

THE TWO WORLDS.

SENT POST FREE TO NEW READERS FOR 24 WEEKS FOR 2s. 6d.

No. 536—Vol. XI.

Registered as a Newspaper.

FRIDAY, FEBRUARY 18, 1898.

PRICE ONE PENNY

L'Astrologie Pratique.

A REVIVAL of interest in astrology may be partially due to the prognostications of Madame Blavatsky from the conjunctions of the planets, following in the wake of the ancient astrologers who predicted with some degree of accuracy the fate of nations. These ancient astrologers averred that when these great bodies meet, or oppose each other in the heavens, great revolutions are foreshadowed. Lost aphorisms since the days of the Chaldeans may account for the inaccuracy of the modern astrologer's predictions. The literature on the subject which has come down to us from Ptolemy, the Egyptian, is certainly incomplete; much of it is raw and ill-digested. The random shots of the almanac makers may be attributed to this paucity of evidence, but it is inexcusable, for his armour is pierced by the quack-shooter, who is ever ready to use his pen with this object. The quack-shooter invariably endeavours to crucify by ridicule that which he cannot understand. We have all heard the adventure of the King of France, Louis XI., and his astrologer. This ill-humoured king, restless and superstitious, born evidently under the pernicious influence of the hypochondriac Saturn, thought he had a great grievance against his astrologer, and so quietly made up his mind to have him executed, but he desired to see him once more before this dread ordeal. He called his good and trusty friend, Tristan L'Hermite, and arranged with him that if, when the astrologer left his presence, he (Louis) used a certain phrase agreed upon between them, the unfortunate victim should at once be hanged. Should the phrase, however, not be used, the astrologer was to be allowed to live and enjoy all the honours due to his rank and position. The latter, upon entering the King's room, was roughly questioned by Louis as follows: 'Now, come, if your science is worth anything, tell me frankly how long you are likely to live?' The other, flairant la détestable anjuille qui était sous roche, never lost his presence of mind, and quietly replied: 'Sire, I cannot precisely say to a few years; I would have to make some calculations and observations. But,' continued he, 'the stars have long since prefigured that my death will precede yours by three days.'

The superstitious monarch wished to hear no further. He suddenly began conversing upon other topics, and finally sent his Astrologer away with every demonstration of the warmest friendship. He even commanded that his health should be watched over most carefully, so that his days might still be long in the land. Needless to say, Tristan L'Hermite did not require the cord.

It is true that these jeux d'esprit do more disservice to astrology than the reprobatations of the more austere critics; for the impartial reader will repeat the quip, over the walnuts and the wine, and few have the moral courage to stand up for a derided science.

The data inherited from the Chaldeans respecting the stars and the fate of man, are perhaps more complete than those applicable to nations and dynasties; but that they are sorely deficient is evident by the efforts of astrologers, who make many prognostications and few hits.

Few, however, will deny the *primé facie* case for astrology in the conclusive evidence adduced in that well-written work, 'The Soul and the Stars,' by A. G. Trent. The reader must agree with this writer that heredity must arrest the influence of the stars in moulding character.

Practical astrology suggests immense possibilities; we propose here, therefore, to make a few prognostications for the benefit of readers whose birthdays may coincide. A person born on the 1st of May, 1846, would experience the malice of fortune or sickness at age 20. A person born on the 3rd Aug., 1846, would be very fortunate, but would experience ill-health at age 17. A person born on Sep. 10th, 1846, would be subject to dangers of serious hurts; whilst a person born Oct. 10th, 1846, would be clever and successful. Those born on Nov. 2nd, 1846, would suffer in health at age 15. A person born on May 15th, 1847, would be in a bad way at age 19. Anyone born on Aug. 2nd, 1847, would experience serious indisposition at age 30. A person born on Nov. 13th, 1847, would be fortunate, but would experience great trouble at age 16. Those born on March 5th, 1848, have physical defects, weak chest and lungs. Constant reverses attend those born on Oct. 18th, 1851. Also those born April 27th, 1852; whilst those born Jan. 27th, 1855, will inherit money or property. Those born June 20th, 1852, will retain with difficulty that which they acquire.

Astrology is studied by men of high and low degree, but it is deplorable that the illiterate and the half-educated, who dub themselves 'professors,' have of late years joined the ranks, attaching themselves to a star or sign. 'At their fountain I

have drank,' writes the astrologer of metaphor and bad 'grammar.' 'The horoscope lays before me,' says another illiterate prophet.

How can the 'professor,' not intelligent enough to grasp the principles of elementary grammar, take in the more difficult rules of astrology? asks the average man? And we admit these bagmen among the stars are the bane of astrology—they are the target of the educated and the intellectual critic. The more tolerant and inquiring scholar cannot be persuaded to read these books of bad English, so astrology is neglected to-day.

However, medical science has its quacks, and one should not look askance at astrology, because it has fallen upon evil days and is discredited by the ignorant. It is worthy of a better fate, for was it not associated with such men of learning as Ptolemy, Cardan, Kepler, Bishop Butler, Dryden, and many other scholars? GEORGE WILDE, Halifax.

A Purpose in Life.

MEN may be divided in many ways, but there is no clearer cut division than between those who have a purpose and those who are without one. It is the character of the purpose that determines the character of the man—for a purpose may be good or bad, high or low. It is the strength and definiteness of the purpose that determine the measure of success.

It is one of the gracious features of our nature that we are capable of forming high and noble purposes. The mind overleaps its ignorance, and fixes upon what is wisest and best. A child is always planning noble things before its 'light fades into the light of the common day.' There may not always be congruity in these early but they nearly always are noble.

A friend of mine set out in life with the complex purpose of becoming 'a great man, a good man, and a stage driver.' He has not yet achieved greatness, and I doubt if he has ever held a four-in-hand or knows what tandem means, except in its Latin sense; but he has not failed in the other part, being the worthy pastor of a church, over which he presides with a dignity and wisdom that are the proper outcome of his early conceptions. The weaker element naturally passed away, and the nobler ones took up his expanding powers.

Nor does this distinction divide men according to good and bad, for while an aimless man cannot be said to be good, he may cherish a very definite aim without ranking among the virtuous. Few men ever held to a purpose more steadily than Warren Hastings, having for the dream and sole motive of his youth and manhood to regain the lost estates and social position of his family, but he can hardly be classed amongst good men. He is a fine example, however, of how a clearly-conceived purpose strengthens and inspires a man.

The career of Beaconsfield—the most brilliant figure amongst modern Statesmen—is another illustration of how a defined purpose carries a man on to its fulfilment. When the young Jew was laughed and jeered into silence in his first attempt to address the House of Commons, he remarked, 'The time will come when you will hear me,' speaking not out of any pettishness of the moment, but from a settled purpose to lead his compeers. The rebuff but whetted the edge of his grand ambition.

It would be absurd for me to assure you that if you aim and strive with sufficient energy to become great Statesmen, or the heads of corporations, or famous poets or artists, or for any other specific high end, you will certainly reach it. For though there are certain great prizes that any man may win who will pay the price, there are others that are reserved for the few who are peculiarly fortunate, or have peculiar claims. The Providence that, blindly to us, endows and strangely leads, apportion the great honours of existence, but Providence has nothing good or high in store for one who does not resolutely aim at something high and good.

A purpose is the eternal condition of success. Nothing will take its place. Talent will not; nothing is more common than unsuccessful men of talent. Genius will not; unrewarded genius is a proverb; the 'mute inglorious Milton' is not a poetic creation. The chance of events, the push of circumstances, will not. Natural unfolding of faculties will not. Education will not; the country is full of unsuccessful educated men—indeed, it is a problem of society what to do with the young men it is turning out of its colleges and professional schools. There is no road to success but through a clear, strong purpose. A purpose underlies character, culture, position, attainment of whatever sort. Shakespeare says: 'Some achieve greatness, and some have greatness thrust upon them;' but the latter is external, and not to be accounted as success. THEODORE T. MUNGER, Alliance News.

How to Investigate.

IN THE *Castleford Express* recently, Rev. C. Ware gave the following useful advice to inquirers. He said: 'When the subject of Spiritualism was under discussion at the Church Congress in 1881, the Rev. Canon Wilberforce declared that there was scarcely a home where one or more of the family did not possess mediumistic power. Put the matter to a test in your own family circle. Form a circle around a small table, with any number of persons you can command from four or five to ten or twelve; place the sexes alternately; this is not a *sine qua non*, but is a good arrangement. Lay all the hands lightly upon the bare table, and engage in singing or quiet conversation; let a serious spirit of inquiry pervade the company (these were the actual conditions observed in the upper room at Jerusalem), and the probability is that you will soon have proofs that unseen intelligences are present. The great point to be recognised is that the world of spirits is all about us; we are now living in it, though it cannot be apprehended by the bodily senses. Your friends who have passed from earth are with you as ministering angels ("are they not all ministering spirits?"). They are waiting for the opportunity to manifest their presence, and if you supply the necessary conditions they will soon do so. By sitting in a "circle" you give them the power, as they use the combined magnetism of the sitters; and by expecting them you give them the encouragement and power to manifest their presence. Spirits have no desire to force themselves upon our notice; but a desire on our part is met with even a greater desire to communicate on theirs. When the table moves, ask questions, and request the invisible friends to knock three for "Yes," and one for "No." Ask if the sitters are rightly arranged, and what alterations shall be made. For spelling out messages, call over the alphabet, and ask the invisible friends to knock at the letters required. Ask which of the company is a medium, and when ascertained, sit for the development of that person's mediumship; engage in singing, give the medium your sympathy; then in the course of a few sittings your spirit friends will communicate with you through the medium instead of the table; the latter being at the best only a clumsy and crude means of communication. It is only adopted by the spirit friends when no other instrument is available.'

Value of Phenomenal Mediumship.

By JAS. ROBERTSON.—Continued from page 82.

THERE ARE isolated cases on record of the most startling kind where messages have been given only at intervals, and not continuously as in the cases I have named. One of the best of these is that given through the daughter of Judge Edmonds, who, while sitting at a circle, penned the words, 'I am in the spirit world,' and signed it with certain initials. The name given was that of Isaac T. Hopper, a well-known philanthropist, who was thought to be still in the body. Judge Edmonds hurried out, visited Mr. Hopper's home, and found friends weeping by the corpse. He returned to his own home, when the circle was resumed, and the further message was written out: 'I am in the spirit world, and I now understand what the apostle meant, "We shall not all sleep, we shall be changed in a moment, in the twinkling of an eye."' The initials given were a *facsimile* of Mr. Hopper's writing.

The literary world has been startled of late years by the position which Mr. Stead, the well-known journalist, has taken in spiritual matters. No one who knows that energetic man of letters would hint that he was in his dotage, or less capable of carefully weighing any matter presented than in the days when his vigorous personality edited the *Pall Mall Gazette*. All his literary life he has been a moral force, a preacher of righteousness, of social purity, and the friend of all movements associated with the sacred name of Justice. He has been a man of undoubted courage, who has spoken out clearly of the knowledge which has come to him. When at first he saw the possibility that there might be actual contact between the two worlds, he was tremulous about advising the world to enter on the inquiry. Old theology made him fear evil spirits; as if the Master of Life would leave this world of ours to be solely acted upon by the impure and selfish. Experiment showed him how rich a vein of loving sweetness, of elevated sentiment, of inspiring and healthy teaching was the outcome of spirit communion. He got to know of marvellous things transpiring in the world through sensitives, which could not be explained by imposture, coincidence, or mistake. He saw, as Prof. de Morgan saw, that the Spiritualists were on a track that had led to all advancement in the past, and he prosecuted his labours, published what he called 'Real Ghost Stories,' in which the old fears as to dangers had disappeared. Later on, in one of his Christmas numbers, there was set down something which had come through automatic writing, and a bit later he declared himself to be the medium. Recognising the importance of facing the matter, he ventured on the publication of the occult quarterly, 'Borderland,' and in the pages of that periodical he tells the story of his own experiences as a spiritual medium. A hard-headed, sensible man of the world, admitted to be among the ablest of our journalists, he declared that he also is among the prophets of the new dispensation; that he also is a medium, an interpreter or instrument, through whom spirit people can

proclaim their messages of continuous life. The letters from Julia, written automatically by his hand, this man of action says, have no relation to himself, that they are apart from his volition, and are truly the thoughts and feelings of one he knew when she was on the earth, and who is now able to give her message from the other side. These letters from Julia have been full of interest, and give undoubted evidence of a mind separate and distinct from that of Mr. Stead. Of course, flippant writers, who never looked at the subject, laugh the matter to scorn, and talk about the people who vouch for these things being dull of comprehension and knowing nothing about 'unconscious cerebration,' whatever that phrase may mean! or declare that the medium's 'other self' is the author, and not a discarnate personality. But this 'other self,' about which so much is said, insists constantly that it is a person who once lived on earth; as Julia says to Mr. Stead, 'I am your old friend on earth life, who passed away five years ago, and who has ever since been with you to teach, to console, and to assist you.' 'Have I not been more constantly, more faithfully, more intimately with you than was ever possible to me when on earth? Then if this is so, and you know it to be true, why should you doubt it should be so with all mortals?' No one comes into touch with the phase of intercourse called 'automatic writing' but soon become convinced of human survival after death and of progressive existence in spheres beyond this mortal life. The greatest triumph for Spiritualism has been that those who had no faith in spirit, who had let the believing heart cease to act, have been brought by the power of its phenomena to admit the nearness of the unseen realm and the clearness of spirit action. Arguments in matters pertaining to the spiritual are of no avail, the cleverest theologians never brought conviction or change of mind by eloquent words; all the ability of all the pulpits never changed a single conviction regarding God and futurity, but these phenomenal occurrences have a compelling power which overcomes the most obdurate scepticism.

Automatic writing in the presence of Robert Dale Owen set him upon a journey that entirely satisfied all his scruples. Stainton Moses succumbed to the force of the facts in the same way, and similar cases are transpiring all the time, the most recent, so far as published, is that of Mr. and Mrs. Underwood, of America. This fine pair of people, eloquent and philosophic, had been for years the best representatives of cultured Agnostic thought in the United States. All who knew them had sincere admiration for the nobility and purity of their lives, as well as for their fine intellectual attainments. The world is only beginning to recognise that persons free from any religious belief are among the most refined and aspiring, that there is often more reverence in their lack of belief than in the people who believe all the Bible and swear by all the Church standards. The world owes quite as much to the so-called infidels as to the entire world of preachers, numerous as these are.

It is one of the most consoling facts of this age that spiritual phenomena have already done so much to lift the pall that hid the Summerland from view, and given to the most thoughtful types of mind rest and peace as to the result of an after life. It is certainly a huge fact in the history of this movement that many of the cases of people who denied the possibility of any light coming from other spheres have been enlightened and uplifted. Robert Owen was able to say that his whole life's endeavour to bless his fellow-men paled before the illumination which had come to him regarding the future life. All over our land there are thousands of those who were once sceptics regarding all things spiritual, but are now enjoying the communion with their loved and lost. They now see that the work of earth's noblest workers was not completed at death, but is continued on the other side, and that it is possible for us to become participants in their happiness, and be thrilled with their feelings. The volume published by Mr. and Mrs. Underwood regarding the phenomena of automatic writing is one of the most persuasive and convincing which has yet been seen. Here, there was no bias in favour of the subject, no half-beliefs, but the strong feeling that there never had been, and was never likely to be, any light from the other life. Mrs. Underwood had only pity for those of her friends who were Spiritualists, and when their experiences were related to her they seemed to her to be only superstitious imaginings. What she heard never caused her to investigate. She threw aside the literature which dealt with the subject with contempt, as being unworthy the consideration of educated people. There could not, indeed, be found anyone more sceptical in regard to matters of a spiritualistic kind. Her reasoning faculties had for so long been exercised in the realm of materialistic science that she felt all else was futile. The people on the spirit side, however, when the time was ripe, used her own organism to convince her and her whole-souled husband that life was continuous, and not cut off by death's change.

The great advantage of automatic writings over some other phenomena is that the instrument continues in a normal condition, able to weigh and criticise as well as an outsider what is set down. Mrs. Underwood had reached that period of life when the intellectual faculties should be at their best. She was fifty years of age when the writings began to make a deep and serious impression upon her. It was in 1889 that, holding the pen, matters were written purporting to come from spirits. She was quite unconscious of what was being written till the matter was completed. At first she said nothing to her husband as to what had occurred, as she felt he would be adverse to the sub-

ject, but the conversations through her pen soon grew so strangely interesting that she felt bound to speak and claim his attentions, as his name was mentioned so often. His curiosity was soon equally aroused. They had tapped a source of almost unlimited knowledge, which is at the service of the world, and will one day be utilised even as coal waited to become fire, which again waited till it could be turned into force; even as the lightning waited till we taught it to read and write and we could use it to run our messages, light our cities, turn our mills, and do a thousand other services. There are higher things in all realms which are beyond the telescopic sight of the farthest sighted man. It cannot be true that Infinity is run dry. There are truths enough waiting to be discovered. All the space betwixt us and God is full of ideas, waiting for some spiritual Columbus to disclose. Men are always saying there is no new thing under the sun, but when the discoverer comes they see their mistake.

Nathaniel Hawthorne and Spiritualism.

THE following passage is in Hawthorne's 'Blithedale Romance':

The epoch of rapping spirits and all the wonders that have followed in their train—such as tables upset by invisible agencies, bells self-tolled at funerals, and ghostly music performed on jew's harps—had not yet arrived. Alas, my countrymen, methinks we have fallen on an evil age! If these phenomena have not humbug at the bottom, so much the worse for us. What can they indicate in a spiritual way, except that the soul of man is descending to a lower point than it had ever before reached while incarnate? We are pursuing a downward course in the eternal march, and thus bring ourselves into the same range with beings whom death, in requital of their gross and evil lives, has degraded below humanity. To hold intercourse with spirits of this order, we must stoop and grovel in some element more vile than earthly dust. These goblins, if they exist at all, are but the shadows of past mortality, outcasts, mere refuse stuff, adjudged unworthy of the eternal world, and, on the most favourable supposition, dwindling gradually into nothingness. The less we have to say to them the better, lest we share their fate!

