

THE TWO WORLDS

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

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PLATFORM GUIDE.

SUNDAY, APRIL 19, 1891.

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

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

Ashington.—New Hall, at 5 p.m.

Bacup.—Meeting Room, Princess St., 2-30 and 6-30: Miss Walker.

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

Bailey Carr.—Town St., Lyceum, 10 and 2; 6-30.

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

Beeston.—Temperance Hall, 2-30 and 6.

Belper.—Jubilee Hall, 10 and 2, Lyceum; 10-30, 6-30: Mr. W. Walker.

Bingley.—Wellington St., 2-30, 6: Mr. Hopwood.

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

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

Smethwick.—43, Hume St., 6-30: Dr. Le Frémann.

Bishop Auckland.—Temperance Hall, Gurney Villa, 2, 6: Mr. J. Eales.

Blackburn.—Old Grammar School, Freckleton St., at 9-30, Lyceum; at 2-30 and 6-30: Mr. J. B. Tetlow.

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

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

Bradford.—Walton Street, Hall Lane, at 2-30 and 6: Mr. G. Wright, and on Monday.

Otley Road, at 2-30 and 6: Mr. Rowling.

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

Milton Rooms, Westgate, at 10, Lyceum; 2-30, 6: Mr. E.W. Wallis.

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

448, Manchester Rd., 2-30 and 6: Mr. A. H. Woodcock.

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

Birk Street, Leeds Road, at 2-30 and 6: Mr. J. W. Thresh.

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

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

Brighouse.—Oddfellows' Hall, Lyceum, 10-15; 2-30, 6: Mrs. H. Taylor.

Burnley.—Hammerton St., Lyceum, 9-30; 2-30, 6-30: Mrs. Britten.

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

Bread St., Lyceum, at 10; 2-30, 6: Mrs. Horrocks. Mon., 7-30.

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

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

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: Mr. Wainwright.

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

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

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

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

Denholme.—6, 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, 6-30: A Jarrow Clairvoyant.

Fenton.—At 8 p.m. Tuesday, at 8.

Poleshill.—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. J. C. Macdonald, & on Mon, 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: Mr. Kitson. Thursday, at 7-30.

Blanket Hall Street, Lyceum at 10; at 2-30 and 6: Mrs. Mercer. 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., 2-30 and 6-15: Mr. Ormerod.

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

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: Mr. J. W. Leeder.

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

Idle.—2, Back Lane, Lyceum, 2-30, 6: Mrs. Jarvis.

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

Assembly Room, Brunswick St., 2-30 and 6.

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

Leeds.—Psychological Hall, Grove House Lane, back of Brunswick Terrace, 2-30 and 6-30: Mr. W. E. Inman.

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

Leicester.—Liberal Club, Town Hall Square, at 2-30, Lyceum; at 10-45 and 6-30: Mr. H. Clark, "The Church, the Sciences, and the Spirits."

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. Price.

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

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

Camberwell.—811, Camberwell New Rd. (near the Green), at 11-15; at 3, Lyceum; at 7, "In Memoriam" Floral Service. Wednesday, 8-30, Public Reception. Thurs, 8-15, Healing (Free).

Canning Town.—2, Bradley Street, Beckton Road, at 7: Mr. R. S. Rogers. Tuesday, at 7-30, Séance.

Clapham Junction.—16, Queen's Parade, at 8-30 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. Sells, "A Creed for Spiritualists;" at 6-45, Mr. Bowen, Trance.

Lewisham.—193, Hithergreen Lane. Séances every Friday, 8.

Lower Edmonton.—38, 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, "Eclectic Buddhism," by Propagandist. Thursday, at 7-45, Mrs. Wilkins. Saturday, at 7-45, Mrs. Treadwell.

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

Peckham.—Winchester Hall, 83, High St., 11-15, open; at 7, Mrs. Stanley. Monday, at 8-15, Discussion. Friday, Healing, at 8. Sunday, at 3-15, on Peckham Rye, near Band Stand. Spiritualists, give your support.

Shepherds' Bush.—14, Orchard Rd., Lyceum, 3; 7: Rev. Dr. Young, "What do we know of the Life beyond Death?" Tuesdays and Saturdays, at 8, Séance, Mrs. Mason. Thursday, at 8, Developing Circle.

Stepney.—Mrs. Ayers', 45, 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: Mr. Grocott.

Macclesfield.—Cumberland St., Lyceum, 10-30; 2-30, 6-30: Mr. Johnson.

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

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

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

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

Middlesbrough.—Spiritual Hall, Newport Rd., Lyceum and Phrenology, 2-30; 10-45, 2, 6-30.

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. J. Lund.

Nelson.—Sager St., 2-30, 6-30: Mr. Geo. Smith.

Newcastle-on-Tyne.—20, Nelson Street, at 2-15, Lyceum; at 10-45 and 6-30: Mrs. J. M. Smith, and on Monday.

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

Northampton.—Oddfellows' Hall, Newland, 2-30, 6-30: Local friends.

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: Mr. Victor Wyldes.

Hall, Barilam Place, Horsedog St., Lyceum, 10 and 2-30; at 3 and 6-30: Miss M. Patefield. Monday, at 7-45.

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

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

Pendleton.—Cobden St. (close to the C. i. op. Hall), Lyceum, at 9-30 and 1-30; at 2-45 and 6-30: Mr. Wheeler.

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

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

Rochdale.—Regent Hall at 2-30 and 6: Mr. B. Plant. Wednesday, at 7-30, Public Circles.

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

Penn Street, at 2-30 and 6: Mr. J. Lomax. Wednesday, at 7-30, Mrs. Johnstone.

Salford.—Spiritual Temple, Southport Street, Cross Lane, Lyceum, at 10-15 and 2; 8 and 6-30: Mr. Buckley. 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.

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

Slaithwaite.—Laith Lane, at 2-30 and 6: Mr. Swindlehurst.

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

Sowerby Bridge.—Hollins Lane, Lyceum, at 10-30 and 2-15; at 6-30: Mr. P. Lee.

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. Rooke. 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.

Monkwearmouth.—3, Ravensworth Terrace, 6-30.

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.

Whitworth.—Reform Club, Spring Cottages, 2-30, 6: Mr. G. Smith.

Wibsey.—Hardy St., at 2-30 and 6: Mrs. Ellis.

Wisbech.—Lecture Room, Public Hall, at 10-30 and 6-45: Mr. D. Ward.

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

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THE ROSTRUM.

MESMER V. CHARCOT.

THE following letter from the Rev. H. R. Haweis, appeared in the *Daily Graphic* of May 12, 1890.

To the Editor of the "*Daily Graphic*."

Sir,—Why can't our scientific men say, "We have blundered about Mesmerism; it's practically true!" Not because they are men of science, but simply because they are human. No doubt it is humiliating, when you have dogmatised in the name of science, to say "I was wrong." But is it not more humiliating to be found out; and more humiliating, after shuffling hopelessly in the inexorable meshes of serried facts, to collapse suddenly, and call the hated net a "suitable enclosure," in which, forsooth, you don't mind being caught? Now this, as it seems to me, is precisely what Messrs. Charcot, the French hypnotists, and their medical admirers in England are doing. Ever since Mesmer's death at the age of eighty, in 1815, the French and English "Faculty," with some honourable exceptions, have ridiculed and denied the facts as well as the theories of Mesmer, but now, in 1890, a host of scientists suddenly agree, while wiping out as best they may the name of Mesmer, to rob him of all his phenomena, which they quietly appropriate under the name of "hypnotism," suggestion "Therapeutic Magnetism," "Psychopathic Massage," and all the rest of it. Well, "What's in a name?"

I care more for things than names, but I reverence the pioneers of thought who have been trodden under foot, and crucified by the orthodox of all ages, and I think the least scientists can do for men like Mesmer, Du Potet, Puysegur, or Dr. Elliotson, now they are gone, is to "build their sepulchres."

I may be accused of invincible ignorance in not distinguishing between hypnotism, "*the submission of the soul of the patient to the will of the operator*," and mesmerism, which is "an analogous operation plus the psychical sympathy transferring vital magnetism;" but I am mainly concerned with the facts, and what I want to know is why these cures and abnormal states are trumpeted about as modern discoveries, while the "faculty" still deride or ignore their great predecessors without having themselves a theory which they can agree upon or a single fact which can be called new. The truth is we are just blundering back to work over again the old disused mines of the ancients; the rediscovery of occult science. Here is the history of occult science in a nutshell. 1. Once known. 2. Lost. 3. Rediscovered. 4. Denied. 5. Reaffirmed, and by slow degrees, under new names, victorious. The evidence for all this is exhaustive and abundant. Here it may suffice to notice that Diodorus Siculus mentions how the Egyptian priests, ages before Christ, attributed clairvoyance induced for therapeutic purposes, to Isis. Strabo ascribes the same to Serapis, while Galen mentions a temple near Memphis famous for occult cures. Pythagoras, who won the confidence of the Egyptian priests, is full of it. Aristophanes in "*Plutus*" describes in detail a mesmeric cure. Cælius Aurelianus describes manipulations (1569) for disease "conducting the hands from the

superior to the inferior parts;" and there was an old Latin proverb—"Where pain, there finger." But time would fail me to tell of Paracelsus (1462) and his "deep secret of magnetism;" of Van Helmont (1644) and his "faith in the power of the hand in disease." Much in the writings of both these men was only made clear to the moderns by the *experiments of Mesmer*, and in view of modern hypnotists it is clearly with him and his disciples that we have chiefly to do. He claimed, no doubt, to transmit an animal magnetic fluid which I believe the hypnotists deny.

But the Charcot phenomena are for all that in many ways identical with the mesmeric phenomena, and hypnotism must properly be considered rather as a branch of mesmerism than as something distinct from it. Anyhow, Mesmer's facts, now generally accepted, were at first stoutly denied.

In 1784 the Paris Royal Academy appointed a commission to examine mesmerism—which, of course, reported unfavourably, upon which Mesmer wrote these prophetic words, addressed to the Academicians, "You say that Mesmer will never hold up his head again. If such is the destiny of the man it is not the destiny of the truth, which is in its nature imperishable, and will shine forth sooner or later in the same or some other country with more brilliancy than ever, and its triumph will annihilate its miserable detractors." Mesmer left Paris in disgust, and retired to Switzerland to die; but the illustrious Dr. Jussieu became a convert. Lavater carried Mesmer's system to Germany, while Puysegur and Deleuze spread it throughout provincial France, forming innumerable "harmonic societies" devoted to the study of therapeutic magnetism and its allied phenomena of thought transference and clairvoyance.

Some twenty years ago I became acquainted with perhaps the most illustrious disciple of Mesmer, the aged Baron du Potet. Round this man's therapeutic and mesmeric exploits raged, between 1830 and 1846, a bitter controversy throughout France. A murderer had been tracked, convicted, and executed solely on evidence supplied by one of Du Potet's clairvoyantes. The juge de paix admitted thus much in open court. This was too much for even sceptical Paris, and the Academy determined to sit again and, if possible, crush out the superstition. They sat, but strange to say, this time they were converted. Itard, Fouquier, Guersent, Bourdois de la Motte, the cream of the French Faculty, pronounced the phenomena of mesmerism to be genuine—cures, trances, clairvoyance, thought transference, even reading from closed books; and from that time an elaborate nomenclature was invented, blotting out as far as possible the detested names of the indefatigable men who had compelled the scientific assent, while enrolling the main facts vouched for by Mesmer, Du Potet, and Puysegur among the phenomena to be accepted, on whatever theory, by medical science.

Meanwhile in 1846 the celebrated Dr. Elliotson, a popular London practitioner, pronounced the famous Harveian oration, in which he confessed his belief in mesmerism. He was denounced by the doctors with such thorough results that he lost his practice, and died well nigh ruined, if not heart-broken. The Mesmeric Hospital in Marylebone Road had been established by him. Operations were successfully performed under mesmerism, and all the well known mesmeric phenomena were produced in Marylebone fifty-six years ago. Thirty-five years ago Professor Lister did the same—but the introduction of chloroform, being more speedy and certain as an anæsthetic, killed for a time the mesmeric treatment. The public interest in mesmerism died down, and the Mesmeric Hospital in the Marylebone Road, which had been under a cloud since the suppression of Elliotson,

was at last closed. Latterly Mesmer is spoken of in the same breath with Count Cagliostro, and mesmerism is seldom mentioned at all; but, then, we hear plenty of electro-biology, therapeutic magnetism and hypnotism! When I knew Baron du Potet he was on the brink of the grave, and nearly eighty years of age. He was an ardent admirer of Mesmer; he had devoted his whole life to therapeutic magnetism, and was absolutely dogmatic on the point that a real magnetic aura passed from the mesmerist to the patient. "I will show you this," he said one day, as we both stood by the bedside of a patient in so deep a trance that we ran needles into her hands and arms without exciting the least sign or movement. The old Baron continued: "I will, at a distance of a foot or two, determine slight convulsions in any part of her body by simply moving my hand above the part, without any contact." He began at the shoulder, which soon set up a twitching. Quiet being restored he tried the elbow, then the wrist, then the knee, the convulsions increasing in intensity according to the time employed. "Are you quite satisfied?" I said, "Quite satisfied," and he continued, "Any patient I have operated upon, I will again operate upon through a brick wall at any time and place, though the patient shall be ignorant of my presence or purpose. This," added Du Potet, "was one of the experiences that most puzzled the Academicians at Paris. I repeated the experiments again and again under every test and condition, until the most sceptical were forced to give in." I spent a fortnight with this really noble and distinguished man, and when we parted he gave me a medal of Mesmer which he much prized. I still possess both the medal and an autograph of Mesmer.

