

# THE TWO WORLDS

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

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Mr. YOUNGER may be consulted by appointment at 20, NEW OXFORD STREET, LONDON, W.C. The strictest confidence may be relied upon.

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# PLATFORM GUIDE.

SUNDAY, MARCH 30, 1890.

**Accrington.**—26, China St., Lyceum, 10-30; 2-30, 6-30: Mrs. Yarwood.  
**Ashington.**—New Hall, at 5 p.m.  
**Bacup.**—Meeting Room, Princess St., 2-30 and 6-30: Mr. Tetlow.  
**Barrow-in-Furness.**—82, Cavendish St., at 6-30.  
**Batley Carr.**—Town St., Lyceum, 10 and 2; at 6-30, Mrs. Hoyle.  
**Batley.**—Wellington St., at 2-30 and 6: Mrs. Mercer.  
**Beeston.**—Conservative Club, Town St., 2-30 and 6.  
**Belper.**—Jubilee Hall, 10, 2, Lyceum; 10-30, 6-30: Mrs. E. H. Britten.  
**Bingley.**—Wellington Street, 2-30 and 6: Mr. Macdonald.  
**Birkenhead.**—144, Price St., at 6-30. Thursday, at 7-30.  
**Birmingham.**—Oozells Street Board School, at 6-30.  
**Smethwick.**—43, Hume St., at 6-30: Mr. Stanger. Wed., at 8.  
**Bishop Auckland.**—Temperance Hall, Gurney Villa, at 2-30 and 6: Mrs. Forrester.  
**Blackburn.**—Old Grammar School (opposite St. Peter's Church), at 9-30, Lyceum; 2-30, 6-30: Mrs. J. M. Smith.  
**Bolton.**—Bridgeman Street Baths, at 2-30 and 6-30: Mr. Lomax.  
**Bradford.**—Walton St., Hall Lane, Wakefield Rd., 2-30 and 6: Mr. T. H. Hunt, and on 31st.  
**Otley Road,** at 2-30 and 6: Mr. Campion.  
**Little Horton Lane,** 1, Spicer St., 2-30 and 6: Mesdames Whitley and Jackson.  
**Milton Rooms,** Westgate, at 10, Lyceum; at 2-30 and 6: Mr. Schutt, and on Monday.  
**St. James's Church,** Lower Ernest St. (off Diamond St.), Lyceum, at 10; at 2-30 and 6-30, Mr. Bloomfield and Mrs. Metcalf.  
**Ripley Street,** Manchester Road, at 11, 2-30, and 6-30: Mrs. Ingham. Tuesday, at 8.  
**Bankfoot.**—Bentley's Yard, 10-30, Circle; 2-30 and 6: Mr. Lewis and Miss Capstick. Saturday, Healing, at 7.  
**Birk Street,** Leeds Road, at 2-30 and 6.  
**Bowling.**—Harker St., 10-30, 2-30, 6. Wed., 7-30.  
**Norton Gate,** Manchester Rd., 2-30 and 6: Mrs. Bentley.  
**Brighouse.**—Oddfellows' Hall, Lyceum, 10-15; 2-30, 6: Mr. Hepworth.  
**Burnley.**—Hammerton St., Lyceum, 9-30; 2-30 and 6-30: Mr. Wallis. Trafalgar Street, 2-30 and 6-30.  
**102, Padiham Rd.,** Developing Circles, Mondays, Thursdays, 7-30.  
**Burslem.**—Colman's Rooms, Market, 2-45 and 6-30: Mr. Blundell.  
**Byker.**—Back Wilfred Street, at 6-30: Mr. Wightman.  
**Churwell.**—Low Fold, at 2-30 and 6.  
**Cleckheaton.**—Oddfellows' Hall, Lyceum, 9-30; 2-30, 6: Mr. Parker.  
**Cole.**—Uloth Hall, Lyceum, at 10; 2-30 and 6-30.  
**Cowma.**—Asquith Buildings, at 2-30 and 6: Mr. Newton.  
**Darwen.**—Church Bank St., Lyceum, at 9-30; at 11, Circle; 2-30, 6-30: Mrs. Gregg.  
**Denholme.**—6, Blue Hill, at 2-30 and 6: Miss Pickles.  
**Deusbury.**—Vulcan Rd., 2-30, 6: Mr. Milner. April 1, Mr. Macdonald.  
**Eccleshill.**—Old Baptist Chapel, at 2-30 and 6-30: Miss Patefield.  
**Exeter.**—Longbrook St. Chapel, 2-45 and 6-45.  
**Felling.**—Park Road, at 6-30: Mr. J. Stephenson.  
**Foleshill.**—Edgewick, at 10-30, Lyceum; at 6-30.  
**Gateshead.**—13, North Tyne St., Sunderland Rd., 6-30. Thursday, 7-30.  
**Glasgow.**—Bannockburn Hall, 36, Main St., 11-30, 6-30. Thursday, 8.  
**Halifax.**—Winding Rd., 2-30, 6: Mr. Armitage. Monday, at 7-30.  
**Haswell Lane.**—At Mr. Shields, at 6-30.  
**Heckmondwike.**—Assembly Room, Thomas Street at 10, 2-30, and 6: Mrs. Hoyle. Social Meeting, Thursdays, at 7-30.  
**Cemetery Rd.,** Lyceum, at 10; at 2-30 and 6: Mr. Wainwright. Thursday, at 7-30, Mr. Crowther, Public Circle.  
**Hetton.**—At Mr. J. Thompson's, Hetton, at 7: Local.  
**Heywood.**—Argyle Buildings, Market St., 2-30, 6-15: Mr. Mayoh.  
**Huddersfield.**—8, Brook Street, at 2-30 and 6-30: Mr. G. A. Wright. Institute, John St., off Buxton Rd., 2-30 and 6: Mrs. F. Taylor.  
**Idle.**—2, Back Lane, Lyceum, at 2-30 and 6: Mrs. Jarvis.  
**Jarrow.**—Mechanics' Hall, at 6-30: Mr. Walker.  
**Keighley.**—Lyceum, East Parade, at 2-30 and 6.  
**Assembly Room,** Brunswick St., at 2-30 and 6: Mr. O. A. Holmes.  
**Lancaster.**—Athenæum, St. Leonard's Gate, at 10-30, Lyceum; at 2-30 and 6-30.  
**Leeds.**—Psychological Hall, Grove House Lane, back of Brunswick Terrace, 2-30, 6-30: Mrs. Murgatroyd.  
**Institute,** 28, Cookridge St., 2-30 and 6-30: Mr. Wyldes, and on Monday. April 2nd, Mr. Macdonald.  
**Leicester.**—Silver St., 2-30, Lyceum; 10-45 and 6-30: Mrs. Yeeles.  
**Leigh.**—Newton Street, at 2-30 and 6.  
**Liverpool.**—Daulby Hall, Daulby St., London Rd., Lyceum, at 2-30; at 11 and 6-30: Mrs. Wallis.  
**London—Camberwell Rd.,** 102.—At 7. Wednesdays, at 8-30:  
**Canning Town.**—2, Bradley St., Becton Road, at 7: Mr. Rodger. Thursday, Private Séance.  
**Olapham Junction.**—295, Lavender Hill, The Endyonic Society, 7, Lyceum, at 8. Wed., at 8.  
**Euston Road,** 195.—Monday, at 8, Séance, Mrs. Hawkins.  
**Forest Hill.**—23, Devonshire Road, at 7.  
**Holborn.**—Mr. Coffin's, 13, Kingsgate St.: Wed., at 8, Mrs. Hawkins.  
**Islington.**—Wellington Hall, Upper St., at 7.  
**Islington.**—19, Prebend Street, at 7, Séance, Mr. Webster.  
**Kentish Town Rd.**—Mr. Warren's, 245. Dawn of Day, Social, 7-30, Mr. Wallace. Thursdays, 8, Open Circle, Mrs. C. Spring.  
**King's Cross.**—253, Pentonville Hill (entrance King's Cross Road): at 10-45 and 6-45, Mr. J. Burns. Tuesday, at 9, Séance. Wed., at 8-30, Social.  
**King's Cross.**—249, Pentonville Road, (entrance King's Cross Road, third door). Tuesday, at 8, Dawn of Day Circle for development, members only, medium, Mrs. C. Spring; also Sat., at 8.  
**Marylebone.**—24, Harcourt St., at 11, Spiritual Intercommunion; 8, Lyceum; 7, Mr. Towns, Psychometry. Monday, Music, songs, and dancing, 8. Tuesday, 11 to 5, Busy Bees' Word and Work. Wednesday, at 8, Séance. Friday, 2-30 to 9, and

Saturday, 11 to 5, for conversation and sale of literature.  
**Mill End.**—Assembly Rooms, Beaumont St., at 7: Miss Marsh, Clairvoyant.  
**Notting Hill.**—124, Portobello Road: Tuesdays, at 8, Mr. Towns.  
**Notting Hill Gate.**—9, Bedford Gardens, Silver St., at 11, Service, Discussion, Mr. Pursey, "Philosophy and Theosophy;" at 3, Lyceum; at 7, Mr. W. E. Walker. Committee Meeting, 68, Cornwall Rd., Baywater, Thursday, at 8 p.m.  
**Peckham.**—Chepstow Hall, 1, High St., at 11-15, Mr. McKenzie; Lyceum at 3; at 6-30, Mrs. Treadwell. Members, at 8-15. Good Friday, Anniversary. Social Gathering at 7.  
**Peckham.**—Winchester Hall, 33, High St., at 11; at 7, Mr. Veitch, Psychometry and Clairvoyance.  
**Shepherds' Bush.**—14, Orchard Rd., Tues., at 8-30: Mrs. Wilkins.  
**Stepney.**—Mrs. Ayers', 45, Jubilee Street, at 7. Tuesday, at 8.  
**Stratford.**—Workman's Hall, West Ham Lane, E., at 7: Open Meeting; Lyceum at 3.  
**Longton.**—44, Church St., at 6-30.  
**Macclesfield.**—Cumberland Street, Lyceum, at 10-30; at 2-30 and 6-30.  
**Manchester.**—Temperance Hall, Tipping Street, Lyceum; at 2-45, 6-30: Mr. B. Plant.  
**Collyhurst Road,** at 2-30 and 6-30: Mr. T. Allanson.  
**Mexborough.**—Ridgills' Rooms, at 2-30 and 6.  
**Middlesbrough.**—Spiritual Hall, Newport Road, Lyceum, at 2; at 10-45 and 6-30.  
**Granville Rooms,** Newport Road, at 10-30 and 6-30.  
**Morley.**—Mission Room, Church St., at 2-30 and 6: A Friend.  
**Nelson.**—Spiritual Rooms, Leeds Rd., 2-30 and 6-30: Mr. R. Bailey.  
**Newcastle-on-Tyne.**—20, Nelson St., 2-15, Lyceum; at 6-30.  
**North Shields.**—6, Camden St., Lyceum, 2-30; at 6-30: Mr. McKellar. 41, Borough Rd., at 6-30: Mr. Clare.  
**Northampton.**—Lodge Room, Temperance Hall, 2-30, 6-30.  
**Nottingham.**—Masonic Hall, Goldsmith Street, Lyceum, at 2-30; at 10-45 and 6-30.  
**Oldham.**—Temple, off Union St., Lyceum, at 9-45 and 2; at 2-30 and 6-30: Mr. Rowling.  
**Openshaw.**—Mechanics', Pottery Lane, Lyceum, at 9-15 and 2; at Mr. E. A. Verity, A Spiritualistic Sermon at 10-30; at 6, "Parsons, Saints, and Sinners."  
**Parkgate.**—Bear Tree Rd., 10-30, Lyceum; 2-30 and 6.  
**Pendleton.**—Cobden St. (close to the Co-op. Hall), Lyceum, at 9-30 and 1-30; at 2-45 and 6-30: Mrs. Green.  
**Plymouth.**—Notte Street, at 11 and 6-30: Mr. Leeder, Clairvoyant.  
**Raustenall.**—10-30, Lyceum; 2-30, 6: Mr. Newell.  
**Rochdale.**—Regent Hall, at 2-30 and 6: Mr. Johnson. Wednesday, at 7-30, Public Circles.  
**Michael St.,** 3 and 6-30, Mr. Swindhurst. Tuesday, 7-45, Circle.  
**Salford.**—Spiritual Temple, Southport Street, Cross Lane, Lyceum, at 10-15 and 2; 3 and 6-30, Mrs. Stansfield. Wednesday, 7-45.  
**Saltash.**—Mr. Willscroft's, 24, Fore Street, at 6-30.  
**Scholes.**—Mr. J. Rhodes', 33, New Brighton St., 2-30, 6: Mrs. Bennison.  
**Sheffield.**—Cocoa House, 175, Pond Street, at 7.  
**Central Board School,** Orchard Lane, at 2-30 and 6-30.  
**Shipley.**—Liberal Club, 2-30 and 6: Mr. Hopwood.  
**Skelmanthorpe.**—Board School, 2-30 and 6.  
**Slaithwaite.**—Laith Lane, at 2-30 and 6: Mrs. Craven.  
**South Shields.**—19, Cambridge St., Lyceum, at 2-30; 11 and 6: Mr. J. G. Grey. Wed., at 7-30. Developing on Fridays, 7-30.  
**Sowerby Bridge.**—Hollins Lane, Lyceum, at 10-30 and 2-15; at 6-30: Mrs. Crossley.  
**Station Town.**—14, Acclom Street, at 2 and 6.  
**Stockport.**—Hall, 26, Wellington Road, South, at 2-30 and 6-30: Mr. Whittaker. Monday, at 7-30.  
**Stockton.**—21, Dovecot Street, at 6-30.  
**Stonehouse.**—Corpus Christi Chapel, Union Place, at 11 and 6-30.  
**Sunderland.**—Centre House, High St., W., 10-30, Committee; at 2-30, Lyceum; at 6-30: Mrs. White.  
**Monkwearmouth.**—3, Ravensworth Terrace, at 6: Mr. Charlton.  
**Thornhill.**—Edge Top (late Church Mission Room), 2-30 and 6.  
**Tunstall.**—13, Rathbone Street, at 6-30.  
**Tyldesley.**—Spiritual Institute, Elliot St., at 2-30 and 6.  
**Tyne Dock.**—Exchange Buildings, at 11 and 6; at 2-30, Lyceum.  
**Walsall.**—Exchange Rooms, High St., Lyceum, at 10; at 2-30 and 6-30.  
**Westhoughton.**—Wingates, Lyceum, at 10-30; at 2-30 and 6-30: Mr. J. Fletcher.  
**West Pelton.**—Co-operative Hall, Lyceum, at 10-30; at 2 and 5-30.  
**West Vale.**—Green Lane, at 2-30 and 6: Mr. Boocock.  
**Whitworth.**—Reform Club, Spring Cottages, 2-30 and 6.  
**Wibsey.**—Hardy St., at 2-30 and 6: Mr. Lund.  
**Willington.**—Albert Hall, at 6-30.  
**Wisbech.**—Lecture Room, Public Hall, at 11 and 6-45: Mr. Oswin.  
**Woodhouse.**—Talbot Buildings, Station Road, at 6-30.  
**Yeadon.**—Town Side, at 2-30 and 6.