The work from which this passage is taken dates from 1852, and it is curious to find the idea expressed at that date, though it is common enough now, of spirits being 'shadows of past mortality, dwindling gradually into nothingness.' Still, Hawthorne's conception is not quite the same as Madame Blavatsky's; for he does not tell us that the manifesting spirits are only a seventh part of the whole individuality. He evidently means integral and not disintegrated existences, for he says they have been 'adjudged unworthy of the eternal world.' The reason of this sentence, and the time and manner of it, we are not told. If we merely speak to these outcasts, we may 'share their fate.' So that, according to Hawthorne, we may lose our immortality and undergo annihilation, merely for having held communication with these shadows which are dwindling into nothingness. It would be idle to ask where he got these ideas from. He was not a profound thinker, and he was a man with a keen sense of repulsions. Spiritualism happened to repel him, and, shrinking from it, he gave the rein to his imagination (he was 'of imagination all compact'), and, thus aided, was capable, even while writing these lines, of inventing a theory absolutely baseless, and almost as revolting from the moral point of view as the Puritan theology that hangs like a pall over the 'Scarlet Letter.' The Puritan's idea of God was that of an irresistible Being, who should say to a trembling spirit: 'Your doctrine as to my nature was not mathematically accurate; therefore, you shall suffer eternal torment.' Hawthorne, in the passage before cited, puts forth a conception, according to which God would say: 'You held communication with outcasts unworthy of the eternal world; therefore, you shall undergo annihilation.' Really, Hawthorne's notion of 'Our Father in Heaven' leaves much to be desired. There is another point to notice—that he knew nothing of the subject on which he was writing. The proof of this is the phrase, 'if they exist at all.' It is clear from this that he was in doubt whether the phenomena were frauds practised by mediums, or were produced by spirits acting through mediums. In this uncertainty—which he could readily have removed by inquiry—he condemned Spiritualism, and invented a new theology (apparently on the spur of the moment) to fit the condemnation.

The most weighty comment on this matter, however, is the one I now come to. Twelve years later, Hawthorne entered the world of spirits. What must be the feelings of an Intelligence who has written such a passage as I have quoted, when he finds himself in spirit-life, yearning to avail himself of the scanty means which the faculty of mediumship at present affords, in order to assure friends left behind of his existence and his condition? He has himself erected a barrier which he may be unable to surmount. His friends may be influenced by his words, and may deride the holding of circles, so that from them he can get no assistance; while, if he should be able to find a medium through whom to manifest, his friends would probably receive his message with amusement, saying, 'Here is a shadow of past mortality, a bit of refuse stuff, making believe to be Hawthorne. Poor fellow! how he would laugh if he could only know. But happily he forewarned us, and we are not to be taken in.'

This is the very Nemesis of prejudice. The scoffs, the sneers, the accusations, the witticisms, may, in the case of any

individual, come terribly home to roost. Religious prejudices, intellectual prejudices, scientific prejudices, must all disappear in face of the fact of spirit existence—when the spirit-world has been entered. It is not difficult to see in some of the arguments urged against Spiritualism, and in some of the explanations which explain nothing, a hope that there may be no other life than this. A man may be conscious that he has done very well here, from his point of view, and may feel no assurance beyond that, so that he would rather there was nothing further—it would embarrass him to think that there was another world. Well, if the thought is embarrassing, what will the fact be? The sincere and self-sacrificing Atheist, fortunate in his honesty and uprightness of life, will have much to revise in that new and unexpected sphere. All these, and those who have imagined a vain thing in accepting false and misleading religious creeds, will feel an overmastering desire to communicate with their friends on this side. And yet they cannot do so without mediumship, which they may have done their best to discredit and make to appear ridiculous. No wonder that spirits crowd at a seance, eager to say a word, to give some sort of a message—often ineffectual, because they are unknown. Their own friends, whose ears they closed and whose hearts they hardened against Spiritualism while here, are their proper and natural mediums; but they cannot avail themselves of them.

The moral is that which Spiritualists are always shouting to a world that is far too inattentive: Spirit-life is before you, and cannot be evaded. Learn what it is. Do not scoff, do not sneer, do not reason in ignorance; investigate! investigate! investigate!

A. J.

* 'The Labour Annual' for 1898.

This that you call 'Organising Labour' is, it well understood, the problem of the whole future for all who will in future pretend to govern men. *Carlyle.*

'THE LABOUR ANNUAL' this year is full of interest and information, and of special importance to all those interested in, and working for, the amelioration of the conditions of life of their less fortunate fellow-creatures; and to have the organisation of labour on a right basis is truly the chief problem to be solved to attain the desired results.

One item of interest is 46 very excellent portraits of various workers with which the book is illustrated. Spiritualism is well represented by E. W. Wallis and Peter Lee, and Theosophy by Mrs. Besant and Mrs. Tingley; also biographical sketches.

Condensed information is given with regard to various trade disputes, and many items of social and political reforms are here chronicled.

The Editor in his Preface expresses the hope 'that those readers who can will rid themselves as quickly as possible of the stigma of profiting by the labours of those who are working for their fellows and who have, at the same time, to pay heavily each year for the privilege of doing so, those interested in the cause of social progress would certainly do well to make this comprehensive and useful Annual a financial success, which doubtless could be accomplished by each one purchasing a copy.

That we may not all agree with everything advocated in its pages is a foregone conclusion, for that would indicate an utter absence of thought and individuality of character in the readers. But all must wish that something would be done, and done quickly, with regard to the employment of labour in poisonous factories and workshops, where life seems to be of so little account, as indicated in the pitiful frontispiece subject.

Herbert Casson compares English and American Socialism. 'In America, Socialism is a ferment; in England it is a growth. Surely steady growth in right principle and right action is best. The sturdy army of English Socialists are laying the foundation stones of their campaigns as if they expected to live for ever,' which is the best, and in many things the only right way of working. We want steady progress all along the lines, not an effervescence, culminating in a revolution *a la Française*, when, without that, all may be got in time by steady, persistent demanding of all natural rights.

In America they 'rush to the newspaper bulletin boards every morning to see if the Judgment Day has arrived.'

It seems that the state of things in England is not yet sufficiently pronounced in the way of evil, for, 'The greatest need of English Socialism is a handful of American capitalists, who would hurry up matters by the organisation of trusts. . . . The English capitalists are too slow, and paternal, and tolerant to hasten the acceptance of Socialists' principles by the people.'

Evidently there is Socialism and Socialism, but let us not forget that sometimes the tortoise wins the race against the hare.

In conclusion he says: 'The most important thing for Englishmen to consider is not the preservation of her unwieldy and ill-gotten Empire, but the welfare and happiness of all people who live and work in England.'

If the nation that is without sin is to cast the first stone, that nation will scarcely be the U.S.A., and however unfortunate the lower stratum of the population may be now, it would have been infinitely worse had there been no place for the surplus population to emigrate to.

We can, however, heartily endorse one sentence of Mr. Casson's: 'There is no wealth but character, no security but brotherhood, no salvation but knowledge, and no supreme court but the enlightened conscience of man.'

* The Labour Press, Manchester.

Table Turning.

The Dundee Advertiser, Monday, Feb. 7, published an article under the above heading, dealing especially with Mr. D. D. Home, and claiming that the practice is a 'revival of a very ancient superstition.' We forgive the writer for calling it a superstition, because he admits the facts—the explanation will come to those who seek it. He says:—The most ancient form of worship attributed the origin of all motive power in the universe to the sun. This power was communicable, and it always manifested itself by rotation. The sun was not only the creator of insensate objects, but it had also the power of imparting a soul, the existence of which was proved by movement. This was the notion of Thales (640 B.C., 550 B.C.), according to Aristotle, and it was probably borrowed from remote India through the sun-worshippers of Persia. Man, as the highest created being, had a portion of this moving power communicated from the creator-sun, and the human hand was the medium whereby man exercised this function. The sculptures on Indian tombs and obelisks show the priests making 'passes' in front of devotees, precisely as the modern mesmeriser does. In Rome the revolving sieve or riddle was a portion of the apparatus of every sorcerer; and the balanced stones or 'cromlechs' of the Druids were really tables put in motion by the imposition of human hands, just as in the table-turning of the present day. The Roman method of divination by the turning of a sieve is referred to by Cicero (160 B.C., 430 B.C.), and the process is described by Lucian (born 120 A.D.). The tripos, or three-legged which the priests and oracles used in the Greek and Roman temples, was also interrogated by the imposition of hands, and replied to queries by raps which spelled out the answers, in quite a modern fashion. Tertullian (born 160 A.D.) denounced this operation as sorcery, and specially mentioned tables as being utilised for this purpose. Ammianus Marcellinus (350 A.D.; 395 A.D.), in his history of the Roman Emperors, tells of a conspiracy which was discovered by table divination, and describes the whole process employed. Jean Bodin (1530-1596) in his *Démonomanie* (quoted by Ed. Fournier), relates an incident in his own experience which shows that the belief in divination had survived till his time. The passage may be thus translated:—

I found myself (writes Bodin) about twenty years ago in one of the finest mansions in Paris, where a young man, in the presence of many honourable persons, caused a riddle (*tamis*) to move without touching it, and with no other mystery than saying certain French words, and reiterating them several times; but to show the evil spirit was with him alone, when another person in his absence sought to do likewise by repeating the same words, he could not succeed.

Here was a mediæval medium, with a strong family likeness to his modern anti-type. In the seventeenth century the rage for divination in this form was so violent that in 1618 and 1673 special laws were passed forbidding the use of the riddle for this purpose in Brittany and the Midi. Jean Baptiste Thiers (1636-1703), the theologian, refers to these necromantic methods in his *Traité des Superstitions selon l'Écriture Sainte*, and makes it clear that the ancient manner had survived from early times. It was always a riddle or sieve which the inquirers 'caused to turn that they might know the things of which they were in quest.' The table was substituted in city mansions for the riddle, which could be easily obtained in agricultural districts; and thus table-turning became

THE MODERN FORM OF SUPERSTITION.

The revival of this ancient manner of divination by D. D. Home induced scientific experiments. Faraday in 1854 demonstrated that the imposition of the fingers upon a table had neither an electric nor a magnetic influence in moving it. Comte Agénor de Gasparin (1810-1871) went further with his experiments, for in his *Tables Tournantes*, published in 1854, he relates experiments made in his own family circle whereby he was able to cause tables to move without actual contact. The London Dialectical Society organised an elaborate series of experiments in table-turning, and in the report, issued in 1871, it was stated that a company assembled in a room turned their backs to the table, placed their hands in view upon their chairs, and by the exercise of 'will-force' caused the table to move.

[This statement that the table was moved by the 'will power' of the members of the Dialectical Society's Committee is untrue, and as misleading as some of the others in reference to Mr. Home. The said committee came to the conclusion 'that there was a mysterious force, capable of being directed by intelligence.' . . . Communication was established with a number of intelligences who announced themselves as spirits, and these 'presumed spirits displayed distinct individualities.' This does not look like the table being moved by the 'will power' of the sitters; on the contrary, they set down that 'when an attempt was made to shorten the process of communication by anticipating words or phrases it was thought were meant, the committee frequently found their anticipations completely negated in favour of more appropriate expressions, or of words of a different signification altogether.' That entirely disposes of the 'will power' theory, just as the movements without contact disproved Faraday's theory of 'unconscious muscular action,' which this writer quotes with approval as a 'common sense explanation!' We advise him to be more careful and logical next time. ED. T.W.]

The Professor's Tales.

STORIES FOUNDED ON FACT.

IV.—THE BANK MANAGER.

By W. A. CARLILE.

[The phenomena recorded in these tales have been collected from many reliable sources, their grouping or combination alone being the work of the author. Thus, though the tales as they stand are partly fiction, they are founded upon well-established facts.—W. A. CARLILE.]

'Now THEN,' said the Professor, on the following evening, 'if you want to understand a science you must begin at the bottom, and so this evening we shall consider the subject of thought reading.'

'Very well, there we stand on common ground, for I consider that telepathy is proved to be an absolute certainty.'

'Take care, my friend, take care. The fact that you have admitted is in reality a tremendous one, which completely upsets the theory that thought is a mere molecular movement of the brain, beginning and ending there.'

'I have not followed the matter to its logical conclusions, Professor.'

'As a scientific man you are bound to do so, but in order to get some facts upon which to base our reasoning, I will now tell you the tale of "The Bank Manager."'

Louisa Fairfax sat in a luxuriously furnished apartment, but her thoughts were far away. Upon a table in front of her lay a sheet of drawing paper, upon which her hand lay listlessly. She had seated herself at the window for the purpose of sketching a group of cottages, which nestled in the trees, not far from her father's house. But Miss Fairfax was not looking at the cottages, whose existence she seemed to have forgotten; the gaze of the young lady was fixed upon the village, at the foot of the hill upon which her father's house was built. The village itself was of considerable size, and in the midst of the clustering houses rose the bank of which Louisa's father was a principal director. But at this moment the girl was not thinking of her father, or of the bank upon which she gazed, for the thought of Ralph Cheston, the manager, and of her approaching marriage to him, held the foremost place in her mind. It was evident that the picturesque cottages were not going to be transferred to paper that morning, and, as Miss Fairfax sat absorbed in thought, her hand which held the pencil, moved on the paper idly tracing circles and various random figures, such as we all have traced many a time, when our attention was absorbed by other matters.

'I wonder if Ralph is thinking of me now,' mused the dreamer. 'My father must have told him this morning of the rise in his salary. Perhaps after that, Ralph will not have such a troubled expression as I have caught sight of more than once upon his face of late.' Then the thoughts of the young girl wandered into happy regions, and she became more oblivious to her surroundings than ever. 'I am sure that Ralph is thinking of me now. How I wish I could look into his mind and share his thoughts. But soon—' and the fancy of the young girl wandered on, as she sunk into deeper reverie than before. She was roused by a quick step in the passage outside the parlour, and as the door swung open, Louisa started round, as if half expecting to see the form of the young man who had filled all her thoughts.

'Sketching again, Louisa,' said Mr. Fairfax, pleasantly, as he crossed the room to the side of his daughter.

Louisa blushed at being caught in idle dreams, for her father would be sure to know what they were about.

Mr. Fairfax was rather short-sighted, and as Louisa cast her eyes upon the floor, her father picked up the sheet of paper in order to have a view of the progress of the work. There was silence for a moment afterwards, and Louisa glanced up at her father. He held the paper still in his hands, and his look was grave. But as he caught his daughter's glance, he smiled down at the still reddened face of the self-conscious girl, and said pleasantly, 'You have been doing a little absent-minded sketching, Louisa, and will have to take a fresh sheet of paper.' With these words he crumpled up the spoiled sheet and thrust it carelessly into his pocket.

Mr. Fairfax then seated himself beside his daughter, and told her how pleased Ralph had been on hearing of his increase of salary. Then he chatted pleasantly on other topics, but soon retired to his study, leaving the young girl busily engaged sketching the cottages upon a fresh sheet of paper.

As soon as he was alone, Mr. Fairfax took the crumpled paper from his pocket, and spread it carefully upon the table.

'I wonder what this means. I am certain that Louisa wrote it, and yet the handwriting is remarkably like Ralph's. But whoever wrote it, the meaning is a most extraordinary one,' and carefully adjusting his glasses, Mr. Fairfax again read the words which had surprised him.

They ran as follows: 'The bank audit is to-morrow. Detection is certain, and I must leave here at once. Gambling has ruined me, and I cannot pay back what I borrowed from the bank. Poor, poor Louisa.'

For a long time Mr. Fairfax sat gazing at the strange message with a puzzled air. 'Well, I can't understand why Louisa wrote such rubbish as that. But evidently she did not know what was on the paper, or she would have said something when I picked it up.'

Mr. Fairfax rose, and paced restlessly up and down the room, meditating deeply. The result of his reflections was seen afterwards, for when the bank was closed in the afternoon the old gentleman might have been seen proceeding leisurely in the direction of the building.

He reached the threshold and, with a key he had in his possession, he opened the door and went in. Then he closed the door behind him, and began a methodical investigation of the books. The evening was far advanced when his work was completed. 'Five hundred pounds short,' he muttered. 'It's no wonder the scoundrel was anxious to escape.' Then he locked up everything as he had found it, and slowly returned to his house, meditating on the villainy of his trusted manager. 'The train does not leave till early in the morning,' he thought, 'and I will take care he is stopped before he makes good his escape.' Mr. Fairfax determined to go to the railway station himself, and intercept the fugitive. In this way scandal could be avoided, for the old gentleman could not forget that Ralph was known far and wide as the affianced husband of Louisa Fairfax.

The matter must be hushed up somehow, and to this end it was necessary that Ralph's flight should be prevented. Mr. Fairfax paced impatiently up and down the room, waiting for the hour when he should set out to meet Ralph and turn him back from his purpose. The train from the north stopped at the village about three in the morning, and Mr. Fairfax had still more than two hours to wait when he was surprised to hear a knock at the front door. All the household had retired to rest, and Mr. Fairfax could not imagine who would call at his house after the hour of midnight. The only way to solve the mystery was to go down and open the door; this Mr. Fairfax did, and after he had unlocked it and drawn back the heavy bolts, he threw the door open. To his amazement Ralph Cheston stepped inside.

'I have come as you requested, Mr. Fairfax, but Louisa escaped me, and must have come back alone.'

These words were a complete puzzle to Mr. Fairfax, but he closed and rebolted the door without a word. Then he led the way to his study, and motioned his unexpected visitor to a chair.

'I do not quite understand what you said about my daughter, Mr. Cheston.'

Ralph was struck by the tone of the speaker, but the calm face of Mr. Fairfax gave no indication of his feelings.

'Miss Fairfax was at my house a few minutes ago, sir, and she told me that you required my presence here upon a matter of importance.'

'There is some mystery here, Mr. Cheston, Louisa could not possibly leave the house without my knowledge, and she has been in her own room for the last hour, but I will go and see for myself about her.'

In a few minutes Mr. Fairfax returned. 'My daughter is fast asleep in her own room, Mr. Cheston, and it is certain that she has not left the house this night.'

Ralph was completely mystified. I certainly saw her in my room, Mr. Fairfax, but my imagination must have played me a strange trick, and I am sorry to have disturbed you at so unseasonable an hour.'

It is curious how you could make so remarkable a mistake. Let me know exactly what occurred, for in his interest in this extraordinary news Mr. Fairfax forgot for a moment the more serious business of the bank robbery.

'I will tell you, sir. I was busy over some accounts, and to make sure that I was undisturbed, I had locked my door. Hearing a rustling sound, as of a lady's dress, I looked up from my papers, and saw Miss Fairfax before me. She was standing just inside the room, and the door was wide open.'

'But I thought you said you had locked it?'

'Wait a moment, sir, and I will tell you all. She stood in the full lamplight, in her usual walking dress, and I saw her all the more plainly from the fact that behind her the darkness of the passage outside threw her form into bold relief.'

