

# THE TWO WORLDS

A JOURNAL DEVOTED TO

SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

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## THE ROSTRUM.

### SPIRITUALISM IN THE PULPIT, OR, OUTSPOKEN CLERICAL TESTIMONY.

THE Rev. Dr. Thomas Dixon, pastor of the 23rd Street Church, Madison Avenue, has been liberally reported by the daily papers on political subjects, but the following abstract from his sermon of December 9th is of equal interest and importance in its application to man and the signs of the times.

Mr. Dixon is a Southerner, young, and of temperament indicating strong will and nervous force, and regularly draws an immense audience. On this occasion his subject was: "Do we believe in Ghosts?" and the text: "It is John whom I beheaded; he is risen from the dead."

After citing other historic characters, he said: "Oliver Cromwell, the Iron Hand that ruled England, on one occasion, while restless upon his couch, saw the form of a giantess approach his bed, who, pulling aside the curtain, said to him that he would be the greatest man in England. Cromwell gives the weight of his life, and his powerful testimony as a man to that fact. Martin Luther on many occasions contended with what he called evil spirits, and hurled his inkstand at them more than once. Coleridge, the scholar and poet, believed in the supernatural signs he saw. John Bunyan testified to the same kind of facts, and whether we go into the past or consider the present, whether we investigate with the Indian occultist, the Jewish sorcerer, the Scotch seer, or the *modern medium*, we find the same universal stupendous fact. And in our *own* lives we have experiences that admit of no other reasonable explanation than the supersensuous. We are ready to laugh at our friend's superstitions, and at the same time show that we are made of the same stuff, with the same nature; and the history of the human race has been practically the same from the beginning of time to the present—yesterday, to-day, and for ever.

"What says the wisdom of the ages in answer to this question? 'If a man die, shall he live again?' I love the scientific thinker, and am grateful to every scientist who has led the race up, step by step, to knowledge and truth. I thank God for all the heroes and martyrs of the past, whether calling themselves scientists, atheists, or what not.

"The vast claims of the so-called scientific spirit of this age, however, have not been justified and cannot be substantiated. It has been the fashion for men to have what is termed scientific doubt, but science has yet to settle the ultimate questions of the universe. We have been asked to bow down to the unmeasured dogmas of so-called scientists. They have dogmatized about the unknown, and dared to take their little hatchets, and, like the boldest iconoclast, chip the most sacred thoughts and feelings of the human heart. They call the manifestations of the soul simply mind-stuff, and what they say is stuff. In all the world to-day there is not a single scientist who can stand up and give a sensible definition of 'matter.' The time was when men said matter was the only reality, now they say that matter is related only to force. But what even 'gravity' is no one knows, and a thousand mysteries appear where one is explained. Gas and gravity do not make a world.

"Every truth discovered opens up a thousand other mysteries more unfathomable. We understand from what man descended, but the important question is, how does he ascend? All over the world is the inquiry as to just what we do believe about this. Louis XIV. of France went to chapel one day to hear a preacher, who in the course of his sermon had the audacity to say: 'All men must die.' But perceiving that the King made a motion of impatience, he immediately added: 'Yes, almost all.' Scientists once said that all things perished at death; now they say that almost all things perish. To-day there is a new era, a new thought-world with its problems, and we stand before the collapse of much so-called science. The pendulum of materialism swings back to higher and diviner things of life, and we see the outlines of a new and mysterious realm. There is much humbug, much nonsense, but it is a plain rebound in the direction of faith and spiritual knowledge, and I firmly believe that the twentieth century will usher in a higher, richer, sweeter religion than was ever known in the history of this earth since the morn of creation. Look around you to-day, and you hear the strongest protest of the human heart against materialism, and all within the last forty years. You find it in literature, in weird stories of the super-natural, of men living outside the range of matter, of ghosts and spirits.

"The religious thought of to-day shows this rebound from the extremes of the past. It is said by those who know, that there are *millions of Spiritualists* in this country to-day—their numbers actually reach into the millions—and many of them have seen their 'dead' after the burial of the body. And these men assert there are *millions more* not numbered among them who partake of the same belief! I bring this fact to your mind to remind you of the great truth that the world is now swinging in the opposite direction from gross materialism. The social 'fad' in society and in the church to-day is the *medium* and the theosophist; they are the social lions of the times. Not only is it so in society, but you find its influence in the different departments of progressive science. So in medicine, all sorts of cures are based upon this revolt against materialism. There is the mind cure, the Christian scientist cure, and a hundred different claims in the realm of medicine, all based upon new theories or facts, and it is preposterous for a man in these days to disbelieve the *phenomena*. Mixed though they are with folly, there is back of this movement a great reality, and no thoughtful man can deny it. There was a time when a physician would be almost torn to pieces if he said he was a mesmerist. Now it is scientific 'hypnotism,' and there are those in this city who could take four young men from this audience, stand them up on this platform, and with a word control their minds and bodies at will. Telling them it is cold, they will put on their overcoats; or that it is awfully hot, and they will throw off their coats, fan themselves, and wipe their perspiration from their faces, utterly unconscious of what they are doing, or unable to resist. If one is told to commit a murder, he goes through the motions of drawing a knife and striking to the death. These are *facts*, and are printed and photographed in a recent number of the *Metropolitan Magazine*. Legislatures are asked to-day to pass laws to prohibit the exercise of the art of hypnotism, believing that man can lead his fellowman into the commission of crime by the power of mind over mind and matter. The day is coming, however, when these subtle forces in psychology will be better understood.

"Louisa M. Alcott, the distinguished authoress of Concord, in her recently published biography, relates an incident in the death of her sister. Herself a woman of no ordinary character, of the utmost self-possession, not excitable, with a

cool head, not of vivid imagination, and her mother a woman of equal coolness—when two such witnesses relate the story, we must accept it, if we can believe any human testimony. The authoress says that when her sister was dying, her mother was sitting at the foot of the bed, and she was seated by her side, and just as the sister was expiring she saw a light, or peculiar mist, rise from the bed, and into the air, her eyes following it until it disappeared, and her mother's eyes followed it in the same direction, as she described exactly what she herself saw. Dr. Oliver Wendell Holmes, Professor of Physiology in Harvard College, in a book on Visions, recently published, says that in his practice as a physician, while standing beside the dying, he has seen something separate itself from the body, rise in the air and disappear. Such is the testimony of a true man accustomed to look on the dying with cool nerve. If a scientist of twenty-five years ago could rise up to-day, and be confronted with that story, he would say: 'Nonsense; no such thing ever happened; you are not competent to testify.' We are swinging toward an understanding of a new science; we are cognizant of the fact that in common life, as we say in public parlance, in the midst of superstitions in general, there is a *residuum of truth*, facts that cannot be explained by any now known law of the scientific world. The other day in Kentucky J. J. Tilford, an employé of the Santa Fé and Texas Railroad, dreamed that a switch at Hawesville, where he was stationed, was wide open, and that the side track was filled with cars, and the express train was due, and would crash into those cars. So vivid was the impression, that although he had nothing to do with the switch he got up from his bed, rushed along the track, and to his surprise and horror he found the switch wide open, and on the side track a line of cars with sixty-five working men, and as he heard the roar of the coming train he changed the switch, and their lives were saved!

"Scientists begin to recognize they must be scientific in fact and not merely shams. They are hunting the improbable with the wrong instruments. They are coming to realize the truth that there are realities in this world beside those that appear to the ordinary five senses. My mother is dead, they say. Yes; I ask science for an explanation, and it says: Your mother died of heart failure; that is all; her health merely broke down, and that is the end. As I stand over her grave, and remember her life, her tenderness, her love, her devotion, her sacrifice, I say to that scientist, You have lied. That is not all there is to this life, and I know it. The world has arisen to-day in its might and ascertained the tremendous truth, and science has begun to investigate a new series of phenomena that will bring us nearer in the future to those things that can be comprehended even here of that which lies beyond! During the reign of terror in France a young man was sentenced to die. His father refused to leave him, and determined to stay by his side in prison. The day for execution came; the boy had fallen asleep, broken-hearted, the father beside him. While the son slept the prisoners were called from their cells to the guillotine. The guard came to the gate and called the name of the boy; no answer. Suddenly the father conceived the idea that he would respond instead. He did not dare to embrace his boy for fear of waking him, but leaving word, that he might not do himself any harm when he learned the truth, the father went up to the scaffold, laid his head down on the block, exclaiming, 'Oh, Lord, bless and save and guide my boy!' and the glittering knife of the guillotine came down and he was no more. But who can believe that this was the last of this brave father, or of his devoted love for his child?"

Narrating some instances of mysterious coincidence, and impressing upon sceptics and believers the truth of personal responsibility for the present and future results of individual life, the earnest and eloquent gentleman concluded his courageous and inspiring discourse.—*Banner of Light*.

### THE SOUL OF THE WORLD.

I SOUGHT o'er the land, thro' the sea and the sky,  
And gazed on the pageant of life moving by,  
Through caverns of earth, and the wide fields of air,  
Through fire and tempest, the Lord was not there.

As lances of shadow and sunlight went by,  
I saw life and death intermingling fly;  
The torrent of life rushed with tumult along,  
With mourning and weeping, with laughter and song.

And nature's wild coursers went thundering past,  
Unbridled they sped on the hurricane's blast;  
Their desolate track rang with cries of despair,  
And curses and prayers, but the Lord was not there.

Through stillness of midnight came ceaseless the sound  
Of wave upon wave, in the darkness profound;  
The Gods had all perished, and I too sought rest  
On Nature's still bosom—my dead mother's breast.

Then wrapped in the shroud of the white mountain mist,  
By cataracts lulled, and by sighing winds kissed;  
I dreamt that the mountain was riven in twain—  
Its crags leaping down to the valleys again.

But deep in its bosom, clear, flashing, and bright,  
Glad waters were leaping in fountains of light;  
They sprang from the depths, making verdant the sod,  
And spoke in low whispers the secret of God.

Earth's tear-bedimmed visions then fled from my eyes,  
As waking, I gazed upon bright summer skies;  
Far down lay in ruins the chill stubborn pride,  
That vainly had prisoned the soul's swelling tide.

Thus, when the deep fountains of life stir below,  
And death's hidden shock lays this mortal form low,  
While ruined it falls to swift change and decay,  
The soul leaps immortal to regions of day.

The universe blooms and unfolds as a flower,  
That opens its heart to the sun and the shower;  
It bursts from the bud and the sheaths that enclose,  
Adorning God's garden, a marvellous rose.

Life stirs in the crystal, in plants, and in men,  
As beating, it pulses to heaven again;  
It tells that the Lord is not here and not there,  
But dwells in his works, and is seen everywhere.

Great Lord of the universe, dimly we see  
Earth's lowliest forms are but gateways to Thee;  
That suns may to darkness and ruin be hurled,  
But Thou art immortal, great Soul of the world.

—W. A. Carlile, Birmingham.

### SHADOWS AROUND US.

ACCREDITED NARRATIVES OF THE SUPERNATURAL.

Compiled for the "Northern Weekly Leader" by Arthur Morrison.

NO. 15, ST. SWITHIN'S LANE, LONDON.

THE difference which thirty years will make in the appearance of a London street is well exemplified in St. Swithin's Lane. New stone-fronted shops and offices stand where, a generation ago, were the old houses once inhabited by city merchants—houses which had stood since the Great Fire of 1666.

The stranger who walks down St. Swithin's Lane to-day will find No. 15 some little way past the great establishment of the Rothschilds. It is a substantial stone building, and is used as a bank. The old No. 15 at the time of this story was a large, dark, old-fashioned place, having underneath many extensive cellars, as well as, it was rumoured, many secret passages which had remained unexplored for generations.

In the year 1854 the upper floors of this old house were occupied by a Mr. John Simpson and his family. Mr. Simpson was a general agent, and his family a large one. Their part of the house was separated from that below by a strong gate of ornamental iron on the stairs. This gave them practically a separate house, for the gate was kept shut, visitors having to ring before being admitted, just as would have happened at an ordinary front door.

On the top floor was a large dining-room facing the street, and opposite the windows was one door leading to the stairs and another into a bedroom. Below the dining-room was the drawing-room and the kitchen; below these again were Mr. John Simpson's offices, and all this part of the house, including other rooms not connected with the story, was cut off from below by the gate previously alluded to. The rooms below were used as offices.

Soon after taking up residence there, Mrs. Simpson heard one evening the prolonged cry of a baby proceeding from the kitchen. The servants were out, but a visit to the kitchen failed to reveal any baby, although the noise continued. This was frequently repeated, and the supposition was that it came from some adjoining house, and was magnified by some extraordinary acoustic properties of the kitchen. But when, a year or more afterwards, the cries were still heard, unmistakably those of a newly-born child, and, in fact, were the same cries exactly repeated—it became plain that this was not the case.

