

THE TWO WORLDS

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

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[SEE BACK PAGE.]

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PLATFORM GUIDE.

SUNDAY, APRIL 12, 1891.

Accrington.—26, China St., Lyceum, at 10-30; at 2-30 and 6-30: Mrs. Whiteoak.

Armley (near Leeds).—Temperance Hall, 2-30, 6-30: Mr. Hopwood.

Ashington.—New Hall, at 5 p.m.

Bacup.—Meeting Room, Princess St., 2-30 and 6-30: Mr. W. Howell.

Barrow-in-Furness.—82 Cavendish St., at 11 and 6-30.

Bailey Carr.—Town St., Lyceum, 10 and 2; 6-30: Mr. A. Smith.

Bailey.—Wellington St., 2-20 and 6: Mrs. Berry.

Beeston.—Temperance Hall, 2-30 and 6: Mrs. Connell.

Belper.—Jubilee Hall, 10 and 2, Lyceum; 10-30 and 6-30: Mrs. Gregg.

Bingley.—Wellington St., 2-30, 6: Miss Myers.

Birkenhead.—84, Argyle St., 6-30: Mr. Lamont. Thursday, 8, Mesmeric.

Birmingham.—Oozells Street Board School, at 6-30.

Smethwick.—43, Hume St., 6-30: Mrs. Barr.

Bishop Auckland.—Temperance Hall, Gurney Villa, 2, 6.

Blackburn.—Old Grammar School, Freckleton St., at 9-30, Lyceum; at 2-30 and 6-30: Mrs. J. M. Smith.

Bolton.—Bridgeman St. Baths, 6-30: Mr. Grimshaw.

Spinners' Hall, Town Hall Square, Lyceum, at 10; 2-30 and 6-30.

Bradford.—Walton Street, Hall Lane, 2-30 6: Mrs. Wade.

Otley Road, at 2-30 and 6: Mrs. Jarvis.

Little Horton Lane, 1, Spicer St., 2-30 and 6: Mrs. Mercer.

Milton Rooms, Westgate, at 10, Lyceum; 2-30, 6: Mr. A. D. Wilson.

St. James's Church, Lower Ernest St., 2-30, 6-30: Mrs. Marshall.

448, Manchester Rd., 2-30 and 6: Miss Capstick.

Bankfoot.—Bentley's Yard, at 10-30, Circle; at 2-30 and 6: Mr. Armitage. Wed., 7-30.

Birk Street, Leeds Road, at 2-30 and 6: Mr. T. Hindle.

Bowling.—Harker St., 10-30, 2-30, 6: Local. Wed., 7-30.

Norton Gate, Manchester Rd., 2-30, 6. Tues., 8.

Brighouse.—Oddfellows' Hall, Lyceum, 10-15; 2-30, 6: Mr. Lomax.

Burnley.—Hammerton St., Lyceum, 9-30; 2-30, 6-30: Mr. V. Wyldes.

Robinson St., Lyceum at 10; 2-30 and 6: Mrs. Bentley.

Bread St., Lyceum, at 10; 2-30, 6: Mr. Sutcliffe. Mon., 7-30.

102, Padiham Rd., 2-30 and 6-30: Mrs. Singleton. Tuesday and Thursday, Developing, at 7-30, Mrs. Heyes.

Burslem.—Newcastle St., Lyceum, 10-30; 2-30 and 6-30: Miss Jones.

Byker.—Back Wilfred Street, at 6-30.

Cardiff.—Hall, Queen St. Arcade, Lyceum, at 2-45; at 11 and 6-30.

Churwell.—Low Fold, Lyceum, 10-30, 1-30; 2-30, 6: Mrs. Stansfield.

Cleckheaton.—Walker St., Lyceum, 9-45: 2-30, 6-30: Mr. Wainwright.

Colne.—Cloth Hall, Lyceum, at 10; at 2-30 and 6-30: Mr. Peter Lea.

Cowms.—Spiritual Rooms, at 2-30 and 6.

Darwen.—Church Bank Street, Lyceum, at 9-30; at 11, Circle; at 2-30 and 6-30: Mrs. Craven.

Denholme.—4, Blue Hill, at 2-30 and 6.

Dewsbury.—Vulcan Road, 2-30 and 6.

Eccleshill.—13, Chapel Walk, at 2-30 and 6.

Exeter.—Longbrook St. Chapel, 2-45 and 6-45.

Felling.—Hall of Progress, Charlton Row, at 6-30: Mr. J. Rutherford.

Fenton.—At 8 p.m., Mr. W. Upton. Tuesday, at 8, Mr. R. D. Lucas.

Foleshill.—Edgewick, at 10-30, Circle; at 6-30.

Gateshead.—Mrs. Hall's Circle, 13, Cobourg St., at 6-30. Thursdays, 8.

Glasgow.—Bannockburn Hall, Main St., Lyceum, 5; 11-30, 6-30. Thurs, 8.

Halifax.—Winding Rd., 2-30, 6: Mr. Geo. Smith, & on Monday, 7-30.

Hanley.—Spiritual Hall, 24, Broad St., Lyceum, at 10-30; 2-30, 6-30.

Haswell Lane.—At Mr. Shields', at 6-30.

Heckmondwike.—Assembly Room, Thomas Street, at 10, Lyceum; at 2-30, 6. Thursday, at 7-30.

Blanket Hall Street, Lyceum at 10; at 2-30 and 6: Miss Myers. Mon., 7-30. Tues., Wednesday, & Thursday, Members' Circles.

Hetton.—At Mr. Shield's, 5, Kenton Rd., Hetton Downs, at 7: Local.

Heywood.—Argyle Buildings, Market St., at 2-30 and 6-15: Miss Helm and Mrs. Ashton.

Discussion Hall, Adelaide St., at 2-45 and 6: Mr. Hoole.

Houghton-le-Spring.—At 6. Tuesday, at 7-30.

Huddersfield.—Brook Street, at 2-30 and 6-30.

Institute, 3, John St., off Buxton Rd., 2-30, 6: Miss Thorpe.

Hull.—Seddon's Rooms, 81, Charles Street, at 6. Thursday, at 7-30, Circle.

Idle.—2, Back Lane, Lyceum, 2-30, 6: Mr. and Mrs. Hargreaves.

Keighley.—Lyceum, East Parade, 2-30 and 6.

Assembly Room, Brunswick St., 2-30 and 6: Mrs. Wallis.

Lancaster.—Athenæum, St. Leonard's Gate, at 10-30, Lyceum; at 2-30 and 6-30: Mr. Jones.

Leeds.—Psychological Hall, Grove House Lane, back of Brunswick Terrace, 2-30 and 6-30: Mrs. Yarwood, and on Monday.

Institute, Cookridge St., Lyceum, at 10; at 2-30 and 6-30: Mr. J. J. Morse, and on Monday.

Leicester.—Liberal Club, Town Hall Square, at 2-30, Lyceum; at 10-45 and 6-30.

Lecture Room, Temperance Hall, at 2-30, Lyceum; at 6-30. 152, High Cross St., at 11 a.m.

Leigh.—King Street, at 2-30 and 6: Mr. Plant.

Liverpool.—Daulby Hall, Daulby Street, London Road, Lyceum, at 2-30; at 11 and 6-30: Mr. J. B. Tetlow.

London.—Camberwell Rd., 102. At 7. Wednesdays, at 8-30.

Canning Town.—2, Bradley Street, Beckton Road, at 7: Mrs. Weedeme, er. Tuesday, no Séance.

Olapham Junction.—16, Queen's Parade, at 3-30 and 7.

Forest Hill.—23, Devonshire Road, at 7. Thursday, at 8, Séance.

Islington.—Wellington Hall, Upper Street, at 6-45.

Islington.—19, Prebend Street, at 7, Séance, Mr. Webster.

Kentish Town Rd.—Mr. Warren's, 245, at 7. Thurs, 8, Mrs. Spring.

King's Cross.—46, Caledonian Rd. Saturday, at 7-45, Mr. Vango and Mrs. Wilkins alternately.

King's Cross.—182, Caledonian Rd., at 10-45, Mr. S. T. Rodger, "The One Thing Needful;" at 6-45, Miss Tod, "The Phenomena of Spiritualism."

Lewisham.—198, Hithergreen Lane. Séances every Friday, 8.

Lower Edmonton.—88, Eastbourne Terrace, Town Road, at 7-30, Clairvoyance. Saturday, at 8, Developing Circle.

Marylebone.—24, Harcourt St., at 11, Open Service; at 3, Lyceum; at 7, Mr. Everitt, "Form Manifestations." Thursday, at 7-45, Mrs. Wilkins. Saturday, at 7-45, Mrs. Treadwell.

Notting Hill.—124, Portobello Road. Tuesdays, at 8, Mr. Towns.

Peckham.—311, Camberwell New Rd. (near the Green), 11-15 and 7, Opening Services, Mrs. Stanley and other friends; at 8, Lyceum. Wednesday, at 8-15, Public Reception. Thursday, at 8-15, Public Healing.

Peckham.—Winchester Hall, 33, High St., at 11-15 and 7, Spiritual Services. Monday, at 8-15, Open Discussion. Friday, 17th, Healing, at 8.

Shepherd's Bush.—14, Orchard Rd., Lyceum, 3; 7. Speaker wanted. Tuesdays and Saturdays, at 8, Séance, Mrs. Mason. Thursday, at 8, Developing Circle. April 19, Rev. Dr. Young.

Stepney.—Mrs. Ayers', 46, Jubilee Street, at 7. Tuesday, at 8.

Strand.—1, Catherine St., Mr. Joseph Hagon's Séances, at 11 & 7.

Stratford.—Workman's Hall, West Ham Lane, E., at 7: Mr. W. E. Walker.

Longton.—44, Church St., at 11 and 6-30: Miss Lucas.

Macclesfield.—Cumberland St., Lyceum, 10-30; 2-30, 6-30: Mrs. Crossley.

Manchester.—Temperance Hall, Tipping Street, Lyceum, at 10; at 2-45 and 6-30: Mrs. Hyde.

Collyhurst Road, at 2-30 and 6-30: Local.

Edinboro' Hall, nr. Alexandra Park Gates, 3, 6-30: Mr. Mayoh. 10, Petworth Street, Cheetham, Friday, at 8-15.

Mezborough.—Market Hall, at 2-30 and 6.

Middlesbrough.—Spiritual Hall, Newport Rd., Lyceum and Phrenology, 2-30; 10-45, 2, 6-30: Mr. Amis, Magnetism & Mesmerism.

Granville Rooms, Newport Road, at 10-30 and 6-30

Morley.—Mission Room, Church St., Lyceum, at 10 and 1-45; at 2-30 and 6, Mr. Bloomfield.

Nelson.—Sager St., 2-30, 6-30: Mrs. Best.

Newcastle-on-Tyne.—20, Nelson Street, at 2-15, Lyceum; at 10-45 and 6-30: Mrs. E. H. Britten, and on Monday.

North Shields.—6, Camden St., Lyceum, 2-30; 11, 6-15: Mr. Lashbrooke. 41, Borough Road, at 6-30: Mrs. Caldwell.

Northampton.—Oddfellows' Hall, Newland, 2-30, 6-30: Mr. Veitch.

Nottingham.—Morley Hall, Shakespeare Street, Lyceum, at 2-30; at 10-45 and 6-30.

Masonic Lecture Hall, at 10-45 and 6-30.

Oldham.—Temple Union St. Lyceum at 9-45 and 2; at 2-30 and 6-30: Gentlemen's Day—Mr. E. W. Wallis.

Hall, Bartlam Place, Horsedage St., Lyceum, 10 and 2-30; at 3 and 6-30: Mr. W. J. Leder. Monday, at 7-45.

Openshaw.—Mechanics' (Whitworth Street entrance), Lyceum, at 9-15 and 2: at 10-30 and 6-30: Mr. Hepworth.

Parkgate.—Bear Tree Rd., 10-30, Lyceum; 2-30, 6.

Pendleton.—Oobden St. (close to the Co-op. Hall), Lyceum, at 9-30 and 1-30; at 2-45 and 6-30: Mr. Swindlehurst.

Radcliffe.—3, Caledonia Street (off Park St.), at 2-30 and 6-30.

Rawtenstall.—10-30 Lyceum 2-30, 6: Mr. Johnston.

Rochdale.—Regent Hall, at 2-30 and 6: Mrs. Green. Wednesday, at 7-30, Public Circles.

Michael Street, at 3 and 6-30. Tuesday, at 7-45, Circle.

Penn St., at 2-30, Circle; at 6: Miss A. Walker. Wednesday, at 7-30, Mrs. Johnstone.

Salford.—Spiritual Temple, Southport Street, Cross Lane, Lyceum, at 10-15 and 2; 3 and 6-30: Mr. J. C. Macdonald. Wed., 7-45.

Sheffield.—Cocoa House, 175, Pond Street, at 3 and 7.

Central Board School, Orchard Lane, at 2-30 and 6-30.

Shipley.—Liberal Club, 2-30, 6: Mrs. Hoyle.

Skelmanthorpe.—Board School, at 2-30 and 6.

Slaithwaite.—Laith Lane, at 2-30 and 6: Mrs. Dickenson.

South Shields.—99, John Clay St., at 11 and 6.

Sowerby Bridge.—Holins Lane, Lyceum, at 10-30 and 2-15; at 6-30: Mr. Rowling.

Spennymoor.—Central Hall, 2-30, 6. Thurs, 7-30. Helpers welcome.

Station Town.—14, Acclom Street, at 2 and 6.

Stockport.—Hall, Wellington Road, near Heaton Lane, Lyceum, at 10; 2-30 and 6-30: Mr. Ormerod. Thursday, Circle, 7-30.

Stockton.—21, Dovecot Street, at 6-30.

Sunderland.—Centre House, High Street, W., at 10-30, Committee; at 2-30, Lyceum; at 6-30: Mrs. White.

Monkwearmouth.—3, Ravensworth Terrace, 6-30: Mr. Graham.

Tunstall.—13, Rathbone Street, at 6-30.

Tyne Dock.—Exchange Buildings, at 11, Lyceum; at 6: Mr. Gardiner, on "Christianity and Women."

Walsall.—Central Hall, Lyceum, at 10; 2-30 and 6-30.

Westhoughton.—Wingates, Lyceum, 10-30; 2-30, 6-30.

West Pelton.—Co-operative Hall, Lyceum, at 10-30; at 2 and 5-30.

West Vale.—Green Lane, 2-30 and 6: Mr. J. Kitson.

Whitworth.—Reform Club, Spring Cottages, 2-30, 6: Miss Gartside.

Wibsey.—Hardy St., at 2-30 and 6: Mr. Milner.

Wisbeck.—Lecture Room, Public Hall, at 10-30 and 6-45.

Woodhouse.—Talbot Buildings, Station Road, at 6-30.

Yeadon.—Town Side, at 2-30 and 6.

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The Two Worlds.

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No. 178.—VOL. IV. [Registered as a Newspaper.] FRIDAY, APRIL 10, 1891.

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THE ROSTRUM.