H. R. HAWES.

A TOUCHING HOME STORY.

BY JOHN WETHERBEE.

HE was an old man, over eighty years old. He had been steady and industrious all his life, generally unlucky, never forehanded, and died poor. At his funeral, which was in New York City, where he had lived for over a quarter of a century, there were a few old or elderly men present. They seemed to be of the trading class; he had sold them merchandise in a small way as a produce broker—that was the address on his card. These oldish men had come to pay their last respects at his funeral. It was kind and thoughtful in them, and they constituted a majority of those who were present. He had lived alone, but was well cared for. I was the only relative present, and I was wholly unknown to his business constituency. As these semi-venerable but hard-looking men drew near the coffin to take the last look, I heard them say, one to another, "John was an honest man." "Yes," said another, "he was an honest man." These words were no news to me, but I was gratified to hear this outspoken but whispered testimony, for he was my father; and I said to myself, I will try to have that said of me. I have no doubt my father's invisible and relieved spirit was present, and appreciated that testimony also.

It may seem strange I was the only relative present; the circumstances were these. He had failed in the long ago, and went abroad to better himself. I was his oldest child, and about five or six years old; he expected to be absent only a few months, but he never returned until I was a man grown. He went to many foreign places—a sort of rolling-stone, gathering no moss. I never saw his face again until I was twenty years old, when he arrived in New York from Europe, and I saw him there. I never seemed to have had a father; I had not the remotest recollection of his looks. He preferred New York to Boston, probably pride had something to do with it, not wishing to return home penniless; so he always lived there and continued to be unlucky. He, however, was an amiable, clean, steady, and intelligent man, and I learned to like him very much; proved myself a son, and he was proud of me; but I stuck by my mother, as I had for fifteen or twenty years, who had stuck by me and the other children when we were small. I had to help him quite often out of some embarrassment, and it was a pleasure for me to do so. He was, as I said, an industrious man, did what he could, but during the last thirty years of his life, hardly a year passed that I did not have to add something to his exchequer. I said to him there was always something in my pocket-book for him when he needed it.

He never could see Spiritualism in the light I did; was Universalist in his ideas, but in his later years I always said he would see its truth some day, and he said many times he would come back and report so if he found I was right.

How many people agreed to do that if they survived death? How few, only one or two, have remembered that promise?

It was some six or eight months after the funeral of my father, of which I have spoken, and which occurred some twenty years ago, that he did come through a good test medium. She was a weird-looking woman, at times remarkably good, at others not worth the time spent in a sitting. Let me relate the circumstances. I had heard spoken of a negress, who lived on Belknap Street, that was a singular but good medium.

It is necessary, the reader will see, to speak of this in connection with the other. So I visited the negress. She rambled, seemed embarrassed, had something on her mind, could not tell me, said it would not be best. It made me rather anxious, and I tried to draw it out of her, telling her if it was death, or worse, I was not afraid; but I could not get anything satisfactory though I spent nearly an hour trying, and on leaving proposed paying her, which she declined—as she had given me nothing—but she seemed to be a poor woman, so I urged her to take a half a dollar, then a quarter, but she refused, but said finally she would take ten cents. I offered her two dimes, but she would only take but one. The circumstance interested me afterwards, as the reader will see.

Leaving her, I was disappointed, and being near the residence of the weird-looking medium, I stopped there for a sitting, and found her disengaged. As soon as she became entranced she laughed right out, and then as soon as she was able to speak she said, "Well, you went to the nigger's, didn't you? What did you go there for?" Said I, "How did you know that?" She said: "I followed you there but you couldn't see the spirit, and I would not let her tell you anything." Said I: "Why not?" "Because," said she, "I wanted you to come to this medium." This was certainly interesting, for I had not said a word where I had been. But I said to her, or the spirit in control: "That seems small business; the nigger had as much right to get her living as this medium has. I did not expect spirits to be up to that. I thought competition ended with mortal life." "Well, it don't," said she.

I had a good sitting, and I will briefly relate what is connected with my father. She said, "There is an old man here; his name is John, same as yours; why, he is your father." I expected he would say he came according to promise, as it was the first time he had ever manifested, and that expectation was very strongly there in my mind, but he did not say so; so mind reading does not fit the case. He said he had been trying hard to find Samuel Jacobs. I, knowing well whom he meant, said, "You have seen him, have you not?" "No," said the spirit, "I have not. I have been looking for him. He was a good man, and must have been promoted before I got here." I knew the circumstances in connection with Jacobs well, and they were all clear in my mind the moment his name was mentioned, and I consider it a remarkable test. This is very briefly stated, but I will relate the circumstances in connection with Jacobs, which are interesting in themselves, and the reader will appreciate the reason my father's spirit had in trying to find him.

When living in New York my father had a little office in an upper room on South Street for many years. Nothing but stores were in that vicinity, generally not of the highest class, or modern style. Samuel Jacobs had a small dingy little store in the street, a few doors from father's locality. He never seemed to be doing anything, or had any customers or any friends. He had the reputation of being close and mean, but was very little known by the larger or smaller traders in that neighbourhood. He was poorly dressed, always seemed to have the same clothes on year in and year out. I had seen this old man many times in the course of ten or a dozen years, not to know him, but father would point him out and comment on his want of neatness. It was the common remark by the neighbours that the organ grinders had learned that it did not pay them to stop there. Although a neighbour for ten or twenty years, father only had a nodding acquaintance with him, and the nod only occurred occasionally. The old man minded his own business, not other people's, seemed to live by himself and for himself, had apparently no associates. This brief description will give the reader a pen picture of Samuel Jacobs.

My father once had a severe sickness. He had written to me of the fact, but I did not think it serious, for he was a remarkably healthy man, nothing was ever the matter with him, and such people are apt to make mountains out

of trifles. One day I got a letter from a minister's wife whom I was acquainted with as a school teacher before she was married. She wrote me that in visiting the sick in her neighbourhood, she had found an old man who seemed to be nearing his end and had read the Bible to him. His name was Wetherbee, and she found also that he was the father of the man she once knew so well before she was married. She wrote that if I wanted to see him I must come on very soon, and "if you are the man you used to be you will certainly come." This nearness to death was rather a surprise to me, but it was impossible to leave just then; so I wrote to the lady with whom he had boarded many years, that I had heard father was very sick, and I wanted her to do everything she could for him, let him have every attention and comfort possible, and I would pay every bill and remunerate her, and that I would be on there as soon as possible.

In about a month I was able to be there, though I knew then he was on the mend, but by no means well. I found him sitting up in an easy chair, but he had not been out of his room. After spending some time talking to him, I said, "I must now go and see his landlady," for I supposed I owed her quite a bill. "No, you don't, John," said he, "I have paid her all up square." He said he was glad I wrote to her as I did; it did him good, for it showed that some of his family cared for him. Then he told me this surprising story; it made me think better of human nature, though it has never been my lot to meet such people.

He said when he was just on the mend, but before he was able to sit up, the serving man said "there was an old man down stairs who would like to see him." When he entered the room who should it be but his neighbour, old Sam Jacobs, the same untidy man as ever. "I was surprised to see him," said my father, "for I had never been drawn to him, and hardly considered him an acquaintance, but this call showed good feeling—to take all the pains to come way out to Hoboken to see him," and says he, "I shall always think the better of him for it."

Mr. Jacobs said he had missed him going by his store and heard he was sick, and "I thought, Wetherbee," said he, "that you and I are old men and won't be here much longer either of us, so I thought I would come to see you," and so he pleasantly talked for quite a while. When he got up to go and was shaking hands with father, he left in his hand a new bank note, saying: "Wetherbee, a trifle; use it in getting a few luxuries." Father was afraid he was robbing himself, but he was so surprised that he said nothing, only thanked him, and concluded the old man felt generous and had given him a five or a ten dollar bill. He could not tell which, as he had no glasses with him to read with.

After Mr. Jacobs had gone, when the attendant came in he gave the bill to him to get changed, the man hesitated and said: "Where shall I go?" Oh, anywhere! but, says the man, "there ain't many places in the afternoon where so large a bill can be broken up." Father took the bill and his glasses, and to his great surprise found the bank-note to be of the denomination of five hundred dollars.

I do not know much of this old Samuel Jacobs; from his name he may have been a Hebrew, but he certainly was a large-hearted Christian. It shows that one cannot always or often judge a man by appearances. I do not wonder that sometimes men least known on earth are loudly spoken of in heaven, and I am not surprised that my father, who survived him a few years, was trying to find him in the spirit world.

PHENOMENAL.

APPARITIONS.

THE belief in apparitions as actual appearances representing actual realities, is now quite general, not simply among illiterate, superstitious people, but among intelligent, thoughtful and cultivated men and women. It is not long since that an author whom all the reading world of America admires for his clear-headedness, according to a writer in the *Book Buyer*, laid down the proposition at a dinner table where a brilliant company were assembled, that it is impossible to believe in immortality without allowing at least the possibility of ghosts. He was asked if he believed in haunted houses, and answered in the affirmative with the greatest readiness and emphasis. It was in comment upon the talk at this dinner party that the statement was made by a lady who knows the best social and literary life of

Boston that it was now-a-days looked upon as a proof that one is not up with the times here to express a doubt of the reality of the incidents which make up the staple of ghostly tales. "You are at liberty," she said, "to have any theory you choose in regard to them. Nobody insists that you shall believe that they are caused by intelligent or unintelligent personalities. You may talk of unknown forces, undiscovered laws, of mind influence, or anything else that comes into your head, but you must not presume to doubt that things have happened."

This is emphatically an age of science and scepticism, and disbelief in regard to the supernatural was never so general and deep-seated in any previous age. Yet from every quarter come accounts of apparitions or other manifestations of spirit power. Of course they are not all to be accepted without qualification, and in some of the cases reported there may be illusion, misapprehension, and even fabrication and fraud. But many of the accounts are given with circumstantiality, by persons apparently discriminating, candid, and truthful, and to a Spiritualist there is, in the absence even of a strictly scientific examination, a presumption as to the substantial correctness of the reports.

The following despatch from Macomb, Ill., published in the *Inter Ocean*, of March 14th, is a fair sample of those appearing in the papers every week:

"This community is having its turn at the ghost business. John Robinson, a reputable farmer living about two miles west of the court house on the Colchester Road, declares that on several occasions he has seen the spirit of his father. A reporter hunted Mr. Robinson up, and was told the following story: 'About a year ago this month myself and father, who was then quite an old man, were cutting wood near where I now live, when, all of a sudden, my father was seized with paralysis of the heart and after staggering and swaying around for a minute or two fell to the ground. Before falling he called my name, 'John, John, come quick!' When I reached him he was unconscious, but I got him to the house. He never rallied and died in a few days. When I took my last look at him in his coffin, I was struck with a strange feeling. It was that I should see my father on earth again. I could not shake the feeling off, and it troubled me very greatly. After the funeral and on several days this feeling grew on me so strongly that I felt I must see him even if I had to dig up his coffin. Of course I banished such a thought, yet I felt confident that I should see my father again. One evening, about three weeks after his death, I was coming from the coal shed. It was a beautiful night, the full moon making everything as clear as the day. When I turned the corner there stood my father, or his spirit rather. He was staggering and swaying to and fro just as he did when he fell from the paralytic stroke. He beckoned to me and called, 'John, John, come here!' I hastened toward him but the spirit vanished. I have seen his spirit several times since and cannot be mistaken. It is that of my father.' Mr. Robinson is a truthful man and his story has created a sensation. He said he would have told the experience before, but he was afraid of ridicule, as he himself did not use to believe in spooks or spirits."

APPARITION OF A BRAKEMAN.