Once or twice when Mrs. Simpson was in her bedroom she heard distinctly a voice singing a soft and mournful air, the words not being distinguishable, and it proceeded from

a recess close to the bedroom door. Suddenly the singing changed into a long wail, succeeded by a short, sharp scream, then silence.

This occurred time after time, and could not possibly have proceeded from other premises. While the recess—in the middle of the house, and not near an outer wall—was visibly empty the sounds continued, and the singing always ended with precisely the same screams.

Mrs. Simpson mentioned these things to her husband, but he only laughed at what he supposed to be her nervous fancies. The servants, however, complained of the noises, and testified to having seen strange shadowy things in the house. Inquiries of a neighbour elicited the information that the previous tenants had been driven away by the same disturbances. Of course, nothing was said of these matters to the children. Mr. Simpson lost patience with what he considered the foolish tales of the servants, and refused to believe that the noises which they spoke of were anything but the wind among the corners of the old house.

The winding staircase had on one side a massive balustrade, with square posts at each of the landings. The flat tops of these posts were favourite seats for the children, who would climb upon them and watch what went on upon the stairs and landings below.

Two of the children, Mary and Walter, were thus seated one morning when their play was interrupted in a curious manner. Looking down the stairs, they saw a little old lady in black come noiselessly up the stairs and go into the drawing-room. The bell had not been rung, and, bending farther forward, the children saw that the gate on the stairs was fast shut and nobody near it.

Whispering their wonder that the old lady should have got in without opening the gate, and go into a room where nobody else was, the children slid off the balustrade and stole quietly down to the drawing-room to see their visitor. But nobody was in the room!

It was against orders to go into the drawing-room, so Mary started out again, while Walter stood astonished and stared about the place. Reaching the door Mary gave a loud scream, for there, on the landing above them, near the very spot they had just left, was the old lady coming out of a door that was always kept locked.

Mary ran back into the drawing-room to fetch Walter, and they went together to the landing. There they saw the old lady going downstairs below them, at the other side of the gate, which still stood fast shut. Mr. Simpson, at work in his office below the drawing-room, had been disturbed by Mary's scream, and came out to tell the children to be quiet. He did not receive their story with any belief, and told them not to fancy silly things.

Less than a week after this occurrence the children were in the nursery on the top floor playing. They had put chairs together to represent a carriage, and, covering the top with a tablecloth by way of roof, sat in their coach and made believe to travel. Mary happened to snatch at the cover with her hand and pulled it down, and there, in the half-opened door, all three children saw the little old lady as before in her black dress and large bonnet. Her face was perfectly white, and, although her eyes stared piercingly, there seemed the indication of a smile about her mouth, which reassured the children; so Mary, thinking the old lady had mistakenly come up too high when looking for the office, went towards her. She immediately turned, and made slowly for the bedroom door on the opposite side of the landing. As she entered the room Mary ran round through the dining-room by the other door into the bedroom in order to meet their queer visitor there. But again nobody was in the room, and, hastening through and out on to the landing, Mary saw her brother Walter running headlong down the stairs after the old lady, who was gliding down very rapidly some distance before him, not guiding herself, as any ordinary person would have done, by the rail, but keeping close against the wall on the opposite side of the stairs.

Aroused by the clatter, Mr. Simpson came to his office door to stop it, and—there was no old lady anywhere on the staircase!

The children consulted together, and decided to take the opinion of the kitchen on the subject. So they went down and asked:—

“Ann, who is that old lady in a black dress who goes up and down the stairs?”

“Only some one who comes to see your mamma—that's all. Now run away upstairs again.”

Outside the door of the kitchen Mary said:—

“What did they look at one another like that for? I'll ask mamma about it.”

And they did, but Mrs. Simpson, hardly knowing whether to think the thing a delusion or not, put them off as best she could, and they were reduced to discussing the mysterious old lady among themselves.

After this it became quite common for the figure to be seen standing in the doorway of the nursery, and the children grew really familiar with the appearance, although, finding themselves not believed and sometimes reprimanded, they rarely mentioned it. But, confident as they were, they secreted a heavy ruler from the office into the nursery, with which they designed to defend themselves in case their visitor's fixed stare should develop into something more formidable. Also, when the coach was brought into operation, it was thought advisable for one always to be an outside passenger, to watch for the coming of the pale old lady.

One evening at about eleven Mrs. Simpson was sitting in the drawing-room with her grown-up daughter, the door on to the staircase being left open for air. Happening to glance at the same time towards the staircase, which was well lighted by gas, there they clearly saw, peering above the balustrade, a man's face—a face of sickly paleness and a sad expression. They looked at each other, rose, and went quietly towards the landing. In an instant the face was gone! Who or what was it? A visitor, perhaps, who had come to the wrong house. As a matter of fact, each felt sure that this was not so, but it seemed to be the most rational supposition. They called the servants. Why had they not locked the iron gate and the outer door? Both had been done, the servants replied, hours before. Accompanied by the two ladies they went down, and found gate, outer door, and every other door below firmly secured. How did that white-faced man get in? How did he get out? Mrs. Simpson kept a diary at the time, and here is an entry:—

When my husband came home I told him. He treated it as a good joke, laughed at our bewilderment, and said we must all have been asleep and dreaming. He has a supreme contempt for any supposition of the supernatural, has no belief in “ghosts” or visions of the night, and only derides my credulity.

Once again Mrs. and Miss Simpson were sitting in the drawing-room at night, with the door, as usual, open. Mrs. Simpson was reading, and her daughter was engaged in needlework. Looking up from her work the younger lady once more saw, over the balustrade, the face. She touched her mother gently to direct her attention to it, and both darted towards the landing, intending, as they had previously arranged in case of its reappearance, to seize the figure. It was gone. Again the place was searched, and with the same result. A third time the same apparition was seen, and vanished in precisely the same manner as before.

Mr. Simpson, who until then had observed none of the phenomena beyond the cries, was sitting very late one evening in his office at work on an accumulation of correspondence. The whole place was shut up, and everybody, excepting his own family and servants, had left long ago. He had given particular instructions that nobody was to enter the office or disturb him, so the whole place was silent, and at about eleven o'clock he was still steadily working.

Presently, wishing to take a paper from a heap before him, he looked up, and there, standing just inside the door, was a little old lady in black. Her face was pale, and her hands were clasped before her. Round her face was a white frill, and over that a large black bonnet.

So little was he thinking of the stories told by the children and servants that, without a moment's thought, he assumed her to be a business visitor, forgetting, for the moment, the late hour and the fact that the gate and outer door were shut. He rose and offered the lady a chair. No reply. There stood the figure, in the full blaze of the gaslight, motionless, the eyes still fixed upon him. He approached her. “Can I do anything for you, ma'am?” No sound—no movement. He came closer. Still no sign. Surprised and annoyed, he stepped quickly toward her, and there was no old lady there—nothing, nobody!

He opened the door, and called angrily upstairs to the servants. Who had been letting people in at this time of night? Suddenly, as he spoke, he remembered that he had locked his door on going in, and in throwing it open again had unlocked it. What old lady could have come through that locked door? More—where was she now?

By this time the servants were down, loudly protesting that they had admitted nobody, and, indeed, there stood the gate and the outer door locked. Mr. Simpson sent the servants away, and turned from the office in nervous bewilderment. He never afterwards greeted with derision the mention of the sights and sounds in the old house in St. Swithin's Lane.

## CORRESPONDENCE.

*To the Editor of "The Two Worlds."*

DEAR MADAM,—I shall feel greatly obliged if you will explain the following phenomena. Having investigated spiritualism for over three years I have become conscious of some outside influence, which works me into all kinds of moods. I often see what appear to be small bright stars. This happens out in the open air as well as indoors. Also, I very often see blue lights, which vary in size and brightness. At night it is becoming quite common to see in dreams coming events, some of a very striking nature. But I am more interested to know something about the blue lights. Can you tell me what they represent? I enclose a small donation for Mr. Pearson's fund.—Believe me to remain, sincerely yours,  
E. C.  
38, Bolton Street, Colne.

ANSWER.

The phenomena our friend describes are all evidences of incipient clairvoyance, and if he were privileged to join some good harmonious circle, whereat one or more well developed mediums were present, no doubt the gift of clear seeing would become unfolded in him in various ways. As regards the colour of the lights appearing to E. C., their hue greatly depends upon the characteristics of the spirits who are seen as lights. In the spirit world the aura which belongs to each spirit represents character, and has a far deeper significance than we half-dazed mortals attach to shades of colour. Blue is generally assumed to indicate spiritual truth, and in that sense the appearance of blue lights is highly esteemed. These and many other conditions appertaining to clairvoyance would most satisfactorily be communicated to E. C. in a good circle.

### MR. HUSK AND HIS ACCUSERS.

We have received two letters giving the warmest commendations of Mr. Husk's mediumship, and attributing to him phenomenal powers far beyond the possibility of doubt or collusion. The first letter is from Mrs. Kemp, of Walthamstow, who in a communication too long for these columns, insists that in a test séance held by herself and friends, with Mr. Husk as medium, the face of her deceased husband was clearly presented and recognised by her. Subsequently this same spirit wrote her a message on a slate in what she insists to be a fac-simile of her husband's handwriting. This lady is entirely unprofessional, unbiassed, and her high character and standing command the fullest credit for her statements. The second letter comes from a highly esteemed friend of the Editor, a gentleman equally respected for his truthful character and intellectual attainments—Mr. Ernest Bertram, of Sydenham Park, near London. Mr. Bertram, amongst other remarks on the alleged Husk exposure, says:—

I have attended two séances with Mr. Husk, one at Mrs. Campbell's, of Norwood, and I can assure you that the manifestations are beyond all words of mine beautiful and convincing. There can be no doubt that Mr. Husk is a genuine and marvellous medium. The high standard of the musical phenomena alone proves this (in a grand piano and stringed instrument duet). I know you yourself as a musician would appreciate the lovely harmony that is given forth on those occasions, and they can be no ordinary sort of spirits that can play thus. The materializations are wondrously clear and natural. I recognized my own sister, and I have conversed with these spirit people in German, Spanish, French, and English.

We need hardly add that it is far more agreeable to give kindly reports than the opposite of any of our fellow mortals. Unhappily, however, one false step is apt to blot out ten thousand good points in our scandal-loving and ungenerous age. Having, however, given both sides of this vexed question in this and former issues we must now leave the "dear public" to decide upon the final verdict, and chop logic upon the case according to individual beliefs and testimony.

WHAT is defeat? Nothing but education; nothing but the first step to something better.—*Wendell Phillips.*

## FINE TEST PHENOMENA.

LETTER FROM AN EYE-WITNESS.

*To the Editor of "The Two Worlds."*

MADAM,—Thinking it might be of interest to your readers if I relate my experience in slate writing with Dr. Charles Wentforth, I now take the opportunity of so doing. Having during my investigations of Spiritualism been privileged to witness many astounding phenomena, including materializations, moving of heavy tables with three men on the top, spirit painting, clairvoyance, &c., yet never have I had the pleasure of witnessing the phenomena (in full daylight) of slate writing until February 3rd last, through the kindness and mediumship of Dr. Charles Wentforth, who is over here on a visit from America. I first made the acquaintance of this gentleman when he paid a visit to our Lyceum. On this occasion he kindly invited me to call at his apartments. This I did soon after, my call being entirely unprepared and unexpected by him. After showing me some remarkable and interesting specimens of slate writing, he very kindly consented to give me a sitting, so that I might witness this phenomenon for myself. After seeing some new slates carefully washed the doctor handed me several small slips of paper, desiring me to write the name of some deceased person and any question I wished answered. The doctor retired until I had finished writing and had folded the papers into small pellets, which I mixed in such a manner as made it impossible for any one to tell what was in them. We then sat at a small centre table, the doctor on one side and I on the other, the pellets all together on the table and six clean slates at my right. I took one of the pellets and placed my hand over it, he asking if the spirit of that name was present. Receiving the answer in the affirmative (which answer was heard by himself only clairvoyantly) he said, "What is your name?" This he repeated aloud before he would proceed with the answer to the question on the paper under my hand. Having got both Christian and surname, he asked if the spirit could answer the question on the paper; again receiving an affirmative, he took up a slate and wrote automatically and very rapidly the answer to the question under my hand. This I only knew after comparing the question and the answer together, as I did not know what question I had under my hand until this was done. This was the mode of procedure in all the automatic answers, and I now give, to avoid taking up space, one or two of these questions and answers only.

(1) "Lister S.— Have you found spirit return to be true?" "More so than the Gospel, in fact it is the only thing that is true, Fred." This young man was a great friend of mine, and passed on many years ago. He died in the orthodox belief, and knew nothing of Spiritualism. We were both members of the same Church when he passed on.

