

THE TWO WORLDS

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

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PLATFORM GUIDE.

SUNDAY, JUNE 7, 1891.

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

Armley (near Leeds).—Temperance Hall, 2-30, 6-30: Mrs. Beauland.

Ashington.—New Hall, at 5 p.m.

Bacup.—Meeting Room, Princess St., 2-30 and 6-30. Closed.

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

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

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

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

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

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

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

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

Smethwick.—43, Hume St., 6-30.

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. Stair. Re-opening Services.

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

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

Bradford.—Walton Street, Hall Lane, at 2-30 and 6: Mrs. Connell.

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

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

Milton Rooms, Westgate, at 10, Lyceum; at 2-30 and 6: Mrs. Wallis.

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

448, Manchester Rd., 2-30 and 6: Mrs. Whiteoak.

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

Birk Street, Leeds Rd., 2-30 and 6: Mr. Bloomfield.

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

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

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

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

Robinson St., Lyceum at 9-30; 2-30 and 6: Mrs. Jarvis.

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

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

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

Byker.—Back Wilfred Street, at 6-30.

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

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

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

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

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

Darwen.—Church Bank St, Lyceum, at 9-30; at 11, Circle; at 2-30 and 6-30: Mrs. F. Taylor.

Denholme.—3, Blue Hill, at 2-30 and 6.

Derby.—51, Crosby Street, at 6-30.

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: Mrs. Peters.

Fenton.—At 6-30 p.m. Tuesday, at 8.

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

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

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

Halifax.—Winding Rd., 2-30, 6: Mr. E. Bush. Monday, 7-30.

Hanley.—Hall, Marsh St., Lyceum, at 10-30; 2-30, 6-30: Mrs. Wright.

Haswell Lane.—Mr. Shields's, at 6-30.

Heddonwike.—Assembly Room, Thomas Street, at 10, Lyceum; at 2-30, 6: Mr. Hopwood. Thursday, at 7-30.

Blanket Hall Street, Lyceum at 10; 2-30, 6: Mr. J. T. Dawson. Monday, 7-30. Tues., Wed., & Thurs., Members' Circles.

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

Heywood.—Discussion Hall, Adelaide St., at 2-45 and 6: Mr. Standish. Thursday, at 7-45, Public Circle.

Huddersfield.—Brook Street, at 2-30 and 6-30: Mr. J. B. Tetlow.

Institute, 3, John St., off Buxton Rd., 2-30, 6: Mr. Rowling.

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

Idle.—2, Back Lane, Lyceum, 2-30, 6: Mr. J. Robinson.

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

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

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

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

Institute, Cookridge St., Lyceum, 10; 2-30 6-30: Mr. Ringrose.

Leicester.—Liberal Club, Town Hall square, 2-30, Lyceum; 10-45, 6-30. 152, High Cross St., at 2-30, Lyceum; 6-30.

Leigh.—King Street, at 2-30 and 6.

Liverpool.—Daulby Hall, Daulby Street, London Road, Lyceum, at 2-30; at 11 and 6-30: Mrs. Green.

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 Spirit Circle; at 3, Lyceum; at 7, Mrs. Stanley and friends. Wednesday, at 8-30, the Spirit Circle. Thursday, at 8-15, 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 7-30: Mr. McKenzie, "Phrenology."

Forest Hill.—23, Devonshire Rd, 7: Mr. G. D. Wyndoe. Thursday, at 8, Séance, Mrs. Bliss. Saturday, at 8, Developing Circle.

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

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

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

King's Cross.—Copenhagen Hall, at 10-45, "Brotherhood;" at 6-45, Mr. Everitt.

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

Lower Edmonton.—38, Eastbourne Terrace, Town Road, at 7-30, Clairvoyance. Saturday, at 8, Developing Circle.

Marylebone.—24, Harcourt Street, at 11, Mr. T. Pursey, "Spirit Teachings;" at 7, Captain Pfoundes, "India and England's Duty." Thursday, at 7-45, Mrs. Hawkins. Saturday, at 7-45, Mrs. Spring.

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.

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

Victoria Park, at 11.

Wandsworth Common, near Foot Bridge, at 11-30.

Battersea Park, near Band Stand, at 3-30.

Peckham.—Winchester Hall, 33, High St., at 11; at 7, "The Atonement." Friday, Free Healing, 8-15. Monday, at 8-30, General Meeting.

Shepherds' Bush.—14, Orchard Road, Lyceum, at 8; at 7. Tuesdays and Saturdays, at 8, Séance, Mrs. Mason.

Stepney.—Mrs. Ayers', 45, Jubilee Street, at 7. Tuesday, at 8.

Stratford.—Workman's Hall, West Ham Lane, E., at 7.

Longton.—44, Church St., at 11 and 6-30: Mrs. Evans.

Macclesfield.—Cumberland St., Lyceum, at 10-30 and 2-30; at 6-30: Rev. A. Rushton.

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

Collyhurst Road, at 2-30 and 6-30: Mr. Lomax.

Edinburgh Hall, nr. Alexandra Park Gates, 3 and 6-30: Mr. Rooke.

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.—Church St., Lyceum, 10 and 1-45; 2-30 and 6: Mr. Lund.

Nelson.—Sager St., 2-30, 6-30.

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

North Shields.—6, Camden Street, Lyceum, at 2-30; at 11 and 6-15. June 7 and 8, Mr. J. J. Morse.

41, Borough Rd, at 6-30: Mrs. Caldwell.

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

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

Masonic Lecture Hall, 10-45, 6-30: Mr. E. W. Wallis, & on Monday.

Oldham.—Temple, Union St., Lyceum, at 9-45 and 2; at 2-30 and 6-30: Mr. W. Johnson.

Hall, Bartlam Place, Horsedage St., Lyceum, 10 and 2; at 3 and 6-30: Professor Blackburn, and on Monday, at 7-45.

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

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

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: Mr. W. H. Wheeler.

Radcliffe.—Hall, 1, Railway Street, 2-30, 6-30.

Rawtenstall.—10-30, Lyceum; 2-30 and 6: Mr. Victor Wyldes.

Rochdale.—Regent Hall, at 2-30 and 6.

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

Penn St., 2-30, 6: Mrs. H. Taylor. Wednesday, at 7-30, Circle.

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

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

Central Board School, Orchard Lane, 2-30 and 6-30: Mr. Inman.

Shipley.—Liberal Club, 2-30, 6: Mr. W. Galley.

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

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

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

Sowerby Bridge.—Hollins Lane, Lyceum, 10-30, 2-15; 6-30: Mr. Hepworth.

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: Mrs. Johnstone. Thursday, Circle, 7-30.

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

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

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

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

Tyne Dock.—Exchange Buildings, 11, Lyceum; 6: Mr. J. Wilkinson.

Walsall.—Central Hall, Lyceum, 10; 11, 6-30: Mr. W. Howell, & on Mon.

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: Local.

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

Wibsey.—Hardy Street, at 2-30 and 6.

Wisbech.—Lecture Room, Public Hall, 10-30, 6-45.

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

Yeadon.—Town Side, at 2-30 and 6.

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THE ROSTRUM.

THE NEED FOR FEDERATION AND MORE SCIENTIFIC INVESTIGATION.

A Paper read at the meeting of the London Spiritualist Federation on May 3rd, and also before the Shepherd's Bush Society, by A. F. TINDALL, A. Mus., T.S.L.

THIS is an age of combination. Nothing can be done without it. I will venture to say that the advance of our cause and the respect now paid to it are due to the combinations of the past. The meetings of the "Alliance" and the Psychical Research Society have done more to move the opinion of educated people, and to influence the thought of the time than anything else. While human nature is as it is, all movements must go through the mill of contact with the world and its leaders, and conquer by appealing to them in ways they can understand. All honour to those great souls who first caught the inspiration from above to proclaim the new truth. All honour to them, whether rich or poor, learned or ignorant. But when the truth is proclaimed, then it must be promoted in the usual way by combination. We must then combine for propagandism.

Looking at the state of the law, let us remember that all mediumship is liable to prosecution, and that even good writers when differing from the State faith of the land are liable to prosecution for so-called "blasphemy." I will not identify astrology with Spiritualism, though I cannot but think what a hard case is the one we have heard of recently. But let us remember that the laws hang over us like the sword of Damocles, and we can only alter them by combination. Let us also remember it is only by combination that we can open up new centres of work in the metropolis, and enlarge and improve our outdoor work, and by finding good speakers for societies, improve our platforms. One of the most serious defects in our methods at the present time is the inadequate way in which our principles are put before the public on our platforms. Many people who have been interested in Spiritualism have gone away disgusted at what they have heard at some of our meetings and séances. We ought to keep all undeveloped conditions amongst ourselves, and only put before the public that which can represent our cause in a satisfactory manner. To do so, and do it well, would be better than having so many meetings resulting in harm rather than good.

Another object, and perhaps the most important of all to be obtained, is to investigate our phenomena on scientific lines, and to perfect the same without preconceptions or creedal bias; to patiently observe the phenomena and seek to find what they mean, and what truths they teach. This is an urgent work, and one that united action alone can make successful. I may here say that the Occult Society has taken the initial line in this matter. They will probably hold no Sunday public meetings next autumn, but we shall combine to assist the Federation in holding Sunday meetings at some central hall. The work of the Occult Society will for the present consist of experimental séances, and I hope that other societies will follow in its footsteps. For six years the London Occult Society has been in being, and

through the autumn and winter of each year we have held Sunday evening lectures. I think I may say with pride that never before in London has there been so free a platform, or such a variety of subjects of an occult nature treated. But I have felt for a long time to do this was not enough, when I looked round on the various parties in the occult ranks, each pursuing what they deemed to be truth, and yet most of them filled with creedalism. To really arrive at the truth on matters so obscure and outside the pale of modern thought I have felt that something more must be done than to give lectures. We started a journal and published books and pamphlets, more with the idea of clearing the ground of rubbish and illogical teachings than anything else, and I have reason to be proud of the success of this latter effort. Many Theosophists and Spiritualists have been struck by the illogical nature of the theories drawn from psychic phenomena. We find also to our grief that we have been surrounded by fraud and imposture, whilst much of our platform oratory, said to come from the Spirit world, is but a mixture of platitudes, science (falsely so-called), and bad grammar. Our promiscuous circles scarcely ever result in obtaining convincing phenomena, and we find an absence of those grand manifestations which were so plentiful before charlatans entered the field, and it paid to simulate it. And this occurs unfortunately at a time when the world seems waking up to our subjects, and the cry wells up everywhere, "Show us if these things be true."

There is no doubt that years ago the religionists and materialists persecuted us shamefully. This, however, is the lot of all new movements; but I think a great deal of their animosity is not so much at true Spiritualism as at the way in which it has been put before the world. First, by the laudation of charlatans who are afterwards exposed; secondly, by the crudities made public on our platforms; and lastly, by mixing up political nostrums and socialistic propaganda with Spiritualism. What is now needed is to let all this alone, and to sit down patiently to try and obtain the phenomena and learn what they teach—not what we want them to teach. Some of us know that the phenomena are real. What we want to find out is, what are the truths they teach and their *raison d'être*. Some of you may have read my seventeen years' experience in the *Agnostic Journal*. I know there are foreign immaterial intelligences who commune with me and have done me great good. What I want to know is, what those intelligences are. I know that my nature is not all contained in any physical brain and form. I know I can communicate with friends at a distance; that I can see what is happening at a distance; that I can foretell the future, but only when my guide wishes me so to do, not at my own pleasure. I therefore infer that I have a soul or spiritual part. What I want to know is, can that spiritual part exist by itself when the body is laid in the grave? I have evidence that some of my friends, who are dead, have communicated with me; but then, again, I have had communications purporting to come from people who are dead, which are doubtful and unsatisfactory.

Spiritualists! let me impress upon you the necessity of gaining fresh and more perfect phenomena. The outside world is full of our subject; but in the face of charlatanism let mediums come forward and show the world, as far as we can, the proofs which have convinced us, and which will also convince them. Let us begin a new era, work on a better and united basis. Let us leave religious dogmas, creeds, and prejudices alone, and become as little children, willing to learn. Let us patiently evolve and study the phenomena.

The only way in which I think union is possible is—Union with Liberty. We don't wish to dictate or interfere

with societies, all we ask is for societies to unite for those objects all agree upon as necessary. Some say they believe in federation, but not our federation, as they do not like the way it is managed. Most people can criticise and destroy, few can construct. We ask Spiritualists generally to state their objections and to give their advice, and we will meet them if we can. There is a Federation existing, why not amend that? This will be better than doing nothing or finding fault with what is done. Now as to practical plans.

(1) We shall, as soon as possible, open a central hall for Sunday meetings. Whether this can be done before the summer holidays or early in the autumn is a matter for discussion, but it must be done as soon as practicable. We must have a centre of work.

(2) We wish all societies to co-operate with us in organizing outdoor work as soon as possible.

(3) I am here going to touch on a delicate topic. I am sorry to see the disorganized state of things in London. "The Alliance," which includes most of our more wealthy brethren, stands isolated, and our poorer brethren are isolated also in our various societies. In Spiritualism, friends, there should be no rich, no poor. If a man has the true spirit within, he is my brother, whether he be rich or poor, learned or ignorant. I hate to see this railing at the rich on the one side, and the pomposity of the wealthy on the other. To make our Federation real and true we must bring all classes together. People say the age of miracles is past. Whether that is so or not, if I am allowed to remain secretary, that miracle I mean to perform or perish in the attempt. A first effort in this direction will be the publication of a pamphlet by the Federation, sent to rich and poor alike; a pamphlet which, if possible, shall please all and offend none, by keeping to Spiritualism and its scientific investigation and propagandism. I believe much in distributing literature. This is a work to be set about at once. We saw all in friendly accord when a true medium like Mrs. Britten came in our midst, and why should they not remain united and help us to get up, not one isolated meeting, but a series of Sunday meetings, such as shall be an honour to Spiritualism and influence the best thought of London?

