

THE TWO WORLDS

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

No. 91.—VOL. II. [Registered as a Newspaper.] FRIDAY, AUGUST 9, 1889.

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A L O F A S

[SEE BACK PAGE

SERVICES FOR SUNDAY, AUGUST 11, 1889.

Accrington.—26, China St., Lyceum, 10-30; 2-30, 6-30: Mr. Clayton.
Ashington.—Mechanics Hall, at 5 p.m.
Bacup.—Meeting Room, Princess Street, at 2-30 and 6-30: Mr. J. Pemberton.
Barrow-in-Furness.—82, Cavendish St., at 6-30.
Batley Carr.—Town St., Lyceum, 10 and 2; at 6-30: Mr. J. Smith.
Batley.—Wellington Street, at 2-30 and 6: Mrs. Beanland.
Beeston.—Conservative Club, Town St., 2-30 and 6: Mrs. Crossley.
Belper.—Jubilee Hall, 10 and 2, Lyceum; at 10-30 and 6-30: Mr. J. Hopcroft.
Bingley.—Oddfellows' Hall (ante-room), at 2-30 and 6: Mrs. W. Stansfield.
Birkenhead.—144, Price Street, at 2-30. Thursdays, at 7-30.
Bishop Auckland.—Mr. G. Dodd's, Gurney Villa, at 2 and 6-30.
Blackburn.—Exchange Hall, at 9-30, Lyceum; at 2-30 and 6-30: Mr. J. Swindlehurst.
Bolton.—Bridgeman Street Baths, at 2-30 and 6-30: Mr. Holt.
Bradford.—Walton St., Hall Lane, Wakefield Rd., at 2-30 and 6: Mr. Bush.
 Otley Road, at 2-30 and 6: Mrs. Craven.
 Little Horton Lane, 1, Spicer St., at 2-30 and 6: Miss Cowling.
 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: Mrs. J. M. Smith.
 Ripley St., Manchester Road, at 2-30 and 6-30.
 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.
 6, Darton Street, at 10-30.
Brighouse.—Oddfellows' Hall, at 2-30 and 6: Mr. G. Wright.
Burnley.—Hammerton St., Lyceum, 9-30; 2-30, 6-30.
Burslem.—Colman's Rooms, Market, 2-30 and 6-30.
Byker.—Back Wilfred Street, at 6-30.
Churwell.—Low Fold, at 2-30 and 6: Mr. Hopwood.
Cleckheaton.—Oddfellows' Hall, 2-30 and 6.
Colne.—Cloth Hall Buildings, Lyceum, at 10; at 2-30 and 6-30: Mr. Hepworth.
Conoms.—Lepton Board School, at 2-30 and 6.
Darwen.—Church Bank Street, Lyceum, at 9-30; at 11, Circle; at 2-30 and 6-30.
Denholme.—6, Blue Hill, at 2-30 and 6: Miss Walton.
Dewsbury.—Vulcan Rd., 2-30, 6: Miss Dewsbury. Monday, at 7-30.
Eccleashill.—Old Baptist Chapel, at 2-30 and 6-30: Mrs. Beardshall.
Exeter.—Longbrook Street Chapel, at 2-45 and 6-45.
Felling.—Park Road, at 6-30: Mr. Henderson.
Foleshill.—Edgewick, at 10-30, Lyceum; at 6-30: Service.
Glasgow.—Bannockburn Hall, 36, Main St., 11-30, 6-30. Thursday, 8.
Halifax.—1, Winding Rd., at 2-30 and 6: Mr. E. W. Wallis, 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. Livingstone's, Hetton Downs, at 7: Local.
Heywood.—Argyle Buildings, at 2-30 and 6-15.
Huddersfield.—3, Brook Street, at 2-30 and 6-30: Mr. W. H. Wheeler.
 Institute, John St., off Buxton Road, at 2-30 and 6: Mrs. F. Taylor.
Idle.—2, Back Lane, Lyceum, 2-30 and 6: Mr. Armitage, Anniversary.
Jarrow.—Mechanics' Hall, at 6-30: Mr. Kempster.
Keighley.—Lyceum, East Parade, at 2-30 and 6: Mrs. Berry.
 Assembly Room, Brunswick St., at 2-30 and 6: Miss Cowling.
Lancaster.—Athenæum, St. Leonard's Gate, at 10-30, Lyceum; 2-30 and 6-30: Mr. Plant.
Leeds.—Psychological Hall, Grove House Lane, back of Brunswick Terrace, at 2-30 and 6-30.
 Institute, 23, Cookridge St., at 2-30 and 6-30: Mrs. Stair.
Leicester.—Silver St., at 2-30, Lyceum; at 10-45 and 6-30: Mr. J. Potter.
Leigh.—Railway Road, Lyceum, at 10-30; at 2-30 and 6-30: Mr. P. Bradshaw.
Liverpool.—Daulby Hall, Daulby St., London Rd., 11 and 6-30: Mr. J. S. Schutt.
London.—Camberwell Rd., 102.—At 7. Wednesdays, at 8-30.
Camden Town.—143, Kentish Town Rd., Tuesday, 8: Mr. Towns.
Cavendish Square.—13A, Margaret St., at 11. Wednesday, 2 till 5.
 Free Healing. Tuesdays and Fridays, at 8, Circle.
Clapham Junction.—295, Lavender Hill, Wandsworth Road, at 7, Lyceum, at 8. Tuesdays, Healing Circle. Wednesday, at 8.
Euston Road, 195.—Monday, at 8, Séance, Mrs. Hawkins.
Forest Hill.—5, Devonshire Road, at 7: Mr.
Holborn.—At Mr. Coffin's, 13, Kinggate Street: Wednesday, at 8, Mrs. Hawkins.
Islington.—309, Essex Road, Garden Hall, at 6-30. Wednesday, Séance, at 8, Miss Davy.
Islington.—Wellington Hall, Upper St., at 7.
Kentish Town Rd.—Mr. Warren's, 245. Dawn of Day, Social Gathering, at 7-30. Tuesdays, at 7-30, Associates only. Thursdays, at 8, Open Meeting.
King's Cross.—184, Copenhagen St., at 10-45. Fridays, at 8, Séance.
Marylebone.—24, Harcourt Street, 10th, at 8-30, Séance, Mr. Matthews; 11th, at 3, Lyceum, at Epping Forest, at 7, Lecture; 12th, at 8, Social Meeting, all invited; 14th, at 8-30, Séance, Clairvoyance. Mr. Dale, Friday evenings.
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 and 6-30, Mr. W. Walker, Trance and Clairvoyant; Lyceum at 2-45. 99, Hill St., Sunday, at 8-30, Members only. Tuesday, Committee, at 8. Wednesday, at 8, Séance, Mrs. Bridges, Medical Clairvoyance. Saturday, at 8, Members' Séance.
Stepney.—Mrs. Ayers, 45, Jubilee Street, at 7. Tuesday, at 8.
Stratford.—Workman's Hall, West Ham Lane, E., at 7: Mrs. Yeeles.
Longton.—Coffee Tavern, High Street, at 6-30.
Lowestoft.—Daybreak Villa, Prince's St., Beccles Rd., at 2-30 and 6-30.
Macclesfield.—Cumberland St., Lyceum, 10-30; at 2-30 and 6-30.
Manchester.—Temperance Hall, Tipping Street, Lyceum; at 2-45, 6-30: Mrs. Groom.
 Collyhurst Road, at 2-30 and 6-30.
Mexborough.—Ridgills' Rooms, at 2-30 and 6.
Middlesbrough.—Spiritual Hall, Newport Road, Lyceum, at 2; at 10-45 and 6-30.
 Granville Rooms, Newport Road, at 10-30 and 6-30.
Morley.—Mission Room, Church St., at 2-30 and 6: Mrs. Butler.
Nelson.—Spiritual Rooms, Leeds Rd., 2-30 and 6-30: Mrs. Grimshaw.
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.—6, Camden St., Lyceum, 2-30; 6-15.
 41, Borough Rd., at 6-30: Mr. W. Davidson.
Northampton.—Oddfellows' Hall, Newland, at 2-30 and 6-30.
Nottingham.—Morley House, Shakespeare St., 10-45, 6-30.
Oldham.—Temple, Joseph Street, Union St., Lyceum, at 9-45 and 2; at 2-30 and 6-30: Mrs. E. H. Britten.
Openshaw.—Mechanics', Pottery Lane, Lyceum, at 9-15, and 2; at 10-30 and 6: Lyceum Open Sessions.
Oswaldtwistle.—East View Terrace, John Street, at 2-30 and 6-30.
Parkgate.—Bear Tree Rd., 10-30, Lyceum; at 6-30: Mrs. Wallis.
Pendleton.—Co-operative Hall, at 2-30 and 6-30: Mr. Tetlow.
Plymouth.—Notte Street, at 11 and 6-30: Mr. Leeder, Clairvoyant.
Rawtenstall.—At 10-30, Lyceum; at 2-30 and 6: Mr. G. Smith.
Rochdale.—Regent Hall, at 2-30 and 6: Miss Keeves. Thursday, at 7-45, Public Circles.
 Marble Works, at 3 and 6-30: Mr. Fillingham. Saturdays, at 6-30, Public Healing.
 Michael St., Lyceum, at 10 and 1-30; at 3 and 6-30. Tuesday, at 7-45, Circle.
 28, Blackwater Street, at 2-30 and 6: Mr. Johnson. Wednesday, at 7-30.
Salford.—48, Albion Street, Windsor Bridge, Lyceum, at 10-30 and 2; at 2-30 and 6-30. Wednesday, at 7-45.
Saltsash.—Mr. Williscroft's, 24, Fore Street, at 6-30.
Scholes.—At Mr. J. Rhodes', 33, New Brighton Street, at 2-30 and 6.
Sheffield.—Cocoa House, 175, Pond Street, at 7.
 Central Board School, Orchard Lane, at 2-30 and 6-30: Mr. C. Shaw.
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. Lashbrooke. Wednesdays, at 7-30. Developing on Fridays, at 7-30.
 14, Stanhope Rd., High Shields, Lyceum, at 2-30; at 11 and 6: Mr. Forrester.
Sowerby Bridge.—Hollins Lane, Lyceum, at 10-30 and 2-15; at 6-30: Mrs. Carr.
Station Town.—14, Acclom Street, at 2 and 6.
Stockport.—Hall, adjoining 26, Wellington Road, South, at 2-30 and 6-30.
Stockton.—21, Dovecot Street, at 6-30.
Stonehouse.—Corpus Christi Chapel, Union Place, at 11 and 6-30.
Sunderland.—Centre House, High St., W., 10-30, Committee; at 2-30, Lyceum; at 6-30: Mr. Clare. Wednesday, at 7-30.
 Monkwearmouth, 8, Ravensworth Terrace, at 6.
Tunstall.—13, Rathbone Street, at 6-30.
Tyldesley.—Spiritual Institute, Elliot Street, at 2-30 and 6.
Walsall.—Exchange Rooms, High St., Lyceum, at 10 and 2-30; at 6-30.
Westhoughton.—Wingates, at 6-30.
West Pilton.—Co-operative Hall, Lyceum, at 10-30; at 2 and 5-30.
West Vale.—Green Lane, 6: Mr. H. Crossley.
Whitworth.—Reform Club, Spring Cottages, 2-30 and 6.
Wibsey.—Hardy Street, at 2-30 and 6.
Willington.—Albert Hall, at 6-30.
Wisbech.—Lecture Room, Public Hall, at 6-45.
Woodhouse.—Talbot Buildings, Station Road, at 6-30.

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THE ROSTRUM.

PARADISE REGAINED.

A DISCOURSE DELIVERED BY THE GUIDES OF MR. T. POSTLETHWAITE, IN THE BLACKWATER ASSEMBLY ROOMS, ROCHDALE, ON SUNDAY EVENING, JULY 14TH.

[Reported by Mr. W. Nuttall.]

[NOTE.—In compliance with the desire of the Directors of *The Two Worlds* to do all possible justice to the speakers on the spiritual rostrum of this country, the Editor prints the following report; at the same time, those who send reports of their lectures must kindly observe it is absolutely necessary they should revise, correct, and arrange them before sending them for publication.

None but the speakers themselves can prepare what they desire to have written, hence, corrected and prepared reports only can be received for publication.]

THE subject before us is of paramount importance, seeing that therein is involved the destiny of humanity. Among the numerous systems of religious thought that have figured before the world are those representing the anthropomorphic idea of the universe. Against this conception there has been put forward the idea of a universe of matter possessed of attributes equivalent to the force evinced in universal phenomena. By this class of thinkers, matter is looked upon as being the sole primal condition, or the cause of all effects produced through the ages. The problem awaiting solution is the passage of the soul from this to a world beyond. For this solution search must be made in all directions; all systems must be interrogated, and the result must be,—first, the predicate of a Divine Being; secondly, the creation of a universe as a result of the divine fiat; and thirdly, the origin and life of man. There are grounds within man for a belief in the continuity of life, but this is denied even by eminent *savants* who have professed to study the subject, and who have declared there is no evidence of personality being continued in a future life, their contention being that death brings with it annihilation of the force called life, which pertains to the physical plane of being. Our answer to the question at issue must be based on reliable information. Inasmuch as in the past you have had demonstrations of the truth of astronomy, geology, and other sciences, so you are called upon, whoever essays to answer the question concerning death, to give satisfactory evidence that man can exist in a future life. If it be possible to derive from nature any analogy that man is immortal, we should seek for it; but if we can prove there are inherent in man forces that have a tendency to evolve a personality that shall continue beyond physical dissolution, it must be patent we shall have done much towards solving the very perplexing problem, "What is Man?" This is one of the first questions we must answer. In discussing the questions that have arisen during the present century, there has been evinced a tendency to destroy the personality of the individual. The human mind has been yearning for ages, and philosophers have spent their lives in endeavouring to solve the problem, whilst others have been simply content to have faith in immortality. To

the last we have no messages, but to those who have entered within the shadows of materialism, our message may be of signal service. We think no one will say that the idea of a personality is untenable. The idea of Paradise regained comes with vigour and force, repeating the old question, "If a man die shall he live again?" This is the mystery to be solved. Beyond the change called death is personality continued, or does annihilation await the race? We affirm the human Ego has been evolved from the womb of the universe. Considering the monistic, as against the teleological doctrine, we hold with the monist, that the universe has ever been existent, and that it has ever had within it forces that are an expression of the Divine Being. The fact of consciousness within the individual, declares I AM must have been before a person could exist. Therefore, from the womb of the universe you have been evolved; you must have existed co-eternally with the Divine Being, or force of the universe. Scientific *savants* cannot say "Here we are, and beyond, there is nothing." Scientific minds must agree, from the information they possess, that no one individual can confidently assert there is nothing beyond the grave, or that we see all there is in the universe. What, ask you, of Paradise regained, the heaven lost, destroyed by scientific analysis, by the study of astronomy that declares there is no heaven in itself? Travelling through space you meet with orb after orb, and discover standing room is not to be found in the universe for the soul of man. The question of science is far-reaching in its nature. It reaches beyond the scientist. We know that there is a Paradise—an after-life. The dissecting knife has been plunged into human anatomy. Atom and molecule have been found, but the soul condition has not been met with, and it has been declared that the idea of immortality emanated from savage life only, because men of science have been unable to find the soul of man. When you have examined man as far as you can, physiologically, you have left untouched the subtle principle that actuates him, the principle that enables him to be an individual. Here you have the great question unanswered, "If a man die shall he live again?" Paradise regained! That will be an accomplished fact when a solution of this problem can be arrived at. Where is he that can impart the information? You have searched, and searched in vain, probed in vain with instruments of dissection. The human structure affords no proof of the presence of soul. It seems but a question of molecular motion, a matter of tracing from one condition to another, until you come to the *thalamus opticus* of the brain. There you find the grey and white matter, which is supposed to be the nerve centre of the brain, and as the examination proceeds, you still fail to discover the principle that actuates the brain to consciousness. Theologians claim, that you must have *faith* in immortality. But knowledge is preferable; how can it be obtained? Spiritualism alone answers the question, and explains how action is generated in connection with the nerve centre of the brain. There is an invisible force at work that does not depend on the laws that pertain to the human organism. When we have examined man physiologically, let us see if we cannot enter into his subjective life. Within man is a condition that enables him to transcend the limitations of a material world. Enter the plane of subjectivity, and there will it be found that man is not so solid as many imagine. Man is enabled to receive impressions from external conditions. To him the world becomes external. On examination, even externality is but a condition of mind, and the question finally resolves itself into one of subjectivity. All that you see display only modifications of spiritual power, or force. Electricity, molecular motion, heat and sound, are likewise but modifications

