

# THE TWO WORLDS

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

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# PLATFORM GUIDE.

SUNDAY, OCTOBER 4, 1891.

Societies marked thus \* are affiliated with the National Federation.

- \* **Accrington**.—26, China St., Lyceum, 10-30; 2-30 and 6-30, Mrs. Best. **Armley (near Leeds)**.—Chapel Lane, 2-30, 6-30, Mrs. Beardshall. **Ashington**.—New Hall, at 5 p.m.
- \* **Bacup**.—Meeting Room, Princess St., 2-30 and 6-30: Mrs. Gregg. **Barrow-in-Furness**.—82, Cavendish Street, at 11 and 6-30.
- \* **Batley Carr**.—Town St., Lyceum, 10 and 2; at 6-30, Mr. A. Walker. **Batley**.—Wellington St., Lyceum 10, 1-45; 2-20, 6, Mr. Armitage. **Becston**.—Temperance Hall, 2-30 and 6: Mrs. Murgatroyd. **Belper**.—Jubilee Hall, 10, 2, Lyceum; 10-30, 6-30: Mr. R. White. **Bingley**.—Wellington St., 2-30, 6.
- Birkenhead**.—84, Argyle Street, 6-45, Mr. Seymour, "The Religion of the Shakers." Thursday, at 8, Mr. Tolly's Mesmeric Class. **Birmingham**.—Oozells Street Board School, at 6-30.
- \* **Smethwick**.—43, Hume Street, 6-30: Mr. Anson. **Bishop Auckland**.—Temperance Hall, Gurney Villa, at 2 and 6.
- \* **Blackburn**.—Old Grammar School, Freckleton St., at 9-30, Lyceum; at 2-30, 6-30, Mr. W. V. Wyldes.
- \* **Bolton**.—Bridgeman St. Baths, 2-30 and 6-30: Mr. J. Walsh. \* **Spinners' Hall**, Town Hall Sq., Lyceum, at 10; at 2-30 and 6-30.
- Bradford**.—Walton St., Hall Lane, 2-30 and 6: Mr. Bloomfield. \* **Otley Road**, at 2-30 and 6: Mr. Lund.
- \* **Little Horton Lane**, 1, Spicer Street, 2-30 and 6: Miss Patefield. \* **Milton Rooms**, Westgate, 10, Lyceum; 2-30, 6: Mr. Swindlehurst. **St. James's Church**, Lower Ernest St., Developing Circle, 10-30; 2-30, 6-30: Mesdames Wrighton and France.
- 448, Manchester Rd., 2-30 and 6: Mr. Williams. **Bankfoot**.—Bentley's Yard, at 10-30, Circle; at 2-30 and 6, Mrs. Jarvis and Miss Dickenson. Wed., 7-30.
- \* **Birk Street**, Leeds Rd., 2-30, 6. **Bowling**.—Harker St., 11, 2-30, and 6: Mr. Firth. Wed., 7-30. **Norton Gate**, Manchester Road, at 2-30 and 6, Messrs. Hilton and Craven. Tuesday, at 8.
- \* **Brighouse**.—Oddfellows' Hall, Lyceum, 10-15; at 2-30 and 6, Mrs. Bailey. Anniversary.
- \* **Burnley**.—Hammerton Street, Lyceum, at 9-30; at 2-30 and 6-30, Song Services.
- \* **Robinson St.**, Lyceum, at 9-30; 2-30, and 6: Mrs. J. A. Stansfield. 102, Padiham Road, at 2-30 and 6-30: Mr. Taylor. Tuesday and Thursday, Developing, 7-30. Wed., 7-30, Private Circle. **Maden Fold**, at 2-30 and 6-30.
- Burslem**.—Newcastle St., Lyceum, 10-30; 2-30, 6-30.
- Byker**.—Back Wilfred Street, at 6-30.
- \* **Cardiff**.—Hall, Queen St. Arcade, Lyceum, at 2-45; at 11 and 6-30: Mr. E. W. Wallis, and on Monday.
- Churwell**.—Low Fold, Lyceum, 10-30, 1-30; 2-30, 6: Mr. Newton. **Cleckheaton**.—Walker St., Lyceum, 9-45; 2-30, 6, Mr. & Mrs. Hargreaves.
- \* **Colne**.—Cloth Hall, Lyceum, at 10; 2-30 and 6-30.
- \* **Cooms**.—Spiritual Rooms, 2-30, 6: Mrs. Berry. Wed., 8, Circle.
- \* **Darwen**.—Church Bank St., Lyceum, at 9-30; at 11, Circle; at 2-30 and 6-30, Mrs. J. M. Smith.
- Denholme**.—6, Blue Hill, at 2-30 and 6.
- Derby**.—51, Crosby Street, at 6-30.
- Deusbury**.—Miss Firth's, Vulcan Road, at 2-30 and 6.
- Exeter**.—Longbrook St. Chapel, 2-45 and 6-45.
- Felling**.—Hall of Progress, Charlton Row, 6: Mr. W. C. Robson.
- 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., 11-30, 6-30: Mr. Robertson, "Theosophy and Spiritualism." Thursday, at 8.
- Halifax**.—Winding Rd., 2-30, 6: Mr. W. Galley. Monday, at 7-30.
- Harley**.—Hall, Marsh St., Lyceum, 10-30; 2-30, 6-30.
- Heckmondwike**.—Assembly Room, Thomas Street, at 10, Lyceum; at 2-30, 6: Miss Harrison. Thursday, at 7-30.
- \* **Blanket Hall St**, Lyceum, 10; 2-30 and 6: Mrs. Mercer. Monday, 7-30. Tuesday, Wednesday, and Thursday, Members' Circles.
- \* **Heywood**.—Discussion Hall, Adelaide St., 2-45 and 6: Mr. J.W. Sutcliffe. Wednesdays, at 7-30.
- \* **Huddersfield**.—Brook St., Lyceum; 2-30 and 6-30: Mr. J. B. Tetlow. Institute, 3, John St., off Buxton Rd., 2-30, 6: Mrs. Stansfield.
- Idle**.—2, Back Lane, Lyceum, 2-30, 6.
- Keighley**.—Lyceum, East Parade, 2-30 and 6.
- \* **Assembly Room**, Brunswick St., 2-30 and 6.
- \* **Lancaster**.—Athenæum, St. Leonard's Gate, at 10-30, Lyceum; at 2-30 and 6-30, Mr. J. Pitkington.
- Leeds**.—Psychological Hall, Grove House Lane, back of Brunswick Terrace, 2-30 and 6-30.
- \* **Institute**, 25, Cookridge St., Lyceum, 10-30; 2-30, 6-30, Mr. Rowling.
- Leicester**.—Liberal Club, Town Hall Square, 2-30, Lyceum; 11, 6-30. Millstone Lane Hall, Lyceum, 2-30; 10-30, 6-30, Harvest Festival.
- Leigh**.—Newton Street, at 2-30 and 6-15.
- Liverpool**.—Daulby Hall, Daulby Street, London Road, Lyceum, at 2-30; at 11 and 6-30, Mrs. Britten.
- 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, "Obsession"; at 3, Lyceum; at 7, "The Woman of Endor." Monday and Thursday, Free Healing, 3 to 5 p.m. Thursday, at 8-30, Public Reception, strangers invited.
- Canning Town**.—2, Brady St., Beckton Rd., 7: Mr. Williams and Mrs. Weedemeyer. Tuesday, Séance, 7-30.
- Clapham Junction**.—16, Queen's Parade, at 7-30. Re-open Oct. 18.
- Forest Hill**.—23, Devonshire Road, at 7: Mrs. Bell. Thursday, at 8, Séance, open.
- Islington**.—Wellington Hall, Upper Street, at 6-45.
- Islington**.—10, Park St., Monday, 8, Healing. Tues., 8, Reception.
- Kentish Town Rd**.—Mr. Warren's, 245, at 7: Mr. Hensman. Thursday, at 8, Mrs. Spring.
- King's Cross**.—46, Caledonian Rd. Saturday, at 7-30.

- King's Cross**.—184, Copenhagen Street, N., at 6-45: Mr. W. McKenzie. Friday, at 8-30, Séance.
- Manor Park, Essex**.—14, Berkley Terrace, White Post Lane, 11-30: Reception for students (free). Last Sunday in each month, 7-15 p.m., experience meeting. Thurs., 11-30 a.m., inquirers' meeting (free). Friday, 8-15 p.m., for Spiritualists only, mediums' conference (free). Manor Park, Essex. 1, Winifred Rd, White Post Lane. First Sunday in each month, 7-15 p.m., reception. Tues., 8-15 p.m., experience meeting (free). Helpers welcome.
- Marylebone**.—24, Harcourt St., at 11, Mr. Towns, "Intuition and its Application"; at 7, Miss Vincent, "Psychometric Impressions." Thursday, 7-45, Mr. Towns. Saturday, 7-45, Séance.
- \* **Notting Hill**.—124, Portobello Road. Tuesdays, at 8, Mr. Towns. **Open-Air Mission**.—Hyde Park, at 8. Several good speakers.
- Peckham**.—Winchester Hall, 33, High Street, at 11-15, Mr. Keats; at 7, Mrs. Stanley. Friday, at 8-15, Healing.
- Shepherds' Bush**.—50, Becklow Road, at 7: Open Séance. Tuesday, at 8, Séance. Saturday, at 8, Mr. Norton.
- Shepherds' Bush**.—14, Orchard Road, Lyceum, at 3; at 7, Rev. Dr. Young, "How I Became a Spiritualist and Why I Remain One." Tuesday, at 8, Séance, Mrs. Mason.
- Stepney**.—Mrs. Ayers', 45, Jubilee Street, at 7. Tuesday, at 8.
- Stratford**.—Workman's Hall, West Ham Lane, E., 7.
- Tottenham Court Road**, 73.—Athenæum Hall, at 7 p.m., Mr. T. Shorter, "Spiritual Religion."
- Longton**.—44, Church St., at 11 and 6-30: Mr. R. D. Lucas.
- \* **Macclesfield**.—Cumberland St., Lyceum, 10-30, 2-30; 6-30, Mrs. Wallis.
- \* **Manchester**.—Temperance Hall, Tipping St., Lyceum, 10; 2-45, 6-30. Bridge St. Chapel, Pin Mill Brow, 10-45, Circle. Admission 2d.
- Collyhurst Road**, at 2-30 and 6-30.
- Edinburgh Hall**, nr. Alexandra Park Gates, at 10-30, Debate; at 3 and 6-30, Mr. A. Smith.
- 10, Petworth St, Cheetham. Fridays, at 8, Séance.
- Mexborough**.—Market Hall, at 2-30 and 6.
- Middlesbrough**.—Spiritual Hall, Newport Road, Lyceum & Phrenology, 2-30; 10-45, 6-30, Mr. W. Innes.
- Granville Rooms**, Newport Road, at 10-30 and 6-30.
- Morley**.—Church St., Lyceum, 10 and 2; 2-30, 6, Mrs. Whiteoak.
- \* **Nelson**.—Bradley St., 2-30, 6-30: Mrs. Crossley.
- \* **Newcastle-on-Tyne**.—20, Nelson St., 2-15, Lyceum; 6-30, Mr. R. Grice. "Some Signs of the Times."
- Newport (Mon.)**.—The Homestead, at 10-35 and 6-30.
- North Shields**.—6, Camden Street, Lyceum, 11; 6-15, Mr. J. J. Morse, and on Tuesday.
- 41, Borough Rd., at 6-30.
- Northampton**.—Oddfellows' Hall, Newland, 2-30, 6-30.
- \* **Nottingham**.—Morley Hall, Shakespeare St., Lyceum, at 2-30; 10-45 and 6-30, Mrs. Barnes.
- \* **Masonic Lecture Hall**, 10-45 and 6-30, Circles.
- \* **Oldham**.—Temple, Union St., Lyceum, 9-45 and 2; 2-30 and 6-30.
- \* **Hall**, Bartlam Place, Hursedge St., Lyceum, 10 and 2; 3 and 6-30.
- Openshaw**.—Granville Hall (Liberal Club), George Street, Lyceum, at 9-15 and 2-15; at 10-30 and 6-30, Mr. Boardman.
- \* **Parkgate**.—Bear Tree Rd., 10-30, Lyceum; 2-30, 6, Mr. T. Postlethwaite.
- \* **Pendleton**.—Cobden St. (close to the Co-op. Hall), Lyceum, at 9-30 and 1-30; at 2-45 and 6-30, Local Mediums.
- Radcliffe**.—Spiritual Hall, 1, Railway Street, 2-30, 6-30.
- Rawtenstall**.—10-30, Lyceum; 2-30, 6, Co-op. Hall, Lyceum Anniversary. Mr. Johnson.
- Rochdale**.—Regent Hall, 2-30 and 6.
- \* **Michael Street**, at 2-30 and 6. Tuesday, at 7-30.
- Penn St.**, 2-30, 6: Harvest Festival. Mr. G. Whitaker. Wed., 7-30, Circle.
- Salford**.—4, West Craven Street (off Regent Rd.), Lyceum, 10-15 and 2; at 3 and 6-30. Wednesday, at 7-45.
- Sheffield**.—Cocoa House, 175, Pond Street, at 3 and 7.
- \* **Central Board School**, Orchard Lane, 2-30 and 6-30.
- Shipley**.—Liberal Club, 2-30 and 6: Mrs. Ingham.
- \* **Slaiithwaite**.—Laith Lane, at 2-30 and 6: Mr. Hepworth.
- South Shields**.—16, Cambridge Street, at 6. Tuesdays, at 7-30.
- \* **Sowerby Bridge**.—Hollins Lane, Lyceum, at 10-30 and 2-15; at 6-30, Mr. J. C. Macdonald.
- Spennymoor**.—Central Hall, 2-30, 6. Thurs., 7-30. Helpers welcome.
- Stockport**.—Hall, Wellington Road, near Heaton Lane, Lyceum, at 10; 2-30, 6-30, Mrs. Hyde. Thursday, Private Circle, 7-30.
- Stockton**.—21, Dovecot Street, at 6-30. [Hunt.]
- Sunderland**.—Centre House, High St., W., at 2-30, Lyceum; at 6-30, Mr. Monkwearmouth.—3, Ravensworth Terrace, 6-30.
- Tunstall**.—13, Rathbone Street, at 6-30.
- Tyne Dock**.—Exchange Buildings, 11, Lyceum; 6.
- \* **Walsall**.—Central Hall, Lyceum, at 10; 11 and 6-30.
- Westhoughton**.—Wingates, Lyceum, 10-30; 2-30, 6-30.
- West Pelton**.—Co-operative Hall, Lyceum, at 10-30; at 2 and 5-30.
- \* **West Vale**.—Green Lane, 2-30, 6: Mr. W. J. Leeder.
- Whitworth**.—Reform Club, Spring Cottages, 2-30, 6.
- Wibsey**.—Hardy Street, at 2-30 and 6. [Festival.]
- Wisbeck**.—Lecture Room, Public Hall, 10-30, 6-45: Mrs. Green. Harvest
- Woodhouse**.—Talbot Buildings, Station Road, at 6-30.
- Yeadon**.—Town Side, at 2-30 and 6: Mr. Campion.

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## THE ROSTRUM.

### FOLK LORE.—SCOTTISH SUPERSTITIONS.

I.