These, friends, are some of our plans, the details to be arranged and carried out as soon as possible. We hope that societies will help us, and, if their conscientious scruples will not allow any to join at once, let them work with us and join us in spirit.

Organization is a union of spirits, some embodied, some disembodied. It is moved by those who are more powerful and wiser than us, and as far as we follow their inspiration so shall we succeed. May we forget all animosities and unkindness, and unite, as we never have before, in the good cause of Spiritualism, so that we may be called good and faithful servants even unto death.

BETWEEN THE LIGHTS.

THE twilight coldly comes on wings of grey,
Slow stealing o'er the land upon the breeze,
That threads, with chilling breath, its tremulous way
Far down the lonely aisles of leafless trees.

The embers glow upon the old hearthstone,
And warmly gleam upon my oaken chair.
Deep silence reigns, yet I am not alone—
Loved faces beam around me everywhere.

A tender hand is gently laid in mine,
With touch as warm as ever 'twas of old!
The little face I once thought half divine
Has still the halo round its curls of gold!

And then the long-loved voice, in music sweet,
Whispers some message from the heavenly spheres!
Impelling me whilst loved and lost I meet,
To kneel in joy all sanctified with tears.

And little wonder that, when that dear hand
In rapture touches mine, my eyes grow dim
With joy, for me it leads to God's sweet land,
And leaves me 'mid the white-robed cherubim.

And when my soul comes back from those high spheres,
My darling follows me with heavenly smile—
Her look baptised with sweet compassion's tears,
While low she whispers, "Yet a little while!"

"Tears!" do my vision see, when ne'er a sigh
Echoed in heaven! where never eye grew dim.
Where, midst the surging song, no wailing cry
Was ever heard amongst the cherubim!

Yes, tears of yearning and undying love—
For sorrow enters not the heavenly throng—
Tears that begem the golden streets above,
And mingle sweetly with the angels' song!

And other spirits come, as falls the night—
Brave, bright-souled men, of life's hard, strife-filled days,
Bring with them now a saintly, guiding light,
That leads me back through long-forgotten ways.

And when they pass into the spirit-land,
And leave to me the silence of my room,
My loved one comes again, and lays her hand
In mine—a heavenly radiance midst the gloom.

—John Haigh.

THE THEOSOPHICAL SOCIETY: ITS ORIGIN AND FOUNDERS.

No. I.

SINCE the recent decease of Madame Blavatsky, one of the acknowledged, and, indeed, principal founders of the above-named society, numerous letters have reached the Editor of this journal, asking her to publish a succinct account of the subject named above. More than one of the parties preferring this request, suggest *that as the chief individual concerned "is now no more, we need not hesitate to write of truths that might have been injurious to that individual when on earth."* Without violating the confidence reposed in an editor by naming the writers of these suggestions, we beg to say we never print, write, or say one word of the departed which we would not utter in their presence—face to face. Again, if inquirers would READ, aye, and read BOTH sides of every question, they would have long since found in the Editor's great historical record of "Nineteenth Century Miracles," and again re-quoted in the earlier volumes of the *Two Worlds*, ALL that really ever belonged to or can belong to the history and philosophy of the Theosophical Society. Unhappily English Spiritualists and Occultists are more prompt to take rumour for authority than to study out truths for themselves in literature; in a word, they are not readers, otherwise what has already been printed again and again by the Editor would have sufficed to inform all whom it may concern of that which we are now asked to give.

Realizing, however, that Madame H. P. Blavatsky, the spirit is, precisely and in all respects, the same personality that she was as the mortal woman, we propose to give a mere *resumé* of that which has already appeared in print, reserving to ourselves the right to draw such conclusions as we should willingly speak in person to H. P. Blavatsky were she now a mortal like her former associate Emma H. Britten.

THE FIRST ASPECT OF THE THEOSOPHICAL SOCIETY IN ITS EARLIEST STAGES OF BEING.

Mrs. Britten's first introduction to the early founders of this movement took place in so singular a way that it is necessary to step aside for a brief space to describe it.

Mrs. Britten had been requested by a life-long friend—a gentleman of high social distinction, but a foreigner, imperfectly acquainted with the English language, to translate, arrange, and edit a work designed for very limited circulation, called "Art Magic," now out of print. The preliminary announcements of this work called forth such a rain of persecution, insult, reviling, and misconception, that the luckless Editor would have sunk beneath the storm had there not been another side to the picture, and an equal amount of generous support and unqualified confidence in Mrs. Britten's literary power and fidelity to divine truth called forth. In the midst of the tremendous warfare thus evoked, Mrs. Britten, amongst hundreds of other letters, felt obliged to address the following one to the *Boston Spiritual Scientist*, in which the Editor's connection with the early foundation of the Theosophical Society is explained. After a lengthy statement respecting the work above mentioned, Mrs. Britten says:—

To all whom it may concern, but in strict justice to Colonel Olcott, Madame Blavatsky, and any who may unwittingly be confounded with this matter of "Art Magic," I emphatically protest that they have nothing in common. That the two movements, namely, the publication of my friend's advertisement and the formation of the Theosophical Society, most strangely took place at or about the same time, in fact, within twenty-four hours of each other, is a truth which I admit, but cannot account for.

About twelve hours after I had posted the advertisement to the *Banner of Light*, announcing that a book on "Art Magic," &c., was to be published, Colonel Olcott and I met for the first time in several years. An old acquaintance was renewed, an introduction to Madame Blavatsky took place, and then, but *not till then*, did I learn the views of these friends, respecting a concerted effort to study faithfully the SCIENCE which underlies the principles of spirit communion. So amazed and struck was I with the coincidences of *purposes* expressed in the inauguration of the Theosophical Society, at which I was present,

with some of the ideas put forth in my friend's work, that I felt it to be my duty to write to Colonel Olcott, enclose a copy of the advertisement, and explain to him that the publication of the book anticipated was without concert of action or even personal acquaintance with the parties concerned, whatever of Cabalistic lore or revelation the said Theosophical Society might hereafter evolve. Whilst my Theosophical friends and myself were both rather struck with the remarkable coincidence of the two movements, chiming in at precisely the same stroke of the dial from points of action removed from and at the same time unknown to each other, we neither desired to damage the work of the other by being mistaken for or confounded together. The author of "Art Magic" prepared the material for his work many years ago in Europe, and is a total stranger to Colonel Olcott or Madame Blavatsky. Praise or blame us all not for each other's sake, but for our own.

We now call attention to another and still more extended version of the Theosophical Society's origin, together with the personality of its founders, and we do so with a view of showing that what we now state since the transition of Madame Blavatsky to a life, in which she can only communicate through mediumistic aid, we have published far and wide during her earth-life, and that, when she could have corrected the same in person, had it been necessary. We shall continue to quote from matter already in print and extant long before Madame Blavatsky's decease. The first printed matter we gather from are two little tracts now in the Editor's possession, one entitled "Preamble and Bye-laws of the Theosophical Society, organized in the city of New York, October 30, 1875."

The second pamphlet purports to be "The Inaugural Address of the President (Henry S. Olcott), delivered before the Society, November 17, 1875."

In the first page of both of these tracts it may not be uninteresting to re-quote the following list of

OFFICERS AND COUNCIL:—

President, Henry S. Olcott; vice-presidents, S. Pancoast, M.D., and G. H. Felt; corresponding secretary, Madame H. P. Blavatsky; recording secretary, J. S. Cobb; treasurer, Henry J. Newton; librarian, Chas. Sotheran; councillors, Rev. J. Wiggin, Mrs. Emma Hardinge Britten, R. B. Westbrook, C. E. Simmons, M.D., Herbert D. Monachesi; Counsel to the Society, Wm. Q. Judge.

The following passages from "Nineteenth Century Miracles" will now give some more information concerning the esoteric origin of the society. On page 290 is the following:—

A THEOSOPHICAL SOCIETY.

One movement of great importance has just been inaugurated in New York, under the lead of Colonel Henry S. Olcott, in the organization of a society to be known as "The Theosophical Society." The suggestion was entirely unpremeditated, and was made on the evening of the 7th instant, in the parlours of Madame Blavatsky, where a company of seventeen ladies and gentlemen had assembled to meet Mr. George Henry Felt, whose discovery of the geometrical figures of the Egyptian Cabala may be regarded as among the most surprising feats of the human intellect. The company included several persons of great learning and some of wide personal influence. The managing editor of two religious papers, the co-editors of two literary magazines, an Oxford LL.D., a venerable Jewish scholar and traveller of repute, an editorial writer of one of the New York morning dailies, the president of the New York Society of Spiritualists, Mr. C. O. Massey (an English visitor), Mrs. Emma Hardinge Britten and Dr. Britten, two New York lawyers, besides Colonel Olcott, a partner in a Philadelphia publishing house, a well-known physician, and the hostess, Madame Blavatsky herself, comprised Mr. Felt's audience.

After his discourse, an animated discussion ensued. During a convenient pause in the conversation, Colonel Olcott rose, and after briefly sketching the present condition of the Spiritualistic movement, the attitude of its antagonists, the materialists; the irrepressible conflict between science and the religious sectaries; the philosophical character of the ancient theosophies, and their sufficiency to reconcile all existing antagonisms, and the apparently sublime achievement of Mr. Felt in extracting the key to the architecture of Nature from the scanty fragments of ancient lore left us by the devastating hands of the Moslem and Christian fanatics of the early centuries, he proposed to form a nucleus around which might gather all the enlightened and brave souls who were willing to work together for the collection and diffusion of knowledge. His plan was to organise a society of occultists and begin at once to collect a library, and diffuse information concerning those secret laws of nature which were so familiar to the Chaldeans and Egyptians, but are totally unknown by our modern world of science.

Mr. Felt said, in reply to questions, that communion of mortals with the dead, and the reciprocal intervention of each in the affairs of the other, was not a mere conjecture among the ancient Egyptians, but reduced to a positive science, and he himself had been able to cause the materialization of human forms in full daylight, by magical appliance.

It was unanimously voted to organise the proposed society forthwith. Colonel Olcott was elected temporary president, and a committee was appointed to draft a constitution and bye-laws.

In describing the decease and peculiar funeral services of the Baron de Palm, a gentleman, who was, subsequent to the first formation of the society, introduced therein and

appointed to serve with Mrs. Britten as one of the Council, in "Nineteenth Century Miracles," page 449, the author gives a still more concise account of the first formation of the society; and as its *then* understood aims, beliefs, philosophy, and complete standing with the public are therein fully explained, we propose to quote as much of those statements as will give to all inquirers a brief summary of what was the original inception and first fundamental principles on which this movement was based. On pages 440 *et seq.*, is as follows:—

As a sample of the absurdities that were perpetrated by those who in ignorance of occultism, theosophy, or their aims, resorted to the schoolboy trick of pelting them with ridicule, we reprint an article sent by the author to the *Banner of Light* on the occasion of the funeral of the Baron de Palm, a Hungarian nobleman who was associated with Mrs. Britten, as a member of the first Council established by the Theosophical Society in New York. The funeral services took place on Sunday afternoon, May 28th, 1876, and the lampoons and satirical notices of the secular press called forth from the author the following article, published in the *Banner of Light*:—

THE LATE BARON DE PALM AND THE NEW YORK THEOSOPHICAL SOCIETY.

To the Editor of the "Banner of Light."

"In your issue of June 3rd, I see a very brief notice of the funeral obsequies of the late Baron de Palm, conducted under the auspices of the Theosophical Society. As the New York secular papers have done us the honour of devoting many columns of their 'invaluable journals' in contemptuous ridicule of these two subjects, and as they, with their usual spirit of *fairness*, fail to afford us any opportunity of representing ourselves in contradiction to the childish criticisms volunteered about us, it has seemed meet to the few Spiritualists connected with the Theosophical Society, who were engaged in conducting Baron de Palm's funeral obsequies, to ask if we cannot have a moderate amount of space in the columns of our chief organ of thought for a more fair and complete representation than interested scandal-mongers have hitherto afforded us. The Theosophical Society took its rise in the interest manifested by a party of ladies and gentlemen who had assembled one evening in the parlours of Madame Blavatsky to hear a reading from Mr. George H. Felt, the Egyptologist, and interpreter of the figures of the Egyptian Cabala. At the reading to which I refer I met Madame Blavatsky and Mr. Felt for the first time, and it was the astonishment which my husband and I both felt in hearing from the discourse we listened to on the Cabala, so much similarity of ideas and aims to those which we were then busy in translating, and were about to publish in 'Art Magic,' the work of an esteemed friend, that induced us to urge forward the formation of the Theosophical Society, connect ourselves with it, and do all we could to promote its welfare. . . . The initial meetings of the society took place at the rooms of Madame Blavatsky, subsequently at my own house, and after our organization had been completed at the Mott Memorial Hall. As the most concise and yet comprehensive definition I can render of the aims with which this society entered upon a concrete existence, I commend the perusal of the following extracts from the printed preamble which we have put forth:—

The title of the Theosophical Society explains the objects and desires of its founders. They seek "to obtain knowledge of the nature and attributes of the Supreme Power and of the higher spirits *by the aid of physical processes*." In other words they hope that by going deeper than modern science has hitherto done, into the esoteric philosophies of ancient times, they may be enabled to obtain, for themselves and other investigators, proof of the existence of an "Unseen Universe," the nature of its inhabitants, if such there be, and the laws which govern them and their relations with mankind.

Whatever may be the private opinions of its members, the society has no dogmas to enforce, no creed to disseminate. It is formed neither as a Spiritualistic schism nor to serve as the foe or friend of any sectarian or philosophic body. Its only axiom is the omnipotence of truth, its only creed a profession of unqualified devotion to its discovery and propagation.

The Theosophical Society has been organized in the interest of religion, science and good morals. . . .

The founders, being baffled in every attempt to get the desired knowledge in other quarters, turn their faces toward the Orient, whence are derived all systems of religion and philosophy. They find our ancestors practising important arts now lost to us. They discover them dealing with forces whose very names are now unknown, and the simplest demonstration of whose existence is impossible to our scientists. In the Bible occurs a multitude of passages which corroborate inferences deducible from the picture-writings on the architectural remains of the ancient nations; while every important museum of antiquities augments the proof of their wisdom and enlightenment.