THE account of a Mexican ghost is told by H. Gilmore, assistant manager of the American Jewellery Association, who was formerly conductor of the train which received the visits of the dead brakeman. It is as follows:—

I was conductor of work-train No. 2 on the Sonora railroad, in Mexico, in 1888. My train crew consisted of Engineer John Eberts, Fireman Joe Magill, Head-brakeman Frank Urquidez, Hind-brakeman James Gibbons, and Bill Laguna, foreman of the work-train. On August 12 I received orders to run to Magdalena and bring up fifteen empty flat-cars. I left Casita station at 6-30 a.m. and stopped midway between Casita and Imuris station to leave the foreman and his gang, who had to clean the weeds off the track between these two stations, and then continued on to Magdalena. I left Magdalena about 8 p.m. on the return trip, and when nearing bridge 522, near Imuris, a sudden jolt of the cars threw head-brakeman Frank Urquidez, between the cars and he was instantly killed. We gathered up all that was left of him and continued on our journey. After due investigation by the Mexican authorities, we were exonerated from all blame. His remains were buried in Magdalena next day.

Three days afterwards, while we were tied up at Santa Anna station and all hands were asleep, Engineer Ebertz, who

had been sleeping on the water-car, suddenly aroused us by coming tearing into the caboose, with a look of terror on his face, and informed us that he had seen the dead brakeman standing over him. We all laughed at him, and attributed his fright to excessive nervousness and imagination, on account of brooding over the dreadful tragedy. But the following night, while we were laying over at Casita station, all hands who were in the caboose found it impossible to sleep on account of the strange and dismal sounds and knocking which resounded through the car, coming from different portions of the caboose at odd times. The following parties were in the caboose at the time: Engineer Eberts, Fireman Magill, Brakeman Gibbons and Burns (who had taken the dead man's place), Line Repairer Sam Bonsell and myself.

We were all keeping still as death, when suddenly the engineer exclaimed in a hoarse whisper: "Look! look! there he comes!" and sure enough upon casting our eyes in the direction indicated, we beheld the form of the dead brakeman slowly and with measured tread approaching the caboose over the top of the train. We were horrified, but could not move, so overcome were we with awe or fright—I cannot describe which. The ghost approached nearer and nearer until it came within ten feet of us, and took a look at us; then it turned and retraced its steps and disappeared at the end of the last car.

From this time on for about ten days, the form of the dead brakeman could plainly be seen passing over the train from end to end every night, always disappearing at the caboose, and the weird sounds and knockings continued to annoy us, so that the fireman and the wiper of the engine refused to any longer to sleep in the caboose. I therefore determined to change it and substitute another, which I did, and from that time on we received no more visits from the ghost of our dead brakeman. The caboose now stands condemned in the Guaymas yard, and nobody wants it.

The subject was brought to the attention of the railroad officials, and being authenticated by so many witnesses, they held an investigation at the time, but came to no definite conclusion in regard to it, so they let the matter drop.

In substantiation of the facts related above, I refer to the following people under whose notice it came at the time: H. T. Richard, assistant general manager of the Sonora railroad; C. D. Jones, chief dispatcher; Sam Bonsell, line repairer; George Montague, road master; Bill Laguna, foreman of work-train No. 2; Geo. Ebertz, engineer of work-train No. 2; John Burds, brakeman of work-train No. 2; James Gibbons, brakeman of work-train No. 2; Rafael Urquidez, brakeman of regular train, brother of the deceased, and myself, H. Gilmore, late conductor of work train No. 2, now assistant manager of the American Jewellery Association.

A Fairbury, Ill., correspondent of the *St. Louis Globe-Democrat* writes in regard to a haunted house at Pontiac, and says that quiet town is greatly "worked up," as the numerous attempts to unravel the affair have proved unavailing. The constant rappings that at first marked the supposed visitations of spirits are not of frequent occurrence lately, but the same low whistling as was heard at first is continued night after night. Any number of people have been attracted to the house from all the surrounding country. One Monday night half a dozen prominent young men, accompanied by their lady friends, went to the house and were favoured with a séance. The ghost soon made its appearance at the usual time and gave the little company the customary indications of its presence. The whistling was plainly heard, first beginning very low and gradually growing louder. Every question asked by the company of the spirit was answered correctly. For instance, the number of persons in the room was indicated by as many short and low whistles, and the age of a person was told in the same manner. All efforts to fathom the mystery have been so far unavailing, though the house has been searched from cellar to garret, and even the chimney, house top, and garden close around the house have been explored and watched, while others have been in the interior interviewing the spirits.

Our people have been considerably exercised for the last few days over a singular and unaccountable falling of stones, not a shower of stones, but the occasional falling of one or two at a time, as if thrown by some one or something,

writes a Culpepper correspondent of the Richmond, Va., *Despatch*. This occurs on the farm of Mr. J. Ambler Brooke, about a mile from town, and has continued for several days, the place of the falling being in the midst of a field near the railroad, and near a cabin or small house, and they have struck several persons who were present watching for the next fall. This mystery is vouched for by some of our responsible citizens who were present, and saw the stones in the air and watched them fall. Yesterday the place was visited by a hundred or more people, but no stones fell. I am told the stones (many of which were picked up after they fell,) seem to be similar to those around, and yet their movements can't be accounted for, as there are no brushwood, bushes or anything near in which any one could secrete himself if disposed to play this as a trick. Mr. Brooke has witnessed this phenomenon on this farm in person and testifies as to its truth, as do several of his family and neighbours.

Along the shores of Oneida Lake there is an Indian's grave, where at times a weird and supernatural light makes its appearance, says the *Chicago Mail*. It is described as a ball of fire about the size of a large orange, and sways to and fro in the air about twenty feet from the ground, confining its irregular movements within a space of about one hundred feet square. People have attempted to go near enough to solve the mystery, but it would suddenly disappear before reaching it. A very peculiar story is told by the neighbours near the spot. They claim that many years ago the locality was a part of an Indian reservation. A man by the name of Belknap frequently dreamed that there was a crock in the Indian cemetery containing immense treasures, and that if he went there at the hour "when graveyards yawn" he could secure it. These dreams were repeated so often that they had a strong effect, and he went there with pick and shovel, according to instructions, but he failed to turn round three times when he found the crock, as the dream directed. He was to pick it up, but was stunned by a flash of lightning, and the crock disappeared. Since that time the spot has been haunted by the mysterious light.

—*Religio Philosophical Journal*.

THE MORNING COMETH.

By night the Winter came out of the North,
And went through the sleeping land:—
All wrapped in shroud
Of the dun, gray cloud,
Over forest and fell,
Over field and hill
(The wind was asleep, and his step was still),
Went he like a sower, and scattered forth
The snow from his spectral hand.

It fell like a dream
Over meadow and stream,
Along the ways of the woodland glen,
Above the homes of sleeping men,
By the gray rocks on the ocean shore
Where Mystery sleepeth evermore,
On the broad highway, on the footpath small,
Fell the eddying whiteness enwrapping all,
Then the sun looked over the white world's rim,
And peered through the aisles of the woodland dim;
The forest and fell,
The field and the dell,
The broad highway, and the footpath small,
The sun looked forth and beheld them all.

Then every deed of the vanished night
Lay plain to the eye of the risen light,—
Its story writ in the telltale snow.
The hillside fox that had prowled below,
The hungry wolf that had torn his prey,
The strange wild creatures that shun the day,
The skulking thief with his booty fled,
Pale murder chased by fear of the dead,
The homeless turned from the rich man's door,
The mercy that sought out the shivering poor,
Each left his track where his foot did fall—
The Night remembered and told it all.

So sooner or later each hidden deed,
Wrought in a darkness that none can read,
But leaving its track on the Ways of Time,
Shall stand confessed; for a Light sublime
Will arise at last when the night is done,
And Truth will shine as a heavenly sun.
For the elements all are in league with Right,
And they serve her cause with a tireless might;
The Earth is the Lord's, and whatever befall,
He will mark, remember, and publish it all.

—*Rev. W. H. Savage in "The Arena."*

QUESTION DEPARTMENT.

QUESTION.

Lux.—Can you tell me whether Guatama Boudha actually left any distinct commandments as a law for the guidance of mortals?

ANSWER.

Max Müller is one chief authority on this question. The immense varieties of opinions written of Boudha by modern enthusiasts and the codes of morals formulated by scattered sects of Buddhists in the East, have little or no authoritative origin. Müller gives the Buddhistic commandments, as follows:—

1. Do not kill.
2. Do not steal.
3. Do not commit adultery.
4. Do not lie.
5. Do not get intoxicated.
6. Abstain from unsuitable words.
7. Abstain from public spectacles.
8. Abstain from excess in dress.
9. Do not have a large bed.
10. Do not receive silver or gold.

QUESTION.

Inquisitor.—Will the Editor of *The Two Worlds* give us— if she can—some few particulars of the genealogy and origin of the celebrated “John King,” of London fame, or *notoriety*?

ANSWER.

If Inquisitor will consult Mrs. Hardinge Britten's history of “Modern American Spiritualism,” at page 319 *et seq.*, he will find an account of the first dark circles for spirit voices and physical manifestations ever held. In this account is a full description of the various bands of spirits that produced music, writings, voices, and other phenomena. These bands were all, it was said, governed by leaders, called generically “kings” of said bands. They were distinguished as King No. 1, No. 2, No. 3, etc., etc. The most powerful of these kings of a band claimed to be the spirit of Morgan, the pirate, celebrated for his piracies during the reign of Charles II., and, by him, knighted—probably in sport or ridicule. He was given command of a small island in the Pacific, near Panama—a scene well known to, and visited by, the Editor. There also, as it is reputed, he was buried. The spirit of this pirate subsequently became the controlling power of the Davenport Brothers, and was well known as “Morgan,” or king, amongst American Spiritualists. After the Brothers' visits to England, “King” became the synonym for the familiar spirit of all the physical mediums; “John” being, as we believe, first added, in joke, by Mr. Benjamin Coleman. Subsequently, “John King” was furnished with a wife, on whom the sobriquet of “Katie King” was bestowed. Both titles are applied, as the case may be, to the male or female controls in *dark circles* for physical manifestations. Whether the ubiquitous “John King” be the same Morgan, to whom the original title was given, we do not pretend to say, unless we happened to be present on the occasion of his manifestation.

An engineer, giving no *nom de plume*, asks the following questions:—

QUESTION.

Is sight, such as exercised by clairvoyants, the same by which spirits see and recognize friends, etc., in this and the spirit-world?

ANSWER.

It is *spiritual* sight, and therefore the same, whether the spirit be robed in flesh or not; but there is this difference—the spirit in mortal form sees, “as in a glass, darkly”; the spirit, freed from matter, “face to face,” and therefore far more perfectly.

QUESTION.

Are visions, as seen by clairvoyants, sympathetic brain impressions manipulated by controlling agencies, *en rapport*? or, independent observations visible to countless immortals in the medium's sphere of vision?

ANSWER.

They are the former; pictures created in the minds of controlling spirits, impressed on the mortal seer precisely as in the case of mesmerized subjects controlled by an earthly operator.

QUESTION.

If conditionally reflected, and not generally seen, as we here normally and collectively see surroundings? How

about non-mediumistic individuals? Is their spiritual development effected in consequence? and non-clairvoyants (otherwise mediumistic), in measure spiritually blind on entering spirit-life?

ANSWER.

Certainly not. Every spirit, on quitting the mortal form, has spiritual senses, and therefore spiritual sight, corresponding precisely to their senses in the material form, only, that the spiritual senses are far clearer. Earthly blindness is a defect in the material organ of sight, so are all the defects of the senses in the mortal form. When this is cast off, the defect is removed, and the sense at once released and clear. It may be weak from lack of use, but the defect is removed, and the sense soon expands into lucidity.

QUESTION.

Is there universal language in spirit-life? Is language, such as we have here, necessary to higher spiritual intercourse? and if not, what about schools some spiritualists say exist for educating the young, and in different tongues?

ANSWER.

There are spiritual languages and means of inter-communication varying in different spheres, which all the dwellers in those several spheres comprehend and use. In the higher spheres all languages are understood, but spiritual means of inter-communication alone are employed. Schools, or lyceums, are only employed for training up infants to maturity, or reforming vicious spirits.

QUESTION.

Why do many controlling spirits use *noms de plume*, rather than more satisfactory names helping to prove their earthly identity?

ANSWER.

There are MEDIUM SPIRITS in the life beyond, just as there are medium mortals. These medium spirits were, in olden time, called the “familiar spirit.” Such medium spirits are often employed by higher spirits, too exalted and refined in their conditions to be able to communicate with earth, or enter into the earth's atmosphere. Hence it is that many of those controlling spirits that use a *nom de plume*, especially Indians, and medical spirits, would be strangers to the mediums they control and their earthly names unknown. Nearly all mediums are controlled *immediately* by a medium spirit, or, as in ancient phraseology, a “familiar spirit.”

N.B.—A large number of other questions must stand over for our next issue.

SPIRITUALISM IN MANY LANDS.

PAGANINI'S GHOST.