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No. 124.—VOL. III. [Registered as a Newspaper.]

FRIDAY, MARCH 28, 1890.

PRICE ONE PENNY.

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## THE ROSTRUM.

SOME NEW, POPULAR, BUT ILL-UNDERSTOOD PHASES OF BLACK AND WHITE MAGIC, ILLUSTRATED BY FOUR EXAMPLES.

No. I.

### BLACK MAGIC.

BY SIRIUS.

AMONGST the curious idiosyncrasies of the human mind is the tendency which some persons exhibit to regard everything that is antique as peculiarly sacred, that which is totally beyond the reach of investigation as unquestionably true, and religious beliefs, especially, as divine revelation in exact proportion to the remoteness of their origin, and the impossibility of verifying the claims set up for them.

If we needed any practical demonstrations of these erratic mental proclivities, we need not go beyond our own immediate circle of acquaintances, amongst whom we are sure to find a Theosophist whose religious beliefs cannot, as he thinks, be true, unless they date back to the speculative opinions of dreamy Cabalists who lived and concealed the realities of their solar worship under the jargon of Cabalism, three or four thousand years ago. If not a Theosophist, perhaps your acquaintance is a follower of "The Lord Boudha"—a gentleman of no less antiquity than the Cabalists, and one who was persuaded that his only way to Heaven, or Nirvana (a state of semi-somnambulism) was to become a beggar—talk philosophy in the commonest kind of garment attainable, and ignore everything that the Creator had made pleasant, beautiful, or useful. If neither of these highly scientific and progressive forms of belief are to be found in your circle of present day acquaintance, you may be sure of numbering half-a-dozen, if not an entire neighbourhood of worshippers, who go as far back into the ages of semi-barbarism for their religion as the above-named, but who gather it up less from tradition than from a book made up of the shreds and patches of many ancient faiths; said to be the history of a set of wandering Arabs who declared that the Creator of the boundless universe had selected them, and them alone, as "His chosen people," and vouchsafed to them, and them alone, the sole revelation of His laws, will, ways, and the history of creation. To show the illimitable reverence which the last indicated sect of worshippers cherish for very ancient and totally unproved assertions, they take this same book, with its hundreds of self contradictions and impossible statements, label it within and without as "the Word of God," and taboo, denounce, and boycott all and sundry who dare to enquire about it, analyze it, or fail to fall down and worship it. But this is not all. There is always a practical as well as a theoretical side to these ancient faiths. Theosophists have their inner circles, in which bands of brothers—*too sacred for profane mortal eyes to look upon*—manufacture cups and saucers and send them through the air or up the earth to picnic parties, when the crockery runs short, or gets broken. Buddhists have their ancient saints and saintesses, those who lived thousands of years ago, disappearing one century through the gates of death, and popping up the next in new characters, until all

the way between Gautama Boudha and the president of the Theosophical Society (*his latest incarnation and a profound Buddhist*), is bridged over by characters as numerous and mottled as the crowds of a city thoroughfare. Still, we hear our readers say, "What about the practical part of these ancient faiths? Where are the miracles? Where the proofs?—or, are there none except cup and saucer phenomena—common place letters dropped through the air (seemingly for no purpose but to avoid the cost of a postage stamp), or 'Mahatmas' appearing suddenly and disappearing ditto with movable heads on?"

To this we answer, nearly all Eastern religionists are fatalists, and believing, as they do, that action on their part, or attempts at progress are useless, they just go on now much as they did thousands of years ago, and perform extraordinary feats through their knowledge of *black magic* and other abominable arts, precisely as they did in those days when all the feats of the Prophets of Israel were labelled "miracle," and all those of other people or other nations were termed "witchcraft." For the benefit of those Theosophists who as yet have not arrived at any other privileges than that of writing F.T.S. against their names, and paying their entrance fees and subscriptions, we will now intimate how they can learn to be "Mahatmas," Gurus, or, at the least, Yogis, or something of that sort.

Dr. Godwyn, in his great work entitled "Moses and Aaron," the author of "Art Magic," Jaccoliot, in his "Bible in India," Mons. Le Huc, Dr. McGowan, besides Ennemoser, in his "History of Magic," and many other writers of eminence, give graphic accounts of the revolting rites and shocking, yet extraordinary, practices of Eastern extatics, in the celebration of the *religious* systems now proposed to become the fashion in this age of progress (backwards). Some of these accounts have been frequently published in this journal, and that rather in the hope, we should suppose, of showing civilised Western fanatics what kind of fetish worship Eastern faiths indulge in, than from any idea that *high-toned* Theosophists will cut themselves open, lick up red-hot irons, swallow glasses and live snakes, or perform any really *practical* acts of occultism, except, of course, through the always popular method of *vicarious agency*.

Coming lately across a voluminous account of some of these East Indian performances, I noticed in especial the description of a sect whom I should be disposed to designate as *savage lunatics*, but whom the author calls Aïssouas, "a sect of Persian religionists." As the author to which I refer is anonymous, and I prefer to give statements that have already appeared on acts so incredible as those attributed to this sect of Oriental worshippers, I shall respectfully crave permission to borrow from a well-written article, by "Nizida," in a recent issue of *Light*, an account which I happen to know *from ocular demonstration*, to be equally graphic and of common occurrence. Again, we may say we have no fear that any of our London Theosophists will break out in imitation of their Oriental exemplars. Still, so much drift of modern thought seems to be tending that way, that we deem it may be as well for the *Arctine* F. T. S., to be careful lest they realise the words of Shakespeare, "to this complexion must we come at last."

Our author says:—

"The Aïssouas are supposed to be a branch of the Rufai Moslem Dervishes,\* founded by Ahmed Said Rufai, a native of Ghilan, in Persia; 'but the Aïssouas'—I quote from a private letter—'claim for founder an ancient prophet, by name Seedna Aïsa—'Our Lord Aïsa'—who must not, how-

\*As "Der" means door in Per-in, and "Vish" a beggar, the word "Dervish" originally implied one who begs from door to door.

ever, be confounded with Christ, who bears the same name among the Arabs, and who is regarded with great respect by the Meslemin, and ranks near to Mahommed himself in the Meslim catalogue of divinely-inspired prophets. Seedna Aïsa appears to have been a wandering prophet, much like John the Baptist; and, as the legend goes, on one occasion, having led his followers far into the desert, they became faint with hunger, and clamoured for bread. Aïsa becoming at length exasperated by their importunities, says the tradition, turned upon them with the exclamation, '*Kool Sim!*'—'Eat poison.' His disciples, in the plenitude of their faith, took the command literally, and devoured the serpents and poisonous reptiles with which the desert abounded. Ever since the faithful followers of Aïsa have been able to eat poison with impunity.

"All Dervishes, whatever might have been the archaic form of their worship, or '*zirh*,' now give public performances of what, for want of a better term, we might call their religious rites, during which they work themselves up to a state which I can only describe as demoniac frenzy, when they go through the most diabolical excesses, appearing at times more like enraged animals, or demons, than human beings. It is presumable that during the centuries which have elapsed since this sect of Aïssouas was founded, that all of its original holiness, did it ever possess any, has disappeared, leaving only such remnants as a name once, perhaps, worthy of veneration, and mere shreds of tradition by which they hang together.

"The Aïssouas have the custom of making a pilgrimage through the country of Morocco at a particular season of the year, during which they stop at every important town to go through their religious performances. Accompanied by musicians with pipes and drums, they march in procession to the Mosque—or rather, I should say, *jump* in procession, for their progress consists of that singular leaping and jumping which characterises other hyper-fervid sects. During the procession they may be seen cutting and tearing themselves with knives and broken glass, rolling in the mud, foaming at the mouth, and allowing poisonous snakes to bite them, for in these states of insane excitement they are said to be insensible to pain. At the close of the procession they tear a live sheep to pieces with their teeth and nails, and devour it like wild beasts.

"It is their custom to assemble on the *Soko*, or marketplace, in Tangier. Until very recently it has been considered unsafe for Christians, or still more for Jews, to venture out of their houses on these occasions. I believe A. and B. were the first who set the example of going out publicly on the *Soko*, attended by their Moorish servants. Others, of course, have followed the example, and this year there were several Europeans to be seen about. As you will have seen from the photographs, the flat roofs of the houses are thronged with Moorish women in their robes and veils, as well as some families of Europeans, watching the procession pass along the streets.

"Down below is a crowd of the fanatics going through their wild antics, some dancing backwards with their long hair turned from behind like a veil over their faces. It is a wild and grotesque scene. Such is the whirl of excitement that I suppose it is not to be wondered at that all of a *congenial* turn, upon the same low plane of fanaticism, should be dragged into the vortex of phrenetic hysteria, when the body gets into such an abnormal state that pain is no longer felt, and marvellous feats become possible. Some members of the sect who may be said to form the central point of this excitement, who, for the time being, are the *foci* of demoniac possession, form a ring with arms entwined and perform a sort of wild dance, which consists of jumping off the ground and bowing almost double, with a hoarse, guttural shout. They keep this up, increasing the rapidity of their movements until they work themselves into a condition of frenzy; their eyes glare, their mouths foam, and they try to break away and attack the bystanders with teeth and nails, especially if they happen to be Christians or Jews. It is at these supreme moments of frenzy, when the body has been brought into a state of complete subjection, that, I suppose, the obsessing demons enter into them. The diabolical actions they then perform sufficiently prove that the very lowest of evil spirits, at those moments, effect a more *externally* demonstrative entrance upon the plane of humanity than is usual with such objectionable gentry. A very ludicrous part of these exhibitions is, that when the ring of frenzied devotees would break out murderously upon the surrounding on-lookers, *uninspired* members of the sect are stationed

round, provided with heavy sticks, with which they belabour their obsessed brethren, and drive them back to their places. This summary treatment of the holy elect is sufficient to dispel all impressions of sanctity or religion in these gatherings."

We spare the readers of this clean and instructive paper any further account of the horrors perpetrated by these *religionists of the sublime East*, and for the rest of "Nizida's" graphic article refer to *Light* of Jan. 24th.

The Editor of this paper, in concluding an article on Eastern ecstasies, some time ago, quoted the words of the famous solar impersonation, Elijah, "These be thy gods, O Israel!" to which conclusion we also devoutly cry, Amen!

—SIRIUS.

[NOTE.—As our esteemed contributor, SIRIUS, has only given us an example of the darker portion of his title—"Black Magic"—we beg permission to supplement his article by calling attention to the succeeding sample of the "White Magic," which we presume to be too common place or *spiritual* to be worthy the notice of high-toned Theosophists or Psychical Researchers. All we can say for our part is—Thank the Great Spirit for the action and divine significance of such pure, simple, and practical examples of WHITE MAGIC.—Ed. T. W.]

## WHITE MAGIC, AS PRODUCED AND INDUCED BY HUMAN SPIRITS.

No. II.

### IRRESISTIBLY-CONVINCING PLATFORM CLAIRVOYANCE.

The following account rendered of Mrs. Ada Foye, the famous platform medium, whose tests during the last thirty years have been given in more than 20,000 instances with *unfailing precision*, is commended alike to the attention of sceptics and spiritualists, as one of the instrumentalities that has made modern spiritualism the mighty power it is in America.—Ed. T. W.

[From the "*Topeka (Kansas) Democrat*," December 16th, 1889.]

Music Hall was crowded last 15th of December by a refined and cultured audience to witness the spiritualistic phenomena as exemplified by Mrs. Ada Foye.

After a short address as to what spiritualism is, the eminent lady in question invited all present to ask questions concerning spiritualism and spiritualistic phenomena.

Many availed themselves of this opportunity, and were evidently satisfied with the ready answers received.

After all the questions were in, Mrs. Foye occupied the platform alone, and all present were requested to write the name of some departed friend on a slip of paper and fold the same.

Some two or three hundred ballots were thus collected by gentlemen selected from the audience. These ballots were piled up indiscriminately on the table, in front of the medium. Spirits were then summoned, all under the broad glare of the electric light, and they came in a rush.

A dozen or so wanted to speak at once.

In fact the medium had hard work to control her friends of the spirit-world! so anxious were they to make themselves known to some of the audience.

Mrs. Foye would read out the name of a spirit *written in the air*, who desired to communicate with some person in the audience.

The conversation would be carried on by *writing in the air*, or on paper, and in every instance truthful incidents, or wished-for messages, were given, known only to the parties in question in the audience.

This was not only done once, but fifty times, and the parties in the audience who were called upon by spirits in the other world, testified then and there to the truthfulness of all that was related, also stating that they had never known or spoken with Mrs. Foye, and that it was simply impossible that she could have known of events that transpired in all parts of this union, some as long as fifty years ago.

The ballot test was probably the most interesting feature of the open séance.

Mrs. Foye's hand would hover over the table, till the spirit impelled it to take up a certain ballot.

This she would hold in her forefinger and thumb for a moment, still unopened, and ask the spirit if it were certain this was the ballot wanted. A reply would come in the shape of three knocks on the ceiling or floor or platform so distinct as to be heard by all the audience.

The medium would then hand the ballot, still unopened, to some party in the audience to hold. The spirit would then be asked to spell his or her name. This was invariably done, and when the ballot was opened the name spelled was always found to correspond with the name written, and, strange to say, the ballot always got into the hand of the party who had put it in.



At one time Mrs. Foye handed the ballot she had in her hand to a gentleman near the stage, when she suddenly stopped and said: "Hold on; that ballot is not for you." "There is the spirit standing right alongside of you, sir," said she, pointing out a certain man in the audience. "It has its hand on your shoulder. The spirit says you are the person for whom the ballot is intended."

The gentleman in question took the ballot, opened it, and said he had written the name on the ballot.

Questions, either mental or oral, were asked these spirits by all who were summoned by them, and satisfactory answers were received without hesitation or failure.

## WHITE MAGIC INDUCED AND PRODUCED BY HUMAN MAGNETISM.

### No. III.

SUGGESTIVE HYPNOTISM.—A SYSTEM OF HEALING OF ALMOST  
UNLIMITED SCOPE.

What is the explanation of these phenomena? In the various scientific treatises on the subject several theories are advanced to account for them—theories differing materially from each other, and yet agreeing on some important points. The Nancy school has followed the example of Braid, the celebrated Manchester surgeon, who was the first to formulate a rational explanation of the mesmeric and kindred states. Its disciples reject all theories of supernatural and mystic influence; they deny the presence of a "magnetic fluid," and maintain that hypnotic and natural sleep are analogous. Professor Bernheim quotes instances in which, by speaking to a patient who had fallen into a natural sleep, he has produced hypnotic sleep without awakening him and without any visible sign of transition.

"The subject still slept peacefully; only his mind had come into communication with that of the physician. 'Then,' a reader may insist, 'some emanation, some magnetic or electric current, must have passed from one organism to the other.' Not so; the relation between them was such as may at any moment exist between any two human beings. The sleeper obeyed the doctor's voice because he heard it, and it was a voice which he had *perhaps* been accustomed to obey. Or he followed the doctor's gestures because his *intensified sense of hearing* conveyed to him the faintest sound heard in producing them, his sleep being light, or he saw the movements *from between his slightly opened eyelids*."

