

# THE TWO WORLDS

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

No. 144.—Vol. III. [Registered as a Newspaper.] FRIDAY, AUGUST 15, 1890.

PRICE ONE PENNY.

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# PLATFORM GUIDE.

SUNDAY, AUGUST 17, 1890.

**Accrington.**—26, China St., Lyceum, 10-30, 2-30, 6-30: Mrs. Summersgill.  
**Armley (near Leeds).**—Temperance Hall, 2-30, 6-30.  
**Asnycroft.**—New Hall, at 5 p.m.  
**Bacup.**—Meeting Room, Princess St., 2-30, 6-30: Mr. E. W. Wallis.  
**Barrow-in-Furness.**—82, Cavendish St., at 6-30.  
**Batley Carr.**—Town St., Lyceum, 10 and 2; at 6-30.  
**Batley.**—Wellington St., at 2-30 and 6: Mr. G. Wright.  
**Beeston.**—Conservative Club, Town St., 2-30 and 6: Mr. Campion.  
**Beiper.**—Jubilee Hall, 10 and 2, Lyceum: 10-30 and 6-30: Local.  
**Bingley.**—Wellington St., 2-30, 6: Mrs. Hellier.  
**Birkenhead.**—144, Price St., at 6-30. Thursday, at 7-30.  
**Birmingham.**—Oozells Street Board School, at 6-30.  
**Smethwick.**—43, Hume Street, at 6-30.  
**Bishop Auckland.**—Temperance Hall, Gurney Villa, 2-30 and 6: Mr. and Mrs. Kempster.  
**Blackburn.**—Old Grammar School (opposite St. Peter's Church), at 9-30, Lyceum; 2-30, 6-30: Miss Jones.  
**Bolton.**—Bridgeman Street Baths, at 2-30 and 6-30: Mr. Mayoh.  
**Spinners' Hall, Town Hall Square, 2-30 and 6.**  
**Bradford.**—Walton St., Hall Lane, Wakefield Rd., 2-30, 6: Mrs. Mercer.  
**Otley Road, at 2-30 and 6: Mrs. Hoyle.**  
**Little Horton Lane, 1, Spicer St., 2-30, 6: Mrs. Beardshall.**  
**Milton Rooms, Westgate, at 10, Lyceum; 2-30, 6: Mrs. Wallis, and on Monday.**  
**St. James's Church, Lower Ernest St. (off Diamond St.), Lyceum, at 10; 2-30 and 6-30: Mrs. Marshall.**  
**Ripley St., Manchester Rd., at 11, 2-30, and 6-30.**  
**Bankfoot.**—Bentley's Yard, at 10-30, Circle; at 2-30 and 6: Mrs. Whiteoak. Wednesday, at 7-30. Saturday, Healing, at 7.  
**Birk Street, Leeds Road, at 2-30 and 6.**  
**Bowling.**—Harker St., 10-30, 2-30, 6: Mr. Firth. Wed., at 7-30.  
**Norton Gate, Manchester Rd., 2-30, 6: Mr. Woodcock. Tuesday, 8.**  
**Brighouse.**—Oddfellows' Hall, Lyceum, 10-15; 2-30, 6: No meetings.  
**Burnley.**—Hamerton St., Lyceum. 9-30: 2-30, 6-30: Mr. J. Walsh.  
**North Street, at 2-30 and 6: Mr. A. D. Wilson.**  
**Trafalgar Street, 2-30 and 6-30: Mrs. Best. Monday, Mr. Hoole.**  
**102, Padiham Rd., Developing Circles, Mondays, Thursdays, 7-30.**  
**Burslem.**—Colman's Rooms, Market, 2-45 and 6-30.  
**Byker.**—Back Wilfred Street, at 6-30.  
**Cardiff.**—Lesser Hall, Queen Street Arcade, at 6-30.  
**Churwell.**—Low Fold, at 2-30 and 6: Mr. Parker.  
**Cleckheaton.**—Walker St., Northgate, Lyceum, at 9-30; at 2-30 and 6: Mr. Thresh.  
**Colne.**—Ulloth Hall, Lyceum, at 10; 2-30 and 6-30.  
**Ovoma.**—Asquith Buildings, at 2-30 and 6.  
**Darwen.**—Church Bank St., Lyceum, at 9-30; at 11, Circle; at 2-30 and 6-30: Mr. W. V. Wyldes and on Saturday, 16th.  
**Denholme.**—6, Blue Hill, at 2-30 and 6.  
**Devonbury.**—48, Woodbine Street, Flatt, 2-30 and 6.  
**Eccleshill.**—13, Chapel Walk, at 2-30 and 6.  
**Exeter.**—Longbrook St. Chapel, 2-45 and 6-45.  
**Felling.**—Hall of Progress, 6-30: Mr. McKellar.  
**Poleshall.**—Edgewick, at 10-30, Lyceum; at 6-30.  
**Gateshead.**—18, North Tyne St., Sunderland Rd., 6-30. Thursday, 7-30.  
**Glasgow.**—Bannockburn Hall, 86, Main St., 11-30, 6-30. Thursday, at 8.  
**Halsfax.**—Winding Rd., 2-30, 6: Mr. Bush.  
**Haswell Lane.**—At Mr. Shields', at 6-30.  
**Heckmondwike.**—Assembly Room, Thomas Street, at 10, Lyceum; at 2-30 and 6: Mr. Rowling. Thursday, at 7-30.  
**Blanket Hall St., Lyceum, at 10; at 2-30 and 6: Mrs. W. Stansfield. Monday, at 7-30, Mr. Wainwright. Tuesday, Wednesday, and Thursday, Members' Circles.**  
**Hetton.**—At Mr. J. Thompson's, Hetton, at 7: Local.  
**Heywood.**—Argyle Buildings, Market St., 2-30, 6-15: Mrs. Yarwood.  
**Huddersfield.**—Brook Street, at 2-30 and 6-30: Mr. H-pworth.  
**Institute, 8, John St., off Buxton Rd., 2-30 and 6: Mrs. Craven.**  
**Idle.**—2, Back Lane, Lyceum, 2-30 and 6: Mrs. S. A. Taylor.  
**Jarrow.**—Mechanics' Hall, at 6-30: Mr. T. H. Overton.  
**Keighley.**—Lyceum, East Parade, 2-30, 6.  
**Assembly Room, Brunswick St., at 2-30 and 6: Mrs. J. M. Smith.**  
**Lancaster.**—Athenaeum, St. Leonard's Gate, at 10-30, Lyceum; at 2-30 and 6-30: Mr. Swindlehurst.  
**Leeds.**—Psychological Hall, Grove House Lane, back of Brunswick Terrace, 2-30 and 6-30: Mrs. Beanland.  
**Institute, 28, Cookridge St., 2-30, 6-30: Mr. Armitage.**  
**Leicester.**—Silver St., 2-30, Lyceum; at 10-45 and 6-30.  
**Lecture Room, Temperance Hall, 6-30. 152, High Cross St., 11 a.m.**  
**Leigh.**—Newton Street, at 2-30 and 6.  
**Liverpool.**—Daulby Hall, Daulby St., London Rd., Lyceum, at 2-30; at 11 and 6-30: Mr. J. J. Morse.  
**London—Camberwell Rd., 102—At 7. Wednesdays, at 8-30.**  
**Canning Town.**—2, Bradley Street, Becton Road, at 7: Mr. Veitch. Tuesday, at 7-30, Séance.  
**Forest Hill.**—23, Devonshire Rd., at 7: Mr. Humphries. Thurs., at 8, Séance.  
**Islington.**—Wellington Hall, Upper St., at 7.  
**Islington.**—19, Prebend Street, at 7, Séance, Mr. Webster.  
**Kentish Town Rd.**—Mr. Warren's, 246. Dawn of Day, Social, at 7. Thurs., 8, Open Circle, Mrs. C. Spring.  
**King's Cross.**—Claremont Hall, Penton Street, Pentonville Road: at 10-45; at 7 (see Prospectives); at 6, Open-air in Penton St., near Claremont Hall.  
**King's Cross.**—46, Caledonian Rd. (entrance side door). Saturday, at 8, Séance, Mrs. C. Spring, medium.  
**Lewisham.**—123, Hithergreen Lane, at 3, Mr. Yeates. Séances every Friday, at 8.  
**Marylebone.**—24, Harcourt St., 11, Mr. Vango, Healing and Clairvoyance; at 3, Lyceum; at 7, Mr. Hoperoff. Thursday, at 7-45, Mrs. Wilkins. Saturday, 7-45, Séance, Mr. Hoperoff.

**Mile End.**—Assembly Rooms, Beaumont St., at 7.  
**Notting Hill.**—124, Portobello Road: Tuesdays, at 8, Mr. Towns.  
**Peckham.**—Chepstow Hall, 1, High Street, at 11-15, Mr. W. E. Long, Clairvoyance; at 3, Lyceum; at 6-30, Mrs. Treadwell; at 8-15, Members' Circle. Week-night Services at 30, Fenham Rd., Marmont Rd.: Wednesdays, Open Circle, at 8-15. Thursday, Spiritual Service, at 8-15. Fridays, Healing, at 7-30. Saturday, Members' Circle, at 8-15. For Developing Circles, apply to Secretary.  
**Peckham.**—Winchester Hall 33, High Street, at 11, Mr. J. Humphreys; at 7, Rev. Dr. Young.  
**Shepherd's Bush.**—14, Orchard Road, at 7. Tuesday, at 8-30, Mr. Joseph Hagon. Saturday, at 7-45, Mrs. Mason.  
**Stamford Hill.**—18, Stamford Cottages, The Crescent, at Mrs. Jones'. Mondays at 8. Visitors welcome.  
**Stepney.**—Mrs. Ayers', 45, Jubilee Street, at 7. Tuesday, at 8.  
**Stratford.**—Workman's Hall, West Ham Lane, E., 7: Mrs. Record.  
**Longton.**—44, Church St., at 11 and 6-30.  
**Macclesfield.**—Cumberland St., Lyceum, at 10-30 and 2-30; at 6-30.  
**Manchester.**—Temperance Hall, Tipping Street, Lyceum; at 2-45, 6-30: Mr. W. Johnson.  
**Collyhurst Road, at 2-30 and 6-30: Mr. P. Bradshaw.**  
**Mesborough.**—Market Hall, at 2-30 and 6.  
**Middlesbrough.**—Spiritual Hall, Newport Road, Lyceum, 2; 10-45, 6-30.  
**Granville Rooms, Newport Road, at 10-30 and 6-30.**  
**Morley.**—Mission Room, Church St., at 2-30 and 6: Mr. Newton.  
**Newcastle-on-Tyne.**—20, Nelson St., at 2 and 6-30: Mr. J. Clare. Open-air Services (weather permitting): Quay Side, 11; Leazes, 3.  
**North Shields.**—6, Camden St., Lyceum, at 2-30; at 6-30.  
**41, Borough Rd., at 6-30: Mrs. White.**  
**Northampton.**—Oddfellows' Hall, Newland, 2-30, 6-30: Mr. Darby, of London.  
**Nottingham.**—Morley Hall, Shakespeare Street, Lyceum, at 2-30; at 10-45 and 6-30.  
**Oldham.**—Temple, off Union St., Lyceum, at 9-45 and 2; at 2-30 and 6-30: Mr. J. B. Tetlow.  
**Duckworth's Assembly Rooms, Ascroft St. (off Clegg St.), Lyceum 10 and 2-30; 3, 6-30: Open Sessions. "Marching Onward."**  
**Openshaw.**—Mechanics' (Whitworth Street entrance), Lyceum, at 9-15 and 2; at 10-30 and 6-30.  
**Mechanics' (Pottery Lane entrance), Lyceum at 2; at 6-30.**  
**Parkgate.**—Bear Tree Rd., 10-30, Lyceum; 2-30, 6.  
**Pendleton.**—Cobden St. (close to the Co-op. Hall), Lyceum, at 9-30 and 1-30; at 2-45 and 6-30: Mr. Pearson.  
**Rawtenstall.**—10-30, Lyceum; 2-30, 6: No service.  
**Rochdale.**—Regent Hall, 2-30, 6: Mr. Newall. Wed., 7-30, Public Circles.  
**Michael St., at 3 and 6-30. Tuesday, at 7-45, Circle.**  
**Salford.**—Spiritual Temple, Southport Street, Cross Lane, Lyceum, at 10-15 and 2; 3 and 6-30: Miss Gartside. Wednesday, 7-45.  
**Saltash.**—Mr. Williscroft's, 24, Fore Street, at 6-30.  
**Scholes.**—Tabernacle, Silver St., 2-30, 6.  
**Sheffield.**—Oocoa House, 175, Pond Street, at 3 and 7.  
**Central Board School, Orchard Lane, at 2-30 and 6-30.**  
**Shipley.**—Liberal Club, 2-30 and 6.  
**Skelmanthorpe.**—Board School, 2-30 and 6.  
**Slaitwaite.**—Laith Lane, 2-30 and 6.  
**South Shields.**—19, Cambridge St., Lyceum, at 2-30; at 11 and 6. Wed., 7-30, Mr. Lashbrooke. Developing on Fridays, 7-30.  
**Sowerby Bridge.**—Hollins Lane, Lyceum, at 10-30 and 2-15; at 6-30: Mr. G. Smith.  
**Station Town.**—14, Ayclom Street, at 2 and 6.  
**Stockport.**—Hall, 26, Wellington Road, South, at 2-30 and 6-30: Miss Gartside. Thursdays, Circle, at 7-30.  
**Stockton.**—21, Dovecot Street, at 6-30.  
**Stonehouse.**—Corpus Christi Chapel, Union Place, at 11 and 6-30.  
**Sunderland.**—Centre House, High St., W., at 10-30, Committee; at 2-30 and 6-30, Mr. Westgarth.  
**Monkwearmouth.**—8, Ravensworth Terrace, 6-30: Mr. J. Hall.  
**Todmorden.**—Sobriety Hall, at 6.  
**Tunstall.**—18, Rathbone Street, at 6-30.  
**Tyne Dock.**—Exchange Buildings, 11; 2-30, Lyceum; 6, Anniversary.  
**Walsall.**—Central Hall, Lyceum, at 10; 2-30 and 6-30: Mrs. Britten.  
**Westhoughton.**—Wingates, Lyceum, at 10-30; at 6-30: Mr. Lomax.  
**West Felton.**—Co-operative Hall, Lyceum, at 10-30; at 2 and 6-30.  
**West Vale.**—Green Lane, 2-30, 6: Mr. Boocock.  
**Whitworth.**—Reform Club, Spring Cottages, 2-30 and 6: Mr. B. Plant.  
**Wibsey.**—Hardy St., at 2-30 and 6: Mr. Raisbeck.  
**Willington.**—Albert Hall, at 6-30.  
**Wisbech.**—Lecture Room, Public Hall, at 10-30 and 6-45.  
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## THE ROSTRUM.