of the one condition. Hence you are enabled to realize how man is composed, that he is, in fact, a spiritual being. The question of Paradise regained is found in personality, *i.e.*, every individual had an existence in the universe ere taking on the material organism. It is, therefore, but a question of coming down the ages into the material form, being individualized for purposes of development and unfoldment. From the heterogeneous you come down to homogeneity. This philosophy has been combated time after time, but until the advent of spiritualism it was not recognized as it is to-day. In spiritualism you meet with a practical demonstration of the duality of being. It has been claimed that it is possible for man to propel his inner principle, the real man, from the material organism. Ancient adeptship has claimed such a possibility, as has been shown by those who understood the recondite forces of the universe, thereby transcending certain conditions, and becoming as gods. We shall not re-affirm this power; we only allude to it in order to draw your attention to a practical occultism with which you may be brought face to face in an earnest study of mediumship. Here is the bridge that spans the so-termed impassable gulf from your world to that of the unseen. Here we come to the question of Paradise regained. Those who have lost their faith in an immortal life, see if you cannot realise, in the study of spiritualism, the resurrection of the form which dies not, but which perpetuates its existence in spheres adapted to its nature. If it be proved there is continuity of mind, there must also be a continuity of the characteristics of mankind. This granted, there must also be a possibility of their demonstration. In mediumship you meet with such demonstration. You meet with a force that had previously existed in the world of being, recognized by its characteristics. The phenomena, therefore, of spiritualism is founded on the premises that there is to be a continuity of mind in the beyond, or there can be no immortality. We do not admit that when people die they will be bereft of their senses, and become satisfied with an imaginary heaven. The philosopher will live on to take a deeper interest than ever in the sublime; the painter and the musician will still revel in the spheres of art, and be attuned to the music of their realm. Each type of mind will find spheres allotted to them. If this be so in one instance, so in all. On earth, individually, you occupy a sphere appropriate to you. The child hears the father speak, the daughter hears the mother's gentle whisper. On the harp strings of human love angelic beings play. From whatever source you obtain such evidence of the return of spirit, it is a demonstration of the continued existence of the one you loved. It is a revelation you cannot deny. It is what you have perhaps been seeking for years. The questions put to your ministers, which they could not answer, are now solved. Aye, indeed. This is Paradise regained in the history of modern mediumship. The interested investigator into psychic science becomes aflame with holy joy as he realizes there is to be a resurrection of all that was good in nature in a future state of existence; that there is to be a springtime once more; that loved ones shall once more be united in higher and nobler planes, where true spiritual marriage is an accomplished fact. The moment a person realizes he is a thought being, from that moment he feels assured of a continuity of life in fairer worlds than this. By the investigation of psychic phenomena, it has been proved positively that the human Ego can exist beyond material life, that it cannot be destroyed, that it defies the forces of the universe, that it is immortal in its nature. This has been proven by experiments in science, and science is the classification of facts. Facts occurring must be arranged under respective heads, and we affirm that the fact of spiritualism being in the world is a proof of another life. One tiny rap, intimating an angel visitant, is proof of another life, that immortality is a fact. When you find there is no motive for imposture, that the medium has given expression to ideas that it could not utter in a normal state, what does it prove? Does any one call this blind force in nature? If it be granted that a medium can be operated upon by unseen forces, forces not existent in his nature, why are not scientists and ministers of religion similarly operated upon? If there *must* be an adequate cause for every effect, then in many instances tables evince more brain power than some people do. According to the materialistic idea, if tables take to dancing it must be because they possess brains. Very wonderful for the inanimate to become the animate. If so, how do you account for inertia becoming active? It is the old problem raised again, the assertion of the materialist once more, that

from a universe of nothing, everything has been evolved; that all living forms organic have been evolved from the inorganic. Away with such sophistry—it is of no use to-day. But with the Agnostic we *can* deal. He recognizes that man is an intelligence, that he has yearnings, that he desires a heaven suited to his spiritual nature. He does not deny the nature of a supreme force, or existence. We admit that the materialist and the Agnostic cannot help the condition in which they are placed. Such men require evidence, and such men and women are required in the spiritual ranks to-day, for such people would assist in forming a good foundation on which to build a spiritual temple. You require people who will think, people who will contemplate on that which comes beneath their notice. It may be that such people require a deal of evidence ere they become convinced in regard to spiritualism. They are no worse for this characteristic. In the realm of the unseen dwell the nations of the past; though their material bodies are entombed in the earth, their spiritual bodies have become resurrected into new life. Draw the curtain on one side, and peer within the mystic veil. There are the rank and file of the shadowy army. See! they come down the steep of inspiration to teach you the way of immortality. What do the members of this shadowy army bring you? Listen to their voices; they tell you something worth listening to. Says one, "I was lost, but am now restored." The prodigal, too, returns; he no longer feeds upon the husks—he has come back to the father's house. "I have found my daughter," says one. "She still lives," says another. In Paradise regained, that paradise founded on spirit communion, you realize that none are lost. You find that in your natures are possibilities of which you had never dreamt before. Across the mysterious bridge the immortals come. These are the hosts of humanity that have exchanged belief for knowledge. They tell you of Paradise regained. They speak of trials and tribulations through which they passed. Loved ones come and remove the veil, bringing tidings of great joy. Down the invisible they come, clad in bright array. Do you not hear the tramp of their feet, the sound of their voices? Know you not these unseen hosts are knocking at your doors? "If a man die, shall he live again?" The question is fully answered by Paradise regained. Is it worth a life on earth that man shall finally attain to that happiness for which he has long yearned, enter that elysium of the beyond, and reap in its golden fields the result of past conditions? You can become members, fellow-labourers with this mighty and illustrious throng. To do this requires you to subscribe to no articles of faith. To become an initiate of heaven's vast company you need but look to yourselves, and realize that you, too, are spiritual beings. Prepare yourselves truly for a world to come, by unfolding the faculties God has given you, so that as the veil is lifted you may see a heaven which to you shall be an enjoyment eternally. In this Paradise regained we shall all meet, shall be reunited in a happier state. True knowledge shall reveal the God nature operating through one and all. Can there be anything better than a Paradise regained of this kind? We trow not. Therefore make the best of your opportunities, that you may be all the more fitted to enter upon that nobler and higher state of being.

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 IV.

HENRY ROOKWOOD lived many months after his return to the Grange, Hannah's unceasing care, and the influence of his native air contributing to spin out a life which intemperance, a reckless career, and an ill-balanced mind had nearly destroyed. During these months, Hannah learned, with deep grief, how surely some part of her evil prophecies had been realized; and when she followed her first and only love to his quiet rest beneath the sod, she looked up, as if she could even then follow his flight to a land above earth, and felt assured how greatly his enfranchised spirit had gained by the change which had laid his form so low. The ruin and poverty which Mrs. Rookwood's extravagance had entailed upon the family, compelled the haughty lady to *crave*, rather than *claim*, the shelter of her father-in-law's roof, and though her life was an unceasing round of complaints against the miserable fate which had doomed her to such a "crazy dwelling" and hateful association, she contrived to indemnify herself for her sufferings by embittering

every moment of the life of the poor old man and the peaceful Hannah. In vain the latter tried, by every wile and stratagem to court her affection and influence her mind to kinder treatment of her venerable father. Mrs. Rookwood affected an intense fear of "witchcraft," and identified all her terrors with the luckless Hannah. In course of time the real mysteries which pervaded this singular household impressed her weak mind with actual superstitious dread; and though the effect of her vague alarm was to make her withdraw in cowardly fear from any further provocation of the terrible "*witch*," she hated no less than she dreaded her, and whenever opportunity served, taunted the weak old master of the Grange for harbouring "such a creature" beneath his roof. Her life, in fact, would have been insupportable to her, but for the aid and counsel of her son, William, who inherited just as much of his mother's unamiable qualities as rendered him an able coadjutor in her perpetual system of torment and annoyance. This young gentleman had a determined predilection for the sea, and having about as strong a will as his amiable mother, he finally arranged, in spite of all her tears and entreaties, to proceed to the West Indies with a friend, who procured him a berth as a master's mate. As William Rookwood had, during his father's lifetime, served as a midshipman, this was a step for him, and no opposition on the part of his mother could deter him from accepting it.

Aghast at the prospect of remaining in a "haunted house" alone with a *witch* and *sorcerer*, as she stigmatized Hannah and her reverend father-in-law, Mrs. Rookwood hastily gathered together her effects, and made a precipitate retreat to the house of a distant relation in London, from whence she occasionally communicated with the inhabitants of the Grange, but to which she could never again be induced to return. We must now speak of one more tenant of this dreary mansion, and one to whom we have as yet but slightly alluded. This was Harry Rookwood's youngest child, a little boy of about twelve years old. Mrs. Rookwood had lost several children before the birth of this one, and he was so puny and sickly that she had little hope of rearing him, except with an amount of care and watchfulness which it was not in her heartless nature to bestow.

All of love that she was capable of separating from her own individuality was lavishly bestowed on William, her firstborn, her pride, her darling, and, as was before stated, her warm coadjutor in the persecution of the poor tenants of the Grange. To them, however, the helpless, neglected little Edward became a source of deep interest and ultimate affection. The poor child, unused to any share of maternal love, and pining for the stolen caresses of his dead father, would steal away and nestle among the flowers which waved over that father's grave, and weep through the livelong hours in fruitless lamentations for his loss. When the tender hearted Hannah first discovered the little mourner frantically hugging the cold clods that covered the only being that had seemed to love him, she found it almost impossible to speak comfort to the wrung and bleeding little heart, or to wile him away from his lonely "home." He had never heard the words of kindness except from his father's lips, and it was long ere he could believe that any one loved "the poor, sickly thing," besides him who was sleeping below.

How she won that sorrowful heart at last, and spoke such comfort to the bruised spirit, that the little boy would look up to heaven, instead of down to earth, for his dead father, was never known; but when his careless mother bade him go and pack up his trunk for London, the little fellow stoutly refused, and, clinging round the neck of Hannah Morrison, or hiding his head beneath the lapels of his grandfather's coat, he vowed he would never leave them until he went forth like a man to make a fortune for them. Mrs. Rookwood pshawed, sneered, and yielded with so excellent a grace, that she never even thought from that moment of any other provision for her little boy, or of enquiring how the poor inhabitants of the Grange were to bear this additional charge to their needy household. She departed, and young Edward remained, growing up in strength, and health, and beauty, the pride of two hearts who almost shared adoration for him with their God. Years sped swiftly by, and with their flight came to the heart of Hannah Morrison the last and heaviest stroke which the hand of destiny could impose. The venerable and generous protector of her youth, the father, friend, and counsellor of her riper years, the noble master of Rookwood lay dead. Ninety and seven had been the years of his pilgrimage, and yet the hour of separation and

rest for that toil-laden spirit was one of thick and impenetrable darkness to the stunned and bewildered Hannah.

The hour of madness passed away, truth and light dawned upon her soul once more. She even smiled again, when many a fond token of angel presence and spirit care, surrounded her lonely footsteps, and what tender offices she henceforth performed for the dead were done in memory of his earthly pilgrimage and affectionate reverence for the exalted condition to which she knew his bright spirit had now gone, and on the following Sabbath evening, as she drew away his poor sobbing Edward from the quiet shady nook where they had laid him, she softly whispered, "Come home, darling, and commune with the ever-living *spirit* of thy father, and leave the worn-out tenement he inhabited to return to the dust from which it sprung."

It was some years after the death of their father that the brothers of Rookwood once more met beneath their paternal roof. William had just returned from sea, when he heard of his grandfather's decease, and at length resolved to visit the Grange, less to take possession of his wretched inheritance of crumbling ruins, than with the affectionate wish to ascertain in what condition his poor sick brother, as he had been taught to call him, would be left. His kindness was amply rewarded by the sight of that brother, a fine, hale, handsome young man of twenty, and being thus satisfied upon his ability to help himself, he began to question him upon his prospects in life. These he soon found were vague enough. The small annuity on which the inmates of the Grange had for years subsisted had expired with "the Master," as he was called by the country folks about. Poor old Hannah's little savings, the produce of their kitchen garden, and the spoils of the chase and river had been the only provision which the young man, all strange in the world's ways, had since that event deemed it necessary to make, and his brother William found him at the very period when his active mind was full of a thousand indigested schemes for the foundation of the huge fortune which he determined his "beloved mother," as he ever called old Hannah, should yet enjoy.

Many and interesting were the plans which the brothers discussed for the younger's future career. It was evident that William had not redeemed the evil promises of his youth. Bold, reckless, and dissolute, he had entered the navy in time of war, and risen with an amount of success and rapidity that could have only been accorded to such daring and adventurous spirits as his. Still his dissolute life and habits retarded his promotion to that rank which would place the lives and fortunes of others at his disposal, and, despite his gallantry and valuable services, the Lieutenant was often reminded that he must become a *gentleman* ere he could take rank as a Post-Captain in the British navy.

Bitterly as he resented this check to his daring ambition, he still retained the most ardent enthusiasm for his profession, and urged his young brother, with all the eloquence he was master of, to join his own ship. Finding that Edward would not listen to a disrespectful word of *the old witch*, as he longed to call poor Hannah, he changed his tack, and taunted him with ingratitude in not taking some steps to better the condition of one who had so long and faithfully served the family. He showed him, with much point, the disgrace of his idle and useless life, vegetating, as he called it, in the midst of rats and ruins, when there was such a field for the acquisition of wealth, fame, and glory in the profession of the navy. What he might do for Hannah, how he might serve his country and benefit the world, were themes which the bold sailor handled so well and skilfully, that the young man at length resolved to quit his ruin, his more than mother, the rooms and galleries where he had been used to walk and dream of communion with his long deceased ancestors, and follow his gallant brother to scenes of fame and glory.

Let us forbear to paint the horror, grief, and astonishment of the unhappy Hannah when she heard, for the first time, of this fatal resolution. She knew the Rookwood spirit, and felt it would be as idle to contend with the waves of the ocean in its wrath as to move the determination of one of this stubborn and doomed race.

For some past years she had been accustomed to sum up her whole stock of earthly hope and happiness in the existence of Edward Rookwood. In *his* person she beheld the only living representative of that line in which her own humble identity had been merged. She never thought of

William as in any way connected with the beloved master, or the now desolate old Grange. She remembered when the first Mrs. Rookwood would send for her on holidays from the parish workhouse, and set her in the midst of the children to hear a chapter of the Bible read, and regale on cake and wine. The old hall, now so lone and so dreary, she remembered then so warm, and bright, and joyous, while blooming children played amongst its strange decorations. Mrs. Rookwood, so fair and stately, lectured and smiled on, scolded and patted all who came near her; and the master, the noble master, with his brown curls and kind, dreamy eyes, looked a blessing upon every creature that approached him. She had seen the little forms that once flitted through this happy scene grow up into men and women, while other and even dearer infants sported around the same hall. She had seen three generations, all bound to her by ties of the fondest love, move in their places for a brief while, and then pass away, their very memories, like spectres of the past, only haunting the regions of her own troubled brain.

She had beheld the realization of a terrible prediction, made to her by *whom* and *when* no living creature could tell, and yet one which, despite her own invariable silence, had become a byword in the country side. It was, *that the house of Rookwood should pass away, its walls crumble into dust, and she herself be the last tenant of the old Grange.* She thought of these things, and, with the fatalism which so often realizes a groundless prediction, she resolved never with life to quit the melancholy pile; and yet she was to be torn from the last of all those whose lives and memories seemed centred in him.