Dr. Liebault maintains that natural sleep is the result of *auto-suggestion*. "We retire to our room at the usual hour and make preparations for the night, put out the light, lie down, close our eyes, try to compose our thoughts! All this suggests sleep, which presently comes, unless it is kept away by some counteracting influence. We are in a strange bed, perhaps, or feel some bodily discomfort, or an agitating thought, and slumber is banished. *Auto-suggestion* has failed, just as medical suggestions may fail if the conditions are adverse."

Dr. Liebault says he has frequently employed suggestion as a means of self-cure; when suffering from an attack of neuralgia, he has lain down, fixed his eye on some bright object, and wished to sleep for half an hour and awake free from pain. A true hypnotic sleep has thus been induced, and he has awakened at the suggested moment with the pain gone. His case is exceptional, and the curative suggestion, to be effective, must generally be supplied by *another person*.

Professor Bernheim defines the hypnotic state as a psychical condition in which the subject is influenced by suggestion to an increased degree. In this state he is in relation with the operator, whose suggestions may be useless or beneficial. (Why?)

But whatever be their nature the patient's mind is for the time being put into the hypnotic sleep; closed against impressions except the suggestion of the operator; it strives to obey this suggestion.

And still, though we see and record such results, we cannot tell why or how a patient in the hypnotic state is influenced. We may theorize on this subject, but as yet it remains a mystery. Whether human intelligence will ever compass it, is doubtful, though great neurologists, among others Professor Charcot, of Paris, are at work trying to make it clear. In the meantime the friends of treatment by suggestion accept it, as we all accept much that we cannot understand.

In what hands is vested this power? What gifts of mind and body must its possessor be endowed with? With none that can be called exceptional. Magnetizers and mesmerists

used to hold that to obtain an influence over his subjects the operator should be in robust health, as the process was extremely exhausting for both mind and body. They, no doubt, found it so, as they considered it necessary to concentrate their every faculty upon each subject; to strain their will power to the utmost; to employ much muscular force in making "passes." The Nancy school, believing that the condition they produce is a simple result of psychical and physiological laws, find that no especial effort of will is required, and dispense altogether with passes. There is no physiological reason why the majority of people should not possess the power to hypnotize, but there are the strongest reasons why that power should be exercised only by approved persons and within strictly regulated limits.

The continental physicians who practise this system are wisely careful to protect themselves and their patients with such precautions as they would use in administering anaesthetics, never hypnotizing any patient without his own free consent or that of his natural or legal guardian, and insisting on some third person being present—if possible a friend or relative of the patient. The more cultured and broad minded of them regard the treatment not as a universal specific, to be used against all diseases and with all patients to the exclusion of other means of healing, but rather as a valuable adjunct to these in certain cases. They choose not to be investigators but improvers—not to take away but to add; and they work with a firm conviction that it should be the aim of medical science and of its exponents to press all remedial agents into the service of humanity.—C. LLOYD TUCKER, M.D., in *Nineteenth Century*.

In connection with the above article we take the liberty of directly contradicting all the assertions made by the learned writer and the high authorities he quotes. We have rational and physiological reasons as well as spirit teaching for the belief that ordinary sleep, without being induced from any foreign cause, is a natural result of certain conditions of the nervous and muscular tissues, whilst all and every condition of sleep induced by a foreign operator, whether by physical passes, touch, or mental influence—whether of mere suggestion or psychological impression—is produced ONLY by the influx of MAGNETISM transferred from one organism to another; and unless the foreign operator be possessed of the requisite quantity and quality of occult force, called "magnetism," he may manipulate, suggest, or will for ever, and he shall never succeed in inducing sleep or transferring his thoughts to another. It is the pure difference between the operator who can and cannot MAGNETIZE, as between the "medium" and the non-medium, the clairvoyant who *can* see spiritually and the individual who cannot.—[ED. T. W.]

## NATURE'S WHITE MAGIC.

### No. IV.

#### THE COLOUR CURE.

THE *Scientific American* reports from Italy most curious experiments through the influence of colours on the nerves of the sick and insane, which will be of incalculable benefit to humanity if found to be permanent and available everywhere. In the hospital for insane at Alessandria special rooms are arranged with red or blue glass in the windows, and also red or blue paint on the walls. A violent patient is brought suddenly into a blue room, and left to the effects of that colour on the nerves. One maniac was cured in an hour; another was at peace in his mind after passing a room all violet. The red room is used for the commonest form of dementia—melancholy, usually accompanied by a refusal to take food. After three hours in the red room a patient afflicted in this way began to be cheerful and ask for food. The importance of a few general facts like these in the treatment of the insane is obvious, for there can be no question that many cases of lunacy are curable if a diversion can be made before the malady becomes inveterate. Thus a large proportion of cases that begin gently, and even many that have a violent start, may be cured quickly through the eyes. For incurable cases the coloured rooms ought to be of constant benefit by making attacks milder.—*The Cornubian*.

## A LAY OF THE LORDS.

In the House of Lords a bill for the better preservation of hares, introduced by Lord Stanley of Alderley, has been read a second time. The news of this latest attempt to

uphold the dignity of our glorious constitution came to our loose laureate just as he was rounding off his annual "Address to the Peers of the Realm." The magnitude of the conception started his Pegasus, who jibbed and threw him, so that the address appears in the modified and mutilated guise of the following:—

My lords, when the spasms of sage legislation  
Come on you, what eloquence bursts from your throats!  
What Solonesque wheeze shall stir up the whole nation,  
From Eddystone Lighthouse to far John o' Groats!  
Is it Temperance? Sweating? Vice? Crime? Sanitation?  
The bard of Glen Withy stands by to take notes.

My lords, on the artisan will you take pity,  
The pressure to ease of the taskmasters' thumbs?  
Will you send a commission to learn why our city  
So high in the scale of mortality comes—  
Or endeavour to grasp, through a special committee,  
The origin, object, and outcome of slums?

My lords, for a change, will you do something manly,  
And speak from your places as men speak to men?  
Will you cease for a period to show how you can—stretch,  
And garble, and drivel, and truckle? Why, then,  
You perhaps may improve the—but hold! My Lord Stanley  
Of Alderley rises to order again.

My lords, pray observe his benevolent features!  
How nobly his lordship the coronet wears!  
How well with the prate of pragmatistical preachers  
His lordship's considerate kindness compares,  
As he forms, for the love of his poor fellow creatures,  
A scheme for the welfare of merry March hares!

My lords, oh, my lords! how the mighty are fallen!  
For see! the old Lion lies sick in his lair,  
And whom for the giving of help shall he call on,  
When great legislators devote all their care—  
A la Rowland's Macassar and Mrs. S. Allen—  
To commonplace plans for preserving the hare?

—Manchester Sunday Chronicle.

## ON THE MANAGEMENT AND CONSTITUTION OF SPIRITUAL SOCIETIES,

### AND SPIRITUALISM AND SPIRITUALISTS.

I HAVE been struck with the remarkable manner in which our societies appear to dwindle and fall away. For a time all is life, but prosperity brings in its train anything but longevity. Now I take it that a short inquiry into causes, with a view to practically avoiding pitfalls in the future, will not be out of place.

The formation is generally thus: A few old friends, accustomed to meet together regularly, find the tendency is for their circles to increase. They talk over prospects, agree among themselves, and then proceed to form themselves into a society, basing their rules upon those generally in use amongst social clubs and the like.

Now, let us examine the founders, and what do we find? Almost invariably men of thought, of settled conviction, earnest intent. Their variances have been those of pleasant arguments in which the ruling spirit has been one of conciliation. Their president is always chosen well; a man whom insiders and outsiders agree is an ornament to the cause. Their committee are spiritualists and sensitives, but in the secretary we generally have a man of a different type. It is his duty to engage speakers, pay expenses, prepare programmes, and manage the membership already existing and enrol others; his function is to be, as it were, both heart and head, and he has to provide ways and means, hence he will avoid, if he can, direct appeal; so he tries, by the increase of members, to make up deficits.

What sort of men and women are these new members? Well, we must not mince matters if we are to find the truth. Many are attracted because of the novelty. Many because they think mutual benefits will follow spirit intercourse, and many because they like the mysterious, and seek amusement from phenomena. Such are the bulk of inquirers. They are all equal members; they pay their subscription and have votes. The old style is too quiet for them; they must have more go in the concern. They like advertising—they like push—they like numbers. What wonder then, if at their next general meeting, a new régime should reign. But how about the old ones?—those accustomed in their meetings to the peace and calm of the séance, and who would bring that sweet influence from thence into the world. How can they feel happy in the change? Can soft oil and hard water mix? Are not their very natures opposed? If spiritualism, pure and undefiled, works no change in man, of what use is it? I contend it does, and I would keep my séance chamber as

free from the turmoil of the struggle of life as other connexions do their chapels.

Now as to the services. These were commenced in a pure devotional spirit, but it was soon changed. It was too near an imitation of Christianity, must have something quite different, such as a debate after the service, or, better still, make the Sunday service more like a week-day lecture. "Let us break down prejudice, throw off priestly shackles," and so, gradually, they are changed until at last the sensitive can hardly believe that the noisy Babel of sounds—the endless argument in which Moses, vaccination, Jesus, and Henry George are hopelessly mixed—is "spiritualism." He is, perhaps, too good a man to censure—too even-minded to condemn—so he leaves. The atmosphere is one he cannot live in; it is truly, the survival of the fittest.

Our society is now well off. It has funds, and a number of members, and all looks flourishing. Where then is the reason it should presumably begin to fall away? Where are the old founders, the core of the society? They are not on the books—or, if so, it is but as absentees. Do they ever say a word against it? No. Do they even shake their heads over it? No. Well, then, why should their absence influence the future course, so that decay already sets in and the end can be seen? Simply this: they were the tree—the rest was the ivy—upon which the ivy first grew and flourished, until presently nothing but ivy was seen, and the tree was stifled. Had different counsels prevailed, how different the result. The members might have been less, but the beauty of their lives and teachings would have attracted others of like mind, and the growth would have been slow but sure, the tongue of ridicule and satire stilled. If it is the wish of the readers and the Editor, with her permission I will take up the subject at some future time. Is it possible with spiritualistic work to combine material progress?

R. T. COPLEY.

#### SPIRITUALISM AND SPIRITUALISTS.

NOTE.—We print the above letter of our worthy friend, chiefly because it is one out of many others of which we are in daily receipt, complaining of the present methods of conducting the societary arrangements of the spiritual movement. We not only endorse the justice of these complaints, but could add many items of protest on our own account, derived from different views of what might best advance THE CAUSE, which all unite in proclaiming as DIVINE. One of the most remarkable points of the letters that reach *The Two Worlds* Editor is the fact, however, that no two correspondents agree on the methods to remedy the evils they complain of. This seems to suggest three noteworthy propositions; the first is, the immense variety of opinions which prevail concerning the modes of action which special individuals desire to have adopted; the second, the shameful disregard which self-appointed ecclesiastics have manifested concerning the charge which, for hundreds of years, they have repeated with their lips and stamped out with their authority, namely, "*concerning spiritual gifts, brethren, I would not have you ignorant.*" The third is, some view of the immense difficulties with which our spirit friends must have to contend, when they strive to enlighten and direct the ignorant and discordant elements of the present generation. Instead then, of prescribing fresh methods, let us ask our fellow-believers to consider the nobility and unprecedented value of any system of religious beliefs, founded on FACTS—in harmony with REASON—proven by corroborative testimony throughout the world, and strictly related to sciences, however ill understood.

Your duty in relation to so stupendous a revelation is to agree, one and all, on the general points of faith; be tolerant to each other on the minor or local methods of action, and *come together* like rational beings, at stated times, to consult as to the best means of improving upon past attempts. Spiritualism is dependent for its expression in the world upon human effort, and therefore to be presented to the world through human means.

Medial power is the necessary and only means by which spiritual existence and phenomenal proof of spirit communion can be demonstrated, and public meetings (especially Sunday services) the best method by which the revelations of spirits, and the philosophy and religious teaching they bring, can be given to the world. These—together with the literature of spiritualism—fifty years ago were utterly unknown! Can our friends expect that a movement so vast, wide-spread, and appealing to all the infinitely varied conditions of the human mind, can be systematized and reduced to order in half a century, especially when that half century's work has



been chiefly fighting battles against public opinion and the relentless opposition of dominant priestly systems which have been in operation and become stereotyped as *sacred* for nearly two thousand years? Be more patient, friends! and more tolerant of each other's opinions, shortcomings, and mistakes; and, to correct and improve whatever you may deem to be obnoxious to the best interests of one of the greatest and most salvatory revelations of the age, employ the only methods that have ever yet been successfully formulated to reduce disorder to order, and insure unity of action amongst a great diversity of mental elements—namely, to come together in solemn council; to form a grand national conference, whereat delegates from every available quarter of the kingdom may assemble, and in kind, fraternal deference to one another, sink all minor points of difference, personal aims, or stubborn resolves, and unite in a true Pentecostal spirit, to try and promote the best interests of spiritualism.

This is neither the place or time to arraign the action of the real practical spiritualists of the land, the actual workers—i.e. the mediums, speakers, writers, and members of societies, nearly all, if not every one of whom, are working men and women; nearly all of whom are making the greatest sacrifices possible to promote the cause, and nearly all of whom could doubtless do better in a worldly point of view in any other direction, than by devoting themselves to a new, strange, and still unpopular movement. For the present moment, pause, and question how far you are justified in expecting such a work as the entrance of the spirit world into the realm of the natural world to come into the same order that belongs to the growth and progress of long centuries? In the near future an opportunity will soon be offered, by which it is hoped the combined wisdom and unselfish devotion of the best friends of spiritualism will be enabled to devise means to place it before the world in its true light, namely, as the grandest reform, the most comprehensive science, and the only truly demonstrable system of religion of the age. In the meantime we consider the functions of a spiritual journal are to represent to the world the FACTS, PHENOMENA, and REVELATIONS from the spirit world, to promote every good reform which affects the general interest of the race, fearlessly to expose all such false and injurious teachings as infringe upon the welfare of humanity, and attack every doctrine, however popular, which tends to delude mankind upon the real conditions of life hereafter.

It is on these lines of action that we propose to represent the interests of "THE TWO WORLDS" both here and hereafter. As to the petty personal grievances which inevitably arise between large numbers of varied minds and ill-assorted natures, we conceive the public press is not the fit exponent of such matters, any more than its columns are not the fit place to decide upon the best methods of internal management for societies or local arrangements. What have the public to do with such dissensions? The legitimate sphere is the committee room and conference hall; and it is because these ordinary and natural methods of conducting the internal arrangements and order of societary proceedings are disregarded, that complainants rush into print with their grievances, and challenge public attention to the littlenesses of human nature rather than to the grandeur and nobility of the cause which should lift them above all paltry weakness.

Spiritualism is one thing, spiritualists another. The one represents the world of advanced spiritual nature; the other the realm of still undeveloped human nature. Let the press and the rostrum be devoted to the attempt to lift up the lower elements of the human world to the higher nature of the spiritual world, and leave the business arrangements by which the means of propagandism are to be conducted to their legitimate sphere of intelligent council.

By such means, we think both the public and private influence of the spiritual movement will grow into order, and public estimation; and the work of elevating the masses will not be interrupted by arbitrating between the local grievances of the few.—ED. T. W.