### MR. CRUTCHLEY AND HIS DEFENCE OF THE BIBLE.

NOTE.—In the following article the writer has given one of the most exhaustive attempts to defend the Bible as "the word of God" and the promoter of civilization, which it is possible for any one in this age and generation to put forth. From his standpoint (to wit, that of a defender of Bible infallibility as "the word of God," and the highest exponent of religion extant) I give this gentleman credit for learning, refinement, and a capacity for SPECIAL PLEADING which would entitle him to take the highest rank as a "criminal lawyer" in our present systems of judicature. Once more writing for myself rather than for those readers and patrons of this journal who may not share my opinions, I may say I cannot but feel regret at Mr. Crutchley's opening words. He professes to be "amused," and felicitates himself upon having *pierced my thin armour with his terrible lance*. In all these expressions he is at fault. The subject is too deeply, solemnly important to the thinkers of this age to be treated of in any sense as a matter of amusement, and so far from being pierced, or in the slightest degree touched, by anything he has said or can say from his point of view, I only regret that a man of talent and literary ability should waste time and research in the endeavour to build up a cause which the learning, civilization, common sense, and intelligence of the age has pronounced to be a failure—rotten to the core—having its foundation in ancient myth and legend, and incapable of enduring the scrutiny of modern research and historic proof. Once more I print this gentleman's letter, he still retaining the character of an original prosecutor. Once more I take the privilege of my long years of service as a public teacher and writer on the religion and science of spiritualism to defend my views personally in this paper, and that not in my capacity of its Editor, but as EMMA HARDINGE BRITTEN. As this letter occupies so much space, in a paper of very small dimensions, I reserve the analysis I am called upon to give for the next and ensuing issues.

### BIBLE REVERENCE VERSUS BIBLE HATE.

To the Editor of "The Two Worlds."

DEAR MADAM,—I was much amused by your prefatory note to my letter. Evidently your editorial armour is thinner than I thought it to be, or you would not give such evidence that it had been pierced. What a terrible lance mine must be, when it needs to be so carefully capped before it is exhibited to the public.

With your permission I will again enter the arena, and meet your reply point by point, with all brevity, and with what perspicuity I can command. In order to avoid repetition, I shall endeavour to deal only with questions not already answered.

(1) You deny that you have taken "any passages that required context or explanation, or that you have mutilated one single letter." Permit me to say that I consider a passage mutilated that is not quoted in full. I take a few of the passages with which you commence your article, "The Lord is a man of war." "Thou has covered with anger and persecuted us: Thou hast slain; Thou hast not pitied." "I will provoke them to anger by a foolish nation." "The Lord's name is jealous." And to complete the misrepresentation, you declare that in these passages "we have the character of the Deity painted by the Old Testament." No one knows better than you that this is not true. I would remind you that half truths are amongst the most dangerous falsehoods that we have to meet. Perhaps you will recognize the authority of the following lines:—

"A lie which is half a truth is ever the blackest of lies,"  
For, "a lie which is all a lie, may be met and slain outright;"  
But a lie which is part a truth is a harder matter to fight."

It is again the one-sidedness of your argument that astonishes me. Following on the lines laid down in my first letter, I ask, where are all the passages that speak of the goodness of the Creator, his pitifulness—the mercy that endureth for ever—his being slow to anger, but abundant in goodness and truth? A better delineator of character, as I think you will acknowledge, than when we pick out the shadows and refuse to see the lights. As to Denton's saying, that "an honest God is the noblest work of man," it is pure nonsense. Is your God the work of man? Such trifling is unworthy serious consideration. Our God is revealed in Nature, in the soul of man, and, as we believe, in the Bible.

(2) You seem to intimate that all I could say in reply to your strictures upon the sacred writings was, that "the Bible was written by different people in different ages of the world." That I certainly hold, and apart from other evidence, find unmistakable proof in the very language of the various books, their peculiar idioms, style of thought, subject matter, etc. But, in my letter, this was a mere introductory expression. To use it as you do in your reply, is but the drawing of a red herring across the trail [?] It is absurd to say that this is my excuse for what you consider to be the murders recorded in the scriptures [?] You challenge me to say, concerning the commands to kill and the opposing commands not to kill, which is the word of the Lord. I cannot undertake to send out a revised edition of the Bible with the word of the Lord printed in italics, and the word of man in pearl or pica. But to those who intelligently accept the scriptures as given by God, the book is one; like the landscape with its trees and streams, its hills and vales, is one. There must be a comprehensive view of the whole in its unity and beauty, as well as a scrutiny of the individual and isolated parts. To find every muddy hole and walk into it, is to miss the comfort and satisfaction that might be gained by a better taste and a wider vision. Stand on the mount of beatitudes and look around, and whoever has eyes to see will find that to Christ give all the prophets witness. He is the point of unity, he binds the many differing parts in one. I do not deny the difficulty—the extreme difficulty of many of the passages you quote. But I know that "God is love," and the highest revelation of God is in Jesus Christ—not in Moses, Samuel, Isaiah, and David.

(3) I am asked "what proof any human being can give that God ever spoke or commanded any of it (the Bible) at all?" This is an immense task to set me, and a large volume would be required to set forth the mass of evidence at our command. Here, however, I can only sketch an outline, which must necessarily be of the briefest and boldest character. I place first:—

I. The character of our Lord, and of the inspired writers. The character of Jesus is unique, peerless. It has never been imitated in literature. Rousseau himself left us this testimony—"that whatever may be the unlooked for developments of the future, the moral character of Jesus will not be surpassed." Where did those illiterate fishermen obtain it, if Christ did not live such a life? That life has never been explained, and we believe it never can be, except by the admission that God indeed spoke by Christ, that Christ was, in fact, the Word—the *Logos* of God. The lives of His witnesses attest at least their sincerity and honesty. They surely could not have gone abroad breathing falsehoods and committing them to writing, in order to make men truthful and virtuous.

II. The character and lives of the early Christians; so pure and so much impurity. Sustained alone by the word of God in courses of utter self-sacrifice, and in the agonies of martyrdom.

III. Prophecy. The connection of Christ with the prophecies of the Old Testament, and the fulfilment of scriptural prophecies since the days of our Lord:

IV. The wisdom and harmony of revealed truth in the Bible, as (a) manifested in what are known as its different dispensations; (b) in the various parts of the record in its unity and completeness, and (c) in its perfect accord with Nature. On the latter point Butler's masterly "Analogy" is unanswerable.

V. Experimental evidence. (a) The saving power of the truth, as evidenced in the reform of the vicious constantly taking place, where the gospel is faithfully taught; (b) its adaptability to human wants and woes, the comfort of the sick, the solace of the dying.

VI. Collateral. (a) The Bible as a whole in harmony with the character and purpose of God, whose object must ever be to make his creatures holy. (b) Granted the creed of spiritualists with respect to the goodness of our Heavenly Father, and the reality of the future state with its "compensations and penalties," it follows: 1st, That God would make such necessary knowledge known. 2nd, That whereas the light of Nature is dim and vague, a clearer revelation would be given. 3rd, That it would be committed to writing, as most durable and least liable to misinterpretation.

VII. The long array of evidence that we have these records substantially the same as when first given to the world.

To this latter point we shall have occasion to again refer. My only fear is that in a summary so greatly condensed as the one above, the great cumulative power of this mass of evidence will be in some measure weakened—perhaps to many altogether lost.

(4) Nothing can be proved against the Bible, from the fact that criminals; etc., have endeavoured to justify their conduct by its precepts. If the devil—real, or *poetical*, as you imagine—quoted scripture to Christ, the children of the evil one are likely to follow their master's example. But how is the Bible affected by *their* conduct? Knives are not less serviceable because some evil-disposed persons use them to take the life of their fellow-creatures. So the Bible is not to be less valued by us because some of our fellows have "wrested the scriptures to their own destruction." And here, in passing, permit me to say, that your illustration *re* the Israelites *asking* jewels from the Egyptians, who had so long robbed them of the fruit of their labour, is incorrect. Your thief should be simply an honest man, going and requesting his goods *from a thief* who had already stolen them.

(5) You declare that "it is an enormous claim to make for a set of barbarous people, who lived and wrote thousands of years ago, to say that the Creator of the universe spoke to and inspired them and them alone." We cannot admit your description of the ancient Hebrews to be other than contrary to the fact. Take the oldest book in the Bible—the Book of Job. Could barbarians have produced that marvellous poem? Carlyle, whose judgment as to the literary character of such writing will scarcely be questioned, said: "I call it, apart from all theories about it, one of the grandest things ever written with pen. There is nothing written, I think, either in the Bible or out of it, equal to it." But I do not know that it is claimed anywhere by intelligent men that God inspired one set of people, and them alone. We believe that the Spirit of God is given to every man to profit withal. It however must not be forgotten that the Hebrew—"the barbarous Hebrew," alone has dealt closely with spiritual themes. Thomas de Quincey will be regarded as a competent witness with respect to the particular style and character of the Hebrew writing as compared with the classics: "The mysterious and the spiritual," said he, "was in the agile Greek—too intensely a child of the earth—starved and palsied; while in the Hebrew, dull and inert intellectually, but in his spiritual organs awake and sublime, the case was entirely reversed. Yet, after all, the result was immeasurably in favour of the Hebrew. The Greek has won the admiration of the human race; he is numbered amongst the chief brilliancies of the earth, but on the deeper and more abiding nature of man he has no hold. . . . Whereas, the Hebrew, by introducing himself to the sacred places of the human heart, and sitting there as incubator over the awful germs of the spiritualities that connect man with the unseen worlds, has perpetuated himself as a power in the human system: he is co-enduring with man's race, and careless of all revolutions in literature or in the composition of society." Think as we will about it, the songs of David, and the sweet

words of Jesus will be read and loved, when all that you and I have said about them has been forgotten.

(6) You speak of "the destruction, revision, and interpolation of manuscripts, and the utter disregard of all rules of evidence, &c., manifested by defenders of the Bible." Let us test the accuracy of these statements. In the first place the world possesses some 1,500 authentic and genuine Greek MSS., the age and authenticity of which cannot be put aside as fabulous, by the aid of a passing remark. The Vatican MS., the Sinaitic, the Alexandrian, &c., &c., are too hoary with age to be politely bowed out of Court, or dismissed with a sneer. I know that there has been much discussion as to their exact age, but I am on safe ground when I say that the best authorities assign them to about the fourth or fifth centuries, that is, they are only a little farther removed from the actual events recorded in the New Testament, than our new version is from the authorised version. Then as to the changes, interpolations, &c., we have strong collateral evidence that we have received these records substantially correct. They were quoted so copiously by the early Christian writers, that, were every MS. destroyed, nearly the whole of the Scriptures could be gathered again from these early writings. It is impossible to cram into this letter even a tithe of the names of those who have thus quoted the Bible, so I merely give one in each of the first five centuries—Clement of Rome, died 100; Justin Martyr, 165; Tertullian, 220; Athanasius, 371; Jerome, 407. There is also the further evidence from Heathen and Jewish writings, such as Josephus, Tacitus, Suetonius, Juvenal, and Pliny. And lastly the host of contradictory sects who appealed to the Scriptures, and whom your knowledge of history will not permit you to give an earlier date of existence than the second to the fourth century. In fact, a golden chain of evidence stretches back, link by link, from the Bible of to-day, to the events recorded therein. We have not such evidence of the truth concerning the life, wars, and tragic death of Cæsar, as we have of the truth of what is here given us concerning the life, teachings, and tragic death of Jesus.

(7) The evil fruits of the Bible. Your array is certainly formidable, and does more credit to your brain than to your heart, for it cannot be that you charge the Bible with all the human folly here properly impaled on the spikes of your keen sarcasm. Nor are you, I am sure, wanting the knowledge of the works, truly good, great, and glorious, which this marvellous book has accomplished. But, to begin with, how many of your sixty different sects were Christian sects who loved the Bible? The truth is that they were chiefly anti-Christian, from Gnosticism down to Pelagianism, and very many of them, like the former, mere offshoots of heathenism. Surely you do not regard the Bible as responsible for the evils wrought by the enemies of the Church, which Church was the custodian and defender of the sacred books. But besides, Christians, lovers of the Bible, have been for the most part the sufferers and victims, not the slayers and tyrants. So averse were the early Christians to anything like bloodshed that they even refused to serve as soldiers, though the penalty was immediate death. I cannot think you quite serious in the list of crimes you charge the Bible with. This book, whose direct precepts are to "love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you," and which gives as the pattern prayer for all time, "Forgive us our trespasses, as we forgive them that trespass against us," further enforced by our Lord declaring that, "If ye forgive not men their trespasses, neither will your Father forgive your trespasses!" Surely you have overshot the mark!

And is it the Bible that has made all the misery of the Cradley Heath chainmakers (you might add the Willenhall locksmiths and the Dudley women nailmakers), doomed to their slavery the women brickmakers of Staffordshire, and filled the streets of London with prostitutes? Oh fie, my good lady! This is indeed rich hyperbole! I am personally acquainted with many of the sufferers of the three classes you name, and am glad to say that the women brickmakers in Staffordshire are a diminishing quantity. But "Christian London" is a misnomer. There are Christian churches in London, but the population, I fear, contains almost as many heathens as Christians. These women you speak of are not members of the Church; they do not regulate their lives by the precepts of the Bible, nor do their inhuman debauchers. But you know well that good men and women connected with the churches, and inspired by the Bible, are doing all they can to reclaim and restore their

fallen sisters. You appeal to history, so do I, and history shows that the Bible has been the moral lever of the world. Had I the opportunity I could give a glorious history of the brilliant achievements of the Bible, from the destruction of the obscene rites of the heathen temples—too grossly immoral to be even hinted at in a public paper—to the destruction of cannibalism amongst the savages of modern times. And, further, the gradual humanising of humanity, if you will allow the expression, by which “the tiger and the ape” have become less conspicuous, by which also woman has been raised nearer her rightful position, and mankind have been endowed with increased sympathy for the suffering and care for the aged and the helpless. And yet more, I might point to the Biblical inspiration of the noblest writers of our age, such as Shakespeare, Milton, Tennyson, and to the final production of such peerless Christian characters as Shaftesbury, Morley, Peabody, Geo. Muller of Bristol, and scores of others—men by whom the Bible has been acknowledged as the power by which their lives have been moulded into such goodness, nobleness, and “calm completeness,” that they are beyond all praise.

(8) You charge me with Bible worship. I reply that I believe Bible worship to be as false as Bible hate. No intelligent Christian worships the Bible. But as a moral history of the world, and a revelation of God, he holds it to be peerless; and surely may continue to so regard it, until some other book of equal pretensions and of equal worth is placed within his reach.

