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## Fall or Rise?

IS MAN DEPRAVED OR EVOLVING?

By P. GALLOWAY.

THE Spiritualist is in fullest sympathy with the spiritual evolution which is humanising many of the best advocates of Christianity and welcomes freedom of thought, come from where it will, but the fundamental differences between Spiritualism and creedal Christianity, as popularly taught and understood, are hopelessly irreconcilable.

To show that such is the case we need only consider for a short time the basic beliefs of Christianity in the light of the spiritualistic philosophy. And in doing so we find they disagree too seriously for its ever being possible to cultivate a closer connection than there is at present. First of all, theological Christianity is based upon the doctrinal belief in the Tripartite Deity, the Personality of the Devil, and in the Fall of Man: a fall from a state of perfection to one of imperfection, from a condition of absolute goodness and innocence to one of sinfulness and knowledge, a fall by which man learns the difference between good and evil at a ruinous cost; ruinous and disastrous in the extreme, for it amounts to no less than a divorce from his creator, for He who is said to have made man perfect now curses him and casts him off forever. And not only upon the man who sinned does this curse fall, but upon all his descendants for all time and forever after! All the animals and their offspring, and even the very ground and its productiveness were included in this general anathema. Just think of it! Sum up its horrible tale of misery and woe if you can: all the men, women, and children who have suffered and sorrowed, who have lived and died in the long, long ages of the past; all the millions and myriads of millions of human beings still in the womb of the future; the earth and all the teeming inhabitants thereof, past, present, and future—all cursed with this burden of natural depravity and everlasting punishment as a birthright for what they had no act or part in whatever.

Spiritualism, as against all this, teaches the natural and lawful evolution of man from the imperfect to the more perfect day by day: upwards, always upwards, expanding by his experiences, growing wiser by his failures and mistakes, discovering and developing new faculties and higher ideals as the ages roll on. Through all the long, wonderful processes of evolutionary growth the spirit has been expressing itself; rising step by step in physical manifestations from lower to higher forms, until in man it arrives at a stage of physical perfection and spiritual consciousness. And to-day, because of this spiritual consciousness, man is beginning to stand boldly out in the sunlight, searching for truth. Not much longer will he be hiding in terror under the beetling rocks of ignorance and fiction from a mythical angry deity; but, realising his natural immortality, his spiritual attributes and aspirations, and his inherent divinity, he will claim all the benefits natural to his position as heir to the eternal future and inheritor of the eternal past. He is beginning at last to grasp his greatness, and to depend no longer on priest or oracle. For himself he has discovered his place in Nature, and that he stands on the borderland of another stage of his evolutionary growth, which links his present with his past and his future—the lower spheres, from which he has evolved to the higher, to which he is ascending. That the evolutionary laws which have brought him so far will continue to work as faultlessly and as successfully for his development and growth in the future, as they have done so perfectly and so marvellously in the past, is an expectation, that, from all his experiences of Nature and his own life, he is justified in entertaining. Instead of believing his body to be vile and debased, he is beginning to realise its wonderful beauty and fitness for his present needs, and that this stage of his career, like all preceding stages, is simply a school in which he gains the necessary experiences to equip him for a further step in his great onward march into the future and towards the perfection he so ardently desires.

The Spiritualist believes that the doctrine of the Fall of Man is not only a mistaken one, but that it is most pernicious in its effects upon humanity. That it is a doctrine which induces despair instead of hope; of shame and degradation instead of a glory in living; and faith in the effects of another's virtues upon an angry deity, instead of the belief that comes natural to humanity; that perfection and not freakishness, love and not anger is at the helm of the universe.

True, the Fall is explained by many mystical arguments, strange and enticing to the metaphysician, but valueless to the multitude who cannot understand them, and the Church which

claims to be the only expositor of the truth, repudiated these explanations also. She will accept no arguments which may in any way alter the plain statement upon which the whole Christian scheme is founded.

As a theory of primitive thinkers to account for man's pains and sufferings, and the other ofttime depressing effects of his ignorance and want of experience, commonly called sin, it may be passable. To a people with little or no knowledge of natural law, with limited and narrow experience, and want of means to investigate the phenomena constantly occurring around them, whose reasoning faculties were but little developed, and whose higher talents were more or less dormant, the fall theory may have been the only thinkable one. But when man was a child he thought as a child; now that he has slowly and laboriously, and with many painful experiences, outgrown his mental swaddling clothes, and has entered more fully into his inheritance of nobler ideals, these early childish ideas and fanciful notions are going fast and going for ever. To try to retain them, even as metaphysical curiosities or mystical nuts to crack, is only to preserve that which is more likely to be a hindrance rather than a help to further growth, expansion, and spiritual unfoldment.

Spiritualists do not believe in any such theory of the early perfection of man, but that from the beginning there has been progress—progress in the sense of the development of powers and faculties, and that that development will continue in the future on this side of the borderland and on the other. When or where progress is to end they do not presume to say, and cannot say, for it is even unthinkable; but if it ever ends, surely it can only be when man is one with the Author of his being, because just as we see like drawing to like, substance to substance, affinity to affinity, the same conditions always giving the same results, so perfect likeness to God must be to become one with God. Then, 'gone back to God from whence he came,' never possible in the near future, will be a literal fact in the far distant cycles of existence.

If man had been perfect in the sense meant by the Church, he could never have 'fallen'—it would have been an absolute impossibility.

If the Fall be a fact, there are many difficulties to overcome, and to overcome them by saying all things are possible with God is simply begging the question altogether. For God Himself cannot create impossibilities, give existence to contradictions, or work contrary to His own laws. Even He cannot make two and two five. But if the Fall be really a fact, why blame Adam and Eve? For, as the tale goes, they were perfectly innocent and did not even know good from evil until they had 'fallen.' And why this cursing of all succeeding generations? Surely the unborn were not guilty! It is almost like the fable of the wolf and the lamb.

If Adam and Eve cannot be blamed according to our ideas of justice (and we have none higher), neither can the Creator, for He, we are told, made man in his own image, and pronounced Himself satisfied with His handiwork. If it was so, and man still sinned, then we must conclude that God Himself was not able to do better. It would seem

As if some lesser God had made the world  
But had not force to make it as he would;

and, consequently, if he was not perfect, then he is not perfect now, and has within Himself equally with man the possibility of doing wrong, of sinning, of falling, and, at last, making His home in that hell where we are told the fire is not quenched, and the smoke of its torments ascends forever and forever.

If the tale ended there it would have been exploded long, long ago, for it must have been seen even by the least wise that it would not fit in with the general perfection of all other things with which man was familiar. So, of a necessity, a wicked god or devil had to be pressed into the service of these old theorists, and by the help of his great, powerful, and wicked personality, attempt to explain the muddle into which, as they thought, things had got so early. But such an explanation does not reduce the difficulties, but rather increases them. And to all who hold these primitive conceptions of the genesis of creation, they are difficulties which demand solution in vain.

The only sensible, scientific, and healthy explanation is that of evolution. And although evolution cannot be proven in every detail, still, as a general explanation of creation so far as this world is concerned, it is eminently satisfactory, and it presents no difficulties requiring the help of a devil to solve. It gives us order instead of confusion, order so beautiful and wonderful everywhere and always, that it is forced upon our reason, and thus supporting our innate instincts which claim

that wisdom, ennobling and elevating and drawing all things upwards, is at the centre of the universe. Then instead of believing that cursings and threatenings and punishments are heaped willingly upon the weak or the mistaken, we feel assured that only love and sympathy for mistakes and ignorant blunders can come from perfection. And knowing that love and sympathy are the virtues which ennoble all men—be they Pagans or Christians, Atheists or Spiritualists,—we are justified in arguing they must be attributes of the Creator of men.

In refusing to accept the theory of the Fall as an explanation for the so-called sin and despair of the many—of the bulk of our fellows, or as the cause of physical death, as a necessity, a logical necessity,—we are compelled to reject also the doctrine of the Atonement.

The innocent taking upon themselves, as far as they can do so, the burdens of their too heavily-laden brethren, is heroic and godlike. To give oneself for one's fellows, to deny ourselves for others, is the greatest good we can do in the world, and by so doing we show forth the divine in man. But the noblest of men, full of human love and sympathy for his kind, cannot cleanse the impurities by which others have stained themselves. Certainly, every stain must be washed out, though not in the blood of another, however innocent and pure that other may be, but by the conscious efforts of the individuals themselves. No faith in the vicarious efforts of another can save us from reaping the harvest for which we have sown the seed. In the body or out of the body makes no difference, for if we do not reap here, the continuity of life beyond the grave assures our reaping there.

What a man sows that shall he also reap, is a fact for Time and for beyond Time. If we sow wheat we shall reap wheat; if we sow tares we shall undoubtedly reap tares; and it is as certain and as natural for us to reap good if we have so sown, and sorrow and suffering if we have sown the seed which produce that crop. If we sow selfishness or any other weeds, we shall reap weeds, and go on so reaping until, from the experience of the harvest, we learn to use better seed at sowing time. All the prayers of the saints, and the sacrifices of many perfect men cannot alter that universal law. 'Without the shedding of blood there is no remission of sins' is a doctrine of horror to all who reverence life, but the shedding of oceans of blood cannot prevent a man's reaping his own crop, and according to the seed he had sown.

Every thought a man thinks, every action he performs, every sight he sees, every profanity he hears or utters, affects his own life, either as a help or a hindrance, as well as the lives of others, and he and they must pay the debt or draw the dividend. There shall be no escape until the debt is paid to the uttermost farthing.

'He paid the debt and set me free,' sings the Christian in a tone of exultant faith, thus freeing himself (and content with that) from the consequences of the heavy overdraft he may have made upon the bank of humanity, and even from the effects of Adam's far-back legacy of original sin. But the Spiritualist says: Men must buckle on their armour and battle with their own debts if they would be free. And this philosophy is supported by all the experiences of life. And well for humanity that it is so, for thus are men strengthened, their individuality developed, the bond of brotherhood tightened, and in time, the discovery of their own divinity is assured.

## Remarkable Personal Experiences.

By JAS. ROBERTSON.—Continued from page 267.

In my long connection with Spiritualism, I have come in touch with many eminent people whose Spiritualism was unknown to the world. Among these was Mr. Traill Taylor, editor of the *British Journal of Photography* and the author of numerous works on 'Light and Optics.' One seance with a private medium in a private house in London, at which he was present, satisfied beyond doubt as to the *bona fides* of all, might be set down, out of many jotted in my diary at the time. A party of six of us sat down in a drawing-room, first in a subdued light and then in total darkness, I holding the medium's hand. We had placed a musical-box on the table, weighing over 17lbs. This was moved over the table, and at intervals it stopped playing in the middle of a tune. Very soon all felt hands touching them, my hand being patted with hands, while each of the sitters held the hands of his neighbour. At the same moment more than one sitter would speak as to the hands. There came in front of me a form certainly solid, and yet the table before me did not seem to present any obstacle to the movements of the figure. My chain was touched, and I asked that my watch might be taken out of my pocket, which was done, the fingers being nimble enough to draw the chain through the button-hole. A minute after I felt a form at my back, and I said, 'Take up the watch again and put it in my pocket,' which was done. We heard all the time a voice speaking, but saw no one, though we felt the real presence of spirit people. The voice was one I had heard times before, being that of a brother medium in spirit-life. My old friend G. had hands placed on each of his shoulders at the very instant a form touched me at the opposite side of the table. G. knew well the visitant, whose departure to the higher life some years before had been a loss to him indeed. The form bent over him, placed hands under his chin, turned up his face, and kissed him

affectionately. Again in front of me, the table being no obstacle, white drapery covered me at times, and a face bent over me and kissed my forehead. G. felt the form patting him on the breast, and making magnetic passes.