DR. CYRIAX says in *Neue Spiritualistische Blätter*: "A man is a spirit in the body, and a spirit is a man apart from the body; we are, therefore, all spirits, whether we still live on earth or have already left the mortal body. Now, as daily, nay hourly, thousands of embodied spirits become disembodied (that is, die)—a motley company, from the prince to the pauper—it is self-evident that the inhabitants of the other world must be as great a mixture, with regard to morality, disposition, and knowledge as we are ourselves in this world."

## SPIRITUAL CHIPS AND FRAGMENTS.

### SUPERNATURAL WARNINGS.

A REMARKABLE story is told by a Port Talbot correspondent in connection with the frightful explosion which took place on Monday at Morfa Colliery, hard by. "I find," he says, "by conversation with persons whom no one would lightly accuse of superstition, that various circumstances are stated to have occurred which well merit examination by the Psychical Society, a qualified member of which should be early on the spot. It is stated that recently the firemen of the pit—men who are always selected for gravity and responsibility—have heard inexplicable noises, 'shoutings,' as they are described, in the workings, and that these have not been heard by any one person alone, but by several, when in company examining the pit. Further, a miner returning to the surface, felt himself to be accompanied by some invisible presence which, although not seen by him, was perceived by the banksman to land on the bank, and hastily make its way to the shed where the injured and dead are now carried. It is alleged that these strange phenomena were spoken of and described previously to the explosion, and caused several colliers to refuse to descend, in spite of their thus becoming liable to prosecution. Other curious instances of warnings are freely spoken of which would yield matter of interest to the student of either folk or spirit-lore." Such stories used to be quite common in the mining districts of Wales in connection with every disaster of this kind, and although the spread of popular education has done much to deaden the popular fancy and to kill off the old superstitions, it is quite clear that the land of the corpse-candle, the phantom funeral, the coal-finding gnome, the sprite and elf and fairy, is not yet denuded of all its poetical traditions.—*Christian Herald*, March 19th.

### A DAZZLING ARGUMENT.

"You teach," said the Emperor Trajan to Rabbi Joshua, "that your God is everywhere, and boast that He resides amongst your nation. I should like to see Him." "God's presence is indeed everywhere," replied Joshua. "Suppose we try to look first at one of His ambassadors?" The Emperor consented. The Rabbi took him in the open air at noonday, and bid him look at the sun in the meridian splendour. "I cannot," said Trajan; "the light dazzles me." "Thou art unable," said Joshua, "to endure the light of one of His creatures, and canst thou expect to behold the resplendent glory of the Creator? Would not such a sight annihilate thee?"

### A HEALTHFUL FRUIT.

A LAZY dyspeptic was bemoaning his own misfortunes, and speaking with a friend on the latter's appearance.

"What do you do to make you so strong and healthy?" inquired the dyspeptic.

"Live on fruit alone," answered his friend.

"What kind of fruit?"

"The fruit of industry; and I am never troubled with indigestion."

THE Bombay papers publish the following circular of a *hakeem*, whose cures are reputed to be as remarkable as his method of announcing them: "Notice.—Come pensive, go in ease. Light being the fresh flower in garden of life, and eye a light for dark abode of family. I am encouraged by my sanguine anxiety to record with my unfeigned joy, the competency of a oculist which I have valiantly performed most effective and interesting one to the residents of Mecca, Judda, and other places. Vide certificates on view, and thereby draw attention of those patients suffering from blind eyes, and to my curator's house, No. —, situate at —, with a view to promptly obtain cure with great ease and short time, to cherish the lustre of eyesight. Visiting hours—7 a.m. to 6 p.m. for opinion advanceable, if it is worth operating and treating with. For the poor, gratis in the name of heaven to exult my operation cherishable garihere chargeable when invited at home for examination and counsel, if curable, with a view to relieve patients from pain of extending consciousness.—Shekh Bahadar, Hakim."

SHE could swing a six-pound dumb-bell,  
She could fence, and she could box;  
She could row upon the river,  
She could clamber 'mong the rocks;  
She could do some heavy bowling,  
And play tennis all day long;  
But she couldn't help her mother,  
"Cause she wasn't very strong!"

OFFICE OF "THE TWO WORLDS,"  
10, PETWORTH STREET, CHEETHAM, MANCHESTER.

*The People's Popular Penny Spiritual Paper.*

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

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## THE TWO WORLDS.

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E. W. WALLIS.

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

FRIDAY, MARCH 28, 1890.

### RAPID AND WIDELY SPREADING INTEREST IN SPIRITUALISM.

AMONGST the patent evidences that the cause of spiritualism is making deeper and yet deeper marks, both on its friends and enemies, is the abundant newspaper correspondence that is sent to us from all quarters, in which the enemy vents his spleen by round abuse, and the friends reply with a careless indifference born of confidence in the impregnable truths on which their cause is based.

If it be asked why we do not more frequently republish these effusions, we answer, because they are so silly and common-place that we grudge the space they occupy. The Bibliolaters, of course, ring the changes on a few such Bible texts as—"Thou shalt not suffer a witch to live." "Elymas the Sorcerer," "the woman of Endor" (always miscalled by clericals "witch"), "calling up the dead," &c., &c., whilst the materialists harp away on matter and force, and fill columns with arguments, every one of which may be summed up in the following few words—"I don't know it, consequently no one else can," "I don't believe it, consequently no one else should, and so—*exeunt omnes*."

Among the most tiresome yet persistent attempts to drain the ocean of spiritualism dry, by filtering out spoonfuls of biblical quotations and materialistic denials, is the correspondence of which many specimens have been sent us lately, as published in the *Longton County Times and Echo*. Whilst we give the editor of this journal credit for candour and fairness in publishing both sides, we applaud him still more cordially for the patience with which he endures whole columns full of the same dreary Bible quotations and atheistic assertions of the above quoted stamp. To show how completely such retrogressionists' talk can be summed up into a nutshell and cracked into fragments by way of answer, we herewith subjoin a letter from Mr. F. D. Bradley, one of the brave and untiring apostles as well as champions of the spiritual cause in Longton, Potteries. The reader will learn quite enough of the nature of the blows Mr Bradley and his spiritual allies are receiving from the tone in which he deals with and parries them. He writes thus:—

*To the Editor of The Longton County Times and Echo.*

"Sir,—Words, words, words grow apace in this controversy. It would be much better if the subject was well studied by correspondents before rushing into print and displaying their *utter ignorance* of spiritualism by the very questions asked. Surely TRUTH is well worth seeking for, and it need not be despised, wherever found! Nothing that shrinks from the light of reason will endure in this enlightened

age. I am sure spiritualists do not object to learn, but your correspondents seem in a very miserable form for imparting the necessary information. If they will only open their eyes they may see that spiritualism is the educator of the age, and its teaching and its science permeate all literature. But what is the use of dilating upon the beautiful harmony in colour to those who are colour blind, or on sweet musical strains to those who are deaf?

"Thirymadarchus writes that 'spiritualism is a covert attack upon Christianity.' I must reiterate my previous statements and say 'No.' Its aim is to sweep away man-made creeds and dogmas; the accumulation of dust and cobwebs that disfigure Christianity. How will he stigmatise the following and their sayings?—The Bishop of Bedford said—'We have read our Bibles wrongly before, we may be reading them wrongly now, is it not just possible the Bible is wrong? If I am called upon to choose between the *enlightened* human views of liberal thinkers to-day, and the creeds and bibles of the past, I choose the larger view, "though bibles perish and churches fall." The Rev. J. Hunter says 'But now God commands theologians and religious men everywhere to cease raising huge theological systems on the poems and parables which belong to the childhood of the race, and the childhood of religion.' 'No unprejudiced man,' said Coleridge, 'can pretend to doubt that if any other Eastern work he had met with trees of life and knowledge, or a talking snake, he would want no other proof that it was an allegory he was reading.' The Bishop of Manchester, lecturing at Rochdale in November, 1888, on 'the New Testament Manuscripts,' stated that 'those manuscripts relied upon were written in the fourth or fifth century, as those written earlier (I think in the years 140 and 270) were most inaccurate, and asks, why more inaccurate?' Space forbids further quotations. I have looked in vain for answers to one or two simple questions I have asked, so think your correspondents cannot justly expect me to answer theirs. W. M. Prince asks me to define spirit. I will give him one definition, viz, spirit is that hidden, unseen force, power, or will, which animates matter, for matter without force is dead, lifeless, and incapable of being, doing, or suffering; hence, without spirit, which would mean without God, there can be no life, no action, no existence. It is for W. M. Prince himself to get proof that spirits of dead men return after death. If he had read the literature of the movement he would not have asked the other questions.

"Friend G. Morton asks: 'Do the scriptures teach that which is claimed for spiritualism?' The phenomena of spiritualism make many of the Bible séances possible, and on that account should be acceptable. The Rev. J. Hunter says: 'Texts may be made to prove anything.' The Rev. H. C. Mitchinson says: 'Bible records showed that apparitions had occurred, and therefore might occur again, and their appearing cannot be disproved.'

"Will G. Morton say the angels of God that have appeared from time to time according to Biblical record, and been mistaken for men *were not clothed*? If our spirit friends wish to come and be recognized, how must they be so, unless in the form in which we knew them when on earth? They have that power for the time being—it would be absurd if it were otherwise for them to come. Was Jesus clothed when he appeared after the resurrection, when he was mistaken for the gardener? Our Fenton investigator has disposed of spiritualism, as he thinks, in about two hours. All that his letter amounts to is an epistle on the quality of mediums. If I were to show him a few very imperfect photo's, and try to persuade him they could not be excelled, would that prove that there is no such a thing as photography. I would also ask 'if it is so easy a matter for a moderately intelligent sixth standard boy to deliver a discourse, say for 30 minutes, how is it we see so many well educated gentlemen take their manuscript with them into the pulpit?' Will our friend come and do it? He shall have that privilege if he will, and simple subjects be given him. I have heard highly educated gentlemen who have had several months allowed them to learn what they have had to deliver, and then have acquitted themselves more disgracefully than the poor mediums referred to. *Miracles* are expected to be performed at spiritualists' meetings *under all conditions*, whereas it is recorded of Jesus that at one place even he did not many mighty works there because of their unbelief. I might throw a few stones here, but will refrain. Does your correspondent think it honourable to ignore the geniuses, as he styles Messrs. Wyldes and others, when he passes judgment on spiritualism. Spiritualism is built on a mighty stronghold



of FACTS. It has forced itself upon us in these enlightened times and made spiritualists by millions. (It is not spiritualists that make the phenomena, but the phenomena that makes the spiritualists). It is the handwriting on the wall, prophesying the inevitable doom of Theologians.

"F. D. BRADLEY."

[To show how thoroughly the spiritualists can and do hold their own against all odds, we add one more example of a reply to the attacks—which are sufficiently proved by the answers given.]

*To the Editor of The Longton County Times and Echo.*

"Sir,—Your correspondent 'G. Morton' asks 'do the Scriptures teach that which is claimed for Spiritualism?' I say 'YES.' Will he read them carefully through, and then say that they do not also support many things that his sense of morality would not allow him to mention? If they were read in a more rational light, we should not find so many difficulties in the way of understanding them. We read in the 24th chapter of the 2nd Book of Samuel that the Lord moved David against them to say, 'Go, number Israel and Judah,' and then, because he did number them, 70,000 had to suffer death. In the case recorded of the woman of Endor, the term 'witch,' which appears at the heading of the chapter, is always applied. Would it not be well in all such cases as quoted above, where such doings are attributed to an all-wise, holy, just, and merciful God, that the term mentioned at the head of that same chapter (Satan) be used? Would it not be less blasphemous? There are living witnesses to testify to the demonstrations of the gifts of healing, the lame made to walk—the dumb to speak, the gift of prophecy, the discerning of spirits and divers kinds of tongues (within a radius of two miles of Longton) occurring at spiritualists' meetings, but in the Church I think never—these are the gifts promised should follow them that believe.

"ONE INTERESTED."

#### TEXTS FOR THANKSGIVING SERMONS, Nos. I. & II.

THE Rev. Mr. Welfixt sat in his cosy library preparing his sermon for Thanksgiving. Before him lay the President's proclamation, exhorting the people of the United States to praise the Lord for the blessings showered upon them, and the prosperity enjoyed by them during the year just passed. The Rev. Mr. Welfixt read it carefully through, and nodded his head in satisfied acquiescence as he pushed it aside and stretched his legs out comfortably that he might consider the main points of the discourse in his mind.

He was in an uncommonly good mood for appreciating the truth of the President's words. In the first place he had arisen from an excellent dinner—the sort of a dinner to make a man rub his hands and feel at peace with all his fellow beings. Then there was a bright fire burning in the grate near by, and it danced and sparkled over the mahogany bookshelves, and plush carpets, and upholstered furniture about him. And last, but not least, his church was in a flourishing condition. The annual sale of pews had been successful, the contribution box was always filled, the members of the choir were never known to quarrel with each other, and his congregation didn't sleep during the service any more than congregations ordinarily do under similar circumstances.

The Rev. Mr. Welfixt felt that life was a pleasant and agreeable thing, and wondered how any man or woman could be so wicked and impious as to find fault with the arrangements of a world so admirably adapted to the needs of its inhabitants. He thought with sorrow of the striking laborers and pessimistic social reformers who were making so much trouble and stirring up such wide-spread discontent, and he concluded to devote a part of his sermon to some eloquent remarks upon the sin of ingratitude.

Having meditated until the spirit of composition was strong within him, he took a clean white sheet of paper and wrote upon it the text from the second chapter of Joel:—

"And ye shall eat in plenty and be satisfied, and praise the name of the Lord your God, who hath dealt wonderously with you."

But he had scarcely completed the flourish at the end of the last word when a sudden noise made him look up and he beheld a lady entering the room. He felt a saintly anger stirring in his ministerial breast. After all the trouble he had been at to tap the keg of his divine afflatus it was certainly provoking to have the current interrupted in this way.

The intruder was a stranger, too, and it was evident from her jaunty air and self-possession and the package under her arm that she was allied to that bugbear of householders—the canvasser.

The Rev. Mr. Welfixt rose hastily to his feet.

"Really, madam," he began, "I cannot understand how you found your way to my study unannounced. And you needn't show your wares. I don't wish to buy anything."

"I will only keep you a moment," said the lady, mildly, "and I'm sure you want to examine what I've got. It's a stereoscope, but not one of the ordinary kind by any means. It isn't confined to a single set of pictures, or indeed to any pictures at all. On the contrary, it shows you scenes and incidents that are in the very act of transpiring somewhere in the world. The idea was suggested to the inventor by something he read in the 'Arabian Nights' about Prince Ali's magic glass. But, of course, he resorted to the discoveries of modern science in order to carry it out. It's a sort of instantaneous photography, and brings the image of the object photographed from a distance by means of electricity without the aid of wires."

The Rev. Mr. Welfixt began to suspect that his strange visitor was an escaped lunatic, and a feeling of alarm mingled with his arrogance. Perhaps it was an infernal machine intended to blow him up. He tried to ring the bell and summon a servant, but found to his surprise that he was rooted to the spot. Try as he would he couldn't move and he was fain to sink back in his chair and resign himself to his fate. Meanwhile the lady was quietly setting up her instruments and unfolding a small portable screen.