In closing, dear madam, kindly permit me a personal word. Your writing I can understand—it is lucid and trenchant, and sometimes in your eagerness (pardon me) it becomes bitter. But *you* are to me an enigma. It seems that you love the Father of Spirits as loyally as I do, and yet are so determined not to see any of his work in this wonderful book called the Bible that you seek out only those things which disgust you, and which make you less and less capable of judging the book on its merits.

I make the *Bible* a god, so you declare; may I not with more truth and justice accuse you of making *spiritualism* a god? And may not a like superstition to that which has often misled others in regard to the Bible also mislead you in regard to your pet idol?

With which guesses at truth, I must conclude this too lengthy epistle, and still remain, I trust, courteously yours,  
To Mrs. E. H. Britten, G. W. CRUTCHLEY.  
Editor, *Two Worlds*.

### TRUTH IS MARCHING ON.

In spite of fears or bigot's sneers,  
Of superstition's wrath,  
Of ignorance that seeks the chance  
To hide its holy path;  
In spite of lies that think to rise  
The robes of light to don,  
Through mist and gloom to joy and bloom,  
The Truth is marching on.

O, ye who hold as priceless gold  
Its precepts rich and rare,  
Fear not that wrong can stay its song,  
Or hide its face so fair;  
Though crushed to earth, to clearer birth,  
More fair when Error's gone,  
'Twill rise and shine with glow divine,  
For Truth is marching on.

Let men deny that from the sky  
The angels come and go,  
And laugh to scorn the fairer morn  
That dawns to stay earth's woe;  
Still round us stand that shining band  
When life grows sad and wan—  
We know their forms 'mid earthly storms,  
For Truth is marching on.

When fraud is found to hover round  
With foul, polluting breath,  
And stands before the golden door—  
A cloud more black than death—  
Still joy behind the darkened blind  
Is waiting for the dawn,  
And we may smile, for all the while  
The Truth is marching on.

The heavenly throng whose sacred song  
Has echoed through earth's night,  
The way can hold 'gainst bigot bold  
Who seeks to hide the light.  
God's laws will reign o'er hill and plain  
Long after creeds are gone;  
Then have no fears, for through the years  
The Truth is marching on.

—Emma Train.

### VANISHED FACES.

BY JOHN WETHERBEE, OF BOSTON, U.S.A.

*Biographical Sketches of the Spiritual "Old Guard," No. 3.*

“My sprightly neighbour, gone before,  
To that unknown and silent shore,  
Shall we not meet as heretofore  
Some summer morning?”

It is almost a decade since I have heard the above lines of Charles Lamb quoted. I used to hear them quoted by Epes Sargent, who considered me his “sprightly neighbour,” so that I had learned to associate the lines with him more than I did with the author. I was perhaps more sprightly then than I am now, but taking up my pen to speak of his “vanished face,” I at once felt as if I had heard the quotation or salutation to “his sprightly neighbour.” But he has gone before me, and I shall expect to meet him as heretofore, “some summer morning.”

How well I remember his funeral services, at which spiritualism was not ignored. At the services of Wm. Lloyd Garrison spiritualism was not referred to, yet he was a spiritualist, with his friend Geo. Thompson. So of that early light, the Rev. John Pierpont; the reverend contemporaries of that great man, in their intellectual wake over his body, never referred to spiritualism; but at the services of Epes Sargent his friend, at his request, the Rev. Wm. Mountford, a pronounced spiritualist, officiated, and spiritualism was not ignored.

One of the faces that I miss as much as any one is that of Epes Sargent. He was my neighbour and friend for many years. In going into the city (Boston, Mass.) it was nearest to come down Greenville street, where I lived. He could see me, if I was writing, as I usually did, near the window on the lower storey, and would frequently come across the street. I would open the door and have a social talk on spiritual matters, and give and get the latest news. He was not a very loud-voiced man, but mild, gentle and intellectual. He was rather what would be called insignificant-looking, not a very commanding presence, but one who grew on intimacy. He married a Roxbury heiress; I used to wonder what she could have seen in him that attracted her. The first time I spoke to him was at a commencement at Harvard College, where he had delivered the poem, which was very able. I had no introduction, but both being citizens of Roxbury we had some conversation. This was more than 40 years ago, when he was a young man of 25 or 30. I found him on that occasion more of a man than I had supposed, but was then only a casual acquaintance; I did not know him intimately for 10 or 15 years after that.

I had become a spiritualist, and soon learned that he was one, and being a neighbour and in sympathy in sentiment it brought us into closer relationship. He was no longer the insignificant man he at first appeared, but on intimacy had become decidedly significant, growing more and more in my estimation as a man of experience and as a scholar; and for the last 10 or 15 years of his life I saw much of him, and prized the intercourse highly.

He was very much interested in the phenomena of spiritualism, much more than he was in its teachings, and that seems to have been the case with most of the scientists that have become interested. Not that he, or they, loved the teachings less, but the sensuous manifestations more. I question whether such would have been converts by any eloquent or inspiring arguments, although Sargent had a great deal to say about his mesmeric experiences with Mrs. Morrett, a distinguished actress, who was also mediumistic, whose phenomena were of a mental character. I do not think he saw anything super-mundane in it, or in any of the trance speakers, or until he was convinced by sensuous and sensible phenomena, and those always interested him; to witness those he was all devotion. He would listen to my conversation about the different popular speakers, but was only an attendant on a few of their ministrations. I have met him at receptions to distinguished ones like Mrs. Britten and Mrs. Richmond at Mr. Farrar's house, but seldom knew him to attend any public spiritual meeting but theirs.

When he called on me it was always to know what was going on in the spiritual world, meaning always phenomena. He liked independent slate-writing, considered it the most interesting and convincing phase. He liked Watkins, had him often at his house, and once had Joseph Cook there to attend a séance, and got the reverend gentleman to acknow-

ledge the fact, and endorse the phenomena as real. He had Rothermel and Keeler at his house to give séances. I have been present with them many times. He sat often with Charles Foster, and was very much interested in Colchester, whom he considered very wonderful, and certainly that was the case. When Colchester was in Boston, he saw much of his manifestations in public and in private. I think he or I attended as many as fifty séances of his together, and most of them at Daniel Farrar's house, and generally they were private, only five or six of us including Mr. and Mrs. Farrar. His phenomena was wonderful and unmistakable. They were pellets, unique methods, crayon pictures, stigmata, red letters, or names on his arm and other features, all of which interested him. He was very observing and very careful, not a man to be fooled, and always a gentleman. How well I remember his telling me once when we were going to Farrar's to stop and get some cardboard; not but what we had seen was satisfactory, "but," said he, "if we should have occasion to speak or write about it, it would be better if we could state that additional fact." On that occasion after various pictures had been drawn without human or mechanical agency, Mr. Colchester turned to me and said, "Take one of your picture cards and mark it so as to know it." I took a piece about six inches square, and cut a piece out of one corner, which I retained, passing the card to him. He took it with his thumb and finger and threw it over into the corner of the room, and took a handful of coloured crayons from the pile on the table, and threw them over where the card was, saying, "Go and pick it up." I did so, and found an artistic crayon picture on that card, which was new and white when I passed it to him, and the piece I retained fitted the mutilation exactly, so that there was no mistaking its identity, and the whole operation did not occupy more than three minutes, and the parlour was brilliantly lighted. This will give an idea of Colchester's manifestations.

Sargent often came in to see me with the manuscript of his books, or parts of them, before they were published, so that I saw much of his "Planchette" and "Scientific Basis," before the public did; he had confidence in my worldly judgment. When he wrote "Pique," which was prior to the above, he read to me the parts where he referred to spiritualism, and asked whether I considered it wise to have it in, as the book was for the outside public. I said "Print it, by all means." It may be remembered that W. D. Howell, the popular author, had written a book, I think the title was, "The Undiscovered Country;" the hero of it was a spiritualist and also was a fool, and did not represent spiritualism fairly, and Sargent expressed himself warmly on Howell's unfairness, and the fact suggested the spiritualistic part of "Pique." So he was bold enough to back up his convictions against his interest and popularity. There was nothing of the Nicodemus about him.

I do not think he had much experience in materialization, as that phase had not reached its present point in his day, but he never doubted the fact, as is shown in his defence of the venerable Thomas R. Hazard from senility, who had been criticised by Bundy for his printed experiences in spirit materialization. He said he knew Mr. Hazard, though over 80 years of age, was as clear headed and capable of sound judgment as any man of 60 he ever knew. As a writer and a scholar Epes Sargent was a credit to our cause. I believe firmly, allow me to add in closing this sketch, that he has occupied invisibly the vacant chair in my library since he vanished, that he occupied visibly at times before his departure. I have no time to go into the particulars, but I felt it so strongly that I quoted these lines from Longfellow and addressed them to his spirit in that chair, and shortly after, through Susey Nickerson White, he said he was there and heard them thus:—

"His presence haunts this room to-night  
A form of mingled mist and light,  
From that far coast.  
Welcome beneath this roof of mine!  
Welcome! this vacant chair is thine,  
Dear guest and ghost."

#### SOME OF THE USES OF HYPNOTISM.

THE *British Medical Journal* in a leading article on the subject for April 12th last, says: "We recorded in our columns last week some interesting experiences carried out at Leeds by Dr. Milne Bramwell and Messrs. Carter and Turner on the use of hypnotism as an anæsthetic. A

considerable gathering of more than sixty medical men and dental surgeons was held, and under their free inspection seven patients (three males and four females, varying in age from eight years old to middle life) were hypnotised by Dr. Bramwell, and some necessary surgical operations, which are usually very painful, were performed on them in this condition without giving them any pain, and entirely without their knowledge except to a very slight extent in the one case of a boy aged eight. In one, the stumps of sixteen teeth were extracted by Mr. T. Carter; in another the tonsils were excised; in a third a cyst in the nose was removed; and in a fourth the striking effect of post-hypnotic suggestion was shown in a man in whom Dr. Bramwell had re-established temperate habits by this means. The success was so complete as to call for a vote of thanks and the emphatic expression from Mr. Pridgin Teale that he was sure the time had come "when we shall have to recognize hypnotism as a necessary parts of our study."

These facts then prove that hypnotism is an agent of undeniable efficacy as an anæsthetic, although such proof was not really wanting, for the same thing was demonstrated many years ago by Braid, Elliotson, Esdaile, and other eminent surgeons. Indeed this very article recalls the fact that the latter gentleman so far back as 1850 "left a record of 261 painless operations, some of them as severe as lithotomy (removal of stone from the bladder), amputation above the knee and removal of a tumour 105 pounds in weight."\* After this we think our readers will agree with us that it would be only waste of space to say anything more about its value in surgical operations. But this is only one of its uses, let us now consider some others. Well, in the first place, it is often extremely useful in cases of inveterate neuralgia—cases, maybe, which have resisted all other treatment for many years, and yet by hypnotisation and accompanying "suggestion" the pain disappears never to return. This we may say is no off-hand statement of ours, for we know of so many cases to prove it. Thus Dr. Tuckey in his interesting and instructive work on "Psycho-Therapeutics or Treatment by Sleep and Suggestion," quotes from the clientele of Dr. Bernheim, amongst other remarkable cases, the following striking cure.

"Case 9.—Neuralgia of the fifth nerve for a year, with tic-douloureux for a month: Rapid improvement and cure in ten days:—Charles X—, aged 60, entered the hospital July 27th, 1885. His trouble had commenced a year before with pain in the right side of the nose. The pain came on several times a day and lasted from a few minutes to several hours. Since four weeks the pain had spread to the eye, the forehead, and all the right side of the face. It was very acute, and came on in paroxysms every hour or two and lasted about half-an hour. In the intervals there was no pain, but only a feeling of burning. There was lachrymation (watering of the eyes) during the attacks, and they were also accompanied by convulsive movements of the face. The patient was strong and well otherwise for his age. Dr. Bernheim found the points of exit of the branches of the fifth nerve sensitive to pressure, and all the right cheek tender to the touch. On July 28th, the first attempt to hypnotise him was unsuccessful; but on July 30th he was successfully operated on, and when he awoke he felt much better. In the afternoon he had paroxysms of pain, but less intense, and he slept better that night than he had done for weeks. He was hypnotised every second day until August 9th, by which date he was perfectly cured, and he remained well."†

This of course is only an instance of many similar cases, and as our space is limited it must be made sufficient for our purpose. Then again the value of hypnotism has been proved over and over again in such obstinate maladies as hysteria and hysterical affections. Thus, to quote again one of Dr. Bernheim's cases as narrated in Dr. Tuckey's book.

"Case 1.—Aggravated hysteria for a year completely cured in three séances:—Madam X—, aged 26; mother of two children. A lady of good constitution and lively temperament. She had not suffered from any symptoms of hysteria until 1885, when an attack was brought on by some domestic trouble. From that time any annoyance induced a nervous crisis; otherwise she continued in good health. Dr. Bernheim was consulted in October, 1886. The attacks had increased in frequency and severity. They occurred about once a week and were ushered in by a feeling of general weight and heaviness and by a sense of constriction at the

\* *Vide British Medical Journal* for April 12th, 1890.

† *Vide* pages 55-56 of Dr. Lloyd Tuckey on "Psycho-Therapeutics." Ballière and Co., London, 1889.

throat. These premonitory symptoms were followed by a deep sleep which lasted from ten minutes to an hour. After this came general muscular tremors, which increased to strong convulsive movements, alternating with general rigidity, arching of the spine, &c. On this stage followed one of muttering and hallucinations, loud laughter and gesticulation. After the attack had lasted from one to two hours it passed off, leaving great exhaustion and *malaise* with complete forgetfulness of what had occurred during the fit. On October 19th, Dr. Bernheim was consulted; he examined her and found nothing organically wrong. He hypnotised her and she at once fell into a profound sleep. He "suggested" whilst she was in this state that there should be a disappearance of the malady, and that it should not reappear. On October 21st and 23rd she returned and was again subjected to the treatment. There was no further need for suggestion as the patient was cured and remained free from hysteria."\*  
—*Body and Soul*, Cardiff.

## SPIRITUAL FRAGMENTS.

"Gather them up."

### PHENOMENAL.

#### A REMARKABLE MANIFESTATION.

ABOUT twelve years ago, a lady, who is now a member of our family, was living in San Francisco, and on terms of friendly intercourse with the late Assistant Chief Engineer of the Fire Department, James Riley.

It seems that he had some very excellent photographs taken of himself, which he distributed among his friends, giving one to the lady in question. After he had thus disposed of them, others of his friends wanted some, and there was no other way to do but to have more taken. He met the lady one day, and asked her for hers, from which he proposed to have some copied, promising to return it as soon as the work was done. Instead of returning the original picture, he kept it and gave the lady one of the copies. She often met him afterwards, and as often asked him for the one he borrowed of her, he promising to return it the first time he could think of it.