(2) "M. B.— Do you ever come to visit me? If so, can you make yourself manifest?" "Yes, I am often with you, and will manifest as you develop at home." (3) "John B.— Can you make a slate writing medium of me?" "John B.— is not here, but I will answer before I've done.—John Scott." After seeing that this question was taken in hand by John Scott instead of John B.—, I said "Who are you? I don't know any one of that name who has passed on," when the words, "Former President of Milton Rooms, John Scott," were immediately written. I had not thought of J. Scott, and only remembered seeing him once just previous to his transit to the higher life. He was however the first President (I believe) of our society. This then, cannot be put down as thought transference, as I had to be reminded as to who he was. Then I said, "Can you answer the question on the paper under my hand?" Upon which the Doctor said, "Will you answer it automatically or between two slates?" The answer came, "Between two slates." Two slates were then placed in front of me, and, after examining, I was told to put one hand upon each slate for about four seconds, after which they were placed together in book form, and grasped by the edges in the Doctor's left hand and held at arm's length, *right in front of my eyes*, while I grasped his right hand, keeping the paper with the question still covered with my other hand. There was no pencil put between the slates wherewith to write, but in a few seconds the slates were again placed on the table. I was told to look inside. To my surprise I found the following message in colours, red and yellow. "Friend B.—, I am glad to meet you to-day, and to know of the progress you are making. Keep on, and you can develop slate writing.—John Scott." I need hardly say how sur-

prised I was, as I had examined the slates before they were put under my hands. Nothing was put in them to write with, whilst the writing occupied only a few seconds, a time in which no mortal could have written those words. I cannot intrude further on your space except to add that Dr. Wentworth most kindly and liberally gives these sittings free, and, as I believe, only to demonstrate the glorious fact of spirit return, and continued love for friends they have left behind. I can only add our lyceum and society are most thankful for the kind manner in which he has given his services, as well as his money, towards helping on the cause which I believe he has at heart, and I am deeply sorry that his frail physical condition is such as to debar him from doing the amount of work which he otherwise would do. I here give an unvarnished statement of part (not all by any means) of my experience with Dr. Charles Wentworth.

FREDK. BAILEY, Vice-President of the Milton Rooms, Bradford.

292, Heaton Road, Manningham, Bradford, April 2nd, 1891.

### ABOUT WITCHCRAFT.

THE methods of witchcraft in all parts of the world have been curiously alike. For instance, it is probable that every race of man has believed, in its time, that the health of a living person may be affected by due treatment of some substance with which he has no direct relation. The idea is so familiar to us now through reading that we do not readily perceive how strange it is. The simplest form surviving is found in Africa. Any perishable thing is buried there under certain conditions; as it decays the victim will pine and die. From that primitive simplicity we rise to the elaborate devices of Friar Bungay and Dr. Lamb, who fashioned a waxen image, and stuck pins in it until they pierced the heart. Actually the same practice was used among the red men of America in Schoolcraft's day. Hindoos of the Deccan make similar figures of mud. Briefly, the superstition has been noted from China to Peru, and from Canada to New Zealand. It has been ascertained in America, Africa, Sumatra, Fiji, India, and New Zealand that the magician demands some object connected with the victim to incorporate with the charm. Hair is specially valued, but anything worn or even touched will do. For this reason many savages are particular in clearing up after trimming hair or nails lest an enemy should find some chip or fragment. It may be suspected that the vigilance of Mussulmen in following the same practices was due in the beginning, not to a pious motive, but to this superstition. It prevailed in Europe; indeed, there are old-fashioned people who still collect the parings of their nails and the clippings of their hair to destroy them with their own hands. Everybody knows that a "medium" or a hypnotic subject must have something connected with the person to be influenced before entering *en rapport* with him. If this is a mere coincidence, it must be pronounced surprising.

The secret of mesmerism has been understood, practically, in all parts of the world, no doubt. The Chinese are so familiar with it that a public display forms part of the amusement at the Feast of Lanterns. Archdeacon Gray describes the scene. A man is set in the rays of the moon, holding a staff with both hands, while the operators wave burning incense-sticks over him muttering "prayers." Presently he falls into a trance, and is put through all the absurdities we know so well, for the diversion of the populace. But there is more. Archdeacon Gray saw a man he knew perform the complicated sword and lance exercise of China, "with remarkable ease and grace, though he had never learned them." This is "suggestion" clearly.

Our English stories of witchcraft are too meagre in general, and too stupid, for analysis, they deal with a swarm of imps, which confuses the plot if one there be. But in France we see hypnotism triumphant. The great crusade of De Lancre, the earliest of pseudo-scientific inquirers, was provoked by an application of Monsieur de Saint-Pré, who complained that the witches had obliged him to hold a *sabbat* in his château. The terrible affair of Louviers took its rise in the action of a monk who compelled a number of young girls to believe that he conducted them to the *sabbat* nightly. One of these was the hapless Madeline Bavent. In the famous case of Gauffridi, Madeline Bavant ruined herself by reiterating, when her safety was almost assured, that she attended the *sabbat*. The most renowned, as the most perplexing, of all trials for witchcraft was that of Père Girard

and Catherine La Cadière. Upon the supposition of hypnotism it becomes clear enough; but that alone will reconcile the incongruities. In fact, it was admitted that Girard could throw his victim into a trance at will. One of the gravest charges against her was the assertion that she visited all the fourteen nuns in the convent, each in her own cell, at the same moment—a thing impossible without magic aid. Every one of them swore to it, though passionately attached to the poor girl, and conscious that they ran a heavy risk of indictment as participators in the crime. Girard, it should be noted, was confessor of all these nuns and already anxious to make away with La Cadière. In short, an endless number and variety of tales which would be accepted on the evidence, if they were not impossible, may be explained by hypnotic suggestion. May we thus understand how Albertus Magnus astonished the Earl of Holland when passing through Cologne at mid-winter by showing him a summer landscape; how Van Helmont let fly an eagle of brass to divert the Emperor Maximilian, which circled round the town and alighted on the Imperial shoulder; and how Leonardo da Vinci sent a magic lion to greet Henry II., which dropped a fleur-de-lys at his feet and vanished? These incidents are historical, in the sense that they occurred in view of many persons, in an age and a realm comparatively civilised, and were recorded by contemporaries.—*St. James's Gazette* (March 23rd.)

### FUNERAL OF THE CELEBRATED PSYCHOMETRIST, MRS. RODES BUCHANAN.

At the funeral of this estimable lady—the wife, friend, and practical demonstrator of Dr. Buchanan's great discoveries in the realm of PSYCHOMETRY, the Rev. J. M. Savage officiated in the dual capacity of minister and comforter. In closing the sad yet joyful celebration of Mrs. Buchanan's new birth—on the literal application of the famous passage, "Earth has one angel less, heaven one angel more"—the officiating minister gave the following touching poem, an *improvisation*, as we learn, of his own:—

When falls the night upon the earth,  
And all in shadow lies,  
The sun's not dead, his radiance still  
Beams bright on other skies.  
And when the dawn-star groweth dim  
Upon the brow of morn,  
It still shines on, though earthly eyes  
That miss it grow forlorn.  
Some other world is glad to see  
Our star that's gone away;  
The light whose going makes our night,  
Makes somewhere else a day.  
The feet that cease their walking here,  
Tired of the way they've trod,  
With strength renewed, go travelling  
The pathway up to God.  
The hand, whose patient fingers now  
Have laid earth's labour by,  
With loving skill has taken up  
Some higher ministry.  
The eyes that give no longer back  
The tender look of love,  
Now, with a deathless gleam, drink in  
God's beauteous world above.  
The lips, whose sweet tones made us ask  
If angels sweeter sung,  
Though silent here make heaven glad  
With their melodious tongue.  
And though her body lies asleep,  
Our favourite is not dead;  
She rises through dark death's bright birth  
"With joy upon her head."  
And she is just our loved one still,  
And loves us now no less;  
She goes away to come again—  
To watch us and to bless.  
And though we cannot clasp her hand,  
Nor look upon her face,  
Nor listen to her voice again,  
Nor watch her ways of grace—  
Still we can keep her memory bright,  
And walk the way she trod,  
And trust she waits until we come  
Up to the house of God.  
Let us be thankful through our tears  
That she was ours so long,  
And try to hush our tones of grief,  
And listen to her song.

TRUTH is eclipsed often, and it sets for a night, but never is it turned aside from its eternal path.

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FRIDAY, APRIL 24, 1891.

### THE SIGNS OF THE TIMES.—AN ANNIVERSARY ADDRESS.

BY DR. F. L. H. WILLIS.

THE signs of the times are many and significant, especially in the direction of religious thought.

It cannot but be evident, even to casual observers, that during the past quarter of a century there have been great modifications of opinion upon matters of belief as regards religious truth.

Our evangelical sects are being compelled to revise their creeds and doctrinal beliefs, or lose their hold upon the living present. One point after another—"Total Depravity," "Endless Misery," "A Hell of Physical Torments," "Vicarious Atonement," "Justification by Faith," "The Infallibility of the Bible"—all these have been so undermined by the progressive tendencies of the age as to have lost to a very great degree their hold upon modern thought.

The Westminster Catechism, although still received nominally by the sects, is almost a dead letter in the pulpit. We listen in vain for the old-fashioned doctrinal sermons of our childhood. Intelligent, thoughtful persons—persons of literary culture or scientific research will not listen to them, and so the modern pulpit has been compelled to keep pace with the progressive spirit of the age, and relegate its creedal beliefs to the sphere of fossils, ancient ruins, and musty old manuscripts. All valuable, and cherished with care upon the shelves of our museums, as relics of bygone ages and peoples, but sustaining little or no vital relation to the living present.

The marked indifference to creeds in the churches, and the ethical character of most of the so-called evangelical preaching of the day, are certainly among the most significant signs of the times.

[After giving a number of instances in which bold, outspoken American divines have been tried for, or accused of teaching heretical doctrines from their pulpits, Dr. Willis goes on to say:—]

At a recent meeting of the Evangelical clergy of Atlanta, Ga., they pronounced condemnation upon the action of two clergymen of that city, who had been recently engaged in a public debate upon the *consoling* doctrine of "Infant Damnation." Think of it! In the nineteenth century! With great questions springing up on every hand, concerning the interests of mankind in the *living present*;

with crying evils all about us that demand the earnest attention of all good ministers, and good men, could anything be more painfully absurd than to see two men, occupying the position of public teachers of religion, wasting their time and energies in a bitter discussion of a damnable dogma that the masses of Christendom have unanimously and joyfully consented to let drop out of sight.

And yet this dogma, with its kindred one of—"No salvation for the heathen out of Christ"—lives still in creed, though thanks be to the angel-world, the number is daily increasing who attach far less importance to creeds and dogmas than to character.

This agitation within the church, these trials for heresy that are constantly occurring, these discussions upon the revision of creeds, the re-statement of doctrines, the restlessness and dissatisfaction so apparent throughout Christendom, are all glorious signs that the despotic reign of doctrinal belief and dogmatic authority is approaching its end.

And to what is this largely due? Most unquestionably to the power and influence of that mighty movement known as modern spiritualism. A movement that has made a mark upon public opinion unprecedented in the history of the world; a movement that in less than half-a-century has reached a position of power as regards numbers and influence, that it took over three hundred years for Christianity to attain. We challenge the scoffer or sceptic to point to any land on the face of the earth where the language of civilization is spoken where spiritualism has not made its power felt.

For forty-three years its influences have been pouring into our atmosphere in one broad stream of energising, vivifying power from the great army of the immortals who had been impatiently waiting the time when the progressed conditions of our earth should admit of a freer, closer communion.

When at last that period arrived, one of the first announcements made from the upper spheres was: "We have come to emancipate the children of earth from their servile bondage to creedal beliefs." From that day to this the power of dogmatic authority has waned, and all the signs of the times betoken its entire decay.

Spiritualism declared at the very start the worthlessness of doctrines and dogmas, and the immense importance of moral character, thus taking issue at once with the assertion of "Justification by Faith" alone. By this declaration it arrayed in antagonism with itself the entire body of the clergy, who have been fighting it ever since. But it has gone on triumphantly, conquering and to conquer, despite the bitter antagonism of church and state, of pulpit and press, modifying and changing public opinion in all directions. Adopting the liberal views of the Unitarians and Free Thinkers, it reaches beyond these, to the source of life, to the vital power of all religion, and is stirring society to its very depths, infusing a more vital life into church and state, and into the social world as well. The events of to-day, the true spiritualist believes to be under the guidance of powers above those of the earth, and hence he *knows* spiritualism to have a most vital relation to the times.

For forty-three years the conditions of the earth have permitted a freer and fuller inflow of spiritual life than the world has ever before known. Inspirations of wisdom from on high have visited all classes of men. They have been freely scattered even among those who recognise not the truths or power of such influences.

Wherever these noiseless visitors from the homes of the hereafter have found a brain they could impress, a heart they could touch, a soul they could inspire, they have not paused to ask of creedal belief or intellectual attainment, but have roused the activity of the mind, until their inspirations of wisdom have permeated the mental atmosphere of the earth, even as the gentle dews of heaven saturate its physical atmosphere. Its power has been felt within even the church, and vital life is beginning to flow therefrom. Within the precincts of state, too, has this power been felt, and legislative assemblies have been impelled by its inspiration to higher wisdom. Men who have *recognised* this power are deemed spiritualists. Were we to call all who receive it by that name, we should number the inhabitants of the globe, for no nation, or people, is without this spiritual influence from on high.

