

# THE TWO WORLDS

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

No. 182.—VOL. IV. [Registered as a Newspaper.]

FRIDAY, MAY 8, 1891.

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# PLATFORM GUIDE.

SUNDAY, MAY 10, 1891.

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

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

**Ashington.**—New Hall, at 5 p.m.

**Bacup.**—Meeting Room, Princess St., 2-30 and 6-30: Mrs. Best.

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

**Batley Carr.**—Town St., Lyceum, 10 and 2; 6-30: Mrs. Ingham.

**Batley.**—Wellington St., 2-20 and 6.

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

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

**Bingley.**—Wellington St., 2-30, 6: Mr. J. Kitson.

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

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

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

**Bishop Auckland.**—Temperance Hall, Gurney Villa, at 2 and 6.

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

**Bolton.**—Bridgeman St. Baths, 2-30 and 6-30: Rev. Mr. Reynolds.

Old Spinners' Hall, Town Hall Square, Lyceum, at 10; at 2-30, Mr. Little; at 6-30, Mr. J. Ridings.

**Bradford.**—Walton Street, Hall Lane, at 2-30 and 6: Miss Patefield.

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

Little Horton Lane, 1, Spicer St., 2-30 and 6: Miss Cotterill.

Milton Rooms, Westgate, at 10, Lyceum; 2-30, 6: Mr. Armitage.

Anniversary.

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

448, Manchester Rd., 2-30 and 6: Mr. Bloomfield.

**Bankfoot.**—Bentuey's Yard, at 10-30, Circle; at 2-30 and 6: Mrs. Winder. Wed., 7-30.

**Birk Street, Leeds Rd.,** 2-30 and 6: Anniversary Services.

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

**Norton Gate, Manchester Rd.,** 2-30 and 6. Tuesday, at 8.

**Brighouse.**—Oddfellows' Hall, Lyceum, at 10-15; 2-30, 6: Mrs. Craven.

**Burnley.**—Hammerton St., Lyceum, 9-30; 2-30, 6-30: Mr. Wallis.

Robinson St., Lyceum at 9-30; 2-30 and 6: Mr. Hopwood.

Bread St., Lyceum, at 10; 2-30, 6: Mrs. Marsden. 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: Mrs. Wright.

**Byker.**—Back Wilfred Street, at 6-30.

**Cardiff.**—Hall, Queen St. Arcade, Lyceum, at 2-45; at 11 and 6-30: Mrs. E. H. Britten, and on Monday.

**Churwell.**—Low Fold, Lyceum, 10-30, 1-30; 2-30, 6: Mr. Parker.

**Cleckheaton.**—Walker St., Lyceum, 9-45; 2-30, 6-30: Mrs. Rushton.

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

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

**Darwen.**—Church Bank St., Lyceum, at 9-30; at 11, Circle; 2-30, 6-30.

**Denholme.**—6, Blue Hill, at 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: Mr. Westgarth.

**Fenton.**—At 8 p.m. Tuesday, at 8.

**Foleshill.**—Edgewick, at 10-30, Circle; at 6-30: Mrs. Barr.

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

**Glasgow.**—Bannockburn Hall, Main St., at 11-30, 6-30. Thursday, at 8.

**Halifax.**—Winding Rd., 2-30, 6: Mrs. J. M. Smith, and 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. Thursday, at 7-30.

Blanket Hall St., Lyceum at 10; 2-30 and 6: Mr. and Mrs. Hargreaves. Mon, 7-30. Tues, Wed., & Thurs, Members' Circles.

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

**Heywood.**—Argyle Buildings, Market St., 2-30, 6-15.

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

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

**Huddersfield.**—Brook Street, at 2-30 and 6-30: Mr. G. Featherstone.

Institute, 8, John St., off Buxton Rd., 2-30, 6: Mrs. Midgley.

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

**Idle.**—2, Back Lane, Lyceum, 2-30, 6: Mr. Hodgson.

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

Assembly Room, Brunswick St., 2-30 and 6: Mr. Hepworth.

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

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

Institute, Cookridge St., Lyceum, at 10; at 2-30 and 6-30.

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

Lecture Room, Temperance Hall, 2-30, Lyceum; 6-30.

152, High Cross St., at 11 a.m.

**Leigh.**—King Street, at 2-30 and 6.

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

**London.**—Camberwell Rd., 102. At 7-30, Open meeting. Wednesdays, 7, Free Healing; at 8, Developing.

**Camberwell.**—311, Camberwell New Rd. (near the Green), at 11-15 "Words"; at 3, Lyceum; at 7, "Spirit Workers." Tuesday, at 8, Lantern Lecture. Wednesday, 8-30, "Spiritual Gifts." Opponents invited. Thursday, at 8-15, Free Public Healing.

**Canning Town.**—2, Bradley Street, Beckton Road, at 7: Mrs. Spring. Tuesday, at 7-30, Séance.

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

**Forest Hill.**—23, Devonshire Rd., at 7: Mrs. Treadwell. Thursday, at 8, Séance, Mrs. Bliss.

**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.

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

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

**Marylebone.**—24, Harcourt Street, at 11, Mr. T. Pursey, "Celestial Spheres;" at 7, Rev. Dr. R. F. Young, "What do we know of the Life beyond Death?" Thursday, at 7-45, Mr. Hopcroft. Saturday, at 7-45, Mrs. Wilkins.

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

**Open-Air Mission.**—Hyde Park, at 8. Several good speakers.

Peckham Rye, near Band Stand, 3-15. Support the workers.

Finbury Park, near Band Stand, at 11-30. Rally round.

Battle Bridge, King's Cross, at 12, Messrs. Drake and Rodger.

**Peckham.**—Winchester Hall, 33, High St., 11-15 and 7, Open Spiritual Services. Monday, at 8-15, Committee Meeting. Wed, May 13, Open Concert, 8. Friday, Free Healing, 8-15.

**Shepherds' Bush.**—14, Orchard Rd., Lyceum, at 3; at 7: Mr. J. H. Bowens. Tuesdays, at 8, Séance, Mrs. Mason. Thursday, 8, Developing Circle. Saturday, at 8, Mr. Holmes.

**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., 7: Mr. Bowens.

**Longton.**—44, Church St., at 11 and 6-30.

**Macclesfield.**—Cumberland St., Lyceum, 10-30; 2-30, 6-30: Mr. J. B. Tetlow.

**Manchester.**—Temperance Hall, Tipping Street, Lyceum, at 10; at 2-45 and 6-30: Mr. W. H. Wheeler.

Collyhurst Road, at 2-30 and 6-30: Miss Gartside.

**Edinboro' Hall,** nr. Alexandra Park Gates, 3, 6-30: Mr. J. Moory. May 14, Mrs. Britten.

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, Mrs. Hoyle.

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

**Newcastle-on-Tyne.**—20, Nelson Street, at 2-15, Lyceum; at 10-45 and 6-30: Mr. V. V. Wyldes, and on Monday.

**North Shields.**—6, Camden St., Lyceum, at 2-30; 11 and 6-15: Mr. J. Rutherford, "The Science of Healing by Magnetism." 41, Borough Rd, 6-30: Mr. J. Rutherford, "Culture of Thought," &c.

**Northampton.**—Oddfellows' Hall, Newland, 2-30, 6-30.

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

Masonic Lecture Hall, at 10-45 and 6-30: Mr. J. C. Macdonald.

**Oldham.**—Temple, Union St., Lyceum, at 9-45 and 2; at 2-30 and 6-30: Mr. T. Grimshaw.

Hall, Bartlam Place, Horsedog St., Lyceum, 10 and 2-30; at 3 and 6-30: Mr. J. S. Schutt. Monday, at 7-45.

300, Lees Road, Wednesdays, at 7-30, Mrs. Stansfield.

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

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

**Pendleton.**—Cobden St. (close to the Co-op. Hall), Lyceum, at 9-30 and 1-30; at 2-45 and 6-30: Mrs. Green.

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

**Ravenshall.**—10-30, Lyceum; 2-30, 6: Mrs. Ashworth.

**Rochdale.**—Regent Hall, at 2-30 and 6: Mrs. Venables.

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

Penn Street, at 2-30 and 6: Circles. Wednesday, at 7-30, Circle.

**Salford.**—Spiritual Temple, Southport Street, Cross Lane, Lyceum, at 10-15 and 2; 3 and 6-30: Miss Jones. 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: Mr. J. Lund.

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

**Slaithwaite.**—Laith Lane, at 2-30 and 6: Mrs. F. Taylor.

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

**Sowerby Bridge.**—Hollins Lane, Lyceum, at 10-30 and 2-15; at 6-30: Lyceum Conference.

**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. Grimshaw. Thursday, Circle, 7-30.

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

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

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

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

**Tyne Dock.**—Exchange Buildings, at 11, Lyceum; at 6: Mr. Gardiner.

**Walsall.**—Central Hall, Lyceum, at 10; 11 and 6-30: Mr. Findlay.

**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, 6: Mr. Rowling.

**Whitworth.**—Reform Club, Spring Cottages, 2-30, 6: Mrs. Wade.

**Wibsey.**—Hardy Street, at 2-30 and 6.

**Wisbech.**—Lecture Room, Public Hall, 10-30, 6-45: Mr. Wright, & Mon.

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

**Yeadon.**—Town Side, at 2-30 and 6.

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## THE ROSTRUM.

### INTERESTING LETTER FROM MR. JOHN AINSWORTH.

"ONE of the most remarkable and unexpected discoveries of the present age is said to have been made by a French scientist, viz: the invention of an optical instrument whereby spirits, or ghosts, or astral bodies can be plainly seen to leave the body at the time of death. After adjusting his apparatus so as to secure the most perfect light and magnifying power in the bedchamber of the dying man, he thus describes the sensations and impressions he experienced with the first application of his wonderful apparatus. It must be observed that the following records are not the reflections of an excited imagination, nor the ramblings of a mere visionary; but the statements of a keen scientist, based upon the mathematical precision of a philosophical instrument carefully constructed for a certain purpose. He says:—"

"A sudden tremulous shaking of the whole body announced that the supreme moment had come. With one of my friends who was assisting me, we placed our heads under the dark covering of the apparatus, and kept our eyes steadfastly fixed on the object glass. The particles of dust in the air were magnified many thousands of times, and for a moment their violent movement produced a cloud in front of the glass. Then a delicate column of violet vapour, condensed into a flocculent mass, was clearly seen above and around the body. Particles appeared to pursue one another as if obedient to some kind of central attraction. The cloud condensed more and more, and took the vaporous form of a man, then rapidly became purified until it was as colourless as the most perfect crystal.

"At this time there was around us a feeling of terrible stillness—a calm that was almost agonising. An indescribable sensation held us to the instrument, while our hearts seemed to cease pulsating. We kept our eyes fixed on the glass. Particle after particle grouped themselves together so as to reproduce the exact form of the man we knew so well. The form floated at about a foot above the body, to which it was distinctly united by a delicate cord. The face was undoubtedly the face of the man, but much finer and calmer. The eyes were closed and the astral shape seemed to be asleep. By a double impulse we, both of us, experienced the desire that the form should awake. At that very moment the bond which joined it to the body broke. A slight trembling passed over this beautiful, perfectly modelled form, a violent flame shone where the heart should be. It stood up and gave a sorrowing look at the abandoned body, extended the right hand with a gesture of adieu, then vanished, condensing into a small sphere which disappeared in the dawn of the everlasting to-morrow."

"It may be singular to relate (to many) that these strange facts, so recently actually demonstrated by ocular proof by materialistic scientists, were known to the students of psychology centuries ago, and even in modern times have been revealed by what are known as clairvoyants, or seers. Some years ago, the late Hon. J. W. Edmonds,

one of the judges of the supreme courts in America, who was himself a seer or clairvoyant, thus describes what he saw of a man who was crushed to death by a falling bank of earth: 'At the moment of, or immediately after death, it [the spirit] passed out of the corpse in the shape of a pale, smoke-like fume, and hovered directly over it, an unformed, unshapen cloud, for a while, but gradually assuming the human form. I was struck with the marvellous resemblance to the earthly form of the individual who had thus died, represented in this cloud-body, first formed, &c.' Whatever credence was generally attached to these statements when they were first made in a public lecture, delivered in Dodsworth Hall, New York, so far back as May 17th, 1863, they have, at least to some extent, been confirmed by the recent scientific discovery referred to. The high judicial position held by the late Judge Edmonds, his keen legal acumen, his analytical skill in dealing with conflicting evidence, his unquestionable legal decisions, and his high reputation for veracity and honour were a sufficient guarantee that his statements and conclusions in reference to his seership were equally reliable and trustworthy.

"Fortunately for psychological science, these scenes witnessed at the bedside of the dying do not depend on the solitary experience of one favoured seer or clairvoyant. They can be multiplied again and again. Though there might be some slight differences upon a few unimportant points, but the main facts are uniformly established or corroborated. Some of the apparent differences can be satisfactorily and philosophically explained, at least to myself, who have given this subject careful attention for the last seventeen years.

"A lady clairvoyant thus described her experience upon this subject: 'I was summoned to the bedside of a lady friend, who was about to pass away. When I arrived she was sinking fast. As I stood watching her fleeting breath I saw a kind of white vapour coming from the top of her head. It immediately became more dense, and floated cloudlike over her body. Her breathing by this time was scarcely perceptible. It remained for a short time, and then re-entered the body through the head. The breathing then, for a few moments, seemed quieter. In a very short time the vapour re-appeared, more dense still, then it gradually assumed the shape of the body of my lady friend, from whence it had issued, the face, features, and every other part being most perfect in its resemblance to the earthly body it had left. This hovered over the dying patient for a brief period, when I noticed that a very slender cord connected the two. The patient gave a deep breath when this cord snapped, and the spirit figure rose and passed out of my wondering sight.'