One time they met on the street and she said, "Jim, when are you going to return that picture?" He laughed and said, "Well, now, the very next time I see you." "Yes," she replied, "after you and I are dead." That was the last time they ever met.

I have heard the lady tell it many times, and always with a wish that she could get the picture.

She was considerably shocked when she read of his death in a San Francisco paper, and made the remark that she meant to write to some friend in that city, and see if the picture could not be sent to her.

The lady is a most remarkable medium, if she would only let the spirits do as they desire; but she has a very strong will of her own, and if they wish to communicate they have to use stratagem.

For a number of days she had complained of the room seeming to be full of spirits, and that there was one that seemed to talk to her, but she could not understand what it said.

On the night of the 20th of February, after she and her husband had retired, and she had partly fallen asleep, she plainly felt a soft, cool hand caressing her head. She thought at first it was her husband's hand, but he, being quite ill at the time, was sitting up in bed, and saw something lying close to his wife's face on the pillow. On examination, it proved to be the identical picture that she had been wishing so long to have. She knows it is the same picture Chief Riley borrowed, and that it was in his possession when she saw him last.

Now the question arises, Where did the picture come from, and who placed it on her pillow? Spiritualists will readily understand that it came from San Francisco that night and was placed by spirit hands on her pillow, but there are many people who will pronounce the story false, yet it is true all the same.  
M. WHITFORD.

Santa Maria, March 5.

### OLD TONAHAUQUA'S SPIRIT.

BORING FOR OIL UNDER THE DIRECTIONS OF A FRIENDLY REDSKIN'S SPIRIT.

In a pretty little neck of woods about a mile and a half back from Point Chautauqua there is an old but well-kept farm house, in and about which it is said the spirits of

Indian chiefs and princesses who one day inhabited the shores of the lake fairly revel. The occupant of the house is an old man, still vigorous, despite the fact that threescore of Northern winters have combined to silver his hair and bend his back until it is almost the shape of the horseshoe which hangs over his door as a sacred emblem of good luck.

According to the *Pittsburg Penny Press*, however, it is the spirits that haunt the little farm house in the woods that give to Barney Bowman, the owner of the cabin, his popularity. Several years ago, when the oil fever was raging in Northern Pennsylvania and Southern New York, some capitalists were stopping at Point Chautauqua. Barney heard them talking about the prospects of getting oil in Chautauqua County, and offered to show them where they could strike a well that would flow a lake of the greasy fluid. He had been sleeping at his home, he said, when the spirit of an Indian chief came and beckoned him. He followed out into the open air, over the fields and through the woods many miles, to where there was a hill in the midst of a big field. There was a stump on the side of the hill, and under that stump, far down in the earth's crust, the spirit said there was water that would burn. The old man knew that it was oil.

The capitalists were a little dubious about the story at first, but after holding a consultation, said that they would sink a well if the place was shown them. The old spiritualist was much excited, but he escorted them through the woods to the scene near the stump.

A week or so later the old stump had disappeared, and in its stead a tall, stately derrick looked skyward. Then the engine came, and the drill began to work. Down through the sandy soil and soft rock it wound its way swiftly, 100, 500, 1,000ft. Still there was no sign of oil, and the prospectors were commencing to look at each other in a sheepish sort of way, and murmur something about meddling spirits. At 1,500ft., however, the indications changed, and it was very evident that a vein of the greasy fluid was near at hand.

The excitement grew intense. The old spiritualist himself could not sleep. He watched the drill day and night with a feverish interest, and when at last at a depth of 1,600ft. the oil sand was struck, and the well commenced to gush a hundred barrels a day, his delight amounted almost to delirium. The prospectors were happy. From the day the well was struck they looked on Barney as a sort of supernatural being—something entirely out of the ordinary and above the common run of humanity. A purse that was heavy with gold was presented to the old man, and his house became the rendezvous for all the oil men of the district.

## AWAY FROM HOME.

I've seen the Thames, the Seine, the Rhine, I've seen the blue Moselle,  
And more "show places" and "fine views" than ever I can tell;  
I've been to London, Paris, Ghent, to Berlin, Florence, Rome;  
I'd give one thousand dollars down to be once more at home.

"Sublimely grand," and "picturesque," but sure as I am born,  
I'd rather see the level lands waving with Indian corn,  
The prairies green and wide where feed innumerable herds,  
The vast, unplanted, shady woods, sweet with the song of birds.  
I'd rather see the little towns all built of painted pine,  
Each cottage in its garden-plot, each porch beneath its vine;  
And my own church with wooden spire far dearer is to me  
Than the grandest stone cathedral that ever I shall see.

Among these splendid foreign streets there's not a soul I know;  
At home 'twas "Captain, how do you do?" at every step or so.  
Here no one cares for what I think; at home 'bout crops and state  
My ideas were acceptable both to the small and great.

I scarcely ever get a meal that with my taste agrees;  
It's "bouillon," "côtelettes," "ragoûts," or some queer "fricassées";  
I want a beef-steak thick and rare, some home-made bread and cheese,  
Some buckwheat cakes and maple-juice—or anything I please.

But as for claret or champagne, sauterne or hock, I think  
A glass of old sharp cider is just as good to drink.  
My dairy cows and orchard-plot I would not give, I know,  
For all the grapes of Burgundy or vineyards of Bordeaux.

I'm glad I've seen the gray Old World, so rich, so great, so grand,  
But I'd not own in all its space a home, or rood of land.  
My heart turns to America, the young, the fresh, the free,  
There is no land in all the world like my own land to me.

So, wandering feet, turn with my heart, back, back, into the West,  
There is the little town and home where heart and feet shall rest,  
There floats the starry flag above the happy and the free,  
And to-morrow I'll go back again, my native land, to thee.

## TO CORRESPONDENTS.

FINE Physical Manifestations at Sheffield, and other matters of interest, crowded out of this number.

\* *Ibid.* pages 48-49.

OFFICE OF "THE TWO WORLDS,"  
10, PETWORTH STREET, CHEETHAM, MANCHESTER

*The People's Popular Penny Spiritual Paper.*

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

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To places comprised within the Postal Union, including all parts of Europe, the United States, and British North America. One copy, post free, 1½d.; for six months, 8s. 3d. Annual Subscription 6s. 6d. in advance.

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

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

#### PUBLISHING OFFICES.

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

## THE TWO WORLDS.

Editor:

MRS. EMMA HARDINGE BRITTEN.

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

Sub-Editor and General Manager:

E. W. WALLIS.

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

FRIDAY, AUGUST 15, 1890.

### THEOSOPHICAL DEFINITIONS BY AN AVOWED THEOSOPHIST.

[NOTE.—As it seems exceedingly difficult to obtain from Theosophists a definite account of what they do and do not believe, we commend the following extracts from a letter recently appearing in *The Better Way* to the attention of those who may be interested in the subject treated of.—ED. T. W.]

DR J. S. LINCOLN'S article, "Spiritualism and Theosophy," merits a few words of reply.

I cordially reciprocate, on behalf of my brother Theosophists, Dr. Lincoln's desire that greater harmony should prevail between us, but as Dr. Lincoln's presentation of Theosophical teachings is somewhat vague, I will supplement them by a more detailed description.

Who and what are the *psychic* frequenters of your séance rooms? They belong (with rare exceptions) to one of the three following classes: Elementaries, Elementals, and the Medium's Astral Body.

The Elementary is what is left of a man after his soul or Ego, having separated from him through the dissolution of his physical frame, has entered the ideal subjectivity of Devachanic bliss. This means that his consciousness has split into two, the higher and spiritual portion of it having divided from and forsaken the lower and material part. This lower part exists for a time upon the astral plane as a separate entity. But sooner or later it must die too, the length of its life depending upon the spirituality or the reverse of the dead person. In our septenary scale of the human principle, it is the Kama Rupa—the seat of the animal passions and of all that is sensual and ignoble in the human heart. It is this conglomeration of sin that often enough rejoices the vision of the clairvoyant, leading him to believe that he sees the spirit of some deceased friend. Alas! it is not a spirit he gazes on, but rather the devil within, that, while he lived upon earth, waged ceaseless war with his divine and real individuality. As to that, it is wholly beyond the reach of any psychic interference whatever.

The Elemental—not to be confounded with our Elementary—is a semi-intelligent but irresponsible being attached to the astral plane and indigenous thereto. The astral atmosphere is crammed with the Elementals as the air of the tropics is with mosquitoes. The Elemental has no form peculiar to itself . . . but fashions a temporary form from its environment. The Elementals that haunt séance rooms are sometimes of the vilest type. These masquerade as a rule in shapes abstracted from the "mind's eye" of the medium.

Thus they may appear in perhaps *the dearest and most beloved guise*, notwithstanding that they themselves are *utterly loathsome and horrid creatures*, whose proximity is as morally poisonous as that of the Borgias.

The Astral Body is the ethereal duplication upon the astral plane of the physical body, with which its existence is inextricably bound up, since the disintegration of the one is correlative with the disintegration of the other, but occasionally the astral body of a medium may exist apart from the physical body, in which case it is taken for a ghost or spirit, though the medium is in danger of his life the while, for once let the magnetic thread (by which his astral body remains in connection with its physical) be broken, and—he is done for.

The foregoing is the Theosophical teaching, as I said, excluding certain exceptions. These are:—

(a) Directly after death, before a man's higher principles have been able to disunite themselves from his lower, psychic communication with the material plane may take place.

(b) When a man dies unnaturally, as by a murder or suicide, he cannot be considered scientifically to be dead at all. True he loses his physical body, but otherwise his constitution is uninjured. He lives, moves, and has his being upon the astral plane until such period as he would have died, had his earthly career not been cut short. His principles then divide into two, as I have already said. It is evident that the man who has met his death violently is easily within the purview of the clairvoyant. However, unless the man is wicked or has low tastes, he will no more dream of *dancing attendance upon mediums and séance people* than he would of rushing out among the vulgar that wounded him when upon earth.

I do not reflect upon the *morale* of spiritualists personally, but what I mean is that the influences that play upon séance rooms are not such as would attract good men whose fate it is to thus inhabit the astral plane.

(c) I have said that the soul or Ego when in Devachan is beyond the reach of any psychic interference, but it is possible for a sensitive who is very pure to ascend to the Devachanic plane for a brief period, though in this case the highest spiritual (not psychic) potencies are called in play. Be it remarked, too, that souls thus undergoing observation are quite unconscious of it.

Dr. Lincoln says:—"Theosophists say that the only time that spirits communicate is when one has been through all earth experiences and stays here for a time to instruct us. . . ." Dr. Lincoln is in error here, as the passage alludes to what are termed in Theosophy, Nirmanakayas. A Nirmanakaya is simply a high adept who has earned his right to enter Nirvana, but who waives that right for the purpose of helping on the spiritual evolution of humanity. He inhabits the astral plane with all his principles *in extenso*, with the exception of his Kama Rupa and his astral body. In place of the latter he has a resplendent spiritual body of his own weaving.

The great mistake that Spiritualists make is their confusion of psychic with spiritual vision. Theosophy teaches that spiritual development should precede psychic development, and that the latter is exceedingly dangerous if unaccompanied by the former. Remember that a psychic sees in the astral light, the lower differentiations of which are utterly deceptive, for everything is reflected in it upside down, so that the astral is a plane of greater illusion than even the physical plane. Mediumship is to be tabooed as leading in a number of cases to moral vitiation and Black Magic. The fact is that Spiritualists are inclined to psychic dabbling, whereas the Theosophist knows that unless a man is in deadly earnest and properly guided by competent masters, he had better leave practical occultism severely alone.—Respectfully,  
STANLEY DE IASTRZEBSKI, F.T.S.

England.

[In this treatise we have only omitted irrelevant matter and double adjectives for the sake of brevity.]

NOTE.

We print the foregoing—not because we believe one word of it—but because it gives us an opportunity of reiterating what we have again and again advanced from a transcript of various theosophical writings, and because we are determined the spiritualists—or, at least, those who claim to be such from the force of conviction and the testimony of the facts they have observed—shall make no mistake as to what "Theosophy" teaches and reports of the spirits of the new Dispensation. We first call attention to the description

this writer pretends to give of our séance-room and its communicating intelligences—those dear and beloved spirit-friends, who have brought us light in our darkness, comfort in our bereavement, guided, instructed and warned us—in a word, brought us nothing but good; and now, for the first time for 1900 years, have demonstrated by well-proven, world-wide, and scientific modes of telegraphy, the plain fact that man is a deathless spirit, carries with him to the life beyond all that made him man, his affections, talent, genius—in short, the perfect and UNDIVIDED SOUL which animated the dead form in which it temporarily dwelt. Now, too, we learn how, prompted by the same spirit of research that animated a Franklin, a Mesmer, a Hahnemann, and other modern scientists on earth, these spirits have organized telegraphic methods of communion with earth, by which its once darkened inhabitants can be assured of their destiny beyond the grave, and by which loving friends and kindred can return and comfort those they have left behind, with the blessed assurance of their continued affection and spiritual inspiration. We all know that the communion between the two worlds is, as yet, far from perfect; it is only experimental on the spiritual side of the veil, utterly mechanical, and constantly broken by ignorance, fraud, and folly on the human side. Still there are such plain, well-attested facts of spiritual presence, personal identity, and all that made the men, women, and children of earth—that it is the greatest presumption on the part of vague theorists and speculative worshippers of ancient schools of half barbarous thought—to try and foist their wild imaginings on the stern, well-proved, and rational facts of this world-wide spiritualism.

What is there in the heaven of the hereafter, the common sense of the present, or the proven consensus of spiritual revelations, to justify the hashed-up stuff of the foregoing theosophical say-sos? In the progress of modern spiritualism there is nothing like it on the page of history—nothing in the whole current of human records that has ever exhibited such vast or unimpeachable proofs of a human spiritual world intervening in the life and actions of this mortal world. With such an array of proof as this we can almost forgive the Christians for screaming “ware devil!” for although they have not one single act of diabolism to point to in the history of modern spiritualism, nor ever yet have heard of any spirit whose words, deeds, or influence equalled the wickedness of bad men and women, still, the “devil idea” has been transmitted to them from hundreds of generations, and it is yet more excusable, because it is fostered by the clergy, whose whole structure of wealth and authority rests upon the fundamental corner-stone of a personal devil—stronger to destroy than the Creator to save. But where can we find any similar excuse for the stuff vented in this Theosophical jargon? Where are the proofs that our blessed spirits are the horrible and revolting things this man describes? Where are the evidences that the soul at death is cut up into seven parts, all the good going off no one knows where, and all the bad remaining to plague, work mischief, and ruin to those the soul, as man, best loved and cared for? Where are the proofs that the Creator has filled the air with the horrors this man attempts to depict, or the séance-room with corpse candles, loathsome emanations, fragments of cut up souls, only permitted to torment, deceive, and, if possible, drag the race down to perdition? Finally, where are these “Mahatmas” that know all this so well, but only teach it to the elect, forsooth?

