate hymn is sung or tune played. Development of bodily parts is accelerated, the erect position is acquired, the muscles grow stronger, the brain clearer, and thus actuated with one common resolve, they symbolize the strength of harmony and good-will in producing the pleasing traits of generosity, breadth of thought, and the many present encouraging effects of a Lyceum training. The spiritual or psychic aura given off from all becomes blended into one harmonious whole, and thus the strong are able to help the weak, not only physically, but spiritually, for this aura carries with it the characteristic thoughts and tendencies of the different persons from whom it emanates. The exercises known as calisthenics form a most suitable sequel to the marching, for then not only are the perceptions keener, but the muscles are freer. A first essential is enough room. If the scholars be somewhat inconvenienced by simultaneous side movements of the hands and arms, wheel round half way towards the right or left, and stand in more of an oblique direction, which obviates the difficulty. The guardian now takes his or her stand in front, the commands are given, and the exercises gone through. Where learners and even older scholars are lacking proficiency in this important department, half-an-hour a day should be devoted to their rehearsal until thorough familiarity with the various movements is acquired. The groups, or classes, as they are sometimes called, now assemble for oral instruction on such subjects as physiology, geology, phrenology, botany, temperance, &c., for the purpose of driving home the practical lessons to be derived from a right knowledge of these and other subjects. Original papers, open discussion, and selected readings are specially adapted for these higher or Liberty groups. Object lessons are exceedingly valuable when in the hands of a reliable teacher. Before Lyceums can exert that mighty power which lies inherent within them for the universal good of all mankind, more work must be done; a certain majority of those who compose them must "come out of their shells," and work in the open, not that any inference is meant, because often from constitutional tendencies a timidity is experienced which effectually curbs all efforts. As a result of this "fear," noble pursuits lack followers, whereas this should be shaken off by a firm resolution, and the endeavours made strong in all that is true and good. This is not a world of inaction, but of ceaseless activity, and proportionately as we conform to methods of regular work, ennobling avocations, honest duties, and faithful, lasting intentions, shall we become true Lyceumists.

NOTE BY EDITOR "TWO WORLDS."

It is scarcely necessary to add that the "Lyceum Manual," by H. A. Kersey, of Newcastle, contains all the Lyceum exercises, recitations, &c., practically illustrating the above capital treatise. As the first and second editions of this excellent manual are exhausted, a fresh edition is now in press, and will be issued in about a fortnight or three weeks. Due notice will be given of its appearance.

CHRONICLE OF SOCIETARY WORK.

ACCRINGTON AND CHURCH. 26, China Street.—Afternoon: Mr. Lomax spoke well upon "The Little Things of Life." Evening: "What is Heaven?" He said it was a state we made for ourselves by the good and noble actions of our lives. We could not get this condition of Heaven by prayer alone, but by unfolding our inner natures, letting our sympathies go out to others, ever trying to do good and relieve distress. Each kind act adds to the happiness of this Heaven. No meeting next Sunday. August 11: Mr. Clayton.—J. H.

BACUP. Princess Street.—On Saturday evening a social gathering of friends listened to Mr. W. Johnson's experiences from Atheism to Spiritualism, which was very interesting and instructive, and much appreciated. The proceeds were in aid of the federation of the lyceums. Sunday: Mr. Johnson lectured at 11 a.m. on the Mechanics' Bridge to some 200 people, who listened attentively to a powerful address showing how to live while on earth; also giving the testimony of many scientific men, proving that man lives after so-called death, and can return to commune with earth friends. He gave trance addresses in our room at 2-30 and 6-30 on subjects chosen by large audiences. A very good time with our earnest worker and teacher.—A. H. W.

BIRKENHEAD. 144, Price Street.—Mr. E. H. Hughes, a local medium and a member of our society, gave a nice address; subject, "A new commandment I give unto you, that you love one another." Considering he is a very young medium, the address was good.—J. H.

BLACKBURN.—Owing to the rain the open-air service had to be abandoned, but a large audience assembled in the hall and listened to Mr. Wallis's inspirers on "Spiritualism—a Gospel for All." Evening subject: "The Enthronement of Man." The lecture appeared to give great pleasure.

BOLTON. Bridgeman Street Baths.—Mr. Smith, of Colne, dealt with several subjects chosen by the audience, devoting most of the time in the afternoon to "Flowers in Heaven," and evening, "The End of this Dispensation and its Changes," pointing out what vast changes had taken place on our earth. Numerous distinct animal populations had existed in the course of the ages, and passed away as catastrophes occurred, or the climate became unfit for their existence, as in the Glacial or Pre-Adamite period. Each geological disturbance had been followed by a new creation, and every living thing seems to speak a language of its own. What must be that source of life from which all intelligences in all worlds have emanated? What must be that nature from which proceeds, as from an overflowing fountain, all that is good and beautiful in the universe? It is a Being of Divine Love and Wisdom.—J. P. [We have done our best to meet your wishes.—E. W. W.]

BRADFORD. Bentley Yard, Bankfoot.—Afternoon: Mr. Dawson, of Idle, and Miss Parker held a cottage meeting. Evening: Mr. Dawson gave an excellent discourse on "If I be lifted up I will draw all men unto me." Then the guide of Miss Parker gave 10 clairvoyant descriptions of spirit friends, 8 recognized.—Cor.

BRADFORD. Ripley Street.—In the absence of Miss Cowling, the guides of Mr. Marsden spoke very ably, and we thank God the spirit world was at hand. Mrs. Webster gave 27 clairvoyant descriptions, 25 recognized. The services in future will be at 2-30 and 6-30.—T. T.

BRIGHTON.—July 21: Mr. Postlethwaite discoursed on "The Pagan Origin of Christian Symbols" in an interesting manner. Evening, five subjects were sent up, and answered in a satisfactory and pleasing way to moderate audiences. Very successful psychometry. July 28: We had great pleasure in listening to Miss Walton's guides on "The spirits in prison," which was treated to the satisfaction of a moderate audience. Evening subject, "Religion." This was dealt with in a straightforward manner, and no doubt a number of the audience who were orthodox, were a little astonished at the plain honest truths put forth by so young a speaker. The audience numbered about 130 persons, who listened very attentively.—S. B.

BYKER. Back Wilfrid Street.—A good and intelligent audience listened to the guides of Mr. W. Davidson, whose subject, "Come ye home," was handled very satisfactorily, followed by good clairvoyance, concluding with a solo.—Mrs. Hogg.

CLECKHEATON. Oddfellows' Hall.—Mrs. J. M. Smith's guides gave a good discourse on "Whom shall I serve?" after which she gave an excellent psychometric delineation. Evening subject: "Is man destined to live for ever?" which was handled in a masterly manner; after which she gave clairvoyance, during which there was a short discussion between a gentleman and the medium, which most of the audience did not seem interested in; but we had a good day.—W. H. N.

COLNE.—Mrs. Beanland gave two addresses. Afternoon, "Present Salvation"; evening, "If a man die, shall he live again?" Clairvoyance after each address—27 given, 10 recognized. Good audiences.—J. W. C.