The direct voice now told us they (the spirits) would take the medium out of the circle and place her behind a curtain, which we had previously fixed up. Shortly after she let go my hand and went forward, the curtains opened, and she was out of sight. We had by this time lit the gas, pushed back the table, and sat in horse-shoe fashion in front of the curtain. In the light I saw a little figure dimly in front of us. I said, 'Is that you, Harry?' 'Yes,' he answered. 'Why are you so little? You surely used to be taller.' 'Wait,' he replied, 'till I get more power.' I saw him lengthen, and he came quite close to me. I said, 'Let me feel it is really you, Harry. Put your face close to mine.' He did so, and rubbed his cheek on my face. I undoubtedly felt what was a human face in contact with my own. He asked me for some sweets, which I had in my pocket. I wanted to open the packet, but he said he could do that for himself. He came round to all the sitters, giving them sweets. He gave a loving message for his father, who was absent, and spoke to another sister present about other members of the family. He asked G. to sing for him, which he did—a simple child song. He was then asked to bring me something, and at once he went to a side table, and lifting up a fern in a small pot, he brought it over and placed it in my hands, where I allowed it to remain for a time, afterwards putting it under my chair. Another form then came out—a tall figure, often seen before, a daughter of G., who bowed to us, and came round, touching each one, being particularly affectionate to G. and a sister.

Other friends were promised, a little girl being present for Mr. Traill Taylor; but G. said he would like to hear some music. An American organ was in the room, which was played upon with wonderful power, the rich tones seeming to surpass the ordinary capacity of the instrument. We heard 'I will arise.' Mr. Taylor then requested 'The Lost Chord,' and again we were charmed with the rich and perfect tones. The organ was in view of all the sitters and the organ seat, but no one, either in the body or out of it, could be seen, while the pedals were worked and the stops pulled out and pushed in, during the time that the tunes were played. I was asked to name any tune I would like played. I thought only of 'Auld Lang Syne,' but before I had time to express my wish the unseen friend began to play, and finished it.

Harry again came out and said he was learning to play, and in his childish way said he could play as well as what he had heard. He went to the organ, in view of all the sitters, and while we sang 'Angels, ever bright and fair,' he played the accompaniment, but in a very amateurish way, compared to what we had previously listened to. At the end of the first verse he said we were singing too quickly for him, so we sang the remaining verses more slowly. He said he would try something else, and started and played a verse very indifferently of the Scotch song, 'When ye gang away, Jamie.' He again came in our midst, and chatted to Mr. Taylor, who asked him if he had musical instruments in the spirit world, and he replied that he had, and was learning to play on them. He then said he feared the power was spent, and that someone should go behind the curtain when the medium waked up, as she at times was afraid of the forms she saw.

I record one other sitting with this medium, which is perhaps of even a more wonderful kind than what I have recorded. It took place in the house of the medium's father, who at one period of his life had been a hard-headed Secularist, but hearing a debate on the subject of Spiritualism had begun investigating with his own family, some of whom had rare mediumistic gifts. He was a man of probity in all aspects of life, thoughtful and intelligent, like so many drawn from the ranks of Secularism into the bright and blessed light of Spiritualism. This gathering took place in a small room, with a couch, table, and a few chairs, an organ being at one side. Mr. David Duguid was present, my old friend G., the medium, her father and sister, and myself, comprising the entire sitters, six in all. We had placed two luminous cards upon the table, round which we sat, and charged the bottom of a musical box with magnesium. When the gas was put out we at once felt ourselves touched. Harry, as usual, moved about talking, but we did not see him. I then felt the presence of a form between me and the medium's father, who asked, 'Is that you, darling?' He received some kind of response, and said, 'I want some more of your magnetism.' The form bent over between us, and I felt the arm crushing against my shoulder, and from the table one or both of the luminous cards were lifted. I then saw quite clearly the face and the form. Our host said, 'Give me a kiss, darling,' and the figure bent over and kissed him. 'Let me look in your face,' I asked, and she came over holding the light above her, and I looked pointedly for some seconds. There were the full cheeks, and all the expression of the departed mother of the medium, whose picture I had seen on the walls before sitting down. I was calm and composed, weighing carefully everything, to be able to vouch to others as to the reality of spirit people coming back in this way. She bent over and kissed my forehead, a real breathing woman. After a visit from Harry, a tall form made her appearance behind me, who said 'Uncle.' Our host said, 'Is that you, Annie?' She went close up to him

holding the light. I looked at the features all the time. 'Will you come close to me,' I asked, and she bent over and I looked closely at her face, saw the sparkling dark eyes, and the altogether pleasant face of a woman about 25 or 26 years of age. I stood gazing for some time, when she bent over and implanted a kiss on my brow. She then went to the organ and played, with feeling, some rare chords. I asked what her age had been when she crossed over, that I judged her to be 25 or 26 years. I was told she had died at 25, and had been in life a good musician. Other friends whom we had known came, 'G.'s son amongst others, which made tears of gratitude flow from his eyes. I felt how hard it was to convince the world of the great facts I had been a witness of: that only laughter would follow the presentation of such statements as that the denizens of the next world could make their presence known in this fashion. I was conscious there was no weak link in the evidence, that for me to be anything but a believer would only betoken incapacity to weigh a simple presentation of fact.

It is something in a sceptical age that we have men of scientific reputation who have been able, after a long course of experiments, to vouch for the same marvels as we Spiritualists do. After all, the man who has been trained in the school of exact science is not likely to be carried away into the realm of mysticism through his observations, like so many others who have come into touch with occult subjects. The man of science does not need to enter the theologic realm, and associate these things with the Bible and Jesus and supernaturalism. He knows that visible material nature is full of surprises, that every science has its own tale of wonder, of mystery, and revelation. He has learned that law must rule this universe of ours, and that gifts of the spirit do not mean an infallible message to man. Our judgment is ours, to be used, and need not be given over to the messengers even from the other side of life. A light is in every one of us, to use wisely.

It is for us to look at these spiritual phenomena, apart altogether from the association of such with ancient or modern creeds. It is the failing of too many, after witnessing what for so long they had believed to be impossible, to at once rush to the idea that here is a supernatural revelation of a faith, and that it brings them close to God. We need a scientific Spiritualism to combat this thought of guidance directly from God. It is a delusion and a snare.

All down the line of history we have had Spiritualism mistakenly separated from the natural order of things. Swedenborg was gifted with the mediumistic faculties which abound to-day, of which I have been writing, in the several phases of phenomena already dealt with, but Swedenborg caught the old error that he was a spiritual ambassador from God to man, the one specially selected from the human race for that office by the Almighty, the first sole interpreter of the Word. This is, indeed, one of the dangers of spiritual mediumship. Vain minds sometimes claim to speak in the name of God, and it has brought no end of pain and confusion.

A follower of Swedenborg, another medium (Thomas Lake Harris), after seeking to set Andrew Jackson Davis up as a prophet, started that mission on his own account, and, whether he believed in himself or not, the fact is certain that he made claims which only God Almighty could assume, spoke as with the authority of God, and ruled men's minds and bodies as only the spiritual tyrant can. His spiritual gifts might have been real, but the use of them was pernicious.

It is one of the saddest stories ever penned how this despot, with his claim about being in daily and close touch with Jesus, was able for years to literally dominate a brilliant man of letters like Laurence Oliphant; to bid him come and go, to dare him, with all his gifts of speech, to open his lips in the House of Commons, to make him a farm labourer, and to continually pull him back from society and civilisation. Obedience is good and indispensable, but obedience to a sham leader!—there is no name for such a depth of cowardice and calamity. The true souls above must have been pained at such obedience to spiritual despotism. It is pitiful that so much of worth should have taken so long to awaken from his bad dream and resist the autocrat, who swayed him with a tyranny scarcely comparable to anything known to man. It is no advantage to get free from the thralldom of creeds and churches, and then to fling yourself under the sway of Swedenborg, Harris, or Blavatsky. Nothing received by human experience, whether Spiritualistic or Materialistic, is to be relied on as containing finality of truth. True Spiritualism will keep us in touch with reason, and link us on to the things we know, so long as we inhabit this plane of life; it is human faculties we have to use—all else are valueless.

(To be continued.)

**PROTECTION FORMS.**—Mediums who hold private seances should have one of our books, containing 100 certificates, to be signed by the sitters in the presence of a witness before the seance commences. It seems necessary we should repeat this warning lest the police should send out their agents again. We can supply these books post-free for 1s. 1½d.

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.

## The Deity and Karma.

Viewed from a moral point, the doctrine of Karma, instead of being an incentive to morality, is rather apt to have the opposite effect, for every fresh incarnation abolishes the sense of identity, and with it the consequences of wrong-doings, as far as they reflect on the individual soul.—A. MUELLER, M.D., in *Harbinger of Light*, Nov. 1, 1890.

WHEN Madame Blavatsky, who had previously denied strongly the possibilities of re-incarnation twice in the same world, remoulded her Theosophy in 1881, upon a Hindu-Buddhistic basis, she made re-incarnation and Karma the central principles in her philosophic scheme; and such they continue to this day. The Theosophic formulation of Karma has invaded rational Spiritualism, and an attempt will be made to show the fallacies and absurdities of this formulation of karmic doctrine.

It is incessantly proclaimed by Theosophists, and asserted in Theosophical literature, that there are no dogmas in Theosophy, yet the leader of the Olcott-Besant Theosophists in America, Alexander Fullerton, General Secretary of the American Section of the Theosophical Society, says, in his 'Indianapolis Letters on Theosophy,' p. 3, 'Theosophy propounds with its first utterances two doctrines as to its essence: Karma and Re-incarnation.'

What is Karma? Mme. H. P. Blavatsky said it is 'The Ultimate Law of the Universe, the source, origin, and fount of all other laws which exist throughout Nature.'—'Key to Theosophy,' p. 201. It is 'a manifestation of the One, Universal, Divine Principle in the phenomenal world, . . . the great law of Harmony, which governs the Universe.'—*Lucifer*, Sept., 1887, p. 39. It is 'but another name for the great unknowable Causeless Cause. . . . Its sway is absolute. . . . Even the Causeless Cause . . . seems to yield obedience to this law which proceeds out of its own abysses.' *New Californian*, July, 1891, pp. 48, 49. 'It is the cause and the effect and the relation between them. All is Karma.—*Theosophical Siftings*, Vol. vi. No. 12, p. 11. It is 'that divine, omnipotent, omniscient Power, which adjusts each effect to its originating cause. Every phenomenon, whether physical, mental or spiritual, in man and nature, owes its existence to it.'

Karma, then, is but another name for God, and is God; but though it is the Causeless Cause, God, it is distinct from and above God; since we are told that the Causeless Cause yields obedience to Karma. Karma, then, is that great power that dominates God, that rules God, and to escape which God is powerless; therefore Karma is the God of God, and God is not God, but a mere automaton, so to speak, for the use of Karma—a simple vehicle for the action of Karma. How Karma can be the Causeless Cause itself, and this Causeless Cause at the same time be under the dominion of Karma—that is, how a thing can be itself and at the same time be something greater than itself, that rules itself—requires a Mahatma or a Blavatsky to grasp.