Show us one! One that does not carry a *loose doll's head* on its shoulders, and can do something better than manufacture an extra cup and saucer for a picnic, or a china plate such as can be bought in the next street. In a word, let us have one, ONLY ONE PROOF of one single statement made in this Theosophical disquisition, before its propagandists ask any other one than themselves to believe it, one fact only as strong and well-proven as those with which our literature in general or our little paper in particular is crowded, and we will withdraw our charge that the tirade printed above is either the ravings of lunacy, or the suggestion of some hypnotiser who desires to show how the wildest and most fantastic theories that ever afflicted the human mind can pass current for truth.

Fellow believers, you who have—like the veterans of “The Old Guard”—long, faithfully, and with keenest acumen searched into the facts of spiritualism, cherish if you will the F. T. S.'s of the evanescent movement they represent as your dearest friends and companions; but when they begin to talk to you of such *philosophy* (?) as the above, or ask that it shall be tacked on to the plain, natural, and unimpeach-

able FACTS of spiritualism, repel the thought with as much horror as if the fabled Satan of theology were to propose to bargain with you for a long lease of your immortal soul.

On our own behalf we feel grateful to this gentleman for his fair “square” unmistakable declarations, and the opportunity which it affords us of saying, From such horrible, revolting, and insane theories of life here and hereafter, Good Lord, deliver us!

In a word, if we cannot have sweet spirit communion without spooks and graveyard emanations, immortality without the delirious illusions of Devachan or the horrible retrogression of re-incarnation; if the one man is to be cut up at death into seven parts, five of which only hover round séance rooms, not even like one good old-fashioned devil whom we can all recognize by virtue of his horns, hoofs, and tail, but like ten thousand of his imps, clothed in the semblance of our heart's best beloved, and all for the purpose of working our temporal and eternal ruin; then we say, in the mercy of Him that created us, may all our hopes of immortality prove a fiction; may our beautiful and once-beloved ones sleep the everlasting sleep that knows no waking, and we ourselves be saved from the threatened horrors of a *Mahatma's* resurrection in that peaceful rest, where “Death ends all.”—Ed. T. W.

#### IN RE THE KITSON TESTIMONIAL.

THE following article speaks for itself, and it now only remains to give some items of its history since Mrs. Hardinge Britten undertook the responsibility of drafting and having it printed, and Mr. Wm. Johnson performed his share of the work in despatching it by post to the various presidents or secretaries of the Spiritualists' Progressive Children's Lyceum.

In the first place we solicit our kind readers' attention to the paper itself, which reads as follows:—

##### “TESTIMONIAL TO GOOD ALFRED KITSON.

*To the Leaders, Teachers, Scholars, and every true friend of the Spiritualists Progressive Children's Lyceum.*

Dear friends all—great and small.—At the annual conference of the Lyceums, held at Oldham on Sunday May 11, it was moved by Mr. Wm. Johnson, of Hyde, seconded by Mr. Emmott, of Oldham, supported by all the delegates, and carried by the unanimous vote of a large audience, that a testimonial of high appreciation and thankfulness was due to Alfred Kitson, the untiring, self-sacrificing, and devoted labourer for that branch of the spiritual cause, which is to make the men and women of the next generation, and thus shape the destinies of the race, namely, ‘The Spiritualists' Progressive Children's Lyceums.’

Alfred Kitson, a working man, without money, price, or recompense, has given his nights, after many a hard day's labour, to study how best to write books for Lyceum use, organize new Lyceums, and perform all the arduous duties accruing from the office of secretary to the last three years' annual Lyceum conferences.

Shall this man of the people give time, service, earnings, and talent, without some *due acknowledgment*? Let the friends of the Lyceum movement answer this question.

In response to Mrs. Hardinge Britten's summing up of the work this brave *private of the ranks* has accomplished, and in the absence, perhaps, of any less enthusiastic worker, the Conference audience pitched upon Mrs. Britten to carry out these resolutions—and though the Editor of *The Two Worlds* is only herself a working woman, with little or no time at her disposal, she cheerfully accepted the charge, and now calls upon the friends of spiritualism, and especially of the great and momentous work of the PROGRESSIVE LYCEUMS, to respond at once, and according to their utmost capabilities, to the appeal now made, namely, *to collect a financial testimonial to the worth and service of good Alfred Kitson.* To this kind and faithful worker, the half-pence of the children of the Lyceums will be as precious as the pounds of the millionaire.

The secretaries of the various Lyceums are earnestly requested to read this paper to their young people, and send on their pennies and half-pennies, with the names of every contributor—not forgetting *their own*.

Let all and each gather in what they can. Their record will be found in the archives of eternity, and on earth the acknowledgment will be made—first by letter to each Lyceum and individual contributor; next, under the auditor-

ship of Mr. Chiswell, of Liverpool, and Mr. Wm. Johnson, of Hyde, and in *The Two Worlds*.—Signed,

EMMA HARDINGE BRITTEN,

By whom all contributions will be received and acknowledged.

The Lindens, Humphrey Street,  
Cheetham Hill, Manchester."

Up to the present date the following is a list of the sums received by Mrs. Britten. It is earnestly hoped that the publication of this appeal will stimulate the thirty or forty Lyceums, scholars, friends, and supporters not yet heard from, to send in their contributions as speedily as possible. Every friend of the Lyceum movement—now the most important of the age—is equally interested in rendering their tribute of acknowledgment and gratitude to Alfred Kitson. We urgently hope, therefore, that we may soon have to render an account of treble the sums herewith named.

The letters and names of every donor, from a shilling to a halfpenny, will all be handed over, with the total amount, to the friend whom it is our duty and pleasure to honour.

Subscriptions already received ...	£8	3	0½
Mrs. Keeves Record .....	0	5	0
Mr. and Mrs. Heppleston .....	0	10	0
South London Lyceum, per W. T. Craven, Peckham	0	2	6
Mr. Jas. Robertson, Glasgow .....	0	5	0
Manchester Lyceum .....	1	0	0
Mr. A. Glendinning, London.....	0	3	0
Mr. David Brown, Rhodes.....	0	2	6
Slaithwaite Lyceum .....	0	3	6

Total received Aug. 12th..... £10 14 6½

Additional subscriptions will be announced in each ensuing number.

### MENTAL TELEGRAPHY.

BY R. S. LILLIE.

IN the *Anthropologist*, just issued, I notice an article upon the above subject, in which it is said that a certain gentleman has the ability to telegraph mentally to a friend, sending the message so perfectly that the friend can meet him at the time and place designated. This, I believe, can be done, and the power might be cultivated by many to reach a degree of usefulness by practice.

This writer says that the process is to call the friend's name mentally only, but forcibly, as a person would project his voice by calling aloud, which is exactly the method that has been used by me with spirits through all the years of my mediumship, and which, I presume, is the experience of many, perhaps of all mediums. If I desire to communicate with a certain spirit, I fix my mind upon it, mentally speaking the name, wait a moment, and if nothing is received, repeating the call; then from what seems sometimes an infinite distance comes an answer. I may be mistaken in this, but I believe I can thus reach almost any spirit upon whom I place my thought. Some may ask: How can you know that the spirits you call answered you? First, because I send my thought to them. If I send a message by telegraph to any friend of earth I do not expect a reply from somebody else, and I do not believe that things are conducted in a more disorderly manner there than here; if there is trouble, if the wires are down or badly twisted, the difficulty is at our end of the line. We are not in the habit of passing along the street and accosting every one, and asking foolish questions; if we were, we should receive silent contempt or a just rebuke. So if we send out our thoughts to spirits with no particular motive, and ask them silly questions, we may find that our thoughts have no power, and consequently fall about where they start. If there is a living thought impelled by an earnest desire directed to some individual, it will reach its destination so quickly and successfully that time and space seem almost to be annihilated. Through these experiences I have realized more fully that indeed there will be no separation there. I have tried at times to use the power with mortals, but have not been able to make any marked impression, though I believe it can be so used. But so satisfactory has been my experience with spirits in this direction, that, in the words of Paul, I can say, "I am persuaded that neither death, nor life, nor principalities, nor powers, nor height, nor depth shall be able to separate us." How can this be cultivated? By trying repeatedly is the only way of which I know. Dr. Buchanan says to those desirous of psychometric power: "Take an article in your hand and watch your mind and give expression to whatever sensation you may have; you may be wrong at first, or only partially correct, but by practice you will improve." So in

the use of mental telegraphy with spirits and, to some extent, with mortals. Then in all our efforts to grow in the higher powers we are aided and seconded by spirits who are ever desirous of helping us when they see that we are seeking for the truth. "Ask and ye shall receive," "Seek and ye shall find," "Knock and the door shall be opened unto you."

NOTE.—Mental telegraphy has been for many years practised by myself and some very intimate friends with the most unvarying success. For some ten years every Sunday, at one o'clock, in New York, when the family of Mrs. French (the celebrated clairvoyant, physician, and medium) and her friends sat down to dinner, and the Editor was absent lecturing, these two exchanged messages, often over a thousand miles of distance. Witnesses took down the messages as they were sent and received at each end of the line, and subsequently and most carefully verified them. There never was a single mistake on either side. The Editor has communicated with other friends in the same way, and only given up the practice from excessive present tax on her time and the pressure of other duties. We believe the act of mental telegraphy possible to all mediums who have time to devote to cultivating the practice. It is doubtless possible to others, but we have no examples of the kind, except amongst or between mediumistic persons.—[Ed. T. W.]

### LYCEUM JOTTINGS.

#### THE MILLS OF THE GODS.

If your fellow man has wronged you  
And you would resent the wrong,  
Do it not, the gods are grinding,  
And they're tireless and strong.

Save when personal resentment  
Serves to right the dastard deed,  
Then you are a god incarnate  
Be whatever may your creed.

Many are the mills and mighty,  
Noiselessly the wheels go round;  
And they never stop a minute  
Till the grist in hand are ground.

And the evil grists are legion,  
Various as the shades of crime;  
And the small are never slighted,  
Nor the great for want of time.

And the good ones are more numerous  
Than the evil ones by odds,  
And the rhythm made in grinding  
Is the music of the gods.

Wonderful the skill and matchless  
That the artisans attain  
In the perfect separation  
Of the rubbish from the grain.

Do you ask who are the patrons  
Of these mighty mystic mills?  
Every living human being  
In whose heart emotion thrills.

All alike are treated fairly,  
No partiality is shown,  
From the justice-haunted outlaw  
To the king upon his throne.

Quality is never questioned,  
Each grist by itself is placed,  
So there's not the least confusion,  
Nor an atom goes to waste.

Not a grain of toll is taken,  
Millers do the Master's will,  
But they sometimes swell the measure  
That is taken to the mill.

Thus the mills the gods are running  
Are the terror of the strong,  
When they use God-given power  
For the furtherance of wrong.

For although the mills are viewless,  
Night and day the wheels go round,  
Till the trifer and the tyrant  
Into finest dust are ground.

Do you ask me who these gods are,  
Who are masters of the mills,  
Toiling in the cause of Justice  
With a unity of wills?

They're the silent laws of nature,  
Little known or understood,  
And their mighty ultimatum,  
Perfect man and angelhood.

—Golden Gate.

## PLATFORM RECORD.

REPORTS, prospective arrangements, platform guide notices, passing events items, advertisements, and business matters should be sent to Mr. Wallis, 10, Petworth Street, Cheetham, to reach him by first post on Tuesdays. All communications should be written on one side of the paper only.

ARMLEY. Temperance Hall.—Aug. 3: Mr. Moulson served us well, giving good addresses and clairvoyance to crowded congregations. Aug. 10: Mr. Bloomfield spoke well on subjects from the audience, followed by clairvoyance.—R. Peel.

AUCKLAND PARK. Gurney Villa.—Aug. 3: Mr. William Scott gave an address on "John the Divine's idea of a spiritual state." Aug. 10: Mr. John Scott spoke on "The Interests of Humanity," showing that deep down in man's nature there abides the divine spark—the immortal soul—which, when known to be a fact, is of the utmost benefit to humanity.—G. W. Barker, cor. sec.

BOLTON. Daubhill.—Aug. 3: The opening of our room on the Town Hall Square proved a grand success. In the afternoon it was nearly full, and at night crowded. Aug. 10: A grand day with Mr. E. A. Verity, jun. Afternoon subject, "Spiritualism proved from the Bible." Evening: "Spiritual Democracy—a necessity, a fact, and the need of the age," proving that a democratic form of government is decidedly the best for all spiritualistic societies, thus dispensing with autocracy. The lecturer pleaded with the audience to assist us to get the room lighted for the winter, and to procure new seats, as the present seats are kindly lent to us by two ministers in the town. He set the example by returning his fee to the funds. If any mediums would kindly give us their services to help us to furnish the room, we should be thankful.—A. Halliwell.

BRIGHOUSS.—Afternoon: Mr. A. Smith's guides addressed a moderate audience on "Religion." Evening: three subjects were chosen by a much larger audience, and very well handled. A few very good clairvoyant descriptions were given. Next Sunday, the 17th, there will be no meetings but the Lyceum in the morning, on account of the feast. Sunday, 24th, we expect Mrs. Gregg afternoon and evening.

BURNLEY. Hammerton Street.—Mr. G. Smith's controls occupied the afternoon in answering written questions from the audience. "Astrology" was one of them, and the control just introduced the subject in the afternoon and dealt with it thoroughly at night in an instructive manner. Mr. Dugdale, of Colne, gave clairvoyance.—R. V.

BURNLEY. North Street.—Mr. and Mrs. Hargreaves, of Bradford, conducted services afternoon and evening, with satisfaction to good audiences. Particular mention of successful clairvoyance, which must be of service to those beginning to make our cause a subject of enquiry.

BURNLEY. Traftagar Street.—Mrs. Horrocks' guides gave good addresses, followed by excellent psychometrical and clairvoyant delineations, all recognized; and on Monday they gave psychometry and clairvoyance, and some very remarkable tests, all recognized. Good audience.

BURSLAM. Coleman's Rooms.—Mr. Macdonald gave a normal address on the "Claims of Spiritualism versus Christianity," in a lucid and intellectual manner. The power of the speaker was shown by the rapt attention given, and we are proud to have such a useful worker, and trust to be able to extend our cause.—M. W.

BYKER. Back Wilfred Street.—Mr. Corry gave an excellent lecture, "Spiritualism, the true religion," which was a treat to those present. Small audience, owing to the rain.—Mrs. Hogg.

