

PLATFORM GUIDE.

SUNDAY, APRIL 6, 1890.

Accrington.—26, China St., Lyceum, 10-30; 2-30, 6-30: Mr. Rowling.
Ashington.—New Hall, at 5 p.m.
Bacup.—Meeting Room, Princess St., 2-30 and 6-30: Mr. Wallis.
Barrow-in-Furness.—82, Cavendish St., at 6-30.
Batley Carr.—Town St., Lyceum, 10 and 2; at 6-30.
Batley.—Wellington St., at 2-30 and 6: Mrs. Midgley.
Beeston.—Conservative Club, Town St., 2-30 and 6: Mr. Boocock.
Belper.—Jubilee Hall, 10, 2, Lyceum; 10-30, 6-30: Mrs. Wallis.
Bingley.—Wellington Street, 2-30 and 6.
Birkenhead.—144, Price St., at 6-30: Mr. Robinson. Thursday, 7-30.
Birmingham.—Oozells Street Board School, at 6-30.
Smethwick.—43, Hume St., at 6-30: Mrs. Haughton. Wed., at 8.
Bishop Auckland.—Temperance Hall, Gurney Villa, at 2-30 and 6.
Blackburn.—Old Grammar School (opposite St. Peter's Church), at 9-30, Lyceum; 2-30, 6-30: Miss Jones.
Bolton.—Bridgeman Street Baths, at 2-30 and 6-30: Mr. Macdonald.
Bradford.—Walter St., Hall Lane, Wakefield Rd., 2-30 and 6: Mr. T. H. Hunt, and on Monday.
Otley Road, at 2-30 and 6: Mr. Ringrose.
Little Horton Lane, 1, Spicer St., at 2-30 and 6: Mrs. Mercer. Service of Song.
Milton Rooms, Westgate, at 10, Lyceum; at 2-30 and 6: Mrs. Wade.
St. James's Church, Lower Ernest St. (off Diamond St.), Lyceum, at 10; at 2-30 and 6-30, Mr. Wyldes.
Ripley Street, Manchester Road, at 11, 2-30, and 6-30: Mr. Thresh. Tuesday, at 8.
Bankfoot.—Bentley's Yard, at 10-30, Circle; at 2-30 and 6: Mrs. Bentley. Saturday, Healing, at 7.
Birk Street, Leeds Road, at 2-30 and 6.
Bowling.—Harker St., 10-30, 2-30, 6: Mr. Whitehead. Wed., 7-30.
Norton Gate, Manchester Rd., 2-30 and 6.
Brighouse.—Oddfellows' Hall, Lyceum, 10-15; 2-30, 6: Mrs. H. Taylor.
Burnley.—Hammerton St., Lyceum, 9-30; 2-30 and 6-30: Mr. Schutt.
Trafalgar Street, 2-30, 6-30: Mrs. Bailey. Monday, Mrs. Heya.
102, Padiham Rd., Developing Circles, Mondays, Thursdays, 7-30.
Burslem.—Colman's Rooms, Market, 2-45 and 6-30.
Byker.—Back Wilfred Street, at 6-30: Mr. Coxon.
Churwell.—Low Fold, at 2-30 and 6: Mr. Peel.
Cleckheaton.—Oddfellows' Hall, Lyceum, 9-30; 2-30, 6: Mrs. Jarvis.
Colne.—Cloth Hall, Lyceum, at 10; 2-30 and 6-30.
Cotmans.—Aquitth Buildings, at 2-30 and 6: Mr. G. Wright.
Darwen.—Church Bank St., Lyceum, at 9-30; at 11, Circle; 2-30, 6-30: Miss Patefield.
Denholme.—6, Blue Hill, at 2-30 and 6.
Deesbury.—Vulcan Rd., 2-30, 6: Mrs. Hoyle.
Eccleshill.—Old Baptist Chapel, at 2-30 and 6-30: Local.
Exeter.—Longbrook St. Chapel, 2-45 and 6-45.
Felling.—Park Road, at 6-30: Local.
Foleshill.—Edgewick, at 10-30, Lyceum; at 6-30.
Gateshead.—13, North Tyne St., Sunderland Rd., 6-30. Thursday, 7-30.
Glasgow.—Bannockburn Hall, 86, Main St., 11-30, 6-30. Thursday, 8.
Halifax.—Winding Rd., 2-30, 6: Mr. Plant, and on Monday, at 7-30.
Haswell Lane.—At Mr. Shields, at 6-30.
Hackmondwike.—Assembly Room, Thomas Street at 10, 2-30, and 6. Social Meeting, Thursdays, at 7-30.
Cemetery Rd., Lyceum, at 10; at 2-30 and 6 (see Prospective Arrangements). Thurs., 7-30, Mr. Wainwright, Public Circle.
Hetton.—At Mr. J. Livingstone's, Hetton Downs, at 7: Local.
Heywood.—Argyle Buildings, Market St., 2-30, 6-15: Mr. Brookes.
Huddersfield.—3, Brook Street, at 2-30 and 6-30: Mr. J. J. Morse.
Institute, John St., off Buxton Rd., 2-30 and 6: Mrs. Crossley.
Idle.—2, Back Lane, Lyceum, at 2-30 and 6: Mr. Newton.
Jarrow.—Mechanics' Hall, at 6-30: Mr. W. H. Robinson.
Keighley.—Lyceum, East Parade, at 2-30 and 6.
Assembly Room, Brunswick St., at 2-30 and 6: Mrs. Beanland.
Lancaster.—Athenaeum, St. Leonard's Gate, at 10-30, Lyceum; at 2-30 and 6-30: Mr. J. Armitage.
Leeds.—Psychological Hall, Grove House Lane, back of Brunswick Terrace, 2-30, 6-30: Service of Song, "Rest at Last."
Institute, 23, Cookridge St., 2-30 and 6-30: Mrs. Craven.
Leicester.—Silver St., 2-30, Lyceum; 10-45 and 6-30.
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. Britten.
London.—Camberwell Rd., 102—At 7. Wednesdays, at 8-30.
Canning Town.—2, Bradley St., Becton Road, at 7: Mr. Walker. 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, 246. Dawn of Day, Social, at 7-30. Thursdays, 8, Open Circle, Mrs. O. Spring.
King's Cross.—253, Pentonville Hill (entrance King's Cross Road): at 10-45, Discussion; at 6-45, Mr. Veitch. Tuesday, at 9, Séance. Wednesday, 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. O. Spring; also Sat., at 8.
Marylebone.—24, Harcourt St., at 11, Spiritual Intercommunion; 3, Lyceum; 7, Floral Service, several speakers. Monday, Music, songs, and dancing, 8. Tuesday, 11 to 5, Busy Bees' Word and Work. Wednesday, at 8, Séance. Thursday, at 8, Professor Chadwick on Phrenology and Mesmerism. Friday, 2-30 to 9, and Saturday, 11 to 6, for conversation and sale of literature.

Mile 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; at 3, Lyceum; at 7, Open Service. Mr. Earl and others.
Peckham.—Chepstow Hall, 1, High St., at 11-15, Mr. P. Rodger, "Psychometry;" Lyceum at 3; at 6-30, Anniversary Service, Mr. W. E. Long. Members, at 8-15. Good Friday, Anniversary. Soirée and Concert at 7.
Peckham.—Winchester Hall, 33, High St., at 11 and 7.
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: Mr. J. Humphries; Lyceum at 3.
Longton.—44, Church St., at 6-30: Mr. J. Blundell.
Macclesfield.—Cumberland Street, Lyceum, at 10-30; at 2-30 and 6-30: Mr. Walsh.
Manchester.—Temperance Hall, Tipping Street, Lyceum; at 2-45, 6-30: Mr. Swindlehurst.
Collyhurst Road, at 2-30 and 6-30: Local.
Mexborough.—Ridgills' Rooms, at 2-30 and 6.
Middlesbrough.—Spiritual Hall, Newport Road, Lyceum, at 2; at 10-45 and 6-30: Mr. J. G. Grey, and on Monday.
Granville Rooms, Newport Road, at 10-30 and 6-30.
Morley.—Mission Room, Church St., at 2-30 and 6: Mr. H. Crossley.
Nelson.—Spiritual Rooms, Leeds Rd., 2-30 and 6-30: Mr. G. Smith.
Newcastle-on-Tyne.—20, Nelson St., 2-15, Lyceum; at 6-30: Ald. Barkas.
North Shields.—6, Camden St., Lyceum, 2-30; 6-30: Mr. Oliver Simms.
41, Borough Rd., at 6-30: Mrs. H. Davison, clairvoyant.
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.
Openshaw.—Mechanics', Pottery Lane, Lyceum, at 9-15 and 2; at 10-30 and 6, Miss Gartside.
Parkgate.—Bear Tree Rd., 10-30, Lyceum; 2-30 and 6: Mr. Fillingham.
Pendleton.—Cobden St. (close to the Co-op. Hall), Lyceum, at 9-30 and 1-30; at 2-45 and 6-30: Mr. Hepworth.
Plymouth.—Notte Street, at 11 and 6-30: Mr. Leader, Clairvoyant.
Rawtenstall.—10-30, Lyceum; 2-30, 6: Mrs. Best.
Rochdale.—Regent Hall, at 2-30 and 6. Wednesday, at 7-30, Public Circles.
Michael St., 3 and 6-30, Mrs. Smith. Tuesday, 7-45, Circle.
Salford.—Spiritual Temple, Southport Street, Cross Lane, Lyceum, at 10-15 and 2; 3 and 6-30. Wednesday, 7-45.
Saltash.—Mr. Willacott's, 24, Fore Street, at 6-30.
Scholes.—Mr. J. Rhodes', 33, New Brighton St., 2-30, 6: Mr. Metcalf.
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: Mrs. Bennison.
Skelmanthorpe.—Board School, 2-30 and 6.
Slaithwaite.—Laith Lane, at 2-30 and 6: Mr. Champion.
South Shields.—19, Cambridge St., Lyceum, at 2-30; 11 and 6: Local Wed., at 7-30. Developing on Fridays, 7-30.
Sowerby Bridge.—Hollins Lane, Lyceum, at 10-30 and 2-15; at 6-30.
Station Town.—14, Acclom Street, at 2 and 6.
Stockport.—Hall, 26, Wellington Road, South, at 2-30 and 6-30. 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: Mr. W. Walker.
Monkwearmouth.—3, Ravensworth Terrace, at 6.
Thornhill.—Edge Top (late Church Mission Room), 2-30 and 6.
Tunstall.—13, Kathbone Street, at 6-30.
Tyldesley.—Spiritual Institute, Elliot St., at 2-30 and 6.
Tyne Dock.—Exchange Buildings, at 11, Mr. J. Graham; at 2-30, Lyceum; at 6, Mr. G. Wilson.
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. W. H. Taylor.
West Pelton.—Co-operative Hall, Lyceum, at 10-30; at 2 and 6-30.
West Vale.—Green Lane, at 2-30 and 6: Mrs. Ingham.
Whitworth.—Reform Club, Spring Cottages, 2-30 and 6.
Wibsey.—Hardy St., at 2-30 and 6: Mr. Milner.
Willington.—Albert Hall, at 6-30.
Wisbech.—Lecture Room, Public Hall, at 11 and 6-45: Mrs. Yeeles.
Woodhouse.—Talbot Buildings, Station Road, at 6-30.
Yeadon.—Town Side, at 2-30 and 6.

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The Two Worlds.

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

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THE ROSTRUM.

MODERN WITCHCRAFT AND SCHOOL BOARDS.

UNDER the above caption we call the attention of our modern *School Boards* (the last new invention of the nineteenth century to compel the public to become wise, learned, and religious) to such cases of dereliction from the above purposes of their institution as belong to them in especial to deal with. The first case quoted is reported in the *London Daily Telegraph*, of March 8th, as follows:—

CASE I.

"It almost passes credibility to learn that on Wednesday at Penzance, in Cornwall, two young farmers named Jilbart were bound over in the sum of twenty pounds each, and to find sureties in a like sum, to keep the peace for six months for an offence which seems to be more in harmony with the manners of the sixteenth century than with those of the nineteenth. The defendants were charged with having gone over to a neighbouring farm and threatened to murder its tenant, an old lady seventy-one years of age. They held that Mrs. Clarke was a witch, and had 'ill-wished' their horses, so that they suddenly refused to pull, and began to plunge and kick violently. The elder Jilbart was not ashamed to testify on oath to the faith that was in him. While expressing our regret that a severer punishment was not inflicted on these besotted Cornishmen, we in no way doubt the sincerity of the elder Jilbart, when he made oath as to his belief in witches and witchcraft. Jilbart's solemnly asseverated profession of faith in the malign influences of sorcery, affords only another instance of the curious manner in which history repeats itself. In August, 1751, a respectable agriculturist, named Thomas Colley, was hanged, at Tring, Hertfordshire, for being concerned in the murder of a reputed witch. The victim, Ruth Osborne, had so far back as 1745 besought a farmer named Butterfield to give her some milk, and on meeting with a refusal she went away muttering a wish that the Pretender would come and carry off his cattle. Soon afterwards Butterfield sickened and died, declaring that Ruth Osborne was the cause of all his misery. To counteract her supposed pernicious spells a 'wise woman,' or 'white witch' was sent for from Northamptonshire, and this sapient female ordained that six rustics, armed with pitchforks, and with charms against the Evil One hung round their necks, should guard night and day the house which had been inhabited by Butterfield. Eventually the whole country side fell into a fury of fanaticism against Ruth Osborne and her husband, both of whom were over seventy years of age; and the public criers were employed to make proclamation in their respective market-places that, on a given Monday, a man and woman would be publicly ducked at Tring for their crimes. The parish overseer, a person of humanity and sense, interfered to save the poor creatures from outrage. He gave them shelter in the workhouse, but, thinking that asylum might be insecure, he locked them up in the parish church. His apprehensions were well founded, for a mob of five thousand people, comprising many substantial farmers, gathered round the workhouse, and demanded the surrender of Ruth Osborne and her husband.