She was ever possessed with a secret idea that William Rookwood would die a sudden and violent death. Of his mother, she scarcely entertained any memory. With Edward, then, was her last, her only chord of human love entwined, and to lose *him*, to see *him* depart a wanderer on the wide and fathomless ocean, O, anguish intolerable! Yet she packed up his clothes, and knocked and hammered up an old trunk to furnish him out a sea chest.

Oh, Edward Rookwood, could you but coin the bitter drops of agony and affection that watered every article that filled that trunk into gold, you would never need to go across the wide, trackless ocean in search of wealth.

He had to go to Portsmouth to be fitted out for his voyage, and so poor Hannah had not even the satisfaction of seeing him in his sailor's jacket, but he had an excellent talent for drawing, and the first letter she received with his final adieu, contained a capital likeness of himself in his tar's costume; and when old Hannah's rusty, patched, and parti-coloured gown was taken off for the last time, to be exchanged for the garments of the tomb, this little drawing was found carefully enveloped in many rolls of silk and linen, and stitched in that portion of her dress which had covered her heart.

(To be continued.)

CORRESPONDENCE.

In a recent number of the London *Literary World*, we find the following lucid letter from Mr. R. J. Lees, the well-known lecturer.

MODERN SPIRITUALISM.

Sir,—Your correspondent, A. Major, appears to suggest that spiritualism rests its sole claims upon (1) the testimony of scientists, and (2) the doings of professional media, which, if his knowledge of the subject has been in the least degree practical, he must know to be an entirely false assumption. The great majority of spiritualists have never sat with a professional medium at all, and so far as my knowledge extends, which covers a period of twenty-seven years' investigation, I have never met a spiritualist who has been convinced by scientific testimony alone. We hold our position from personal proof received almost invariably through some member of our family circle, at our own fireside, when there has been no facility or motive for fraud to be practised upon us. Again, it is not the phenomena which prove to us the fact of spirit intercourse, but the intelligence which comes through the instrumentality of the phenomena; and, if any progress is to be made in the interchange of opinions in your columns, in which you have declared yourself willing to allow space, the sooner this fact is recognised we shall be able to proceed and try if we are right or wrong.

In trying to carry the argument into this all-important sphere, I would ask why Mr. Major should refer only to Mr. Crookes's experiments with Miss Fay, a medium who was but little used in the investigation, and make no mention of the two principal media who furnished the "many hundreds of facts" which Mr. Crookes is "prepared to attest?" The following is one of these facts, to which I would call Mr. Major's careful attention. It is extracted from "Notes on an Inquiry into the Phenomena called Spiritual," page 96. The planchette was being used. He says: "The planchette, as it always does, insisted that, although it was moved by the hand and arm of the lady, the *intelligence* was that of an invisible being, who was playing on her brain as on a musical instrument, and thus moving her muscles. I therefore said to this intelligence, 'Can you see the contents of this room?' 'Yes,' said the planchette. 'Can you see to read this newspaper?' said I, putting my finger on a copy of the *Times*, which was on a table *behind* me, but without looking at it. 'Yes,' was the reply of the planchette. 'Well,' I said, 'if you can see that, write the word which is now covered by my finger, and I will believe you.' The planchette commenced to move. Slowly, with great difficulty, the word '*however*' was written. *I turned round and saw that the word 'however' was covered by the tip of my finger.*"

If Mr. Crookes's word is to be taken—and who has the right to say his statement is false?—there could have been no possible fraud in this case, and no visible person present could know the particular word which was covered by his finger, for he tells us: "I had purposely avoided looking at the newspaper when I tried the experiment, and it was impossible for the lady, had she tried, to have seen any of the printed words, for she was sitting at one table, and the paper was on another table behind, my body intervening."

Now, one thing is evident, before the planchette could write the word "*however*"—by whatever means it was written, whether by an outside intelligence or by the lady whose hands rested upon it—it was absolutely necessary that some one having intelligence should see the word, or who was it who saw it? If the word was made known to the lady, and she consciously influenced the planchette to write the word, what power or person, or by what other means was it made known to her that the finger covered the word which was not known to Mr. Crookes until after it was written? This is the point where we begin our argument; the varied phenomena are but the different dress in which the intelligence appears, and through which it manifests itself; the latter is the subject of our inquiry, the former but a matter of detail, which may readily be set aside. When we question this intelligence as to its nature and being, we are consistently informed that it is man in another state of existence; or, in other words, the communication of this knowledge is by the spirits of those who once were mortal like ourselves, but who still live in another state after the change we know as death. What has Mr. Major to say in reply?—Yours truly,

ROBT. JAS. LEES.

THE FRANKLIN MYSTERY.

[NOTE BY EDITOR T. W.]—The following letter—although penned by the Editor's former reverend antagonist, and one who chose for reasons of his own to assume the negative side in regard to spiritualism when affirmed and defended by the Editor of this paper at Liverpool—is, nevertheless, fully worthy of careful perusal and earnest consideration, and opens up such a remarkable view of how the truths of spiritualism have to contend with the powers and principalities of earth, that we republish it in the interests of truth. The letter itself is a most extraordinary one, and calls either for well-proven denial, or retraction of the accusations levelled against the Rev. Henry Skewes. We now reprint it as it appears in the *Liverpool Daily Post* of July 19.

TO THE EDITOR OF THE DAILY POST.

Sir,—In your issue of June 6th, Sir Leopold M'Clintock charged me with advocating a story that could not have been "fabricated in Lady Franklin's lifetime." He also gave the name of Miss Cracroft, Lady Franklin's niece, as expressly authorizing him to use her name in support of his assertion. I at once wrote to Miss Cracroft for either a confirmation or a denial of Sir Leopold's statement. But neither from her, nor from her co-executor of Lady Franklin's will, nor from her solicitors, who are also Sir Leopold's solicitors, could I get a simple "Yes" or "No." Under such circumstances the

only defence of my character was the publication of Lady Franklin's and Miss Cracroft's letters, such being the foundation upon which in the main my book rests. But such has been prevented by a notice to the press, from Miss Cracroft's solicitors, forbidding the publication of such letters, or even extracts from the same.

Such being the case, nothing remains for the present but to refer to the letters in my possession, and to challenge either Miss Cracroft or Sir Leopold to deny their contents. On account of your limited space I am compelled to be very brief. For the sake of clearness, I will put my case in chronological order.

The year 1850.—On June 11th, six days after the sailing of Lady Franklin's first expedition, Captain Coppin, the father of the "little child," received from Lady Franklin a most important letter. In connection with this letter I challenge Miss Cracroft or Sir Leopold to deny the following: That her ladyship received from Captain Coppin an account of the "revelation"; that she firmly believed in such; that her belief was so strong that it could not be set aside by all the Arctic authorities; that this revelation she deemed to be supernatural; that, as such, she gave instructions to Captain Forsyth and his chief officer; that she had less faith in Forsyth carrying out her instructions than in his chief officer; that she went to Liverpool and saw the Messrs. Horsfall on the subject of assisting her; that, as believers more or less in the revelation, they promised a ship as a consort to the Prince Albert; that she and the Messrs. Horsfall agreed not to make known to the merchants of Liverpool the supernatural aspect of the case; and that she waited with anxiety to know the results of the efforts founded on the revelation. Here was the inception of the whole matter; and I am in a position to offer £500 to either Miss Cracroft or Sir Leopold if she or he can contradict these statements. I also fearlessly assert that had Forsyth carried out his instructions to the letter he would have discovered the fate of Sir John in 1850-51, instead of Sir Leopold's expedition doing it in 1859.

The years 1851-2.—The second expedition of the Prince Albert was in 1851—the commander, Kennedy. Captain Kennedy, in his letters, as given in my book, states that by the request of Lady Franklin he went over to Londonderry to interview the little child, and got from her own lips all about the vision-chart she drew, and the letters that "appeared" on the wall, and that, as such, he was satisfied. Concerning Kennedy, Miss Cracroft wrote Captain Coppin on March 6th, 1851. In connection with this letter, I challenge her to deny the following: That Kennedy was of high moral and religious worth; that the object of the second expedition was the same as Forsyth's; that Captain Coppin was asked to name Kennedy's chief officer; that he was also asked concerning Kennedy's visit to Londonderry; that Mr. Horsfall was still rendering valuable help to Lady Franklin; and that Captain Coppin was of immense service in the good cause. Sir Leopold M'Clintock says that "no labours were founded on the so-called revelation." I challenge him to deny the evidence, as against these statements.

The year 1854.—Sir Leopold says the story "could not have been fabricated in Lady Franklin's lifetime." My emphatic statement is that Lady Franklin during her lifetime sought to have the revelation made public. This is proved by letters from Miss Cracroft to Captain Coppin, dated December 3rd and 4th, 1854. In face of such I challenge Miss Cracroft, or Sir Leopold, to deny a single item of the following: That, for the purpose of publishing through *Household Words* the account of the child's revelation, Captain Coppin was urgently invited to meet Charles Dickens; that Lady Franklin could not conceive of a more widely extended channel for making known the extraordinary event; and that such would give great impetus to the efforts put forth to raise money to send out the last expedition (M'Clintock's).

The year 1856.—Things, as rapidly as possible, are being arranged to complete the final expedition; Captain Coppin, anent the revelation, is corresponding with Lady Franklin on the all-engrossing subject, concerning the expedition. Miss Cracroft, on April 16th, 1856, wrote to Capt. Coppin. I challenge both her and Sir Leopold to deny a word of the following:—That Lady Franklin was very grateful to Captain Coppin for his communication; that, through Miss Cracroft, Lady Franklin acknowledged the receipt of a copy of the descriptive statement attached to the child's chart, as sent to her by Captain Coppin, in 1850; that her ladyship also desired from Captain Coppin a copy of the chart as sent to her in 1850; that such was needed to complete the arrange-

ments for the forthcoming expedition, and that Captain Coppin was to do his utmost to help forward the movement. Sir Leopold says that he received no instructions based on a "revelation." I do not say, as an absolute fact, that knowingly he did. Yet, I venture to assert with a great amount of emphasis that as the chart and its accompanying statement were the same as used in 1850-51 by Lady Franklin, and that they were, by Sir Leopold himself, proved to have been correct to the letter, the one design of Lady Franklin in getting the copies of the chart and statement was that she might give specific instructions to the commander of her expedition.

The year 1859.—The Fox has returned. Point Victory and Victoria Channel, *vid* Lancaster Sound, Prince Regent, have told their sad story. The child's chart, as drawn by her in 1849, and names as written by her at the same time, are now explained. The "revelation" has been proved to be literally true. Forsyth's expedition, if true to directions given, has been proved to have lost the grand opportunity of saving scores of lives, &c. On the veracity of Captain Coppin's communications to her in 1850 Lady Franklin wrote to Captain Coppin a letter, dated December 21, 1859. I challenge both Miss Cracroft and Sir Leopold to deny one of the following assertions, anent this letter:—That the said letter, in the main, is to testify to the agreement of the chart, &c., of 1850, with the discoveries just made by the arrival of M'Clintock; that the child's chart did, in 1850, point out the Erebus and Terror as being in a locality which, at that time (1850) was believed to be unreachable; that M'Clintock's discoveries had proved that the ships were actually lost in the supposed inaccessible region; that this region was Victoria Channel, as through the child's chart and its descriptive statement, made known to Lady Franklin in 1850; that Point Victory, where the famous record was found, was the same place as that of the "revelation," known to Lady Franklin in 1850; and that Lady Franklin, at the time of writing the letter, had in her possession both the chart and its descriptive statement.

In connection with the first letter of Lady Franklin, in 1850, I have stated that I was in a position to offer £500 if either Miss Cracroft or Sir Leopold could disprove my statements. If failing to be successful in connection with the first, I herewith offer the same sum to either in connection with this last letter of Lady Franklin. Neither will venture to make the attempt—nay, nor would dare to do so. If so, why spend so much in prohibiting the letters appearing in public? Yes, and why keep the chart and its descriptive statement? They are claimed by Captain Coppin, who spent at least £1,000 to help Lady Franklin, not to mention hundreds of days of valuable time. In face of all, I trust your readers will see that instead of being an "advocate" of a "fabricated" story, I have good grounds for standing by my book, and that Sir Leopold's charge against myself is worse than groundless.—Yours, &c.,

J. HENRY SKEWES,

Author of "The Secret of the Discovery of Sir John Franklin.—A Revelation."

Holy Trinity Vicarage, Liverpool,
July 18th, 1889.

A SPIRIT MOTHER'S WARNING.

The Pittsburgh (Pa.) *Dispatch* publishes a letter received in that city from a German friend in Wheeling, in which he said he visited Johnstown a few days prior to the flood, intending to stay there a week, but at night he was warned to leave and go to Wheeling. "You can call it what you like," he says, "spirits or ghosts, but I know it was my mother who came to me. I am safe now, but had I stayed in Johnstown I would be a dead Dutchman. I had all my goods there, and had my board engaged for a week at the Merchants' Hotel, but my mother came to my bed and told me to go. How do you account for it? Is it 'Spiritualism,' or what? I know you will all laugh, but I cannot help that, and hereafter I will always follow the advice of good spirits."

It is human character, or developed humanity, that conducts us to our notion of the *Character Divine*. In proportion as the mysteries of man's goodness unfold themselves to us, in that proportion do we obtain an insight into God's.—J. D. Mozley.

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ACCOUNTS will be issued monthly, and the Directors respectfully ask the favour of prompt remittances.

"THE TWO WORLDS" Publishing Company Limited, will be happy to allot shares to those spiritualists who have not joined us.

PUBLISHING OFFICES.

"THE TWO WORLDS" can be obtained of JOHN HEYWOOD, Deanagate and Ridgefield, Manchester, and 1, Paternoster Buildings, London; of E. W. ALLEN, 4, Ave Maria Lane, London, E.C.; and is sold by all Newsvendors, and supplied by the wholesale trade generally.

THE TWO WORLDS.

Editor:

MRS. EMMA HARDINGE BRITTEN.

To CONTRIBUTORS.—Literary Communications should be addressed to the Editor, The Lindens, Humphrey Street, Cheetham Hill, Manchester.

Sub-Editor and General Manager:

E. W. WALLIS.

To whom Reports, Announcements, and Items for Passing Events and Advertisements should be sent at 10, Petworth Street, Cheetham, Manchester, so as to be delivered not later than Tuesday mornings.

FRIDAY, AUGUST 9, 1889.

SPIRITUALISM, THEOSOPHY, AND REINCAR-NATION.

No. I.

IN answer to numerous inquiries from earnest spiritualists, concerning the relations (if any) which exist between the above-named phases of belief, we have several times stated, in terms which were intended to be sufficiently explicit, yet without any wish to wound the feelings of those that differed from us, that there was no relation at all between the forms of thoughts above indicated. Notwithstanding these intimations and the still farther reminder that this journal was established for the sole purpose of representing the facts and philosophy of SPIRITUALISM, and all such modes of life action as would tend to make mankind more and more spiritual; to rebuke the shams that oppose this end, and fearlessly expose any pretences which aimed to invade our alleged province, we are still perpetually plied with remonstrances against the execution of these purposes, and attempts to conduct controversies on our avowed course.

During the last few months in particular, a number of correspondents whom we personally esteem as friends, and are quite willing to leave in the enjoyment of their peculiar opinions, have urged us to connect with the cause to which this journal is devoted, either a toleration of or a tacit admission that theosophy and reincarnation can cohere with the revelations of spiritualism. It is in vain that we have repudiated this idea in articles of the plainest import. The worthy advocates of the above-named beliefs will insist upon their mutual inter-relations and in noticing our emphatic denials, send us controversial articles enough to fill a dozen little sixteen-page journals like this. Knowing how unwelcome such discussions would be to the general mass of our readers, we will at once dismiss these attempts by another and final effort to define the position from which we can only depart on the strength of evidence as potential as that upon which we ourselves at present found. In the first place, therefore, we propose, in the plainest and simplest terms at our command, to present our views of

WHAT SPIRITUALISM IS, AND WHAT IT IS NOT.