"Strange as these facts are, they are invaluable as offering to the hitherto sceptical, corroborative evidence of the accuracy of the French Scientist's remarkable discovery. It also gives ocular proof that the spirit or something (call it what we may) has an independent and separate existence apart from the physical body; that what has hitherto with many been a mere metaphysical speculation now comes within the range of ocular demonstration; that scientific proof can now be adduced for the existence of spirit which in the past has rested to a great extent upon traditional authority and abstruse reasoning. It also indicates to me what I have long conjectured, that what we call spirit, may yet be scientifically demonstrated to be matter in one of its most refined or etherialized forms of existence. Those who tenaciously clung to the pure spiritual theory of human existence need not be alarmed if this discovery of the

French Scientist should lead to this material result. I cannot myself conceive it to be entirely deprived of material attributes when the spirit is cognisable by an optical instrument as it leaves the dying body. I am aware that it may be contended that this 'dense vapour' may be after all a kind of spiritual body, only the outer or external covering of the indwelling something else. We appear to be only on the fringe of this profound and mysterious subject. Further scientific research may reveal still greater wonders, and furnish more indubitable evidence of facts long ago clearly known to seers of past ages. The methods of inquiry adopted by materialistic scientists will have to be considerably modified if they are really wishful to unlock the great mysteries of the universe in her innermost operations. They freely speak of laws without a law-giver. They boldly talk of the forces of Nature, but leave out of consideration the controlling intelligence or spirit which wisely guides them to accomplish a most beneficent purpose in accordance with immutable laws. Now that this newly-discovered optical instrument upsets all their past theories in reference to the continued existence of the human spirit after the change we call death, they will have to be less positive in their materialistic philosophy, and be compelled to yield more deference and pay more attention to that higher and far nobler philosophy of spiritual existence. In this remarkable discovery we have materialism confronted with its own constructed weapon, and conquered with its own irresistible evidence. No system of philosophy is complete which ignores man's higher nature; nor is any science reliable which substitutes blind force for the spiritual causes which underlie all laws. The more sublimated and imponderable are the forms of material existences, the more subtle are the laws which govern them. In the past, and up to the present, anti-spiritual opponents, or those who have contended for the utter annihilation of man's conscious existence at death, have been satisfied with the mere husks of scientific research, and have deemed the statements of seers as incredible hallucinations, or the wild ravings of a disordered imagination. They have tenaciously clung to 'odious force, electricity, magnetism,' &c., to account for all psychological phenomena. I will attempt to put their untenable position in the form of a syllogism (if I can muster sufficient logic to do this), viz. :—

Spirit alone possesses intelligence.

Magnetism is not spirit.

Therefore magnetism does not possess intelligence.

This will perhaps explain to a full extent what I really mean, and be more readily understood as applied to matter as generally understood, and contradistinguished from spirit in its common acceptation. Few of us ever dreamed that it would so soon fall to the lot of the scientist to be able to demonstrate the great fact of human immortality with any optical instrument however skilfully constructed. Whatever may be the effect of this wonderful scientific revelation it ought to entirely revolutionise our past methods of investigation, and secure an attitude of profound respect for those seers who have at great personal sacrifice and much social ostracism maintained an unpopular position which science has at last been necessitated to recognise as unquestionably true.

JOHN AINSWORTH.

"14, Clare Street, Blackpool, April 19, 1891."

—*Blackpool Times*, April 22.

## THE FOLK LORE OF THE SCANDINAVIANS.

A CAREFUL study of the numerous myths which constitute the literature of all primitive nations, and whose origin is lost in the gloom of antiquity, shows that the giants, dwarfs and fairies, so real and terrible to ignorant minds, are not altogether imaginary. There seems, indeed, to be no doubt that in many of these mysterious beings, endowed with a miraculous power by a superstitious age, we see the original inhabitants of the country. Driven from their homes by hordes of triumphant enemies, they were forced to seek refuge in the wild gorges and lonely caverns of the mountains, where they gained a scanty and precarious subsistence. When hunger became pressing, or thoughts of vengeance gained the upper hand, they sallied forth and plundered the abodes of their conquerors. Mutual hatred, kept alive by these reprisals, burned with a consuming flame, and the ancient possessors of the soil were hunted like wild beasts. As their numbers and strength diminished they no longer ventured on open warfare, but con-

tented themselves with nocturnal raids. Clad in skins, and armed only with such weapons as nature provides—the gnarled and twisted root of a tree or a jagged boulder—their appearance might well inspire fear even in the stoutest heart. Never seen except at night, and then at distant intervals, the mystery so conducive to the marvellous surrounded all their movements. So sudden and unexpected were their attacks that people finally attributed every misfortune to their agency. From this point it was an easy transition to the supernatural.

Examining the picturesque narratives of the past still more closely, we find that these figures, which have a firm historical basis, stand in the midst of a grotesque and awe-inspiring group. Winged monsters beat the air with their heavy pinions; strange animals and spectral forms flit hither and thither, and beautiful creatures—half woman, half fish—comb their luxuriant tresses and sing the sweet but mournful ditties that lure mariners to destruction. Shall we seek for the origin of these weird creations among the untamed and nomadic tribes of the mountains? No, we must look to a far different source. They are not human beings to whom fear has assigned superhuman strength and hideous forms; they are rather the personification of natural forces. To the simple and untrained intellects of the hardy peasants the strife of the elements seemed the work of malevolent spirits, whose ill-will must be appeased in every possible way. When the vivid lightning darted across the stormy sky and the deep thunder rolled and crashed above their heads, they cowered in abject terror. The eddying clouds were fiery dragons, breathing smoke and flame as they passed; the wind, shrieking among the tree tops or holding high carnival in the deserted valleys, was the noisy band of phantom hunters condemned to pursue their headlong career through countless ages, and the sullen roar of the swollen torrent, as it poured in a foaming cascade from some lofty cliff, was the angry voice of a river sprite.

The Scandinavian peninsula, forming the northern boundary of Europe and looking out across the Arctic Ocean towards the unknown pole, is especially rich in these quaint and curious fancies; and here can be seen, perhaps better than in any other country, the source from which they sprung. Calling fiction to the aid of history, and studying these fantastic legends of the ancient Northmen in detail, we discover much that is interesting and valuable. It is clearly shown that there *was* a close connection, in the minds of the sturdy Vikings, between the wonderful phenomena of nature and the colossal beings in whose existence they so implicitly believed. It is also proved, and this statement is supported by much collateral evidence, that the dwarfs, elves and other pigmy folks were the ancestors of the diminutive Lapps who still inhabit the desolate and wind-swept uplands. Adam of Bremen, writing in the eleventh century, makes mention of such a race, giving as his authority the Danish King, Svend Estrithson. "In Norway," he says, "I have heard that there are wild women and men, who dwell in the forests, and seldom make their appearance. They use the skins of wild beasts for clothing, and their speech is more like the growling of animals than the talk of human beings, so that they are hardly intelligible to their neighbours."

The ancient Sagas, as well as the more popular superstitions current in the family circle, describe at considerable length a vast concourse of strange and uncouth forms, whose outlines, dimly seen through the haze of antiquity, remind us irresistibly of the characters in a Christmas pantomime.

First, and occupying a very prominent position, is the Jutul, or giant, whose home was on the summit of a lofty cloud-enveloped mountain. Fierce and vindictive, he was a constant source of terror to the timorous housewives and also to the dauntless sea kings themselves. His weapons were huge fragments of rock torn from the mountain side, and he is said to have thrown these unwieldy missiles with amazing force and precision. On the advent of Christianity, he developed an unspeakable aversion to everything in the shape of a religious edifice, and was driven into a perfect frenzy by the sound of the church bells calling the people to worship. So ungovernable did his anger become that he exerted his stupendous strength to the utmost, and started on their career of destruction those fearful avalanches whose débris still cumber many a narrow valley. A mystic charm, however, protected the sacred buildings and they remained uninjured.

We have the authority of an ancient and honoured tradition for the statement that the cathedral of St. Law-



rence, at Lund, in Sweden, was the work of one of these Jutals. The circumstances attending its erection were as follows:

St. Lawrence, a churchman of great piety and erudition, who flourished during the thirteenth century, came from Saxony to introduce the light of the true faith among the benighted heathen of the north. Following the custom of the age, he preached from every hill top, and the grand cathedral of nature was his only church. A morose giant, who dwelt in a cave beneath one of these hills, and had been much disturbed by the vehement prayers and long sermons of the saint, resolved to put an end to the nuisance. Approaching the holy man one day, he said in a tone of mockery: "Surely your God is deserving of a temple, if everything you say of him is true; and since you cannot build one, I will—but on this condition. When the church is FINISHED you must tell me my name. If you cannot do that you must give me instead two celestial bodies whose light illumines the world."

"That may not be, as you well know," replied the saint, "for God alone controls the sun and moon. I have no power over them."

"Well, then," answered the giant, "I will ask for something you can give—your own eyes."

Such a proposition would have staggered most men, but St. Lawrence was made of sterner stuff. He accepted without a moment's hesitation; for, as he said, what mattered his eyesight in comparison with the welfare of the church.

The giant was as good as his word, and the walls rose as if by magic. As the building approached completion, the heart of the saint grew heavy. The spirit was willing but the flesh was weak. The beauty of nature became more and more alluring as time went on, and now all this loveliness was to be shut out from his sight for ever. His worldly feelings, which he had striven in vain to subdue by fasting and penance, rose in rebellion at the thought, and he bitterly regretted his inconsiderate haste.

Torn by conflicting emotions, he sought the solitude of the forest, and buried in deep meditation wandered he knew not whither. At last, led by some mysterious influence, he reached the summit of a slight elevation known as the Hill of the Saints. A sound as of distant thunder rose from the ground at his feet. A giantess in the cavern beneath was lulling her children to rest, and the words of her song, rising and falling with a measured cadence, bore a message of hope to the anxious listener. She was telling her fretful offspring that FATHER FINN, who was building the church, would return that night with his promised reward.

St. Lawrence hastened from the spot, and as he neared the church he saw the giant standing on the top of the tower putting the last stone in place. Giving way to a natural feeling of exultation, he called out in a gleeful tone: "Come down, Finn! I tell thy name, and will finish the work."

Finn heard and understood. Throwing his burden from him, he screamed in a voice hoarse with passion: "You have won; but I will have my revenge. This church shall never be finished." Before his startled auditor could move or speak, he had descended the winding stairs, six steps at a time, and entered the low, vaulted crypt. Seizing a massive column that supported the roof, he strove like Samson of old, to overthrow the stately edifice, caring not if he himself were buried in the ruins. His wife, roused by the commotion, came to his assistance bearing her little daughter in her arms. Together they pulled and strained, while the saint, falling upon his knees, prayed with greater fervour than ever before. His prayers were answered; the giant, his wife, and child were gradually turned into stone. *There they may be seen at the present day, clinging to the pillar of which they form a part.* So, at least, says the legend.

But, strangest of all, the prediction of the baffled Jutal has been fulfilled. The cathedral is for ever undergoing alterations. Although six centuries have passed, the work is still *unfinished*.

These Jutals were far from pleasing in their personal appearance, as we find from a vivid description in Ornarodd's "Saga." "He was quite black," says this veracious chronicle, "except his eyes and teeth, which were white; his nose was large and hooked; his hair, which hung down over his breast, was as coarse as fish's quills, and his eyes were like two pools of water."

In striking contrast with these huge and ungainly creatures is the beautiful Huldra, of whom there are traditions in every part of Norway. Dwelling in secluded

forests and among the mountains, she seems to have occupied a position somewhat analogous to that of the mermaid. Like her aquatic sister, she too delighted in music. Her songs, weird and unearthly in their sweetness, were often heard breaking the stillness of night. A mournful strain, however, ran through them all, filling the heart of the listener with sadness, while his eyes overflowed with tears. In this respect she was a true daughter of the North. Even amid the gayest scenes, a deep, unutterable melancholy brooded on her fair, unwrinkled brow. She is always represented as a young, graceful woman. Both in dress and appearance she closely resembled a simple country maiden. Her golden locks were confined by a snood of dazzling whiteness, and a blue skirt, supplemented by a neat bodice, draped but did not conceal the outlines of her shapely form. The expression of her clear blue eyes was one of confiding innocence, not unmingled with a slight dash of coquetry. Her hands, ever busy with knitting, were strong but well formed. In a word, she was the Norwegian type of female loveliness. This charming being—must we confess it?—had one defect. She possessed a long, pliant tail, which she was ever striving to conceal.

Huldra was not averse to human society, as the following story will show: An adventurous youth, in the district of Numerdal, returning one night from a mountain excursion, saw a light burning in a deserted sæter-hut. Stealing carefully forward on tiptoe, he peered through the unshuttered window. A fairy wedding was in progress. The bride, a Huldra of surpassing beauty, captivated his susceptible heart. Muttering a hasty prayer to his patron saint, he drew his knife and cast it over her head, thus dissolving the magic spell. The rest of the party immediately disappeared. The maiden so cruelly deserted by her friends was easily consoled. Yielding to an impulse of pique, or pleased, perhaps, by the very boldness of the intruder, she readily accepted his proffered love. Having taken the first step, the rest were easy. Her admission to the church, through the form of baptism, was quickly followed by a wedding, the splendour of which was long remembered in those parts. A silver crown, which is said to have been the one worn on that occasion, is still preserved in Maerabru.

(To be continued.)

## THE CHURCH OF THE DIVINE HUMANITY.

I SHALL see them, I shall know them in the fulness of the time,  
In the glorious new evangel, in the everlasting clime,  
My brethren loved and longed for, whose hope like mine is strong,  
Looking forward through the ages for the ending of all wrong.  
The names that light life's story like some bright and shining star,  
And the lowly loving unknown, that follow from afar;  
Fellow helpers, fellow workers all, in one advancing cause,  
That o'errides, o'errules all forces, that comprehend God's law;  
The noble, the great hearted, the grand and godly men,  
Some apostles and some prophets, whom the world needs now as then.  
And the gentle and the beautiful, true women then will meet,  
With loved and loving helpmeets in their sacred home retreat;  
I shall see them all, and know them, and one mark of birth and blood  
Shall be this, the might of evil shall be overcome by good.