The Theosophical Society, disclaiming all pretension to the possession of unusual advantages, all selfish motives, all disposition to foster deception of any sort, all intent to wilfully and causelessly injure any established organization, invites the fraternal co-operation of such as can realize the importance of its field of labour, and are in sympathy with the objects for which it has been organized. . . .

"In concluding my brief notice of this movement, I have only to add, our little gathering has had to contend with those obstacles which ordinarily hang upon the footprints of new movements. We have been misrepresented, sneered at as 'attempting to revive the superstitions of the dark ages, and roll back the car of progress,' &c., &c. With the same justice that the author of 'Art Magic' has been denounced as a Jesuit, because he cited as an illustration of mediæval magic the formulæ of Catholic magicians, our society has been denounced as antagonistic to truth and progress, because we are aiming to discover the clue to ancient sciences, as a basis for modern improvements; hence we had trials to encounter, compelling us at last to shield the truths we could not endure to see misrepresented, by making our organization, if not actually a secret society, at least an exclusive one, reserving all knowledge of our deliberations to our own members, except where we decided to give them publicity. An occasion of this character occurred in the demise of one of our associates, the Baron de Palm, whose expressed wish that his obsequies should be conducted under the auspices of the Theosophical Society, and as far as possible in accordance with Oriental customs, obliged us to present ourselves before the world as a subject for such criticism as has been accorded to *funeral rites*, conducted on an out-of-the-common order. The haste in which this ceremonial was got up, and the fact that by the absence of a great many of the fellows of the society, nearly all the onerous duties devolved upon our president, Colonel Olcott, were circumstances which interfered with the full representation of our ideas which we desired. As it was, on arriving at New York on the Sunday morning, the day fixed for the obsequies, I found every journal full of *funny* writing on the *funny* scene that was expected to take place that afternoon, in the form of a 'Pagan funeral.'

"As to the scene which the outside of the grand Masonic Temple presented some two hours before that fixed for the ceremonial, it baffles all description. Thanks to the voluntary advertisements which the *comic* writers of the city thought proper to bestow upon us, the Sunday idlers of New York had assembled in vast multitudes to beguile their leisure with something scarcely less entertaining than Barnum's Hippodrome, or Moody and Sankey's hysterical votaries at their confessions. The quiet dignity with which our president reminded the vast assemblage who finally succeeded in pressing into the hall, that they must remember 'they were in the presence of death,' no doubt had its effect in converting the expectations of fun and frolic promised them by their leading journals into a spirit of grave and respectful attention. For a further account of the Baron de Palm, and the ceremonials which actually took place on the occasion, I refer the reader to the following quotations from the *New York Tribune* and *World*, both of which journals did sufficient justice to the historical features of the scene:—

At the Roosevelt Hospital in this city, on Saturday, May 21, a man died whose life, character, and religious belief the singular funeral services performed yesterday at the Masonic Temple bring into prominence. Baron Joseph Henry Louis de Palm, formerly Chamberlain of the Duke of Bavaria, was born at Augsburg, May 10, 1809, and was descended from an old baronial family dating back, it is said, to the year 832. . . . Last November, hoping to find in the Theosophical Society of this city a system of religious belief which would commend itself to his judgment, he joined himself to that organization, to which he willed his property, and under its direction his funeral services were conducted yesterday.

The body of Baron de Palm was embalmed immediately after death, and has been lying at the Roosevelt Hospital, whence it was brought to the Masonic Temple. The casket was of rosewood, with plain silver trimmings, and rested upon a simple undecorated catafalque upon the platform in the large hall. Black tickets of admission were issued in sufficient numbers to fill the hall with people, but as many who received them did not attend, the multitude were allowed to rush into the empty seats just after the beginning of the service. Upon the coffin and on each side of it were placed Oriental symbols of the faith of the dead man, and over the upper end hung the medals and insignia of the Baron's diplomatic service, and his patent of nobility. Seven caudles of different colours burned upon the coffin, and these, with the brazier of incense placed at the left, symbolized fire-worship. Upon the coffin stood a cross with a serpent about it, the cross typifying the creative principle of nature, and the serpent the principle of evolution.

At four o'clock a solemn voluntary was played upon the organ, and a few minutes later, the seven members of the Society who had been selected to perform the service appeared upon the platform in black

robes, and carrying in their hands twigs of palm, which, according to Oriental belief, are instrumental in warding off danger and misfortune. Henry S. Olcott, president of the society, who afterward delivered the funeral discourse, advanced to the front of the platform and requested those present to remember they were in the presence of death, and that as nothing sensational would occur in the funeral services, the society expected from them a respectful silence. He said that the service was not to be conducted according to the Egyptian ritual except in so far as the symbols of immortality were concerned. A choir of three persons then sang an Orphic hymn to organ accompaniment, followed by the invocation. After the prayer came organ music, and the Theosophic Liturgy, Colonel Olcott asking the questions, &c., which were answered by his assistants in the service. The liturgy was followed by another Orphic hymn, and then Colonel Olcott advanced to pronounce the funeral oration, concluding a long, bold, and eloquent address in the following terms:—

"There in that coffin lay a Theosophist. Should his future be pronounced one of unalloyed happiness without respect to the course of his life? No; but as he had acted so should he suffer or rejoice. There must be compensation, equilibrium, justice. It was no more thought that one could suffer for another's sins than for another's gluttony or other physical wrongdoings. The opposite belief was responsible for the condition of the world to-day. The scaffold teemed with ruffians whose sins it was believed muttered words would wash away."

Another Orphic hymn followed. Mrs. Emma Hardinge Britten then made a brief address, in which she declared that she, as one who had spoken with the arisen souls of the dead, proclaimed by the revelation of the Great Spirit and his ministering angels, that the dead brother, though enfranchised into the higher life, was with his friends yet. They who were searching for the great mystery of life and death had been reviled and scoffed at, but here, standing among the emblems of sacred beliefs, they ought to be safe from slanderous revilings and unkind jests. Mrs. Britten thought that in this centennial year, when human enfranchisement was being celebrated, none should attempt to impose chains on the human soul. Then turning toward the coffin, she extended her hands bearing flowers, and exclaimed, "Speed home, friend and companion! Thou hast not left us. We know that thou hast passed the golden gates wherein sorrow entereth not, and we bid thee God speed to thy home of light. Although the golden bowl is broken, and the silver cord is loosed, we put on no weeds of mourning, and we offer the symbols of full-blown human life in these flowers."

The High Priest then pronounced the obsequies finished, and the audience slowly dispersed. The coffin was left on the platform, and long after all the spectators and members of the society had gone away, it remained alone, stripped of its decorations, and with only the roses Mrs. Britten had scattered on it, and three or four green palm branches, as if to keep the wood nymphs near and protect the dead Baron from the dreaded elemental spirits. Toward nightfall it was taken by the undertaker to its temporary resting-place in a vault of the Lutheran cemetery.

Trusting that the admission of these statements, Mr. Editor, will have the effect of subduing the tone of rancour and unworthy misrepresentation which some have thought proper to adopt toward us Theosophists, I take my leave, and as one of the Council of the Society, in the name of the President and the Fellows of that Association, tender you our thanks for the space allotted to us in these columns.—
Very faithfully yours, EMMA HARDINGE BRITTEN.

It is only necessary to add that in the two pamphlets before alluded to nothing more of the philosophy or alleged purposes of the society are stated than those mentioned above. The president's address is all vague theory—the preamble merely details of business arrangements to be observed. Quite early in the movement, one of the officers first appointed made a series of most damaging statements against the life, conduct, and character of the corresponding secretary, Madame Blavatsky; and as Madame Coulomb's tremendous exposures, Dr. Richard Hodgson's *Psychical Research* volume, and Professor Elliott Coues's *New York Sun* exposures were at that time things of the distant future, the chivalric feeling of the newly-formed society induced them to expel the too candid but offending member, swear fealty to the great Psychologist founder, and organize themselves into a *secret* society, with pass words, signs, and grips, &c., &c., wherein *scandalous* reports should cease from troubling, and plots and schemes should be at rest.

Of the subsequent wonderful psychical discoveries of the *very clever* founders we shall treat in a succeeding article.

(To be continued.)

THE SPIRITUAL BODY VISIBLE AT DEATH.

[THE following is from one of our most esteemed, veracious, and reliable of correspondents.—EDITOR T. W.]

Dear Madam,—If anything I now write is acceptable, use it as you please, only reserving from publication the full name of the parties. I was much impressed when reading

in *The Two Worlds* the interesting letter from Mr. John Ainsworth, with the corroborative evidence of a statement made by Mrs. B—— to myself and others more than ten years ago. I must tell you that Mrs. B—— is a rigid Methodist, and prays daily that I may be “plucked as a brand from the burning” into which Spiritualism is sure to plunge me. No one could look upon Spiritualism with greater horror than this lady. I will give you what she said as near as I possibly can do in her own words, as follows, “I was sitting at the bedside with John’s (her husband) hand in mine, watching his last breathings, when I saw his spirit gradually rise out of the top of his head in the form of a white vapour hovering about for some time, still gradually rising until it got to a thin line which remained until his last breath, then disappeared.” She adding, “I have frequently seen the same things with others, but never so distinctly as with John.” Mrs. B—— is renowned for the sympathy and consolation she gives in real orthodox style to the sick and dying, hence is much called upon, and has had much experience in passing-away scenes. We, the family circle, to whom Mrs. B—— frequently spoke of these things, thought that as she was in delicate health she must be labouring under some hallucination. Ah, my dear madam, I think if there is a Valley of the Shadow of Death it is to be found in the dogmas and creeds of orthodoxy. How more than thankful I am to bear the brand of Spiritualism, a brand which has illumined my path in this sphere, and shed its effulgent rays upon my hopes for the future. Yes, a branded one returns sincere prayers that “Light, more light” may illumine the dark circles of orthodoxy, and chase away the darkness and bigotry that veils their sight. I must not trespass longer upon your valuable time. Grateful for the many lessons you have taught me.—I am, dear madam, yours in love,

E. COOPER, Senior.

52, Westbourn Street, Liverpool, May 11th, 1891.

RELIGIOUS INTELLIGENCE.

SEVERAL of the German and some of the English Northern papers announce that the Emperor of Germany has issued an order that none of his Court Chaplains are to preach for more than a *quarter of an hour*.

How would it do to introduce this German edict to the attention of the Bishops, Deans, and Clergy of this country? Might it not have the long-desired effect of filling the now nearly deserted pews of the Churches—aye! and encourage the listeners to hope for a still further abridgment of sermonizing?

STILL ANOTHER SIGN OF THE TIMES.

THE CORRUPTION OF THE CHURCH.

Last night Dr. Momerie delivered at Prince’s Hall, Piccadilly, before a large and fashionable audience, in which ladies almost predominated, “an oration” on “The Corruption of the Church.” The Doctor wore his academic black gown over ordinary evening dress. After some preliminary observations in defence of the position he had taken up as an assailant of the Church, he said he attacked the Church because he believed in God, and not because he was opposed to religion. He was acting in the interests of the Church, which was in imminent peril and within measurable distance of dissolution. The Church had long ago lost its hold over the cultured classes, and its scholars were altogether out of touch with modern thought and modern science. The Church was even losing its influence over commonplace people. He himself was an expert in orthodoxy, for from the time when he was old enough to sit on a stool without rolling off, until he was of age, he had listened on an average to three sermons a week, in which all the orthodox doctrines of the Church had been elaborately set forth and expanded.

Taking the first of the great fundamental doctrines taught by the Church—that of the Atonement—he traced it back to the idea which led the primitive man to appease his god by human sacrifices. The orthodox doctrine of the Atonement was a survival of that, and the character of the Orthodox Deity as taught by the Church was as bad as it could be. The teachings of theologians on the doctrines of the Atonement and Predestination constituted the most savage superstition in the world, and the god of orthodoxy was the wickedest being that it was possible for the human mind to conceive. Where the orthodox doctrines were not wicked they were often absurd. The doctrine of the Trinity

was based upon the mistake of translating the Latin word *persona*, which originally meant an actor’s mask, by the English word “person,” which meant an individual, and that had been stereotyped by the clergy into a fundamental doctrine of the Church.

Then the doctrine of the Resurrection as taught was nonsense. The resurrection of the flesh to a spiritual life was a contradiction in terms, and yet that was one of the orthodox fundamental doctrines of the Church. He therefore contended that of those three fundamental doctrines of the Orthodox Church the first was grossly immoral, and the other two absurdly ridiculous. Then there was a notion that the Bible was infallible; but, in the first place, the Bible did not claim to be infallible, and there were only three passages in it on that point, two of which were mistranslated, and the other misunderstood. The Bible itself was contradictory. It was not one book, but a little library of books, and the Bible had taught them nothing, all texts notwithstanding, if they did not refuse to believe in the wickedness of God. Many of the Biblical authors spoke of the love of God, and many spoke of Him as “Father,” two characters quite irreconcilable with the repulsive deity taught by orthodox theologians. The creeds of the Church encouraged immorality and cruelty. The idea of the orthodox hell was a predominant idea amongst the people, some of whom, like Calvin, not only accepted the horrible notion, but gloated over it and loved it.

Dr. Momerie occasionally read short quotations from Luther, Calvin, and the Articles of the Church in support of his conclusions. But, continued the doctor, in all the great churches of Christendom there were held doctrines totally different to those he had mentioned, which were profoundly beautiful and true, and in such they went back to the religion of the Nazarene. Christ himself raised none of those points for which theologians had fiercely struggled and fought, and with which they had torn from time to time the Church into pieces. In fact, the simple teaching of Christ had been transformed beyond all recognition into a religion which consisted of auto-Christian paganism, post pagan metaphysicism, and a little—a very little—of the teaching of Christ. The priests had taught the falsest of theology instead of the truest religion, and, worse than all, called themselves Christians. They had heaped infamy on the name of Jesus, and crucified the Son of God afresh, and put Him to an open shame. The Church morally and intellectually was a century behind the age, and the Church was bound to be reformed from within or destroyed from without. No tinkering of creeds or partial reform would be of any avail. The reform he meant must be a thoroughly radical and absolute reform. The Church must sweep away everything and take up religion afresh from Christ’s teachings. The Church must be born again. The danger was there, and the want of adaptation was there.—*The Morning Post*, Tuesday, May 26.