“Paganini died in Nizza on the 27th of May, 1840, after long and fearful sufferings: but the restless when alive was not to find rest even in death. The clergy refused him a Christian burial because he had not received the last Sacrament. The unhappy son had to take his father's body by sea to Villafranca, then to his country house, Polcevera, near Genoa; but the Bishop of Genoa also refused his consent to the interment, and the coffin stood for years above the earth in the villa. There, night after night, heartrending violin tones were heard, till the son arranged for a splendid mass for the peace of his soul, and made large bequests to the church. Then the spectral wailings of the violin were no longer heard at the coffin of Paganini, and the Bishop of Parma at last permitted the body, after five years' wanderings, to be taken to Parma and buried in the neighbourhood of the villa Gajona in May, 1845.”—“*Memoirs of Karoline Bauer*,” Vol. I., pp. 219-20.

NAPOLEON BONAPARTE A SPIRITUALIST.

That Napoleon Bonaparte was impressed and probably obsessed by a very powerful and malignant spirit, we have no doubt, and the intensity of his magnetism would render him peculiarly susceptible to such influences. Reading the *Memoirs of Mme. de Remusat*, the other day, we came across the following passage denoting his belief in occult agencies: “He was disposed to accept the marvellous, to believe in presentiments, and even in certain mysterious communications between beings.” He also admitted the possibility of nocturnal apparitions.

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FRIDAY, APRIL 17, 1891.

PERIOD FOR MESSIAHS.

THE GHOST DANCE AND THE SUN MYTHS ON THE PLAINS.

Indications which show that the Sioux and their comrades are only acting in obedience to a mysterious influence which will continue to spread.—An astronomical sea-on for false prophets at hand in the precession of the equinoxes.

In what is to be found the real origin of the Indian Messiah craze? Why do the Indians persist in their curious "Ghost Dance"?

The popular explanation hitherto has been that the Messiah idea is borrowed from Christian teachings. It is more likely to be a survival of folklore traditions which antedate Christianity by thousands of years.

Such traditions are universal over the entire globe, and have been preserved, not only among savages, but among peasants and the uneducated classes generally, with startling fidelity.

Down to the present century, educated people, as a rule, did not dream that their humble neighbours had preserved amongst themselves by oral tradition customs and ideas so ancient that the oldest literature of Greece and Rome is modern by comparison. The two great historical influences that have moulded our modern civilization—the Roman Empire and Christianity—have left hardly a trace in the genuine belief and customs of folk lore. But if there is nothing in Roman civilization or the Christian religion to account for the origin of popular traditions there is in the customs and ideas of existing savages. The resemblance between the ideas and customs of our European peasantry and those of savages is so great as almost to amount to identity.

As far back as we can peer through the dim twilight of ancient Paganism we see Messiahs appearing from time to time, and there is every reason to believe that the date of their appearance was made to accord by learned priests with certain astronomical periods of about six hundred years each. In short, these ancient Messiahs are usually sun gods, and while the story of their doings varied with the locality, they bore a well-marked general resemblance to each other.

The sun god in all mythologies is born on December 24, 25, three days after the winter solstice, when the southward retreat of the sun being checked, the days begin to lengthen, so that, in a very real sense, the sun may be said then to be reborn into the world. We must remember that this is the

reason why Christ's birthday is kept by the church upon that date—not because it is definitely known to be the birth-time of Jesus, but because the common people were too wedded to the old festival of the sun to give it up.

The church, therefore, grafted the new anniversary upon the old. But the evil powers of winter and darkness at once seek the life of the sun-child; and the reigning king (winter personified) issues an edict to destroy by frost all the young growing creatures in the country.

This "massacre of the innocents," whose tradition is so pathetically preserved by St. Matthew in his stories of the Christ-child, was sculptured on the rock temples of India many centuries before the Christian era, and was undoubtedly first related of Chrishna, if not of some earlier deity. The young sun god, however, slips away unharmed through the constellations, and grows in favour daily with God and man.

At the feast of the vernal equinox, of which the Saxon festival to the goddess Eostre (compare our Easter) was a survival, the solar deity appears as a radiant youth, who emerges from the wintry underworld of death, bringing life and gladness to all creation, plants, beasts and men. For at the spring equinox, the days which have, ever since the sun god was born at Christmas, been lengthening, finally gain upon the nights, so that the powers of light may be now said to triumph over darkness. From this time he mounts higher and higher in the heavens, until he reaches the zenith at the time of the summer solstice (June 21), when he is received in a blaze of glory into the arms of that ineffable sky father of the blue expanse, who was called in Sanscrit Dyaus-Pitar, in Greek Zeus-Pater, and in Latin, Jupiter.

Some mythologies were content to leave the sun god at this glorious consummation of his life, but most of the folklore tales preserve the tradition of a false friend who stealthily creeps upon the solar hero and wounds him from behind, or in some way drags him down to the underworld of winter and death at the autumnal equinox, when the nights begin to lengthen over the days.

Thus was the solar hero, Siegfried, of the Nibelungen Lied, stabbed in the back, where the treacherous red cross marked his vulnerable part; thus was Baldur the beautiful slain by the mistletoe of the evil Loki in Norseland; thus was Achilles wounded in the heel; thus was King Arthur betrayed by his trusted friend Launcelot and his kinsman Modred.

But, although the sun god sinks to the underworld in the autumn, no evil thing can permanently harm him. He possesses, even in Hades, revivifying power, and as he passes through the abode of the dead, the souls of the departed gather about him to be redeemed and led up to the new life in the spring.

The Christian feast of All Souls and the Hallowe'en, or nut crack night, which precedes it, are in reality festivals of the autumnal equinox, and the ghost dance among the Indians of the Northwest is the survival of the ancient pagan festival of all souls, a survival which shows internal evidence of having been handed down in the Indian folk-lore and not transmitted through Christianity.

As long ago as the palmy days of ancient Egypt, two thousand or more years before the Christian era, the sun god Horus was worshipped as the deity who, though maimed and blinded by the evil one, was yet powerful to ransom the souls of the dead.

And the Hallowe'en custom of diving blindfolded for apples in a tub of water is thought by mythologists to be a memorial of the successful diving of this god into the waters of the underworld after the lost souls. Apples, nuts, beans, &c., as possessing the seed, which is the promise of the next year's life, soon became typical of the slumbering soul which only the God himself could awake to a new life. Few people to-day realize that when they pop their corn, crack their nuts, and roast their chestnuts on Hallowe'en as a special observance, they are carrying out in jest what was anciently a sacred memorial to the resurrection of the dead—a resurrection which can be accomplished only by the warmth of the gracious sun in the springtime.

Can we wonder at the persistency of our Indian tribes in keeping up their ghost dance at this season of the year? Can we wonder at the positiveness with which they declare that the Messiah, who is to save them, will come in the spring? Nor can we wonder at the action of the Indian who, seizing the arm of Mr. Stewart, the agency saddler at Standing Rock Agency, forced him to look straight at the blazing

sun, and exclaimed: "See, there is the Indian Messiah now!"

At one epoch in the world's history the Messiah of the spring equinox appeared when the sun was in the zodiacal sign of the Taurus, the Bull. At that time the bull was the symbol of the sun god and was sacred to him. In Persia we read of the Mi hraic bull, in Egypt of the bulls of Apis, and the sacrifice of bulls on the altars of the Romans and other people persisted down to a comparatively late date in history.

But by the nutation (nodding) of the earth's axis—a movement which, in the case of the earth, requires twenty-five thousand years to describe a single complete circle in the heavens—a phenomenon called the precession of the equinoxes takes place.

The time came when, by this precession, the vernal equinox had slipped back into the sign of Aries, the Ram or Lamb. Then this last animal became the chosen symbol of the Messiah, and as long ago as the time when Horus was worshipped, we find him called "the Lamb of God, which takes away the sins of the world," while both Horus and Chrishna were called "The Good Shepherd."

Many of the similes of the New Testament which deal with sheep and shepherds have their origin in the pagan worship of the sun when in the constellation Aries, and they were adopted by the early Christians, because only in this way could the new religion be grafted upon the superstitious observances of the common people. Indeed it is manifest to every student of mythology, that only by this apparent sanction of the older worship can any new belief ever gain a foothold in the affections of the populace.

Just previous to Christ's birth, the whole civilized world was on tiptoe with anticipation of a new Messiah—the Messiah of the sign Pisces, the fishes, and we read of many "false Christs," who are said to have asserted themselves at that time, both before and after the appearance of Jesus.

And now the time is at hand, when by the precession of the equinoxes, the sun, at the spring equinox, is about to slip back into still another sign—that of Aquarius, the water bearer, and we may confidently expect an eruption of Messiahs for some time to come among the people who faithfully preserve in their household customs and folk lore, without definitely knowing why, the memorials which warn them when a new Messiah is at hand. El Mahdi, the Arabic prophet, was perhaps the first of these nineteenth century reincarnations of the solar Messiah, although he posed rather as human, acting under divine guidance. Schweinfurth, with his following of singularly deluded and hypnotized women—women whom even trial before a jury cannot shake in their belief in themselves as vehicles for an immaculate conception—is a second of these Messiahs, and now the subject of this craze among the Indians of the north-west is a third. But the end is not yet, there are more to follow from the ranks of ignorant enthusiasts in the near future, for the time of the astronomical change whose memorial the folk lore of the common people has preserved in a hundred ways is at hand. And, moreover, we are at the end of the regular 600 year period when, after a certain conjunction of the sun and moon, the new solar Messiah is to be born.

It is greatly to be deplored that the government has not made a point of sending some good comparative mythologist out in the field to study up this Indian ghost dance. It is an opportunity which has probably never occurred before to thinking people, and which will probably never occur again, of studying at the fountain head, memorials of sun myths handed down from a prehistoric past.—*The Better Way*.

OBITUARY NOTICE.

MR. GEORGE H. ADSHEAD, of Belper, passed to the higher life on Friday, April 3, in the 68th year of his age, at his residence, Derwent Villa, Belper. The interment took place on Tuesday, at the beautiful cemetery, at Belper, in the presence of a large number of spiritualists and non-spiritualists, Mr. E. W. Wallis conducting the service in a most efficient manner. There are perhaps few (if any) cases connected with Spiritualism in this country which have claimed so much general sympathy as that of the deceased gentleman. Ten years ago Mr. Adshead, who was then a man of splendid physique, was seized with paralysis, by which he lost the use of his limbs, in addition to the total loss of his eyesight, being thus rendered perfectly helpless and wholly dependent on the attention of his devoted

wife and loving daughter, whose lives have been a rare example of love and devotion to husband and father during the long years of his terrible affliction. Happily the patient's brain had not been in the slightest degree affected, and being possessed of retentive memory and fine intellectual powers, his enjoyment of conversations with his numerous friends were a source of great pleasure to him. Being himself also a fine elocutionist, he often delighted his visitors with his recitations from Shakespeare and other of his favourite authors. Mr. Adshead, about 25 years ago, was introduced to Spiritualism by Mr. and Mrs. Everitt, of Pentonville, London (to whom a host of friends are indebted for a like boon); his comprehensive mind at once seized on the glorious philosophy underlying the external phenomena, and he thus became an advocate of what proved to himself in after years such an unspeakable source of consolation when the outer world became dark and drear indeed. Among his experiences may be mentioned a notable occurrence. About 15 years ago, Mr. and Mrs. Everitt being on a visit to Liverpool, and the guests of Mr. and Mrs. John Lamont, at Fairfield, Mr. Adshead came from Derby to see his old and loved friends, and that evening a sitting having been planned, Mr. Adshead was invited to stay during the marvellous display of spirit power. On that occasion his first wife spoke to him in the direct voice for not less than twenty minutes, just as naturally as if she still lived in the form, alluding to events in their past life, sending loving greetings to old friends, &c., &c., and during the whole time her form could be felt moving about, and her hands touching the hands of the sitters (at request), but most of the time her hand was laid on that of her husband whilst speaking. She gave as the reason for the marked success of her interview the perfectly harmonious conditions of the circle, no jarring elements being present. Many friends will miss George Adshead—the genial blind man—whose house has been the home of so many workers in the cause of human reform. Among the workers whom he most loved to feel near him may be mentioned Mrs. E. H. Britten and Mrs. Hitchcock, whose labours have been long honoured by good fruit; Mrs. Scattergood, Mr. Morse, Mr. and Mrs. Wallis, and many others, whose recollections of their intercourse with the genial George Adshead leave pleasurable memories behind. Let us who are left in the field "work while it is yet day."

To the above most just and truthful tribute from the friend so highly valued by Mr. Adshead—Mr. John Lamont, of Liverpool—Mrs. Hardinge Britten cannot forbear adding a few brief words in loving memory of her dear friend and ever hospitable host on the occasion of her visits during many years of spiritual ministration at Belper.