What does Karma do? It selects infallibly every detail of the rebirth of each soul on this earth and in all worlds, and so arranges it that every event that attends the life in the body of every soul is in exact accordance with the deserts of each soul. 'Karma, the while the soul is in Devachan, is directly engaged in casting up its moral balance-sheet, and the moment it is ready for its next re-incarnation, it (Karma) provides a suitable Quaternary for it to manifest in, and the family into which it shall be born and every detail of its birth is rigidly controlled by Karma.'—S. de Iastrzebski, F.T.S., in *Agnostic Journal*, Feb. 8, 1890, p. 92. Each rebirth is 'selected and prepared by this mysterious, inexorable, but in the equity and wisdom of its decrees infallible Law, Karma.'—Mme. Blavatsky in 'Key to Theosophy,' p. 141. Karma rules with 'absolute and unerring equity, wisdom and intelligence,' and it 'adjusts wisely, intelligently, and equitably.'—*Ibid.*, pp. 198, 201. Karma 'inflicts upon the incarnated ego the karmic punishment for every sin committed during the preceding life on earth.'—*Ibid.*, p. 140. A meritorious ego 'is born as a child to evil but high-placed parents, Karma foreseeing that the parents would die young and that the child would secure the benefits of their station whilst losing the infection of their example. . . . If a just man is the father of a reprobate or the son of one, . . . for some reason or other the son deserves that environment. It is needed, it is just, it is Karmic.'—*Theosophical Siftings*, vol. iv., No. 4, pp. 14, 15. A writer in *Light*, Sept. 30, 1893, p. 467, pertinently refers to 'the God Karma of the Blavatskyites, who roams around with the Mosaic Law of Retaliation in one hand and a scourge in the other, adjusting effects to causes in order to satisfy our human sense of justice, and to make "punishment" congruous in the eyes of the "Inner Circle" in the Theosophical Society.'

What a wonderful thing Karma must be, and its operation must be one of the greatest, if not the greatest of miracles of which the human mind can conceive! At each incarnation, Karma infallibly selects from the 1,400,000,000 of human beings on earth that special two most suitable as parents to the incarnating ego, and it foresees all the involved and multiplex incidents which will form the future life of that ego during this incarnation, and it arranges these incidents in such a manner that the ego will receive in said life its exact punishment and reward for the deeds of its last previous incarnation—and this is done incessantly for everyone of the 1,400,000,000 persons on earth, and

for all the untold billions of souls on all the other countless worlds in space. Karma, then, must constantly exercise the most marvellous omniscience,—an omniscience inconceivable to the human mind; coupled with an equally marvellous omnipotence, as it forces each ego to be incarnated in accordance with its pleasure, and contrives that all the details of everyone's life shall be in perfect accordance with his or her merits or demerits,—every event in every world being, then, brought about by the power of Karma.

What a God this Karma must be! Yet, strange to say, this omniscient deity is 'blind, automatic, and non-intelligent,' 'working' as automatically and as surely as the law of gravitation.—Ward, 'Karma and Re-incarnation,' p. 6; *The Month*, Jan. 1882, p. 10. What an absurd conception, and therefore a characteristic Theosophic one, that a non-intelligent force or principle can infallibly foresee the life-history of all men in all worlds and in all incarnations, and can infallibly select the proper parents for every incarnation of every ego in the infinite universe? Probably in the entire circuit of Theosophic teaching, nothing surpasses in fatuity this central principle of Theosophic doctrine, that an unintelligent principle exercises the power and function ascribed to it by the Mahatma-inspired 'Wisdom-Religion.' Although it is a blind non-intelligent force, still it is 'conscious in its action.'—*Theosophical Siftings*, Vol. vi., No. 12, p. 11. That a thing may be blind and non-intelligent, and at the same time conscious, is doubtless in strict accordance with Mahatmic philosophy!

Another paradox is that though Karma is 'neither reward nor punishment' (*Ward, Ibid.*, 6), its exclusive function in nature, its sole *raison d'être*, is to bring about a system of rewards and punishments in individual, family, national, terrestrial, and cosmic relations. It consists of nothing but reward and punishment, yet it is 'neither reward or punishment.'

We are told that 'it is on earth only that Karma is made or expended; here we are rewarded or punished, and here also we have to make our progress.'—*Theosophist*, March 1889, 379. Karma, we are often told, is the law of cause and effect—'as we sow, so shall we reap.'—*Ward, Ibid.*, pp. 7, 5.

We are also informed that after death the soul goes to Devachan, where it receives the reward for all its good deeds in its last incarnation—our life there being 'a life of effects'—'a life of being paid your earnings.'—Sinnett's 'Esoteric Buddhism,' p. 129. Then it is said that Karma goes with the fifth principle to Devachan, and inheres in its molecules during its entire stay there.—'Esoteric Buddhism,' p. 122.

It follows, then, that the law of Karma reigns supreme in Devachan; that there every soul reaps the reward of its previous good Karma on earth; that there the causes set on foot are followed by their corresponding karmic effects. Nevertheless, it is on earth alone that Karma is expended, and on earth alone that we are rewarded. Such glaring contradictions might excite surprise if found in non-Theosophic philosophy or literature; but its absence, rather than its presence, in Theosophic doctrines, would be surprising—as contradiction and inconsistency constitute the life-essence, so to speak, of Theosophy in all its parts. Although it is said that our karma, the group of affinities for good and evil generated during life, inheres in our fifth principle in Devachan between each two incarnations, and that Devachan is the world of karmic effects, where we receive our earnings'—'Esoteric Buddhism,' 122, 129,—yet Mme. Blavatsky tells us that our karmic effects, as germs, remain hanging in the earth's atmosphere between each two incarnations.—'Key to Theosophy,' p. 154. Another paradox is that 'the spirit of man is not affected by Karma at any time or under any circumstances.'—W. Q. Judge, 'Echoes from the Orient,' p. 47. Our spirit is said to be a portion of the universal divine spirit; our Atma is a minute part of the Deific Atma or Parabrahma. The Infinite spirit, the Causeless Cause, is under the sway of Karma, as we have seen above; but the parts of the Infinite Spirit that permeate the universe are never affected in any manner whatever by Karma! Again, though Karma is a universal principle, dominant in every act and thought of every person in all worlds and in all incarnations, affecting each one's life in its every phase, high and low, still the spirit of man is never affected thereby in the least.

Our circumstances in this life are the result of our past Karma. Those enjoying wealth, distinction, and the other pleasant things of this world, are reaping the reward of their good Karma in past time. This is a fundamental teaching of Theosophy. Yet Annie Besant, in the course of remarks on 'Labour,' in San Francisco, Cal., January 4, 1892, stated that 'Madame Blavatsky used to say that the souls of those born rich were the baby egos.'—*S. F. Call*, Jan. 5, 1892. Riches a reward for good Karma, yet those so rewarded are the babes or undeveloped egos!

Under the laws of Re-incarnation and Karma, fatalism and predestination must reign supreme. If the ego before each incarnation foresees all the events of the life upon which it is about to enter, as Blavatsky tell us ('Key to Theosophy,' p. 163), those events must be fore-ordained, fixed beyond the possibility of change. There can, therefore, be no such thing as free-will of any sort in existence. Every event is pre-arranged, and man is but an automaton. This is conceded in 'Prasnotara,' No. 9, p. 134. 'There is no free-will properly so-called; what we are

pleased to call free-will is but the result of our previous Karma.' Yet Theosophists claim that free-will exists, and that 'Karma creates the conditions under which free-will acts.'—'Prasnotara,' No. 9, p. 135. A Theosophic Tract ('Crown of Life,' p. 10) has this contradictory teaching: 'Man's free-will is operative each instant, though not able to alter the karmic causes already fixed which determine the circumstances of this life.' If Karma determines and fixes the circumstances of this life, how is it possible for any free-will to be exercised? How can free-will be operative each instant?

WM. EMMETTE COLEMAN, in *Philosophical Journal*.

## A Glossary of Terms Pertaining to Spiritualism and Psychic Science.

By HUDSON TUTTLE.

*Continued from page 267.*

**FORCE:** The energy which is cognisable to our senses through and by means of vibrations or waves which are included in the general term of motion.

**HALLUCINATION:** A false perception without any material basis, being formed entirely in the mind.

**HYPERMESIA:** Fuller memory; quickening of the mind through its sensitiveness.

**HYPERÆTHESIA:** Keener sensibility; sensitiveness.

**HYPNOTIC:** Subject to hypnotism; the recipient.

**HYPNOTIC STATE:** State induced by hypnotism. It is readily divisible into two stages. In the first the subject is not unconscious, and is controlled by the 'dominant idea.' The second is a profound state, resembling clairvoyance or trance, in which memory is lost, and the mind becomes independent of the operator and of surrounding conditions.

**HYPNOTISM:** M. Charcot, who claims to have founded the science of hypnotism, says it is a diseased state of the soul. Prof. Bernheim says it is 'a peculiar psychological condition which can be provoked artificially, and which to a varying degree augments suggestibility.' Dr. Forel says it is 'the idea of suggestion.' Dr. Luys says: 'It is an experimental, extra-physiological state of the nervous system.' All these definitions but repeat each other. It is a strictly normal state, maybe spontaneous or induced, and is the activity of the spiritual being more or less freed from the limitations of the physical body. It is a composite state, and it may be divided into three ascending stages—hypnotic, somnambule, and clairvoyant. By mesmerism all these stages may be induced, and the mesmeric state is equivalent to them all. Hypnotism would seem to apply to a state wherein suggestion dominated, and mesmerism to a broader state wherein suggestion is not apparent. The words are used indiscriminately and confusingly.

**HYPNOTIST, HYPNOTISER:** The operator; one who practices hypnotism.

**ILLUSION:** A deceptive appearance. Illusion differs from hallucination in always being produced by a real object, which appears differently from what it is, while the latter is entirely a creation of the imagination, without external cause.

**IMPERSONATION:** The control of the medium in such a manner by a spirit as to represent the appearance, character, disease, etc., of that spirit.

**LEVITATION:** The lifting or movement of physical bodies without visible means, or contact, in defiance of gravitation.

**MAGIC:** Divided into white and black. Is the supposed power to evoke the assistance of spirits, or superhuman beings, to work wonders. In white magic good beings are called for good works; in black, or gestic magic, the assistance of demons is invoked. Celestial magic asserts that the planets are controlled by spirits, and these have influence over mankind.

**MATERIALISE:** The act of a spirit clothing itself with matter. This word is so expressive that it has become of general use, with a wide range of meanings, and yet it conveys an entirely erroneous idea of the method by which spirit becomes visible to mortal sight.

**MATERIALISATION:** The appearance of a spirit in tangible, bodily form, differing from an apparition, which is supposed to be intangible.

**MATERIALISING MEDIUM:** One whom through the phenomena of materialisation occur.

**MATTER:** The matrix through and by which force is expressed, and of which all that is known, or can be known, is from the impressions of such force on the senses.

**MEDIUM:** One who by sensitiveness is able to communicate with departed spirits.

**MESMERISM:** A term which has been loosely used, with a wide range of meaning. With Mesmer it meant the influence gained by one person over another by means of passes, dominating the will of the subject.

**METAPHYSICS:** Is similar to Christian Science, differing mainly in dropping the Christian nomenclature. In no sense is it metaphysical, except, perhaps, in the obscurity of its affirmations. All diseases are mental, and must be dealt with on the mental and moral planes.

**MIND CURE:** Is nearly identical with metaphysics, but perhaps gives hypnotism a more conspicuous place. [See Christian Science.]

**MIND-READING:** Reading the thoughts of another by impressibility.

*To be continued.*

## The Professor's Tales.

STORIES FOUNDED ON FACT.

X.—'THE PHANTOM TRAIN.'

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.]

'Do you believe in death-tokens, Bill?' queried Jack (said the Professor in relating to the Doctor the story of 'The Phantom Train').

'Well, I dunno,' replied Bill. 'A picter fell the day before my father died, and a clock that's bin standin' for ten years and more, struck the hour when my mother was took off.'

'I know them's all right, Bill, as warnin's, but wot I've got now is called a presentiment, a feelin' as if somethin' goin' to happen.'

'Don't you bother about that, Jack. I never knew no good o' these low spirits. Don't you bother about it, but I must be off now to my work on the line.'