Scattered now, in divers guises, seldom each the other knows;  
If, perchance, they meet and mingle, 'tis as strangers or as foes;  
For the light that shines within them, piercing though the outer veil,  
Falls oblique, and lies distorted, on our nature false and frail:  
And the forms of things deceive us, and we quarrel o'er our creeds,  
While each true heart receiveth the one Truth his spirit needs;  
And the iron laws of custom and of class still keep apart  
Souls, that, sailing o'er this ocean, might converse as mart with mart;  
And the alien garb estrangeth, and the foreign tones repel,  
And the wide land lieth between us, and the pathless billows swell,  
And the multitude are laying on an unknown distant shore,  
Waiting all their time appointed, till the twilight years are o'er—  
Till the dead clasp hands with living, good and evil cease their strife,  
And the world's tired pulses quicken to a new and endless life.

Fancy fails, and thought, to fathom all the depth and height of good  
Life shall gather from that union, when we meet as brothers should;  
When clear from all disguises, all the mists of sense apart,  
Thought shall change, and love shall traffic, mind with mind, and heart  
with heart;

When no truth shall clash with other, no jarring aims divide,  
But all paths, one centre seeking, shall range sweetly side by side;  
By the giving and receiving, by the running to and fro  
Of the thoughts on that smooth pathway, to what heights shall manhood  
grow!

With our eyesight purged more clearly by the euphrasy of love,  
With our hearts made ever lighter by the sunny air above.  
Through all limits still advancing from the farthest yet more far,  
Counting all our years by thousands, all our journeys star by star,  
We shall rise and soar for ever, through the ever-widening zone  
Of life from life outspringing, till we know as we are known.

—Charles Lawrence Ford, B.A.

## HINDOO OCCULTISM.\*

INSTALLING A CANDIDATE INTO THE THIRD DEGREE OF  
OCCULTISM BY THE HIMALAY ADEPTS.

THE Bishop being seated could now observe what was going on. There were about a hundred men and women sitting in a circle. In the centre was a heap of stones, upon which a fire was burning. That fire, said the guide, is one of the sacred fires of the Himalayas, and consecrated to the tribe which belongs to the race of the sacerdotal Brahman. A few years ago, a wandering Brahman discovered a spring of asphaltum, or some similar substance in this valley. He found that it oozed out of a black oil-bearing rock at certain seasons of the year, according to the position of the moon and certain of the planets. With this paranaphthaline are covered the backs of those concave panes of glass that constitute the renowned Battah mirrors, so famed for their magical properties. The discoverer of the spring went on journeying to obtain some of the sacred fire of the Garoonahs, which has been burning since the earliest records of India. He succeeded, with much difficulty, in obtaining and preserving through his long journey, a particle of this sacred fire, and with that was lit a pile of prepared wood on the very stones where the fire is now burning. This, then, is a branch of the sacred fire of the Garoonahs, absolutely indispensable to the imparting of magical powers to the asphaltum through the boiling or purification process. At this moment the noise of the instruments was so deafening that farther conversation was impossible. The tam-tams were being beaten, and the cymbals, flutes, and other instruments were being made to give forth all the din of which they were capable. And now the master of the ceremonies selected from the throng a girl and boy about eight years of age, and giving each of them a new earthen vase, told them to walk to a rock which he designated. The children marched in front of the Brahman musicians, all the assemblage following with measured steps. At the foot of the rock lay a flat stone of triangular shape, which the priest, chanting a prayer, lifted with great solemnity. So doing, he uncovered a hole in the ground about a foot in diameter. The children then placed their vases near the hole, and, with a curiously fashioned earthen ladle, poured into them some black oily matter with which they filled their vessels, at the same time emptying the cavity. This was the asphaltum discovered as above related. The priest then carefully replaced the triangular stone, amid renewed prayer and ceremonies.

The procession then returned to the sacred fire, the people formed a circle around it, and the vases were deposited by the children near the fire. The presiding Brahman took a new earthen kettle, suspended it over the flames from a tripod, and beckoning to a young couple standing together, explained to the Bishop that these young people were to be married that night at the conclusion of the present ceremony. He added that they were inhabitants of that valley, pure, guileless, and innocent as babes, yet, as anticipating the holy union which was so soon to crown their devoted attachment to each other, they had been selected to impart to the naphthaline of the magic mirror an influence of a peculiarly intense character. "This asphaltum," the Brahman added, "comes to the surface of the earth in a virgin state, hence is highly sensitive to all magnetic auras from the human bodies it may be brought in contact with; gathered fresh by young children who have nothing but neutral auras to impart, it is uninfluenced by them. The fire eliminates from the boiling liquid the last of its earthly qualities, and the dances and gyrations of the young betrothed people evolve from their bodies all those vital forces and strong emotions so natural to persons just about to consummate a sacred union, which should be absorbed by the asphaltum in order to give it the properties of revealing future events, especially concerning true love, marriage, and such matters of earth life as magic mirrors are usually consulted for. If," added the Brahman, "impure and untruthful magnetisms are brought in contact with the asphaltum, its revelations would be unreliable—perhaps even detrimental."

About this time the music had changed, first to a slow and solemn measure. The young couple took the vases, poured half their contents into the earthen pot suspended over the fire, and the young pair, always keeping the vases on their heads or shoulders, moved around the fire, at first slowly and solemnly, then, as the music became louder, quicker and more and more inspiring, the dancers changed

their attitudes, steps, and pantomimic action, until the wild fervid music and passionate motions of the dancers served—as was intended—to evolve the most powerful charge of aura that could be given off by the performers and absorbed by the boiling liquid. . . .

Passing over the long conversation which ensued between the Brahman and the Bishop concerning the philosophy or, as the author terms it, the *science*, of these performances, it is enough to say the Bishop was himself invited to anoint a piece of concave glass, prepared in the appropriate form, with the asphaltum at the point when its virtues were supposed to be perfected. Having done this on the back of the glass and exposed it to dry, he was instructed to seat himself in a retired spot and concentrate all his thoughts and energies upon the desire to see in the glass surface of the mirror such visions of distant scenes or friends as he most desired to behold. Of course, the results are represented in the narrative to be eminently successful, but the chief point of interest in the history is the graphic account which the author gives of the preparation of the Battah, or Indian magic mirror.

At the close of the visions beheld in the mirror, the presiding Brahman, approaching the Bishop, presented him with a red cedar box with these words: "Put the mirror into this box, and allow no one to touch it, so that it may preserve the magnetic aura of the first one who used it. . . . Use it sparingly, and only when thy soul is in need of light, or when some danger approaches or is apprehended by thee, and may the Lord Buddha overshadow thee for ever."

## THE DEATH MARK.\*

GENERAL DE TROBRIAND, in his "Army Reminiscences," says that a small number of men carry the unmistakable mark of the near approach of the death awaiting them. They are not themselves conscious of it, and the number of those who can read these mysterious signs is very limited. Sometimes, in camp, he has tried to describe the mark to officers around him; but he does not remember of ever having convinced any one of the truth of his theory.

One rainy day he was conversing in his tent with Captain Wilson, Assistant Adjutant General of his brigade. They were then marching on Fredericksburg. Lieutenant-Colonel Gilluly, commanding the Fifth Michigan, entered. He came simply on some detail of service, which was arranged in five minutes. When he had gone out, "Now," said General de Trobriand to his incredulous captain, "here's a chance to make a trial of my theory—Colonel Gilluly is marked." The captain evidently thought nothing of it. But in the first battle Colonel Gilluly was killed before Fredericksburg while bravely leading his regiment in a charge.

Of all those on whom the General recognised the mark—and they are many—one only may have escaped death, he says. "If you ask me in what consists this mark," says the General, "I would find it difficult to reply. This fatal seal is imprinted rather on the general manner than on the features. It appears sometimes in the looks, at the bottom of which one divines the trembling of the soul soon about to depart; sometimes in the smiles, in which appear the fleeting shadows of a cloud which does not belong to the earth; sometimes in certain movements as if worn out; in certain languid acts in which are betrayed the symptoms of a life which reaches its end. Sometimes, on the contrary, the finger of death is shown by a feverish energy without reason, forced laughter, jerky movements."

We do not believe it possible for a death to occur without the one who is to pass through the change experiencing some peculiar feeling that, if rightly interpreted, would prove the harbinger of the event. Death may arise from a stroke of lightning, an inundation, a railroad accident, a conflagration, the collapse of a building, an epidemic, or from the hands of an assassin, occurring to-day, to-morrow, or next week. A concatenation of causes invariably precedes the demise of any person, whether high or low, rich or poor. There never was any development in Nature—of sunshine or storm; of summer or winter; of blooming flowers and scented fields; or the frosts of autumn—that did not arise from a combination of well-defined impulses. Death is no exception to the rule. Whenever it occurs it is the ultimate in all cases of pre-existing causes, and they may in some manner focalise a subtle force or vibration in the organisation that foretells

\* Extract from Professor Van der Naillen's New Occult Work, "The Heights of Himalay." To be obtained through Mr. E. W. Wallis.

\* The Progressive Thinker.



the coming disaster. If an accident is to happen to you next week, whereby you will be killed, the causes are at work to-day which will bring it about, and they may produce on the organism what General Trobriand chooses to call the "Death Mark." If you are to be burned in an hotel, the agents are at work which will not only call you to the dangerous place, but produce the conflagration also. If you are to be assassinated, the incidents are evolving which will ultimate in the horrible deed, and the "Death Mark" will rest upon you.

The evolution of death is no less remarkable than the evolution of a child, and no less in accordance with well defined laws, even if it be unexpected or accidental. One cannot rise *outside of the domain of law*. There never was an effect without pre-existing causes. A "Death Mark" is no exception to the general rule, and there is good reason to believe that it invariably accompanies those who will be soon called to the spirit realm. X.

### THE LIGHT OF EGYPT; OR, THE SCIENCE OF THE SOUL AND THE STARS.\*

THIS great work, which first appeared about two years ago, is now acknowledged—by some of the most scientific men of the day, and in especial—by many of the most profound students of occultism, to be one of the masterpieces, both of writing and instruction, of the age we live in. To the present writer, who has most carefully studied this sublime and truly-inspired treatise (or rather, it should be said, series of treatises), there is nothing comparable to it in the English language. The history, powers, and possibilities of the human soul, the world we inhabit, its place in the infinity of worlds in space, the laws, government, and inter-relations of these various worlds in the immensity of being, already known to man as the universe—these, and all the theories which deal with these gigantic problems, are discussed in plain, bold, nervous, yet truly scientific terms; and so adapted to the comprehension of the general reader, that none can mistake, and few (if any) dispute the surpassing powers of delineation displayed by the writer. The work, as a whole, is too unitary to admit of quotation in detail; but the 287 large pages of this noble volume will so well repay a steady perusal, that we feel no hesitancy in referring a true student of Nature's deepest mysteries to the work itself.

The only pages that we can quote from, without marring that which precedes and follows them, are the succeeding few extracts from the author's preface, the perusal of which will at once place the reader *en rapport* with the objects of the publication.

#### PREFACE.

The reasons which have induced the author to undertake the responsibility of presenting a purely occult treatise to the world are as follows:—

For nearly twenty years the writer has been deeply engaged investigating the hidden realms of occult force, and as the results of these labours were considered to be of great worth and value by a few personal acquaintances who were also seeking light, he was finally induced to condense, as far as practicable, the results of these researches in a series of lessons for private occult study. . . . Having served their original purpose—namely, of giving a brief epitome of Hermetic philosophy—circumstances have compelled their preparation for a much wider circle of minds. The chief reason urging to this step was the strenuous efforts now being systematically put forth to poison the budding spirituality of the western mind, and to fasten upon its mediumistic mentality the subtle and delusive dogmas of "Karma and Reincarnation," as taught by the Sacerdotalisms of the decaying Orient. . . .

During the author's twenty years of personal intercourse with the exalted minds of those who constitute the brethren of light, the fact was revealed that long ages ago the Orient had lost the use of the true spiritual compass of the soul, as well as the real secrets of its own theosophy. As a race they have been, and still are, travelling the descending arc of this racial cycle, whereas the western race have been slowly working their way upward through matter upon the ascending arc. Already it has reached the equator of its mental and spiritual development. Therefore, the writer does not fear the ultimate results of the occult knowledge put forth in the present work during this, the great mental crisis of the race. . . . It is also necessary to state most emphatically that

Published in America and London. To be ordered through Mr. E. W. Wallis (Sub-Editor of *The Two Worlds*).

the writer does not wish to convey the impression to the reader's mind that the Orient is destitute of spiritual truth. On the contrary, every genuine student of occult lore is justly proud of the snow-white locks of old Hindustan, and thoroughly appreciates the wondrous store of mystical knowledge concealed within the astral vortices of the Hindoo branch of the Aryan race. In India, more than in any other country, are the latent forces and mysteries of nature the subject of thought and study. But alas! it is not a progressive study. The descending arc of the spiritual force keeps them bound to the dogmas, traditions, and externalisms of the decaying past, whose real secrets they cannot now penetrate. The ever living truths concealed beneath the symbols in the astral light, are hidden from their view by the setting sun of the spiritual cycle. Therefore, the writer only desires to impress on the reader's mind the fact that his earnest effort is to expose that particular section of Buddhistic theosophy (*esoteric* so called) that would fasten the shackles of theological dogma upon the rising genius of the western races. It is the delusive Oriental systems against which his efforts are directed, and not the race, nor the mediumistic individuals who uphold and support them, for *omnia vincit veritas* is the life motto of—THE AUTHOR.

### ORIGIN AND SOURCE OF THE INDIAN RISING IN THE AMERICAN TERRITORIES.

ONE account, and apparently a reliable one, of the Indian Messiah to whose presence the threatened Indian outbreaks are undoubtedly due, represents him as preaching the doctrine that the whites and the Indians were brothers, and should remain at peace. In explanation of the war dances, the neglect of their homes, the destruction of houses and fences and the reckless procedure of numbers of Indians, the Cheyenne apostle of the new religion, Porcupine, declares that it has come about through bad Indians, who expected the New Messiah to urge them to revolt, and, being disappointed, have put into his mouth the words and directions that were agreeable to themselves. The identity of the Indian Messiah has been pretty well fastened on a Pah-Ute, named John Johnson, an intelligent but not educated man. If the Government promptly takes him in custody as a disturber of the peace it may calm even the excited Indians, who, in his name, have been preparing for pillage and massacre.