ALDERMAN EMMOTT ON "LOCAL FOLK-LORE."

ON Saturday evening, February 28th, Alderman Emmott was the lecturer at the Oldham Free Library, and chose for his subject "Local Folk-lore." Alderman Noton presided. The lecturer said: My purpose to-night is to speak of some of the old beliefs and traditions which are in these busy, practical days fast losing their hold on the imaginations of the people. Most of these traditions can be traced back to the earliest literary productions of the Aryan nations, and there is every reason to suppose that similar traditions and beliefs formed a part of the religion and folk-lore of our primeval ancestors. This county has done its fair share in the past in perpetuating the traditions of which I speak, and it is extraordinary to my mind that it is only in this century that men like Edwin Waugh, Sam Bamford, and Ben Brierley have arisen and crystallised much of our best folk-lore in a permanent literary form. Comparative folk-lore, tabulated and arranged, is profoundly interesting and important to those who believe that the "greatest study for mankind is man." One thing I ask you to remember about folk-lore, viz., that it is the lineal descendant of the religious beliefs of your ancestors at a period not very remote. The gods and demi-gods of their religion have survived as the demons and fairies of the peasant of to-day. These gods represented the forces and phenomena of nature. Is it not profoundly interesting that uncivilized man, in a remote past, with that natural religious feeling which the human race has shown in all periods of its history, should make for himself deities of the sun and moon, the blue vault of heaven, the earth-mother, the great ocean, and the mighty river—yes, even of the clouds and the storm-wind? Unconsciously they realised in their imperfect way the great truth of the beautiful lines spoken by the Earth Spirit in the prologue of Goethe's "Faust":—

"Here at the roaring loom of Time I ply
And weave for God the garment thou see'st Him by."

The first folk-tale I shall speak of to-night is an example of the way in which a myth or story, spread over a large part of the world, may eventually become amalgamated in the history of a well-known family. The great Assheton family, which, from the days of the Black Knight, Sir Ralph, has been connected with the neighbouring town of Middleton, has played a not inconspicuous part in the history of this county. I refer to that family to-night because I want to show you how around marked historical characters, some of whose history is well known, there is apt to gather a mass of tradition which is unrecorded by the historian, and which really comes from remote antiquity. I suppose most of you know the writings of a well-known Middleton man, Sam Bamford. At any rate those who do will remember his poem of the "Wild Rider." Sir Ashton Lever, of Alkrington, heard that Mary Assheton, whom he loved, had gone out to hunt one morning. He followed, and, finding her, they swore to be faithful and true to one another. Mary Assheton's father, however, objected to the match, and forced her to marry another man. This led Sir Ashton Lever to

consult a witch. What passed between these two was never known; but when the knight came out to remount his horse we read that—

"One fearful and dark held his stirrup and rein,
His horse, terror-shaking, stood covered with foam,
It ran with him miles ere he turned it towards home;
The grey morning broke, and the battle cock crew,
Ere the lorn-hearted knight to his chamber withdrew.

After this strange night-ride Sir Ashton's conduct was such that it was currently reported he had gone mad through love. I want you to notice in this story that the knight's wild ride was at night. It was on a jet black horse. The horse "beat down a strong wall of mortar and crag." He bore young Ashton "o'er flood, and fell, and o'er quarry pit wide," and we are told that "no one durst ride in the track where he led, so fearful his leaps, and so madly he sped." I want you to notice this description because it so exactly resembles the details of many other stories from the folk-lore of the Aryan nations. I will now put before you one or two other similar stories of wild riders from different parts of the world. Before doing so, however, let me say that this wild rider was a genuine historical personage. But around the real facts of his life have gathered the remains of a story far older than Sir Ashton Lever—older, indeed, than the Christian religion or the Roman Empire. This wild rider, like all other more or less mythical wild riders, is the storm-wind, rushing headlong over the earth, beating down strong walls "of mortar and crag," madly whirling "o'er flood and o'er fell, and o'er quarry pit wide," "hallooing through the woods," and frightening the timid housewife as he rushes on his tempestuous way. There is, however, one point about the story which requires a little further notice. It is the introduction of some more than mortal being, whose influence and power are for evil. You remember that when Sir Ashton left the witch's cottage to remount his horse—

One fearful and dark held his stirrup and rein.
Strangest of all on that woe-wedding night,
A black horse was stabled where erst stood a white;
His breath was hot smoke, and his eyes burning red,
No one durst put forth a hand near that steed
Till a priest had read Ave and Pater and Creed.

You will see from these hints that a certain gentleman whose name is not usually mentioned in polite society has a considerable hand in this story of the wild hunt. Indeed, in some versions of the tale he has a very leading part. Take another example of this story of the wild hunt from Germany. Among the miscellaneous poems of Sir Walter Scott is a translation or imitation of a German poem called the Wilde Jäger, or wild hunters. The story is this:—There was a certain Wildgrave, of a ruthless and selfish disposition, and an ardent devotee of the chase. So great was his love of sport, and so small his reverence for high and holy things, that he used to scandalise the good people of his country by hunting on Sunday as well as other days of the week. One Sunday he was following the chase as usual, the quarry being a milk-white stag. The Wildgrave impetuously pursued his game, and ruthlessly trod underfoot a poor peasant who crossed his path. Then horses and hounds trod down the corn of a husbandman, who, on his knees, begged the Wildgrave to spare his fields. At last the stag seeks refuge in the cell of a hermit. The wild hunter refuses to respect even this sanctuary, when suddenly, through some mysterious agency, the hunt all leave him. An awful voice tells him that his sin will be punished; that he will—

Be chased for ever through the wood,
For ever roam the affrighted wild.

From yawning rifts, with many a yell,
Mixed with sulphureous flames ascend
The misbegotten dogs of hell.

What ghastly Huntsman next arose
Well may I guess, but dare not tell ;
His eye like midnight lightning glows,
His steed the swarthy hue of hell.

The Wildgrave flies o'er bush and thorn,
With many a shriek of helpless woe ;
Behind him, hound, and horse, and horn,
And "Hark away !" and "Holla ho !"

With wild despair's reverted eye,
Close, close behind, he murks the throng,
With bloody fangs and eager cry—
In frantic fear he scours along.

Still, still shall last the dreadful chase,
Till time itself shall have an end ;
By day they scour earth's caverned space,
At midnight's witching hour ascend.

This is the horn, the hound, and horse,
That oft the 'lated peasant hears ;
Appalled, he signs the frequent cross,
When the wild din invades his ears.

The wakeful priest oft drops a tear
For human pride, for human woe,
When at his midnight mass he hears
The infernal cry of "Holla ho !"

I might go on with these descriptions of the wild huntsman in many countries, from India to the shores of the Atlantic Ocean. In France it is Hugh Capet in the Forest of Fontainebleau. In the Vale of Todmorden a milk-white doe is chased round the Eagle Crag on All Hallow's Eve. In Yorkshire we hear of the Gabriel Hounds, monstrous human-headed dogs, often heard but seldom seen. In Devonshire they have "Wisht Hounds," and this name is particularly interesting, because Wisht is one of the names of Odin. How came it that this wild huntsman was at different times the impersonation of Odin and the Prince of Darkness? Odin, in the Teutonic mythology—the religion of our ancestors—was a great and beneficent deity. He bestowed fertility on the fields, he is the god of victory, he has power over air and water. His very name of Wisht, or Wunsch, meaning the perfect, shows how highly he was venerated by our pagan ancestors. But I may tell you that Odin is the personification of motion in air and water. All the gods of the Norse regions are personifications of the powers or the phenomena of Nature; but they also bear evidence of the genuine religious enthusiasm of our old pagan ancestors. To return now to my question of how it is that this great and powerful god Odin came in later days to be confounded with the Christian conception of the Prince of Darkness, I think this can be easily explained. There has always been a tendency among missionaries of the Christian religion to speak of the old gods whose worship they are trying to supplant as demons and devils. Then again, Odin being the god of the Storm-Wind, would be easily confounded with one potent manifestation of a destructive character. Nay more, the mischievous Nick was practically Odin. From him we have the name "Old Nick." Propitiatory sacrifices were offered to him, and the curious blending of pagan and Christian beliefs may be seen in the fact that St. Nicholas was in the Middle Ages the patron saint of sailors. I hope I shall not shock you very much if I say that the older conception of the devil was a distinctly humorous one. In the old miracle plays that used to be enacted on Sundays, when people's ideas of Sabbath observance were different from now, the devil was a very popular personage, and corresponded much more to a mixture of clown and pantaloon at a pantomime than anything else. You remember, too, how St. Dunstan, when tempted by the devil, caught him by the nose with a red-hot pair of tongs, and how, at a much later date, Martin Luther threw an inkpot at him, the mark whereof can still be seen on the wall it hit. The grim humour of our Teutonic ancestors entered into the conception of the devil, and, to use a paradox, made him not quite so black as he is painted.

I am now going to ask your attention to another series of tales in which this country and the whole of the North of England is especially prolific. I allude to the stories of boggarts, brownies, dobbies, pixies, or whatever may be the names of these creatures of the imagination in different parts of the country. The various beings of this class have different characteristics and different degrees of hurtfulness. I shall begin very near home, as I did in the case of the Wild Huntsman; no further away, in fact, than that

familiar and awe-inspiring spot called "Boggart Ho' Clough." The boggart of Boggart Ho' Clough sadly pestered a worthy farmer named George Cheetham. It frightened his children and servants, and so terrible was the awe it inspired that not even a mouse could show itself after twelve at night without having its whiskers pulled. Still, the boggart was rather a jovial soul, and its thin piping voice often struck shrilly on the ears of those who assembled round the farmer's glowing hearth for Christmas and other festivities. One day a neighbour of Cheetham's saw him and his family gloomily following a cart containing his goods and chattels, the poor man having made up his mind to leave the old homestead on account of the persecutions of the boggart. "Well, Georgie," said the neighbour, "and soa you're leaving th' owd house at last." "Heigh, Johnny, my lad," replied the farmer, "I'm in a manner forced to it, thou sees, for that wearyfu' boggart torments us so we can sleep neither neet nor day for't. It seems loike to have a malice against t'young uns, an' it 'ommost kills my poor dame at thoughts on't, and soa, thou sees, we're forced to flit like." Suddenly the shrill voice of the boggart was heard from the luggage on the cart, "Ay! ay! neighbour, we're flitting, you see." "Od rot thee," said the farmer, "if I'd known thou'd been flitting too, I wouldn't ha' stirred a peg." And so he wisely went home again, and the boggart, thinking his tenure insecure, departed elsewhere. Such is the story of the famous boggart of Boggart Ho' Clough, and, although I don't suppose many people believe in its existence to-day, still it is not many years since people had a very great dread of this lively little demon. A very amusing story is told of a visit paid by Mr. Hardwick and Edwin Waugh to the neighbourhood of this mysterious spot. They asked a girl at a farmhouse close by whether any one had ever seen the boggart. She promptly replied, "Yes, Sam Bamford has." Being thirsty they went on to the "Bell" public house in Moston Lane, and asked the maid there the same question. She replied, "I don't think anybody as I know has seen a boggart i' th' clough 'bout it be Edwin Waugh." It is very curious to find that these boggarts were sometimes buried, or, as it called, "laid." I need hardly say it was no easy matter to perform an effectual funeral ceremony with such very sprightly beings. A cock with a stake through it were the usual accompaniments of the boggart in the coffin; indeed, if I may make bold to conjecture, the cock and stake were the only occupants of it as a rule. This custom of laying or burying the boggarts with a cock is very interesting, for it was commonly supposed that the spirit left the body of a dying person in the form of a bird. I daresay many of you know that there is, not far from here, a boggart carefully buried. It is the Clegg Hall, or Grislehurst, boggart. Edwin Waugh has given a very graphic account of the strong belief which existed, at any rate until very lately, of the terrific power of this boggart. Mr. Waugh asked an old woman who lived near the grave if there had not been a boggart at one time in that locality. The old woman replied, "Has been! It is neaw! Yodd'n soon find it eawt, too, if you live't uppo' t' spot. It's very much if it wouldn't make your hair ston of an end other with one marlock or another." "But it's laid and buried," said Mr. Waugh, "it surely doesn't trouble you much now?" "Oh, well," said the old woman, "iv it doesn't it doesn't; so there needs no moor. Aw know some folks winnut believe such things; there is some 'at'll believe nought at o' iv it isn't fair driven into um; but this is a different case, mind yo. The pranks 'at it's played about this plaze at time an' time 'ud flay ony wick soul to yer tell on—unyawkin' th' byes an' turnin' carts an' things i'th deep neet time, an' shiftn' stuff up an' deawn t' heawse when folks are in bed." There are, of course, different kinds of boggarts, and boggarts of different degrees of hurtfulness in Lancashire. Thus, Mr. Wilkinson tells of the well-known case of Syke Lumb Farm, near Blackburn. There, the boggart, when in a good humour, "will milk the cows, pull the hay, fodder the cattle, harness the horses, &c., &c." "When irritated by the utterance of some unguarded expression or mark of disrespect, either from the farmer or his servants, the cream jugs are smashed to atoms, no butter can be obtained by churning, the horses and other cattle are turned loose or driven into the woods," and endless other small calamities take place. The lecturer went on to refer to the curious and interesting relics of folk-lore to be found in the observances proper to certain days of the year; and at the close a cordial vote of thanks was passed to him, on the proposition of Mr. C. Fenton, seconded by Councillor Brierley.—*Oldham Evening Chronicle*, March 2.

SYBILLA ;

The True and Thrilling Autobiography of "One Alone."

BY EMMA H. BRITTEN.

CHAPTER XI. (Conclusion)

As stated in the last chapter of my life's sad retrospect, after having spread over my hapless guest my only shawl, in the endeavour to warm her frozen limbs, I went forth with her poor gaudy bonnet, hoping to realise by it a few pence; and, utterly destitute of any covering myself from the fierce winter wind that blew around me, save my one thin merino dress, but still without a sense either of shame, despair, or embarrassment. A strange sentiment of high resolve filled my mind and braced up every nerve. I felt as if I was neither standing alone or hopeless. On the contrary, a wonderful sense of superhuman courage was upon me, which sped me on my way with feelings little short of triumph. Perhaps the reader may find some clue to this singular condition of mind amidst scenes of such unmitigated embarrassment and distress as surrounded me in the following incident.

I had brought home a little work to do that morning, but I had neither cotton to go on with, nor could I hope to realise a penny by the work, till by the whole night's toil I had accomplished it, after my return from the theatre. In looking for some paper to wrap the bonnet in, I observed this work, hastily tore the paper in which it was folded away, and was pinning up the bonnet as carefully as I could, when my eye was attracted to the paper. It was a yesterday's journal, and on the very spot where my eyes lighted, were the names of Mr. and Miss Augusta Masters. Yes, it was actually there, before my very eyes; amongst the arrivals at a fashionable hotel in the city, where *his child and her sister* was then dying—famishing with hunger.

I saw the announcement that they were at that moment within one mile from our garret, and in one short half hour from the time when I read their names, I entered, unannounced, their presence, standing in my thin and faded garments, my intense shabbiness and cold, and the hungry aspect of a very ill-fed, hard-worked actress.