The two men stood upon the railway track, to which they had come by a path through the fields. Bill turned to the right, and strode off to join the other men, while Jack, the surfaceman, turning to the left, proceeded along the line, examining, with his keen grey eyes, every inch of the permanent way. Occasionally he stopped to drive in a wedge or tighten a bolt, for it was his duty to see that all was right on the line.

After Bill, with pickaxe on shoulder, had proceeded a short distance, he turned round, and saw Jack standing in the six-foot way, looking after his old pal. 'Queer chap that,' he said. 'He's never bin the same since his missis and little girl was took off with the fever, a year ago.' Then Bill quickened his pace, and was soon hard at work with the rest of the gang.

The day was a November one, dark and stormy. For more than a week there had been heavy rain, and though on this morning the yellow sunlight struggled through the clouds, yet soon the sky became black, and rain was whirled along by stormy blasts.

The night was a dark one when Bill returned from his work. He hurried along the track, urged on by the thought of dry clothes and a good supper by his warm fireside. As he reached the spot where he had parted with Jack, he slackened his pace, and, standing still, looked about him. Before him was the wooden bridge, over which the night express would soon pass, and Bill listened for a moment to the roar of the swollen river that raged below it. 'The express ain't due for twenty minutes yet,' he muttered, 'and by then I'll be at home with Kate.' Bill took a step along the path, where he stood still in surprise. Above the roaring of the wind among the trees, and the raging of the torrent, he had heard the whistle of an approaching engine. 'Luggage train, most likely. I'll wait and see.' Presently the head lights of the train were seen through the darkness. 'The lights are white, not green. It must be the express, but it's before time, and on a night like this, too!'

The train swept round a curve, and Bill could see the long line of lighted carriages, as the train, like a fiery serpent, wound along its curved track to the bridge. A strange feeling of dread came over the spectator, as he heard the train thundering upon the wooden bridge. It reached the middle, and then suddenly the head lights vanished, and the next moment a startling sight presented itself, for, with a crash, the line of carriages fell through the bridge, and, like a stream of fire, plunged down into the dark waters beneath.

For a few moments Bill stood horror-struck at the sight of the falling carriages in their dreadful descent. Then, with a shout, he dashed towards the bridge. But hardly had he set foot upon it before he found himself face to face with Jack, the surfaceman. 'The express,' he gasped, 'Did you see it?'

'Taint the express,' answered Jack, coolly; 'that's not due for ten minutes yet.'

'Why don't you stop it, then?' But, without waiting for a reply, Bill hurried on, though the broken bridge shook and swayed under his weight. He reached the black gulf down which the train had fallen. All was darkness below, save for the white foam of the torrent, that seemed like a ghostly pall thrown over the vanished train.

Bill looked across the chasm. A lamp was shining at the farther side, and by its light he saw that a fallen beam spanned the gap. Without a moment's hesitation he leaped upon it, and hurried over the abyss. The beam rocked beneath his feet, and rolled partly on its side. But, with heroic desperation Bill gave no thought to the torrent below him that was waiting for its prey. He reached the farther side, but as he sprang upon the woodwork, the narrow beam upon which he had crossed slipped and fell into the torrent far below. Bill seized the lamp, then he sprang over the prostrate figure of a man who had been crushed by one of the upper timbers from the headwork of the bridge.

On and on sped the man. Would he be in time to stop the express, whose whistle he could now hear from the cutting before him?

Stumbling and slipping upon the wet track, Bill dashed on, waving the lamp above his head, for the lights of the approaching train were now close upon him.

There was a whistle from the engine, followed instantly by the grinding sound of powerful brakes. A shower of sparks streamed out from every wheel as the brakes seized them, and soon the train was at rest.

Bill hurriedly explained that the bridge was broken. Then, accompanied by the guard, he led the way to the spot.

'Where is the surfaceman,' asked the guard. 'It was his business to have warned us.'

'P'raps he was afeard of crossing the gap,' answered Bill, 'for it was a bit risky, and Jack is not so young as he was.'

By this time they were nearing the broken part of the bridge, and a sudden recollection came to Bill. 'I 'most forgot,' he said, 'there's a man been killed by the timbers this side o' th' gap.'

'Some trespasser taking a short cut, very likely.' As the guard spoke he glanced with a shudder at the yawning chasm in front

Then, with Bill's help, the beam was removed from the body of the man it had killed, and the lamp was held to the face of the dead.

'It's Jack,' said Bill, in bewilderment. 'But I spoke to Jack not a minute before, and this man wor lyin' there when I climbed over.'

'You must have been mistaken when you thought you saw Jack. He was killed before that, when the bridge fell.'

Bill shook his head. 'I know him too well to make a mistake like that,' he said, 'and it wor he told me that your train hadn't come yet, tho' the other one had.'

'There was no train before us.'

'Yes, there was, and it's down there now,' and Bill pointed to the foaming torrent.

'You are dreaming, man. The passenger train before ours passed here two hours ago, and the station-master at the last station told me there was no luggage train ahead.'

The puzzle seemed insoluable, so without wasting more words the two men hurried back, leaving Jack where he was.

They were nearing the end of the bridge, when the guard pointed ahead. 'This is a queer time for love-making,' he said. 'The passengers ought rather to be thinking of the narrow escape they have had.'

The two men rapidly approached those whom the guard had pointed out. A man was before them, holding a child to his breast, while his other arm was round the waist of a woman, who was gazing up into his face.

And now the little group were close at hand, and they turned and looked at Bill and the guard.

The two men stopped instantly. Though the night was very dark, yet a light shone upon the three in front, throwing them into bold relief with the darkness behind. Where the light came from it was hard to say, but it shone full upon the faces and forms of the three silent figures.

Bill convulsively grasped the arm of the guard. 'It's Jack!' he faltered, 'and those are his dead wife and child.'

The guard recognised the face as that of the man he had seen only a few minutes before. But the face was strangely transfigured. Instead of the look of pain which he had seen upon the countenance of the dead, there was a bright and joyful smile upon the face of the man before him, who was clasping his wife and child in his arms.

Jack waved his hand to his old friend, and the next moment all was darkness at the place where they had stood. The two men moved on slowly, and, after they had passed the spot, in low and awestruck tones they spoke of what they had seen.

'I believe your story now, Bill, and that Jack sent you to save the express!'

'I've allus laughed at such things, mister,' answered Bill solemnly. 'But it's true, I know now, and he's as much alive as ever he wor here; and Sally and little Susie, too. It's wonderful strange.'

The motionless train was close at hand, when the guard stopped and turned once more to Bill. They looked for a moment at the lights of the train, and at the passengers moving about or talking in excited groups. The scene was full of animation and life.

But behind the two men was another world, in which life and activity were as real as in the scene before them. They felt that they were standing on the threshold which united mortality to immortality. Yet they could not have put their vague thoughts into words. They only felt, as they stood still for a moment, that the barrier between life and death had been broken down, and that a vast spiritual world was around them. Then they joined the throng. The guard confirmed Bill's statement about the middle part of the bridge having been swept away by the swollen river, and he told them of the surfaceman lying dead on the brink of the chasm.

Instantly half-a-dozen men started out to bring back the body, and then the engineman was told of the strange and wonderful sight that they had seen.

'But what about that wrecked train?' he asked. 'There was no train ahead of us.'

'It must have been been a vision,' answered the guard.

This was the only possible explanation, for, as was proved afterwards, there had been no such accident as that seen by Bill. But had he not seen it it would have been a reality, for the express and all on board would have been hurled to destruction, even as the phantom train had been.

'There is one thing I do not understand, Professor. If the spirit world is as bright and beautiful as you say, why should its inhabitants seek to debar us from its joys, by helping us to escape impending death, which would open up the gates of life to poor, suffering mortality?'

'You have asked a hard question, Doctor, but I will answer it as well as I can. From all I see around, I learn that the Almighty has ordained that progress must be by slow growth, and not by violent means.'

'That is true enough, but proceed.'

'If it be true, then those in the spirit world see it far more clearly than we do; and a departed mother, for instance, would not seek to snatch her child from earth, and so take away the bud before it had blossomed into a flower.'

'But it would only be transplanting it to a richer soil.'

'I know only this, Doctor, the great Gardener has planted the flower in an earthly soil, and with a wider and clearer gaze than ours, the departed know that there it must remain until the proper season for its removal.'

'But you said once that people carry their human instincts with them to the spirit land. How, then, can a mother be happy when she is separated from her child for long years?'

'She is not separated at all. The blindness that is before our eyes is not before hers, and she can be with her child as much as she likes.'

'But the child can never see her or speak to her?'

'I cannot be positive on that point, Doctor, but many indications lead to the belief that in sleep we hold communion with the departed.'

No! I don't mean fantastic dreams,' continued the Professor, holding up his hand to enjoin silence. 'In such dreams we are half awake, and the waking world forces itself brokenly upon us. The spiritual sight is becoming blurred and dim with our earthly awaking, and the deeper spiritual visions of the night, which leave little trace upon the brain, pass away; though, as I said, we have some ground for believing that at such times we meet once more those whom we here mourn as dead.'

## CENTRAL SERVICES.

PERMIT ME, through your columns, to inform all friends interested in the effort made by certain ladies and gentlemen to establish, in the centre of Manchester, Spiritualist services of a purely devotional character, that a meeting of the Executive Committee was held on the 28th ult., at which the accounts for the six months ending the 4th ult., were submitted and passed. The summary is as follows:

SEPT. 30, 1897, TO APRIL 4, 1898.

Receipts.	£	s.	d.	Expenses.	£	s.	d.
Cash in hand from April 1897 .....	4	18	2	By Rent of Hall.....	32	10	0
To Donations .....	17	13	0	„ Speakers' Fees and Expenses.....	32	12	0
„ Subscriptions .....	2	19	0	„ Advertisements ..	7	13	10
„ Collections .....	37	6	1	„ Printing, less Profit from Sale of Hymn Books ..	2	7	0
„ Sundry small items..	0	14	0	„ Postage & Sundries	1	5	5
„ Deficiency .....	12	18	0				
	£76	8	3		£76	8	3

It will be seen that the total expenses amount to £76 8s. 3d., as against the estimate of from £80 to £90 mentioned in the circular distributed at the beginning of the session. The collections, on the other hand, which were expected to realise from £25 to £30, actually brought in £37 6s. 1d.; but the donations and subscriptions (including those of the committee) only came to £20 12s., of which one lady gave £10. In this respect, therefore, the anticipations of the committee have been greatly disappointed. It is thought, however, that many friends have refrained from contributing until they knew exactly what the financial position was, and therefore I venture to ask those of our sympathisers who have not yet made their donations to kindly remit to me such amounts as their inclination prompts or their ability permits, all of which shall be duly acknowledged.

The adverse balance of £12 18s. is a very heavy one for the committee of seven gentlemen to have to bear, and it is hoped that when the facts are known that it will be reduced considerably, if not entirely wiped out. Success in work of this nature is not to be valued by a monetary standard, and the supporters of the effort may feel assured that though the pecuniary loss has been heavy, a greater amount of good has been accomplished than can be assessed in cash or gauged by any measure.—Thanking you for your courtesy, I am, yours faithfully,

A. W. ORR, hon. sec.

15, Moorland-road, Didsbury, April 28, 1898.