*About Elves, Fairies, Banshees, Brownies, and Mermaids.*

NOTE.—That these old weird superstitions, generically termed "folk lore," were founded on some supermundane interpositions in human life and action, it would be folly to deny. Much error and exaggeration, doubtless commingled, arose from men's ignorance of natural phenomena, but that glances and glimpses of a Spiritual realm of being then, as in still older and now, present days, inter-penetrated in and about the life of every age and every nation there is abundant evidence to prove. It is one of the grandest triumphs of Modern Spiritualism that it affords a rational and demonstrable clue to these mysteries of the ages, and in the perpetual watch and ward of the arisen spirits of humanity, both good and evil, answers the oft repeated Biblical question, "Are they not all ministering spirits?"—Ed. T. W.

THE superstitions of the peasant folk of any country are not only interesting in their suggestion of thought and belief, but through them much of the history of a people can often be traced. Scotland is peculiarly rich in these vagaries. Many books might be written upon them, which have much ethnologic value. In a single article the merest reference to the quaint things discoverable on this line of study, especially in Scotland, can be made, for among the Scotch peasantry the number of these unique legends is astonishing.

Amongst this same peasantry there is a serious though exquisite vein of brightness which, rejecting the essential slavery of superstitious practices, insists on retaining the pleasure found in an asserted belief in the superstitions themselves. A lingering respect for, if not a belief in, the old spae-wife, or "wise-woman," half-witch, fortune-teller, and destroyer of spells, charms, and blights from the "evil-eye" still exists almost universally in Scotland; and one casting ridicule upon her is instantly met with the reproof: "The gift she hae is frae aboon, an' what He gies daurna be hidit!" Thus the weird, quaint things, many of which might seem unaccountable and repulsive to us, have become in lieu of book lore a folk and fireside lore, out of which endless entertainment is secured.

Demonology and witchcraft in Scotland are matters of too recent record to expect that their weird influences are largely dispelled. Scottish romance and poetry reek with "the deil's mischief," but the glamour of this form of superstition is sufficiently powerful to foster and preserve witches and warlocks to the imaginations of the Scotch masses. There are remote districts south of the Tweed in Roxburghshire, and along the Solway and Irish Sea, where the old wraiths, as in Tam o' Shanter's time, seem fadeless; but the cradle and source of all uncanny things in Gaelic superstition is still the Highlands and Islands. . . . In such districts every object and phenomenon of nature has a significance for good or ill. Their entire environment is rife with wild ancestral tales and legends. Their homes in some "auld clachan" in the glens, on the mountain sides, within the purple straths, or clustered in the upland hollows, stand on Gaelic fanes, many of which are two thousand years old. The pagan clachan (the "sacred circle of stones") is gone. But the Highlander remains in his glen-side home, within the relics of antiquity lost in oblivion. Thus down through the centuries have come the wild bardic songs, and echoes of

the clang and clash of awful mountain battles, the whole dim, weird, and spectral, until every grotesque form in mountain landscape has a demon shape; every shadowy glen its presiding spirit; every cairn is the abode of warlock or bogle; every floating cloud is the sable wing of some awful presence, and every cry of a bird has some weird significance.

For eight months of the year these folk are shut within their mountain homes by storm and flood. Here the auld wives gather, and by the flickering light of the peat fires recount, evening after evening the whole winter long, all the harrowing tales their bardic fancies conjure, veritably curdling the blood and steeping the soul in the fumes of the black-art caldrons, more weird and hideous than the witch-scenes of Macbeth.\*

In tracing the Gaelic mythology there will be found two classes of immortals. One of these consisted of imps and demons having the power of taking upon themselves the body of man or woman, at will, and by wooing men or women, and in holding out promises of immortality, leading them into fatal unions through which the souls of the mortals so deluded were banished from heaven. The second class comprised semi-immortals and magicians, devoted to Druidism and the black art. Whether the latter were creatures of the imaginations solely, centuries ago some sort of folk really existed in ancient Caledonia. Their wonderful skill in the erection of sepulchral mounds, stone circles, the making of metal ornaments and delicately-formed spear-heads was such as to compel on the part of a less skilful and more warlike people the gradual deification of the mysterious race, and their eventual identification with the local phantoms and gods of the earliest historical people of Scotland.

In the gradual evolution of the fairies of Scotland, whose real origin was in the Finnish sylfens and fauns, but who became more propitious to humanity through the sunnier natures of the Celtic people, that portion of its demonology teaching of malevolent spirits of nature has been largely extirpated. The "man of the hills," found in early fairy Irish lore, was a very wicked gnome indeed. He was up to all manner of wizard harm, and made no distinction between good and bad people in his depredations. The olden Scottish ban-shee, like the Irish ban-shee when first known, was a hurtful and vindictive female demon. The ban-shee has faded out of Scotland, but is retained in Ireland as the mother of an endless brood of kindly fairies which under no circumstances annoy any humans save those of evil heart and sordid nature, and who are full of rewards to the generous and the good.

In Scotland all these descendants of "the hills" have come under the general appellation of "the brownies." These are possessed of good and evil characteristics, and are variously known as "those restless folk," "men of peace," and "guid neibors." The name "fairy" and "elf," though sweet in sound, is extremely distasteful to the Scottish "wee folk," as we have it on the authority of a rhyme one of their own number is said to have provided for settling the matter:

Gin ye ca' me imp or elf,  
I rede ye look weel to yourself;  
Gin ye ca' me fairy,  
I'll work ye muckle tarrie [trouble];  
Gin guid neibor ye ca' me,  
Then guid neibor I will be;  
But gin ye ca' me seelie wicht [merryman],  
I'll be your freend baith day and nicht!

\* Every experienced psychometrist knows that the spiritual impress of every form and every object remains engraven on wood, stone, or place, and the psychometrist can by touch recall this, even after the lapse of a thousand years. This forms the sphere of things and places, and accounts for the permanence of legends or superstitions based upon past events.

But "brownies" they remain, despite these commands. The term is generic and covers all sprites of good or ill. Still they seem in the popular mind to comprise several divisions. There is an intermediate class of spirits residing in the air, to whose agency floods, storms, and tempests are ascribed. Then there are the mermaids and kelpies of the South, and the water-bulls and horses of the North, as stoutly believed in by the peasants who now live beside the lochs and streams as they were centuries ago. The brownies, as a body, seem to be divided into those whose engagements are of a general nature, and those whose duties are confined to affairs of the household.

Those elfs and spirits of the air which control the vagaries of Scottish weather are not only employed in dispelling fogs, mists, and tempests, but unless their wishes have been invoked and directions duly followed, all structures, especially churches and dwellings, are liable to destruction. It was not so very long ago that the sites of many historic structures in Scotland were said to have had their origin in this sort of interference. Work upon the ancient church of Old Deer, in Aberdeenshire, was constantly interfered with by the "restless folk" until its site was changed from the hill of Bissau to Taptillery, at the express command of "the Spirit of the River" there. Every time work was begun on the walls of Mauldslie Castle, in Lanarkshire, what was completed by day was razed by the fairies at night, until a voice from the débris repeating,

Big [build] the house where it should be,  
Big it on Maud's lee.

was heeded, when the fairies themselves aided in the completion of the castle. A similar action of the fairies accounts for the building of the castle of Melgund, in Forfarshire. The castle of Cowthally, Lanarkshire, remains where it stands to-day because the fairies, defying the first Somerville, who had taken it by storm, in his efforts to destroy the old castle and build a more imposing one on a new site, actually "dung down at night" every stone his workmen laid during the day, until the stubborn nobleman desisted, and restored the old castle on its original foundations of iron, for which the fairies had some sort of a liking.

As to the mermaids of the lochs, they still exist past all dispute—at least, with their friends the Highlanders. The railways, telegraphs, and newspapers, like the heartless poachers they are, have "swept" them well out of the lowland shires. They are and were both dangerous and beneficent personages. In olden times they were not above giving recipes for brashes, ringworm, and other common ailments. To-day they have all retreated to the shadowy Highland lochs, where they find comfortable flat stones to sit upon, and there, while combing their masses of long yellow hair, sing in plaintive tones much that is ill or good to be heard. One canny auld wife of Perthshire gets along very comfortably through her confidential relations with a mermaid that at present passes the summer season at Loch Ranoch.

But the genuine household "brownie" is the most loving and lovable of all Scottish elves. He is never idle in all good office to the lowly home of the country side, where you may never fail of finding him, if you do not enter his realm in the spirit of cavil and scoffing. There, in each simple house and heart he sits enthroned with every attribute of benevolence and affection. He not only works with giant might to assist in ploughing the land, harvesting the crops, guarding the grain, and minding the herds, but in every little household drudgery of guidwife and bairn he lends a helping hand. No ill can come but that he has fended its cruellest touch. No sorrow can fall upon the household whose hurt would not be deadlier were it not for his kindly and palliative powers. And in all the stern though glorious old land o' cakes his beneficent influence adds zest to every peasant joy.

EDGAR L. WAKEMAN.

Jedburgh, Scotland, July 6, 1891.

NOTE BY ED. T. W.—Thus far we have recorded that only which the so-called "plain common sense" of this nineteenth century has relegated entirely to the realm of superstition and supernaturalism. That the human spirit lives, loves, inspires, and is influential in aiding and sometimes in communicating with those it has left and loved in earth life, millions of persons know this day beyond a peradventure. And yet, despite all the boasted religions, revelation, and belief of the Christian, this knowledge comes in an age so steeped in gross materialism, that the belief in a world of spirits forming an actual soul world to this earth is not only

a novelty, but one which Christians reject with abhorrence and denunciation. In the meantime the Christians' astonishment and indignation at discovering that the human spirit is a living acting entity, the powers of which death has not touched, only shows how much more we have to learn, and the next step in true well-proven knowledge MAY BE—and we venture to predicate WILL BE—to discover that there is a spiritual part in everything—elementary spirits stretching up from the mineral through the vegetable and animal kingdoms up to man's age; and that the grossest superstitions are not of those that believe in "gnomes, undines, fairies," and other elementary beings, but of those who deny the existence of spirit in everything, and progression in every stage of being, except in the mind of the sectarian bigot.

### RALPH HUNTINGTON'S APPARITION.

WONDERFUL MATERIALIZATION IN THE LIGHT.

By John Wetherbee, of Boston, Mass., U.S.A.

I WAS walking one pleasant afternoon with my wife, and being near the residence of a medium that we were acquainted with, we made her a call. We had not seen her for a week or two, and so the call was unexpected to her. As the lady was soon going to leave the city she said she was glad we called, as she wanted to give us a private séance. I had done her a favour, and she felt under an obligation to me. Just then the front-door bell rang. "I will go," said she, "and get rid of this caller;" and she went into the hall, leaving the parlour-door open; we both recognized the voice of a person we knew, and my wife went out and said, "better invite her to stop with us, as her company would be unobjectionable." While the ladies were in the hall I examined the cabinet, which was in the back part of the room, and saw that it was empty and nobody could enter it without my knowing it. This, I was aware, was unnecessary; but I am in the habit of doing in advance what I might wish I had done afterwards. This was on a bright afternoon, and the room perfectly light.

When the three ladies came into the room from the hall I was satisfied that we four were all the people in the room, and there was no possibility of any one getting in surreptitiously. The shutters were then closed, all the doors locked, and the gas lighted. It was turned down low, making the dim light of a materializing séance-room—still we could distinguish everything in the room, and it was rather light for such a séance. I will relate briefly what happened before the incident which is the object of this narrative.

We three took our seats on one side of the room near the cabinet, the medium was standing near the centre of the room and never going in, or near the cabinet. She said, "Which of you will give us a little music?" None of us were particularly gifted in that line, but the lady visitor went to the organ and gave a little good music, when, out of that empty cabinet—which I know was empty—came a white-robed spirit up to the instrument the lady was fingering. She knew the form, for it was her spirit-daughter. That spirit then sat at the instrument and played beautifully, and after a short interview with her mother, retired into the cabinet, the lady saying her daughter was a fine musician, as her playing had indeed shown.

About a dozen forms, male and female, came out of the cabinet during the séance; it is not necessary to describe them. Two of them particularly interested us, and these I will mention. One was my son, the young lawyer (before mentioned) who died in 1885. He came to me and my wife, and we walked with him to the front of the room, and he then said, "Father, you go and sit down, I want to talk with mother." This he did, sitting at the closed window some ten minutes, and then he left us, re-entering the cabinet. There came out also my old friend Geo. W. Morrill, ex-senator, from Amesbury. It was he exactly; he had died a short time before. We had been often together at these séances, and he referred to it; said he hardly expected to see me so soon as a spirit; said something to me of a private nature in connection with the *Banner of Light*, which was very convincing of his identity—had he needed identification, but it would hardly be proper to print it here.

Well, this is all there is necessary to say of this part of the séance. The medium then, standing in the middle of the room, about 12 or 15 feet from me, said: "Mr. Wetherbee, how should you like to see a spirit materialize in the light?" I said, "Very much; but I don't expect to." She raised the gas-burners to their full height, and the parlour was as light



as could be made. I could have read a newspaper anywhere in the room. I expected, under the circumstances, to see a spirit come out of the cabinet, like the others, but instead, right in the centre of the parlour floor—as if out of the floor—came the form of an old man, with a slouch hat; the form came up about two feet from the medium, and not within ten feet off any piece of furniture; and the room, as I have said, perfectly light. I recognized it as the form that calls itself Ralph Huntington, and, when erect, he walked towards me and I towards him; he shook hands with each of us, and then he and I walked and talked for fully ten minutes up and down the room, and when near the cabinet, he went in, bidding me good-bye.

I do not say the form was our late citizen, Ralph Huntington; I certainly do not recognize him as that individual I knew so well, but he calls himself Ralph Huntington, and he has appeared in this way to me many times, though never before in so bright a light. The first time he appeared he said some things that reminded me of that person, and I said, "Is it Ralph Huntington?" and he said, "Yes;" so I have always called him by that name. But there is no mistake in the fact that he appeared to rise erect right out of the floor, and the carpet was intact. When he had stayed his time he went—as I have said—into the cabinet, and that ended the séance. I immediately parted the curtains of the cabinet and went inside and found it empty, and it was not half a minute since we all saw the form of this old man enter there.

I have endeavoured to be very plain in relating these circumstances. It is an exact statement of the facts, and of there being three pairs of mortal eyes present as witnesses to all I have stated. If that is not proof of the materialization of spirit forms, I certainly do not know what would be; and I am as careful in relating this experience as if I was under oath.

If this statement is true—and I know it is, with no flaw and no chance of one in my observation—can it be anything else than the work of an invisible intelligence, that which calls itself, as the Rev. M. J. Savage says, a spirit? If so, what? for trickery in this case must be counted out, as the Rev. Joseph Cook said, at a slate-writing séance at the house of the late Epes Sargent. And is it not then an affirmative answer to the following plaintive lines?—

"Ah, blow me the scent of one lily, to tell  
That it grew outside of the world at most.  
Ah, show me a plume to touch, or a shell  
That whispers of some unearthly coast."

### ROMANCE OF HISTORY.

#### A CURIOUS EPISODE IN THE HISTORY OF THE CELEBRATED FRENCH CONJURER, MEDIUM, OR CHARLATAN, DE LASA.

The following narrative was communicated to the Editor some years ago by M. De Baillot, a journalist, who had been thoroughly acquainted with the facts, as well as with the hero of the story, one that has lately been revived in several of the French and Spanish spiritual papers in a very garbled form. We give herewith an almost literal translation of M. De Baillot's communication as follows:—

"In the fall of 1861 there came to Paris a man who called himself 'Vic de Lasa,' and was so inscribed on his passport. He came from Vienna and said he was a Hungarian and a landowner near Zenta. He was a small slight man of about 35 years old, with a pale spiritual face, long blonde hair, and a strange wandering expression of countenance. He was accompanied by a lady, presumably his wife, younger, darker, and handsomer by far than himself, called Madame de Lasa, and though of the marked gipsy type of features and manners, one who seemed to gain a singular ascendancy over all whom she approached.