CARDIFF.—August 3rd.—Mr. James Holleyhead lectured at 6-30 p.m., after which our first quarterly meeting was held, when a report of the work of the society of a favourable character was delivered. Lyceum, as usual, at 3 o'clock p.m.

CLECKHEATON.—Afternoon: Mrs. Bentley's guides named a child before a fair audience, who seemed interested at the difference between the orthodox and the spiritualists' services. Evening: the control gave her experience since passing on. She said, "Spirits return that people may know there is no death, and to tell people not to fear a God of wrath, but let their reasoning faculties be their guide." While she dwelt upon earth she was wrapped up in creeds and dogmas, but now she advised us to abolish creeds, and be our own saviours. While passing on she asked that the Saviour might be revealed to her, but a kind spirit told her that she would be her helper; it was her own child. A very good audience.—W. H. N.

CROMFORD AND HIGH PEAK.—Aug. 3: "How is man to live to attain the highest ideal of his conception; and reach the goal of purity?" The past indicates slavery in mind and body, mankind held to the grinding-stone from early morn to late at eve for very existence. A powerless church—nay, worse, one that upheld slavery and ignorance as a necessity, and taught "Obey your masters." This continued until science put man in touch with the elements, and by mechanical means the slavery was lessened. As man is now more free to meet and confer with man, and the Press more free to accept and issue noble notes of sterling wealth from the ripe workers and thinkers, the present age is enabled to educate its offspring in better light and greater conceptions of the real duties of man. "Do all that is manly, noble, and true" should be the creed taught. Prepare in the present by creating an influence of harmony, purity, and truth. Then it will be possible to advance the ideal of the present goal, and reach beyond it to realms as yet unknown, and walk in the faith of spiritual truth with the test of an enlightened conscience and freer reason. Good meetings since the festival.—W. W.

DARWEN. Church Bank.—Mr. J. B. Tetlow delivered excellent discourses. Afternoon: "Why do spirits return?" Evening: "God, Immortality, and Duty." Good audiences listened with rapt attention. Excellent psychometry.

FELLING. Hall of Progress, Charlton Row.—Mr. R. Grice spoke on "Spiritualism versus Atheism," and gave general satisfaction. Audience small, owing to heavy rain.—J. D.

GLASGOW.—Morning: Mr. Griffin's performance (under control) was exceptionally good, upon "Can Humanity organize in the Spirit of Love?" It was an earnest appeal to people of all creeds to agree to differ, and to agree to unite in action, under the spirit of love. In the discussion which followed, it came out that intellectual differences must

separate men while they last; but that the scientific "words of God" would eventually unite all men. Evening: Mr. Robertson excelled himself in a lecture on "Historic Spiritualism," in relation to great minds; a most exhaustive resumé of the facts of the persistent evidence of the ghosts in all historic and some pre-historic times. In the afternoon at the Green, Messrs. Wilson and R. Harper had a grand spurt before a big congregation, whom they left hungry for more.—R. H.

HECKMONDWIKE. Thomas St.—A good day with Mr. Milner, who gave good discourses. Evening subject, "Past and Present Religion." Clairvoyant tests, all recognized.—Geo. Woolley, cor. sec., Firth Square.

HECKMONDWIKE. Blanket Hall Street.—Our old friend Mr. Wainwright kindly substituted for Mrs. Bentley, who was planned at two places. Afternoon subject, "Where are the dead?" Evening subject, "Spiritualism, the Need of the Age," along with a short experience of the guide, which gave great satisfaction to a fair audience.—T. R. O.

HEYWOOD.—The controls of Mr. J. W. Sutcliffe gave good earnest addresses on "Light, more Light!" and "Spiritualism, the Need of the Age." He also gave good psychometrical delineations of character from articles handed up by ten persons. Mr. Sutcliffe kindly gave his services for the benefit of our society.

HUDDERSFIELD. Brook Street.—Aug. 3: Mrs. Britten again delighted our audiences by her matchless oratory and magnificent replies to questions. Aug. 10: Mr. A. D. Wilson has spoken very acceptably to fair audiences to-day.—J. B.

KEIGHLEY.—The scholars and teachers of the East Parade Spiritualists co-operated with their co-religionists who meet in the Brunswick Street Assembly Rooms. Headed by the Denholme Brass Band, a procession, composed of a little over two hundred persons, made its way up Low Street, South Street, Devonshire Street, and down Cavendish Street to the school. Hymns were sung at Mr. Joshua Whitaker's, South Street; Mr. Joseph Clapham's, Devonshire Street; and Mr. Geo. Scaife's, Cavendish Street. The conductor of the singing was Mr. Radleigh. The children were regaled with buns and tea, and the teachers and friends partook of a ham tea. The Denholme Brass Band played dance music in a field lent by Mr. Judson; and other amusements were also indulged in.—Keighley News.

LANCASTER.—Aug. 3: Being local day, in the evening Mr. G. Jones spoke normally on "The Use and Abuse of Spiritualism," an address well worth hearing, being plain and straightforward, hitting spiritualists and outsiders alike where most needed.—J. D.

LEEDS. Grove House Lane.—We were disappointed by our planned speaker. Luckily Mrs. Wilkison turned up, and volunteered, and we found an excellent substitute. We formed a circle and had a very pleasant time. Evening subject, "Who is the World's Saviour?" Christianity, with all the noble abilities of Christians, does not satisfy the present generation. Man must work out his own salvation. Man must reap as he sows.—J. L.

LEICESTER. Silver Street.—Aug. 3: Mr. Sainsbury's guides spoke on "Woman's Place in the World," showing that through all ages they have been kept back, but now there was an awakening going on. Aug. 10: Mr. Chaplain explained "Six points of Spiritualism."—J. P.

LEICESTER. Temperance Hall.—August 3, Mrs. Barnes' guides gave an address on the Lord's Prayer, which was much appreciated. August 10, Mrs. Barston's guides exhorted us to live good and noble lives, to try and work out our salvation on this side, that we may be fitted for the life to come, and not to have our work to do over there.—T. G.

LONDON. Canning Town, 2, Bradley Street.—Mr. Walker's guides gave a very instructive discourse on "How to become a medium," showing its advantages and disadvantages. It would be well for young mediums to study this important subject, also to ask themselves, prior to "spiritual control," if they are fitting instruments for the angel world to communicate through. A short poem at the close. Our work has been very successful. The society is gradually increasing its members, and our committee, twenty-three in number, are doing their work with a growing spiritual cheerfulness. Sunday meetings are all that can be desired, and we sincerely thank our friends for the harmonious conditions they have afforded. Our week-day meetings I feel my pen is unable to do justice to. The most extraordinary manifestations we have received through the mediumship of Mrs. Weedemeyer and her spiritual guides. On Tuesday, July 29, Mrs. Evans, from Poplar, asked if she could be informed as to how her sister's child was, as the child was ill and with its mother at Lambeth. The controlling power stated if the lady would kindly give her sister's name, and direct her thoughts to where the mother and child were residing, they would go and see the child and give her the necessary information. At the close, our unseen friends again took possession of the medium, and stated that they had seen the child, also woke it from its sleep in the cradle, partly showing themselves to the mother, also gave the child's age, eleven months, but stated that it looked all fifteen months, it being an extraordinarily big child; gave the cause of disease from which the child was suffering, &c., stating that the mother was in a very delicate state of health and under medical treatment, and that the child should be at once weaned, prescribing an entire change of diet, &c. All the above statements have been fully corroborated, and most of the sitters have given their names to endorse this account. After the closing of the meeting, the table, which is a large one, was standing in the centre of the room on one leg. The lamp was giving full light. Two gentlemen independently tried, by placing their hands upon the table, to press it down to its wonted position, but failed. At times the table floats in line with the heads of the sitters; without contact, friends get touched with what would appear to be hands, the luminous card and fan being constantly used, and friends are patted with them. In one case we had what would appear to be a materialized hand on the card; the whole of the sitters can testify to this.—T. K. [Please write on one side of the paper only.]

LONDON. Forest Hill, 23, Devonshire Road.—Mr. Hopcroft did not arrive until nearly half-past seven, owing to the train being late. He was almost immediately controlled by the spirit of a man who had taken his life, and this upset the medium very much. However, after a short time, one of his guides controlled, and stated this had been permitted as it would assist the spirit to develop and bring him to a consciousness of his condition. Some questions were asked and answered by the guide, who also gave advice as to their mediumship to two gentlemen.

LONDON. Lewisham, 193, Hithergreen Lane.—Afternoon: Mr. Leach gave an address on "Humanity," followed by a few of his experiences.

LONDON. Marylebone Association.—Mrs. Record gave a trance address on four subjects selected by the audience, amongst which were "The After Life" and "The Religion of the Future," which were dealt with in a satisfactory manner, and gave real pleasure to a fair audience.

LONDON.—The South London Spiritualists, on Sunday last, held a series of meetings at Knockholt, near Sevenoaks, Kent. A good number of friends assembled. We left Chepstow Hall in breaks, the outlook being dismal, and the rain continued till we reached Bromley, when the sun shone out brilliantly, and a very pleasant drive through the beautiful country was much appreciated. We wore our white favours, and this and our hearty singing attracted attention, the only drawback being the number of stoppages at the roadside inns to "water and feed the horses." Some friends from Forest Hill joined us on the way, and on reaching Knockholt dinner was duly despatched, and a ramble through Chevering Wood (looking splendid after the rain) brought us to open country, when we held our first service. A natural mound formed our rostrum, from whence a delightful view of rural beauty was obtained. Seated in circle we opened our hearts to God in praise and prayer. Here, with harmony in our midst and the health-giving breeze fanning our cheek, the spirit was soon manifest, and after some addresses our old friend "Tim" controlled, and, despite the brilliant sunshine, was able to describe a large number of spirit friends. The evidences of spirit return were clear and distinct, and a complete reply to our opponents, who tell us, in a sneering tone, "that our spirits can only manifest in a darkened room or cabinet." It was a time of spiritual happiness, several friends speaking briefly before the meeting closed. After tea several small gatherings were held, and many tests given. Amongst others, Mrs. Bliss (of Forest Hill, where the cause is spreading fast) was enabled to bring joy to many by the renewed conviction of immortality demonstrated in the meetings held. We left for home, and the time passed pleasantly with hymn and praise till we reached Peckham, rejoicing that we had been enabled to pass such a happy season together.—W. E. Long, hon. sec.

LONDON. Peckham: Chepstow Hall, 1, High Street.—In addition to the open-air meeting the services under the conductorship of Mr. Coleman were held as usual.

LONDON. Peckham. Winchester Hall.—Morning: Mutual interchange of thought. Evening, Mr. Butcher's guide in a very forcible manner discoursed on the attributes of God.

LONGTON. 44, Church St.—Morning: Our friend, Mr. McDonald, came from Burslem. Owing to the rain a very small audience listened with attention to his exhortations and words of encouragement. Evening, Mr. F. Bradley conducted. Miss Bates' guides dealt with a subject from the audience—"Angel Guests," exhorting us to live more exalted and purer lives to be worthy of the company of our spirit friends.

MANCHESTER. Temperance Hall, Tipping Street.—The inspirers of Mrs. E. H. Britten gave us a treat in the afternoon, on "The Gospel according to Humanity." In the evening she took questions from the audience. I need not say they were handled in a masterly manner, which gave great pleasure to her hearers, as Mrs. Britten is well known to the readers of *The Two Worlds*. The musical services were ably rendered by Mr. Smith; and in the afternoon Miss Maude Walker favoured us with two solos, which were highly appreciated. The committee tender their thanks to Miss Walker and her parents. In the evening, Mr. Smith, jun., and a friend, sang a duet very ably; and they, too, have our thanks. Bank Holiday: Summer trip to Mottram; about forty persons participated, including Mr. and Mrs. Boys and Miss Boys, of Pendleton. We visited Charlesworth Church, and the vicar kindly lent us the key and allowed us to go through it. Some of the party went out on to the tower top and had a splendid view of the country. We heartily thank the vicar for his kindness. We returned to a good dinner, provided by Mrs. Smith, and afterwards had a splendid ramble through the woods, led by Brother E. Mather, up the bed of the river and over the waterfalls. It is a lovely place; the foliage and ferns were beautiful. The wild raspberries were especially enjoyed. We returned by another route; and, after tea, had some singing by Mrs. Pearson, Mrs. Shawcross, and Mr. Simkin, and a recitation by Mr. Lawton. We left for home by the 9 p.m. train, after a most enjoyable outing. I should be glad to see more of these meetings, they bring us more in unity with each other.—W. H.

MANCHESTER. Psychological Hall.—Afternoon, Mrs. Smith's guides spoke on "Spheres," earthly and spiritual spheres being the various stages of development in man's progressive existence. Evening, questions were invited and dealt with as far as time would allow. A child was afterwards named. Clairvoyance at each service, several descriptions being very good.—J. H. H.

MANCHESTER. Geoffrey Street Hall, Shakespeare Street, Stockport Road.—Circles every Sunday, at 10-30 a.m., and Tuesdays, at 8 p.m. These circles are open for any one wishing to investigate. Thursdays, at 8 p.m., for spiritualists only. Admission to each circle, 2d. each. Aug. 6, Mr. G. A. Wright gave his celebrated lecture on "Love, Courtship, and Marriage," and examined heads at the close. We had only a few present, but they had a treat. Mr. Wright is very much improved.

NEWCASTLE-ON-TYNE.—Mr. J. H. Lashbrooke delivered a fine oration on the subject of "Order—Heaven's First Law," which was listened to with evident pleasure.—W. H. R.

NORTHAMPTON.—Afternoon: Mr. Veitch lectured on "Capital Punishment." Evening: "God and Prayer." There were good audiences, and they were given something to think about.

NORTH SHIELDS. 6, Camden Street.—Thursday, August 7: Remarkably good séance with Mr. Griffiths, of South Shields, whose clairvoyant delineations were highly appreciated. August 10: In the absence of Mrs. Davidson, Mrs. Caldwell kindly took the place, and received the approbation of all present for her clairvoyance.

NORTH SHIELDS. 41, Borough Road.—August 3: Mr. Holland opened with prayer. Mrs. Davison's guides gave 27 clairvoyant descriptions; the majority were recognized. August 10: Mr. Davidson's guides discoursed on the beautiful poem, "Tell me not in mournful numbers," &c., in a manner which gave satisfaction to all. By desire, two solos were sung with charming sweetness; one being a favourite of ours; all joined heartily in the chorus. A happy meeting, which will not be soon forgotten.—C. T.

NOTTINGHAM.—Mrs. Barnes' controls gave an excellent interpretation of the vision of Ezekiel, which, without straining, fitted wonder-

fully with one's conception of spiritual truth. Farewell was taken of Mr. Danby, jun., who leaves this week for Canada. He was a useful, intelligent worker, who could ill be spared. We trust it will be for the best. The librarian (Mr. Stevens) took charge of the books in hand. It is to be hoped they will be well utilised.