As a friend and companion, husband and father, the presence of this long-suffering and noble gentleman will be widely and sorely missed; but as a spirit freed from the life of sad physical afflictions that beset him, who is there that knew and loved him, as we all did, who will not bid him "God speed" on his passage to the land of light—aye, and rejoice that he is there, safe, well, and happy, even though we who miss his genial presence may with too much truth say—in our generation, at least—"We ne'er shall look upon his like again."

THE SPIRITUAL GLEANER.

SPIRITUAL WARNINGS.

THE Melbourne *Harbinger of Light* has the following short narrative:

Our indefatigable *confrère*, M. Horace Pelletier, has disinterred from the literature of the past, two interesting incidents connected with Spiritualism.

The first relates to Jerome Cardan, a native of Padua, (1501-1576), who was equally distinguished as a mathematician, a philosopher, and a physician. He relates in the 84th chapter of the fifth book of his *De Varietate Rerum*, that "one of his kinsmen, who was a student in the University of Pavia, awoke one night, and by means of his tinder box was about to strike a light, when all of a sudden he heard a voice saying, 'Adieu! my son; I am going to Rome.' And at the same time he seemed to see a great light like that of a truss of straw set on fire. Thoroughly alarmed, the young student buried his head under the bed-clothes, and remained in bed, more dead than alive, until the hour of noon. Some comrades returning from the university,

knocked at the door of his chamber, and as he was getting up, he went and opened it. They reproached him for having been in bed so long instead of going to the lecture of the professor. The young man then described the voice he had heard and the prodigy he had witnessed. Nor did he conceal from them the conviction that that voice and the light which accompanied it announced the death of his mother. His companions burst out laughing, treated him as cowardly and superstitious, and in order to dissipate his gloomy ideas, they made him come with them and pass the rest of the day in merry-making. Cardan's comrades, after enjoying all sorts of pleasure, returned home very late in the evening. He had scarcely arisen next morning when he received the news of the death of his mother having occurred at the very same hour he heard the voice and seen the light."

The following incident narrated by M. Pelletier is derived from English history, and relates to the well known assassination of the Duke of Buckingham, by Felton :

"A short time before that event, William Parker, an old friend of the family, perceived at his side, in broad daylight, the phantom of old Sir George Villiers, the father of the Duke, long since deceased. At first, Parker took the apparition for an illusion of his senses; but presently he recognized the voice of his old friend, who begged him to warn the Duke of Buckingham to be upon his guard, and disappeared. Parker left to himself reflected on this commission, and finding it difficult, neglected to fulfil it. The phantom again appeared, and employing both threats and entreaties, Parker resolved upon obeying him. But Buckingham treated him as a madman, and paid no attention to his advice. For the third time the spectre presented himself, complaining of the obduracy of his son, and showing a dagger said: 'Go and announce to the ingrate that you have seen the instrument by which he will die.' And for fear that this fresh admonition should be disregarded, the phantom revealed to his friend one of the closest secrets of the Duke. Parker returned to the Court. Buckingham was at first startled to find him possessed of his secret; but very soon resumed his tone of raillery and recommended the prophet to go and get cured of his lunacy. Nevertheless, a few weeks afterwards the Duke of Buckingham was assassinated."

A SISTER'S VOICE.

M. Enrico Chetcutti, a clerk in the office of the French magistrate at Goulette, relates the following incident in the columns of *La Lumière* (Paris-Auteuil):—"In 1881, I kept a grocer's shop at Goulette, Tunis, and was sufficiently prosperous, on account of the numerous French troops which passed through the place.

"Having saved some money unknown to my family, and wishing to put it on one side, I confided it to my sister who was much attached to me. I placed in her hands a sum of 520 francs, consisting of twenty-six gold twenty-franc pieces. Some time afterwards she fell ill and died, without telling me where she had hidden the money.

"At the end of five or six months business resumed its normal condition, and I became somewhat embarrassed. One night as I lay awake thinking as usual about the money which would be so acceptable to me, I fell asleep, and was presently awakened in a startling manner by a pressure on the left arm, and I soon heard a voice, having absolutely the same tones as those of my deceased sister, saying to me in the Maltese language, which we usually spoke, 'Do not fret yourself. The money you gave me to keep for you is not lost; you will find it tied up in a piece of rag in the pocket of my green dress at the bottom of the trunk.'

"I immediately satisfied myself that no one had entered the room, as also that my mother, who on account of her great age occupied the same apartment, was still sleeping soundly. Not only so, but the voice came from an opposite direction to her bed. Next morning, my first care was to ask my mother for the key of the trunk, and judge of my astonishment, when I not only found the money intact, but what was more, everything, to the smallest detail, proved to be exactly as had been described to me during the night. Although I was no Spiritualist, I was firmly convinced that it was the voice of my sister I heard speaking to me."

If I am asked, Who is the greatest man? I answer, The best, and if I am to say who is best, I reply, He that has deserved most of his fellow-creatures.—*Sir William Jones.*

ROBESPIERRE.

The following is a brief and striking sketch of the man who attained so sanguinary a celebrity, and reigned absolute sultan of the "reign of terror."

"I had two private conversations with Robespierre," says Dumont; "he had a sinister aspect; he never looked one in the face; he had a twinkling, winking motion in his eyes, which was continual and painful. Once I saw him on some business relating to Geneva. He asked some explanations from me, and I pressed him to speak; he told me that he was as *timid as a child*; that he always trembled when he rose to speak in public, and from the moment he so began speaking, he could not hear his own voice."

LYCEUM JOTTINGS.

INSPIRATION.

BY STANLEY FITZPATRICK.

A poet sat in his chamber lone,
The while his lamp burned pale and dim;
But a light celestial over him shone—
Angel choirs were chanting to him.

To the burning stars he raised his eyes,
His heart was touched with a living fire,
While floating down through the amber skies
Fell mystic strains from the seraph's lyre.

The poet listened with heart and soul—
He heard the melody, clear and strong,
Into his being its sweetness stole—
He poured it forth to the world in song.

And a thousand weary hearts were cheered,
For a time their cares were rolled away—
A thousand souls to their depths were stirred
By the melting tones of the minstrel's lay.

A sculptor stood, with chisel in hand,
Before him a block of shapeless stone—
His soul was afar in spirit land,
A vision of glory he made his own.

His spirit was bathed in magic light,
His hand was nerved with a strength divine,
The vision was wrought with an angel's might
And carved in the marble, line by line.

Till a thing of beauty sprung from stone,
With a seraph's form and an angel's face;
Heaven's own glory about it shone—
It stood alone in its matchless grace.

And all who gazed on that statue fair,
Were awed by the sculptor's wondrous art;
The warmth of his genius filled the air,
And touched with its glow the coldest heart.

One whose mission it was to teach,
Was walking alone at even-tide—
The waves lapped soft on the pebbly beach,
And shadowy forms were close beside.

A whisper came to his waiting soul—
He raised his eyes from the dim, dark earth—
He saw the clouds from Olympus roll—
The mount that gave to the gods their birth.

The lamp of truth from the gods above
Lit up with its glow the sea and sky;
He caught the message of hope and love,
And spoke the words that can never die.

And to all that heard that thrilling tone
Came thoughts more holy, pure and strong,
As hearts were warmed by the sculptured stone,
And souls were moved by the poet's song.

—*Golden Gate.*

UNDYING.

The fragrance goes when the roses fall,
And the song flies away with the bird;
Yet through all our lives will that fragrance last,
And the song evermore be heard.

The dews that fall in the silent night
Are dried in the sun next morn;
But a bud is nursed in this tender flood
From which a flower is born.

So the words we speak and the deeds we do,
Though they seem but the things of a day,
Will in some heart cast their flying seed
And bloom or rankle for aye.

—*Chicago Inter-Ocean.*

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.

ACORINGTON. 26, China Street.—Mrs. Whiteoak's guides gave good discourses, showing that our loved ones return to tell us "there is no death, all live—all love," and if we give the conditions they will make their presence known. Good clairvoyance at each service, nearly all recognized.—J. H.

ARMLEY.—Afternoon: Miss Tetley's subject was "The harvest is ready, and the labourers are few." The labour is to assist the needy. If we would reap a plentiful harvest in the life beyond we must be careful of our sowing now. Evening, "What shall I do to be saved?" Saved from what? Why, from a useless, aimless, fast life, the world being no better for our having lived in it. Real salvation must be from that which intoxicates and stupefies, abusing the body and making it an unfit abode for the spirit, which we know shall live eternally. Satisfactory addresses.—J. W. G.

ASHTON-UNDER-LYNE.—Afternoon, Mrs. J. A. Stansfield described the spiritual surroundings of sitters. Evening subject, "The Search for Truth." A very instructive lecture. Very good clairvoyance. The friends here need a little help, and if they only unite they may form a strong society. Many thanks are due to Mr. Colbeck for lending his workroom, in which about 50 or 60 friends can meet. Miss E. E. Meekin ably conducted the service, it being her first effort before the public. We wish her every success.

BATLEY.—Another good day with Mrs. Berry. Afternoon subject, "Spirits in prison," showing there are spirits in the prison of ignorance, and that it was the duty of every true Spiritualist to aid in setting them free. Evening, the control took subjects from the audience, giving every satisfaction. A gentleman who has travelled round the world, and visited the Shakers and Mormons, asked questions and received intelligent and satisfactory replies.—J. P.

BIRKENHEAD.—We were favoured with a visit by our esteemed friend Mr. J. Lamont, who spoke on "The school of life," which gave great satisfaction to a good audience. In closing he urged each member of the society to do their best to form a lyceum, that the children might be started in the school of life on the sure and safe way.—H. T.

BISHOP AUCKLAND. Gurney Hall.—Mr. Forrester gave a good lecture on a few passages from the Bible, showing that Spiritualism is no new thing.—W. W.

BLACKBURN.—Afternoon, Mrs. Smith lectured on "Life's Journey," and gave a number of clairvoyant descriptions. In the evening she answered questions from the audience, and gave several tests; good audiences. Saturday, April 11, a grand concert was held, the principal vocalist being Mr. Hepworth, the well-known comic. Glees by the choir, readings by Mr. Quigly and Mr. Howarth, songs by Master Moss and Miss Stevenson, recitation by Mr. Swindlehurst, of Preston. Mr. T. Coupe presided. Mr. Arthur Holt presided at the piano and Mr. Abram Holt at the harmonium. A very successful concert closed with the usual votes of thanks.—G. E. H.

BOLTON. Bridgeman Street Baths.—Mr. Grimshaw lectured on "Is life worth living?" and "Worship and its use," showing that man was a worshipful being and had been so from time immemorial, and though man could not fathom the infinite, yet by influence felt and wonders seen he could conceive that God was an all wise, good and universal being. Closing with psychometry.—J. P.

BOLTON. Spinners' Hall.—Mr. Woods, a useful member and worker of this society, addressed us in the afternoon on "The Iams of Religion." Evening, "The Teaching and Phenomena of Spiritualism" were ably dealt with, and shown to be the true and only reasonable and just religion. A good audience.—W. H. Taylor, cor. sec., 22, Roseberry Street, Bolton.

BRADFORD. 448, Manchester Road.—The controls of Miss Capstick gave their experiences in spirit life, which were highly interesting and instructive to the people, showing how the methods of spirit life differ from the expectations aroused by theological teachings on earth. Clairvoyance very good. Fair audiences.—S. C.

BURNLEY. Robinson Street.—Moderate audiences. Services conducted by friends from Colne from subjects, "The Homes of the Workers," and "Christianity Baffled by Science." Very successfully did each one fill their part. Lyceum, good attendance.

BURNLEY. Bread Street.—Mr. Sutcliffe spoke well on "Spiritualism, is it the truth or not?" and "True Spiritualism—do to others as you would like to be done by." His psychometry was very good.

BURNLEY. 102, Padiham Road.—Mrs. Heyes's guides gave a grand address. Subject, chosen by the chairman, "What constitutes a true Spiritualist?" Mr. Bailey's guide gave some of his ideas concerning the orthodox God and the contradictions of the Bible, some of which were very amusing. Clairvoyance good. April 12: Mrs. Singleton spoke very nicely on various topics, dealing with "Love one another," in a very forcible manner, appealing especially to Spiritualists to practice every hour of their lives the beautiful teachings of true Spiritualism. Clairvoyance all recognized.—J. W.

BURSLEM. Newcastle Street.—Miss Jones, of Liverpool, gave excellent addresses. Afternoon subject, "The Soul's Progression after Death. Evening subject, chosen by the audience, "A Spirit's Experiences after Death." Both were listened to with rapt attention. She also gave psychometry and clairvoyance very successfully. We look forward to another visit shortly.—M. W.

COWMS. Mrs. Papsch (one of our members) gave two addresses, followed by good clairvoyant descriptions. Night subject, "Light, Liberty, and Love." It was her first appearance as a public speaker, and we hope it won't be her last, as she gave general satisfaction.—G. B.