The signs of the times are indeed most cheering. The days are prophetic and full of promise. Through the influence of the angelic sphere, now so closely allied with this, the earth is emerging into a higher and nobler life, and men

are moved upon by the power of the spirit world, whether they will or no. The moments are rich as they fly past, laden with the growing thought of the people, and whether the world recognizes or not the blessed truths, the redemptive power of true Spiritualism, we can rest assured of this—that it has come to stay, and that its mission is to bring the day of glad awakening, when the blind shall see, the deaf hear, and the earth recognize as its only saviour, the *Spirit of Truth*.

### SPIRITUALISM AMONGST THE NEW ZEALAND MAORIS.

(From "More Light," Greytown, N.Z.)

THERE is no doubt that long before the missionaries of Christianity came to New Zealand, the Maoris held direct intercourse with departed spirits, and all their traditions and customs testify to the marvellous powers of their "Tohungas," or priests. The Editor of this paper has had many opportunities of conversing with intelligent Maoris on the subject of Spiritualism, and quite recently had the privilege of listening to a very fine half-hour's trance address from a highly-gifted Maori speaking medium.

Some years ago Judge Manning, who had seen much of the Maoris and their customs, wrote a work which has had a wide circulation under the title of "Old New Zealand." In this he gives an extended account of their spiritual gifts, especially of their priests or "Tohungas." "They claimed spirit powers," he says, "by means of certain familiar spirits, who could foretell future events, and in some cases control them. Some of their predictions were of the most daring kind, and *happening* to turn out successfully there may be some excuse for the people's believing in them."

Judge Manning was himself a total unbeliever, and disposed to ridicule even if he could not deny the people's spiritual powers. He says again, "The Tohungas did not pretend to divine the future themselves, but claimed to be inspired by a familiar spirit who entered into them, and gave responses to questions in a sort of shrill whistling tone, supposed to be the language proper to possessing spirits. Here is an instance of the predictions which came under my own observation. A certain chief had a quarrel with his relations, left his tribe and went to a distant part of the country, saying that he should never return. After a time, when the relations became sorry for their disagreement, and uneasy at his absence, they consulted the Oracle to know if he would return. At night the Tohunga invoked the familiar spirit, who in response to the inquirer's anxious questioning, replied in the ordinary hollow spiritual whistle, '*He will return, but yet not return.*' Without being able to understand this oracular contradictory sentence, it was received as sacred truth by the whole tribe. Some time after this several of the chief's relations determined to visit him, offer a reconciliation, and persuade him to return to his tribe. They soon returned, however, bringing him along with them it is true, but bringing him—a corpse. They had found him dying and carried his body home. Now all knew the meaning of the words, '*He will return but yet not return.*'"

"Another instance which I witnessed myself was as follows: A captain of a large ship had run away with a Maori girl, or a Maori girl had run away with a ship captain. . . . The ship had gone to sea loaded for a long voyage. The fugitives had escaped, and what the relations wanted was that the 'atua,' or familiar spirit of the Tohunga should bring the ship back to port, so that they might have an opportunity to recover the lost ornament of the family. I heard the whole. The priest said he did not know; could not say; we should hear what 'the boy' would say; he would do as he liked; could not compel him. At night all assembled in the house where the priest usually performed. All was expectation. I saw I was *de trop* in the opinion of our soothsayer; in fact I had got the name of an infidel, and the spirit was unwilling to enter the company of unbelievers. The priest hinted to me politely that a nice bed had been made for me in the next house. I thanked him but said I was very comfortable where I was; and suiting the action to the word, rolled my cloak about me and lay down on the rushes with which the floor was covered. About midnight I heard the spirit saluting the guests, and they saluting him; and I also noticed that they hailed him as a relation, and then gravely preferred the request that he would 'drive back the ship which had stolen his cousin.' The response, after a short time, came in a hollow mysterious

whistling voice: 'The ship's nose will I batter out on the great sea.' This answer was repeated several times, and then the spirit departed and could not be recalled. The rest of the night was spent in conjecturing what could be the meaning of these words. All agreed that there must be more in them than met the ear, but no one could say it was a clear concession to the request made.

"About ten days after in comes the ship. She had been battered with a vengeance. She had met with a terrible gale when a couple of hundred miles off the land, and had sprung a leak in the bow (the bow in Maori is called 'nose'—ihu). The vessel had been in great danger, and had been actually forced to run for the nearest port, which happened to be the one she had left.

"I shall give one more instance of the response of the Maori oracle. A certain northern tribe noted for their valour, but not very numerous, sent the whole of their best men on a war expedition to the south. This happened about forty years ago. Before the taua started the oracle was consulted, and the answer to the question, 'Shall this expedition be successful?' came. 'A desolate country!—a desolate country!' This the eager warriors accepted as a most favourable response. They said the enemy's country would be desolate. It however so turned out that they were all exterminated to a man, and the miserable remnant of their tribe, weakened and rendered helpless by their loss, became a prey to their more immediate neighbours, lost their lands, and have ceased from that day to be heard of as an independent tribe. So, in fact, it was the country of the eager inquirers which was laid 'desolate.' Every one praised the oracle, and its character was held higher than ever."—*Old New Zealand*.

### TO CORRESPONDENTS.

TO TRUTH, ALGIS, LYRA, ANTI-TALK, and nearly twenty initial *nomos des plumes*, we have to say, the above during the last week only, in addition to many previous weeks' correspondence, write most bitter complaints of the "talk" given on all too many of our platforms, in the names of "high spirits"—especially those of Theodore Parker, Wesley, Dawson, etc., etc.—talk, of which the writers complain in such unmeasured terms, that we cannot print their letters without violating the terms of our *Two Worlds* watchword, namely, to give PRINCIPLES—NOT PERSONALITIES. When the latter illustrate the former, it is quite legitimate to print the same. In the case under consideration, it is quite different. The blame of the unworthy exhibitions on our platforms rests, primarily, with the parties who engage incompetent speakers, without first ascertaining their capacity and *right to instruct the public*; and next with the secretaries, who write flaming reports of totally incompetent speakers. Unhappily, either the ignorance or the partiality of those who send us reports makes our accustomed readers aware that the best results before the public obtain the shortest and most curt notices, and, strictly speaking, *vice versa*. There is no remedy for this state of chaos—originating, of course, in the novelty and lack of organization in our wide-spread, but necessarily chaotic movement—but the system of organization and careful schooling, by which those persons found to possess mediumistic power can be properly trained and prepared for their highly responsible functions as PUBLIC TEACHERS, by due educational, moral, and mental culture.

Who will help the foundation of A SCHOOL OF THE PROPHETS? Until some such institution is founded—look to see Spiritualism wrecked—if not utterly destroyed, by the *foes of its own household*.

### LITTLE DICK,

#### OR ONE OF EARTH'S MINISTERING ANGELS.

BY MRS. M. H. WALLIS.

[NOTE BY ED. T. W.—The following touching sketch was sent to us for a "Lyceum Jotting." Fearing lest in a column which has been reserved for our children only the eyes of older life students may overlook or miss this gem, we give it a yet more prominent place. We know this life sketch does not stand alone as a picture of slum and alley life, but we want to have it read and re-read, that all may know—"Of such is the kingdom of heaven."]

"DID yer ever see sich a boy as that 'ere Dick in all yer born days?" said a stout, slatternly looking woman to me, as I stood in a narrow London court one day last summer.

I turned as she spoke, and saw a strange little object, with stunted form, one shoulder higher than the other, a weird white face, shock head of hair—golden where the colour was visible through the dirt—clad in a ragged shirt and old pair of trousers much too large for him, kept in their place by a bit of string. The boy held in his hand a little London sparrow, that had evidently broken its leg. He had tried to mend it with a splinter of wood and a bit of rag.

"What are you doing, boy?" I said.

"You see, the poor bird was hurt, sir, and I wanted to make it better," said Dick, looking up into my face with a pathetic expression in his big blue eyes.

"Don't you think it would be better to kill it and put it out of its misery?" said I.

"Oh no, sir," answered Dick, shuffling quickly away with a frightened look, as though he thought I should take his little patient from him.

It was pitiful to see the poor little fellow looking so neglected himself, with his ragged garments, poor thin arms, and white pinched face, telling all too plainly of want and privation, yet caring for and trying to cure that miserable little sparrow.

"He's allus like that, sir," broke in Mrs. Flanagan. "All the children in the court go to him if anything ails 'em. He's 'most like a doctor to 'em, and so tender and pitiful to any as has hurt theirselves a-tumbling down, or maybe got a kick or a blow. I believe he'd take the shirt off his back to bind up a cut or a sore. None of 'em 'ud hurt Dick, rough as they are. What, sir, d'ye say—'Who looks arter him?' Why, we all do a bit, though tish't much any of us can do; but when we've any of us a bit or sup Dick goes shares, sure. His mother dropped him down the stairs one night a year or two ago—I can't rightly remember how long—but he's never been quite right since, allus so quiet like, no trouble to anybody; he only seems to rouse up when anybody or anythink's hurt, and then he's allus ready. His mother dropped down herself in a drunken fit last Christmas, and died a day or two after. Since then he's kind of belonged to the court. 'Where's his father?' I dunno. Mayhap he aint got one; leastways I never seed him. What, sir, 'Send him to the workus!' d'ye say? Not while any of us have got a bit or sup he shan't go *there*, if we knows it; not our Dick. Why the very babbies 'ud cry shame on us."

I noticed the boy several times after that, and he was generally tending either some child or an animal, though once or twice when I went into the court I saw him sitting under a crazy-looking blank wall near the entrance. A gleam of sunshine shone there occasionally, and he would sit there nursing a disreputable-looking dog, which I was told had been run over and nearly killed, but Dick had doctored it, and now it would limp after him on three legs when he was not nursing it. Dick smiled if he saw me, and if I gave him anything he never failed to save it up to share with some one else. Poor little lad! my heart ached for him. I talked with Mrs. Flanagan about getting him into some institution, but she would not hear of it. "What 'ud the boys do without Dick?" was always her answer.

About a month ago I was paying my usual weekly visit to the court, when I saw quite a crowd near the unsafe wall, and drawing near found the wall had fallen. As I came up some big boys were just getting Dick out from under the ruins. He had been found crouched on his hands and knees, and under the arch of his body was found Jocko, as he called the lame dog. Dick had a deep wound on the back of his head, from which the blood was oozing, and when the boys laid him down I rested his head on my knee, his poor face looking like death. Suddenly he opened his eyes and said, "Is Jocko safe?" "Yes, Dick." "That's all right," he murmured, then heaving a sigh, all was over, and little Dick was gone. As I said "Dick is dead," a loud and bitter cry broke from his friends, and one little urchin lifted up the dog in his arms and said, "I'll look after Jocko for our Dick's sake."

Poor little dwarfed, misshapen body, laid in a pauper's grave! May we not hope that under brighter conditions the spirit of love shown through thee will bud and blossom, and little Dick become an angel messenger, perhaps in the very same court, to the waifs he tended here, and that "for Dick's sake" some hasty word or action may be stayed, and his life and love yet influence them for good?

PROGRESSIVE THOUGHT.—The Rev. J. M. Savage, of Boston, recently said: "I have been told things which neither the medium nor myself knew or could by any possibility have known. If there is any other theory than a Spiritualistic one to explain facts of this sort, I don't know what it is. I can't explain certain experiences of this sort, except on the theory that I am dealing with some invisible intelligences. My present attitude of mind, I say, is just this: I am in possession of a respectable body of facts that I do not know how to explain except on the theory that I am dealing with some invisible intelligence. But I am not prepared, as yet, to say that there is no other possible explanation. I hold that as the only tenable theory I am acquainted with." In answer to a question, Mr. Savage said: "The intelligence that is speaking claims to be, in almost all cases, the spirit of some person who used to live on the earth. But I shouldn't accept the statement of any invisible being without a voucher," he added, "any quicker than I would that of a stranger in this world."

## LYCEUM JOTTINGS.

### MODERN MEDICINE.

FIRST they pumped him full of virus from some mediocre cow, Lest the small-pox might assail him, and leave pit-marks on his brow; Then one day a bulldog bit him—he was gunning down at Quogue— And they filled his veins in Paris with an extract of mad-dog; Then he caught tuberculosis, so they took him to Berlin, And injected half-a-gallon of bacilli into him; Well, his friends were all delighted at the quickness of the cure, Till he caught the typhoid fever, and his speedy death was sure; Then the doctors with some sewage did inoculate a hen, And injected half its gastric juice into his abdomen; But as soon as he recovered, as of course he had to do, There came along a rattlesnake and bit his thumb in two; Ouce again his veins were opened to receive about a gill Of some serpentine solution with the venom in it still; To prepare him for a voyage in an Asiatic sea, New blood was pumped into him from a lep'rous old Chinee; Soon his appetite had vanished, and he could not eat at all, So the virus of dyspepsia was injected in the fall; But his blood was so diluted by the remedies he'd taken That one day he laid him down and died, and never did awaken: With the Brown-Sequard elixir though they tried resuscitation, He never showed a symptom of reviving animation; Yet his doctor still could save him, he persistently maintains, If he only could inject a little life into his veins.