DARWEN.—Morning: We held an open-air meeting in Market Square. Mr. Campion, speaker; audience very good. Afternoon subject: "Is Man immortal, or not?" which was dealt with in a satisfactory manner to a large audience. Evening: Mr. Campion related how he became a spiritualist. Very good audience.—T. H.

DEWSBURY. Vulcan Road.—We were again disappointed, the speaker for our place having, through some mistake, engaged elsewhere. Mr. Oliffe, of Ossett, again came to the rescue for the afternoon. We heartily thank this gentleman for his services. Evening, Mr. Bowens, of Bradford, lectured ably on "The old light and the new" to a very attentive audience, and gave satisfaction. We hope to secure his services again soon. I beg to suggest that in the event of sickness, or other unexpected causes, speakers who cannot fulfil their engagements (as the majority of post-offices are open to receive telegraph messages from 7 a.m. to 10 a.m. on Sundays), should send a message to the rooms, or to the secretary, as then it would give time to find a substitute. I think no society would murmur to refund in such cases.—T. H.

FELLING-ON-TYNE.—Mr. W. Westgarth, of Byker, answered the question, "Shall we know each other there?" in an eloquent address, many times applauded. A very fair audience.—J. D.

GLASGOW.—Morning, Mr. Thos. Wilson read a paper on "The economy of human life," setting forth the value of emulation, fortitude, prudence, temperance, and contentment in the development of man. An interesting discussion followed, by which the members in taking part, are ever qualifying themselves to become thinkers and actors for

the benefit of the race. Evening, Mr. J. Griffin gave an inspirational address on "The distinctive difference between the teachings of the Church and Spiritualism," showing the inconsistency of an almighty God, and a devil warring against him. Good and evil, so called, were conditional states of unfoldment, displaying the means and power for human development, hell being the lowest form of expression, and by a more perfect knowledge of natural law, the hells may be outgrown, and humanity know of them only as the result of the sin of ignorance, which enlightenment had dispelled. Mr. Harper, chairman for the day.

HALIFAX.—Mrs. Ingham's guides performed the pleasing ceremony of naming four children in a creditable manner, and delivered a short address from our late esteemed chairman. Evening subject, "Man, know thyself" was treated by another old pioneer of the part. Well appreciated by good audiences.—J. L.

HECKMONDWICK. Thomas Street.—A pleasant day. The guides of Mr. T. Postlethwaite took subjects from the audience: "These are they which came out of great tribulation, &c." "Was Jesus a medium?" "God in His highest Truths." "Matter and Spirit." "Ethics." A number of psychometric delineations of character were given. All seemed well satisfied. Mr. E. W. Wallis will speak on Sunday, August 18th. We hope friends will rally round us in large numbers on this occasion.—J. C.

HUDDERSFIELD. Brook Street.—Miss Patefield has done good service to large audiences. Successful clairvoyance concluded each service.

JARROW. Mechanics' Hall.—Evening: Mr. Rutherford gave, to an appreciative audience, a good reading on "The Origin of Christianity and the Relation of Jesus of Nazareth to universal religion." The reading was given in good style; questions were ably answered.—J. W., cor. sec.

LANCASTER.—A good day with Mrs. Wade, who spoke well both afternoon and evening, on "Spiritualism, Agnosticism, and Christianity at the Bar of Reason," in which she compared the teachings of Agnosticism and Christianity with those of Spiritualism, showing the vast advantages of the latter. Clairvoyance followed each address.

LEIGH.—The guides of Mrs. Stansfield gave excellent discourses. Afternoon subject: "That happy land." Evening, "Is there progression beyond the grave?" Our room was packed to its fullest extent, and in spite of what our local papers say about never being able to make progress in Leigh, we keep gradually increasing week by week.

LIVERPOOL.—Mr. W. Wallace, the pioneer medium, occupied the platform morning and evening; good audiences and general satisfaction. Monday, July 29. Mr. Wallace gave a very pleasing lecture on "Why I became a Spiritualist," and related some of his experiences during the past thirty-six years. At the conclusion a vote of thanks was unanimously accorded to him.

LONDON. Clapham Junction.—Successful open air meeting in Battersea Park, at 3 p.m. The principal speakers were Messrs. Hopcroft, Rodgers, Bouttell, Hough, and U. W. Goddard. We were pleased to meet several well known spiritualists from different parts of London, Chelsea, Peckham, &c. Over 1,000 leaflets and about 200 periodicals were given away. A great deal of interest was manifested by a large audience, and we hope good will accrue.—295, Lavender Hill, 7 p.m. Mr. Hopcroft's controls satisfactorily replied to various questions that were submitted, and "V.G.'s" splendid clairvoyance gave pleasure to all and quite convinced a lady who has been sceptical for some time. A collection of 5s. 7d. was made for a family of spiritualists in this neighbourhood, who are in great distress. U. W. Goddard will continue the open air meetings in Battersea Park, near band stand, at 11-30 and 3-0 every Sunday till further notice, and will be glad to receive the assistance of speakers and friends.—U. W. G.

LONDON. Harcourt St., Marylebone.—Messrs. Portman, White, Dale, and Hunt gave some of their experiences in spiritualism. Doubtless these meetings ought to be encouraged; but it was painfully evident that the majority of our members thought otherwise, for they were not present to bear their testimony to the great revelation that has come to them.—C. J. H.

LONDON. Peckham: Winchester Hall, 33, High St.—The morning meeting was productive of some excellent testimony to the power and use of "Healing." The danger attending the indiscreet use of such a subtle and mysterious power was pointed out. The necessity of this was illustrated by a gentleman present; and we hope the result will be that our friends will endeavour to better understand and develop this most beneficent spiritual gift. Evening: We were favoured with a good homely talk on "Spiritualism" by our old friend Mr. Wortley. Pleasant to listen to, yet instructive, the address was earnest and impressive in tone, and well calculated to create a good impression. We trust to hear him again shortly. Our evening members' gathering was very harmonious and elevating. We hope to see a goodly number of members present next Sunday.

LONDON. Zephyr Hall, 9, Bedford Gardens, Silver Street, Notting Hill Gate.—On Sunday last Mrs. Treadwell addressed the meeting. Next Sunday, at 7, Mr. J. Hopcroft.

LONDON. Hyde Park. Open-air Work.—In the afternoon we had a large meeting. No speaker being present, Mr. Drake, the chairman, gave the address, followed by Dr. Nichols, who rendered excellent service in confirming what the speaker had stated in reference to the phenomena obtained through the mediumship of Mr. Eglington. Sunday next at 3-30.

LONDON. Coffee Tavern, High Street.—Having no borrowed medium we were thrown on our own resources. However, this tested our strength and progress in spiritualism, and the fact that one of our own mediums spoke for the first time in public proved that we are moving onward. The subject taken was "Man's obedience to God." All present were well satisfied with the procedure of the meeting throughout.