Disbelieving the assurances that the aged couple were not in the building, the mob broke open the doors, and searched

every part of the house, looking into drawers, trunks, and even the salt box, supposing in their brutal ignorance that the so-called witch and wizard could make themselves as diminutive as Satan's legions in 'Paradise Lost.' Disappointed in their quest, they were preparing to set the workhouse on fire when they were informed that the Osbornes were concealed in the vestry. The church doors were battered down, the helpless husband and wife were seized, and, under circumstances of indescribable barbarity, were done to death in the nearest pond. The clergy of Tring and the neighbouring parishes had not lifted a finger to save these miserable victims of superstition; but the gentry of the county were determined that the perpetrators of this cowardly murder should be brought to justice. A coroner's inquest was summoned, with twelve of the principal gentlemen of Hertfordshire as jurors. The Hertfordshire jury did their duty, and returned a verdict of wilful murder against Thomas Colley and twenty-one other persons unknown; but Colley seems to have been the only one of the incriminated persons who, being tried and convicted at the assizes, was in due course executed near the scene of the murder of the Osbornes. He died very decently, but it can scarcely be said penitently, since, after receiving the sacrament, he handed to the clergyman a solemn declaration of his faith relating to witchcraft, which he desired might be carried to the gallows, and read just before he was turned off. And read it was, in the presence of an immense multitude, by another reverend gentleman, the incumbent of Tring."

CASE II.

"WITCHCRAFT IN WILTSHIRE.

It will be remembered how very recently we noticed a case of supposed witchcraft at Homington, a village near Salisbury. The person said to have been bewitched was a little girl named Lydia Hewlett, aged nine, and her father is a Primitive Methodist local preacher. Some time since the girl saw a gipsy steal some onions belonging to a neighbour, and subsequently mysterious knockings were heard in the cottage where she dwelt. Some boards of the bedroom where they seemed to be were pulled up, but the rappings were not explained, and by-and-bye it was noticed that the noises seemed to follow, as it were, the little girl. These knockings were, it seems, generally heard near the girl, and when no one but the latter was in the room, but it has been alleged that when some one else has been with her the rapping has been heard. Someone conceived the idea that the child was bewitched, and a number of questions were put to the supposed spirit. According to the replies (given by means of knocks), the gipsy was the cause of all the trouble. She (the gipsy) had dark hair, was 4ft. 8in. in height, was married, had seven children, and was 28 years of age (the number of years being indicated by 28 raps). The questions were preceded by the words 'In the name of the Lord.' Canon Kingsbury heard the knocks, and believed that the girl herself did not cause them, but another clergyman with him was more sceptical. The Rev. J. Harper, a Primitive Methodist minister, also heard the knocking, and did not believe there was any shamming on the part of the girl. A doctor who visited her believed that she herself did it. Superintendent Stephens, of the county police, went to the cottage with the determination of finding out if there was any deception, and he stood at the foot of the stairs and watched the girl whilst listening to the knocking . . . but saw nothing suspicious, and believes that she herself did not do it. One night, when two men were staying in the same room as the girl, mysterious knocking was heard. The girl, who looked ill and weary, was admitted to the infirmary at Salisbury, and the strange

sounds at Homington have now ceased, whilst she herself is very much better than at the time of her admission."
—*Salisbury News*.

Notwithstanding the fact that the School Boards have as yet failed in their efforts to enlighten the inhabitants of Cornwall and Wiltshire, there is plenty of evidence to prove the intense activity of this *noble scholastic* institution, especially in the matter of collecting fees, as witness the following item taken from a London daily of February last:—

CASE III.

"SCHOOL BOARD CASES.

Among a number of summonses taken out by the London School Board, and heard at Worship Street Police Court the other day, before Mr. Williams, was one against a man named Payne, whose son, James, was said to be one of four not attending any school. Mrs. Payne gave as a reason that neither of the four children had any boots. Her husband had very little work, and the children were not fit to send out. The School Board visitor said the lack of boots is no excuse, children in Scotland invariably going without boots in daily life. Mrs. Payne said that she had one child, aged 16, dying of consumption. Police-constable Mirriams, a warrant officer of the court, said that when he served the summons he saw that the children were badly clothed, and without boots or stockings. One child lay dying, and there was no fire. The neighbours gave the parents a good character. Mr. Williams said he could only deal with the case of the child before him. He would see that boots were supplied to James, and he adjourned the case for five weeks. A journeyman baker was summoned in respect of one child not sent to school. The wife, who appeared, said that the child, a girl, was kept at home to mind three infants, she (the wife) having eight children. The case was pressed by the prosecution, as it was said that the husband was earning 20s. a week, and the wife went out to work. Defendant: And ain't I obliged? Eighteen shillings a week won't keep ten of us. The magistrate thought the child should be sent. Defendant: Why, if I leave the three infants alone, and they get burnt, I'll get into trouble for that. You gentlemen don't know anything about it. Mr. Williams examined the certificates of the child's progress, and remarking that it was difficult to deal with the woman's argument, adjourned the case for five weeks. A young woman, dressed in black, appeared to answer a summons as to a child kept at home to mind another. She said she worked as a box maker to support herself and the two children. She had lately been left a widow. Adjourned to 'try and let the child go to school.'

NOTE.—It is in the above three cases, and thousands of other ones constantly being reported, that the doctrines of spiritualism rise superior to those of the effete and ignorant systems of theology. Spiritualism alone can explain the meaning of what has been vulgarly termed "Witchcraft," and furnish correct and scientific teachings concerning occult and psychologic influences. Again, the natural, reasonable, and divine principles of spiritualism prove that the first law of life is to take care of the body, in which the Creator has tabernacled an immortal soul; hence, that the first duty of parents, guardians, and governments, is to provide wholesome food to sustain the body, decent raiment to clothe it, and healthful habitations in which to shelter it. The next duty of man is to guide the soul into all good, and the last to train the intellect in necessary learning. *Teachers' fees and officials' salaries* may be wrung by compulsion out of the people's rags, hunger, and misery, but curses instead of blessings will surely follow that system which professes to feed the intellect, and let the body go hungry and naked.
—ED. T. W.

"DOWN HERE AMONG MY PEOPLE."

THE parish priest
Of Austerity
Climbed up in a high church steeple
To be nearer God,
So that he might hand
His word down to his people.

When the sun was high,
When the sun was low,
The good man sat unheeding
Sublunary things.
From transcendancy
Was he for ever reading.

And now and again,
When he heard the creak
Of the weather-vane a-turning,
He closed his eyes
And said, "Of a truth,
From God I now am learning."

And in sermon script
He daily wrote
What he thought was sent from heaven;
And he dropt this down
On the people's heads
Two times one day in seven.

In his age God said,
"Come down and die."
And he cried out from the steeple,
"Where art thou, Lord?"
And the Lord replied,
"Down here among my people!"

—Brewer Mattocks.

QUESTION DEPARTMENT.

To the Editor of "The Two Worlds."

MADAM,—Will you oblige me by answering the following four queries in your spiritual "Notes and Queries" column?—

I. Are the figures seen by clairvoyants merely temporary assumptions by spirits of their earth-forms, or are they fixed forms like our bodies?

II. How is the wind that indicates spirit-presence produced?

III. What is the nature of the distinction between one "spirit-sphere" and another?

IV. Does the spirit in rising from one sphere to another pass through a change analogous to death?—Yours faithfully,
C. A. P.

ANSWER.

I. When our questioner has studied the nature of "Psychometry" he will know that every object, animate or inanimate, that has once had form and place in the material world leaves an impress there *for ever*. Were it not so the psychometrist could not recall impress by touch, sometimes of a stone or fossil thousands of years old, but still retaining the invisible though *not* impalpable impress of scenes in which it once figured, and of beings who once reflected their images upon it. Theosophists call this occult realm of never-dying forms—"the astral light." Spirits by the tens of thousands, and that through the most reliable sources, insist that these imperishable engravings are made upon a SOUL WORLD, inhering in, and ever permeating this natural world, and forming the SECOND SPHERE of this planet's spirit spheres. Now it is in this second sphere that clairvoyants behold distant scenes, places, and persons. In the meantime our spirit friends in visiting earth, and desiring to be *recognized*, draw from this sphere the images, garments, and other objects in which they were formerly known and by which they can be recognized. Thus, then, the spirit is absolutely present, but re-clothed by will in the appearance most likely to recall his or her identity. Thus, also, you seldom see the spirit *as it is* in its spiritual state and attire, only that spirit re-clothed and rehabilitated from the images and objects existing in the undying archives of the soul world of earth. We may add a few words, now being breathed into the writer's ear by an attendant spirit-friend: "We return to earth most commonly and easily by the gate through which we left it, and find everything ready for use stored away in the soul world, on which all we were, or all we did, is impressed for ever."

ANSWER.

II. The spiritual atmosphere of the soul world permeating this natural atmosphere can be stirred by spirits as easily as we can agitate our own atmosphere, and where there is enough *medial* power present of a *physical* character to enable spirits to produce physical effects, the vibrations of air from the soul world can be made to impinge upon the material atmosphere of earth.

ANSWER.

III. To answer the third question we will give an illustration, one that has been repeated many times in describing spirit spheres. The writer some years ago was sent for to visit a clergyman in Pulaski (New York), who had just awakened from a trance of some fourteen days. Amongst other wonderful revelations made by this gentleman in presence of a large gathering of brother clergymen and scientists, the narrator, in describing the spheres, and

that with bitter strictures on the popular ideas of heaven and hell, said—"Standing beside my guardian angel on the pinnacle of a grand mountain I perceived a bright and glorious being coming with incredible swiftness from the north, and at the same moment I observed a dark, dense, rough-looking spirit moving with no less stupendous speed from the south to the north. They were then in exact line, and had I not been breathless with dread at the horrible certainty that the awful momentum with which they were approaching would destroy each other, I must have shrieked aloud; but, no! amazement upon dread! I beheld the bright spirit pass *clear through, or seem to pass through the body of the dark one*, each moving on wholly unconscious of the other's presence. My guide informed me this sight was permitted to me to teach me the nature of the spheres, and to show how the higher, finer, and more sublimated permeated the darker, grosser, and coarser. Thus I found not "seven," but scores of spheres, with all their freight of inhabitants interpenetrating each other like atmospheres, each graded according to their density or rarity, but all unknown to each other, until the high, noble, or angelic dwellers of the finer spheres *willed* to go to the darker realms for the purpose of teaching, aiding, or ministering to the degraded inhabitants. The higher spirits I found could ever descend to the lower, but the lower could not reach the higher, until by penitence, reform, and the practice of good and use, they gravitated naturally to the higher spheres."

ANSWER.

IV. There is no death in spirit life, but a change (very gradual in most cases), takes place in the spiritual body. This, by the practice of great good and use, becomes finer, fairer, and more angelic, until the spirit becomes naturally and inevitably attracted to higher spheres, and more sublimated states of being. Such changes are analogous to *departures* from former states, but are not attended by any collapse similar to mortal death, neither do these changes prevent the ascended ones from visiting places of lower grades, or communicating with their inhabitants if so desired.

ON THE EFFECT OF THE SPIRIT CIRCLE.

To the Editor of "The Two Worlds."

DEAR MADAME,—Will you kindly help an earnest but perplexed enquirer into spiritualism? I have sat at three sésances with —, the latter lady informing me I was a medium of no mean order, but could not develop under four months. At the last two sittings I was violently shaken, and experienced a choking sensation. A stranger present, an engineer, an educated and sensible enquirer, was disgusted with the attempts of the medium. To induce him to recognize one of the large number of spirits supposed to visit him, he remarked, "he had lost his mother, and surely her spirit would come, if any."

Now, dear madame, I was attracted by your *Two Worlds*. I bought it, went to a meeting, was pleased with the reasonable doctrines taught, and delighted to find a rest for my soul. I desire to learn, and have followed the instructions to the letter, but beyond the violent shakings have had no proof. I am a constant subscriber to your paper, for which I have an affection, and am reluctant to put it and its beautiful teachings aside. I read of successful delineations, but cannot obtain personal satisfaction. I long to develop, to see, hear, and communicate with residents of the other world, and to teach, guide, and help the many in need of instruction; therefore, dear lady, I turn to you for advice, as a child would enquire of a parent, knowing the reply, though interfering with more interesting duties, will be given.