Spiritualism applies in general to the communion of spiritual beings with mortals, but when used in connection with the term "modern," spiritualism signifies: first, the discovery of a mode whereby spirits can and do communicate *systematically* with earth. Secondly, the consensus of the earliest manifestations, affirm and prove not only by their corroborative intelligence, but also by their tests of personal identity, that the communicants are the spirits of the men, women, and children that once lived on earth,

and are now in the continuity of life, personal identity, and all that made them individuals, in varied spheres of existence known as spirit land.

Thirdly: These communicants by a great variety of signals, such as, sounds, lights, motions, and psychologic influence inform us of their conditions of life in the spirit spheres, the sum of all being, that they are in varied states of happiness or misery, in exact proportion to the amount of good or evil they have done on earth; that the young, from infants upwards, are taught and trained by good spirits, who adopt them as fathers and mothers, while the vicious and ignorant are unceasingly ministered to, until all are stimulated onwards to progress, the good to ascend still higher, the evil to become good, and ultimately to attain to the highest known conditions of angel-hood.

Fourthly: Another branch of spiritual revelation has been to point out that the ancient seer, prophet, or magian, and the modern medium, are one and the same in organic nature, and though the ancients, by study, isolation, and special devotion to spiritual powers, may have acquired a wider and more practical knowledge of spiritual potencies than we have, the modern medium is still a person possessed of his or her special gifts as the result only of certain physiological and natural organic qualities, and not by virtue of any special morality, goodness, or the favour of the Creator.

Fifthly: Spiritualism teaches that as all human beings are spirits, and the body is only an external mould, in which spirit grows, forms, and becomes individualized, so all powers exercised as phenomena by spirits, appertain as much to the human spirit now, as they ever will do in the hereafter, and if all mortals cannot and do not exercise these powers, it is only on account of their ignorance, the darkness concerning spiritual things in which the world has been kept, and the present incipient and experimental state of the communion between spirits and mortals.

Sixthly: Whilst it is admitted that bad or undeveloped spirits can communicate as readily as the good and true, it is taught by spirits, as well as reason, that no bad spirit can compel a mortal to do wrong any more than a bad human companion can do so, and that, as the wrong doer is himself the real actor, so it is only a subterfuge and an unnatural pretence to allege that evil spirits can influence good men to do wrong, although it is an equally assured fact that good spirits can, and constantly do, impel evil men to forsake their errors and become good.

Seventhly: It is claimed by reasonable mortals, as well as taught by spirits, that it is just as natural, and in divine order, for fathers, mothers, children, and friends to communicate with each other, when the one party is on earth and the other in the spirit world, as it was when both parties were on earth; also, that the spirits of mortals who have lived a good life, or even simply done their best, are impelled by affection towards those they have left behind to commune with them. Furthermore, that as they are in a higher and better life, and have wider vistas of knowledge and wisdom than when on earth, so such a communion is not only good, instructive, and natural, but it tends to prove immortality—the existence and nature of spirit, and therefore, inferentially, of GOD THE SPIRIT, besides offering the strongest possible motor power for living a righteous life, and avoiding evil, by proving that heaven and hell are both states resulting inevitably from the good or evil within the soul itself.

Eighthly: The evidence that human spirit control is true, is to be found in its spontaneity; having originated without expectation of, or participation in its demonstrations by man; next, in its world-wide appeal to all grades, classes, and countries of earth, during the last forty years; in the conviction of a personal, human, spiritual agency, which its manifestations have forced upon millions of minds, including multitudes of the learned, wise, scientific—persons accustomed to take judicial evidence—common-sense people, and even simple children.

The phenomena by which this immense and unprecedented sum of conviction has been wrought have in quite two-thirds of their action been accompanied by such intelligence as could only have originated with the individual spirits claiming to be the communicants. Thus, names, ages, dates, events, and many secret things known only to the communicating spirits and their friends, have been spelled out by raps or signal motions, written or spoken sometimes automatically by mediums, sometimes by the spirits themselves. Thousands of portraits of deceased persons have been drawn, painted, or photographed, sometimes under magnetic impression by mediums, sometimes by

spirits. Millions of spirits have been seen and described by stranger mediums, and recognized by their friends. The unlearned have been inspired to speak with new tongues, or abnormal powers of eloquence. Healers have been inspired and directed. Spirits have guided, instructed, and not unfrequently saved their beloved ones on earth from danger and mischief by their counsels and advice. They have presented wise and wonderful visions, and in thousands of ways blessed, benefited, and assisted the friends they have left behind. Though spirits can only directly communicate through any of the modes above-named when they can find mediumistic persons who stand related to them as a battery to an operator, it is claimed that every living being, even the lower animals as well as man, are susceptible to spiritual impressions; hence, that spirits—whether mortals know it or not—whether repudiated or acknowledged, stand related in their spheres and influence as a soul world to this natural world, and therefore that the knowledge of their existence, their communion with earth, the palpable demonstrations they bring of immortality, the supremacy of good, the failure of evil, and the existence of God the Spirit, constitute the essence of true religion, whilst the subtle laws and forces by which spirits communicate with earth constitute a new, wonderful, and highly momentous though as yet not understood phase of science.

From the above statements it may readily be determined what spiritualism is NOT. Being a direct revelation from spiritual spheres of existence, it does NOT originate in any human theories or opinions; nor do its facts bend to any such, unless those theories and opinions correspond to its facts. As its communications and descriptions of the life hereafter proceed wholly from those who are in the actual experience of what they teach, those teachings derive no authority from books written by men, whether ancient or modern, whether labelled "Sacred or profane." As a movement founded on facts, corroborated by such testimony as is admitted the world over to represent truth, spiritualism does NOT need endorsement from, or affiliation with, any sect, society, body of believers, or any dogmatic class of thinkers. Spiritualism is not a religion—it is religion *per se*. Spiritualism is not a sect. It has no fixed creed, and is NOT binding upon any human soul that is not convinced of its truth, by sufficient evidence. It may be in harmony with one or many religions, sects, or writings, but it derives no authority from them, being an existing independent fact of itself. It may be in harmony with the known laws of science, but it derives no authority from them, claiming to proceed by virtue of spiritual laws, absolute and true, whether man understands them or not.

Spiritualism formulates no other dogmas than those which grow out of its facts and its proven consensus of revelations. These are simply the following theorems, which are generally accepted as truth:—

The Fatherhood of God,
The Brotherhood of Man,
The Immortality of the Soul,
Personal Responsibility,
Compensation and Retribution hereafter for all the good
or evil deeds done here,
And a path of eternal progress open to every human soul
that wills to tread it by the path of eternal good.

In our next number we shall treat of Theosophy and Reincarnation.

WELCOME AND CHEERY TIDINGS FROM MR. J. J. MORSE,

(At present in America, and soon to return to his many friends and admirers in England.)

To the Editor of "The Two Worlds."

A fraternal greeting to our talented and generous co-worker, from her faithful friend across the seas. Six months have sped past since my last missive found a place in the column of *The Two Worlds*, and, as this will be my last letter from the shores of the great Republic, it is hoped its end may be a materialization in black and white in the pages of the people's paper, a courtesy that will be fully appreciated by the writer and his friends, on either side of the wide Atlantic.

Yet, of what can one write, and avoid the charge of egotism? If opinions are ventured upon facts and observations, a kind friend whispers "he's a know all;" if one tells personal experiences, "he is an egotist." Well, a fig for the critics, so let me tell my friends something of myself.

During the past six months hands and brain have been fully occupied, and much ground has been travelled over—Philadelphia, Cleveland, Washington, New York, and Brooklyn being the chief points of work and interest. The old First Society of Philadelphia is still flourishing vigorously, and commands its usual large audiences. Its children's Lyceum is well sustained and largely attended, and there is an air of earnestness about the sessions of Lyceum and Society that is highly gratifying to see. The months of January and February were spent in this city, and on the final night of my labours, a very pretty little silk U.S. flag was presented to me, with a streamer bearing an appropriate inscription, while many kind and flattering speeches accompanied the presentation from the Society. Then on to Cleveland for the month of March, the guest of a prominent gentleman of that city, Mr. F. Muhlhauser, a large manufacturer, and formerly of the Hebrew faith, which he has discarded in favour of our gospel of truth and freedom, as a consequence of listening to my beloved inspirers during their labours there, as we were journeying through to the Pacific Coast in 1887. There in Cleveland, is the oldest children's progressive Lyceum in the world, its sessions still well attended, and its record one of credit and honour to our cause. For some years past the Lyceum has conducted the annual lecture course, and it was under its auspices that this, my second visit to the city, was paid, Mr. Thos. Lees, a brother Briton, though a long resident here, acting as chairman. One Sunday afternoon we—a party of us headed by friend Lees—visited the county jail, and conducted a part of the Sunday services therein, my own inspirers talking some forty minutes to the assembled prisoners. In this city I assisted in celebrating our forty-first anniversary, with appropriate ceremonies, the event falling upon the final Sunday of my visit. The day's proceedings terminated with the presentation to me, by the Spiritual Lyceum, of a most handsome and magnificent silk United States flag. The banner is two and a half yards long, and one and three quarters deep, manufactured to order, and all American silks, edged with an amber fringe, and affixed to a handsome pole, which is surmounted by a gilded spread eagle. In gold letters, upon the field, is inscribed the circumstances of the presentation, which evoked the greatest enthusiasm. It will ever occupy an honoured place in our memory and our home.

A more than pleasant month was spent in Washington, D.C., where there is an excellent society and lyceum. The meetings are held in a large, new, and quite handsome hall, on the leading thoroughfare of the city, Pennsylvania Avenue. The officers of the Society are most zealous, genial and whole-souled people, as are those of the Lyceum, and our meetings were all large and enthusiastic. Ere leaving I was put under promise to run over at some future date to take a three or four months' part of the ordinary lecture course, and several other such promises are filed away for fulfilment, when the good souls behind give their sanction. As my brother, Capt. C. E. Morse, U.S.A., is a resident of the capital city, my visit was rendered additionally pleasurable by reason of our frequent intercourse, a pleasure fully appreciated after our long years of separation.

During April my work was with the First Society of New York city, a pleasant time, excellent meetings, and a lecture that has gone the rounds of the spiritual press, and been widely commended—"The Spiritual Phenomena a vital necessity to our Philosophy" being amongst the salient points of the month in question. My final regular engagement was in Brooklyn, for June, but the tremendous heat detracted from our audiences, and made the labour excessively fatiguing. However, a good and useful season of work was had, so all's well that ends well.

The current month has had but little associated with it, so far as work is concerned, but two most acceptable vacations have given the worker needing rest. The first was an enjoyable sea trip to Richmond, Va., per s.s. "Old Dominion," as the guest of the chief steward, Mr. Geo. W. Close, a gentleman of large knowledge concerning spiritualism thereabouts. The voyage down and up was delightful, most of it through historic scenes of the great war, such as Fortress Monroe, the "Rip Raps," Newport News, Hog Island, Old Point Comfort, Norfolk, City Point, Hampton Roads, the Monitor Anchorages, and the celebrated Dutch Gap Canal. A tour of Richmond city by the electric motor cars, the routes aggregating some thirteen miles; a visit to the city cemetery, wherein is the massive monument, "To the confederate dead"; a visit to the site of the old Libby prison, and an inspection of a tobacco factory, sufficient to dishearten the

most voracious "chewer;" and a quiet little meeting at the leading hotel—the Ballard House—made up the two days' stay. It was hot! Yes, quite hot. The glass recorded 96° in the shade. To one unused to such heat it felt like 960°! It was a delightful trip, though, and was thoroughly enjoyed by us all.

Our second holiday was at the pretty country homestead of our good friend the honourable Judge A. H. Dailey, at Huntington, on the northern shore of Long Island, where nine days were most pleasantly passed. The town possessed a church, wherein the British troops stabled their horses at the time of the Revolution, and the neighbourhood is rich in revolutionary annals. The property now owned by the Judge, having been owned by its former possessors over two hundred years, has a quaint interest to the lovers of the antique in this land of novelties and newness.

My next few weeks are devoted to the leading eastern camp meetings, Lake Pleasant, Onset Bay, and Cassadaga Lake, my final Sunday being at Onset, on August 25th, then returning to New York for our departure on Thursday following, August 29th, sailing per State line steamer State of Indiana for Glasgow, where we land at express invitation of our good old Glasgow friends, commencing work on Sunday, September 15th.

Here let me gratefully acknowledge the generous interest taken in my return by my hosts of friends at home, an interest alike as practical as affectionate, for every Sunday of this year has been engaged for some time, and nearly two-thirds of my Sundays for 1890 are also occupied. Such evidences of confidence and interest are more than valuable to the worker—they are alike support and inspiration; while among the pleasant things awaiting us upon our return will be the meeting with my dear sister, the first time of so doing for twenty-seven years! She will await our arrival in Glasgow.

Well, well—let me stop, for the amiable and fraternal courtesy of our fair Editor must not be over-strained; for, while her kindness is limitless, the columns of her paper are not. Heartily congratulating her upon the great success she has achieved, her moderation, fairness, and restraint under trials to patience and good feeling, I can but hope that she may long continue to hold the post she so ably fills alike to the credit of the cause and the honour of herself. I trust to grasp her hand ere many weeks, as well as that of her trusty second, my good friend and brother, E. W. Wallis.

For the present then I close. With many thanks to the Editor for housing this and former letters, and warmest greetings to all old friends, whom we—self, wife, and daughter—hope soon to see again. All letters, until further notice, can now be addressed to me, care of Mr. J. Lamont, 45, Prescott Street, Liverpool. In the meantime, until we meet, adieu!

J. J. MORSE.

Brooklyn, N.Y.
July 24, 1889.

LYCEUM JOTTINGS.

DICTATING AN ITEM.

THE following little story teaches caution in the use of pronouns:—

Mr. Tucker came into the editorial room of a local paper, and, sliding up to the reporter's table, he took a seat, and nudged up close, and said—

"Just take it down now, and I'll give you a good item. Ready?"

"Yes. Go ahead."

"Well, this morning, Mrs. Tucker—my wife, you know—and her daughter Bessie were driving out with the bay mare named Kitty, along the river road to see her aunt."

"Whose aunt?"

"Mrs. Tucker's aunt. To see her aunt. Bessie was driving the mare, and a little after they had passed Stapleton Place she threw one of her shoes."

"Bessie did?"

"No, Kitty the mare. And Bessie said to her mother that she thought she was behaving queerly."

"Mrs. Tucker was?"

"The mare; and she felt so worried that she had half a notion to turn back."

"Are you speaking of the mare—or of Bessie?"

"I mean Bessie, of course. But she kept on limping and going kinder uneven until they were down by the gas works, when she laid back her ears and——"

"You don't mean Bessie's ears?"

"Certainly not."

"Go on then. Mrs. Tucker laid back her ears."

"The mare's ears. And just as they got on the bridge over the creek the mare gave a tilt to one side, and as Mrs. Tucker screamed, she let drive with both of her hind legs against the carriage."

"Are you referring to Mrs. Tucker or to the——"

"Kitty, the mare—and snapped both shafts off short. The next moment, before Mrs. Tucker or Bessie could save themselves, she went over the side, turning a complete somersault."

"You are now speaking of the mare?"

"Yes, the mare turned a complete somersault into the water. One of the traces remained unbroken, and as Kitty went over she dragged the carriage after her, and Mrs. Tucker and Bessie went floundering into the creek. The mare at once struck out for shore, and Bessie fortunately had presence of mind enough to grasp her by the tail. She had the blind staggers, but it passed off."

"Not Bessie?"

"No—the mare; and as soon as she was being towed past Mrs. Tucker, she caught hold of her dress——"

"The mare's dress?"

"Bessie's dress, and it seemed for a minute the mare would bring them safely to land. But Mrs. Tucker's hold on the mare's tail loosened somewhat, and——"

"You said Bessie had hold of the mare's tail."