## 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.]

## RELAXATION AND MISSION WORK.

SIR,—I am rather low in tone just now. The old ruts are wearisome. I can't recoup, as some people do, by absolute quiet. Motion to me is life. Change of scene, the greetings of old friends, and the making of new, tend to pull me together. THE TWO WORLDS affords me a prospect of gaining what is needed. It gives to me the cry from the East, 'Come over and help us!' and the same story is breathed from the South-west, 'Mission work is the need of the day.' And this is my plan:—Wisbech, the centre, has spoken from the East. My answer is, if you will correspond with me a mutual arrangement could be come to which would meet the case on very slight outlay, and an organised effort might light our torch in Kings Lynn, March, Ely, Norwich, Wells, Peterbro', and any of the places within an easy radius, and Wisbech could take the Sundays. Perhaps my old friends in Leicester and Northampton might like to exchange greetings once more, and try a turn at a revival. I should be pleased to give our workers in Kettering a passing visit, and to personally thank the Luton circle for their handsome contribution to the Bazaar. My most effective mode of doing so would be to convey to the people of Luton the evidence of spirit communing, and the message of my inspirers. By the time this was accomplished our earnest brethren in Battersea, East and South London, might be inclined to entertain the wanderer for a week or two to mutual advantage. It would, at least, be a pleasure to have their note of advice on the topic. I don't mind a turn out of doors to give a push to the work. And now the trend is 'Westward Ho! 'Devonia' is anxious. Where our workers are busy matters might find a local centre and inquirers could be met if they would grapple with the mere local arrangements: secure a place of meeting and advertise the speaker, and perhaps some friend would care for the missioner during the stay. I should be pleased to hear what Exeter, Plymouth (some of my old friends still uphold the standard here), Bridgwater, and Bristol have to say, and then, mayhap, it may be my good fortune to once more clasp the warm hands and exchange notes of progress with my good friends in South Wales. A little tour might be arranged, including Newport, Cardiff, Merthyr, and Swansea. Perhaps the workers will speak early, *per mail*. Mr. Editor, such a round would renew my forces. I seem now to be measuring my days of work by months. This gives the promise of years. I have

naturally a rambling disposition. Change to me is life, and I feel there is still work in me if conditions are congenial.—I am, truly yours,

JOHN C. MACDONALD,  
61, Cromwell-road,  
Patriaroft,  
near Manchester.Inspirational Speaker, Clairvoyant,  
and Normal Lecturer and  
Practitioner of Mental Science.

## A YORKSHIRE MEDIUM SUMMONED AS A FORTUNE-TELLER.

SIR,—Mrs. Taylor, of Batley, has been summoned for fortune-telling. I do not remember any previous case in this district of a medium being prosecuted, but from information I have received, it is almost certain that should the police succeed in this case, it will only be the first of a long series. They do not lay a charge of 'obtaining money,' etc., and the case really resolves itself into persecution of one of the advocates and exponents of our religion. I feel that the time has come when the adherents of Spiritualism should combine to show to the people of this country that we, as a body of religionists, are under the ban of a law that is a relic of a barbarous system of religious persecution. I admit and admire your efforts in the past to arouse general interest in these things, and it seems to me that we must keep pegging on until we can get the rottenness of this exposed. Mrs. Taylor is a woman who tries to do good; is a welcome speaker on many of our platforms, and yet because she is a Spiritualist she will have to appear on Monday next in the dock of a criminal court.

In the little time I have had, I have tried to do something to raise funds for the cost of the trial, and just now I have received, per Mr. Underwood, the sum of 13s. from the Hollis Hall, Sheffield. The friends in Leeds and other places are also busy in this matter, so that the results are promising, but what can we do?—Faithfully yours,

JOHN SMITHSON,

President of the Yorkshire Union of Spiritualists.

18, Thorn Leigh, Saville Town, Dewsbury.

[See also the 'Prospective notice' from Leeds Psychological Hall for next Monday's meeting.—Ed. T.W.]

## Items of Interest.

AN ABLE DISCOURSE by Mr. J. J. Morse, delivered in Dundee, on 'Immortality: its basis and evidences,' next week. Don't miss it.

O.P.S. FUNDS.—Contents of collecting box in dining-room Mrs. Morse's Hotel, London, first quarter, 1898, 10s. Received from Mr. Jas. Robertson, Glasgow, 10s.—(Mrs.) M. H. WALLIS, hon. sec.

TICKETS.—Will those friends who had tickets for sale for the Jubilee Celebrations and Bazaar, please send them, without further delay, to Mr. A. W. Orr, 15, Moorland-road, Didsbury, Manchester.

PROFESSOR NEWCOMB says: 'Science deals with the laws and properties of matter.' With a deeper insight Buckle writes: 'We know little of the laws of matter, because we know little of the laws of mind.'

SURELY it was a blunder on some one's part who advertised an entertainment in a Spiritualist hall as a 'free and easy'? We can hardly think the committee would sanction such a form of announcement.

IF YOU WANT a list of the names and addresses of mediums and speakers you should buy a Souvenir Programme of the Jubilee Celebrations and National Bazaar. We will send you one post free for 6d.

RECEIVED TOWARDS OUR ORGAN FUND.—From the Plymouth Spiritualist Society and other Plymouth friends, £1 1s.; from a gentleman in Manchester, 5s.—W. A. JEFFERY, 29, Friars' Walk, sec. for the Exeter Spiritualists' Society.

A 'PLAN' WANTED.—I was very pleased to read the letter of "Humanity" in last week's edition of THE TWO WORLDS. If any of your readers could suggest some plan by which all lovers of animals could make a protest, I, for one, should be very glad to join with them.—VERAX.

LYCEUMISTS should attend the Annual Conference of the National Union, at Walsall, next Sunday. Mr. Albert Wilkinson has arranged for a special saloon carriage to be put on to 1-20 train (Midland) from No. 6 platform, Victoria Station, Manchester, on Saturday afternoon. Delegates and others should look out for him and get cheap fares.

WHEN it comes to a man making a business of attacks upon Spiritualism, we decide that it is best to leave him 'severely alone.' Professional debating is one of the most unsatisfactory forms of public work. The truth gets lost sight of in the desire to score points off the other side. Intellectual gymnastics do not lead to solid argument or sensible convictions.

PARGATE Society would feel highly gratified to any mediums who would kindly give them a date for expenses only for the benefit of the Temple, seeing that they have lost many members from change of work, which could not be helped, and have had to go elsewhere, making it difficult to carry on in the new Temple. Please communicate with Mr. W. Turner, 31, Meadow Works.

WE REGRET, for the sake of those who remain, to receive the following note: 'Kindly notify, in THE TWO WORLDS, that Mrs. Craven passed peacefully away on Friday, April 29.—Yours truly, TOM CRAVEN, 53, Harehills Terrace, Leeds.' Mrs. Craven was an earnest and consistent Spiritualist, and an ardent worker for many years. We wish her, most cordially, God speed in her new sphere of life. Truly, she 'has done' what she could.'

We are always glad to receive the details of good instances of spirit-return, accompanied by tests of the personal identity of the spirit communicant. Phenomena, as such, are remarkable, but are of little spiritual value unless accompanied by evidences of the loving care and sympathy of angel-friends. It is the evidence of the intelligence, of the actual presence of dear and loved friends, that makes us glad, and strengthens our hearts.

THE HULL *Daily Mail* printed a small paragraph the other day to say that Spiritualism was spreading in Hull. We are glad to hear it, long may it spread. Local friends should be impelled to still more valiant efforts. Keep up the tone, work and wait; but above all, let *example* and personal influence for good reveal the fact that you have walked and talked with angels, and been benefited thereby.

NORTH-EAST LANCASHIRE LYCEUM DISTRICT COUNCIL.—Annual meeting, at Bradley Fold, Nelson, on Saturday last, Mr. M. Brindle, president. The secretary's and treasurer's reports were accepted. Mr. W. Mason was elected president, Messrs. Haworth and T. Wilkinson re-elected as treasurer and secretary respectively, and Mr. A. Wilkinson as district visitor. It was decided to hold the demonstration at Blackburn on June 25th. After business, a capital tea was ably served, followed by a most enjoyable entertainment. Votes of thanks were unanimously passed to Mr. Brindle, the retiring president, and to Bradley Fold friends for their kind entertainment.—THOS. WILKINSON.

FURTHER ACKNOWLEDGMENTS FOR BAZAAR FUNDS.—10s. from Mr. Griffin Hodson, per Mr. Findlay, Smethwick; 2s. 6d., Mr. Wright, *via* Gellia; 5s. from circle, per Mr. Wright; 1s., Batley Carr Lyceum; 2s. 1d. Bury Lyceum; 5s. 4d., St. Peter's-street Lyceum, Huddersfield, all per Mr. Kitson; 8s. 6d., Mr. J. McLeod, Attercliffe; £1 ls., collected at Mr. Gordon's House; 12s. 6d., Mr. P. Lee, for tickets; 3s., Mr. Wallis, for tickets; 2s. 6d., Mr. J. B. Tetlow, for tickets, all per Mr. J. C. Macdonald. There is still opportunity for good friends to send their donations, which I shall be pleased to receive and report.—A. SMEDLEY, Hon. Treasurer, Park Mount, Belper.

LAST SUNDAY I was shown two spirit photographs obtained in the home of a Primitive Methodist, at Armlay. It struck me at the time, and I think so still, that it would be a capital plan to encourage holders of seances for materialisation to have a person to take photographs of all phenomena that can be so taken. I find that a photograph is much more convincing than a statement of what takes place at a seance. P.S.—The world is moving, surely. Last Sunday evening a Primitive Methodist minister (of some standing), at Leeds, alluded to Spiritualism in a favourable way. My informant is a local preacher of the same body, who was at the service. Wishing success to the TWO WORLDS.—JNO. SHARPE.

RE QUERY, 'R. W. Walker,' TWO WORLDS, p. 270. 'The World's Birthday,' by Prof. L. Gausson, Geneva, translated by Mrs. Campbell Overend; published by T. Nelson and Sons, London, 1883; 3s. The book is an attempt to square the circle. The first par. runs thus: 'The book of Genesis is the most ancient and the most venerable, the most instructive and the most indispensable of all books. It is the foundation, the beginning, and the anticipated explanation of all others.' (Pages 34 and 35.) 'In the beginning,' Elohim, plural not singular, was a declaration of the Trinity in the very first sentence. 'This is a wonderful thing—too wonderful for any human being to understand; yet we know it to be true, because God himself has said it.' Amen.—P. GALLOWAY.

TO CORRESPONDENTS.—A *Practical Man*: Crowded out by special reports, etc. It seems to us that the  *motive*  'do all for others' is perfect;  *how*  you shall work for others is a matter for individual judgment. 'Do as you would be done by' may involve the utmost selfishness of motive. You may do a kindness—not because it is the right thing to do, but because you expect kindness in return. Aim at the highest and the best.—J. Kinsman: Too late for this issue—but surely the Conference would be the place to raise those points; then, if rejected, they might be broached here.—J. Smithson, G. P. Merrills, and others: Thank you, friends, for kind and encouraging words. We have tried to do our duty and help things along to the best of our ability—the best can do no more.—R. Hughes: Thank you; it is a curious co-incidence, nothing more.

ANOTHER EXPOSURE (?)—The newspapers are devoting considerable space to an article by an American self-confessed imposter, one H. B. Foulke, a professed Theosophist (*not a Spiritualist*), who, at the present time, lies in prison for an offence against morality such as sent Oscar Wilde to jail. This man has consorted with a class of disreputable fakirs who have pretended to be mediums, against whom reputable Spiritualists and Spiritualist newspapers have been protesting for years, and now he comes out with a confession of his own monumental mendacity and well nigh inconceivable duplicity. We have known for years that our American friends were cursed with a class of 'cabinet frauds,'—unscrupulous pretenders to powers they never possessed, and we have frequently commented upon, and sympathised with, the efforts made by Col. Bundy, Harrison D. Barrett, and Messrs. Francis and Newman, to clear these wretches out of the movement. Mrs. Britten returns to the charge in this issue, and we hope her ringing words will be taken to heart, so that fraud-proof conditions shall be exacted, or the countenance of reputable Spiritualists be withheld.

SOONER than we imagine, the day will dawn when a Godless science will be an unscientific absurdity.