'What did she say,' queried by Fairfax, impatiently.

'My father wants you at once, Ralph, upon urgent business.' Those were her words. Then she stepped outside and closed the door behind her. I moved quickly forward, but to my amazement found that the key was in the door, which was securely locked from the inside, just as I had left it. Then, sir, as I could not find Louisa, I hurried here in hopes of overtaking her.'

'It is all very strange. It is true that I wanted to see you, but it is equally certain that Louisa never left the house this night. I wanted to see you, Mr. Chester, in reference to certain irregularities in the bank accounts.'

Ralph looked uneasily at the speaker.

'Anything that I can explain, sir,' he stammered.

'You can explain a good deal, but I have not got the books here. The fact is, I have been through them this evening, and find that there is a deficiency of five hundred pounds.'

Ralph turned red, and then pale.

'I don't understand,'—he faltered.

'I am afraid you understand only too well,' and, impelled by a sudden impulse, Mr. Fairfax drew from a drawer the paper which he had found that morning on Louisa's table.

'Is that your signature?' and the banker concealed the rest of the writing as he spoke.

'I believe it is, sir.'

'Now read the rest of the writing, which you will find is in the same hand.'

As he read, the words burned themselves into the brain of the young man, as if they had been written in letters of fire. He attempted to look up and meet the gaze of Mr. Fairfax, which was rivetted upon him, but it was more than he could do.

'I don't understand,—it is false.'

'How do you account, then, for the deficiency in the bank account?'

Ralph was silent.

Then the banker spoke long and seriously to the young man, and at last Ralph, with keen remorse, admitted that step by step he had been led deeper into gambling, always with the hope of retrieving his losses, and how in a last desperate venture he had used money of the bank—and lost.

The banker believed that Ralph's repentance was sincere, and for the sake of all concerned he handed to Ralph a cheque for the amount missing, on condition that the marriage should be put off for a year, during which time he would find out if Ralph had really profited by the lesson he had received.

The banker's confidence was not misplaced, and in future years Ralph Cheston nobly vindicated the trust that had been reposed in him.

'And now, Doctor,' said the professor, from that story you may gain some of the elementary scientific truths of which you are in search.

'I am afraid that you will have to point them out, before I can grasp them.'

'Well, I shall lay down certain propositions, but we will not argue over their truth or falsehood at present. I will simply state

them. Then you can think over them, and to-morrow night raise any objections that you please.'

'I agree to your terms; so proceed.'

'First of all then, the mind you will admit, controls muscle.'

'That is self evident. As soon as I want to raise my hand, the action takes place.'

'Very good, and now you will admit that many actions take place without conscious thought.'

'That is also true, a strata of thought below our consciousness, controls many of our actions, so that in walking along a road, for instance, the proper muscles of the leg are moved at the proper moment, while at the same time, our conscious thought may be wholly absorbed in conversation with a friend.'

'I knew that you would admit these elementary facts, but again, you know that in hypnotism the will of the operator can control the thought, and therefore the muscular action of the subject.'

The Doctor nodded assent.

'You believe also in telepathy, or the influence of thought at a distance?'

'Yes,' thoughtfully, assented the Doctor. 'I begin to see what you are driving at, but the young man had no intention of influencing the thought of Louisa, and causing her to write the message which condemned him.'

'Such intention is not essential. The old proverb, "Talk of the devil and he appears," proves what I say. A visitor comes to your door, he has no intention of influencing you, and yet you are vaguely conscious of his approach.'

The Professor paused, but the Doctor made no reply, and the former continued:

'I will now run over the rest of my subject, for I have given you my explanation of the automatic writing. Louisa appeared to Ralph and conveyed a message to him while she was fast asleep. Such apparitions are far from uncommon, as every student of the subject knows well; in fact, those only are sceptical of the fact, who are profoundly ignorant of the overwhelming mass of testimony which supports the reality of such phenomena.'

'I am afraid I have, up till now, belonged to that class, Professor.'

'Never mind that, let me finish. The thought of one acting on the brain of another, in some cases is so powerful as to produce an apparition of the other, which may of course be wholly subjective. In addition to that, Louisa, while her conscious self was asleep, not only read the thought of her father about Ralph, but she also conveyed the message to the mind of her lover, and so powerfully, that, though his outer ear heard nothing, the auditory part of the brain received the message as if it was a spoken sound.'

'And now,' said the Professor, rising, 'I have propounded to you some startling propositions, and after you have carefully considered them, I am certain that you will see nothing unreasonable in them considered as theories, while as to the facts which support them, they are about you on every side.' And with these words of the Professor's, the Doctor found himself alone.

Correspondence.

[Letters for this page must reach us NOT LATER than MONDAY morning. Writers should address themselves to the subject under discussion, not fall to criticising one another. Letters should be as brief as possible. Our space is limited. As we cannot publish all letters received we naturally give preference to those that deal with PRINCIPLES in the clearest and tersest terms.—Ed. T.W.]

A SPEAKER'S EXPERIENCES.

SIR,—I think the correspondence on this subject has probably done some good, and 'Medium's' letter in this week's issue contains matter for reflection, both by societies, committees, and members.

The former should have courage to demand greater financial support, in order that they may be in a position to engage the best speakers, and the members should give that support and require the committee to obtain the most cultivated speakers and the most highly developed mediums in the movement. Let there be a demand, and the supply will soon follow.

If we Spiritualists really believe in the teachings of our philosophy, we believe it is our duty to seize every opportunity of benefiting our fellowmen, of improving our own knowledge, of overcoming the natural tendency to indulge in selfish ease and the gratification of the fleshly instincts 'which war against the spirit,' and to endeavour to raise ourselves, to progress to higher levels of thought, and to live nobler lives. All this means self-sacrifice in some form or other: it means giving up time, or money, or some pet luxury, for the sake of our belief. But, after all, the sacrifices we are called upon to make to-day dare absolutely nothing whatever compared with those made by men in bygone days. Picture the thousands who have borne the tortures devised by the devilish ingenuity of malicious and fanatical cruelty, the thumbscrew, the iron-maiden, the rack, the sword, and the stake; and with these horrors contrast the giving of a few coins, the abstaining from a few glasses of beer per week, or the self-deprivation of a few ounces of tobacco! Let us clearly understand that if our love of Spiritualism is not strong enough to lead us to gladly sacrifice something for its sake—for our 'glorious cause,' as we sometimes designate it—then it has not been of any use to us, just as we are of no use to it. We must cast away the spirit of commercialism, and cultivate the spirit of generosity if we want to 'spread the light.' We either do, or we do not, desire the spread of the knowledge of our principles, and it is only by our actions that we can evidence that desire, and help to make it an accomplished reality. We have the opportunity now; if we neglect it we shall most certainly bitterly regret our apathy by and by—or else our philosophy is untrue—whilst, on the other hand, every effort made with the single-minded intention of 'doing our best' will bring us a rich reward which will last forever.

With regard to the halls question, I may remind 'Medium' that Spiritualists in some towns have built, or bought, halls which they practically own, even with the disadvantage of the existing state of the law. Where there's a will a way can be found.—Yours faithfully,

A. W. ORR.

DR. TESTE ON THE PAYMENT FOR THE SERVICES OF SOMNAMBULISTS.

SIR,—Anent the discussion now taking place in the columns of the *Two Worlds*, in reference to the payment of mediums, the following, abstracted from Dr. Teste's work on 'Animal Magnetism,' published in 1843, may be of special interest. He says: 'Of latter times a very extraordinary question has been started, which may be expressed in these terms: Is it just that somnambulists should receive fees for the consultations they give? If by just is meant legal, I shall say that the magnetiser should be a physician; but if by just we only understand that which the word signifies in its absolute sense, the answer is so simple that I refrain from making it. Every one lives on what he has in the world below; one person on the rents which he derives from his father, another lives by his head, a third by his arms; some by their pen, others by their pencils; almost all, in fact, by services which they render, or are supposed to render, to their fellow-creatures. Well, a fine magnetic lucidity is a gift of nature, just as rare, at least, as the fine talent of the artist or advocate, and if physicians are paid (and sometimes they are very badly paid), why should it be expected that somnambulists should not be paid? But some one will say, Is somnambulism to become a trade? And why not? Would those gentlemen, the officers of health, find this trade less honourable than that which they follow? If so, I should like to know in what honour consists. Let magnetism become a domestic medicine, a family medicine, according to the expressions I have already employed, and a better I require not. But until everyone has a sister, brother, or wife, who may be a somnambulist, to take care of them, it is necessary, if persons are ill, to have recourse to professional somnambulists, but as all services are bought among people who do not know each other, it is just—nothing, indeed, can be more just than—that those persons should be paid when they are employed.' (*Animal Magnetism*, Dr. Teste, pp. 387-90.)

MONEY AND MEDIUMSHIP.

SIR,—I am very glad this question has been raised by your correspondent 'Spectator,' as it gives once more an opportunity for clearing the air on the ever-recurring question, 'Ought mediums to take payment for their services?' It is my farthest thought to be personal towards 'Spectator,' but in the free discussion of the subject I am bound to affirm that he represents a class or species of Spiritualist who are constantly making use of the terms 'spiritual,' 'spirituality,' 'our holy cause,' 'sacred gifts,' 'prostitution of spiritual powers,' and the like. They are 'spectators' and censors of every poor individual who is unfortunate enough to be a medium, and that of a very bad sort, if they soil their hands with just payment taken for faithful services rendered. I submit I am in no way unfair to 'Spectator,' and the class of which he is a fair type, when I say that the moment we speakers stand on the defensive we are met by them in the same spirit as that which inspired 'Spectator's' letter.

Let us analyse his statements. 'Lector's' first thought is *selfishness*, not *spirituality*. The plain charge involved in this proposition is that in my personality I am a selfish man, and as a necessary sequence I can do nothing which is not dictated by selfish motives. Let us see. In the first place I have lived for many years now in tight domestic circumstances. A few weeks ago I was travelling in a tram, and opposite to me there sat a young married couple, and the husband was blind. The wife was poorly clad, and bore all the appearance of one who did not get sufficient to eat. Without solicitation I gave her a shilling, concealed in my tram ticket, so that no one might see or know what I had done. Since then I have in a similar way assisted another couple, one of whom was blind, and during the late Engineers' lock-out I rarely passed the subscription boxes without putting something in. I have frequently given money to poor people whom I have met in the street and in country roads, without solicitation—recently to two tramps, with whom I walked and got into conversation. I have followed poor people after they have passed me, because I had been overcome with a feeling that they needed help, and that I ought to help them.

Indigent persons have asked for help at my door, and I have brought them into my house and given them a substantial meal. I have given a large portion of my life to the public service without fee or reward. I have never refused to speak for a Spiritualist Society without fee when feeling satisfied I was not being imposed upon. I have before now returned 25 per cent. of my fee because I had had a poor audience, and felt sorry for the Society. Again, 'Spectator' says of me: 'I can discern his acquaintanceship with people who, however poorly they were paid, had money to spend in intoxicating drinks.' This is vile, because it is a gratuitous insult, intended to wound, and, what is more, it is an act performed by one who taunts me with a want of 'spirituality.' Let me see. Not yet a fortnight ago, I was standing in a respectable fishmonger's shop in the town where I reside, when a young woman, apparently a mill worker, came in badly drunk. She began to be wranglesome about the price of some fish. A crowd began to assemble round the shop, and I saw clearly if she did not get away before a policeman came she would be locked up, and be fined or sent to prison. I went to her, and took her kindly by the arm, and as kindly spoke to her, at the same time asking her where she lived, and offering to see her home. She told me her address, and after my kindness had brought tears into her eyes she set off, staggering in front of me, at the same time disguising the state she was in as well as she could. I saw her into her home—the address she had given. I ask you, 'Spectator,' if you call this 'selfishness'? Nay, if you forgive me for making a personal appeal, did you ever perform an act like this yourself? On the use of a metaphor to which nothing but cant would take exception, he says, 'Let us have no nonsense.'

He says, "Dunderheads" and "Rat Shops" are peculiar terms to come from inspired pens. Well, they are phrases which aptly describe the facts and the state of my mind in regard to them, and I hope they are not stronger than that in which he speaks of 'Speaker' and 'Lector' as 'discontented money grabbers.' I would not have spoken of my personal merits in replying to 'Spectator's' strictures had they not been wrong from me, and I have forbidden Mr. Wallis to disclose my identity to anyone under the strictest terms of honour.

There are plenty more like myself in the movement, who, while acting strictly on principle in the matter of receiving payment for what we believe to be spiritual service, and who, like myself are sufficiently sensitive to the pain inflicted by imposition upon us by Societies who can and won't pay for the services we are at all times ready to render them.

One of the most faithful workers that our glorious cause has ever known, said to me a good many years ago: 'I will not make one class of labour *sacred* and another *profane* by taking pay for one and giving the other, but I will make all labour *sacred* by taking adequate payment for it.'

The logic of this is irresistible, and ought to settle once for all this miserable, this wretched contention about those mean people, those unholy hands that receive money in the discharge of spiritual services. Where would the movement have been to-day if noble workers like Emma Hardinge Britten, Cora L. V. Richmond, Mrs. M. H. Wallis, Mr. E. W. Wallis, Mr. J. J. Morse, and many others, had they not received money for their services? Nay, where would these men and women have been themselves? They would have been starved out of existence long ago by those who never cease clamouring, 'Freely ye have received freely give,' who, at the same time are ever trying to prove they should not give an *adequate* return.

LECTOR.

A NIGHT WITH 'THE SHAKESPEARES.'

SIR,—It came upon me last week that I should go and spend a few days with my old friend, William Shakespeare, so I packed my portmanteau and caught the 2-45 express train to Birmingham. The afternoon was mild and bright, and as we neared Wolverhampton a glorious sunset spread over that smoky town. The flags on the Church towers and buildings were half-mast high, as a last tribute of respect to a man who for long years had faithfully represented the town, and one of the great men who gave cheap bread to the people. Great lines of flaming scarlet, edged with indigo, were surrounded by a sea of turquoise blue, joined by another sea of burnished gold, deep orange, and violet. It impressed my mind as a fitting tribute, a splendid finish, to a life that had done nobly for his country.

Arriving in Birmingham soon after five o'clock, I had the pleasure of seeing my friend. Taking a local train, and then walking about two miles, we were soon sitting down to a comfortable dinner, gossiping over the news, etc. Our conversation then turned to 'the Shakespeares' and Hartes. We have been for years investigating the origin and homes of the two families, taking notes and photographs in the pleasant and sylvan Warwickshire county, and we have accumulated some very interesting facts and pictures of old farms and churches associated with the Shakespeare family. My friend Will Shakespeare has the traits of the family. He is tall and straight, fair, with brilliant complexion, blue eyes, even tempered and affable, kind-hearted and sociable, he comes from the Corley and Tillongby branch of the Shakespeares, who were well-to-do yeomen farmers. Will, this last year, has gone in for Spiritualism strongly, so during our conversation he suggested that we might get some information respecting the 'Shakespeares' from the 'table.' A party was formed of myself, Mrs. Shakespeare, Willie, and Alfred Shakespeare, round a table, the lights turned half down. After sitting about five minutes the table began to 'creak and fidget.' Will then asked, 'Who is there?' The table spelt out 'William Shakespeare.'

Are you the poet who passed over at Stratford, 1616?—Yes.

Are the Shakespeares of Wroxall, Corley, and Tillongby of the same streak as your family?—Yes.

Are you in sympathy with our efforts to trace the family?—Yes. Now, about yourself. Did Bacon help you to write your plays? No (vigorously).

Are there any manuscripts of your plays still in existence?—Yes. Can you tell us their names?—Yes.

Here we called out the names of all the plays, answers coming for six: Hamlet, Macbeth, Midsummer's Nights Dream, Romeo and Juliet, Merry Wives, Winter's Tale.

Can you tell us where they are?—Yes.

Here a strange feeling came over me: cold feeling down my back but a most pleasant state of mind, and in the half light I distinctly saw forms outlining themselves—a noble figure with a large hat like 'Gainsborough's Duchess,' so close that I put out my hand to touch it. Will said, 'Never mind the forms, attend to the table.' I seemed lost to the table, and alive only to a new and beautiful sensation. There were three outline forms before me: an elderly, amiable, looking man, the 'Duchess,' and a queenly figure sitting on the couch. I had never seen anything like it before, as I am, or was, not a Spiritualist. I wondered if I were dreaming, but no: the room was light enough to see everything in it, and my friend Will was urgently calling me to attend to the table.

This ended the sitting. The boys, with Mrs. Shakespeare, went to bed. Will and I lit our cigars to have a final chat over what had occurred. We got into an interesting conversation about it, I taking the philosophical side, saying they were pictures on the mind, and the table influences our own, Will saying they must be 'intelligences at work apart from our own.' He had no sooner said it when he began to laugh heartily. I said, 'What now?' He answered, 'My uncle, Charles Shakespeare, is here with a lot of other friends, and they are enjoying our conversation immensely. He says, "Of course, there were intelligences at the table." He says, "Can you and your friend, by will power, make those sword ferns on the table move?"' On the dining room table stood a large ornament with sword ferns and flowers, so for five minutes we concentrated our will that these ferns should move, but they did not, and with another merry peal of laughter the evening ended with the argument in favour of the spirits.

FRED J. HARTE WORSLEY.

THE TWO WORLDS is now a good medium for advertisers. The circulation is *double* what it was five or six years ago, and still rises. Advertisers, please note!

Items of Interest.

SOME INTERESTING correspondence next week.

HEAVEN AND HELL, by Rev. C. Ware, next week.

RE THE 'Longton Drowning Case.' Next week full details.

FEDERATION SUNDAY.—From Mexboro' people, per Mrs. Porter, 5s.

BAZAAR FUND.—2s. 2d., A. Andrews, London; Alice Spurgin, 2s. 6d.

MRS. BESANT seems anxious to bring about union between Spiritualists and Theosophists.

O.P.S. FUNDS.—Received from E. L. B. Stone, 3s. 6d., for Rev. C. Ware, 1s., by Mr. W. Stringer.

ALL PROSPECTIVE NOTICES should be accompanied by the requisite postage stamps to secure insertion.

THE Scottish Bazaar, we understand, is likely to be a success. We hope to have particulars for our next issue.

FRIENDS who desire us to bind their TWO WORLDS for 1897 should send in their papers at once, together with the price for binding, viz., 2s.

MR. W. PICKUP, 6, Huffing-lane, and Mrs. Clements, 61, Dale-street, Burnley, will be pleased to receive goods for the National Federation Bazaar.