I enclose stamped directed envelope, but should it please you to reply through *The Two Worlds*, please cast it aside.—I am, dear madame, yours faithfully, "IVY."

ANSWER.

Our questioner must remember that magnetism and magnetic influences act somewhat in the nature of drugs and foods—good, elevating, and normal to mediums *who are born with their gifts*, decidedly injurious to some, and beneficial to others, whose powers are the result of growth or development. In the matter of spirit circles, or even magnetic influence, whether from spirits or mortals, Nature must be the guide, and her monitions must be watched and strictly heeded. Where the manifestations produce injury, unpleasant sensations, or subsequent indisposition of any kind, they should be avoided, if not utterly ignored. Such cases read their own lesson, and show either that the circle

present brings injurious effects, in which case other gatherings might be tried, or else that the influences induced in the complainant's system are always obnoxious either to health or mental balance.

Such cases are rare, but they *do* occur, and should always warn their subjects to abstain from circles or magnetic influences, whether from spirits or mortals. The experiences of others, testified of by millions, and the literature of the movement should be sufficient without exposing the investigator to the effect of an influence obnoxious to her peculiar system. "Ivy" might try the effect of another circle formed of totally different persons, but if the effects she mentions are again exhibited she should instantly retire from the circle, and avoid similar gatherings in future, otherwise physical or mental disorganization is *certain* to ensue.—Ed. T. W.

THE PHRENOLOGY OF MEDIUMSHIP.
IS IT NATURAL OR SUPERNATURAL?

CLAIRVOYANCE has often been called a supernatural faculty, but in my opinion incorrectly so, unless all the other faculties of the brain enumerated by phrenologists can be equally regarded as such.

For all phrenologists, from Gall and Spurzheim downwards, agree in regarding that faculty or organ of the brain at the side of "veneration," and between "hope" and "imitation," as the region or organ wherein lies the power of discerning visions. This has been called by various names: wonder, marvellousness, spirituality, etc.; and where it is large the person is said to be given to seeing ghosts, over-credulous and superstitious; and in proof of this, instances are on record too numerous to mention.

Among spiritualists, however, this faculty seems to be looked upon more as of a psychometric quality, than what it really is; as we often observe, both writers and speakers call the clairvoyant power, which lies particularly in this faculty, psychometry, and *vice versa*. This is manifestly incorrect: but there seems no remedy for it, so long as there remains the present want of knowledge concerning the physical and mental qualities of—or the faculties comprising—mediumship.

In dealing with the mental phenomena of mediumship in its incipient stages, I have often found the sensitive (or medium) possessing the power of discerning spirits and spiritual substance by the "sense of feeling," as they expressed it, and without being able to either see (clairvoyant) or hear (clairaudient) spiritually, and the reverse; this, at the time, led me to make observations, when I soon found that there were three distinct and separate faculties: often only one was present, sometimes two, but rarely the third, until the medium became somewhat developed.

Therefore I have been forced to regard those qualities of mediumship as three distinct and separate faculties, viz., clairvoyance, clairaudience, and—psychometry being generally recognized as embracing all three—I have been obliged to introduce a new word to characterise the third, which I call psychopathy (or literally *soul feeling*). For this latter faculty I have been unable to find a phrenological location, but I believe it to lie somewhere at the base of the brain; and in my opinion, it is through this faculty that animals communicate with each other. We see them approach, rub necks or shoulders, and at once trot off amicably together to some rendezvous, as if some important information had been imparted by the touch. I think myself safe in stating that there is no observer of the habits of the lower animals but who has often noticed this manner of communication between them; and although they sometimes give forth sounds as of warning or otherwise, yet, notwithstanding, the sympathetic touch seems to be the usual means whereby they understand each other.

Of the second, clairaudience, I am more certain, and although it has no position on the phrenological charts, nor is it recognized as a faculty by phrenologists in any way that I am aware of; still, the want of acknowledgment can easily be accounted for by the fact that phrenologists, as a rule, are not investigating spiritualists. It is a small organ, and lies immediately behind "secretiveness" and "destructiveness," above "combateness," and forward of "friendship"; when abnormally large in any person they are invariably subject to hearing what they look upon as imaginary voices (*i.e.*, when unacquainted with spiritualism); when such is the case, and the person is large in "self-esteem," veneration, and spirituality, they are apt to assume those voices as the voice of God.

When this faculty is only moderate they are subject to impressions, more or less strong, according to the size and activity of the organ.

The faculty of clairvoyance, or power to see spiritual substances, I have pointed out above, and it is too well known to need further comment.

J. H. FASH.

67, St. James Street, Kingston, Glasgow,
March 19th, 1890.

[NOTE TO THE ABOVE.—From the first remembered period of the Editor's earth-life to the present day, she has heard voices and seen forms not of this world. The first of these have communicated intelligence, and the last proved identity, which, in thousands of instances, have demonstrated their origin to be TRULY human spirits and truthful spirits.

No phrenologist has yet discovered the source of these powers in any cranial examinations. During the Editor's earthly wanderings she has encountered many hundreds of persons through whom intelligent and truthful messages have been given by rappings, movement of ponderable bodies, writings and drawings, sometimes executed by spirits without human instrumentality, sometimes automatically executed through the hands of uninstructed persons influenced by spirits. Genuine, though temporarily materialized, forms of spirits have been seen and testified to by thousands of respectable and credible witnesses.

When phrenologists can show and clearly demonstrate the nature and location of the "bumps," through which these powers are wrought in special organisms called "mediums," we shall be willing to accept of phrenology as an expounder of spiritualism and its phenomena. Until such a revelation is made and demonstrated, we do not as yet see the connection between the claims of phrenology and the FACTS of spiritualism, though we do not deny their actuality.]

NARRATIVE OF MODERN SPIRITUAL EXPERIENCES.

[NOTE.—The following incidents are given, first, because the Editor of this paper knows them to be true; next, because they were published in much fuller detail in the *Religio-Philosophical Journal*, and vouched for upon personal knowledge by the Editor of that paper; finally, because the narrative itself (coming as it does from a gentleman honoured by all who know him, although his name for family reasons is withheld) shows the modes in which spirits in this, our own day, can communicate freely and openly with mortals, without any of the magical or necromantic arts by which communion in ancient times was effected between the worlds of material and spiritual existence.—ED. T. W.]

In the year 1879 I left San Francisco for Arizona. I was then 53 years of age. My life had been spent in business pursuits which were full of disappointments, and a more forlorn individual never left the land of gold than the writer of these lines. Such were my feelings on a December day as I followed a band of five explorers. We were descending the Patagonia Mountains of Southern Arizona, intending to cross into Mexico for the purpose of finding gold or silver mines. While I trudged along on foot I was suddenly aroused, and heard an inward voice saying, "Look to the east, the west, the north, and the south, as far as the eye can reach. This land will be given to you; and to your children." In the magnificent amphitheatre spread before me, I beheld an earthly paradise, but how it was to become mine, as foretold by the voice from the spirit-land, I will relate, bearing in mind that my sole reason for giving this experience is the hope that it may be useful to others—especially to those who are, as I was at that time, without money, and bordering on despair.

I trust that none of your readers will think that I suppose myself any better than others. God's blessings, like the sunshine and rain, come down for all. I would have your readers take hope and courage, if placed under similar circumstances, for what am I but one among the thousands of living witnesses who can testify from actual experience to the great fact that spiritualism is true, also that "The angels of the Lord encamp about them that fear Him, and deliver them."

The expedition into Mexico for mining purposes was broken up because of the severe sickness of one of the strongest among our party. I took him to a ranch on the Mexican side of the line, and attended him until he recovered, when we separated, he going southward to look for mines, while I returned to the small Mexican Puebla de Santa Cruz.

Many years before this I had travelled and done business in other parts of Mexico, at mining and raising cotton, and while so occupied I had, through necessity, learned the

use and practice of medicine. Often, when perplexed in my own mind as to the proper remedy to be administered, I would silently utter a prayer for help, and I think I can safely say it was always answered by a voice from the spirit world. If the reader will pardon the digression, I will relate one remarkable case. What was then revealed has been of benefit to thousands.

About 1866-7, in the Villa of San Ignacia, State of Sinaloa, Mexico, I was suddenly called to visit a widow whose only son had been stung by a scorpion. I found her supporting a boy of eight years in a standing position on a table. It was my first scorpion case, although death therefrom was a common occurrence in many parts of Mexico, especially in the city of Durango, which at that time was fast declining in population because of the destruction of children by scorpions. I first observed that the disease centred in the throat; for no matter what part of the body is stung, it always centres there, ending with lockjaw and convulsions. I first gave the boy belladonna, which acted as a narcotic; and while he dozed I examined the index of a large medical work, with the hope of finding some remedy, but none was given therein. I found ammonia prescribed, not as a remedy, but as a palliative, thus acknowledging the ignorance of the medical profession in relation to scorpions. As I closed the book I observed the death-struggle, lockjaw, and then convulsions, while beside me stood the mother in great agony. I felt my own weakness. Then silently in prayer I confessed that I knew nothing, and asked for help. Quick as the lightning's flash came the responses from the spirit-world, "Aconite! aconite!! aconite!!!" Hastily I put five or six drops of the strong tincture of aconite (*Aconitum Napellus*) in half a tumbler of water, and forced into the boy's mouth a teaspoonful of the liquid. It cured him instantaneously—it always does that, and never fails. And I tell you the mother's joy was great. Since then I have visited Durango and many other places in Mexico afflicted with scorpions, taking with me the remedy, also the seeds of the plant, that will in due course of time deliver that land from this terrible scourge.

With this digression I will resume my story. The town of Santa Cruz had been during the last hundred years several times nearly extinguished by the Apaches; in 1834 only seven survived. When I first visited the town, it had about three hundred inhabitants. I lived and slept in a small room, which looked old and antiquated.

One night while sleeping in the old adobe room, I awoke and saw a man and woman (spirits), both Mexican, standing near me. The man appeared about fifty years old. He was dressed in a style common among the better class of Mexicans forty years ago; a wide rimmed hat of a tawny colour, and sugar-loaf crown; the jacket, deerskin, with silver buttons; pants open at the sides, with a row of jingling buttons from the hip down each leg; his waist girded with a red silk sash; his complexion light brunette with rosy cheeks. His character might be depicted as pleasant and jovial. The woman was dressed, as I have seen thousands of others, with a linen chemisette, slightly bordered; a common dark coloured petticoat, while around her shoulders she wore a black and white thread shawl. She appeared not only older than her husband, but anxious and careworn, as mothers do who think much about the sufferings of their children.

When I beheld them I was neither startled nor frightened. They recognized me by a simple inclination of the head, and the man talked and the wife assented. I can't say that I heard distinctly the tones of their voices, yet I clearly understood everything they said, as follows:—

"The tract of land which you admired, and about which you have been thinking and inquiring, belonged to us; it now belongs to our children. They are scattered; find them, and it will be good for you and good for them."

Having delivered this message they disappeared, smiling as they gradually faded away.

Those who now appeared were not angels; they looked like the ordinary inhabitants of our daily life, yet this was the first time spirits had appeared to me to talk about material interests. The day following my vision I set out with a fine team at eight in the morning upon a journey a hundred miles to the south. "Be sure," said the letter that came with the team the day before from my brother, Colonel George, at Tucson, "to call at the Cocaspari Ranch; the Barredas are dear friends of mine." Well, thither I started down the Santa Cruz River.

The whole country was beautiful, save here and there I saw deserted fields and orchards. Further on were the

ruined church, houses and gardens of the once beautiful and flourishing mission and village of Cocaspari. At two o'clock I drove up to the door of a new adobe building erected near the ruins of the others. Then what a welcome I received from the Barrera brothers, one of them a member of Congress. They were strangers to me, but when they found I was the brother of Colonel Don George, who for twenty years had helped fight their battles in their war against the Church, and to whom Maximilian surrendered at the siege of Querétaro; then both warm and enthusiastic was the reception I received from these patriotic brothers. That evening, as the older brother Don Antonio and myself sat conversing, I said, "Who owns that beautiful tract of land to the north of Santa Cruz?"

"Why do you ask?" was the response.

"Excuse me, Don Antonio. I had a strange vision early this morning before leaving Santa Cruz." And then I told him the vision I had had.

"Blessed be God, how strange, and yet how true," he exclaimed with a look full of astonishment. "Yes," he continued, "I know both the man and the woman who appeared to you—Don Ramon R. and his wife. Many years ago that land was granted to them, but because of the ravages of the Apache Indians and the jealousy of the people of Santa Cruz, they were forced to abandon it. They went to California after the gold discovery. The old folks died there. A few years ago the boys returned, built a house and corrals, and tried to establish themselves on the ranch, but they had to leave on account of Indians, and went to live at Santa Cruz; but the people of Santa Cruz, because the land had been abandoned for some time, persecuted the boys so that they had at length to go away again. The present inhabitants of Santa Cruz are a set of outsiders who, of late years, have congregated there from all parts—cut off from all intercourse, and thus abandoned they have become inhospitable, cruel and unkind for many years. They have had no priest, and none dare live among them; in fact, they don't desire any other Mexicans or Americans to settle there, as they want to grasp all the land for themselves. That is why the poor boys, the heirs of Don Ramon and his wife, have had to leave; and that is the reason why these spirits have come to you, so as to enlist your help on behalf of their children."