Professor Koch’s portrait has been printed on cotton handkerchiefs, which are advertised to be “good for nasal catarrh,” and sell rapidly in Berlin.

HOW EARTHLY GREATNESS IS REMEMBERED (?)

A WRITER, who recently visited Marshfield, Massachusetts, says that Daniel Webster’s grave is the central object in an old burying ground, which is plainly visible and impressive from its desolation and a certain melancholy grandeur that surrounds it. The quiet of this little knoll, says the correspondent, not more than half an acre in extent, is its great charm. It is away from the main road, with the roar of the surf in a storm joining in the rush of the wind over the sand hills as a requiem, and the whole landscape impressing you with a sense of its dreary, solemn, and severe character. It is just the spot which a man like Webster might have been expected to choose for his burial place, and its isolation and comparative neglect are typical of the extent to which Webster has passed from the thought of his countrymen as an active element in American life.

Surely such a sketch as the above will awaken in the mind of every Spiritualist a sense of deep thankfulness for the certainty that “there is another and a better life,” where all that is true, good, and beautiful is gathered up in the imperishable archives of eternity, a realm of undying good, where nothing but sin and wrong is ever lost or forgotten.

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FRIDAY, JUNE 5, 1891.

IR-RELIGIOUS INTELLIGENCE.

THE REV. (?) H. C. SPURGEON'S VIEW OF THE RESURRECTION OF THE DEAD.

VARIOUS scriptural accounts say that the work of grave-breaking will begin with the blast of trumpets and shoutings; whence I take it that the first intimation of the day will be a sound from heaven such as has never before been heard. It may not be so very loud, but it will be penetrating. There are mausoleums so deep that

UNDISTURBED SILENCE

has slept there ever since the day when the sleepers were left in them. The great noise shall strike through them. Among the corals of the sea, miles deep, where the shipwrecked rest, the sound will strike. No one will mistake it for thunder, or the blast of earthly minstrelsy. There will be heard the voice of the uncounted millions of the dead, who come rushing out of the gates of eternity, flying toward the tomb, crying, "Make way! Oh, grave, give us back our body! We gave it to you in corruption; surrender it now in incorruption." Thousands of spirits arising from the fields of Sedan, and from among the rocks of Gettysburg, and from among the passes of South Mountain. A hundred thousand are crowding Greenwood. On this grave three spirits meet, for there were three bodies in that tomb! Over that family vault twenty spirits hover, for there were twenty bodies. From New York to Liverpool, at every few miles on the sea route, a group of hundreds of spirits coming down to the water to meet their bodies. See that multitude!—that is where the Central America sank. And yonder multitude!—that is where the Pacific went down. Found at last! This is where the City of Boston sank. And yonder the President went down. A solitary spirit alights on yonder prairie—that is where a traveller perished in the snow.

THE WHOLE AIR IS FULL OF SPIRITS—

spirits flying north, spirits flying south, spirits flying east, spirits flying west. Crash! goes Westminster Abbey, as all its dead kings, and orators, and poets get up. Strange commingling of spirits searching among the ruins. William Wilberforce, the good; and Queen Elizabeth, the bad. Crash! go the Pyramids, and the monarchs of Egypt rise out of the heart of the desert. Snap! go the iron gates of the modern vaults. The country graveyard will look like a

rough ploughed field as the mounds break open. All the kings of the earth; all the senators; all the great men; all the beggars; all the armies—victors and vanquished; all the ages—barbaric and civilised; all those who were chopped by guillotine, or simmered in the fire, or rotted in dungeons; all the infants of the day; all the octogenarians—all! all! Not one straggler left behind. All! all! And now the air is darkened with the fragments of bodies that are coming together from the opposite corners of the earth. Lost limbs finding their mate—bone to bone, sinew to sinew—until every joint is reconstructed, and every arm finds its socket, and the amputated limb of the surgeon's table shall be set again at the point from which it was severed. A surgeon told me that after the battle of Bull Run he amputated limbs, throwing them out of the window, until the pile reached up to the window-sill. All those fragments will have to take their places.

THOSE WHO WERE BORN BLIND

shall have eyes divinely kindled; those who were lame shall have a limb substituted. In all the hosts of the resurrected not one eye missing; not one foot clogged; not one arm palsied; not one tongue dumb; not one ear deaf.

If I understand this day, it means peace toward heaven and peace toward earth. Bring more flowers. Strew all the earth with Easter garlands, for the resurrection we celebrate this day implies many kinds of resurrection, a score of resurrections. Resurrection from death and sin to the life of the Gospel. Resurrection of apostolic faith. Resurrection of commercial integrity. Resurrection of national honour. Resurrection of everything that is good and kind and generous and just and holy and beautiful. Nothing to stay down, to stay buried, but sin and darkness and pain and disease and revenge and death. Let those tarry in the grave for ever. "Glory to God in the highest, and on earth peace, good-will to men."

Christ, the Lord, is risen to-day,
Sons of men and angels say.
Raise your songs and triumphs high,
Sing, ye heavens, and earth reply.
Love's redeeming work is done,
Fought the fight, the battle won.
Lo! the sun's eclipse is o'er;
Lo! he sets in blood no more.

—*Christian Herald.*

[NOTE BY EDITOR T. W.—We have heard of certain individuals in this country having been imprisoned for publishing—what was called "blasphemy" against the Creator of the universe. We presume *nonsense*, bordering on lunacy, does not come under such a category, otherwise the Rev. (?) H. C. S. and the editor of the *Christian Herald* might be in danger of being shut up for life.]

A REMARKABLE VIEW OF THE OBJECT OF PRAYER.

CONSIDERING that the French nation has scarcely, if ever, had a President so good, kind, and universally beloved, to rule over them since France has been a Republic as M. Sadi Carnot—the gentleman who now fills that important post—it tells pretty conclusively in what the Editor of the London *Christian Herald* deems religion to consist when he proposes, in his issue of April 25th, to pray for the conversion of the good President to the doctrine of Christianity—"the truth indispensable to salvation"—the said good President being at present an openly avowed "SPIRITUALIST." Here is *The Christian Herald's* notable article and proposed prayer:—

MONSIEUR SADI CARNOT,

President of the French Republic, who inaugurated the telephonic communication with London from Paris, was born at Limoges, on August 11, 1837, and is now fifty-four years old. He was most carefully educated for an engineer, and when the Franco-Prussian War of 1870 broke out he held a Government engineering post at Annecy, from whence he was sent to Normandy to organise resistance to the Prussians. The Côte d'Or elected him to the National Assembly of 1871, and for that department he continued to sit. In 1879 he was Sub-Minister of Public Works, M. de Freycinet being his chief. In 1880 and 1881 he was Minister of Public Works under M. Ferry, and in 1885 and 1886 was Minister of Finance in the Brisson and De Freycinet Cabinets. His call to the presidency was not due to his own ambition or love of power.

Somewhat like Cincinnatus, who was unexpectedly called from the plough to rule Rome, Senator Carnot said on

Friday night, December 2, 1887, when in his quiet little study in La Rue des Bassines, where he has worked for a long course of years at

ENGINEERING AND FINANCE,

and in which all his books and papers are ready to his hand, "It will go hard with me to quit this familiar house, to go and live at that auberge, the Elysée." The following day he was elected to succeed M. Grévy, ex-president.

M. Carnot describes himself as officially a Catholic, but is really a Deist and a Spiritualist, and says that he goes to a Catholic Church as he would to a Protestant one, in the belief that he will find religious satisfaction in either. His children were brought up in these ideas, and, like himself and his father, were taken to the baptismal font. Madame Carnot, his wife, is spoken of as a woman of warm nature, but remarkable for steady qualities. Both her sons went as day-scholars to lyceums, or public schools, but in the evenings they regularly went over all their allotted tasks with her.

Prayer should be made on behalf of M. Carnot, the president of a nation of 40,000,000 people, that in addition to his belief, as a Deist, in a God, he may be led to believe in the truth indispensable to salvation, as given in John iii. 16: "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

[To which conclusion we add, God forbid that the prayers of narrow-minded bigots should prevail over the divine and progressive laws of true Spiritual revelation. —Ed. T. W.]

A CONDEMNED CRIMINAL'S JOY.

"Another poor fellow in that condemned cell at Launceston was called Hudson; *he received Christ*, and went the next morning, by the way of the gallows, *to join his Lord in glory*. Mr. Reed used to say that it was very interesting to watch throughout that solemn night. Every now and again Hudson would exclaim, 'Ah, to-morrow morning, at eight o'clock, *I am going to meet God*. How wonderful; I, a poor sinner, whose sins God has pardoned, going to meet Him to-morrow morning at eight o'clock.' To the poor condemned man that was joy unspeakable. All those who are saved know the joy which comes to a new-born child of God, and this joy helped him to look over the fearful event which awaited him right into the glories beyond, when he would be for ever with his Father."—*Christian Herald*.

[Great heaven! and are these the horrible lies and delusions in which Christian priests first send the miserable victims of vice and ignorance to the police courts to be *murdered*, and then give them *BOGUS PASSPORTS* to their imaginary heaven? God speed the day of light and deliverance from these awful doctrines!—Ed. T. W.]

MARVELLOUS MANIFESTATIONS IN FRANCE.

TRANSLATED BY Z. T. GRIFFEN.

THE house of Monsieur Emile Picard, at Viry-Noureuil, near Chauny, Aisne, has the reputation of being haunted, and many accounts of it have appeared in the press of Saint Quentin. A correspondent of the *Revue Spirite* has investigated the cause of the mysterious noises said to have been heard in the house.

The house of M. Picard is in a block of five of the same kind, situated at the outskirts of the village, near the canal, and is isolated. There was nothing in the appearance of these houses, especially in the winter time when the ground was covered with snow and ice of sepulchral character. A rap on the door was responded to by Madame Picard, who cordially received the correspondent and his friends. A girl of twelve, a baby and the father, mother, and grandmother composed the household. It was a plain, simple workman's house, neatly kept. As soon as Madame Picard learned of our object, says the correspondent, she recounted the following:—

For about a month, to the great astonishment of us all, showers of stones, pebbles, and pieces of dirt have been thrown against the outside of the front windows so that scarcely one of the panes are unbroken. We were obliged to fill the broken spaces with paper. Some of the stones were so violently thrown as to indent the side of the house like a musket ball. This is plainly visible at present. A bottle of mushroom sauce standing on a shelf, was warmed mysteriously, so hot that it could not be handled.

We searched vainly to find out the cause of the strange phenomena, and then made complaint to the gendarmerie, who made an investigation, but without finding out the cause. For ten times the same piece of paving tile, being thrown into the street, was returned against the window. A piece of soap flew out of the window into the yard and around through the door into the house again. This circular voyage of the soap was made several times.

One day, as an aunt who was visiting us was assisting in washing the dishes, the spoons which she had wiped and placed on the table slowly commenced to curl up, one after another, in the shape of a horse shoe. From that time, each day, a new trouble occurred. Not an article of furniture was spared. At last there was not in the house a glass, plate, or dish, which was not destroyed. An unseen force broke them into fine pieces, one against another. We were at last reduced to the extremity of eating our soup in a single stewpan, and this was jerked away from our hands by an unseen force time and again, and thrown on the floor.

The presence of M. Picard did not prevent the manifestations. One evening, hearing a loud noise in the loft of the barn, M. Picard hurried there, but found no one, and then descended. At once the noise recommenced overhead in the barn, and several implements were thrown from the loft with such force to the ground as to break them. At some distance from his house, one morning, as M. Picard was going to his work, he heard noises behind, as if some person was following him. M. Picard stopped and turned round to see who it was. But the person had vanished, although for a moment he caught a glimpse of a face. These disagreeable manifestations did more than trouble the minds and frighten the household. They were struck violently on the back. The little girl was badly wounded on the shoulder. A large stick hit the aunt on the right shoulder, and severely bruised it. At last the grandmother, aged 76 years, received a severe blow on the head by a falling chandelier, and died in a few days thereafter. Was it from the blow? Who was it that killed her?

At last the parents sent their two children away to escape the danger of the invisible tormentor, but the noises followed them and they were brought back home. The cows of the poor people ceased to give milk, the dog ceased to bark as usual. The correspondent was impressed that it was the action of discontented spirits which had caused all the trouble, and the family consented to a séance. A small four-legged table was procured, and all sat down around it with hands upon it. At the end of nearly ten minutes the table commenced to move, and several communications were obtained. Then a larger table was procured. This shortly commenced to move, and a few communications were received. But all at once the table raised up high in the air, and came down on its legs with terrible force! The controlling spirit announced that he had been the author of the terrible manifestations which had so long affected the family. The spirit refused to give a name, and the table was dashed against the person asking for the name, with great force. This attack made the members of the circle more circumspect. Persuasion was useless. The members threatened to invoke the Deity, which was mockingly derided. All this time the table shivered and cracked as if it was coming to pieces, and raised itself up in the air, in spite of the efforts of all to keep it on the floor. The séance broke up as dinner hour arrived. After dinner the séance was resumed, and the family changed places around the table with the correspondent and his friends. Immediately on the circle being formed, a communication was received from the spirit of a parent who had been dead twenty-seven years. The communication was so correct in its statement of the past events that the family were convinced of the identity of the spirit communicating. The aged mother, only eight days deceased, also communicated. It was a touching scene. The table softly careened toward the little granddaughter, as if to caress her. The old lady avowed that she had left the earth with much regret. The family were much affected, and every eye was moist with tears. The correspondent asked this good spirit to come to the aid of her suffering earthly children, which she promised to do. Several moments later the table was seized with a vigorous influence, and creaked and trembled in a dreadful manner. The bad spirit was there, but refused to give the reason of its coming. The table continued to tremble convulsively and boded a catastrophe of some kind. Suddenly the little table in the middle of the room was thrown to the floor with great violence. The little girl cried out from fright. In a few moments a salt dish standing on

the chimney shelf tumbled around with great noise. Then a communication was held for some moments with a dear spirit. Then a muffled sound came to their ears, when the little table raised up, and stayed suspended in the air for a few moments, and then came down with a great crash. This caused a frightful scene. The little girl screamed and ran into the correspondent's arms for protection, and the séance was over.