TO CORRESPONDENT.—M. H.: You should read 'The Rise and Progress of Modern Spiritualism,' by Jas. Robertson, price 6d. It is especially useful just now.

OLDHAM FRIENDS please note, Mrs. Brooks, 16, Waterloo-street, Oldham, will collect cash and receive goods on behalf of the Bazaar Fund.—JOHN C. MACDONALD, hon. sec.

MR. W. J. LEEDER recently gave a good lecture in the Albert-road Church, Blackpool, in reply to Mr. C. Moore's recent antediluvian utterances, quoted in our leader this week.

THE *Rotherham Advertiser* gave a good report of the debate between Messrs. Bibbings and Waldron, and in its issue for Jan. 22, a rumour regarding some local 'haunting' disturbances.

MR. J. W. GOTT writes: 'Your paper was a splendid pennyworth before the last change. It is wonderful how you do it at the price: it deserves to be well supported, I hope it will be.'

NO SINCERE TRUTH-SEEKER, who is willing to learn, need fail to gain a first-hand knowledge of spirit-presence, power, and identity, and thus stand upon the vantage ground of knowledge instead of belief.

MANCHESTER DEBATES.—There will be no Debate meeting on Tuesday next; the pressure of work in connection with the Jubilee Bazaar and demonstrations requiring all the time and service that can be given.

Re the meeting in Manchester, next Saturday, the 19th, for inaugurating the Temperance League. It is extremely desirable that all friends should attend who possibly can, including members of 'the fair sex.'—A. Smedley.

SOVEREIGN COLLECTION.—Go it, brother Wallis! A good idea of yours. Receive herewith my sovereign, and may you soon have the balance of the thousand! Come along, friends! a strong pull and *all together*.—A. W. O.

SPIRITUALISTS TEMPERANCE LEAGUE.—The first meeting of this League will be held in the meeting-room of the Manchester Society of Spiritualists, Tipping-street, Ardwick, Manchester, on Saturday, Feb. 19, at 3, sharp. Friends of temperance, please rally.—E. MARKLEW, for G. H. BIBBINGS.

THE LONDON *Daily Mail* had a misleading and inaccurate article re the 'Junior Spiritualists' Club,' entitled 'Spiritualism for Babes.' We pity the readers of that paper if the other 'news' is of the same sort. Several good letters have since been published in its columns. Out of evil good may come.

LANCASHIRE LYCEUM DEMONSTRATION.—Next meeting of delegates will be held at Factory Fold, Hollinwood, on Saturday, February 26, 1898. Tea at 4-30, 6d. each. Meeting afterwards. A concert will be given at 6-30 by the Hollinwood Lyceum. Admission, adults, 2d.; children, 1d.—J. B. Longstaff, hon. sec.

MR. J. B. TETLOW and Mr. B. C. Wallis have agreed to conduct a 'stall' for the sale of new and second-hand books. Friends having books they can devote for this purpose will oblige by forwarding the same to Mr. J. B. Tetlow, 32, Clarence-street, Lower Broughton, Manchester, or to the TWO WORLDS Office, c/o the Editor.

AN OPEN LETTER to Christian opponents of Spiritualism, to Rev. Fleming, and Mr. Waldron, and the public generally, by E. W. Wallis. This letter has been printed as a four-page tract, and can be had from this office, price 1s. per 100; 3s. 6d. for 500; 6s. 6d. for 1,000, carriage free.

NOTTINGHAM SPIRITUAL EVIDENCE SOCIETY.—Circulars were sent to the various Midland Societies recently, with regard to the formation of a District Council for union and active propaganda work. Will those who have not responded thereto kindly do so at once, so that further action may be taken.—Address Mr. T. Stubbs, 71, Mansfield-road, Nottingham.

IN 1846, Andrew Jackson Davis thus prophesied the development of modern Spiritualism: 'It is a truth that spirits commune with one another, while one is in the body and the other in the spheres, and this, too, when the person in the body is unconscious of the influx, and hence cannot be convinced of the fact, and this truth will ere long present itself in the form of a living demonstration.' The prophecy was fulfilled at Hydesville, N.Y., where spirit raps were first heard, March 31, 1848.

ONE would hardly look for information anent Spiritualism in a 'sporting' journal, yet *The Referee* devoted considerable space to the subject in relation to Theosophy, but the writer is evidently unaware of the rapid growth of the movement during the past ten years. He is as much in the dark as he was in his remarks upon what he called the 'Collapse of the medical woman movement.'

SPIRITUAL SCOUTS.—We have accumulated a stock of back numbers of the TWO WORLDS, and instead of disposing of them as waste paper, we should be pleased to send parcels containing one, two, three, four, or five hundreds to those friends of the movement who will undertake to distribute them from house to house. This is one way in which good work can be accomplished for the Cause. Fuller particulars next week.

MANCHESTER friends are working hard to make the Jubilee Anniversary Celebrations on Good Friday and Easter Sunday a big success. Meetings of the Joint Committee are being held weekly, and representatives from the different Societies are doing their utmost to surpass all previous efforts. Will those Societies, whose representatives have been unable to attend, please urge them to be present at the next Committee meeting at 7-30 prompt, on Tuesday next, Feb. 22, in the office of THE TWO WORLDS.

WITH the most sincere desire to meet the wishes, and fall in with the plans and suggestions of different friends, it is hoped that none will feel hurt or offended if the Committee are unable to adopt them. There are a great many points to be considered in affairs of this kind, and especially so this year. The Committee are loyally striving to make these grand meetings worthy of the occasion and the Cause. They are spending much time and thought, and *will* have to work extremely hard from now until after Easter Sunday. We hope every Spiritualist will sympathise with their aspirations and efforts, and co-operate to secure a success.

MR. JOHN T. DALES, of 320, Upland-road, Dulwich, London, S.E., writes:—'During the past two or three years I have had the pleasure of giving addresses before many Societies, and among other matters I have endeavoured to explain how the perfect spirit circle should be formed, and why, if the highest results were to be obtained. Many friends have expressed their thanks to me for pointing out this new (or rather very old) and apparently reasonable method, and have said that they intended to follow the suggestions made. Will those friends who have heard me speak, and have tried the experiment suggested, kindly let me know what were the results they met with?'

GONE ONWARDS.

WITH DEEP repeat and sympathy we record the passing to the higher life of Mrs. Berkeley, on Jan. 23rd, after a stroke of paralysis. She was liberated from much pain and suffering to join her loved ones, of whom she was nearly the last. She was one of the oldest members of the old Society at Oozell's street, Birmingham, and lately attached to Bloomsbury.—E.C.

NOTTINGHAM.—It is with much regret I have to announce the passing to the higher life, on Feb. 11th, of our esteemed friend and co-worker, Mr. Potts, who was one of the oldest workers of the Morley Hall Society, ever ready to give a helping hand in anything for the benefit of the Cause, although for the last two or three years he has been deprived of the proper expression of thought through a 'stroke,' from which he never recovered. The funeral took place on Tuesday, Feb. 15th, when there were a good number of friends to pay their last respects to the remains.—L. SHIPLEY.

ON FEB. 5th there passed to the higher life, Thomas Samuel Roe, youngest son of Mr. and Mrs. John Roe, 1, Burton-road, Derby, at the age of 16. Our young brother has been a great sufferer for some 18 months. His ailment baffled all medical skill, every possible means being tried to afford him relief from the excruciating pains which he so patiently suffered. At last the victorious spirit escaped from its prison-house to enjoy liberty of the higher spheres. He was a member of the Lyceum from its start, and for several months officiated as its secretary, and frequently performed his secretarial duties while confined to his bed. When any special meeting occurred he begged to be carried to the hall (adjoining). It may be truly said he departed while in office, if not in harness. His mortal remains were interred on Wednesday, 9th inst., at Nottingham-road Cemetery, Derby, at 2 p.m. A service had been arranged in the hall, which was filled with a sympathetic company of Lyceumists and others. The coffin was placed on trestles in front of the platform, which had previously been chastely decorated with white muslin, dotted over with small bunches of violets. Large wreaths of choice flowers were suspended at each end, and an anchor formed the centrepiece. The writer, at Mr. Roe's request, presided. After hymn 81, which was sung with much feeling, Mr. Walter Howell offered an invocation, his beautiful words affording much consolation to the bereaved family. Suitable passages of scripture, also quotations from modern sources, made an efficient substitute for the usual church service. After hymn 583 Mr. Howell expressed much original thought on 'Man in birth and death.' After a third hymn (745), and benediction, the funeral cortege left for the Cemetery. On arrival at the grave hymn 591 was sung. The coffin being lowered, Mr. Howell, in eloquent terms, pronounced the commitment, 'Ashes to ashes, dust to dust,' reminding the listeners that only what had done its work was being left in the embrace of mother earth. Our spirit brother doubtless hovered near those he loved and who loved him. Hymn 613, a few words of exhortation, comfort, and consolation to the large company gathered round, hymn 703 and benediction closed the service. Shorn of all that tends to depress, and full of all that would cheer and sustain the sorrowing ones, the writer will look back on this service as the most comforting funeral he has ever attended.—J. CLARKE.

THE TWO WORLDS.

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our Albums, Pamphlets, etc.

FRIDAY, FEBRUARY 18, 1898.

EDITOR AND GENERAL MANAGER,

E. W. WALLIS,

All Business Communications should be addressed to the Company's
Registered Office, at 18, Corporation-street, Manchester.

Private letters for the Editor should be addressed 164, Broughton
road, Pendleton, Manchester.

The Rector of Castleford and Spiritualism.

FOLLOWING upon a sermon on Spiritualism, by Rev. R. Gardner-Smith, Rector of Castleford, considerable discussion ensued in the local press, and a number of public meetings, including visits by Mr. Swindlehurst and Mr. Bibbings, have been held. On Sunday, Jan. 31, the rector returned to the subject, and as a consequence his church was quite full some time before the service.

From his point of view, the reverend gentleman tried to be fair, and he admitted that the interest in the subject existed before he preached upon it. He 'did not deny the reality of some of the phenomena,' he 'believed there were men and women connected with Spiritualism as earnest and sincere as either himself or any member of his congregation.'

Is it probable that the thousands of educated, scientific, and cultured people who have been *compelled* to admit that they have held communication with so-called dead people, were duped and fooled or self-deceived?

Again, why should a medium be false because he receives pay for his time and energy any more than a clergyman, who receives pay for devoting his time and energy to the church? Fraud, hypocrisy, and cunning are to be found in every profession, trade, and industry. What does it prove? That everyone must be most careful, exercise their reason, their powers of observation and judgment—or, as M.A. Oxon used to say, 'Keep a level head; try the results you get by the light of reason.' That is what investigating sceptics *have* done (even to the extent of being *unreasonable* in their stubborn hostility to the evidences, and their suspicion and distrust of mediums and their own senses), and *yet* 'the facts beat them!'

The credulity sometimes displayed by the *incredulous* is remarkable. It is hardly reasonable, fair and right, for Rev. Smith to accept and repeat stories that are told to the *discredit* of mediums, while he ignores, or is ignorant of, the immense mass of testimony to the reality and genuine character of the phenomena which occurred in their presence.

That there is a 'connection between the phenomena of Spiritualism and those of clairvoyance and mesmerism' is admitted by Spiritualists; in fact, in hosts of instances, *mesmerism has proved a stepping-stone to Spiritualism*. The preacher is reported to have said:

He did not ridicule mesmerism, and he had himself done some very remarkable things in hypnotism. He had dabbled in those things a good deal, and he knew that mesmerism was not humbug; it was genuine; and he had seen marvellous things in a clairvoyant person, when the spirit seemed to leave the body and make itself acquainted with what was going on a hundred miles away. There was undoubted evidence of a mysterious law which affected their lives in that way. They did not know much about it; therefore had to accept the facts, and leave the interpretation for the present. [Why not do the same regarding Spiritualism? Ed. 'T.W.']. In that way, however, he accounted for much that was claimed for Spiritualism; and if those things he had spoken of could be done without help from the departed, then they had gone far towards proving that there was nothing in Spiritualism, or very little more than could be accounted for by mesmerism and clairvoyance.

There is great value in an 'if.'

We quote the passage in full, because if the good rector is correctly reported, he occupies an absurd and illogical position. Had he 'dabbled' in Spiritualism 'a good deal,' or had he pursued his experiments in mesmerism more thoroughly, instead of 'dabbling' with the subject, he would have been able to say that *Spiritualism* was not humbug. Surely his *a priori* objections to Spiritualism are equally as cogent against mesmerism! There are pretenders and frauds among mesmeric 'professors'! but because he has seen what he regards as 'marvellous' things with a clairvoyant, he affirms that mesmerism is genuine. Exactly, and because we have witnessed remarkable and convincing phenomena, and have received clear evidences of spirit identity, we affirm Spiritualism is true. Ministerial, mesmeric, and mediumistic people may not all be

genuine, but their lack of integrity cannot disprove the facts which have been tested, and are so well attested.

Rev. Smith affirms that 'the spirit seemed to leave the body and make itself acquainted with what was going on 'a hundred miles away,' presumably when assisted by the power of a mesmeric operator.

If a mesmerist has power to induce clairvoyance in his 'subject' while in the body, why should he not produce similar results after he has quitted his body?

Is it not conceivable that when a mesmerist dies he can still use his 'will power' to influence his 'subject'?

If 'marvellous' things can be 'done without help from the departed,' is the spirit more powerful, more free and active when in the body than when out of it? Why should not the departed mesmerist induce 'visions' and 'trances,' and inspire the 'sensitive' to speak 'as the spirit (operator) gives him utterance'? Will Rev. Smith employ the same arguments against the acceptance of the 'visions,' 'trances,' 'apparitions,' etc., recorded in the Bible—if not, why not? Surely if hypnotism accounts for modern experiences 'without help from the departed,' it will equally well account for those recorded of people who lived in superstitious times? Midway in his discourse the rector stopped and requested his audience to sing:

'All hail the Power of Jesu's name.'

He had just previously said he 'did not want his loved ones to come back and talk with him; he knew where they had gone.' Will he kindly tell us *where* they are, and how he *knows*? 'He preferred to think of them as David did 'of the child that died, "I shall go to him, but he shall not return to me"; yet what but the *return of Jesus* can be held (in any sense) to warrant the hymn that was sung in his honour?

Once again the 'danger of dealing with spirits' was referred to. 'They could not be sure they were good and reliable spirits, and might not lead to confusion and disaster,' and to this was added: 'But some of his hearers, while admitting what he had just put forward, might say that they knew there were good spirits, because what they told them was just what their dead friends would tell them. In that case he (the preacher) asked them, even if the assumption of spirit return were true, to give it up, as they would be better without it.'

That is a matter of opinion and experience. The rector's position reminds us of the famous one, 'heads I win, tails you lose'! If they are not reliable spirits, have nothing to do with them, but, if you can identify them, because they act and speak in a characteristic fashion, you would be better without them! In either case, cling to your Church and Bible, and leave spirits alone!

At Mr. Swindlehurst's public meeting, Rev. G. Smith submitted a series of questions, but did not attend, and yet expected replies! Surely it was hardly respectful: Mr. Smith would not have liked to be treated with such scant courtesy! He asked:

1. 'Is there any supreme or central authority among the Spiritualists who shall declare what is the teaching of Spiritualism?' In regard to this, Mr. Smith now says he 'knew that the lecturer would not give an answer, because the only answer he could give would be "No"! In other words, he set a trap for Mr. Swindlehurst, and says he knew Mr. Swindlehurst would not walk into it; but evidently he expected it would serve the purpose with the unthinking part of the audience. We have no wish to misjudge the rector, but that is how it strikes our 'lay' mind.

2. 'Does the Spiritualist philosophy deny that the Scriptures were written by inspiration of God?'

3. 'Does this philosophy affirm or deny the divinity of Christ?'

4. 'Does this philosophy accept the Christian doctrine of the atonement?'

Now, questions 2, 3, and 4 are only additional 'catches' to trip up Mr. Swindlehurst had he been unwary. Mr. Smith says he knew Spiritualists had no central authority to declare what is the teaching of Spiritualism, yet he assumed that there is a Spiritualist philosophy which denies that the Scriptures were written by inspiration of God, and rejects the doctrine of the atonement. Further, he framed these questions, he says, knowing that 'the good people of Castleford, both church and chapel people, would soon have done with a man who told them that he did not recognise the divinity of Jesus Christ, the inspiration of the Bible, and the doctrine of the atonement.' We cannot say we admire these methods.

What the rector wants is to clear his mind of preconceived ideas. The life after this is sequential to the present. Its people are *human*, not saints or sinners directly they get into the spiritual sphere of being, any more than they were while in the body. The 'filthy are filthy still,' the 'righteous are righteous still,' and the great mass, who are neither filthy nor righteous, but decent, earnest, well-meaning, and kindly folk go where they are *fit* to go: to 'their own place,' according 'to the deeds done in the body.' We quote these phrases because they fit the facts, and will be familiar, not because they are supposed to be authoritative. Christians have been so indoctrinated with 'authorities,' that they cannot imagine a man settling matters according to the 'light within' himself. They feel lost without a Pope, a Church, a priest, a rubric, a creed, or a scripture to appeal to as an 'authority'—an infallible decree.

We can understand Papists thinking and feeling thus, but it is absurd for people to call themselves Protestants, and claim

the 'right of private judgment and liberty of conscience' on all matters of faith and duty, and yet cling to these arbitrary and external 'authorities.' If God in the soul is to be trusted, let us trust Him!

TRUTH IS THE ONLY TRUE AUTHORITY—the final resort. As to what is true, science helps us in one realm, philosophy in another; experience and reason; Love and Religion, but we have to decide for ourselves in the court of our own Reason and Conscience what is true and right. 'As ye would men should do unto you, do ye even so unto them,' leaves it to us to determine what is the right course. As Rev. John Page Hopps says: 'Try all doctrines by the touchstone of pure thought, devout feeling, and religious trust. Believe nothing on any outward authority, but compel all to submit to the test of Reason, Conscience, and Love. Believe only because you feel, approve, and know.'

We will ask the rector a few questions: Does belief in the Divinity of Christ as the second person in the Godhead, acceptance of the scriptures as inspired by God, and the Christian doctrine of the atonement, when sincerely held, save a man from the consequences of his bad motives and misspent life, and will he, after death, be spotless, blameless and perfect, because he believed and was 'forgiven,' or will he 'over there' reap what he has sown here, go to his own place, be judged according to the deeds done in the body? Will the 'unbeliever' have an opportunity of repentance and progress after death—or will he be for ever banished into Hades, to suffer endless deprivation, and endure misery and torments that can do him no good?