MACCLESFIELD.—Our friend Mrs. Green, of Heywood, delivered two excellent discourses. The afternoon subject, "The pure in heart," was treated very nicely. Afterwards clairvoyant descriptions were given, most of which were recognized. Mrs. Green named a baby and gave some very good advice to the parents; it was a very interesting service and one which will not be soon forgotten. Evening subject: "Friends never leave us." This subject was taken because in the week before our old and tried friend and vice-president, Mr. Whalley, had passed to the spirit shore. He had suffered very severely for a long time. We rejoice that he is free from his sufferings, and though physically absent

we know he lives and will help us in our work of progress. Suitable hymns were sung and Miss Lovett, our organist, played "The Dead March." Mrs. Green's address was very good and she speaks again to-night (Monday).—H. P.

MANCHESTER. Psychological Hall.—An excellent day with Mr. Pemberton. Good lectures given with good appreciative audiences. Afternoon: "Is Spiritualism a Science, a System of Morals, and a Religion?" Being clearly proved to thinking minds to be so. Evening: "What have we gained by Doubt and Unbelief?" showing that our present benefits have been attained by that method. Knowledge is ever in accordance with development. Science shows, by the various strata of the earth, that long periods of time elapsed before our present state was reached. Many lives were lost through giving expression to their doubts against the then acknowledged ideas of the people in regard to science and religion. All present were advised to look at the astronomical and geological world, also at our own physiological structure, and ask ourselves if God has given us power to judge, are we to let it lie dormant? Our friend kindly brought some slates with direct spirit writing upon them, which were examined very closely by many present. A solo with chorus by Mr. A. Smith and choir given effectively.—J. H. H.

MANCHESTER. Temperance Hall, Tipping Street.—The inspirers of Mrs. Hardinge Britten treated us to two most excellent and instructive lectures. Subject for the afternoon's discourse was "The Eclipse of Faith in 1889." In the evening ten subjects taken from the audience were dealt with, to the apparent satisfaction of a full hall. Several of us intend paying a visit to Mr. Smith, of Woodseats Farm, Broadbottom, Mottram, on Bank Holiday; train leaves London Road station at 2 p.m. Return tickets 1s. each. All are welcome. Tea provided at a nominal charge.

MIDDLESBROUGH. Spiritual Hall.—10-45: Mr. W. H. Robinson conducted a conference to suggest the best method to promote spiritualism. He said, spiritualists must have strong faith in God, and strong wills that spiritualism will succeed. The fact that spiritualism is here shows it is wanted. The world is asking something better than dogmas. Unless spiritualists worked with a will and altogether, they would fail. Spiritualists are as much respected in Newcastle as any body in the town.—Mr. Bevan Harris advised advertising, press notices, and bill-posting, and also open-air work, which was most important and universal; it gives the opportunity of displaying courage. Spiritualists should make known their facts and principles, of which so many were in utter ignorance. Some people say, "Oh, I can't speak, especially outside." In Newcastle they have a short reading, and also a banner, which they recommend to others—a yard of white calico, inscribed "Spiritualism, the Need of the Age." Then they distribute back numbers of spiritual papers, &c. Mr. Henderson was a hero in this way, but it was peculiarly a lady's duty—for no one will decline a tract from a lady.—Mr. Robinson thought a good materialisation medium would aid the cause if investigators were invited, and the sances held under proper conditions. He strongly recommended Mrs. Warren, of Sunderland, and that the press should be arranged with to give notices of the sances.—Mr. B. Harris recommended a trance and clairvoyant lady of Shields. He liked the table movement, which he thought a most convincing method. He had had a large and heavy table psychically placed on his head.—Mr. Robinson said, Dr. Slade said only one special line of mediumship should be cultivated. Many mediums had to work under unfavorable conditions. Spiritualism should be presented on a clear and scientific basis, though many of the greatest scientific, as well as spiritual truths, were the result of obscure origins. Mediums should be morally and mentally good, or their power might be for evil rather than for good. They should proceed prayerfully, scientifically, and surrounded by suitable sitters. Slate writing was a convincing form of mediumship. The religious and reverent should be cultivated. Forms are not important. Mediumship is legally banned, but while the movement is religiously conducted the law will not interfere.—Mr. Roeder said open-air work required special ability. The movement must be advanced in a religious, harmonious, and resolute manner. In regard to materialisation he was convinced at his own house, through Mr. Bullock, that a spirit form claiming to be his father was absolutely distinct from the medium. A child form also manifested. If we could develop our own speakers it would have a better effect, besides saving heavy expenses.—Mr. McSkimming thought unity with obscurity and development was better than ostentatious barren expenses. He was more in favour of proofs than of platform speaking. He condemned wilful differences.—Mr. Roeder advised to tell outsiders to investigate for themselves without spiritualists; by so doing he and friends got free table movements in a few days.—Mr. Gallettie alluded to the Rev. Fleming Shearer's sneering allusions to the "noble spiritualists of Middlesbro', having an open air meeting." He hoped a good show would be made. If it were regularly announced from the platform that investigators would be assisted to join circles, and were invited to remain after the public services, much good would be done. Let us stick shoulder to shoulder and not allow ourselves and the cause to be made a laughing stock of through ignominious surrender. He had seen spirit forms; matter pass through matter; and bodies moved without contact. Development must be on scientific principles. There were in the audience at least three physical mediums, but they wanted further unfoldment. He sat for nine months before he got a certain message. Mr. Eglington sat for three years before he succeeded.—Mr. Robinson said spiritualism was scientific, phenomenal, spiritual, and comprehensive. He advised a deputation to see all members and old friends with a view to conciliation and co-operation. Make it a matter of prayer: keep one central hall: don't waste your energies. If a nice social tea were held much good would result. All the old mediums and old members and friends should be conciliated. A good choir of young and old, and suitable mottoes on the walls, would do much good.—Mr. Harris endorsed Mr. Robinson's suggestion of a social tea. In the afternoon a successful open-air service was held, telling addresses being given by Messrs. B. Harris and Robinson. A little harmless diversion was created by a few opponents, who got *quantum suf.* 6-30; splendid lecture by Mr. Robinson: "Spiritualism, the evolution of human progress." Mr. H. Freund (Stockton) read the lesson, and Mr. Bevan Harris gave a capital address also. The child of Mr. and Mrs. Westrop was named at their residence by one of Mr. Robinson's controls.—S. B. S.

NELSON. Leeds Road.—Mrs. Best, of Burnley, conducted the services, assisted by Mr. Bailey, very successfully. Good audiences.

NEWCASTLE.—Mr. J. S. Roberts, journalist, delivered a fine philosophical lecture, subject: "Mental tendencies." Numerous popular examples were given of individuals identified with original inventive ideas; who despite education and early training, had distinguished themselves in unlikely spheres of action in after life; the moral being that outside forces exercised potent influence in a variety of modes. This gentleman (an author of many useful works), is not a spiritualist from conviction, but maintains that spiritual thought and argument represent the most advanced ideas of the present century. Educated for the Presbyterian ministry, he rapidly outgrew that special phase of belief, for which he does not now entertain the smallest sympathy, and while busy with literary pursuits, he is always willing and ready to disburse his well-filled mental budget.—W. H. R.