Lieut. S. C. Robinson of the First Cavalry, in a letter to Gen. Miles, dated Fort Custer, November 7th, gives some information in regard to the Indian Christ, to see whom and learn about the agitated condition of the Indians, he made a trip to the Indian Agency. This is what the New Messiah said in one of his talks: "I am the man who made everything you see around you. I am not lying to you, my children. I made this earth and everything on it. I have been to heaven and seen your dead friends, and have seen my own father and mother. In the beginning, after God made the earth, they sent me back to teach the people, and when I came back on earth the people were afraid of me and treated me badly. This is what they did to me (showing his scars). I did not try to defend myself. I found my children were bad, so went back to heaven and left them. I told them that in so many hundred years I would come back to see my children. At the end of this time I was sent back to try to teach them. My father told me the earth was getting old and worn out, and the people getting bad, and that I was to renew everything as it used to be and make it better." He told us that all our dead were to be resurrected; that they were all to come back to earth, and that as the earth was too small for them and us, he would do away with heaven and make the earth itself large enough to contain us all; that we must tell all the people we met about these things. He spoke to us about fighting, and said that was bad, and we must keep from it; that the earth was to be all good hereafter, that we must be friends with one another! He said that in the fall of the year the youth of all the good people would be renewed, so that nobody would be more than forty years old, and that if they behaved themselves well after this the youth of every one would be renewed in the spring. He said if we were all good he would send people among us who could heal all our wounds and sickness by mere touch, and that we would live for ever.

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10, PETWORTH STREET, CHEETHAM, MANCHESTER.

*The People's Popular Penny Spiritual Paper.*

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*The Two Worlds* will be supplied at the following favourable rates: 100 copies for 6s.; 50 copies for 3s.; 25 copies for 1s. 6d.; 12 copies for 9d. Carriage extra.

#### RATES OF SUBSCRIPTION.

To places comprised within the Postal Union, including all parts of Europe, the United States, and British North America. One copy, post free, 1½d.; for six months, 8s. 8d. Annual Subscription 6s. 6d. in advance.

The Annual Subscription, post free to South America, South Africa, the West Indies, Australia, and New Zealand, is 8s. 8d. *prepaid*.

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

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

#### PUBLISHING OFFICES.

"THE TWO WORLDS" can be obtained of JOHN HEYWOOD, Deansgate and Ridgefield, Manchester, and 1, Paternoster Buildings, London; of E. W. ALLEN, 4, Ave Maria Lane, London, E.C.; and is sold by all Newsvendors, and supplied by the wholesale trade generally.

## THE TWO WORLDS.

Editor:

MRS. EMMA HARDINGE BRITTEN.

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

Sub-Editor and General Manager:

E. W. WALLIS.

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

FRIDAY, MAY 8, 1891.

### CHRISTIANITY RUN RAMPANT.

GLENWOOD, Iowa, is a thrifty little town of about 3,000 souls. As its name indicates it is built among the glens and groves, beautifully situated. Its people are sober, industrious, and intelligent. Churches and schools abound, and socially it will compare favourably with the ordinary Iowa city. The average Glenwoodian is plain, direct, and matter-of-fact, devoid of superstition, and about the last person you would suspect as being liable to be led into any kind of religious excesses. Amid these surroundings and under such conditions, "The Church of Christ" had its birth.

Nearly two years ago Capt. John Byers, accompanied by two very fat women, a very lean young man, and a very large bass drum, marched into town. This motley array constituted a remnant of the Salvation Army which had been stranded at Omaha; although they do not appear to have been "in good standing" in that organization. Capt. John is a vigorous old Scotchman. He pitched his tent near the centre of the town, and, marshalling his forces, he began to wage war on Satan and his cohorts. It was difficult to understand him, he being as illiterate as a plantation darky. What he lacked in education and polish was in a measure atoned for by his enthusiasm, noise, and religious fervour. He was a successful preacher, as success is measured by the ordinary evangelists. He proved, however, to be only a forerunner—a sort of a John the Baptist—of the new movement.

Shortly before the advent of Capt. John there arose a new light among these people. He is known as Elder Weaver, and is a local character of unusual interest. He is a strong, vigorous man of about fifty years, possessed of much native shrewdness, an effective public speaker, having those peculiar qualities usually designated as magnetic. He is a sort of Peter Cartwright. What he lacks in style and polish he makes up in the force and directness of his preaching.

For a time Capt. John and Elder Weaver laboured jointly, and at this period their peculiarities of creed and manner of worship began to attract general attention. Hundreds crowded to hear these preachers. The rural population for miles around gathered nightly, and the tents and grounds presented an animated appearance.

At the beginning it was little more than an ordinary camp-meeting, but gradually new attractions were added. There were vehement exhortations to turn to the Lord and seek salvation. Familiar hymns were sung to new tunes, or rather to no tunes at all. Most of the singing was of the jubilee variety, and this peculiar form of melody is still used

by the faithful. Soon the manifestations of the "power" began to assume new forms. Its victims fell to the ground in a stupor and remained for hours in an unconscious state. The air was filled with hallelujahs, groanings, discordant music, and an all-pervading odour strongly suggesting the absence of the bath and the laundry. Above all this din could be heard the voices of two or more exhorters, who, with wild ejaculations, loudly called for "mourners." Scores of penitents gathered at these rude altars and pandemonium reigned supreme.

Soon they began to introduce the novelty of dancing. At first it seemed to be a manifestation of mental exaltation or religious delirium which could only find expression in some form of violent physical exercise. It originated among the women, and to Sister Hattie, who is a leader of her sex, belongs the credit of having popularized this peculiar form of worship. They refer to the fact that "David danced before the Lord,"\* and quote much scripture to justify their peculiar practices. Soon the men became infected with this new craze, and dancing became a part of the regular nightly programme. Often a dozen or more women would be dancing at one time. The step was a near approach to the ordinary waltz; each performer, however, dancing independently of all the others and with a peculiar rhythm which, to some, was singularly fascinating. With long hair streaming in the wind, with arms extended above their heads, with eyes fixed and staring and with a rapt expression of countenance utterly oblivious to all terrestrial surroundings: with only a smoky kerosene lamp throwing its uncertain light over the weird scene, and with hundreds noting their wild gyrations, they danced until one by one they dropped to the earth from sheer physical exhaustion. Those who have witnessed the dances of the devotees of voodooism among the negroes of Louisiana, can form some idea of the effect of these manifestations upon the minds of the ignorant and superstitious. Nor were the women lacking in able male support. A queer personage, long, slim, and angular, known as "Jumping Jack," was the star performer. He jumped many feet into the air, flourishing his long coat tails with a peculiar grace, and gave an entertainment calculated to edify the faithful and to vastly amuse the ungodly. It was a commingling of the Highland fling and the Sioux ghost dance.

On such occasions as these Elder Weaver was the only one who maintained his presence of mind. Dressed in homespun jeans, with a hickory shirt devoid of collar, without coat and with sleeves pushed above his elbows, he alone stood calm and unmoved, absolute master of the situation. A word from him, or even a simple gesture of command, and instantly the hush of death came upon that vast assemblage. By the force of a will and intellect which would make themselves felt in any sphere, he reigned an absolute spiritual dictator of this people. Though apparently of a cold and calculating temperament, his oratory is as fervent as his imagination is fruitful. He pours out denunciation of the world, the flesh, and the devil; he hurls invectives against all established creeds, and teaches a doctrine so plain and simple that no one can misunderstand it.

They teach that the true followers of Christ must be "wholly sanctified to the Lord, and that they must present themselves, body and soul, continually, a living sacrifice before Him." They also teach all the cardinal tenets of modern orthodoxy, but they do not stop with these. As one of the faithful expressed it: "We believe the Bible says just what it means every time." To them hell is not a figurative, mythical condition or place, but when the Bible speaks of a lake of hell fire these simple folk contend that it means literal fire and nothing else. The New Jerusalem, as described by John, is to them a reality and not a figure.

A favourite expression used in giving experience is: "I am healed, saved, and sanctified." For they claim the power to heal the sick by prayer and by laying on of hands. They refer to a long list of miraculous cures, many of which seem to be well authenticated, in support of this claim. God is not to them a far away and incomprehensible being, but is a friend, guide, and counsellor who walks by their side day by day, and personally directs them in all things.

"The Lord told me to do it" is accepted as a sufficient excuse for any eccentricity. Tobacco and all intoxicants are strictly tabooed. The faithful are required to eschew all forms of personal decoration, and they wage an especial war on those female abominations—the bustle and the corset. The women are not permitted to wear feathers, jewellery, or

\* Without clothing, however, how would that suit present day fashions?—Ed. T. W.



bright-coloured dresses. The sailor hat is most affected by these sisters, and it is their custom to decorate the broad, black bands with such cheerful inscriptions as "Prepare to Meet Thy God," and "Where Do You Expect to Spend Eternity?" They also have a ceremony called anointing with holy oil. One old dude quitted them in disgust because in performing this rite they poured goose-grease over his silver locks and permitted it to trickle down his back, destroying his broadcloth dress coat. It is charged that they do not view the marital relation with as much reverence as do some other sects. Several children have been born to mothers who protest their virginity, and in such cases the paternity of the offspring is attributed to supernatural agencies.

Altogether they present a singular religious anomaly. Mysticism and superstition are not lacking, but they are combined with a directness and simplicity of doctrine and an intense realism which to some minds is irresistibly attractive. Orthodoxy and heterodoxy are so blended that it is impossible to separate them. Not the least singular feature of the movement is found in its wonderful growth. There are now no less than ten of these churches scattered throughout the surrounding country. Elder Weaver is a veritable Peter the Hermit, and he is preaching a new crusade, which he contends is as yet only in its infancy.

The above, gathered from the *Chicago Times*, illustrates the action of psychic force, or the influence of one mind over another. That religious fervour, in all ages of the world, whether emanating from "Pagan" or "Christian," owes its existence to psychic force, in some of its multifarious forms, there can be no doubt. The strange antics, the outbursts of intense feeling, the swaying of the emotions, and the complete submission of those in attendance to the leading minds, shows conclusively the action of psychic force.

If similar Fetish rites—reported in a late issue of the *Canadian News*—had only been enacted at a Spiritualist camp meeting, how long would it have been before every actor in the scene would have been in gaol, or a lunatic asylum, whilst every religious paper in Christendom would have repeated the account as a warning to mankind to shun the *insanity* or *diabolism* of Spiritualism.

#### THE TWO WORLDS THIRD MISSIONARY NUMBER.

THE Third Missionary Number of *The Two Worlds* will be published on Friday, May 15th, ready for the Whitsuntide holidays.

Amongst the Special Works prepared for this Great, Comprehensive and Exceptional Number will be the following Articles, all illustrative alike of the Philosophy, Facts, Phenomena, History, and Present Status of the Wonderful and Super-mundane Movement known as MODERN SPIRITUALISM.

The opening paper will be a Grand Thesis in three parts, entitled "INTERCOMMUNION BETWEEN THE TWO WORLDS OF SPIRIT AND MATTER, PAST AND PRESENT," by Emma Hardinge Britten. Part 1, Revelation from the World of Spiritual Existence shown to be eternal and progressive. 2, Advent Voices of the Spiritual Messiah. 3, The First Spiritual Telegraph at Work: its history, progress, and present standing.

Other articles will include "A HOMELY HEAVEN," written especially for this number by the Rev. John Page Hopps. "ON THE IDENTITY AND HUMAN PERSONALITY OF COMMUNICATING SPIRITS"; a startling revelation. Poems, phenomenal chips, and fragments of rare interest.

The leading article will be "POPULAR OBJECTIONS TO SPIRITUALISM ANSWERED," by E. W. Wallis. Intelligence respecting "Spiritualism in Many Lands," in France, Spain, Italy, Germany, Spanish South and North America, New Zealand, India, &c., &c., &c. Another feature will be "The Spiritual Gleaner," progress of the marvellous, and all sorts of phenomenal records from various sources.

There will also be another article on "THE FUTURE OF SPIRITUALISM," prepared expressly for this number by the eminent writer and lecturer, J. J. Morse, together with instructions for forming Spirit Circles, Notices of Meetings, Passing Events, &c., &c.

#### HOW TO HELP.

As thousands of Spiritualists will be making holiday in Whit-week, meeting with friends old and new, it will be a fitting opportunity to distribute these papers. You cannot

give your friends a more valuable gift than that which will set them on the way to attain the priceless knowledge that "There are no dead, and how to prepare for the life hereafter."

#### SPECIAL TERMS FOR QUANTITIES.

Those of our friends who will co-operate with us can be supplied at the following exceptionally cheap rates:—100 copies for 5s. 6d.; 50 copies for 2s. 9d.; 25 copies for 1s. 9d.; a dozen for 1s., carriage paid in all cases. Societies will be supplied, in addition to their usual number, on the above terms. Out-of-door speakers should purchase a large supply of this issue, and distribute them. Send it out broadcast, friends! It will answer all questions and afford all needed information. Leave copies in the trains, cars, waiting-rooms, steamers, pews, or letter-boxes. House to house distribution would be an effective method of work for the cause.

Cash with order to MR. E. W. WALLIS, 10, Petworth Street, Cheetham, Manchester.

### THE SPIRITUAL GLEANER.

#### A NEW AND INTERESTING CASE OF CLAIRVOYANCE.

THE following account is furnished by the Rev. T. W. Woodrow, an Iowa minister of high character and liberal principles, and a staunch believer in occult powers. The case is sent to the *Religio Philosophical Journal* of March last.