We hope to receive a reply.

We have just received the following letter, which seems to fit in here most appropriately:

The following extracts are from a sermon preached at Palm Grove Wesleyan Church, on Sunday, 23rd January last, by Dr. Dallinger, F.R.C.S. I think when you have read them you will feel convinced that this eminent minister, of whom the Wesleyans are so proud, has completely done away with the blood theory, and is not afraid to preach his new thoughts. In the course of his sermon he said (taking for his text 2 Cor. v. 10—'For we must all be made manifest before the judgment seat of Christ, that each one may receive the things done in the body according to that he hath done, whether it be good or bad');—'The passage moreover affirmed that the penalty and reward of moral actions was a consequence, not an arbitration. This passage had been shorn of much of its moral force by mythical and imaginative interpretation. The judgment seat of Christ, or God, had been carnalised into an awful physical pageant, a kind of cosmic spectacle, curdling the blood of generations with physical fear, by Christians on the authority of their Bible! This was a mere earthly picture, having no counterpart in experience. St. Paul's language was in all sincerity figurative. Again and again, theology, or the energy of zeal without knowledge, had obscured this great issue. Fear had been appealed to with tenfold more force than judgment. Imagination, fired with terror, a panic begotten of the dread of consequences, had paralysed and supplanted the appeal to individual judgment, and, under priestly auspices, been made to take the place of chosen obedience and acceptance of Christianity, the walking in the way which was good and noble for its own sake. Security, not noble motives, had been made the supreme goal. Many looked upon Christ's death and resurrection as something to be taken, instead of nobility of character, in short, that Christ had died to screen them. But nothing, not even the acceptance of the gospel, changed the eternal law by which we must all be made manifest. The works were not rewarded but made manifest, and announced for ever the soul's condition, and that soul received what was inevitable.' [But if consequences are inevitable, what becomes of the atonement, of forgiveness and salvation?—Ed. 'T.W.']

Speaking at Blackpool, a Mr. C. Moore declared:

'All Christianity was founded on one point—that was the resurrection of the dead. Whoever denied the resurrection of the dead—and by that he meant the resurrection of their bodies—denied the very principles on which Christianity rested; it was founded not on the death of Christ, but his resurrection. All good Christians believed that Christ would come to reign on earth, and he proceeded to demonstrate his argument that Christ would again return in the flesh by taking the literal rendering of the Scriptures,' saying that "Christ would come in a flaming fire," and that He would "take vengeance on them that didn't know God." After all the preaching, teaching, and talking, since the Christian dispensation, they had not been able to convert the world, there would have to be a separation.'

The rector called for the rejection of Spiritualism on the ground of its lack of a 'central authority' as to the teachings. Here we have three Christians who do not agree, whose statements are inconsistent and contradictory. Where is the advantage of Christianity? Where is its central head? Will the rector tell us? Is it the Pope? or the Church? Is it the Athanasian Creed? or the Thirty Nine articles? Or are we all to exercise our free-will, reason together, and judge for ourselves whatsoever things are right and true?

BAZAAR BUZZES.

DEBBY.—There was an error last week in the sums acknowledged. They should have been 10s. and 6s. 0½d.

I HAVE received from the following Lyceums, per Mr. A. Kitson: Yeadon, 4s., Brighouse, 10s. 6d., Colne, 17s. 9d., and for our local fund, 4s. from some kind friend, 'Hope,' for which we are obliged,—A. Smedley.

THE Bazaar on Good Friday will be opened by Mrs. Britten, on Saturday by Rev. J. Page, on Monday by Mr. E. Dawson Rogers, Editor of *Light*, and on Tuesday by Mr. J. J. Morse, Editor of the *Lyceum Banner*.

Mr. H. J. Hughes.

WE HAVE KNOWN Mr. Hughes, of St. Anne's-on-the-Sea, for some years, and have been attracted to him by his sterling good qualities and genial spirit. In a quiet way, Mr. Hughes has done a great deal of good, introducing the subject to a large number of people, especially his own countrymen. Possessing good powers as a mesmerist, and as a magnetic healer, being sympathetic in disposition, he is a splendid sitter in a circle; especially helpful in the development of the latent mediumistic powers of sensitives. He may be called a 'medium developer,' and is in his right place as conductor of a circle.

In reply to our request for information respecting his experiences, Mr. Hughes said: I was born in Denbighshire, in 1830, and was brought up in the Calvinistic Methodist belief from infancy, was accepted by the community as a full member when quite young, and was superintendent of the Sunday school at the age of 21. My field of labour up to that time was among farmers, and though at that time a steward I did not feel satisfied. The great desire of my life was to be an artist, and at last I quitted all and went to photography, which caused my parents a great disappointment. In course of time I opened a business at Carnarvon, and became acquainted with Spiritualism in 1867. Having a previous practical knowledge of mesmerism, it was a stepping stone for me to Spiritualism. I began studying the subject by the help of John Ashburner, M.D., on 'The Philosophy of Animal Magnetism and Spiritualism.' Having occasion to visit London, I sought to further investigate the subject by visiting some of the most eminent mediums, and being thoroughly convinced of its truth, opened a circle at my own house, and distributed 'Judge Edmonds' tracts and the *Banner of Light*, etc., which soon came to the ears of the Calvinistic Methodist Church, and I was summoned to appear before five deacons and three preachers, who reproached me for having a meeting at my house, and distributing tracts which were against the Bible and their belief. Fortunately for me, I had been warned by the guides of a young lady that such a meeting would take place in three days, and an earnest debate naturally ensued. Having once found the truth, I was not going to give it up, and the result was that I was excommunicated. Our circle generally commenced at 8 p.m., but we were not very particular as to what time it was over; we were so deeply interested with the phenomena which occurred, Spiritualism being new at that time. The young lady referred to had developed, with my assistance, as a trance speaker and an automatic writer. I used to invite several persons to hear the lectures and see the poems written, etc., and many of the Welsh preachers, whom I had been well acquainted with when they were in the body, came to speak through her instrumentality. They established their identity to my entire satisfaction, preserving their old style of speaking, but differed in their teaching. Since I left Carnarvon I have witnessed all phases of spiritual phenomena, but to relate all I have seen would fill volumes. I enjoy meeting with Spiritualists, because they do not insist that I must receive any creed or system of belief, but simply ask me to unite with them in the investigation of phenomena which have baffled the scientists of all ages, until they have come to accept the spiritualistic hypothesis as the only satisfactory explanation possible.

Wm. Howarth, secretary of the Blackpool Spiritual Church, writes: 'I have been acquainted with Mr. Hughes, of St. Anne's, for two or three years, and know him to be a good man and an earnest and ardent Spiritualist. He is one of those men who the more you know of him the better you like him. He is a worker, not a talker, going about distributing the literature of our movement where he can, and sending it by post, thus spending both time and money to spread the truths of our grand philosophy. As an assistant in the development of mediums, he is excellent: not a medium himself in the ordinary sense but a medium-maker. I know several in Blackpool who thank Mr. Hughes heartily, myself included, for the assistance he has given them in the development of their medial powers. He has every confidence in the spirit friends, "his guides"; and the way he gets answers to questions is both amusing and instructive—his right hand is placed on his left arm, and moved rapidly in answer to the questions he asks. Would that we had more Spiritualists of Mr. Hughes' type, then the Cause of Spiritualism would flourish as a green bay tree, and bring joy and happiness to every home where it found an entrance!'

Mr. Wm. Musgrove writes: 'Having been in close connection with Mr. Hughes for nearly four years, I can speak with truth of his deep interest in the progress of Spiritualism. Publicly he claims nothing; he is very diffident, but decided; warm hearted and sociable, but rather reserved. As a Spiritualist, none can be better for this world or the next. His life is devoted at present to the welfare of the Cause, and wherever he is called to private or public circles, excellent results are generally manifested to persons unknown to himself. There are very few so healthy as he is at his age, and he accounts for this as the result of his strict temperance habits all round: he never drinks tea or any stimulants. His power as a healer is wonderful, and if circumstances compelled him he could easily make it profitable, but he does it all for love and as a servant of God. My position as a Spiritualist (and that of my family) is mostly due to Mr. Hughes. I have spent hours with him, at his house and at my own and other places. The second time I was in his company he informed me that one of his

guides was a doctor. My wife was suffering very severely with skin disease, located in the hands, and I pressed him to ask his spirit guide (the doctor) to examine her. The doctor consented, and knowing some little of physiology, I was delighted with the examination. A short time after, at one of our private circles, the doctor spontaneously insisted on Mr. Hughes magnetising my wife at once. Mr. Hughes set to work in real earnest, for he believes in doing all his work thoroughly, and when the circle was over my wife expressed to us that her hands felt strange: "How funny they feel." To say they were cured seemed too much, for only the day before she cried like a child with pain and agony. But to her Mr. Hughes was like a second Jesus: he had taken away the disease; it had gone like magic, and up to now never returned! How thankful we all were and are! He has also assisted the spirit friends to develop my wife as a trance medium, and we have some very happy meetings of a high order, in a spiritual sense, and of a homely, sacred character. Space will not allow me to tell what I know of the good work he is at present engaged in. If there be any good men on this sphere, Mr. Hughes is one of them. May God spare him to be among us for some time to come! What he does no one knows: he is always sending tracts and pamphlets all over the country to ministers and noted persons, without regard to expense. The spread of Spiritualism has his whole life interest. God does bless his work in many ways.'

Societary Doings.

[REPORTS of ordinary meetings should not exceed 50 words. POST CARD reports, clearly written, will save us trouble and the writers postage.]

BARROW-IN-FURNESS.

DURING the past week we have been favoured with the services of the Federation missionaries, James Swindlehurst, of Preston, and Miss Smith, of Southport, commencing on Sunday, Feb. 6, in the Psychological Hall. Mr. Swindlehurst delivered splendid expositions of spiritual truths with an eloquence that proves that the old pioneer has lost none of the power and enthusiasm manifested so often in the past. Miss Smith struck the key-note of success at the evening meeting, and ably played the tune throughout the week's mission. Monday, a splendid audience manifested great interest in the proceedings. Tuesday, the missioner, accompanied by Mr. W. Proctor (stationed medium), Mr. Cox, President of the Society, and 13 friends journeyed to the old charter town of Dalton, which sadly needs the sunshine of spiritual truths. A most successful meeting was held in the Lecture Hall, Alderman James Hamer ably presiding. Mr. Swindlehurst was very attentively listened to as he explained 'The Philosophy of Spiritualism.' Again, Miss Smith excelled in psychometric delineations and clairvoyance. Wednesday, successful meeting at Millom. Thursday, a grand spiritual meeting, Mr. Swindlehurst's answers to written questions being frequently applauded. Miss Smith gave striking phenomena. 'By Jove,' said one sceptic, 'there's something in it after all.' Friday, the missioners kindly consented to attend the private circle of 'yours truly,' and the cottage hearth was indeed a heaven on earth. Can I say more? 18 persons present; the collection on behalf of the Ladies' Effort towards the Bazaar realised 12s. 13th, Mr. W. Proctor, accompanied by several friends, visited Dalton again (believing there's nothing like striking while the iron's hot). Mr. Joseph Dobson ably addressed the people in the open air; Mr. Proctor in the Lecture Hall. Chairman, Mr. T. Lawton. Good meeting. Psychological Hall, Barrow, Mr. Timson unfortunately missed his train. Lesson, 'An open address to the clergy,' from THE TWO WORLDS, by Mrs. Richmond. Lecture on 'Death' by Geo. Nettleship. A good audience manifested approval.

'IS MAN NATURALLY AND INHERENTLY IMMORTAL?'

THIS SUBJECT formed the theme of a debate at the Channing Hall, Surrey street, in connection with the Reading Circle of the Yorkshire Postal Mission. The Rev. J. E. Manning presided. The affirmative was taken up by Mr. H. F. Short, who denied that the Bible was the only available source of knowledge concerning God and his purposes, affirming that reason was man's highest authority and safest guide. Man was a child of God. He arrived at that knowledge by intuition, which was confirmed by his reason. Man began life here with infinite possibilities of development, and he submitted that the life hereafter was the natural, orderly, progressive continuation of this life. The mind and soul of man could not reach their highest development here, and it was only reasonable to believe that our existence would be continued elsewhere. It was inconceivable that God would have created so real and mysterious a combination of powers as were possessed by the mind and soul of man, and then blot it out of existence. Man's faculties, too, had neither time nor opportunity for full development in this world, which was a strong argument in favour of natural immortality. Another evidence in favour of immortality was man's yearning for a higher and fuller life, and the idea was monstrous that this longing had been put into the heart of man only to delude him for a time and then to put him out of being. Another evidence was man's demand for continuity of being. Mr. Woodcock, in supporting the Christadelphian view of conditional immortality, said the difference between Mr. Short and himself with regard to immortality was as to how, when, and by whom it was to be possessed. His contention was simply that it was not the inalienable birthright or the natural possession of any human being. There was a general and widespread belief in natural immortality, but he submitted that science had offered no proof of a future life, while reason could not help them to solve the problem. There was need of a higher authority than reason if we were to obtain some knowledge of what takes place after death. Apart from revelation, all was conjecture and speculation. The Bible, he held, gave a practical and beautiful solution of the problem, and one in accordance with science. The

teachings of science and of scripture was that man was an entity whose individual faculties were the attributes of and dependent upon his bodily organisation, to which death puts an end, and that the intervention of God by a resurrection, was absolutely essential before a future life was possible for any member of the human race.—Mr. Webster supported the affirmative, and Mr. Graham the negative side of the question, after which the discussion became general.

LONDON NEWS, NOTES, AND NOTICES.

BATTERSEA PARK ROAD, Temperance Hall, Dodington Grove: Thursday, Miss Jessie Currie gave solo. Sunday, Mr. and Mrs. Clegg's first visit much appreciated. Mr. Clegg discussed early experiences, and how he held fast to that which is good. Mrs. Clegg inspirationally urged us to realize spiritual truths and the befitting spiritual life. The earnestness of her controls aroused warm interest. Recitation, Mr. James, 'Tears,' author, Mr. Fielder. *Prospective*: The following speakers and clairvoyants will be at the Temperance Hall, Dodington Grove, Battersea Park-road, in February and March: Mr. Peters, Mrs. Russel Davies, Mr. Swindlehurst, Mrs. Place, 'Evangel,' and Mr. J. J. Morse (lantern lecture, tickets, 6d. each). 536—BOW: 13th, Miss Webb sang a solo: Miss Findlay gave an address under control, on 'Life in the spheres,' and gave psychometry to the children (very pleasing and successful), and a very beautiful address to children. Wednesday, a grand meeting, and very well attended. 33, GROVE-LANE, S.E.: Mr. Funnell's address was on 'Spiritualism, its religious aspect.' Mrs. Holgate's guides dealt with 'Miracles.' Inquirers heartily welcomed, 7 p.m.—CANNING TOWN, 2, Ford's Park-road: Tuesday, Miss Marsh's first visit, a splendid success. 'Sunshine,' the control, was in good mood, and did some grand things. We hope to have her again soon. CO-OPERATIVE HALL, Braemar-road: Mr. Bullen's guides on 'Personal responsibility,' as your works so will be your future life; much appreciated. Successful clairvoyance by Mr. Bullen and Mrs. Weedemeyer. T.W. and *Light* on sale.—CAVENDISH ROOMS, 51, Mortimer-street, W.: Successful evening with Miss McCreadie's guides. Crowded audience. Opportune remarks by 'Sunshine,' also 16 clairvoyant descriptions, 13 recognised. Solo by Miss Samuel; violin obligato, Miss Fletcher.—EAST LONDON ASSOCIATION, Manor Park Centre: Monday, Mr. Peters unavoidably absent. Mr. and Mrs. Hawkins' guides gave addresses and clairvoyance. Mr. Sloan's guides, on Sunday, gave a grand address and psychometry, well recognised, and audience delighted. The Two WORLDS on sale.—STRATFORD, Workman's Hall: Messrs. Whyte and Peters finished their joint work with us last Sunday, not the least successful or enjoyable. Mr. Whyte spoke on 'Spiritualism, what good has it done for humanity.' Mr. Peters' clairvoyance was well recognised at the time. Madame Cope kindly favoured us with a solo; our choir also sang an anthem. Two WORLDS on sale at all our meetings. Thursday, Mr. J. Sloane gave very remarkable psychometry. On Thursday, Mr. Sloane was giving psychometry, and told a lady of a spirit friend, who had passed away in a hospital, giving her the details of death, etc. She could not recognise anything of it, but when she got home, after the meeting, there was a letter awaiting her, conveying the information that a friend had passed away in a manner the medium had described, and at a hospital. [Please write on one side of the paper, and oblige.—Ed. T.W.] FOREST GATE CENTRE: Tuesday and Thursday, Circles well attended, a boon to all who are in search of proof. Good mediums always supplied, and all interested in this grand truth are welcomed. Sunday evening, Good address by Mr. Callick, and enjoyed by all. Successful psychometry by Mr. Humphrey.—HACKNEY: Mr. W. E. Walker gave an excellent, instructive address on 'The power and purposes of Spiritualism.' His clairvoyant descriptions were nearly all recognised, while the psychometry was exceedingly good.—ISLINGTON, Wellington Hall: Mr. Wren gave a reading. Mr. Dalley's control delivered an address, 'What is spirit?' Two WORLDS and *Light* may be had from the society.—MILE END, 218, Jubilee-street: Miss Marsh's guide, 'Sunshine,' was very successful in clairvoyance, accurate in nearly every detail. Some descriptions were most vivid; she gave tests to some strangers, successful psychometry. Good meeting, hall crowded. T.W. on sale.—NORTH LONDON, 14, Stroud Green Road, N.: Mr. John Kinsman read from 'The House of Dreams,' and spoke on 'The revolution of thought brought about by modern Spiritualism with regard to the meaning of life, death, the hereafter,' etc., continued by Messrs. Jones, Beavor, and Purvis; and summed up by spirit friends through Mrs. Jones.—SHEPHERD'S BUSH, 73, Becklow Road, W.: Mr. Drake's interesting lecture on 'Clairvoyance,' was listened to with great attention. Questions answered, and experience corroborated by those in the audience. We had a most enjoyable evening.—SOUTH LONDON, Camberwell New-road: Public circles are very popular here; very good attendance. Evening, after opening remarks from our leader, Mr. J. A. Butcher gave a trance address by 'Iconoclast' on 'Life, its unfoldment and progression.' It was most interesting, his views being at one with those held by Spiritualists. He expressed his great pleasure at being able to come back, and hoped more opportunities would be granted him, that he may help to spread the spiritual light so much needed by all human beings, that they may not enter into their future state in darkness. At the general assembly eleven candidates were elected as members.—STRATFORD, Martin-street Hall: Mr. Webb's address last Sunday on 'Points of difference between orthodoxy and Spiritualism' was very instructive. Mrs. Webb's normal clairvoyance very interesting—both to stangers and friends. *Prospective*: Next Sunday Mrs. Boddington will be with us. Our week-night meetings will be Thursdays in future, Friday being inconvenient to many members and friends. (536)

PARENTS are frequently puzzled to know how to supply their little ones with information, and truthfully answer their questions without misleading them. Two little books, 'Almost a Man' and 'Almost a Woman,' by Mary Wood Allen, M.D., price 1s., post-free 1s. 1½d., are simply invaluable to parents. Pure, without being mawkish or 'goody,' clear, true, and helpful, we are pleased to be able to recommend them both to our readers.