After giving M. Picard and his family consolation, and advising them to invoke the good spirits to assist them, the correspondent and his friends bade adieu to this afflicted family, glad to get away safe and sound, after such a violent manifestation of a malicious spirit.—*The Progressive Thinker*.

[NOTE.—When our earth is plagued by murderers, torturers of dumb animals and little children, tyrants and monsters of iniquity, who can wonder that the demons society creates in its midst, return to torment the world as spirits of evil? Make the earth pure and good, and the spirit world will be composed of angels, not devils, and they will all be ministering spirits.—Ed. T. W.]

SPARKS OF PROGRESS.

A BLIND PRODIGY.

A PATHETIC interest attaches to the Australian reports that a blind girl, Miss Aston, not yet 17, has matriculated at Melbourne University. She has been blind from infancy, but is said to be uncommonly bright and intelligent, as well as pretty. Among other subjects, she passed in French, Latin, arithmetic, and algebra. Special arrangements had to be made for her examination. She was accompanied by an assistant teacher from a school for the blind in which she was educated for eight years. The assistant transcribed her answers, written in Braille, into the ordinary characters. Miss Aston, in addition to her other accomplishments, is an excellent musician, and is said to be profoundly anxious to earn her own living.

We are progressing. His Grace the Archbishop of Canterbury, who receives an income of £15,000 a year for preaching the "gospel without money and without price," has been so good as to lay down the principles which should guide us in the right reading of the Bible. Speaking the other day at a meeting at the Polytechnic Institute, from which members of the gentler sex were excluded, he said: "The first hindrance to the successful reading [of the Bible] was to regard it as a book. It was really a library, a collection of books which had taken sixteen hundred years to write. The next point to which they must direct their attention was to understand the condition under which each book was written. They must also constantly bear in mind the real humanity of the writers."*—*The Agnostic Journal*.

A NEW HEALER.

STATEMENTS are published of wonderful cures effected by William Brown, of Fort Kent, Mo., who, until last month, was a backwoodsman. He has, it is stated, a strange influence over diseases of certain forms, especially rheumatism, lameness, and mild paralysis. There appears to be no doubt of the genuineness of the cures he has made since, says a despatch from Bangor. He came to this city a week ago at the solicitation of a prominent business man. He knows nothing of religion or medicine. Willie Warren, a son of druggist Asa Warren, had been a cripple all his life. For a year his condition had grown worse, and he has suffered severely and been obliged to use crutches. After fifteen minutes' rubbing by Brown he dropped his crutches and walked off about the room. The next day he went down town without his crutches.

A druggist named Lutz was recently fined in Baden five hundred marks for disorderly conduct in placing a wreath on the grave of the patriots executed at Rastadt in August, 1848.

Rev. James Buchanan Drysdale has been deposed from the Episcopal ministry in Brooklyn, New York—so the daily papers say—for some "irregularity."

It has been decided by the Supreme Court of Georgia that a church may be sold to pay the preacher—the case being one in which the pastor levied upon the property for arrears of pay.

* *Times*, February 16th.

LYCEUM JOTTINGS.

THEN AND NOW.

I AM weary, oh! so weary, of this empty, worthless life,
Of the burdens which its children carry through its bitter strife,
Of its promises, its failures, of the good it never brings,
And I'm longing for the shadows of the sweet death angel's wings;

For the grave so low and silent, where the pains of life all cease—
And the winds among the grasses whisper lullabies of peace,
While the solemn stars shine o'er me in the long eternal sleep,
Where no sound shall break my slumber in the earth so dark and deep.

Thus I mourned among the shadows, never dreaming that the light
Was shining all about me in its radiance pure and bright,
That there are no clouds, no sorrow, that the Good is "all in all,"
Ever waiting in the silence for his children's loving call.

Now, I stand upon the mountain—claim my birthright from above,
Robed in peace as in a garment woven by the hand of love;
I am trusting in the master, Truth, my leader and my guide,
In whose words and in whose spirit let me evermore abide.

—H. L. R.

CLEAR THE WAY.

MEN of thought! be up and stirring
Night and day;
Sow the seed—withdraw the curtain—
Clear the way!
Men of action, aid and cheer them,
As ye may!
There's a fount about to stream,
There's a light about to beam,
There's a warmth about to glow,
There's a flower about to blow;
There's a midnight blackness changing
Into grey;
Men of thought and men of action,
Clear the way!

Once the welcome light has broken,
Who shall say
What the unimagined glories
Of the day?
What the evil that shall perish
In its ray?
Aid the dawning, tongue and pen,
Aid it, hopes of honest men;
Aid it, paper—aid it, type—
Aid it, for the hour is ripe;
And our earnest must not slacken
Into play,
Men of thought and men of action,
Clear the way!

Lo! a cloud's about to vanish
From the day;
And a brazen wrong to crumble
Into clay.
Lo! the Right's about to conquer—
Clear the way!
With the Right shall many more
Enter smiling at the door;
With the giant Wrong shall fall
Many others, great and small,
That for ages long have held us
For their prey.
Men of thought and men of action,
Clear the way!

MOTHER.

NOBODY knows the work it takes
To keep the home together;
Nobody knows of the steps it makes;
Nobody knows—but mother.

Nobody listens to childish woes
Which kisses only smother;
Nobody's pained by naughty blows;
Nobody—only mother.

Nobody knows of the sleepless care
Bestowed on baby brother;
Nobody knows of the tender prayer;
Nobody—only mother.

Nobody knows of the lessons taught
Of loving one another;
Nobody knows of the patience sought;
Nobody—only mother.

Nobody knows of the anxious fears
Lest darlings may not weather
The storms of life in after years;
Nobody knows—but mother.

Nobody kneels to the throne above
To thank the heavenly Father
For that sweetest gift, a mother's love;
Nobody can—but mother.

—*Detroit Free Press*.

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.

BATLEY CARR.—May 24: Mrs. Hoyle discoursed on "The Bible of Nature and the Bible of the Christian," endeavouring to point out their great dissimilarity. Much satisfaction was expressed at the manner in which this medium is advancing in her mediumship. May 28: Mr. W. Howell discoursed eloquently on "The Ends, Aims, and Objects of Spiritualism, and how best to attain them," and "Orthodoxy versus Spiritualism." Both subjects were handled in the lecturer's usual masterly and lucid manner, giving eminent satisfaction to a good audience.—W.S.

BLACKBURN.—Mrs. Best gave some very remarkable clairvoyance, nearly all recognized. Good audiences.—G. E. B.

BOLTON. Bridgeman Street Baths.—Good addresses by Mr. Grimshaw, of Nelson, which were spoken of in high terms by several of the audience. Subjects: Afternoon, "Whence and Whither came Man? What is he, and whither is he tending and wending?" Night, "Man a Responsible Being," taken from a reading by the chairman. We hope friends will fill our room next Sunday, to hear the Rev. W. Reynolds, who on May 10 gave a most powerful address on "The World's Saviours."

BRADFORD. 448, Manchester Road.—Mr. Hilton's controls spoke on "Is Life Worth Living?" which was highly interesting; contrasting Scepticism, Materialism, and Spiritualism, whereby it is worthy of the living. Mrs. Webster gave good clairvoyance.—S.C.

BURNLEY. Hammerton Street.—Miss Wheeldon, an inspirational medium, of Derby, spoke very intelligently on "Religion: what is it?" and "The World of the Future," to fair audiences.—J. H.

BURNLEY. Robinson Street.—The control of Mr. E. W. Wallis spoke on "The Corner Stone of Spiritualism," and "Spirits, their Powers and Purposes." Both subjects were fine contributions of powerful eloquence.

BURSLEM. Spiritual Temple.—May 24: Miss Jones gave excellent addresses on "What after Death?" and in the evening on three subjects from the audience, which were listened to very attentively, and gave great satisfaction. The psychometry and clairvoyance were very successful. Good audiences. May 31: Mr. J. Tibbitts, of Walsall, kindly paid us a visit. In the afternoon he related his experiences, and at night his guides spoke on "Now, concerning spiritual gifts, &c." The very interesting addresses were much appreciated by fair audiences.

CLACKHEATON.—Mrs. Black's guides gave a very touching and sympathetic discourse. Clairvoyance very good, giving a warning to a gentleman who said that he had had it given three times during this last few weeks by different mediums. An interesting discourse at night and satisfactory clairvoyance. Service at 6 p.m. during the summer.

COWMS.—An excellent day with Mr. Hepworth, whose visit is always looked forward to. Subjects, "Do spirits return, and why?" and "Spiritualism in harmony with Man's highest aspirations." These were truly grand addresses, after which Mr. Wright, the chairman, spoke a few words of encouragement. It was good to be there.—E. P.

DARWEN. Church Bank Street.—The controls of Mr. Pilkington, of Bolton, lectured afternoon and evening on "Angels the effects of God's creation," and treated the subject in a clear and able manner.

FELLING. Hall of Progress.—Mr. G. Forrester, of Jarrow, gave a sterling lecture, entreating the audience, which was large, to do all the good they could to lift humanity to a higher standard of moral development. While doing this they were raising themselves; by leading good lives they were showing a good example.—J. D.

FENTON. 33, Adelaide Street.—May 26: The guides of Mr. R. D. Lucas spoke on "The Fall of Man," and gave a good sound address, which was followed by good psychometry. The service was conducted by Mr. S. Morley. May 31: Mr. Lucas's guides gave a good discourse on "What shall we do to inherit eternal life?" giving the different ways that God speaks to man, and teaching the different ways man should go. The services were conducted by Mr. W. Upton. We were glad to see him again. Good psychometry and clairvoyant delineations by Mr. R. D. Lucas.—F. Sutherland.

GLASGOW.—11-30, Mr. J. C. Macdonald's subject was "Mystery no Attribute of God," setting forth some splendid matter for thoughtful minds to digest. A short discussion followed. All persons were refreshed by the stirring and energetic delivery of the address. 6-30, Mr. Macdonald replied to nine questions from the audience in a very satisfactory manner on Theosophy, Spiritualism, and Temperance. We note a marked improvement in our good friend's style, and are indeed glad to have him with us at this time.—Thomas Watt.

HALIFAX.—Mr. W. Galley spoke on "Spiritualism versus Christianity" and "The Second Coming of Christ." Both subjects were treated in a remarkable manner—in fact we had a good intellectual treat. This is the first appearance of Mr. Galley in Halifax, but we hope it will not be the last. We had fair audiences considering the beautiful weather, and all seemed well repaid.—B. D.

HANLEY. Psychological Hall.—Mr. Woolison, in the afternoon, took three questions from the audience, viz., "Are the opinions as to the nature and operations of the spirit world given through mediums reliable?" They affirmed that if the mediums themselves are truthful, the communications might be relied upon. Also that in no instance was the individuality of the medium completely absorbed, and consequently the communications were tinged with the idiosyncracies of the channel through which they passed. "Are our evil thoughts in the body registered in the spirit world in the same manner as our deeds?" They answered yes. The motives which influence conduct will meet us face to face in the realm beyond. Evening subject, "God and Man." The controlling intelligence dwelt upon the attributes of Deity, omnipotence, omniscience, and omnipresence, and claimed that man possessed

faculties which, under proper conditions, approximated closely with those of Deity, and adduced clairvoyance in illustration, for by its exercise man became far-seeing, and they did not know where the line circumscribing man's horizon in this direction could with safety be drawn. Man was, or ought to be, in his own organism omnipotent, as well as omnipresent. The spirit—the thinker—was conscious instantaneously of an injury to any part of the organism; the nerves telegraphed impressions to the brain; and in like manner there might be cords which connected man with Deity, and in this manner prayer might be answered.

LEICESTER. Liberal Club, Town Hall Square.—Mr. Victor Wyldes gave two lectures. Morning: Subject, "The Federation of Facts as the Basis of True Religion." Evening, subject, "Sword, Hilt, and Blade, the Symbol of Christendom," followed by psychometry.

LEIGH.—Mr. Ormerod lectured on "The Power of Poetry," and referred to the poetry of the Bible, its beauty, sublimity, and grandeur; also, the hymn, "The Psalm of Life." Spiritualists could appreciate these, as they felt their inner power most forcibly. With them the grave was not the goal, but merely the opening to another place of life. The soul was the masterpiece of the Great Father of light, and it received its inspirations from the Spirit world, which some called the Holy Ghost. The discourse was a most impressive one. [Too late last week.]

LONDON. 311, Camberwell New Road, S.E. (near the Green).—The inaugural tea party on Tuesday last was a great success, over 50 members and friends heartily enjoying the good things provided and served by the ladies' committee. As the whole of the goods were given, we shall be able to hand the entire proceeds to the society's funds. We wish to thank those who so ably entertained us; also the ladies, whose efforts to provide a happy social gathering were crowned with such success. Last Sunday evening our spirit circle was held. Next Sunday, Mrs. Stanley and friends.

LONDON. Clapham Junction, 16, Queen's Parade.—Mrs. Spring's controls gave convincing tests to several strangers and Spiritualists. At our social tea we were chatting with a Swedish lady as to whether man required animal food, when a spirit controlled Mrs. Spring and gave a beautiful address, affirming that man needed that class of food according to the condition he was living in. At certain stages animal food was necessary, but as he reached a spiritual state a vegetarian and fruit diet was most suitable. We find if we give Mrs. Spring "good" conditions we get high spiritual results.—U. W. G.