At first they did not know me; well, they might be excused for that, and when the thunderbolt of my name fell on their stricken ears, I think Mr. Masters was about to rise and turn me per force out of the room, where his pale and aghast daughter sat staring at me; but I neither noticed his harsh gesture, nor yet the half-choking sob of the lady as she faintly re-echoed my hated name. Mine was no selfish errand, and naught could or should stay its fulfilment.

For myself, I would cheerfully have swallowed the blazing fire that sent its delicious warmth from their hearth to my frozen limbs, in preference to the richest dainty that loaded *their* table, though I had been yet more hungry than I was; but for Flora and her weeping babe I came to demand, first from the world, next from the father, and lastly from the *trader* who had sold her young life to its dismal shipwreck, bread, at least, if not justice, and yet I clothed my demand, for *her sake*, in the most humble and reverent form of speech I could command. I told them of her intense loathing for her cruel unsympathetic husband, the seducer's wiles and destruction, her street-born babe, her hunger, penance, in suffering and shame; her expulsion from decent homes, where by heaviest labour she had faithfully striven to earn her crust and food for her babe. I told them all—the bridge, the rescue, the bed of straw in poor Sybilla's garret, and now the wail for bread. At many points they strove to interrupt me in vain; the tale of wrong poured from my lips in such a mighty tide that it overwhelmed the floodgates of restraint, and would exhaust itself before I even paused to breathe; and then—yes, then my guardian spoke.

"Begone," he cried, in those hissing tones whose utterance seemed dragged up from the depths of his hard inner nature; "begone, polluted, loathsome thing, and take for thy brazen impudence in daring to approach me the heaviest curse these lips can utter on the shameless wanton whose cause you dare to plead, and tell her this from me: tell her to die, that I may once more feel what it is to breathe freely, a boon I've never known since her vile hand imprinted shame upon her father's forehead. Tell her, too, that if to save her shameful life I need but move this finger, I'd cut both my hands off, hoping thereby to hasten the hour that sees her buried beneath the earth. Begone! I say; another moment and thy own life is not safe. I hate ye, hate ye both."

And this was all; slowly, sadly, mourning *for him, not for myself*, shocked that one so lost as Mr. Masters should live in human form, I turned, and was about to quit the room, when a strong hand held me. It was not Mr. Masters', but a stranger's. In my haste, and Mr. Masters' rage, we had both forgot that I stood in the parlour of a hotel. The room was empty when I entered, but from an open door at the further end one entered who had clearly been an auditor of the whole scene. I saw this at a glance, and oh, joy unutterable! the brightest moment that had ever cheered my sorrowful life was in that glance—a glance of recognition, by which I found in the new comer the kind acquaintance of the railway cars and the greenroom, Count Reinhold!

The courage that had sustained me, however, in the wild excitement of despair, utterly failed me on the threshold of new born hope, and faintly murmuring, "Take me away," I leaned upon the kind arms that were widely extended to support me, and for the rest of the scene I scarcely retained even a passing consciousness. Its details I have learned subsequently from the Count's own lips. They were these:

"For the last ten years, Thomas Masters," said my protector, "you and I have dealt in merchandise, politics, and the closest intimacy. Last night you told me the history of a young French girl you had seduced, and whom I clearly gathered you had deserted; you told me you had educated her child, *your child*, in ignorance of her relationship to yourself, to save yourself from the pain of being degraded in your own child's eyes. Thomas Masters, in the frightful catalogue of woes which this hour has disclosed, eating like canker worms into the heart of your every social relation, I read the history, consequences, and issues of one vicious act, one false step, one deep stain on the escutcheon of strong manhood, in the ruin of weak womanhood. Thomas Masters, if I can help it, neither this girl, her still more unfortunate dying sister, nor yet myself, shall ever again be withered by the sight of *the seducer*—a word which includes in itself, a man bad in every relation of life, false to his God, his love, his species, and himself. Come, my Sybilla! come!"

And as we left the room, the keenest pang that had ever shot across my mind was awakened by the consciousness that him I quitted, the basest, worst of men I had ever known, was in reality my own father.

Too late—too late! The bright, warm fire, the gentle shaded lamp, the soft luxurious couch, and all the precious dainties, through the livelong day that the noble Count Reinhold kept heaping up in my little garret, until the fading Flora lay in their midst like a dying camellia on the bosom of luxurious beauty. All was vain—too late! too late! The waxen hand of death had hushed the poor babe's lips already. Rocked in the cradle of eternity, that little form lay fast in its dreamless sleep—the marble monument on which was carved the shameful record of the world's cold inhumanity.

Late in the night I sat with the Count alternately conversing in low whispers, and stealing to the sick girl's bed to catch the feeble words as they fell from her whitening lips.

Instinctively I kept presenting to her some little delicate morsel, or cooling drink, which the poor child was unable to partake of—the sting of hunger appearing to me so far triumphant above all other pains that I almost hoped to see life return with the means to sustain it.

"Sybilla, love," she murmured, "I am not hungry now, nor cold, nor lonely. Surely this must be a foretaste of heaven, where the old song says, 'There is no sorrow there.' There sits my little babe cradled in roses. Oh, Sybilla! what a fairy you are to build such a lovely couch for my poor innocent—how glad the darling seems! Why, I have mourned in the fear that none would care for her when I was gone, and now she looks so happy and so lovely that I would not for the world remove her."

She looked on vacancy! no rose cradle was there, nor did those dim eyes behold that babe who lay a quiet corpse in a distant corner.

What did she see? Was it the new born spirit in its blooming Eden—or only fancy?

"No more, Sybilla—I cannot swallow now; and oh, my friend, as you would save the human soul from the wreck and ruin which has lain me here to die, oh save those scraps! keep every crumb, waste not a single one, and give them to the hungry girls who walk the streets by night. Look in the door steps and under butcher's sheds, and in foul corners, where none but dogs and street-walking girls would live, *there* are the hungry ones. And, oh, Sybilla! hunger is so hard to bear—and cold makes one cruel, reckless and wicked. Why, Sybilla, I have often, in my bitter sufferings, hated and

cursed God! I have said: *He made me*—why, oh, why cannot He, or will not He, save me? Shall I for this go to hell, think you, Sybilla? Tell me—I have so long carried my own hell about with me that I don't fear the Christians' hell! And then—my Father! Think of it, Sybilla! My Father to sell me to that man the law calls my husband!

"Sybilla, I have some time thought I could not have had a soul—or fate would not have dealt with me so cruelly—but now, now dear, I think differently. It seems to me that the night is almost passed, and the morning is breaking. . . . Sybilla, love! what makes this place so bright, and who are those fair forms bending over me? Come to take me home, they say! Thank God! Home, sweet home! Hear them sing, dear. . . . Farewell! I'm going home!"

EPILOGUE.

Reader! you who may have traced up thus far some passages in the life of a poor human waif—would you know the rest? Little remains to be told.

If there is original sin in poor human nature, there is also original good, and of this my sweet mother, the poor old prompter—my first friend—and Rudolph Reinhold, my beloved, my pure, noble, and ever good guardian angel, and now my husband, are my life's evidences.

In a grand grey old Bohemian castle, amidst high cathedral rocks, embowering woods, and with pleasant villages, deep forests, and lovely valleys spread out in picturesque beauty, far, far beneath and around, is the home of Sybilla—now Countess Reinhold—the wife of the best, truest, and noblest man it has ever been my happy lot to meet on earth.

This loving, whole-souled being laid one poor sister's form in the quiet grave, and after speeding her parting soul to the better land, he placed the sacred marriage ring on the hand of the sister left behind. The week that saw my hapless Flora's spirit safe in Paradise, saw me, poor Sybilla Morand, in the paradise of a blessed husband's love, as the bride of Rudolph Reinhold. So many years have passed away since then that the entire dark panorama of my young days seems to me in my happy home, more like an unquiet dream than the bitter experiences in which I have played so sad a part. And yet as I recall each scene, I am glad that I have passed through it; glad for the sake of the knowledge it has given me; for the pity it has instilled into me for the tempted ones that fall, sympathy for the miseries who toil and suffer, but above all, warning for me who am the happy mother of two noble sons, and two sweet girls, to make them all useful and WORKING members of the great body politic of humanity.

Their father's wealth and the warm sympathies of his tender heart would have spared these tenderly loved ones all toil, all labour, all effort, but in my second life's counsels and experiences I have learned myself and persuaded my precious companion to agree with me in the belief that it is equally a shame and a sin to live in this world and be a mere vegetable non-producer.

Both our girls are, by their own choice, well-instructed and skilful physicians. One of our boys is a preacher, a missionary of no sect but that of the spirits—a soul physician, whose burning words, inspired by the priests of heaven, have pointed many a stray soul into the path that leads to paradise. The fourth and last of our most blessed union is a student in the school of engineering, and promises by far-reaching ideas and mastery of the stupendous forces of nature to become an inventor as well as a worker. All four are ministering angels upon earth, whilst I and my beloved husband, though waiting reunion with the dear ones gone before, are still graduates from the school of sorrow and suffering, into the paradise of love and duty, the elements which alone can build up a kingdom of heaven upon earth. Farewell!

FINE SPIRITUAL MANIFESTATIONS IN THE LIGHT.

ON Wednesday, the 25th of March, Dr. and Mrs. Wentforth, now travelling through Europe for the benefit of the former's health, came, by invitation of some Bradford friends, to spend an evening at the house of the writer in Manchester. Up to that afternoon neither Dr. Wentforth and his wife, or the writer, had ever met, nor could they have known aught of each other. At 6 p.m., a circle was held, composed of twelve persons. The room

was brilliantly lighted by several gas jets, and the medium, Dr. Wentforth, announced simply, that being entirely unprofessional—never accepting of fee or reward for his services, they were rendered wholly for the benefit and in the interest of the cause of spiritualism. Several slates, of different sizes, were laid upon the table, all furnished by the sitters themselves—the medium having brought none with him. The sitters were then invited to write on slips of paper the name of a spirit-friend, and a question: fold these up into the smallest compass possible, and then place them—well shaken up in a hat—in the centre of the table. Dr. Wentforth absented himself whilst the writing was going on, and when called back, distributed the papers to each sitter without the least chance of opening or looking at them. From that time on—sometimes by clairaudience, listening to what the spirits said; sometimes by writing on one of the slates; and again by direct writing from the spirits on the slates—several excellent tests were given; the most striking of which were the following:—

Mrs. Wilkinson wrote, to the spirit of her sister-in-law, Agnes Wilkinson: "Have you seen your mother?" (It must be stated that the Agnes addressed has been many years in the spirit-world; the mother has only recently departed.)

After informing the writer of the pellet of the relationship of the spirits inquired for, the medium took two clean slates from the table, laid them before Mrs. Wilkinson, and placing his hand at the top of one, desired Mrs. Wilkinson to do the same with the other. Ere a minute had elapsed, he desired the hand of the lady to be removed, and bid her take up the slate when, on the underside—next the table, written in red, without any visible pencil or other means of writing, there appeared, in a perfect fac-simile of the spirit's own handwriting, this message: "Yes; I am with her daily; and thank you for your interest, Agnes Wilkinson." Comment on such a test as this, given in light—as clear as noonday, and under the conditions named above, is unnecessary, except to challenge any fraud or conjurer to perform such a feat *without spirit aid* under similar conditions.

The next test received, which can or need interest our readers, was the following:—

Dr. Britten, one of the sitters, wrote to a noble Philadelphia gentleman who generously helped *The Two Worlds* in its first commencement, and was warmly esteemed by both Dr. and Mrs. Britten, but was entirely unknown to any other member of the circle: "William Simpson, can you help us?" Amidst tests of various descriptions given to other members of the circle there was written on a slate and handed to Dr. Britten, the following lines: "*As I have in the past, so will I continue to do in the future; and may 'The Two Worlds' ever prosper.—William Simpson.*"

Personal tests are of no interest to any one but the recipients. We therefore forbear to trespass further on our readers' attention—in fact, we have only given the above as samples of the tests and their manner of production, as well as the conditions under which they were produced, though we once more insist that it is impossible for any human being to give similar intelligence under similar conditions without direct and super-mundane aid, both in the matter of intelligence and its mode of production.

After supper, notwithstanding the fact that the generous medium was in ill health and much fatigued, he insisted upon giving another curious evidence of spiritual power. He desired four of the company present to write the names of any four living persons, and again, four of those that were spirits. These were put by one of the company in the hat and well shaken up; the medium then took each paper *tightly folded*, placed them to his forehead and at once discerned the spirit names from those of the living, returned those of the living to the writers, giving descriptions of the persons named—amongst these was the name of a lady, wife of one of the sitters whose highly positive nature was so vividly described, and acknowledged by her husband to be absolutely correct, as to excite the warmest interest, not to say *merriment*, of all present.

We close this report with expressions of deep thankfulness and commendation to Dr. Wentforth for the services he rendered in placing his mediumship at the service of the public without the terrible temptation of "money or price." To the writer and Editor of this paper—ten thousand frauds practising on spiritualism, prison bars threatening to immolate the precious boon of liberty, or the awfully cruel fire of the *auto da fe*, threatening to burn her up in anguish unspeakable—would not induce her to say she can UNKNOW

WHAT SHE KNOWS TO BE TRUTH, and that is, the well-proven facts of spirit communion, facts which, in her own mediumship and that of thousands of others in different countries of the earth, either prove that good angels, true, loving and powerful, can and do communicate with earth, by laws little known to, or understood by mortals, or—that bad angels, together with their King "Satan," have become converted, and are doing the work of their heretofore enemies.

Any way, as Dr. Wentforth is one of those mediums who can give forth truth and consolation from the life beyond the grave, we hereby heartily and gratefully tender him our acknowledgments for helping to prove that SPIRITUALISM IS TRUE, and THE religion and science of the 19th century.

—EMMA H. BRITTON, EDITOR, *Two Worlds*.

AN EVENING WITH A SPIRITUALIST MEDIUM.

BY "SILVERPEN."

(From the "*Ballarat Evening Post*.")

DURING my visit to the Old Country I determined, if possible, to glean as much information as I could anent "Spiritualism," and to this end delivered a letter from Mr. Scott, J.P., of Ballarat, to Miss Marsh, of 218, Jubilee Street, East London, one of the acknowledged best mediums in England.

I must admit that both Mr. and Mrs. Marsh and their clever daughter received me very kindly, and arranged that on an evening to be named I was to visit them in company with as many friends as I thought well to bring with me.

On the evening selected a party of ten young men and young ladies left Torrington Square, and, with the aid of bus and tram, soon found ourselves at 218, Jubilee Street.

I feared taking so many with me would be objectionable, but the heartiness of our welcome soon dispelled that notion.

After a friendly chat we were all invited to an upper room, neatly furnished—where we were exhorted to make ourselves as happy as possible—till the arrival of the celebrated trance medium, Miss Marsh. We did this by examining the furniture, carpet, centre-table, and surroundings, and were fully convinced that no springs, wires, or electric apparatus were in any way connected with the floor, ceiling, or walls.