MANCHESTER NEWS, NOTES, AND NOTICES.

ARDWICK, Tipping-street: 9th, Mrs. Morley, a local medium, gave good clairvoyance and psychometry. 13th, Mr. Crutchley gave interesting addresses. Evening, Good audience. The committee desire to thank both mediums for kindly *gratis* services.—BRADFORD, Church-street: 10th, Mr. Warwick's guides gave good phenomena. 13th, Mrs. Judson kindly took the meeting at the last moment, being again disappointed by our medium.—CENTRAL SERVICES, Coal Exchange: Mr. Walter Howell discoursed on 'The union of the natural and the supernatural in the spiritual.' Though we have discarded the word 'miraculous,' and recognised all phenomena as subject to certain laws, yet we must remember that these laws only account for the 'how,' and not for the 'why,' of these phenomena: their order and design bear evidence unmistakable of a power of mind behind them which is supersensible. Thus the objects of outer Nature become index fingers pointing us to Mind and to God as their source. As, therefore, all phenomena of Nature, common or uncommon, were subject to law, it must be admitted that if the spiritual phenomena related in the Old Book did occur, they may recur to-day, if similar conditions be provided. Nature appeals to man not only on his intellectual side, but also to his emotional and æsthetic faculties of religion, art, and poesy; and as man is a phenomena of nature, and possesses powers super-sensible or supernatural, he unites in himself, spiritually, the natural with the supernatural. Mrs. Fitton kindly sang 'Ye winged winds,' and Mr. Tomlinson presided. *Prospective*: Next Sunday, Mr. S. S. Chiswell, of Liverpool, on 'The Ethics of Naturalism.'—CHEETHAM, Halliwell Lane: 10th, A good time with Mr. E. Marklew. Sunday, Mr. Moorey's above the average; good clairvoyance. Monday, Mrs. Williams gave very remarkable psychometry. Lyceum Tea Party well attended; a good time.—COLLYHURST: 9th, Very successful evening with Miss Knight. 13th, Thoughtful address and good clairvoyance by Mrs. L. A. Peters. Good attendance. *Lyceum*: 13th, Marching and calisthenics splendidly done. Recitations: Sissie Smith, Arthur Arundale. Harmonious session, conductor: Mr. Pollard. Children, 75. Adults, 18. ECCLES: 9th, Mrs. Hyde gave a very good address and excellent clairvoyance. 13th, Mr. John Kay gave good addresses and also clairvoyance.—HIGHER BROUGHTON, Hilton-street: 8th, Mrs. Williams was excellent in clairvoyance and psychometry. 10th, Mr. Kay, very nice address and psychometry. Mr. Eyles, very good clairvoyance and psychometry, and good address. *Lyceum*: 36 present, recitations and readings. Marching and calisthenics successfully led by Mr. Whitehead.—LONGSIGHT, West Gorton: 8th and 10th, circles well attended. 13th, Mrs. Greenlees gave an earnest and well reasoned address. Good clairvoyance, well received. 12th, Social.—OPENSHAW, George-street: 10th, Mrs. Porter gave nine clairvoyant descriptions and seven psychometrical delineations, all recognised. 13th, Mr. Plant lectured on 'Who are the teachers?' and 'What of the dead?' Clairvoyance at each service. A few Christian friends came to ask questions. They listened very attentively and said nothing. One of them had a spirit form described to him, with full name and occupation; he made no answer.—PATRICROFT, New-lane: 13th, Mr. Law discoursed on 'Who and where are the sure Christians?' very good and much appreciated. Clairvoyance good (T. L.).—PENDLETON: 10th, Mrs. Morley gave clairvoyance and psychometry very successfully. 13th, Mr. B. C. Wallis gave very good interesting lectures on 'Spiritualism, its connection with the world,' and 'God's in His heaven, all's right with the world.' Mr. Massey gave successful clairvoyance.—SOUTH MANCHESTER: 10th and 13th, Madame Henry gave splendid addresses, excellent psychometry, and accurate clairvoyance. After-circle well attended.

LANCASHIRE AND CHESHIRE.

ACCRINGTON, Bridge-street: Subject, 'What is Spiritualism?' Solos and clairvoyance very good. Meetings well attended. CHINA-STREET: Excellent discourses from Mr. Geo. Ormerod, of Rishton, 'Man's spiritual nature' and 'Progression.' Good advice on food, drink, habits, etc., to those cultivating mediumship. Mr. Ormerod should be kept busy. Mrs. Wamsley rendered good service as clairvoyant, 10 recognised. We thank both for their kind services, which were gratis. ST. JAMES-STREET: Miss S. Butterworth's control gave an intellectual treat to appreciative audiences. Clairvoyance and psychometry very good. Interesting after-circle conducted by locals, well attended. ARGYLE-STREET: 12th, Social well attended. 13th, Miss Barlow, of Clitheroe, gave splendid addresses to fair audiences. Clairvoyance very good. Miss Nuttall's solo well received.—ASHTON-UNDER-LYNE: Tuesday, Mrs. Hyde gave good address and clairvoyance. Sunday, Mr. Savage gave good address, psychometry, and clairvoyance. After-circle, Mr. Horne and Mrs. Haslem gave good clairvoyance.—BACUP: Mr. Standish's guides spoke well on 'Spiritualism' and 'Philosophy of death,' audience delighted. Phenomena moderate. We are doing very well since our re-start. (Z. Bentley, 8, Esther-place).—BLACKBURN, Freckleton-street: Saturday, A first-class concert, in aid of the Building Fund. Sunday, Mr. F. Hepworth performed the pleasing duty of naming a baby 'Henrietta,' spiritual name, 'Daisy.' His address on 'Death and its consequences' and clairvoyant delineations spoke well of his abilities. 'Spiritualism, is it useful?' was listened to by a large and enthusiastic audience. Mr. W. Quigley presided.—BOLTON, Bradford-street: Jan. 31, Monday, Miss Smith stayed for circle, and gave splendid psychometry. Feb. 2nd, we had a grand treat with Mr. Bibbings, the audience showing their appreciation by enthusiastic applause. Feb. 6th, Miss Schofield, in her usual sympathetic manner, gave good discourses and clairvoyance. 13th, Mrs. Newton, for the first time; we were very much pleased with her gentle and loving manner of speaking, and excellent clairvoyance.—BOOTLE, Masonic Hall: Mrs. Stansfield, of Southport, gave good address and excellent clairvoyance.—BURY: Wednesday, Mr. Young gave clairvoyance. Sunday, Mr. P. Bewick, good clairvoyance, all services well rendered.—CLITHEROE: Mr. Postlethwaite gave pleasing addresses and psychometry, and stayed to the after circle.—DUKINFIELD: 10th, Mrs. Horn gave short address. Psychometry very good. Mrs. Giggie gave good address and clairvoyance

Good audience. After-circle conducted by Mr. Hennehey.—HOLLINWOOD: 8th, Circle, Mrs. Beresford's clairvoyance very good. Sunday, Mrs. Hyde discoursed ably to over-flowing audiences, many could not get in. Clairvoyance all recognised.—LEIGH: Mrs. Cropper's services were greatly enjoyed; hall packed, clairvoyance readily recognised. Evening subject, 'Is Spiritualism of the Bible?' very good. Good after-circle.—LIVERPOOL, Danby Hall: Mrs. Green spoke most successfully to large and appreciative audiences, and on Monday that lady's clairvoyance and psychometry were decidedly successful. SPIRITUAL EVIDENCE SOCIETY: Quarterly social, Wednesday last, at Breck Hall. Over 100 members and friends enjoyed the good things provided.—MACCLESFIELD: Lantern service, Rev. A. Rushton lectured on 'The Pilgrim Fathers.' Very interesting and educational, showing how they fought for the religious liberties which we now enjoy.—MILNROW: Mr. Hilditch gave a nice address on 'Love one another.' Very good clairvoyance and psychometry, to a nice audience.—MORECAMBE: 6th, Mr. Jas. Berry, late of Preston, who has come to live here, gave good thoughtful addresses, and psychometry. Monday, Mr. Berry gave psychometry, and Mrs. Winder clairvoyant delineations.—OLDHAM, Coronation-street: Mr. J. Young's clairvoyance and psychometry very good. PRESTON, Weavers' Hall: The inspirers of Mr. Pickthall gave good addresses on 'Speculative religion and spiritual revelation' and 'A call to humanity.' Good clairvoyance by Miss Ribchester. CENTRAL: Mrs. Berry's guides gave interesting addresses on 'As ye sow so ye shall reap' and 'Spiritualism, is it a religion?' Good clairvoyance, all recognised.—RAWTENSTALL: Mrs. Whittaker spoke on 'Where are the so-called dead?' and 'Spiritualism: its religion.' Good audiences. Clairvoyant descriptions.—TRANMERE and ROCK FERRY: Dr. Cady, M.D., gave splendid addresses and successful psychometry (in all cases) to a good audience. Mr. W. J. Rae and friends kindly gave their help in the evening.—SHAW: 8th, Mrs. Clegg gave excellent clairvoyance and psychometry. Good audience. Sunday, Mrs. J. A. Johnston gave splendid and interesting addresses on 'Millions more are safely landing,' and 'What need have spirits to return to earth?' Collections for the bereaved widow of our late secretary, Mr. Dawkes, realised £2 7s. 1d. Other societies would do well to imitate.—STALYBRIDGE: 9th, Mrs. Clegg gave good clairvoyance and psychometry. 13th, Miss Chadwick gave good address and excellent clairvoyance to good audience.—STOCKPORT: Grand day with local talent. 2-30, Open session. Lyceumists gave fine display of marching exercises, calisthenics, etc; good recitations by junior members. 6-30, Miss Richardson offered an invocation, followed by a solo. Mr. T. A. Brown, vice-president, gave an address, 'Jesus, his humanity.' Mr. H. Wych and Miss F. Pickthall rendered solos well. Successful clairvoyance by Miss Richardson.

MIDLANDS.

BIRMINGHAM, Bloomsbury: Mrs. Barr's guides on 'Some devils men have to fight.' Very striking and able discourse, citing such as the miser, drink, gambling, and temper, for which she has our hearty thanks.—DERBY, 1A, Normanton-road: 6th and 13th, Mrs. College and Mrs. Summersgill gave eloquent and interesting discourses, followed by successful clairvoyance. Feb. 14th, Mrs. Summersgill's psychometry and clairvoyance very clear and successful. TRAFFIC-STREET: Feb. 7th and 8th: Very crowded circles. Madame Henry's inspirers were very successful in giving proof of spirit existence. 13th, Mrs. Foster gave addresses and good psychometry.—HARBURY: Crowded meetings at the home of Mr. H. Smith, with friends from Leamington, Bishop's Itchington, Butler's Marston, and Chester. Good addresses and clairvoyance by the guides of Mrs. Knight and Mrs. Overton.—LEICESTER, Crafton-street: Mr. Muggleton gave a good instructive discourse on 'The resurrection morn.' Excellent clairvoyance by Mr. Hiffe. Good audience. TOWN HALL SQUARE: Miss Cotterill's control gave very striking addresses from 'The kingdom of Christ' and 'Selfishness.' Very successful psychometry. Crowded audiences. QUEEN-STREET: 13th, Mr. H. Clark dealt with 'The basis of a rational faith,' in a masterly manner. Very successful clairvoyance by Mr. Swinfield.—LONGTON: A 'local' Sunday. Good public circle. Very good clairvoyance. Evening service, very good phenomena. After-circle very well attended, and some very good clairvoyance. Monday, Mr. E. W. Wallis's lecture to a crowded room was well received with applause.—NOTTINGHAM, Morley Hall: Mr. F. T. Hodson being unable to fulfil his engagement, our members, Mr. H. Galpin, inspirational speaker, and Mr. F. Smith, psychometrist, gave their services, being a treat for good speaking and psychometry. RADCLIFFE-ON-TRENT, Mission Room: Readings continued from Mr. Robertson's 'Rise and Progress,' cause close attention at all our gatherings. Further help by Bro. Fred Smith, clairvoyant and psychometrist, as also Sisters Alderdice and Wayte, of Nottingham. Our Work in these few months has resulted in a saturation of the public mind in spiritual truths; theological opposition remains' but the 'Devilism' with which we were accused is passing. The opponents see, in the living witnesses, a result that all their crazy logic dare not charge as being the work of the devil.—SMETHWICK: Mr. Lote, of Derby (D.C., Lyceum Union), visiting our Lyceum, kindly and gratuitously gave address at 11, 'Speak, Lord, for Thy servant heareth,' Mr. Ashby having lost train. At 6-30, Mr. Ashby spoke on 'Spiritualism: how does it benefit man?' Fairly successful clairvoyance.—WALSALL: Owing to some misunderstanding with Mr. G. H. Bibbings, he could not attend on Sunday, and Rev. Farnsworth came in his stead. We had very fine addresses to moderate audiences, and many were the expressions of pleasure and satisfaction. Strangers were very surprised at the beauty of our philosophy, and said 'they had never heard anything like it before.'

THE NATURE OF MIND.—A careful consideration of the nature of mind compels us to conclude that it is not material, and we are therefore obliged to regard it as spiritual, or coin some new term that will express our idea of its nature, because so far as we know, everything in the universe must be material or spiritual in nature.—Ormond.

NORTHERN.

CROOK, Mechanics' Hall: Mr. J. Eales, of Auckland Park, opened our new room. He explained 'The mission of Spiritualism' in a straightforward and masterly way. Evening subject, 'The spirit of Spiritualism,' splendidly treated. (R. Siddle, Coldknot-row, Crook.)—**FELLING, Hall of Progress:** Jan. 23, Mr. Easthope gave an elevating address, 'The higher aspects of Spiritualism'; clairvoyance very good. 30th, Mr. James gave a stern address on 'The consolations of Spiritualism.' Feb. 6, A successful meeting, several members taking part. Mr. Harlen's personation was excellent. 13th, Mr. Bancroft spoke on 'Spiritualism, its consolations.' Clairvoyance very good. *Prospective:* Our committee are making special arrangements for a grand Jubilee demonstration on Sunday, April 3rd. We have secured five popular speakers to take part; suitable solos will be sung. Full particulars will appear in the Two Worlds in due time. We hope friends will come in hundreds from surrounding districts.—**GATESHEAD, St. Cuthbert's Hall:** J. G. Hodson, Esq., of Birmingham, lectured on 'The origin of man' and 'Spiritual gifts.' Evening, hall full. Much pleased with 'Crossing the Bar,' from Tennyson, W. H. Robinson, of Newcastle, in the chair. 31, RRON-STREET: Mr. Westgarth's control discoursed on 'If Christianity is sufficient, why need Spiritualism?' He showed as education advances the people want facts, not faith in the hereafter. Good after-meeting by other mediums. 97, COATSWORTH-ROAD: Mr. Stevenson read from *Light* questions and answers put to Mrs. Wallis in London on Spiritual subjects. This laid the basis for some interesting comments by several ladies and gentlemen. A good company seemed pleased with the tone of the meeting.—**LINTZ:** Saturday, 12th, a very successful tea party, the total amount taken £1 7s. After tea a grand meeting. The guides of Mr. Jos. Beck spoke remarkably well on 'The use and benefit of Spiritualism.'—**MILLOM:** Wednesday, good discourse by Mr. J. Swindlehurst, and very good clairvoyance by Miss Snelt, mostly all recognised. Crowded audience. Sunday, good address by Mr. W. Todd.—**NEWCASTLE-ON-TYNE, Good Templar's Hall:** Once more favoured by Mr. Lashbrooke, with a fine discourse on 'Spiritualism and the ascent of man.' 3, ADDISON-ROAD, HEATON: Mrs. Young gave an address and some clairvoyance, all of which were recognised.—**NORTH SHIELDS, Oddfellows' Hall:** 9th, Mrs. Fairen gave good clairvoyance and psychometry, highly appreciated by a good audience. 13th, In Mr. Penman's absence, Mr. Morrell gave clairvoyance, assisted by the writer with a short address. Audience good. We are going on immensely in our old place. **SAVILLE-STREET:** 8th, 10th, and 13th, Mrs. Yeales gave successful psychometry and clairvoyance, and an address on 'Is Spiritualism necessary for salvation?' the audience applauding.—**PERKINS VILLE:** Mr. Livenstone spoke on a subject supplied by the audience, 'I stood upon the sands of the sea and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his head the name of blasphemy,' Revelations xiii. 1. It was well treated.—**SPENNYMOOR:** Two of the most stirring addresses ever given here were delivered by Mr. Swindlehurst on 'Spiritualism, what is it?' and 'Spiritualism, from a Biblical standpoint,' much appreciated. Miss E. A. Smith gave some excellent clairvoyant tests, and named two children. We engaged a large hall, which was crowded to the doors. **SEATON DELAVAL:** Mr. J. Clare spoke ably on 'The evolution of religion' and 'What shall I do to be saved.' He traced religious thought from primitive man to the present, and showed that as Christians have disestablished hell there was nothing to justify the question. All that was required was, 'be true to thyself, and thou canst not then be false to any man.' A question was ably answered, showing that we may all be Christs. The managers of the colliery schools have given us notice to quit. Should we fail to get another hall our public meetings will have to be discontinued after Feb. 20.—**WEST HARTLEPOOL:** Grand discourses by the guides of Mr. Carrick, of Consett, on 'Spiritualism, its value to humanity,' and 'The thought plane.' Hall full in the evening, many strangers.

WALES.