"This couple lodged in luxurious apartments on the Rue Richelieu, frequented the best places, received high company, entertained handsomely, and seemed to be in possession of unlimited wealth. How they got introduced to the society with which they mingled freely was as great a mystery as the secret of their object in visiting Paris, or the source of their extravagant outlay. And yet, despite all these adventitious claims to distinction, the small pale man and his splendid companion became for some unknown cause the subject of police inspection, especially on the part of the then Chef of all police operations, M. Delessert, the celebrated successful Inspector of the *Police de Sureté*.

"In a few weeks after he had established himself in Paris, the salon of M. De Lasa became the rage, and the number of persons who *paid 100 francs for a peep into his magic crystal* and a message by his spiritual telegraph was really amazing. In a word, the truth soon came out that De Lasa was a conjurer and diviner whose pretensions were most marvellous, and whose predictions were true as fate.

"Delessert did not find it difficult to procure an introduction to the charmed and charming De Lasa salon. Under pretence of being a Spiritualist and an expert in rare jewels he paid a visit to the popular pair on a certain evening, and found the splendid salon crowded with guests of the highest rank and fashion. Mons. Delessert, who had been introduced under a fictitious name, observed in his own keen way that though madame was a brilliant executant on the piano, and the host walked about in a seemingly unconcerned way, a footman from time to time handed a card very quietly to some one of the guests, who thereupon generally followed the bowing lacquy out of the room, but when he or she returned it was with a dazed puzzled look which did not escape the shrewd inspector's notice. One incident in particular made a strong impression on his mind. A couple of gentlemen, both young, both of good social standing, and evidently very intimate friends were conversing together when the dignified footman summoned Alphonse. He laughed gaily—'Tarry a moment, *cher Auguste*,' said he, 'and thou shalt know all the particulars of this wonderful fortune!' '*Eh bien!*' responded Auguste, 'may the oracle's mood be propitious!' A minute had scarcely elapsed when Alphonse returned to the salon. His face was white, and bore an appearance of concentrated rage that was frightful to witness. He came straight to Auguste, his eyes flashing, and bending his face toward his friend, who changed colour and recoiled, he hissed out, '*Monsieur Lefebure, vous êtes un lâche!*' 'Very well, Monsieur Meunier,' responded Auguste, in the same low tone, 'to-morrow morning at six o'clock!' 'It is settled, false friend, execrable traitor! *A la mort!*' rejoined Alphonse, walking off. '*Cela va sans dire!*' muttered Auguste, going towards the hat room.

"A diplomatist of distinction, representative at Paris of a neighbouring state, an elderly gentleman of superb aplomb and most commanding appearance, was summoned to the oracle by the bowing footman. After being absent about five minutes he returned, and immediately made his way through the press to M. de Lasa, who was standing not far from the fireplace, with his hands in his pockets, and a look of the utmost indifference upon his face. Delessert, standing near, watched the interview with eager interest. 'I am exceedingly sorry,' said General Von —, 'to have to absent myself so soon from your interesting salon, M. de Lasa, but the result of my séance convinces me that my despatches have been tampered with.' 'I am sorry,' responded M. de Lasa, with an air of languid but courteous interest, 'I hope you may be able to discover which of your servants has been unfaithful.' 'I am going to do that now,' said the General; adding in significant tones, 'I shall see that both he and his accomplices do not escape severe punishment.' 'That is the only course to pursue, Monsieur the Count.' The ambassador stared, bowed, and took his leave with a bewilderment in his face that was beyond the power of his tact to control.

"In the course of the evening M. de Lasa went carelessly to the piano, and, after some indifferent vague preluding, played a remarkably effective piece of music, in which the turbulent life and buoyancy of bacchanalian strains melted gently, almost imperceptibly, away into a sobbing wail of regret and languor, and weariness and despair. It was beautifully rendered, and made a great impression upon the guests, one of whom, a lady, cried, 'How lovely! how sad! Did you compose that yourself, M. de Lasa?' He looked towards her absently for an instant, then replied: 'I? Oh! no. That is merely a reminiscence, madam.' 'Do you know who did compose it, M. de Lasa?' inquired a virtuoso present. 'I believe it was originally written by Ptolemy Auletes, the father of Cleopatra,' said M. de Lasa, in his indifferent, musing way, 'but not in its present form. It has been twice re-written to my knowledge; still, the air is substantially the same.' 'From whom did you get it, M. de Lasa, if I may ask?' persisted the gentleman. 'Certainly! certainly! The last time I heard it played was by Sebastian Bach; but that was Palestrina's—the present—version. I think I prefer that of Guido of Arezzo—it is ruder, but has more force. I got the air from Guido himself.' 'You—from—Guido!' cried the astounded gentleman.

'Yes, monsieur,' answered De Lasa, rising from the piano with his usual indifferent air. '*Mon Dieu!*' cried the virtuoso, putting his hand to his head; '*Mon Dieu!* that was in Anno Domini 1022!' 'A little later than that—July, 1031, if I remember rightly,' courteously corrected M. de Lasa.

"At this moment the tall footman bowed before M. Delessert, and presented the salver containing the card. Delessert took it and read: '*On vous accorde trente cinq secondes, M. Flabry, tout au plus!*' Delessert followed the footman from the saloon across the corridor. The footman opened the door of another room and bowed again, signifying that Delessert was to enter. 'Ask no questions,' he said briefly; 'Sidi is mute.' Delessert entered the room and the door closed behind him. It was a small room, with a strong smell of frankincense pervading it. The walls were covered completely with red hangings that concealed the windows, and the floor was felted with a thick carpet. Opposite the door, at the upper end of the room near the ceiling, was the face of a large clock; under it, each lighted by tall wax candles, were two small tables containing, the one an apparatus very like the common registering telegraph instrument, the other a crystal globe about twenty inches in diameter, set upon an exquisitely wrought tripod of gold and bronze intermingled. By the door stood Sidi, a man jet black in colour, wearing a white turban and burnous, and having a sort of wand of silver in one hand. With the other, he took Delessert by the right arm above the elbow, and led him quickly up the room. He pointed to the clock, and it struck an alarm; he pointed to the crystal. Delessert bent over, looked into it and saw—a fac-simile of his own sleeping-room, everything photographed exactly. Sidi did not give him time to exclaim, but still holding him by the arm, took him to the other table. The telegraph-like instrument began to click-click. Sidi opened a drawer, drew out a slip of paper, crammed it into Delessert's hand, and pointed to the clock, which struck again. The thirty-five seconds were expired. Sidi, still retaining hold of Delessert's arm, pointed to the door and led him towards it. The door opened, Sidi pushed him out, the door closed, the tall footman stood there bowing, and the interview with the oracle was over. Delessert glanced at the piece of paper in his hand. It was a printed scrap, capital letters, and read simply: 'To M. Paul Delessert: The policeman is always welcome; the spy is always in danger!'

"Delessert was dumbfounded a moment to find his disguise detected; but the words of the tall footman, 'This way, if you please, M. Flabry,' brought him to his senses. Setting his lips, he returned to the salon, and without delay sought M. de Lasa. 'Do you know the contents of this?' asked he, showing the message. 'I know everything, M. Delessert,' answered De Lasa, in his careless way. 'Then perhaps you are aware that I mean to expose a charlatan, and unmask an hypocrite, or perish in the attempt!' said Delessert. '*Cela m'est égal, monsieur,*' replied De Lasa. 'You accept my challenge, then?' 'Oh! it is a defiance, then?' replied De Lasa, letting his eye rest a moment upon Delessert; '*mais oui, je l'accepte!*' And thereupon Delessert departed.

"Delessert now set to work, aided by all the forces the Prefect of Police could bring to bear, to detect and expose this consummate sorcerer, whom the ruder processes of our ancestors would easily have disposed of. Persistent enquiry satisfied Delessert that the man was neither a Hungarian nor named De Lasa; that no matter how far back his power of 'reminiscence' might extend, in his present and immediate form, he had been born in the city of Nurnburg; that he was noted in his boyhood for his great turn for ingenious manufactures, but was very wild, and a *mauvais sujet*. In his sixteenth year he had escaped to Geneva, had gone East in the suite of a Turkish Pasha, and after many years roving, in lands where he could not be traced under a cloud of pseudonyms, had finally turned up in Venice, and come thence to Paris.

"Delessert next turned his attention to Mme. de Lasa. It was more difficult to get a clue by means of which to know her past life. At last, through an accident, it became probable that Mme. Aimée was identical with a certain Mme. Schlaff, who had been rather conspicuous among the demi-monde of Buda. Delessert posted off to that ancient city, and from thence into the wilds of Transylvania to Mengycs. On his return, as soon as he reached the telegraph and civilization, he telegraphed the Prefect (from Kardszag): 'Don't lose sight of my man, nor let him leave Paris. I will run him in for you two days after I get back.'

"It happened that, on the day of Delessert's return to Paris, the Prefect was absent, being with the Emperor at Cherbourg. He came back on the fourth day, just twenty-four hours after the announcement of Delessert's death. That happened, as near as could be gathered, in this wise: That night after Delessert's return he was present at De Lasa's salon with a ticket of admittance to a séance. He was very completely disguised as a decrepit old man, and fancied that it was impossible for any one to detect him. Nevertheless, when he was taken into the room, and looked into the crystal, he was actually horror-stricken to see there a picture of himself, lying face down and senseless upon the side-walk of a street; and the message he received read thus: 'What you have seen will be, Delessert, in three days. Prepare!' The detective, unspeakably shocked, retired from the house at once, and sought his own lodgings.

"In the morning he came to the office in a state of extreme dejection. He was competely unnerved. In relating to a brother inspector what had occurred, he said: 'That man can do what he promises. I am doomed!'

"He said he thought he could make a complete case out against Haslich, *alias* De Lasa, but could not do so without seeing the Prefect, and getting instructions. He would tell nothing in regard to his discoveries in Buda and in Transylvania—said that he was not at liberty to do so—and repeatedly exclaimed, 'Oh! if M. le Prefect were only here!' He was told to go to the Prefect at Cherbourg, but refused, upon the ground that his presence was needed in Paris. He time and again averred his conviction that he was a doomed man, and showed himself both vacillating and irresolute in his conduct, and extremely nervous. He was told that he was perfectly safe, since De Lasa and all his household were under constant surveillance; to which he replied: 'You do not know the man.' An inspector was detailed to accompany Delessert, never lose sight of him night and day, and guard over him carefully; and proper precautions were taken in regard to his food and drink, while the guards watching De Lasa were doubled.

"On the morning of the third day, Delessert, who had been staying chiefly indoors, avowed his determination to go at once and telegraph to M. le Prefect to return immediately. With this intention he and his brother-officer started out. Just as they got to the corner of the Rue de Lancry and the Boulevard, Delessert stopped suddenly and put his hand to his forehead.

"'My God!' he cried, 'the crystal! the picture!' and he fell prone upon his face, insensible. He was taken at once to a hospital, but only lingered a few hours, never regaining his consciousness. Under express instruction from the authorities, a most careful, minute, and thorough autopsy was made of Delessert's body by several distinguished surgeons, whose unanimous opinion was, that the cause of his death was apoplexy, due to fatigue and nervous excitement.

"As soon as Delessert was sent to the hospital, his brother-inspector hurried to the Central office, and De Lasa, together with his wife and every one connected with the establishment, were at once arrested. De Lasa smiled contemptuously as they took him away. 'I knew you were coming; I prepared for it. You will be glad to release me again.'

"It was quite true that De Lasa had prepared for them. When the house was searched it was found that every paper had been burned, the crystal globe was destroyed, and in the room of the séances, was a great heap of delicate machinery broken into indistinguishable bits. 'That cost me 200,000 francs,' said De Lasa, pointing to the pile; 'but it has been a good investment.' The walls and floors were ripped out in several places, and the damage to the property was considerable. In prison neither De Lasa nor his associates made any revelations. The notion that they had something to do with Delessert's death was quickly dispelled in a legal point of view, and all the party but De Lasa were released. He was still detained in prison upon one pretext or another, when one morning he was found hanging by a silk sash to the cornice of the room where he was confined—dead. The night before, it was afterwards discovered, 'Madame' De Lasa had eloped with the Nubian Sidi.

"De Lasa's secrets died with him."

Years will not make us wiser or better, unless we fill them with earnest efforts and golden results.



## A NEW COLLECTION OF SPIRITUAL PROGRESSIVE SONGS.

FOR THE USE OF LYCEUMS, SUNDAY SERVICES, ETC.

*Compiled and collected by H. A. and S. M. Kersey, and entitled "The Spiritual Songster."*

WE have received an advance sheet from those esteemed Spiritual workers, so well-known and so highly appreciated by every Spiritualist of the north, Mr. Harry A. Kersey and his accomplished sister, the eminent musical conductor of the Newcastle Lyceum, Miss S. M. Kersey, announcing that their long-promised collection of 160 choice songs, with organ or pianoforte accompaniment in the old notation, and the tonic sol fa score in addition, will be ready for issue early in November next. This is indeed good news for the friends as well as the conductors and managers of all our Spiritual meetings and Lyceums. To use the well-hackneyed phrases of the day, "it goes without saying," that a good, extensive, and well selected book of Spiritual songs, with fine words and choice music, has been the "long felt want" of all our Spiritual gatherings.

No class of religionists would benefit so much by good, pure, and inspiring music as the Spiritualists. Centuries ago the Roman Catholic Church made its popularity and secured that lasting effect upon its votaries which the execution of fine and exalting music alone could produce. With pure aims and scientific appreciation of the noblest strains of harmony, Spiritualists should consider the accessory of this divine science as indispensable to the magnetic conditions requisite to ensure high Spiritual influences both in their speakers and listeners. At present, unfortunately, the very reverse of this position obtains, for no Sunday services are in general more deficient in respect to good music than those of the Spiritualists.

To introduce nothing but the old stereotyped doldrum hymn, distasteful in any form of Sunday services, but much more in connection with the progressive ideality claimed to prevail at Spiritual meetings, is nearly a mockery to the tone of advanced thought generally given from the Spiritual rostrum, and we sincerely hope our Spiritual societies, as well as their Lyceum managers, will hasten to avail themselves of this brilliant opportunity of improving their musical services, and rendering them far more attractive than they are at present. From what we have seen of the collection now in the hands of an eminent London firm of music printers, the words are splendid even for mere recitation, and chosen with all Mr. Kersey's high literary ability, whilst Miss Kersey, as a fine musical executant no less than for her taste, skill, and discrimination, has arranged and compiled one of the best collections of Spiritual songs extant. Together with those admirable sources of attraction we have the now popular and essential sol fa score added to every one of the 160 pieces.

In respect to the terms and the duty which devolves upon the Spiritualists to immediately and widely patronize this great undertaking, we herewith quote some of the paragraphs of our friends' advance sheets. They say:—

The cost of stereotyping, printing, and binding is much larger than was originally anticipated, in fact, we should have declined the task had we been fully aware of the heavy sum required. In order to get it at the lowest possible price, we have arranged to pay instalments as the work progresses, and the balance on completion. We tell you frankly, friends, *it is only by selling a large quantity that we can hope to get our money back. We ask for no profit, our labour is freely given for the good of the cause at large, but we do rely on our sister and brother Spiritualists to help us, as we have honestly endeavoured to help them, and make their and our united efforts a rock of strength to our glorious cause, for which no effort can be too great or prolonged.*

In order that there may be no barrier to the extensive adoption of this work by all the Spiritualists, we have fixed the price at the very lowest possible, viz.: Single copies 4s. 6d., postage 4½d. extra. Special cheap terms to Lyceums and Societies: For quantities under a dozen, at 3s. 4½d. per copy; for a dozen or more copies, at 3s. 3d. per copy. Carriage extra in all cases.