NORTHAMPTON.—We had Mr. R. J. Lees, of London, with us at 11 a.m. on the Market square, and at 2-30 and 6-30 p.m. in the Odd-fellows Hall. Subjects: afternoon, "Prayer," evening, "Three steps to Heaven;" both discourses were beautifully handled, and riveted the attention of a large audience, whose frequent applause showed the telling effect of the language and power of the guides. It was, in a word, "heaven to be there."—T. H.

NORTH SHIELDS. 41, Borough Road.—Mr. Wallace Henderson gave a thoughtful address on "The Spirit Spheres." Our chairman, Mr. C. Liddle, remarked at the close that the discourse we had been favoured with should stimulate us to exercise the highest faculties of our minds, and ever aim at purity of thought, word, and deed, and the brighter would be our mansions in the great Beyond.

NOTTINGHAM. Morley Hall, Shakespeare St.—Mrs. Wallis was with us after a long absence. Her guides spoke on "Life and Death," and "Is Spiritualism a Religion?"—both excellent discourses. We had a large and sympathetic audience at night, and the words spoken went home to the heart. Such ministrations must win converts and strengthen and stimulate those in the faith. Mr. Yates referred to the passing on of Mrs. Harvey and the infant of brother Robson, and spoke of the support the knowledge of spiritualism gave.—J. W. B.

OLDHAM.—July 28th: In the unavoidable absence of Mrs. Groom we were fortunate in securing the services of Mr. Walker, of High Peak, for the re-opening (after beautifying) of our Temple. The guides of Mr. Walker favoured us with excellent addresses, full of sound logic, and delivered in a very pleasing manner, winning the approval of large audiences. Afternoon subject, "Elementary Gods and the Worshipers of Idols"—full of suggestive thought. Evening subject, "Spiritualism, the only true Remedy for present Defects in Commercial, Moral, and Religious Ideas." They strongly advocated a more equitable distribution of wealth, and condemned, in no unmeasured terms, the system of land grabbing. If we wish to have a united Heaven in the future, it is here that the foundations must be laid. We hope to have the pleasure of another visit from Mr. Walker in the near future. The collections for the day amounted to £4 8s. 5d. The *Two Worlds* Hymn Leaves did very good service.—J. S. G.

PENDLETON. Co-operative Hall, July 21st.—Mr. Green lectured to good audiences, and the discourses were grand beyond description. Afternoon subject: "The Flag of Life is Never Furlled." Evening: "Spiritual Power, what is it?" Mrs. Green gave seventeen clairvoyant descriptions through the day, fifteen recognized. Some could not call to mind just at the time, but came forward after the meeting and confirmed the description. July 28th. The guides of Mr. Schutt gave two most eloquent lectures. Afternoon subject, "Reincarnation *versus* Eternal Progression." Evening, "Whence? Why? Whither?" His Yorkshire guide commented upon each lecture at the close, and caused great amusement, but every word was to the point.—T. C.

ROCHDALE. 22, Blackwater Street.—The guides of Mr. Le Bon spoke on "Man's Immortality, and how to prove it" (subject chosen by the audience), which they dealt with in a masterly manner, giving great satisfaction. Mr. Broadbent presided. Evening: several subjects were sent up by the audience and well dealt with. Fair audience. [Please write on one side of the paper only.—E. W. W.]

ROCHDALE. Regent Hall.—Afternoon: Mr. G. A. Wright's guides lectured on "Human Redemption," in a way, which, if carried out, would bring about a better state of things. Evening, I was more surprised at Mr. Wright taking subjects from the audience and answering them in a rational way. Being of a sceptical turn of mind, I was thoroughly convinced of a mighty power working on the brain of Mr. Wright, who, in his normal condition, is not equal to the ability displayed.—T. S.

SOUTH SHIELDS. 19, Cambridge street.—24th: We held an out door meeting. There was a good gathering, considering the inclemency of the weather, and we gave away a lot of literature. 26th: Developing circle, very good work done. 28th: Morning, Mrs. Davison's guides gave clairvoyant descriptions to all present very correctly. Evening: Mr. J. Simms lectured on "Is death essential, and does death end all?" which he handled very ably. He gave two clairvoyant descriptions, both recognized. The guides of Mrs. Davison afterwards gave some descriptions to strangers, all recognised. We hope to soon have Mr. Simms again.—D. P.

SOWERBY BRIDGE. Hollins Lane.—At 6-30 Mr. Lees presided. The guides of Mr. Tetlow dealt with two subjects from the audience, first, "Charity." They contended that charity as generally understood was not worth the position assigned it, inasmuch as it had tended to destroy the grand principle of independence, making the recipient subservient in feeling, if not in deed, towards the giver. It depended solely on the spirit in which it was given, as to whether good would come of it or not. The next subject referred to the essay written through the instrumentality of Mr. Tetlow, the questioner desiring to know how the existence of Jesus could be doubted, and the doubt maintained? Touching upon a few points of the essay, they showed clearly the mythical nature of the account of the birth, life, and death, of the Jesus of the gospels, in the personification of the twelve zodiacal signs, and their condition and influence. Report cannot do justice to the depth of thought and precision of analysis manifest in the discourse. A few striking psychometrical tests were given, which could not fail to convince the recipients of the genuineness of the unknown power.—L. D.

SUNDERLAND. Centre House, Silksworth Row.—Mr. Moorhouse

presided and gave a short address. Mr. Hoey spoke on "What is Spiritualism?" afterwards giving delineations which were mostly recognized and seemed to greatly satisfy all.—G. W.

TYLDESLEY.—Afternoon, Mr. Gallagher, of Heaton Chapel, read an account of what he had seen while on his excursions to the beautiful summer-land, which was much enjoyed. Evening, the guides of Mr. Whittle, of Tyldesley, spoke on "Love and Wisdom," which was very interesting.—Mrs. Morris.

WESTHOUGHTON.—Floral services. Mr. Taberner delivered in the afternoon an address on "Will spiritualism improve the moral condition of mankind, and how?" which was chosen by the audience. At the evening service he lectured on "Will the nationalization of the land be beneficial to the people?" Clairvoyance and psychometry followed each address.—J. F.

WIBSEY. Hardy Street.—Afternoon: Mrs. Clough's guides lectured ably on "Speak gently to the aged one, grieve not the care-worn heart," to a good audience. She gave 10 clairvoyant descriptions, 6 recognized. Evening subject, "Prayer," which was treated in a noble manner to a full house. Ten clairvoyant descriptions were given, 8 recognized. Mrs. Clough is a good medium, well worth hearing. [Please write with ink, we could scarcely read the above.—E. W. W.]

WISBECH.—Our president, Mr. Weaver, gave an interesting discourse on "The Bible," indicating that he did not believe in the blood and fire theory. He also dealt with the "Garden of Eden," leaving the audience to judge for themselves.—Wm. Upcroft, 30, Norwich Road.

RECEIVED LATE.—Bradford: St. James's.—Our speaker, who was planned, disappointed us, owing to a misunderstanding, but Mrs. Beardshall, in the evening, gave a good address on "What advantage has Spiritualism over Christianity?" Good clairvoyance.—Monkwearmouth: Mr. Gardiner spoke on "Man, and his future life."