CARDIFF, St. John's Hall: On Sunday, the guides of our good brother, Mr. Geo. H. Bibbings, B.A., gave powerful addresses. Morning, in the felicitous manner of treating ejaculatory subjects like 'Lest we forget,' peculiar to Mr. Bibbings' controls, and out of their keen perception of the needs and struggles of humanity, the application of the various lessons imparted was full of rich thought, practical, helpful, and stimulating. Spiritualists talk much of their phenomena, but there is only one phenomenon to which all other phenomena are, or should be, merely means towards its grand demonstration, and for the attainment of which every one may, nay must be, his or her own medium: and that is the phenomena of a spiritual life, and 'Lest we forget' this luminous fact, let us brand it upon our memories as with a searing iron, and realise it to the inmost depths of our consciousness. Evening: 'A bloodless revolution.' Rapidly sketching some of the most important achievements of the world's history, the speaker claimed that the most beneficent reforms and most real progress have been obtained by revolutions which were without bloodshed; so the revelations of modern Spiritualism are causing 'A bloodless revolution'; silently and irresistibly its luminous demonstrations are remoulding the religious thought of the age, and bringing a larger hope which is based on knowledge, and nobler because truer conceptions of the All Father's love and wisdom.—17, CHARLES-STREET: 7th, Mr. E. Oaten's guides spoke well and feelingly on the reunion with those who have passed beyond the veil, and Miss Johnson gave good clairvoyance. 11th, First conversation and dance, about 100 present. So much pleasure was felt by all that it was unanimously decided to have a similar affair on Good Friday. Many thanks are due to the ladies and gentlemen who kindly took part in the concert, every item in the programme being well rendered, also to those ladies who so ably dispensed the refreshments, etc. 13th, A delightful evening with the controls of Mrs. Dowdall, a very glimpse of heaven. 198, COWBRIDGE-ROAD: Trance address through Mrs. Williams, 'The responsibility of mediumship.' 'Was Jesus divine?' ably answered by Mrs. Preece's control. The orthodox friend who asked it expressed great interest. Clairvoyance excellent.—

MERTHYR, Bentley's Hall: Our esteemed friend Mr. G. Harris, of Cardiff, in the evening discoursed to a good audience on 'Spiritualism,' reviewing its work, its teachings, and its future position among the religions of the world.—**NEWPORT:** 9th, Address, 'Spirit mission.' 13th, Circle at 6-30. Service, 8 o'clock, address by Mr. Wayland on 'How Spiritualism has benefited mankind.' Clairvoyance and psychometry by Miss Alice Wayland. Healing by Mr. Wayland.

WESTERN.

BRISTOL, 24, Upper Maudlin-street: Morning, A short trance address through Mr. Oaten, of Cardiff, from the first line of our opening hymn, 'Cherish faith in one another,' beautifully delivered. Miss Johnson's control gave three recognised clairvoyant descriptions. Evening, Mr. Oaten's guides answered written questions, and the audience were highly pleased. Miss Johnson gave a few clairvoyant descriptions. Attendances very satisfactory. We wish them every success in their work. (A. H. Cane, hon. sec., 60, Wine-street.)—**PLYMOUTH, Oddfellows' Hall:** 9th, Mr. W. Evans gave a paper on 'Bible infallibility.' 13th, Inspirational address by Mr. J. Evans, 'Revelations past and present,' Evening, Mr. Looms gave an excellent address, 'Guardian angels, their mission to earth.' Mrs. Trueman gave most convincing clairvoyance on Wednesday and Sunday, 17 descriptions recognised.

YORKSHIRE.

ARMLEY: 6th, Mrs. Greenlees gave nice addresses and successful clairvoyance and psychometry. 10th, A grand time with that splendid exponent, G. H. Bibbings; time went sadly too fast. 13th, Mrs. Waterhouse gave good addresses; clairvoyance well received.—**BARNESLEY, Cooke's Buildings:** Mr. Webster dealt with the subjects, 'Various ways by which we are known,' and 'Manly qualities inherent in Spiritualism,' in a very able and instructive manner. Good after circle. **GEORGE YARD:** Mr. Morgan's inspirers spoke on 'God is Love' and 'The Unknown God: Who is He and what is He?' which made a great impression. Clairvoyance by Miss Walker all recognised; over 80 stayed to after-circle, clairvoyance by Mrs. Roberts, all satisfied.—**BRADFORD** [post mark, no address]: Miss Beever's guides gave their experience, and spoke on 'Let us reason together.' Clairvoyance also very good.—**HUNSLLET, Oriel Hall:** 7th, Mrs. Beardshall gave fine discourses and good clairvoyance. 13th, Mrs. Gregg delivered beautiful addresses on 'The two aspects of life' and 'The religion of reason.' Clairvoyant tests very good. [No address:] Mr. Jagger gave a good address on 'Spiritualism: what does it teach?' After-meeting, Mr. Green gave good clairvoyance. All recognised.—**LEEDS, Progressive Hall:** Mrs. Thornton's guides (in the absence of Mrs. Roberts, through sickness) spoke on 'Why do spirits return?' and 'Progression after death.' Monday, Mrs. Fuller spoke on 'O grave, where is thy victory?' Good clairvoyance. 28, BACK ADELPHI-STREET: A grand time with Mrs. Wood and Mrs. Myers. Good addresses and clairvoyance; good after-meeting with Miss Myers and Mrs. Eastwood.—**ROTHERHAM:** 6th, Mr. C. Shaw, of Sheffield, dealt with subjects from the audience; very successful psychometry. 7th, Social evening and coffee supper. The chief attraction was the Thornhill Handbell Ringers, who gave selections.—**ROTHWELL:** Tea and social in the Old Band Room, in aid of their bazaar funds, which they are getting up towards a building of their own, as the premises in which they commenced are sadly too small; they now want one capable of holding four or five hundred people, as they are increasing their numbers. About 80 sat down to tea, and did justice to the good things provided, and the whole affair was a great success. The tray holders were Mrs. Wm. Fox, Mrs. Wm. Shurburn, and Mrs. Isaac Fox. During the evening a number of children went through a series of exercises. There was a crowded room, and dancing was kept up till 11 o'clock, the whole affair reflecting credit upon the promoters. In the Mechanics' Hall, Mr. G. H. Bibbings, B.A., lectured to a good audience on 'Spiritualism, the saviour of the 19th century.' He handled the subject in a masterly and most eloquent manner. The audience seemed spell-bound, and the general cry was, 'I could have listened to him all night.' This gentleman is one of the best platform speakers in England at the present day, and if ever he comes to Rothwell again no doubt he will have a crowded hall to listen to him. The Rothwell Spiritualists are progressing splendidly, and the numbers constantly increasing (*local paper*).—**SHEFFIELD, Hollis Hall:** Mr. W. Fielding, of Old Whittington, gave addresses on 'A man that is guided by reason and truth is guided by God,' and 'Comfort ye, my people,' followed by remarkable clairvoyance; four clear facts given and eight names, immediately recognised. Monday, Mr. C. Shaw dealt with 'Where was the Bible originated?' and gave psychometry. **LANGSETT-ROAD:** Mrs. Markham gave stirring and intelligent addresses on 'What Spiritualism teaches' and 'Where are our loved ones?' an appropriate address, one of our young sisters having passed away to the Summerland, which moved many of the audience to tears. Clairvoyance and psychometry in her usual remarkable manner; every description readily recognised. The controls always go to strangers. Crowded audiences.—**SKIPTON:** Splendid discourses from the guides of Mr. Marshall, Bradford, on 'Spiritual phenomena: how are they produced,' and 'How shall we make Spiritualism a more practical and useful religion?' Audience seemed well satisfied.—**WAKEFIELD, Queen Street:** Mrs. France's guides gave a good address on 'What God do we worship?' A crowded audience. Clairvoyance successful.

RECEIVED LATE.—12th and 13th, Successful social, Mr. J. Woods gave grand discourses.—**NORTHAMPTON:** Mr. J. Chaplin gave stirring addresses.—**NORMANTON:** Mr. Marklew and Mrs. Wallis had successful meetings, and Mr. Johnson good clairvoyance.—**NELSON, Pendle-street:** Good meetings with Mr. Marklew and Mrs. Allerton.—**EDMONTON:** Mr. Savage discoursed well,

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Prospective Arrangements.

[PROSPECTIVE ARRANGEMENTS, WANTEDS, and INQUIRIES should be ACCOMPANIED by six penny stamps for 24 words, nine stamps for 36 words, and twelve for 50.]

BIRMINGHAM. Oddfellows Hall, Bloomsbury Street.—Sunday, 20th, Mrs. College, of Leicester, will give addresses and clairvoyance, afternoon and evening. Also on Monday, 21st, at Loxton-street Board Schools, at 7-45 p.m. Silver Collection. Tuesday, 22nd, at same schools, Tea and Entertainment. Tickets, 9d. each; Entertainment, 6d. only; Children, half price. Come! 536

BRADFORD, Otley-road.—Saturday, Feb. 26, a Ham Tea, Entertainment, and Social, price 6d. A hearty welcome to all.—J. R. Stead. 537

CARDIFF. 198, Cowbridge Road.—Feb. 20, meeting at 6-30. Tuesday Evening, at 8 p.m., mediums, Mrs. Preece and Mr. Kowteredge (?). All welcome. 536

DERBY, Spiritualists' Hall, 1a, Normanton-road.—Sunday, Feb. 20th, Mr. Walter Howell, subject, 2-45, 'Are the tendencies of modern thought towards Materialism or Spiritualism?' 6-30, Memorial Service of our risen brother, Thomas Samuel Roe, subject, 'Is there a Future Life?' Monday evening, 8 p.m., Reply meeting to Mr. Waldron's recent attack on Spiritualism, at the Derby Y.M.C.A., subject, 'Why I am a Spiritualist.' Relevant questions allowed. 536

GATESHEAD. St. Cuthbert's Hall, Bensham.—Sunday, Feb. 10, Mr. W. H. Penman, of Gateshead, will give an address and clairvoyant descriptions. Thursday, 24th, at 7-30, Mr. James Swindlehurst, S.N.F. Organiser, in the above hall on 'Man's need of Spiritualism'; also Miss E. A. Smith, of Southport, will give clairvoyant descriptions. J. G. Hodson, of Birmingham, kindly consented to preside. 536

LIVERPOOL. Daulby Hall, Daulby Street.—Feb. 20, Mr. J. J. Morse. 3 p.m., Answers to Questions; 6-30 p.m., 'The Dead, and their Dwelling Place.' Friday, 25th, Mr. J. J. Morse will give his Lantern Lecture, 'Modern Spiritualism,' at 7-30 p.m. Tickets, 6d. 27th, Mr. G. H. Bibbings, B.A. Children's Lyceum on Sunday mornings at 11. Mondays 8 p.m. Circle for members only. Thursdays 8 p.m. Public circle. 536

LIVERPOOL, Spiritual Evidence Society.—Wednesday, 23rd, Mrs. Russell, psychometry, and Dr. Fisher. Commencing in March, meetings will be held on Mondays and Wednesdays. 536

MORSE'S LIBRARY, FLORENCE HOUSE. 26, Osnaburgh-street, London, N.W.—Winter Course of Wednesday Evening Public Meetings. Wednesday, Feb. 23, Mr. J. J. Morse, 'After death the verdict.' Admission Free.

NEWCASTLE-ON-TYNE, 3, Addison-road, Heaton.—Feb. 20, Mr. Todd; Feb. 27, Mrs. White, at 6-30. 536

NEWCASTLE-ON-TYNE. Good Templar Hall, 2, Clayton-street. Feb. 20, at 10-35 and 6-30, and 21st, at 7-30, addresses by Mr. Swindlehurst, of Preston. Clairvoyant delineations will be given by Miss Smith, of Southport, at each service. 536

NORMANTON. Mrs. J. M. Smith, of Leeds, will Lecture in the Market Hall, on Sunday, at 2-30, subject, 'Is Spiritualism holy or Diabolical?' at 6-30, 'The Unseen World.' 536

PERKINS VILLE.—Feb. 20, Mr. J. Eales, of Auckland; March 6, Mr. Westgarth. 20th, Mr. J. G. Gray, of South Shields, will address the meeting on the passing on of our Lyceum scholar. 536

SEATON DELAVAL.—Feb. 20, Mr. Griffin Hodson, of Birmingham, at 2-30; subject, 'The spiritual jubilee'; 5-30, 'The judgment day.' Chairman, W. H. Robinson, of Newcastle. 536

SHEFFIELD. Langsett Road.—For the benefit of the Jubilee Bazaar, Mrs. Markham, of 62, Bellefield-street, Sheffield, will give clairvoyance and psychometry by letter or photo on health, business, and mediumistic gifts, Fee 2s. 6d., which will be handed over to the Bazaar Funds. Mrs. Markham is anxious to make this a success.

SHEFFIELD. Psychological Institute. Annual Conversazione and Ball will be held in the Outlers' Hall, on Monday, March 14. Doors open at 7. Entertainments, amusements, and dancing until 2 a.m. 536

SOUTHPORT, Foresters' Hall, off London-street.—Tea Party on Saturday, Feb. 19th; 9d., after tea only, 3d. Tea at 5, Variety meeting at 7. Sunday, Mrs. W. Stansfield, at 3 and 6-30.

TO SECRETARIES AND OTHERS.—G. H. Bibbings, in response to numerous applications for dates for 1899, is now preparing to make up his list forthwith. Applications should therefore be sent, with stamped envelope for reply, 9, Edna-terrace, Plymouth. 538

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WOULD MR. JONES, Cleethorpes, or other friends, communicate with Mr. Morgan, 32, Kent-street, Grimsby, re private circle for development. 536

MEDIUMSHIP is purely a constitutional state, and may be scientifically cultured and developed by scientific methods.—Prof. Timson, F.B.P.A. Persons seeking special advice on the above should write, with stamped address, to Professor Timson, F.B.P.A., who claims the highest success of any tutor in the psychological sciences, 'Hydro', Leicester.

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PLATFORM GUIDE.

SOCIETIES AFFILIATED WITH THE NATIONAL FEDERATION.