As these prices are only at the rate of about one farthing per tune, with the cloth cover free, friends will readily realize that it is the cheapest work of the kind ever published in our movement. It is respectfully intimated that all orders must be accompanied with a remittance, and when claiming the special terms, secretaries must state distinctly the Lyceum or Society for which the books are required.

We are now open to book orders, which will be supplied in turn as the books are received from the binder. Friends will greatly assist by sending in their orders (especially for quantities) by October 1st, the date printing commences, and thus enable us to print sufficient to fill all orders.

Send all orders to H. A. Kersey, 3, Bigg Market, Newcastle-on-Tyne, to whom all remittances should be made payable.

## FAIRY BELLS.

WHERE the grass with dew was bending,  
And the scent of flowers blending  
With the fragrance of the dells;  
Sudden as the sunlight glancing,  
Borne on light winds round me dancing,  
Came the sound of fairy bells.

Faint and far the sweet notes dying  
Rose again, and round me flying  
Smote upon my troubled brain.  
Thus the wheeling seabirds calling,  
And on storm-winds rising, falling,  
Beat against the lighthouse pane.

From the dead past, with its weeping,  
Onward o'er the present leaving,  
Sped my soul to future days.  
While as thoughts went onward sailing,  
Rose from earth a bitter wailing,  
And this vision met my gaze—

Starving men below me dying,  
With abundance round them lying,  
While they fought for niggard pay.  
Honest workers wealth were reaping,  
But as quickly from their keeping  
Was the harvest snatched away.

And as foaming waves surrounding,  
Fill the sky with harsh resounding,  
Clashed the bells with angry roar.  
But the after-swell came rolling,  
And their deep and solemn tolling  
Bore me to a tranquil shore.

War was dead, and wrong was dying,  
Sorrow's clouds dissolving, flying,  
For the sons of toil were free.  
All rewards to workers going,  
Wealth o'ershading, commerce flowing,  
Sunlight on the land and sea.

Thus while notes of fairy ringing  
O'er the fields of earth are winging,  
Nevermore they pass away.  
For the harmonies there ranging,  
Into new forms ever changing,  
In eternal beauty play.

From the blue skies o'er us bending,  
Come fair angel forms, descending  
Softly as the falling snows:  
And the notes that meet our hearing  
Are from jasper walls uprearing,  
As the builders strike their blows.

While the earth in ceaseless marching,  
With the starry skies o'erarching,  
Seeks the sunrise far away,  
We may hear the angels singing,  
And the bells of heaven ringing,  
From the fields of endless day.

*Written for "The Two Worlds" by W. A. Carlile, Birmingham.*

The use of big names in public Spiritualism should be discontinued. If a medium believes that he or she is controlled by King Solomon, St. Patrick, or, as it often happens, by some mythical personage, let that be kept to themselves. The public doesn't understand it, and consequently does not believe in anything of this kind, and in the end holds up the medium or the cause to ridicule. In fact, all practical minded Spiritualists protest against it, and many ridicule it as much as outsiders do; some even disclaim it as a part of what is commonly known as Modern Spiritualism, and consign it to that which is known as Bible or ancient Spiritualism, and in no wise allied to that of the present day. Our Spiritualism should be compatible with the practicalness and demands of the age, and not smack of ancient superstitions or customs. Let the dead past remain buried, and attend only to the resurrection of the present. There is enough of it on hand to unearth, apply, and digest.

During his "Darkest Africa" travels Stanley met with some curious specimens of the Genus Homo. Many of the dwarfs had "small, cunning, monkey-eyes close and deeply set." One "monkey-eyed woman had a remarkable pair of mischievous orbs, protruding lips overhanging her chin, prominent abdomen, narrow fat chest, sloping shoulders, long arms, feet turned greatly inwards, and very short legs, her form being fitly characteristic of the link long sought between modern humanity and its Darwinian progenitors." Such an interesting specimen of the human race which is of course made in the image of God would be very serviceable in England. It might be taken round to point a sermon in every English town on the holy anthropology of Genesis.

**"THE TWO WORLDS" PUBLISHING CO. LIMITED,**

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to whom all communications and remittances should be made at the registered office, 10, Petworth Street, Cheetham, Manchester).

"The Two Worlds" Company was formed in August, 1887, to supply the "urgent demand for a thoroughly representative Spiritual journal, which shall be the property of the movement," . . . and shall "render assistance to all workers for humanity and the truth."

In a very short time after the issue of the prospectus, from which the above extracts are taken, Spiritualists in all parts of the country applied for shares, and the number required before a start could be made were speedily allotted, and within three months from the date of the first provisional meeting at which the resolution to form the Company was passed, the first number of "The Two Worlds" was published.

During the past four years our circulation has slowly but steadily risen, and we have the solid support, approval, and co-operation of the general body of Spiritualists. There is now only needed a united and enthusiastic effort on the part of our friends, well-wishers, and shareholders to still further extend our usefulness by doubling our circulation, thus making the paper self-supporting and truly independent.

**SPECIAL NOTICE TO ALL ACCOMPLISHED WRITERS OF FACT AND FICTION.****A SPLENDID "TWO WORLDS" PRIZE OF FIVE GUINEAS!!**

will be awarded to the writer of the best and most interesting SERIAL STORY sent in for competition on subjects in harmony with the philosophy and teachings of Spiritualism.

The story must be divided into chapters of not less than ten, or more than fourteen.

Each chapter may occupy from three to four, or four and a half ordinary *Two Worlds*' columns, and each story must be complete before being sent in.

It is especially desired that each competition sent in should be marked with a *nom de plume*, and accompanied with a closed envelope marked with the same *nom de plume*, containing the writer's real name and address—such envelopes not to be opened until the stories are read, and the committee appointed decide on their respective merits.

Competitions will be received from the date of this issue up to the second week in November, after which the decision of the committee will be made. The prize story will be held as the exclusive property of the *Two Worlds* Company, and all others—if desired—will be returned on stamps being sent.

The prize story will be published in serial numbers as soon as possible after the decision is announced.

Address, and send in competitions in strict accordance with the conditions named above, to the Editor of the *Two Worlds*, the Lindens, Humphrey Street, Cheetham Hill, Manchester.

**THE TWO WORLDS.**

Editor :

**MRS. EMMA HARDINGE BRITTEN.**

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

Sub-Editor and General Manager :

**E. W. WALLIS.**

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

FRIDAY, OCTOBER 2, 1891.

**DEMISE OF MR. L. J. CROSSLEY, OF HALIFAX, YORKSHIRE.**

ALTHOUGH the many good works of this noble gentleman are chiefly known and appreciated in the town where these works have made his name a household word in every townsman's mouth, we give a brief notice of the event for the sake of introducing some remarkable and significant passages in the discourse which followed his funeral, preached in the church which this good man has done so much to maintain.

The *Halifax Free Press*, of a recent date, in giving an account of Mr. Crossley's funeral, says :—

The remains of the late Mr. L. J. Crossley, of whose noble life and premature death we gave an account in last week's columns, were interred in the Lister Lane Cemetery last Wednesday morning. Though it had been the intention of the family that the funeral should be strictly private, the esteem in which Mr. Crossley was held by his fellow-townsmen and the public put this out of the question, and Wednesday morning saw one of the most impressive sights witnessed in Halifax for many years. Crowds of people assembled in the streets from Square Church, where the service was held, to the cemetery, many being dressed in mourning, and all giving evidence by their bearing that the loss of Mr. Crossley was deeply felt. Nearly all the shops in the town were closed, and many private houses had the blinds drawn, while the muffled tolling of the bell at the Town Hall, and the flags flying half-mast, deepened the impression that all Halifax was in mourning for a friend. At the Town Hall the procession, which was marshalled by Chief Constable Pole, included representatives of most public bodies in the town, as well as gentlemen and tradesmen. At the church a large number of people were assembled, including about 350 workpeople from Dean Clough Mills. The coffin was almost hidden from view by a large number of beautiful wreaths. The Rev. Eric A. Lawrence conducted the service, which was of a most impressive character. Hymns were sung by the choir, the tunes of which had been dear to the deceased gentlemen, and Mr. Wadsworth, at the organ, played selections suitable to the occasion. Mr. Lawrence gave a most touching address in the course of the service, in which he referred to the influence for good that Mr. Crossley's kindness and gentleness had had upon all with whom he came in contact. The procession was then re-formed, and a move was made to the cemetery through streets lined with sympathising spectators. The interment took place in the family mausoleum, the service again being conducted by the Rev. E. A. Lawrence. The cemetery was left open until evening, and large numbers of people availed themselves of the opportunity. On Thursday also numbers visited the grave.

On the following Sunday, and in the course of a long and touching address given by the very popular minister of Square Church, the Rev. Eric Lawrence, on the text, "If a man die shall he live again?" the preacher said: "We could not easily conceive a more momentous question than this. All others seemed indifferent in comparison. Those very questions, however, acknowledged to be the most important, are generally just those most evaded or neglected. This one, for instance, was by some resolutely put aside as leading in its consideration to realms of speculation where no certain results can be obtained; by others it was simply left aside because it was not, they thought, of present practical importance. At times, however, it was brought home to us in such a way that we could not put it aside or be satisfied with a mere traditional reply. Age creeps on, accompanied by weakness, or the grave closes over dear friends or relations. At such times we listened eagerly for an answer to the question, 'If a man die shall he live again?' We ought not to wait for such times. We needed the answer as an inspiration for life, and not as a consolation or as a preparation for death. It was a question important for those commencing life, not merely of speculative interest or for those threatened or bereaved by death, for the kind of life we live and our views of life will greatly depend on our answer to the question, 'If a man die shall he live again?' He called upon his hearers to consider the question from this point of view. All would agree that if the answer were to be at one with our hope it would be an affirmative one. Most men hoped that after death they will live again, and the hope was natural. It is just those who had made the noblest use of life that yearned for the larger opportunities that eternal life would give, and those that have loved most and best on earth were those who yearned most to renew and continue their relations of love beyond the grave. We could not bear to think that death could end with its touch all the love, the talents, the thoughts and aspirations of our soul. He instanced all the natural phenomena that were welcomed as parables to show that man shall live after earthly death. The significance of this longing was that it justified and even demanded the belief that this hope and longing were evidences of the divine relations of our nature, of the land from which we came and the home to which we were going. If we looked at the noblest specimens of humanity, we should see that man is over-freighted for a voyage to terminate here. His spiritual possibilities, hopes, and aims were out of proportion to the possibilities of fulfilment during earthly life. Because they were God's these hopes were theirs. Let them deny or ignore their relation to God, and they would seek in vain for proofs of an after life. He exhorted them not to put off the thought of this hope of immortality, but to live in its light from day to day. . . ."

"If a man die shall he live again?" These words, it will be remembered, form the title of a small but unanswerable



and undeniable little pamphlet written by the noble and acute scientist Professor Alfred Russel Wallace, which cites the proofs given to himself under crucial conditions by those beloved friends and relatives who have not died but only passed on to a higher life. Tens of thousands believe Professor Wallace when he talks of scientific facts that perhaps not one out of the ten thousand can know for themselves. They will believe these scientific matters on his authority, but when he relates to them Spiritual facts, that all and each may investigate for themselves, the whole ten thousand scream—"Infidel, I cannot credit you," or "Fool, I will not credit you."

Mr. Eric Lawrence may insist upon the duty of every human being's reflecting on immortality and trying to make themselves believe in it, but in heaven's name why does he not point out the means by which every one of the mourners in the town of Halifax that lamented over Mr. Crossley's earthly departure could answer—nay, could PROVE—that a man did not die, and that the life he questioned of had never ceased? It is not many years since in that same town of Halifax crowds assembled in the streets, the chapel, and the cemetery, to testify their respect to the memory of two noble brothers, John and James Culpan, both as good men, good citizens, and intellectual men as ever lived or laboured in Halifax. The preacher on both these funeral occasions was the Editor of this paper and the writer of these notes, and her message was that there "was no more death," that both these grand men had searched, tried, and proved this truth, and that though the funeral party had met to put away tenderly and reverently the old garments of clay these noble brothers had worn, they were as spirits the same men they had ever been. That they were then each standing in the midst of their friends, and though enveloped in an atmosphere too pure for human eyes to pierce, they were on each occasion prompting the speaker what to say to make assurance doubly sure, and to bring conviction to the mind of every listener that the knowledge which had been their stay and comfort in earth life was their message of truth from the life beyond. Millions of the good, the true, the wise, and the illustrious have searched out, found, and know this grand truth. When will ministers of religion leave off telling people what they should believe, and that upon no better authority than the mere assertion of unknown individuals that one rose from the grave eighteen hundred years ago? Away with such vain, unproved and unfounded hopes, beliefs, and possibilities. Up into the broad light which opens out the realms of the hereafter, and brings assurance to every capable investigator that "death is swallowed up in victory," and that immortality is the greatest and most assured fact of the nineteenth century.

#### SUCCESSFUL INAUGURATION OF SPIRITUALIST CONFERENCES IN MANCHESTER.

On Tuesday, September 29, in response to the call published in our columns, and the announcements made by the various societies in the district, a thoroughly representative meeting of spiritual workers assembled at the Vegetarian Restaurant, Fountain Street. Each Manchester society was represented by some of the prominent members and officers, viz., Tipping Street, Collyhurst, Moss Side, and Openshaw; as also were Pendleton and Salford. We noticed, with pleasure, Mrs. Britten, Mrs. Wallis, Messrs. H. Boardman, R. A. Brown, Lomax (Darwen), B. Plant, W. H. Wheeler (Oldham), and many other familiar faces, too numerous to mention, in the large audience. A very harmonious feeling pervaded the meeting, which was opened by Mr. E. W. Wallis, who stated the purpose of the gathering, and called upon Mrs. Emma H. Britten to give the inaugural address. She stated that she desired help for the noblest cause in the world; and was anxious to witness a unity of purpose among those who know the truths of Spiritualism. She concluded an earnest and soul-stirring address by suggesting that Conference meetings should be held weekly for the discussion of subjects connected with Spiritual Science, Philosophy, and Religion. It was unanimously decided, after discussion, that the course suggested by Mrs. Britten should be adopted, and that meetings be held in the Vegetarian Restaurant, every Tuesday evening, at 8 o'clock prompt. The discussion should be carried on under the following rules:—

Each meeting to elect its own chairman.

The opener not to occupy more than half-an-hour.

Ten minutes to be allowed to each speaker afterwards; no person to speak twice, if another wishes to be heard.

The opener to have the right to ten minutes to sum up the discussion.

A collection to be made at each meeting to pay the rent of the room.

Mr. R. Fitton, of 44, Walnut Street, Hightown, Manchester, was elected treasurer, and Mr. Rickard, hon. sec. Address, Vegetarian Restaurant, Fountain Street, Manchester.

On Tuesday next, at 8 p.m. prompt, Mr. Fletcher will open with an affirmative paper on "Theosophy," and propose a resolution, to be followed by discussion. All truth-seekers welcome.

—Cor.

### THE SPIRITUAL GLEANER.

#### ORIGIN OF THE CELEBRATED NARRATIVE OF THOMAS LILLY, OR, "THERE IS DEATH IN THE POT."

On the first Sunday in the year 1749, Mr. Thomas Lilly, the son of a farmer in the parish of Kelso, in Roxburghshire, a young man intended for the Church of Scotland, remained at home to keep the house, in company with a shepherd's boy, all the rest of the family, except a maid servant, being at church. The young student and the boy being by the fire whilst the girl was gone to the well for water, a venerable old gentleman, clad in an antique garb, presented himself, and after a little ceremony, desired the student to take up the Family Bible which lay on the table, and turn over to a certain chapter and verse in the Second Book of Kings. The student did so, and read—"There is death in the pot."