THE CHILDREN'S PROGRESSIVE LYCEUM.

BATLEY CARR. Town Street.—Morning: Hymn, invocation, roll-call, musical reading, g.- and a.-c. recita., and a song by one of the members. Marching and calisthenics. Groups: Liberty group being divided into two, the first part had a lesson on "The Heart and the Lungs;" the second part on "Combateness." Beacon group read a selection from Mr. Kitson's "Spiritualism for the Young." Lake group also had a lesson from Mr. Kitson's book, "Happy Valley and Golden Rest." Benediction. Afternoon was spent in practising hymns for the anniversary.—L. M.

BLACKBURN. Exchange Hall.—The usual entertainment was given. Master N. Stephenson recited, and Misses Bailey and Barcroft sang a duet. Mr. Brindle and Miss Barcroft ably rendered a hymn. The conductor, Mr. E. Campbell, and Mr. T. Tyrrell addressed the scholars, whilst the controls of Mr. W. Ward, after giving a stirring address, sang a solo, which was much enjoyed. Attendance: 68 scholars, 10 officers.

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BRADFORD. Bentley Yard, Bankfoot.—Flower service, August 4th. Mrs. Bentley and Mr. and Mrs. Marshall and another friend will take part in the services at 10-30, 2-30, and 6. Mrs. Stead will preside afternoon and night. Services at above address every Sunday, at 2-30 and 6. All letters to be addressed to Mr. G. Gally, 21, Rooley Lane, Bankfoot.

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.

BURNLEY. Lyceum.—Aug. 4: Usual monthly gathering. Recitations, songs, and readings. A cordial welcome to parents and friends. Collection at the close in aid of the lyceum.

ECCLESHILL.—Aug. 4: Two open-air services (near the meeting-room), weather permitting, Mr. Lusby, speaker.

HALIFAX.—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.—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. Copenhagen Hall friends intend going by brakes, return fare, 2/-. Those who wish to go with them should apply to Mr. Battell, 99, Caledonian Road, for particulars. All welcome. Tea and provisions at reasonable rates. Hot water supplied. Details next week.

LONDON. Peckham: Winchester Hall.—Special services, with addresses by Mr. R. J. Lees, on Sunday, Aug. 18. Several solos will be given. Collection to Organ Fund.

LONGTON.—Mr. F. D. Bradley is cor. sec., Meir Road, Normacot, Longton, Staffordshire.

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.

MACCLESFIELD.—Aug. 4: Mr. E. W. Wallis will lecture at 2-30, subject, "How man builds his spirit home." 6-30, "Prayer—its abuse and use."

MIDDLESBROUGH. Spiritual Hall.—Aug. 4th and 5th, Mr. Schutt. Mr. and Mrs. E. W. Wallis have but a few open dates for 1890. Early applications should be made by those desirous of booking dates.

NEWCASTLE.—Anniversary services on Sunday, August 11th, at 2 and 6-30 p.m. Cordwainers' Hall, Nelson Street. Special hymns, &c., will be rendered by the scholars. A large "beat up" is requested, to make this, the children's movement, a success.—S. E. R.

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.

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.

we know he lives and will help us in our work of progress. Suitable hymns were sung and Miss Lovett, our organist, played "The Dead March." Mrs. Green's address was very good and she speaks again to-night (Monday).—H. P.

MANCHESTER. Psychological Hall.—An excellent day with Mr. Pemberton. Good lectures given with good appreciative audiences. Afternoon: "Is Spiritualism a Science, a System of Morals, and a Religion?" Being clearly proved to thinking minds to be so. Evening: "What have we gained by Doubt and Unbelief?" showing that our present benefits have been attained by that method. Knowledge is ever in accordance with development. Science shows, by the various strata of the earth, that long periods of time elapsed before our present state was reached. Many lives were lost through giving expression to their doubts against the then acknowledged ideas of the people in regard to science and religion. All present were advised to look at the astronomical and geological world, also at our own physiological structure, and ask ourselves if God has given us power to judge, are we to let it lie dormant? Our friend kindly brought some slates with direct spirit writing upon them, which were examined very closely by many present. A solo with chorus by Mr. A. Smith and choir given effectively.—J. H. H.

MANCHESTER. Temperance Hall, Tipping Street.—The inspirers of Mrs. Hardinge Britten treated us to two most excellent and instructive lectures. Subject for the afternoon's discourse was "The Eclipse of Faith in 1889." In the evening ten subjects taken from the audience were dealt with, to the apparent satisfaction of a full hall. Several of us intend paying a visit to Mr. Smith, of Woodseats Farm, Broadbottom, Mottram, on Bank Holiday; train leaves London Road station at 2 p.m. Return tickets 1s. each. All are welcome. Tea provided at a nominal charge.

MIDDLESBROUGH. Spiritual Hall.—10-45: Mr. W. H. Robinson conducted a conference to suggest the best method to promote spiritualism. He said, spiritualists must have strong faith in God, and strong wills that spiritualism will succeed. The fact that spiritualism is here shows it is wanted. The world is asking something better than dogmas. Unless spiritualists worked with a will and altogether, they would fail. Spiritualists are as much respected in Newcastle as any body in the town.—Mr. Bevan Harris advised advertising, press notices, and bill-posting, and also open-air work, which was most important and universal; it gives the opportunity of displaying courage. Spiritualists should make known their facts and principles, of which so many were in utter ignorance. Some people say, "Oh, I can't speak, especially outside." In Newcastle they have a short reading, and also a banner, which they recommend to others—a yard of white calico, inscribed "Spiritualism, the Need of the Age." Then they distribute back numbers of spiritual papers, &c. Mr. Henderson was a hero in this way, but it was peculiarly a lady's duty—for no one will decline a tract from a lady.—Mr. Robinson thought a good materialisation medium would aid the cause if investigators were invited, and the séances held under proper conditions. He strongly recommended Mrs. Warren, of Sunderland, and that the press should be arranged with to give notices of the séances.—Mr. B. Harris recommended a trance and clairvoyant lady of Shields. He liked the table movement, which he thought a most convincing method. He had had a large and heavy table psychically placed on his head.—Mr. Robinson said, Dr. Slade said only one special line of mediumship should be cultivated. Many mediums had to work under unfavorable conditions. Spiritualism should be presented on a clear and scientific basis, though many of the greatest scientific, as well as spiritual truths, were the result of obscure origins. Mediums should be morally and mentally good, or their power might be for evil rather than for good. They should proceed prayerfully, scientifically, and surrounded by suitable sitters. Slate writing was a convincing form of mediumship. The religious and reverent should be cultivated. Forms are not important. Mediumship is legally banned, but while the movement is religiously conducted the law will not interfere.—Mr. Roeder said open-air work required special ability. The movement must be advanced in a religious, harmonious, and resolute manner. In regard to materialisation he was convinced at his own house, through Mr. Bullock, that a spirit form claiming to be his father was absolutely distinct from the medium. A child form also manifested. If we could develop our own speakers it would have a better effect, besides saving heavy expenses.—Mr. McSkimming thought unity with obscurity and development was better than ostentatious barren expenses. He was more in favour of proofs than of platform speaking. He condemned wilful differences.—Mr. Roeder advised to tell outsiders to investigate for themselves without spiritualists; by so doing he and friends got free table movements in a few days.—Mr. Gallettie alluded to the Rev. Fleming Shearer's sneering allusions to the "noble spiritualists of Middlesbro', having an open air meeting." He hoped a good show would be made. If it were regularly announced from the platform that investigators would be assisted to join circles, and were invited to remain after the public services, much good would be done. Let us stick shoulder to shoulder and not allow ourselves and the cause to be made a laughing stock of through ignominious surrender. He had seen spirit forms; matter pass through matter; and bodies moved without contact. Development must be on scientific principles. There were in the audience at least three physical mediums, but they wanted further unfoldment. He sat for nine months before he got a certain message. Mr. Eglington sat for three years before he succeeded.—Mr. Robinson said spiritualism was scientific, phenomenal, spiritual, and comprehensive. He advised a deputation to see all members and old friends with a view to conciliation and co-operation. Make it a matter of prayer: keep one central hall: don't waste your energies. If a nice social tea were held much good would result. All the old mediums and old members and friends should be conciliated. A good choir of young and old, and suitable mottoes on the walls, would do much good.—Mr. Harris endorsed Mr. Robinson's suggestion of a social tea. In the afternoon a successful open-air service was held, telling addresses being given by Messrs. B. Harris and Robinson. A little harmless diversion was created by a few opponents, who got *quantum suff.* 6-30; splendid lecture by Mr. Robinson: "Spiritualism, the evolution of human progress." Mr. H. Freund (Stockton) read the lesson, and Mr. Bevan Harris gave a capital address also. The child of Mr. and Mrs. Westrop was named at their residence by one of Mr. Robinson's controls.—S. B. S.