In a few minutes Miss Marsh appeared; a young lady with a very pleasant and comely face, splendid physique, and engaging manners. After an all-round introduction Miss Marsh took a seat at the table, and in less than five minutes was seemingly in a mesmeric sleep. Soon, however, she began to talk, and answered several questions put to her, in such an off-hand way, about persons and places of which she could not possibly have known or heard of previously, as to completely surprise those present. She accurately described the residence of a well-known magistrate of Bridge Street, Ballarat, told us where he then was and what he was doing, and answered questions put by several of the gentlemen re their own families, and so correctly as to astound the questioners. The reader thus far will please remember that those present, like myself, were there out of mere curiosity, not believing in spiritualism, nor associated in any way with its disciples.

Miss Marsh then placed her hand on the table, a very heavy one, and in a few minutes it was jumping about like a thing of life, almost dancing around the room—in fact, it made a rush for the writer, and before I could get out of the way pinned me fast in one corner of the room. She then with closed eyes touched each of the persons present, and without seemingly any effort told them the history of their lives and the particulars of their family history.

The table knocked and jumped about without any effort on her part, and left us all wondering what unseen power was at work during the séance. The medium also named a travelling companion of the writer's whom she had never seen, and stated particulars regarding him which no one but the gentleman and the writer could have possibly known. I was so interested with the proceedings that I again took a party to Jubilee Street by invitation, but I left after my second visit as much surprised and confused as I did after my first. What is this strange power? Could any of your readers answer the query? I have seen mesmerism in all its various phases, have mesmerised scores of persons in this and the other colonies; but I must say that these weird spiritual séances put all I previously knew in the shade.

Miss Marsh, before we left, spoke for nearly an hour as if a Spaniard was trying to talk to us in broken English, and strange to say, when she awoke from her trance-like sleep, she declared she remembered nothing that had occurred.

Mr. W. Scott, J.P., Sergeant-Major Con. Burrow, of Ballarat East, and Mr. W. T. Rossiter, of Torquay, once of Ballarat, I understand, were present at a private séance given by Miss Marsh, and were just as mystified as the writer at what they saw and heard.

OUT OF THE WAY.

"It's out of my way," says the selfish man,
Unwilling to please another,
Or to put himself out of the rut
To comfort a needy brother;
"It's out of my way, and I haven't time,"
How common are these excuses;
And a chance is lost, at a trifling cost,
Of correcting the world's abuses.

"It's out of my way, and I haven't time,"
Says the flippant, unfeeling beauty,
Who quiets her conscience every day,
Resisting the call of duty.
And she's but one of a mighty host,
A prominent, purse-proud faction,
Who never out of their way will go
To do a generous action.

"It's out of their way" to be kind and true,
To furnish a balm for sorrow;
And they haven't time to do good to-day,
And they'll have less time to-morrow.
The cry of the sick and needy ones
They hear, but they do not mind it;
"Trouble comes," they say, and it doesn't pay
To go out of the way to find it.

But the holiest deeds that are ever done
Take on the form of surprises;
And the heart that is eager for angel tasks
A plan for the work devises.
For the road of sympathy is not straight,
And the lines and the lanes of pity,
Beyond a doubt, are not laid out
Like the streets of a worldly city.

And every day, all along our way,
There are chances to help another;
Kind aid to give, and kind words to speak
To a suffering friend or brother.
And he has the sweetest reward of all
In life as he journeys through it,
Who, seeing the need of a kindly deed,
Goes out of his way to do it.

Trees computed to be over 5,000 years old have been found in Africa, and a cypress in Mexico is said to have reached a still greater age. The oldest individual specimen of any species—in fact, the oldest living thing upon the globe—is probably the cypress of Santa Maria del Tule, in the Mexican State of Oaxaca. If estimates of tree ages are to be relied upon, the life of this venerable forest monarch may have spanned the whole period of written history. At last accounts it was still growing, and in 1801, when Humboldt saw it, it measured forty-two feet in diameter, 146 in circumference and 282 feet between the extremities of two opposite branches.

IS SPIRITUALISM TRUE?

THAT is the question asked by the ministers of the Gospel in the East, and they propose to investigate on the psychic plane. In reference thereto, Nellie S. Baade, of Capac, writes:

"I consider the question an insult to every honest spiritualist, for it infers that all spiritualists are dishonest or incompetent to judge of its truth, after an honest investigation by such men as Judge Edmonds, Robert Dale Owen, Professor J. R. Buchanan and scores of other scientific men who have become convinced of the truth of its phenomena and philosophy.

"Judge Edmonds has truly said: 'Spiritualism prevents hypocrisy, it deters from crime, it reclaims the infidel, it proves the immortality of the soul, it recognizes God and man's responsibility, it comforts the mourner, it enjoins upon all the utmost purity of life, it teaches that charity which rather mourns over than rejoices at the failing of our fellow men, and it reveals to us our own nature, and what is the existence into which we are to pass when this life shall have ended.'"

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The People's Popular Penny Spiritual Paper.

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

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

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THE TWO WORLDS.

Editor:

MRS. EMMA HARDINGE BRITTEN.

To CONTRIBUTORS.—Literary Communications should be written on one side of the paper only, and addressed to the Editor, The Lindens, Humphrey Street, Cheetham Hill, Manchester.

Sub-Editor and General Manager:

E. W. WALLIS.

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

FRIDAY, APRIL 10, 1891.

THE SECOND NATIONAL CONFERENCE OF SPIRITUALISTS.

To be held on Sunday, July 5th, at the Prince's Theatre, Bradford, Yorkshire.

PRELIMINARY NOTICE.

WE need scarcely remind the friends and well-wishers of the cause of Spiritualism that the time is rapidly approaching when the second great annual gathering of spiritualists is to take place, and whether the harmony, goodwill, and unity of purpose which pervaded the inaugural meeting of last year is to be equalled, surpassed, or fail to reach the same standard of success on the next occasion, *must* depend wholly upon the efforts which, from this time up to the 5th of July next, are put forth by those interested in the undertaking.

Once again, as heretofore, our first appeal for prompt, intelligent, and efficient action, is addressed alike to the various societies, as well as to INDIVIDUAL SPIRITUALISTS throughout the country, and we briefly, but emphatically, ask of all sympathizers in our movement, **WILL YOU, OR WILL YOU NOT, JOIN US?**

If you do, you will aid in carrying out the one great law upon which every body in space is built up, and every form in the known world has "lived, moved, and had its being," namely,

ORGANIZATION.

Those that shrink back from this divine and only law of true strength—this only source of real power—whether for fear lest some one is going to dictate to and rule over some other one, or, lest some jealous egotist should suggest the *can't* phrases that organization means the establishment of "Popes, Bishops, Leaders," &c., &c.—all such as are scared off from powerful associative action by bugbear words of this nature are kindly invited to remain where they are until the march of the great spiritual army has left them far behind. In the meantime, those who CAN perceive the hopeless weakness of our present fragmentary condition, and realize the immense benefits that might accrue to this and all future generations, by presenting spiritualism as THE RELIGION, THE SCIENCE, and THE REFORM OF THE AGE, are once more invited to put their shoulders to the wheel of spiritual progress, and in earnest council next 5th of July, meet together to devise practical means of advancing the noble work of public and private SPIRITUAL PROPAGANDISM.

At no period in the history of modern civilization have the pathetic words of the old Hebrew prophet been so fully realized as now, when he says: "*I saw all Israel scattered upon the hills, as sheep that have not a shepherd,*" and yet, GOD THE SPIRIT is with us, and is understood by us as never before, because we know now what spirit is. We know, too, we are surrounded by ministering spirits; that they are those we have loved and trusted, and that these are in truth our shepherds and our guides. It is such as these that invite us to come into order, to form into rank, and after they have done so much for us by way of giving us sublime and truthful revelations, they it is, who ask us to give again to the world what we have received from them.

For the present, and pending the time when we may expect to receive answers and suggestions, from those friends and societies who choose to join us, we offer no stereotyped plan of work to be carried out on the day of gathering. Our chief aim in this notice is to call attention to such matters of interest as demand immediate consideration; also to suggest, prospectively, some of the subjects upon which we hope to receive strength and wise counsel from our friends and supporters.

In the first place, we desire to explain the position and action of

THE PRO TEM. WORKING COMMITTEE.

At the close of the inaugural conference of last year it was unanimously decided that the same chairman, Mr. John Lamont, of Liverpool, and the same persons who constituted the first committee, should be solicited to continue their work for the second occasion. In view of the urgency of the case, the chairman and committee agreed to assume this onerous duty, but it must be remembered that they are all, like the writer, hard-working, busy people, and as they reside in or near Manchester (the scene of the first gathering) their opportunities for making the necessary local arrangements were then greatly facilitated. As it has been decided to hold the ensuing Conference at Bradford, Yorkshire, however earnest your committee may be in their desire to promote the success of the expected gathering, all the burden of the preliminary *local* arrangements must devolve upon our good and kind spiritualist friends of Bradford and vicinity. The generous response that the secretary of our committee has already received from our warm hearted Bradford allies gives us perfect assurance that their part of the undertaking will be satisfactorily carried out.

OF THE PLACE OF MEETING.

It has been found that the most eligible halls of Bradford have all been engaged long before any effort could be made on our part to secure them. This renders our choice very limited, therefore, and as the Bradford friends were obliged to decide upon halls and theatres, ranging (for the day's rent) from fourteen to twenty-five pounds, they felt obliged to secure the PRINCE'S THEATRE, a fine building, and in a locality well suited to our purposed gathering. Still, the high cost of this place, together with the necessary outlay for printing and other incidental expenses, induces us to hope that we shall be sustained as heretofore, by the kindness and liberality of friends in sympathy with us, and the united efforts and good will of all concerned.

In view also of the magnitude of the work we are undertaking, and the results we confidently hope to achieve, we remind any kind sympathizers with our efforts—friends who neither can nor will attend our gathering—that any contributions towards our inevitable expenses—large or small—will be most gratefully received.

As to the resolutions to be offered, and the plans of practical action to be suggested, at the Conference, much must depend upon the advices we receive in response to the circular already sent out, and the notice herewith presented. We may mention that in at least twenty letters already sent from prominent workers and friends of our cause, earnest desires are expressed that some methods may be devised for improving the conduct of our public Sunday meetings, educating and preparing speakers for platform teaching, and proposing (even if we cannot found) a school or college, where mediumistic powers and spiritual gifts could be unfolded in connexion with high moral training. In all these views, together with plans for missionary efforts in new places, and central bureaus for imparting information to inquirers, &c., &c., we can only hope to arrive at the desired results by that unity of purpose and action which will bring into organic harmony our (at present) almost wasted forces, and make us a mighty power for good and use throughout the land.

It is in this hope that the present writer, in her own name, and that of her associates on the *pro tem* Executive Committee, urges forward every true and faithful spiritualist to aid, so far as possible, the great National Council proposed in the second Annual Conference of July next. Friends all! Will you? *Can you* afford to neglect the opportunity which now opens before you, of benefiting a cause that has done so much for you, and promises to achieve so much more for humanity—if the many *will it*—and work as devotedly as the few have done?

We now await the response to these and the other questions urged upon the attention of all who read this notice, and shall be prepared to receive propositions for the framing of resolutions from wise and capable thinkers, and the promise of affiliating societies to send representatives and delegates to the July Conference.

As soon as we receive these intimations, we shall be in a position to make further announcements concerning the order of the meetings, and local arrangements, pending which we heartily and earnestly commend this preliminary notice to the consideration of every spiritualist, and spiritual society in the land.

(Signed,) EMMA HARDINGE BRITTEN, for and with the
pro tem. EXECUTIVE COMMITTEE OF THE SECOND
ANNUAL NATIONAL SPIRITUALIST CONFERENCE.

INTERESTING LETTER FROM MR. JOHN AINSWORTH CONCERNING MR. BRADLAUGH IN THE OTHER LIFE.

To the Editor of the "Blackpool Times."

SIR,—Since writing my first letter upon this subject I have read a report of the Rev. Jos. Ashby's lecture,* and am now enabled, instead of trusting to memory, to quote the words as given in the report, viz: "Now we know the great fundamental law which governs heavenly society; it is the inmost and outmost recognition and love of the God of heaven. No person can possibly enter heaven without this passport." Mr. Bradlaugh's mind while here was a perfect blank respecting the existence and recognition of the God of the universe and heaven, and in the latter he did not believe at all. These two negative positions, assumed by Mr. Bradlaugh while in the body, he held at his last moments on earth, upon the authority of his daughter (Mrs. Hypatia Bradlaugh Bonner) as published in *The National Reformer*. She was "most anxious" that this fact should be published to the world, and especially to "Free Thinkers" (so called). But this passport to heaven, Mr. Ashby said, Mr. Bradlaugh would ultimately receive, "whose spirit is now in the intermediate state on its way to one or other of the fixed states of life." If, as Mr. Ashby asserts, Mr. Bradlaugh's passport to heaven is certain, does this not imply, as already stated, a real, mental, radical change in Mr. Bradlaugh? It appears to me to imply more than Mr. Ashby admits, which is, that "the mere faults of the intellect might, and would be corrected in the world of spirits"—from Atheistic ignorance to Deistic knowledge, from a repudiation of "the God of heaven" to a recognition of His indwelling therein, from an inmost denial to an outmost confession. In this change there appears to me to be a moral and spiritual element, in addition to the mental. How could Mr. Bradlaugh when in this life possess "that inmost love of the God of heaven" whom he denied, and boldly contended had no existence? To obey a law you must know it; to love a God you must recognise His existence. This was, as laid down by Mr. Ashby, the essential requisites for admission to heaven, and as Mr. Bradlaugh did not possess these essentials while in this world, if admitted to heaven ultimately, all this mental, moral, and spiritual change and development, and spiritual progression, must take place in this case in the "intermediate state" in the other life, as taught by the doctrines of the "New Church." I cannot rid myself of the idea that this is a radical change, and must of necessity imply progression to a higher and better condition of spirit life in the hereafter. This is a view in harmony with sound reason and the principle of eternal justice; but when it is asserted that there is no progression for some, that on the bright star of hope in reference to the future there is placed an everlasting extinguisher; that the end of this life terminates the advancement of our mental progress, paralyzes our noblest efforts for improvement, and renders further moral and spiritual unfold-

ment an eternal impossibility, it then appears to me to be not only irrational but unjust. Why place a limit to the progression of the human spirit either in this or the future life? Its capabilities are almost illimitable, and the realm of knowledge infinite—an eternity wherein to roam. Yet it is asserted as an indisputable fact, based upon an alleged spiritual observation and a special revelation, that in this life, a mere fragment of eternity, during man's brief span of existence in this world, his everlasting condition of unending happiness or misery hereafter is definitely, irrevocably, and hopelessly determined. But Mr. Ashby admitted that it was not designed that any human spirit should be miserable either in this or in the other life, his words being: "The Lord made man in order that He might people a spiritual and eternal world with wise, happy, and rational creatures." If this end is not secured by all—and the fact that hell with its legions of devils exists (as admitted by Mr. Ashby) proves that it has not—and if any human beings fail to accomplish this desirable object of their creation, does not the divine purpose of His love and aim appear to be frustrated? If so, is it not an eternal conquest of the creature man over the wise intentions of the Creator? Further, if this infinitely wise and loving purpose is not carried out or accomplished, does it not imply a reflection upon Omnipotence in carrying it out?

