

# THE TWO WORLDS

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

No. 51.—Vol. I.

FRIDAY, NOVEMBER 2, 1888.

PRICE ONE PENNY.

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ALOFAS

## SERVICES FOR SUNDAY, NOVEMBER 4, 1888.

**Ashington Collicry.**—At 5 p.m. Sec. Mrs. J. Robinson, 45, Third Row.  
**Bacup.**—Meeting Room, 2-30 and 6-30: Mr. Tet'ow. Sec. 137, Hartley Terrace, Lee Mill.  
**Barrow-in-Furness.**—82, Cavendish St., at 6-30. Sec. Mr. J. Kellett.  
**Batley Carr.**—Town St., Lyceum, 10 and 2; 6: Mr. Espley. Sec. Mr. J. Armitage, Stonefield House, Hangingheaton.  
**Batley.**—Wellington St., at 2-30 and 6. Sec. Mr. Taylor, 8, Fleming St.  
**Becston.**—Temperance Hall, 2-30 6: Mrs. Ingham. Sec. Mr. J. Robinson, 32, Danube Terrace, Gelderd Rd., Leeds.  
**Belper.**—Jubilee Hall, 10 and 2, Lyceum; 10-30, 3-30: Mr. W.V. Wyles. Sec. Mr. H. U. Smedley, Park Mount.  
**Bingley.**—Oddfellows' Hall (ante-room), 2-30 and 6: Mr. Peel.  
**Birmingham.**—Ladies' College, Ashted Road, at 6-45: Mr. Mason. Séances, Tuesday, Wednesday, Thursday, and Friday. Sec. Mr. A. Cotterell. Board School, Oozells St., 2-30 and 6.  
**Bishop Auckland.**—Temperance Hall, Gurney Villa, at 2 and 6. Sec. Mr. E. Thompson, 8, Sun Street, St. Andrews' Place.  
**Blackburn.**—Exchange Hall, 9-30, Lyceum; 2-30, 6-30: Mrs. Craven. Sec. Mr. Robinson, 124, Whalley Range.  
**Bradford.**—Wilton St., Hall Lane, Wakefield Rd., 2-30, 6: Mr. Schutt, and on Monday. Sec. Mr. Poppleson, 20, Bengal St.  
**Spiritual Rooms, Otley Rd., 2-30, 6: Mr. Armitage. Sec. Mr. M. Marchbank, 129, Undercliffe St.**  
**Little Horton Lane, 1, Spicer Street, at 2-30 and 6: Local. Sec. Mr. M. Jackson, 35, Gaythorne Road.**  
**Milton Rooms, Westgate, 10, Lyceum; 2-30, 6: Mr. Rowling. Sec. Mr. E. Kemp, 52, Silk Street, Manningham.**  
**St. James's Lyceum, near St. James's Market, Lyceum, 10; 2-30, 6: Mr. and Mrs. Carr. Sec. Mr. Smith, 227, Leeds Rd.**  
**Ripley St., Manchester Rd., at 2-30 and 6: Mrs. Hellier. Sec. Mr. Tomlinson, 5, Kaye Street, Manchester Road.**  
**Birk St., Leeds Rd., 2-30, 6. Sec. Miss Hargreaves, 607, Leeds Rd.**  
**Bowling.**—Tabernacle, Harker St., 2-30 and 6: Mr. Peel. Sec. Mr. J. Bedford, c/o Mrs. Peel, 141, College Rd.  
**Horton.**—55, Crowthor Street, 2-30 and 6.  
**Brighouse.**—Spiritual Room, Commercial St., 2-30 and 6: Mrs. Connell. Sec. Mr. A. Gomersall, 6, Loyal Peace Ter., Brighouse.  
**Burnley.**—Tanner St., Lyceum, 9-30; 2-30, 6-30: Mr. G. Smith. Sec. Mr. Cottam, 7, Warwick Mount.  
**102, Padiham Rd., Wed., Healing. Tuesday & Thursday, 8, Circle.**  
**Burslem.**—15, Stanley St., Middleport, at 6-30.  
**Byker.**—Back Wilfred Street, 6-30. Sec. Mr. M. Douglas.  
**Cleckheaton.**—Oddfellows' Hall, at 2-30 and 6: Mrs. Ellis. Sec. Mr. W. W. H. Nuttall, 19, Victoria Street, Moor End.  
**Colne.**—Cloth Hall Buildings, Lyceum, 10; 2-30 and 6-30: Mr. Wallis. Sec. Mr. E. Christian, End St.  
**Corams.**—Lepton Board School, 2-30, 6: Mrs. Wade. Sec. Mr. G. Mellor, Spring Grove, Fenay Bridge, Lepton.  
**Darwen.**—Church Bank St., 11, Circle; 2-30 and 6-30: Mr. B. Plant. Sec. Mr. G. W. Bell, 30, Marsh Terrace.  
**Deesbury.**—Vulcan Road, 2-30 and 6: Mrs. Midgley. Hon. Sec. Mr. Stanfield, 7, Warwick Mount, Batley.  
**Eccleshill.**—Old Baptist Chapel, 2-30, 6-30: Mr. A. Moulson.  
**Exeter.**—Longbrook St. Chapel, 10-45, 6-45. C.S. Mr. Hopkins, Market St.  
**Felling.**—Park Road, 10, 2, and 6-30: Mrs. Peters. Sec. Mr. Lawes, Crow Hall Lane, High Felling.  
**Foleshill.**—Edgwick, at 10-30, Lyceum; at 6-30: Local Mediums.  
**Glasgow.**—15, Kirk Street, Gorbals, 11-30, Mr. T. Wilsun; 6-30: Mr. G. Walrond. Sec. Mr. A. Drummond, 80, Gallowgate.  
**Gravesend.**—36, Queen St., at 6: Mrs. Graham.  
**Halifax.**—1, Winding Road, 2-30 and 6-30: Mrs. J. M. Smith, and on Monday. Sec. Mr. Feugill, 12, Bracken Hill, Pelton.  
**Heckmondwike.**—Assembly Room, Thomas St., 10-30, 2-30 and 6: Organ Service. Sec. Mr. J. Collins, Northgate.  
**Hetton.**—Miners' Old Hall, Lyceum at 2; at 6: Mr. Kempster. Sec. Mr. J. T. Charlton, 29, Dean Street, Hetton Downs.  
**Heywood.**—Argyle Buildings, 2-30 and 6-15. Sec. Mr. E. H. Duckworth, 38, Longford Street.  
**Huddersfield.**—3, Brook St., 2-30 and 6-30: Mrs. Wallis. Sec. Mr. F. R. Green, Montrose Terrace, Birkhouse Lane, Dalton.  
**Kaye's Buildings, Corporation Street, 2-30 and 6: Miss Cowling. Sec. Mr. J. Hewing, 20, Somerset Terrace, Lockwood Road.**  
**Idle.**—2, Back Lane, Lyceum, 2-30 and 6: Mrs. Mercer. Sec. Mr. T. Shelton, 4, Louisa St.  
**Keighley.**—Lyceum, East Parade, 2-30 and 6: Mr. Swindlehurst. Sec. Mr. J. Roberts, 3, Bronte Street, off Bradford Road.  
**Co-operative Assembly Room, Brunswick Street, 2-30 and 6: Mrs. Beanland. Sec. Mr. A. Scott, 157, West Lane.**  
**Albion Hall, at 6.**  
**Lancaster.**—Athenæum, St. Leonard's Gate, at 10-30, Lyceum; 2-30 and 6-30: Local. Sec. Mr. Ball, 17, Shaw Street.  
**Leeds.**—Grove House Lane, back of Brunswick Ter., at 2-30 and 6-30: Miss Hartley. Sec. Mr. Atkinson, 3, Recorder St., Beckett St. Institute, 23, Cookridge St., 2-30, 6-30: Miss Musgrave. Sec. Mr. J. W. Hanson, 22, Milford Place, Kirkstall Rd.  
**Leicester.**—Silver St., 10-30, Lyceum; 3, Healing; 6-30. Cor. Sec. Mr. Young, 5, Dannett St.  
**Leigh.**—Railway Rd., 10-30 and 6. Sec. Mr. Salmon, 24, Bradshawgate. Newton St., 2-30 and 6.  
**Liverpool.**—Daulby Hall, Daulby St., London Rd., 11, 6-30: Mrs. Britten. Discussion, 3. Sec. Mr. Russell, Daulby Hall.  
**London.**—Bayswater.—Archer St., 11, Healing, Mr. Goddard, sen.; Devotional Exercises and Clairvoyance; 7: Mr. J. Hopercroft, Address and Clairvoyance.  
**Bermondsey.**—214, Old Kent Rd., S.E. (corner of Surrey Sq.), 7. Sec. Mr. Haggard, 82, Alscot Rd., Bermondsey.  
**Camberwell Rd., 102.—6-30. Thursday, 8.**  
**Camden Town.**—143, Kentish Town Rd., Tuesday, at 8: Mr. Towns.  
**Canning Town.**—125, Barking Rd., at 7: Mr. J. Hopercroft.  
**Edgware Road, 351.—7: Mr. Hocker, Experiences.**  
**Euston Road, 195.—Monday, 8, Séance, Mrs. Hawkins.**

**Hampstead.**—Warwick House, Southend Green: Developing, Tuesdays, 7-30, Mrs. Spring.  
**Holborn.**—Mr. Coffin's, 13, Kingsgate St. Wednesday, at 8.  
**Islington.**—309, Essex Rd., N. 6-30: Mr. Walker. Wednesday 9, Mrs. Wilkinson. Friday, 7-30, Circle.  
**Islington.**—Wellington Hall, Upper St., 7. Tuesday, 8.  
**Kentish Town Rd.**—Mr. Warren's, 245, Thurs., 8. Séance, Mrs. Spring.  
**King's Cross.**—184, Copenhagen St., corner of Pembroke St., 10-45: Conference—questions answered; 6-45: Experience.  
**Marylebone Association.**—24, Harcourt St., at 11, Mr. Hawkins. Healing; 7: Mr. T. H. Hunt. Tuesday, Mrs. Wilkins, at 8, Séance. Saturday, Mrs. Hawkins, 8, Séance. Sec. Mr. Tomlin, 21, Cupland St., N.W. Progressive Association, 3-30, Mr. Dale.  
**New Cross Rd., 475.—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.  
**Peckham.**—Winchester Hall, 83, High St., 11: Mr. U. W. Goddard; 7: Miss Blenman; 2-30, Lyceum. 99, Hill St., Tuesday, 8, Committee Meeting. Wednesday, 8, Séance. Thursday, 8, Members. Saturday, 7, Musical Classes. Sec. Mr. Long.  
**Peckham.**—132, Queen's Rd., 11: Free Healing Service. Wed. 2 to 5.  
**Stepney.**—Mrs. Ayers', 45, Jubilee St., 7. Tuesday, 8.  
**Walworth.**—102, Camberwell Rd., at 6-30. Thursday, at 8-30.  
**Lowestoft.**—Daybreak Villa, Prince's St., Beccles Rd., at 2-30 and 6-30.  
**Macclesfield.**—Free Church, Paradise Street, 2-30 and 6-30. Sec. Mr. S. Hayes, 20, Brook Street.  
**Manchester.**—Co-operative Hall, Downing Street, Lyceum; 2-45, 6-30: Mrs. Buile. Sec. Mr. Hyde, 89, Exeter Street, Hyde Rd.  
**Collyhurst Rd., 2-30, 6-30: Mr. J. Savage. Monday, 8, Discussion. Sec. Mr. Horrocks, 1, Marsh St., Kirby St., Ancoats, Manchester.**  
**Mexborough.**—2-30 and 6. Sec. Mr. W. Warren, Top of Wood St.  
**Middlesbrough.**—Spiritual Hall, Newport Rd., 2-45, 6-30: Mr. Dobson. Sec. Mr. Stirzaker, 101, Grange Rd., W.  
**Sidney St., at 10-30 and 6-30. Sec. Mr. T. Benyon.**  
**Morley.**—Mission Room, Church St., at 6: Miss Keeves. Sec. Mr. Bradbury, 12, Scotchman Lane, Bruntcliffe.  
**Nelson.**—Bradley Road (back of Public Hall), at 2-30 and 6-30: Mr. A. D. Wilson. Sec. Mr. Holland, 125, Colne Road, Burnley.  
**Newcastle-on-Tyne.**—20, Nelson St., 6-30: Alterman Barkas. Sec. Mr. Sargent, 42, Grainger Street.  
**North Shields.**—6, Camden St., Lyceum, 2-30: 6-15: Mr. J. Wilkinson. Sec. Mr. Walker, 10, Wellington St., W.  
**41, Borough Road, 6-30: Mr. C. Campbell.**  
**Northampton.**—Oddfellows' Hall, Newland, at 2-30 and 6-30. Sec. Mr. T. Hutchinson, 17, Bull Head Lane.  
**Nottingham.**—Morley House, Shakespeare St., at 10-45 and 6-30: Mrs. Barnes. Sec. Mr. J. W. Burrell, 48, Gregory Boulevard.  
**Oldham.**—Spiritual Temple, Joseph St., Union St., Lyceum 10 and 2; 2-30, 6-30: Mr. W. Johnson. Sec. Mr. Gibson, 41, Bowden St.  
**Openshaw.**—Mechanics', Pottery Lane, Lyceum 2; 10-30 and 6: Mrs. Butterfield. Sec. Mr. J. Cox, 7, Fern Street.  
**Parkgate.**—Bear Tree Rd. (near bottom), 10-30, Lyceum; 6-30. Sec. Mr. Roebuck, 60, Rawmarsh Hill, Rawmarsh.  
**Pendleton.**—Co-operative Hall, at 2-30 and 6-30: Mrs. Gregg. Sec. Mr. Evans, 10, Augusta St.  
**Plymouth.**—Notte St., at 6-30: Mr. Leeder, Clairvoyant.  
**Portsmouth.**—Assembly Rooms, Clarendon St., Lake Rd., Landport, 6-30.  
**Ramsbottom.**—10, Moore St., off Kenyon St., 2-30 and 6. Thursday, Circle, 7-30. Sec. Mr. J. Lea, 10, Moore St.  
**Rawtenstall.**—10-30, Lyceum; 2-30 and 6: Mrs. Best. Sec. Mr. W. Palmer, 42, Reeds Holme Buildings, Crawshawbooth.  
**Rochdale.**—Regent Hall, 2-30 and 6. Sec. Mr. Dearden, 2, Whipp St., Smallbridge.  
**Michael St., 2-30 and 6. Tuesday, at 7-45, Circle.**  
**28, Blackwater St., 2-30, 6. Wed., 7-30. Sec. Mr. Telford, 11, Drake St.**  
**Salford.**—48, Albion St., Windsor Bridge, 2-30 and 6-30: Mr. Ormrod. Wednesday, 7-45: Mr. Pearson. Sec. Mr. T. Toft, 42, Windsor Avenue, Clarendon Road, Seedley, Pendleton.  
**Scholes.**—At Mr. J. Rhodes, at 2-30 and 6: Local.  
**Saltash.**—Mr. Willisroft's, 24, Fore St., at 6-30.  
**Sheffield.**—Cocoa House, 175, Pond St., at 7. Sec. Mr. Hardy.  
**Central Board School, Orchard Lane, 2-30 and 6-30. Sec. Mr. T. Widdowson, 340, London Road.**  
**Skelmanthorpe.**—Board School, 2-30 and 6.  
**Slaitthwaite.**—Laith Lane, 2-30, 6: Mr. Hepworth. Sec. Mr. Meal, New St.  
**South Shields.**—19, Cambridge St., Lyceum, 2-30; 11, 6: Mr. J. G. Gray. Sec. Mr. J. Graham, 18, Belle Vue Terrace, Tyne Dock.  
**Sowerby Bridge.**—Lyceum, Hollins Lane, 2-30, 6-30: Mrs. Yarwood. Sec. Miss Thorpe, Glenfield Place, Warley Clough.  
**Stonehouse.**—Corpus Christi Chapel, at 11 and 6-30. Sec. Mr. C. Adams, 11, Parkfield Terrace, Plymouth.  
**Sunderland.**—Centre House, High St., W., 2-15, Lyceum; 6-30: Mr. Davidson. Wed., 7-30. Sec. Mr. Wilson, 42, Exeter St., Pallion.  
**Monkwearmouth, 3, Ravensworth Ter., 2-30 and 6: Mr. W. Walker.**  
**Tunstall.**—13, Rathbone St., at 6-30. Sec. Mr. Pocklington.  
**Tyldesley.**—Spiritual Institute, Elliot St., at 2-30 and 6. Sec. Mr. A. Plindle, 6, Darlington Street.  
**Walsall.**—Exchange Rooms, High St., at 6-30. Sec. Mr. T. Lawton, 10, Rayne's Buildings, Stafford Street.  
**Westhoughton.**—Wingates, at 2-30 and 6-30: Miss Jones. Sec. Mr. J. Fletcher, 344, Chorley Rd.  
**West Pelton.**—Co-operative Hall, at 10-30, Lyceum; at 2 and 5-30. Sec. Mr. T. Weddle, 7, Grange Villa.  
**West Vale.**—Mechanics' Institute, 2-30 and 6: Mrs. Russell. Sec. Mr. Berry, Greeland, near Halifax.  
**Whitworth.**—Reform Club, Spring Cottages, 2-30 and 6.  
**Wibsey.**—Hardy St., 2-30, 6: Mr. Boocock. Sec. Mr. G. Saville, 17, Smiddles Lane, Manchester Road, Bradford.  
**Willington.**—Albert Hall, 1-15, 6-30. Sec. Mr. W. Cook, 12, York St.  
**Wisbech.**—Lecture Room, Public Hall, 6-45: Mrs. Yeoles. Cor. Sec. Mr. Burkitt.  
**York.**—7, Abbot St., Groves, 6-30: Mr. and Mrs. Atherley.