GLASGOW, May 1. In the Assembly Rooms, 136, Bath-street, our permanent meeting place after May 28, Mrs. M. H. Wallis, of Manchester, discoursed to fairly large and very appreciative audiences on 'Spiritualism: the bridge to the Unseen,' and 'The ministry of angels.' Her clairvoyance was very successful. Mr. Robertson, who presided, paid a high tribute to the sterling qualities of head and heart, and the steadfast adherence to Spiritualism of our sister, Mrs. MacQueen who has been suddenly translated to the higher life.

LANCASHIRE LYCEUM DEMONSTRATION.—Next meeting of delegates at the Bradford-street Hall, Bolton, Saturday, May 14, 1898. Tea at 4-30; meeting afterwards. Concert by the Bolton Lyceum at 6-30. Admission: adults, 2d.; children, 1d. Lyceums desirous of taking part in this year's demonstration in Manchester, on July 9, are requested to send two delegates to represent them. Further information can be obtained from the hon. sec., J. B. Longstaff, 28, Caton-street, Moss Side, Manchester. P.S.—The Manchester delegates will leave Victoria Station, No. 5 platform, at 3-5 p.m. on the above date.

RE THE INTERNATIONAL JUBILEE CELEBRATION IN ROCHESTER, NEW YORK, U.S.A. *Change of Date. Important Notice.*—Dr. Fred L. H. Willis writes: 'You have doubtless seen in our papers that we have been compelled to change the date of our Jubilee, making it eight days earlier than was at first proposed, viz., from May 25 daily to June 1 inclusive, owing to a difficulty in obtaining large and suitable hall accommodation. I hope English friends will please take notice of this alteration, and trust there will be a good muster of representatives from your side, including our good Brother J. J. Morse.' [We hope these gatherings will be large, influential, enthusiastic, and united on high grounds for clean, rational, religious, progressive, and spiritual Spiritualism. So mote it be!—Ed. T. W.]

MR. J. SMITHSON, president of the Yorkshire Union, writes: 'I am glad that the Bazaar met with such a considerable measure of success. This can not be gauged by the financial results alone, as the bringing together of the representatives of our movement cannot fail to strengthen the Cause and bind our forces more closely. I feel sure that, as far as the Yorkshire Union is concerned, a more amicable spirit will prevail in the future than has hitherto existed, and that we shall be prepared to co-operate with the National Federation in promoting the welfare of our Cause with a closer identity of interest. You will have been informed of the passing over of Mrs. Craven. I was at the Leeds Psychological Hall yesterday, and the evening meeting was something to be remembered. I do hope that the meeting of the National Federation at Keighley will add considerably to the results of the Eastertide efforts.'

A BEGINNER'S TESTIMONY.—'I have been connected with the Nonconformists for over twenty years. I read several copies of the TWO WORLDS, and was rather amused at what I thought the foolish fancies of a lot of day-dreamers. However, at the request of a friend, I went with him to sit in a circle, and what I saw there convinced me that I was entirely wrong, and that instead of being day-dreams they must be realities. There was a young man present whose sister died when she was about 13 years of age. As we sat in the circle, the medium (a young lady) was governed by the spirit of this dead sister to impersonate her. The young man could not stand it, but left his chair, and rushed out of the room. The medium knelt at the vacant chair, and called his name in endearing tones. He was persuaded to come back again, and the way she pleaded with him to lead a good and useful life, and the manner she entreated him to come to the circle again, would have convinced any man. Nor was that all, for the medium spoke in language that I know for a certainty she cannot speak when in her natural condition, also sang in voices that are impossible when not under influence. I went away with a far different conception of Spiritualism than I had before.'

#### THROUGH DEATH TO LIFE.

GONE to the higher life, Emma, the beloved daughter, aged 18, of Mr. and Mrs. Jerry, at Peckham, after a short illness from consumption. Her form was interred at Forest Hill, April 27. She was quite ready, for, previous to passing out, she said: 'Shall I be long, for I am ready, and they are waiting?' She was a member of the S. L. Mission Lyceum for eight years, under Mr. Coleman, who officiated at the grave in a very sympathetic manner, with the aid of Mr. Dale and a large number of friends. Thanks for all the flowers.—C. JERRY.

Mrs. MACQUEEN died at Rothesay (where she was on a visit). Her's was a wonderful personality—brave, kindly, and one who, in some conditions of life, would have made a strong mark. As it is, she did marvels in her sphere. I have known few people who were so helpful or so hearty in all she did. You who know her so well might write a paragraph as to her good work. So outspoken a Spiritualist we too seldom see. The funeral service at the house was conducted by Mrs. M. H. Wallis and Mr. Jas. Robertson. [Mrs. MacQueen was staunch and true: brave, outspoken, and faithful. She was one of the 'Mothers in Israel,' and never held back her testimony to the facts. We have the pleasantest recollections of many acts of kindness during the last twenty years. Our loss on this side will assuredly be her gain over there.—Ed. T.W.]

## THE TWO WORLDS.

*The People's Popular Penny Spiritual Paper.*

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FRIDAY, MAY 6, 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.

### BRITISH SPIRITUALISTS' LYCEUM UNION:

#### THE EIGHTH ANNUAL CONFERENCE

of the above Union will be held in CENTRAL HALL, WALSALL,  
on SUNDAY, MAY 8, 1898.

PRESIDENT, MRS JESSIE GREENWOOD, Sowerby Bridge.

The Morning Session will commence at 10 a.m., prompt. Delegates will be admitted to the reserved seats on presenting their Credential Cards to the Credential Scrutineers, Messrs. S. S. Chiswell and Jonah Clarke. Refreshments will be provided in the Lower Hall. Dinner 1s., Tea 6d.

In the Evening a PUBLIC DEMONSTRATION will be held in the CENTRAL HALL, to commence at 6 prompt. Addresses will be delivered by Mr. S. S. Chiswell, Liverpool; Mr. W. Johnson, Hyde; Mr. T. O. Todd, Sunderland; Mr. H. A. Kersey, Newcastle-on-Tyne; Mr. J. J. Morse, London; Mr. J. Clarke, Nottingham; and Mr. A. Kitson (Secretary to the Union), Dewsbury. Collections in aid of the Union's Funds.

On SATURDAY, MAY 7, a TEA and SOCIAL will be held in the CENTRAL HALL. Tea on the tables at 5 p.m. Tickets 1s. The Social will include a Welcome to the Delegates. We hope to see the Midland friends gather in large numbers to welcome their Northern co-workers, and make it a red letter day of the Children's Cause in the Midlands.

A SALE OF WORK on SATURDAY, MAY 7, will be opened at 2 o'clock (Free Admission) to sell off surplus goods left from National Jubilee Bazaar, and will be continued on Monday and Tuesday Evening at 6.

I am informed by Mr. Albert Wilkinson, of Nelson, that he has arranged for Saloon Carriages, for Lancashire Delegates, to be put on to the 1-20 p.m. train, No. 6 Platform, Victoria Station, Manchester, where he will be pleased to meet all Delegates, and instruct them how to obtain cheap rates for the return journey.

ALFRED KITSON, SECRETARY.

MR. A. J. WALDRON desires us to correct the error of a correspondent who described him in last week's TWO WORLDS as a Christadelphian—he is a lecturer for the Christian Evidence Society. He also intimates that he would be pleased to meet us in friendly debate for two nights. If we had the time and inclination to engage in such an encounter (which we have not), we should require to know how many seances our opponent had attended; how 'long continued and painstaking' his investigations had been. Spiritualism cannot be settled by talk—it requires experiment, patient inquiry and observation of phenomena. The man who would essay to oppose electricity without having made himself practically acquainted with its phenomena would be regarded as foolish in the extreme—exactly so with spiritual science. Our pages are open to Mr. Waldron if he wants to reply to our 'Open Letter' to him, which he kindly intimates that he has read, but public debate is out of the question. If Mr. Waldron desires to know the truth of spirit-return let him do as we have done—investigate with an open mind. When he has witnessed the facts he will (like Dr. Hodgson, of the Psychological Research Society, like Crookes and Wallace, and many thousands of others), be qualified to speak what he knows and testify to what he has seen; and we have no doubt—if his investigation is thorough, unprejudiced and impartial,—that he, like them, will have to admit, 'the facts beat me'; but until he has witnessed the facts, what is there to debate about?

## The Present Aspects and Modes of Investigating the Spiritual Cause.

[In our Jubilee issue, on page 193, we printed No. 1 of a series of articles by Mrs. Emma Hardinge Britten, on the 'Past, Present, and Future of Spiritualism.' No. 2 would have appeared before this but for the serious indisposition of Mrs. Britten, who, however, now submits the following for the consideration of our readers.—Ed. T.W.]

APOLOGISING for past delay, on the ground of serious indisposition, in giving the No. 2 of the series of spiritual reviews, as requested of me, I now desire to call attention to the universal cry, both at home and abroad, that the true and satisfactory investigation of spirits' revelation to the earth is too often destroyed and basely perverted by fraudulent traders on faith, and by cunningly contrived attempts to imitate its wonderful manifestations, so that inexperienced investigators are too often repelled in the attempt to distinguish the true from the false, whilst the determined opponents of the great Cause rejoice in the opportunity that fraud affords to stamp the entire movement, and its millions of proven believers, with the sin and wrong which fraud imposes upon the actualities of spiritual communications.

Whilst we may as well attempt to insist that there are no honest traders, because there are hosts of dishonest ones; no real gold or current value notes, because there are forgers and tricksters; in a word, whilst there are, in every phase of life, unprincipled impostors (the more popular the truth, the more numerous are its imitators), so the fact that *bad human beings 'rush in where angels fear to tread,'* thus though fraud is too often the resort of fallible humanity, it is also the evidence—if that were needed—that there is a wide-world movement so good, so true, and so glorious an addendum to the nineteenth century's experiences, that the possibility of imitating and degrading it is too tempting to the scoundrel world to fail in becoming an effective weapon in the hands of the opponents of the spiritual movement.

While granting, therefore, that legitimate investigation is liable to be arrested by the interposition of fraud and base attempts at imitation of genuine manifestations, the question remains open: By what means can these most injurious influences be counteracted? To this I answer in the language and determined action of Judge Edmonds, Washington Irving, Fennimore Cooper, Wm. Howitt, and many other scientific and illustrious early investigators of Spiritualism.

1. By all means avoid, as far as possible, holding dark circles. Either refuse to take part in them, or most carefully examine the construction of exits and entrances to cabinets in circles, or rather dispense with cabinets altogether.

2. Steadily dispense with public platform test exhibitions,—many of which are continually being reported of and by old and experienced investigators—as savouring of collusion with some of those present in the audiences, and, at the best, are but satisfactory to the half-dozen or so, and equally *unsatisfactory* to the hundreds not favoured by so-called spirit descriptions. I myself never did, nor do I now, stand upon the public platform as a speaker without seeing hosts of spirits wandering about amongst the audiences.

Good and wise spirit teachers have, however, assured me that the organs of the brain that enable lecturers to teach religion and spiritual science are totally different from those that can be controlled by spirits to give their descriptions to their friends in the audiences. They have also taught me that the employment of the two sets of organs is out of place and injurious to the mediums, to say nothing of the suspicions awakened in minds of the generality of the spiritual audiences by giving these so-called descriptions to the few and neglecting the hundreds—I have been called upon almost daily by interviewers and letters to combat these objectionable practices.

And now briefly to review the positions I have taken in the endeavour to avoid the least actuality, no less than the suspicion of fraud, let me ask: Were the little Fox children put to bed in the dark or in the light before 6 p.m. on the night of the 31st of March, 1848, when they first communicated with the invisible Hydesville rappers? I personally know nearly everyone of the Hydesville first investigators, and stake my name and fame on the assurance that they never sat in the dark whilst their spirit friends were present, neither on that eventful first night, nor yet for months afterwards, when the Fox children were taken away, and sat in scores of houses of friends and gave thousands of test spirit communications.