### A LITTLE LADY.

WITHIN a certain house I know,  
Which would be sad without her,  
There lives a lady four feet high!  
(I tell the truth about her.)  
Her dresses do not sweep the floor,  
She does not walk demurely,  
She wears a sailor hat,—but yet  
She is a lady, surely.  
Her voice is very sweet and low,  
Her words are always pleasing;  
She helps the little girls to play,  
She keeps the boys from teasing.  
She trots upstairs, she trots downstairs  
When mamma's head is aching;  
She helps papa to find his gloves,  
And Norah with the baking.  
She has a smile for every one:  
We call our darling "Sadie,"  
And blest is every house where dwells  
So sweet a little lady.

### HOW TOYS ARE MADE.

There is a regular system in the various houses and manufactories where toys are made in Germany and Switzerland, and a great part of the work is done at home; men, women, and even small children being all busily employed and cheerfully singing as they work. In one cottage the family may be seen carving out the arms for the dolls, in another the legs, in another forming the heads. Another makes the bodies of carts, another the wheels, another the harness, another the different parts of animals; and this is all done with the aid only of a knife, which is not really like a knife in shape, but something after the pattern of a cheese-scoop. With this a clever worker takes a block of wood and cuts away at it until it has the form of the object desired, and then it is passed on to the next person. The various pieces have to be put together with great skill and accuracy; then a thin sort of plaster made of yellow chalk is put all over the figure, which gives it a smooth surface and covers up all the holes; after this those that are to be painted are given to the artists, who are very often young girls, and the plan is for each set of about twelve to keep to the same colour. In one house all the horses are painted grey, with black spots; another set makes the colour red with white points, another all black. Hundreds of Noah's Arks are painted with red roofs, the body part white, and the lower part brown. In this way the work goes on rapidly, as there is no stopping for changing or mixing the colours, and constant practice makes perfect. The gilding is done by another set of people, and requires great care and neatness. No machinery is used for the cheaper toys, but such humble materials as glue, paper, chalk, and wood, are sufficient, and wax, hair, wool, fur, and papier-maché for the more expensive goods.—*Little Folks.*

## PLATFORM RECORD.

*The Editors do not hold themselves responsible for the opinions expressed, or for the accuracy of the statements made, in the reports, and earnestly request secretaries to use the utmost care to make their communications brief, pointed, and reliable.*

**ARMLEY.** April 12:—Mr. Hopwood could not fulfil his engagement. Our friend, Mr. John Lund, kindly assisted us. At night our president, Mr. Peel, aided him. A very satisfactory arrangement. Mr. Lund was very successful with his psychometry. April 19: Mr. Joseph Armitage spoke upon subjects given by the audience, viz.: "What Becomes of the Sabbath-breaker after Death?" He showed that the perfume of the flowers and the music of the birds are equally sweet every day. Nature knows no Sabbath. On "What Religion does Astrology Teach?" he said we were largely influenced by the planetary system, and gave instances showing that at the full and at the change of the moon some persons are much affected. At night he dealt with five subjects, beside naming the infant daughter of Mr. Pullen. In this naming business Mr. Armitage is decidedly successful, infusing into it much tenderness, and giving advice to the parents that did him credit. The subjects were briefly and pertinently spoken upon.

**BISHOP AUCKLAND.** Gurney Villa Hall.—Mr. Eales gave an interesting lecture on "Modern Spiritualism," which was much enjoyed.

**BLACKBURN.**—Mr. Tetlow, in the afternoon, spoke on "Some Social Topics" in capital style, and gave very remarkable psychometry. Evening subject, "The Teachings of Jesus," dealing with quotations from the Bible in an excellent manner. He afterwards gave some striking phenomena. Good audiences.—G. E. H.

**BOLTON.** Bridgeman Street Baths.—Mr. Sutcliffe's subjects were "Our Immortal Homes and our Loved Ones There," "Spiritualism a Builder and Destroyer." Both were nicely treated. Spiritualism made the mind more noble, building up the spiritual part of man and destroying that which would be injurious. Psychometry at both services, acknowledged correct in every instance.

**BURNLEY.** Bread Street.—Mrs. Horrocks's guides took for their subject that beautiful hymn, "Friends never leave us." Evening subject, "Sowing seeds of kindness." The addresses were well received. Psychometry very good.—J. T. K.

**BURNLEY.** Hammerton St.—Afternoon: We had a grand time with Mrs. Britten, who spoke to a full house on "Spiritualism—Past, Present, and Future," giving a digest of what the cause and its heroes have had to battle with. Evening: Six subjects were taken from the audience: "The difference between Pantheism and Spiritualism—The Philosophy of Death—Has Spiritualism any sympathy with Modern Socialism?—If Spiritualism is the true religion, how is it that it has not made the same progress as Christianity?—What does Spiritualism prove that we should accept it?—If God is a Spirit, where did he come from and from whence did he originate?" These were dealt with in a manner satisfactory to the questioners, the audience being spellbound. Over 400 people listened to the eminent lecturer, many having to stand.

**BURNLEY.** 102, Padiham Road.—April 16: Mrs. Heyes' guides gave a splendid address on the hymn "O think of the home over there." Clairvoyance very good. April 19: Mrs. Shulver and Mrs. Bennett entertained us with short addresses, followed by several good tests. Clairvoyance at after-service.—J. W.

**BURNLEY.** Robinson Street.—Mrs. Gregg's guides discoursed on "Not dead, but gone before," and "Power, will, and reason." Both were well rendered. A poem occupying fifteen minutes in delivery, grasping the whole of the latter subject, was a fine piece of composition. A few clairvoyant readings after each address. Lyceum, good attendance, as usual.

**BURBLEM.** Newcastle Street.—Miss Pimblott's guides spoke on "The ways ye travel we have trod," and "The false may reign a little season." A meagre audience in the afternoon which was greatly augmented in the evening. The addresses were much appreciated. The naming of an infant proved interesting.—M. W.

**CLECKHEATON.**—Mr. W. Galley spoke well on "Who are our reformers?" at both services, referring to many now living as well as those who had passed on, Thomas Paine amongst others. He referred to C. Bradlaugh as one of the noblest reformers. Reference was made to General Booth, who, when a man goes to him for a night's sleep, charges him fourpence, and if he has not the money he must work it out. Mr. Bradlaugh boldly struck at the root of the tree of evil. He referred to the Nazarene as a reformer who believed in a God of truth and justice.—F. T.

**COWMS.**—A good day with Miss Cotterill. Subjects, "Life and its responsibilities," and "What think ye of Christ?" Proving that Spiritualists are trying to follow the example of Jesus more than those who hold him up as their saviour. Many more such earnest workers are needed. "The Rev. Showman" has been in the district, but we are not afraid he will harm us.—E. P.

**DARWEN.** Church Bank Street.—Afternoon, Mrs. Wallis took subjects from the audience—"Can you define the power used by spirits in the control of the human organism, and what relation has it to hypnotism or mesmerism?" "Who and what is God? Is he a substance spiritual, or is he an essence or principle?" "Homes and occupations in the spirit world" Mrs. Wallis's treatment of these subjects was all that could be desired. Evening, "Life in the great beyond." A far different view was given, and we think a much better one, than our orthodox friends present, showing that as we live and act here on earth, we are building our homes for the spirit world. Clairvoyance very good. Very good audiences.

**FELLING.** Hall of Progress.—Wednesday, April 8: Mrs. Green after a short address gave descriptions of spirits to nearly every one present, and general satisfaction was evident. Sunday, April 19: Mr. Pearson, of Jarrow, could not be with us. Mr. J. Wilson spoke very ably about "Mediums and Mesmerism."—J. D.

**FENTON.**—April 14: The guides of Mr. R. D. Lucas spoke on "The calling up of Samuel," showing how his clairaudient and clairvoyant mediumship was exercised, comparing it with that of modern mediums, and illustrating the many phases of mediumship known to modern Spiritualists. He referred to the many

statesmen, ministers, composers, authors, &c., whose testimony as to their inspirations tends to show that they are mediums, though they may be ignorant of the fact. The second subject, "Do the spirits of the lower spheres commune with mortals," was also ably treated, giving great satisfaction. Miss Morley conducted. April 19: Mr. W. Upton gave an inspirational address on "Now that we have received the Spirit of God we speak by the Spirit." He explained how St Paul was led to live after the spirit, and exhorted the people to eradicate all false notions and bad habits, and become truly spiritually minded. A very appreciative audience, some coming a long way.—F. Sutherland.

**GLASGOW.**—11-30 a.m., Mr. Harvey gave some of his experiences. A pleasant discussion followed. A profitable service. 6-30, Mr. Russell gave a paper on "Spiritual Science," which was enjoyed to the full by a fair audience.—T. W.

**HALIFAX.**—Mr. J. C. Macdonald's guides took subjects from the audience, among others, "Our mission on earth and in the spheres" and "Mr. Charles Bradlaugh's influence on the past and present generation." These were treated in a very elaborate manner, giving us a splendid treat.—B. D.

**HECKMONDWIKE.** Blanket Hall Street.—We again had the pleasure of hearing Mrs. Mercer's guides, who spoke admirably on "Let your light so shine before men that they seeing your good works may glorify your father," and "If a man die shall he live again?" Clairvoyance given at each service, fairly successful. Good audiences. At night the room was full.—H. O.

**HEYWOOD.** Argyle Buildings.—Mr. Ormerod's controls gave excellent lectures on "Shall we meet beyond the river?" and "Worship." Discussion and questions were invited after each lecture.

**HUDDERSFIELD.** Brook Street.—Mr. J. S. Schutt has done efficient service to the cause by his splendid reply lecture to the "Rev. Showman," who has been on a visit to our town during the week. A large audience attended to hear Mr. Schutt's reply.—J. B.

**LEEDS.** Institute.—April 12: Mr. Morse lectured afternoon and evening. Monday evening was devoted to questions from the audience, viz., "Spiritualism and Theosophy: How are they related? Can a man be a Spiritualist and Theosophist at the same time?" "Spiritualism and Socialism: Granted that the object of true Socialism is the abolition of competition for personal profit, what ought to be the attitude of Spiritualists to Socialism?" The guides of Mr. Morse discoursed so ably and practically on these important questions that the event will be long remembered. Friends who have an interest in these subjects would do well to submit them at Mr. Morse's meetings. April 19: Mr. Walter Howell in the afternoon answered questions. Evening: Subject, "Spiritualism answers the interrogation of the ages, 'If a man die shall he live again?'" The forcible and argumentative discourse left nothing to be desired. He showed the superiority of Spiritualism over other systems of thought and teachings. We regret Mr. Howell will soon be leaving England again for America.—Cor.

**LEEDS.** Grove House Lane.—April 12: Afternoon, Mrs. Yarwood gave a practical address. The clairvoyance was wonderful and convincing. Evening: Hall comfortably full. Monday: Mrs. Yarwood's guides surpassed all her former addresses and clairvoyance. Also an excellent collection. This society is making rapid progress. Mrs. Yarwood will give her services on June 13 and 14. April 19: A pleasant day with Mr. Inman, from Sheffield. Afternoon: Subjects from the audience, "Who was God speaking to when he said 'Let there be light?'" also, "Do the spirits speak the words so that the medium can hear, or only by impressions?" Successful clairvoyance. Evening: Three subjects from the audience were treated in a pleasing manner. Mr. Inman's style of clairvoyance was very interesting. The committee were so satisfied that they booked three days forward. April 20: Mrs. Menmuir was surprised in having an audience of 95, as Mr. W. Howell was at the Institute. She gave a short address to Spiritualists. "If a man or woman is not guided by principle I cannot call them Spiritualists." She gave eleven delineations of character. A pleasant evening. Mrs. Menmuir kindly gave her services for the society. A good collection.—J. L.

**LEICESTER.** Liberal Club, Townhall Square.—Evening: Mr. H. Clarke lectured on "The Church, the Sciences, and the Spirits." He acquitted himself admirably, and the cause is to be congratulated on his entrance into the ranks as a worker. Special mention was made of the passing away of our young friend, Charles J. Young, of Leeds, late of Leicester. The friends express deep sympathy with the bereaved ones.—S. A. Shepherd.

**LEICESTER.** Temperance Hall.—April 19: Mrs. Barston's guides gave a short but excellent address, while the clairvoyance of Mrs. King could not fail to be convincing to all. Both ladies are local mediums, and we are glad to see them taking an interest in the work.—S. P.