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SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

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FRIDAY, NOVEMBER 2, 1888.

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## THE ROSTRUM.

### CUI BONO?

NOTE.—The following extracts from a charming letter written by Mrs. E. L. Watson, the permanent speaker at the Metropolitan Temple, San Francisco, California,—a little lady, whose life is as pure and good as her teachings are grand and elevating,—will in itself suffice to answer the silly and oft reiterated question "Cui Bono?" or "What good is it, this spiritualism?" Read!—and receive the answer.—ED. T. W.

"To the Editor of the Religio-Philosophical Journal:—Once more, dear friends, I sit at my desk facing you mentally, yet almost fearing to attempt soul-speech, words have run to such a low ebb with me of late, and the white silence of deep feeling has so strongly held me, this second mid-summer of sad partings! I think it is now half a year since I last signalled you this wise, and tried to 'make believe' I was chatting with you at my own fireside. How wisely is the future veiled from our ever-peering eyes! If you will glance through that east window you will look out on a lovely picture, pencilled by the Eternal Master. The full moon appears preternaturally large and bright, producing wonderful effects among the trees and vines. Utter silence reigns, except for the songs of the crickets which simply make the silence more profound. The mountains look like a solid, surrounding wall, within which sleeps the lovely valley. How hushed and motionless the great world seems! Just the sort of night my dear dreaming-boy loved to spend with his zither for company, beneath the moon and stars, his gentle heart filled with the vague prophecies of a swiftly maturing manhood! Oh, under what new heavens, in what changed form, with what deeper, higher meanings will the fulfilment be? This is a fair, sweet world; yet how quickly a frown on one face darkens all! Upon what trifles depends the happiness of the average human life! Will it be the same elsewhere? or are we so nearly related after death that we build hopes and indulge desires on less uncertain ground? How fresh and imperative become all these old, old questions when our dearest pass within the veil! Thank God that some sort of a response, with the true ring in it, is at last vouchsafed to us! Daughter and I have often exclaimed within the last six weeks (so short, and yet oh, so long a time!) 'How do people live who have not this faith?' Yet, nature is very kind! She comforts her children in many ways; and griefs unbearable, if anticipated, coming in God's way, hold concealed within their deepest shadow, some secret balm!

"My dear boy (does a man ever cease to be boy to a fond mother's heart?) was a sceptic up to within three months of his re-birth, his scepticism being clearly traceable, in my

mind, to ante-natal conditions, at which time I had my first experience with fraud through the assumed husband of the notorious Eva Fay—Mr. H. Melville Fay; and although most tender and respectful towards my religious views, often expressing a strong desire to know the truth of spiritualism, the subject of death was painful and the great Beyond a perfect blank to him. But the first real sorrow he had ever known fell across his heart about that time, and one day while performing a quiet task, his thoughts lost in a rayless gloom, he became suddenly aware of the presence of a lately departed friend. So vivid was the impression, he assured me afterward, that he could not shake it off, and into his mind like a shining flood, poured a strain of philosophical reasoning, perfectly characteristic of the person whose form was distinctly outlined to his perception, the mental influx even partaking of his familiar tones of voice, until, as Will expressed it, 'The whole world wore a new aspect, and life was once more filled with hope and joy!' His dear face, so often overcast with gloom of late, fairly shone when relating this experience: 'And, mother, I cannot help believing now that it was really he!' From that day he sought quiet talk with me, and drew so tenderly near that, although oppressed with fear for his health, there was a sense of glad triumph in my thoughts of him. Very frequently when friends athirst for spiritual truth were visiting us, Will joined our little reverent group, and always thanked me for the good bestowed, saying, 'Oh, mother, it was beautiful, and makes life seem so noble, so worth the living!' The last two weeks prior to my departure for the East were particularly rich in loving communion. I said to him playfully, one night, after an earnest conversation which had lengthened into the small hours: 'You remind me of my favourite rose-bush which has shown only promises of bloom for many weeks and then, all at once, I find it aflame with beauty! So my boy, your spiritual nature, shaken by a little storm, has blossomed into sweet emotions, aspirations, and perceptions! Oh, rose, how sweet! Oh, Soul, how wonderful!' At which he put his arms around me and drawing me close, kissed me tenderly and said, 'Well, mother, you know I have no language, but know also that I love and bless you for all you have done to lift me above the clouds!' Every manly trait, every practical quality was stimulated by these spiritual awakenings. The discovery of another world where ideals beckon; where love lost or misplaced here may be realized; where coarse limitations may be removed and slumbering or repressed powers become freely manifest, dignified to-day and made earth more beautiful!

"Oh, precious days! Had I only known how few were left, I could not have gone away or spared a single one! But I did not know, and he begged me to go, planning many pleasures for me, and bravely putting aside all thought of self. The five days' trip from San Francisco to Chicago in a luxurious, cool, blue-tinted car was truly delightful. I often recalled the fair picture of my boy and his sister as, flinging his arm playfully around her waist, they danced away to the carriage, tossing kisses as long as they could see me, with smiling assurance that all was well! Shall I ever

go to the little Santa Clara station again without recalling that scene with a smothered sob in my heart? . . . I saw and heard many persons in Chicago, notable for philanthropic work in various fields of thought. I heard several of the most brilliant lights of Theosophy and Christian Science. How much of spiritualism is intermingled with all these efforts to escape effete theology! I smiled inwardly as I listened to the old, old truths under the new names, and with sorrow saw ancient errors re-stamped, circulating as freely as ever, with sweet, womanly voices cheering them on.

"Christian Science, from my standpoint, seems an odd mixture of Buddhism, primitive Christianity, mesmerism, mind-cure, and spiritualism—the most monstrous absurdities pieced together with the dearest convictions—a veritable 'crazy quilt' of abstract ideas with a narrow binding of practical truth! Yet, some souls are at a white heat of enthusiasm for all these varieties of mental movements, and the Infinite Alchemist will doubtless evolve out of the conflicting elements the final effect of divine harmony. . . .

"At Rochester my spirit friends through Mrs. L. C. Smith and myself told us my boy must soon go, though his physician telegraphed, 'No danger yet;' and I learned on my arrival home that but for angelic whispers to Mrs. Robinson, the noblest of friends and a beautiful medium, I should have been kept in ignorance of my son's condition, he agreeing with the doctor and nurse that 'it would be a pity to spoil my visit so long as he was doing well.'

"'O Mother!' How those two words are burning into my heart! the first he uttered on my arrival, and the last, as he was about to depart. Up in the little blue and gold chamber we had a few sweet heart-to-heart communings, he full of bright plans for our future. And now I have a singular circumstance to relate, which I think will be of general interest as bearing upon the realm of psychic facts which is still enveloped in so much mystery.

"My son's disease terminated suddenly in cerebral meningitis. My stepson, J. T. Watson, was conductor on the cable railroad in San Francisco, and was just in receipt of a cheerful letter stating that Will was better; in fact we had not given him reason to think Will's case was dangerous; but at mid-day Monday, the hour of the fatal change in our dear patient, John was bonding down to couple the cars when he became conscious of a form and a familiar voice, saying, 'How do you do, John?' 'Thinking,' said he, 'it was some friend, I waited until I adjusted the coupling, and then looked up to respond to the greeting. A shadowy form passed before me. Not a person was in sight. A strange thrill shot through my whole being, nearly causing me to drop, and with it came the words, "Will is dying." This young man is naturally sceptical, but nothing will convince him that what he saw, heard, and felt was a delusion of the senses. Mrs. M. B. Dodge, my faithful manager's wife, received the same message in several most positive ways; saw the words written in the air; heard my mother's voice repeating them, and when reminded by her friends of our hopeful messages, answered, 'Will is dying.' These are very simple statements when compared with the marvels of cabinet séances, slate-writing, &c., but to me they indicate a subtle law of the spirit which holds within its secret grasp the key to all heights and depths of soul-relationship and destiny. The dying was so prolonged that I at last prayed for the spirit's deliverance. Oh, how strangely the rosy rising of summer days and the pallid setting of life's sun commingled under my tired, tearless gaze! and can you understand my joy when the fluttering heart was still? How full of pain is love! How dreadful joy can be! I thought, 'No stranger's voice, however eloquent, shall flatter the living by unfelt tributes to my darling dead; he would rather mother should let her own heart speak.' While I waited alone in his own room for the assembling of our friends below, how near he seemed, how real the angel side of life! Then when standing

beside the still form, the rags of mortality were stripped from my consciousness, and I felt myself to be a spirit among my arisen friends, partaking of their joy and triumph. I have since been down in the valley many times. I shall, no doubt, often cry, 'Let this cup pass from me!' but not while consciousness lasts shall I forget the blessedness of that hour.