"Did I? Well, so it was; and Mrs. Tucker had hold of her dress."

"Whose dress?"

"Didn't I say Bessie's dress? Well, then somehow, Mrs. Tucker's hold loosened, and——"

"Her hold of what?"

"Her hold of the mare—no, I must be mistaken; Bessie had hold of the mare's tail, while the mare had hold of Mrs. Tucker's dress, that is, Mrs. Tucker had hold of—Well, anyhow, she let go——"

"Mrs. Tucker let go?"

"Oh, I dunno; whoever had hold of the mare let go, and she went to the bottom like a stone."

"If I follow your meaning, it was the mare that went to the bottom?"

"My goodness, man! Can't you understand? It wasn't the mare. The mare swam ashore."

"What did you say she went to the bottom for, then?"

"I didn't; it was Bessie."

"Bessie never said a word about it."

"You know what I meant. Bessie went to the bottom."

"And Mrs. Tucker swam ashore?"

"No, she didn't."

"Very well, then. Mrs. Tucker went to the bottom too?"

"No, she didn't either."

"Mrs. Tucker flew up in the air, then?"

"You think you're smart, don't you?"

"Well, go on and tell your story; we'll discuss that afterwards."

What did Bessie say when she got to the bottom?"

"I've a good mind to wollup you."

"What did she say that for?"

"You mud-headed idiot," said Mr. Tucker, "give me any more of your insolence, and I'll flay you alive. I was going to give you a good item about that mare, and what Mrs. Tucker said about her turning somersaults all the way home, but now I'll see you hanged first."

The reporter got behind the desk, lifted up a chair to ward off a missile, and then said calmly—

"What was Mrs. Tucker's object in turning somersaults all the way home?"

ROME WASN'T BUILT IN A DAY.

THE boy who does a stroke and stops
Will ne'er a great man be,
'Tis the aggregate of single drops
That makes the sea the sea.

The mountain was not at its birth
A mountain, so to speak,
The little atoms of sand and earth
Have made its peak a peak.

Not all at once the morning streams
The gold above the gray,
'Tis thousand little yellow gleams
That make the day the day.

Not from the snow drift May awakes
In purples, reds, and greens,
Spring's whole bright retinue it takes
To make her queen of queens.

Upon the orchard rain must fall
And soak from branch to root,
And blossoms bloom and fade withal,
Before the fruit is fruit.

The farmer needs must sow and till,
And wait the wheaten bread,
Then cradle, thresh, and go to mill,
Before the bread is bread.

Swift heels may get the early shout,
But spite of all the din,
It is the patient holder out
That makes the winner win.

Make this your motto, then, at start,
'Twill help to smoothe the way,
And steady up both head and heart—
"Rome wasn't built in a day!"

—Alice Cary.

CHRONICLE OF SOCIETARY WORK.

TO CORRESPONDENTS.—No anonymous communications can receive attention. Reports arriving after the first post on Tuesday morning but before Wednesday have to be severely condensed, and are inserted under the heading *received late*. Those reaching this Office on Wednesday are *too late*.

BLACKBURN. Exchange Lecture Hall.—Annual Flower Show. The room presented a very bright appearance; the platform was richly decorated with bouquets of flowers and ferns, and the walls were enlivened by the banners of the Lyceums, bearing emblems of Freedom of Thought, Truth, &c. At 11 a.m., the chairman, Mr. J. F. Ward, introduced Mrs. Green, to a fair audience, who received an excellent address, which will, no doubt, prove useful to scholars and teachers alike. The leaders were advised to teach what true religion meant, to have heart in the good work, as the seed being sown, if it did not appear to bud now, would spring forth when they fight the battle of life. Study the Bible of nature. What more perfect could you desire? Teach the children how to live for this world as well as the next. Habits once formed are like strong chains—bad to break off, therefore she advised the young to sign the pledge of temperance and of mercy to dumb animals. She closed by giving clairvoyance to children only, which proved very successful. The controls in the afternoon discoursed instructively to a large audience, on "The Mission of Flowers." Flowers had been termed the alphabet of the angels; the Syrians and Egyptians used them for language in their writings. They spoke of the rose, which resembles youth, beauty, and pleasure; of the forget-me-not, relating the German legend about it: this indicates constancy; whilst the lily showed purity and modesty. Evening: The guides spoke to a crowded audience, on "Spiritual Manifestations," which they claimed occurred in olden times, and why not now? They spoke of the horrible persecutions in the fifteenth century because of belief in the communion of spirits, and related how Joan of Arc, the Saviour of France, was horribly burnt by the English. Some persons say it is dangerous to converse with spirits, as they come from Satan, although it be your loving relatives or friends! Do you really think they will harm you? If the gateway is open for the bad, surely the good spirits can come too, for God certainly has more power than evil. Let us ask you to prove all things. Non-spiritualists were asked to explain the rappings and other spontaneous phenomena. For every effect there must be a cause. She then described spiritual gifts, such as clairvoyance, healing, &c., and showed conclusively how valuable they are and can be to humanity. She closed this stirring and pointed address with eleven spirit descriptions, ten recognized. Thus ended a good day's work, an effort which will bear fruit, and no doubt influence reasoners as to the reliability of spiritualism. For my part, I never enjoyed three lectures so well, being given in plain language, and clear and forcible style; useful for convincing doubters. Next Sunday afternoon we intend having (weather permitting) another out-door service, near the Town Hall and County Court. Medium, C. Swindlehurst.—R. B., cor.

BOLTON. Bridgeman Street Baths.—Mr. Bradshaw's controls in the afternoon dealt with several questions sent up by the audience. Evening subject, "Christianity along the line;" showing how those termed Christians of to-day, and in all ages, had punished those differing from them, and that after all, the so-called Christianity of to-day was not genuine, only a mockery.—J. P.

BRIGHOUSE.—Mrs. J. M. Smith's guides addressed us from a subject taken from the audience, "Is the process of death painful?" This was treated in a very philosophical manner, and was almost breathlessly received by a moderate audience. Evening: About 160 persons were well repaid for their good attention. The subject treated was "Who are the World's Reformers?" In the afternoon, reference was made to the passing on of our sister, Mrs. Booth, who was this (Monday) afternoon interred at Brighouse Cemetery, by the Rev. Mr. Milburn, of Bethel Street Wesleyan Chapel, Brighouse. Afterwards the guides of Mrs. J. M. Smith spoke comforting words to the mourners at the grave side. The rev. gentleman left previous to the address by Mrs. Smith. The clairvoyance of Mrs. Smith was very good; also the naming of three children was performed in good taste, and the flowers were a beautiful selection.—S. B.

BURNLEY.—Mrs. Britten spoke in the afternoon on "Man the immortal." She said that man was God's Bible, and after pointing out the various and beautiful parts of man's physical structure, showed that these were acted upon by the spiritual or real man, which would continue to exist when that which is material had crumbled to dust. In the evening she spoke upon a variety of questions which were handed up from the audience (which was very large, and consisted of a very respectable and intelligent-looking class of people), who listened very attentively to the remarks of the speaker; and from what I have heard from persons who had never attended a spiritualist meeting before, I have reason to believe that much good has been done.—R. V.

CLECKHEATON. Oddfellows' Hall.—Afternoon: The guides of Miss Patefield took for their subject, "Has God any mercy upon sinners?" which was well treated. Evening: subject, "Who has taught you to be free?" which was dealt with in a manner which gave satisfaction. Excellent clairvoyance at each service. Monday, July 29th, at a meeting in the coffee tavern, the guides of Mrs. Smith gave a lecture on the planets, which was appreciated by a large audience. Correct phrenological delineations followed.—W. H. N.

COLNE.—Mr. Swindlehurst. Afternoon, subject from the audience "Weighed in the balance and found wanting." Evening, "Mediumships." He handled the subjects in a masterly manner, and gave great satisfaction, the audience being well pleased.—J. W. C.

COWMS.—We had Mrs. Riley yesterday for the first time, and she gave great satisfaction, and had two full rooms. We hope she will not be long before she pays us another visit.—G. Bentley.

CROMFORD AND HIGH PEAK.—"Soil: Its Origin, its Elements and Adaptation to the Needs of Man." Here was scope for a series of lectures rather than an hour's discourse. The analyst arrived at his facts by comparison, and by the same means soil could be discovered in the rocks that were found on all sides; but there had been previous processes ere the gaseous elements became congealed, for the laws of

heat, light, attrition to commence their work, aided by the rain and frost, to reduce the rocks to dust. The soil contained all the component parts of the rocks, and was thus qualified to furnish the vegetable kingdom with support; and, by the process of changing, that mighty power of evolution, man became possessed of the products of the soil to maintain his physical existence. Man had so far grown spiritual that he could conceive and speak of a universal Heaven, and as he advanced he would conceive and carry out the laws of the land, the universal earth; for, being a gift of God to uphold and sustain life, and life being the God-spark, which is to be made brighter as it journeys through the earthly valley, he will not dare to take unto himself as his own that which he has only a right to share universally. Hitherto it had been a question of, How can I hold to me and mine? not, How can I feed the soil that it shall produce for the million? and, as broken laws produce their own disease, the epidemic of landlordism was easily comprehended. The old alchemist sought for the philosopher's stone and the elixir of life, and in the search overlooked them, but laid them bare for others to gather them up. The golden knowledge would come to the rescue of man in proportion as he grasps spiritual meaning and spiritual interpretation, and the continuation of life a fact as he realizes that he is now in possession of the eternal Kingdom of God, and can mould it into a kingdom of Heaven as quickly as he desires. Out of those far-off studies the present chemical laws had grown, and man now comprehended that he must feed the soil according to the crops it produced and the nature of their constituents. The law of change would not allow him to continually drain from, without adding to; and it would be well if some of the present owners (?) consulted ancient as well as modern law, and not omit that "all that exists was given by God for the maintenance of the people of the world"; also, that the world produces sufficient to maintain all its inhabitants; and no man need claim the land to make serfs of his fellow-men, heirs to the same earth and the same Heaven. Questions followed on increase of population, soil exhaustion, &c. Evening: "If a man gain the whole world and lose his own soul, what shall it benefit him?"—W. W.

DARWEN. 61, Carr St.—The guides of Mrs. Wallis gave great satisfaction to two very good audiences. We hope she may be spared for many years to proclaim the truth. This is the sincere wish of all her Darwen friends. Questions from the audience were answered to the satisfaction of all. Afternoon question, "If capital punishment were abolished, would there be as many murders committed?" Night's question, "Where shall we find God?"—T. H.

GLASGOW. Aug. 1st.—Morning: Mr. Robertson, chairman. Mr. J. Griffin spoke on "Prayer the safeguard of society." He said prayer is associated with every tribe of men, and is the vital spark of progress and salvation; it is the fulcrum of society, and is directed and enforced by universal principles, true to the order of nature, as speaking the will of God. Prayer does not depend upon any form of religious dogma, but is the aspiration of the soul seeking to overcome the power which produces pain and suffering. It is the safeguard of society, ever stimulating men to nobler purposes of life. There is a science of prayer as true to law as there is to life itself, of which prayer forms a part. An interesting discussion was entered into by Messrs. J. Robertson, R. Harper, A. Drummond, J. Harkness, T. Wilson, and Mrs. J. Harper. Evening: Mr. J. Robertson discoursed on "Ecclesiastical Progress," showing the changes of thought of past times, and the struggle and labour of noble men to break down the popular prejudice and belief, and build up a more perfect knowledge of our relation to truth. He gave facts of progress, and said we were only as children as compared with the wondrous revelations the future had in store for us. Messrs. R. Harper and J. Griffin followed by declaring that progress in religious thought was inevitable. Man was an instrument in God's power to work it out, and the religious duty of social life was to abolish poverty, crime, disease and ignorance. The religion of man must ever be the salvation of man from all that tends to lower and degrade.—J. G.

HALIFAX.—In the absence of Mrs. Groom Mr. A. D. Wilson's guides took for their subject, afternoon, "Worship the Lord in the beauty of holiness." Evening, "The Philosophy of the Spheres." Both lectures were well and ably dealt with and much appreciated.—J. L.

HACKMONDRIKE. Church Street.—Mr. Geo. Wooley read lesson from Rostrum in *The Two Worlds*. Mrs. Midgley gave an address. Evening: We had a lesson from Lyceum Manual—"Steps of Progress." The guides of Mrs. Midgley gave a good discourse, followed with clairvoyance by Mrs. Hoyle, local medium. Moderate attendance.—J. C.

HUDDERSFIELD.—The controls of Mr. D. Milner named a child of Mrs. Harper's, Blanche Harper, Daisy for her spiritual name, at a private circle of friends, on Sunday, at his residence, Upper Aspley, also a short address on "The blind leading the blind."

JARROW. Mechanics Hall: July 31st.—Evening: The guides of Mrs. Yeeles gave, to a large gathering, an excellent discourse on "Christianity and Spiritualism weighed in the balance;" showing that God has given spiritual gifts to each of us, which, if progressively developed, enable us to know that loved ones are not dead, but still live in spirit. Questions were ably answered, and twenty-eight delineations given, twenty-one recognized. Sunday, August 4th: Mr. Robson gave to a fair audience an excellent reading on "The Present Social Upheaval and the Indictment against the Christian Church." The reading was given in good style, and much appreciated. Questions were ably answered.—J. W.

LEICESTER.—Sunday, July 28th: Evening service, Mr. J. Potter lectured inspirationally—subject, "The Jailor's Confession"—showing the various ways taught by different creeds to be unmanly, and not in accordance with divine will; but while the reply from Paul was characteristic, the lessons we could draw from it were earnestness and a willingness under all circumstances to show even his greatest persecutors the way of truth according to his light, and it was the duty as well as privilege of all spiritualists to do the same. Sunday, August 4th: Mr. F. S. Sainsbury, subject "The Prodigal Son," a very forcible and interesting lecture, showing that the son who went away into a far country was not represented as being burdened by original sin: that the sin committed was wilful, and that he suffered accordingly until he had been deserted by his quondam friends, whom he had feasted, &c., and concluded by explaining that when he came to himself he decided not to appeal to the priest or his elder brother but to his father direct. A very interesting and instructive address throughout.—August 11th, Mr. Potter, on "Prayer."

LONDON. Harcourt St., Marylebone.—Mr. Matthews gave some good proofs of the presence of relatives and friends from beyond the narrow stream of death. He seems very devoted in his great work of mediumship, and the writer, with many other friends, has had absolute proof, through his clairvoyant powers, that their loved ones who have gone to a higher world still live and love.—C. I. H.

LONDON. Hyde Park. Open-air work.—On Sunday last we held a very large meeting in the afternoon. Addresses were delivered by Messrs. Drake, Eagle, and others, and were listened to by the public, with great interest. No meeting next Sunday.—P. S.

LONDON. Peckham. Winchester Hall, High Street.—The holidays diminished the attendances. Mr. A. M. Rodger being our speaker, giving addresses on "Time and Love," at the morning and evening meetings, respectively. Questions were asked and replied to.

LONDON. Copenhagen Hall, King's Cross.—The secretary read a paper on the science of Yoga. It was a brief sketch of the nature and character of one of the oldest schools of Indian philosophy, and was listened to with attention. Miss Todd, a young lady of great ability, and a friend to the society, consented to give the next paper, at the unanimous request of all present. Messrs. Town, Drake, and Eagle addressed a large meeting in Regent's Park. There will be no meeting next Sunday, as all the friends are going to the Forest, starting at 11-15, from Mr. Battell's house, 99, Caledonian Road. Covered vans are provided; those who have not yet given in their names are requested to do so. A fresh circle of experts is now formed for research. The services of a skilled mesmerist are required. Please communicate with the secretary, J. B. Daly, 53, Hartham Road, Holloway, N.

LONDON. Notting Hill Gate.—Mr. Hopcroft gave an interesting and instructive address on "The change called Death," a subject chosen by the audience. Several questions were most ably answered.—P. S.