I ask these solemn questions with all due reverence becoming so sacred a subject. They are difficulties I have had from my boyhood, and which up to this have not been removed by those who plead for the eternal stagnation, or everlasting damnation of any human spirit. I can understand the justice and rationality of an everlasting progression for all. Three score years and ten, say, of man's allotted time on earth to progress, and an eternity in which such a thing is forbidden, is to me rationally unacceptable. I can conceive of no higher and better employment for angels than that of shedding a purer and brighter light into the darkened spirits of the dwellers in the "intermediate state," nor a more holy mission than that of elevating to a higher state of happiness those who are morally and spiritually inferior to themselves. If I mistake not, this is their mission; but Mr. Ashby, unfortunately or irrationally, I think, limits their operations to heaven, with no connection with outside heaven or an "intermediate state." He says upon this point, "The inhabitants of heaven were called angels—human beings of great intelligence and wisdom, which they exercised in the performance of exalted use in the heavenly commonwealth." So far as I know to the contrary, may not the spirit of Mr. Bradlaugh have been the recipient of these angelic influences? Or from whence must come to him the first rays of a Divine intelligence? Surely not from his own mental darkness (upon this important point)? It must come from some source exterior to himself. Mr. Ashby said that "God loved all, even the devils in hell," but if the angels do this, also, in being godlike, what is the use of being permitted to "love even devils," if they are denied the power to help them out of their miserable condition? To think that the tender affections of an angelic mother, who is deeply conscious that one of her own offspring is in perpetual torment amid devils in hell, and that her exalted exercises in the "heavenly commonwealth" forbid her to send even one ray of pity or a single gleam of hope to her darling child is to me a state of things far too revolting for human charity to contemplate.

It is such irrational and unmerciful views of the other life which led Mr. Bradlaugh to doubt and dispute its very existence. Whatever may be the present condition of Mr. Bradlaugh in the other life I believe that his great and noble spirit, though ushered into that life in ignorance of the God who created him, and in utter denial of the future into which he has entered, will yet tread the path of an eternal progression, which no limited theologian can deprive him of, nor any narrow sectarianism prevent him from possessing the right to enjoy.—Yours truly,

JOHN AINSWORTH.
14, Clare Street, March 15th, 1891.

THE SIXTH LYCEUM ANNUAL CONFERENCE.

To the Editor of "The Two Worlds."

DEAR MADAM,—Will you accord me a little of your valuable space to call attention to the forthcoming Lyceum Annual Conference, and to urge all lyceums who have not joined the Union to do so at once? Hitherto we have only existed as isolated links, lacking cohesion and power of a united

* Rev. Mr. Ashby is a Swedenborgian preacher.

body. This year we shall meet as links united, each one acquiring increased strength and power by being interlinked with its fellow on its right and left. It is a notable coincidence that our first meeting as a federated body will be held in the hall of the oldest lyceum in England, viz., Sowerby Bridge. This augurs well for the future. Let all unite to make this event the most memorable in the annals of the lyceum movement, and so honour the parent lyceum.

Don't be down hearted, nor yet lukewarm in the cause. Remember it is the workers that win all that is noble and worthy of achievement. Nor don't allow yourselves to be deterred from joining the Union through fear of incurring heavy liabilities. Nothing will be undertaken but what the federation sanctions and orders, and the federation will undertake to publish only such works as are urgently needed, and whose sale is therefore certain. Thus, you will see the liability clause is merely provisional, and it will be the fault of the Union, or, more accurately speaking, of the members composing the Union, if it ever be brought into requisition, so that no fear need be entertained on that head.

Now, let us look at the other side of the account, viz., what is to be gained by uniting? (a) "An Annual Moveable Conference," when officers can meet, make their wants known, and confer with each other as to the best means of obtaining the same." (b) "District Meetings, when and where necessary." The utility of this will be apparent when we take into consideration the rapid increase of lyceums, that not only will an annual conference be beneficial, but half-yearly, quarterly, and even monthly meetings of those in any given district where a number of lyceums exist will be highly beneficial, and have a tendency to draw them closer together, and so unite all workers in bonds of spiritual fraternity, a state of things greatly to be desired. (c) "Extending the work in new directions." Yes, when our ranks become more united and consolidated, so that we can be sure of our own strength and power for good in the land, we must not be content to remain passive, but become aggressive, extending our work in new directions, attacking the old time-honoured errors of Christianity, utterly rout them, and plant the gospel of the progressive lyceum in their place. (d) "Bringing lyceums into closer sympathy, and promoting greater uniformity in the manner of working them." This will be accomplished by (a) and (b). (e) "Encouraging the publication of suitable literature." The desirableness and importance of this will be apparent when we remember the great progress the cause has made since Mr. H. A. Kersey, the Lyceums' great benefactor, first published the "English Lyceum Manual," and imagine how the lyceum work would be checked, nay, thrown back if it were through some unforeseen cause withdrawn. And this is only *one* of the many works that are urgently needed. Mr. Kersey has conferred an inestimable boon on the cause by *giving* his valuable time, talents, and labour, and even sinking his money in publishing this valuable and indispensable work at cost price. The cause cannot hope to for ever retain his great services, though I trust he will be long spared to help it to assume a solid, self-sustaining basis; and if it fails to do this, it will suffer most severely—as a retrograde motion will set in, instead of a progressive one being maintained, when this dear and esteemed co-worker is no longer able to sustain the cause he loves so much. It is the height of folly to expect *any* publishing house to print and publish such works as are required by the rising generation of spiritualists except as a purely business transaction, and to resort to this course will be a serious mistake. By far the best plan is the one set forth in the Constitution, where the profits on all publications will be reaped by the Union, and thus help to increase its funds for future use, and, perhaps, allow it to supply those in the Union at a special low rate. Thus all will share in the benefits, which is a true method of co-operation. (f) "And such other methods as may be found desirable." Being a progressive movement, there can be no hard and fast lines laid down; indeed, to do so would destroy the essential feature of the Lyceum cause. Our watchword is "progress"—onward and upward, higher, ever higher. The aspirations of one generation are realised by the succeeding one.

The foregoing is a very brief summary of the necessity of unity, and also a brief exposition of the objects of the Lyceum Union. No single Lyceum can ever hope to carry out the above worthy and excellent objects; but if the units combine, they can, and much more, as time and circumstances shall demand.

Friends of progress, who have no spare time to devote to this cause, may help the workers with timely subscriptions and donations to the Union, in support of its objects. All help will be duly and fully acknowledged both in these columns and the Conference. To Lyceum officers everywhere, I appeal to you. I would remind you, you are in the van of the world's reformers, assisted, inspired, and strengthened by angel friends. If you remain self-satisfied in your present position, when duty calls you to be up and doing, you sacrifice your claim and become conservative instead of progressive.

Step forward, dear friends, and keep time with the right,
Leave error behind you like angels of light.

Step onward and upward; what others have done
But opens the way to fresh labours begun.
Oh! learn the great truth that the right *shall* prevail;
If you will but step on all oppression shall fail.

In conclusion I wish to add that forms, stamped, and directed back to my address, have been duly sent to all lyceums, soliciting the numbers of officers and members on their roll, which I trust will be duly returned without one exception. To insure this, in order to present a full report to the Conference of our strength, I have done all but place the required statistics on the forms.—I remain, yours fraternally, ALFRED KITSON, Hon. Sec., Spiritualist Lyceum Union.

NOTE.—For a full programme of the proceedings of the next May Conference, together with the order of business, "agenda," &c., see the Prospective Arrangements columns of this issue.

HOW THE JESUITS TRIED TO SUPPRESS A SPIRITUALIST.

F. LESAGO writes as follows to *La Revue Spirite*:

"The Spiritual Society of Rouen has met with a great loss materially in the death, on December 20, 1890, of M. Trideau, one of its most faithful members. He was 57 years of age, and had suffered much for his fidelity and love of the cause of spiritualism. He was foreman of a large manufactory, enjoying a good salary, when one day the owner of the factory, who was a strict Catholic, called him into the office and thus addressed him: 'Trideau, you are a good man, and a faithful and competent employé, but I am opposed to your belief and study of spiritualism.' If you wish to retain your position in my factory you must cease your attention to such stupid nonsense as spiritualism.' (This conversation took place just after a Catholic funeral had occurred.) To which Mr. Trideau replied: 'Let me tell you how much more beautiful and worthy my belief is than yours. Ah, you believe spiritualism is nonsense, but I find in it more consolation than in Catholicism, and I am ready to make any sacrifice for my belief. A Jesuit has already put my wife and daughter out of doors because I have been occupied with spiritualism, you can also put me out of my position for the same reason. I am ready to make the sacrifice, for I cannot renounce my belief in spiritualism.'

"This was many years ago, and M. Trideau continued a faithful worker in the cause for which he suffered so much, until his death. He had given instructions in regard to his funeral, in the month of August preceding, which were carried out by his spiritualistic brethren."

"AT THE INSTIGATION OF THE DEVIL."

A YOUTH named Andrewes, apprenticed to a tailor at Warboys, Huntingdonshire, visited the athletic sports at the neighbouring town of Ramsey, and on returning home at night in a state of intoxication, committed a serious assault on a woman. In avoiding the husband, who pursued him, he fell into a reservoir, but escaped. He afterwards threw himself in front of a train on the Great Eastern Railway, and was cut to pieces. At the inquest yesterday the jury returned a verdict that the deceased "Committed suicide at the instigation of the Devil." He had previously borne an irreproachable character.

NOTE.—We have received the above as a clipping from the *Sheffield Telegraph* of April 4th, 1891. Is not the sender mistaken, and do not such an article and such a verdict date back to 1691—a period when the coroners were better acquainted with the "Devil" than now in the nineteenth century?—Ed. T. W.

PLATFORM RECORD.

The Editors do not hold themselves responsible for the opinions expressed, or for the accuracy of the statements made, in the reports, and earnestly request secretaries to use the utmost care to make their communications brief, pointed, and reliable.

ACCRINGTON. 26, China Street.—We had the first visit of Mr. Macdonald, who took subjects from the audience; two at the afternoon service, and four at night. Excellent discourses were delivered, but we very much regret the small audiences to listen to such an able speaker, and hope it will not be his last visit.—J. H.

BACUP.—Good Friday: Sale of work. Our president, Mr. Ridehalgh, presided at the opening ceremony, which was followed by short addresses by Mr. Walter Howell, and Mr. George Smith, of Colne; after which, Mr. Lewis Firth, of Bacup, with a few well-chosen words, declared the sale of work open. We had five stalls, which were presided over by the following ladies: No. 1, Mrs. and Miss Ridehalgh; No. 2, Mrs. Hamer and Miss Eliza Ingham; No. 3, Mrs. Harrison and Mrs. Barlow; No. 4, Mrs. Howarth and Miss Amelia Ingham; No. 5 (refreshment), Mrs. Firth and Miss Ingham. The ladies have been preparing for the sale for seven months, and the results were seen to very good advantage on the stalls which were well filled with useful and ornamental articles. We had a small museum of novelties and relics of antiquity under the presidency of Mr. Brown. First-class entertainments were rendered on Friday and Saturday. Choice songs were ably given by Misses Venables, Hirst, Ridehalgh, Mrs. Barker, of Todmorden, and Messrs. Venables and Starkie; pianoforte solos, Miss Greenwood, of Oldham; violin solos, Messrs. Barlow and Suthers; recitations, Messrs. Howell and Smith. Owing to a few goods being left, the sale was continued on the Monday evening. It has been a great success in every way, and the result has far exceeded the expectations of the most sanguine amongst us, the clear profit being £37 13s. 1½d., which will eventually be used for a building fund. We very cordially thank all the friends in Liverpool, Manchester, Oldham, Rawtenstall and other towns for the substantial support they have so generously bestowed on our first effort to raise a building fund. Our lady members and friends have worked hard and tediously throughout, but the grand results have made us all feel light-hearted and unwilling to rest content until we have erected a spiritual institution which will be an ornament to this little town.—J. B.

BATLEY.—March 29: Another good day with our friend Mrs. Taylor. April 5: We had the pleasure of hearing good discourses from Mrs. Wade, both ladies giving satisfaction to crowded audiences. April 1: Half-yearly members' meeting. The following were elected officers for next half-year: Presidents, Misses Matchell and Pawson; treasurer, Mr. S. Roberts; finan. sec., Mr. J. W. Webster; cor. sec., Mr. John Pawson, 6, Norfolk Street, to whom friends will please address all correspondence.

BATLEY CARR.—On Easter Tuesday a good number of friends from far and near partook of an excellent tea, with ham, generously given by Miss Mortimer in aid of the building fund, which realized £3. A sale of work was open at the same time which was well patronized. The "mothers" stall realized the sum of £1 14s. 6d., and the lyceum stall £4 2s. 0d. towards the above fund. In the course of the evening's entertainment, Mr. Joseph Ollife, Ossett, promised £5 at the laying of the corner-stone of a new meeting hall. A few more such generous offers would greatly expedite the desirable event, for a more commodious hall is sorely needed. The thanks of the society are gratefully tendered to all who have laboured to make the meeting such a splendid success.

BIRKENHEAD.—March 29: Miss Jones, of Liverpool, addressed the meeting, and being Easter Sunday, the guides took for their subject "Eastertide," and gave some striking illustrations of that festival, to the entire satisfaction of all. Good psychometrical tests were given at the close. On Sunday, April 5: Mr. J. Bridges lectured on "The Inspiration of the Bible as compared with Modern Spiritualism," which was full of genuine criticisms of the past, and showing very plainly that the same inspiration still exists among us.

BIRMINGHAM. Oozells Street School.—April 6: Monthly social tea meeting. A goodly number of friends assembled to enjoy each other's company. After tea a pleasant time was spent, and an entertainment of songs, readings, recitations, etc., was given, amongst those contributing being Messrs. Gray, Groves, and Knibb, who gave readings; Mrs. Mantel, Miss Russell, Mrs. Burton, Mr. Morrell, etc., sang various songs; Miss Groom, a pianoforte solo; and Master and Miss Reggel gave some pretty duets for violin and pianoforte, all of which were highly appreciated. A friend from Philadelphia gave her experiences of spiritualism in America, and encouraged us to continue spreading the truth. Mr. Kent spoke upon the necessity of being thorough, and of educating the young in the truths we have found. The Birmingham friends, headed by the pioneer of the movement here, Mrs. Groom, are making strenuous efforts to find a more suitable place to hold meetings, and it is hoped that, in a short time, Birmingham will boast of a hall for the spread of spiritualism, when, no doubt, a lyceum will be started. A very enjoyable evening was closed by Mrs. Groom being controlled by a spirit friend, who wished us God speed.