"I think spiritualists injure their cause when they speak of spirit communion as common-place, and of the spirit world as infested with the low vulgarities of our common mortality. In my opinion death is a sublime revelation to every new-born soul. The threads of being, more finely spun, tremble to the touch of gentle powers, and spirits thrill into new and purer affinities. It is not to dance a jig, eat hard tack, or drink champagne that our arisen return, but to undo the wrongs they did while in the flesh—to become our helpers in high, unselfish ways! The meanest soul unfleshed, senses death's beneficence, and is brought nearer to the infinite source of good. We should remember, too, there are duties, aspirations, and relationships peculiar to the new state of being which should not be disturbed or infringed upon by our selfish importunities. Do not tease the ear of the spirit world with perpetual supplication and impertinent inquiries, but be temperate even in your requests to angels. My years of home life, almost unbroken by public effort, are swiftly drawing to a close; a single slender link binds me now to anything like a woman's ordinary domestic life. It seems as though God meant me to lay my hand in His, and face my work with only a child to keep my hearth-stone bright. O brothers, it is but a short step from ambition's dizzy heights to a dark, narrow, and silent chamber, into which will drop all save the naked soul and its real achievements. Then let the soul have sway! O sisters, our day of emancipation slowly dawns, and we shall see justice triumph. O mourners, be comforted! Life and love die not, but, slipping from the chrysalis of clay our darlings all, *all*, arise, saved by nature, glorified in God.

"ELIZABETH LOWE WATSON.

"Sunny Brae, Santa Clara, Cal."

#### SPIRITUALISM IN BIOGRAPHY.

##### BLIND TOM, THE WONDERFULLY INSPIRED NEGRO PIANIST.

SOME years ago, when Mr. D. D. Home and the Editor of this paper happened both to be residents of London, and often renewed old American associations by the interchange of visits, Mr. Home frequently accompanied the Editor and her friends to the concerts given by Blind Tom. All the mediums that had ever seen this prodigy agreed in affirming that he was controlled to play by musical spirits, and on several occasions Mr. Home and Mrs. Hardinge Britten each separately wrote down the names of the spirits they saw in attendance on the blind musician, and these names invariably agreed. Mrs. Britten twice asked the controlling spirits to play some pieces of their own composition, and having previously informed the friends present he would do so, the tests of spirit influence were rendered complete by the poor negro proceeding to play on the first occasion Handel's Harmonious Blacksmith, and on the second Weber's Last Waltz. Although it might have been suggested that the performer on the platform only played what the party in the hall, in whispers, willed amongst themselves, it must be remembered that Mrs. Britten simply asked the spirits seen by herself and Mr. Home, to play something of their own, *without indicating any particular piece*. Those spirits being Handel and Weber, complied as stated above—although there was no announcement of such pieces in the bills, and both names were given by each of the mediums first in writing, and when compared were found to agree.

Many other evidences of unmistakable spirit control could be cited, showing that the lucid movements and artistic powers of the poor half-idiotic negro were due to spirit control, and that under that soothing and exalting influence the poor creature was wise, tractable, and prophetic; whilst in



what might be termed the state natural to him from infancy he was little else than an idiot. These remarks are merely given to introduce the picture—at once so sad and yet so full of interest—which an American friend writes of poor Tom, the blind negro, as he now is. The article sent for insertion in *The Two Worlds* appears simultaneously in the *Religio-Philosophical Journal* of Chicago, and is as follows:

#### BLIND TOM AT HOME.

Blind Tom, the musical African, has not been able to appear in public for some time, but a reporter of the *New York Sun* looked him up the other day, and found that he was as much of a character as ever. In old-fashioned St. Mark's Place, just east of the bustling Bowery, stands an old-fashioned, marble-stooped dwelling that is a marked spot in that noisy corner of the town. At varying intervals daily the music of a sweet toned piano floats softly from the interior of the old house and mingles a delightful harmony with the dull hum of traffic in the populous thoroughfare. Men and women hurrying to and fro in the streets stop often and listen to the strains. The fingers that deftly touch the keys and draw such wondrous symphonies from the instrument, are those of a strapping big negro who sits at the piano in the spacious back parlours, and for hours sometimes those residents who are fortunate enough to have living quarters in the houses in Ninth Street, whose back windows look upon the rear porch of the old-fashioned dwelling, have a rare and delightful treat. The back windows of the old dwelling, reaching from floor to ceiling, are thrown open to the June breezes and the sunshine, and all the wondrous variety of melody that the negro draws from his grand piano floats out upon the balmy air in waves of captivating sound.

Every once in a while the stalwart African will start up from his seat and rush out upon the porch, and pace up and down like an imprisoned animal, beating his chest and moaning piteously. A railing that reaches above his waist completely cuts off egress to the little garden patch that blooms in the back yard, and he runs his head along it as if he were trying to find a stairway to the garden.

"How are you, Tom? What's the matter?" some one who has been listening is sure to say, when the musician makes such sudden appearances on the porch. Their greeting is always cheery, for all the listeners know well that the big-chested negro is none other than Blind Tom, the famous Ethiopian pianist. Tom never appears in public. He is suffering from some nervous complaint that renders a repetition of his stage performances impossible.

For hours daily he tramps up and down the porch in his slippered feet, clad in blue trousers and a dark flannel yachting shirt, bareheaded and uneasy. He behaves like an imprisoned bear, at times crouching on all fours or dancing up and down in a mysterious delirium. He has worn a ridge in the flooring of the porch near the handrail by his restless promenade to and fro. Music or harmonious sounds seem to be the only influences that ever divert him from these capers on the porch.

One Sunday recently the chimes in Grace Church steeple on Broadway began to ring, and the echoes, softened by the distance they had traversed, struck Tom's ear with a sweet tintinnabulation that reproduced note by note the beautiful hymn, "Nearer, my God, to Thee."

In an instant the blind giant ceased his tramp on the porch, and, resting his head on the railing, raised his sightless eyes to the sky, and turning his head in the direction of the chimes, stood like a statue, listening with rapt attention to the melody. The echoes died away finally, and, waiting some moments to hear if they would continue, he groped his way through the open window into the parlour, and, seating himself at the piano, ran his fingers over the keys in a sudden inspiration. What he played was an imitation, as perfect as the piano would allow, of the music of the chimes. Tom repeated the same stirring imitation when a little later the chimes again rang out upon the June breeze.

Then he rose from the piano, went out on the porch and listened, in a curiously intent way, to the noise made by the flapping wings of a flock of pigeons, whose cote is built against the wall of an adjoining house.

The sun meantime rose, so that its hot rays broke past the shades of a tree in the garden and beat against the side partition of the porch. The big negro leaned on his hand against the partition. He withdrew it the moment he felt the heat. The sensation seemed to puzzle him, for he placed his hand on the partition again, withdrew it a second time, and began to stroke it and ponder. He stood in this way stroking his hand for many moments. Then he looked up and smiled. It had dawned upon him at last that what he had felt was sunshine. He held both hands aloft, and groped in the air until he discovered by his sense of feeling that he was standing in the rays of the sun. He remained on the spot motionless, with his sightless orbs opened wide to the golden rays, and laughed with the glee of a child who has found a new plaything.

One day last week when he had found the sunlight in the same groping way, a servant girl, with a high keyed, discordant voice, began to sing "White Wings" as loudly as she could. She was at work in a dwelling some distance from Tom's house, but he heard her voice distinctly. It appeared to grate upon his nerves terribly, and he dashed up and down the porch in rage, and finally turning his face in the direction of the singer, he let loose the vocal batteries of his wrath full upon her.

"Shut up, can't you?" he screamed. "You ought to be ashamed of yourself to make such a frightful noise."

He poured out rebuke in this frantic style for many minutes, while tenants of surrounding houses, who had a strongly grounded prejudice themselves against the servant girl's vocalization, roared with laughter.

"Give it to her, Tom," some of them cried approvingly; "she deserves it."

Every time the girl tried to sing after that she ran against the same torrent of rebuke from the negro musician. She tried desperately to sing him into silence, but failed to stop the stream of angered criticism.

His method of complimenting good musicians is as flattering as his rebuke of discord is severe and maddened. There are some cultivated vocalists and pianists in the Ninth Street flats, whose rear windows look out on this porch, and he stands and listens, smilingly whenever the trained voices practise, or the pianists, who in this instance are young women, play. Then he dives into his parlour and plays the music of the song, or repeats the piano air on his own grand piano. It is a mighty popular way of showing his appreciation.

For some days on one occasion workmen were busy painting the railing and partitions of the porch, and putting down a carpet on the worn floor. During all this time Tom himself was invisible, and the neighbours, who enjoyed his capers and his piano playing, began to comment anxiously on his continued absence.

"I wonder where Tom can have gone to?" said one of the tenants of the Ninth Street flats, as he sat in the sunshine.

"Give me that piccolo," exclaimed a fellow tenant, "and I'll fetch him out."

The last speaker raised the piccolo to his lips, and sent the notes of the pretty ballad, "My Nelly's Blue Eyes," floating over to the porch. He played cleverly for several minutes without effect. Then there was a commotion in the parlour, the bolts of the big window were suddenly unlocked with a clang, and Blind Tom plunged out among the paint pots that littered the porch, laid his big black hands upon the freshly painted railing, and leaned over, with a smile lighting up his dusky face, to catch the piccolo notes.

When the ballad was finished he groped his way back to the piano, and, pressing his paint-smeared fingers on the

keys, played the ballad himself and the high notes. Then he dived out on the porch again and waited anxiously for some more music from the piccolo player.

A bird flew into the garden while he waited, and, perching upon a branch that nodded near Tom, swelled its little throat in a sweet anthem to the sunshine and the balmy breezes. The negro's blind eyes again turned heavenward, and the black face lighted up with joy. Tom turned his ear so that he could catch every note of the feathered songster's melody, and he drank it in as one would take a draught of delicious wine. When the song ceased he went back to his piano and reproduced the notes with a fidelity that was marvellous.

Then he shut the windows, and was seen no more that day on the porch. He had made up his mind that he would not hear any sweeter harmony than the unwritten music that poured from the tuneful throat of the little bird.

Day by day passes thus in the old-fashioned house, with the afflicted blind musician awaiting new delights that come from unexpected harmonies of sound. Watched by a guardian, freed of all care, and giving himself up to the whims and emotions of an eccentric personality, this strangely-inspired black genius lives for all the world like some petted child in a playhouse. Alternately petulant and cheerful like a child, he plays when the inspiration moves him with his captivating toy, the sweet-toned grand piano; or gropes in a blind chase after the beautiful but unseen sunbeams, or drinks in, with all the enthusiasm of a genius, the varied melodies of singing birds, or tintinnabulating chimes, or the harmonies of the human voice.

This sketch of Blind Tom, the medium, by the *New York Sun* reporter, cannot fail to interest our readers.

### THE TOWER GHOST.

THE late Professor Gregory, in his book on "Animal Magnetism," states that the following narrative about the "Tower Ghost" was communicated to him by Sir David Brewster:—

"At the trial of Queen Caroline, in 1821, the guards at the Tower were doubled, and Colonel S——, the keeper of the regalia, was quartered there with his family. Towards twilight, one evening, and before dark, he, his wife, son, and daughter, were listening to the sentinels, who were singing and answering one another, on the beats above and below them. The evening was sultry, and the door stood ajar, when something suddenly rolled in through the open space. Colonel S—— at first thought it was a cloud of smoke, but it assumed the shape of a pyramid of dark thick grey, with something working towards its centre. Mrs. S—— saw a form. Miss S—— felt an indescribable sensation of chill and horror. The son sat at the window, staring at the terrified and agitated party, but saw nothing. Mrs. S—— threw her head down upon her arms on the table, and screamed out, 'Oh! Christ! it has seized me!' The Colonel took a chair and hurled it at the phantom, through which it passed. The cloud seemed to him to revolve round the room, and then disappear, as it came, through the door. He had scarcely risen from his chair to follow, when he heard a loud shriek and heavy fall at the bottom of the stair. He stopped to listen, and in a few minutes the guard came up and challenged the poor sentry, who had been so lately singing, but who now lay at the entrance in a swoon. The sergeant shook him rudely, declared he was asleep on his post, and put him under arrest. Next day the soldier was brought to a court-martial, when Colonel S—— appeared on his behalf, to testify that he could not have been asleep, for that he had been singing, and the Colonel's family had been listening ten minutes before. The man declared that, while walking towards the stair entrance, a dreadful figure had issued from the doorway, which he took at first for an escaped bear, on his hind legs. It passed him, and scowled

upon him with a human face, and the expression of a demon, disappearing over the Barbican. He was so frightened that he became giddy, and knew no more. His story, of course, was not credited by the judges, but he was believed to have had an attack of vertigo, and was acquitted and released on Colonel S——'s evidence. That evening, Colonel S—— went to congratulate the man; but he was so changed that he did not know him. From a glow of rude health in his handsome face, he had become of the colour of bad paste. Colonel S—— said to him, 'Why do you look so dejected, my lad? I think I have done you a great favour in getting you off; and I would advise you in future to continue your habit of singing.' 'Colonel,' he replied, 'you have saved my character, and I thank you; but as for anything else it little signifies. From the moment I saw that demon I felt I was a dead man.' He never recovered his spirits, and died next day, forty-eight hours after he had seen the spectre. Colonel S—— had conversed with the sergeant about it, who quietly remarked, 'It was a bad job, but he was only a recruit, and must get used to it like the rest.' 'What!' said Colonel S——, 'have you heard of others seeing the same?' 'Oh, yes,' answered the sergeant, 'there are many queer, unaccountable things seen here, I assure you, and many of our recruits faint a time or two, but they get used to it, and it don't hurt them.' Mrs. S—— never got used to it. She remained in a state of dejection for six weeks, and then died. Colonel S—— was long in recovering from the impression, and was reluctant to speak of it, but said he would never deny the thing he had seen."