On this the old man, with much apparent agitation, pointed to the family pot boiling on the fire, declaring that the maid had cast a great quantity of arsenic into it with an intent to poison the whole family, to the end that she might rob the house of the hundred guineas which she knew her master had lately taken for sheep and grain which he had sold. Just as he was so saying, the maid came to the door. The old gentleman said to the student, "Remember my warning, and save the lives of the family!" and that instant disappeared.

The maid entered with a smiling countenance, emptied her pail, and returned to the well for a fresh supply. Meanwhile young Lilly put some oatmeal into a wooden dish, skimmed the pot of the fat and mixed it for what is called brose or croudy, and when the maid returned, he with the boy appeared busily employed in eating the mixture. "Come Peggy," said the student, "here is enough left for you; are you not foud of croudy?" She smiled, took up the dish, and reaching a horn spoon, withdrew to the back room. The shepherd's dog followed her, unseen by the boy, and the poor animal, on the croudy being put down by the maid, fell a victim to his voracious appetite; for before the return of the family from church it was enormously swelled, and expired in great agony.

The student enjoined the boy to remain quite passive for the present; meanwhile he attempted to show his ingenuity by resolving the cause of the sudden death of the dog into insanity, in order to keep the girl in countenance till a fit opportunity of discovering the plot should present itself.

Soon after, his father and family with the other servants returned from church.

The table was instantly replenished with wooden bowls and trenchers, while a heap of barley-bannocks graced the top. The kail or broth, infused with leeks or winter cabbages, was poured forth in plenty; and Peggy, with a prodigal hand, filled all the dishes with the homely dainties of Teviotdale. The master began grace, and all hats and bonnets were instantly off; "O Lord," prayed the farmer, "we have been hearing thy word, from the mouth of thy aged servant Mr. Ramsay; we have been alarmed by the awful famine in Samaria, and of death being in the pot!" Here the young scholar interrupted his father, by exclaiming—"Yes, sir, there is death in the pot now here, as well as there was once in Israel! Touch not! taste not! see the dog dead by the poisoned pot!"

"What!" cried the farmer, "have you been raising the devil by your conjuration? Is this the effect of your study, sir?" "No, father," said the student; "I pretend to no such arts of magic or necromancy, but this day, as the boy can testify, I had a solemn warning from one whom I take to be no demon, but a good angel. To him we all owe our lives. As to Peggy, according to his intimation, she has put the poison into the pot for the purpose of destroying the whole family." Here the girl fell into a fit, from which being with some trouble recovered, she confessed the whole of her

design, and was suffered to quit the family and her native country. She was soon after executed at Newcastle-upon-Tyne for the murder of her illegitimate child, again making ample confession of the above diabolical design.—*Spiritual Reporter*.

The *Times of India* publishes a startling article on the mortality among Indian pilgrims going to Mecca, in the course of which it says that, of all the pilgrims leaving Bombay for Mecca and Medina, more than a third never return. This statement is supported by official statistics, which show that, of 64,638 pilgrims who left in the six years ending 1890, 22,449 were missing. In 1888, of 13,970 who started, 7,465 did not return. It is possible that some few return by other routes; but they must be very few indeed. The vast proportion of those missing owe their deaths to epidemics, starvation, and, as it is believed, murder, between Jeddah and Mecca. It is stated that the Government is being urged to interfere with and regulate the pilgrimages. It would be much better to advise the poor deluded creatures to stay at home.

A short time ago the new Bishop of Waitzen, in Hungary, was sitting at dinner in his own house with seven friends, when all at once a small dog belonging to him ran up and, seizing the tail of his coat, tried to pull him toward his bedroom door, which opened into the dining-room. At first he drove the animal away, but it whined piteously, and his guests advised him to see what it wanted. The bedroom door was thrown open, and by the light from the dining-room the bishop and his friends discovered a man hidden under the bed armed with a large knife. He was dragged out and made to confess he had escaped from the town gaol, and was bent on robbery.

## RELIGIOUS INTOLERANCE IN RUSSIA.

### THE FATE OF THE STUNDIST PREACHERS.

A RUSSIAN correspondent of the *Methodist Times* gives some recent cases of persecution of the sect of Stundist Methodists in Southern and Western Russia. Vassily Petroff (he writes) is a Russian Methodist preacher of four years' standing, a man of undoubted piety and blameless life, a man, moreover, of great energy and ability. Until last August he had been engaged in travelling over Russia preaching the Gospel in the villages. Without note of warning he was then arrested by gendarmes at a railway station and conveyed to prison in the town of Volkhoff. He still remains there, and untried. The police have scoured the country for evidence against him, but none is forthcoming. In gaol his only companions are criminals and vagabonds. Books and writing materials are strictly withheld from him, and all communication with the outside world is forbidden. No manual work is given him whereby he might vary the dreadful monotony of his existence. How long this is to continue I am unable to say, but there is a rumour abroad among his friends that he is to be forwarded across the Caucasus in chains as soon as the Kazbek pass is sufficiently free of snow. Jacob Kandiba, a preacher, is in prison at Bobrinsk, and N. Stanenko, also a preacher, at Tiraspol, for holding meetings at which certain of the orthodox were present. How long these men may remain in gaol is unknown, as no details have been made public. All trials in Russia on matters connected with religion and politics are held "with closed doors," the public being strictly excluded. From Balta, a market town in the government of Podolia, ten families have been banished to Vladivostock, in Eastern Siberia. They had been orthodox families, but the Stundists having induced them to hold meetings among themselves for mutual edification, and the priests and police hearing of it, this attempt has now been made to purify Balta at one fell swoop. In Kieff, the Russian Jerusalem, a most holy city full of pilgrims, and monks and bishops, of reliques and wonder-working pictures, the bells of cathedrals and churches perpetually clanging in the air, one of the leading Protestants, the preacher Vytstoff, has just been sentenced to one year in gaol for addressing the orthodox who were present at his meetings. Twenty members of his congregation, fifteen men and five women, have been sent for two months to gaol. Eleven others, charged with a similar offence, will be tried at the ensuing sessions, and will suffer the same punishment. In this way it is sought to stamp out Protestantism in the great pilgrim city.

## LYCEUM JOTTINGS.

### THE BIBLE OF CREATION.

BY A TEXAN COW-BOY.

"Do I like the city? Stranger, 'tisin't likely that I should;  
'Tisin't likely that a ranger, from the border ever could  
Git accustomed to the flurry and loud oneearthly noise—  
Everybody in a hurry—men and wimin', gals and boys,  
All a-rushing like the nation, 'mid the rumble an' the jar,  
Jes' as if their souls' salvation hung upon their gettin' thar.

"Like it? No. I love to wander  
'Mid the vales and mountains green,  
In the border land out yonder  
Whar the hand of God is seen.

"Nothin' yar but bricks and mortar, towerin' overhead so high,  
That you never see a quarter of the overhanging sky;  
Not a tree or grassy meddie, not a runnin' brook in sight;  
Nothin' but the buildin's shadder makin' gloom o' heaven's light.  
E'en the birds are all imported from away across the sea—  
Faces meet me all distorted with the hand o' misery.

"Like it? No. I love to wander  
'Mid the vales and mountains green,  
In the border land out yonder  
Whar the hand of God is seen.

"Roarin' railroad trains above you, streets by workmen all defaced,  
Everybody tryin' to shove you in the gutter in their haste;  
Cars an' carts an' waggons rumblin', through the streets in deafenin'  
roar—  
Drivers yellin', swearin', grumblin', jes' like imps from Sheol's shore;  
Factories j'inin' in the chorus, helpin' of the din to swell;  
Auctioneers, in tones sonorous, lyin' 'bout the goods they sell.

"Like it? No. I love to wander  
'Mid the vales and mountains green,  
In the border land out yonder  
Whar the hand of God is seen.

"Yes, I love the western border, pine trees wavin' in the air;  
Rocks piled up in rough disorder, birds a-singing everywhere.  
Deer a-playin' in their gladness, elk a-feeding in the glen—  
Not a trace of pain or sadness campin' on the trail o' men.  
Brooks of crystal clearness flowin' o'er the rocks an' lovely flowers,  
In their tinted beauty growin' in the mountain dells and bowers.

"Fairer pictur' the Creator  
Never threw on earthly screen,  
Than this lovely home o' nature  
Whar the hand of God is seen.

### THE CHILD'S VISION.

DEAR mother! last night as I lay in my bed—  
I know that I was not asleep—  
I was thinking of sister we mourn for as dead,  
And, mother, I tried not to weep.

I thought of the bright happy hours gone by;  
How joyous we were in our play;  
And then the large tear drops would come in my eye,  
Though I tried hard to keep them away.

I thought of the voice as she once used to speak,  
Her form as she once used to be;  
Then just at my side a sweet voice I could hear,  
Saying, "Weep not, my sister, for me."

I looked for the speaker, so clear every word,  
My chamber was filled with bright light.  
"Weep not, I am near thee," in clear tones I heard,  
"Although I am hid from your sight."

"Think not of the form you have laid in the sod;  
The body is nothing but clay;  
Oh! think of the land by the glad angels trod,  
That never can vanish away.

"That bright, glorious world, free from sorrow and pain,  
Where spirits are happy and free;  
And while you are mourning my absence in vain,  
I'm waiting and watching o'er thee.

"I am waiting, dear sister, for loved ones to come,  
Where sickness and sorrow are o'er;  
In a fair deathless haven we'll all meet again,  
And part with our loved ones no more.

"In one happy circle united we'll be,  
And never again shed a tear;  
Then weep not, my sister, when thinking of me,  
Remember bright spirits are near."

Then swift to my bosom came comfort and light;  
I knew that my sister was near;  
I knew that she lives and is happier far,  
Than ever she was with us here.

And when I am lonely, she'll come, I am sure,  
And whisper her sweet words of love;  
And soon I will meet her in that happy world,  
The land of bright spirits above.

—H. M. Thompson.



## 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.*

ACCRINGTON. 26, China Street.—Mrs. Sagar's first visit. May she soon come again. Afternoon: "Life in the Spheres" was briefly treated. She gave some extraordinary clairvoyance, in every case giving both names. Evening: The controls gave an excellent address to a large audience. Clairvoyance, seven full names were given, six of them being recognized by persons in the audience.—J. Holmes.

BATLEY.—A real Spiritual feast, with Mrs. Dix, clairvoyance and psychometry being something remarkable. We hope to have her again soon.—J. P., cor. sec.

BIRKENHEAD. 84, Argyle Street.—Monthly social, Thursday, 24th, Mr. Tolly presiding. Miss Sparrow gave a pianoforte solo; Mr. Morgan sang, accompanied by Mrs. Morgan on the piano; Mrs. Seymour sang twice; Messrs. Tolly, Heaney, Morgan, and Seymour gave songs, recitations and readings. Sunday, 27th, experience meeting, Mr. Seymour presiding; Miss Sparrow at the piano; Mr. Callaghan read from *The Two Worlds*; several members related recent experiences proving the return and identification of friends who had passed on. Thursday, Oct. 8, Mr. Tolly's mesmeric class. Oct. 4, Mr. Seymour, "The Religion of the Shakers" continued.

BLACKBURN.—September 27 and 28: Annual harvest festival. The hall was tastefully decorated with flowers, fruit, and corn given by members and friends. The speaker, Mr. G. H. Edwards, gave an excellent lecture, entitled, "Rolling the Stone from the Sepulchre," and closed with two beautiful poems. Miss J. Baily gave excellent clairvoyance. Evening subject, "Harvest at Home," was dealt with in his usual style. Poem on "Benevolence." Miss Baily gave startling clairvoyance. Monday evening: Mr. G. Edwards again lectured, and Miss Baily gave clairvoyance. Both were highly successful. The hall was crowded at each lecture. Special anthems were rendered by the choir, Mr. A. Holt officiating at the organ, and Mr. A. H. Holt conducted.—G. E. H., rep. sec.

BOLTON. Baths.—September 13: Mrs. Johnstone's addresses were very acceptable and her clairvoyance convincing. We think she ought to be more employed. Good audiences. September 20 and 21: Flower and harvest thanksgiving and fruit supper. Mrs. Stansfield was with us, and we had a glorious time, everything giving the greatest satisfaction. Our heartiest thanks are tendered to all who took part and so kindly contributed fruit and flowers. September 27: Mr. Johnson's afternoon subject, "Theosophy." Evening: Four subjects were dealt with, the most important being, "What is Control, and by what?" All the subjects were treated in a very able manner.

BOLTON. Old Spinners' Hall.—Afternoon, Mrs. Johnstone spoke on "The Love of our Father, God, in permitting Spirit Return," also "That there is no hell, only what man makes for himself." She named the infant daughter of Mr. F. Rigby, getting the spirit name of "Cherry Blossom." She commended it to the care of its father and mother and the spirit band who brought garlands of beautiful flowers. She asked the audience if they could imagine a God fashioning the child after his own image and then making a hell to punish it eternally? We had a grand time. In the evening our room was crowded to excess; "Progression" was treated in a masterly manner. Excellent clairvoyance at both sessions.—Hy. Garratt, sec., 11, Heaton Road, Lostock Junction, near Bolton.

BRADFORD. Bentley Yard.—Mr. Alex. Duguid, by special request, took charge of the services. At the morning developing circle we had a harmonious gathering. Afternoon, he spoke normally to an appreciative audience, relating his experience in Spiritual work. Evening, Mr. Duguid's guides spoke with great earnestness on the importance of Spiritual life, assisting us over the difficulties which beset our daily path. The thoughts came with great power, and were elevating, giving new ideas. The guide had suffered much persecution in earth life. We shall deem it a pleasure to hear him again.—G. Galley.

BRADFORD. 448, Manchester Road.—Mr. Woodcock being indisposed, Mrs. Marshall spoke on "What is the love of God?" which was very well explained to an intelligent audience. Good clairvoyance and psychometry.—J. A.

BRADFORD. St. James's Spiritual Church.—Morning, nice harmonious circle; speaker, Mrs. Whiteoak. Afternoon, a beautiful discourse on "Spiritual Thanksgiving," thoroughly enjoyed by a good audience. Good clairvoyance. Evening, Mr. Bowen's guides gave a most telling discourse, showing that Spiritualism had become a leading topic of enquiry and discussion among all sections of society, listened to with rapt attention by a crowded audience. Very successful clairvoyance by Mrs. Whiteoak.

BRIGHOUSE.—The guides of Mr. E. W. Wallis gave trance addresses on "Man, what, whence, and whither?" and questions from the audience, which, in my opinion, were very satisfactorily answered; but, personally speaking, I was mostly affected by the able manner in which Mr. Wallis gave two solos. Very fair audiences.—R. R.

BURNLEY. Hammerton Street.—Dr. Blackburn, M.D., kindly gave us his services. Afternoon, "What is Man?" He showed that man was not the chemical elements that science made out his physical body to be, but rather the spirit was the man. Evening, "How I became a Spiritualist." He entranced his audience by his graphic description of how he was first a Primitive Methodist, then a preacher, then an Independent, then a Materialist, and at last a Spiritualist, giving us the phenomena which he had witnessed, finishing a splendid lecture by pointing out the good that will accrue to the persons who can grasp our philosophy and live it. Afterwards he gave practical evidence of healing by laying on of hands.—J. N. P.S. The committee wish to thank Dr. Blackburn, through the medium of your paper, for his services.