LONDON. Copenhagen Hall, Copenhagen Street, N.—Morning, "Brotherhood" was the theme introduced by Mr. S. T. Rodger, and continued by Messrs. McKenzie, Vogt, and Sells. Evening, Miss Todd's guides discoursed upon "The Avenues of Knowledge, or the Possibilities of Man;" a subject suggested by a reading from *The Coming Day*.

LONDON. Forest Hill, 23, Devonshire Road.—Our respected president, Mr. Bertram, spoke on "Footprints on the Sands of Time," giving a very carefully prepared lecture on "The Origin of this Planet," "Vegetable and Animal Life," as proved by geology and other facts. The lecturer, who is a veteran in Spiritualism, was listened to with rapt attention. Great satisfaction was expressed by the crowded audience, and another lecture on a similar subject was desired.—H. W. B.

LONDON. Hyde Park.—Open-air Spiritual Mission. We gladly took advantage of the fine weather, and the meeting near the Marble Arch was a very great success, the speakers being inspired to deal with our subject with energy, and in a most interesting and scientific way. The "Beware" tracts, distributed freely by our opponents, sent many to our meeting place out of curiosity; and, indeed, those thus attracted were interested and surprised at the "seemingly satisfactory" claims of the Spiritualist, many who were previously disposed to look upon us with ridicule being convinced that our claims were not without foundation. Mr. J. Veitch spoke particularly well, and made a good impression on the minds of the listeners. Messrs. Drake and Bullock also spoke. A very large quantity of tracts and periodicals were freely distributed. Help is earnestly wished for.—Percy Smyth.

LONDON. Marylebone, 24, Harcourt Street.—Mrs. Vincent, we are sorry to record, was absent suffering from influenza. A pleasant evening was spent by addresses from Messrs. Drake, Tindall, Veitch, Lowenthal, and others, bearing on physical phenomena, higher Spiritualism, and psychometry, Mr. Veitch kindly consenting to lecture on psychometry with experiments.—C. W.

LONDON. Peckham, Winchester Hall.—Evening well attended. (Morning number small.) Mrs. Stanley's guides spoke on "Where are the dead?" The lessons deduced were practical and comprehensible truths of continued progressive existence. Mr. Stanley gave a suitable reading. Founders are notified to attend general meeting to be held at Hall on Monday next at 8-30, important. Friday, 8 p.m. Healing: Very satisfactory results of the operators, who deserve our warm thanks and encouragement in the good work.—J. T. Audy, president.

LONDON. Poplar.—Mr. W. E. Walker's control claimed to be Eppes Sargeant, author of "Scientific Basis of Spiritualism," and "Boundaries of the Spirit World." He said, "I must tell you that your movement will go through a great change spiritually. I am told by several spirits, who are governing your spiritual work on earth, that man is getting dissatisfied with the spiritual working of the movement in its present operations. I find that man is like a magnet—he attracts certain individuals to himself, and becomes a little world in himself; surrounded by a certain aura, in which undeveloped spirits can come and enjoy themselves at his expense, robbing him of vitality and strength. You say, 'How can we stop these things?' By exerting your own individuality, and instead of them controlling you you can control them. In the 'good old times,' a witch was a person who could use those spirits for her own vile purposes, by making them fetch and carry. I know some materializing mediums who get wonderful things brought to them. I have been to séances where there have been showers of fruit and flowers, and things even more valuable. 'Where do they come from?' We do not grow material things in our spheres. No! They must come out of someone else's pocket before they can drop into the medium's. I am sorry to say mediums are not always persons of good moral development. It may be that I have still the same ideas that I had when on earth, but I know that spirits can do these things, and will do them in order to gratify morbid desire. Live a life of purity, and your own individuality will be your protection."

LONDON. Stratford. Workman's Hall, West Ham Lane.—Owing to the scanty attendance of members at the half-yearly meeting, it was proposed to hold it next Saturday, June 6, same time and place, when we hope to see most of the members present.—G. W.

LONGTON.—Conducted by Miss B. Lucas. Miss Plant's guide gave a good address on "Scatter Seeds of Kindness." The control of this promising young medium informed us that to scatter seeds of kindness was to commence with one's self, throwing away all selfish acts, and doing good to one and all. By leading a life of purity and love we should be rewarded when we passed beyond the veil.—Cor.

MAOCCLESFIELD.—Mrs. Green lectured on "Communion with the Unseen," in a sympathetic manner, exhorting all to lives of purity, as the unseen were always near. Evening, "Spiritualism and its Teachings" was very well delivered to a good audience, all seeming well pleased. Successful clairvoyance.—W. P.

MANCHESTER. Edinburgh Hall, Moss Side.—Mr. Mayoh's guide gave a practical discourse on "As you sow so shall you reap," which was well received and appeared to give entire satisfaction. A quarterly tea on June 24, after which we shall appoint officers and pass accounts. The remainder of the evening will be devoted to singing, reciting, and dancing. Old and new friends will be heartily welcome. We are weak, and material assistance will make us strong. Tickets one shilling.

MANCHESTER. Psychological Hall.—Mr. Rooke's discourses were on "The Throne of God," and "Man's Triumph over the Devil and Apollyon." Both were well delivered, many points being advanced, impressing the necessity of man developing his own nature, that his powers may be manifested to the best advantage for humanity.—J. H. H.

MANCHESTER. Tipping Street.—May 31: Mrs. H. Taylor's guides gave excellent addresses on "Oh, we joy to feel you here, Spirits of the loved and dear," and "Who are the Saviours?" Good clairvoyance. At night Mrs. Taylor named the infant son of Mr. and Mrs. Hislop, which was a very pleasing ceremony, and listened to with great attention by a large audience. Musical conductor, Mrs. Smith. Mr. A. Smith sang a solo, the choir joining in the chorus. We were sorry several young ladies were absent through sickness, but trust they will be in their places next Sunday.

NELSON. Sagar Street Rooms.—Mrs. Hyde, of Manchester, was the speaker. Subjects, "Life is Worth Living," and "Spiritualism: What has it done, and what is it doing for humanity?" This was the lady's first appearance amongst us, but we trust it is only the beginning of many visits. Both lectures were listened to by good audiences. The clairvoyance was exceedingly good, 25 descriptions given and 17 recognized. We cannot praise too highly this lady's abilities.

NEWCASTLE-UPON-TYNE.—June 1: Mr. J. J. Morse delivered three addresses, which were heartily appreciated by good audiences. [See prospective announcements.]

NORTHAMPTON.—Mr. Chaplin, of Leicester, paid his first visit, lecturing in a very able manner on "Our Aim and Object," and "If Spiritualism is wrong, what is right?" He also made good use of the time he was with us, addressing three meetings, and collecting £2 10s. towards a strike fund for the Hinkley hosiery workers.

NORTH SHIELDS. Camden Street.—Mr. G. W. Gardiner was absent through indisposition. Our friend Mr. Thomas Thompson, who is a freethinker, but an admirer of many of the teachings of our movement, was most attentively listened to by a fair and intelligent audience while he spoke on reminiscences of an old freethinker, and for which he received great applause.

NORTH SHIELDS. 41, Borough Road.—Mr. Lashbrooke discoursed on "The Inner Life," which gave great satisfaction.—C. T.

NOTTINGHAM. Masonic Hall.—May 24: In the morning Mr. J. J. Morse spoke on four subjects from the audience. Evening: "Spiritualism and the New Christianity," all of which he treated in his usual masterly style. May 25: Our soirée in the Albert Hall drew together many strangers as well as friends, who expressed themselves delighted with the evening's amusement. The party, which was a financial as well as social success, broke up at 11-30 p.m. May 31: Morning, a circle. Evening: Our president, Mr. J. F. Hewes, continued his reading from "Heaven Revised." Audiences small, but earnest and resolved that the movement shall not lack the necessary support. June 7 and 8, Mr. E. W. Wallis.—J. W. R. S.

NOTTINGHAM. Morley Hall.—Mrs. Barnes was at Rotherham. Two experiences of the entry into spirit-life, given through Mrs. Richmond and A. J. Davis, were read. One was that of John Bunyan, and the other of John Victor Wilson. The spirit friends were in attendance, and the conditions being harmonious we had a most happy evening. Reference was made to our great loss in the departure of the organist, Mr. Clayton, to America. He was a most useful member, who, by his quiet sympathy, well-informed mind, and also by his excellent taste and judgment at the organ, was one of our chief supports. Our sympathies go with him, and we can heartily congratulate the society to whom he may become attached. I was impressed to make an urgent appeal for some one to fill the vacant place. An old Spiritualist happened (?) to be present, and tried his touch. It was plain that he was the *very* man we wanted, and we sincerely hope he will accept the seat. Still another family is about to go to the big continent! This will make over 25 per cent of our society who have gone. As each one departs we think of those already there, and hope they are each centres from which the truth may spread.—J. W. B.

OLDHAM.—May 31: A number of the committee gave short addresses, followed by clairvoyant descriptions. Evening, a service of song entitled "United at Last" was given by the choir. The connective readings were given from MS., by the author, Mr. C. Garforth. The singing of Mrs. Chadderton and Miss P. Horrocks was much admired, and great praise is due to Mr. Davenport for his untiring exertions.—J. S. G.

OPENSHAW.—Mr. G. Featherstone spoke for us upon subjects from the audience in a very satisfactory manner, but many of our friends took advantage of the fine weather, being the reason of a small audience.

PENDLETON. Hall of Progress.—Mr. Plant discoursed on "Psychometry and Clairvoyance," and "Spiritualism: what has it done, and what will it do?" followed by successful clairvoyant delineations.—J. G.

RAWTENSTALL.—Mr. Price of Rochdale, gave discourses to very poor audiences.

ROCHDALE. Penn Street.—Mrs. Horrock, of Heywood, spoke to a moderate audience, in her usual style, and afterwards gave a few psychometrical delineations.

ROCHDALE. Regent Hall.—It is some time since your correspondent saw such respectable audiences as assembled to listen to the rich spiritual utterances of Mrs. E. H. Britten. In the afternoon she named Mr. and Mrs. T. Postlethwaite's baby in the choicest of spiritual diction. Then followed an admirable discourse on "The Church, Sunday Schools, and Spiritualism." The Churchal systems came in for much scathing denunciation. The speaker was in excellent form, and her utterances were greeted with the warmest approval. In the evening, speaking on six selected subjects, the audience was favoured with a "feast of reason and a flow of soul." Many persons left with better-informed minds on facts concerning the life hereafter. Much information on the seven spiritual spheres was given. The subjects were of a varied nature, thus enabling the talented speaker ample scope for adequate review. "Oh, how I wish we could have such discourses every Sunday" was the expression of many who are thirsting to drink in more exhaustively the higher salient teachings of our philosophy. Many who listened to Sunday's utterances are already looking anxiously forward to another visit. One old lady said that Mrs. Britten was "the finest speaker I ever heard."—W. N.

SHEFFIELD SPIRITUAL ASSOCIATION.—Wednesday May 27: A general meeting of friends was held at the Central Board Schools, for re-forming the society. An executive of nine was elected to preside, consisting of the following ladies and gentlemen: Mesdames Inman, Richardson, and Entwistle, and Messrs. Inman, Hardy, Kenny, Green, Wainwright, and Mason. The treasurer had been previously chosen, viz. Mr. Walker, of Broomhill, Sheffield, while Messrs. Green and Wainwright were unanimously elected as secretary and assistant secretary respectively. The president is as yet unappointed. Sunday, May 31, pleasant circle. Clairvoyant descriptions were given, some of which recognized. An inaugural address was read by Mr. Green which evoked favourable comment, all seeming at one with the views therein expressed, and desirous of seconding the efforts just set on foot. Evening meeting presided over by our old friend Mr. Mawe, the medium being Mr. Shaw, who to the satisfaction of those present (about 100), dealt with several subjects of an interesting and complex character.—James Green, 291, Granville Rd., Sheffield.

SOWERBY BRIDGE.—Mr. Sutcliffe presided. Mrs. Craven, of Leeds, spoke to a moderate audience, and gave every satisfaction to her listeners.

STOCKPORT.—Mr. Sutcliffe being sick, we were kindly assisted by Messrs. Kershaw and Lawton, of Manchester, the former speaking from Hebrews i. 14. The latter recited a poem in his usual effective manner. Evening, Mr. Dyer, Manchester, made out a strong case in favour of vegetarianism, quoting the opinions of many eminent men. The cruelties practised on animals on board ship and the perils to health caused by eating flesh were explained. Mr. C. Stewart made some good remarks at the opening and close. An interesting discussion followed.—J. E.

TYNE DOCK. Exchange Buildings.—Mr. J. Rutherford, of Sunderland, gave a practical address on "The Science of Healing." The different methods of treatment were shown in a graphic manner, much appreciated by a good audience.

WISBECH. Public Hall.—Mr. Blundell's guides lectured splendidly on a subject from the audience, "Is Spiritualism a Religion?" showing that by following the teaching of Spiritualism, living a good moral life, and helping others to make their lives better, we may make ourselves fit for the happier spheres hereafter. They also dealt with a remark made by the chairman, showing how a strong healthy individual in a sick chamber can to a certain extent relieve the afflicted. Mr. Weaver, the president of the society, and an energetic worker, and one who shows his religion in every day life, being seriously ill, prayers and sympathy are earnestly solicited.

THE CHILDREN'S PROGRESSIVE LYCEUM.

BLACKBURN.—Present, scholars 50, officers 6. Senior class discussion, several members taking part. Second class girls by Mr. G. Howarth, third class boys by Mr. T. Howarth, on "Human Physiology." Conductor closed with invocation.—G. E. B.

BURNLEY. Robinson Street.—Smaller attendance than usual. Just over 60 present.

HANLEY. Psychological Hall.—Present 21 scholars, endeavouring to master calisthenics and execute the physical exercises more perfectly. As this is practically a new beginning, many strangers are amongst us, who promise to become an acquisition to our lyceum band.—Conductor.