### ANTIQUITY OF THE TELEPHONE.

"THE principle of the telephone has been known for 2,000 years in India," was the statement made by Fred. Amesbury, who has just returned to New York after a two years' sojourn in the land of striped tigers and wonderful fakirs. "I do not assert, mark you," continued Mr. Amesbury, "that they use the telephone as we use it, or that they have any system of general communication. What I do say is, that the high caste people have a method of communicating with each other by vibratory action on a diaphragm, just as we do, but it is confined entirely to their temples, and its existence has remained a secret until within a few years.

"I was in a town called Panj, about 200 miles from Madras, and while there became acquainted with an English officer named Harrington, who was a prime favourite with the natives because on one occasion he had saved a priest from drowning.

"It was through Harrington that I was enabled to learn the existence of telephonic communication, and to satisfy myself of its antiquity.

"There are two temples in the village about a mile apart. In the interior and on the ground floor of each is a small circular structure which is guarded day and night from the natives as well as from strangers, and is supposed to be the abiding place of the 'governing spirit,' but in reality is the terminus of the telephone line, which is laid underground from one building to the other."

"The superstitious natives regarded this little structure with the greatest awe and reverence, because they had seen demonstrated before their eyes—or, rather, ears—the power of this spirit to communicate with the other temple. They were required to make their offering in one building, and make known their wishes and desires. Then immediately repairing to the second temple, they would be informed of all they had said and done, although neither priest had left his post. This was regarded as a demonstration of the power of the spirit.

"We were unable to determine the composition of the wire that connected the two buildings. It was some kind of



metal, but neither steel, copper, nor brass, although it closely resembles the latter. The transmitter was of wood and about the size of the head of a flour barrel, and to establish connection, instead of ringing a bell, the person wishing to attract attention at the end stood close to the curious-looking thing and shouted: 'Ooey! ooey! ooey!'

"This was answered by a similar shout, which, while faint, was distinct, and could be heard two feet away.

"After Harrington and I had gained the confidence of the priests—or, rather, after he had—we were given carte blanche to do as we pleased, and we talked to each other for more than an hour, and were enabled to make an incomplete investigation.

"We learned that the telephone that we saw had been in use for thirty years. The priests were very old men, and they remembered that the line of communication had been renewed only once during their incumbency.

"They showed us the remains of worm-eaten transmitters and wooden conduits that must have been hundreds of years old. They claimed that the system had been in existence since the creation, and laughed at us when we told them that the same principle has only been applied in England and America within the last dozen years. In every part of India and in Burmah this system of secret communication exists, although hundreds of travellers have never suspected it. I believe it dates back fully 2,000 years."—*New York Graphic*.

## CORRESPONDENCE

*To the Editor of "The Two Worlds."*

THE London spiritualists are beginning to recognize the generally accepted fact that unity is strength, that co-operation is the demand of the hour. In accordance with this want, a number of spiritual workers from various and many different parts of London and suburbs met on Thursday, the 11th inst., with the view of ascertaining the best way of advancing the cause of spiritualism, and the many reforms which that glorious religion has brought to the front. I was pleased to observe that most of the speakers were anxious to get to the work of advocating generally the Fatherhood of God and the Brotherhood of Man, and by commencing the martyr's fight against false teachings, the worship of gold, the idol of the day, selfishness, the curse of the age, and against the brutality of the capitalists in the seizing of nearly all the wealth derived from labour, leaving the labourer (the white slave) practically denied the necessities of life—a forlorn object that even the blacks would pity.

The spiritualists present appointed a council of twenty-one, who will meet about once a week to consider and prepare plans of federation, objects, and work ready for the consideration of a mass meeting of spiritualists, a meeting of whom will be advertised shortly, at which it is hoped that all workers will earnestly endeavour to attend.

I strongly beg all those working for the upliftment of their brothers and sisters to learn what they can on such burning questions as the following: Land, food, temperance, co-operation, housing of the poor, adult suffrage, death penalty, and others, that they may advocate reform in them, and educate the millions as to their rights and duties.—

Truly and fraternally yours, F. T. A. DAVIES.

3, Arnold Villas, Capworth Street, Leyton, London,

October 21st, 1888.

SEEING that an effort is being made to federate London spiritualists, I write in the name of the London Occult Society, to say we shall willingly help in such a needed reform. We trust that your readers will not be misled as to our objects, by an abusive article in a contemporary last week. Without replying to the same, we may state here that we are spiritualists, first of all, but our society desires to investigate all

forms of occult truth, wherever it may be found. To attain truth, we must have free discussion, and we admire the liberal tone of your journal. We trust that such a federation may be possible in London as to free us from Popes of whatever kind.

A. F. TINDALL, A. Mus.,

President of the London Occult Society.

30, Wyndham St., W.

## A SPIRITUALISTIC MONUMENT.

*To the Editor of "The Two Worlds."*

MANY reproach Spiritualism with its having little in the way of visible usefulness to show for itself. This stigma will be removed if the example be largely followed which a few Spiritualists hope to set by the establishment of a dépôt for the reception and the sale of waste. A room is already being used, but the payment for it comes chiefly out of the pocket of a man overburdened with cares and want of sufficient means. So much is spent weekly on experiments in the art of bloodshed, yet his, in the greater art of blood conserving and enriching, are nearly starved for the want of a little help. The root of want is waste in all its meanings. Just a penny a week from a few score of subscribers would allow the promoter, Mr. J. M. Dale, who can be recommended to the poor as one of themselves, to keep the thing active and afloat. A penny per week is the only monetary responsibility in connection with the Progressive Association. The subscription is made so little that the very poor may be associated, and equally so with all. The pennies in schemes largely supported have mounted into tens of thousands of pounds. The subscription may be sent quarterly by postal order. Attendance at the meetings is not necessary for membership, though in the feeding sphere of the truly simple warm-hearted organiser, the grand practice of union by the spirit's radiation may be felt and persistently acquired. Those who charge the idea with being too visionary, we recommend to consider the opinion of John Stuart Mill that, "To do any real good, men should, from conviction, aim at some end, that seems to others quixotic, utopian." Meetings are held Wednesdays and Sundays, 3-30. Letters can be addressed by subscribers to Mr. Dale, 126, Seymour Place, Marylebone Road, London, W. In aid, Mr. Macdonald, on Wednesday, October 31st, 3-30, gives the lecture which had such a great effect in Quebec Hall: "The Philosophy of Liking, Attachment, and Love."—L. T.

## FEDERATION OF SPIRITUALISTS IN LONDON.

NOTE.—We offer our most hearty congratulations to our friends and co-workers, in London, on their determination to adopt the rational and, indeed, ONLY mode by which their high privileges of spiritual knowledge and communion between the two worlds can ever become a power for good in the community, namely, by UNITY AND NATIONAL CONFEDERATION. Each of the letters presented in the above correspondence is highly worthy of consideration, and should command respect and friendly co-operation. Our space does not admit of further remarks in this issue, but we shall have much to say on this subject at the commencement of the next volume. Meantime, our position is too well defined, we may hope, to be misunderstood. The promoters of *The Two Worlds* are earnest and resolved SPIRITUALISTS. They belong to no order, clique, or party. They attack none but the frauds who attempt to prey on spiritualism, or the shams and false pretences put forth in its name, or that of any form of religious belief. Whilst ignoring all rude personalities, or vain controversies, they are ready to defend and uphold, as far as their means at command will allow, all straightforward and honest attempts to promote their cause by the use of these columns, and their most indomitable efforts *will ever be directed* to promote UNITY and fraternal feeling amongst the ranks of all TRUE SPIRITUALISTS.—ED. T. W.

## OFFICE OF "THE TWO WORLDS,"

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"THE TWO WORLDS" Publishing Company, Limited, has been registered, but we shall be happy to allot shares to those spiritualists and societies who have not joined us. Send in your applications for shares at once.

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

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## THE TWO WORLDS.

Editor:

MRS. EMMA HARDINGE BRITTEN.

Sub-Editor and General Manager

E. W. WALLIS.

FRIDAY, NOVEMBER 2, 1888.

## OUR ATTEMPT TO CONVERT TO SPIRITUALISM.

BY MARIE GIFFORD.

EVERY spiritualist, immediately after he has become such, generally experiences that overwhelming desire to convince, convert, revolutionise if not the whole world, at least every relative, friend, or acquaintance he possesses. Like a generous beggar, who has suddenly come into an unlimited fortune, or stumbled upon a mine of untold wealth, his new-found riches burn within his mental pocket, and he cannot enjoy them unless exhibited to and shared by others. But, alas! the result of his lavish expenditure of spiritual gold leaves him jaded, disgusted with the world at large, and sometimes bankrupt, while the good he has done is pitifully small compared to his good-natured and perhaps unselfish endeavours.

It was very nearly so with us.

When first we realized the truth of modern spiritualism by phenomenal and spiritual investigation, when first we perceived what stores of knowledge it gave us entrance into, we were amazed and bewildered. And yet, we thought, there are millions of persons living in this world now, who are totally unacquainted with modern spiritualism! What unhappy creatures! What a benighted world! We must commence a reformation at once. We must inform those of our friends—mourning the death of relatives—the possibility of communication and reunion with those lost and loved ones. We must induce our bigoted Christian and Catholic associates to give up their false doctrines, and embrace the bright views of modern spiritualism instead. We must institute circles and invite all to attend! We must have various mediums to lecture at our halls; and we should have the neighbourhood converted to spiritualism in a very short time.

During the next few weeks our efforts to carry out our plans were Herculean! Burning with enthusiasm, we dauntlessly argued, entreated, pleaded, begged in favour of spiritualism. No one we knew escaped us. Gentleman, lady, cottager, tradesman, parson, aye, and lawyer too, was vigorously besieged.

Spiritualists of long standing began to look grave, and to shake their heads at us. It was useless. Nothing could stop us. We wasted valuable time and trouble on those who did not deserve them, and who laughed at us afterwards for our pains.

Here are one or two examples of the persons we tried to convert:—

1. An inveterate gossip—one of those ladies who constitute themselves general post-offices for the private, particular, and individual affairs of the neighbourhood. We acquainted her first with the fact that we had become spiritualists, eliciting from her the following reply, "You do surprise me! I hear some dreadful things about the spiritualists sometimes. Don't they make tables hop, and bring horrid corpses and things to life again?"—with a little shudder.

Shocked and indignant, we spent, at least, an hour in posting her with knowledge of spiritualism. We explained that departed spirits retained the freewill they possessed upon earth, and need not manifest at *séances* unless they desired. She listened so silently that we flattered ourselves we had made a favourable impression on her mind; but, alas! rising to depart, she exclaimed with a piteous sigh, "Oh, I hope you will let *me* rest in peace when I'm dead and gone!" Thus were our hopes dashed to the ground! Exaggerated and highly falsified accounts of all we had related to this gentle dame came back to us again from divers friends for some weeks afterwards.

2. We bearded three separate and fashionable pastors as regards spiritualism. The result of our temerity, regarding parson 1, was a Sunday sermon, longer than usual, warning us against "peering into God's mysteries;" our parson 2 found his refuge in the devil, and from that stronghold we were never able to dislodge him. Parson 3 was aroused to a state of womanish curiosity, as to the phenomena of spiritualism, and expressed a wish to attend a *séance*. But when the meeting time arrived, his courage deserted him—he failed to put in an appearance; and an elaborate excuse was made the next day.

3. A lady friend was so far converted as to become a believer in spiritualistic phenomena, but she would not step beyond this, and recognize the interior truths embodied in those phenomena. She failed to regard mediums in any other light than as fortune-tellers, and could not grasp the philosophy of spiritualism.

These instances serve to show the sort of minds we attempted to work upon. We thought to spread the cause of spiritualism by forcing anyone and everyone to espouse it. Experience has taught us two lessons, however. (1) That it is best to leave persons of the above type alone, or else deal with them far more tenderly than we did; spiritualism, they are as yet unprepared for. Its more enlightened views are as painful and bewildering to them as is the bright daylight to the prisoner accustomed to the darkness of his cell. They must first grow up to it, need and crave for it. (2) A dozen brave, earnest, truth-seeking men and women are far more influential in a cause like modern spiritualism than hundreds of careless, half-hearted semi-spiritualistic hangers-on.

To induce one's acquaintances to regard modern spiritualistic views and phenomena in a favourable and kindly light, requires much patience, caution, and above all, tact. It is no use, and possibly hurtful, to do as we did at the time I speak of; scare your friend, Mrs. A., who is totally ignorant of the subject, by suddenly informing her you have had communications from "dead and gone" relatives. She will only ejaculate, "How dreadful!" and pass a sleepless night afterwards. Neither is it right to wound the feelings of orthodox Mrs. B. by roughly and suddenly declaring that the story of "the Cross," as she understands it, is a falsehood; and her Saviour is a myth, for, like most Christians, her purest emotions are called forth by, and laid at the feet of, the "Crucified One." To effect her conversion in this way, will be but to make another bitter enemy to spiritualism, when enemies are already too many and powerful.

And this recalls to my mind an anecdote related to me by a friend: Some years ago, in India, a number of Brahmin priests from the country visited Bombay, having learnt that great efforts



were there being made by the British missionaries to convert the natives to Christianity. They challenged the missionaries to a conference on the relative merits of their religions. Being at that time commissioner of the police at Bombay, my friend was requested to attend these meetings, and seeing that little or no impression had been made on either side, he proposed that the conference should be drawn to a close. The missionaries recorded a ready assent, but the Brahmin high priest called out, "Hold, sir! I have a question to ask." Taking a paper from his pocket, he read over the various denominations of the Christian Church, and said, "Sirs, you are all Christians, professing to serve a triune God, and seeking salvation in the atonement of Christ; how do you explain these distinctions?" The missionaries replied. It was patiently listened to, and then in a tone of gravity the Brahmin rejoined, "Sirs, your explanation is by no means satisfactory; I will give you one more, in accordance with reason. The approach to Bombay is not limited to a single beaten roadway. As there are many ways of reaching it, so are there many ways of reaching God; your several ways have been vouchsafed to you; to Brahmins, Brahminism is the way; to Parsees, Zoroastrianism, and so on;" and the priest concluded by saying, "it was best for each to serve and worship God to the best of the light attained within him." And here I may add, in parenthesis, that the undeniable truth contained in this Brahmin's utterance may serve also to account for the minor differences of opinion among modern spiritualists.