"Where are the boys now?" I asked.

"They are living about forty miles below."

I then instructed Don Antonio to see them and, if possible, to buy them out, and to make only a small offer of ready cash; the chief payments I would make on time. Several weeks after this I had a visit in Tucson from Don Antonio, bringing the deeds of the two sons, the only heirs at law, as I then supposed, of the parties I had seen in vision; but in this I was mistaken, for upon examining the records I ascertained there were five other heirs still living in Los Angeles and San Bernardino counties.

I would not bother the reader with any further details of my journey in search of the remaining heirs; but I think it best to be somewhat precise in my statements, for the simple reason that from the first appearance of Don Ramon and his wife, until I had arranged with all the heirs, their children and grandchildren, they were continually with me, and engaged in helping me to obtain the money which I had to pay their children, for all of them were living in poverty.

I had but little money when I undertook the task of buying this great ranch. I had none whatever when the spirits told me it would be mine; but under their guidance I was enabled to buy out all the heirs, and within one year to pay the full sums required for the lands. The good spirits' visits were constantly renewed. They directed me to those individuals who could best assist me; pointed out the rich mining resources available, and directed me how to assist and surround myself with the deserted and impoverished family of the noble spirit friends who on this, as on hundreds of other occasions in my life, have worked out the designs of Providence in a manner little short of miraculous.—J. C. G.

VICTOR HUGO'S CREED.

My soul drinks in its future life
Like some green forest thrice cut down,
Whose shoots defy the axeman's strife,
And skyward spread a greener crown.

While sunshine gilds my aged head,
And bounteous earth supplies my food,
The lamps of God their soft lights shed,
And distant worlds are understood.

Say not my soul is but a clod,
Resultant of my body's powers;
She plumes her wings to fly to God,
And will not rest outside His bowers.

The winter's snows are on my brow,
But summer suns more brightly glow,
And violets, lilacs, roses now
Seem sweeter than long years ago.

As I approach my earthly end
Much plainer can I hear afar
Immortal symphonies which blend,
To welcome me from star to star.

Though marvellous, it still is plain;
A fairy tale, yet history;
Losing earth, a heaven we gain;
With death, win immortality.

For fifty years my willing pen,
In history, drama, and romance,
With satire, sonnets, or with men,
Has flown or danced its buoyant dance.

All themes I tried, and yet I know
Ten thousand times as much unsaid
Remains in me. It must be so,
Though ages should not find me dead.

When unto dust we turn once more,
We can say, "One day's work is done;"
We may not say, "Our work is o'er,"
For life will scarcely have begun.

The tomb is not an endless night;
It is a thoroughfare—a way
That closes in a soft twilight
And opens in eternal day.

Our work on earth is just begun;
Our monuments will later rise
To bathe their summits in the sun,
And shine in bright eternal skies.

A MOST IMPORTANT SUBJECT.—SPECIAL NOTICE.

On March 21st, in No. 123 of this paper, we issued a special article calling upon the spiritualists of Great Britain to take action in the direction of organization, and soliciting responses from those who might be in sympathy with that article. The responses have been very numerous and equally encouraging, but most of the writers solicit further information concerning the plan proposed to effect the required aim. To meet this demand it was determined to call together a temporary advisory committee to meet early in the present week for the purpose of formulating a plan to be submitted for adoption to many earnest spiritualists—especially our correspondents. In consequence of the closure of our printing office on Good Friday of this week and the Easter holidays of next week, it will be impossible to send forth the report of our inaugural meeting and the prospective arrangements then formulated at the next issue of this paper. We desire to announce therefore that the views and plans then adopted will be sent to the parties in sympathy with our proposed action, either in circular form, or through the columns of this paper on the earliest possible occasion.—EDITOR OF "TWO WORLDS," on behalf of a large number of practical and progressive spiritualists.

THE MUSIC OF HAYDN.

HAYDN had a friend, Carpani, the poet, who greatly admired his music.

"How happens it," said the poet one day, "that your church music differs so much from many other composers'?" It is never gloomy or sad, but cheerful and animating."

Haydn answered, "I cannot make it otherwise. I write as I feel. When I think upon God, my heart is filled with joy, and then the notes seem to dance and leap from my pen. God has given me a cheerful heart, and will he not be pleased that I serve him with a cheerful spirit."

THE grass was green above the dead boy's grave, and trodden by feet so small and light that not a daisy drooped its head beneath their pressure. Through all the spring and summer time, garlands of fresh flowers, wreathed by infant hands, rested on the stone; and when the children came there to change them, lest they should wither, and be pleasant to them no longer, their eyes filled with tears, and they spoke low and softly of their poor dead cousin.—*Dickens*.

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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, APRIL 4, 1890.

THE MANCHESTER "SUNDAY CHRONICLE" ON CHARITY AND LABOUR.

A FEW weeks since a gentleman gave me some money to use in any bad case I met with in the poorer districts. As he gave it to me he said, "You are doing good work, and I am glad to be able to help you. But these people are horribly ungrateful. You must never expect any gratitude from them, no matter what you do." I said I expected nothing of the kind, and wanted nothing of the kind, and so we parted. But his words have stuck fast to me. I cannot forget them. This gratitude. Why should any one expect it? Especially in such a case.

Now I have found that some of the people we meet and help are grateful, and that some are not. And I have found that some of those who help them look for gratitude, and that some do not. Let me explain my own feeling in this matter. If I see a fellow creature in distress I want to help him. I want to help him, because it hurts me to see his misery and because it is my duty to help him. But a man does not expect payment for doing what his own love of comfort prompts him to do, nor does a man expect to be paid for doing his duty. I believe that all men, be they scavengers or be they poets, are entitled to a fair living, and no more. I mean that all men should have an equal share of the common stock of useful and good things. Now, I know that I have quite my share, and that millions of other men have less than their share; and when I go to a poor labourer and give him a week's rent or a meal, I know that I am only giving him a part, but by no means all, of his due, and I no more look for gratitude from him than I should from my tailor if I paid him half the bill I owed him.

A letter from London calls my attention to the fact that the *Westminster and Lambeth Gazette* is about to be printed by women, and mentions that the *Chronicle* staff will no doubt be glad to know of this new departure in journalism. Well, you see, it all depends. If the women printers are to get the same amount of wages for the same amount of work as the male type-setters, a good many of us will give the scheme our gracious approval. If it means knocking the price down to the usual woman-cheating basis, the philanthropy of the thing is not so obvious. Why a woman should be expected to give for a pound what a man is paid double the price for, I never could understand, except it is from the magnanimous belief that she is less able to kick. I have known many gentlemen hold themselves out as taking a deep interest in women's employment; and on inquiry I have usually found it as deep as a hundred per cent, or even

more. I trust the new *Gazette* will be run on the really novel basis of full man's price for full woman's labour, but I don't feel over sanguine.

STILL ANOTHER SHAME OF ENGLAND!

[To the above brave words we have still another item to add, and we call attention to it, not only because it is a disgrace to Christian civilization, but also because it may help great political economists to account for the presence of the one hundred thousand wretched women who nightly walk the streets of London, preferring to earn by sin and shame the meal they cannot earn by honest labour. READ! READ! READ! Women of England, and then arise in the power of true womanhood, and say "This thing shall be no longer!"—ED. T. W.]

SHIRTS MADE FOR A HALFPENNY EACH.

A correspondent, writing to the *St. James's Gazette* respecting the sweating system, relates a case that has come under his personal knowledge. Two or three years ago the price given for making men's common shirts by machine was 1s. 6d. per dozen, which is now reduced to 1s. Last week a woman in Stepney was asked if she would make lad's shirts for 6d. per dozen. She objected to this, and 8d. was finally offered and accepted. On measuring these so-called lad's shirts, they were found to be only one inch shorter, and one inch narrower, than the men's, and, as pieces had to be joined, the amount of work in them, if anything, rather exceeded that in the men's. Out of this 8d. 1½d. was paid for cotton, to which must also be added the hire of the machine. This reduces the pay to scarcely ½d. a shirt!

DOUGLAS JERROLD ON CHURCH-GOING.

VERY often when Jerrold begins a passage in a pathetic mood he gets into the satirical mood before he has done with it. Take, as an instance of this, the following famous passage from the story, "St. Giles and St. James." Two of the characters in the book—Capstick and Bright Jem—are walking in a churchyard while the bells are ringing for church.

Capstick says: "There's something beautiful in the church bells, don't you think so, Jem? Beautiful and hopeful; they talk to high and low, rich and poor, in the same voice; there's a sound in 'em that should scare pride, and envy, and meanness of all sorts from the heart of man; that should make him look upon the world with kind, forgiving eyes; that should make the earth itself seem to him, at least for a time, a holy place. . . . Jem, is there a finer sight than a stream of human creatures passing from a Christian church?"

"Well," said Jem, "That's as a man may consider with himself. It may be, as you say, a very fine sight—and it may be what I call a very sad and melancholy show, indeed!"

"Sad and melancholy!" cried Capstick. "You'll have a hard task to prove that."

"Perhaps so, only let me do it after my own fashion. Bless you? I thought of it many a time when I've seen a church emptying itself into the street. Look here, now. I'll suppose there's a crowd of people—a whole mob of 'em—going down the church steps. And at the church door there is I don't know how many roods of Christian carriages, with griffins painted on the panels, and swords, and daggers, and battle-axes, that, as well as I can remember, Jesus doesn't recommend nowhere; and there's the coachmen half asleep, and trying to look religious; and there's footmen following some and carrying the Holy Bible after their missuses, just as to-morrow they'll carry a spaniel—and that's what they call *their* humility. Well, that's a pleasant sight, isn't it? And then for them who're not ashamed to carry their own big prayer-books with the gold leaves twinkling in the sun, as if they took pains to tell the world they'd been to church—well, how many of them have been there in earnest? How many of them go there with no thought whatsoever, only that it's Sunday—church-going day? And so they put on what they think religion on that day, just as I put on a clean shirt. Bless you! sometimes I've stood and watched the crowd, and I've said to myself, 'Well, I should like to know how many of you would remember you are Christians till next week? How many of you go to-morrow morning to your offices and counting houses and stand behind your counters, and, all in the way of business, all to scramble up

the coin—forget you're miserable sinners, while every other thing you do may make you more miserable, only you never feel it so long as it makes you more rich!" And so there's a Sunday conscience like a Sunday coat; and folks who'd get on in the world, put the coat and the conscience carefully by, and only wear 'em once a week. . . . Lord love you, when we see what some people do all the week—people who're staunch at church, remember—I can't help thinking there's a good many poor souls who are only Christians at morning and arternoon service."

Capstick looked earnestly at Jem and said: "My dear fellow, it's all very well between you and me to say this, but don't say it to the world: don't, Jem, if you wouldn't be hunted, harried, stoned to death, like a mad dog. Folks won't be turned inside out after this fashion, without revenging the treatment with all sorts of bad names. Very pure folks won't be held up to the light and shown to be very dirty bottles, without paying back hard abuse for the impertinence. Jem, whatever coat a man may wear, never see a hole in it. Though it may be full of holes as a net, never see 'em; but take your hat off to the coat as if it were the best bit of broadcloth in the world, without a flaw or a thread dropped, and with the finest bits of gold lace upon it. In this world, Jem, woo to the man with an eye for holes! He's a beast, a wretch, an evil-speaker, an uncharitable thinker, a pest to be put down. And, Jem, when the respectable hypocrites make common cause with one another, the Lord help the poor devil they give chase to!"

"I always speak my mind," said Jem.

"It's an extravagance that has ruined many a man," said Capstick.

AN INDIAN PROPHET.

IN examining, not long since, a box of ancient books and pamphlets belonging to my wife's father, I came upon a rusty looking old newspaper, solitary and alone, called *The Hudson Bee*, and published under date of September 5, 1815. Its contents were devoid of all interest, except an obituary notice credited to the *Onondaga Register*, which obituary I send you, and for which alone I think the paper must have been kept. Does not the story of the Indian Prophet beautifully illustrate the doctrines of our faith?

HORACE DRESSER.

DEATH OF THE INDIAN PROPHET.

Died, at the Onondaga Castle, on Sunday last, one of the chiefs of the Alleghanies, well known through this country as the Indian Prophet.

Those who have been acquainted with the influence which this man's preaching has had upon the conduct of the Six Nations (the Oneidas excepted), cannot but look upon his death as a severe dispensation of Divine Providence. We think that a short biographical sketch of this extraordinary man cannot be unacceptable to the public.