LONDON. Notting Hill Gate, Zephyr Hall, 9, Bedford Gardens.—The committee of this society met at 28, Newcombe Street, on Friday evening last, to receive Mr. Drake's resignation as secretary, and other business. It was unanimously resolved that Mr. Percy Smyth should be elected secretary. Any communication can be made to him at 68, Cornwall Road, Bayswater, W.

MANCHESTER. Psychological Hall.—A nice day with Miss Gartside. The controls in the afternoon gave a lengthy discourse urging all to do whatever possible in the promulgation of truth. Evening subject, "If we die shall we live again?" numerous instances being given in proof of the after-life. The ceremony of naming an infant was performed, absorbing the interest of many of the audience. Clairvoyance at both meetings. A solo was also ably given by our friend Mr. A. Smith, the choir joining in the chorus, adding greatly to the harmony of the meeting.—J. H. H.

MANCHESTER. Tipping St.—Mr. J. B. Tetlow gave two excellent lectures. Afternoon: Four subjects sent up by the audience. Evening: "Homes in the Spirit World: How are they Built?" was dealt with in a masterly manner, and gave great satisfaction to a large audience. After each lecture the controls gave psychometrical readings, some of which were astounding, and greatly surprised several strangers present. Mrs. Groom is our speaker for next Sunday.—W. H.

NELSON. Leeds Road.—Mr. Parker, of Bradford, conducted our services. Afternoon subject, "What has spiritualism done for humanity in the past?" which was dealt with in an able manner. Evening subject, "Be not deceived, God is not mocked: whatsoever ye sow ye shall also reap," showing that those spiritual teachers who pretend to be following the man Jesus, were leading us astray even in this enlightened age—that even the murderer in his last moments, may be ushered amongst the redeemed; in other words, "the greater the sinner the greater the saint," instead of teaching that we are responsible for our actions, and have to work out our own salvation. If we fail to do it here, we shall have to do it in the spirit world. Audiences moderate.—F. H.

NEWCASTLE-ON-TYNE.—Answers to obscure questions in psychology and physics formed interesting studies for one hour by Alderman Barkas. Such a procedure is a really fine training school for the mental life of spiritualists, especially the juniors, as many curious problems were propounded. Our religious neighbours credit the cult with "organic softness," probably because spiritualists have no further uses for "blood" and "sulphur." Besides, the insipid platitudes of the Church have ceased to interest the rising youth of the present generation, and the said Church will have to change her tactics, or "dry up" altogether. A fresh baptism of spiritual life, with exact knowledge of our spiritual relationships, would destroy her materialism. Query, will such come through spiritualism?—W. H. R.

NORTHAMPTON.—Mr. R. J. Lees discussed from 11 to 1-30, on the Market Square, with Mr. Barber, whose attempt to copy the mild and gentle Jesus (his professed master) was a cruel failure. At 2-30, in the Oddfellows' Hall, his subject, "The Spirit Body," was beautifully handled. 6-30: "Might, Right" began its *sacred sway* with the religious bodies upwards of 4,000 years ago, dealing out, *in the name of God*, torture, bloodshed, cruelty, and death all along the line to the nineteenth century, emperors, popes, kings, queens, and bishops (of blessed memory) playing the leading parts. The guides were particularly happy in a display of grand logic, with an occasional dash of brilliant sarcasm, and finished up with one of the most loving appeals it has ever been our privilege to listen to, our audience applauding repeatedly.—T. H.

NORTH SHIELDS. 41, Borough Road.—Mr. C. Liddle opened with a beautiful invocation. The controlling intelligence of Mrs. H. Davison related part of his experience in spirit life, which was deeply interesting. Then followed 20 clairvoyant descriptions, 15 fully recognized. Mrs. Davison has been only a short time in our ranks, but it is truly astonishing the great amount of good she has done for our cause in that short time. She is "never weary in well doing."—C. T.

NOTTINGHAM. Morley Hall, Shakespeare Street.—A small meeting in the morning. Evening service, well attended. Left to a choice of subject, Mrs. Barnes' controls took the opportunity to set forth the advantages of spiritualism to the strangers present. This was done in the usual earnest and effective manner. The child of Mr. Long was named, and some excellent advice to parents given. The service was impressive. The Nottingham friends took their farewell of Mrs. Pearce, who is leaving to join her husband at Williamsbridge, West Chester Co., N.Y. We heartily recommend her to the friends over

there, as a quiet but valuable worker in the cause, and hope she will find the sympathy which she can so well appreciate. Our loss, we hope, will be their gain.—J. W. B.

OLDHAM.—Mr. W. Johnson answered questions in the afternoon, and the subject chosen for the evening was "Practical Spiritualism," with special reference to Theosophy, Reincarnation, and Socialism, each of which came in for a good share of criticism. Theories which got so far away from facts, however beautiful they might appear, ought to be tested by their practical value.—J. S. G.

RAWTENSTALL.—A good day with Mr. Postlethwaite. Subjects, afternoon and evening, from the audience: "Is spiritualism a religion?" "How do spirits in the spirit world communicate with each other?" and, "If there be no devil, whence cometh the so-called devilishness of this world?" Very ably dealt with. Psychometry in the evening very good.—G. S.

SHEFFIELD. Central Board School.—Mr. W. E. Inman's controls favoured us with splendid discourses from the following subjects: afternoon, "If spiritualism is immoral and wrong, what are the proofs?" evening, "Behold, seek ye the day of salvation." Both subjects were well handled to very appreciative and attentive audiences. After the addresses some remarkable clairvoyance was given, and, in the majority of instances, was readily recognised. Such clairvoyance should be very convincing to enquirers and strangers. Mediums, kindly forward vacant dates, &c., up to end of 1889 to Wm. S. Brittain, 130, Cundy Street, Walkley, Sheffield.—W. S. B.

SOUTH SHIELDS. 19, Cambridge Street.—Wednesday, July 31st, at 7-30, we commenced our open-air meeting, Mr. Burnett and Mr. Pascoe to the front again. A very fair attendance. The speakers were full of the fire-away truths; after which, discussions took place upon God's chosen people in repose. Sunday morning: We settled all arrangements for our Lyceum trip to Sunderland. Evening: Mr. J. Gray's subject was "Man materially and spiritually considered," which was well treated. We are always glad to hear the guides of Mr. Gray.—G. A. M.

SOWERBY BRIDGE. Hollin's Lane.—After a few remarks by Mr. Lees, based upon extracts from a spiritual paper, commenting on the general falling off of several members of the orthodox, sectarian, and secularists' party, and their inclination to spiritualism. Mr. Ringrose, the speaker for the evening, spoke upon "Love." He said it was a necessary part of our life; if we wished to be happy, first learn to love those by whom we wished to be loved; love was not mere affectation and display of that which we did not really feel, but the putting aside all that selfishness of feeling for those who stood in need of our love, and the so doing would bring us true pleasure, unalloyed by self-gratified interest. The lecture was listened to with rapt attention, Mr. Ringrose is a fluent speaker, with a pleasant delivery, and seems to carry with him the sympathy of his audience. He gave a few astrological delineations after the meeting, and doubtless infused into the minds of the recipients an idea of the infinitude and marvellous workings of the myriads of worlds revolving in space.—L. D.

TYLDESLEY.—Our respected friend Mrs. Stansfield's afternoon subject was "Man's mission here." Evening subject, "O death, where is thy sting?" which she dealt with very ably, showing clearly how spiritualism has robbed so-called death of its sting. She exercised her clairvoyant gifts, many spirits being described and recognised.

WIBSEY. Hardy Street.—Afternoon: The guides of Mrs. Ellis spoke on "My peace I give unto you, my peace I leave with you." It would have done any one good to hear the noble thoughts expressed, and gave great satisfaction. The guides of Mrs. Roberts gave clairvoyant descriptions, all recognised. Evening subject, "The harvest is great but the labourers few." These noble guides spoke well, and the guides of Mrs. Roberts gave clairvoyance.

WISBECH.—Mr. W. Addison gave an interesting and instructive discourse on "Spiritualism," illustrated by spirit drawings and photo's. He alluded to the sermon preached by the Rev. John Young, rector of Walsoken (adjoining Wisbech), against spiritualism on the previous Sunday evening, who said that the spiritualists were all poor people; the rev. preacher also warned his audience not to argue with the spiritualists.—W. U. [It was said of the Nazarene that the *common* people heard him gladly. Do they hear the Rev. Mr. Young with the same pleasure? Is it a reproach that spiritualism comforts the poor? Is the rector afraid his flock will stray into the spiritual fold, if they argue with the spiritualists? How insecure his own foundation must be! How small his faith in the truth and strength of his own position and claims!—E. W. W.]

RECEIVED LATE.—Birkenhead: Miss Jones spoke well on "Man, his origin and destiny," and "Life in the spirit world." Psychometric readings and spirit descriptions also given. We shall have to find a larger room.—Openshaw: Mr. Taberner's controls lectured on "The gifts of the spirit," and "The eclipse of faith in '89," and at night on "The sting of death," allusion being made to the passing on of Mr. Dennet (see "Passing Events.")—Pendleton: Mr. Plant spoke on "Spiritualism as a science and religion," and "God saw all he had made and it was good, but who made the devil?"—Rochdale, Blackwater street: Miss Keeves's guides gave addresses on "As a child, I thought as a child; as a man, I thought as a man," and at night answered questions satisfactorily.—Sunderland: Mr. Moorhouse gave a short address on "The Truths of Spiritualism."—Dewsbury: Mr. A. Smith spoke on "Practical Spiritualism," and "Spirits in prison." He is to be relied upon to fulfil his engagements.—Felling: Mrs. Peters invited people on the platform, and gave some startling tests. A large audience. Mr. Henderson on "The city slums," next Sunday.—Burnley Lyceum: Attendance 130, officers 14, visitors 16. Usual programme. Recitations by Misses J. Woodward, L. Starkie, Z. Woodward. Dialogues by Misses Stansfield.

THE CHILDREN'S PROGRESSIVE LYCEUM.

LYCEUM REPORTS.—We wish reporters would ask themselves what good purpose is served in sending us reports in which the usual programme is detailed as follows: "Opened with hymn and invocation, roll call, musical readings, silver-chain recitations," &c., &c.; and "closed with hymn and benediction." Much valuable space is consumed weekly with these unnecessary details, which might well be passed over, as they constitute the ordinary routine of lyceum sessions,

and there is nothing of interest in such particulars to ordinary readers. Items of interest, suggestions, new plans, *news* of the work, are all welcome, and shall find space; but these details of the programme serve no purpose but to fill space that might be better employed. Think of it.

BATLEY CARR.—Morning: A reading by Mr. A. E. Brooke, recitation by Master G. Pawson, reading by Miss L. Mortimer, song by Miss Lobley, marching and calisthenics. Liberty group, conversation; Beacon group: "Man has two bodies"; and Lake group on "Rocky nook and sunny isle." Afternoon: Usual preliminaries. Marching and calisthenics, reading by a member, song by Miss E. Mortimer, reading by Mr. Hartley, duet by members, benediction.—L. M.

BLACKBURN.—Lyceum field day, Saturday, August 3rd. Considering the inclement weather the muster was a good one, thanks to those who helped us from Darwen, Accrington, and Burnley. The processionists, to the number of 300, started from the rooms at three o'clock, but, by the time the field was reached, we had increased our gathering from 350 to 400. Our orthodox friends seemed mystified at our concourse, but if it had been a sunny day, and a more favourable date, our numbers would have been still larger. Soon after we entered the field (kindly lent for the occasion by our senior member, W. D. Coddington, Esq., M.P.), the buns and coffee were distributed and relished by all. This over the boys began to play at football, but very soon our hearts were shaken by a heavy downpour of rain, which forced all to find a shelter as well as they could. The committee, thinking of the health of the children before their enjoyment under risks, deemed it advisable to retire from the damp field, and walked back to the rooms, where both young and old seemed to heartily enjoy themselves. A capital entertainment was soon formed and given, followed by dancing, games, &c. Hoping that the show will force people to think and judge for themselves whether spiritualism is true or false, our work will not have been in vain.

BRIGHTON.—Attendance: Boys, 26; girls, 40; visitors 3. Mr. Blackburn offered prayer. Marching and calisthenics gone through excellently. Recitations by Misses Dennisons and A. Briggs. Readings by Mr. J. Shaw and Master A. Widdop. Closed as usual.—J. H.

CLECKHEATON.—Invocation by Mr. Hodgson. Marching very well done indeed, and calisthenics gone through very well. Our little scholars conducted, namely, Master Herbert Nuttall (five years old), and Miss Nuttall, also Clara Denham. Master Fred Blackburn gave a good recitation. Mr. Hodgson addressed the scholars, giving good advice. We have been sadly in want of Manuals. Mr. Nuttall will give an essay. We invite all friends and scholars to hear him.

COLNE.—Saturday, August 3rd. It was our intention to have a picnic, but owing to the likelihood of rain we betook ourselves to the room, and there had tea provided for scholars, free, and a small charge made for members and friends. About 170 sat down. A very pleasant evening was spent in games, &c., terminating about 10 o'clock, all being well pleased. Aug. 4th, present, 78 scholars, 15 officers. Programme as usual.—T. C.

HECKMONDWICK. Church Street.—Present: 6 officers, 27 members, 1 visitor. G. and s.-c. r. Reading by Miss Hannah Hoyle. Marching and calisthenics gone through very creditably, conducted by Miss H. Hoyle. Groups: Liberty group, psychology, the other groups from Mr. Kitson's "Spiritualism for the Young." As we are sorely in need of help we should be glad if our senior friends would come forward and render the required assistance, as we should like to see more united efforts put forth in the Lyceum work.—W. C.

LANCASTER.—A good attendance of members and leaders. Prizes were given to those members who had contributed during the past three months to the welfare of the lyceum by reciting or singing, the first prize being awarded to Arthur Cartwright; second, Edith Hughes; third, Wm. Anderton; fourth, Florence Dixon; fifth, Annie Bleasdale. Prizes were also given for the best essay on the recent lyceum outing to Heysham Strawberry Gardens; there were seven competitors. Maud Lamb was awarded the first prize, Wm. Hy. Howard, the second, and James Ball, the third. These essays were well prepared and reflect great credit on the members. Prizes were also given to those who had made the most attendances, as follows: 1st James Wedlake; as eleven others had made equal attendances they each received a prize of a 6d. book, Henry Wedlake, Richard Tennant, Clara Taylor, Emily Dawes, Emily Stephenson, James Ball, Arthur Cartwright, Florence Dixon, Albert Bleasdale, Isabella Tennant, and Maud E. Gardner. Most of the prizes given came from friends of the lyceum, and the committee tender their grateful acknowledgment. (A few words of encouragement to the members who had not received prizes were given by the conductor and secretary, who said they hoped each member would be determined another time to win a prize, and to those who had been successful that their future actions would prove that they had merited them.—A. B.

LONDON. Marylebone: 24, Harcourt Street, Marylebone Road, W. —Usual programme, including calisthenics and marching, followed with groups. The elder section entered into a consideration of right eating, and its effects on the drinking curse, &c., &c. Recitations by Anne and Martha J. Cobb. Twenty-four present, including visitors. On August 11th, the Lyceum will hold its services under the trees at Epping Forest, in the vicinity of the Robin Hood, at 3 o'clock. It is arranged that we meet on the platform at Liverpool Street Station not later than 10-30, as the train leaves ten minutes later. We shall look for Loughton, each to make their own arrangements for dinner. Tea will be provided at Webb's Retreat, Forest Road, Loughton, the last house on the left hand between the station and the Robin Hood. Any person can here be accommodated tea, with salad and cake, adults 5d., children, 6d.; or hot water, 2d. We acknowledge with thanks the receipt of books from Mr. Kitson. Should any well-wishers have books suitable for Lyceum teaching, including science primers &c., they will be gratefully received, on behalf of the Lyceum, by C. White, conductor, 75, Balcombe Street, Dorset Square, N. W.