BURNLEY. Maden Fold.—Owing to sickness Mrs. Rookes was unable to attend. Mr. Taylor kindly came forward and devoted both services to successful clairvoyance. Good audience, well pleased.

BURNLEY. 102, Padiham Road.—Mrs. Singleton's guides spoke well on "The home over there," and "Speak gently." Very good clairvoyance at each service, much appreciated by large audiences.

BURNLEY. Robinson Street.—Mrs. Swindlehurst's address, Sunday evening, on "Theosophy and Materialism in relation to Spiritualism," was delivered with great power.

CARDIFF. Psychological Hall.—Sept. 27: Evening, Mr. Thomas, F.T.S., of Merthyr, delivered an address upon "Theosophy," purporting to be a general summary of its principal teachings, but this was scarcely done justice to in consequence of the introduction of a large amount of irrelevant matter, while for those teachings which were treated upon not a tittle of evidence was advanced, and a brief discussion at the close failed to elicit any. The conclusions of Theosophists seem to consist largely of mere metaphysical speculation, coupled with an inordinate craving for the occult. They affect a lofty disdain for the facts and phenomena of Spiritualism, and, unlike Spiritualists who base their conclusions upon said facts, Theosophists appear to have a topsy-turvy method of first weaving intricate and very occult theories, trusting to their ingenuity to afterwards supply what can scarcely be dignified by the name of evidence. Sunday next we anticipate the pleasure of a visit, after a long interval, from our esteemed brother, Mr. E. W. Wallis.—E. A.

CLECKHEATON.—A good day with Mrs. Russell. Afternoon: "Suffer little children to come unto me," which was very appropriate, as a child was named in an affecting manner which moved many to tears. Evening: "Spiritual work" was well treated. Clairvoyance on both occasions. Large audiences.

COLNE.—Afternoon: Mrs. Birchall gave us some good homely advice from her own experience, and how she became a Spiritualist. In the evening she urged her hearers not to believe all they were told, but to investigate at home and prove the reality of spirit return themselves. Good clairvoyance at each service. Mrs. Birchall appears to be a very honest and earnest medium.—J. W. C.

COWMS.—Mrs. J. M. Smith's guides gave an excellent address on "Contentment." Evening, subjects were well answered. Full room at both services. Clairvoyance very good indeed, several tests being given.

DARWEN. Church Bank Street.—Mr. J. B. Tetlow's guides spoke on "In Search of Spirit," and "What Must I Do to be Saved?" in their usual able and interesting manner, putting forth many good thoughts, which seemed to be well appreciated. Psychometry at the close of evening's lecture.

FELLING. Hall of Progress.—Mr. R. Grice spoke on "Christian Immorality," showing according to the doctrines and teachings of the New Testament that Jesus was not faultless; he was not so brave to meet death as Bishop Cranmer and many others when he prayed that the cup might pass him by, and quoted many passages in proof that he was cruel and unjust; he gave great satisfaction to a good audience. Oct. 4, at 6, Mr. W. C. Robson. Thursday, Oct. 15, Mr. G. A. Wright, of Bradford, will lecture and give psychometry and clairvoyance; admission 6d.

GLASGOW.—11-30, Mrs. Harper read Thomas Lake Harris's defence of the Oliphant case. Discussion followed. Members desired to know the secret of renewing their youth. 6-30, Mr. J. Robertson spoke on "Theosophy and Madame Blavatsky," in a very telling manner, introducing the facts of the origin of the Theosophical Society, showing Madame Blavatsky to be an impostor of the first water. We had a splendid audience, and are exceedingly glad. Our worthy president is showing up the gross absurdity of the theosophy of the Blavatsky school.

HALIFAX.—Our collection on Monday, September 21, was 16s. 2d., and sale of goods realized £3 11s. 9½d., which, together with £5 15s. already given, will be £10 2s. 11½d. as the total proceeds of our harvest festival. [Too late last week.]

HEYWOOD.—We were pleased to listen to Miss Gartside, and trust this is the first of many visits. Afternoon: subject, "The Rich and the Poor," portraying in quiet yet forcible language the great differences existing in the social positions of the two classes; that Spiritualism can do much in teaching and preaching the right and might of educated individualism. Evening: subject, "The Purposes of Life." Clairvoyance very good.—M. D.

HUDDERSFIELD. Brook Street.—To assist the funds of the society the Lyceum members gave in the afternoon an open session, and in the evening a service of song, entitled "Marching Onward," and it is pleasurable to note that one and all acquitted themselves splendidly. A good collection resulted, thus showing the appreciation of the audience.—J. B.

LANCASTER.—Sept. 20, Mr. Johnson answered questions put by the audience and spoke on "Spiritualism and Theosophy—a comparison and a contrast." The controls showed that in some respects Spiritualists and Theosophists held similar views, but there was much in Theosophical doctrine that Spiritualists could not accept; for instance, it were much more natural to believe this life was a reflection of the life to come, than to suppose we must live a number of lives, and be called upon to suffer in the future for some misdeed done in some past state of existence of which we are not now cognizant. Sept. 27, Mr. Hepworth spoke on "The worlds above," explaining the different views regarding the same held by those on earth from those who have passed on and who spoke from a closer experience. Evening, "Spiritualism," explanatory of the teachings of Spiritualism, and the duty required of its advocates.—J. D.

LEICESTER. Millstone Lane Hall.—An excellent lecture by Mr. Chaplin, on "If a man die shall he live again?" Clairvoyance was given again by our local medium, Mr. Swinfield. Out of 15 descriptions given 14 were recognized, and at the morning circle 17 out of 18. This medium, although a new beginner, gets through a lot of work in little time.—S. P.

LONDON. 311, Camberwell New Road, S.E.—Morning: A profitable conversation on the power of obsessing spirits, which will be continued on Sunday morning next. Evening: A very full audience. The "Strong Points of Spiritualism" were presented by Mr. W. E. Long, followed by a very interesting recountal of Spiritualistic experience and travel in Northern Europe, by Mr. Matthew Fidler, of Stockholm, who was very welcome. Next Sunday evening, spirit circle at the usual time.—W. E. L.



LONDON. Canning Town, 2, E. adley Street.—The chairman gave a very interesting reading on "The Spiritual Existence and the State after Death," and commented thereon, explaining the necessity for every one to prepare themselves for that state.—E. W.

LONDON. Forest Hill. 23, Devonshire Road.—Mrs. Stanley's guides delivered an earnest and practical address; many useful lessons were taught. Our rooms were well filled, all being delighted, and wishes were expressed that Mrs. Stanley would soon favour us again.—H. W. B.

LONDON. Marylebone. 24, Harcourt Street.—Morning, Mr. Towns gave a short address on "Aspirations," followed by an interesting discussion. We hope to make these meetings a success by a harmonious interchange of ideas, thereby developing our own mental and spiritual natures. At 7, Rev. Dr. F. R. Young related experiences of why he became a Spiritualist, and a very lucid exposition of the doctrines of Calvinism, which he had left behind.—R. M. and C. W.

LONDON. Shepherd's Bush. 50, Becklow Road, W.—Good meeting; many strangers. Mr. Norton's control gave a good address with poems. Good clairvoyance from Mr. Holmes.—T. H., sec.

LONDON. Islington. 10, Park Street.—Sept. 22: Reception. Mr. Jones, of Wellington Hall, kindly gave an interesting account of the human skull, and the various organs of the brain through which the mind acted, and of their influence on our spiritual and physical condition. An interesting discussion followed. We are making progress and doing good.—R. M.

LONDON. Peckham. 33, High Street.—Morning: Mrs. Bell contended that Spiritualism was not a religion, but the underlying principle of all religions, backing it by experiences from her own life. Evening: Mr. Dale bade us remember Lot's wife, saying that she did not become an objective pillar of salt, but an object of salutary incentive to obedience.

LONDON. Shepherd's Bush. 14, Orchard Road.—Crowded meeting. Captain Pfoundes delivered an intellectual discourse upon "Buddhism," which created great interest among the majority of the audience, answering questions, also calling forth a long discussion.

MACCLESFIELD.—We had pleasure in hearing Mr. White, and trust to do so again before long. Afternoon subject, "Spiritualism in Australia." Evening, "Spiritualism, the need of the age," and his experiences "How he became a Spiritualist from the ranks of Materialism," which he effectively portrayed, and was listened to by one of the largest audiences we have had.

MANCHESTER. Tipping Street.—The inspirers of Mrs. Britten treated a fair audience to a splendid address in the afternoon. Subject, "The Living Bible of Creation." In the evening she took six subjects chosen by the audience, and the eloquent manner in which they were dealt with, called forth rounds of applause from a crowded audience.

MANCHESTER. Edinboro' Hall, Alexandra Park.—Grand lectures from Mr. Mayoh, who seemed at his best discoursing on "Christ's Crucifixion with the Malefactors." Illustrating many misconstructions arising from the biased preachings of dogmatic divines (so-called).

MANCHESTER. Collyhurst Road.—Afternoon: Mr. Carline discoursed from the text, "The Father who seeth in secret rewards you openly." Thoughts and actions are indelibly registered in each individual's soul sphere, therefore do nothing shameful or mean. Invisible friends witness your ways in life. Evening, "Religion; What is it? Where does it live, and where can it be found?" Reviewing the deplorable results of creedalism after many centuries he claimed it had miserably failed to satisfy the religious cravings of humanity. True religion is to do right in accordance with reason. It lives; is found, and must be worked out by the individual self. Saturday, 26: Most harmonious meeting of members. About 50 sat down to a substantial tea. A unanimous and cordial vote of thanks was awarded the donors, Mr. and Mrs. Stanistreet, Mr. and Mrs. Barrans, Mrs. and Miss Bunt, also Mr. and Mrs. Hayes, who sent flowers, celery, and apples to decorate the hall.—T. T. sec.

MIDDLESBROUGH.—Mr. Horatio Hunt's inspirers finished a successful course of lectures on Sunday to large and attentive audiences. Morning: "A peep behind the scenes." Night: "What must I do to be saved?" Two striking psychometrical tests were given from the platform, both recognized; also two impromptu poems, which were well received. Mediums and speakers, with other appointments in the district, may write to William Innes, 9, Balder Street.

NELSON. Sagar Street.—Mrs. Hyde was again successful, her subjects being "Shall we meet our loved ones in the spirit world?" and "Do they progress in the spirit world as they do here?" Clairvoyance good and much appreciated.—J. W.

NEWCASTLE-ON-TYNE.—Mr. J. J. Morse gave two very brilliant addresses on the following subjects. Morning, "Hauntings and Apparitions;" evening, "A heterodox sermon on an orthodox subject;" also on Monday evening, "Answers to relevant questions;" all of which discourses were full of splendid thoughts, and gave great satisfaction.—R. E.

NEWCASTLE-ON-TYNE.—Sept. 20: Mr. W. C. Robson gave a lecture entitled "A Retrospective and Prospective View of Spiritualism," which was full of deep thought and was listened to with rapt attention by the audience.

NORTHAMPTON.—Very good day with Mr. Ashby, of Leicester. Our audience increased by 60 per cent, owing no doubt to Mr. Ashcroft's large posters and Mr. Ashby's clairvoyance, which is always attractive here. We hope to have larger meetings all through the winter after the Showman's visit. We hold a social tea on Monday, and expect a large attendance.

NOTTINGHAM. Masonic Hall.—Being unavoidably absent on Monday the 21st, no report was made. I think, however, it is only fair to Mr. G. A. Wright to say that from various sources I learn that his clairvoyant descriptions were remarkably good and appear to have given great satisfaction. If clairvoyance generally were more to be depended upon, converts to Spiritualism would be much more numerous.—J. F. H.

NOTTINGHAM. Morley Hall.—Evening meeting, good attendance, several strange faces were to be seen. The controls of Mrs. Barnes spoke well from a reading out of Samuel xvi. Samuel and Saul were offered as illustrations of Spiritualism and Spiritism. The one led a Spiritual life and the power of the Spirit remained with him; the other, in his kingly career, prostituted his "gift of prophecy" to worldly ends,

found himself bereft of the power, and asked help from one of the mediums whom in his jealousy he had sought to exterminate. The speaker earnestly asked each to question himself. "To what end has Spiritualism come to me?" Away down in Bristol we found no Spiritualists, but we left some seed in the shape of leaflets and our weeklies. Social tea on Thursday this week, it being the "Goose Fair."

OLDHAM. Temple.—Afternoon: Notwithstanding other attractions, a good audience was greatly interested by Mr. W. V. Wyldes on "Mediums, Mesmerists, and Mahatmas." He contrasted Theosophy with Spiritualism, showing where it was wanting. Evening: A very large and intelligent audience received an interesting lecture on "Mental and Psychical Evolution," followed by successful psychometry. Mr. Wyldes' inspirers showed the Creation story to be a myth. Monday evening's lecture was food for a saint. Speaking of "the Sacred Writings of Shakespeare," he did most assuredly open the door of the mystery of death and reveal the life beyond. Shakespeare was a teacher for all time. Closing with photographic and psychometric character sketches. Mr. Wyldes' mediumship is wonderfully progressive. Brothers and sisters, why desert your important posts, when lecturer and audience need your service? No place should be dearer to you than your own place of worship.—Wm. A. Mills, sec.

OPENSHAW. Granville Hall.—Harvest Thanksgiving Services. A good supply of different kinds of grain, plants, fruit, flowers, and vegetables being arranged to the best advantage, gave a beautiful effect. Afternoon: Mrs. Boardman, Messrs. Ainsworth and Lewell gave their experience on becoming members of the Spiritualists' ranks. The evening was taken up with a short address by our president, Mr. H. B. Boardman, upon "Harvest Home," after which, the interesting ceremony of naming a child took place; followed with solos by Miss Lea and Miss Wallers, assisted by the choir. A most enjoyable day. The society tender their best thanks to those friends who so kindly assisted. Please note! Services are now 10-30 and 6-30.

PARGATE.—Mrs. J. A. Stansfield. Afternoon: "Shall we know each other there?" which was occasioned by the passing on early on Sunday morning of our friend and co-worker, Mr. Lozenby. At the evening service Mrs. Stansfield's controls delivered a comprehensive and telling discourse on "The Divine in Man," declaiming against the false position which theology places man in. By reviewing man, his works, and their upward and outward tendency as proof of the good within as against the claim of popular theology of man being altogether bad or totally depraved.—Cor.

PENDLETON. Hall of Progress.—Mr. J. W. Sutcliffe discoursed on "Our Immortal Homes: How are they Made?" and "The Church of the Future: What shall be Taught there?" The speaker showed, by reason and judgment, that the orthodox theory was false, superstitious, and detestable. Every individual must save himself, and by no other means can the kingdom of God be obtained, save by truth, justice, and humility. If you sow the seed of spirituality, it must of necessity bring a heaven to all homes. Each service closed with psychometric delineations, many strangers being astonished. Sunday next, local mediums. All earnestly invited.—J. Gibson.

RAWTENSTALL.—Miss Barlow's guides gave addresses, entreating us to live good lives and do good, for whatever we sow shall we reap also. This was her first appearance on the public platform. She is a promising medium, and we expect a grand treat next time. Miss Barlow's guides rendered good assistance, closing with an earnest appeal to all to do right, and follow the grand teachings of Spiritualism.