BLACKBURN. 58, Higher Audley St.—Mrs. Craven gave a thrilling lecture in the afternoon. Evening: She answered questions from the audience in a very creditable manner. Good audiences.—G. E. H.

BOLTON. Bridgeman Street Baths.—Mr. Leeder spoke to large and respectable audiences. Afternoon and evening subjects were sent up by audience and very well treated. Clairvoyant descriptions given in the afternoon, all recognized except one. Astrological descriptions at both services being simply wonderful, every one acknowledged as correct. All present listening with rapt attention.—J. S.

BOLTON. Old Spinners' Hall.—Mr. Riding lectured upon the subjects "Secularism," "Socialism," "Materialism," "Spiritualism," etc., all being dealt with in a very able and eloquent manner. Large audiences. He being a well-known normal speaker many questions were put and readily answered.—H. H.

BRADFORD. 448, Manchester Road.—Mr. D. Milner's controls gave able discourses on "Spring in her Youth: What is her likeness?" and "Heaven Revised;" a memorial service to the family of our departed

friend, H. M. Walker, which was very appropriate. Clairvoyance moderately good. Fair audiences.—S. C.

BRADFORD. St. James'.—Morning circle. Good clairvoyant tests and powerful controls. Afternoon: Mrs. Whiteoak kindly volunteered and gave a very good discourse. Evening: A fairly large audience listened to a very good address on "O, death, where is thy sting? O, grave, where is thy victory?" followed by very successful clairvoyance.

BRADFORD.—March 22: Mr. Dawson delivered two of his energetic addresses, interspersed with incidents in his daily rounds in business, and, with his practical advice, was well received and most useful. We note in him a marked improvement as a speaker on each visit. March 29: Mr. Wm. Galley, speaker. Subject, "The Soul of Man." This, men of science say, is situate between the two brains, and is indicated by a white spot. This we thought a new idea, and the treatment of the subject was rendered interesting, and this, the speaker's first visit, was generally appreciated.—J. W. G.

BRIGHOUSE.—The guides of Miss Patefield gave trance addresses. Afternoon subject, "The soul that sinneth shall surely die;" evening, "True Religion." The above were very interesting, and gave great satisfaction to very good audiences. The place was crowded in the evening.

BURNLEY. Robinson St.—The tea meeting and entertainment on Saturday, in the new room, was well attended. Mrs. Wallis gave a short address, full of good advice and encouragement, to press on to further achievement. Her subjects on Sunday were, "The Resurrection in the Light of Spiritualism" and "Our Homes and Occupations in the Spirit-World." Wherever room for one to sit or stand could be found, it was taken up, and the inspirers of this distinguished medium were listened to amid breathless silence; its effect was fine. Some of our friends from Hammerton Street paid us a visit; and in the evening, Mr. Mason, from the same society, took the chair. Lyceum: Over 100 present.

BURNLEY. Bread Street.—Mr. Long's guides spoke on a subject from the audience, "God's Relation to Man," to the satisfaction of all. Evening subject, "Mr. Bradlaugh's Life from his Cradle to his Grave," which gave great satisfaction. Psychometry very good.—J. T. K.

BURNLEY. 102, Padiham Road.—Mrs. Heyes's guides gave a very good short address, followed by clairvoyance. Mrs. Marsden also gave several very good tests of clairvoyance, which fairly surprised the strangers. Evening: Our developing mediums entertained us with short addresses, tests, clairvoyance etc., which were highly appreciated by a large and attentive audience.

CLECKHEATON.—Mrs. Clough being unable to attend, we had the pleasure of listening to the guide of Mrs. Hoyle, who is always ready to help us. Afternoon subject, "Was Jesus a Medium?" There is any amount of proof in the so-called holy book, when he said the multitude overwhelmed him and the conditions were not favourable; he went about healing the sick, the blind to see, the lame to walk. Jesus was a medium by all means; if we take his example and try to follow in his footsteps, we should not get far wrong. Evening: Three subjects from the audience, viz., "Who was God speaking to when he said, 'Let us make man?'" My friends, the God of Nature is ever speaking to us. He speaks to the vilest and the best. "If flesh and blood cannot enter the kingdom of heaven, where did Elijah go to?" Third, "The Position, Purpose, and Prospects of Modern Spiritualism."—F. T.

COLNE.—Our medium, who had been engaged, did not come. We had to do the best we could. Invocation by Mr. E. Hoskin. Reading by Mr. T. B. Hey—Essay, "On the late Mr. Bradlaugh, by Mrs. Annie Besant." Evening: Invocation and address by Mr. Thomas Crosdale and Mrs. Gott. Successful clairvoyance by Mr. Thos. Christian. Good audience, who appeared well satisfied. Chairman, Mr. Thomas Sugden.

COWMS.—A good day with Mrs. Berry, whose guides discoursed on "Will ye not drink of that beautiful stream, and live to do good?" urging us to do all the good we can that we may receive our reward at the Father's hand. Good clairvoyance at each service.—E. P.

DARWEN. Church Bank Street.—Speaker, Mr. George Smith. Afternoon, subjects from the audience. Evening, "The Pyramids—what of them?" Mr. Smith did full justice to his subjects, and discoursed upon them in his usual able style. Psychometry at the close of the evening service. Good attendance.

FELLING. Hall of Progress.—Our Easter Monday tea and concert was a great success, upwards of 150 partook of the good things provided by Mrs. Peters and Mrs. Harlin, assisted by Mrs. Corbridge Scott, Miss Harlin, and others. A lengthy programme followed. Mr. Harris presided, and Mr. Westgarth gave a short address. Musical overture solo on the violin by Mr. Hall. Songs and recitations by Messrs. Baldock, Pearson, Tindle, Kennedy, and others. Dancing concluded. A hearty vote of thanks to Mrs. Peters and Mrs. Harlin, and all who assisted to make a happy evening. April 5: Mrs. R. Peters was with us. It said a great deal for that lady venturing out in such stormy weather, as she had been confined to her bed most part of the week. She gave a few striking delineations of spirit forms to the few that went to the platform. Sheer weakness compelled her to desist.—J. D.

FENTON.—Apr. 6: The guides of Mr. R. D. Lucas delivered a thrilling and explanatory address to an appreciative audience on "The various causes of man being so frequently deceived in himself," the subject chosen by the audience, showing the superstitious teachings of priests and how men have been deceived by old theology, and pleading earnestly with us to accept the true revelations from God made manifest in the spirit. Mr. W. Upton conducted. We are glad to state that our earnest worker and friend, Mr. S. Morley, has kindly lent us his room for the use of all earnest inquiries for truth and light. Services: Sundays at 8 p.m. to avoid clashing with the usual public services, also on Tuesdays, at 8 o'clock.

GLASGOW. 36, Main Street.—11-30: Mr. Robertson read extracts from Carlyle's works, in absence of Mr. D. Duguid, who should have officiated. 6-30: Mr. Grant treated his subject, "What of the dead?" in a very able manner. All were benefited by the clear setting forth of his ideas. The lyceum met at 5 p.m. This was our Excelsior night. Songs, readings, and recitations were given by the members.—T. W.

HALIFAX. March 29: Mrs. Beardshall, with whom we had a very pleasant day. Clairvoyance excellent. April 5: Mr. G. A. Wright was a good and able substitute for Mr. Hopwood, who, through unforeseen circumstances, was obliged to disappoint us. Mr. Wright took subjects from the audience, and discoursed on them in excellent style. His psychometry was very good, and much appreciated by a large audience.

HEYWOOD. Discussion Hall, Adelaide Street.—Mr. Mayoh delivered very able discourses. Afternoon subject, "Life." Evening, "Death." Placing before the audience the great advantages of spiritual thought on these two very important subjects.—M. D.

HECKMONDWIKE. Thomas Street.—Annual tea and entertainment on Easter Monday, when one hundred and sixty sat down to a very substantial tea which had been provided by our good lady friends. After tea an entertainment of songs, recitations, and duets were given by our lyceum scholars, and a dialogue, entitled, "Paddy and the Ghost," by F. Fothergill. We thank all friends who came to see us. After expenses were paid we had a balance of £3 6s. 5d., and we are glad to say we are now out of debt, and may we still go on and prosper.

HEYWOOD. Argyle Buildings.—Public circle, led by Mrs. Mills and Mr. Thompson, assisted by Mrs. D. Ashton in the evening. The clairvoyance given was all recognized, with the exception of two cases. Mrs. Ashton's guides delivered a most beautiful prayer. The hall was nicely filled, especially in the evening.

HECKMONDWIKE. Blanket Hall Street.—Owing to disappointment by Mrs. Bentley, our president, Mr. Ogram, spoke on "No personal Devil as a fallen Angel," and "God is no respecter of persons," which I think were well handled. Very good audiences. We are sorry mediums do not let societies know in time to look out for some one else. The tea and entertainment on Saturday and Monday for the benefit of the organist proved very successful, realizing over £3. The organist consented to take one half and gave the other to the society. Songs were given in good style by Messrs. Stirling, Fisher, Blackburn, and Preston, and Misses Shaw and Parkin. Recitations were admirably given by Misses Burdin, Styles, Fawcett, Townend, and Whitehead. The entertainment was enlivened by a humorous dialogue, entitled: "The trials of a patient man," the characters being sustained by Messrs. Fisher, Blackburn, and Ogram, and Misses Pinder, Blackburn, Coulson, and Fisher. A selection was given on the violin and piano by Master and Miss Ogram. Mr. Henry Ogram presided. The entertainment (by special request) is to be repeated on April 18th.—H. O.

LEICESTER. Liberal Club, Town Hall Square.—We regret that owing to illness we were deprived of Mr. Timson's services. Mr. Chaplin kindly consented to take his place, and spoke on "Our Needs." We all need sympathy or kindly help, we all need help or sympathy, we cannot live to ourselves; each one of us have our needs. How little the few help the many. Hood's "Song of the Shirt" was read and made a deep impression; it is the duty of spiritualists to take part in all social movements. March 31: A large gathering of members and friends, about 80 sat down to partake of the good things provided. Thanks are due to the ladies for their energetic efforts to make all comfortable, to Mr. and Mrs. Wightman for a ham, to Mr. and Mrs. Pears, for the use of piano for the entertainment, and to all friends who worked to make our tea party a success.—S. A. S.

LEIGH (Lancashire).—Mr. Pemberton, of Warrington (under control), spoke on "The force of example and impressions of family intuition and proclivities," showing the power of training the rising generation by parents and guardians; also the responsibilities which lay upon us to frame our actions in due accord with right, justice, and morality, not only on our account, but because of the influence we extend to others. Our character was formed by our surroundings, and all helped to produce these surroundings. Spiritualism not only helped us to live here, but gave us aid from the spirit world, and taught us how to live hereafter. There was a very good attendance, and several new members were enrolled.

LONDON. Shepherd's Bush. 14, Orchard Road.—Good meeting. Mr. Selby gave an interesting address on "Astrology" much appreciated by all. Mr. Hopcroft's controls commented upon the lecture, also demonstrating spirit power by placing the medium's hand in the flame of a lighted candle while speaking, greatly to the astonishment of our secular friends who are attending our meetings as a result of the recent debate upon spiritualism at Hammersmith.

LONDON. Camberwell. 116, Camberwell Road (Alofas Depot).—A helpful spiritual meeting was held on Sunday evening last. Sunday next we hope to enter on our new sphere of work at 311, Camberwell New Road, which we have rented for three years. New and old friends alike will be welcomed at 7 o'clock, when Mrs. Stanley will dedicate our hall to the religion of the spirit. Friends are requested to bring or send flowers for the opening services.—W. E. L.

LONDON. Peckham. Winchester Hall. 33, High Street.—In spite of the wet weather we had good audiences morning and evening.—J. V.

LONDON. Forest Hill. 23, Devonshire Road.—Mr. A. M. Rodger gave an interesting address on "The Great Religions of the World," which was listened to with much attention.

LONDON. Canning Town.—We had a fair attendance. The subject chosen by the audience was "Materialism." The controls of Mr. Bowen demonstrated that materialism was causing the churches to become empty, as materialism was spreading amongst all classes of people, and they wanted something better than the old orthodox churches could give them.—J. D. H.

LONDON. Marylebone, 24, Harcourt Street.—Mrs. Perrin's guides delivered an ennobling address on "The magnetic links between the embodied and the disembodied," exhorting all to rise to a higher knowledge and action thereon, so that like spirit friends may be interspersed with us to the uplifting of the masses. Several questions were answered. It is the wish of many that we may have her again shortly.

LONDON. King's Cross, 182, Caledonian Road.—Half-yearly meeting last Sunday morning. The balance sheet was presented and passed, and the following officers were elected for the ensuing quarter: chairman and financial sec., Mr. A. M. Rodger; vice-chairmen, Messrs. Sells and Selly; sec., Mr. S. T. Rodger. In the evening Mr. Emms related his experiences.—S. T. R.

LONGTON. 44, Church Street.—Conducted by our president, Mr. Charlesworth. The guides of Miss Plant gave "Spiritual Light," and treated the subject in a very earnest and comprehensive manner, showing the great need of living purer and better lives, so as to prove to the world that spiritualism is a living religion with us. A fair attendance.

MACCLESFIELD.—The guides of Mr. Minshall, of Blackburn, contrasted in a very good manner the differences between spiritualism and Christianity, the advantage of a knowledge of a future life to a faith. Mr. Minshall is a novice in platform oratory, but with perse-

verance and study he ought to make a good speaker, as when under influence he has a good flow of language. April 5: Afternoon, Mr. E. W. Wallis spoke on "The Resurrection, How and When?" to a moderate audience. Evening, "The Forty-second Anniversary of Modern Spiritualism, its Significance to the World." This address was well worth hearing, showing how spiritualism had stepped in when materialism was gaining the supremacy, and proved a continued existence. The address throughout was couched in good telling language, with a little of the usual sarcasm which made it a treat, especially to spiritualists.

MIDDLESBROUGH.—March 29: Mr. Grey's controls spoke with much force. Morning: "Forward, the day is breaking," "Why is Easter a moveable feast, while Christmas is stationary?" This showed the astronomical origin of both, Christmas marking the advent of the newborn king of day, and Easter being celebrated from time immemorial after the third full moon of the new year. If astrology be a faithful science why do not the same things happen to those born at the same time? Different places, like different times, cause fresh astral aspects, and a very short time, as in the case of twins, may make a great difference. Through the house of the nativity of one no malign meteors may have flashed, and *vice versa*. At night the controls named "Joanna Englesen" or "Lily." A fine address on "Eternal Progression." April 5: Mr. Joseph Stevenson treated with lucid vigour on "How Spirits Communicate," and "Who are the Spirits?" Communications were to be judged by the intelligence and identity manifested, quite irrespective of the *modus operandi*, which spirits know more of than we. Heat, light, and electricity could only be postulated by their results. Spiritualists were from all quarters, but mostly from Christian camps, and often retained more or less of the old leaven. Like Methodists, Quakers, &c., spiritualists were now pilloried, but would triumph by-and-by.—S. B. T.