Some weeks elapsed before we carried our attempt at conversion further, then we gathered ourselves together once more, and laden with a fresh stock of patience, determination, and common-sense, we again advanced to our spiritual siege, and lo! small but golden opportunities, hitherto overlooked and unthought of, made themselves perceived. Perhaps the following instance might prove interesting to spiritualists: One of our band when visiting a lady friend, perceived, seated apart from the other guests, a very sad-faced little lady in deep mourning. At one time our spiritualistic friend would have been so anxious to announce to the whole room the truth of spiritualism, that the lady in black would have probably escaped unnoticed. Now, having grown wiser, she crossed the room, was introduced to, and soon fell into conversation with the sad-faced little lady in black. Feeling impressed to do so, she gently introduced the subject of spiritualism, whereat the stranger's eyes lost a certain vague, wistful look and grew brighter. In return, she confided that she had lost her husband a short time ago, adding, with a pathetic break in her voice, "I can't describe to you how blank life has seemed since; but I should not mind this if only I could hear of him—if I could know that he was happy in heaven. Tell me, do your communications with those who have died, lead you to think that we shall on their side of the grave meet and recognize them?" Our friend answered as any spiritualist would have done under the circumstance, and brought forward what proof she could command to substantiate her affirmative. The little lady seemed immensely relieved, and exclaimed, "You spiritualists, holding such beliefs as you do, ought to be the best and happiest people under the sun!" Then, as our friend and the little lady in black parted, the latter added, "Thank you for all you have said—I have not felt so hopeful for weeks." Mayhap, with God's help, that spark of hope kindled in her soul, will grow and brighten there until it is realized by the meeting with him she loves, on the other side.

These are the sort of cases that spiritualists should seek for and attend to, and they are more plentiful than generally supposed. We are perhaps apt to think of those outside our ranks as material and unaspiring, living only in the present, without a thought for the future or things deeper. Experience will teach us, that did we judge less carelessly, and penetrated beneath the everyday surface exhibited to us, we should often find that those designated as shallow and

worldly suffer spiritual cravings, have vague aspirations, undreamt of, unrevealed. In attempting, then, to convert others to a spiritual and enlightened standpoint, first acquaint yourself with their deeper and inner natures. This can only be done by observation, and by an interchange of thought upon spiritual matters.

Many persons, more particularly the orthodox, I notice, are very chary of conversing on what are termed "religious subjects;" they feel an indefinite awkwardness when so doing, therefore it is well with such as these to adopt an easy, practical, and not a high or lofty mode of conversing. If your protégé should so far unbend as to express an unusual, spiritual sentiment, do not frighten her inner self back into its outer shell by appearing surprised or pleased; accept it calmly and as a matter-of-fact. Possibly this sort of advice may seem trivial to some spiritualists, but I have found from experience the effects of following it, and the consequences of neglecting it to have proved far from trivial. If the individual you wish to spiritualize is self-satisfied as regards his religious opinions—a person of "settled convictions"—it behoves you to listen patiently to his theological expositions, and when he has tired himself out, introduce as gently as possible your spiritualistic beliefs, but it would be the height of rashness to mention the word *spiritualism* to him, for his ideas thereon, being vulgarly erroneous, upon doing so would produce the opposite effect, and cause him to adhere closer than ever to the rock of his convictions.

Here is one more piece of advice experience induces me to humbly offer to those spiritualists who are anxious to convert: Do not *force* modern spiritualism upon those who do not need it, *i.e.*, who are progressive without it; who are leading pure moral lives. They are true and practical spiritualists already, and are treading that path to which all pure spiritualistic communication and knowledge serve but to point the way. Leave them in peace. Heavenly guides are leading them to the goal whither we are one and all bound. Many spiritualists are of the opinion that the most efficacious way of interesting their acquaintances in our movement is to straightway surround them with its phenomena. We at first tried this, but found it, generally speaking, a failure. They either bewilder, or raise mere curiosity and an evanescent excitement and awe which leaves little or no effect. For instance, we escorted a friend of ours to a materialising séance. Her husband appeared to her and was recognized in every feature. For the time being she was awed and delighted, and vowed she would embrace spiritualism for ever more. She returned home elated and uplifted. Alas! to our astonishment, she had laid all this three days after, with the phenomena she had witnessed, at the feet of the inexhaustible Satan. It is much easier and more successful in the end to present to people the philosophic and religious side of spiritualism first, for that they will reverence even though disbelieving in it. Then the teachings of spiritualism have been absorbed. A foundation to substantiate them is readily sought for. Then is the time to impress upon the new-fledged spiritualists the necessity of a *careful* investigation of spiritualistic phenomena. During this investigation let them follow the example of one or two well-known spiritualists, *i.e.*, keep a written and methodical record of every séance, occurrence, and condition. Thus a prayerful and earnest investigation will result in the acquisition of a phenomenal fortress impossible to pull down or destroy, in which spiritual and religious treasures may be safely deposited. A few words more and I will have done.

Some of the hints and suggestions I offer may not meet with the approval of all the readers of *The Two Worlds*. In this case I can only hope that they will prove a source of thought at least, for it is the *want* of thought and care in the attempts to raise others to high spiritualistic standards which has been productive of so many failures and mischief. But—and herein all spiritualists worthy of the name will agree with me—the most powerful aid, and the most certain means

of meeting with success in our efforts to convert, is the grand example of a SPIRITUAL LIFE. Who can fail to be attracted by our philosophy, or who will dare to drag its phenomena through the mud of coarse criticisms and vulgar constructions, when dignified and protected by the shining armour of simple goodness and purity? Without such, our arguments, facts, and philosophy can be set at defiance by the permissible question, "What is the use of spiritualism?" What use then, indeed? But at present there are many hundreds of spiritualists, we know, who can look into their souls and fearlessly and gladly make reply. Let us thank God for it, and pray that the number of these awakened and regenerated ones may increase year by year.

### "THE TWO WORLDS" THREE LYCEUM PRIZES.

WE are happy to announce that the competitions sent in for the three several prizes of 10s., 7s., and 5s., for the three best dialogues in prose or verse, suitable for recitation by Lyceum scholars, generously given by Mr. H. A. Kersey, of Newcastle, have been adjudged, and the several sums will be forthwith sent to the successful competitors. We shall publish the first prize dialogue in No. 53, together with the name and address of the winner, and the two other dialogues in successive numbers of this journal, under the head of "Lyceum Jottings."

We have also much pleasure in announcing that a new prize of One Guinea, contributed by D. Younger, Esq., of London, will shortly be offered for a special essay, the subject of which will be given in an early number.

### NEW TWO WORLDS PRIZES.

#### WORK FOR THE CAUSE: HOW TO HELP.

CIRCULATE the literature! Secure subscribers to *The Two Worlds*! Lend or give it to outsiders! Many friends order two copies weekly from their newsagent, and leave one with him on sale, taking it off his hands at the week end if unsold, on condition that he shows it in his window. We know of one instance where a news vendor *now has a dozen regular purchasers* through this method. Many societies recognize the valuable aid we render them and our service to the cause, and cordially co-operate with us by soliciting their members to become *regular purchasers*. We are satisfied that an energetic agent who would recommend *The Two Worlds* to strangers could soon double the number sold at many of the meetings. We supply copies on liberal terms. If societies would work for us as we do for them, the cause would be greatly benefited.

Feeling that much could be done by cordial effort we offer PRIZES TO THE FIRST TWO SOCIETIES (or agents for the societies) who during the *next three months* sell the largest number of *additional copies* (over and above the number we now send weekly.) The prizes to consist of 6s. and a bound volume of *The Two Worlds* for the library of the society. We make this offer to stimulate a friendly rivalry amongst our agents and friends, and at the same time increase our usefulness.

MRS. HARDINGE BRITTEN still continues too much indisposed, from a severe attack of bronchitis, to resume platform work.

TEA IN JAPAN.—Among the Japanese, tea is a simple infusion of the leaves in boiling water, not a decoction, as with us. The water is poured on, and the delicate flavour is drunk off while it remains delicate and delicious. Thus the nerves of the Japanese are spared what ours suffer. No steeped tea is tolerated in tea countries.

CHARACTER is property. It is the noblest of possessions. It is an estate in the general good-will and respect of men.

ERROR is only to be effectually confounded by searching deep and tracing it to its source.—*Sir John Herschel.*

### THE MINISTER'S DAUGHTER.

IN the minister's morning sermon  
He had told of the primal fall,  
And how thenceforth the wrath of God  
Restred on each and all.  
And how, of his will and pleasure,  
All souls, save a chosen few,  
Were doomed to the quenchless burning,  
And held in the way thereto.  
Yet never by faith's unreason  
A saintlier soul was tried,  
And never the harsh old lesson  
A tenderer heart belied.  
And after the painful service  
On that pleasant Sabbath day,  
He walked with his little daughter  
Through the apple-bloom of May.  
Sweet in the fresh green meadows  
Sparrow and blackbird sung;  
Above him their tinted petals  
The blossoming orchards hung.  
Around on the wonderful glory  
The minister looked and smiled—  
"How good is the Lord who gives us  
These gifts from his hand, my child!  
Behold in the bloom of apples  
And the violets in the sward,  
A hint of the old, lost beauty  
Of the Garden of the Lord!"  
Then up spake the little maiden,  
Treading on snow and pink:  
"Oh father! those pretty blossoms  
Are very wicked, I think.  
Had there been no Garden of Eden  
There never had been a fall;  
And if never a tree had blossomed  
God would have loved us all."  
"Hush, child!" the father answered,  
"By his decree man fell;  
His ways are in clouds and darkness,  
But He doeth all things well.  
And whether by his ordaining  
To us cometh good or ill,  
Joy or pain, or light or shadow,  
We must fear and love Him still."  
"Oh, I fear Him!" said the daughter,  
"And I try to love Him too;  
But I wish He was good and gentle,  
Kind and loving as you."  
The minister groaned in spirit  
As the tremulous lips of pain  
And wide wet eyes uplifted  
Questioned his own in vain.  
Bowing his head, he pondered  
The words of the little one;  
Had he erred in his life-long teaching?  
Had He wrong to His Master done?  
To what grim and dreadful idol  
Had he lent the holiest name?  
Did his own heart, loving and human,  
The God of his worship shame?  
And lo! from the bloom and greenness,  
From the tender skies above,  
And the face of his little daughter,  
He read a lesson of love.  
No more as the cloudy terror  
Of Sinai's mount of law,  
But as Christ in the Syrian lilies  
The vision of God he saw.  
And as when, in the clefts of Horeb,  
Of old was his presence known,  
The dread Ineffable Glory  
Was Infinite Goodness alone.  
Thereafter his hearers noted  
In his prayers a tenderer strain,  
And never the gospel of hatred  
Burned on his lips again.  
And the scoffing tongue was prayerful,  
And the blinded eyes found sight,  
And hearts as flint aforetime,  
Grew soft in his warmth and light.

—J. G. Whittier.

### MATERIALIZATION.

(Second communication from an esteemed correspondent at the Great Spiritual Camp Meeting, Onset Bay, Massachusetts, U.S.A.).

To the Editor of "The Two Worlds."