ROCHDALE. Penn Street.—September 21: Mrs. Yarwood called on her return from Darwen, to give her services for the benefit of an old Spiritualist, who had become totally blind. She gave a grand address, illustrating that many can help one. Clairvoyance very successful. Mrs. Healey, the blind person, and her daughter sang two solos, which were well rendered, also very effective. Good audience and very good collection. September 27: Mr. John Long took subjects from the audience, and handled same in a masterly manner, to the satisfaction of the questioners. It was his first visit, but we hope not the last. October 4, Harvest Thanksgiving. Speaker, Mr. G. Whitaker. Flowers, fruit, vegetables, &c., will be thankfully received at the room on October 3, from 4 to 10 p.m.—H. Nuttall.

SOUTH SHIELDS. 16, Cambridge Street.—Tuesday, 22: Usual circle, very good work accomplished. 27: Mr. Wm. Davidson's guides took the subject from the audience, "Who are the Crucified Saviours of the World?" quoting several, and showing that every one could be their own saviours. Successful clairvoyance.—Cor.

SOWERBY BRIDGE.—"Florence Nightingale" was rendered in fairly good style, and was appreciated by a good audience. The story was excellently read by Miss Sutcliffe, and the various solos and chorus were given with expression.

STOCKPORT.—Mr. Lomax recited a poem of his own composition, and made reference to our movement generally, dealing with some erroneous ideas and opinions held by outsiders. A large and thoughtful audience at night listened attentively to a well reasoned out address on "The finger and the voice of God." Some of the clairvoyance was not recognized till after the meeting, which is frequently the case here. Sept. 26: Successful party; well attended; an excellent tea provided. Songs by Masters Coppin and Bolton, pleasing duets by Mr. G. Halsall and Mrs. Clarke, recitation by Miss E. Kenyon, choruses by the choir, solos by Messrs. Halsall, Crane, and Miss J. Rowbottom. An operetta, "The Little Gipsy," was creditably performed by young Lyceumists—Misses J. Rowbottom, M. Longson, S. J. Cox, and Masters A. and T. Bolton and W. Shaw—and was gratifying to the organist, who has spent an anxious time in training the performers. New curtains for the stage and scenery painted by Messrs. Halsall gave an air of reality. The colouring materials used were presented by a friend. Accompaniments on the harmonium (Mr. Halsall) and violin (Mr. Darlington), who also played for dancing. The hall was tastefully decorated with flowers and the Lyceum banners by Mr. Young. The ladies' committee and all who contributed to the enjoyment have our best thanks. Messrs. Kershaw and Lawton, and Mrs. F. Taylor, Manchester, were with us.—T. E.

WISBECH. Public Hall.—September 22: Mr. Wallis gave another reply to Mr. Ashcroft's misleading assertions about Spiritualism and Spiritualists, proving them to be false by Ashcroft's own statements. About 900 listened to him with rapt attention until the questions



were being answered, when some of Mr. Ashcroft's hobble-de-hoys thought it manly to interrupt. Mr. Wallis has left a good impression by his calm and firm demeanour, so different from that of his opponent, and Spiritualists and non-Spiritualists are looking forward to his next visit. Sept. 27: Mrs. Wallis gave two eloquent discourses. Morning, "Life and Death in the light of Spiritualism," and also gave a few clairvoyant descriptions. Evening, "Rewards and Punishments in Spirit Life" was listened to by a crowded and intelligent audience.

RECEIVED LATE.—Liverpool Lyceum report, too late. Next week.

### THE CHILDREN'S PROGRESSIVE LYCEUM.

**BATLEY.**—Morning: Conductor, Mr. Colbeck. Invocation by Mr. Brook. Present, officers 4, scholars 22, visitors 3. Afternoon: Invocation by Mr. Roberts. Present, officers 4, scholars 26, visitors 6. Usual proceedings. Quarterly election of officers; Conductor, Mr. Colbeck; assistant conductor, Mr. Webster; guardians, Mrs. Holdroyd and Miss Roberts; leaders, Misses Nicholson, Pawson, and Hart, and Master Chamberlain; visitors, Mr. Pawson and Mr. Webster, and Mrs. Holdroyd and Miss Roberts; treasurer, Mr. Greenhalgh; sec., Mr. J. Colbeck, 5, Union Street, Batley. All are welcome.

**BLACKBURN.**—Present 70 scholars, 10 officers. Invocations by Mr. J. T. Ward. A service of song, "Poor Mike," was rendered. Mr. Quigby gave the connective readings and Miss M. Whittaker rendered a solo. Messrs. Kay and Greenwood officiated at the piano. The service was listened to attentively.—G. E. H.

**BOLTON.** Old Spinners' Hall.—Invocation by Mr. Hatton. A short session of singing, recitations, and marching. Very good attendance. We adjourned to the Town Hall Square. Mrs. Johnstone gave a stirring open-air address to a large and attentive audience. She dwelt largely on the false teachings of the orthodox clergy. Mr. Hunter's controls gave an address, and Mr. Hatton invited the people to our hall.—H. G.

**BURNLEY.** Hammerton Street.—Invocation by Mr. Nuttall. Recitations led by Mr. Richmond as usual. A good number present. Next Sunday morning the monthly gathering. Afternoon: The Lyceum will give a service of song with recitations. Evening: A service of song by the choir, "Theo," a temperance story by the Rev. T. Leyland.—W. M.

**BURNLEY.** Robinson Street.—Good average attendance.

**MANCHESTER.** Collyhurst Road.—Poor attendance. Invocation by Mr. Haggitt. Recitations by Bertha Ogden, and Frank and T. A. Warburton. The writer advised the children to carry out the rules as given by Aunt Editha of "The Golden Group" to promote the culture of love, temperance, and purity. Mothers may do much in helping us in this work, by giving their children sympathy to encourage the development of these finer qualities.—T. T.

**MANCHESTER.** Tipping Street.—Invocations by Mr. Jones. Usual programme. Good attendance. Recitations by Gertrude Maslin and E. Maslin. Our scholars improve very much in singing under the tutorship of our organist Mr. Smith.—J. S.

**OLDHAM.** Bartlam Place.—Open sessions. Good attendance. Marching and calisthenics gone through in excellent style. Recitations by Samuel Harrop, Frank Shaw, Ada Ward, and L. A. Drinkwater. Reading by Samuel Harrop and Mr. Barker. Duets by Miss Savage, Miss Fitton, and Miss Halkyard. A short address by Mr. Wheeler on "Hints on Education." Hoping to have many more such pleasant days.—L. A. D.

**OLDHAM.** Temple.—Attendance 48. C. Garforth, conductor. Usual programme. Recitations by Miss L. Calverley, Masters Calverley and W. Berry. Readings by C. Garforth and Mr. J. Platt.—J. T. Standish, sec., 17, Hornby Street.

**PENDLETON.**—Morning: Opened by Mr. Moulding. Good attendance. Usual programme. Pleasant singing by several members. Quarterly election of officers. Conductor, Mr. T. Crompton; assistant conductor, Mr. Moulding; secretary, W. H. Evans; assistant-secretary, Joseph Gibson; treasurer, Mr. Brooks; senior guard, Mr. Wood; junior guard, M. E. Clark; librarian, James Jackson; musical director, Miss Grimes; auditor, Bertie Wallis. The above form the Lyceum committee or act as teachers when called upon, and do all the sick visiting they can, or any other necessary work. Closed by Mr. Gibson. Afternoon: Opened by Mr. Moulding. Good attendance. Recitation by A. Wallis. Singing well rendered by members, a little marching. Closed by Mr. Moulding.

**STOCKPORT.**—Attendance good. There was a gratifying heartiness about the proceedings. Readings, &c., by G. Johnson, S. Johnson, T. Bolton, and S. A. Bailey. Miss J. Rowbottom read a paper explaining "Lyceum procedure in the Spirit World." The writer conducted, and thanked all who took part in the entertainment. Mr. G. Halsall made arrangements for the singing class and future entertainments.—T. E.

### PROSPECTIVE ARRANGEMENTS.

#### PLAN OF SPEAKERS FOR OCTOBER, 1891.

**BACUP.**—4, Mrs. Gregg; 11, Mrs. Moss; 18, Mr. W. Palmer; 25, Mrs. Wallis; Nov. 1, Mr. O. Stewart.

**BELPER.**—4, Mr. R. White; 11, Local; 18, Mr. G. Featherstone; 25, Mrs. Green.

**BIRMINGHAM.** Smethwick.—4, Mr. Anson; 11, Mr. Smyth; 18, Mrs. Groom; 25, Open.

**BLACKBURN.**—4, Mr. W. V. Wyldes; 11, Mrs. J. M. Smith; 18, Mr. J. B. Tetlow; 25, Mrs. Gregg.

**BOLTON.** Bridgeman Street Baths.—4, Mr. J. Walsh; 11, Mr. Sutcliffe; 18, Miss Murray, Service of Song, "Harry Lee;" 25, Mr. White.

**BRADFORD (Bowling).**—4, Mr. Firth; 11, Mr. Peel; 18, Mr. Crowther; 25, Mrs. Boston.

**BRADFORD (Norton Gate).**—4, Mr. Hilton and Mr. Craven; 11, Harvest Thanksgiving; 18, Mr. Bloomfield; 25, Mr. J. Metcalfe.

**BRADFORD (Walton Street).**—4, Mr. Bloomfield; 11, Mr. Hepworth; 18, Mr. Leeder; 25, Mrs. Russell.

**CHURWELL.**—4, Mr. Newton; 11, Mr. and Mrs. Hargreaves; 18, Mr. Lund; 25, at 2-30, Service of Song. "Ministering Spirits," at 6, Mr. Wainwright.

**COWMS.**—4, Mrs. Berry; 11, Open; 18, Mrs. France; 25, Mr. Galley.

**IDLE.**—4, Mr. J. Kitson; 11, Open; 18, Mr. C. Firth; 25, Mr. and Mrs. Hargreaves.

**LANCASTER.**—4, Mr. J. Pilkington; 11, Local; 18, Mrs. Craven; 25, Mr. Swindlehurst.

**LEEDS.** Grove House Lane.—4, Medium wanted; 11, Mrs. Menmuir; 18, Mr. Hopwood; 25, Mrs. Yarwood.—Benj. W. Scaum, 7, Elm Street, York Road.

**LEICESTER.** Millstone Lane Hall.—4, Harvest Festival; 11, Service of Song; 18, Mr. Thos. Gill; 25, Mr. Barradale; November 1, Mr. S. Parsons.

**LONDON.** Forest Hill. 23, Devonshire Road.—4, Mrs. Bell; 11, Mr. Towns; 18, Mr. Wyndo; 25, Capt. Pfounda.

**MANCHESTER.** Edinboro' Hall.—Thursday evening Conferences, Oct. 1, at 8 p.m., Mrs. Britten; 8, Mr. J. B. Tetlow; 15, Mr. E. W. Wallis; 22, Mr. J. J. Morse; 29, Mr. R. White.

**MIDDLESBROUGH.** Newport Road.—4, Mr. W. Innes (local); 11, Mr. J. Stevenson, of Gateshead; 18, Mr. W. H. Robinson, of Newcastle.

**MORLEY.**—4, Mrs. Whiteoak; 11, Mrs. Russel; 25, Mr. Lund.—Mrs. Thewlis, cor. sec., Jackson Lane, Morley.

**NOTTINGHAM.** Masonic Hall.—4, Circles; 11 and 12, Mr. W. V. Wyldes; 18, Mr. G. Featherstone; 25, Open.—J. F. Hewes, 8, Colville Villas.

**OPENSRAW.**—4, Mr. Henry Boardman; 11, Mr. Johnson; 18, Mr. MacDonald; 25, Mr. Rooke.

**SLAITHWAITE.**—4, Mr. Hepworth; 11, Mr. Swindlehurst; 18, Mr. H. Hunt; 25, Mrs. F. Taylor.

**ARMLEY SPIRITUAL SOCIETY** new rooms at the bottom of Chapel Lane. Tea on 3rd October. A friend has promised to bring his class of singers, together with reciters, to give an entertainment, so that all will have a treat. Tickets for tea 8d. Entertainment 2d. As we have had hard work in making an impression on the public, we hope all friends will gather round to help.—R. P.

**BATLEY.**—Anniversary, Oct. 18. Rev. C. Ware will deliver a series of addresses in the Town Hall, supported on the platform by Messrs. Crowther, Ogram, Stansfield, Armitage, and others. Chairman, Mr. Bush, of Bradford. Saturday, October 17, ham tea and public meeting, Wellington Street Rooms. Rally round, friends, and give Brother Ware a real Yorkshire welcome. Tea at 4-30; meeting, 7 o'clock. Tickets, 9d. and 6d. Mr. Ware will speak in Wellington Street Rooms on Monday, Tuesday, and Wednesday, at 7-30. Collections. Welcome to all.—J. P.

**BATLEY CARR.** Town Street.—On Saturday, October 10, the Lyceum members will provide tea at 5 o'clock, and an entertainment at 7 p.m. Tickets, adults, 6d.; children, 3d. Proceeds to building fund. Friends, make it a success.

**BIRMINGHAM.** Smethwick.—Annual meeting, Oct. 12, 7-45. Business interspersed with music. Friendly disposed persons welcome.—D. Findlay, hon. sec.

**BOLTON.** Bridgeman Street Baths.—A bazaar will be held October 15, 16, and 17, to aid in securing a room of our own. Donations and work will be gratefully received.—T. Turner, sec., 171, Blackburn Road.

**BRIGHOUSE.**—Oct. 4: Third anniversary. Mrs. Bailey, of Southport, speaker. Glad to see friends from a distance. Tea provided at a small charge.

**BRADFORD.** Milton Rooms.—October 4: Mr. J. Swindlehurst. Subjects, afternoon, "Will it Pay?" evening, "Theosophy and Materialism in relation to Spiritualism."

**CARDIFF.**—Oct 4: Mr. E. W. Wallis, 11, "Spirit life, or human still." Evening, "Spiritual growth, or the 'higher life' for man." October 5: Monday, questions from the audience answered.

**CLECKHEATON.**—Saturday, October 3, a public tea at 4-30. Tickets, 6d.; entertainment, 3d. All welcome.—C. C.

**FELLING-ON-TYNE.**—Sunday services at 6 p.m. only.

**GLASGOW.**—October 4, at 6-30: Mr. Robertson will lecture on Mrs. Besant, also introducing and comparing the ethics of Theosophy and Spiritualism.

**HALIFAX.**—Saturday, October 3rd, a splendid tea and entertainment. Tea at 4-30 p.m. Entertainment at 7 p.m. Tickets for tea, &c., 9d.; children under 12, 4d. Entertainment only, 3d.

**HECKMONDWIKE.** Blanket Hall Street.—Oct. 4: Fruit Banquet and Harvest Thanksgiving. Speaker, Mrs. Mercer, of Bradford. We are expecting a grand display of fruits, vegetables, &c. Monday, October 5, at 7-30, Mr. and Mrs. Hargreaves, of Bradford. Oct. 10, Lyceum tea and entertainment. Tickets 6d. and 3d. The entertainment to be given by the Batley Lyceum friends, 3d. and 1d. A hearty welcome.

**HUDDERSFIELD.** 3, John Street.—Saturday, Oct. 17, tea party and service of song entitled "Primrose Garth." A hearty invitation to all.

**IDLE.** 2, Back Lane.—Saturday, Oct. 3, grand entertainment by the leaders, scholars, and friends, to consist of readings, songs, recitations, and dialogues, the proceeds to be used to purchase books for the Lyceum. We trust friends will make it a success. Those wishful to help the Lyceum can send their mite, which will be thankfully received, to the president, Mr. Murgatroyd, 10, Highdale Terrace, Idle.—C. B.