"I suppose you're writing your Thanksgiving sermon," she remarked, "and I'll show you some views which you may find apropos. Here, wait. I'll turn the gas down—here is a very effective one, I think."

A round, wavering spot of light fell upon the screen and changed and deepened until it became a wonderfully realistic transcript of a small and scantily furnished room. A desolate place it was, for there was no fire in the broken, rusty stove, and the crazy old door and casement rattled as from the violence of a bitter wind outside. Upon the bed lay a young woman, whose pallid, sunken cheeks and hollow eyes told more plainly than words of the suffering she must have undergone. Two children crouched upon the floor—one munching a dry crust of bread, the other vainly trying to hush the fretful cries of a sick baby.

Below the scene were these words, in letters of fire, that reminded the minister uncomfortably of a certain "handwriting on the wall," of which he had read:

"Hunger is our portion; want and privation are the blessings showered upon us, and shall we be thankful for these?"

The Rev. Mr. Welfixt didn't like the picture, and tried to tell the lady that he wished she would show him something more agreeable. But for some mysterious reason his tongue seemed unable to form words, and he was obliged to gaze at the unpleasant view until it was graven deep in his memory. Then, to his intense relief, it faded gradually away.

"That was very clear," observed his visitor, "because I did not have to bring it far—only from a tenement not many blocks from your comfortable home. Now I will show you a peripatetic picture, just for a change. A peripatetic picture, you must know, is one in which the chief actors move from place to place; and we follow them."

Evidently this was more elaborate, for the lady spent some little time in adjusting the stereoscope. At last it was ready, and upon the screen fell the figure of a man. He was standing in a rickety doorway, and his ragged clothes and worn face and hopeless expression gave him an air of deep dejection that was very touching. He was studying some crumpled bits of paper, which had evidently been clipped from the "want" column of a newspaper. Presently he pulled himself together, and started hurriedly down the pavement. Through an interminable network of dreary streets he tramped on, shivering now and then in the cold, clinging mist, until at length he brought up before a large factory. Others were there, evidently like himself, in search of work, and he took his place among them to await his turn of speaking to the manager. But when it came it was useless, and after a short interview he turned sadly away. He was only one of the many who had answered the advertisement.

Then he made other trials, walking from mill to shop, and from shop to store, until the eyes of the Rev. Mr.

Welfixt ached with following his weary progress through the shifting scenes upon the screen. Finally, just as night was falling, he gave up the struggle and turned his steps toward a street meaner and poorer than any he had yet visited. Entering a weather-beaten tenement he climbed up countless stairs, past drunken men and loud-voiced women and groups of quarrelling children, until he reached the top. He opened the door; there was a glimpse of a desolate room, a careworn girl, a sick baby, and then the picture faded.

The Rev. Mr. Welfixt was very uncomfortable. In his agitation he took up the President's proclamation, which he had lately read with so much admiration, and tore it into minute pieces, which he scattered on the floor. But his visitor without noticing threw another picture on the screen. This time it was half a dozen newsboys, huddled together under some steps in the corner of an alley. They were asleep and happily unconscious for the present of such things as cold and hunger; but their sharp, unchildlike faces and ragged clothes made a pathetic scene.

This was followed by the figure of a ditch-digger, plodding wearily home at night and trying to decide how to pay his rent and buy food and clothing for his little ones, and medicine for his sick wife out of the scanty wages he had received for his week's work.

But the saddest picture was that of a girl plying her needle in a desolate garret chamber alone. The room was very bare—only a hard bed, a couple of broken chairs, and the table upon which rested her candle and a pile of coarse garments cut out and waiting to be made.

Sometimes she paused and rested her head upon her arms, and pressed her hand to her side as if hurt; but always she took up her work again, and went on. Presently the door opened, and another woman entered. She was older, and her bold, heavy face was daubed with paint and powder, and her form was decked out in gaudy finery.

She went up to the girl, and seemed to be pleading with her—coaxing her to forsake her life of toil, and choose an easier if less honourable one. For awhile the girl resisted, but when the woman pointed to her pallid cheeks, from which the rounded curves of youth were fast disappearing, to the thin dress and the fireless grate, and the empty cupboard on the wall, she yielded and put down her work, and they went out together.

Other views followed in rapid succession—a forlorn man picking up coal by the railroad track, a sick baby wailing its life away for want of care, some ragged boys eating decayed fruit in an alley. But all of a sudden the stereoscope collapsed and fell to the floor with a bang; and then, as if this were a signal that the entertainment had progressed far enough, the lady and her paraphernalia disappeared in a twinkling, and the Rev. Mr. Welfixt sprang to his feet to find himself alone and the clock just striking twelve.

"Really," he muttered, as he rubbed his eyes, "really, the Welch rabbit, and larded grouse, and mince pie, that I ate for dinner, were a little too rich for me." He sat thinking over his strange dream for a moment, and then his eyes fell on the paper on which he had inscribed the text from Joel. With a sudden impulse he thrust it into the fire, and then choosing a fresh page he wrote at its head those solemn words from the first chapter of Isaiah:

"Your appointed feasts my soul hateth; they are a trouble unto me; I am weary to bear them."

"And when ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear; your hands are full of blood."

"Wash ye, make you clean; put away the evil of your doings from before mine eyes; cease to do evil."

"Learn to do well, seek judgment, relieve the oppressed, judge the fatherless, plead for the widow."

And after this he wrote that beautiful saying of Christ:

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."—*Chicago Times*.

## LYCEUM JOTTINGS

### SONG OF THE HUSSITES ON THE BURNING OF JOHN HUSS.

He is dead! but his spirit lives on,  
In the quenchless devotion we feel;  
And think not, ye despots, we'll turn at your frown,  
Or quail at your faggot and steel.

Ye thought to extinguish his name,  
When ye doomed him to death and despair,  
When ye laughed as he writh'd in the conquering flame,  
And ye drowned with your curses his prayer.  
But he's gone, as a glorious conqueror, home,  
And his name shall be hallow'd through ages to come.

Oh! shame on you, worst of your race!  
Though you glitter in purple and gold;  
Though you hide, by a smiling and sanctified face,  
The hearts that are wicked and cold.  
Though you serve at the altar of God—  
Though loudly your thunders are hurl'd,  
And long in your pride have ye scornfully trod  
On the neck of a prostrated world,—  
Yet millions are learning their rights to discuss,  
And heroes shall rise from the ashes of Huss.

How pale and how feeble he lay  
In thy desolate vaults, Gottleben!  
Shut out from the heart-cheering light of the day,  
And driven from the converse of men.  
In darkness, in hunger, and pain,  
Which the haughtiest spirit can break,  
He was linked to the wall by the riveted chain,  
And he looked for the torturing stake;  
Yet he soared like an eagle away from his care,  
And triumph'd where others would sink in despair.

The Angels stood by him in pain,  
Nor left him in sorrow forlorn;  
And mitred blasphemers and monarchs in vain  
Heaped on him their hatred and scorn.  
He was meek as the innocent child,  
He was firm as the storm-stricken rock,  
And so humbly he prayed, and so gently he smiled,  
And so sweet were the words that he spoke,  
That the murderous keepers who guarded their prey,  
Could weep for the man they were marshall'd to slay.

How the murderous hierarchs swarm'd!  
Their hatred how fierce and how keen!  
For their ill-gotten honours and empire alarmed,  
Should the Gospel be known among men;  
Then the prelates and priests would rehearse  
Their devotions, to sanctify crime;  
And whilst they were uttering impotent curse,  
And chanting the holiest hymn,  
They loaded the saint with derision and shame,  
Then bound to the stake and consumed him in flame.

He is dead! but his spirit lives on,  
In the quenchless devotion we feel;  
And think not, ye despots, we'll turn at your frown,  
Or quail at your faggot and steel.  
Ye thought to extinguish his name,  
When ye doomed him to death and despair,  
When ye laughed as he writh'd in the conquering flame,  
And ye drowned with your curses his prayer.  
But he's gone, as a glorious conqueror, home,  
And his name shall be hallow'd through ages to come.

### THE SONG OF THE THISTLE.

I BLOW; and see on fairy wings,  
Like gossamer so grey,  
These tiny seeds, like living things,  
Go floating far away.

They go, but whither do they go  
Upon the summer wind?  
I speed them forth, yet little know  
Where they their rest shall find.

Unseen by me, these wandering seeds  
The careless breeze may blow  
To some trim garden, where as weeds  
They may take root and grow.

Each word, each careless word we say,  
Is like these waifs of air;  
By others' tongues retold, it may  
Be borne, we know not where.

If ours be words of evil kind,  
They, like these harmful seeds,  
May, rooting in some thoughtless mind,  
Quicken to evil deeds.

Then heedful should we be that so,  
From every word of ours,  
Light where it will, may only grow  
True gain or gracious flowers.

—*F. Scarlett Potter.*

A BOY who went to Harrow School was put in a class too high for him; he could not manage the lessons. The masters scolded him, and the boys laughed at him because he was not able to do what the other boys in the class did. But he was a remarkable boy, and he determined at once, "I will rise; I will be as good as any." And I believe he prayed to God about it, and he studied hard while other boys were playing. He rose at last to be the head boy at Harrow School; he became a very great man; he succeeded in becoming the greatest Oriental scholar we ever had. He is buried now in St. Paul's Cathedral; his name was Sir William Jones.



## PLATFORM RECORD.

**ACCRINGTON.**—Mr. A. D. Wilson's inspirers gave powerful and instructive addresses. Afternoon subject: "The Comprehensiveness of our Philosophy." Evening: "Gnat Strainers and Camel Swallowers." The audiences were highly satisfied. Speakers and secretaries will please take note of address—J. Holmes, sec., 73, Henry Street, Church, near Accrington.

**BATLEY.**—We were sorry to learn that Mrs. Crossley was very ill, and hope she will soon be well again. We had a good substitute in Mrs. Connell, whose discourses and clairvoyance were very good.—J. P.

**BISHOP AUCKLAND.**—Mr. J. Scott's guides spoke on "What Advantage has Spiritualism over Christianity?" in masterly style, and all were highly satisfied.—J. C.

**BLACKBURN.**—Mr. E. W. Wallis for the first time in our new hall. Afternoon: "Spiritualism, a protest and a prophecy," was dealt with by the guides in a very able manner. Evening, eight practical common-sense subjects from the audience were replied to in a practical common-sense style, and the time seemed all too short.—C. H.

**BOLTON.**—Afternoon: Mr. Taylor's subject was "What does spiritualism teach you to do?" You must fulfil your mission, and carry out a practical religion by loving one another. Your loved ones are constantly near to protect, guide, and impress you for good. The evening was devoted mostly to clairvoyance and the naming of a child. The clairvoyance was extraordinary—in the afternoon 16 descriptions were given and 14 recognized, and the same number at night. The room was packed, and the people seemed astounded. No doubt many will, by and by, have more respect for the principles of spiritualism.—J. P.

**BRADFORD.** Bowling.—The tea meeting last week was a success, the controls of Mr. Moulson giving those present satisfaction.—J. B.

**BRADFORD.** Milton Rooms.—March 16: The guides of Mr. Wallis delivered an address full of sympathy and appropriate to the occasion, as the relatives of the two friends whose demise was reported last week were present.

**BRADFORD.** Ripley Street.—Mrs. Whiteoak was absent through illness. Mr. Marsden's control gave his earth life experiences in the north-western states, and in spirit life. Mrs. Webster gave clairvoyance. Evening subject, "Thou shalt worship no other God but me." Clairvoyance by Mrs. Webster. Both mediums gave good satisfaction.

**BRADFORD.** St. James'.—Mrs. Russell disappointed us. We were thrown on our resources in the afternoon, and at night Mrs. Wilcock kindly gave 26 clairvoyant descriptions, some 19 recognized, and others having their guides given to them. A very harmonious evening. We are very much obliged to Mrs. Wilcock and her guides.—A. P.

**BRIGHOUSE.**—Mr. G. Wright's afternoon subject was "After death, what?" A very good lecture to a rather small audience, owing to the day being wet. Evening, six questions from the audience were dealt with in a very satisfactory manner, a good audience was well satisfied. Monday: subject, "Physiognomy, the great detective," which was really a splendid lecture. Four delineations of character were given, and a very enjoyable evening was spent.

**BURNLEY.** Hammerton Street.—A library for the use of the lyceum scholars has been a long felt want, and it was decided by Mr. Mason, our conductor, and the leaders, that an effort should be made to raise funds to acquire one. It was agreed to hold a conversazione for three evenings, which were given on the 18th and two following evenings. The first was opened by Mrs. Brown, who with her husband, the late Dr. Brown, may be said to be the pioneers of spiritualism in Burnley. Our friends have nobly responded, both in money and articles for exhibition. The hall was beautifully decorated by our senior scholars, every one expressing surprise at the transformation effected under the skilful guidance of Mr. Richmond. Every one worked with a will, and a splendid success was achieved. We tender grateful thanks to all friends who assisted. Mr. Leatham opened on Wednesday, and Mrs. Crossley on the closing night. The local press also deigned to notice us favourably.—F. L.

**BURSLEM.**—Mrs. Horrock's guides gave an interesting discourse, followed by good clairvoyance and a few tests of psychometry which were recognized.

**BYKER.**—Mr. Ashton gave a very interesting discourse on "Phases of Mediumship," in a pleasing manner. Mr. Armstrong dealt very satisfactorily on "There is nothing new under the sun."—Mrs. H.

**CLECKHEATON.**—Mr. Crossley's guides lectured on "The reformers of the past," and recommended all to become reformers to-day. Evening, three subjects from the audience were dealt with, viz., "The devil in the light of evolution," "God's Bible and man's Bible," "Has man a soul?" The guides said they had never seen the devil, but everybody made their own devil by their misdeeds. Excellent clairvoyance after each service.

**COLNE.**—Mrs. Bailey could not keep her appointment through indisposition. We then engaged Mr. and Mrs. Carr, who failed us through missing the train. Our esteemed friend, Mr. Crossdale, kindly obliged, and gave good lectures. Afternoon: "Spiritualism as a Popular Educator," evening: "Spiritual Gifts." Miss F. H. Coles gave two recitations—afternoon, "The Violet Boy;" evening, poor Joe, her little control, gave "The Angel Messenger." Good audiences.

**DARWEN.**—A pleasant day with Mrs. Stansfield, of Stockport, late of Rochdale. Afternoon subject: "If God is Love, What is Man?" evening: "Material and Spiritual Progress." Clairvoyance at each service seemed to give good satisfaction. Very good audience.—W. A.

**DENHOLME.**—Mrs. Woolley's guides gave good addresses, followed by a few good clairvoyant tests, which gave satisfaction to all.—C. P.

**DEWSBURY.**—Mr. J. C. Macdonald's guides did full justice to five subjects from the audience in the afternoon, and two in the evening. I am sorry we had not a better audience, for it is a treat to us to have such a speaker. It is the first time he has been with us, and I hope friends in the district will come to hear him on Tuesday, April 1st, at 7-30.—J. R.