NELSON. Leeds Road.—Mrs. Best, of Burnley, conducted the services, assisted by Mr. Bailey, very successfully. Good audiences.

NEWCASTLE.—Mr. J. S. Roberts, journalist, delivered a fine philosophical lecture, subject: "Mental tendencies." Numerous popular examples were given of individuals identified with original inventive ideas; who despite education and early training, had distinguished themselves in unlikely spheres of action in after life; the moral being that outside forces exercised potent influence in a variety of modes. This gentleman (an author of many useful works), is not a spiritualist from conviction, but maintains that spiritual thought and argument represent the most advanced ideas of the present century. Educated for the Presbyterian ministry, he rapidly outgrew that special phase of belief, for which he does not now entertain the smallest sympathy, and while busy with literary pursuits, he is always willing and ready to disburse his well-filled mental budget.—W. H. R.

NORTHAMPTON.—We had Mr. R. J. Lees, of London, with us at 11 a.m. on the Market square, and at 2-30 and 6-30 p.m. in the Odd-fellows Hall. Subjects: afternoon, "Prayer," evening, "Three steps to Heaven;" both discourses were beautifully handled, and riveted the attention of a large audience, whose frequent applause showed the telling effect of the language and power of the guides. It was, in a word, "heaven to be there."—T. H.

NORTH SHIELDS. 41, Borough Road.—Mr. Wallace Henderson gave a thoughtful address on "The Spirit Spheres." Our chairman, Mr. C. Liddle, remarked at the close that the discourse we had been favoured with should stimulate us to exercise the highest faculties of our minds, and ever aim at purity of thought, word, and deed, and the brighter would be our mansions in the great Beyond.

NOTTINGHAM. Morley Hall, Shakespeare St.—Mrs. Wallis was with us after a long absence. Her guides spoke on "Life and Death," and "Is Spiritualism a Religion?"—both excellent discourses. We had a large and sympathetic audience at night, and the words spoken went home to the heart. Such ministrations must win converts and strengthen and stimulate those in the faith. Mr. Yates referred to the passing on of Mrs. Harvey and the infant of brother Robson, and spoke of the support the knowledge of spiritualism gave.—J. W. B.

OLDHAM.—July 28th: In the unavoidable absence of Mrs. Groom we were fortunate in securing the services of Mr. Walker, of High Peak, for the re-opening (after beautifying) of our Temple. The guides of Mr. Walker favoured us with excellent addresses, full of sound logic, and delivered in a very pleasing manner, winning the approval of large audiences. Afternoon subject, "Elementary Gods and the Worshippers of Idols"—full of suggestive thought. Evening subject, "Spiritualism, the only true Remedy for present Defects in Commercial, Moral, and Religious Ideas." They strongly advocated a more equitable distribution of wealth, and condemned, in no unmeasured terms, the system of land grabbing. If we wish to have a united Heaven in the future, it is here that the foundations must be laid. We hope to have the pleasure of another visit from Mr. Walker in the near future. The collections for the day amounted to £4 8s. 5d. The *Two Worlds* Hymn Leaves did very good service.—J. S. G.

PENDLETON. Co-operative Hall, July 21st.—Mr. Green lectured to good audiences, and the discourses were grand beyond description. Afternoon subject: "The Flag of Life is Never Furlled." Evening: "Spiritual Power, what is it?" Mrs. Green gave seventeen clairvoyant descriptions through the day, fifteen recognized. Some could not call to mind just at the time, but came forward after the meeting and confirmed the description. July 28th. The guides of Mr. Schutt gave two most eloquent lectures. Afternoon subject, "Reincarnation versus Eternal Progression." Evening, "Whence? Why? Whither?" His Yorkshire guide commented upon each lecture at the close, and caused great amusement, but every word was to the point.—T. C.

ROCHDALE. 22, Blackwater Street.—The guides of Mr. Le Bone spoke on "Man's Immortality, and how to prove it" (subject chosen by the audience), which they dealt with in a masterly manner, giving great satisfaction. Mr. Broadbent presided. Evening: several subjects were sent up by the audience and well dealt with. Fair audience. [Please write on one side of the paper only.—E. W. W.]

ROCHDALE. Regent Hall.—Afternoon: Mr. G. A. Wright's guides lectured on "Human Redemption," in a way, which, if carried out, would bring about a better state of things. Evening, I was more surprised at Mr. Wright taking subjects from the audience and answering them in a rational way. Being of a sceptical turn of mind, I was thoroughly convinced of a mighty power working on the brain of Mr. Wright, who, in his normal condition, is not equal to the ability displayed.—T. S.

SOUTH SHIELDS. 19, Cambridge street.—24th: We held an outdoor meeting. There was a good gathering, considering the inclemency of the weather, and we gave away a lot of literature. 26th: Developing circle, very good work done. 28th: Morning, Mrs. Davison's guides gave clairvoyant descriptions to all present very correctly. Evening: Mr. J. Simms lectured on "Is death essential, and does death end all?" which he handled very ably. He gave two clairvoyant descriptions, both recognized. The guides of Mrs. Davison afterwards gave some descriptions to strangers, all recognised. We hope to soon have Mr. Simms again.—D. P.