To the Editor: There is a very strange case which has been happening in a family under my immediate observation, and one that might interest the Psychical Research Society. I will give, without embellishment, a brief report of some of the facts. Should I read the same statements in a newspaper, I should possibly think them the creation of the fertile brain of some enterprising reporter. I cannot complain if these statements of mine meet the same verdict from others.

In a family among my parishioners there is a boy of twelve years, who became afflicted with nervous trouble a few weeks ago, and about four weeks since it resulted in insanity. Doctors here could do nothing for him. His parents took him to Chicago to be treated, and returned over a week ago without any benefit. The boy said the doctors did not know what was the matter with him, and only wanted to experiment. He said he knew what was the matter, that the cause of his trouble was the medicine, and he would get well if they would give him no more medicine. He became paralyzed on the left side, losing the use of his left arm and leg. Last Wednesday morning he told his parents that on the following day, at exactly 7-15 o'clock, p.m., his left hand would be restored and he would use it. This occurred as predicted. He has a pair of pigeons, given him since his sickness. He has a brother who died two or three years before he was born, whom he calls Freddie. When asked how he knew that he was to have his paralyzed hand restored at 7-15 p.m., he said that the pigeons told him, and that Freddie told the pigeons. He claims to see Freddie, and describes him. He is clairvoyant, and seems to see people far away. He saw his father in Mason City, and told what he was doing and what he was thinking about. He claims to know all about the Oddfellow signs, but refuses to say much about them, as people would think his papa told him. His father is an Oddfellow. His Uncle James is not far advanced, and when he entered the room he told him how far he had advanced. He can tell any one's age to a dot, and claims to tell how long they will live. He said to his mother, "Mamma, I can tell you how long you will live, and papa too." When asked to tell, he said, "You will live 88 years, 3 months, and 2 days, and papa will die three months earlier." His tongue being paralyzed it is difficult to understand him. He said Freddie tells everything. He knows nothing about Spiritualism, to which his parents are rather opposed, and never saw a medium. This morning he told his mother that his left leg would be restored in a few minutes and that he would walk. He lay quietly as if listening to some one talking to him—the same as he did when his left hand was restored—and in about five minutes, as near as his mother could tell, he jumped up and walked about the room with grace and apparent ease. He had no use whatever of his limb before.

This afternoon I called at the house and found him walking about. His only remaining trouble was his paralyzed tongue. After I had been there about an hour, he

tried to tell his mother that in a few minutes his tongue would be all right, and he could talk as well as ever. It took him some time before he could make his mother understand him. I heard what he said, but could not understand a word. The mother was much astonished when she told me that he said he would talk plainly in a few minutes. The boy then sat back in his chair for a little while, acting as though listening to some one talking to him. Suddenly his mother broke the silence by saying, "Well, why don't you talk?" He then raised up and said, "I do talk plain." The mother was evidently greatly excited, and wept as she embraced him. He went on to say, with perfect articulation, "Now I can talk plain. Chicago, St. Paul and Kansas City Railroad," &c. He continued to rattle it off lively for a while, and then ran over to Aunt Susie's, and said, "O Aunt Susie, listen, I can talk." He seems to be all right in his mind now, and claims that he was crazy, but that he is not now. During his insanity he forgot everything almost that he had known, and could not read or count. But now he can read as well as ever, and is quite a mathematical prodigy. He is all right now, unless clairvoyance is insanity. He proves his power in this respect, and has made no mistakes so far as known. He talks as though he had been a thorough Spiritualist and medium for years. He is the first person that ever told me my exact age. He also predicted my age at death, by the assistance of his pigeons. His superior condition may not last long. He calls himself a living curiosity. These are only a few of the many things that might be told about him.

T. W. WOODROW.

Marshalltown, Iowa.

Many of the leading labour journals of the country are praising the good work of the Woman's Charity Club, of Denver. This organisation takes charge of children during the day whose fathers and mothers are both compelled to work and are for that or any other reason unable to give them any attention. This institution is known as the day nursery, or little folks' home. In writing something about this wonderful aid to the labouring men and women of Denver, Hortense Miller, in a letter to the *United Labour*, of Denver, has this to say: "Early any morning the most destitute and forlorn mother in Denver can enter this beautiful home, leaving her baby, and hasten to her place of toil for the long day, the only condition being that the child shall be thoroughly clean; at night she leaves a dime for its care and food if she is able to do so. The next caller may be a father with a tin bucket of luncheon on his way to his day's work. He turns over to the matron a queer-looking bundle of shawls as he says, 'My wife is so poorly to-day; I tried to give the baby its bath, but my big hands worried them both so much I thought perhaps you'd do it this mornin'.' Such cases are the only and rare exceptions to perfect cleanliness in the newly arrived child. So, also, the well-to-do mother has no fears about leaving her darling in this little sanatorium while she spends a few hours at marketing. There is certainly no need of presenting the sentimental or pathetic side of such a charity as this."

#### ABRAHAM LINCOLN REVISITS EARTH.

A MATERIALIZATION séance was held in White Plains, on Friday, April 3rd, under rather remarkable circumstances. The scene was the sick room in which Mrs. Nettie Colburn Maynard, the once famous medium and now the wife of the postmaster of White Plains, has been confined to her bed for nearly ten years, a helpless and suffering, but patient, invalid. For most of this time she has been engaged in dictating to an amanuensis a book containing an account of her séances in Washington with Lincoln, Seward, Stanton and Chase, during the most critical period of the nation's history.

It is well known among those who knew Lincoln at all intimately, that the emancipation proclamation was issued by direction of a spirit said to have been that of Webster speaking through Nettie Colburn, as she was then known. For two years, from 1863 to 1865, Mrs. Maynard was engaged exclusively by President Lincoln, and made her home in the White House, where she gave the President séances almost daily. Careful notes were kept of all these important communications, and the book was completed and put in the hands of Dr. S. B. Brittan for publication some years ago. He died soon afterwards, and the manuscript was lost. Mrs. Maynard heroically set to work to rewrite the history,

having, as she says, been assured that she would be assisted by her spirit friends and kept alive until the task was finished.

To verify certain dates and other details, Mrs. Maynard has, during the progress of the work, consulted the spirit of Lincoln and other spirits. During the last two years while she has been lying in precisely the same position on her bed, her hands and feet twisted terribly by rheumatism, she has been further favoured by the visits of Mrs. M. E. Williams, of New York, through whose mediumship the shades of the invalid's departed friends visited her in visible and tangible shape, bringing her strength and counsel. The last of these séances was that held a few weeks ago, in the chamber of the invalid's house in White Plains.

There were twelve distinguished visitors from New York present, including the reporter of the *New York Sun*, and the cabinet was a mere impromptu arrangement of curtains of some black woollen stuff drawn across the corner of the room.

The medium took her seat behind the curtains about three o'clock, and, despite some fears expressed by her as to the effects of poor conditions as to light and sick magnetism, the séance that ensued was one of the most remarkable in the history of Spiritualism.

In the dim red light from a small lamp with coloured glass sides, no less than twenty-three different individuals came out of the cabinet, walked about the room, and were recognized as the shades of departed friends, and conversed with Mrs. Maynard and others. . . . Then follows an elaborate description of the spirits that appeared, closing thus: "Congressman Somes, of Maine, an intimate friend of Lincoln, came out and walked up to Mrs. Maynard's bedside to give her the precise dates of some events recounted in the latter part of her book, which she had been trying for weeks past in vain to remember. The shade of Lincoln, tall, stern, dark and sad looking, appeared for a few moments, gave Mrs. Maynard assurances as to some details in her story, and promised to control her and communicate more fully and particularly as to these events later."—*New York Sun*.

#### LYCEUM JOTTINGS.

##### THE ANGEL'S KISS.

THE evening mist had risen high above the busy town,  
As wasted, spent, and footsore, clothed in scant and tattered gown,  
A child, with slow uncertain steps and far-off dreamy eyes,  
Crossed crowded streets and lonesome lanes, where ghostly shadows rise.  
But thoughts of fear could hold no sway within her clouded brain,  
Where echoed low one loved voice she ne'er might hear again.  
Some broken words—a better land, a river wide and deep—  
Were breathed by one who watched beside her mother's long, last sleep,  
And woke a sudden purpose in the childish, stricken heart,  
To seek that land, that river deep, which held them thus apart.  
Dark night fell—o'er the barren mead loud shrieked the wintry blast,  
The raindrops plash'd with sullen force, the snow fell thick and fast;  
But shadowed by the ivy wreathed round an ancient gate  
(The portal of a lordly home at some far-distant date),  
The child of sorrow slept, nor heard the tempest raging high.  
In dreams the stars were gleaming in a sea of azure sky,  
And mystic voices filled the air with strains of holy song,  
As 'neath the archway's tott'ring stones there passed a shining throng;  
All spirit-forms with radiant brow, all clad in purest white.  
The garb of souls forgiven in the realms of changeless light.  
One angel crowned with glory, in her hand a lily fair,  
Down bent and laid the flower on that heart oppressed with care.  
A glow of beauteous colour touched the trembling homeless child,  
A sense of wondrous rapture at the vision sweet and mild;  
In accents wild she faltered, "Mother, leave me not again,  
The world has shown no mercy, has no share for me but pain."  
The tender spirit clasped her arms around the wasted frame,  
She kissed the lips to silence that so late had called her name;  
Her snow-white wings she folded close above the tattered dress,  
The earth-stains faded, and the child was clothed in holiness.  
Oh, happy sleep! that ended thus upon her mother's breast.  
Oh, happy sleep! that ended thus in heaven's eternal rest.

The morning sun rose high above a world of dazzling light  
On kindly Nature's festal robe of pure and spotless white.  
Beneath an archway grim and gray, upon the snow-flecked ground,  
With outstretched hands and parted lips, a ragged child was found.  
None marked the look of peace upon the pinched and weary face,  
None deem'd an angel's wing had rustled through that darksome space.  
They saw a little castaway from out the city's roar,  
Who, straying from the beaten tracks, had wandered near the shore.  
It mattered not to them, that one more, conquered in the strife,  
Had fallen from the ranks and yielded up her struggling life.  
A nameless grave was added to the quarter of the poor,  
Where shifting winds blow wild and free from mountain-top and moor;  
Where sunbeams glance athwart the main and warm the churchyard sod,  
Like human hearts awakened by the loving smile of God;  
And through the purple distance comes a music soft and low,  
The murmur of voice of waters, with their ceaseless ebb and flow.



## 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.*

*Reports must reach us by first post on Tuesday, written on one side of the paper, and consist of not more than 100 words, unless very special.*

**ARMLEY.**—April 26: Mr. Bloomfield spoke on "The Trinity." Nature presents many illustrations, as, first the blade, then the stalk, then the ear; again, mind, matter, force; and further, right, truth, duty. These are trinities man cannot escape from. A thoughtful address, followed by excellent clairvoyance. May 3, Mrs. Beanland had large audiences as usual. Her addresses were followed by psychometric descriptions of character and received with much satisfaction.—J.W.G.

**BOLTON.** Bridgeman Street Baths.—A friend from Wigan gave excellent addresses to moderate audiences, but we can assure him a full house next time he comes. Owing to the uncertain health of Mr. Lamont, our anniversary is put off to May 17. Speaker, Mr. G. Smith, of Colne.

**BOLTON.** Old Spinners' Hall.—Afternoon: Mr. T. Postlethwaite addressed us on "Do the Planets influence Health?" a subject chosen by the audience which was ably dealt with. Evening, a large audience was well repaid by the magnetic and logical reasoning on "Christianity before Christ," in which the controls brought before our mental vision, as in a panorama, the pre-existence of the idea in the old stories of the creation, "the fall," which idea required a Saviour to atone; the hope of immortality was shown to have stirred men's hearts long before the advent of Jesus. The world requires real truth (though unpalatable) in preference to creeds and dogmas, and we earnestly pray mediums to give us something to think of in their addresses. More Postlethwaite addresses, and Spiritualism would grow fast. Strange, but we had to descend to wretched psychometry directly after an excellent address. How is this?—P. S.

**BRADFORD.** Walton Street.—Able addresses by our friend Mr. Hepworth. Afternoon: subject, "The Consoling Influence of Spiritualism." Evening, "The Coming Religion," showing the value of true Spiritualism over other existing faiths, and its hallowing influence upon the minds of humanity; claiming that Spiritualism had caused the people to use their reasoning powers, thus achieving the grand results of liberty and growth, and looking forward to the brighter time when Spiritualism will become the light and guiding star of humanity.—T.R.

**BRADFORD.** 448, Manchester Road.—Mrs. Winder's controls gave able discourses on "Spiritualism, what is it?" and "The Holy Bible," which were highly interesting, and of an intellectual nature. Much appreciated by the audience. Clairvoyance good. Fair audiences.—S. C.

**BRIGHTON.** Oddfellows' Hall.—Wednesday, April 29: Mr. Walter Howell dealt ably with nine subjects chosen by the audience, and gave great satisfaction. May 3, we had a good substitute for Mrs. Beanland in Mr. J. T. Dawson of Leeds, inspirational speaker, who spoke on "Mediumship," and at night dealt satisfactorily with three subjects from the large audience.

**BURNLEY.** Bread Street.—Mrs. Best spoke on "Love one another," and also gave seventeen delineations of spirit friends, which were all recognized.—J. T. Knowles, sec.

**BURNLEY.** Robinson Street.—Mr. Campion addressed attentive audiences on "The Unfoldment of Immortality" and "The Foundation of the Christian Church Honestly Examined." Both subjects were finely treated.

**COLNE.**—Mrs. Horrocks spoke well on "The Philosophy of Spiritualism" and "Spiritualism the Light of the Age." Both subjects were well handled, and psychometry gave great satisfaction to good audiences. Saturday, May 2, the aged people of the society had a very successful tea party. They brought their own provisions and paid for heating them. In the evening they formed a circle, when Mrs. Marsden, of Burnley, and Mrs. Gott, of Colne, gave some striking proofs of spirit return.—E. H.