DARWEN. Church Bank Street.—Speaker, Mrs. Craven, of Leeds. Afternoon subject, "What shall I do to be saved? Evening devoted to answering questions from the audience.

FELLING. Hall of Progress.—Mr. J. Rutherford, of Sunderland, lectured on "Culture of Thought and Imagination." After selecting three passages, viz., Robert Browning's "Truth is Within Ourselves,"

Swedenborg's "The Soul of the Infinite is the same as within us," Mr. Elery, "All Men are Equal," he very ably and scientifically defined them to a highly respectable audience. We hope it will not be long before he pays us another visit.

HALIFAX.—Monday, April 6, our good friends, Mrs. Bott and Mrs. Briggs, generously gave their services for our bazaar, to be held next Easter (1892). Their clairvoyance was excellent and well appreciated by a crowded audience; the amount realised to commence work with was £2 0s. 2d., for which sum we are very grateful to both donors and speakers. April 12: Mr. George Smith, who, though somewhat out of health, proved a good instrument in the hands of his noble guides, from whom we had a real treat. They dealt with ten topics afternoon and evening very effectually. Good audiences.—B. D.

HECKMONDWIKE. Thomas Street.—Mrs. Taylor's guides gave very able addresses, "Who are our Guardian Angels?" and "Souls in Bondage." She spoke as to the use of drink and its result, and that we could be saviours by reclaiming the drunkard. Clairvoyance at each meeting. Hoping we shall have more peace and harmony in the future.—F. Hanson, Clarydon Place.

HECKMONDWIKE. Blanket Hall Street.—Miss Myers gave stirring addresses to good audiences, the hall being full at night, on "What would you give in exchange for your soul?" and "O Grave, where is thy Victory, O Death, where is thy Sting?" Good clairvoyance at both services. Please remember the entertainment on Saturday next. Admission, 2d. and 1d.—H. O.

HEYWOOD. Argyle Buildings.—Mrs. Ashton offered prayer, after which Miss Helm's controls lectured on "Where are our loved ones gone?" following which Mrs. Ashton gave clairvoyance. Evening, the controls of Miss Helm lectured on "Life," followed again by Mrs. Ashton giving clairvoyance. The lectures were most creditable, giving every satisfaction to the audience. The clairvoyant descriptions were all recognized. A large audience at night. Our society is getting along very satisfactorily.—J. E. S.

LANCASTER.—April 5: Mr. J. Walsh gave general satisfaction. Evening subject: "The Gulf of Theology Bridged by the Spirit." Theologians could see their way clearly till death, when they were confronted by a gulf beyond which they but faintly discerned a heaven about which they merely conjecture, whilst they who lived in accordance with the knowledge of spirit life could see their way through death to the life beyond. Psychometric delineations after each address. April 12: Afternoon circle; Mrs. Fryers, speaker and clairvoyance. Evening, Mr. Jones spoke a word in season to Spiritualists on "Natural Religion," urging them not to be led away with the idea that it was sufficient to bear the name of Spiritualist to see spirits or to give a good trance address. Our friend's remarks will have a tendency to make his hearers determine to live in strict accordance with the religion they profess. Successful clairvoyance by Mrs. Gardner.—J. D.

LEICESTER. Temperance Hall.—April 5: Mr. W. B. Wright spoke to a rather small audience. April 12: A funeral service was conducted by our president, Mr. J. Potter, for the late Mr. Charles Bass, one of our members, who passed to the higher life April 6. Very good and appreciative audience. "Vital Spark" was excellently rendered by the choir.—S. P.

LEIGH. Lancashire.—Mr. Benjamin Plant lectured, under control, on "The Foundations of Spiritualism," which were found everywhere—in the Bible, in the theologies of all nations and periods of the world, in tradition, in literature, in the fine arts, in science, in the mechanical, and world of invention. Spiritualism could not be destroyed, it was a temple raised by the highest intelligences. Our great men had achieved the grand results of their lives by the inspirations of the spirit world. Spiritualism did not seek to destroy religion, as some thought, but to build it up and develop it. Clairvoyance followed. There was a full attendance.

LONDON. Camberwell. 311, Camberwell New Road.—The South London Society of Spiritualists dedicated the above hall to the "Religion of the Spirit." The opening address by Mrs. Stanley, ably set forth the teachings of Spiritualism, and breathed encouragement and hope for the future. Mr. Bowen also addressed the friends. The meeting-place, which will seat about 70 or 80, was tastefully adorned with beautiful flowers and plants, contributed by members as a dedication offering. It is well lighted, the surroundings genial, and we trust a good work will be sustained, and that many will learn of the consoling truths of Spiritualism. Next Sunday at 7 p.m., we purpose holding an "In Memoriam" floral service. All Spiritualists are affectionately invited. Many who knew Willie, the bright, intelligent child of our secretary (Mr. W. E. Long), will learn with regret that after a week of suffering our little friend passed to the angel world at 11-30 p.m. on the same day as we opened our new hall. Any gift of flowers for the "In Memoriam" service will be welcomed.

LONDON. Canning Town.—Rather small attendance. Several descriptions were given by Mrs. Weedemeyer's controls, only two not recognized. The influence was not so good as usual.—J. D. H.

LONDON. Islington. Wellington Hall.—April 3: Mr. Everitt spoke upon the "Evolution of Life" as ascertained by recent scientific research, demonstrating the supremacy of spirit (the great first cause), teaching us lessons of humility and responsibility, and giving good food for thought to materialists. An interesting conversation upon "Mediumship" followed. It was announced that a class for the study of phrenology meets on Fridays at 8 p.m. [Too late last week.]

LONDON. King's Cross.—Morning: Mr. S. T. Rodger read a paper on "One thing needful," which, in his opinion, was to preach at outdoor meetings, in the parks, &c., to people who did not know much about Spiritualism, spirit communion, and not wander away to other subjects, sometimes in dispute among Spiritualists themselves, but to stick to that which we are all agreed upon. A good discussion followed. In the evening Miss Tod delivered a very able discourse on "The Phenomena of Spiritualism." At the close a unanimous vote of thanks was accorded the lady for her valuable paper.

LONDON. Marylebone. 24, Harcourt Street.—Mr. Everitt related interesting experiences with various mediums for "Form Manifestations," and his deductions therefrom. The entire address was masterly and scientific in its bearings.—C. W.

LONDON. Peckham. Winchester Hall.—Evening: A soul-stirring inspirational address; never experienced any person more fully under

spirit control. A large audience, by their earnest attention, appreciated the grand lessons set forth.

LONDON. Shepherd's Bush. 14, Orchard Road.—Good meeting. Mr. Francis gave an interesting address on "Ancient Religions." Mr. Jones, of Salford, recounted his experiences in the north; much appreciated by the audience. Mrs. Mason gave successful clairvoyant descriptions.

LONDON. Stratford. Workman's Hall.—Mr. W. Jeffery's guides delivered an explanatory address to an appreciative audience on "Vegetarianism and its relation to Spiritualism," showing that by pure and natural living we bring our spiritual faculties more *en rapport* with the spirit world. The higher spirits can express themselves better through the purer organism. A pure diet is more in accordance with the doctrine of a God of love. There was a good attendance. Questions were readily answered.—W. J. S.

LONGTON. 44, Church Street.—Evening service conducted by Mr. Charlesworth. The controls of Miss Lucas spoke on "The fool hath said in his heart there is no God," and illustrated the subject by a variety of examples of humanity, and showing the great need of purity of life. A fair audience.—H. S.

MACCLESFIELD.—Afternoon, Mrs. Crossley, of Halifax, spoke on "Is man a progressive being hereafter?" showing the absurdity of a transformation from a devil to an angel or *vice versa*, and claiming that a spirit must progress as a natural law (which they asserted existed in the spiritual world), as was evidenced by the growth of children to maturity. Evening, "Is Spiritualism the true religion?" was treated in a homely manner, exhorting all to live good and true lives which was the real basis of Spiritualism. Clairvoyance followed each address.

MANCHESTER. Temperance Hall, Tipping Street.—Mrs. Hyde gave interesting discourses. Evening subject, "Time is in thy hands, oh, God!" She showed there is a great work to do, and advised all who possess the light of reason to go into the highways and byeways and reclaim those in darkness and put them on the line of progression. Clairvoyance good.—W. H.

MANCHESTER. Psychological Hall.—An excellent day with our own members. Afternoon, Mr. Hepworth kindly allowed his controls to open, being followed by several others who spoke briefly. Evening, Mr. Haggitt, for the first time on the rostrum, spoke on "Man, the jewel of creation," through his bigotry closing his spiritual sight to the true value which might otherwise be obtained. Mr. Crutchley made a few suitable remarks, and invited friends in the audience to allow their spirit guides to use them. Miss Margerison spoke for a short time, and Mrs. Winkle and Mrs. Billinge gave clairvoyance. Our hearty thanks are extended to all.—J. H. Horrocks.

MIDDLESBRO.—Mr. Amis. Magnetism (differential from inorganic), cured physical, mental, and moral diseases. Sham second-sightists had been exposed by a sealed article, but true subjects could see through the operator's mentality, and further on independently, either near or far. Mrs. C. H. L. Wallace had sent a subject to a strange post-office, thereby obtaining a true copy of a letter dictated to shorthand. Mr. Amis holds the opposed view that all can alternately be both subject and operator, and that this relation *may* be transposed between a given pair; also that all could benefit by organic somnambulism. Pains, defects, and even depravities were amenable. Passes should be down from chin end and toes. Doctors had approved Mr. Amis's action, and W. Younger knew more of magnetism than any M.D. Upper were more suitable than lower apartments, as the force—*seen* by some, as well as felt by almost all—*ascends*. He once restored a violent patient by fixing thumb on Individuality, and rest of hand flat on head. After relating several vivid experiences, and pleading for the elevation of a potential universal good, he relieved a number present, who "felt better."

NELSON. Sager Street.—Mrs. Best was our medium, and a large number of our orthodox friends came to hear her. Delineations given, seventy in all, mostly to strangers. We are glad to say that Spiritualism is spreading very rapidly in Nelson. It proves there is a spirit of inquiry. We hope that it will continue to be so, not only here but everywhere.—J. W.

NEWCASTLE-ON-TYNE.—April 12 and 13: Mrs. E. Hardinge Britten gave three inspirational addresses. Subjects as follows: Sunday morning, "Religion, the Destroyer and Saviour of the World;" Sunday evening, subjects given by the audience; and Monday evening, "The Past, Present, and Future of Spiritualism" (an anniversary address), all of which gave great satisfaction to crowded and attentive audiences. On April 7 we had a social gathering, which was fairly well attended. Dancing was kept up to a late hour, and a most enjoyable evening was spent by all.

NORTHAMPTON.—Mr. Veitch, of London, gave good addresses on "Spiritualism and the Bible" afternoon and evening, and gave good satisfaction to fair audiences. Next Sunday local friends will speak and give clairvoyance.

NORTH SHIELDS. Camden Street.—Mr. J. H. Lashbrooke lectured before a very fair audience from the subject, "The Power and Glory of the Hidden Life," which was full of deep thought, and was highly appreciated.

NORTH SHIELDS. 41, Borough Road.—A hearty welcome was given to Mrs. Caldwell, after an absence of four months. Her guides described a number of spirit friends. The descriptions were unique.—C. T.

NOTTINGHAM. Spiritual Evidence Society.—April 5: Mrs. Smith, of Leeds, spoke on "Sin and its Punishment," and "Thy Kingdom Come." The addresses were well received by fairly numerous audiences. A séance on Monday for clairvoyance, &c., gave much satisfaction, especially as the room was overcrowded. April 12: Musical service by members and friends. Mr. Hewes gave a reading selected from "Heaven Revised," which was much appreciated, as it deserves to be. The musical portion was very creditably executed, and listened to with pleasure. Our organist, under the influence of one of her controls, gave an impromptu performance, which, to our ears, was full of merit. The effect of the music was seen on our mediumistic members, several being partly controlled. Our thanks are due to those who took part. The next three Sundays will be variously occupied by local effort. Mr. McDonald will be with us May 10.—J. W. R. S.

OLDHAM. Spiritual Temple.—Following the worthy example of the ladies we had a gentlemen's day with Mr. Wallis as speaker, whose controls gave discourses which, as the chairman,

Mr. Jesse Mills, remarked, will make a lasting impression. The subjects being, "What benefit is Spiritualism to Man?" and "Man, His Place and Work." The choir consisted of gentlemen connected with us, and several others, whose services were kindly given and to whom we tender our heartiest thanks. Mr. Wallis sang two solos. The collections amounted to £3 5s. 7d.—J. S. G.