OLDHAM. Spiritual Temple.—The guides of Mrs. Wallis gave excellent discourses. Evening subject, "The True and False Standards of Goodness." The clairvoyant descriptions were very clear and mostly recognized. Good audience, considering weather.—John S. Gibson.

OLDHAM, Duckworth's Assembly Rooms.—Mrs. Stansfield's guides discoursed with great acceptance on "God's Will be Done." Evening: Splendid audience despite the rain. The subject, "Life Here and Hereafter," received a clear and satisfactory statement. Interesting clairvoyance. Mrs. Stansfield being of the sympathetic type gives the greatest satisfaction. She does valuable work for the cause.—C. Shaw.

PARKGATE.—Afternoon: Mr. Wallis' controls discoursed in an able and striking manner on "Evolution in its Broadest Aspects," subject chosen by the audience. Evening: Three subjects from the audience were dealt with, the last, "What will our Future Existence Be?" was eloquently and exhaustively treated, and gave much pleasure to the hearers.—Cor. Sec.

PENDLETON. Hall of Progress.—Mrs. Gregg's afternoon subject was "The spirit labour," evening, "Mediums, their place and position, their joys and their sorrows." Both were treated in a masterly manner to the satisfaction of all. The clairvoyant descriptions after the evening service were very good indeed. A pleasant day.—J. G.

RAWTENSTALL.—Two very successful services with Mrs. Best. Her clairvoyance was good, containing in some instances names and many details, such as furniture, and houses of many descriptions, and given to two good audiences. The lyceum anniversary service and service of song announced for next Sunday is postponed until August 31, on account of the August holidays.

SALFORD. Southport Street.—Afternoon, owing to small attendance through the rain, Mr. Toft held a circle, when his guides in a very interesting and intelligent manner told each sitter their mediumistic qualities and also gave advice on development. Evening, "Prayer" was very ably dealt with, showing that true prayer resulted in actions of kindness and sympathy, and not in a mere form of words and supplication. Very good clairvoyant descriptions.—J. M.

SHIPLEY.—August 3: The visit of our old and esteemed friends gave great satisfaction. The guide of Mr. Hargreaves, who always has something fresh, was listened to very attentively. After each address the controls of Mrs. Hargreaves gave good tests, nearly all recognized.

SOUTH SHIELDS.—6: Mr. Caldwell gave clairvoyant descriptions, nearly all recognized. 8: Usual developing circle. 10: Mr. Murray gave an able address, showing how, if we are to obtain a bright hereafter, we must live a pure and upright life, of such a nature as to help individuals as well as the unseen. Clairvoyant descriptions to strangers, which were fully recognized.—D. P.

SOWERBY BRIDGE.—August 3: A good discourse from Mrs. Wallis, founded on the chairman's (Mr. Lees) reading. The signs and indications of the progress of human development were discussed, and the example provided in the reading touching on the "larger hope," only served to show the tendency of men's minds to a more liberal and truer religion. This theme was continued on August 10, when Mr. Holmes dealt with the various points embodied in such subjects, viz.: "Hell," "The Atonement," &c., afterwards dealing with "Spiritualism: Its relation to Science, Secularism, and Christianity," very eloquently.

SUNDERLAND. Centre House, Silksworth Row.—August 3: Mr. Morse delivered grand addresses, which were highly appreciated by good audiences. August 10: Mr. J. G. Grey discoursed on "Christianity in the Early Times." I am sorry it was a wet night, it hindered many from hearing a sterling lecture in the speaker's best style.

RECEIVED LATE.—Exeter. Longbrook Chapel. Evening: Mr. G. H. Poak gave a normal address on "Man, from a Spiritualist's Point of View," which was well handled. I feel sure those who were in attendance have food for thought for the coming week. Mr. G. H. Poak some time since belonged to the Baptist denomination, and has proved that he is willing to come forward and put his hand to the helm. R. H.

—Stockport: Mr. Runacre's controls delivered excellent discourses full of life and energy, well calculated to uplift humanity from the thralldom of kingcraft and priestcraft, and showing that as man is a progressive being, he cannot stand still but must ever move on.—J. A.—Bolton: Mr. Ormerod gave splendid addresses to delighted audiences. We hope to hear him again soon.—London. Hyde Park: The debate between Mr. Drake and a materialist was interesting. The latter disputed about terms more than about the facts cited. A "true Christian" contended that a materialist was not able to deal with the subject, and demanded examples of Christians becoming spiritualists. Mr. Drake cited the testimony of Bishop Wilberforce, Dr. Thornton, and others. A quantity of literature was distributed, and many persons were seen reading the papers afterwards. Reports should reach us first post Tuesdays. Too late, Glasgow (East End) and Cardiff. Next week.

### THE CHILDREN'S PROGRESSIVE LYCEUM.

BOLTON. Spinners' Hall.—August 10 we opened our lyceum. Mr. E. A. Verity and Misses Saxon and Butterworth, from Oldham, took the lead. The former pointed out the benefits to be derived from lyceum work. Marching and calisthenics were much enjoyed, Mrs. Hobster giving kindly advice and assistance. Recitations by Mr. J. Wood and Miss A. Hatton. Musical recitations by Misses L. E., and W. Hobster were given in a very pleasing manner. We numbered 40, and trust we shall see many more present next Sunday morning. We are well satisfied with the result of our efforts so far, and render our best thanks to our Oldham friends for their assistance and advice.—James Hatton, 42, Bullock Street.

BRADFORD. Little Horton.—Usual proceedings, we also elected several officers in place of a few who have retired. Mr. Wright, of Bradford, addressed the scholars on "The Lyceum and its objects," and a few hymns were practised for the anniversary.—T. Wood, sec., 28, Pembroke Street, Bowling Old Lane, Bradford.

BRIGHOUSE.—Morning session, conducted by Mr. Shaw; attendance, 35 girls, 29 boys. Usual procedure. We hope those who have been

chosen as officers will exert themselves to make the lyceum a thorough success.—W. H.

**BURNLEY.** Hammerton Street.—Good attendance. Marching led by Mr. Richmond. Calisthenics led by Mr. Mason. Recitation by Miss M. J. Dixon. Groups for classes.—Ada Jane Woodward, 13, Hurlley St.

**BURNLEY.** North Street.—Full attendance. Usual exercises and instruction well gone through.

**CLOCKHEATON.** Walker Street.—Prayer by Mr. Thornton. One hour was devoted to lessons from the manual, illustrated by Mr. Hodgson, who gave a better conception to the little minds. The remainder of the time was spent in classes. Recitations by Messrs. Firth, Hodgson, and Miss M. A. Nuttall. Scholars 26, officers 4.

**LEEDS.** Cookridge Street.—Usual preliminaries, a recitation by a visitor done very well. Our kind friend Mr. Wakefield gave a splendid lecture on "How to breathe," illustrated by a full sized drawing, and was listened to with rapt attention. Several questions were asked and answered. Attendance, officers and children 61, visitors 14. We are still progressing. A vote of thanks, moved by Master F. Cran and seconded by Master Young, was carried with acclamation. Mr. Wakefield thanked the children, and promised his services at some future time.—F. T. W.

**LEICESTER.**—We had our first annual outing at Glenfield. 52 children sat down to a free tea, subscribed for by a number of friends, and 88 adults, making a total of 90. Cricket and other games were indulged in until about 6-30, when some of the children and friends had to leave. About 40 remained until twilight and then walked home, every one delighted with a splendid afternoon's enjoyment; weather delightful, and all hope to live to see another. Several hymns were sung under the able leadership of our musical conductor, Mr. King, before leaving, and were much enjoyed by a number of the inhabitants. Mr. Jackson, the proprietor of the field, provided ample accommodation, which drew forth expressions of pleasure. Sunday, 10: Fair attendance considering the inclement weather.—J. P.

**LONDON.** 24, Harcourt Street, Marylebone.—Usual programme, conducted by Mr. Collins. Marching and calisthenics led by Mr. Collins. Musical reading by Miss Smythe, Mr. Harry Towns. Recitations by Misses White, Ettie and Lizzie Mason, and Maud Towns. Visitors' group taken by Mr. Davies.

**MACCLESFIELD.**—Anniversary Services. Morning: Open Session. Conductor, Mr. Rogers. Present, 40 scholars. Solos by Messrs. Bennison and Fisher and Misses Dickens and Goodwin; duet, Misses Hayes and Bamford; reading, Mr. Hayes; recitations, Misses N. Hayes, M. Burgess, and Pimblott. Mr. Rogers pointed out the advantages of the Lyceum system of education over that of orthodox Sunday schools. The marching and calisthenics were performed creditably; and the hall was tastefully decorated with plants and flowers, giving it a very impressive appearance. These were provided by earnest workers, for which the Lyceum tender their heartfelt gratitude. Afternoon: Mr. Boardman delivered an address on "True Education," advocating a higher education than that derived from books, viz., the full development of man's faculties, physical and mental. A solo by Miss Dickens was rendered very expressively. Evening: "Co-operation" was handled in such a comprehensive manner that, without a full report, it would be impossible to do it justice. He insisted upon the fact that co-operation, linked with unity, did not destroy individual liberty, but enabled man to achieve the solution of problems which single-handed it would be well nigh impossible for him to accomplish. We were glad to meet and welcome Mr. Pemberton, of Warrington, Mr. Turner, of Chesterton, and Mrs. Walker, of Burslem. The audiences and collections, considering the unfavourable weather, were fairly good.—H. P.

**NEWCASTLE-ON-TYNE.** Cordwainers' Hall, 20, Nelson Street.—A good attendance. Marching and calisthenics. Usual programme. Recitations by Cissy Seed and Cora Martin. Lessons from "Spiritualism for the Young."

**OLDHAM.** Duckworth's Assembly Rooms.—Phrenology was the order of the day. Mr. Wheeler gave delineations of character to the young ladies, which seemed to give satisfaction. What is wanted is a short, plain series of lessons, showing, if possible, where each faculty, passion, sentiment, or power of mind dwells, and especially how to cultivate and develop them, systematically training all in harmony with each other, and specially regarding the original constitution, taste, and expected future position of each learner.—C. S.

**OPENSHAW.** No. 2.—Aug. 8: This Lyceum was opened, under the happiest auspices, at 2 p.m. Attendance, 36. Usual programme. Recitation, Miss Fitton. Public Meeting at 6-30. Mr. J. Dugdale, chairman. Mr. C. Stewart spoke on "Our Basis and Objects." Miss M. Wilde recited very effectively.

**PENDLETON.**—Morning: Present, 13 officers, 23 scholars, and 1 friend. Usual programme, well performed. Mr. Evans conducted. Recitations by Ben. Worthington, Lily Clarke, and James Worthington; reading by George Ellis; duets by Misses B. and S. Armstrong, Daniels and J. Fogg, James Jackson, J. Evans, and Ben. Clarke. Afternoon: Present, 11 officers, 15 scholars, and 1 friend. Conducted by Mr. T. Crompton.

**SALFORD.**—The rain caused the absence of many who come long distances. Morning spent chiefly with marching and calisthenics, and in the afternoon Ada and Lotty Cockins gave recitations, Mr. Arlott making suitable remarks upon them afterwards.—A. J. T.

**SUNDERLAND.**—On Bank Holiday we had our annual outing to a field kindly lent by Mr. Moorhead, Thornhill Farm, where the children enjoyed themselves to their hearts' content. A bountiful tea was provided, and justice was done to it. Games and other sports were indulged in. The weather was charming.—J. Beadnell.

### PROSPECTIVE ARRANGEMENTS.

**BATLEY.** Wellington Street.—Wednesday, Aug. 20, a paper will be read by Mr. G. A. Wright—"Organization, its use and abuse." All friends interested in the cause are earnestly invited. It is hoped that our endeavours may strengthen the movement. Discussion allowed at the close.

**BATLEY CARR.**—It is our intention, weather being favourable, to hold another open air meeting on Howley Hills, Sunday, August 24, at 10 a.m. and 2 p.m. Friends kindly invited.—J. M. H.

**BINGLEY.**—A camp meeting on the "Druids' Altar" heights, and also at Sunnydale, is being organized for Sept. 7, morning and afternoon, to give an impetus to the struggling cause here. Friends, please help.

**DARWEN.** Church Bank Street.—Saturday, August 16: Mr. Victor Wyldes will lecture on "How to Read Character, with Illustrations." Sunday, August 17: Afternoon, Mr. Victor Wyldes will answer questions from the audience. Evening, he will deliver an inspirational oration, followed by experiments in psychometry.

**HECKMONDWIKE.** Thomas Street.—Coffee supper, Monday, Aug. 18, at 7 o'clock. After the supper, our chairman, Mr. A. Crowther, will give a discourse. Tickets 6d.

**LANCASTER SOCIETY.**—Mediums and correspondents will please address communications to James Downham, 4, St. Thomas' Square, Mr. Jos. Ball having, to the great regret of the committee, retired from the post of corresponding secretary.

**LEEDS.** Psychological Hall.—Special lectures, Sunday, Aug. 24, by Mr. G. A. Wright. Afternoon subject, "Religious Progress." Clairvoyance. Evening, subjects from the audience. Psychometry afterwards. Monday, Aug. 25, Mr. Wright will give his popular lecture, "Physiognomy the Great Detective." Heads examined. Collections. All welcome.

**LEEDS.** Spiritual Institute, 23, Cookridge Street.—We shall be glad if friends in Leeds and surrounding district will kindly note the following meetings and also support them as far as possible. Monday, August 18, and every following Monday until further notice, a ladies' sewing meeting, commencing at 8 p.m. All lady members and friends are earnestly requested to attend. Every Tuesday evening a members' private circle. Doors open at 7-45 p.m., locked punctually at 8 p.m. On Wednesday a mutual improvement class, held fortnightly. Various papers given by members of the class. Next meeting, August 27, commences at 8 p.m. prompt. Terms, membership 3d. per session of four months. Every Saturday until further notice, a public circle will be held. Open to all desirous of joining. Doors open at 7-15 and locked punctually at 7-30 p.m. Monday evening, August 25, at 8 p.m. prompt, Mrs. Gregg.—J. W. Hanson, Sec.

**LEIGH SOCIETY.**—The secretary's address in future will be, Mr. J. Wilcock, 65, Wigan Road, Leigh, Lancashire.

**LIVERPOOL.**—August 17: Mr. J. J. Morse will lecture at 11 and 6-30.

**LONDON SPIRITUALIST FEDERATION.**—Council meeting at Claremont Hall, Penton Street, Thursday, August 21, at 8-30 sharp. It is hoped all members will attend.—U. W. Goddard, Hon. Sec., 6, Queen's Parade, Clapham Junction, S.W.