**FEELING.**—Mr. Pickering's subject was, "There is none perfect; no, not one;" which gave great satisfaction. I hope our friends will come more to the front. He is a fluent speaker, and might be very useful. In the absence of Mrs. Peters through indisposition, Mr. Wright made a few remarks complimenting the speaker.

**GLASGOW.**—Morning: Mr. Robertson read judicious selections from E. N. Denny's account of his introduction to Life in the Spirit, which he described as located beyond our solar system, and beyond other systems!! When shall we obtain any reliable data about the locality of the homes of spirit men? Discussion good. Evening: Mr. Griffin lectured upon "What the Heavens are Telling of Glad New Knowledge." He also gave two psychometric delineations, which were entirely satisfactory. Audience better than of late.—R. H.

**HALIFAX.**—March 17th Mrs. Lee made an excellent substitute for Mr. Bush. March 23rd, Mr. Hepworth's subject, "The Eleven Commandments," and "Over There," were both treated in a masterly manner, to the satisfaction of all. The clairvoyant descriptions after the evening service were very good indeed.—B. D.

**HECKMONDWICK.** Cemetery Road.—March 13th, Mr. G. Wright gave an eloquent lecture, followed by psychometrical delineations. March 20th, Mr. Crowther's guides spoke well on "Charity." March 23rd, Mr. Crowther's guides spoke on "The Missing Link," and made a good impression. Mrs. Black's guides gave seven descriptions, six recognized. Mrs. Black devoted the evening to clairvoyance, giving sixteen descriptions, fourteen recognized. She is a very promising medium, and we wish her every success.—T. R. O.

**HECKMONDWICK.** Thomas Street.—March 23rd: Mrs. Clough's guides delivered good discourses. Evening subject, "Where are our loved ones gone?" Clairvoyance was given at both services. Moderate audiences, which was perhaps on account of the bad weather.—J. C.

**HEYWOOD.**—A good day with Mr. Fillingham's guides on "Thy will, my God, be done," and on "What is a Familiar Spirit?" closing with psychometry.—J. W.

**HUDDERSFIELD.** Brook Street.—Miss Patefield has done very well to-day. Earnest addresses upon "Spiritual Gifts" and "Religion." A large audience at night. Clairvoyance very good and clear. The Lyceum was engaged with the preparations for the anniversary on April 6th. Capital progress. We hope to give a good account of ourselves.—J. B.

**JARROW.** Mechanics' Institute.—Mr. Wilkinson's subject was "Does Spiritualism meet the Requirements of Humanity?" The entire absence of demonstrable evidence had begotten confusion, scepticism, and downright atheism amongst people who had hitherto been staunch adherents to creedal theology. Those people, bewildered in a maze of doctrinal teachings, cast about them for a resting-place, something upon which they might build their hopes in the continued existence. This might only be found in the grand truths of modern spiritualism.

**KEIGHLEY.**—March 16th. Afternoon: Mrs. Britten named two children in a most impressive manner—there was scarcely a dry eye in the hall. The lecture on "The Gifts of the Spirit" was in her usual eloquent style. A good audience. Evening: Six good subjects, chosen by the audience, were explained in a very lucid and instructive manner. Great satisfaction was expressed. Hall filled.

**LANCASTER.**—March 16th: Mr. Jones (Lyceum conductor) gave an excellent and instructive address. Subject, "Am I a Spiritualist?" which seemed to give great satisfaction. 23rd: Mr. J. Campion spoke well, afternoon and evening, in his usual enthusiastic manner, to fair audiences.—J. B.

**LEEDS.** Psychological Hall.—Mr. Parker's evening subject, "Messages from over the Tomb," was highly interesting, full of logic and reason, and had a most convincing effect upon the audience. I strongly advise societies that engage Mr. Parker to choose this subject, as a piece of spiritual oratory it is good.—W. W.

**LEICESTER.** Silver Street.—We were sadly disappointed by Mrs. Yeeles, through illness, but hope she will be with us on Sunday next. Professor Timson gave a very interesting lecture on the "Evolution of Spirit," which was well appreciated. Mrs. King's guides gave clairvoyant descriptions, mostly recognized. Our hall was crowded to excess in the expectation of Mrs. Yeeles. Monday, March 24th: We opened a small room for our sewing class and week-night circles. I hope friends from all parts will help us to get a new hall.—F. G.

**LONDON.** Canning Town, 2, Bradley Street.—A fair and respectable audience listened to a reading by the chairman. Mr. Walker's guides then spoke on a subject from the audience, "Where is God to be found?" A stranger remarked he should now think that there is something more in spiritualism than he formerly thought. A Christian minister could not possibly give a better sermon if he had a week's preparation. May Mr. Walker long be spared to carry on this glorious work.—F. W.

**LONDON.** 245, Kentish Town Road.—March 20th: Mr. W. Wallace gave a trance address on the "Origin of Christianity," tracing the word Christ to the practice of "Ci," or "Ki" by the Chinese, divination by writing through the hand of the medium, chiromancy in our language, Vishnie, Vishnu, Chrisnie, Chrisnu and Christ all the same. The practice spread from China to India and Egypt, from there to Palestine, and the disciples were first called Christians at Antioch. Some sharp discussion followed. A good meeting.

**LONDON.** King's Cross.—Sunday morning, Mr. U. W. Goddard read an interesting paper on "Internal harmony." The usual discussion followed. In the evening Mr. McKenzie lectured on "The Higher Aspects of Spiritualism." It was an intellectual treat, listened to attentively by a full meeting. Several questions were satisfactorily answered.

**LONDON.** Marylebone, 24, Harcourt Street.—Mr. J. Burns gave expression to some beautiful humanitarian thoughts, which were well received.

**LONDON.** Mile End, Beaumont St.—Captain Pfoundes delivered an able and eloquent address upon "Theosophy; its facts, fallacies, and false pretences." Dealing with the rise of the Theosophical Society, he declared its objects were purely personal ones. The lecture occupied about an hour and a half, and was full of interesting matter, and very attentively listened to.—C.

**LONDON.** Notting Gate, 9, Bedford Gardens, Silver Street.—Morning, Mr. Cannon made very interesting remarks relative to the influence which spirits exerted over those they left behind, and urged all to investigate for their soul's enlightenment. Evening, Mr. Dever Summers lectured upon "Death," and showed how it is manifest in all Nature as the key to release the immortal spirit when its work was done on earth. He pointed out that music was predominant in everything, were man only able to perceive it.



LONDON. Chepstow Hall, 1, High Street, Peckham.—Morning, Mrs. Spring's guides delivered a very spiritual discourse, which fully atoned for the ill success of the clairvoyance. The attendance was unusually large, and the sensitive seemed powerless, owing to the strong physical condition of those present. Evening, in Mr. Wortley's absence, through illness, we listened to a recital of personal experiences by Mr. J. Dale. His treatment at the places where formerly welcomed as an orthodox exponent, and his dismissal when his spiritualistic tendencies became apparent, was characteristic of their usual treatment of any "modern" revelation from the spirit world. The circle for members after the service was in direct opposition to the morning—the conditions were happy and harmonious, and the results satisfactory.—W. E. L.

LONDON. Peckham. Winchester Hall.—Morning, Mr. Leach gave an instructive discourse on "Infant love, what becomes of it?" followed by phrenological delineations of several children, greatly appreciated by the parents. This science should be encouraged—it is well to know what our children are most fitted for. Evening, Mr. Butcher; subject, "Spiritualism, its counsels and consolations." A powerful and telling address, his guides bringing forward pithy arguments. A large audience notwithstanding the wet evening.

LONDON. Shepherd's Bush. 14, Orchard Road.—March 12: Mrs. Wilkins' control gave an exhaustive address on "Progression" (subject from the audience), and answered some questions. Mr. Dale also gave a short address. Mr. Mason assisted in his usual courteous manner.

LONDON.—Miss H. Pimblott's controls gave great satisfaction in their treatment of the subjects, "How can mediums demonstrate that they are controlled by spirit intelligences, and that they (the mediums) are not self deluded?" and "The mission of spiritualism." Miss Pimblott's next visit will be looked forward to with pleasure.

MACCLESFIELD.—Mr. J. B. Tetlow. In the afternoon there were not many present (no doubt through boisterous weather), consequently it was thought advisable to form a circle. After answering a question on "Man's responsibility" successfully, he gave several psychometric delineations. "Spiritualism wins" was clearly shown in the evening discourse. Five successful psychometric delineations were given at the close.—W. P.

MANCHESTER. Psychological Hall.—March 22: An enjoyable social evening with members and friends. Dances, songs, recitals, negro sketches, &c., by Mrs. Boyden, Miss Bletcher, Messrs. T. and W. Taylor, A. Walker, T. Knott, C. Banham, and J. H. Horrocks. Pianist, Miss Rotheram, and violinist, Miss A. Stanistreet. All acquitted themselves well. March 23: Afternoon, Mr. Roston spoke briefly upon "The Sweet By-and-By," giving an outline of the after life as proved by his controls. Mr. Crutchley made some appropriate remarks. Evening: Mr. Roston again spoke briefly upon "The Flood," showing the impossibility of such an occurrence at the time stated. Mr. Crutchley explained the advantages to be gained by spiritualism. We tender our thanks to Mr. Roston for his kindly assistance.—J. H. H.

MANCHESTER. Tipping Street.—Saturday: Mrs. Gregg gave readings of character and surroundings to several ladies and gentlemen. Several descriptions were recognized, and the character readings pronounced very correct. On Sunday Mrs. Gregg's afternoon subject was, "A Haven for the Anxious," from which a splendid discourse was given, which was listened to with great attention. Evening subject, "The Spirit's Position in the Earth Plane." A grand lecture. Although the weather was unfavourable we had a large audience. Mr. Smith and some friends from Collyhurst Road visited us. Mr. Smith took the organist's duties and the friends sang, which was a treat. Mr. Smith, jun., sang a solo, which was very effective, and everybody seemed pleased. Mrs. Gregg gave clairvoyance. A pleasant day.

MANCHESTER. Geoffrey Street Hall.—March 18: Mr. W. Lamb answered questions. Mr. James Lamb gave clairvoyance, also Mrs. Pearson and Mr. Mather. 20th: Mr. Gorbett's controls gave good advice to mediums. Mr. John Simkin gave recognized clairvoyant descriptions. Sunday morning: Mr. Mather spoke on "The Elevation of Humanity," also gave clairvoyance. Mr. James Lamb, clairvoyance. Mr. W. Lamb, psychometry. Mr. W. Lamb's control, "Old Tom," gave his ideas on "Circles." A public circle is good for the first development of mediums, and then they should be placed in a private circle or a higher class, there to complete their development before going in public.—W. H.

MONKWEARMOUTH.—Mr. Kempster, of Shields, commented impressively on the passing to the higher life of our late brother, Mr. Hoey. A large audience.—G. E.

NELSON.—Mrs. Stair, not being able to keep her appointment, sent a good substitute in Mrs. Summersgill. Afternoon subject: "The pure in heart shall see God," closing with two poems, subjects given from the audience. Evening subject: "He descended into hell, on the third day he ascended into heaven," again closing with a poem, selected by the audience. Fair audience.—J. W.

NEWCASTLE.—Mrs. Hardinge Britten concluded three brilliant rostrum exercises here on Monday. The subjects, viz., Sunday morning, "Spiritual Gifts—a solemn charge to the clergy;" Monday, "Spiritualism and Science—a solemn charge to the scientists," afforded a fine area for this lady's discursive powers. Good gatherings assembled at each meeting. March 22, 23, and 24.—We had a visit from our old esteemed friend and co-worker, Mr. Matthews Fidler, of Gottenburgh, Sweden. He was freighted with a "golden argosy" of wonderful experiences of the introduction of spiritualism into Norway and Sweden. Beautiful specimens of spirit photography by the magnesium lime light were shown to crowds who listened to Mrs. Hardinge Britten, on Sunday, which created an intelligent interest. Mr. Fidler has left them in charge of Mr. W. H. Robinson, who will show them to visitors, at his place of business in Newcastle, during the week, and they will be shown at Mr. Morse's lectures, on Sunday next, together with a number of portraits of the eminent promoters of spiritualism throughout the world. They will also remain on view during the Easter celebrations.—W. H. R.

NORTHAMPTON.—Afternoon: Mr. Sainsbury's guides gave a most interesting discourse on "Progression." Evening: subjects, "Christianity and Spiritualism," and "Christian Theology." A large audience manifested great interest, owing to the clever and practical manner they were dealt with. Many thanks to Mr. Sainsbury, who is so willing to give his services. I wish there were more like him.—W. F. W.

NORTH SHIELDS. 41, Borough Road.—Mr. Fenwick's guides discoursed on "Misery, its cause and cure," in a praiseworthy manner. Successful clairvoyance followed. Pleasant evening.—C. T.

NORTH SHIELDS. Camden Street.—Mr. R. Grice lectured from subject, "Thoughts with Combe on the suspension of Natural Law."

NOTTINGHAM.—Morning, we struck the theme of the "Plurality of Worlds," by a reading from Camille Flammarion's work, "The Marvels of the Heavens." The control said the discoveries of science seemed to be a fulfilment of the prophecy of a "New heaven and a new earth." The study of the worlds around us had a most uplifting effect on the spirit, and served to clear away much rubbish accumulated by religious superstitions. Knowledge is the Redeemer of the world. In the future man would develop the power now seen in the telephone, and on the celestial ether hold communion with the inhabitants of the distant worlds.—J. W. B.

OLDHAM. Mutual Improvement.—March 20th, Mr. James Mills gave us an essay on "Photography." He instructed us in the various degrees of photography, and pointed out the many errors and failings the new beginner has to struggle through. He spoke on the picturesque and artistic part of photography, and the pleasure derived from its practice, illustrating his essay with lantern views, which added both pleasure and amusement. A vote of thanks was accorded him for the instruction given.—N. S.

PARKGATE.—We had Mr. S. Featherstone again, who gave a most eloquent address on a subject from the audience, "Not what I have, but what I do, is my kingdom." Mr. J. Turner gave three very good and striking clairvoyant descriptions, which were fully recognized.—J. C.

PENDLETON.—We were without the valuable services of Mrs. Groom, owing to an accident, which happened to her three weeks ago, at Oldham. We fortunately had an able substitute in Miss Walker, whose guides gave good addresses on "Our spirit homes," and "What benefit is spiritualism to man?" They also had the pleasing duty of naming a little baby boy, which was done very nicely. Striking clairvoyant descriptions were given after each address; most successful meetings. We heartily thank Miss Walker for coming to the rescue at much personal inconvenience. May the angel friends ever help and sustain her.—H. J. D.

SALFORD.—Afternoon: Mr. Mayoh spoke on "Death," showing the difference between a spiritualist's view and that of the orthodox churches. Evening: The lecture on "Sowing and Reaping" was full of historical facts, dealing with the upward march of spiritualism, also showing how Jesus was a medium of high order, and his life an example worth following.—D. J. C.

SCHOLES.—Afternoon: Mr. Wainwright's controls spoke excellently on "Spiritual Gifts," and gave psychometry. Evening subject: "The Problem of Immortality." Clairvoyant descriptions. Large audiences. We are going to open a new hall for our meeting, in Silver Street, on April 6th.