MANCHESTER. Psychological Hall.—Good attendance, upwards of 60 present. Our conductor being absent, Mr. T. Taylor, the assistant, took charge and ably acquitted himself, the session passing off very well. Usual exercises, including recitations by Masters A. Wallis, W. Anworth, and Miss Holmes, all well rendered. Groups formed for lessons, concluding an agreeable morning.—J. H. H.

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

NEWCASTLE-UPON-TYNE. Lyceum.—Anniversary services, in connection with the above, will be held on Sunday next, August 11th, at 2 and 6-30 p.m. Monday, at 7 p.m. A special programme is prepared, which includes silver-chain recitations, musical readings, &c. Members will contribute songs, solos, dialogues, &c., appropriate to the occasion. Special silver collections will be made in aid of Lyceum funds. Visitors from a distance can be supplied with refreshments at a neighbouring restaurant at a moderate charge.—August 15th, Victor Wyldes, the accomplished seer, will commence a course of lectures and demonstrations. We trust the hall will be crowded on each occasion.

Mr. J. Hopcroft is engaged for Belper, Aug. 11th, and Blackburn, Aug. 18th. Aug. 25th open. All letters should be addressed to c/o Mr. Simpson, Barker Lane, Ramsgrave, near Blackburn.

OLDHAM.—August 25th, Lyceum open session at 4-45 and 2-30, for which preparations are being made. At 6-30 there will be a service of song of a good character when it is hoped we shall have a good attendance.

SPENGLAW.—August 11th, Open Lyceum Session. Morning and evening. Friends interested will be well repaid for their trouble if they pay in a visit, and witness the Lyceum system.—J. G.

THURSTON. near Rotherham.—Aug. 11th, Mrs. Wallis will lecture at 2-30 and at 6-30, "Messengers and Messengers from the Higher Life." Monday, at 7-30, "Can Good come out of Evil?"

LONDON. Harcourt St., Marylebone.—Mr. Matthews gave some good proofs of the presence of relatives and friends from beyond the narrow stream of death. He seems very devoted in his great work of mediumship, and the writer, with many other friends, has had absolute proof, through his clairvoyant powers, that their loved ones who have gone to a higher world still live and love.—C. I. H.

LONDON. Hyde Park. Open-air work.—On Sunday last we held a very large meeting in the afternoon. Addresses were delivered by Messrs. Drake, Eagle, and others, and were listened to by the public, with great interest. No meeting next Sunday.—P. S.

LONDON. Peckham. Winchester Hall, High Street.—The holidays diminished the attendances. Mr. A. M. Rodger being our speaker, giving addresses on "Time and Love," at the morning and evening meetings, respectively. Questions were asked and replied to.

LONDON. Copenhagen Hall, King's Cross.—The secretary read a paper on the science of Yoga. It was a brief sketch of the nature and character of one of the oldest schools of Indian philosophy, and was listened to with attention. Miss Todd, a young lady of great ability, and a friend to the society, consented to give the next paper, at the unanimous request of all present. Messrs. Town, Drake, and Eagle addressed a large meeting in Regent's Park. There will be no meeting next Sunday, as all the friends are going to the Forest, starting at 11-15, from Mr. Battell's house, 99, Caledonian Road. Covered vans are provided; those who have not yet given in their names are requested to do so. A fresh circle of experts is now formed for research. The services of a skilled mesmerist are required. Please communicate with the secretary, J. B. Daly, 53, Hartham Road, Holloway, N.

LONDON. Notting Hill Gate.—Mr. Hopcroft gave an interesting and instructive address on "The change called Death," a subject chosen by the audience. Several questions were most ably answered.—P. S.

LONDON. Notting Hill Gate, Zephyr Hall, 9, Bedford Gardens.—The committee of this society met at 28, Newcombe Street, on Friday evening last, to receive Mr. Drake's resignation as secretary, and other business. It was unanimously resolved that Mr. Percy Smyth should be elected secretary. Any communication can be made to him at 68, Cornwall Road, Bayswater, W.

MANCHESTER. Psychological Hall.—A nice day with Miss Gartside. The controls in the afternoon gave a lengthy discourse urging all to do whatever possible in the promulgation of truth. Evening subject, "If we die shall we live again?" numerous instances being given in proof of the after-life. The ceremony of naming an infant was performed, absorbing the interest of many of the audience. Clairvoyance at both meetings. A solo was also ably given by our friend Mr. A. Smith, the choir joining in the chorus, adding greatly to the harmony of the meeting.—J. H. H.

MANCHESTER. Tipping St.—Mr. J. B. Tetlow gave two excellent lectures. Afternoon: Four subjects sent up by the audience. Evening: "Homes in the Spirit World: How are they Built?" was dealt with in a masterly manner, and gave great satisfaction to a large audience. After each lecture the controls gave psychometrical readings, some of which were astounding, and greatly surprised several strangers present. Mrs. Groom is our speaker for next Sunday.—W. H.

NELSON. Leeds Road.—Mr. Parker, of Bradford, conducted our services. Afternoon subject, "What has spiritualism done for humanity in the past?" which was dealt with in an able manner. Evening subject, "Be not deceived, God is not mocked: whatsoever ye sow ye shall also reap," showing that those spiritual teachers who pretend to be following the man Jesus, were leading us astray even in this enlightened age—that even the murderer in his last moments, may be ushered amongst the redeemed; in other words, "the greater the sinner the greater the saint," instead of teaching that we are responsible for our actions, and have to work out our own salvation. If we fail to do it here, we shall have to do it in the spirit world. Audiences moderate.—F. H.

NEWCASTLE-ON-TYNE.—Answers to obscure questions in psychology and physics formed interesting studies for one hour by Alderman Barkas. Such a procedure is a really fine training school for the mental life of spiritualists, especially the juniors, as many curious problems were propounded. Our religious neighbours credit the cult with "organic softness," probably because spiritualists have no further uses for "blood" and "sulphur." Besides, the insipid platitudes of the Church have ceased to interest the rising youth of the present generation, and the said Church will have to change her tactics, or "dry up" altogether. A fresh baptism of spiritual life, with exact knowledge of our spiritual relationships, would destroy her materialism. Query, will such come through spiritualism?—W. H. R.

NORTHAMPTON.—Mr. R. J. Lees discussed from 11 to 1-30, on the Market Square, with Mr. Barber, whose attempt to copy the mild and gentle Jesus (his professed master) was a cruel failure. At 2-30, in the Oddfellows' Hall, his subject, "The Spirit Body," was beautifully handled. 6-30: "Might, Right" began its *sacred sway* with the religious bodies upwards of 4,000 years ago, dealing out, *in the name of God*, torture, bloodshed, cruelty, and death all along the line to the nineteenth century, emperors, popes, kings, queens, and bishops (of blessed memory) playing the leading parts. The guides were particularly happy in a display of grand logic, with an occasional dash of brilliant sarcasm, and finished up with one of the most loving appeals it has ever been our privilege to listen to, our audience applauding repeatedly.—T. H.

NORTH SHIELDS. 41, Borough Road.—Mr. C. Liddle opened with a beautiful invocation. The controlling intelligence of Mrs. H. Davison related part of his experience in spirit life, which was deeply interesting. Then followed 20 clairvoyant descriptions, 15 fully recognized. Mrs. Davison has been only a short time in our ranks, but it is truly astonishing the great amount of good she has done for our cause in that short time. She is "never weary in well doing."—C. T.

NOTTINGHAM. Morley Hall, Shakespeare Street.—A small meeting in the morning. Evening service, well attended. Left to a choice of subject, Mrs. Barnes' controls took the opportunity to set forth the advantages of spiritualism to the strangers present. This was done in the usual earnest and effective manner. The child of Mr. Long was named, and some excellent advice to parents given. The service was impressive. The Nottingham friends took their farewell of Mrs. Pearce, who is leaving to join her husband at Williamsbridge, West Chester Co., N.Y. We heartily recommend her to the friends over

there, as a quiet but valuable worker in the cause, and hope she will find the sympathy which she can so well appreciate. Our loss, we hope, will be their gain.—J. W. B.

OLDHAM.—Mr. W. Johnson answered questions in the afternoon, and the subject chosen for the evening was "Practical Spiritualism," with special reference to Theosophy, Reincarnation, and Socialism, each of which came in for a good share of criticism. Theories which got so far away from facts, however beautiful they might appear, ought to be tested by their practical value.—J. S. G.

RAWTENSTALL.—A good day with Mr. Postlethwaite. Subjects, afternoon and evening, from the audience: "Is spiritualism a religion?" "How do spirits in the spirit world communicate with each other?" and, "If there be no devil, whence cometh the so-called devilishness of this world?" Very ably dealt with. Psychometry in the evening very good.—G. S.

SHEFFIELD. Central Board School.—Mr. W. E. Inman's controls favoured us with splendid discourses from the following subjects: afternoon, "If spiritualism is immoral and wrong, what are the proofs?" evening, "Behold, seek ye the day of salvation." Both subjects were well handled to very appreciative and attentive audiences. After the addresses some remarkable clairvoyance was given, and, in the majority of instances, was readily recognised. Such clairvoyance should be very convincing to enquirers and strangers. Mediums, kindly forward vacant dates, &c., up to end of 1889 to Wm. S. Brittain, 130, Cundy Street, Walkley, Sheffield.—W. S. B.

SOUTH SHIELDS. 19, Cambridge Street.—Wednesday, July 31st, at 7-30, we commenced our open-air meeting, Mr. Burnett and Mr. Pascoe to the front again. A very fair attendance. The speakers were full of the fire-away truths; after which, discussions took place upon God's chosen people in repose. Sunday morning: We settled all arrangements for our Lyceum trip to Sunderland. Evening: Mr. J. Gray's subject was "Man materially and spiritually considered," which was well treated. We are always glad to hear the guides of Mr. Gray.—G. A. M.

SOWERBY BRIDGE. Hollin's Lane.—After a few remarks by Mr. Lees, based upon extracts from a spiritual paper, commenting on the general falling off of several members of the orthodox, sectarian, and secularists' party, and their inclination to spiritualism. Mr. Ringrose, the speaker for the evening, spoke upon "Love." He said it was a necessary part of our life; if we wished to be happy, first learn to love those by whom we wished to be loved; love was not mere affectation and display of that which we did not really feel, but the putting aside all that selfishness of feeling for those who stood in need of our love, and the so doing would bring us true pleasure, unalloyed by self-gratified interest. The lecture was listened to with rapt attention, Mr. Ringrose is a fluent speaker, with a pleasant delivery, and seems to carry with him the sympathy of his audience. He gave a few astrological delineations after the meeting, and doubtless infused into the minds of the recipients an idea of the infinitude and marvellous workings of the myriads of worlds revolving in space.—L. D.

TYLDESLEY.—Our respected friend Mrs. Stansfield's afternoon subject was "Man's mission here." Evening subject, "O death, where is thy sting?" which she dealt with very ably, showing clearly how spiritualism has robbed so-called death of its sting. She exercised her clairvoyant gifts, many spirits being described and recognized.

WIDSEY. Hardy Street.—Afternoon: The guides of Mrs. Ellis spoke on "My peace I give unto you, my peace I leave with you." It would have done any one good to hear the noble thoughts expressed, and gave great satisfaction. The guides of Mrs. Roberts gave clairvoyant descriptions, all recognized. Evening subject, "The harvest is great but the labourers few." These noble guides spoke well, and the guides of Mrs. Roberts gave clairvoyance.

WISBECH.—Mr. W. Addison gave an interesting and instructive discourse on "Spiritualism," illustrated by spirit drawings and photo's. He alluded to the sermon preached by the Rev. John Young, rector of Walsoken (adjoining Wisbech), against spiritualism on the previous Sunday evening, who said that the spiritualists were all poor people; the rev. preacher also warned his audience not to argue with the spiritualists.—W. U. [It was said of the Nazarene that the common people heard him gladly. Do they hear the Rev. Mr. Young with the same pleasure? Is it a reproach that spiritualism comforts the poor? Is the rector afraid his flock will stray into the spiritual fold, if they argue with the spiritualists? How insecure his own foundation must be! How small his faith in the truth and strength of his own position and claims!—E. W. W.]

RECEIVED LATE.—Birkenhead: Miss Jones spoke well on "Man, his origin and destiny," and "Life in the spirit world." Psychometric readings and spirit descriptions also given. We shall have to find a larger room.—Openshaw: Mr. Taberner's controls lectured on "The gifts of the spirit," and "The eclipse of faith in '89," and at night on "The sting of death," allusion being made to the passing on of Mr. Dennet (see "Passing Events.")—Pendleton: Mr. Plant spoke on "Spiritualism as a science and religion," and "God saw all he had made and it was good, but who made the devil?"—Rochdale, Blackwater street: Miss Keeves's guides gave addresses on "As a child, I thought as a child; as a man, I thought as a man," and at night answered questions satisfactorily.—Sunderland: Mr. Moorhouse gave a short address on "The Truths of Spiritualism."—Dewsbury: Mr. A. Smith spoke on "Practical Spiritualism," and "Spirits in prison." He is to be relied upon to fulfil his engagements.—Felling: Mrs. Peters invited people on the platform, and gave some startling tests. A large audience. Mr. Henderson on "The city slums," next Sunday.—Burnley Lyceum: Attendance 130, officers 14, visitors 16. Usual programme. Recitations by Misses J. Woodward, L. Starkie, Z. Woodward. Dialogues by Misses Stansfield.

THE CHILDREN'S PROGRESSIVE LYCEUM.

LYCEUM REPORTS.—We wish reporters would ask themselves what good purpose is served in sending us reports in which the usual programme is detailed as follows: "Opened with hymn and invocation, roll call, musical readings, silver-chain recitations," &c., &c.; and "closed with hymn and benediction." Much valuable space is consumed weekly with these unnecessary details, which might well be passed over, as they constitute the ordinary routine of lyceum sessions.

and there is nothing of interest in such particulars to ordinary readers. Items of interest, suggestions, new plans, *news* of the work, are all welcome, and shall find space; but these details of the programme serve no purpose but to fill space that might be better employed. Think of it.

BATLEY CARR.—Morning: A reading by Mr. A. E. Brooke, recitation by Master G. Pawson, reading by Miss L. Mortimer, song by Miss Lobley, marching and calisthenics. Liberty group, conversation; Beacon group: "Man has two bodies"; and Lake group on "Rocky nook and sunny isle." Afternoon: Usual preliminaries. Marching and calisthenics, reading by a member, song by Miss E. Mortimer, reading by Mr. Hartley, duet by members, benediction.—L. M.

BLACKBURN.—Lyceum field day, Saturday, August 3rd. Considering the inclement weather the muster was a good one, thanks to those who helped us from Darwen, Accrington, and Burnley. The processionists, to the number of 300, started from the rooms at three o'clock, but, by the time the field was reached, we had increased our gathering from 350 to 400. Our orthodox friends seemed mystified at our concourse, but if it had been a sunny day, and a more favourable date, our numbers would have been still larger. Soon after we entered the field (kindly lent for the occasion by our senior member, W. D. Coddington, Esq., M.P.), the buns and coffee were distributed and relished by all. This over the boys began to play at football, but very soon our hearts were shaken by a heavy downpour of rain, which forced all to find a shelter as well as they could. The committee, thinking of the health of the children before their enjoyment under risks, deemed it advisable to retire from the damp field, and walked back to the rooms, where both young and old seemed to heartily enjoy themselves. A capital entertainment was soon formed and given, followed by dancing, games, &c. Hoping that the show will force people to think and judge for themselves whether spiritualism is true or false, our work will not have been in vain.

BRIQHOUSE.—Attendance: Boys, 26; girls, 40; visitors 3. Mr. Blackburn offered prayer. Marching and calisthenics gone through excellently. Recitations by Misses Dennisons and A. Briggs. Readings by Mr. J. Shaw and Master A. Widdop. Closed as usual.—J. H.

CLECKHEATON.—Invocation by Mr. Hodgson. Marching very well done indeed, and calisthenics gone through very well. Our little scholars conducted, namely, Master Herbert Nuttall (five years old), and Miss Nuttall, also Clara Denham. Master Fred Blackburn gave a good recitation. Mr. Hodgson addressed the scholars, giving good advice. We have been sadly in want of Manuals. Mr. Nuttall will give an essay. We invite all friends and scholars to hear him.