**LEIGH (Lancashire).**—Mr. Price, of Rochdale, under control, lectured on "How must we reach Heaven?" It had been man's aim in all ages to reach the happy haven of rest, though in his weakness he had sinned, yet he testified his desire to be with the happy ones. No one in their right senses desired to go to what is called Hell. Each denomination had their own peculiar mode of preparation for Heaven. All have an innate aversion of falling into naught. All wished for a higher state of existence. Spiritualism is present in all phases of religious thought, though not recognized as such, and it seemed singular that Spiritualists should meet with such obloquy, but the time was coming when Spiritualism would assert its proper position in the hearts of mankind.

**LIVERPOOL.** Daulby Hall.—Morning: Mr. J. J. Morse lectured in an eloquent and impressive manner on "Spiritualism, Aggressive and Progressive." In the evening to a crowded and highly appreciative audience he delivered, as had been well advertised, "A Memorial Oration on Charles Bradlaugh, a Personality and a Problem." The orator traced his career from a boy born of humble parents, through various experiences and vicissitudes, till he reached the proud position of a representative of the people in the British House of Commons. He referred to the persecution and contumely heaped upon him by those who should have encouraged and assisted him, and said the Church and State had made him the grand personality he was. He lauded him for his honesty, integrity, and adherence to principles, for the indomitable spirit with which he assailed all abuses, and for the continuous and fearless warfare he waged against the classes on behalf of the masses (the so-called common people) designating him the "True Friend of the People." The oration

was a marked success, and at the close elicited a spontaneous outburst of enthusiasm, and a hearty and unanimous vote of thanks was accorded to Mr. Morse, to which he suitably responded. The harmoniumist played the "Dead March in Saul" as the friends left the hall.

LONDON. Camberwell. 311, Camberwell New Road.—Evening: Floral memorial service. Mr. Drake ably filled the chair, speaking with that earnestness and power characteristic of him. Mrs. Stanley delivered a most soothing and sustaining address, full of spiritual love and hope. These proceedings are the first of the kind in South London, and the first at which Mrs. Stanley has taken the leading part. We are all deeply grateful for the readiness and ability she has shown under these trying circumstances, and feel that her presence and sympathy have done much to alleviate the grief into which the family have been thrown by this partial separation. Mr. Coleman sang a very appropriate hymn with feeling, and several friends spoke, giving instances of the return of loved ones gone before. One lady described the child as being present in the custody of two spirit friends, who placed it in the lap of the mother, Mrs. Long. Others saw many spirits present with flowers, &c. Altogether, the meeting was one of the best we have ever taken part in, strengthening our faith and nerving us to greater efforts for its propagation. Our friends also helped us along in our work materially, the collection reaching the sum of £1 6s. 1d.

LONDON. Marylebone: 24, Harcourt Street.—Captain Pfoundes delivered an interesting address on "Oriental Ethics," claiming a superiority for them as against Western ethics, which were largely encouraged on account of the consequences following, instead of doing right for right's sake.—C. W.

LONDON. Canning Town.—After reading from the chair Mr. S. T. Rodger discoursed upon the "Necessity of Spiritualism of the Coming Age," showing that the orthodox church was fast decaying—the people were beginning to think and act for themselves without the aid of priestcraft. Small attendance, but good conditions.—J. D. H.

LONDON. Forest Hill, Devonshire Road.—After a few words from Brother Taliesin, Mrs. Bliss was controlled, and gave an address on "Man, know thyself."

LONDON. Peckham, Winchester Hall.—Sunday last, Mr. Butcher and others addressed a full hall. The meeting on Peckham Rye attracted many strangers. Friday: Healing. We had several very interesting cases, which, if successful, will go to prove the marvellous powers a benevolent God has given to his children.—J. T. A.

LONDON. Shepherd's Bush, 14, Orchard Road.—Crowded meeting. Rev. Dr. Young gave a grand intellectual discourse on the "Life beyond death," quoting scripture in a masterly manner to prove the truth of spirit return. Words are inadequate to express our deep sense of gratitude to so noble an expounder of our beautiful religion. The meeting will never be forgotten, cheering one and all in our glorious work.

LONGTON. 44, Church Street.—Services conducted by Miss B. Lucas very efficiently. The controls of Mr. Grocott spoke on "What has Spiritualism done for Humanity?" tracing the growth of Spiritualism from its earliest periods, and proving its great work in uplifting and educating the masses, and showing the treatment meted out to those who happened to be before their time. A fair audience.

MANCHESTER. Temperance Hall, Tipping Street.—Afternoon: Mrs. Green's guides spoke on "The Worship of God, or the Voice of Deity." A good address and successful clairvoyance, six out of eight recognized. Evening subject, "For whom did Jesus die?" A good, sound, practical address; one that the most sceptical could find no fault with, and was listened to with great attention by a large audience. Clairvoyance very good, seven being recognized out of nine.

MANCHESTER. Psychological Hall.—Afternoon: The controls of our local medium answered questions, giving entire satisfaction. Evening subject, "Spiritualism, the Want of the Age." The mind of man having become more expansive, more light and freedom is required to satisfy his cravings. Spiritualism, giving him freedom of thought, supplies the needful. A good day with our friend.—J. H. H.

MANCHESTER. Edinboro' Hall, Moss Side.—A pleasant day with our kind friend Mrs. Stansfield, whose guides gave fine addresses that gave good satisfaction to fair audiences.—H. R.

NELSON. Sager Street.—Mr. G. Smith, speaker. During the day fourteen subjects were sent up from the audience. Not being able to do justice to all in so short a time, he spoke briefly upon all, so that strangers should not go away disappointed. Four psychometrical delineations were also given to perfect strangers, which were much appreciated. A little discussion with a few of our Nelson local preachers brought the meeting to a close.—J. W.

NEWCASTLE-ON-TYNE.—April 19 and 20: Mrs. A. Smith, of Leeds, gave three addresses. Sunday morning: "Are the so-called dead totally annihilated?" Evening: "Life and Work in the Spiritual World." Monday evening: "Education and Phrenology," all of which were well handled, and gave great satisfaction to good audiences. A number of clairvoyant delineations were given after each lecture, the great majority of which were fully recognized.

NORTHAMPTON.—Afternoon: Not having many present we formed a circle, Mr. Kirk being the medium. Evening: Mrs. Walker's controls gave some good advice to all, and made earnest appeals to the young to shun the many temptations that are thrown in their way. Mr. Kirk also, for the first time, intended to give a few clairvoyant descriptions, but the forms being rather shadowy he did not attempt it. We hope he will persevere in the public work.

NORTH SHIELDS. 41, Borough Road.—Mrs. White's guides were successful with delineations. We had an intelligent audience, and all seemed delighted with what had been given.—C. T.

NOTTINGHAM.—The morning meetings for spiritual and intellectual development show increased attendance. Mr. Dickins read from the Testament on "Spiritual Gifts." Mr. Wallis's controls spoke on the subject, but objected to the "one Spirit" idea generally held, and gave good advice. Miss Wood was successful with clairvoyance; the meeting was much enjoyed. Our evening meeting was a repetition of spiritual experiences, and the blending of the seen and unseen was most happy, a beautiful influence pervading the gathering. The writer's aunt manifested, and the theme was one of thankfulness, characteristic of her whole life, for the blessings she enjoyed. Recent experience proves the practical value of spiritual knowledge, and makes us desirous of spreading it to others.—J. W. B.

OLDHAM. Bartlam Place.—Miss M. Patefield, of Bradford, paid us her first visit, but we hope to have her again before long. Her speaking and clairvoyance were excellent, and seemed to give general satisfaction. Her subjects were "Where are the dead?" and "Freedom." Clairvoyance at each service. Mrs. Diggle occupied the chair.

OLDHAM. Spiritual Temple.—The second visit of Mr. Victor Wyldes has been as successful as the previous one. The discourses were full of sound logic, and were indeed an intellectual treat. The experiments in psychometry were given with so much precision and clearness that in every case their truthfulness was attested by those concerned. We were pleased to notice friends from Bacup, Openshaw, and other places.

OPENSHAW.—Mrs. Berry was with us, and lectured morning and evening. Moderate audiences, clairvoyance after each service, very good.—J. G.

PENDLETON. Hall of Progress.—Mr. W. H. Wheeler gave good discourses on "The Trial of Theology in the Court of Bankruptcy," and "Spiritualism as a representative of Eternal Truth," showing to advantage the reason why Spiritualism could, did, and would hold its own in the minds of its free thinking adherents, contrasting with striking vividness the narrow limitations of orthodoxy and the broad field of investigation which was open to Spiritualists. Questions after each discourse were dealt with to the satisfaction of good audiences.

RAWTENSTALL.—Two good discourses given by Mr. Newell.

ROCHDALE. Penn Street.—Mr. J. Lomax spoke on "Spiritual Gifts," urging the necessity of their cultivation and proper use. Followed by successful clairvoyant descriptions afternoon and evening.

SOWERBY BRIDGE.—Mr. Lees in the chair. A splendid lecture by Mr. P. Lee, of Rochdale. Subject, "Misconceptions about God." He spoke earnestly on the subject, not admitting of levity, although there is ample scope from a freethought stand point. His arguments were sound, and, we should say, not easily contradicted. The lecture showed deep thought and study, and was instructive. We are glad to see Mr. Lee quite restored to his usual health.

STOCKPORT.—Mr. Rooke read from Gerald Massey's "Coming Religion," and explained the laws which regulate mediumship; the moral of his remarks was not to depend exclusively on paid speakers, but attend more to self culture and development, which were sadly needed. Evening: Subject, "Spiritualism, an offspring of Heaven," was logically treated, a lofty tone of thought running through it; the meeting, which was a good one, being advised to leave off preparing to die and begin to learn how to live.—T. E.

TYNE DOCK. Exchange Buildings.—Mr. G. W. Gardener was unable to continue his lectures on "Christianity" and "Women," but he gave a good address on "Byron and Scott." He hopes to resume his course of lectures on May 3rd.

WISBECH. Public Hall.—Mr. Ward gave an interesting address which was much appreciated. "The world hath much need of thee;" exhorting all to be brave and true to their principles, giving illustrations of men who have died at the stake for the truth, pointing out that the world had much need of them. He spoke kindly to the young, advising them to give a little time every day for self-examination, and to commune with the spirit world, to think and reason for themselves. There are continually fresh faces at our hall, people desirous to enquire into Spiritualism. It is true the harvest is great and the labourers few. We would say to our friend Mr. Ward our society hath much need of thee.—A. Weaver, cor. sec., Leverington, Wisbech.

RECEIVED LATE.—Bolton (Old Spinners' Hall): Mr. W. H. Taylor gave some remarkable tests and clairvoyant descriptions to good audiences. Many persons are so astounded that they attribute it to the devil. As Mr. Taylor describes spirit preachers and class leaders, one might ask have they gone to the devil?—Bradford (448, Manchester Road): Mr. Woodcock's control gave able discourses, and good clairvoyance and psychometry.—Radcliffe: Mrs. Robinson gave pathetic and interesting addresses. Clairvoyance by Miss Hartley.—London (102, Camberwell Road): A large number of friends welcomed Mr. Paine to our circle, several of whom were gratified with psychometrical delineations.—Ashington: Too late. Next week. [Reports must reach us by first post on Tuesday, written on one side of the paper, and consist of not more than 100 words, unless very special.]

### THE CHILDREN'S PROGRESSIVE LYCEUM.

BLACKBURN.—Mr. T. Bertwistle, conductor. Present, 50 scholars and 8 officers. First-class discussion on the "Miracles of Moses," several members taking part. 2nd class (boys), by Mr. H. Ward, "Spiritualism for the Young." 2nd class (girls), by Miss G. A. Holden. Benediction by Mr. T. Tyrrell. We are sorry to report the passing away of one of our earnest workers, Mr. T. Wilcock, who passed to the higher life, Saturday, April 18, and will be interred at the Blackburn cemetery, Thursday, April 23.—G. E. B.

BRIGHOUSE.—Prayers by Mr. Shilliboe. Time taken up with rehearsing our hymns. Attendance: Scholars 74, officers 5.—W. H.

HECKMONDWIKE. Blanket Hall Street.—Invocation by the conductor. Usual performance gone through remarkably well, led by Master G. Hodgson and Miss E. Fawcett. Present, 20 scholars, 10 officers, and 2 visitors. A happy session.—J. L.

HUDDERSFIELD. Brook Street.—A most enjoyable session. Happy faces, and hearty singing. On "Work," the different conception which the lyceumist has from the idea that it was a curse was pointed out. In the reading of "Scatter Seeds of Kindness," the pathos of the piece was brought out when the reader paused and deliberately read "The young as well as the aged are reaped by the angel Death."—S. A.

LIVERPOOL. Daulby Hall.—Attendance: officers, 9, children, 39, visitors, 6. The election of delegates to attend the conference resulted in the appointment of Mr. S. S. Ohiswell and Miss Florence Morse.