**DARWEN.** Church Bank Street.—Afternoon: Mrs. J. A. Stansfield on "Christianity, Atheism, and Spiritualism," showed how it was that Spiritualists and Atheists were scoffed at by our orthodox friends, but said they ought to be respected and esteemed as they had done more for the elevation of the human family than our so-called Christian friends. Evening, subject, "Hope, Freedom, and Happiness." The controls of Mrs. Stansfield treated both subjects in their usual able manner, and seemed to give satisfaction to good audiences. Very good clairvoyance.

**DERBY.**—April 29: Mr. G. A. Wright lectured on "Spiritualism," at the Mechanics' Institute. The room was well filled by an intelligent audience, including many local Spiritualists. Mr. Wright announced at the close that a society of Spiritualists existed in the town, the members of which would be glad to assist investigators, or to receive applications for membership.—W. Morrell, Old Normanton, Derby.

**FELLING.** Hall of Progress.—We were very glad to see Mrs. R. Peters in better health than she was on the last occasion. After giving a short address, she invited persons to the platform one at a time, and gave 27 clairvoyant descriptions, fully recognized, giving great satisfaction.

**FENTON.** 33, Adelaide Street.—Evening services conducted by Mr. S. Morley. Mr. R. D. Lucas and guides treated the subject selected by the audience, "Faith, Hope, and Charity," very ably; a stirring and powerful address to a very appreciative audience, showing the great assistance we derive from our spirit friends, followed by good tests of psychometry. A fair audience.—F. S.

**FOLESHILL.** Edgewick.—Afternoon, developing meeting. Several spirits were described to friends in the circle. Evening, an interesting address was given through Miss Carpenter, teaching that spirit communion is a great blessing. It will help all to do their duty towards one another. Short addresses were given by Mr. J. Wilkinson and Mr. W. Lloyd.—Oliver Wilkinson, Park Terrace.

**GLASGOW.**—11-30 a.m.: Mr. D. Duguid's controls gave a trance address on "The Teachings of Spiritualism." This formed food for the

expression of many ideas, making the service profitable and enjoyable 6-30: Mr. Corstorphine read a selection of poems from numerous authors, which carried their own weight as to morals and instruction.

**HECKMONDWICK.** Blanket Hall Street.—Miss Patefield gave good addresses. Afternoon subject: "Angel Visitants;" evening, "Religion." Clairvoyance at each service. Pretty fair audiences.

**HEYWOOD.** Adelaide Street.—Mr. Mayoh gave able discourses in his usual energetic style, giving good advice on the great social questions of "Love," and "Organization and True Fellowship," showing how dependent we are upon each other for the many good and noble blessings which surround our every-day life.—M. D.

**LEICESTER.** Liberal Club.—Morning: Mr. Ashby gave an address, afterwards clairvoyance. Evening: Mr. Sainsbury took subjects from the audience, "Our Heavenly Homes," and "By what means are spirits able to foretell coming events?" There are spheres within spheres, where we shall see many pictures representing our past life; an act of love recorded there will be of more value than riches. No spirit can absolutely foretell events, but they can tell things that are likely to happen, judging by our surroundings; things that are past are present to the spirit.—S. A. S.

**LEICESTER.** Temperance Hall.—April 26: Mr. Pinkney's subject, "Is there a life beyond the grave? if so, what is it?" was dealt with in a successful manner. May 3: Mr. H. Clarke spoke upon "The Church, the Sciences, and the Spirits," in a masterly style.—S. P.

**LONDON.** 311, Camberwell New Road.—Being "Labour Day" our audience was somewhat spare. Several friends gave brief addresses, interesting and instructive alike, and at the close a stranger remarked that the energy and earnestness of those who had spoken was to him a sterling evidence of the reality of the Spiritual religion. We feel it is earnestness of purpose that will bring intelligent strangers to investigate. Enquirers are cordially invited to the Wednesday meetings, when questions will be answered. Advice given at 8-30 p.m.

**LONDON.** Canning Town.—Mr. Bowens gave us his experiences as a Methodist, Calvinist, Atheist, and Spiritualist. Spiritualism was the only religion that satisfied his enquiring mind.—J. D. H.

**LONDON.** Forest Hill, 23, Devonshire Road.—Mr. G. Davis took for his text "Let your light shine before men," which he treated in a masterly manner, showing how much better our lives should be with the increased knowledge of the truth possessed by Spiritualists as compared with teachings of the Church of Rome or the Anglican Church. On Thursday, at 8 p.m., usual weekly séance with Mrs. Bliss. This lady has done a grand work for the Forest Hill Society, having taken this meeting every Thursday for more than a year. Her guides have convinced dozens of people of the truths of Spiritualism. Friends are cordially invited.—H. W. B.

**LONDON.** Finsbury Park.—Open-air work. The Wellington Hall friends began last Sunday holding meetings here, which they purpose continuing through the summer. Messrs. Darby, Jones, and Rodger were the speakers. Next Sunday, at 11-30, same place. Friends are requested to give their support.

**LONDON.** Marylebone, 24, Harcourt Street.—The guides of Mrs. Treadwell delivered an instructive and impressive address to an appreciative audience, who were held spellbound.—C. W.

**LONDON.** Peckham, Winchester Hall, 33, High Street.—We had a conference in the morning as to the utility of public circles, which will be continued on Sunday week. In the evening Mr. Cyrus Symons gave to a large audience a fine lecture upon "Matter, Life, and Spirit," which we hope will be resumed at an early date.—J. V.

**LONDON.** Shepherd's Bush, 14, Orchard Road.—Mr. Hopcroft's controls gave a soul-stirring address upon "Life in the Spirit World," cheering one and all, and giving us practical advice in our Spiritual work.

**LONGTON.** 44, Church Street.—Evening service conducted by Miss Lucas, assisted by Miss Plant. Mrs. Evans and guides discoursed upon "The great need of the present, as the most fitting time to become a true servant of God," dwelling upon the theme in a most lucid and able manner. Much appreciated by a fair audience.—H. S.

**MACCLESFIELD.**—April 26, Miss Pimblott spoke on four subjects from the audience in a very satisfactory manner. May 3, Mr. Boardman was unable to come through indisposition, so we had recourse to our own talent. Miss Pimblott spoke on the subject advertised for Mr. Boardman, viz., "Spiritualism, what it is and what it is not," together with two other subjects sent up by the audience.

**MANCHESTER.** Temperance Hall, Tipping Street.—Mr. J. B. Tetlow discoursed on "The Teachings of Jesus," and "Spiritualism a Trinity." We had two grand addresses that no one could find fault with. The psychometry after each address was very good. Discussion after each service invited. A public circle is held every Sunday morning, at 11 a.m., in the Temperance Hall, Bridge Street, off Fairfield Street and Pin Mill Brow. Doors open at 10-30 a.m., all are expected to be in their places at 10-45 a.m., as the doors will be closed at 11 a.m. prompt, and will not be opened again until after the service.—W. H.

**MANCHESTER.** Psychological Hall.—Afternoon, Mrs. Smith's guides spoke briefly on "The Spirit World," afterwards the ceremony of naming a child was performed, followed by clairvoyance. Evening, questions were invited from the audience and answered, followed by good clairvoyance and psychometry.—J. H. H.

**MANCHESTER.** Edinboro' Hall, Alexandra Park.—May 3: Mrs. Hyde delivered addresses and gave good clairvoyance afternoon and evening. As a clairvoyant and test medium Mrs. Hyde is becoming an honoured worker in our cause. The first of a series of free lectures in aid of our brother, Hiram Ross, was given on Thursday, April 30, at 7-30, by Mr. and Mrs. E. W. Wallis. The guides of Mr. Wallis discoursed on "Popular Objections to Spiritualism Answered." Every conceivable objection was answered in an eloquent manner, and the lecture was attentively followed by a very appreciative audience, who applauded frequently. Mrs. Wallis gave a number of clairvoyant delineations, the majority of which were recognized. Hearty votes of thanks to Mr. and Mrs. Wallis for their generous efforts and to the chairman, Mr. R. Fitton, were passed by acclamation. We have a beautiful comfortable hall, and want help to fill it. Your readers know for whom these lectures are given (gratuitously by our friends), then rally round every Thursday evening, and bring your friends or get them to send the needful.—W. T. B.



**NELSON.**—Mr. Grimshaw spoke on "The Progress of Life" and "What is True Religion?" He affirmed that man was a worshipful being, and true religion alone would make him better, purer, and nobler, and draw him nearer to the Infinite from whence he came.—J. W.

**NEWCASTLE-ON-TYNE.**—Mr. Walter Howell gave three addresses, on "Jesus, Man, Myth, or God?" "Emanuel Swedenborg, and his relations to Modern Spiritualism;" and "My Evolution from Methodism to Spiritualism—a personal experience." Good audiences were fairly enraptured with the energy and acumen displayed in the handling of the various subjects. A cordial vote of thanks was given to Mr. Howell for his addresses, and God speed wished to his labours.—R. E.

**NORTH SHIELDS.** Camden Street.—Mr. J. G. Grey's guides discoursed on "Death," which was very appropriate to the passing away of our friend, Mr. J. Elliot, on Friday, April 24, and whose remains were interred at Preston Cemetery, on the Sunday afternoon, where our president, Mr. T. C. Elliot (although very unwell), kindly officiated in very creditable and telling manner. Allow us to thank the London Spiritualist Alliance for the gift of twenty copies of Hellenbach's "Birth and Death."—J. T. McKellar.

**NORTH SHIELDS.** 41, Borough Road.—In the absence of Mrs. Davison, Mrs. Cardwell gave us her valuable services, which were greatly appreciated. A large number of clairvoyant descriptions were given and recognized. Many strangers present.

**NOTTINGHAM.** Morley Hall.—Morning: Meeting for development and improvement; the usual good results. Evening: Mrs. Barnes' controls dealt, by request, with the verse "The spirits of the prophets are subject to the prophets." We were reminded that the "prophets" of biblical days were not the perfect men they are frequently imagined to be. False prophets were numerous. Prophecy was regularly used for material as well as spiritual ends. The speaker dwelt earnestly on the benefits to be derived from a thorough cultivation of the spirit, and the happy promises for the future in the present outpouring. The monthly church meeting was held. The financial condition of the society showed improvement, and things looked promising.—J. W. B.

**NOTTINGHAM.** Masonic Hall.—The meetings though small were harmonious. Mrs. Constantine was controlled morning and evening, and is a very promising medium. May 10: Mr. Macdonald will take for his morning's subject "The World of Spirit." Evening: Appropriate subjects from the audience. A semi-public meeting will be held on Monday at the house of a friend; further announcement. Sunday: Mr. Macdonald will read character from both head and hands; the ability he displayed on his last visit leads the friends to look eagerly forward to meeting him again.—J. W. R. S.

**OLDHAM.** Bartlam Place.—First anniversary services. Mr. W. H. Wheeler gave us first-class addresses, and answered a few questions from the audience. Mr. Britland sang a solo, and a quartette was given by Misses Halkyard and Fitton, and Messrs. Fitton and Scowcroft. Altogether we had a very successful day, the collection amounting to over £3.—W. W.

**OLDHAM.** Spiritual Temple.—Open session. Conductor, Mr. Spencer. Morning and afternoon, good attendance of lyceumists. Varied programmes, including recitations and solos by the children, of a very interesting character. In the evening, Mr. Spencer in the chair, a very interesting speech by Mr. W. A. Mills, and good clairvoyance by Mr. Taft. A very pleasant day.—E. W.

**OPENSHAW.**—Mr. Rooke's morning lecture was on "What do the Spiritualists do more than any one else?" Afternoon: He lectured to the lyceumists on "Phrenology," with a few examinations. The evening lecture, by special request, was on "Through Hell across the World to Heaven," which brought a very enjoyable day to a close. Our friend is an earnest valuable worker; would that he could see his way to be amongst us oftener.—J. G.

**PENDLETON.**—Hall of Progress.—Mr. J. Evans's controls spoke on "Where are the world's great heroes gone?" and "The influence of science on religious thought," which were given in a very able manner. Successful clairvoyant descriptions at the close. Fair audiences.—J. G.

**RAWTENSTALL.**—A very pleasant day with Mr. J. W. Sutcliffe. Evening subject, "Spiritualism a Builder and Destroyer." Two interesting discourses, closing with psychometry, which was very successful.

**SALFORD.**—Afternoon: The controls of Mrs. Williams gave a very interesting lecture on "United Action and Progress." In the evening, by the same, "Self Help" was ably handled, and afterwards the controls of Mrs. Rothwell took the same subject, and delivered a very able lecture. Taking both together it was encouraging to the workers in the cause.

**SOWERBY BRIDGE.**—Mr. Lees read the interesting letter from a Barrow gentleman in last issue of *The Two Worlds*, about the cultivation of mediumship amongst children in circles, also Mrs. Britten's comprehensive reply. Afterwards the controls of Mrs. Wallis spoke ably and eloquently from the subject "Life in the Great Beyond," which was appreciated by a very fair audience. She also addressed the lyceum children in the afternoon.

**STOCKPORT.**—Afternoon: Miss Gartside's control dealt with "True Mission Work," which did not consist in sending missionaries to the so-called heathen, nor in bolstering up creedalism and theological formalities, but in grappling with misery, ignorance, and dissipation, by spreading a knowledge of Nature's laws. Evening: "Spirit Homes." The philosophy of Spiritualism was well expounded to a large and intelligent audience, and the Christian's heaven was shown to be no place for the progressive spirit who wished to use and extend his knowledge. Clairvoyance very satisfactory.—T. E.