SOWERBY BRIDGE. Hollins Lane.—At 6-30 Mr. Lees presided. The guides of Mr. Tetlow dealt with two subjects from the audience, first, "Charity." They contended that charity as generally understood was not worth the position assigned it, inasmuch as it had tended to destroy the grand principle of independence, making the recipient subservient in feeling, if not in deed, towards the giver. It depended solely on the spirit in which it was given, as to whether good would come of it or not. The next subject referred to the essay written through the instrumentality of Mr. Tetlow, the questioner desiring to know how the existence of Jesus could be doubted, and the doubt maintained. Touching upon a few points of the essay, they showed clearly the mythical nature of the account of the birth, life, and death of the Jesus of the gospels, in the personification of the twelve zodiacal signs, and their condition and influence. Report cannot do justice to the depth of thought and precision of analysis manifest in the discourse. A few striking psychometrical tests were given, which could not fail to convince the recipients of the genuineness of the unknown power.—L. D.

SUNDERLAND. Centre House, Silksworth Row.—Mr. Moorhouse

presided and gave a short address. Mr. Hoey spoke on "What is Spiritualism?" afterwards giving delineations which were mostly recognized and seemed to greatly satisfy all.—G. W.

TYLDESLEY.—Afternoon, Mr. Gallagher, of Heaton Chapel, read an account of what he had seen while on his excursions to the beautiful summer-land, which was much enjoyed. Evening, the guides of Mr. Whittle, of Tyldesley, spoke on "Love and Wisdom," which was very interesting.—Mrs. Morris.

WESTHOUGHTON.—Floral services. Mr. Taberner delivered in the afternoon an address on "Will spiritualism improve the moral condition of mankind, and how?" which was chosen by the audience. At the evening service he lectured on "Will the nationalization of the land be beneficial to the people?" Clairvoyance and psychometry followed each address.—J. F.

WIBSEY. Hardy Street.—Afternoon: Mrs. Clough's guides lectured ably on "Speak gently to the aged one, grieve not the care-worn heart," to a good audience. She gave 10 clairvoyant descriptions, 6 recognized. Evening subject, "Prayer," which was treated in a noble manner to a full house. Ten clairvoyant descriptions were given, 8 recognized. Mrs. Clough is a good medium, well worth hearing. [Please write with ink, we could scarcely read the above.—E. W. W.]

WISBECH.—Our president, Mr. Weaver, gave an interesting discourse on "The Bible," indicating that he did not believe in the blood and fire theory. He also dealt with the "Garden of Eden," leaving the audience to judge for themselves.—Wm. Upcroft, 30, Norwich Road.

RECEIVED LATE.—Bradford: St. James's.—Our speaker, who was planned, disappointed us, owing to a misunderstanding, but Mrs. Beardshall, in the evening, gave a good address on "What advantage has Spiritualism over Christianity?" Good clairvoyance.—Monkwearmouth: Mr. Gardiner spoke on "Man, and his future life."

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PROSPECTIVE ARRANGEMENTS.

BLACKBURN. Exchange Hall.—The annual Field-day will be held next Saturday, August 3rd, to which all spiritualists from surrounding districts are cordially welcomed. Scholars and friends to be in the rooms at not later than 2-15. Procession to start at half-past two prompt. The annual flower service will be held next Sunday, August 4th. Medium, Mrs. Green, of Heywood. Morning service at 11 o'clock. Afternoon and evening at the usual time. Friends intending sending flowers kindly see that they arrive before 10 o'clock on Sunday morning.

BRADFORD. Bentley Yard, Bankfoot.—Flower service, August 4th. Mrs. Bentley and Mr. and Mrs. Marshall and another friend will take part in the services at 10-30, 2-30, and 6. Mrs. Stead will preside afternoon and night. Services at above address every Sunday, at 2-30 and 6. All letters to be addressed to Mr. G. Gally, 21, Rooley Lane, Bankfoot.

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.

BURNLEY. Lyceum.—Aug. 4: Usual monthly gathering. Recitations, songs, and readings. A cordial welcome to parents and friends. Collection at the close in aid of the lyceum.

ECCLESHILL.—Aug. 4: Two open-air services (near the meeting-room), weather permitting, Mr. Lusby, speaker.

HALIFAX.—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.—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. Copenhagen Hall friends intend going by brakes, return fare, 2/-. Those who wish to go with them should apply to Mr. Battell, 99, Caledonian Road, for particulars. All welcome. Tea and provisions at reasonable rates. Hot water supplied. Details next week.

LONDON. Peckham: Winchester Hall.—Special services, with addresses by Mr. R. J. Lees, on Sunday, Aug. 18. Several solos will be given. Collection to Organ Fund.

LONGTON.—Mr. F. D. Bradley is cor. sec., Meir Road, Normacot, Longton, Staffordshire.

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.

MACCLESFIELD.—Aug. 4: Mr. E. W. Wallis will lecture at 2-30, subject, "How man builds his spirit home." 6-30, "Prayer—its abuse and use."

MIDDLESBROUGH. Spiritual Hall.—Aug. 4th and 5th, Mr. Schutt. Mr. and Mrs. E. W. Wallis have but a few open dates for 1890. Early applications should be made by those desirous of booking dates.

NEWCASTLE.—Anniversary services on Sunday, August 11th, at 2 and 6-30 p.m. Cordwainers' Hall, Nelson Street. Special hymns, &c., will be rendered by the scholars. A large "beat up" is requested, to make this, the children's movement, a success.—S. E. R.

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.

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.

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.

SOUTH SHIELDS. Lyceum, 19, Cambridge street.—The officers and members will have their trip on Bank Holiday, August 5th. All parents and well wishers are cordially invited to join in a harmonious visit to Dunston. They thank Mrs. Davison, the medium, and Mr. and Mrs. Whitehead, for proceeds (7s.) of materialization séance, held in Stainton Street, also Mr. Simblett, for kind contribution of 2s. They thank all who supported the concert, on Saturday, 27th ult., from which they received 13s. 11d.—D. P.

PASSING EVENTS AND COMMENTS.

GONE TO THE HIGHER LIFE.—Mrs. Rosa Harvey, Hucknall Torkard, Nottingham. On July 16, the beautiful angel Death came to release our late sister from her long period of pain and suffering. For some days it was evident she could not long remain in the body. She lived as a spiritualist, she passed away in the full belief of a spiritualist; and, according to her express wish, friend and brother W. Yates, of Nottingham, performed the spiritualist service at her grave, which made a deep impression on those present. A short time before sister Harvey passed away, she desired her last thanks to be conveyed to those who had so generously contributed to the fund for her support. When the end was near, in a beautiful, clear, angelic voice, she sang, "Vital spark of heavenly flame, Quit, O quit this mortal frame!" &c.

"The cause of spiritualism needs your help. And you just as much need to help it. But you don't help by standing back and doing nothing but find fault with others. And too often it is the case that such criticisms are only cunning excuses for a stingy, miserly selfishness. If not that, it is a pusillanimous cowardice which prefers the secret scandal to bold and honest controversy."—J. S. Loveland, in the *Carrier Dove*.