MANCHESTER. Temperance Hall, Tipping Street.—Mrs. F. Taylor, of Hulme, spent the afternoon in delineating characters and surroundings, which gave great satisfaction. Evening: subject, "Religion, what is it? Its aim and its ends." This address gave great satisfaction, so much so that I have been told, not by one but by many, that it was the best lecture ever given from our platform. Societies who have not engaged Mrs. Taylor will do well to secure her services. The musical portion of the service was conducted by Mr. Smith. Mr. Maslin presided.—W. H.

MANCHESTER. Psychological Hall.—Afternoon, Mrs. Stansfield discoursed upon "Children's homes in the beyond." Having had but little of life's experience to mar their spiritual development it would be impossible for their homes to be other than beautiful. Evening, "Spiritualism the revealer of truth." It being the true purpose of its teachings to promulgate truth. Each discourse was followed with good clairvoyance.—J. H. H.

MANCHESTER. Edinboro' Hall, Moss Side.—Mr. Sutcliffe paid us his first visit and gave very able discourses with good effect. He has reason to be proud of the valuable gifts, his psychometrical delineations were good and clear. We hope to have him again before long.

NELSON. Sager Street.—Saturday, April 4, a public meat tea was provided, when about 100 persons sat down. An enjoyable evening was afterwards spent in songs, recitations, and games. Miss Cotterill also spoke a few encouraging words. She was our medium for Sunday, her subjects being, afternoon, "Why I became a spiritualist," evening, "Life in London slums." She spoke well to the point, carrying the audience with her. She had the honour of naming an infant with flowers. Room crowded on both occasions. This is her first visit but we hope not her last.—J. W.

NEWCASTLE-ON-TYNE.—April 5 and 6: Mrs. J. A. Green, of Heywood, delivered three discourses. Sunday morning: "Hypnotism and its Morals." Evening: "Spirit Identity." Monday: Again addressed the audience, giving an account of her introduction into spiritualism, and her development as a medium. The addresses were very beautiful, and completely won the hearts of all hearers. After each address Mrs. Green gave clairvoyant delineations, the majority of which were fully recognized, and gave great satisfaction.

NORTH SHIELDS. Camden Street.—Monday, March 30: We had a coffee supper and social, when upwards of 50 sat down to supper; after supper, dancing commenced, and during intervals songs were sung, and a very pleasant evening spent. April 5: We had Mr. and Mrs. White, of Sunderland, and in spite of the bad weather there was an exceedingly good audience. Mrs. White gave several good clairvoyant descriptions. At the close the annual meeting of members took place, and the following were elected: President, Mr. T. C. Eliot; vice-presidents, Messrs. W. Walker and J. T. McKellar; cor. sec., Mr. J. T. McKellar; fin. sec., Mr. T. Patterson; treasurer, Mr. J. Eskdale; committee, Messrs. J. N. Gay, H. Bay, R. Walton, Mathewson, Mrs. T. C. Eliot, and Mrs. J. Eskdale.

NOTTINGHAM. Morley Hall.—March 29: The morning meeting, conducted by Mr. Potts, proved an enjoyable one. This is being utilized for spiritual and intellectual development, and all friends are invited. The evening meeting was largely attended, and we were glad to welcome several fresh faces. Mr. Ashworth read a lesson from that profound work, by Cahagnet, "The Sanctuary of Spiritualism." The subject was "God," being the opinions of one of his ecstasies. An address followed from Mrs. Barnes' controls which would have done credit to any platform or even pulpit. Many expressed themselves at the close as highly pleased. Our Easter Monday tea party and social evening was a decided success, far exceeding our expectations. We were again favoured with the presence of friends from Bourne, Lincolnshire, Mansfield, and other places. Over 80 sat down to tea. All the trays being given, and a good few paying the after-tea admission fee of 3d., the results were a clear gain of £2 11s. 6d., for which the committee and friends tender their best thanks. April 5: A good meeting for mutual development, and a very pleasant hour was passed. The evening meeting, conducted by Mr. Wallis, was a very good one. Being privileged (?) with the presence in the town of the Rev. Baxter, of great prophetic renown (for *not* coming off), the chairman read a chapter from Revelations. It is a pity the poor old man (with his pictures of all the coming woe and bliss) was not present, for he might have seen and heard from the "Signs of the Times" that there was a great deal more logic and common sense in the teachings of spiritualists than he "e'er dreamed of in his philosophy."

NORTHAMPTON.—March 29 : Mr. Timson, of Leicester, gave good addresses, which gave satisfaction to fair audiences. At night special hymns were sung, and touching reference made to a young man who passed on to the higher life on Monday, 23rd ult., leaving a gap in the family circle, he being the only son. The spiritualist friends purchased a nice wreath, which was placed on the grave as a mark of respect. Mr. Darby, of London, paid us another visit, and his discourses gave general satisfaction to moderate audiences. On Easter Monday we had a social tea, about 115 sitting down; after which, Mr. Timson, of Leicester, gave some phrenological examinations, and a few friends gave songs and recitations.

OLDHAM. Spiritual Temple.—We had a good day with Miss Gartside, whose subjects were "The Word of God" and "Spiritualism, the light of our day." Concluding with clairvoyance. Mr. Platt presided, and there was a large audience at night.—J. S. G.

OPENSHAW.—Mr. Lomax made his first visit to us on Monday. The morning was occupied in illustrating his three years' experience as a spiritualist. Evening: subject, "The Unknown God." Both discourses were very interesting, and a pleasant day was closed with clairvoyance.

PENDLETON. Hall of Progress.—Miss Walton, of Keighley, in the afternoon spoke on "God is Love." Evening, "Who are the Angels?" which was dealt with satisfactorily.—J. G.

RADCLIFFE. 3, Caledonia Street, Park Street.—Mr. H. Ormerod gave addresses on "Brotherly Love," which was well to the point, and "Can thought with searching find out God?" which gave great satisfaction. Questions from the audience were answered in a clear and concise manner. We hope this will not be his last visit.

RAWTENSTALL.—Mrs. Best conducted two services in her usual way, giving in many instances clear, startling, and satisfactory evidence of spirit presence.

SOWERBY BRIDGE.—Mr. Lees read an abstract from *The Medium*, explanatory of Theosophy, or rather definitions of that belief. Also one by the Rev. C. Ware from *The Two Worlds* in contradiction to the other. A good audience met Mr. Ringrose, (which by the way, is becoming a feature in his visits.) "Will power" had been announced as the subject, which however, he remembered to have given before, consequently his remarks were on conscience, or intuition, or the divine principle within. He was listened to with marked attention, especially by the juvenile portion of the audience. Nature provided the necessary proofs to demonstrate this great gift innate in every living creature, and particularly from birds and their habits did he draw interesting and instructive lessons, so far as to make the boys say "I wish he would come again." Hence we must gather that his words have found a resting place and will not be forgotten. Perhaps some would think spirit agency was demolished, and that there was nothing more than intuition that guided us. We do not know Mr. Ringrose's opinion on that.

STOCKPORT.—Mrs. Hyde gave nice discourses on "Spiritualism, Past, Present, and Future, and the good it is doing, and might be made to do." Interesting clairvoyance, in the pleasing manner peculiar to the medium followed. Mr. Kershaw and Mr. Lawton of Manchester made some remarks, the latter giving an admirable recitation, the "Three Preachers." Audience good. On March 30 we rambled to Marple and inspected the aqueduct and the system of canal locks which were considered the eighth wonder of the world when constructed. The air was bracing and the scenery was much admired. After taking tea at the flood gates, one party returned by rail, and the other by tram *via* Hazel Grove. Friend Waites acted as guide.

SUNDERLAND. Centre House, Silksworth Row.—The night being stormy there was only a poor attendance. Mr. Armstrong related his experience in dark sances, which was very wonderful as well as interesting. His desire being phenomena, of which he has experienced a great deal. Mr. Ashton spoke a few words on spiritualism, but the night being far advanced, promised a return visit. Mr. Moorhouse presided.—R. A.

THE CHILDREN'S PROGRESSIVE LYCEUM.

BLACKBURN.—Present: 60 scholars, 10 officers. Mr. J. Greenwood and Mr. T. Bertwistle read a paper on "Home Reading Circles" to the senior class. Mr. G. Howarth gave a reading to the junior scholars. Mr. Bleasdale, of Lancaster, spoke a few encouraging remarks, and gave a thrilling recitation, entitled "The Angel on the Track."—G. E. H.

BOLTON. Old Spinners' Hall.—Fair number present. Leader, Mr. Charleston. Usual programme. Songs, recitations, etc., by the children.

HUDDERSFIELD. Brook Street.—April 5: We held our second Lyceum anniversary, when large audiences came to hear us go through the Lyceum programme of musical readings, s. and g. chains, &c. A number of hymns and tunes were rendered in a manner which reflected great credit on our musical director, Mr. Briggs. "This festival day we'll be happy and gay," was sung very effectively, and so was the new marching song, "Father, from Thy Throne of Glory." Recitations were ably rendered by Misses Henrietta Walker, Edith Boothroyd, Annie Littlewood, and Ellen Woodruff, and by Masters Willie Lenard and George Gibson. Telling addresses by Mr. Tetlow, on "Jesus, Criticism, and Spiritualism."—S. A.

LONGTON. 44, Church Street.—Conducted by Mr. and Miss Evans. The children went through their various recitations and exercises in a very creditable manner, which gave a pleasing and enjoyable afternoon. A fair audience.—H. S.

MANCHESTER. Psychological Hall.—Very good attendance. Mr. Haggitt conducted, and opened with invocation. Usual programme gone through in good style. Recitations by Misses Lottie Whitehead, Florrie Holdsworth, Bertha Ogden, Jessie Warburton, Masters Bertie Whitehead, and Joseph Hills. Our organist, Mr. Tift, being very ill, Miss Polly Stanistreet kindly played for us. Mrs. Stansfield closed with benediction.—T. Taylor, sec.

MANCHESTER. Tipping Street.—Present: 37 scholars and 4 visitors. Invocation by Mr. Jones. Recitations by E. Bradbury, F. Sims, G. Maslin, and M. Paddock. Marching and calisthenics very good. Afternoon programme as usual.—J. S.

NOTTINGHAM. Morley Hall.—Our good friend Mr. W. Taylor gave us another of his intensely-interesting illustrated addresses, this one being on "A Lump of Chalk. What is it, of what is it composed, its

various uses, etc., etc.?" Several interesting chemical experiments were made, and added much to the enjoyment of the lecture.—J. J. A.

PENDLETON.—Morning: Present, 18 officers, 27 scholars, and 3 friends. Usual programme. Recitations by Elizabeth Tipton (2), Ellen Higton, and John Crompton. Mr. Crompton gave the senior class a lesson on psychometry, many questions being satisfactorily answered. Miss S. A. Gerrard instructed the juniors. Afternoon: Present, 17 officers, 37 scholars, and 4 friends. An essay, by Bertie Wallis, on "Good Health," contained beneficial advice. Singing by Elizabeth Tipton and Jane Fogg. Recitations by Elizabeth Tipton. Mr. Crompton conducted. Invocations by Mr. Moulding.—W. H. E.

STOCKPORT.—A grand muster. The marching and exercises got through successfully. A duet by Miss M. Longson and Willie Rhodes, the Lyceum joining in unison, had a pleasing effect. We are getting cramped for room, and shall have to take the open air for it before long.—T. E.

PROSPECTIVE ARRANGEMENTS.

ACCRINGTON.—12, Mrs. Whiteoak; 19, Mr. Postlethwaite; 26, Mr. Walsh.

BELPER.—12, Mrs. Gregg; 19, Mr. W. Walker; 26, Mr. Swindlehurst.

BIRMINGHAM. Smethwick, 27, Corbett Street.—12, Mrs. Barr; 19, Dr. Le Frémann; 26, Mrs. Groom.

BLACKBURN.—A grand concert and entertainment on Saturday, April 11. Mr. Hepworth, the well-known "Comic," has been specially engaged. Prices—adults, 4d., children under 12, 2d.

BRIGHOUSE.—12, Mr. Lomax; 19, Mrs. H. Taylor; 26, Mrs. E. H. Britten.

BRADFORD. Walton Street, Hall Lane.—April 19: Mr. G. Wright will speak on "After Death—What?" closing with clairvoyance. Evening, subjects from the audience, closing with psychometry. Monday, April 20, the evening will be devoted to psychometry and clairvoyance. All are cordially invited.

BURNLEY. Hammerton Street.—April 12, Mr. Victor Wyldes; 19, Mrs. Emma H. Britten; 26, Mr. R. Bailey.

BURNLEY. Robinson Street.—12, Mrs. Bentley; 19, Mrs. Gregg; 26, Mrs. Stansfield.

BURSLEM. Newcastle Street.—12, Miss Jones; 19, Miss Pimblott.

CHURWELL.—Ham tea and entertainment on Saturday, April 11, for the benefit of our lyceum. All friends welcome. Tickets 8d., 6d., and 4d. Tea at five o'clock.

COLNE.—12, Mr. Peter Lee; 19, Mr. Hepworth; 26, Mrs. Connell.—Sec, Mr. Edwin Hoskin, 1, Bank Field Street, Greenfield Road.

HALIFAX.—12 and 13, Mr. G. Smith; 19 and 20, Mr. J. C. MacDonald; 26, Mrs. Jarvis; 27, Mr. Howell.

KEIGHLEY. East Parade.—April 12: A. H. Woodcock, speaker. Afternoon: Questions dealt with. Evening: "What has Spiritualism to offer in place of Theology?" Monday, 7-30: Evening devoted to psychometry.

LEEDS. Cookridge Street.—Sunday, April 12: Mr. J. J. Morse. Afternoon subject, "Our Temple and its Foundations." Evening subject, "A Bitter Cry from the World of Spirits." Monday evening, same place at eight o'clock. Subjects from the audience. April 19, Mr. Walter Howell; also on Monday evening at 7-45 p.m. April 26, a number of the Lyceum scholars, conducted by Mr. Hepworth, in the afternoon will render a sacred concert, and in the evening a service of song, by special choir. We hope friends will turn up in good numbers. The members of the ladies' sewing class will hold their final sale of work on Monday and Tuesday, May 4 and 5. There will be a grand entertainment each evening, and other attractions. Particulars later. Mesdames Wakefield, Dickenson, and Clarkson will be glad to receive materials, fancy articles, or contributions any friends may feel disposed to give in support of the above object.

LIVERPOOL. Daulby Hall.—April 19: 6-30, Mr. J. J. Morse will give a memorial oration on "Charles Bradlaugh—a personality and a problem."

LONDON. 311, Camberwell New Road, S.E. (a few doors from the "Green").—Opening services, April 12, at 11-15 and 7. Lyceum, at 3. Inaugural tea and entertainment, Monday, April 20, at 7. Public reception, Wednesdays, 8-15. Strangers welcome. Public healing on Thursdays, 8-15. Reading-room open on Monday, Thursday, and Saturday evenings. Private sances (developing), on Monday, Thursday, and Saturday evenings. Library, on Sunday, at 8-15. Friends desirous of attending the tea or developing circles, should address the secretary, Mr. W. E. Long, 8, Orchard Row, Camberwell New Road, S.E.