During the first fifty years of his life he was remarkable only for his stupidity and beastly drunkenness. About thirteen years ago, while lighting his pipe, he suddenly fell back upon his bunk, upon which he was then sitting, and continued in a state of insensibility for six or eight hours; his family, supposing him dead, had made preparations for laying him out, and while in the act of removing him from his bunk, he revived. His first words were, "Don't be alarmed, I have seen heaven; call the nation together, that I may tell them what I have seen and heard." The nation having assembled at his house, he informed them that he had seen four beautiful young men who had been sent from heaven by the Great Spirit, and who thus addressed him: "The Great Spirit is angry with you, and all the red men, and unless you immediately refrain from drunkenness, lying, stealing, &c., you shall never enter that beautiful place which we will now show you." He stated that he was then conducted by these young men to the gate of heaven, which was opened, but he was not allowed to enter; that it was more beautiful than anything they could conceive of or he describe, and that the inhabitants appeared to be perfectly happy; that he was suffered to remain there three or four hours, and was then reconducted by the same young men, who, on taking their leave, promised they would visit him yearly, and commanded him to inform all other Indians what he had seen and heard. He immediately visited the different tribes of Indians in the western part of the State, the Oneidas excepted. They all put the most implicit faith in what he told them, and revered him as a prophet. The con-

sequence has been that, from a filthy, lazy, drunken, wretched set of beings, they have become a cleanly, industrious, sober, and happy people. The prophet has continued, as he says, to receive regular annual visits from these heavenly messengers, immediately after which, he, in his turn, visited the different tribes. He was on one of these annual visits at the time of his decease.

It will be proper to observe that he was called the peace prophet, in contradistinction to the brother of Tecumseh, who was called the war prophet.

SPARKS FROM THE FOUNDRIES OF PROGRESS.

"BREAKING-IN" NATURE'S FORCES.

FOR centuries untold the mighty avalanche of Niagara's waters has rolled over the precipice with thunderous roar, and has hitherto been a source of admiration and awe to the wondering beholder. Standing on the brink of that mighty stream, and contemplating its awful grandeur, men have felt how puny and weak they were in the presence of that giant of Nature—and who would dare to think of arresting its power? But what will not "weak and puny" man dare? Staggered and breathless with astonishment for a time, he has now recovered himself; and his restless ambition and dauntless spirit has now led him to try and put the giant in harness, and utilize his strength. The latest news from our American brethren is that they contemplate tapping the stream in several places above the Falls, and by the energy thus arrested produce the necessary power for electrically lighting the adjacent cities. If this bold project is put into execution, it will rank among the boldest achievements of the century in the attempt to tame Nature's forces.

Tidings also reach us that the moon is to be pressed into service. A plan is said to be completed whereby the rising and falling tides are to supply the power for electric lighting, driving machinery, etc. This is the age of liberty—science can now boldly declare her discoveries for the benefit of humanity. A century or two ago, superstition—miscalled religion—would have choked such enterprises in the bud as "profanations of God's works," or "devilish schemes." "Praise for the glorious light!"

CHURCH BELLS.—Until a few weeks ago the church bell at West Haddon, near Rugby, was allowed to be tolled at Dissenting funerals; but the vicar has just intimated that for the future the bell can only be tolled with the Church's service. The original idea of church bells was to drive away evil spirits. There is one spirit they have not yet succeeded in driving away—the spirit of uncharitableness.—*Christian World*.

THE DEVIL IN THE CHAPEL.

Particulars are given of a disgraceful row between rival performers in a Wesleyan Chapel in the Black Country, one Sunday morning, last month. The organist and choir-master were at loggerheads, and each prevented the other from giving out and performing the hymns, the choir-master stopping the organ boy from blowing, and thus silencing his rival. The noise produced was so great that the service was stopped, and the preacher said—"My dear friends, I am exceedingly sorry to find that you have got the devil in the chapel this morning. I shall not attempt to prolong the service, but shall pronounce the benediction and dismiss the congregation." Some one in the congregation then shouted, "That's the devil at the organ;" and another replied, "No, that's the devil, the leader of the choir." The congregation then dispersed amid uproar, both organist and choir-master being threatened with violence by the rival parties. At times, during the service, each rival party was singing a different hymn and tune with most discordant effect.

A HORRIBLE SUPERSTITION.

A VERY lurid light has just been thrown upon the life and superstitions of the Russian peasantry by the perpetration of a gruesome crime in the name of what they take to be Christianity. A rich popular farmer died rather suddenly in the village of Sooroffsky. He had been seen in the enjoyment of excellent health on Thursday, and was found dead in his bed on Friday morning. He was prayed for and duly "waked," after which he was carried to the grave, almost all the inhabitants of the village, inclusive of the priest, following him to the churchyard. Just as the body was being lowered, the lid, which had been fastened rather loosely with wooden nails, began to rise up slowly and detach

itself from the coffin, to the indescribable horror of the friends and mourners of the deceased. Then the dead man was seen in his white shroud stretching his arms upwards and sitting up. At this sight the gravediggers let go the cords, and, along with the bystanders, fled in terror from the spot. The supposed corpse then arose, scrambled out of the grave, and, shivering from the cold (the mercury was two degrees below zero Fahr.), made for the village as fast as his feebleness allowed him. But the villagers had barred and bolted themselves in, and so, blue, breathless, trembling, he ran from hut to hut. At last fortune seemed to favour him, and he chanced on a hut the inmate of which was an old woman who had not been to the funeral, and, knowing nothing of his resurrection, had left her door unbarred. He opened it and entered, and going up to the stove seemed as if he would get inside it, if he could. Meanwhile, the peasants gathered together, armed themselves with poles and stakes of aspenwood, the only effectual weapons in a fight with a "wizard," and the attack of these Christians against this "devil's ally" began. The miserable man, dazed by all that had happened, was soon overpowered, and his neighbours, with many pious ejaculations, transfixed him, though alive and unhurt, with holy aspen stakes to the ground in the court before the hut. When things had reached this point the priest, who had recovered somewhat from his terror, came upon the scene, with a half-developed idea that perhaps after all the alleged corpse had been plunged in a lethargic sleep and might recover and live as before. But he found the unfortunate man pinned down to the earth with the aspen pales, with no manner of doubt about his death. The police superintendent (Stanovoy) who lived close by, then arrived, and also saw the murdered man, and made inquiry into the manner of his death. Cases of this kind are of not unfrequent occurrence in Russia. The press is taking the matter up, but is not sanguine of attaining permanently satisfactory results, which cannot possibly be achieved until a fair and impartial trial shall be given to education.

A STRANGE GHOST STORY

Comes from Wigan. It is said that a month ago a tenant of one of the cottages in Marsh-lane, known as "Marget the Miser," died. This old lady, whose name was Margaret Simm, had attained the ripe age of eighty-five, and her reserved and eccentric manner had been the subject of comment during her lifetime. The house was to let after "Marget's" goods had been removed, and, owing to the convenient situation of the house, it was readily taken by a newly-married couple. The wife was alarmed the first night they slept there by a light tapping on her shoulders and a ghostly appearance of a woman, who pointed to a flagstone in the room. Upon the stone being removed the following day it is asserted that £400 was found by the new tenants, who, being afterwards continually disturbed by the loud coughing and characteristic disturbances of spiritual visitants, became alarmed, and left the neighbourhood. The police are searching for them.

LYCEUM JOTTINGS

A POEM AND REPLY.

(For Two Scholars.)

I. POEM.

WHEN the sun withdraws his light,
Lo! the stars of God are there;
Present hosts, unseen till night—
Watchless, countless, silent, fair.
I wonder if the world is full
Of other secrets beautiful,
As little guessed, as hard to see,
As this sweet, starry mystery?
Do angels veil themselves in space,
And make the sun their hiding place?
Do white wings flash, as spirits go
On heavenly errands to and fro,
While we, down-looking, never guess
How near our lives they crowd and press?
If so, at life's set we may see
Into the dusk steal noiselessly
Sweet faces that we used to know,
Dear eyes, like stars that softly glow,
Dear hands stretched out to point the way,
And deem the night more fair than day.

II. REPLY.

Yes, my friend, the world is full
Of other secrets beautiful;
And their eyes which plainly see

Things which seemed veiled in mystery—
See faces in the silent air:
See shining forms, so wondrous fair,
That glide along through open door
With noiseless footfalls on the floor.
We call them dead, and often pray
To meet them on some future day,
Scarce dreaming that at eventide
They may be standing by our side,
Looking on us, with tender eyes,
Know our sorrows, hear our sighs,
Bringing dreams the livelong night,
Helping to make our burdens light.

Dear angel-watchers! Who may know
How much of joy to them we owe!

We ask a sign from that mystic land—
"A gentle touch from a vanished hand"—
A word of love from a well-known voice,
Which used to make our hearts rejoice.
That wish floats out on Eternity's sea,
And the answer comes back to you and me.
Invisible agents are everywhere—
They come and go on the viewless air:
Their breath floats round like a perfumed prayer;
They meet us, they pass us, on errands of love;
They bring us fair flowers from the gardens above;
They touch us, they love us—O, grieve not away
Those spirits that come to us every day.
They walked with us once on this beautiful earth;
They sit with us now 'round the table and hearth;
They bring us glad tidings from the other side—
From those valleys where the still waters glide—
From those halo-crowned hills, rising grand and free,
Whose 'broidered hems are kissed by the sea.
O, angels of light! bringing joy evermore,
Ye have spanned the dark stream from shore to shore.
O, bridge! as light as the ether blue,
From whence the glory is streaming through,
White feet are crossing by night and by day;
White hands are beckoning us 'long the way.
O, vapoury cloud! floating on through space,
How often ye carry an angel face;
How often ye bring, on your bosom white,
Sweet spirits of love from the realms of light,
To comfort earth's sad ones, and joy impart;
To bring hope and peace to the mourner's heart;
To scatter glad sunshine amid the gloom,
And lay fairest flowers upon the tomb.

O, yes, my friend, the world is full
Of other secrets beautiful,
More truly known to those who see
Than this sweet, starry mystery.

—A. E. Stanley.

MOTHER AND HOME.

A LITTLE child, in the busy street—
A child with a shy face, flower sweet,
And brown eyes, troubled and half afraid,
By the noise and hurry quite dismayed.
I lifted the baby hand and said—
Soothing the curls on the golden head—
"Where is your home, my little one!"
For the summer's day was nearly done.

And the swift tears came to her reply,
As she trusting answered, sweetly shy—
"Home is where mamma is, you know.
Won't you take me there? I want to go."
Where mother is! Oh, the world of love!
No matter how far our feet may rove,
When weary and worn in constant strife,
Mother and home are the best of life.

Blessed is he who may smiling say,
"I'm going home to mother to-day."
God's mercy hallows that home so dear
Where mother our footsteps waits to hear.

Bless the busy hands and cheery smile
That brighten and comfort all the while;
Nothing on earth can with home compare
When a loving mother waits us there.

—Phrenological Journal.

H O M E.

HOME's not merely four square walls,
Though with pictures hung and gilded;
Home is where affection calls—
Filled with shrines the heart hath builded.

Home—go watch the faithful dove
Sailing 'neath the Heaven above us—
Home is where there's one to love!
Home is where there's one to love us!

Home's not merely room and room;
It needs something to endear it;
Home is where the heart can bloom,
Where there's some kind lip to cheer it.

What is home with none to meet—
None to welcome, none to greet us?
Home is sweet—and only sweet—
Where there's one we love to meet us.

—Charles Swain.

PLATFORM RECORD.

BIRKENHEAD. 144, Price Street.—Mr. Bateman lectured upon "Spiritualism and its Teachings," and was listened to with great interest. He said we are not here as advocates of any creed. The devotees of all religions are made welcome, to put to the test of reason and natural laws the philosophy and phenomena of modern spiritualism, laying aside all preconceived prejudices, leaving the mind open to receive truth at whatever cost.—W. B.

BISHOP AUCKLAND. Temperance Hall, Gurney Villa.—Mrs. Forrester lectured on "There is a proclamation gone forth that the end of time is at hand," which proved satisfactory to the audience. Three delineations given, two recognized.—G. C.

BOLTON. Bridgeman Street Baths.—Mr. Loumax, speaker. Afternoon: Subject, "What is Spiritualism?" Evening: "Man, an impressionable being," and "Smiles and Tears." Man must ever be the recipient of ideas and knowledge brought forth by those heavenly agents to influence the conditions of his earthly life; and it behoves every individual to cultivate his inherent powers. Man may make conditions such, that his heavenly inspirers may more easily assist him. Very clear clairvoyance.—J. P.

BRADFORD. Ripley Street.—A pleasant day with Mrs. Ingham, whose guides gave very fine addresses to good audiences. Clairvoyance after each.—T. T.

BRADFORD. Laycock's Temperance Hotel.—March 29: The signs of the times can be seen on every hand, more so in the religious world. Discussions, debates, and lectures show that the spirit of inquiry is abroad. This was seen in the above hotel on Saturday night, when Mr. G. A. Wright lectured before an audience of thinking men. He was replied to by a secularist, who wanted proof. A pleasant evening.