SOUTH SHIELDS.—19th: Mr. J. G. Grey's guides gave an able address to a very fair audience. 21st: Usual developing circle. 23rd: Under the auspices of the North-Eastern Federation, Mr. J. J. Morse delivered two trance orations. Afternoon subject: "Who are the Stumbling Blocks of Progress?" Evening: "Man—Physically, Intellectually, and Spiritually Considered," to the satisfaction of a large and appreciative audience. Afterwards he answered three relevant questions from the audience.—D. P.

WESTHOUGHTON.—Able discourses by Mr. R. A. Brown. In the afternoon he pointed out very impressively that the teachings of spiritualism were far superior to the orthodox theory. Evening subject, "Spiritualism, the Harbinger of Light and Liberty."—T. H.

WISKEY.—Afternoon: Mrs. Ellis's guides spoke well on "Knowledge is power—wisdom is strength." Evening: Mr. Boomfield's guides answered the question "What is a Medium?" A good discourse. A few clairvoyant descriptions were given in good style.

WISBECH.—Our president, Mr. Weaver, gave an able address on "Is the Bible the word of God, and the teachings of Christ?" dealing with different passages of Scriptures, which proved it was not the word of God.—W. U. H.

RECEIVED LATE.—Stockport: Mr. Savage's guides gave excellent discourses, showing spiritualism to be both de-structive and con-structive. —Sunderland: 10-30, members debated if mediumship is detrimental to health. 6-80, Mrs. Davidson gave many clairvoyant descriptions, mostly recognized.—London (Clapham Junction): Mr. J. Morgan Smith gave an earnest address, relating many proofs of spirit presence, and also details of the manner in which many sceptics had been convinced through his wife's mediumship.

### THE CHILDREN'S PROGRESSIVE LYCEUM.

BATLEY CARR.—Morning: Usual programme. Two good readings by Misses Mortimer. The following lessons were given: "Man has two bodies," "Happy Valley," and "Thought." The latter was commented on in its varied aspects as relating to mechanics, artists, sculptors, and moral reformers. Afternoon: After the usual exercises we formed groups for lessons on "The Formation of the Spirit-world," "Biblical Spiritualism," and "Love, Justice, and Mercy," which resolved itself into the question, "Are Justice and Mercy compatible?" Both *pro* and *con* was ably maintained, one member assuming that when a truly penitent sinner turned from evil ways, no matter at what age, God would forgive the past. On the other hand, it was maintained that this was not in harmony with natural law; if we sow the seed of disease we suffer the consequences, no matter how penitent we may be. Life was represented as a school. The schoolmaster loves his children; he determines to develop their qualities that they may understand his works and ways. All begin in the infant class and rise by degrees. Some fail, and grieve, and weep; mercy would wipe away the tears and allow the child to pass to the next standard. It does so, and is confronted with more difficult lessons which only increase its discomfort, and so mercy proves to be an evil instead of a good, and is incompatible with either love or justice. And so of man's moral nature. While justice demands that all extenuating circumstances be fully considered, and omniscience alone is cognizant of these, charity and fraternal love was urged as the duty of all.—A. K.

BLACKBURN.—Conductor, Mr. E. Campbell. Present: 74 scholars, 5 officers, and some visitors from Darwen. Group 1, lesson on "The



Day of Pentecost," by T. Tyrrell; Groups 2 and 3 combined, lesson on "Physical Instruction," by E. Campbell; Group 4, "Spiritualism for the Young," by G. Haworth.—C. H.

**BRADFORD.** Little Horton.—Attendance: 43 scholars and officers. After chain recitations and marching the calisthenics were conducted by Mr. Jackson. The musical conductor exercised the children in singing tunes for the Service of Song, which will be given on Easter Sunday.—A. W.

**BRIGHTON.**—Attendance, 62; visitors, 4. Marching and calisthenics excellent. A few recitations. Mr. G. Wright spoke for a short time encouraging the teachers and scholars to push on the car of progress, and congratulated us upon the improvement made since his last visit. A pleasant morning.—J. H.

**CLOCKHEATON.**—After prayer we went through the marching and calisthenics. We have been neglecting this part of our duty to the physical body. Children need exercises that they grow strong, mentally, morally, and spiritually. We would like to see more parents at our Lyceum, that they may realize the necessity of such work. A profitable and interesting hour was spent in classes. Mr. Crossley gave a good address on the advent of spring. A closing prayer by Mr. Crossley. Scholars, 28; Officers, 5; visitors, 2.—W. H.

**HUDDERSFIELD.** John Street.—We have had to-day a pleasant and well attended session. Heartly singing and bright, happy faces. We have not had the exercises so well done before. Lessons on "Growth," "The Ear," and "Flowers." The advantages and the results of Lyceum work were seen in the evening, when the lyceumists formed one-third of the meeting.—S. A.

**HECKMONDWICK.** Cemetery Road.—Invocation by Mr. Ogram. Usual programme gone through remarkably well. Recitations by Masters R. Stirling, T. Stirling, W. Fox, N. Fox, W. Crowther, and Misses S. Stirling, N. Stirling, Charlotte Todd, and S. J. Burdin. Present—24 scholars, 3 officers, 1 visitor. This Lyceum is progressing favourably, as our motto is, "Unity."—T. O.

**HECKMONDWICK.** Thomas Street.—Invocation by Mr. Clegg. Usual programme gone through remarkably well. Classes, physiology, spiritualism for the young, closed as usual. Attendance 20.—G. H. C.

**LIVERPOOL.** Daulby Hall.—Attendance: Officers 9, visitors 7, children 27. Recitations by Eva Love, Frank Chiswell, and Reginald Stretton. Our numbers were few, in consequence of the steady down-pour of rain, which interferes with a constituency like ours, seeing that most of the children come a very long way. The exercises were entered into with much spirit, which atoned for small numbers.

**LEICESTER.**—38 children, 7 officers, and 6 visitors. We expect Mrs. Yeeles to be with us next Sunday, to give the prizes to the children for the best recitations. All friends are earnestly requested to attend and support the Lyceum, which so much stands in need of funds.—T. T.

**LONDON.** Marylebone Lyceum, 24, Harcourt Street.—Various exercises well gone through. A small attendance, possibly on account of the unsettled weather. Recitations by Lizzie and Hettie Mason.

**LONDON.** King's Cross. 253, Pentonville Hill.—Several friends met last Sunday afternoon, at 8-30, to consider the advisability of establishing a lyceum. It was resolved to try and get more information how lyceums were conducted, by visiting other lyceums, getting a Manual, and soliciting information from friends willing to assist. Address, Mr. Rodger, as above; or at 107, Caledonian Road, N.

**LONDON.** Notting Hill Gate.—A good attendance, 22 scholars; and a number of recitations were given in good style, proving instructive as well as interesting. Great improvement is shown—especially by the younger members. We hope we shall be favoured with the presence of visitors, who will certainly not regret having spent a happy afternoon at one of our sessions.—P. S.

**MACCLESFIELD.**—Conductor, Mr. Hayes. Average attendance. Reading by conductor, recitation by Ruth Henshaw, and solo by Mr. Bennison, were well rendered. Having attained to a good degree of perfection in the calisthenics, the guardian (Mr. C. Challinor) put us through two more movements, and it is intended to learn still more when we are proficient in these. Do not forget Service of Song next Sunday afternoon at 2-30! Come in large numbers! It is expected that Mr. Rogers will read the connective readings.—W. P.

**MANCHESTER.** Psychological Hall.—Attendance over 60. Programme efficiently performed as usual, including recitation by Master Roston, exceedingly well given, followed by groups. Lessons in the sciences, the adults forming a discussion class.—T. T.

**MANCHESTER.**—Attendance fair. Usual programme: recitations by George Maslin, Gertrude Maslin, L. Sims, and E. Maslin; marching and calisthenics, closing hymn, benediction by Mr. Pearson. Session conducted by Mr. J. Simkin and Miss E. A. Hyde, our conductor being absent.—W. W. W.

**OLDHAM.**—Morning: Invocation by Mr. William Meekin, who also conducted, assisted by Mr. N. Spencer. A fair attendance, usual programme: recitations by Messrs. F. and J. Shaw; groups formed; in the discussion class Mr. N. Spencer gave an illustration of "What shall I do to be saved?" and a few friends gave their opinion on the subject. Afternoon, conducted by Mr. Wm. Meekin, assisted by Mr. N. Spencer. Recitation by Mr. W. H. Wheeler; readings by Messrs. N. Spencer and T. Taylor.—T. T.

**OPKNSHAW.**—Our Lyceumists' open sessions were a decided success. Morning, a large number of lyceumists were present, Miss Lizzie Morris occupied the chair. The speakers were Messrs. Binns and Smith; a small audience. In the evening we had a large audience, who manifested great interest in the way we conduct our lyceum. The speakers were Messrs. Dugdale, Smith and Stewart. Mr. Binns, chairman. In the afternoon the Mutual Improvement class conducted a public service, when the Bible was dealt with from different standpoints.—J. D. jun.

**PENDLETON.**—Morning, present 11 officers, 22 scholars. Invocation by Mr. Ellison; usual programme. Recitations by E. Lipton, Emily and Lily Clarke, R. Poole; duet by Ben Clarke, and Miriam Pearson. Afternoon, present 9 officers and 29 scholars. Opened and closed by Mr. T. Crompton. Usual programme.—W. B.

**SALFORD.**—Morning, present 29 members; opened by Mr. Joseph Moorey; marching and calisthenics. Afternoon, present 33 members, 3 visitors. A short address by Mr. Ross on "Duty"; he exhorted us to obey our parents so as to secure happier homes. Our conductor (Mr. J. Moorey) made a few comments on the address and then concluded.

**SOUTH SHIELDS.**—On account of Mr. Morse's lecture in the afternoon, the session was held in the morning, attendance very fair. Recitations by Miss E. Griffiths and Masters Forster, Griffiths, and Pinkney. Usual programme.—F. P.

**SOWERBY BRIDGE.**—Sessions very creditably led by Miss Sutcliffe. Conductors for calisthenics: morning, Mr. A. Sutcliffe; afternoon, Mr. C. Rawson. Afternoon session was greatly lacking in attention, owing to which the duties of conductors rest with greater weight. Mutual improvement class—Mr. A. Ackroyd gave a reading on "Physiognomy," which was freely commented upon. On Sunday next, election of officers will take place. All Lyceumists are requested to attend.—M. T.

## PROSPECTIVE ARRANGEMENTS.

### PLAN OF SPEAKERS FOR APRIL, 1890.

#### YORKSHIRE FEDERATION OF SPIRITUALISTS.

**BATLEY CARR** (Town Street): 13, Mr. Armitage; 20, Mrs. W. Stansfield; 27, Mrs. Dickenson.  
**BATLEY** (Wellington Street): 6, Mrs. Midgley; 13, Mr. Milner; 27, Mr. Wright; 27, Mrs. Hoyle.  
**BERSTON** (Conservative Club): 6, Mr. Boocock; 13, Mr. J. Parker; 20, Mr. H. Crossley.  
**BINGLEY** (Wellington Street): 13, Mr. Moulson; 20, Mr. Newton; 27, Mrs. Jarvis.  
**BRADFORD** (Little Horton Lane, Spicer Street): 6, Mrs. Mercer (service of song); 13, Mrs. Crossley; 20, Mr. Galley; 27, Mrs. H. Saville.  
**BRADFORD** (Milton Rooms, Westgate): 6, Mrs. Wade; 13, Mrs. Beanland; 20 and 21, Mrs. Wallis; 27, Mr. Hepworth.  
**BRADFORD** (Otley Rd.): 6, Mr. Ringrose; 13, Mrs. Wade; 20, Mr. Moulson; 27, Mr. Rowling.—Sec., Mr. J. Burchell, 59, Otley Rd.  
**BRADFORD** (St. James's): 6, Mr. Wyldes; 13, Miss Walton; 27, Mr. Hunt.  
**CLOCKHEATON** (Oddfellows' Hall): 6, Mrs. Jarvis; 13, Mrs. Berry; 20, Mrs. Midgley; 27, Mr. Armitage.  
**DEWSBURY** (Vulcan Rd.): 6, Mrs. Hoyle; 27, Mr. Fillingham.  
**HALIFAX** (Winding Rd.): 6 and 7, Mr. Plant; 13 and 14, Mr. Hunt; 20, Mr. C. A. Holmes; 27 and 28, Mr. Macdonald.  
**LEEDS** (Institute, 23, Cookridge St.): 6, Mrs. Craven; 13, Miss Harrison; 16, Mr. Morse; 20, Mr. Armitage; 27 and 28, Mrs. Groom.  
**MORLEY** (Church St.): 6, Mr. H. Crossley; 13, Mr. Boocock; 20, Mr. Clayton; 27, Mrs. Berry.  
**PARKGATE** (Bear Tree Rd.): 6, Mr. C. E. Fillingham; 13, Mr. S. Featherstone; 27, Mr. Postlethwaite.  
**WEST VALE** (Green Lane): 6, Mrs. Ingham; 13, Mrs. Jarvis; 20, Mrs. Crossley; 27, Mrs. Mercer.

**ACCRINGTON.**—6, Mr. Rowling; 13, Mr. Walsh; 20, Miss Gartside; 27, Mrs. Best.  
**BACUP.**—6, Mr. E. W. Wallis; 13, Mrs. E. H. Britten; 20, Mrs. Craven; 27, Mr. Johnson.  
**BIRMINGHAM.** Smethwick.—2, Mrs. C. Evans; 6, Mrs. Haughton; 9, Conference; 13, Mr. J. W. Mahony; 16, Mrs. Haughton; 20, Mrs. Barr; 23, Conference; 27, Mr. Tibbatts; 30, Mrs. Haughton. Time of meetings: Sundays, at 6-30; Wednesdays, at 8.  
**BLACKBURN.**—6, Miss Jones; 13, Mr. James Swindlehurst; 20, Mr. J. C. Macdonald; 27, Mrs. Britten.  
**BRADFORD.** Bentley's Yard.—6, Mrs. Bentley; 13, Mr. Hespley; 20, open; 27, Mrs. Clough.  
**BRADFORD** (Bowling): 6, Mr. Whithead; 13, Mrs. Bennison; 20, Mr. Thresh; 27, Mr. Hopwood. Wednesdays at 8 p.m.  
**BRADFORD** (Ripley Street): 6, Mr. Thresh; 13, Mrs. Riley; 20, Mr. Hopwood; 27, Mrs. Campion.  
**BRADFORD** (Walton Street): 6 and 7, Mr. T. H. Hunt; 13, Miss Patefield; 20, Mrs. Wade; 27, Mrs. Craven.  
**BURSELM.** 6, open; 13, Mr. Jackson; 20, Mrs. Haughton; 27, Mr. Blundell.  
**CHURWELL.** 6, Mr. Peel; 13, Miss Myers; 20, Mr. Dewhurst; 27, Miss Parker.  
**HUDDERSFIELD** (3, John Street): 6, Mrs. Crossley; 13, Mr. W. Rowling; 20, Mrs. Berry; 27, Open.  
**IDLE.** 6, Mr. Newton; 13, Mr. Thresh; 20, Mr. Parker; 27, Open.  
**LANCASTER.**—6, Mr. Jos. Armitage; 20, Mr. Rowling; 27, Mr. Swindlehurst.  
**LONDON** (Notting Hill Gate): 6, at 11, Mr. Pursey, at 7, special open service for investigation; 13, at 11, service, at 7, Mr. McKenzie, Phrenology; 20, at 7, Mr. Thos. Everitt; 27, at 7, Miss Marsh, Clairvoyance.  
**LONDON** (Canning Town): 6, Mr. W. E. Walker; 13, Mr. J. Hopcroft; 20, Mr. A. M. Rodger; 27, Open.  
**MANCHESTER.** 6, Mr. Swindlehurst; 13, Mrs. Groom; 20, Mr. Johnson; 27, Mr. Stewart.  
**PENDLETON.** 6, Mr. Hepworth; 13, Mr. Wheeler; 20, Mr. Tetlow; 27, Mr. Wallis.  
**SCHOLES.** 6, Mr. Wainwright; 13, Mrs. Wainwright; 20, Mr. Thompson Schofield; 27, Mr. and Mrs. Murgatroyd.  
**SLAITHWAITE.**—6, Mr. Campion; 13, Mr. Macdonald; 14, Mr. Wallis; 20, Mr. Hepworth; 27, Mrs. Gregg.  
**RECEIVED WITHOUT A NAME.**—6, Service of song, Lyceum anniversary; 13, Mr. J. Chaplin; 20, Mrs. Groom; 27, Mr. Hodson.