- Secretary: J Swindlehurst, 159 Hammond street, Preston S.N.F.
- Assistant Sec.: W Harrison 37 North street, Burnley
- Accrington**—Temple, St James st, Lyceum 10 30 2 30, 6, Miss Hunter; circle at 8. Wed. 7 30 mems. circle
- 26, China st., Lyceum 10 30; 2 30 & 6, Miss F. Barlow; circle at 8
- Ashton**—Church st. (off Warrington st.), 2 30, 6 30 W H Taylor. Tues. 7 30, Mrs Hulme, 22nd
- Ashington**—Spiritual Temple, 5
- Barrow-in-Furness**—Psychological Hall, Dalkeith street, Lyceum 10; Circles 11, Service 6 30. Tues. 7 30
- Barry Dock**—Atlantic Hall, 24 Dock View road, 6 30 Tues. 8, members' circle
- Belper**—Jubilee Hall, Lyceum 10, 2; 10 30, no service 6 30, F Hepworth
- Birmingham**—Masonic Hall, New st., Union, Class 10 45; 11, 6 30, E Warkle
- Bloomsbury**—Lyceum 11; 3, 6 30, Mrs Col'lege, and on Mon. 7 45
- Smethwick**—Central Hall, Cape Hill (opp. Windmill lane), Lyceum 2 30; 11, 6 30, Mrs Groom
- Blackburn**—Old Grammar School, Freckleton street Lyceum 9; circle 11; 2 30, 6 30, Mrs Hyde
- Blackpool**—Spiritual Church, Albert road, Lyceum 9 30; public circle 11; 2 30, 6 30, J B Tetlow
- Booth**—Masonic Hall, Lyceum 11; 2 30, 6 30, Mrs M H Wallis Mon. 8. Tues. 8, Seance
- Bolton**—Bradford st., Lyceum 9 30; 2 45 and 6 30, I Pickthall
- Burnley**—Hamerton st., Lyceum 9 30; 2 30 and 6, E W Wallis
- North st., Lyceum, 9 30; 2 30, 6, W Rooke. Tues. 7 45
- Guy street, Lyceum 9 45; 2 30, 6, Miss Knight Mon. 8, Mrs Taylor Wed. 8, members' circle
- Bury**—Spiritual Hall, Georgiana st., Lyceum 10 2 30, 6, Miss Ribchester Wed. 7 30, Mrs Johnson
- Cardiff**—St John's Hall, St John's sq., Lyceum 2 45; 11, 6 30. Room 3, Westminster Chambers, Wharton st., Tues. 8 prompt, seance Thurs. 8, improvement class
- Carlisle**—Temperance Hall, Caldew Gate, 2 30 and 6 30, Wed. 7 30, at 13, Charlotte st.
- Clitheroe**—3, King lane, at 2 30 and 6 30
- Colne**—Cloth Hall, Lyceum 10; 2 30, 6 30, E J Whitaker
- Darwen**—Church Bank st., Lyceum 9 30 and 1 45; circle 11; 2 30 and 6 30. Wed. 8
- Derby**—la Normanton rd., Lyceum 10 30; 2 30, 6 30, Walter Howell Mon. 7 30 Wed. 7 30
- Glasgow**—4 Carlton place, 11 30, 6 30
- Great Harwood**—Britannia st., 2 30 and 6
- Heywood**—Temple, William st., Lyceum 10; 2 30 and 6, Miss Halkyard, and on Tues. 7 30
- Huddersfield**—Brook st., Lyceum 10; 2 30 and 6 30, Mrs Stair
- Hyde**—Mount st., Travis st., Lyceum 10; 2 30, 6 30 Mon., 7 30
- Lancaster**—Athenæum, St Leonard's Gates, 2 30 and 6 30
- Leicester**—Liberal Club, Town Hall sq., 11 and 6 30, Mon. 8, public circle
- Queen st., 10 45, 6 30, T Muggleton. Tues. Thurs. 8
- Liverpool**—Daulby Hall, Daulby st., 11 Children's Lyceum; at 3, 6 30, and Mon. 8, J J Morse. Thurs. 8 Public circle. Fri. 8, J J Morse's Lantern Lecture
- London**—Camberwell New Rd.—Surrey Masonic Hall, 11, public circle, 3, Lyceum, 6 30, W E Long 'The teaching of Jesus.' 8 p.m. members' and associates circle
- Battersea Park Rd.**—Temperance Hall, Doddington grove At 7, Mr Iove, Mr Adams, and Mr Fielder. Thurs. 7, choir practice; 8, developing class.
- Brixton**—8 Mayall rd., 7, Thurs. 8, members' circle
- Canning Town**—Temperance Rooms, 2 Ford's Park rd, Trinity st, Lyceum 11; 6 30, Tues. 7 30, Fri. 7 30, developing circle. T. W. on sale
- Canning Town**—Co-op. Hall, Braemar rd., Lyceum 10 30; 12 till 1, healing; 7, Mr Clegg. Mon. 8, public seance. Tues. 8, members. Thurs. 7 30, Open meeting
- Stratford**—Workman's Hall, West Ham lane, E. Lyceum 11; 7, Mr Butcher, solo by Mr Irving Thurs. 8, Mr Peters
- Forest Gate**—Liberal Hall, Sun., Inquiry 10 30; 11, Discussion; Lyceum 3; 7, Mr Walker Tues. Thurs. at 8, circles at 19, Oakhurst rd
- Leighton**—Post Office Buildings, 2 30, 6; after-circle, 8 and on Mon. 7 45. Thurs. 7 45, choir
- Macclesfield**—Cumberland street, Lyceum 10 30; 6 30, W Johnson
- Manchester**—Arndwick—Temperance Hall, Tipping street, Lyceum 10 30; 2 45, 6 30, Lyceum open sessions. 8 30, mems. circle. Wed. 8, doors closed 8 10. 23rd, Miss Chadderton. Fri. 8, members. Sun. 8 30, members' circle
- Moss Lane East**—Princess Hall, Lyceum 2 30; 10 45, 6 30, J C Macdona d. Mon. 8 15, mems. circle, and magnetic healing. Thurs. 7 30, Madame Henry, 17th
- Harpurley**—Collyhurst st., Oldham rd., Lyceum 10; 3, 6 30, A Friend. 23rd, Miss Cotterill
- Patriofo**—New lane, Winton, 3, 6 30, Mr Gibson Tues. 8, Miss Cotterill. Thurs. 8, members' circle
- Pendleton**—Cobden st., Lyceum 10 30 only; 2 45 6 30, Mrs Hyslop. Mon. 8, developing. Thurs. 8, public, 24th, Miss Cotterill
- Salford**—Co-op. Stores, Chapel st., Lyceum, 11; 3, 6 30. Mon. 8, social Wed. 8 15
- Merthyr**—Central Hall, 11; 2 30 and 8
- Mezborough**—Lees Arcade, 2 30, 6. Tues. & Thurs. 7 30, circle. Fri. 7 30
- Millom**—Lyceum 10, 2 and 6. Circle 7 30. Wed. 7
- Nelson**—Bradley Fold, Lyceum 10; 2 30, 6, Miss Patefield. Tues. 7 30. Sat. 7 30. Wed. 7 30, Members' circle
- Pendle st., 19th, Mr Riding, 22nd, Mrs Ward at 7-30. 20th, Mr Leaver
- Newcastle-on-Tyne**—Hall, 2 Clayton st., off Blackett street, Lyceum 2 30; 10 45 and 6 30, Mr J Swindlehurst and Miss Smith Mon. 7 30. See Prospectives
- Nottingham**—Cobden Hall, Peachy st., 10 30, 6 30, Morley Hall, 2 30 Lyceum; 10 45, 6 30
- Oldham**—Corner of Coronation st., Mumps, 3 and 6 30, Mrs France Tues. 7 45, Sat. 7 45
- Parkgate**—Temple, Ashwood rd. Lyceum 10 30, 2 30 and 6, S Featherstone
- Plymouth**—Oddfellows' Hall, Morley st. 11, Mr Hooper, 6 30, J Evans; clairvoyance by Mrs Trueman. Wed. 7 30, r Forbes. T W on sale
- Preston**—Weavers' Hall, Walker st. Lyceum 9 45; 2 30, 6 30, Miss Scott Mon. 7 30, Mr Cohen. Thurs. 8, members' circle
- Rawtenstall**—Lyceum 10 30; 2 30, 6, Miss Barlow
- Rishton**—2 30 and 6, Mrs Whittaker
- Rock Ferry**—Mission Hall, Union st., 2 30 and 6 30
- Rotherham**—Boro' Temperance Band Room. Lyceum 2; 3, 6 30, Mr Wilkinson. Mon. 8. Wed. 8 public circle
- Royston**—Hall, Union st, 3, 6, Wed. 8
- Shaw**—Broadbelt's Rooms, 3 and 6 30. Tues. 8
- Sheffield**—Langsett road, Lyceum, 10 and 2; at 11, public circle; 3, 7, Mr Green and Mr Bentley, Mon. 8
- Slaithwaite**—Laith lane, 2 30, 6, Mrs R Brook
- Southport**—Foresters' Hall, 3, 6 30, Mr F Colbeck Wed. 7 45
- Spennymoor**—Victoria Hall, 2 and 6. Thurs. 7 30
- Stalybridge**—Progressive Secty, 3, 6 30, Mrs Horrock Wed. 7 30, Miss Knight. 23rd. Thurs. 8, members' circle
- Stockport**—Hall, Wellington rd., near Heaton lane, Lyceum 9 30; 2 30 & 6 30 W J Mayoh. Mon. 7 30, Miss Knight
- Sunderland**—27 Ann street, 6 30. Daily 8
- Walsall**—Central Hall, Lyceum 10 and 2 30; 11 and 6 30, R A Brown
- Wisbech**—Lecture Room, Public Hall, 6 45, D Ward

* YORKSHIRE UNION SOCIETIES.

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

- Mon. Sec.: J JACKSON, 1 Crow Tree lane, Daisy Hill, Bradford
- ***Armley (near Leeds)**—Theaker lane, Lyceum 10 30, 2 30, 6 30, Prof Timson. Mon. & Sat. 7 30, circles
- ***Barnsley**—Cook's Buildings, Wellington st., 10 30, Free Healing; 2 30, 6, vrs Becroft
- Batley**—Wellington street, Lyceum, at 10 and 1 45, 2 30, 6, Song Service, 'A Terrible Lesson.' Monday 7 30
- ***Batley Carr**—Town street, Lyceum, 10 30, 2 30; 6, Wm Hopwood. Monday, Mothers at 3
- Birstall**—Railway ter 2 30, 6, Mr Seekins. Tues. 7 30, public circles
- ***Bradford**—Bovnton st., West Bowling—at 10 Lyceum, 2 30, 6 11 Heyes. Thursday 7 45
- Dudley Hill**—Tong st., 10 30 public circle; 2 30 & 6, Mr and Mrs Marshall. Mon. 7 30
- Milton Hall**, 32 Rebecca st., City rd., Lyceum 10, 2 30, 6, J Pawson
- Odley rd.**, Lyceum, 10 30; 2 30, 6 30, S.P.S., Musical Spicerst., Little Horton in, 2 30, 6, vrs Smith
- St. James' Church**, Lower Ernest st., Lyceum 10 & 2; circle 3; 6, Mr Lewis. Wed. 7 45
- Temperance Hall**, Leeds rd., 11 developing circle, 2 30, 6 30, Mrs Stretton Mon. & Wed. 7 45
- ***Brighouse**—Martin st. Lyceum 10; 2 30, 6, Mrs Fielding
- Cleckheaton**—Walker st. Lyceum, 10; 2 45, 6, Miss Beaver. Mon. in old room, 7 30. Thurs. 7 30, public meeting
- Cleckheaton (No. 2)**, Mrs Nicholson
- ***Deesbury**—Bond st. Lyceum 10 and 1 45, 3 and 6 Thursday 7 30
- Elland**—Newcombe st. Lyceum 10; 2 30, 6, Chas Shaw
- Halifax**—Winding rd., 10 30; 2 30, 6, J Smithson. Mon. 7 30
- Raven st.**, Queen's rd, 2 30, 6 30, Mrs Berry
- Huddersfield**—St. Peter st. Rooms. Lyceum 10; 2 30 and 6 30, Miss Hall
- Hull**—Granville Hall, Silvester st., Lyceum 10; 2 30, 6 30, Wed. 7 30. Thurs. 7 30, members' circle
- ***Keighley**—Heber street Spiritual Temple, 2 30, 6, Mrs Best. Mon. 7 30
- ***Leeds**—Psychological Hall, Lyceum 10; 2 30, 6, Mrs Watkin; 7 45, circle. Mon. 2 30, circle; 7 30. Tues. members. 8. Sat. 8, circle
- Liversedge**—Carr street, 10, Little Town; Lyceum; at 2 30 and 6, Mrs Roberts
- Morley**—2 30, 6 30, Lyceum Day. Mon. 2 30, 7 30. Tues.
- Normanton**—Queen st, 2 30 and 6, Mrs J M Smith
- Market Hall**, circle at 8, Mr Johnson. Tues. developing at 7 30. Wed. at 7 30, circle, Mr Johnson
- Osselt**—Queen st. Lyceum 10; 2 30, 6, J C Spencer
- Rothwell**—Lyceum, 10; 2 30 and 6, Song Service Sat. 8
- ***Sheffield**—Attercliffe, Vestry Hall, 2 30 and 6, after circle at 8
- ***Hollis Hall**, Bridge st, 3, 7, Mrs Taylor. Mon. 7 30
- Shipley**—Market Buildings, Teal Court. 2 30, 6, Mr Parker
- Skipton**—Temperance Hall, 2 30, 6,
- ***Soverby Bridge**—Hollins lane. Lyceum 10 and 2; 2 30, 6, Mrs Midgley
- ***West Vale**—Green lane, 6, Mrs Falla. Wed. 7 30
- Windhill**—2 30 and 6, Mrs Kendall
- Yeadon**—Town Side. Lyceum 10; 2 30 and 6, J Back. Mon. 8 members' circle

NON-AFFILIATED SOCIETIES.

- Accrington**—Argyle street, Lyceum, 10 30; 2 30 & 6 circle at 8
- Bacup**—Princess street, Lyceum, 10; 2 30, 6 30, Mrs Sellars. Thurs. 7 45, Public circle
- Barnsley**—George Yard Mission Room, 2 30 and 6, Mrs Roberts.
- Barnoldswick**—Spiritual Hall, Lyceum 10; 2 30, 6, Birmingham—Dixon road Board School, 6 30 p.m.
- Bishop Auckland**—Temperance Hall, Gurney Villa, 2 and 6
- Blackburn**—15 New Market street, W., Northgate. Lyceum 10; services at 2 30, 6 30. Circle, 8. Mon. 7 30, members. Wed. 7, public circle
- Bradford**—Bowling, Harker st., 10 30, circle; 2 30, 6, Mr Pirth. Mon. 2 30, 6 30. Wed. 7 30
- Walton street, Hall lane, Public circle 10 30; 2 30, 6, Mr Brook. Mon. 7 30
- Bristol**—24, Upper Maudlin st. 11 and 6-30
- Gambols**—Spiritual Evidence, 2, 5 30
- Cardiff**—18 Charles street. Sun. 7 p.m. Mon. 8
- Clitheroe**—3, North Cross Cottages, Salt Hill lane, 6 30
- Dearmley**—Liberal Club, 2 30 and 6

- Derby**—Webster's Buildings, Traffic st., 3 and 6 30 Mon. and Wed. 7 30
- Dukinfield**—Railway st., 2 30 and 6 30, Mr Hilditch Mon. and Thurs. 7 30, circles
- Dunfer**, N.B.—Giffillan Hall, Wed. 8, room 3
- Exeter**—Friars' Hall, Friars' Walk. Service 6-45. Wed. 8, members' circle
- Felling**—Hall, Charlton row. 2 30, 6
- Foleshill**—Edgwick, 10 30, 6 30. Mon. 8
- Gateshead**—Cuthbert's Hall Benscham. Sun. 6, W H Penman. Weds. 3 (see Prospectives)
- 31, Ripon st., 6 30, Mr McKellar
- Heckmondwike**—Thomas st., Lyceum, 10; 2 30 and 6. Thurs. 7 30
- Church lane, 2 30 and 6
- Hollinwood**—Factory Fold, Lyceum 10 30; 3, 6 30, G T Standish
- Hadfield**—Salisbury street, off Station rd., at 3 and 6, Mrs Lambert, of Burnley; circle 7 45. Wed. 7 45
- Hunslet**—Oriental Hall, Top of Joseph st., 2 30, 6 30, J Armitage. Mon. 2 45 and 7 30, Tues. and Sat. 8, public circles
- 3, Bottom of Joseph st., 2 30 and 6, Mrs Rogerson Tues. 7 30, a Friend. Thurs. Sat. 7 30
- Leigh**—Newton st., 2 30 and 6 15, Wed. 7 45, public circle
- Leicester**—Craftern st, 11, 6 30, Mrs Richards. Wed. 8, circle
- Leeds**—Progressive Hall, 16, Castle st., 2 30 & 6 30, J T Todd. Mon., Thurs. Sat. 7 30, public circles
- Westfield rd, 2 45, 6 30. Mon. 7 45, Sat public circle, 7 45. Thurs. mems circle, 8
- 28, Back Adelphi st., circle 10 30, 2 45 & 6 30, Mrs C Rossley. Mon., Thurs., and Sat. public circles, at 7 45
- Lintz Colliery**—98, Cinder Oven Row, at 6. Tues and Thurs at 7
- London**—Bow—193, Bow rd, 7, Mrs Weedemeyer, clairvoyance. Tues. and Fri. 7 30, developing. Wed. 7 30, public circle
- Manor Park**—Temperance Hall, 7, Mr Davis. Mon. 8, Mr Peters. Thurs. 8, Mrs Hawkins
- Marylebone**—Cavendish Rooms, 51, Mortimer st. W. Will Phillips, address Solo. Miss Morris
- Edmonton**—Beech Hall, Hyde lane, 11 & 7, Mr Edwards. Wed. 8, public circle. Thurs. 8, developing
- Finsbury Park**—14, Stroud Green road, 11 30, inquirers; 7, spiritual service. Tues. 7 30, Open Meeting. Wed. 8, circle, members only
- Hackney**—Manor Rooms, Kenmuir rd., are st., 6 45, members' experience. A presentation to Mrs Smith. Wed. 8, members' circle at 155, Richmond rd at 8
- Islington**—Wellington Hall, Upper street, at 7, Mr Whyte. Mrs Brenchley, clairvoyance. Thurs. 8, members, Mrs Brenchley
- Shepherd's Bush**—73, Becklow rd. 6 30. Mr. Peters
- Stratford**—Martin st Hall, Lyceum 11; 7, Mrs Hoddington. Thurs. 8
- Mill End**—218, Jubilee st., 6 30, Mr Kenyon. Thurs. 8, pub ic seance, Mrs Webb
- Manchester**—Bradford: Church st., Shakespeare st., Lyceum, 2; 6 30. Mon. 8, developing. Thurs. 8, public circle
- Central**—Coal Exchange Hall, Market Place, off Market st., 6 30, S S Chiswell. (See advt. on front of cover)
- Cheetham**—Ash Lodge, Halliwell lane, Lyceum, 10 30; 2 30, 6 30, Madame Henry Monday 8, Mrs Williams. Thurs. 8, Mrs Newton
- Eccles**—Conservative Club, 2 45 and 6 30, Miss Jones. Wed., 7 45, Miss Jones
- Higher Broughton**—Hilton st., Lyceum, 10 30; 2 30 6 30, Mrs Newton. Tues. 8. Thurs. 8, Miss Chadderton
- Hulme**—Corner of Junction st., Lyceum, 10 30; 3, 6 30, Mr Bowmer; 8 15, after-circle. Mon. 8, Mr Bowmer Wed. 8, mems. circle. Thurs. 8, clairvoyance and psychometry
- Openshaw**—Granville Hall, Geurgest. Lyceum 2 30; 10 30, 6 30, Mr Moorey. Thurs. 8, Miss Knight, 24th, public
- Longsight**—West Gorton, 24 Greyst., Lyceum, 10 30 & 2 30; 6 30, Mr Savage; 8 15, circle. Tues. 8 Pie Supper. Thurs. 8, public circle
- South Salford**—4, West Craven st., Regent rd., 6, 8, circle. Wed. and Thurs. 8
- Middlesborough**—Newport Crescent, Lyceum, 10 30 and 2; 3 and 6 30
- Progressive Church**, Boundary rd., Lower End, 2 30, 6 30
- Millrow**—Over the Store, Dale st., 3 and 6 30, Miss Chadderton. Tues. 7 45, public circle
- Monkwearmouth**—Hall, Roker avenue, 6 30
- Morcambe**—Moss lane, off Queen's sq., 2 30 and 6 30 Mr Berry. Mon. 7 30
- Nelson**—Ann st., 2 30 and 6. Sat. 7 30, circle
- Newcastle-on-Tyne**—Heaton and Byker Institute, 3 Addison rd., Heaton, 6 30, Mr Todd. Mon. Sat. 8, circles
- Winters Cafe**, 30, Cloth Market, Sat. 7 30, seance
- Newport (Mon.)**—Skinner st. Chambers, 8, address & clairvoyance. Wed. 8, address & psychometry
- North Shields**—86, Saville st., near G P O, 6 30
- Oddfellows' Hall**, Saville st., 6 30, Mr James
- Northampton**—Hall st., Michael rd., 11, 6 30
- Oldham**—Bartram place, Lyceum, 10; 3 and 6 30, Thurs. 7 45 circle
- Perkinsville**—6, J Eales
- Preston**—Central, 2 30 and 6 30. Wed. 7 30, mems. circle
- Rochdale**—Regent Hall, Lyceum, 2 45; 2 30 and 6. Mr Inman
- Summer st., 2 30, 6. Tues. 7 45
- Penn st.**, Lyceum, 9 45; 2 30 and 6. Wed. 7 30
- Seaton Delaval**—10 30 & 5 30, J Griffin Hodson. Esq. Seghill—5 30
- South Shields**—16 Cambridge st., 6. Tues. 7 30
- Tranmere**—Gospel Mission Room, Union st., at 6 30
- Wakefield**—1, Barstow square, Westgate, 2 30 and 6, Mon. 8. Wed. 7 30
- Queen st., Westgate, 2 30, 6, Mrs Shulver Wed. 7 30
- Warrington**—Temperance Hall, Academy st., 3 and 6 30. Mon. 7 45
- West Pelton**—Cottage meetings 5 30
- West Hartlepool**—Lynn st., over Graham's shop, 2 30, 7, Mrs B Johnston. Wed. 7 30, public circle
- Whitworth**—Market st, 2 30, 6.

OTHER MEETINGS.

- Gateshead**—97 Coatsworth rd., Mon. 7 30, Reception
- 22 Redhugh road, at 6 30. Tues. and Thurs. 7
- Heckmondwike**—Bethel Lodge, Tues. and Sat. 7 45

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