**LONDON.** Lower Edmonton: 38, Eastbourne Terrace, Town Rd.—Aug. 16, Miss Davey, clairvoyance.—W. E. W.

**LONDON SPIRITUALIST FEDERATION.**—Open-air meetings as announced will be held in Battersea Park, on Sunday next, August 17. At 11 a.m., outside the Park Gates, Mr. Cyrus Symon will lecture on "Matter, Force, Life, and Natural Law as Evidence of Design." At 12, in the Park, near the band stand, Messrs. J. Hoperoff, D. Wyndoe, G. Cannon, U. W. Goddard, and others, will speak. Dinner in the Park at 1-30 (tickets 1s.). At 3, near band stand, addresses by Mrs. Yeeles, Messrs. Emms, W. O. Drake, A. M. Rodger, &c. At 5-15, tea in the Park (tickets 6d.) Evening meeting at 6-30, near band stand. In addition to the above the following are expected to speak during the day: Mrs. Spring, Messrs. J. Veitch, Dever-Summers, W. Wallace, Mackenzie, Bullock, Percy Smyth, S. T. Rodger, W. Hough, and several others. It is hoped that all spiritualists will wear a small knot or bow of white ribbon, and will muster in large numbers. Tickets for dinner or tea should be applied for at once. If wet the meetings will be held in Claremont Hall, Penton Street, Pentonville, N. Otherwise the Hall will be closed on Sunday evening next.—Utber W. Goddard, hon. sec., 6, Queen's Parade, Clapham Junction, S.W.

MR. JOHN WALSH, 8, Broomfield Place, Witton, Blackburn, is booking dates for 1891. Secretaries please note.

MR. and MRS. EVERITT are intending making a tour in the North. If any of the secretaries belonging to the different societies that they have not visited before would like to avail themselves of Mr. and Mrs. Everitt's long experience, would they kindly communicate at once, so that arrangements can be made before leaving home.—Lilian Villa, Hendon, near London, N.W., August 10.

**NOTTINGHAM.**—Mr. Morse will speak at Morley Hall on the 24th inst. It is proposed to have a picnic at Beeston Rylands on the 25th. Mr. Morse will be with us. Tickets for boat fare and tea, 1s. 6d. Early application requested.—J. W. B.

**OLDHAM.** Duckworth's Assembly Rooms.—August 17, public Lyceum sessions at 10 a.m. and 2-30 p.m. Conductor, Mr. W. H. Wheeler. At 6-30, the choir, under the leadership of Mr. T. M. Barker, will render the service of song "Marching Onward." Tea provided.

**PENDLETON.** Hall of Progress.—Tea and entertainment, Monday, Aug. 25. Mr. Hepworth, of Leeds, will give the entertainment in character, assisted by a few friends. Tea on the table 6-30 prompt. Tickets for tea and entertainment, 6d. Sunday, Aug. 17, Mr. Pearson, of Swinton, at 2-45 and 6-30 p.m. Subject, "Fruits and flowers, and the spiritual lessons we learn from them."—J. G.

**PRESTON.**—*The Two Worlds* may be obtained from Mrs. Drummond, Friargate Brow, and from Mr. W. Norris, 211, New Hall Lane.

**RAWTENSTALL.**—On Sunday, Aug. 31, morning, children's musical service. Afternoon, service of song by the choir, "Rest at Last." Evening, Mr. Palmer, speaker, Mrs. Ashworth, clairvoyant. All are welcome.—J. B.

**WALSALL.**—The Spiritualists' Central Hall, Bradford St., will be opened Sunday next, Aug. 17, by Mrs. Emma Hardinge Britten, at 11 a.m. Subject, "The dedication of the Temple of God and His Coming Angels." At 3 p.m., lyceum service, conducted by Mrs. Britten, Mrs. Groom and others. At 6-30, "Spiritualism, the Reform Science of the age." Collections. Major-General Phelps, chairman. Monday, August 18, public tea meeting, entertainment, and dance. Tea at 5 p.m. Tickets for tea, entertainment, and dance, 1/6; entertainment and dance, 1/-; tea and entertainment only, 1/-. An efficient band under Mr. Archie Hunt will play for dancing. Mr. E. W. Wallis will lecture on Sunday and Monday, August 24th and 25th. Subjects next week.

MR. THOS. GRIMSHAW, of Clairmont Street, Brierfield, near Burnley, has open dates he would be glad to fill.

## PASSING EVENTS AND COMMENTS.

(Compiled by E. W. WALLIS.)

MR. J. BOWRING SLOWMAN, of Toowoomba, Australia, kindly forwards £2 towards the fund for distribution of *The Two Worlds*, for which he has our hearty thanks.

A LIST OF NAMES AND ADDRESSES OF SECRETARIES has been called for frequently of late. We should be compelled to trespass upon our reading space to give it, but if generally desired we will make arrangements to print the list on Friday, Sept. 12. Secretaries should supply us at once with the necessary particulars.

LYCEUM SECRETARIES will oblige by remembering that we cannot find space for such ordinary details of the sessions as "Opened with hymn and invocation. Silver chain recitation. Golden chain recitations. Musical readings. Marching and calisthenics, etc., etc., well gone through." These constitute the usual routine of the session and need not be reported. Only *special* features, or matters of more than usual interest should be written about, and then as briefly as possible.

A SPIRITUALIST CORRESPONDING SOCIETY.—Mr. Percy Smyth, 68, Cornwall Road, Baywater, London, writes *re* this proposed society, that, in his opinion, "it is a 'bright idea,' and, if carried out with energy, will likely do the 'spiritual' cause much good. Even from the amount of work brought under notice through the mediumship of your valuable journal, it is apparent that such a society is need-d. I shall be pleased to lend a helping hand, and hope many others will see the benefit to be gained by doing the same. Wishing the venture every success."

ISLE OF MAN—WOODLAND TOWERS.—Having taken advantage of favours offered to spiritualists visiting the above district by a well-known gentleman and earnest worker in the cause, Mr. James Smith, I think it a pity it is not more widely known that accommodation of a highly respectable character and very moderate terms can be enjoyed by persons intending a visit to the Manx Land, and wish sincerely to recommend the same to all.—Prof. T. Timson, M.B.P.A., 38, Sherrard Road, Leicester.

PASSED TO THE HIGHER LIFE.—On Wednesday the 6th inst., Mr. James Marsden, of Burnley, passed to the higher life and was interred at Burnley Cemetery by Mr. James Grimshawe, whose controls touched the sympathies of the 50 or 60 spiritualists present. Mr. Marsden and family have only recently arrived from America, and connected themselves with us in Hammerton Street. He died suddenly, and has left a wife and five children in poor circumstances. Our society took the matter up, and raised about £4 and helped her in other ways.—J. N.

OBITUARY.—Mr. Hickman, of Sheffield, passed to the higher life, Sunday, August 3, in his 28th year. His remains were interred at Burngreave Cemetery, on August 7. Mr. Mason was to have conducted the service, but through some mistake in the time he and a few spiritualist friends were too late. But they were not deterred. They went to the grave side and waited while the clergyman read the service, and when he had left they sang the beautiful hymns, "We do not die" and "Nearer, my God, to Thee," when the spirit of our dear brother controlled one of our lady mediums, who took his sorrowing mother in her arms and spoke a few comforting words, telling her not to fret as he was gone to a better home. He had only been three months investigating, but would have made a grand medium, as he was heart and soul in the cause. He was highly respected by all who knew him.

THE MISSIONARY "BUSINESS."—STORMY PROCEEDINGS AT WESLEYAN CONFERENCE.—The public during the last few days have been much amused at the shocking *irreverence* of the aged reverends who have publicly branded Dr. Lunn because, in conjunction with Mr. W. S. Caine, he has "shown up" the Indian missionary sinecure. The treasury deficit of this fund is something like £9,000, and, judging from the intense feeling which is being manifested by some common-sense Methodists, it is expected that this declension in funds will be doubled in 1891. Through diplomatic procedure, however, Messrs. Hughes and Lunn have been permitted to remain within the fold, but the largeness of their following has dictated caution to the senior dictators. It will thus be seen, in these critical and progressive times, that even old-fashioned Methodism is rapidly adapting itself to new conditions.—W.H.R.

TO DERBY SPIRITUALISTS.—Mr. Wm. Morrell, of Old Normanton, Derby, writes: "There is a large number of spiritualists in Derby, but unfortunately we seldom meet. We do sometimes (generally in some other town), and after a delightful exchange of experiences it is mutually agreed that we ought to see more of each other. For some of us spiritualism is under a taboo at home, and a not unnatural desire for sympathy is felt. Under these circumstances it is a difficult matter for an inquirer to learn anything of the subject. I propose that a room (or rooms) be taken in the centre of the town, the room to be open every night as a reading-room, in which books and periodicals devoted to spiritualism will be kept. It is obvious that the room may be used for various purposes. Classes could be formed for the study of phrenology, mesmerism, &c. Each member to pay an annual subscription. All friends who will join please communicate by letter with the undersigned not later than August 30. Immediately after this date a meeting will be arranged to discuss the matter. Advice and suggestions are asked for."

FIRE AND SULPHUR V. METHODISM.—*Apropos* of your *Two Worlds* editorial, August 8, on a "Figurative Hell," slight eruptions are being experienced by our neighbours the "Primitive Methodists." The *Christian World* is just now the *venue* of an animated protest by several preachers against so horrible a dogma. The marvellous illumination vouchsafed by spiritualism on the one side and evolutionary science upon the other, it appears, has still failed to reach some belated and befogged pulpitanians. With an appalling literalism, they insist on the style of the late *Rev. R. Key*, that "the blue flames as blue as his stock-

ing, or the top of a match," and the lost soul compared to "a brand fired at both ends, cursed in the middle, tossed on the burning billows of the lake, and dashed against the rocks of despair," &c., is the fate of salvation rejectors. Whether such be rhetorical bunkum or innocent conviction your readers may judge. One fact is certain—the reformatory fly is creeping into Methodist ointment, and many of the wide-awake "local brethren" are resting on their oars and withdrawing their names from the "plan," their common sense justly protesting against such a misrepresentation of the Divine Fatherhood.—W. H. Robinson.

FAREWELL TO MR. AND MRS. ATHERLEY, YORK.—Mr. J. W. Frank, of 5, Peckett Street, York, writes: "It is with feelings of regret that I have to announce, in your columns, the departure of other spiritualists from the shores of England in the persons of Mr. and Mrs. Atherley—the former, through indifferent health, is compelled to seek a more genial clime in order that his material life may be prolonged—and seeing that during the time they have been resident both in York and Manchester much has been done by them for the cause of spiritualism, rendering all their services gratuitously—Mr. A. as trance medium and Mrs. A. as clairvoyant—I feel it incumbent upon me to suggest that the present opportunity should not be allowed to pass without some recognition being shown (especially by those who have benefited by their ministrations) for their past valuable labours amongst us, by contributing towards some suitable testimonial as a token of esteem and respect. Should the Manchester friends be desirous of joining us in giving effect to this suggestion we shall be glad, or if they choose to act independently in any way it will meet with our approbation. Those who wish to become subscribers to the above can do so by forwarding any donation to my address, which will be acknowledged. P.S.—Mr. A. embarks on Sept. 10th for Durban, South Africa."

THE following letter having been received too late for insertion in last week's issue, we now give it publicity with much pleasure. We may add we have sent the five shilling postal note as desired, to Mr. J. Hall, No. 1, Harle Street, Mount Pleasant, Gateshead-on-Tyne, and only regret that we cannot mention the name of the generous donor, nothing but the initials which follow being signed.

Halifax, August 4, 1890.

Dear Madame,—Kindly allow me a small space in your admirable paper. I see in your issue of July 11 you published a request for aid from the Felling-on-Tyne Society of Spiritualists. They are a mere handful of working men and women, and have been made the butt and sneer of the *rev.* travelling showman and his *reverence's* pious allies. Like the brave and true-hearted people that form the pride of Felling generally, the little band of spiritualists not only bore the brunt of the storm evoked by the *Christian Showman*, but in the hope of commanding a better standing with the public they have left the little pigeon-hole cottage they used to meet in, and engaged to purchase, repair, and open a hall for their meetings. They have had to do this with borrowed money, for I was present at Felling when the agreement was made. I know how poor they all are, and that they have a hard enough task to maintain their families by hard labour. What they have undertaken has been done for the sake of the blessed cause we all love so much, and I say, God bless them for their noble endeavours! I hope the friends of truth will lend a helping hand to these brave, self-sacrificing champions of the right, and if every reader of your valuable paper that can do so would send them a few pence, it would not only help but encourage their honest endeavours. I beg to be allowed to head the list with 5/-. Hoping this will induce others to do their best, I remain a worker in the cause of truth,—FF. X. [NOTE.—We gladly publish our kind friend's cheery letter, only adding by way of explanation that we are ALL at present such a needy lot that every day brings its demands to help that special class who "to dig cannot, and to beg are ashamed." Hence it is quite possible that the pence of the true, brave, and self-sacrificing spiritualists who quietly help one another may be all gone. What we as the central unit of many dispensations can do is this—when next we visit Newcastle in September of this year, let the Felling spiritualists get up a regular demonstration in their new quarters. The Editor of this paper will be there, and will give MONEY'S WORTH in aid of the workers' efforts. "Silver and gold have I none, but what I have I give unto thee."—Ed. T. W.]

### TO CORRESPONDENTS.

W. P., RAWTENSTALL.—We did not say you were to blame, but that, in our opinion, Mrs. Johnson was not to blame. We cannot go further in the matter. You made your complaint, Mrs. Johnson replied, and we cannot see that there is any injustice, or that good can come of following the matter further.

J. L., LEEDS.—We cannot answer your question without being acquainted with all the facts on both sides. No doubt the medium in question has an explanation for apparent carelessness. Your best plan would be to enquire of *him* why he did not fill his appointment. Mediums should exercise great care in making arrangements, keep a record of every engagement they make, and endeavour to notify societies as early as possible if unable to fulfil their promises.

W. P., LONDON.—We are unable to express an opinion for lack of information, but for years we have opposed dark séances, because they present so many opportunities to deceptive and unscrupulous persons, and so many temptations to genuine mediums. Write us again if you have further information.

J. S., PRESTON.—Many thanks for yours. Will make the best use of the information.

J. S., DAWSON.—Had you stated the facts in fewer words (one-third would have sufficed) we could have used your report. We had not time to re-write, nor space at disposal to publish it. We did the best we could, stating the facts. We give you full credit for honesty and sincerity, and Miss Parker for disinterestedness.

PROGRESS would like to meet spiritualists in Leominster, Knighton, or Hereford. Can any of our readers supply him with the names of local spiritualists? Mr. G. Heins, of Broad Street, Hereford, could help him, perhaps.

**BUSINESS CARDS.**

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