**BACUP.** Princess Street.—Lyceum tea party and entertainment, Saturday, March 29th. Songs, recitations, dialogues, etc. Tea at 4-30. Tickets, 6d.; children under twelve, 4d. Entertainment 3d. Friends invited.

**BRADFORD.** St. James's.—A tea and entertainment on Good Friday. Tickets—adults 9d., children 4d., above twelve 6d. Entertainment 3d. Tea at 4-30.

**BRADFORD.** Little Horton.—Easter Monday: Tea and entertainment, consisting of songs, recitations, &c. Tea at 5 p.m. Entertainment, 7 p.m. Tickets 9d., children 4d. Easter Sunday, service of song for the benefit of the Lyceum. All are welcome.—A. W.

**BRADFORD.** Walton Street.—March 29: Ham tea and entertainment, to consist of songs, recitations, &c. Mr. Hepworth, Mr. T. H. Hunt, and others will assist. All are welcome.

**BRADFORD.** Ripley Street.—Annual tea-party, Saturday, April 5, chairman, Mr. T. Marsden, tea at 4-30. Entertainment (at 7) of songs, readings, and recitations. Tickets for tea and entertainment, 9d. each. Entertainment only, 3d. Children half-price.

**DEWSBURY.** Vulcan Road.—Saturday, April 5th, tea meeting. Hoping many friends will pay us a visit. Prices: Adults, 6d., children, 3d., after tea, 2d.

**FELLING-ON-TYNE.**—Easter Monday. Usual tea and concert. Tea at 5 p.m. Adults, 9d., children 4d. All friends invited.

**HALIFAX.** Special announcement.—A grand bazaar and sale of work in aid of the building fund, on Good-Friday and Saturday, April 4th and 5th. Open each day at 2 o'clock. We trust all friends will rally round us. We shall endeavour to make the room as pleasant and cheery as possible. All will be welcome. Admission: first day, 9d.; second day, 6d.; season tickets, 1s. each. But all entertainments are included in above. Refreshments will be provided at reasonable charges. On Easter Monday, April 7th, a splendid tea and entertainment. Tea at 4-30 p.m. and entertainment at 7 p.m. prompt. Tickets for tea and entertainment 10d., for entertainment only 3d.; children half-price.

**HECKMONDWIKE.** Cemetery Road.—Saturday, April 5th. Public ham tea and miscellaneous entertainment of songs, duets, readings, recitations, etc. Tea at 4-30; entertainment, 7-30. Tickets for tea and entertainment, adults, 9d., children, 6d.; entertainment only, 3d. and 1d. Sunday, April 6th, a service of song, entitled "Ministering Spirits," at 2-30. Mr. Hopwood, at 6. A hearty welcome to all.

**HECKMONDWIKE.**—Easter Monday. Annual tea and entertainment by the Amateur Society. Tea at 5 p.m. Tickets, 9d., for entertainment, at 7-30, 3d.

**HUDDERSFIELD.** Brook Street.—Sunday, April 6th, the Lyceum anniversary will be held, when addresses will be given by Mr. J. J. Morse, and special hymns sung by the lyceumists. We hope to see a large assembly of friends. Monday, April 7th (Easter Monday), the Lyceum tea party and entertainment will be held; tea at 4-30. Tickets: adults, 9d.; children under 14, 6d. Admission to entertainment by programme, 4d. A capital programme has been prepared, consisting of a domestic drama, in two acts, entitled, "The Chimney Corner," the characters sustained by lyceumists, to be followed by instrumental and vocal music, character songs by our friends, Mr. Hepworth and Miss Dennison; humorous readings by Mr. J. J. Morse; recitations, &c.

**HUDDERSFIELD.** 3, John St.—Anniversary Services, Easter Sunday, Mrs. Crossley. Easter Tuesday, meat tea and entertainment of living statuary, songs, recitations, etc. Tickets, for tea and entertainment, 9d.; children, 4d. Entertainment only, by programme, 3d. All welcome.

**LEEDS.** Psychological Hall.—Tea Party on Good Friday, tea at 5-30; tickets: adults 9d., children 4d.; after tea there will be games and amusements for all ages. The Service of Song "Rest at Last," will be postponed until Easter Sunday.—H. A. A.

**LEEDS.** Institute.—Mr. Wm. Victor Wyldes, on Saturday, March 29th, at 7-30 p.m., will give an address on capital punishment, entitled "Murder and the Hangman's Rope." Sunday, March 30th, at 2-30 p.m., "Questions;" at 6-30 p.m., "Buddhism, Theosophy, and Spiritualism," followed by poetry; Monday, March 31st, at 7-30 p.m., "The Art and Mystery of Character and Mind Reading," followed by psychometry. Wednesday, April 2nd, Mr. J. C. Macdonald, at 7-30 p.m. Good Friday, April 4th, a public ham tea, at 5 p.m. prompt; tickets 6d., children 3d. Entertainment at 7-30 p.m.; admission free. Collection. Easter Monday, April 7th, a free tea will be given at 6 p.m. to 100 destitute children; after tea a short entertainment. The children will also receive a small present each—the girls a handkerchief, the boys a small scarf. If any friends are desirous of assisting us to meet the expenses of the same, their contributions, however small, will be thankfully received by the secretary, J. W. Hanson, 22, Milford Place, Kirkstall Road, Leeds.

**LONDON.** King's Cross. 253, Pentonville Hill.—Anniversary of Modern Spiritualism. Sunday evening, March 30th, Mr. J. Burns will deliver an Anniversary Discourse. A large gathering is expected.

**LONDON.** Marylebone. 24, Harcourt Street.—The leaders will give a Lyceum Tea and Party on Good Friday, April 4th. Tea at four o'clock; games after tea. We are prepared to receive the kind co-operation of any sympathetic friends to make the affair a success, our funds being rather low. Visitors will be admitted at 9d. each by obtaining tickets beforehand.—C. White.

**LONDON.** Marylebone, Harcourt Street.—A floral service on Sunday, April 6, in memory of our risen friend and brother, John Tomlin, an earnest and devoted worker in these rooms, respected and beloved by all who knew him. We shall be glad of flowers, cut or in pot, evergreens, &c., which we shall be pleased to receive on Saturday, from 11 to 8.

**LONDON.** Spiritualists Federation.—Council meeting at 253, Pentonville Road, King's Cross society rooms, Thursday, March 27th, at 8-30 prompt. Delegates are especially asked to attend. The annual general meeting will probably be held on Sunday, May 4th, in some central hall.—U. W. G.

**LONDON.** Notting Hill Gate, Zephyr Hall, 9, Bedford Gardens.—Thursday, April 10th, a concert and Cinderella dance. The programme will include some talented artists. A limited number of tickets, apply early. Admission, concert and dance, 1s.; dance only, 9d. Apply to Percy Smyth, hon. sec., 68, Cornwall Road, Bayswater.

**LONDON.** Peckham, Chepstow Hall, 1, High Street.—Good Friday, soiree and social gathering to commemorate the 42nd anniversary of modern spiritualism, at 7 o'clock. Tickets 6d., to be obtained from the hon. sec., Mr. W. E. Long. We cordially invite all spiritualists. On Easter Sunday evening appropriate readings and explanatory addresses on the advent of modern spiritualism.

**MACCLESFIELD.**—An open Lyceum session on Sunday afternoon, March 30, at 2-30 prompt. Marching and calisthenics will be performed, and a Service of Song, entitled "Marching Onward," rendered.

**MANCHESTER.** Tipping Street.—Saturday, March 29th, we shall have a members' tea party, and shall be glad to see old members and new. Tea at 6 p.m.; tickets, 9d. Our Lyceum will hold their second annual tea party, entertainment, and ball, on Easter Monday, in the Secular Hall, Rusholme Road. The entertainment will consist of songs, recitations, and a dramatic sketch, entitled "Mix'em's Matrimonial Mart." Tea at 5 p.m. prompt. Tickets, adults 1s., children 6d. After tea, 6d. Rally round us, and help the children.

**MIDDLESBRO' ON TEES.**—Easter Sunday, two lectures by Mr. J. G. Grey. Easter Monday, grand tea, entertainment, supper, and social. Mr. Grey will take part in the proceedings. Tea and entertainment, 1s.; supper and social, 1s. Special terms for families, by arrangement with committee.—M. Clarke, sec., 35, Jamieson Street.

**NEWCASTLE-ON-TYNE.**—Mr. J. J. Morse will lecture March 30th, morning and evening, and on Monday, the 31st. The Sunday evening discourse will deal with the anniversary of "Modern Spiritualism."

**NEWCASTLE-ON-TYNE.** The Newcastle society intend to have a "Ladies' Sunday Evening," followed by a grand field day on the City Moor during Race Sunday. It is expected that a large force of good speakers will be present from various centres. Refreshments will be provided, and the lyceum children will sing a selection of good music. Parcels of literature will be distributed by careful distributors. Societies in the district are invited kindly to make arrangements to unite with us, it being intended to introduce spiritualism to the large crowds who will be present on the occasion.

**NEWCASTLE-ON-TYNE.**—Easter Monday, grand celebration. Forty-second anniversary of modern spiritualism. Tea 5 p.m.; music; commemorative addresses; dance, with light refreshments, at 9-30. Tickets 1s. each, children 6d. Spiritualists in Newcastle, Gateshead, and surrounding districts are affectionately invited to assemble in large numbers, and celebrate with angels this triumphant era in the history of religious civilization, namely, open communion betwixt Heaven and earth. "There shall be no more death."

**NORTH SHIELDS.** Camden Street.—On Good Friday we intend to hold our annual tea and concert. Tickets 1/-. Easter Monday, Social.

**NOTTINGHAM.** Special Notice.—Mrs. Wallis on the 13th of April. Social gathering and tea on Easter Monday in the Hall of Social Guild. Hearty co-operation invited.

**RAWTENSTALL.**—On Good Friday a public tea party and entertainment, consisting of dialogues, recitations, and singing by the choir. On the 12th of April, service of song, entitled "Rest at Last."

**SOWERBY BRIDGE.**—Good Friday, tea and children's annual entertainment, of sketches, tableaux vivants, Maypole dance, and nigger troupe; lime-light illuminations. Mr. Hepworth, comic. Tea and entertainment, 9d.; entertainment only, 6d.

**STOCKPORT.**—Secretaries and mediums, please note. Mr. Joseph Ainsworth now resides at 47, Garden Terrace, Cheadle Heath, Stockport.

**SUNDERLAND.**—Good Friday, tea and social. Tickets, 1s. Tea at 5.

**TYNE DOCK.**—Good Friday. Tea and entertainment; tea at 4-30 p.m., concert at 7 p.m. Admission to tea and concert 9d.

**WESTHOUGHTON.** Wingates.—Friday, April 4, tea party and entertainment. Tea at 5 p.m. Tickets, males 8d., females 6d., children under twelve 4d.—T. H.

**WOODHOUSE,** near Sheffield.—March 31st, at 7-30, Mr. E. W. Wallis will answer questions in the endowed schoolroom. Admission 3d., 2d., and 1d. All friends in the district invited.

Mrs. DAVIDSON has removed to 67, Marsden Street, South Shields.

## PASSING EVENTS.

**SPECIAL NOTICE.**—Owing to the holidays next week we must go to press a day earlier than usual. Friends will oblige by sending *short reports only*, and as early as possible.

**BIRTH.**—The wife of William Upcroft-Hill (secretary of Wisbech society), of a daughter, both doing well.

**ERRATUM.**—In No. 123, page 218, 8th line from the bottom of first column, for "I sent" read "I saw one or two bright pieces."

**CLECKHEATON.**—On Monday last (17th), a tea meeting was held at the Coffee Tavern for the aged and widows of the above society of spiritualists. The tea (of which twenty-eight persons partook) was given by Mr. Blackburn, in sympathy and love for the grand truths of spiritualism. A splendid meeting after tea, noble tests were given, including one which is worthy of note: recently a man was killed by falling off a waggon which passed over him, killing him on the spot. The medium was Mrs. Marshall, of Bradford, quite a stranger to this town, on seeing the waggon and horses, under control, she rushed to the door in an excited condition, but was prevented from any danger to herself. Singing and recitations filled up a pleasant evening.

**THE "LONGTON TIMES AND ECHO,"** March 22nd, gives a very favourable notice of Mr. Victor Wyldes' third series of lectures there, which it says were dealt with in a masterly style, and the questions answered in a clear and concise manner. "Mr. Wyldes is a genius, and his undoubted powers and eloquence have gained him many friends in Longton."

**PASSED ON.**—Manchester Psychological Hall.—On Saturday, March 8th, Mrs. H. Gloag, mother of the wife of our esteemed treasurer, Mr. Yates, passed on to the summer land, and was interred in the Bradford Cemetery, on Friday the 14th inst., having inhabited the physical body for upwards of three-fourths of a century, and always led a true and consistent life, which is the foundation of a bright home when severed from the earthly tenement. A number of friends followed the remains to the grave, where a grand address was given through Mr. R. A. Brown by his controls. Our heartfelt sympathy is tendered to our friends, Mr. and Mrs. Yates, in this their trouble.—J. H. H.

**NEWCASTLE-ON-TYNE.**—The ladies' "sale of work" was concluded here last week. Upwards of £41 was placed in the treasurer's hands. No detailed account of the interesting proceedings has reached your journal hitherto, the chief reason being a conscientious scruple on the reporters' part, lest any invidious feeling arise owing to omissions, so many ladies and gentlemen having contributed both large and small quotas to make the affair successful. Every thing passed as "merry as a marriage," while "eyes looked love to eyes." This beautiful and unanimous effort has not only placed the organisation upon a sound basis, but has also generated a reciprocity of spiritual affection, which I trust will continue to burn with an inextinguishable blaze.—W. H. R.



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