BRIGHOUSE.—A splendid day with Mr. Hepworth. Afternoon: Two questions were taken from the audience—"Who were the Bible Heroes?" and "What Good has Spiritualism Done for Humanity?"—which were very ably dealt with. Evening subject, "Personal Responsibility and Eternal Progression." An excellent lecture, and gave great satisfaction.

BURNLEY. Trafalgar Street.—March 23rd: Mrs. Best displayed her wonderful clairvoyance, giving sixty-two descriptions, all recognized but two. March 30th: Mrs. Hays (local) delivered able addresses. Afternoon subject, "Unity." Her guides entreated spiritualists to be united, and work in harmony one with another, etc. Evening, "Man—Physically, Intellectually, and Spiritually Considered," was treated in a masterly way. A large and appreciative audience. Phrenology and psychometry very satisfactory. Mediums willing to come for a small fee and expenses would oblige by communicating with Mr. J. M. Gregg, sec., 21, Berkley Street.

CLECKHATON. Oddfellows' Hall.—March 24th: Mr. Macdonald's guides did full justice to four subjects from the audience. It was his first visit, but we hope it is not the last. Sunday: A good day with Mr. Parker's guides. Afternoon subject, "Be ye not deceived, God is not mocked," etc. Evening subject, "Spiritualism, Ancient and Modern," claiming that the yearnings of the people have always been to know of a future state. If the materialization in the upper room at Jerusalem be true, that proves the fact of spirit return. Spiritualism teaches not to despise the fallen, but to elevate them.—W. H. N.

COLNE.—Mrs. Connell gave good addresses. Afternoon, from the 6th chapter of Matthew, and gave some good practical advice. Evening, "Free Spiritualism and Free Christianity." Clairvoyance—16 given, 12 recognized, one full name. Good audiences.—J. W. C.

DARWEN. Church Bank Street.—Our speaker was Mrs. Gregg. Afternoon subject, "Nature;" evening, "Life in Both Worlds." Clairvoyance at each service, mostly recognized.

DENHOLME.—Afternoon, the guides of Miss Pickles spoke on "Strive to enter in at the strait gate." Evening subject, "Cast thy bread upon the waters, and it shall be seen after many days," which gave satisfaction to all.—C. P.

FELLING. Park Road.—Mr. Joseph Stephenson spoke on "The Divining Rod," etc., showing that these gifts are born with those who have the power to use them. Afterwards he dealt with "Physiology, and its use to humanity." A large audience applauded loudly.

GLASGOW.—Morning: Mr. Finlay read part of *The Two Worlds* extract from Mr. French's article upon the reality and objectivity of things in general in the spirit. He strongly emphasised and endorsed Mr. French's view. A lively discussion followed, three speakers as strongly endorsing the subjectivity of the whole spirit world. Evening, Mr. Griffin (chairman), read, from Mr. D. Duguid's book "Hermes," a selection attesting the belief of subjectivity for the whole realm of spiritual life. David, through whom the book came, takes the opposite view. Mr. Russell read an admirable paper upon "The New Heavens and New Earth," showing the great need of same in view of the general water-logged intellect of the age.—R. H.

HALIFAX.—March 24th: Mr. Hepworth, who is always very good and interesting. March 30th: Mr. Armitage's guides gave us a treat. Afternoon, they gave two beautiful invocations. Four subjects were sent up; and in the evening six were selected out of thirteen. Amongst them one was "Be not deceived, God is not mocked." We trust no one will be deceived by the doctrine of the Atonement, but that each will realize that we are answerable for the deeds we commit here, whether good or evil. "Intoxicating Drink, and its Evil Tendencies" was dealt with. The evils of the abuse of drink were pointed out. It was not altogether local option and Sunday closing we wanted, as much as the opening of public parks, picture galleries, museums, and free libraries on a Sunday, which would to a large extent close the drink traffic.—B. D.

HECKMONDWIKE. Cemetery Road.—Mr. Wainwright's guides gave grand discourses. Afternoon subject: "Spirit Intercourse." Evening subject: "The Problem Solved, or, Is there a Future World," which they explained to the fullest satisfaction of a large audience (which gradually increases week by week). Afternoon: 15 psychometric delineations. Evening: 10 clairvoyant descriptions, nearly all recognized.—B. K.

HAYWOOD.—A good day with the guides of Mr. J. Mayoh, who gave eloquent discourses on "The present state of the spiritualistic movement," and on "Christianity weighed in the balance and found wanting." He also gave his experience "How he became a spiritualist," which was very interesting.—J. W.

HUDDERSFIELD. Brook Street.—Mr. G. A. Wright gave earnest addresses upon "Why I am not a Christian" and "Infidelity, or Why I am a Spiritualist." Both were very creditable for a medium so young to the work. We had good audiences. We extend a cordial invitation to all friends to join our Lyceum Festival on Sunday, April 6.—J. B.

LIVERPOOL.—The guides of Mrs. Wallis gave very interesting discourses on "Life in the Great Beyond," and "Freewill, or Man's Destiny," in her usual eloquent and philosophical manner. Audience fair and appreciative.

LONDON. Canning Town. 2, Bradley Street, Becton Road.—A good meeting. About 40 persons listened to a discourse by Mr. Rodger, entitled "Spiritualism a Philosophy, a Science, and a Religion." The address was powerful and eloquent, and was well received.—F. W.

LONDON. 245, Kentish Town Road.—Mr. W. Wallace gave a trance address on "Spirits at Home." Explanations of spirit phenomena were given and well received. A very harmonious meeting. Mr. Wallace offers to give a lecture on herbal practice, show 200 specimens as found in commerce, and sell a sample for 1d. and prescribe for the sick free of charge.

LONDON. Marylebone. 24, Harcourt Street.—Mr. Towns gave psychometrical readings, remarkable not only for clearness but usefulness, to several subjects.

LONDON. Mile End. Assembly Rooms, Beaumont Street.—An excellent evening with Miss Marsh. The audience, mostly strangers to spiritualism, were surprised and delighted at the remarkable ease and accuracy with which the delineations were given. Owing to the number present, the guides were unable to do all they wished. Miss Marsh has, therefore, promised to attend again on Sunday next, when Mr. Cohen will speak upon "The Scientific Aspects of Spiritualism."

LONDON. Peckham. Winchester Hall, 33, High Street, Peckham.—Morning: Mr. J. Veitch spoke upon "Poetry and Spiritualism"; evening subject: "Clairvoyance and Psychometry," giving successful psychometrical readings to strangers. We hope to start classes for the development of psychometry, and information concerning the same can be obtained of J. Veitch, sec., 44, Coleman Road, Peckham.

LONDON. Peckham. Chepstow Hall, 1, High Street.—Morning: Mr. McKenzie gave an instructive address on "Phrenology," well illustrated by "reading" the heads of several present. Evening: Attendance about 70; many strangers. Excellent address by Mrs. Treadwell. We are pleased to report progress. Our quarterly report shows good work done; much literature distributed; we have paid our way; have a good balance, and over 50 members working with a unity of purpose.

LONGTON.—After the address (for the first time) Miss Bates gave descriptions of spirit friends of persons in the audience, a little girl controlling for the purpose. One could not be recognized until the medium said it passed away about fourteen years ago, through a cart shaft falling on its head whilst playing near the carts.

MACCLESFIELD.—We were pleased to have our old friend Mrs. Rogers again, who spoke on, "Shall we meet beyond the river?" in her usual homely and encouraging manner. Miss Dickens sang "Birdie's Spirit Song."

MANCHESTER. Psychological Hall.—Afternoon: Mr. Allenson's controls treated of "Man's idea of the Supreme," showing how man has worshipped, in accordance with his civilization, until he has attained the conception of God as the highest form of good. Evening, "Religious Deceit" was well handled, showing the deceit existing within the Church by advocating that which it knows to be false. Both lectures were full of food for deep thought.

MANCHESTER. Temperance Hall, Tipping Street.—Mr. B. Plant's control gave very good addresses. Afternoon subject, "The Science and Religion of the Past, Present, and Future," closing with a poem from the word "Charity." Evening subject, "Spiritualism, its Advantages in the Present and Future Life." 12 clairvoyant descriptions given, 9 recognized.—On Saturday evening, we had a members tea party, and election of officers for the ensuing six months. President, Mr. T. Simkin; vice-presidents, Messrs. Lawton and Maslin; financial secretary, Mr. D. W. Sims; corresponding secretary, Mr. Wm. Hyde; treasurer, Mr. T. Brown; librarians, Messrs. Bell-Longstaff and Hy. Hart; doorkeeper, Mr. J. Jones; bookstall keeper, Mrs. Paddock; auditors, Messrs. Jelfs and Hutton; committeemen, Messrs. James Lamb and P. Rowe; sick visitors to be appointed by the committee.—W. Hyde, 89, Exeter Street, Hyde Road, Ardwick.

NELSON. Leeds Road.—Afternoon: our local medium Mr. R. Bailey spoke on "What must I do to be saved?" In the evening the control gave reasons "Why he was an atheist, when on earth." He could not believe in a vicarious atonement and other theological teachings, but had since found that he was not altogether right—as he had proved there was a life beyond the grave. The discourse was listened to with rapt attention.—J. W.

NEWCASTLE.—Mr. J. J. Morse, notwithstanding a counter adjoining attraction (Annie Besant on "Theosophy," &c.), drew a good and intelligent audience. "The Motherhood of Man" was the morning subject, while the "Anniversary of Modern Spiritualism" was eloquently and diffusively treated at night. The control maintained that the spiritual movement would assume a premier position in social and religious life. Literature and science would be largely permeated by its philosophy, the day of persecution and ridicule had been superseded by respect and reverence. The Monday's subject dealt with the "Value of a man, or the rights and duties of labour," which was listened to with great attention.

NORTH SHIELDS. 41, Borough Road.—Mr. G. Forrester opened with a beautiful invocation. Mr. J. Clare discoursed on "The Philosophy of Spiritualism," in an excellent manner. It was enjoyed by all.

NOTTINGHAM. Morley Hall.—Our medium, Mrs. Barnes, was in indifferent health, but her guides were equal to the occasion. The evening address on "What is Spirit?" was full of food for thought. The influence prevailing was very harmonious. One felt rather refreshed than exhausted, as is often the case. To the friends: Don't let anything unimportant keep you from the tea on Easter Monday: Social Guild Hall. Tickets, 1/-; children 9d. After tea, entertainment and dancing, 6d.—J. M. B.

OLDHAM.—Mr. W. Rowling paid us his first visit, and we had a very pleasant day. Afternoon subject, "Immortality from an orthodox and spiritualist point of view." In the evening he gave some very

interesting personal experiences, covering a large period. Brought up a strict Methodist, it was no easy matter to throw over the early impressions, and nothing but the facts of spiritualism could have done it.

OLDHAM.—Mutual Improvement, March 27: Mr. T. Barker gave a very interesting essay on "The Philosophy of Music." He characterised singing as emotional expression dependent on certain muscular contractions, either in sentimental or sensational pieces. To render a piece of music properly, it was necessary to bring before the mind the actual scene the piece indicated. The essay was interesting and instructive. A vote of thanks was accorded him.—N. S.

OPENSHAW.—Morning: Mr. E. A. Verity, Jun., gave a very suitable address to the children and adults in the audience. A splendid lecture on "Parsons, Saints, and Sinners," was much appreciated by a very large audience. Questions or discussion were invited, which was responded to by several, the main question being "Whether it is beneficial to pray?" Different ideas were advanced why we should pray. Mr. Verity explained how he had prayed, but his prayers were never answered. He considered we can but answer prayers by trying to accomplish what we pray for.—J. D.

PARKGATE.—Mrs. Lazenby's guides gave a short address on "What is Spiritualism?" followed by Mr. S. Featherstone's guides, who took two subjects from the audience—"Unity," and "Who are the stumbling blocks to social progress?" which were dealt with in a masterly manner.—J. C.

PENDLETON.—Mrs. Green's guides delivered beautiful addresses, full of sympathy and tenderness, which brought out expressions of approval from good audiences. Afternoon subject: "Who and what are the angels?" Evening: "Human Redemption." Good clairvoyance.

RAWTENSTALL.—A grand day with Mr. Newell's guides. Afternoon subject, "Astrology." Treated in a masterly manner. Evening, two subjects from the audience were ably dealt with, "How best to serve God?" and "Emancipation of the African country." Mr. Newell is one of the best speakers in dealing with the subjects at hand.—J. B.

SALFORD.—Mrs. Stansfield spoke in the afternoon on "Our invisible friends," a treat to her hearers. Evening subject, "He liveth long who liveth well," being an exhortation to amend our lives whilst here, and so make better conditions for ourselves hereafter. Very good clairvoyance.—D. J. C.

SCHOLES.—March 25th, Mr. T. Schofield's guides spoke well on "What is Heaven?" and gave good clairvoyance. Mr. Wainwright also spoke well. March 30th, Mrs. Bennison's guides dealt with "Oh grave, where is thy victory?" very nicely, and gave good descriptions of spirits, all recognized.