LONDON. King's Cross.—Mr. Sheldon Chadwick has intimated that he will not be able to fulfil his engagement to lecture for us on Sunday next. (See guide.) May 10: Excursion to Southend. All information of Mr. Carter at above address. We shall be glad if other societies will join us.—S. T. R.

LONDON. Shepherd's Bush, 14, Orchard Road.—Mr. Percy Smythe desires us to announce that he will not speak on April 12 at Orchard Road as announced last week.

LONGTON. 44, Church Street.—12, Miss Lucas; 19, Mr. Grocott; 26 and 27, Mr. V. Wyldes.—H. S.

MANCHESTER. Geoffrey Street Hall, off Shakespeare Street, Stockport Road.—Public circles as usual every Sunday at 11 a.m., and every Tuesday at 8 p.m.; Thursday 8 p.m., for spiritualists. Admission 2d.

MANCHESTER. Psychological Hall.—Saturday, April 25: Tea party and entertainment to aid the funds. Adults, 1s.; children, 6d. Tea at 5-30 prompt.—J. H. H.

NEWCASTLE-ON-TYNE.—Ap. 12, Mrs. E. H. Britten, 10-45: "Religion, the Destroyer and Saviour of the World." 6-30: Six subjects from the audience on Reform, Religion, and Spiritualism. Monday, 7-30: "The Past, Present, and Future of Modern Spiritualism—An anniversary address."

NEWCASTLE-ON-TYNE. North Eastern Federation of Spiritualists.—Mrs. Hardinge Britten has kindly consented to deliver a lecture in aid of the Federation, in the Cordwainers' Hall, Newcastle, on Saturday, April 11th, at 7-30. Subject: "Magic, Witchcraft, and Hindoo-wonder Workers." Admission free. Collection.—F. Sargent, hon. sec.

NORTH SHIELDS. 41, Borough Road.—Our speaker for Sunday, April 12 is Mrs. Caldwell.

NORTH SHIELDS. Camden Street.—12, Mr. Lashbrooke; 19, Mr. Stevenson; 26, Mr. Grice.

NOTICE. THE LYCEUM ANNUAL CONFERENCE will be held in the Lyceum, Hollins Lane, Sowerby Bridge, on Sunday morning and afternoon, May 10th. Teas will be provided on the premises by the above society for delegates and visitors at a moderate charge. In the evening the inspirers of Mr. J. J. Morse, editor and publisher of the *Lyceum Banner*, will deliver an address in the Town Hall to delegates, visitors, parents, and friends. Subject: "Our children—the true social problem." Service to commence at 6-30 prompt. Conference: Chair to be taken at 10 a.m. prompt. Agenda: (1) Call to order; (2) hymn and invocation; (3) appoint assistant secretary for the day; (4) read minutes of last meeting; (5) read correspondence; (6) secretary's report; (7) treasurer's report; (8) special committee's report; (9) election of officers and auditors; (10) elect place and date of next conference; (11) elect speaker for next conference; (12) collection, not later than 4 p.m.; (13) open council; (14) votes of thanks to retiring officers, committees, and speaker; (15) votes of thanks to local society for kind assistance; (16) hymn and benediction.—I remain, yours fraternally, Alfred Kitson, hon. sec., S. L. Union, 55, Taylor Street, Batley, Yorkshire.

OLDHAM. Bartlam Place.—12, Mr. Leeder; 13, Mrs. Crossley; 19, Miss Patefield; 26, Mr. W. H. Rooke.

OLDHAM. Bartlam Place.—Saturday, April 18: Gentlemen's tea party; knife and fork tea. Adults, 1s.; children under twelve, 6d. Tea at 4-30; entertainment at 7 p.m. Programme by gentlemen, including ventriloquial farces, dialogue in character, conjuring exhibition, humorous songs and recitations, living waxworks, etc. We hope the hall will be filled, that the funds may be substantially increased.

OLDHAM. Temple.—April 12, gentlemen's day. The services will be entirely conducted by gentlemen. Mr. E. W. Wallis, speaker. 2-30, "What benefit is spiritualism to man?" Subject at 6-30, "Man: His place and work."

PENDLETON. Hall of Progress.—April 12, Mr. Swindlehurst; 19, Mr. W. H. Wheeler, morning. Lyceum, "The Wonders of Human Physiology." 2-45, "The Trial of Theology in the Court of Bankruptcy." 6-30, "Spiritualism as a Representative of Eternal Truth." Questions and discussion earnestly invited.

RAWTENSTALL.—April 12, at 11 a.m. (weather permitting), Mr. Johnson will speak at an open-air meeting on Tap Bridge. Friends are desired to attend.

ROCHDALE. Penn Street.—All communications to the above society must be addressed to Mr. Henry Nuttall, 10, Blossom Place.

ROCHDALE. Penn Street.—April 12, Miss A. Walker at 2-30 and 6 p.m. Public circle, Wednesday, 7-30 p.m., conducted by Mrs. Johnstone.

SOUTH LONDON SOCIETY OF SPIRITUALISTS.—On Sunday, April 12, opening services and festival in our new quarters, 311, Camberwell New Road, S.E. (near the Green), at 11-15 and 7-0 o'clock, when many prominent mediums and speakers will assist. Lyceum at 3-0. Public reception on Wednesday at 8-15, and the reading room will be open on Monday, Thursday, and Saturday; public healing on Thursdays. We trust to see new and old friends alike. On Monday, April 20, tea party and entertainment at 7 o'clock. Silver collection to society's funds.—W. E. Long, hon. sec., 8, Orchard Row, Camberwell New Road, S.E.

SOWERBY BRIDGE.—On account of the very successful entertainment on Good Friday, it is specially requested that it be repeated on Saturday, April 11, commencing at 7 o'clock. Admission 6d.

TYNE DOCK. Exchange Buildings.—During April, Mr. G. W. Gardiner will give a course of lectures on "Christianity and Women."

THE SPIRITUALISTS' CORRESPONDING SOCIETY.—Assistance given by its members to inquirers free. List of members, sample copies of *The Two Worlds*, &c., sent on receipt of stamp. Also for the mutual interchange of thought between spiritualists at home and abroad.—Address J. Allen, 14, White Post Lane, Manor Park, Essex.

WIBSEY.—12, Mr. D. Milner; 19, Mrs. Ellis; 26, Mr. A. Woodcock

PASSING EVENTS AND COMMENTS.

(Compiled by E. W. WALLIS.)

THE EASTER-TIDE ENTERTAINMENTS seem to have been unusually numerous and successful this season. Why should not our societies everywhere set apart the Sunday nearest to March 31st every year for anniversary celebrations of the advent of modern spiritualism? We ought to take more notice of that auspicious event when the poor murdered pedlar commenced the spiritual telegraphy, which has brought such comfort and cheer to so many millions during the last forty-three years.

THE WALSALL BAZAAR on Easter Monday and Tuesday seems to have been a grand success. Councillors W. Hughes and W. Brownhill, Alderman T. Evans, Revs. P. Dean and B. A. Millard, Major General Phelps, Mr. E. J. Shaw and Mr. W. Howell were announced to take part. Evidently Mr. Ashcroft did not succeed in "Stamping it out" or frightening people away. No report has come to hand.

SYBILLA.—Mr. Bevan Harris writes: "I earnestly hope to meet again, in pamphlet form, this instructive and thrilling story. It well deserves notice." [Back numbers containing the early chapters can still be had.]

THE LIVERPOOL CHILDREN'S PROGRESSIVE LYCEUM on Monday, April 6, gave a most excellent and attractive concert at Daulby Hall, the object being (as proposed by the children themselves) to contribute a fund towards liquidating the debt on the building of the Hall. There was a large attendance, and the performances throughout were carried on by the children, marshalled and musically accompanied by their untiring and devoted leaders, Mr. and Mrs. Chiswell, Miss Florence Morse, and several other lyceum teachers. At half-past seven Mr. Chiswell, the conductor, introduced Mrs. Hardinge Britten, the president of the evening, who, after a short address explanatory of the origin, purpose,

and method of Lyceum work and teaching, took the chair and announced the several pieces to be performed in characteristic terms. Where all the performers, without exception, were so admirably well drilled as to excite astonishment and well-merited applause in every effort, it would be almost invidious to particularize any single individual; we can only name therefore a few of the most marked and attractive numbers of the programme. The first was a violin and piano duet by Frank Chiswell and Alfie Catlow, whose tiny hands—executing passages that would have taxed any adult—were a perfect charm to watch. Mrs. Britten at the close of the duet re-announced the performers as the Joachim and Rubenstein of the future. Amongst the most capital and perfectly rendered character pieces of the evening were "The Bird Carol"—song and whistling chorus, "The Judge's Song and Chorus," from Gilbert and Sullivan's "Trial by Jury," really splendidly sung by Frank Chiswell, and the lyceum; "Action Song—Finger Tips," by the precious "little ones," and a scene, worth a day's journey to witness, "Dumb-bell drill;" "Crying song," "Humorous round;" and "The Bogie Man," another capital action song "The Burlesque Band," also the "Sneezing Song," both by the lyceum. The charming "Japanese Fan Song," was given by the girls, an action song "The Cooper's," by the Boys, and the final glee by all. The boys also gave a splendid "Bar-bell Drill" that would not have disgraced an ancient Greek Gymnasium, and with all these musical, or we might say operatic pieces, were most telling. Recitations given by little "Toto," commencing with a mere baby, Daisy Bell, with "Mamma's Kisses" up to a fair young girl budding into her teens, Alma Chiswell, who recited the beautiful poem of "Ecce Homo." In acknowledging a warm and kindly vote of thanks, proposed by Mr. Lamont, and carried with acclamation by the audience, to Mrs. Hardinge Britten for her presence and presidency, the speaker said that which she now writes, namely, that in all her travels through the United States, Australia, and every place where children's lyceums were inaugurated, she had never seen the acting and drilling, and heard the perfectness of the singing and recitations surpassed, scarcely ever equalled, and that where grown-up members took part in the performances. In a warm eulogy upon both the teachers and pupils, Mrs. Britten declared she could venture to prophecy what the future of English men and women would be, when the little people of the land displayed such intelligence and skill, and were so admirably well instructed in the noble principles of spiritualism and fidelity to their life duties. It is almost needless to say the addresses and performances throughout were received by the large audience in attendance with an amount of enthusiasm seldom manifested at Daulby Hall, or anywhere else. Mrs. Chiswell was the indefatigable pianoforte accompanist, and the enthusiastic encores to several of the pieces protracted the performances to 11 o'clock at night.

IN MEMORIAM.

JUST AS WE GO TO PRESS we learn that our dear and valued friend, Mr. George H. Adshead, passed to the higher life on April 3rd, in his 68th year. We shall publish an extended notice in our next issue.

ANOTHER WORKER GONE HOME.—Mrs. Buchanan, the remarkable psychometrist, wife of Dr. J. R. Buchanan, has left the earth-life, and her mortal remains were interred on March 28. We extend our sympathy to our brother and his great loss.

BRADFORD.—March 31: The remains of Hannah Waterhouse, of the Milton Rooms Society, were interred at the Heaton Baptist Chapel graveyard. The deceased was 38 years of age. Mr. Howarth, the minister in charge, conducted the service. The "Dead March in Saul" was played, and during the service several hymns were beautifully rendered by the choir. Mr. Howarth said he must deviate from the usual course. He was sorry to say the deceased, who for a great many years had been a member of the place, and whose voice had been heard from the singing pew, had severed herself from them, and joined a body with whose views he had no sympathy whatever. He visited her about a fortnight ago, when she assured him she had realized her lost condition and needed a Saviour. Mrs. Whiteoak, under influence, spoke for a short time at the grave side, as she said, by the request of Miss Waterhouse. It is the opinion of the writer that the remarks made were not representative of the cause of Spiritualism. If less in volume and more in quality had been said a good work would have been accomplished, whereas, I think, the opposite will be the result. When will spiritualists arouse themselves, and make proper arrangements for cases of this sort?—C. W. N. [We learn that Mr. Howarth's assertion that Miss Waterhouse "realized her lost condition" was not correct. In reply to his question if she still entertained her views in respect to religion, a lady, who was present, declares that Miss Waterhouse replied "Most certainly, yes. I have seen the forms of several spirit friends, and have prayed to have my mother revealed to me. This has taken place. I have seen my mother now and am satisfied." During the conversation Mr. Howarth actually admitted that he had himself seen the spirit forms of his father and mother.]

With deep sympathy we record the passing to the higher life, on March 30, of Mr. Rodger Whittaker, of Accrington, aged 60, after an illness of thirteen years. We gladly bear testimony to his spirituality as an incentive to non-spiritualists. Our brother proved the realities of the sweet "communion of saints" (or loved ones). He was not a member of our society. About a year ago, at his instigation, his son, who ridiculed spiritualism, became convinced of its truth, and he and others of the family are now members and ardent workers in the cause—may they soon have the pleasure of a visit from their dear father. Many times during the last few weeks he declared that his loved ones were with him, and that he could see coloured lights in different places in the room, and was surprised that his wife and friends could not see them for, said he, they "seem so real." We have never seen any one more resigned, though at times suffering acute pain, or more willing to depart to spirit life. Two hours before passing on he said to his wife, "The angels have come to fetch me." This is most encouraging to the dear ones left behind. To our dear brother we would say, go on bright spirit, progress from sphere to sphere, and may our last end be like thine. We hope to meet thee in the great beyond.—H. W. W.

WE VERY MUCH REGRET that Mr. A. D. Wilson, who has been in failing health for some time past, is compelled to cancel his engagements during April, at least.

BUSINESS CARDS.

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Miss Jones, Clairvoyant and Speaker, 2, Benson Street, Liverpool.
J. B. Tetlow, Psychometrist, 46, Harrison St., Chapel St., Pendleton.
Consult Mrs. Burchell, Herbalist, for Disease, 59, Otley Rd, Bradford.
Mr. Goulden, Mesmerist & Galvanist, 15, Victoria Rd., Kilburn, London
Miss Wheeldon, 50, Leicester St., Derby, Inspirational Speaker.
R. H. NEPTUNE, Astrologer, 11, Bridge St., Bristol, gives the events of life according to natural laws. Send stamped envelope for prospectus.
W. J. Leeder, Speaker and Clairvoyant. Open dates. Advice given on all matters. 17, Horton Street, Halifax.
SOUTHPORT.—Apartments to Let and Teas provided at Mrs. L. Bailey's, Clairvoyant Medium, 51, London Street.
Mrs. Sagar, Trance Speaker, 20, Carlisle Street, Manningham, Bradford, is open for Sunday appointments.
W. G. Coote, Psychometrist, 242, Beresford Street, Walworth, S.E. Medical Diagnosis and Character read from Lock of Hair. Fee 2/6.
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W. Wallace, Herbalist, 24, Archway Road, Highgate. The Pioneer Medium open for engagements in town or country. Mr. Wallace prescribes for the sick gratuitously.
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