**LEEDS SPIRITUAL INSTITUTION.**—On and after Sunday, October 4, the services in connection with the above society will be conducted at 25, Cookridge Street. Communications to be addressed to Mrs. Craven, 4, Crimble Place, Tomlinson Street, Camp Road, cor. sec.

**LIVERPOOL.** Daulby Hall.—Second Lyceum anniversary on Sunday, Oct. 11, Address by Mr. E. W. Wallis on "Lyceum work a necessity." Services at 2-45, the children will afford the parents and friends an opportunity of seeing the Lyceum mode of working. At 6-30, songs by the children. Address by Mr. Wallis. Collection in the afternoon on behalf of the Lyceum. The children hope the hall will be crowded.

**LIVERPOOL.** Psychological Hall.—A Sale of Work in Daulby Hall, Daulby Street, on Tuesday and Wednesday, October 6 and 7, in aid of the liquidation of the debt on the building. Mrs. Emma Hardinge Britten has kindly consented to open the Sale on Tuesday, at 2 p.m. Vocal and instrumental music during the afternoon and evening. Tea, coffee, and refreshments at reasonable prices. Season tickets: Sixpence; children, threepence. Donations and work will be gratefully received by the ladies of the committee.—Mrs. W. Glendinning, secretary.

**LONDON.** 311, Camberwell New Road, S.E.—Special service, Oct. 11, at 7 p.m. "The Anniversary of a Spirit's Work," through the



mediumship of Mr. W. E. Long. Early attendance of sympathetic friends requested.

LONDON. Marylebone, 24, Harcourt Street.—Mr. Towns has kindly undertaken to sit on Thursday evenings during October, at 7-45.

LONDON. Clapham Junction, 16, Queen's Parade.—The Endyonic Society will recommence meetings on Sunday, October 18, at 7-30 prompt. Enquirers specially invited. A few sitters wanted for a developing circle on a Wednesday or Thursday evening.—U. W. G.

LONDON SPIRITUALIST FEDERATION. Athenæum Hall, 73, Tottenham Court Road, W. A series of twelve Sunday evening lectures will be commenced on October 4, at seven p.m., when Mr. Thomas Shorter will deliver an address on "Spiritual Religion." October 11, Mrs. Britten, "Theosophy from a Spiritualistic Standpoint." Tuesday, Oct. 13, at 8 p.m., Mrs. Britten will hold a farewell reception and deliver an address on "Thirty Years' Experience in the Harvest Field of Spiritualism." Sunday, October 18, Mr. S. Ramanathan Chelva Rajan, "Spiritism in its Eastern Guise." October 25, Mr. G. R. S. Mead, B.A., "Man's Spiritual Evolution." Nov. 1, Rev. F. R. Young, "How I Became a Spiritualist, and why I Remain One." All applications for tickets to be made to the hon. secretary, A. F. Tindall, A.T.C.L. Copenhagen Hall, Copenhagen Street, Caledonian Road.—A council meeting on Monday, October 5, at 8-30 p.m.—A. F. Tindall, A.T.C.L., 4, Portland Ter., Regent's Park, N.W.

MACCLESFIELD.—Oct. 4: Mrs. Wallis. Subjects, "Spiritualism v. Theosophy." Evening, Written questions. Every thinking man and woman ought to hear this gifted lady. Friends, do not let the audiences suffer on account of the Wakes.—W. A.

MANCHESTER. Alexandra Park.—Debate at 10-30 a.m. Mr. Braham. Subject, "The God of the Bible or the Christian's God v. the God of Nature or the Spiritualist's God."—J. G. M.

MANCHESTER. Tipping Street.—Saturday, October 3, half-yearly meeting for the election of officers, passing accounts, &c. The committee have decided to give a free teaparty to all members. Friends not members, 1s., children 6d. We trust all members will be present. Any person four quarters in arrears not considered a member. Bridge Street circle as usual.

MR. MILLER desires to know, through the columns of this paper, if there are any Spiritualists residing in Cambridge.

NOTICE OF REMOVAL.—Mrs. Crossley, No. 1, Queen's Road, King Cross, Halifax.

MR. G. WRIGHT'S TOUR.—Felling. Hall of Progress. Thursday, October 15, popular lecture and psychometry. Tyne Dock. Tuesday, October 13, "Why I am a Spiritualist," and clairvoyance. Mr. G. A. Wright is open to give phrenological examinations, charts, advice on health, &c. Letters from October 3 to 25, c/o J. McKellar, 10, Howdon Road, North Shields. Oct. 25, West Pelton, at 2 and 5-30.

Mrs. RUSSELL, 191, Bowling Old Lane, Bradford, trance, clairvoyant, and medical psychometric medium.—[Advt.]

NELSON. Bradley Street.—Opening of new rooms. Saturday, October 3, a public meat tea at 4-30. Adults, 9d.; children under twelve, 6d.; after meeting only 3d. Tickets at the door. At 7 o'clock a few clairvoyant delineations will be given by Mrs. Crossley; also an entertainment of songs, recitations, readings.

NORTH SHIELDS. Camden Street.—Mr. J. J. Morse will lecture Sunday, Oct. 4, and Tuesday, Oct. 6. All welcome.

OLDBAM. Bartlam Place.—Saturday, October 10: Tea party and entertainment. Knife-and-fork tea. Adults, 10d.; children under 12, 6d. Tea at 4-30. All friends welcome.

OPENSHAW. Granville Hall.—Services 10-30 and 6-30, please note.

RAWTENSTALL.—Oct. 4, Lyceum Anniversary Services in the Co-operative Hall, Mr. W. Johnson medium. Services afternoon and evening. The choir and scholars will render two musical readings.

ROCHDALE. Penn Street.—Oct. 4, Harvest Thanksgiving, when we shall be glad to receive parcels of vegetables or fruit, &c.—H. N.

SOUTH SHIELDS. Spiritual Mission Room, 16, Cambridge Street.—Oct. 4, Mr. G. A. Wright. Afternoon, "Spiritualism, the need of the age." Clairvoyance. Evening, subject from the audience; clairvoyance and psychometry. Monday, 5th, at 7-30, "A night with the spirits." Clairvoyance. Tuesday, at 7-30, private séance for members and friends.

SOWERBY BRIDGE.—Oct. 3: Mr. Macdonald will give a Phrenological Entertainment in the Lyceum. Delineations. Admission, 4d. Commencing at 7 o'clock. Oct. 4: The members of the above Society are earnestly invited to be present at the election of officers.

SUNDERLAND. Centre House.—Mr. Horatio Hunt will be in Sunderland from October 3 to 12, and can give séances. Arrangements to be made through Mr. Todd, 7, Winifred Terrace.

WILL SECRETARIES who have engagements with me please notice change of address—Mrs. Craven, 4, Crimble Place, Tomlinson Street, Camp Road, Leeds?

WISBECH.—October 4: Mrs. Green, of Heywood, speaker. As it is the Harvest Festival, all donations of any description—fruit, vegetables, flowers, &c.—will be thankfully received.—Ada Weaver, cor. sec.

## PASSING EVENTS AND COMMENTS.

(Compiled by E. W. WALLIS.)

REPORTS.—We must remind reporters that they must be brief, as we have no power to lengthen our columns. Short reports, please. Condense. Notices for Prospective Arrangements column should be given in the fewest possible words. A number of interesting items were crowded out last week owing to long reports and announcements.

DISCUSSION MEETINGS IN MANCHESTER.—We rejoice that there is to be a weekly discussion held for and by Spiritualists at the Vegetarian Restaurant, Fountain Street. Next week "Theosophy" will be the theme. Don't forget Tuesday next at eight p.m.

Mr. Andrew Cross, the Scottish elocutionist, has returned from America to his native land for a short time, and is open to lecture upon Spiritualism for a small fee, in addition to expenses. Address, A. Cross, Orchard Place, Hamilton, N.B.

MATERIALISM V. SPIRITUALISM.—Some weeks ago we published a report by Mr. R. White of a meeting at the Secular Hall, Manchester,

in which he complained of the manner in which the lecturer, Mr. Robertson, editor of the *National Reformer*, dealt with his subject, and of the treatment Messrs. Simpson, Webb, and White received. Since then some correspondence has taken place in regard to it in the columns of the *National Reformer*, impeaching the accuracy of Mr. White's report, and Mr. White sends us a budget of letters and extracts in which he re-affirms the truth of his original statements, and complains of further misrepresentation and injustice by Mr. Robertson. We cannot devote space for personal disputes, and unless such disagreements as arise can be conducted in the spirit of courtesy and forbearance, we must decline to notice them. It is not very probable that a Materialist and Spiritualist will agree or think alike.

ASHCROFT'S CHALLENGE TO CLAIRVOYANTS.—The Reverend Showman's boastful assertion that no medium dare accept his challenge has been disproved by Mrs. Yeeles, at Wisbech, who gave a description of a spirit. It afterwards transpired that Ashcroft's "test" of some "peculiarity of his father's" was not connected at all with his personal appearance, but that his father used to wear a sheep-skin vest, which he caressed and called his "darling lamb." This was not a fair test. What proof has any one that his statement is correct? Anyway it was a trap, and Mrs. Yeeles, although he denied the accuracy of her description, has succeeded in bringing another of his subterfuges to light.

Whilst these lectures have been going on in Wisbech Mr. Gladstone has had something to say about Spiritualism in a letter to a correspondent. As usual, his words are words of wisdom. Mr. Gladstone was asked whether he thought it was wise to allow the question of Spiritualism to be discussed at working men's clubs. He replied that he did not. At the same time he said, "I do not adopt the language of determined disbelief in all manifestations, real or supposed, from the other world, which is the habit of many. They (that is, the manifestations) give me little satisfaction, but that does not warrant meeting them with a blank negative." Mr. Ashcroft might well take this opinion of Mr. Gladstone's seriously to heart.—*North Cambridgeshire Echo*, Sept. 19.

AN APPEAL FOR MR. HOPCROFT.—Mr. Percy Smyth writes: "Having been connected with the cause in Notting Hill, and knowing that many of your readers have witnessed manifestations from the spirit world through Mr. John Hopcroft, who is now suffering from mental and physical prostration of a marked degree, I desire to point out that he requires prompt assistance, and as his financial affairs are in a somewhat unsatisfactory state I wish to appeal on his behalf to those of his friends who can show their appreciation of his services, which have been purely honorary so far as I can testify. I see that Dr. Younger has taken him in hand, and I wish to supplement his remarks and to say that a séance has been arranged for his benefit, to take place at 34, Cornwall Road, on Monday evening, 5th October, at eight o'clock, and Mr. Towns has kindly promised to give his services. Admission 6d. Hoping this may be an impetus to something being done."—68, Cornwall Road, Bayswater, London, W.

Passed to the higher life, September 21, Elizabeth, the beloved daughter of Mr. and Mrs. Ormerod Ashworth, aged 7½ years. Her body was interred at Rawtenstall Cemetery, September 26. Mr. William Palmer fulfilled the last rites, his clear ringing tones could be heard by the large crowd which had gathered round to witness the Spiritualist's funeral. We are sure that words were spoken that will have a lasting impression, tears of sympathy were shed all around. Our sympathies are with Mr. and Mrs. Ashworth in their loss, both being earnest workers in the cause. Deceased was a Lyceum scholar, and received her first prize for regular attendance on September 7. She met her death under painful circumstances. She was playing by the river side with one of her companions when she suddenly fell in and was carried a distance of three miles by the current and was drowned.—T. C.

The *North Cambridgeshire Echo*, for Sept. 26, gives a very fair report of the lectures by Mr. Wallis, who followed Mr. Ashcroft at Wisbech. The reporter has really endeavoured to give his readers some idea of what Mr. Wallis said, instead of filling a column with references to the interruptions of a few senseless and unthinking youths, as did the *Wisbech Advertiser*. The *Echo* has our sincere thanks for the impartiality and fairness it has displayed, which is all we ask and expect.

WHO MAKES THE MONEY?—Rev. Ashcroft affirms that Spiritualism is a "money-making game." No doubt he speaks from experience, as he is the only person who profits by his show. The *North Cambridgeshire Echo* says, referring to his performances at Wisbech: "The lecturer, it is estimated by competent judges, made a clear profit of £30, which he has carried away with him in his pocket. From what he says, he is delivering this series of lectures fortnightly up and down the country, so that if the Wisbech audiences are any criterion of the audiences in other towns, Mr. Ashcroft makes a good round sum in the course of the year. . . . Without, for a moment, entering upon the debatable ground of the tenets of Spiritualism, we cannot avoid placing on record that the moderation in tone and general behaviour of the Spiritualist lecturer compared most favourably with the intolerant and intemperate demeanour of the anti-spiritualist lecturer. There were many thoughtful listeners. There was no charge for admission, but merely a collection to defray the expenses of the hall."

### SPECIAL NOTICE.

No communications written on both sides of the sheet can be printed in this or any other journal. Correspondents who will not attend to this well-known and often repeated notice may spare themselves the trouble of writing, seeing that the Editor keeps no secretary to rewrite the communications sent in this impracticable manner.

No communications unaccompanied by the writer's name and address will be received. The Editor pledges herself not to publish that name and address if so desired, and to give simply initials or a *nom de plume*, but anonymous communications cannot be entertained by any respectable journalist. We have constantly reiterated these notices, but having received within the last few days twenty-seven anonymous communications and letters written on both sides of the sheet, we wish to remind our correspondents of the reason why their letters are not replied to and questions remain unanswered.—Ed. T. W.



**BUSINESS CARDS.**

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**NOTICE.**

**Mrs. E. Gavan**, Medical Psychometrist, 18, Clowes Street, West Gorton, Manchester, gives State of Health, Ailments, time to Cure, Advice, &c., from lock of hair, sex, whether married or single, for 1s., stamp for reply. Incurables preferred.

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In conclusion, I beg leave to affirm that this Testimonial is unsolicited and quite unexpected by you, and further, that I have no pecuniary interest in thus testifying to the superlative merits of your "PREMIER EMBROCATION." You are at perfect liberty to make public use of this Testimonial.

I am, Sir and Madam,

Yours respectfully,

Birmingham, July 9th, 1891.

VICTOR WYLDES.

**No. 2.****Was Dead and is Alive again or pronounced Dead.**

Hope Farm, Baildon, near Shipley, July 1st, 1891.

Dear Mrs. Goldsbrough,—Hearing that you are going to publish a new pamphlet, I am very desirous that my wonderful cure should be made known. For over two years I was a great sufferer with my heart and brain affection. So severe were the pains at times that I was laid prostrate for days and knew nothing whatever. When we had tried all the best skill we could get, but to no purpose whatever, my case was considered a hopeless one, when a kind neighbour came in to make my dying moments as calm as possible by praying with me. On the following day I was much worse and all thought I was dead, when the same person was asked to come and prepare my body for its last resting place. In doing this they discovered I was not dead. It was then that my friends decided to try your treatment, which was procured without delay, and in ten hours I was able to walk about the room, and was restored to perfect health in five weeks. I was also able at the end of six weeks to walk to Bradford (four miles) to thank you for the cure you made without having seen me. Pardon my delay in sending this, as it is over two years since. I am, however, happy to say I have enjoyed good health ever since, and never felt better in all my life than I do at present. I have recommended many people to try your treatment, and have witnessed the marvellous cures you have made in them. Hoping you may be blessed with good health and long life to relieve and cure sufferers like me,

I am, your ever grateful friend,

To Mrs. Goldsbrough.

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Edited by SALADIN.

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Secretaries please assist by reading this Circular letter to their Committee.

With affectionate regards to all in the Cause of Truth and Progress.

We remain, yours fraternally,

H. A. KERSEY,

S. M. KERSEY.

Newcastle-on-Tyne, September, 1891.