SHIPLEY.—Owing to family bereavement Mr. Hopwood was unable to be with us. We fortunately secured Mr. and Mrs. Carr. The guides of the latter spoke on "What is Death?" and "The Philosophy of Life"; and at night, on "Is Spiritualism a new Religion?" Well received by good audiences. Mr. Carr spoke ably in the evening, showing the different phases of spiritualism, making a profound impression. Mrs. Carr gave clairvoyant descriptions in the afternoon, mostly recognized.

SOUTH SHIELDS. 19, Cambridge Street.—March 28th, Mrs. Shipley spoke on "The Life of the Spirit after Death," and a few clairvoyant descriptions, mostly recognized. 28th: Usual developing circle. 30th: Sunday evening, Mr. J. G. Grey's guides gave a stirring address on "The Fall and Ascent of Man," followed by an impromptu poem on "Do angels stand by us in pain?" which gave great pleasure.

WIBSEY.—The guides of Mrs. Ellis gave interesting discourses. Afternoon and evening in good style. Mrs. Roberts gave good clairvoyant descriptions at both, mostly recognized.

RECEIVED LATE.—Byker: Mr. Wightman's guides discoursed on "Spiritualism." Good clairvoyance.—Jarrow: Mr. Walker lectured upon "The Religion of the Future." Our philosophy is being accepted and proclaimed by non-spiritualists.—London (King's Cross): Morning, discussion; opened by Mr. Burns, who at night delivered an anniversary discourse, showing that spiritual thought was spreading among non-spiritualists.—London (Notting Hill Gate): Morning, Mr. Pursey read a paper on "Theosophy and Philosophy." Evening, Mr. Walker lectured on "The Spirit World—Where is it?" Interesting clairvoyance. (Lyceum.) Mrs. Wilkins assisted. Good recitations were given. A materialist expressed his pleasure with our methods.—North Shields: Mr. McKellor lectured on "Is Spiritualism Calculated to Benefit Mankind?"—Sunderland: Mrs. White gave 25 delineations, mostly recognized.—Wisbech: Mr. Oswin gave an excellent address on "The Bible."—Liverpool (Lyceum): More singing adds to the children's enjoyment. Recitations by A. Cooper, M. Love, and R. Stretton.

THE CHILDREN'S PROGRESSIVE LYCEUM.

BATLEY CARR.—Morning: The responses in the chain recitations were all that could be desired; two songs and one recitation followed, all appropriate. Lesson on the "Teeth," "Self-esteem," and "Digestion." The various processes of the food was, interrogatively, followed through all its changes until taken into the circulation. Afternoon: Officers for the ensuing quarter were elected. A. Kitson was elected conductor, leader of Liberty group, and secretary; Mr. James Kitson, guardian of groups, and assistant conductor; Miss Wilcock, treasurer; Mr. A. E. Brooke, assistant guardian of groups and guard; Miss Mortimer, assistant leader of Liberty group; leaders of Beacon group, Mr. Wilson and Miss M. L. Armitage; leaders of Lake group, Miss Lobley and Mr. A. E. Brooke. The Lyceum was shown to be in a good financial position, there being a balance of £2 19s. 1d. in the treasurer's hand.—A. K.

BURNLEY. Hammerton Street.—Attendance 93, officers 13, visitors 3. Usual programme, groups: young men, "Why we are spiritualists"; young women, "Astrology." A short address, by Mr. Wallis. Saturday 29th ult., at a leaders meeting, over 40 sat down to tea, afterwards we discussed how we could conduct the Lyceum better, and two committees for visiting were formed. A vote of thanks was passed to all those who lent goods for exhibition, and all who so freely gave money, time, and labour, to make the conversazione a grand success.—A. J. W.

CLECKHEATON.—Prayers by Mr. Blackburn. Marching and calisthenics gone through remarkably well, led by Messrs. J. T. Nuttall, F. Blackburn, R. Hodgson, and H. Nuttall. Classes: Mr. Blackburn read and commented upon a book on all diseases of the body, expounding the facts of nature by which this mortal body lives.—W. H.

GLASGOW.—Attendance average, less than the teachers desire. Those who have come regularly exhibit close and intelligent attention, and encourage conductor and teacher to believe their services are not in vain. An excellent and instructive mode of teaching, in the form of written questions to scholars to be returned answered on the succeeding Sunday, has met with a prompt and intelligent response in some cases. Please copy. The fact that another dear child, Chryssie Macfarlane has passed from our lyceum to the summer land sobered the young. Our conductor tenderly solicited a few words from Mr. Anderson (father of the little angel Johnny). He dwelt on the gap made in the household (and eyes young and tender were bedewed with sympathetic tears), gratefully on the support of loving sympathy of friends, and hopefully on the dear child's brighter heritage beyond; on his expected ministry by-and-bye; and on the pure and lovely angels the little ones make. Mr. Robertson, president, spoke of his deep feeling with and for the parents. Mr. Wilsun spoke encouragingly, and Mrs. Harper of the great wrench but happy issue, and of the delightfully bright and cheerful way our very youngest lyceumists learn to look upon death. With sweet counsel, hymns, and prayer the afternoon ended.—S. A. H.

HECKMONDRIKE. Cemetery Road.—Present: 26 scholars, 4 officers, 1 visitor. Usual programme, conducted by Mr. Crowther and Miss S. Stirling. Recitations by Masters W. Fox and W. Crowther, and Misses E. Fawcett, S. J. Burdin, and M. C. Fox. All well said and highly appreciated. We added two more members to our roll.

HECKMONDRIKE. Thomas Street.—Invocation by Mr. Ewart. Usual programme. Marching and calisthenics well done, led by Mr. G. H. Clegg. Classes. Attendance 30, visitors 3. Prayer by H. Hoyle, sec.

HUDDERSFIELD. Brook Street.—Splendid attendance at this our last practice for the first anniversary. The lyceumists have progressed wonderfully in the short time we have devoted to rehearsals. We are looking forward to next Sunday as being a red letter day, and trust others seeing our progress may be induced to join us, and swell out our already augmented numbers.—J. B.

LONDON. Marylebone. 24, Harcourt Street, W.—Messrs. Lewis and Collings and Miss Smythe led the different exercises. Marches and calisthenics were well performed. Benediction by Mr. Collings. Tea party at four o'clock on Good Friday.—C. W.

MACCLESFIELD.—Morning: Good attendance. Recitations by Maggie Burgess, Nellie Hayes, Ruth Henshaw, and William Houlton. Afternoon: A service of song—"Marching Onward"—was rendered by the lyceumists. A good attendance of scholars and a fair one of friends. Our esteemed conductor, Mr. Rogers, read the connectives very effectively, and thus imparted more interest. The chief thing on such an occasion is to get a good reader, and we congratulate ourselves on being favoured with such an one. The singing was all that could be desired, and the collection even was satisfactory. Miss Dickens deserves special mention for the beautiful way she sang her two solos, as also does Mr. Bennison. Now we have succeeded so well, I do not think it will be long before we have another. "Marching Onward" is written expressly for spiritualists, and every society or lyceum should obtain it. Our conductor said it is one of the most interesting he ever had the pleasure to read.—W. P.

MANCHESTER. Psychological Hall.—Attendance good, about 80, the exercises being performed exceedingly well, groups were formed in various subjects; closed by Mr. Allenson.—T. T.

MANCHESTER. Tipping Street.—Attendance very fair. Invocation by Mr. J. Jones. Usual chain recitations. No marching, &c., owing to election of officers. Recitations by George Maslin, W. Hall, Gertrude Maslin, and Hannah Chesterson. The officers are: Conductor, Mr. J. Jones; assistant conductors, Master J. Simkin, Mr. O. Pearson; guardian of groups, Mr. W. Hyde; librarian, Master J. W. Sims; treasurer, Mr. W. Maslin; secretary, Master A. Brown; musical director, Miss Harper; assistant musical director, Miss Hesketh; captain of guards, Master J. H. Jones; guards, W. Taylor, W. Maslin, and J. Bradbury; leader of marching and calisthenics, Miss E. A. Hyde.

NOTTINGHAM.—A more than average attendance; a good and varied programme; the marching was well done; several groups took "Spiritualism for the Young"; Liberty group read from one of Gerald Massey's works, to be continued next Sunday. We shall be glad to receive more workers.—E. J. O.

OLDHAM.—Morning: Good attendance. Conducted by Mr. William Meekin, assisted by Mr. N. Spencer. Usual programme. Recitations by Miss Horsman, and James W. Lees, F. Shaw, John Potter, and Mr. W. H. Wheeler. Readings by Messrs. N. Spencer and J. Savage. Pianist, Mr. R. Savage. Afternoon: Fair attendance. Conducted by Mr. W. Meekin. Chain recitation. Reading by Miss Ashton.—T. T.

PENDLETON.—Morning: Present, 10 officers, 40 scholars. Opened by Mr. Pellow. Usual programme of readings, recitations, and marchings gone through. Teachers and officers for the ensuing quarter were elected: Conductor, Mr. Ellison; assistant-conductor, Mr. Evans; captain of guards, Mr. J. Crompton; two other guards, Mr. T. Crompton and Miss Boys; musical directors, Misses Grimes and Brown; teachers for three classes, and heads of groups. Closed by Mr. J. Crompton. Afternoon: Present, 9 officers, 36 scholars. Usual programme gone through with calisthenics added. Closed by Mr. J. Crompton.—J. T.

SALFORD.—Morning 26 members, afternoon 30. Marching and calisthenics led by Mr. Livesey. Part song by Misses A. Cockins, M. A. Barrow, H. Hunt, A. Race, and Masters J. Heggie and W. Cockins. Reading by the conductor, Mr. J. Moorey, with interesting comments. Sessions opened and closed by Mr. J. Moorey.—M. J. B.

SOUTH SHIELDS.—Attendance very fair. Usual programme of songs, chain recitations, musical readings, &c. Recitations by Masters Pinkney, Thompson, and Grey, and Misses Berkshire and Griffiths. Very interesting session.—T. P.

SOVERBY BRIDGE.—Morning session led by Miss Sutcliffe, in the absence of Mrs. Greenwood. Conductor for calisthenics, Mr. A. Sutcliffe. Afternoon: Mrs. Greenwood led in her able manner. Mr. C. Rawson, conductor for calisthenics. After the usual proceedings, the following officers were elected for the next quarter:—Conductors: Miss Sutcliffe and Mrs. Greenwood. For calisthenics: Miss Haigh and Mr. A. E. Sutcliffe. Guardians of groups: Mr. Sutcliffe and Mr. Lees. Musical leaders: Mr. A. Sutcliffe and Mr. J. J. Jackson. Teachers for 1st class of boys: Miss Thorpe and Mr. Dixon; 2nd class, Mr. Marshall

and Mr. Ackroyd. 1st class of girls: Miss Sutcliffe and Mrs. Greenwood; 2nd class: Miss Booth and Mr. Gratton. Secretary and visitors' attendant: Miss Thorpe. Assistant secretary: Miss Hill. On Sunday next open session and presentation of prizes. We hope to have many visitors to witness the pleasing ceremony.—M. T.

PROSPECTIVE ARRANGEMENTS.

PLAN OF SPEAKERS FOR APRIL, 1890.

BELPER: 6, Mrs. Wallis; 13, Mrs. Gregg; 20, Mr. C. W. Young; 27, Mr. W. V. Wyldes.
BRIGHTON: 6, Mrs. H. Taylor; 13, Mrs. Mercer; 20, Miss Walton; 27, Miss Patefield.
BURNLEY (Hammerton Street): 6, Mr. Schutt; 13, Mrs. Green; 20, Mrs. Britten; 27, Mrs. Wallis.
COWMS.—Saturday, April 5th, a tea and a miscellaneous entertainment. All are invited. 6, Mr. G. A. Wright; 27, Mr. Bamforth.
DARWEN: 13, Mr. A. D. Wilson; 20, Mr. George Smith; 27, Mr. G. A. Wright.
ECCLESHILL: 13, Mrs. Clough; 20, Mrs. Bennison; 27, Mr. Boocock.
KEIGHLEY (Assembly Rooms): 6, Mrs. Beanland; 13 and 14, Mr. Morse; 20 and 21, Mr. Wyldes; 27, Mr. A. D. Wilson.
LEEDS (Psychological Hall): 6, Service of Song, "Rest at Last"; 13, Miss Hartley; 20, Miss Illingworth; 27, Miss Meyers.
LIVERPOOL (Daulby Hall): 6, Mrs. E. H. Britten; 13, Mr. Tetlow; 20, Mr. J. J. Morse; 27, Mrs. Green.
LONDON (Peckham, Winchester Hall): 13, Prof. G. Chainey ("Torches and Trumpets"); 20, Mrs. Stanley; 27, Mr. Leach. *The Two Worlds* can always be obtained at 44, Coleman Road, Southampton Street, Camberwell.
LONDON (Stratford): 6, Mr. J. Humphries; 13, Mr. Dever Summers; 20, Mr. W. Walker; 27, Mrs. W. Stanley. Lyceum at 3.
MANCHESTER (Psychological Hall): 13, Miss Gartside; 20, Rev. C. Ware; 27, Mrs. Stansfield.
NELSON: 6, Mr. G. Smith; 13, Mr. G. Wright; 20, Mr. A. D. Wilson; 27, Mr. B. Plant.
NEWCASTLE-ON-TYNE: 6, Alderman T. P. Barkas; 13 and 14, Mr. J. S. Schutt; 20, Service of Song; 27 and 28, Mr. J. J. Morse.
RAWTENSTALL: 6, Mrs. Best; 13, Service of song—"Rest at Last"; 20, Miss Patefield; 27, Mr. G. Smith.
ROCHDALE (Michael Street): 13, Mr. Mayoh; 27, Mrs. Venables.
SOUTH SHIELDS: 13, Mr. McKellar; 20, Mr. Murray; 27, Mr. Westgarth.
TYNE DOCK: 6, 11 a.m., Mr. J. Graham, and 6 p.m., Mr. G. Wilson; 13, 6 p.m., Mr. Clare; 20, 6 p.m., Mr. McKellar.
WESTHOUGHTON: 6, Mr. W. H. Taylor; 13, Mrs. Stansfield; 20, Mrs. Horrocks; 27, Mr. J. W. Boulton.
WIBSRY: 13, Mrs. Ellis and Mrs. Roberts; 20, Mrs. Bennison; 27, Mr. Bloomfield.