OLDHAM. Bartlam Place.—A pleasant day with Mr. Leader. Afternoon subject, "Immortality," followed by delineations and clairvoyance. Four subjects from the audience were dealt with in a satisfactory manner, followed by delineations.—E. A. W.

OPENSHAW. Mr. Hepworth was with us and lectured. Morning, "The object of life." Evening, "The threefold claims of Spiritualism." More is required than promised by the Christian—the man of wealth, neglectful of the best principles of life. Spiritualism declares for man's responsibility. Be just to one another. It is a light to man, and will bring about a spiritual philanthropy, and the spirit of happiness.

OSSETT.—Mr. Walter Howell lectured in the Temperance Hall on March 17 and 18, and gave good satisfaction, with the exception of about three Christians, one of whom has tried to reply to one of Mr. Howell's lectures on "Spiritualism v. Orthodox Christianity Contrasted and Compared," which was followed by a very lively debate, and brought forth a challenge from our Christian friends that they would find a man, named Ashcroft, to discuss the subject of "Modern Spiritualism," they being under the impression that one of our representatives would meet him, as Mr. Ashcroft had written to a Mr. Lamb to say that Walter Howell would not meet him, and that Mr. James Burns had run away from him. Mr. Ashcroft has been informed that there is only one Spiritualist in Ossett; the informer knew nothing very bad about him, so Mr. Ashcroft did not care to come where there are so few. I may say for information for you and Mr. Ashcroft that there are scores of people investigating into Spiritualism in Ossett, so that the Rev. "Showman" may have some hopes of doing good here. —Joseph Oliffe, Ryecroft Street. [Ashcroft has been challenged again and again at North Shields, Walsall, Stockport, and Bradford, but he always stipulates for some impossible conditions which he well knows cannot be accepted, and so dodges the issue. Were he an honest truth-seeker there would be no difficulty in arranging reasonable terms for a debate, but he does not want it. Does it not pay him better, think you, to run his own meetings, and be free to say what he likes without fear of contradiction? Is not Gold his God?—E. W. W.]

RADCLIFFE. 3, Caledonia Street, off Park Street.—Afternoon: Mr. Price conducted a circle. Evening subject: "Ancient Religion in a Scientific World," which was given in an able manner.

RAWTENSTALL.—Mr. Johnson gave three discourses. The open air meeting had to be abandoned on account of the band playing close to the open space; but the speaker had a nice little audience in our meeting room instead, and he delivered a very instructive discourse, pointing out to the members of the lyceum the advantages they possessed to-day over our ancestors. Concluding with some remarks to the visitors.

PENDLETON. Hall of Progress.—Afternoon: Mr. Swindlehurst dealt with questions from the audience in a very concise and humorous manner. Evening: "The Gospel of Bread," which was full of deep thought and sound argument, and commanded rapt attention, also reflecting the highest credit upon the speaker, and worthy of the most advanced thinkers of the day.—J. G.

ROOHDALKE. Penn Street.—Miss A. Walker spoke on "The world hath much of beautiful," which she dealt with in a lucid manner, followed by successful clairvoyance and psychometry. Evening: "Man's inhumanity to man makes countless thousands mourn," I think was one of the best lectures we have had the pleasure of hearing for some time, she handled the subject in a masterly style, followed by clairvoyance, &c., to a good audience.—H. M.

SALFORD. Southport Street.—Afternoon, Mr. McDonald answered questions in his usual clear and intelligent manner. "Do the planets affect us in the way astrologers declare they do?" As man has a power over man so have the inhabitants of the planets a power over us. He denied fatalism. The other questions were on clairvoyance. Evening subjects from the audience, "Who and what was Jesus of the New Testament?" "Materialism and Atheism;" "Spiritualism and Spiritism." Many professed Spiritualists were simply Spiritists. He urged them to develop their spirituality and seek less phenomena. A profitable day.—J. H. Blake.

SOWERBY BRIDGE.—Mr. Lees presided. Mr. Rowling, of Bradford, spoke on "Unconscious influence," to a fair audience. He proposes to give clairvoyance and psychometry next visit.

STOCKPORT.—Afternoon, Mr. Ormerod drew attention to the disastrous results of statecraft and warriorcraft, and said spirit and mortal must work together to cultivate the art of peace and help forward the triumph of love and truth. An instructive discussion followed. Evening, "The force of circumstances," an earnest appeal for all to raise themselves from their surroundings. A Spiritualist's duty was to make others understand their full responsibility, and show a good example.—T. E.

WISBECH. Public Hall.—Mr. Blundell spoke from the hymn we sang, "Our blest exemplar e'er he breathed," saying there have been many saviours of men, and there are men of to-day who are sacrificing friends and fortune to spread the truth and break down old superstitions.—A. Weaver, cor. sec., Leverington, Wisbech.

RECEIVED LATE.—Burnley, Hammerton Street: Afternoon, Mr. Victor Wyldes effectively answered about half-a-dozen questions. In the evening he spoke on "The consolations of Spiritualism and its glorious gospel." Spiritualists could speak with certainty concerning the new life which commences with the separation of the spirit from the material body, while the Christian could only bid you hope. Questions were invited, and a materialist raised objections which were readily dealt with. Monday, Mr. Wyldes demonstrated the existence of psychic force in man by means of a lecture on "Modern Magic," and by a number of psychometrical experiments, the accuracy of which fairly startled the people. Mr. Wyldes' first visit has been a complete success, his next appearance will be eagerly looked forward to.—Cleekheaton: Afternoon, Mrs. Thornton spoke on "Purity and Love." Evening, the guide related his experiences on earth and in spirit life. Clairvoyance at each service, which was most remarkable.—Fenton: April 7, the guide of Mr. R. D. Lucas spoke on "Life in the spheres,"

giving a short biography of his earth life and experiences in spirit land. April 12. Mr. W. Upton gave a powerful inspirational address on "What will it benefit a man to gain the whole world if he lose his own soul?" [Please write on one side of the paper only. Reports must reach us first post on Tuesday.]—Leicester, Liberal Club, Townhall Square: Thursday, April 9, Mrs. J. M. Smith, of Leeds, gave a short address, followed by clairvoyance and phrenology, and was much appreciated. April 12, Professor Timson, M.B.P.A., gave a philosophical lecture on "The progress of thought." Many facts of a startling nature were given in connection with hypnotism. A closely reasoned address, appealing to the intellectual as well as the emotional part of our nature.—Manchester, Edinboro' Hall, Moss Side: Mr. Mayoh lectured to good audiences and his guides gave fine trance addresses. All present listened with rapt attention.—Nottingham, Morley Hall: Morning, circle largely attended. Mr. Wallis's controls gave good and seasonable advice. He was made the medium of conveying the thanks of a dear friend of Mr. Burrells (who had recently passed over) to those on this side who had shown her much kindness and help. Evening meeting well attended. Mr. Galpin read from the New Testament. Mrs. Barnes' control gave a most useful address. The power of unity was clearly demonstrated.

THE CHILDREN'S PROGRESSIVE LYCEUM.

BLACKBURN.—Present: 60 children, 8 officers. The scholars were put through the marching and calisthenic exercises in admirable style by assistant-conductor Mr. M. Brindle.—G. E. A.

HECKMONDWICK. Blanket Hall Street.—A very pleasant session. Invocation by Mr. Ogram. Calisthenics led by Miss Emily Fawcett. Present, 26. The following officers were elected: Conductor, Mr. H. Ogram; assistant-conductors, Miss Fawcett and Master Hodgson; musical director, Master T. R. Ogram; captain of guards, Mr. H. Fisher; assistants, Mr. A. Lawford and Mr. A. Scott; leaders of groups, Mr. J. Liley, Mrs. M. Fisher, and Mrs. S. Smith; secretary, Mr. John Liley, Hirst's Buildings, Hightown.

HUDDERSFIELD. Brook Street.—Our session was not only interesting but a testing one. We were unexpectedly without musical director and drill instructor. We had to fall back on others, who bravely helped us in our difficulty. All spiritualists are desired to see the comic letter in the April *Lyceum Banner* on "A Mother with Whiskers."—S. Ackroyd, conductor.

LIVERPOOL. Daulby Hall, Daulby Street.—Attendance, officers 9, children 49, visitors 5. Recitations by Harry Keeling, David Dobb, Reggie Stretton and Agnes Owen, the last one being particularly good. The marching conducted by Mr. Stretton was the best effect we have made, the children keeping step and perfect time. It has been decided that the following subjects shall be treated during the ensuing quarter, viz., Liberty group, Mrs. Chiswell, "The Childhood of the World;" Excelsior group, Miss Morse, "The Missing Link" (Spiritualism); Star group, Mr. Nevatt; Shore group, Mr. Stretton; Sea group, Mr. Davies; Lake group, Miss Kirman, "Spiritualism for the Young;" Stream group, Miss Sandham; Fountain group, Miss Russell, "Picture Books." We are looking forward with pleasure to the Annual Conference, and shall appoint our delegates next Sunday. We hope all the lyceums will see their way to join the National Lyceum Union, that no effort may be spared to consolidate the movement, bring us into closer sympathy, and extend the work, the importance of which is so paramount.—"Mas."

LONDON. Shepherd's Bush.—Well attended by many visitors, who contributed 6s. for manuals for the children. Workers are sadly needed in this important branch of our work. Conducted by Mr. Mason and Miss L. Cope.—J. H. B.

LONGTON. 44, Church Street.—Conducted by Mr. and Miss Evans. The children went through their various recitations and evolutions in exercises, &c., with much credit and also pleasure to the friends. Children and friends muster up very well.—H. S.

MACCLESFIELD.—A series of descriptive and experimental lectures on electricity by Mr. C. Challinor are proving very useful and entertaining. We hope he will continue them. Mr. Hayes conducted the session on Sunday last and gave a reading from *The Two Worlds*. Miss Maggie Burgess recited with much pathos. An improvement is noticed in her style and delivery. Can we not have more help from the male fraternity in this branch? We were pleased to see Mrs. Crossley and Miss Butterworth at the lyceum.—W. Pimblott.

MANCHESTER. Psychological Hall.—Good attendance. Invocation by Mr. Haggitt. Miss Polly Stanistreet kindly assisted us with music, our organist, Mr. Tift, being unwell. The leaders were much pleased with the children's good conduct throughout the recitations, marching, and calisthenics. Recitations were well delivered by Misses Bertha Ogden, Jesse Warburton, and Master Frank Warburton.—T. T.

NEWCASTLE-ON-TYNE. 20, Nelson Street.—Attendance, 65 members, 16 officers, and nine visitors. Mr. Hunter conducted, and we had a very happy session. A beautiful recitation "In the Sunset" was given by Cissy Cairns, "The Lights of London" by Lydia Cairns, both very well rendered.—M. A. B.

NORTH SHIELDS.—April 5: Very good attendance. The conductor gave a few instructive readings. There were recitations by Misses Frances Eskdale, Lillie Eskdale, Lillie Richardson, Lillie Hill, Minnie Eskdale, Masters Wm. Patterson, Thomas Blakey, and Harold Eskdale.

OLDHAM. Spiritual Temple.—Conductor, Mr. Spencer. Programme gone through well, including recitations by the children and readings by Messrs. Garforth and Standish. At a meeting of the teachers and scholars it was resolved that we join the Lyceum Union.—E. W.

OLDHAM. Bartlam Place.—Morning: Very good attendance. Master L. Partington recited. Misses Clara and Annie Entwistle sang a duet. Miss S. J. Britland a solo. Recitation by Master F. Shaw. Miss Emery sang a solo, followed by a duet by the Misses Halkyard and Entwistle. Miss Fitton played the accompaniments very efficiently. Recitation by Miss E. E. Meekin. We were pleased to have Mrs. Stansfield. Closed by Mr. Wheeler. Afternoon: Opened by Mr. Wheeler. After the chain recitations, Miss E. E. Emery sang a solo. A pleasant day throughout.—E. E. M.

OPENSHAW.—Morning attendance: Scholars 24, officers 4. Afternoon attendance: Scholars 86, officers 12. Musical readings, silver and golden chain recitations, marching and calisthenics gone through with

much satisfaction. We were also very pleased to have our friend Mr. Framer with us.—E. H. R.

PENDLETON.—Usual programme. Recitation by John Crompton; duets by M. Pearson, M. Daniels, S. A. Gerrard, Mr. Moulding (2), Ben Clarke, J. Evans, and B. Wallis. Classes: Junior (boys), J. Welsby, junior (girls), M. Pearson; adults by Mr. Crompton, who spoke on the construction of the human frame. Very interesting. Present, 13 officers, 34 scholars, 4 friends. Afternoon: 15 officers, 44 scholars, 5 friends. Closed by Mr. Moulding. Mr. Crompton conducted during the day.—J. G.