**SUNDERLAND.**—Mrs. White was very successful with clairvoyant delineations.

**WALSALL.** Central Hall, Bradford Street.—The bazaar on Easter Monday was opened by Councillor W. Hughes. Among those present were Major General Phelps, Mr. Walter Howell, the Revs. P. Dean and B. A. Millard, Messrs. Smyth, Barr, and J. Venables. Our president, the Revs. P. Dean and B. A. Millard, and Major General Phelps addressed the meeting. Mr. Howell moved a vote of thanks to Mr. Hughes, and the ladies and gentlemen present, for their attendance and support, which was seconded by Mr. Smyth, and carried unanimously. There was a fair attendance, and the sale was carried on briskly. During the evening half-hour entertainments were given in the bottom

hall, consisting of vocal and instrumental music, public phrenological delineations, and a conjuring performance. The well-stocked stalls were prettily decorated with lace curtains, &c., and attended on the left-hand side by Mr. T. Lawton (tradesman's stall), Misses Napper and Flint (book stall), Mrs. Barr and Mrs. Adderley (fancy articles), Mrs. Taylor, Mrs. Roberts and Mrs. Selby (hosiery, &c.); right-hand side: Miss Bennett, Mrs. Venables, Mrs. Flint (fancy stalls); and Mr. Smyth (drapery). Mr. Flint arranged his stall of gas-fittings, globes, &c., in front of the platform; assisted by Misses L. Flint and Rippon. Refreshments were provided by Mrs. Dunn. Proceedings were continued on Tuesday and Wednesday, also on the following Saturday. All the arrangements were carried out thoroughly and successfully, resulting in a balance of about £50 to the credit of the building fund. On behalf of the committee, I beg to thank those friends who contributed so liberally to the undertaking, and hope, on some future occasion, we may be in a position to return the compliment.—A. B. M.

**WISBECH.** Public Hall.—Mrs. Yeeles gave an interesting discourse on "Are mind and soul one?" Every clairvoyant description recognized. Miss Yeeles sang a solo.—Miss A. Weaver, cor. sec., Leverington, Wisbech.

**RECEIVED LATE.**—Cowms: A good day with Mrs. Bentley who spoke on "Mothers; their responsibilities," and "What is Religion?" Good psychometry. Mrs. Senior presided. All felt encouraged.—Cleckheaton: Mrs. Clough's guide related how she became a Spiritualist before passing into spirit life, and at night answered the question "Where are our loved ones gone?" Good clairvoyance. [Next week's paper will be the Missionary number. No reports will be published in it.]

### THE CHILDREN'S PROGRESSIVE LYCEUM.

**BURNLEY.** Hammerton Street.—The fourth anniversary of the lyceum. Mrs. Green spoke in the morning to the lyceumists and gave seven prizes for good conduct, regular attendance, and silent work. The first two were given to Walter Heys and James Heys, next two to Joanna Dickenson and Ellen Kitch, the next to Sarah Ann Brodley and Alfred Singleton, and also one to one of the little ones in white on the platform. These prizes were given by Mrs. Green at her own expense, with a sympathetic feeling, which is Mrs. Green's great characteristic. The children dressed in white were seated in a raised gallery behind the medium, and showed to great advantage. Afternoon, she spoke on "Children in the Summer Land." The hall was full. Evening subject, "Spiritualism, is it good or evil?" The hall was too small. The collection amounted to £9 18s., for which the leaders return their thanks.—W. Mason, conductor.

**BURNLEY.** Robinson Street.—Attendance, 89.

**HECKMONDWICK.** Blanket Hall Street.—Invocation by the conductor. Calisthenics led by Miss E. Fawcett.—A very good attendance.

**LEICESTER.** Liberal Club.—Our lyceum is making considerable progress. May 3, 2-30, good attendance. Recitations by some of the scholars very good. Singing was practised for another cantata.—E. B.

**MANCHESTER.** Tipping Street.—Invocation by Mr. Jones. Recitation by Miss M. Fitton. Reading by Miss S. Fitton. Usual proceedings gone through very well indeed, improving every Sunday. Attendance, 40 scholars and 3 visitors.

**NELSON.** Sager Street.—On Saturday afternoon a treat was given to our lyceum scholars; a procession was formed at 3 o'clock, and a number of members and friends along with the scholars walked through the main streets to a neighbouring farmhouse, where coffee and buns were given to all who desired them. Calisthenics were gone through in the open air. Weather fine, games were engaged in by old and young.

**OPENSHAW.**—Morning attendance, scholars 16, officers 4; afternoon attendance, scholars 80, officers 12. Usual proceedings gone through with much satisfaction. We were very pleased to have our friend Mr. Rooke to give us a lesson on phrenology. On May 10 we intend to hold our lyceum open sessions, and shall be glad to see all our lyceum friends with us.—E. H. R.

**PENDLETON.**—Morning: Present, 14 officers, 33 scholars, and one friend. Singing, well rendered, by S. A. Gerrard, M. E. Fogg, M. Pearson, S. Armstrong, B. Armstrong, M. A. Daniels, B. Clark, and B. Wallis. Usual exercises gone through well. Mr. Crompton gave the seniors good advice and a little psychometry. The junior girls were taken by S. A. Gerrard, the junior boys by E. Clarke. Afternoon: Present, 16 officers, 38 scholars, and several friends. We had another rehearsal of the Whit-week hymns. Closed by Mr. Crompton. Invocation by Mr. Moulding.

**STOCKPORT.**—Being full regalia day we had a fair muster. Recits. by Miss T. A. Cox and J. Hamer. Mr. Axon gave an instructive lecture on "Botany." He has a pleasing way of imparting his knowledge, and would make a successful teacher of the science. Trip to Marple on Whit-Friday, from Tiviot Dale Station.—T. E.

### PROSPECTIVE ARRANGEMENTS.

**BATLEY CARR.**—Anniversary services at Whitsuntide. Saturday, May 16. Tea at the room at 4-30. Tickets—adults, 9d., children, 6d. and 4d. After tea an entertainment will be held, supplied by the friends of the lyceum. It is hoped Mrs. Keeves-Record will be present. Whit-Sunday services will be conducted by Mrs. Keeves-Record, of London, at 2-30 and 6-30. Collections on behalf of the lyceum. Whit-Monday, the scholars and friends will take waggonettes for Paradise Farm, where friends may join by providing for themselves in picnic fashion, and paying 2d. for tea. Any gifts towards the lyceum treat will be thankfully received by Mr. Wm. Stansfield, 30, Trinity Street, Batley Carr, Near Dewsbury.—W.S.

**BOLTON.** Old Spinner's Hall.—Lyceum public entertainment, May 9, at 6-30. Admission 3d., 2d., and 1d.

**BOLTON.** Bridgeman Street Baths.—The thanks of our society are tendered to a generous donor for the large parcel of *Two Worlds* and *Light*, and *Banner of Light*, for distribution.—J.K.

**BRADFORD.** Little Horton.—May 10: Miss Cotterill. Subjects: "Life in London Slums," and "Why I became a Spiritualist." Whit Monday, our lyceum scholars will march around the neighbourhood singing at various places. Afterwards, tea and buns will be provided



for them at the rooms free. We earnestly invite Spiritualists to help to make it a success. Tea, for friends 6d. Procession 1-30.—A.W.

BRADFORD. Bentley Yard.—May 9: Miscellaneous entertainment by the young people at 7 p.m. Admission 2d. Chair to be taken by Mrs. Senior, of Manningham.—G. G.

BRADFORD. Milton Rooms.—May 10: Anniversary services. Mr. J. Armitage, speaker.

BRADFORD. St. James's.—May 10, Mrs. Whiteoak; 17, Mrs. Marshall; 24, Mrs. Bentley; 31, Miss Walton.

BRIGHOUSE.—May 10, Mrs. A. Craven; 17, Mr. G. A. Wright; 24, Miss Gartside; 31, Miss Cotterill.

BRIGHOUSE.—Our Lyceum will go to Roundhay Park on Whit-Tuesday, first calling at Kirkstall Abbey. We shall be happy to see Lyceum friends from Leeds and other places.—W. H.

BURNLEY. Hammerton Street.—May 10: Mr. E. W. Wallis speaker.

HUDDERSFIELD. Brook Street.—May 10, Mr. G. Featherstone; 17, Mrs. Wallis; 24, Mrs. Green; 31, Mr. Ringrose.

HALIFAX. Spiritual Church, Winding Road.—The Anniversary Services will be held in the Mechanics' Hall, on Whit-Sunday, May 17, 1891, when we shall have the pleasure and honour of hearing our esteemed speaker, Mrs. Emma Hardinge Britten. We trust all old friends and new will rally round and give her a hearty greeting, as this is their only chance of hearing her voice in Halifax in the present year.

KEIGHLEY. Assembly Rooms.—May 17: Mr. E. W. Wallis will pay us his first visit for some years, and as it is the *only* date he has with us this year, friends should give him a hearty welcome. Subjects next week.

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. 311, Camberwell New Road.—A limelight lantern lecture will be given on May 12, at 8 p.m. Collection in aid of the Society's funds. The opening celebration tea, postponed from April 20, will be held on Tuesday, May 26, at 7 p.m.

LONDON. Islington, Wellington Hall.—Social gathering on Whit-Monday, at 7 p.m. Music and dancing, with songs and recitations. Tickets, 1s. Light refreshments will be provided and included in the charge for tickets. Proceeds to the free literature fund for the parks.

LONDON. Clapham Junction. 16, Queen's Parade.—Our Sunday afternoon meetings are now closed for the summer. We commence outdoor work on the 10th, on Wandsworth Common, near the Foot-bridge, at 11-30 a.m., and in Battersea Park, near the Band-stand, at 3-30 p.m., and at 7-30, punctually, our usual meeting will be held at the above address. Mr. W. Yeates, of Brixton, will speak on "Some Objections raised by Theosophists." We remind friends that, for the future, our meetings will commence at the advertised time to the minute, and ask for prompt attendance. We think most societies have hitherto shown a great deal too much laxity in this respect. Friends, let us be more punctual.—Utber W. Goddard.

LONDON.—King's Cross friends begin out-door work at Battle Bridge next Sunday, at 12 noon. Messrs. Drake and Rodger, speakers. It is intended to hold meetings same place and hour during the current month. Spiritual meeting at 107, Caledonian Road, at 7 p.m. Collection for a charitable object. 17th: Opening services at Copenhagen Hall at 10-45 a.m. and 6-45 p.m.

LONDON. Open-air Spiritual Mission.—Owing to the great demonstration in Hyde Park, we did not hold our meeting, as announced. Next Sunday, Victoria Park, at 11 a.m.; Hyde Park, at 3-30. Friends who would like to help by sending a few Spiritual tracts for distribution, should send them to Mrs. Bullock, 44-47, Bishopgate Without, City, London, who will gladly receive and use them.—E. B.

LONDON. Peckham. Winchester Hall, 33, High Street.—Concert on Wednesday, May 13, 8 p.m. Proceeds to our benevolent fund, which has been largely called on during the winter. We should be happy to receive any sums to place to the fund.—J. Veitch, 19, Crescent, Southampton Street.

MANCHESTER. Edinboro' Hall, near Alexandra Park Gates.—Special Notice.—A series of most interesting lectures will be given in aid of Mr. Hiram Ross (the secretary) by Mrs. Britten, Mr. J. J. Morse, Mr. J. W. Thompson, and Mr. J. B. Tetlow, whose services are gratuitous, that Mr. Ross may receive the full benefit. May 14, at 7-30, Mrs. Britten on "A Spiritualist's View of the Cause and Cure of Crime and Poverty." Admission free. As the object of these meetings is to render immediate and substantial assistance to Mr. Ross, who has lost his machinery, tools, and stock-in-trade by the recent disastrous fire in Salford, being absolutely uninsured, and therefore left without the means of subsistence, it is hoped that *most liberal* collections will be given him. A subscription has been commenced through the *Salford Chronicle*, and contributions will be thankfully received by Mr. F. Tomlinson, of 230, Chapel Street, Salford.

MANCHESTER. Psychological Hall.—May 9 and 11, Saturday and Monday, we intend holding entertainments, part dramatic and part concert, to commence at 8 p.m.; admission by programme 4d. We hope to see full houses.—J. H. H.

MR. T. GRIMSHAW has removed to 27, Larch Street, Nelson. Secretaries please note.

MR. W. O. MASON, late of Sheffield, has removed to 6, Dixon's Rd., Small Heath, Birmingham.

MANCHESTER. Tipping Street.—May 10, Mr. W. H. Wheeler, at 2-30, "Apron-string Religion;" at 6-30, "How Excellent is Truth." Sunday, May 17, Miss Walker, speaker and clairvoyant. The committee have decided to give the proceeds of the day to assist Brother Hiram Ross, who lost his tools and plant at the recent fire in Salford. We hope as many friends as can make it convenient will give their sympathy and support. The Lyceum Committee have made arrangements to take the children to Barton Moss on Whit-Friday by lorry, leaving Tipping Street Hall at nine a.m. All members or friends wishing to go must be at the room not later than 8-30 a.m. The charge for adults is 1s., and children, not members of the lyceum, 6d., including tea at four p.m.—J. Simkin, sec.

NEWCASTLE-ON-TYNE.—Mr. W. Victor Wyldes, May 10 and 11: Short addresses and psychometry.

NOTTINGHAM. Morley Hall.—Tea on Whit-Tuesday. Our own room has been engaged. Tickets, 6d. We shall endeavour to make the even-

ing as happy as the one at Easter was. All help and friends will be welcome.—J. W. B.

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. P.S. Delegates who will have to reach Sowerby Bridge on the Saturday, in order to be in time for the Conference, would do well to communicate with Mrs. Greenwood, Tuel Lane, Sowerby Bridge, who will be able to render them serviceable advice, as to where suitable accommodation can be obtained. Enclose stamped envelope for reply. The following motion for the Lyceum Conference is submitted by the Leeds lyceum, "That, as the practice in many lyceums of turning the face to the wall during the invocation and benediction is provocative of disorder and inattention by the children, and a meaningless act, this conference advises its discontinuance where now customary; and resolves that in future editions of the Lyceum Manual the instruction in the programme for a Lyceum session published therein 'that all should turn their face to the wall' during the invocation, be omitted."—Received April 29, Alfred Kitson, sec.

PENDLETON. Lyceum.—Trip to Flixton on Whit-Thursday. Lurries leave Cobden Street at 8-30 prompt. Friends' tickets, 1s. We shall walk in procession round the district on Whit-Sunday, and hope many members and friends will come and join us.—W. H. E.