I HAD the pleasure of attending on Saturday evening, 4th inst., a materialization séance, which I deem merits recognition in the pages of the spiritual press. The medium was Mrs. C. B. Bliss, who has for ten years been before the American public as an instrument in the hands of the spirit world, through whom the loved but *not* lost can, and do temporarily clothe themselves with material elements so as to render themselves visible and tangible to the eyes of their friends in the physical body. The séance was a public one;



there were about thirty persons present. The cabinet consisted of a recess, or passage-way between the séance-room and that at the rear, a woollen curtain being drawn across the entrance to the cabinet. The door between the cabinet and the room behind was doubly-locked by one of the gentlemen sitters, a stranger to the medium, and the keys kept in his possession during the séance, thus constituting strict test conditions. The proceedings opened by vocal and instrumental music, and in less than two minutes after the medium's disappearance behind the curtain, a *slight, graceful*, white-robed form stepped out and advanced towards a lady, and uttering the word "Mother," was instantly recognized by that lady as her spirit-daughter. (The medium is inclined to embonpoint). Next to come was a male form, recognized as her spirit-husband by one lady. He was shortly followed by another, recognized as the spirit-son of the same lady. Soon afterwards I was requested to step up to the curtain, and there, standing just behind, was the familiar face and form of one of humanity's best interpreters, Henry Wadsworth Longfellow. With both hands he seized mine, and spoke to me words of cheer, bidding me "Excelsior" ever, also giving me a personal message, which I trust may soon be verified. I asked if I might introduce him to the audience; he consented, and advanced a few steps into the room, holding the while my left hand with his right, while I spoke his name, mentioning him as one of my guides; he bowed in assent and retired, gradually dematerializing just at the entrance to the cabinet. He was plainly seen by all in the room, for he was strong, and bore a good light for the time he came. Various other forms, male and female, then put in an appearance, including a big Indian "chief," also an Indian "squaw;" the former robed in "blankets," and with a feather "top-knot," the regular Indian dress; and the latter attired in a black and white large-check skirt and dark bodice. But the latter and, to me, most wonderful and *instructive* part of the manifestations was when I was called up to measure the spirits. As press correspondent, I had previously requested permission so to do, if they were perfectly willing. I had accordingly provided myself with a foot-rule for the purpose. The first to come to the curtain was "Alice Brooks." She is very tall, and I would here note a most interesting fact—when I stooped to place the end of the foot-rule on the floor at her feet, *SHE STOOPEO WITH ME*. Twice I repeated the experiment, with the same result, when she whispered for me to procure a piece of cardboard and pin it to the curtain on a level with her head, which I accordingly did, standing on a chair. She kissed me twice, then in less time than it takes to write it, "Daisy" came to the other edge of the curtain and said, "Now measure me, I'm not so tall." "Alice Brooks" is six feet and one inch, "Daisy" is four feet and a half. "Lucille Western" then came, and I found her height to be five feet and a half. The medium's height is five feet and half an inch. The three separate measurements were accomplished fully within three minutes, thus proving how absolutely and how quickly, even as a thought, they are able to manipulate the physical essences when we give them the proper conditions. I should state that the above-named are some of the medium's "cabinet spirits," "Billy, the bootblack," being the chief one. "Mrs. McCarthy," an Irishwoman, is another—and in mentioning her—another fact before I conclude. It may seem trivial, but I opine that in the whole universe there exists no "*trifle*" in the common acceptation of the term. The fact to which I allude is this—when "Mrs. McCarthy" stepped out of the cabinet into the middle of the room, saying, in her usual way, "God bless you," and grasping the hand of some one present, I noticed a train of light, as it were like a sunbeam, seeming to flow from her white robe and disappear inside the cabinet. My guides have since told me that spirit-drapery is "*concentrated light*." If any one who reads this, can make use of this and the previous fact I mentioned, that of the extreme sensitiveness of "Alice Brooks," causing her to stoop as I stooped, I shall be happy, and feel I have not laboured in vain. I regret that I cannot do full justice to the manifestations and enter more into detail, but I fear I have already occupied too much space.

EXCELSIOR.

Onset, Mass., Aug. 6th, 1888.

## THE JEWS IN JERUSALEM.

It used to be said, not so long ago, that there were more Jews in London than in Jerusalem. The Hebrew population of the metropolis is still growing; but it may be doubted whether it is increasing nearly so rapidly in proportion as that of Jerusalem. In 1880 there were only about 5,000 Jews in the ancient city of Israel; now, it is reported, there are more than 30,000. This large increase is very curious, since it is not to be supposed that the multiplication of means of livelihood has kept pace with the immigration. Jerusalem has been, and long must remain, a very poor city, and most of the immigrants who have been flocking to it of late years belong to the poorer classes. The recent persecutions in Russia are said to account for the bulk of this unexpected increase, which is still continuing in much the same proportion. Doubtless, however, many of the Jews who have returned to the ancient capital of their race have gone from Germany, where matters have assuredly been exceedingly uncomfortable for them for a considerable time past.—*St. James's Gazette*.

## LYCEUM JOTTINGS.

## HOW THE ROOKS HELPED ONE ANOTHER.

(A record of a singular incident witnessed by the Author.)

ONE day when walking through the fields,  
I near a rookery hied,  
And, sitting down beneath the trees,  
A curious sight I spied.

One of the birds, by some mishap,  
Had got his leg stuck fast  
Between two boughs, and there he hung  
As if tied to a mast.

He tugged, and pulled, and flapped, and caw'd,  
But still it was no use;  
The leg was held as in a vice,  
He could not get it loose.

The other rooks in circles wide  
Flew round their suff'ring fellow,  
And uttered cries of sympathy,  
Expressive, if not mellow.

I wondered whether I could climb  
The tree so tall and slender;  
For somehow, for all suff'ring things,  
I have a heart that's tender.

But, while I waited thus and mused,  
The other birds ceased flying,  
And settled on the tree tops high,  
And hushed their loud hoarse crying.

After two minutes' silence quite,  
An old rook cried, Caw! Caw!  
And quickly came a loud response,  
Caw-caw! Caw-caw! Caw-caw!

I wondered what the birds could mean  
By all that noisy chatter;  
But soon I found a scheme they had  
To remedy the matter.

That big old rook came swooping down  
With his strong beak open'd wide,  
And made a peck as he swooped past,  
Close by the other's side.

He missed, and down another came,  
And at the leg he flew,  
But failed to get it in his beak,  
And so he passed on too.

A third had watched his brothers fail,  
And soon came flying past,  
Aimed at the leg, and in his beak  
He got it and held fast.

One long strong pull, and out it came,  
The pris'ner was released;  
And then they all set up a noise  
Like children at a feast.

I came away a wiser man,  
For I learnt this lesson there—  
To help a neighbour in distress,  
And in all his troubles share.

—Samuel Horton.

A GIRL'S COMPOSITION ON BOYS.—Boys is men that have not got as big as their papas, and girls is young women that will be ladies after awhile. . . . Man was made before woman. When God looked at Adam he said to himself: "Well, I guess I can do better than that if I try again," and then he made Eve. God liked Eve so much better than he did Adam, that there has been more women then men in the world ever since. . . . Boys are a trouble. They are wearing on every-thing but soap. . . . If I had my way half the boys in the world would be little girls, and the other little dolls. . . . My papa is so nice that I guess he was a little girl when he was a little boy.

## CHRONICLE OF SOCIETARY WORK.

**BLACKBURN.**—Two good audiences, crowded at night. Mr. Wallis's inspirers delivered eloquent addresses. Evening, on "Temperance," which the chairman said eclipsed all he had ever heard on the subject.

**BRADFORD.** Ripley Street.—Mrs. J. M. Smith's guides spoke on questions from the audience. Afternoon: "Ye must become as little children." Evening: "The wages of sin is everlasting punishment and death;" afterwards dealing with the "Planetary influence on mankind, morally and spiritually." Closing with psychometric tests.

**BIRMINGHAM.**—Mr. Anson, a private medium, kindly took the platform. His guides spoke on "The work of spirits," which they said, consists of the unaccomplished aims and aspirations of the mortal man. That which is neglected here, has to be done hereafter. The clairvoyance was good. During the singing Mr. Anson remarked that he saw the room crowded with bright and happy bands of spirits, ALL little children. This was also noticed by other seers. An American organ having been offered for use at the meetings, and a kind friend having presented new hymn books, Miss Anson kindly officiated, and an improvement was effected. Our next advance must be in the formation of a choir.—S. A. P.

**BURNLEY.**—Mrs. Craven gave two splendid lectures in the afternoon, on "After death, what?" Evening: Various subjects chosen by the audience were well handled, and gave general satisfaction. A good audience.—W. M.

**BURTON-ON-TRENT.**—Mrs. Groom gave four clairvoyant delineations (recognized), and made a few remarks on "Life" and "Death." "Mary Stuart" controlled; and named the infant son of Mr. and Mrs. Forrester, late of South Shields. A brooch being handed to her she described the owner; her father and mother and another person being a long distance off; their characters were accurately given with many incidents which had occurred in their respective lives. It was a treat throughout. We are promised another visit soon.—F. G. M.

**CLECKHEATON.**—A good day with Mrs. Russell. Afternoon devoted to normal clairvoyance. Evening, the guides took the subject of "Liberty," which was well handled, followed by good clairvoyance.

**COLNE.**—Oct. 27th. A most enjoyable evening at the opening of our new organ by Mrs. Bailey, who was controlled to speak in an impressive manner on the harmonizing effects of music, stimulating love and sympathy, and binding all in one accord to work for humanity. Mr. Coles reported progress. In a little over twelve months since Mr. Wallis first came and proclaimed the glorious truths of spiritualism (followed by Mr. Ashcroft, who did good by setting honest minds in the path of inquiry), we had secured a comfortable hall (which would soon be too small), and a membership considerably over 100. A Lyceum had been formed also, numbering over 100. Mr. Hey kindly gave his efficient service as organist. Successful clairvoyance by Mrs. Bailey's control. Sunday: Two excellent discourses from Mr. Swindlehurst, entitled, "Where are the Dead?" and "Weighed in the Balance." Words fail to do the speaker justice; he held his audience spellbound, and sowed seeds that will bear fruit.—E. C.

**COWMS.**—The guides of Miss H. A. Wilson gave good addresses; afternoon, on "Is Spiritualism a Religion?" and evening, "Christian Charity." Very fair clairvoyance.—G. M.

**DARWEN.**—The guides of Mr. Postlethwaite, in the afternoon, dealt with numerous questions asked by non-spiritualists, which were answered satisfactorily. The evening's subject was "Spiritualism, Scientific and Scriptural." This was fully borne out by the investigations of some of our most able and learned scientists. Quotations were given from the Bible, proving its Scriptural aspects. This was one of the finest addresses we have had from him, he is an able champion of the cause. The psychometry was very successful.

**EXETER.**—The guides of Mrs. Hellier, of Bradford, spoke feelingly on "He is not dead, but gone before." Good and attentive audience. Seventy-six clairvoyant descriptions were given. Evening, the hall was full to overflowing, proving the interest the people are beginning to take in spiritualism, and demonstrating that we could command large audiences had we a resident trance and clairvoyant medium. Mrs. Hellier was controlled by a spirit who was an orthodox parson, who spoke on "Do Spirits wish Humanity to Reform?" He regretted the errors of his earthly teachings, but was now doing all he could to preach spiritualism. The audience evinced extreme interest. Eighteen clairvoyant descriptions were given, fourteen fully recognized, two partly.

**FELLING.**—The guides of Mr. C. Campbell gave a splendid address on "If God be just why does he allow so many of his children to die of hunger and starvation?" Chosen by the audience, to which he did full justice, and was frequently applauded. A circle was held after, when Mrs. Scott gave several satisfactory delineations; all seemed pleased.

**GLASGOW.**—Mr. H. V. Wyldes replied in a most stirring manner to questions submitted in writing. Evening: The guides gave one of the most powerful addresses on "Past and Present Spiritualism" we have ever had the pleasure of listening to. The language, logic, and force of expression electrified the audience, which crowded the large hall we specially engaged for the day. Mr. Wyldes has beyond doubt left a most lasting impression in Glasgow. His success here has led to another engagement on 9th December.—G. W. W.

**HALIFAX.**—Mrs. Gregg was in first-class form. She spoke well on both occasions. Evening subjects, chosen by the audience: "The Coming Religion," and "Christ's Crucifixion and Ascension." Both questions handled in a satisfactory manner. She gave some clear clairvoyant descriptions, very convincing, to a full room.—S. J.

**HECKMONDWICK.**—New rooms opened in Church Street. Miss Harrison delivered three addresses. Afternoon, "How beautiful upon the mountains are the feet of Him who bringeth glad tidings." Evening, "All things work together for good." To work well we must be orderly, punctual and firm, try to improve ourselves, lead a good and useful life, and remember that unity is strength. Clairvoyance given afternoon and evening, mostly recognized. The singing was accompanied by our Orchestral Band, who gave several sacred pieces.—Mr. W. Townend, conductor. The services were well-attended; crowded at night. On Saturday, the Lyceum children, assisted by friends from

Batley Carr and Dewsbury, gave a miscellaneous entertainment, Mr. Armitage, chairman. Programme well gone through; Songs, Misses S. Stirling, M. Preston, A. Bruce, and Mr. Stansfield; Recitations, W. H. Hoyle, R. Hodgson, A. Gomersal, E. Sterling, and Miss H. Hoyle; Dialogue, Misses A. Nicholson and S. Sterling; Trio, Mr. Master, and Miss Ogram; Reading, Mrs. Stansfield. A very enjoyable evening, all seemed well pleased. Usual vote of thanks. Sunday next, a new organ will be opened. Tea provided, 6d. each; children, 4d. Hearty welcome to all.—J. C.

**HERTON.**—As the speaker did not come, the members took part, and we spent a pleasant evening, all being well received.—J. T. C.

**HUDDERSFIELD.** Brook Street.—The guides of Mr. J. B. Tetlow gave eloquent addresses to fair audiences, which were no doubt affected by the bad weather. At the conclusion, psychometry was given, with the usual satisfaction we generally receive when Mr. Tetlow is amongst us.—F. R. G.

**KEIGHLEY.** Assembly Rooms.—An excellent day with Mrs. Smith and Mrs. Taylor. Afternoon: Mrs. Smith's guides lectured on "Heaven, and how to attain it." Mrs. Taylor gave good delineations of character. Evening subject: "What has Spiritualism done for humanity?" Mrs. Taylor followed with good clairvoyant descriptions.—A. S.

**LEEDS.** Cookridge Street.—Mr. Espley's guides gave two eloquent addresses, which were highly appreciated. Subjects: afternoon, "Occupation of Spirits in the Spirit World. Evening: "Life is a vessel, God is the captain, and angels the sailors," followed by clairvoyant descriptions by our friend Mrs. Connell; the evening address was magnificent, and descriptions fairly well recognized. As this society has been placed in the hands of new officers, we earnestly invite all old friends to again rally round us and "let by-gones be by-gones," and each and all unite and work in harmony for the spread of a glorious truth, and doubtless, success will crown our efforts.—J. W. H.

**LEICESTER.** Co-operative Hall.—Owing to the indisposition of Mrs. E. H. Britten, Mr. F. S. Sainsbury's controls ably filled the gap, and delivered two lectures. At 3 p.m. Subject: "The Coming of Christ," not the so-called Jesus Christ the Nazarene, but the real spiritual Christ power, emanating from the one great supreme God. 6-30 p.m. "The End of the World, or Day of Judgment," was dealt with in a masterly manner, condemning the so-called prophecy contained in the Bible.