BELPER.—Good Friday: Tea at 5 p.m., tickets 6d.; entertainment of songs, recitations, readings, &c., at 6.30; tickets for tea and entertainment 8d., second seats 6d.; entertainment only, 3d. and 2d. Easter Sunday: Mrs. Wallis, at 10.30, Spiritualism for the young; 6.30, "Redemption, what is it?" Clairvoyant delineations. Collections.

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, 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.

BRADFORD, Otley Road.—Easter Monday, we purpose having our first Lyceum tea, and entertainment of songs, recitations, etc. Tea at 5 p.m.; entertainment at 7. Tickets, 9d.; children 4d.—M. M., sec.

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

ECCLESHILL, Old Baptist Chapel.—Friday, April 18th, a reply lecture to the Rev. E. A. Ollive, B.A., by Mr. G. A. Wright. Subject: "Spiritualism—Biblical, moral, and the only proof of life beyond the grave." Written questions replied to at the close. Commence at 7.30 prompt. Collections. Friends are cordially invited.

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

HALIFAX, Winding Road.—A grand bazaar and sale of work on Good Friday and Saturday, in aid of the building fund. On Friday the bazaar will be opened at 2 p.m. by Professor Blackburn, D.M., and on Saturday, at 2 p.m., by Mr. B. Plant. Mrs. Drake is making excellent arrangements for entertainments at intervals during afternoon and evening each day. All should see Hermes, the Egyptian Mystic, and test his wonderful power as a clairvoyant, psychometrist, and phrenologist. Admission: first day, 9d.; second day, 6d.; season tickets, 1s., children half-price. All entertainments are included in the above. Refreshments will be provided at reasonable charges. Easter Sunday, at 2.30 and 6 p.m., Mr. B. Plant, of Pendleton. Easter Monday, a splendid tea and entertainment. Tea at 4.30. Entertainment at 7. Tickets for tea and entertainment, 10d. 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. Thursday, April 10th, at 7.30, Mr. G. A. Wright will lecture and give phrenological examinations and psychometry. Admission 3d. each, for the benefit of the rooms.

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. Hapworth 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.—Good Friday, a public ham tea, at 5 p.m.; 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, 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.—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, AN APPEAL TO MARYLEBONE SPIRITUALISTS.—For the past eighteen years or so, spiritualism, as an ever present comforter, has had an abiding place in our district, much good has been done, and we are hopeful for the future if the residents will but rally round, and give their moral and kindly support. All who have received benefit in the past, and those who are anxious we should still have a *locus standi*, are requested to attend on Sunday, April 13th, at 7 p.m.—C. W.

LONDON, Mile End Assembly Rooms, Beaumont Street.—Friday, April 11th, at 8 p.m., Mrs. Annie Besant will lecture on "Spiritualism from a Theosophical standpoint." Admission by ticket, 8d. and 6d., to be obtained of any of the various societies, or at the door.

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. Address by Mr. W. E. Long.

MACCLESFIELD.—On Easter Tuesday Mr. Hayes will give the Lyceum a party in the schoolroom. Particulars will be announced next Sunday.

MANCHESTER, Tipping St.—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.

MIDDLESBROUGH-ON-TYNE.—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. 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.

NORTH SHIELDS, Camden Street.—On Good Friday we intend to hold our annual tea and concert. Tickets 1/-. Easter Monday, coffee, supper and social at 7 p.m., 1/-.

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

RAWTENSTALL.—On Good Friday a public tea party and entertainment, consisting of dialogues, recitations, and singing by the choir. Tea at 4.30; tickets, 6d. On the 13th of April, service of song, entitled "Rest at Last."

SHEFFIELD.—Mr. Long, late of Nottingham lyceum, has worked most energetically to start a lyceum in this town. We would ask the hearty co-operation of all friends who take an interest in their children's education. We are in want of members and leaders. Contributions in the shape of children, books, or funds, thankfully received.—E. J. O.

SOVERBY 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.

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.

PASSING EVENTS.

(Compiled by E. W. WALLIS.)

WHITEHAVEN.—Two spiritualists, residing at Whitehaven, would be pleased to meet with others (or inquirers) with a view to form a circle. Letters addressed to this office to M. R. D. will be forwarded.

OLD BOTTLES FOR NEW WINE.—Can it be true that a Spiritualist Society has abandoned the name "Progressive Lyceum" in favour of "Spiritualist Sunday School"?

BRADFORD. St. James'.—The disappointment on March 23rd was not the fault of Mrs. Russell, but a mistake on her part as to the date we needed her, and neglect on the part of our secretary to remind her of the engagement.—E. Hartley, president.

A GOOD WORK.—The friends meeting at The Institute, Leeds, will give a free tea to 100 destitute children on Easter Monday. We are glad to see this step being taken, and trust that a very happy evening will be spent. Anything that can be done to brighten the lives of these poor little ones is surely worth the doing, and will well repay those who toil to please them.

MIDDLESBOROUGH.—A correspondent says: "We have been plodding along and have overcome many difficulties, but our members are backward in helping the work. We have a nice string band, and Miss Brown has formed a choir, both of which are doing well and are of great assistance. On March 9th, Mrs. White gave startling and striking tests of the presence of spirit friends. It is a pleasure to listen to her, and we hope to have her again soon."

A REMARKABLE TEST was given at Pendleton, on Sunday, at the evening service. Mrs. Green saw before her, right in front of the platform, a dense mist like a thick fog, but could not see any spirit form. She, however, had the impression that some one had been drowned during a fog, and asked if there was any one who could recognize this. A lady—Mrs. Green, Liverpool Street, Salford—sitting on the front form, said she had a brother who walked into the canal, and was drowned during a dense fog as described.—H. J. D.

A GOOD INVESTMENT.—For the small sum of 7s. you can get the bound volume of this paper, either Volume I. or II. The cheapest book, the most complete record of the work of the movement, the most educational and instructive volumes ever issued from the spiritual press. *The Two Worlds* has become beyond all question *the people's paper*, the popular representative organ of reformatory and progressive spiritualism, and gives the *fullest* accounts of society work and is still rising in public favour. As only a few volumes remain and when these are sold they cannot be replaced, intending purchasers should order at once.

THE DEATH PENALTY.—Messrs. W. H. Robinson and B. Harris, of Newcastle, have inaugurated in that city an appeal praying for commutation of the sentence of death upon the Crewe murderers, and obtained many signatures. State assassinations are as criminal as murder by individuals, they fail to deter men from committing these dreadful crimes, and send undeveloped spirits into the other world altogether unprepared and unfit for the new conditions of being. Spirits are opposed on all grounds of justice, morality, reason, and right to capital punishment, and to the only alternative now offered, "imprisonment for life" which is the nearest approach Christians can make to establishing hell on earth. Education and reformation of the criminals are the only real remedies. Of the two we are inclined to the belief that life long imprisonment is worse than death.

A DEAD MAN'S GHOST TROUBLED ABOUT A WILL.—Under this heading, the *North-Eastern Daily Gazette* says: "That the inhabitants of a village, near Bishop Auckland, are much excited. An old gentleman, who lived carefully and died wealthy (a well-known figure in Bishop Auckland—a man once seen always to be remembered) has, it is said, appeared several times to the village sexton, shortly after midnight, attired as he was when in the flesh, made himself known to that official, and followed him into the church. The sexton inquired of his visitor 'What ailed him?' The apparition replied that he was troubled about his will; he intended to leave £2,000 to the church, but, in mistake, it had gone to another religious body. The sexton promised to attend to the matter, and the ghost has walked no more. Many versions are afloat, but this one is given as the most credible. It is by no means the first instance of a spirit's disquietude over money matters. The moral seems to be that people should not pile up fortunes to fetter their souls, but use their means as they go through life to do good to others, and instead of leaving a fortune behind them for others to quarrel over, to carry with them the fortune of 'the good they have done.'"

CURE OF A BAD BREAST.—Having suffered for a long time and had not been able to do my household duties—having been attended by an earthly doctor, who gave up all hopes for me unless I had my breast cut—I told my friends what the doctor said, and they advised me to try Miss Parker, 257, Bowling Old Lane, who is a good healing medium. I am happy to say that in about a fortnight I was able to do my work, for which I tender my best thanks, hoping it may induce others not to give up in despair.—Yours, Mrs. KELLET, Slack Top, Wibsey, near Bradford.

WHAT IS THEOSOPHY?—The following clever lines, cut from a Newcastle paper, have been sent to us with the request that we would print them, but we do not altogether endorse the sentiments expressed. They give *one view* only of the subject, and may amuse some of our readers.

[WRITTEN AFTER READING COLONEL OLCOTT'S LECTURES.]

What is Theosophy?
'Tis a philosophy
Meaningless, objectless, fantastical, vain;
Not atheistical,
Nor yet deistical—
A thing its apostles find hard to explain.

A whim of insanity,
Never inanity
Like it was heard out of Bedlam before;
Claiming affinity
With a divinity—
Not the Divinity Christians adore.

Nothing devotional,
Nothing emotional,
Nothing to make sinners feel ill at ease;
But in its vanity
Saying, "Humanity,
Do what you will and profess what you please."

What's life? Evolution
Is all the solution
Theosophists to the inquiring can give.
What's death? Hibernation
Till re-incarnation
Gives the soul a new body in which it may live.

Such is Theosophy,
With its philosophy
Fostering belief in ghosts, goblins, and fays.
Ancient mythology
Or demonology
Were just as worthy belief as this craze.

THE RELIGION OF MAN.—Hudson Tuttle's new work, bearing the above title, should be extensively circulated. We have seen the table of contents, and are sure it will be deeply interesting and instructive. Subscribers will get it for 4/6; after publication the price will be 6/6. Write to Mr. Morse for prospectus. (See advt., front page.)

TO CORRESPONDENTS.—A. J. D.—Dear old friend! We live in confident hope there is a special heaven for Editors, who, having the follies, crankisms, complaints and narrow perceptions of unenlightened human nature poured out upon them "without measure," in this life, will receive of corresponding compensation in the life to come.

JESSIE RAEURN.—This correspondent sends a letter and verses without any address, or even a mention of the city, town, or place from whence she writes. Send these, and you will have an answer.

N.B.—All Correspondents and contributors are expected to send full names and addresses to the Editor, in token of good faith, or in future they will not be noticed. These names need not necessarily be published, a *nom de plume* will suffice, but unless the name, &c., be sent to the Editor—in confidence—no notice will be taken of *anonymous* contributions.

SPIRITUALISM: ITS MISSION.—The spirit-people come to earth as the bearers of glad tidings of great joy—to proclaim life beyond the grave; to comfort the sad and weary; to bind up the broken heart; to cheer the sorrowing soul, and strengthen the weak; to discover "good in all"; to show "the better way"; to link hearts together in love; to remove sectarian barriers; to enthrone the trinity of "man, woman and child"; to encourage goodness and purity, sympathy and love; to lead to salvation by right-doing: "behave and be saved" is its behest. It would encourage rather than condemn. Love inspires angel hearts and sends them back to earth to dry the weeping eye, and proclaim "peace and good will." Love will redeem the world when it is the mainspring to action. The spirit world is the great thought world, where love is the light. Loving thoughts and kindly deeds bring smiles and cheer into human lives. Sympathy and good will are flowers of beauty along the path of progress. Let us scatter them as we go.

A GOOD EXAMPLE.—A kindly London correspondent says, "I take a dozen *Two Worlds* weekly, leave them at shops to sell or order, one or two copies. I met a lady last night, who said she saw one in a window and purchased it. By it she was directed to the meetings, and now she takes it regularly." Our correspondent has our thanks for his efforts. We want to double our circulation this year. Who will help us? If every one would take an extra copy weekly for a month, and give it away, or get a friend to take one regularly, it would soon be done. Try it, please.

The following has been suggested as suitable for a short address on a handbill announcing meetings for general distribution. We give it for what it is worth. It may be of use somewhere:—

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