RAWTENSTALL.—Next Sunday, Mrs. Ashworth. Sunday, June 7: Anniversary Services, in Co-operative Hall. Medium, Mr. W. Victor Wyldes.

SPEAKERS having open dates, kindly communicate with T. Russell, 191, Bowling Old Lane, Bradford, Secretary of Walton Street Society. State terms.

SPEAKERS having May 17 at liberty are requested to write to Mr. Gibson, 41, Bowden Street, Oldham.

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, Berkley Terrace, White Post Lane, Manor Park, Essex.

WISBECH. Public Hall.—Sunday and Monday, May 10th and 11th, Mr. G. A. Wright will lecture. Clairvoyance and psychometry afterwards. Christians cordially invited.

## PASSING EVENTS AND COMMENTS.

(Compiled by E. W. WALLIS.)

### SPECIAL AND IMPORTANT NOTICE.

#### NO REPORTS NEXT WEEK.

All notices for Platform Guide and Prospective Arrangements should reach us by *first* post Tuesday, at latest. Nothing received later can appear, as we have to go to press earlier to supply the great demand.

OUR NEXT WEEK'S PAPER WILL BE the Third Missionary Number. The space usually devoted to reports will be filled with special articles of great interest, and we solicit the cordial co-operation of *every* reader to give it a wider circulation.

SPECIAL NOTICE.—All questions and special notices reserved until after the Missionary Number is out. N.B.—The Missionary Number will, itself, answer questions constantly propounded, and problems that have seemed to inexperienced or casual investigators insoluble. Order at once. The number of copies printed will depend upon the orders received, and the supply is certain to fall short of the demand that will come in TOO LATE. Be in time.

THE NATIONAL LYCEUM CONFERENCE takes place at Sowerby Bridge on May 10 (Sunday next). A large attendance of delegates is expected, and useful results should follow. See Prospective Arrangements.

A MEDIUM who has recently removed to Newport, Mon., would be glad to meet with resident spiritualists.—Address F. T. H., c/o E. W. Wallis, 10, Petworth Street, Cheetham, Manchester.

SPECIAL NOTICE.—Re In Memoriam Reports.—Except in special instances of well-known workers, these reports must not exceed 100 words, otherwise we shall be compelled to make a charge for their insertion; so many are being sent in that the space available in our small paper is overcrowded.

PLATFORM GUIDE.—Mr. Rutherford is down for two places on Sunday, and Mr. Grimshaw is expected at Colne, Oldham, and Stockport. Mr. Bloomfield is also down for Armley and Bradford. Some one has blundered.

"IS DEATH DREADFUL?" is the subject of a fine article, especially interesting to Spiritualists, in *Pearson's Weekly* of May 9. In our opinion *Pearson's* is the *best* of all the papers of its class.

WHAT DOES IT MEAN?—We frequently have reports sent to us in which the statement is made that the audience "was held spell-bound." We presume the writers mean that the audiences were quiet and interested. Reports would be much more satisfactory if less exaggerated.



**OPENSHAW. HELP ONE ANOTHER.**—We are about to erect a building on our own account and we are anxious that it should be suitable in every respect to meet the requirements of the cause, and to do this will entail considerable outlay. We therefore appeal to those friends who are desirous for future progress of the cause, to assist us to the best of their means in whatever way they may think best.—J. G.

**PROPOSED NEW AND ENLARGED HYMN BOOK WITH MUSIC.**—A Burnley friend writes:—"You will remember, on your last visit to Burnley, Hammerton Street, I mentioned the necessity for a new or enlarged edition of hymns. I should have written sooner, but I have been expecting some one else to do so. To me the musical part of our services is a subject of very great importance. I mentioned the matter to our esteemed medium, Mrs. E. H. Britten, and she informed me that Mr. Kersey is undertaking the work of compiling a new book with tunes attached, a very important work for one man to do. I do not pretend to be able to do the work, but if I may be allowed to give my humble opinion, I think that there is so much variety in persons' tastes for music, that it would have been better to have had a meeting at some place of at least one representative from each society, to consider at least the musical portion of the new hymn book." [Is not this a matter which the National Federation could best deal with?—E.W.W.]

**HANLEY.**—Amidst trials, difficulties, and social persecutions the barque of Spiritualism has weathered the storm here, and now sails triumphantly into a harbour of rest and a haven of peace. In less than six months since the inauguration of the public work of Spiritualism, we found ourselves without a home. Foes within the camp, enemies without, bills to meet and no funds in the exchequer, was a prospect that promised a speedy dissolution, but when matters assumed their most threatening aspect, our unseen friends guided the footsteps of an earnest student at the shrine of truth to our hall, who, in less than three weeks, received such startling evidences of a life beyond the grave, that he willingly undertook to guide our ship, standing courageously at the helm, and publicly avowing that he was a *Spiritualist*. This gentleman has bought us a hall at a cost of £700, and now Spiritualism has a temple of its own, which we trust will become a mighty centre for the dissemination of truth. We are writing to Mrs. Britten, and trust that she will consent to open our hall and dedicate it to the angels. President, J. H. Sankey, Esq., Grove House; vice-president, Mr. W. Macdonald; treasurer, Mr. Sankey; cor. secretary, Mr. Macdonald; committee, Messrs. Griffiths, Judd, Hill, and Mesdames Sankey, Hill, and Griffiths.—Cor. sec.

**THE LORD AND THE DEVIL MAKE WINE.**—"A few clergymen," says Dr. Talmage, "are hindered from taking part in the Temperance cause because Christ turned water into wine. But last December I was in Cana of Galilee, where that miracle was performed, and I saw the very firkin that tradition says contained the wine that the Lord made, and I have to report that there is not one drop of that liquor left, and there is not a drop of it in all the world. The Lord made that; the devil made the rest."—Echo.

Does Talmage really believe the tradition that the firkin he saw is the veritable one which contained his Lord's wine? If so, he is more gullible than we give him credit for. If not, then he is guilty of false pretences, and can take whichever horn of the dilemma he prefers. It is surprising that any sane man should utter such absurd nonsense as the above quotation, but we have ceased to be surprised at Talmage's vagaries.

**THE COMING DEMONSTRATION AT BRADFORD.**—July 5 is the day. Mark it down, and don't you forget it. Everybody who can possibly do so should decide to attend the great National Conference on that day. We expect an audience of over 2,000 persons. Bradford people shall see that Ashcroft's statements are vile misrepresentations. For a long time past he has been working the Bradford district for all it was worth, apparently trying to forestall our Conference and weaken its effect. We must therefore stand shoulder to shoulder and work together more earnestly and enthusiastically, and command the attention of Bradford people by our numbers, our determination, and our unity.

**LONDON SPIRITUALIST FEDERATION.**—Anniversary meeting at Copenhagen Hall. At the afternoon Conference representatives of most of the London Societies were present, and many earnest workers in the cause. A paper was read by Mr. A. F. Tindall, on our future plans, showing the need of combination; for propagandism; for endeavouring to alter the law affecting mediums and to resist any further restrictive legislation; to enable Spiritualists to combine to hold a series of large Sunday meetings at some central hall; and also to improve our platform work, by providing speakers for societies when asked to do so. Many kindly and practical suggestions were made, and especially it was proposed that the Council, at an early date, call a meeting of all interested in mesmerism, hypnotism, or the healing art, at some central hall, with a view of taking steps to oppose any restrictive legislation on these subjects. After the Conference a good number sat down to tea. At the evening public meeting Mr. Everitt was in the chair. This was a truly representative gathering. We had an excellent speech from Mr. Shorter, Mr. Desmond Fitzgerald following on with valuable advice as to the best method of investigation. It was, indeed, a pleasant sight to see these experienced Spiritualists amongst us, as also to hear the voice of Mr. Wallace, who was one of the first mediums in England. Messrs. Rodger, Drake, Eams, and Mr. Read also addressed the meeting, and altogether a spirit of harmony and brotherhood prevailed, which promises well for the future. We believe that the Federation has now entered upon a new era—one of useful work and of a truly spiritual nature, and we hope that all Spiritualists will give us their help and sympathy.—A. F. Tindall, A. Mus., T.C.L., secretary, 4, Portland Terrace, N.W.

**FEDERATION MEANS UNION OF ALL FOR THE GOOD OF ALL.** For mutual support, encouragement, and increased usefulness. We feel ashamed when we hear the refusal to join in a work which aims to make our cause a power in the land, by uniting our scattered forces, on the ground that "we do not see how it will do us any good." It will do you great good to be a little less selfish, and more willing to unite for the good of others.

**WHY DON'T MEN ATTEND CHURCH?**—No regular attendant at any one of the churches at the city can have failed to notice the large disproportion of women to men who attend. At an evening service at one of our largest churches by actual count the numbers of the gentler sex were in proportion of three or four to one of those of the sterner sex. We think it probable from observations made from time to time that the average attendance of women is twice as great as that of men. What are the causes? At an Agnostic meeting these proportions are reversed. Can it be true that increasing scepticism is at the bottom of it all? We leave it to the clergymen themselves to further discuss and deal with.—*The Daily Telegraph, St. John, N. B.*

**HELP OFFERED.**—"If any of your readers desire to know more about vegetarian food, which is at once cheaper, healthier, and pleasanter than the ordinary mixed diet, I shall be pleased to forward a few papers on the subject on receipt of request.—Joseph Knight, Secretary of the Vegetarian Society, 75, Princess Street, Manchester."

**MR. HUSK'S MEDIUMSHIP.**—Mrs. E. Kemp writes Mrs. Britten as follows: "Referring to your comments on my evidence respecting Mr. Husk's mediumship, permit me to correct the error that I asserted the letter written by my husband to be a fac-simile of his handwriting. I never meant to convey such an impression. He himself told me afterwards in the direct voice that it was the best he could do, and most certainly it is not the medium's handwriting. The conditions under which it was obtained assure me that my husband wrote or flashed it with lightning-like rapidity over the slate placed in my hands for the purpose whilst in the materialized form, revealed by the light of a well-charged luminous card that stood facing me, so that I could watch his movements. Each word is separate and distinct, although his hand never paused to disjoin them. The letter is as follows: 'Dearest,—This poor fellow, the medium, is true and loyal to the cause he represents, and is guiltless of the charge preferred against him.—Yours now as ever, Jem.'"

#### IN MEMORIAM.

On Friday, May 1, the earthly remains of Helen Lockwood Stansfield, daughter of Mr. and Mrs. W. Stansfield, of Batley Carr, were consigned to their last resting place. Mr. J. Armitage conducted the services. Before leaving the house he requested Mr. Walter Howell to offer prayer, which, for feeling and pathos, was simply sublime, touching the hearts of all. At the cemetery chapel and graveside Mr. Armitage employed the beautiful service he has arranged for the use of spiritualist interments. A number of beautiful wreaths (among which was a glass-covered one from the mill hands where the deceased was employed) were brought by friends as mementoes of affection. Amongst those present were Mrs. Craven and Mrs. Dickinson, of Leeds; Mr. Pawson, Mr. Roberts, and others from Batley Society; and a goodly muster of Batley Carr friends. On Sunday morning a commemorative service for the lyceum (of which deceased was a member) was conducted by Mr. Alf. Kitson, who gave a touching and impressive address. The opening hymn selected was one that the "loved one gone before" assisted in singing as a duet at the last anniversary but one at the Albert Hall, "We are trying to follow the angels. Oh, won't you follow them too. We are marching onward and upward, And would gladly welcome you." Mr. W. Stansfield gave a short address of an exhortive nature, followed by Miss Mortimer with a few of the lessons to be learnt from what is called "death." The session was a deeply sympathetic one. In the evening Mr. J. Armitage conducted the memorial service at the Batley Carr room. Instead of the usual reading lesson, he selected a portion of the burial service. After which his guides gave a beautiful portrayal of the life of the one "not lost, but gone before," in a poem of nearly forty minutes' duration. It abounded with lessons full of rich blessings to every true spiritual heart. May the services have been a rich seedtime.—W. S.

On April 30, Mr. John Stead, of Brighouse, passed to the higher life very suddenly, at the age of 71 years. He had been in failing health for some time, but has been able to follow his occupation as medical herbalist. He has been a Spiritualist for upwards of 20 years, and was a prominent member of the Brighouse society. His body was interred at Roberttown Church, Liversedge, his native place, on Saturday, May 2.

Our esteemed friend, Mr. Armitage, and the Batley Spiritualists paid the last tribute of respect to a dear flower that has been taken from the parent stem in the person of Martha, the beloved daughter of our brother and sister, Mr. and Mrs. Lovell. It was the most glorious deathbed I ever witnessed. With her last breath she said "I have learnt to say 'My God, Thy will be done.'" She told her mother and friends, standing round her bed, that they must doubt no more, that the Spiritualists preached the truth, because her spirit-friends had come for her, as she could see them. Then she lay down and passed peacefully away. In the room, at night, our friend, Mrs. Taylor, made reference to the funeral, giving some beautiful and encouraging advice to her friends and relatives.—J. P., sec.

#### TO CORRESPONDENTS.

**H. HAYNES, WISBECH.**—Many thanks for your interesting communication, which has been handed to Mrs. Britten.

**J. K., BOLTON.**—We think your questions should be addressed privately to the writer in question.

**W. DE SOUTHWELL.**—We are glad you are doing good work. Mr. Walters' testimony to the benefit derived by his wife and child from your advice and treatment should give you encouragement.

**J. P.**—Many thanks for the "Parsons' ditty." We do not think it just to "tar them all with the same brush." There are many honest clergymen and ministers who are earnestly trying to do good according to their light. It is our opinion that, as a body, they are no more mercenary than party politicians, shopkeepers, manufacturers, or Spiritualists. Let us be just. When the charge is laid against us that Spiritualists, and mediums especially, are "money hunters," we repel it as false; let us not follow the bad example, and charge parsons with mercenary motives.



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**SOUTHPORT.—Apartments to Let and Teas provided at Mrs. L. Bailey's, Clairvoyant Medium, 51, London Street.**

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Cardiff.—Bateman, 58, Cecil Street, Roath.

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