MANCHESTER. Tipping Street.—Prayers by conductor, Mr. J. Jones. The morning devoted to practising hymns for Whit-week. Attendance poor, only 36 being present. Afternoon: Conducted by Mr. Wilson. Programme as usual. Attendance only 23.—J. S.

MANCHESTER. Psychological Hall.—Good attendance. Invocation by Mr. Haggitt. We were glad to have our conductor, Mr. J. Taylor, and musical director, Mr. H. Tift, again, they having greatly improved in health were able to fill their respective offices. Usual programme creditably gone through. Recitations by Misses Lottie Whitehead, Mary Connell, Florrie Holdsworth, Bertha Ogden, Annie Pollock,

Masters Thomas Arthur Warburton, Frank Warburton, and Bertie Whitehead. Mr. Clegg's guide closed with benediction an enjoyable session.—T. Taylor, sec.

OLDHAM. Spiritual Temple.—Conductor, Mr. Spencer. Good attendance, about sixty. Recitations good. Calisthenics and marching gone through remarkably well.—E. W.

PENDLETON.—Morning. Present: 15 officers, 43 scholars, 15 friends. Considerable improvement was shown in the manner in which the programme was gone through. Mr. W. H. Wheeler gave an instructive and interesting lesson on "The Wonders of Human Physiology." A hearty vote of thanks was accorded to him. Conducted by Mr. Wheeler. Afternoon: The lyceum practised a few hymns for Whit-week, led by Mr. Moulding. Present: 14 officers, 39 scholars, 6 friends. Mr. T. Crompton conducted. Invocation by Mr. Moulding.

SOWERBY BRIDGE.—April 19: Morning, our new conductor, Miss Ellis, acquitted herself in a very amiable manner. Calisthenics led by Mr. C. Rowson. Afternoon, led by Miss Ellis, calisthenics led by Mr. C. Rowson. Attendance excellent all day. After the afternoon session Mr. Lee, of Rochdale, gave a short interesting address. The entertainment passed off remarkably well on Good Friday and was repeated on Saturday. Recitals were given by Misses D. Rushworth, L. Caunt, C. Greenwood, S. Bottomley, H. Firth, and Master E. Howarth. The latter made a capital herald, declaring his tidings very clearly. Two violin solos by George Howarth and Arthur Rowson were nicely given, showing good signs of future proficiency. Songs in character were sung by H. Thorp and G. Shaw, who also contributed duets along with Misses Holroyd and Copley, being encored each time. Eight boys promised well for the future in "What we won't be," as did seven little girls with fans on which were the letters composing "Welcome." A novel fan motto drill pleased the audience. The mottoes were "Success to our Lyceum," "Liberty and Right," "Truth our Standard." Also a Japanese fan drill and song took remarkably well. A fairy extravaganza was rendered splendidly, with lime-light effect, also the statuary, which was worth all the trouble expended by Mr. C. Rowson, and certainly was the feature of the entertainment. Other tableaux followed, the final one being especially fine. A nigger sketch was gone through in good style and caused considerable fun. Mrs. Robinson undertook the arduous duty of pianist and did her work well. Mr. Hepworth supplied the comic element and manipulated the lantern. Miss Sutcliffe and Mrs. Greenwood were responsible for the tuition of the scholars.

STOCKPORT.—Good attendance. Recitations by Miss J. Rowbottam and Master W. Venables, a visitor. We used for the first time our new banners in the marches, and a pretty effect was produced. Our members take great interest in everything, which is encouraging to our conductor and his officers. Mr. Halsall is getting some good music out of the choir, and we are fairly on the progressive path.—T. E.

WALSALL. Central Hall.—Lyceum Anniversary. Morning, Mrs. Groom's guides spoke on "Life's Lesson." They pointed out that the riches of this world could not assist us in the next, our happiness there would be the result of our conduct here. The materially poor may be spiritually rich. They urged the necessity of conscientious practices, in order that the causes of remorse, or that "Hell" principle which haunts the guilty, may be avoided both here and hereafter. Experience shows that "appearances" are often deceptive. The value of life consists in the development of perfect character. Afternoon, a service of song, "Marching Onward," was very creditably rendered by the choir and band. Mr. Aldridge, of Wolverhampton, gave the connective readings. At night, Major General Phelps, of Birmingham, presided, and made some clear remarks respecting methods of education, and strongly recommended the lyceum system as the one whose principles he considered most conducive to success. Mrs. Groom's guides spoke on "Progress," very elaborately, calling special attention to the progressive measures inaugurated by the Spiritualists for the proper and harmonious education of the young. After each address very satisfactory poems were given upon words selected by the audience. We congratulate the band and choir on their excellent rendering of the various pieces. The proceedings were much appreciated. We hope the result will encourage our choir-master, Mr. Foster, to arrange a repetition.—A. R. M.

PLAN OF SPEAKERS FOR MAY, 1891.

YORKSHIRE FEDERATION OF SPIRITUALISTS.

- ARMLEY. Temperance Hall.—3, Mrs. Beanland; 17, Mrs. Hoyle; 24, Mrs. Craven; 31, Mrs. Clough.
- BATLEY CARR. Town Street.—3, Mr. Armitage; 10, Mrs. Ingham; 17, Mrs. Record; 24, Mrs. Hoyle; 28, Mr. Howell; 31, Mrs. Mercer.
- BEESTON. Temperance Hall.—3, Mrs. W. Stansfield; 10, Mrs. Jarvis; 17, Mrs. Dickenson; 24, Mr. Howell; 31, Mr. Rowling.
- BINGLEY. Wellington Street.—3, Mr. Woodcock; 10, Mr. J. Kitson; 17, Mrs. Berry; 24, Mrs. Jarvis; 31, Mr. and Mrs. Marshall.
- BRADFORD. Little Horton Lane.—3, Mrs. Beardshall; 17, Mr. Hopwood; 24, Mrs. Whiteoak; 31, Mrs. W. Stansfield.
- BRADFORD. Milton Rooms.—3, Mr. Morse; 10, Mr. Armitage; 17, Mr. Rowling; 24, Mrs. Wade; 25, Mr. Howell; 31, Mr. Swindlehurst.
- BRADFORD. Obley Road.—3, Mr. J. Lund; 10, Mrs. Beardshaw; 17, Mr. Peel; 24, Mr. Hepworth; 31, Mr. Champion.
- CLEOKHRATON. Walker Street.—3, Mrs. Clough; 17, Mr. Bloomfield; 24, Mrs. Russell; 31, Mr. Thresh.
- HALIFAX. 1, Winding Road.—3 and 4, Mr. Schutt; 10 and 11, Mrs. J. M. Smith; 17 (Anniversary), Mrs. Britten; 24 and 25, Mr. E. W. Wallis; 31, Mr. W. Galley.
- HECKMONDWIKE. Thomas Street.—3, Mrs. Hoyle; 17, Mrs. Ingham; 24, Mr. Milner; 31, Mrs. Dix.
- LEEDS. Spiritual Institute.—3 and 4, Mr. Wyldes; 17, Mrs. Craven; 24, Mr. Tetlow; 31, Mr. Armitage.
- MORLEY. Church Street.—3, Mr. Peel; 10, Mrs. Hoyle; 17, Mr. W. Galley; 24, Mr. J. Kitson.
- SHIPLEY. Liberal Club.—3, Mrs. Mercer; 10, Mr. J. Lund; 17, Mr. and Mrs. Hargreaves; 24, Mr. Bloomfield; 31, Mrs. Dickenson.
- WEST VALE. Green Lane.—3, Mr. W. Galley; 10, Mr. Rowling; 17, Mr. Howell.

- ACORINGTON.—3, Mr. Swindlehurst; 10, Mrs. Crossley; 17, Mrs. Best; 24, Open; 31, Mrs. Stansfield.
- BRADFORD. Bentley Yard.—3, Messrs. France and Wrighton; 10, Mrs. Winder; 17, Mrs. Bentley; 24, Mrs. Dix; 31, Mr. W. A. Wright.
- BRADFORD. Birk Street.—3, Miss Capstick; 10, Anniversary Services; 17, Open; 24, Mr. Hopwood; 31, Mrs. Bentley.
- BRADFORD. Walton Street.—3, Mr. Hopwood; 10, Miss Patefield; 17, Miss Myers; 24, Mrs. Mercer; 31, Mr. Bloomfield.
- BLACKBURN.—3, Mr. W. Johnson; 10, Mrs. Wallis; 17 and 18, Mr. J. S. Schutt; 24, Mr. E. Campbell; 31, Mrs. Best.
- BURNLEY. Hammerton Street.—3, Mrs. Green; 10, Mr. Wallis; 17, Mr. Tetlow; 24, Mrs. Gregg; 31, Miss Wheeldon.
- BURNLEY. Robinson Street.—3, Mr. J. Champion; 10, Open; 17, Mr. Hepworth; 24, Mr. T. Grimshaw; 31, Mr. E. W. Wallis.
- CHURWELL.—3, Mrs. Murgatroyd; 10, Mr. Parker; 17, Closed; 24, Mr. Wainwright; 31, Mrs. Jarvis.
- COLNE.—3, Open; 10, Mr. T. Grimshaw; 17, Circle; 24, Mr. T. Postlethwaite; 31, Mr. W. Johnson.
- HECKMONDWIKE. Blanket Hall Street.—Monday, April 27, Mrs. Mercer at 7-30. A hearty welcome. May 3, Miss Patefield; 10, Mr. and Mrs. Hargreaves; 17, Mrs. Wrighton; 31, Mrs. Whiteoak.
- HUDDERSFIELD. 3, John Street.—3, Mrs. Russell; 10, Mrs. Midgley; 17, Mr. John Kitson; 24, Open; 31, Mr. Asa Smith.
- IDLE.—3, Mr. J. Kitson; 10, Mr. T. Hodgson; 17, Mrs. E. Jarvis; 24, Mr. Long; 31, Mrs. Beardshall.
- KEIGHLEY. Assembly Rooms.—3, Mrs. Craven; 10, Mr. Hepworth; 17, Mr. E. W. Wallis; 24, Mr. P. Haigh; 31, Mrs. Russell.
- LIVERPOOL. Daulby Hall.—3, Mrs. E. H. Britten; 10 and 11, Mr. W. Howell; 17 and 18, Mr. J. J. Morse; 24, Mrs. E. W. Wallis; 31 and June 1, Mr. W. Howell.
- MANCHESTER. Tipping Street.—3, Mr. J. B. Tetlow; 10, Mrs. Groom; 17, Miss Walker; 24, Mr. Swindlehurst; 31, Mrs. H. Taylor.
- OLDHAM. Temple.—3, lyceum, open sessions; 10, Mr. T. Grimshaw; 17, Mr. A. D. Wilson; 24, Mr. J. Armitage; 31, musical services.
- PENDLETON.—3, Open; 10, Mrs. Green; 17, Mrs. Groom; 24, Mr. D. Milner; 31, Mr. Plant.
- SLAITHWAITE.—3, Mr. Wilson; 10, Mrs. F. Taylor; 17, Open; 24, Miss Thorpe; 31, Mrs. Crossley.
- SOWERBY BRIDGE.—3, Mrs. Wallis; 10, Lyceum conference; 17, Mrs. Wade; 24, Mrs. Crossley; 31, Mrs. Craven.

PROSPECTIVE ARRANGEMENTS.

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

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

BRIGHOUSE.—April 26: Mrs. E. H. Britten will give addresses. At 2-30, "Divine Revelations, Eternal and Progressive." At 6 p.m., Six subjects to be chosen by the audience. Wednesday, April 29: Mr. W. Howell will lecture on subjects from the audience. Our Lyceum will go to Roundhay Park on Whit-Tuesday, first calling at Kirkstall Abbey. We shall be happy to see Lyceum friends from Leeds and other places.—W. H.

DARWEN.—April 26: Mr. J. B. Tetlow. At 2-30, "And there was war in Heaven." At 6-30, "The Old and the New Faith." Speakers wanted for May 31 and June 14. Speakers having the above dates open please communicate with J. Jenson, 42, Duckworth St.

DERBY. Mechanics' Institute.—April 29: Mr. G. A. Wright on "Spiritualism." Chair to be taken at 7-45. Written questions invited. All are welcome.

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

LEEDS. Cookridge St.—April 26, a number of Lyceum scholars, conducted by Mr. Hepworth, in the afternoon will render a sacred concert, and in the evening a service of song, by special choir. We hope friends will turn up in good numbers. The members of the ladies' sewing class will hold their final sale of work on Monday and Tuesday, May 4 and 5. There will be a grand entertainment each evening, and other attractions. Particulars later. Mesdames Wakefield, Dickenson, and Clarkson will be glad to receive materials, fancy articles, or contributions any friends may feel disposed to give in support of the above object.

LONDON. King's Cross.—May 10: Excursion to Southend. All information of Mr. Carter at above address. We shall be glad if other societies will join us.—S. T. R.