**LONDON.** Archer Street, Bayswater.—Morning: Well attended. Short speeches of a devotional character. Good clairvoyant descriptions by Mr. Goddard, jun., and Towns, jun. Healing by Mr. Goddard, sen.; one gentleman testified to the healing power by Mr. Goddard. Evening service: Mr. R. J. Lees gave a thorough, logical, and argumentative address, showing that the teachings and phenomena recorded in the New Testament were in accord with modern spiritualism; winning frequent applause.—W. O. D.

**LONDON.** 125, Barking Road.—Attendance fair, and good harmony. Mr. McKenzie lectured on "The progressing link of man," which was handled in a very masterly manner, and much appreciated. Mr. Harris gave his experience, which was well received.—Cor.

**LONDON.** Bermondsey. Horse Shoe Hall.—Medium, Mr. Robson. Three subjects chosen by the audience, all ably dealt with by the controls. Subjects for an extempore poem were sent up and dealt with very successfully. The evening being wet the audience was rather small, fifty-four present.—J. D. H.

**LONDON.** Copenhagen Hall, King's Cross.—Morning: Two young gentlemen stated that, having heard the chairman in Hyde Park, they were anxious to learn more about spiritualism; they came to the hall, wondering as they came along if any message could be for them. Mr. Towns told one of them that he saw the spirit of his sister, who had passed over a few months ago, standing by him. He accurately described her, told her name was Hannah; descriptions and name acknowledged correct, and thought extraordinary. Messrs. Rae and Becker expressed their sympathy with us. Evening: Mr. Drake gave an elaborate address on "What must I do to be saved?" to a moderate audience. Would doubtless have been larger but for bad weather.

**LONDON.** 309, Essex Road.—Mrs. Wilkinson gave wonderful tests of her psychometric powers, which were greatly appreciated; and clairvoyant descriptions—recognized. A pleasant evening.—J. W.

**LONDON.** Marylebone.—Morning: good attendance. Mr. Hawkins employed his healing power. Two gentlemen expressed feelings of gratitude for the great benefit they had received from his treatment. Several friends addressed the meeting. All were delighted. Evening: Mr. Veitch made an address on "Is spiritualism diabolical?" He clearly showed that the Bible was a record of spirit manifestations, which spiritualism repeated. In proportion to the vast and rapid strides science has made during the last half century, so will spiritualism progress in the future. Spiritualism teaches that man is his own saviour. Its teaching can be summed up in the few words "Whatsoever we sow, that shall we also reap," which will tend to make us angelic. A few questions were answered, and much appreciation expressed.—Cor.

**LONDON.** Occult Society, 351, Edgware Road.—Oct. 28: Messrs. Read and Tindall dealt with the question of "Re-incarnation," and answered objections from Heredity.

**LONDON.** Progressive Association, 24, Harcourt Street.—3-30 till 4-30 was spent in conversation, and a few opinions expressed by one of Mr. Dale's controls concerning the fading light of the average spiritualist.

**LONDON.** Winchester Hall, Peckham.—Mr. J. Hopcroft at both meetings. Morning: The article on "Hypnotism and Theft" was read from *The Two Worlds*, the controls offering some useful remarks thereon. Evening: A good address, enumerating the "Claims of Spiritualism upon Humanity," followed by some clear and distinct spirit descriptions. Attendance, owing to rain, rather small.—W. E. L.

**MACCLESFIELD.**—Mrs. Wallis spoke in the afternoon on questions from the audience, all treated in her usual masterly manner; to the satisfaction of all. Evening, a crowded audience, "Is Spiritualism consistent with the Laws of Chemistry?" The discourse was one of the finest we have ever listened to on spiritualism. She was not aware what the subject would be until Sunday, and therefore every praise is due to her controls. Other societies would do well to choose the same for Mrs. Wallis. A few clairvoyant descriptions, mostly recognized.



**MANCHESTER.** Downing Street.—2-45: Mr. J. S. Schutt, although far from well, gave a grand lecture on "Astrology," showing the effect of the planetary system on humanity. 6-30, he took his subject from St. John i, 1. A grand lecture, proving that God is manifest in all things. Monday, in Mr. Schutt's absence through illness, Mr. and Mrs. Wallis and Mr. Plant conducted the meeting. Mr. Boardman also kindly attended by request.

**MANCHESTER.** Psychological Hall.—2-30: The controls of Miss Gartside discoursed on "Gather up the Sunbeams." Evening, on "Spiritualism and its Teachings," to a full hall, showing in a logical manner that the moral teachings, exclusive of phenomena, were well worthy acceptance; concluding with clairvoyance. A duet was given by the brothers Smith.—*J. H. H.*

**MONKWEARMOUTH.** Ravensworth Terrace.—The guides of Mr. Kempster gave two eloquent addresses, chosen by the audience, and highly appreciated. Mr. Kempster's little guide gave several delineations, mostly recognized.—*R. O. H.*

**NORTH SHIELDS.** Borough Road.—Mr. Forrester gave a short but impressive and eloquent address on "Spiritualism and its Teachings," followed with rapt attention. Remarkable clairvoyant descriptions were given by Mrs. H. Davison, mostly all recognized; many strangers expressed themselves well pleased.

**NORTH SHIELDS.** Camden Street.—Wednesday, a successful séance with Mrs. Scott. Sunday, Mr. Wilson, President of the Newcastle Society, delivered an exceedingly practical lecture on "Some difficulties in the investigation of Spiritualism." The lecturer gave incidents in his investigations, and explained many of the seeming contradictions and anomalies of the phenomena. A question relative to clairvoyance was replied to. Addresses of this nature are of great value to beginners, and throw light upon many obscure points.

**OLDHAM.**—Mr. J. Burns spoke at these services. (See Lyceum report.)

**OLDFASHAW.**—Mrs. Green's morning subject was "The Uses of Life." After showing the foolishness of the doctrine of original sin, the controls showed that according to the purity of life here, we prepare a beautiful home in the beyond, and concluded a splendid address by saying, "We want no God to love us, who to others is unkind. We want a loving Father who loves all human kind." Evening subject: "The power of spirit over matter," was treated in a masterly manner, before a crowded audience of upwards of 600 people, who listened with rapt attention. The controls declared the power of spirit over matter was as great to-day as ever. Matter could not move matter, the spirit within alone could control it. There could be no annihilation; as the flower withers leaving its seed to spring into new life, so at death the spirit burst into new life, attaining new power throughout the endless ages of eternity.

**PENDLETON.**—Mr. T. H. Hunt spoke to fairly good audiences. In the afternoon he answered questions from the audience, and in the evening spoke on "The Aims and Objects of Spiritualism," which seemed to give general satisfaction. Poems were given from words sent up by the audience.—*J. E.*

**RAWFENSTALL.**—A pleasant day with the controls of Miss Mawdsley. The afternoon was devoted to answering questions, which was done very clearly. Evening subject from the audience: "Why is Spiritualism considered of the Devil?" which was handled in a masterly way. Only the unthinking believe in a devil. Those who accepted the Bible as true had no alternative but to connect it with the devil. A really good discourse.—*W. P.*

**SALFORD.**—A good day with Mrs. Stansfield. The afternoon subject was "Where are the Dead?" Evening: "True Religion." Both subjects were handled in a sympathetic manner. A few clairvoyant descriptions were given in the evening. We were crowded out, but all were pleased.—*T. T.*

**SCHOLES.** Silver Street.—Afternoon: The guides of Mr. E. Wainwright lectured on "Mediumship, and how to attain it." Evening subject: "Man's relationship to the Physical and Spiritual Universe." Both were well handled. A good number of clairvoyant tests, all recognized; room full.

**SHEFFIELD.** Psychological Institute.—During the last week Mr. Fitton's meetings have all been well attended. Sunday: Two lectures; subjects given by the audience, "Is God a Personality or a Power?" the other on "The Trinity." On Monday and Tuesday nights his guide gave some forty psychometric readings from letters, photos, and other articles handed to him from the company, with wonderful success.

**SLAITHWAITE.**—A good time with Mr. Wilson. Afternoon subject, "The Power of Goodness"; evening, "The straining at a gnat and swallowing a camel." Good audience.

**SOUTH SHIELDS.** Cambridge Street.—Monday, 21st: The coffee supper and entertainment was well patronized by members and friends; proceeds, by supper and donations, £1 19s. 8d. 27th: Morning. A paper read by Mr. Grice on "Re-incarnation." Discussion followed, several members taking part; one only spoke in favour. Evening: Mr. Westgarth's subject, "Is Life worth Living?" urged the necessity of doing justice to all, which would make life worth living.—*J. G.*

**SUNDERLAND.** Silksworth Row.—Mr. Moorhouse gave a short address on "Spiritualism." Mrs. Peters gave twenty-eight clairvoyant delineations and tests, twenty-two recognized. One of the largest audiences we have had since we opened the Centre House, and I hope it will do a large amount of good.—*G. W.*

**WESTHOUGHTON.**—2-30: Mr. J. C. Macdonald spoke from subjects chosen by the audience, "Did God create Matter, or Matter create God?" "The Fall of Jericho," and "The Scientific Basis of Spiritualism." Each subject was treated in an able and interesting manner. Evening, the audience asked the controls to select their own subject, which was one of Longfellow's poems, upon which he gave a very able address.

**WISBECH.**—Mr. Oswin spoke to a fair audience on "The Advantage of Spirit Communion." Miss Florrie Weaver sang a solo, after which clairvoyant descriptions were given by "Minnie," Miss Ada Yeeles' guide.—*J. F. B.*

**RECEIVED LATE.**—Bradford, St. James's: Mr. Hopwood delivered interesting addresses, and Mrs. Whiteoak was successful with clairvoy-

ance. Crowded meeting, thanks to all.—Eccleshill: The opening tea and entertainment on the 27th fairly successful, programme creditably performed, thanks to friends. 28th, Mr. Moulson and Mr. J. Smith conducted services, particulars next week.—Halifax: Nov. 11th, Mrs. Wallis. On the 12th Mrs. Wallis will give her services for the building fund. A large attendance and liberal collection are looked for.

### THE CHILDREN'S PROGRESSIVE LYCEUM.

**BRADFORD.** St. James's.—Attendance: 40 members, 8 officers, 5 visitors. Invocation. Silver and golden-chain recitations; musical reading. Short address by the conductor. Marching and calisthenics: 1st, Phrenology; 2nd, Physiology; 3rd and 4th, Gift of Life; 5th, New Testament; 6th, Easy Readings. Hymn and prayer.—*G. L.*

**BURNLEY.**—Invocation by Mrs. Capper. Gold and silver-chain recitations; marching led by W. Dane; dialogue by two members. Lessons on phrenology and physiology. Good attendance.—*W. M.*

**GLASGOW.**—A good attendance of scholars, and twenty-four adults. Mr. T. Wilsun, conductor, assisted by Messrs. Corstorphine, Robertson, Anderson, &c.—*G. W. W.*

**LEICESTER.**—At 10-30. Present: 18 children, 5 officers, 3 visitors. Usual programme.—*W. J. O.*

**MANCHESTER.** Downing Street.—10 a.m. Invocation by Mr. Hart. Musical readings, silver and golden-chain recitations. Recitations by Misses J. Hyde, B. H. Jones, A. Daniels, M. and P. Lamb. Reading, Mr. Hart. Marching and calisthenics. 2 p.m., usual programme. Reading, Master W. Lamb. Recitation, Miss B. H. Jones. 17 present.

**MANCHESTER.** Psychological Hall.—Attendance good. Programme as usual, including musical readings, also recitations by Masters Tynan and Ashworth, rendered exceedingly well. We formed a circle for the purpose of healing, Mr. Crutchley magnetizing with beneficial effect. Benediction by Mr. J. Kellett.—*J. H. H.*

**MIDDLESBROUGH.** Spiritual Hall.—Anniversary. Afternoon: Invocation; address by Mr. Dobson; recitations given by Edith Brown, Lena Roeder, Amy Huby, Ada Fountain, Minnie Horabin, Clara Everit, Annie Everit, Annie Clark, Mary Richards, and Laura Brown, Masters H. Everit, W. Holmes, W. Roeder, David King, B. Everit, R. Carr, W. Carr, and H. Davis; duet, the Misses Brown. Evening: address by Mr. Dobson; recitations by Willie Carr, H. Everit, Laura Brown, Richard Carr, Lena Roeder, W. Carr, W. Wright, Lily Brown, Martha Elatob, Annie Everit, Annie Clark, Master Johnson, Mary Richards, and Master Pratt; trio by the juvenile Browns; dialogue by Edith and Ernest Brown; and duet by the Misses Brown. Mr. Clayton presided at the organ. Monday: a grand entertainment, when songs, recitations, glees, dialogues, duets, and a very interesting sketch were given by the elder scholars, which passed over very successfully. The leaders worked hard to bring all to a successful issue, and deserve great praise.