SOWERBY BRIDGE.—April 5: Morning, open session, conductor Mr. A. Sutcliffe. Recitations by Misses C. Caunt and C. Greenwood. Calisthenics led by Mr. A. E. Sutcliffe. Attendance moderate. Afternoon: Open session. Conductor, Mr. A. Sutcliffe. Recitations by Misses C. Holroyd, C. Dewhurst, M. Greenwood, and Master E. Howarth; readings by Mr. Sutcliffe and Mr. Lees; solos by Mr. C. Rouson, Mrs. Greenwood, and Miss Howarth. Calisthenics led by Mr. C. Rouson. Attendance good. April 12: Morning, conductor, Mr. A. Sutcliffe; afternoon, Mr. Lees had a very important duty to perform by distributing prizes to the lyceum scholars for regular attendance. There were a few visitors present to witness the prize giving.—R. H.

STOCKPORT.—Another good muster, with several new members and visitors. Recitations and readings by Misses S. A. Kenyon, Jesse Hamer, S. A. Bailey, and W. Rhodes. Mr. Ormerod remarked on the importance of the rising generation being so trained as to enable it to suppress the dishonest competition, the sweating system, and other evils. He thought the lyceum movement was doing this good work. Mrs. Hyde (of Manchester) has kindly promised prizes for the best attendance, &c. This is encouraging to us.—T. E.

PROSPECTIVE ARRANGEMENTS.

BRADFORD. Milton Rooms.—April 19: Mr. E. W. Wallis, at 2-30, "The Soul's Search for Truth and God." Evening, questions from the audience.

BRADFORD. National Federation.—Sub-committee for Conference will hold their next meeting in the upper room at Walton Street Church, on Saturday, April 25, at 7-30 p.m. All societies in Bradford and district are earnestly requested to appoint delegates to attend.—M. Marchbank.

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, evening devoted to psychometry and clairvoyance.

DARWEN.—Mrs. Wallis, at 2-30, questions answered. At 6-30, "Life in the Great Beyond." Speakers wanted for May 31 and June 14. Speakers having the above dates open please communicate with J. Jepson, 42, Duckworth Street.

HALIFAX.—Saturday, April 18: A grand magic lantern entertainment by Mr. Benjamin Cordingley (town crier), entitled "Mother's Last Words," with a beautiful display of pictures. Commence at 7-30. Admission, adults, 2d.; children, 1d.

IDLE. 2, Back Lane.—Saturday, April 25: A public tea and entertainment for the benefit of one of our Lyceum scholars. We shall be thankful to all friends who can help her. She has been a sufferer for a long time, and is in great need of help. Tea at 4-30. All friends are earnestly invited. Tickets 9d.

LIVERPOOL. Daulby Hall.—Sunday, April 19: Mr. J. J. Morse, 11 a.m., "Spiritualism, Aggressive and Progressive." 6-30 p.m., "Charles Bradlaugh, a Personality and a Problem." Monday, same hall at 8 p.m., questions.

LEEDS. Cookridge Street.—April 19, Mr. Howell; and Monday at 7-45 p.m. April 26, a number of 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.

LONDON. King's Cross.—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. Camberwell.—Tea party advertised for Monday next, April 20, will be postponed.

LONDON. Spiritual Federation.—A meeting of the Council will be held at 182, Caledonian Road, on 20th April, at 8-30 p.m.—A. F. T.

MACCLESFIELD.—Mr. W. Pimblott, secretary, has removed to Swiss Cottage, Upton, near Macclesfield.

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.—Mrs. Smith, of Leeds, April 19, at 10-45, "Are the so-called dead totally annihilated?" to be followed by clairvoyance. At 6-30, "Life and Work in the Spiritual World;" clairvoyance. Monday, 7-30, "Education," and a little phrenology. Questions invited.

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.—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.

PENDLETON. Hall of Progress.—April 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.

SOWERBY BRIDGE.—The children will repeat the Good Friday entertainment on Saturday, April 18, at 7 p.m. Admission, 6d.

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.

PASSING EVENTS AND COMMENTS.

(Compiled by E. W. WALLIS.)

THE LIST OF SECRETARIES OF SOCIETIES.—We shall be prepared to publish the names and addresses of the secretaries of all the spiritual societies in Great Britain in our issue for May 15, provided the secretaries will be at the trouble to send the requisite particulars to reach us on or before Tuesday the 14th inst. Only those names and addresses will be published which are sent as requested above.

"WHOSOEVER CALLETH HIS BROTHER A FOOL," ETC.—Mr. Price Hughes, speaking about fanatics, is reported, in the *Christian World*, to have said that "every one who contradicted Jesus Christ, whether he had been educated at Cambridge or Oxford or anywhere else, *was an ass*." Evidently Mr. Price Hughes does not recognize his own fanaticism.

THE LYCEUM UNION CONFERENCE on May 10, at Sowerby Bridge, should be a successful gathering. Every lyceum ought to join the Union, and delegates should be sent so that none may be unrepresented. Lyceum secretaries are requested to send Mr. Kitson the statistical information he requires *not later than May 1st*. The future of the public work of our movement depends upon our children—nay more, the future of the race will be largely affected for good or ill according to the abilities and conduct of our little ones in their later years. What a responsibility rests upon spiritualists and upon lyceum workers to give those children the best possible conditions and influences for future good.

MR. PEARSON'S FUND.—In answer to Mr. Dale's appeal, published last week, we have to acknowledge from

	s.	d.
A Pendleton Spiritualist	2	6
"Helios," the astrologer	5	0
E. C., Bolton Street, Colne	2	0
Mrs. Kemp, Offord Villas, Walthamstow	5	0
Wm. Lea, Liverpool	2	0
Brighouse Society	2	6

Mr. Dales in acknowledging the receipt of 35s. for Mr. Pearson's fund, forwarded by us, writes: "Mr. Pearson desires me to say that he does not wish this money for nothing. He is clever at astrology, and he is willing to do the nativities of those persons who help him, as some return for their kindness. Accuracy of time of birth is everything; if not quite correct the whole collections will be on a wrong basis, and if only near the time is given the statements he makes can only be general. He has got my exact time from observations of events, and every year he works out for me the probable events to come in that year. I find it very accurate and useful, especially so with regard to illnesses of children and myself—to be forewarned is to be forearmed. There is not an atom of truth in the charge about gambling. If there had been anything crooked about this case you would not have found me, Mr. Humphries, nor Mr. Parker, mixed up with it."

MEDIUMS AND THE LAW.—Mr. Dales also says: "The solicitor who conducted the Pearson case declares that the law applies to *any one* who professes to tell the future, *whether for money or not*. The magistrate also said he must convict (he had no choice in the matter), because he had predicted future events, and in the case of Penny (*i. e.* Neptune), whose case was carried to a higher court, the judges laid down the law that any one who pretends to predict anything of the future are impostors, and are fraudulently deceiving Her Majesty's subjects. If that judgment never gets upset by a higher court, it stands as the law of the land, and as an authority for all magistrates. Mr. Wilson 'got off' some years since by pleading it was a science, and the calculations were made by a scientific method, but since Penny's case that pleading will not be of any use; for any one who predicts the future in any way is fraudulently imposing on the people. We are living in an enlightened age, so must put up with these things. This 'rogue and vagabond' (as the law terms Pearson) once saved me from probable ruin."

VULGARITY ON THE PLATFORM.—"Dear Mrs. Britten,—Permit me to bring before your readers a misleading report of what took place on the platform at Blackburn on Sunday, March 30th. The report says: 'The speaker made a few encouraging remarks on Spiritualism.' If vulgarity will encourage any one to even respect us, as a body of people who are trying to do our duty in bringing before their notice the God-sent cause of Spiritualism, the speaker thoroughly succeeded; for I have not yet heard any member of the society express their opinion who is not ashamed of what took place on that day. Now, if this be the case with the Spiritualists, what will non-spiritualists think and say of our platforms being occupied by such so-called *teachers* (?) as the one in question? Yours in the interest of true Spiritualism, J. T."—[We

feel compelled to print this temperate letter of complaint because of the importance of the principle involved. But the *responsibility* rests with the *committees* who engage speakers, well knowing their peculiarities, and, secondly, with the *reporters* who furnish us with misleading reports. We are unable to decide as to the accuracy of the statements made in the reports sent to us, and urge all those whose duty it is to write them to recognize the responsibility which devolves upon them to be strictly correct, and, indeed, to err on the side of temperate and careful under-estimation rather than write "puffs" which are inaccurate and misleading.]

CHARACTER, NOT CREED is our motto as Spiritualists. Gifts (of mediumship) are not always associated with graces (of truth, purity, and honour). Surely, to be true to our principles, it is time that we looked for high moral qualities and spiritual capabilities in those who seek to become public workers and rostrum teachers? "Deeds speak louder than words," and if Spiritualism does not dignify our man and womanhood, and make us more earnest and fit in every direction of usefulness, braver and purer men and women, then it is time we left it alone. Progress by growth in goodness and power ought to be true of our cause equally of individuals. Growth in harmony and order and beauty characterises spiritual development of men and movements. Fellowship of purpose and federation of workers are the needs of the hour.

HULL. Psychological Society.—In consequence of Mrs. Hardinge Britten's severe illness, accompanied by a throat difficulty affecting her voice, her lecture as announced for Tuesday evening, the 14th inst., could not take place. This was a great disappointment both to the lecturer and her friends.

A GENEROUS OFFER is made by one of our correspondents who writes, "I have copies of *The Two Worlds* and *Light* the former from 1888 and the latter from 1887, complete up to the present time, with the exception of perhaps a number here and there missing. I have also a quantity of copies of the *Banner of Light* (America). The whole of the above I should be happy to present to any society or other channel in which they would be useful and acceptable.—J. C. J. [We will gladly forward any letters to him sent to our care.—E. W. W.]

PLEASANT MEMORIES crowd upon us of the many happy hours of social intercourse enjoyed with our loved friend, George Adshead of Belper. He was amongst the first to give us a hearty welcome when with fear and trembling, some fourteen years ago, we left London by the desire of the spirits, to preach the Gospel of Spiritualism. Many delightful "private sittings" we have had with him, and throughout the long years our friendship has strengthened and deepened. It was with very mingled feelings that we fulfilled our promise to conduct the last services of love and esteem for his poor, outworn, but cherished body. Pain to lose his outward presence, deep sympathy with his loved ones, and pleasure for his joyous birth into light and strength and freedom; for him "to die was gain indeed."

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. Brother Wilson is so earnest, honest, and worthy that he can ill be spared from the platform. We trust sincerely that his hopes will be realized, and after a brief period of rest he will return to his post with renewed strength and zeal. You have our sympathy and best wishes, brother; make haste and get well.

NOTTINGHAM.—A most successful Séance was held with Mrs. Smith of Leeds, on Monday, the 6th inst., in full light. The conditions were anything but favourable, 30 persons being seated in a small living room. The descriptions were really wonderful, every person had tests given, all recognized but one, and in some cases both names were given. At least two investigators were convinced of the truth of Spiritualism through the tests given. This was Mrs. Smith's first visit, and all expressed themselves agreeably surprised.—A. R. S.

IN MEMORIAM.

On April 6, after five months' patient suffering, in his 16th year, Charles Joseph, only son of Charles W. and Clara Young, of Leeds, late of Leicester. Our young friend was a member of the Lyceum at Leeds and Leicester. "His end was peace," looking forward to a happy meeting with departed friends. At a private gathering after the interment, the parents had the inexpressible joy and consolation of a few words of greeting from their child through the mediumship of Mrs. Gregg, and he was seen clairvoyantly by several present.

Passed on, Willie, the beloved child of W. E. and E. Long, aged 4 years and 10 months. After a week of fearful suffering and pain, he closed his mortal career at 11-30 on Sunday evening. Although so young he fully realized a knowledge of spirit life and return, frequently conversing of his near transit and speedy return from the better life. Only a short time since he informed a bereaved mother (a neighbour of ours) that her little one who had just joined the great majority was not "dead and buried, but that the spirit had gone to a brighter sphere, from whence it could return and minister to her." Willie's mortal remains will be laid in Forest Hill Cemetery on Saturday, April 18, at 3-30 p.m., when Mrs. Stanley and other friends will conduct the service. Report next week.

SOME STRAIGHT TALKS by Rev. J. P. Hopps to Unitarians has stirred up a little animation amongst his friends. In *The Inquirer*, April 11, he expresses himself as follows: "We have much to learn about ourselves, and we need very plain and honest speaking. Unitarian congregations generally (with some exceptions) do *not* thrive, and I do not think the ministers are chiefly to blame. We are suffering from an exaggerated sense of liberty, which has come to mean entirely pleasing yourself, and leaving everyone else to do the same. On that no society on earth could thrive." The foregoing remarks are applicable to Spiritualists. We, too, "are suffering from an exaggerated sense of liberty." We need more unity of spirit, more sympathy and practical faith in each other, more unity *for work* if Spiritualism is to thrive.

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