PASSED ON.—A Nottingham correspondent writes: "Bro. Robson's infant daughter, Lilian Mary, aged one year and eight months, passed to the higher life, on the 23rd ult. The funeral was conducted by Mr. Burrell, by request. A goodly number of the friends gathered, and sang with feeling some of our appropriate hymns. The onlookers were evidently interested, and some seemed impressed by the service. The parents have comfort in their knowledge of the after life."

SPIRITUALISM FOR THE YOUNG.—This excellent little book by Mr. A. Kitson is having a large sale, and is being circulated in America, where it is meeting with deserved appreciation. The *Carrier Dove*, of San Francisco, a bright and interesting weekly (one of the best) spiritual journal, has an excellent review of the book, in its issue of June 29th, from the pen of Mr. J. J. Morse. Copies can be had of Mr. Wallis, or direct from the author. (See Advt.)

Mr. J. Armitage writes: "Rev. M. Baxter, or his God, is going to send 144,000 living Christians to heaven without dying. Can spiritualists book through by the same train? Will each person have to be provided with a parachute?" [If Rev. Baxter would read Mrs. Britten's "Faiths, Facts, and Frauds of Religious History," he would find there the key to his prophetic numerals, and be saved the egregious folly he now commits in accepting literally that which has an astronomical origin and meaning.]

MATERIALIZATION AT 19, CAMBRIDGE STREET, SOUTH SHIELDS.—July 28th: Mrs. Davison, medium. At her request she was thoroughly stripped, and every article of her dress examined by two non-spiritualists, Mesdames Laycock and Schofield. Twelve of us made the nice little séance. Mr. Bowen was chairman. Meeting opened by singing. After Mr. Bowen's guides had offered a beautiful invocation, a form tried to materialize outside the cabinet, but could not do so fully. While another hymn was being sung, a form came boldly into the circle, and then went to Mr. Holland, who recognized it as his brother William. After going around to all sitters, he bade us good-night. Then the form of a woman came, who was recognized by six of the sitters to be Alice Colton, Mr. Holland's mother, who, after going around the circle, put her arms round her son's neck and kissed him, took a jug which was full of water from the mantelpiece, and gave it to him to drink from, and retired. A slender-built form next appeared, which was recognized by Mr. and Mrs. Laycock, and four others, as Mrs. Laycock's daughter-in-law. She wiped her mother's face with her spirit robe, and then retired. Then came a black man, who had great power, as he touched all the sitters, and was very free and jovial. We were all perfectly satisfied, and wish our names to be appended to this statement in testimony to the honesty of Mrs. Davison's mediumship. Mr. and Mrs. Holland, Mr. and Mrs. Bowen, Mr. and Mrs. Laycock, Mr. and Mrs. Schofield, Mr. and Mrs. Whitehead, Mr. Ross, and Mr. Davison.—J. H.

THEOLOGICAL NUTS TO CRACK.

126. If there was *not* an infinite sin, why do you contend for an endless hell?

127. Are you aware that the word *atonement* occurs only once in the new testament? Rom. v, 11.

128. Do you not see that *man* and not God, is to receive the at-one-ment?

129. Do you know that the same Greek noun is elsewhere rendered *reconciliation*? 2 Cor. v, 18, 19.

130. Are you aware that the corresponding Greek verb is translated to *reconcile*? Rom. v, 10; 2 Cor. v, 18, 20.

131. Is God to be reconciled to the world? Rather, is not the world to be reconciled to God?

Rev. A. C. Thomas.

PASSED TO THE HIGHER LIFE.—Mr. John W. Watson, of Sunderland, on July 25th, aged 56, and was interred by the Rev. C. Pollot at Ryhope Cemetery, on Sunday, July 28, amidst a large concourse of people. He was a spiritualist of long standing; and, although a great sufferer for two years, nothing consoled him more than to listen to the whispered words of love from dear spirit friends who gathered round his bedside. He was a loving husband, a kind father, and a good friend to many. The sympathy of many friends follow him into spirit land.

Every now and then we read of some unfortunate individual who is either crippled for life or killed outright by falling when engaged in the work of window cleaning, but by the use of Mr. Harris's "window cleaner's life preserver" the danger is entirely obviated, and the most nervous person can perform this necessary task. Send to him for circulars to 5, Ravensworth Terrace, Newcastle-on-Tyne.

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We have had occasion to call attention to the series of tracts published by Mr. R. Cooper, of 82, Tideswell Road, Eastbourne, several times of late, and do so again with pleasure. He has recently added three new ones to the list, viz: Christianity and Spiritualism irreconcilable: The Sabbath—its origin and observance: and last, but not least, The Fall of Man, written by himself. Mr. Cooper is fearless, outspoken and practical. He has crowded into these four pages a whole volume of sound and serviceable information, which should be scattered broadcast throughout the land. We give the following extracts:—"The Fall of Man was born of ignorance in an age of barbarism, and the doctrines of Vicarious Atonement based thereon originated at a time when God was conceived of as a great man who could be placated by burnt offerings and other sacrifices. But we know now that the universe, both the moral and material, is governed by laws—rigid and inexorable—and that there is no breaking these laws with impunity. Children are taught at their mother's knee to ask God to pardon their sins, and people assemble weekly in churches to confess themselves miserable sinners, and pray that their sins may be forgiven through the merits and intercession of our Lord and Saviour Jesus Christ, and then go on sinning as before. Compensation and Retribution are the two great laws that rule the universe. In the future life there is no administration of justice after the fashion of earthly tribunals, where the penalty for transgressing the law is in a measure left to the discretion of the presiding judge. Our life-actions will automatically determine our positions in the spirit world, and just as a balloon, according to its buoyant powers, rises to a certain height in the atmosphere, so will every one, when he enters upon the new life, find his own place. Not until the blasphemous and immoral doctrine of Vicarious Atonement—the chief factor in vice and crime—ceases to be taught; not until men realize the great truth that as they sow so shall they reap; that their state in the hereafter will be happy or miserable according to the deeds done in the body, and that they are responsible for every act and thought, will they cease to do evil and learn to do well. Then, and not till then, may we look for a regenerated world, when men, recognising their obligations and their duty to their neighbour, will love instead of taking advantage of one another; wars will cease, a new order of things prevail, and the earth will cease to be the Pandemonium it now is."

Mrs. HERNE, the well known medium has removed to 6, Globe Road, Forest Lane, Stratford, London, where she will hold sésances by appointment.

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

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

Miss Webb, Magnetic Healer, By appointment only, 80, Mountgrove Road, Highbury, London, N.

"**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, 6 Globe Road, Forest Lane, Stratford, E.

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

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Mrs. J. Burchell, Medical Clairvoyant, Psychometrist, and Trance Speaker, 57, Otley Road, Bradford.

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

Mr. G. Walrod, Trance & Clairvoyant, America. Address to follow.

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

Miss Blake, Clairvoyant by letter, 14, Higson Street, Pendleton.

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A L O F A S

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

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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 BRITTEN.

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