LONDON.—Open-air Spiritual Mission, Hyde Park, April 26, at 3-30, near the Marble Arch. Subject: "Science of the Soul." A lady has promised to occupy the platform.—E. B.

MANCHESTER. Edinbro' Hall.—Thursday next, April 30, at 7-30, Mr. Wallis on "Popular Objections to Spiritualism answered." Mrs. Wallis will give clairvoyance. (See Passing Events.)

MRS. BEANLAND'S address is 2, Back East Street, Elerby Lane, Leeds.

MANCHESTER. Geoffrey Street Hall, off Shakespeare Street, Stockport Road.—Circles will be discontinued in the above hall after Sunday next. Please note.—The Sunday morning circle will be continued as usual at 11 a.m. in the chapel in Bridge Street, off Pin Mill, or off Fairfield Street.

MANCHESTER. Psychological Hall.—Saturday, April 25: Tea party and entertainment to aid the funds. Adults, 1s.; children, 6d. Tea at 5-30 prompt.—J. H. H.

NANTWICH (Cheshire).—A young man now resident in this town wishes to become acquainted with a few friends of the cause.—Apply J. E. B., 5, Holly Street, Eccles New Road, Manchester.

NEWCASTLE-ON-TYNE. Cordwainers' Hall, Nelson Street.—April 26: Mr. J. J. Morse, at 11, questions; at 6-30, "The Judgment Day." Monday, at 8 p.m., "Charles Bradlaugh in the Light of Spiritualism."

**NOTICE OF REMOVAL.**—Secretaries and friends please note Mrs. Gregg's change of address to 51, Wordsworth Street, off Kirkstall Road, Leeds.

**NOTICE.** THE LYCEUM ANNUAL CONFERENCE will be held in the Lyceum, Hollins Lane, Sowerby Bridge, on Sunday morning and afternoon, May 10th. Teas will be provided on the premises by the above society for delegates and visitors at a moderate charge. In the evening the inspirers of Mr. J. J. Morse, editor and publisher of the *Lyceum Banner*, will deliver an address in the Town Hall to delegates, visitors, parents, and friends. Subject: "Our children—the true social problem." Service to commence at 6-30 prompt. Conference: Chair to be taken at 10 a.m. prompt. Agenda: (1) Call to order; (2) hymn and invocation; (3) appoint assistant secretary for the day; (4) read minutes of last meeting; (5) read correspondence; (6) secretary's report; (7) treasurer's report; (8) special committee's report; (9) election of officers and auditors; (10) elect place and date of next conference; (11) elect speaker for next conference; (12) collection, not later than 4 p.m.; (13) open council; (14) votes of thanks to retiring officers, committees, and speaker; (15) votes of thanks to local society for kind assistance; (16) hymn and benediction.—I remain, yours fraternally, Alfred Kitson, hon. sec., S. L. Union, 55, Taylor Street, Batley, Yorkshire. P.S. Delegates who will have to reach Sowerby Bridge on the Saturday, in order to be in time for the Conference, would do well to communicate with Mrs. Greenwood, Tuel Lane, Sowerby Bridge, who will be able to render them serviceable advice, as to where suitable accommodation can be obtained. Enclose stamped envelope for reply.—A. K.

**OLDHAM.**—A public reception circle every Wednesday at 7-30, at Mr. Meekin's, 300, Lees Road. Medium, Mrs. J. A. Stansfield. All are welcome.—E. E. M.

**OLDHAM.** Bartlam Place.—May 3, Anniversary services. Mr. W. H. Wheeler at 3, "Reason confounds the dogmatists—Nature the sceptics." At 6-30, "Spiritualism, the light of the world." Questions and discussion invited. Special anthems and solos; 10, Mr. J. S. Schutt; 17, Miss H. Pimblott; 24, Mrs. J. A. Stansfield; 31, Mr. J. B. Tetlow at 3, "Spiritual gifts." At 6-30, "Some methods of propaganda."

**SHEFFIELD.** Midland Café, 175, Pond Street.—Mr. Towns, of London, will be at the above address on Sunday, May 3, until Sunday, May 10.

**THE SPIRITUALISTS' CORRESPONDING SOCIETY.**—Assistance given by its members to inquirers free. List of members, sample copies of *The Two Worlds*, &c., sent on receipt of stamp. Also for the mutual interchange of thought between spiritualists at home and abroad.—Address J. Allen, 14, White Post Lane, Manor Park, Essex.

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

## PASSING EVENTS AND COMMENTS.

(Compiled by E. W. WALLIS.)

**OUR THIRD MISSIONARY NUMBER** will be issued on the Friday before Whit Sunday, viz., May 15. Particulars next week.

**NO. 6 OF "THE TWO WORLDS" WANTED.**—We shall be greatly obliged to any of our readers who can supply us with copies of No. 6 of this journal, bearing the date of Dec. 23, 1887. We will gladly pay 2d. for every copy posted to us. Address to Mr. Wallis, 10, Petworth Street, Cheetham, Manchester.

**THE LIST OF SECRETARIES OF SOCIETIES.**—We shall be prepared to publish the names and addresses of the secretaries of all the spiritual societies in Great Britain in our issue for May 22, provided the secretaries will be at the trouble to send the requisite particulars to reach us on or before Tuesday, May 19. Only those names and addresses will be published which are sent as requested above.

**NOTTINGHAM.**—I acknowledge with deep thankfulness the generous donation of the London Spiritualists' Alliance to the members of our society of thirty copies of Hellenbach's "Birth and Death"; also several very useful pamphlets. The gift will be appreciated.—J. W. Burrell, sec.

**BRADFORD SPIRITUALISTS** have had an object lesson in the lamentable strike at Lister's mills, of the necessity for union, sympathy, and fealty. Tyranny is powerful only when men are unfaithful. United, the workers must win; divided, they are at the mercy of the mercenary. Spiritualists can be strong and compel public attention and respect by becoming federated, and working with a definite purpose. Christians have led the attack upon us and supported the showman; bigotry and intolerance have been aroused against us. Individually we suffer, collectively we are weak, because disunited. A rope of sand symbolises the condition of our cause instead of a golden chain. Surely it is time we changed all this. We have work to do in the world. To denounce wrong, oppose error, promote honesty and love, proclaim truth, and help the angels to destroy old theology and let in the light of Spiritual ministry. A meeting of Bradford Spiritualists will be held on Saturday April 25, at 7-30, in the upper room at Walton Street Church. This will be a most important meeting, and we heartily urge Bradford Spiritualists and those in the surrounding district, whether appointed as delegates or not, to attend, and may they in that upper room be gathered together, "of one accord," and experience a real pentecostal out-pouring of the Spirit.

**DELEGATES FROM SPIRITUALIST SOCIETIES** all over the kingdom are expected to attend the Conference. Some societies have not yet replied to the circulars sent them. Come, friends and comrades, time is growing short; we must present a bold and united front to the enemy. Let us trust one another, help one another, combine our forces for purposes of defence against our foes, and for attack upon the enemies of truth. We have not half conquered. The world for Spiritualism and Spiritualism for the world! Appoint your delegates, join the Federation, and give us the right hand of brotherhood.

**MR. PEARSON'S RELIEF FUND.**—From a friend at Halifax, 5s. With the above donation we are asked to procure from Mr. Pearson a special nativity. This person has been already heavily fined for giving nativities for money compensation. Deeming his case a hard one, and the action of the English law most autocratic and unjust for preventing people from spending or wasting their money as they pleased, we published the appeal made on behalf of Mr. Pearson to help him out of the difficulties an unjust law imposed upon him. We do not propose, however, to make *The Two Worlds* Company responsible for breaking the law again. Any person therefore that chooses to run the risk of giving presents to Mr. Pearson, with a view of taking out the amount given in nativities, must do so on their own account. The Editor of *The Two Worlds* cannot be the medium of such transaction.—E. H. B.

[Contributions to the above fund should be sent direct to Mr. J. T. Dales, 85, Melbourne Grove, East Dulwich, London, S.E.]

Mr. T. EVERITT, of Hendon, writes the following statement, which he desires to be inserted in this issue, in reference to Mr. Lamont's obituary notice of Mr. George Adshead, of Belper: "In reference to my dear friend Mr. G. Adshead's introduction to Spiritualism I will just observe, when conversing with him last autumn upon our long friendship, he incidentally remarked that it was 35 years since I introduced Spiritualism to him. Of course he spoke from memory. Seeing the statement in the obituary notice that it was 25 years ago, I felt sure this was an error, and set to work to hunt up some old documents and found it was in the year 1857. In those early days we used to have table movements, raps, and automatic writing, and many were the communications he received from his wife, who has been in the spirit world now I suppose over 30 years. He was interested in Spiritualism prior to his first marriage. May his gentle, sympathetic, and peace-loving spirit be coveted by all who knew him."

**READ THIS.**—Manchester, Edinboro' Hall, near Alexandra Park Gates.—Special Notice.—A series of most interesting lectures will be given in aid of Mr. Hiram Ross (the secretary) by Mrs. Britten, Mrs. and Mr. Wallis, and Mr. W. Howell, whose services are gratuitous, that Mr. Ross may receive the full benefit. On Thursday, April 30, Mr. E. W. Wallis will lecture at 7-30 on "Popular Objections to Spiritualism Answered," and Mrs. Wallis will give clairvoyant descriptions of spirits. May 7, at 7-30, Mr. Walter Howell will lecture on "Our Evidences of Immortality." May 14, at 7-30, Mrs. Britten on "A Spiritualist's View of the Cause and Cure of Crime and Poverty." Admission free. As the object of these meetings is to render immediate and substantial assistance to Mr. Ross, who has lost his machinery, tools, and stock-in-trade by the recent disastrous fire in Salford, being absolutely uninsured, and therefore left without the means of subsistence, it is hoped that *most liberal* collections will be given him. A subscription has been commenced through the *Salford Chronicle*, and contributions will be thankfully received by Mr. F. Tomlinson, of 230, Chapel Street, Salford.

### IN MEMORIAM.

The first South London Spiritualistic funeral took place on Saturday, April 18, at Forest Hill Cemetery, when the mortal form of the beloved child, William George Long, aged 4 years and 10 months, son of W. E. and E. Long, of 8, Orchard Row, Camberwell New Road, was given back to earth. At the Cemetery a large company of friends, carrying flowers, who had assembled at the entrance, fell in and followed the carriage to the grave. The hymn "There is no Death" was sung, and Mr. W. O. Drake made a few explanatory remarks. Mrs. Stanley offered an invocation, and after another hymn, addresses were given by Mr. Drake and Mrs. Stanley, who in a clear, firm and impressive manner spoke upon "Death and Hereafter;" also offering consolation to the bereaved parents, assuring them that their dear little one was in a bright and better home, and would return for their comfort and spiritual guidance in the near future, affirming the possibility that he was witnessing the present ceremony. It was a splendid sight to see the large gathering so interested in the service. The friends cast a large quantity of flowers into the grave, and returned home thankful that the simple ceremony had been gone through without any of the solemn mockery of the times.—W. O. Drake.

**GRATEFUL ACKNOWLEDGMENT.**—Kindly permit me through your columns to gratefully acknowledge the many letters of sympathy I have received consequent upon the passing on of our beloved child, also the numerous wreaths and bunches of pretty flowers that friends have sent.—W. E. Long, hon. sec., S.L.S.S., 8, Orchard Row, Camberwell.

On April 3, the remains of James A. W. Bentley, member of Halifax Lyceum, were interred at Bank Top Chapel, Southowram. Mr. W. J. Leeder conducted the service, and gave a most touching address, commenting on one so young passing away to nobler work in the spirit-world. He made a deep impression, and was highly spoken of. The sorrowing parents and friends are extremely grateful to the teachers and scholars for the beautiful wreath sent by them as a token of their esteem and respect. P.S.—Both the lyceum and the congregation feel Mrs. Bentley and family's position very much, they having had typhoid fever in the house some weeks, and having lost two sons; and two more of the family are not out of danger yet.

We are sorry to report the transition, on April 13, of Mrs. Wilkinson, in her 52nd year. She was an ardent Spiritualist, though unable to attend many public meetings through family ties. Her transition was sudden, being only twenty-four hours ill. She passed on when greatly needed by a large family, who mourn her loss, yet are stimulated by the hope that she still lives. She was the mother of Mr. Jos. Wilkinson, one of the principal founders of Spiritualism in Shields. Mr. J. G. Gray conducted the service in his usual pathetic style. He seems to have a natural aptitude for this work, and he must have made a lasting impression on those present.

We regret to announce the death of Miss Sarah Shelton, of Idle, who passed to the higher life on April 5, in her 31st year, her remains being interred on the 9th by Mr. Armitage, of Batley. She had been a worker and a medium in the Spiritualist cause at Idle fifteen years ago when it was first started. We hope to meet her in the great beyond.—O. Brook, Windhill [Received late.]

**BUSINESS CARDS.**

Terms, 2/6 per line quarter in advance.

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