COLNE.—Saturday, August 3rd. It was our intention to have a picnic, but owing to the likelihood of rain we betook ourselves to the room, and there had tea provided for scholars, free, and a small charge made for members and friends. About 170 sat down. A very pleasant evening was spent in games, &c., terminating about 10 o'clock, all being well pleased. Aug. 4th, present, 78 scholars, 15 officers. Programme as usual.—T. C.

HECKMONDWIKE. Church Street.—Present: 6 officers, 27 members, 1 visitor. G. and s.-c. r. Reading by Miss Hannah Hoyle. Marching and calisthenics gone through very creditably, conducted by Miss H. Hoyle. Groups: Liberty group, psychology, the other groups from Mr. Kitson's "Spiritualism for the Young." As we are sorely in need of help we should be glad if our senior friends would come forward and render the required assistance, as we should like to see more united efforts put forth in the Lyceum work.—W. C.

LANCASTER.—A good attendance of members and leaders. Prizes were given to those members who had contributed during the past three months to the welfare of the lyceum by reciting or singing, the first prize being awarded to Arthur Cartwright; second, Edith Hughes; third, Wm. Anderton; fourth, Florence Dixon; fifth, Annie Bleasdale. Prizes were also given for the best essay on the recent lyceum outing to Heysham Strawberry Gardens; there were seven competitors. Maud Lamb was awarded the first prize, Wm. Hy. Howard, the second, and James Ball, the third. These essays were well prepared and reflect great credit on the members. Prizes were also given to those who had made the most attendances, as follows: 1st James Wedlake; as eleven others had made equal attendances they each received a prize of a 6d. book, Henry Wedlake, Richard Tennant, Clara Taylor, Emily Dawes, Emily Stephenson, James Ball, Arthur Cartwright, Florence Dixon, Albert Bleasdale, Isabella Tennant, and Maud E. Gardner. Most of the prizes given came from friends of the lyceum, and the committee tender their grateful acknowledgment. A few words of encouragement to the members who had not received prizes were given by the conductor and secretary, who said they hoped each member would be determined another time to win a prize, and to those who had been successful that their future actions would prove that they had merited them.—A. B.

LONDON. Marylebone: 24, Harcourt Street, Marylebone Road, W. —Usual programme, including calisthenics and marching, followed with groups. The elder section entered into a consideration of right eating, and its effects on the drinking curse, &c., &c. Recitations by Anne and Martha J. Cobb. Twenty-four present, including visitors. On August 11th, the Lyceum will hold its service under the trees at Epping Forest, in the vicinity of the Robin Hood, at 3 o'clock. It is arranged that we meet on the platform at Liverpool Street Station not later than 10-30, as the train leaves ten minutes later. We shall book for Loughton, each to make their own arrangements for dinner. Tea will be provided at Webb's Retreat, Forest Road, Loughton, the last house on the left hand between the station and the Robin Hood. Any person can here be accommodated—tea, with salad and cake, adults, 8d., children, 6d.; or hot water, 2d. We acknowledge with thanks the receipt of books from Mr. Kitson. Should any well-wishers have books suitable for Lyceum teaching, including science primers, &c., they will be gratefully received, on behalf of the Lyceum, by C. White, conductor, 75, Balcombe Street, Dorset Square, N. W.

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LONDON.—The spiritualists' outing to Epping Forest will be held on Sunday next. Friends from Copenhagen Hall and Peckham will journey by brake, while some will go by train from Liverpool Street to Loughton. So as to have a good open-air meeting, it is hoped that friends will arrange for tea early, in order that the meeting may commence punctually by 5-30, near the Robin Hood.—W. E. L. [See also report from Copenhagen Hall, and Lyceum report from Marylebone.]

LONDON. 24, Harcourt Street, Marylebone Road.—No meeting next Sunday morning, owing to the Epping Forest outing. Sunday morning, August 18th, Mr. Goddard, jun., has promised to attend, and exercise his clairvoyant faculty. This notice applies to morning meetings only.—J. M. D.

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

NEWCASTLE-UPON-TYNE. Lyceum.—Anniversary services, in connection with the above, will be held on Sunday next, August 11th, at 2 and 6-30 p.m.; also Monday, at 7 p.m. A special programme is prepared, which includes silver-chain recitations, musical readings, &c. Members will contribute songs, solos, dialogues, &c., appropriate to the occasion. Special silver collections will be made in aid of Lyceum funds. Visitors from a distance can be supplied with refreshments at a neighbouring restaurant at a moderate charge.—August 18th, Victor Wyldes, the celebrated seer, will commence a course of lectures and demonstrations. We trust the hall will be crowded on each occasion.

Mr. J. Horcroft is engaged for Balper, Aug. 11th, and Blackburn, Aug. 18th. Aug. 25th open. All letters should be addressed to o/o Mr. Simpson, Barker Lane, Ramsgrave, near Blackburn.

OLDHAM.—August 25th, Lyceum open session at 9-45 and 2-30, for which preparations are being made. At 6-30 there will be a service of song of a good character, when it is hoped we shall have a good attendance.

OPENSRAW.—August 11th: Open Lyceum Session. Morning and evening. Friends interested will be well repaid for their trouble if they pay us a visit, and witness the Lyceum system.—J. G.

PARKGATE, near Rotherham.—Aug. 11th, Mrs. Wallis will lecture at 2-30 and at 6-30, "Messages and Messengers from the Higher Life." Monday, at 7-30, "Can Good come out of Evil?"

RAWTENSTALL.—On Saturday, August 10th, beef and ham tea in our rooms, prices 9d. and 6d. each. Two young lady members are giving the tea, &c., so that the proceeds may be handed over to the building fund. We trust members and friends will attend, and make it a success. Donations towards the same from any friend will be gratefully received by Wm. Palmer.

ROCHDALE. Marble Works.—On September 8th there will be a Service of Song, entitled, "The River Singers," given by the Temperance Choir, in aid of the above society.—A. W.

ROCHDALE. Regent Hall.—August 11th, at 2-30 and 6 p.m., Miss Keeves. A public circle on Monday, 12th, conducted by Miss Keeves, at 7-45. There will also be a Quarterly Meeting, on Wednesday, August 14th, at 8 p.m.—John E. Gray, 1, Cronkeyshaw road.

PASSING EVENTS AND COMMENTS.

BIRTH.—Walker: at 101, Stephenson Street, North Shields, on the 18th ult., the wife of Mr. Wm. Walker, junr., of a daughter.

PASSED TO THE HIGHER LIFE.—It is with feelings of sadness that I report the passing away suddenly of our esteemed friend and co-worker, on Monday, July 29th, 1889, at the age of 25 years, Mary Nicholson Walker, loving wife of William Walker, junr., our esteemed vice-president. Her transition was sudden and came as a great surprise. She was possessed of a progressive spirit, and we may truly say of her—her life was gentle, and the elements so mixed in her, that nature might stand up and say to all the world "This was a woman." She was an earnest and devoted worker in our society, and will be greatly missed: she was a kind and genial soul, a devoted and loving wife: she lived and passed away in the full belief of a spiritualist. Her married life was short, but a more loving couple we never saw.

She is not lost, she lives, she lives for aye;
To our rent hearts this healing truth is given,
When from our sight our loved ones pass away,
All that seems lost to earth is found in heaven.

Her mortal remains were interred at Preston Cemetery, on Thursday, August 1st, in the presence of a large gathering of spiritualists and friends, who covered her grave with wreaths and flowers. The service at the house and cemetery was conducted by Messrs. W. H. Robinson and Wilson, of Newcastle, assisted by the president of the Society. She was universally respected. I am sure your readers will sympathize with our brother in his bereavement, and he will be comforted by the assured conviction that his beloved wife will watch over him with true affectionate solicitude.—Yours faithfully, H. A., junr.

After a long illness, on July 27th, 1889, aged 11 years and 10 months, Mary Walsingham, the beloved daughter of John and Annie Isabella Murray. "Polly" was one of the first to join our Lyceum; she was an earnest worker and a kind and loving child, her thought for others was very marked. She bore her heavy suffering with great patience, and passed away in perfect peace, in the presence of her sorrowing family and Lyceum conductor. She was most carefully tended by a devoted mother, whose health has suffered severely by her unremitting attentions. Her mortal remains were interred at Preston Cemetery, on Tuesday, July 30th. A good number of spiritual friends and Lyceum children joined in the procession and carried wreaths and flowers. She was greatly respected. Mr. J. G. Grey officiated. After singing at the grave side, the guides of Mr. Grey gave an invocation and an earnest and impressive address, reminding us that our dear sister was not dead, but liveth, and loves as much as ever. After again singing the service was brought to a close by pronouncing the Benediction. We never heard our friend Grey with better effect. We sympathize with the parents in their bereavement. They will be comforted by the assured conviction that their loved one still lives and loves.—H. A. junr.

PASSED TO HIGHER LIFE.—Mr. Dennet, while returning from his occupation, at noon on Tuesday, 30th ult, with other friends, was observed to fall to the ground; when assistance came (which was in less time than it takes to pen these words), it was found he had passed away, without a moment's warning. He lived and passed away a spiritualist. He had been an energetic worker for the Openshaw Society in the past, and was a regular attendant to the last, and those left behind are comforted in their knowledge of the after life. Many thanks are due to Mrs. Green and Mr. Boardman for their kind service at the grave side, which was of a most impressive character; a large number of our members and friends from other societies gathered, and sang some of our appropriate hymns. J. G.

PROGRESSIVE AND REFORMATORY SPIRITUALISM.—The recent conferences at Bradford and Middlesbrough indicate the existence of a strong desire for improvement in our methods, and an elevation of tone in our public advocacy. This is as it should be. There is always room for improvement, and we must follow our best inspirations. A demand is being made, and is increasing, that those who join our societies shall be persons of good character, or at any rate desirous of reforming, and that all public advocates shall be persons of character, who are worthy or who strive to be so, to represent the high moral and religious principles of spiritualism. Character and conduct—not profession or creed—are the prerequisites here and hereafter; and those who conduct societies are asking more earnestly than ever that moral worth and fitness shall characterise those who proclaim the glad tidings of immortal life. Spiritualism is educational, reformatory, and progressive, and spiritualists must live in harmony with their principles.

ANNUAL FESTIVAL OF THE KEIGHLEY SPIRITUALISTS.—Monday, July 29th, being the first day of the Parish Feast festival, at Keighley, the East Parade Society of Spiritualists decided to hold their Lyceum annual festival as usual, viz.: A procession through the town by the Lyceum scholars and friends, followed by a public tea and field gala; but the field being in a somewhat unsuitable condition, through the previous heavy rains, the commodious Skating Rink was substituted for the field. The procession, which consisted of some 350 scholars and friends (amongst whom we noticed a number from the other society

who hold their services in the Assembly Rooms, Brunswick Street), was marshalled in processional order, and started from the rooms in East Parade about two o'clock, led by Mr. J. Swindlehurst, of Preston, and Mr. Jos. Whitaker, president, followed by the excellent Denholme Brass Band, in uniform. The sun shone beautifully on the large double-poled banner, which floated in the air as if proud of the inscriptions it bore, viz.: "Keighley Spiritualist Sunday School," and "Truth will Conquer;" there being also observable many beautiful bannerettes along the line of the procession, bearing such mottos as "The Hope of Future Years," and "United We Stand." Proceeding, the processionists wended their way through crowded streets to the home of Mr. Joseph Whitaker, where, accompanied by the band, they sang "Where the merry birds are singing," and other hymns. Again arranging in processional order, they proceeded through the spacious but crowded Skipton Road, to the residence of Mr. Clapham, where the sweet melody of anthem and hymn resounded through the square from the voices of 350 Lyceumists, to the delight of the crowd. The procession being reformed, they made their way to John Street, the home of our good and ever-smiling brother, Mr. Skaife, son of an early and indefatigable spiritual pioneer, when once again both children and band sang and played right merrily. From there they moved down to the rooms, arriving about four o'clock. Here the children were regaled with tea and buns, while a hearty tea was partaken of by the scholars and friends. An adjournment was afterwards made to the Skating Rink, where all kinds of game and sport was indulged in by the children, whilst at intervals the band played selections of music, also playing for dancing until nine o'clock. Tuesday being the trip day of the Parish Feast, the East Parade Society for the second time this summer organized and ran a cheap excursion on their own responsibility. The first was to Southport on Whit Tuesday, when some £14 was added to the Lyceum funds, as the profits of the trip. This time, Grimsby and Cleethorpes being the selected places, upwards of 1,000 people availed themselves of the opportunity to see the "raging sea," and benefit by its reviviscent atmosphere offered them by the "spiritualists' cheap trip" from Keighley.

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

We regret to learn that that indefatigable worker, Mr. Bevan Harris, is prostrate with sickness, and unable to continue the work in the open-air, which his heart loves. We wish him a speedy recovery.

GONE HOME.—We have to record the transition from the earth life of our dear brother John Harper, on July 28th, at the age of 32 years. He has been connected with our society for about five years, attended the meetings regularly, and was always ready to render any assistance in his power to push on the car of progress. Those who were constantly in his company during the last few days of his sojourn amongst us are able to testify to his calm demeanour when all hope of recovery was abandoned; and they also were assured that to him death had lost its sting, the only two points on which any regret was expressed being, first, that he should be called away so young in the cause, instead of having more time allotted, so that he might benefit humanity; second, the severance from his wife, whom he dearly loved. At his request, the remains were interred in the Bowling Cemetery, according to the views held by our society, Mr. F. Bailey, vice-president, kindly volunteering to conduct the ceremony. At a meeting held in the evening, also at the grave, the guides of Mrs. Marshall made a few appropriate remarks.—C. W. Holmes.

The Cromford report deals with the most pressing question of the hour: how to secure the land for the people. Men who would work cannot obtain employment. "Short-time" is necessary to relieve a congested market, while thousands are on the verge of starvation! Slop-work, sweating, and slums go together. Prices go down as production increases. Short-time and decrease of wages mean less ability to purchase the manufactured goods, and the tendency is still downwards. All else hinges on the land, from whence all is derived, or upon which all depend. Raw material and skilled labour are the world's capital, but when the one is monopolised and the other debarred from operation, when a tax is placed on industry and the fruits of toil wrested from the producer by the landlord and capitalist, it is no wonder poor humanity is being crucified between these two thieves. We are not blaming the individuals; it is the system which is wrong, and which must be altered. The land is the birthright of mankind—all men—but it has been secured by the modern Jacobs and appropriated as "private property," and the race has suffered. Until the door of nature's coffers are opened and opportunity for toil and its rewards afforded to all men, and their birthright to the means of existence and happiness restored to them, we shall continue to see "wealth accumulate and men decay."

PASSED TO THE HIGHER LIFE, at Middlesbro', on the 1st August, Charles Stewart Parnell Carr, aged 2 months, the beloved son of Wm. and Sarah Ann Carr. The mortal remains were interred by Mr. Schutt, who delivered impressive addresses at the house and grave.

Miss Cowling is booked in Bradford and Keighley, both for Sunday. Somebody has blundered! We thank a friend for a post-card informing us that there are no meetings at present at 92, Ashted Row, Birmingham. Managers of meetings should keep us posted of all changes. We devote considerable space in each issue, and considerable time weekly, to these matters, and look for the kindly co-operation of all concerned. We give freely according to our means to societies in every possible way, but we do not in all instances receive the assistance and support we are entitled to expect. "Our paper" is earnestly pushed in some places, for which friends have our thanks, but we wish some other places would "waken up" and help us along.

CARDS.

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

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

Mr. and Mrs. Hagan, Magnetic Healers, and Business Clairvoyants. Office hours, 10 a.m. to 4 p.m., by appointment. 18A, Margaret Street, Cavendish Square, London, W.C.

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.

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ASTROLOGICAL PSYCHOMETRY.

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

Mr. G. Walrond, Trance & Clairvoyant, Hamilton, Ont., Canada.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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