LIVERPOOL. Daulby Hall.—Attendance: Officers 8, visitors 11, children 33. Recitations by Reggie Stretton and Katie Russell. Short address by the conductor on "Duty," and by Mr. Stretton on "Music," and marching.—Mas.

MANCHESTER. Collyhurst Road.—Attendance, 55 children, 15 adults. Mr. J. Taylor, conductor and leader of responses; Mr. Yates, leader of marching; Miss Ada Stainstreet, leader of calisthenics. All well gone through. Recitations by Misses Lottie Whitehead and Jessie Warburton, Masters Frank Warburton and Bertie Whitehead. Our friend, Mr. Rooke, kindly gave a lesson on "Physiognomy and Astrological Influence," which was gratefully acknowledged by a vote of thanks.—T. T.

MANCHESTER. Tipping Street.—Prayers by Mr. Jones. Usual programme. Attendance 40. Marching and calisthenics done very well, improving every Sunday.—J. S.

PENDLETON.—Morning opened by Mr. Crompton. Present, 10 officers, 21 scholars, and 1 friend. Usual programme gone through well. Mr. Crompton gave an interesting lesson on the construction of the human body. Afternoon, present 13 officers, 37 scholars, and 2 friends. Usual programme. Recitation by Bertie Wallis. Conducted by Mr. Crompton.

STOCKPORT.—An average attendance, and a successful session conducted by Mr. Crane. Recitations by Misses E. Wailes and J. Rowbotham. Solo, duet, and chorus by Misses S. A. Cox, M. Longson, and Master W. Rhodes. An interesting conversation on health and other matters. Full regalia next Sunday.—T. E.

PROSPECTIVE ARRANGEMENTS.

PLAN OF SPEAKERS FOR JUNE, 1891.

YORKSHIRE FEDERATION OF SPIRITUALISTS.

ARMLEY. Temperance Hall.—7, Mrs. Beanland; 14, Mr. Peel; 21, Mr. Campion.
BATLEY. Wellington Street.—7, Mrs. W. Stansfield; 14, Mr. Campion; 21, Mrs. Connell; 28, Mrs. Whiteoak.
BATLEY CARR. Town Street.—7, Mrs. Craven; 21, Mr. Armitage; 25, Mr. Howell; 28, Mr. Rowling.
BREASTON. Temperance Hall.—7, Mrs. Murgatroyd; 14, Open; 21, Mrs. Beardshall; 28, Mrs. Menmuir.
BINGLEY. Wellington Street.—7, Mr. Armitage; 14, Mr. Bloomfield; 21, Mr. Rowling; 23, Mr. Howell; 28, Mrs. W. Stansfield.
BRADFORD. Little Horton Lane.—7, Miss Patefield; 14, Mr. J. Kitson; 21, Miss Walton; 28, Mrs. Gregg (Flower Service).
BRADFORD. Milton Rooms.—7, Mrs. Wallis; 14, Mr. Hopwood; 21, Mr. Schutt; 28, Mr. Armitage.
BRADFORD. Otley Road.—7, Mr. J. Kitson; 14, Mr. Boocock; 21, Mrs. Craven; 24, Mr. Howell; 28, Mrs. Wade.
CLECKHEATON. Walker Street.—7, Mr. Boocock; 14, Mrs. Whiteoak; 21, Miss Patefield; 28, Mrs. Bentley.
HALIFAX. 1, Winding Road.—7, Mr. Bush; 8, Mr. A. Smith; 14 & 15, Mrs. Beardshall; 21 & 22, Mr. Howell; 28, Mr. Tetlow; 29, Mr. Raisbeck.
HECKMONDWICK. Thomas Street.—7, Mr. Hopwood; 14, Miss Patefield (Lyceum Anniversary); 21, Mrs. Russell; 28, Mrs. Berry.
LEEDS. Spiritual Institute.—7, Mr. Ringrose; 14, Mr. Rowling; 21, Mrs. Groom; 28, vacant.
MORLEY. Church Street.—7, Mr. Lund; 21, Mr. W. Stansfield; 28, Mrs. Dickenson.
SHIPLEY. Liberal Club.—7, Mr. W. Galley; 14, Mr. Armitage; 21, Mr. Broomfield; 28, Mr. J. Kitson.
WEST VALE. Green Lane.—7, local; 14, Mr. Howell (Anniversary); 21, Mrs. Berry; 28, local.

BACUP.—7, room closed; 14, Mr. E. W. Wallis; 21, Mrs. Green; 28, Miss Gartside.
BELPER.—7, Mrs. Green; 14 and 21, local; 28, Mr. G. Featherstone.
BOLTON. Bridgeman St. Baths.—7, Rev. Reynolds; 14, Mr. Leeder; 21, Mr. Grimshaw; 28, Mrs. Hyde.
BRADFORD. Harker Street, Bowling.—7, Mr. Firth; 14, Mr. Farrar; 21, Mr. Crowther; 28, Mrs. Place. Saturday, June 27, coffee party, at 5 p.m., 4d. each. Mrs. Farrar will give psychometry.
BURSLAM.—7, Miss Pimblott; 14, Mr. Grocott; 21, open; 28, Mr. Swindlehurst.
CHURWELL. 20, Stonefield Terrace.—7, Mr. Newton; 14, Mr. and Mrs. Hargreaves; 21, Mr. Dawson; 28, Mr. Wainwright.
COWMS.—7, Mrs. Berry; 14, Mrs. Crossley; 21, Mrs. France.
HANLEY.—7, Mrs. Wright; 14, Miss Pimblott; 21, Mr. Wallis; 28, Mr. Llewelyn.
MANCHESTER. Edinboro' Hall.—7, Mr. Rooke; 14, Mrs. Hyde; 21, Mr. Sutcliffe; 28, Mrs. Berry.
WALSALL.—7, Mr. Walter Howell. Farewell services and social gathering on Monday, June 8. 14, Mrs. M. H. Wallis, at 11 and 6-30. 21, Mr. V. Wyldes, at 11 and 6-30. 28, Major-General Phelps at 6-30.

BLACKBURN.—June 7: Re-opening of the hall after beautifying and renovating, and also new organ by Mrs. Stair.

BURNLEY. Robinson Street.—Anniversary and re-opening after decoration, Sunday, June 14. Speaker, Mrs. S. Green, of Heywood.

DARWEN. Church Bank Street.—June 14: Anniversary services. 10-30 a.m., public circle. Mr. Pilkington will give a short discourse. 2-30 p.m., service of song "Rest at Last." Reader, John Lamont, Esq., of Liverpool. Evening, Mr. Lamont and Mr. Pilkington will lecture.

HECKMONDWICK. Blanket Hall Street.—Second lyceum anniversary. Saturday, June 6: Public tea at 4-30, and miscellaneous entertainment at 7 p.m., of songs, readings, recitations, and a humorous dialogue entitled "Paddy's Mistake," by H. Hall (by permission of the publishers, Messrs. Abel Heywood and Son, Manchester). Tea tickets, 6d. and 4d; entertainment only, 3d. and 1d. Anniversary services, Sunday, June 7, at 10-30 a.m. Open sessions. The lyceum scholars, teachers, and friends will sing their anniversary hymns. Mr. J. T. Dawson, inspirational speaker, at 2-30 and 6-30. Collections in aid of the lyceum. A cordial invitation to all.—J. L.

HECKMONDWICK. Thomas Street Spiritual Lyceum.—Anniversary, Sunday, June 14. Speaker, Miss Patefield. Chairman, Mr. A. Kitson, of Batley Carr. Hymns, &c., will be sung by the Lyceumists. All are invited.

LONDON. Occult Society, 24, Harcourt Street, W.—An occult meeting is held every Friday evening, at 8-30, for members only.

LONDON. Paddington.—A lecture on "Spiritualism" has been invited by the members of the Radical (late John Bright) Club of Paddington Green, and has been arranged to take place on Sunday, June 14, at 8-30. Mr. W. O. Drake, speaker, invites the attendance of all Spiritualistic friends. Discussion will be allowed. Great good has resulted from this speaker's efforts at Hammersmith with the Secularists, and no doubt will in this case. Friends are asked to help by bringing and distributing tracts and periodicals.—Percy Smyth, 34, Cornwall Road, W.

MANCHESTER. Edinboro' Hall, near Alexandra Park Gates.—Special Notice.—Lectures will be given in aid of Mr. Hiram Ross (the secretary) by Mr. J. B. Tetlow, on "Spiritualism a Trinity," on Thursday, June 11, at 7-30, whose services are gratuitous. Admission free. These meetings are to assist 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 the most liberal collections will be given him.

MANCHESTER. Temperance Hall, Bridge Street, off Fairfield Street and Pin Mill Brow.—Public circle Sundays, at 10-45 a.m. Admission, 2d. Doors closed at 11 prompt.

MORECAMBE.—Open-air meetings, Sunday, June 14. Morning, on the Sands. Afternoon, on the Workhouse Green, Lancaster. Mr. Swindlehurst speaker.

Mr. W. O. MASON's address is now 51, Staniforth Lane, Park, Sheffield, late of No. 6, Dixon's Road, Small Heath, Birmingham.

NELSON. Sager Street.—June 7: Anniversary services. Miss Cotterill, formerly an officer in the Salvation Army, speaker. At 2-30, "Spiritualism;" at 6-30, "What is Truth?" On Saturday, June 6, public meat tea at 4-30. Tickets 9d. and 6d. Come, friends, and help us.—G. S.

NEWCASTLE-UPON-TYNE.—Remember our out-door demonstration on the Town Moor, on Sunday, June 21, 1891. We particularly request Societies on Tyneside to co-operate with us on that day so as to make it a grand success. We have arranged with some of our best local speakers to be present. There will be three services, viz., 11 a.m., and 2 and 6-30 p.m. There will also be a tent provided, where refreshments at a cheap rate will be supplied to the friends. All friends will be welcome.

NEWCASTLE-ON-TYNE. 20, Nelson Street.—Anniversary Flower Services, Sunday and Monday, June 14 and 15, to commence at 2-30 and 6-30 p.m.; Monday, at 7-30 p.m. The services will be conducted by the members of the Lyceum, and will consist of songs, solos, duets, vocal and instrumental, recitations, dialogues, golden and silver chain recitations, &c. Special silver collections will be made in aid of the Lyceum. All are welcome. Come and encourage the children.—M. A. B.

NEWCASTLE-ON-TYNE.—Mrs. Smith, of Leeds, June 7 and 8. 10-45, séance for clairvoyance; 6-30, varied programme of music and clairvoyance; 7-30, Monday, clairvoyance.

NORTH SHIELDS. Camden Street.—June 7, morning, replies to written questions; evening, "God, Gods, and Godism." Monday, at 7-30, "Charles Bradlaugh, a Problem and a Personality." Chairman, Mr. Thompson. Silver collections.

NOTTINGHAM. Masonic Hall.—June 7: Mr. E. W. Wallis. Morning, "The Spiritual Side of Spiritualism." Evening, subjects or questions from the audience. Monday evening, "Spirits: their Nature and Powers."

PENDLETON.—June 7: Mr. W. H. Wheeler, at 2-45, "Who and What was Jesus?" at 6-30, "What the world gains by freedom of thought." Questions and discussion invited.—J. Gibson.

RAWTENSTALL.—June 7: Anniversary Services in the Co-operative Hall. Mr. Victor Wyldes, of Birmingham, speaker. At 10-30 a.m., "Spiritualism the gospel of progress;" 2-30 p.m., "The destiny of man;" 6 p.m., "The world's true reformers, or practical religion." Tea will be provided for friends from a distance. All friends are kindly invited.—J. M.

SOUTH LONDON SPIRITUALISTS' SOCIETY. 311, Camberwell New Road, S.E.—The fifth annual summer outing will be held on Tuesday, 30th June, 1891. We shall journey by brakes to Knockholt (near Sevenoaks), where we hope to spend a happy time. Spiritual meetings will be held, and friends desirous of attending must make early application to Mr. Long, from whom full information can be obtained.

SLAITHWAITE.—Lyceum anniversary in the Co-operative Hall, Sunday, June 7, open session at 10 a.m., at 2-30 and 6 p.m. Mrs. E. H. Britten will be the speaker. Tea provided in the meeting room, all friends invited.—J. M.

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.

THE SPIRITUALIST LYCEUM UNION, in conference assembled, appointed Mr. A. Kitson, of 55, Taylor Street, Batley, as its organizing secretary, who will be pleased to assist in forming new lyceums, re-opening those which have been temporarily closed, or assisting weak ones to attain a strong and healthy existence. The Union generously undertakes to defray the expense of all such visits, whether such assisted lyceums join the union or not.

TODMORDEN.—Sitters wanted. "I am living at Todmorden, and wish to meet with some Spiritualists, with a view to forming a circle and from that public meetings.—Paul Lupton, 102, Millwood Road."

PASSING EVENTS AND COMMENTS.

(Compiled by E. W. WALLIS.)

WE GIVE THE YORKSHIRE FEDERATION plan of speakers this week Mr. Marchbank, the hon. sec., we are sorry to say, was too ill to forward it in time for our last issue. Many mediums, speakers, and workers have unfortunately been affected by the prevailing epidemic, but we trust the warmer weather will speedily restore them to health.

THE PROPOSED FEDERATION.—Our next week's issue will contain full particulars re the conference at Bradford, the agenda of the meetings, and a draft of the constitution and resolutions suggested by the executive for the consideration of the conference. Every Spiritualist should carefully read what is suggested. We especially recommend our next issue to officers of societies, speakers and workers.

THE NEWCASTLE DEMONSTRATION ON THE MOOR.—The Tyne Dock Society intends to close on race Sunday, so as to join the Newcastle friends. We trust the weather will be fine, and a grand gathering take place.