I have spent weeks and sometimes months in the house of Leah Fox Underhill in New York, and though she was the best and most powerful of any medium I ever knew, and was visited by many of the greatest writers and scientists of the age, she never obtained her wonderful manifestations in the dark or in cabinets.

My dear old friend and constant visitor, D. D. Home, floated in the air in the presence of kings, princes, and nobles (who testified publicly of his powers), and never in public or in private gave his marvellous evidences of spiritual power in darkness or even dim light. Henry Gordon, of Philadelphia, floated over the heads of one of the immense audiences at my Sunday morning lectures in Philadelphia. All this I have recorded, with the names of witnesses, in my books, 'Nineteenth Century Miracles' and 'Modern American Spiritualism.' In

both these volumes I have reported the early movements of the Cause and the names of the witnesses thereof. Mrs Ada Foye, the test medium, who as a mere girl convinced me of Spiritualism, has given over one-hundred-thousand public proofs by name and fact, of spiritual influence, and never made one failure, *all in the light*.

I could, and would, did space permit, give hundreds of undeniably attested records, proving that the earliest, most powerful, and best attested proofs of spirit power and presence were always given in the broad light, and that it has been dark circles, cabinet mysteries, and the too frequent practice of making what should be purely religious and exalting Sunday services into a kind of fortune-telling, delineation business, that have converted our high and holy spiritual revelation meetings into mere 'shows,' and often given our opponents opportunities to deny that we teach and preach, much less prove, religious revelations at all.

In the early days and years of Spiritualism, good and reliable test mediums practised by the hundred, received strangers at certain hours, and simply charged modest sums for the use of their time and service.

If it be asked, How are uninformed investigators to become informed of the truths of spiritual presence and communion? I answer, in the first place by joining circles of a few trustworthy and reliable friends, or by forming home circles, or conducting personal sittings on the lines indicated by the little printed directions to be obtained at every spiritual newspaper office.

Meantime, I advise that all well-disposed persons who find themselves possessed of mediumistic powers, should offer their services, either to hold circles or give personal communications to strangers who call upon them at their appropriate places and hours, for the payment of a small fee for time, etc.

Over a hundred years ago such persons received and converted strangers inquiring into the truths of Spiritualism, and would do so again were a simple method of inquiry again pursued. I have nothing to say against a system of carefully-guarded inquiry into the wonderful facts of Spiritualism. Its stupendous progress over the wide world, from the throne-room of monarchs, to the huts of peasants, has arisen from *undeniable proofs*.

My earnest advice, after forty years' experience, is: Accept of nothing less than direct proof, and carefully revise the, at present, all too readily accepted beliefs in spiritual communications until they can be *proved* to be 'the truth against the world.'

P.S.—I hope to be able to give the No. 3 of this series for the next issue of the 'T. W.'  
EMMA H. BRITEN.  
2, Winfield-terrace, Chester-road, Manchester.

## Experiences in Spirit Life.

By the Spirit of MRS. AMELIA COLBY LUTHER.

Given through Mrs. Cora L. V. Richmond, at Washington, D.C., March 6, 1898.

(Continued from page 266.)

### THE SPIRIT WORLD.

THE LITTLE that spirits tell you is true; but more is true, and so much more that it seems that the little that you can understand is but a drop of water compared to Niagara. Supposing some one should bring you a goblet of water and say, that is like Niagara? So it is in substance; but what of the vastness of torrent, of great and wonderful and absolute possession of the mighty waterfalls. So it is with the spirit message: 'The spirit world is like this,' and 'it is like this,' and 'it is like this,' all of which is true, but it is like nothing which you can fully know, perceive, or understand until you are set free from human consciousness, and live in the vast consciousness of the spirit without the body.

How I do wish I had not tried to measure the universe with my human vision; how I do wish I had known that the body is not the standard of everything! I knew it, but I could not realise it. I have seen people who laughed about love, young people, and they thought they understood it; they knew they would never fall in love; so foolish a thing as caring for anybody, they could never love, that could never be their experience. But when it comes, when once the divine passion seizes them, when afterwards they are aware of meeting a life that has proved unworthy, but that held their destiny in its keeping—you know what it is; they never could have believed it, but they were carried away, borne out of themselves; the great problem of life had been unveiled and revealed to them. High or low, rich or poor, young or old, it is the same experience when the experience comes.

Infinitely greater is the experience of death, is the unsealing of the vision, the setting free of the spirit. So real am I in this new state that I never was real before. So do I find myself as I never had found myself before. The hands, the feet, the body of me that had walked the earth seem no more to me now than the garment that I wore twenty years ago. I have forgotten how it was made. I do not know the colour of it, and I never gave it a thought when it was cast aside. Is the body then so much less? Aye! it is so much less that, although we possess it we value it because it is our only instrument of ex-

pression, when we are set free from it, its adornments, its healthfulness, its strength, its weakness, its physical mortality, we wonder at the thing of dust that enchained us, we do not love it any more. I did not care what became of mine, for I knew it before I got through with it, it seemed a drag upon me then; afterward, the sooner it went back to dust the better.

I know what has made people cling to their bodies so, especially in Christian lands—I mean their dead bodies and the dead bodies of their friends. Because they were told in the Evangelical Christian worship of the past, that the bodies would rise from their graves. They will, but they will rise in some form of verdure, or in the wheatfields, or in the orchards, like that apple tree in Boston, in an old churchyard, whose roots went down into the grave of one of the Winthrops, for nourishment for its branches and fruit. Of all the boys in Boston who ate the apples of that tree, whose body would it be on that day of resurrection?

But people have learned to love their bodies as immortal things. I love every atom of the earth. I love every molecule of matter, I love every leaf, and tree, and flower, and every form of life, and I love the substance which entered into the physical existence of that form that was mine, but I do not care for my body. Whatever Nature wants to do with it or can she is welcome to it. Whatever uses it will serve in the alchemy of any future generations of life, I am willing. But this that is me, that is I, that constitutes this that cannot die; this that perpetually lives, that haunts me with its imperfections, satisfies me a little with the good that is manifested, this is what is to be considered. Human happiness, human misery, and human indifference make up life; not one of these belong to the body at all. Happiness is real or fictitious according to that upon which it is based; misery is real or fictitious from the same cause; indifference is simply inactivity. Now separate yourselves from your bodies, and you find that the happiness or pleasure, which is based upon material enjoyment, only lasts while the sensations last, only lasts for a certain period of time, until the senses should again wish to be satisfied. If it is a desire that belongs to the appetite, then a certain limit will end that. Hunger is for sustaining the body; physical appetite should be responded to to the degree of sustaining the body; all beyond that is an excess. The same is true with any other physical requirement. There are also intellectual pleasures that are carried to excess. The inordinate intellectualist worships at that shrine just the same as the physical worshipper at the shrine of the senses.

### SPIRITUAL DYSPEPTICS.

I have known people who gourmandise in literature, whose minds were spoiled for any adequate thinking, who did not have a thought of their own, they simply crammed themselves with books. I have known spiritual dyspeptics in and out of the church, in Spiritualism and out of it. I think there are a great many Spiritualists who are dyspeptics; they have morbid appetites for certain things: spiritual growth is measurably stultified by this. The normal food of the spirit is that which expands, enlarges, and strengthens the spiritual nature, is that which goes out to others in deeds and words. Although I do not pray, it goes out in prayers accompanied by works. What I mean is this: that you cannot pander to a selfish spiritual desire without its being as sinful, in degree, as a selfish physical desire. I mean if a man pursues his happiness only, he is just as selfish if he pursues it to the spirit-world as if he pursues it through the senses.

### TRUE SPIRITUALITY UNSELFISH.

That which seeks for the kingdom of heaven for one's self alone has been condemned by reformers and Spiritualists as very selfish. We have condemned, and justly, the evangelical idea of seeking individual salvation, especially at the expense of our fellow beings, and at the sacrifice of an innocent victim. So it is selfish to seek for the highest place in spirit existence to the neglect of any human duty, to the neglect of real aspirations. Do not think that communing with spirits alone is spirituality; it is not. You may have all the communications from the spirit world that you can possibly receive; they are intended to strengthen, they are intended to help you, they are intended to tide you over some difficulty and give you moral courage to meet some difficulty. But friends, you are not expected to feed upon them continually; you are to grow, to go forth to strengthen and help others.

I have seen these spirits brooding over, and helping, and striving to strengthen mortals who, alas, were not aware of it. I have seen many seeking for messages that could not come because they were sought too selfishly. I have seen those patriot fathers watching over this country, watching over the congress that has degraded the statesmanship of past days, looking as though they would wish to penetrate the shadows of infamy that have settled upon the legislation of this land and those who have succeeded George Washington, Thomas Jefferson, Andrew Jackson and Abraham Lincoln, and who have stultified the spirit of liberty by bowing at the shrine of Mammon, selling themselves more a thousand times than the story of Judas tells you that he sold his Master for. I have seen these patriots striving to penetrate that selfishness, and then I have seen them turn away with countenances saddened saying, 'Not yet can the pall be lifted.'

[Conclusion next week.]

## Societary Doings.

## LONDON NEWS, NOTES, AND NOTICES.

**BATTERSEA PARK-ROAD:** Mr. Peters was with us again, clairvoyance especially good. Inclement weather stopped our open-air work in the park. Our children's Lyceum will commence next Sunday, at 3 p.m.; cordial welcome. Business further adjourned till Sunday, 8th, at 9 p.m.—**BOW:** 1st inst., Splendid address from the control of Mr. Walker, subject from the audience, 'Materialism versus Spiritualism.' Psychometry good. Wednesday's meeting very successful. Open circles, Wednesdays and Fridays.—**BRIXTON,** 8, Mayall-road: April 27, We buried the body of our sister, Emily Jerry, who passed away on Friday. A goodly number of friends listened to the touching address of Mr. T. Coleman.—**CAMBERWELL,** 33, Grove-lane: Mr. Holgate's control spoke on the words, 'There is a natural body and there is a spiritual body'; attentive audience. Short addresses and clairvoyance from Mr. Underwood's controls, at the after-circle.—**CANNING TOWN,** Co-op. Hall, Braemar-road: April 27, Mr. Walker gave very successful psychometry. May 1, Mr. Shaw's guides gave addresses. Mr. Knowles also gave an appreciated address on 'Thoughts on Spiritualism.'—**2, FORN'S PARK-ROAD:** Tuesday, Mr. Peters gave excellent address and very definite clairvoyance. His control also named the child of our friend, Mr. R. Bullen; spirit name 'Blanche.' Thursday, Monthly social, good number present, Mr. Wills presiding. Friday, Mr. Davis gave psychometrical tests. Sunday, Messrs. Bullen and Davis gave addresses. Mr. Knights presided.—**EDMONTON,** Beech Hall: Again favoured with an address from the guides of Mrs. Hillier, on 'Man's selfish desires in this world.' Much appreciated. Clairvoyance exceedingly good, all recognised.—**FINSBURY PARK,** 14, Stroud Green-road: Sunday, Mr. Thompson conducted, his experiences, as related, being most interesting. So also those of Mrs. Foster and Messrs. Brooks and Hewitt with the Ouija, elicited through a reading from *Light*, of Dr. Hutchinson's article.—**FOREST GATE,** Liberal Hall: Tuesday, public circle. Messrs. Gibbs and Humphrey took part. Sunday night, Mr. Gwynne gave a good address (under control), much enjoyed, and also a short address normally.—**HACKNEY:** May 1, Mrs. H. Boddington alluded to the progress of Spiritualism during the last 50 years, and urged the duty of making our bodies the temples of the higher powers, by turning our attention to food reform, and the necessity of following the advice of the Nazarene on going into the highways and byeways with our glorious truths.—**MILE END,** 218, Jubilee-street: Miss Marsh gave very good clairvoyance, all recognised. Owing to Miss Marsh's pressing engagements, we have decided to close Sunday night meetings during the summer months. As we are going on with open-air work, will Spiritualists kindly forward spare literature to us for distribution at open-air meetings. Thursdays, at 8 p.m., public seance.—**OPEN-AIR,** Victoria Park: Sunday morning, Very successful meeting. We were opposed by a Christian champion, but we successfully held our own.—**SOUTH LONDON,** Surrey Masonic Hall: Morning, public circle well attended. Evening service, hall full. 'Tim,' our leader's Irish guide, gave a full description of an Irish wake, which, he said, like the 'Christmas' feast, had lost its spiritual meaning. 'The wake of the dead' was the most important duty of every living soul, and it lays in all the power to assist the so-called dead, who, on waking to consciousness, would in return be able to help us. N.B.: By special request of 'Tim,' Mrs. Winstanley (*née* Butcher), rendered a solo, 'Killarney,' in grand style. S.N.F. Hymn Books on sale, price 1s. each.—**STRATFORD,** Martin-street Hall: Mr. Webb's address on 'Why I am a Spiritualist?' was very interesting. Mrs. Webb's clairvoyance very successful.