**NEWCASTLE-ON-TYNE.**—Gold and silver-chain recitations; musical readings. Individual efforts [recitation, we suppose], by Mary Perry, Elsie Anderson, Lucy Perry, Eliza Cosa, Miss Oswald, Annie Oswald, Master Moffat, Lottie and Ada Ellison, and Willie Moore. Marching, followed by a new venture in the form of a chain march, introduced by Mr. Kersey. Lessons and closing proceedings.—*J. M.*

**OLDHAM.**—Third public session—an entire success throughout. 10-30: A full attendance, nearly 140 members; the various exercises, recitations, &c., gone through with regularity, earnestness, and efficiency. Owing to the large number, the "physical exercises" were divided, and given first by the girls and older officers, next by the boys. There was only opportunity for two recitations, out of many, on account of the pressure of time. "Blessed are the orderly!" was carried into practical effect, and its numerous benefits were clearly discernible. Mr. Burns exhorted all to maintain a state of cleanliness and health. He complimented the Lyceum on the bright and cheerful children gathered before him. 2-30: Mr. Burns lectured on "The Skull" (illustrated), which was listened to with close attention by a full audience. The two physiological diagrams were purchased in the interests of the Lyceum. We trust this skull subject will not be allowed to "die out." Cranial calisthenics will receive further attention, and be elucidated in future article. 6-30: Mr. Burns discoursed on seventeen subjects sent from the audience to their entire satisfaction:—"Evolution," "Origin of Spirit," "Spirit Photography," "Capitalists, and how to meet them," &c. Influences were strongly spiritual, and were felt to be strictly harmonious. The collections were by far the best the Lyceum has yet had; and, circumstances considered, were exceedingly good. We shall be glad to welcome new-comers next Sunday, at 10 o'clock prompt.—*W. H. W.*

**SOUTH SHIELDS.**—Present—24 children and 6 officers. Golden and silver-chains were well done. A dialogue between Brockett Lowery and Fred Pinkney, and recitations by Ann Hunter and Hugh O'Connor; marching and calisthenics were gone through in an excellent manner.

**WESTHOUGHTON.**—10 a.m.: Hymn, invocation by R. J. Rigby; marching and calisthenics very well done; hymn, and invocation by R. J. Rigby.—*W. C.*

### PROSPECTIVE ARRANGEMENTS.

#### PLAN OF SPEAKERS FOR NOVEMBER, 1888.

**BACUP.**—4, Mr. J. B. Tetlow; 11, Mr. W. Johnson; 18, Mr. Postlethwaite; 25, Mr. Lee Bone.

**BELPER.**—4, Mr. W. V. Wyldes; 11, Mr. J. Swindlehurst; 18, Mr. W. Walker; 25, Mrs. Gregg.

**BIRMINGHAM** (92, Ashted Row).—4, Mr. C. Maron; 11, Mr. W. V. Wyldes; 18, Mr. Anson; 25, Mrs. Allen. December dates open for volunteers. Séances—Tuesday and Wednesday, test and clairvoyance; Thursday, developing; Friday, free healing. Mr. Wyldes—Phrenology and psychometry—Wednesday, Nov. 14th; seats, 6d. and 3d; 8 p.m.

**BRADFORD** (St. James's).—4, Mr. and Mrs. Carr; 11, Mr. Peel; 18, Mrs. Smith; 25, Mrs. Whiteoak.

**BRIGHOUSE** (Spiritual Society).—4, Mrs. Connell (in Oddfellows' Hall; 6, Mr. Schutt; 11, Mr. and Mrs. Carr; 18, Mr. Peel; 25, Mrs. Wade.

CLECKHEATON.—4, Mrs. Ellis; 11, Mrs. Hellier; 18, Miss Keeves; 25, Miss Harris.  
 ECCLESHILL.—4, Open; 11, Misses Bott and Capstick; 18, Mrs. Russell; 25, Mr. Espley.  
 HUDDERSFIELD (Brook Street).—4, Mrs. Wallis; 11, Mrs. Britten; 18, Mrs. Groom; 25, Mrs. Green.  
 IDLE.—4, Mrs. Mercer; 11, Mr. W. Rowling; 18, Mrs. Scott; 25, Mr. and Mrs. Carr.  
 MANCHESTER (Assembly Room, Downing Street).—4, Mrs. Bailey; 11, Mr. Geo. Wright; 18, Mr. W. Johnson; 25, Mrs. E. H. Britten (Silver Collection).  
 MIDDLESBROUGH.—4, Mr. Dobson and friends; 5, Entertainment; 11, Mr. Campbell; 12, Concert; 17 and 18, Mr. Gray; 19, Entertainment; 21, Members; 25, Mr. Scott; 26, Entertainment. Dec. Mr. V. W. Wyldes.  
 SALFORD.—4, Mr. Ormrod; 7, Mr. Pearson; 11, Miss Hollows, assisted by Mr. Buckley; 14, Local; 18, Miss Blake; 21, Local; 25, Mr. B. Runacara; 28, Local.  
 SLAITHWAITE.—4, Mr. Hepworth; 11, Mrs. Gregg; 18, Miss Patefield; 25, Mr. Johnson. Our Lyceum tea party and entertainment will be held on Saturday; all are invited. Tickets 6d. and 4d. each.  
 SUNDERLAND (Centre House).—4, Mr. Davidson; 11, Mr. J. G. Grey; 18, Mr. Kempster; 25, Mr. Robinson.  
 WESTHOUGHTON.—4, Miss Jones; 11, Mr. J. C. Macdonald; 18, Miss A. Walker; 25, Mr. Jas. Mayoh.

BRADFORD. Walton Street.—The Lyceum committee announce a tea and entertainment on Saturday, November 10th; tea on the tables at 4 p.m. prompt; tickets ninepence each. Entertainment, at 7, threepence. Readings, recitations, and dialogues; also a grand piano recital. Success to our juvenile friends! [Received late.]

COLNE.—Saturday, Nov. 3rd, a miscellaneous entertainment. Mr. E. W. Wallis will sing. Admission: 3d.; children, 1d. Nov. 4th, Mr. Wallis, speaker.

LANCASHIRE CONFEDERATION.—Societies and delegates are required to take notice that the next General District Conference of Lancashire Spiritualists will be held on Sunday, November 11th, at the Mechanics' Institution, Pottery Lane, Openshaw, at 10-30, 2-30, and also 6-30, when Mr. J. Lamont, Mr. W. Johnson, and Mr. A. D. Wilson will be the speakers.

LONDON. 351, Edgware Road.—7: Mr. Hocker, "Experiences proving the Spiritual Theory." Mrs. Tindall will sing "Emmanuel" and "Love's Golden Dream."

LONDON. 24, Harcourt Street.—Bazaar and sale of work, November 13th and following days. Proceeds to spiritual work.

LONDON CENTRAL FEDERATION OF SPIRITUALISTS.—At a full meeting of the General Council (*pro tem.*), held October 25th, sub-committees were appointed to draw up basis and plan of federation, to prepare rules and regulations, and make arrangements for the public meeting and conference which will be held in London, probably on Sunday, December 2nd. It is proposed that a devotional service be held at 11 a.m., a business conference at 2-30, a general tea at 5, and a public meeting with addresses at 6-30 p.m. The sub-committees are to make their report to the council on November 1st, and it is hoped that as many societies as possible will send their delegates on December 2nd. Time and place will be announced next week. Either of these hon. secs. (*pro tem.*), Messrs. Veitch, Long, and Goddard will be pleased to reply to inquiring friends.—*U. W. Goddard, 6, Strath Terrace, St. John's Hill, Clapham Junction, S.W., Hon. Sec. (pro tem.)*

MANCHESTER. Psychological Hall.—Entertainment, Wednesday, Nov. 14th, for the benefit of the funds of the society. Doors open at 7, to commence at 7-30. Tickets, 3d. each. We earnestly desire our friends to support us by their presence in large numbers to secure success.

OLDHAM.—Special lecture by Mr. E. W. Wallis, Nov. 5th, at 7-30. Spiritualism, scientific, scriptural, harmonious, and moral.

OLDHAM. Lyceum.—Saturday, Nov. 10: Grand Lyceum Festival. Lyceumists will entertain. Hand-Bell Ringers. Mr. Morris's Glee Party, &c. Chairman, Mr. W. H. Wheeler. Tea at 4-30 prompt. Entertainment begins at 7. Prices, 6d. and 4d. Friends and supporters, we invite you to spend with us a Social Evening.

PENDLETON.—A Concert will be held in the Co-operative Hall, on Saturday, Nov. 17: Mr. E. W. Wallis, chairman. Particulars next week. All friends in the district are earnestly invited to support us on this occasion.

SOWERBY BRIDGE.—Grand Sale of Work. This Sale will be opened on Dec. 5, to be continued on Dec. 6 and 8. Any help will be thankfully received and duly acknowledged by the secretary: Mrs. Greenwood, secretary for sewing committee.

## PASSING EVENTS.

An appreciative friend writes: "I think it may assist the circulation of *The Two Worlds*, if it is advertised in the Manchester papers. I enclose a cheque for £10 which I shall be glad to give for this purpose. A general effort on the part of spiritualists to introduce this paper for sale amongst newsvendors, would do more to extend its circulation than any amount of gratuitous distribution, however well intentioned."

Mr. R. Harper, of 62, Ivydale Road, Nunhead, London, S.E., writes: "I deem it my duty (by your favour) to offer my most sincere and grateful thanks to the few generous subscribers to my relief fund. That the amount subscribed (under £35) was wholly inadequate for the purpose intended, viz., the removal of my family to America, may be attributed (1) to the growing disfavour toward such appeals, and (2) to the fact that many of my early compeers in the movement have either 'gone over to the majority,' or gone from the country. It will be some satisfaction to the subscribers to know that they have prevented the break-up of my home (for the present), as well as made an investment which may bring them interest all through the eternal year.—P.S.—I am open to receive calls to lecture in any part of Great Britain."

There is considerable excitement at Oldham, caused by Mr. Ashcroft, who was followed by Mr. Lees, to whom Mr. Ashcroft has replied this week. It will be difficult for an impartial observer to get at the truth, as the issue, as to fact, has been obscured by charges and counter-charges. The best course is to counsel investigation and careful perusal of our literature.

At Heywood, the "Showman" has exhibited. Mr. Schutt, on Sunday, and Mr. Wallis, on Wednesday, replied. Mr. Ashcroft returns this week. Sow the seed, circulate the literature. Set people reading, and then they will investigate.

A correspondent, signing himself, "The Hermit of M. . ." says, "We are all in mourning here for Lord Mount-Temple. He was my sincere friend and protector against religious (Christian?) persecution. It is well-known that his truly noble lady is marvellously sustained and comforted under her great loss by her knowledge of spiritualism." To the mourners spiritualism is always a comforter, and that is not the least of the many good things it can do.

That active and enthusiastic worker, Mr. W. H. Wheeler, of Oldham, has opened offices in Market Street, Manchester, for business as phrenologist. We wish him every success (for particulars see advt. card).

A well-known and enthusiastic London worker suggests that an appeal should be made to London spiritualists to obtain means for the engagement of the most gifted speakers and a central hall, that spiritualism may have competent representation, and be put before the public in the most excellent way. Such a fund could no doubt be easily raised if a thoroughly representative committee existed which would command the confidence and respect of the general body of spiritualists. Organization is needed!

Oldham friends have had a successful year in their new hall, and are determined to maintain an efficient platform representation. Their efforts meet with sympathy, and their united society shows what can be done by zealous workers.

We have a few spare back numbers we can send to societies, to be given away at special meetings, or for house-to-house distribution. We would recommend societies to get a rubber stamp, giving the name and address of the society, times of meetings, and "Welcome to all," with which to stamp all tracts or papers that are given away.

The Roman Catholics seem to be afraid of spiritualism, and seek to discount its growing strength by admitting the facts, only to discountenance them. In an abridged catechism of Christian doctrine for the fourth standard, issued in the diocese of Salford, page 18, the following occurs: "The first commandment forbids all dealing with the devil, and superstitious practices, such as consulting spiritualists and fortune-tellers, and trusting to charms, omens, dreams, and such like fooleries." This leaves it an open question whether spiritualism is regarded as dealing with the devil, or only a superstitious practice. Anyway, if the latter, as Gerald Massey says, we can say to the Roman Catholic: "Our superstition will be the death of yours!"

15, Arcade, Colne, Lancashire, October 16th, 1888. Dear Mrs. Goldsbrough,—I suffered for over two years with a severe pain in the back, and after trying several remedies to no good, I was recommended to you, and, after taking your first supply of medicine, I am thankful to say that I have not been troubled since. I have much pleasure in writing you these results, and in confidently recommending your medicines to others.—I remain, yours thankfully, LETITIA LUND.

ArCADE, Colne, Lancashire, October 16th, 1888. My dear Mrs. Goldsbrough,—I was a sufferer for a good many years with fits, and after trying a good many remedies to no use, I was recommended, by a friend, to try your treatment, and from the first time of taking your medicines, I felt a great deal better, and am glad to say that I have not had a fit since; my appetite is very good now, and I feel a different woman altogether.—I remain, yours thankfully, Mrs. HIGSON.

14, Herbert Street, Saltire, August 18th, 1888. My dear Mrs. Goldsbrough,—I beg to thank you most sincerely, for the wonderful cure you have made of my case, having suffered from ulceration of the throat and stomach for the last four years, and was brought almost to death's door, having tried almost every kind of treatment but to no avail, until I came to you. I shall never forget my first visit to you, being distracted with pain, and gushings of wind and water from the stomach. How I reached your place I really don't know, but am glad I ever heard of you, for I can now walk out with pleasure, and can eat my meals without pain; people are surprised (when they meet me) to see such a change. I shall ever remember you, and I am sure anyone ailing would do well to try your treatment, after curing such a dreadful case as mine was, in so short a time. Wishing you every success, and may God bless you and your work, with myself and family's best respects.—I remain, your loving friend, JANE FERGUSON.

P.S.—I give you full consent to use this letter as you may think proper.—J. F.

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