MEDIUMS AND MEDIUMSHIPS.—Some sharp, severe, and unjust criticisms on mediums have lately been made, which, while playing into the hands of our foes, serve no practical purpose. Kindly counsel and advice are always helpful, caustic and bitter criticisms are injurious. To denounce the whole class for the follies or shortcomings of the few, and to decry mediumship because some few ill-balanced or foolish persons suffer because of excessive credulity, or the abuse of their powers, is as unwise as it would be to taboo knives because they are used for murder, and are dangerous weapons in the hands of criminals or lunatics. Let it be borne in mind that mediumship is the foundation of spirit communion—without mediumship the world would never have had the proof palpable of the other world.

SHEFFIELD.—We wish the re-constructed society every success. Harmony of purpose and earnestness of spirit, and a disposition to see who can be most patient, kindly, sympathetic, and useful should soon create happy conditions and draw sweet influences. Mr. Green's inaugural address was practical, thoughtful, and suggestive, and should be beneficial. Some of his thoughts will be found embodied in the resolutions suggested for the forthcoming Bradford conference, which will be published in next week's *Two Worlds*.

The Lyceum Banner for May contains a conference supplement of eight pages containing an interesting report of the annual conference at Sowerby Bridge. The whole number is interesting, and should have the large sale it deserves. Order from the publisher, Mr. J. J. Morse, 80, Needham Road, Liverpool.

DECAY OF DOGMATIC CHRISTIANITY.—The remarkable decrease in the number of candidates for clerical ordination is a sign of the times. On Sunday last there were ordinations in thirty-one dioceses, and the total number of men ordained was only 465, as against 536 last year. Again, the proportion of Oxford and Cambridge graduates among the candidates has diminished from 64 to 54 per cent, which indicates a falling off as regards the educational standard of the man who seeks a living or livings in the Church.—*Daily Chronicle*, May 29.

WE SAW OUR OLD FRIEND, MR. A. D. WILSON, of 3, Battinson Road, Halifax, a few days since, and were pleased to find him a little better, but sadly weaker than he used to be. If he could only be helped to go away for a month or two into the south-west of England he might regain strength, and be able to get into harness once more. Are there any kind-hearted friends who could assist him? He has been a faithful worker for many years, earnest and honest and capable, and deserves sympathy and encouragement just now.

COME OVER AND HELP US.—We do not anticipate that every Spiritualist will see eye to eye with us, or feel, as we do, the imperative duty of co-operation in the work of dissemination of the truth. Our call is uttered to those who will hear. We only ask of others "do not hinder us." Life is short, there is much to be done which can best be accomplished this side of the grave. Single-handed we are like "infants crying in the night," but if supported by the friendly companionship, sympathy, and aid of thousands of brother and sister Spiritualists, we shall all feel encouraged, strengthened, and renewed. To those who do not feel the need of union, who prefer isolation, we would say—God speed you in your work, as a sharpshooter you may do much service, but the army, banded together in love and led by the angels, must march on to victory.

OPENING OF THE NEW HALL AT HANLEY.—May 24: In the evening the hall was packed to overflowing. While the inspirers of Mrs. Britten discoursed upon "What do we know of the life hereafter?" repeatedly bursts of suppressed approval thrilled through the audience. The gifted lady reviewed the knowledge man possessed of life beyond the grave, gained through thousands of years, and graphically portrayed the revelations of the historic page. Christianity had signally failed to illumine the pathway beyond the tomb. Darkness and ignorance, like a mighty nightmare, shrouded the horizon of man's probation here. The fair lecturer demonstrated that the dogmas of Christianity were enshrined in the lore of ancient Egypt, Hindostan, and existed in what is termed heathen mythology, ere they found a place in Christian theology. Amidst the gloom of a materialistic and ritualistic age, the Rochester rappings startled the theological world with their messages from the land of souls, yea, so ignorant were the shepherds and the flock, that, notwithstanding the fact that they taught parrot-like of another world, they failed to realize the glad tidings, and mounted their pulpits and hurled their anathemas against the liplings of the spirit world, but all in vain. On the world's historic pages there is nothing to equal this. Every reform was headed by some man, some great soul, but this revelation came from the spirits. It was their work, not man's. In every country on the face of the globe the news was "the spirits have come." It stood out prominently against the wall of time as their work, and theirs alone. Then she described in language glowing with inspiration the spheres beyond the grave. Dealing with the dwellers upon the threshold, she told us of their wretchedness. Step by step, she carried us along the steppes of eternal progress, painting the beauty of soul as it climbed the glistening heights of immortality, closing her marvellous and truthful tale with the memorable words of Victor Hugo, "The lowest felon in yonder prison was the embryo of an archangel."

PUBLICITY ESSENTIAL.—"Go ye into all the world and preach the gospel to every creature" is as binding to-day as ever, even as the first advent of Spiritualism is surpassed by the wider, grander advent now upon us. More than ever by all *wise methods*, should we seek to make it known; aye, even to publishing it *outside* our snug half-hidden halls. If Spiritualism is to grow and be a power in the land (even a political power) there is no escape from the condition, "*we must show ourselves to the world.*" This is an age of sight. The Salvation Army, with its miserable dogmas, may teach us this one lesson, "Success follows publicity." (!) Let no Spiritualist look coldly on the other efforts that will be shortly made to publish our grand truths under the *broad canopy of heaven*. Spiritualism taught, inculcated, enforced in the open air, is the certain harbinger of large ingathering when the evenings lengthen and phenomena complete the work of conviction. None need stand aloof; here is pleasant exercise for speakers and for those who would be so, if they could only pronounce a few words to begin with and so dispel their timidity. Good listeners help by their silent sympathy. Then *singers*—oh, that ladies and children would join this crusade! When I give out my favourite hymn, "The spacious firmament on high," etc., if it could be taken up and wafted with sweet music into the blue empyrean, how thrilling the effect! Then *readers* (everybody should read well), good readers might help in this determined effort. *Salemen* or *saleswomen* (children) could all help in selling our literature, or giving it away. Come, friends, the time is short, "work while it is called to-day," and great will be your reward.—Bevan Harris.

LACK OF ENTHUSIASM.—A London correspondent complains of the "want of enthusiasm" so prevalent among Spiritualists. An effort to establish a society met with little response. "There were only about eight who attended the meetings out of a list of forty-two known, let alone those tens whom I subsequently found out were living there, hiding their spiritualism under a bushel in their fear of 'Mrs. Grundy (public opinion).'" Surely, this is not as it should be. We cannot accomplish much without enthusiasm. Let us *all* be "up and doing."

THE VETERAN TRANCE MEDIUM SPEAKS.

A FEW WORDS TO MY BROTHER AND SISTER MEDIUMS.—Fear not any statements made by a Rutherford or any inexperienced or interested persons that may think proper to misrepresent facts or undervalue trance mediumship. If we honestly use the gifts God has given us, we have nothing to fear from enemies either in or out of the Spiritual camp. The contempt and abuse cast on the shut-eyed mediums has not caused me to flinch, neither has my thirty-eight years of practice dried up or paralyzed my nervous system, or rendered me insane, or robbed me of my strength. I am over seventy-five years of age, but can walk fifteen miles, and hope to revisit the friends in all the towns where I have been before. This is, I think, a sufficient answer to Mr. Rutherford. I have never known a spirit to teach immorality. I believe it to be a gross libel for any person to make such an assertion. I have known the evil-doer rebuked, the drunkard and vile characters reformed and their families made happy; have heard persons thank God for the knowledge of Spiritualism, as it had saved them from ruin. I would advise all young mediums to resist all stupid and frivolous spirits. Tell them you will not have anything but sensible and plain English communications.

WM. WALLACE.

COMPARISONS ARE OFTEN ODISIOUS, but the assertion that the pursuit and practice of mediumship is injurious, and the attempts which some are making to deter people from desiring development by exaggerating the difficulties and dangers of mediumship, depreciating the value of the phenomena, the messages and the teachings, require some further comments. Mediumship is no more liable to abuse or injurious consequences when rationally and temperately exercised than hydropathy becomes injurious when ignorantly applied or excessively practised. Mediums will compare for health and sanity and morals with any class of persons, professional or otherwise. The whole question turns on "use and abuse," rational development or intemperate indulgence. Nothing can be gained by hysterical denunciation. We protest now, as heretofore, against generalities. One swallow does not make a summer. Mediums and mediumship are not to be discredited because of individuals. Let justice prevail.

IN MEMORIAM.

It is with regret I record the passing away of our dear old friend Mrs. Burdett, after an illness of about two hours, on Saturday night, May 30th. Mrs. Burdett was one of the first members of the Leicester Society of Spiritualists, and has done a good share in spreading the truths of Spiritualism, ever ready to volunteer her services or the use of her home for spiritual gatherings. She was much respected by all who knew her, and was happy in the knowledge of the life beyond the grave. She passed away in full confidence, and her end was peace. Also, Mrs. Muir, of Leicester, passed on.—S. A. Shepherd, sec.

BRADFORD.—May 16: The beloved wife of Mr. J. Whitehead, ex-president of the Yorkshire Federation, passed to the higher life. The interment, on the 20th, was conducted by Mr. W. Howell. Prayer was offered at the home by Mrs. Craven, and a short address, of an extremely touching character, by Mr. Howell, which was continued at the graveside in Undercliffe Cemetery. A hymn was sung at the house and two others at the place of interment. Much sympathy was evinced by the large number of friends present for Mr. Whitehead, who is left with the care of two young children. Visitors were present from various parts of Bradford, as well as from Leeds, Batley Carr, Keighley, and other places.—W. S.

MEDIUMSHIP DEPENDS UPON ORGANIC FITNESS.—It is not true that everyone may become a medium if he desires it ardently enough. It is not wise that every person who is mediumistic should seek to develop those powers, nor should mediumship be exercised *at the expense* of the body or brain any more than people should devote themselves *exclusively* to trying to become spiritual. Education, spiritual culture, rational amusement, intellectual exercise, and healthful employment are all requisite. But the greyhound and the mastiff can never be alike: the carthorse and the racer will always differ. Some are mediums who wish they were not, some never become mediums who wish they were. When each one does the best that is possible *to them*, and strives to grow wiser by experience and stronger by temperate, virtuous, exercise of their powers, we shall not all be mediums, nor all singers, nor all saints, but we shall be able to each contribute, according to our gifts, to one another's happiness, and leave the world better than we found it.

THE ALOFAS SAFE HERBAL REMEDIES.

The following appreciative notice appeared in *The News of the World* of the 3rd ult.:

HERBAL REMEDIES.—There is a disposition at the present day to avoid the indiscriminate administration of mineral drugs, which accumulate in the system and frequently produce most distressing after results when a cure has been supposed to have been effected. In fact, many intractable forms of rheumatism and other complaints arise entirely through the injudicious remedies prescribed. To meet the pressing need for a reform in medicine, the Alofas Company has introduced its Alofas Safe Herbal Remedies, which, while composed of purely innocent British and Foreign Herbs, have the most powerful and beneficial effect in those complaints for the cure of which they are severally designed. We would recommend our readers to send for the Alofas Guide to Health and Almanack for 1891 (16 pp.), published by the Alofas Company, 20, New Oxford Street, London, W.C., which gives full details of the Alofas method of cure, and is forwarded post free on application.

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MRS. DICKINSON SPEAKS:

56, Clarence Street, Burnley Wood, Burnley,

Mr. Blackburn,

Dear Sir,—I am very glad to be able to give my testimony to your treatment. I have been a great sufferer for over twelve months from Kidney disease, pains in the back and under the left breast, under the shoulder blade, and, worst of all, inflammatory rheumatism, which gave me so much pain in my legs at night I could not sleep. I am thankful to say the pains in my body are better, and rheumatism gone. I can sleep and do my house work now, for which I am thankful. I can confidently recommend you to all sufferers.

28, Bennett Street, Skipton.

To Professor Blackburn, D.M.

Dear Sir,—I am glad to inform you that my boy, suffering from St. Virus's DANCE, is now better under your treatment. Grace, my daughter, whom you said would take a long time to cure, is now entirely well. Under your treatment the pains in her back, side, and other parts of the body are entirely gone. I feel glad I ever knew you for the good you have done my family, and wish you well.

I am, yours truly,

MRS. KINDER.

No. 1, Jubilee Terrace, Trooper Lane, Halifax.

Professor Blackburn,

Sir,—I have great pleasure in informing you that since my wife was under your treatment she has been entirely free from a headache of which she had suffered more or less for the last two years. I have great pleasure in recommending you to all who may suffer from this or other complaints.

Yours respectfully,

E. P. WARREN.

Halifax, 17, 7, 1890.

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Dear Sir,—I have great pleasure in testifying to you the benefit I have received from your treatment, for I have been a great sufferer for years, but the last two years, since rheumatism set in, I cannot put it into words what I have suffered with pains in my knees. I have been under several doctors, and tried all remedies, but to little purpose. One day a friend advised me to try you, so I did, knowing all had been done that could for me. When I first came to you I was in a weak state, almost unfit for my household duties, but now I thank God I can say I have not been better for many years, and the enjoyment of good health has returned, so that I am very much stronger, and keep improving each day.

Persons visited when unable to attend. Advice on health free on Thursdays, from 9 a.m. to 1 p.m. Closed on Thursday afternoons.

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Century Ointment, a never-failing Remedy for Obstinate Sores of every description, having been in use in the family over two hundred years.

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Skin Ointment, for Skin Diseases of all kinds.

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ALOFAS relaxes spasms, expels wind, relieves pain, equalizes the circulation, induces gentle but *not profuse* perspiration, clears the skin and beautifies the complexion. The continued use of this medicine strengthens the heart harmonizes the nervous system, strengthens the sight, corrects the secretory functions, excites the glandular system, resolves vitiated deposits; the venous absorbent and lymphatic vessels become stimulated, and all tendency to constipation is removed.

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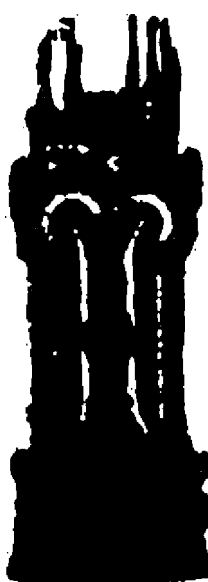
Edited by SALADIN.

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