**GREAT DEBATE,** on Thursday and Friday, May 12th and 13th, at the Athenæum, Tottenham Court-road, London, 'Is Spiritualism true?' between G. H. Bibbings (Spiritualist) and Rev. A. J. Waldron (Christian Evidence Society). Chairmen, Thursday, Chas. Watts, Esq., National Secular Society; Friday, Thomas Everitt, Esq., President Marylebone Spiritual Society. Seats not guaranteed after 7-45 p.m. Chair at 8 p.m. London Societies please announce

## CONVERSAZIONE OF THE JUNIOR SPIRITUALISTS' CLUB

ON TUESDAY EVENING, the 26th ult., the usual quarterly conversazione of the above club was held at the Club Rooms, 26, Osnaburgh-street, Regents Park, London, N.W. There was a very large attendance of members and associates. The proceedings were quite informal, and during the evening vocal selections and recitations were furnished by Misses Jessie Dixon, Minnie Bush, and Florence Morse, Madame Detini, and Messrs. Percy Banks and J. J. Morse. Excellent and abundant refreshments were served during the evening. This club has become an assured success, and the weekly programme provided by the Master of Entertainments, Mr. H. Roden Rumford, deftly combines amusement, instruction, and pleasure for the members. The roll of members and associates now exceeds sixty names, and a number of proposals are awaiting the next committee meeting. Among the large number present, upwards of fifty in all, the following were noticed: Mr. Percy Banks, Mrs. M. E. Graddon and friend, Mrs. Masterman and friend, Mr. Bradshaw and friend, Mr. and Mrs. J. T. Davies, Mr. and Mrs. J. Parker, Mr. and Mrs. Harvey, Miss Collard, Mr., Mrs., and Miss J. J. Morse, Mr. J. J. Vango, Miss Hett, Mrs. and Miss Bliss, Miss Porter, Miss Minnie Bush, Miss Jessie Dixon, Mr. C. H. Willsher, Mr. S. D. Smith, Mdme. Detini, Mr. Hempstead, Mr. and Miss Marshall, Mr. and Mrs. Lewis, Miss McCreadie, Miss Alice McNab, Miss Townsend, Miss F. E. Samuel, Mr. J. J. Bennett, Mr. Walter Tylar, Mr. F. C. Townsend, Mr. Morniment, Mr. H. R. Rumford, and others.

## MARYLEBONE ASSOCIATION CHOIR.

A CONCERT, followed by a dance, was given by the choir of Marylebone Association of Spiritualists at Marylebone on Thursday evening, 28th April, the guests being mainly composed of members and friends of the Association. During the first part of the evening the following excellent programme was given: Part Song, 'The Old Church Bells'

(Rogers), the Choir; Song, 'Husheen' (Needham) Miss Brinkley; Pianoforte Duet, 'Air du Dauphin' (Roeckel), Miss Hannah Bell and Miss Butterworth; Song, 'Star of Eternity' (Lane), Mr. Edwards; Song, 'The Face of an Angel' (Godfrey), Miss Bessie Cooper; Pianoforte Solos, 'The Child and the Cuckoo' and 'Rataplan' (Reinecke), Master Douglas Edwards; Song, 'When Daffodils Unfold,' Miss Rosoman; Concerted Piece 'March' (Hill), violin, pianoforte, organ, clarionette, by Miss Corp, Miss Butterworth, Miss F. Cooper, and Mr. Cooper, respectively; Song, 'The Braes of Gleniffer' (Paterson Cross), Miss MacCreadie; Song, 'Dream Voices' (Piccolomini), Miss Florence Cooper (with violin obligato by Miss Corp); Song, 'Even Bravest Hearts' (Gounod), Mr. Frank Butterworth; Part Song, 'Oh, Hush Thee, My Baby!' (Sullivan) by the Choir; Recitation, 'Edinburgh after Flodden,' Mr. Edwards.

At the conclusion of the concert, Mr. W. T. Cooper, the vice-President, expressed the thanks of all present to Miss Butterworth for the admirable manner in which she had conducted this portion of the evening's entertainment, it being understood that the whole of the task of arranging and carrying out the concert had been in the hands of this talented lady, most, if not all, of the performers being her own pupils. The friends then retired to another apartment, where refreshments were served, after which dancing commenced, and was kept up with great spirit until about midnight. During this portion of the evening's festivities Mr. Chas. Gray sang a comic 'stuttering' song in first-rate style, and the guests dispersed after an exceedingly pleasant evening, doubtless with very high impressions of the social capabilities and artistic accomplishments of the choir, which we rejoice to see is making such admirable progress.

## MANCHESTER NEWS AND NOTES.

**ARDWICK,** Tipping-street: April 27, Miss Chatterton gave very striking tests in clairvoyance and psychometry. 30th, Last social, well attended, everybody enjoying themselves. May 1, Mr. E. Marklew gave good addresses, evening subject, 'Facts versus fancies of Spiritualism,' very forcibly and clearly.—**BRADFORD,** Church-street: April 29, Madam George kindly gave her services. May 1, Mrs. Wright being ill, Mr. Savage gave a good address, clairvoyance, and psychometry. Good after-circle, Mr. Sargent kindly giving phenomena.—**CHEETHAM,** Ash Lodge, Halliwell-lane: Pleasant afternoon. The controls of Mr. Rooke gave their experiences of passing into spirit-life. Evening discourse on 'In the image of God,' very good; also clairvoyance. Last week's report ought to have read *Saturday*, a most enjoyable social, instead of Sunday.—**COLLYHURST-STREET:** April 27, Miss Cotterill gave a short address, clairvoyance, and psychometry. May 1, Pleasant day. Mrs. Peters answered written questions from the audience. Good clairvoyance.—**Lyceum:** Marching and calisthenics well done. Recitation, Lizzie Cowle, Amy Wills, Sissy Smith, Bertha Turner, Arthur Arundale; Children 79, adults 26. *Prospective:* Lyceum Concert, 9th May, Commencing 7-30. Programmes, adults 3d., under 12 years 1d.—**ECCLES:** April 27, Mrs. Porter spoke well on 'Life in Spiritland.' Clairvoyance and psychometry good. May 1, Mr. G. Featherstone's control spoke well on 'Should Spiritualists be aggressive?' and very ably answered questions to the satisfaction of all.—**HIGHER BROUGHTON,** Hilton-street: April 26, Election of officers: Treasurer, Mr. Jackson; secretary, Mr. Stafford; Committee, Mrs. Fitton, Mrs. Acton, Messrs. Cruise, Smith, Heywood, and Dewhurst; doorkeepers, Messrs. Ross and Carter; organist, Mr. Brummitt; Lyceum officers—conductor, Mr. Smith; secretary, Miss Bousfield; organist, Miss Rotherham. 28th, Miss Knight gave excellent clairvoyance and grand psychometry. May 1, *Lyceum*, 34 present. Recitations by Miss Mabel Cruise, Miss F. Shedlock, and Percy Shedlock. 2-45 and 6-30, Grand addresses by Mrs. Hyslop and good clairvoyance. After-circle, 45 present. Mrs. Smith conducted admirably.—**LONGSIGHT AND WEST GORTON:** April 26, Mrs. Beresford gave good phenomena. 28th, Circle good. May 1, Madame Herry conducted our anniversary services in a satisfactory manner, her oratory and clairvoyance being excellent. After-circle very good.—**OPENSHAW,** Granville Hall, George-street: April 28, A short address on 'Shall we meet beyond the river?' and excellent psychometry by Mrs. Porter. May 1, Grand orations by Mr. Pickthall on 'Towards manhood' and 'Trials and triumphs of Modern Spiritualism.' We were especially favoured by his two daughters who gave a recital and two solos in good style.—**PATRICROFT:** April 26th, Miss Cotterill gave good psychometry; also on May 1, she gave very good addresses and psychometry. Audiences well pleased.—**PENDLETON:** The guides of Mr. Gibson, sen., gave a good address and psychometry. Mr. Gibson, jun., gave good clairvoyance. (J. Wardle).—**SOUTH MANCHESTER:** April 28, Miss Cotterill gave a splendid address and good psychometry. May 1, Mr. W. J. Mayoh gave an excellent address on 'Spiritualism, the reform of reforms.' Our Monday's members' circle is making steady progress.—**SALFORD,** Spiritual Church: *Prospective*, Wednesday, May 11, at 8 p.m., Mrs. Hulme will take up the entire evening with psychometric delineations. Collection in aid of carpet for platform.

## LANCASHIRE AND CHESHIRE.

[Reports of ordinary meetings should not exceed 50 words. Post Card reports, clearly written, will save us trouble and the writers postage. Names of Speakers, Mediums, and Places should be very plainly written.]

**ACCRINGTON,** China-street: Mr. J. Swindlehurst gave a splendid discourse on 'Some advantages Spiritualism gives,' but at night he gave a better one on 'The heavens and hells we do know.' It was a veritable feast of knowledge, wisdom, and love. His description of some of the hells spirits had made for themselves was so affecting that most of the audience were in tears. He must have made a lasting impression and done much good. God speed him. **ST. JAMES'-STREET:** Mrs. Mellor gave a very good address, and Mrs. Greenwood and Mr. Myerscough gave remarkable clairvoyance and psychometry. At night, Mrs. Greenwood's control gave a splendid

address on 'Creeds versus deeds,' and Mrs. Mellor and Mr. Myerscough gave splendid clairvoyance. Good after-circle.—**ASHTON-UNDER-LYNE**: Tuesday, Miss Knight gave good psychometry. Sunday, Mr. Duffy gave good addresses on 'Let the lower lights be burning' and 'Does man live after death' Psychometry excellent.—**BACUP**: Mrs. Mort spent all the time with clairvoyance, very successful, almost all recognised. We voted her an excellent and successful clairvoyant.—**BLACKBURN**, Freckleton-street: Mrs. Hyde's guide gave sympathetic addresses on 'Why should we stand in the light of one another?' and 'Man's duty to man.' Clairvoyance to a good audience. Mr. H. Smith, vice-president officiated.—**BLACKPOOL**, Albert-road: May 1, Afternoon, Mrs. Lambert gave 24 clairvoyant tests, 22 recognised. Evening, Mr. Howes replied to a sermon by Rev. T. Watson, curate of St. Paul's, on 'Why I am not a Spiritualist.' The reply was grand, and ought to be printed side by side with the Rev. Watson's sermon. Mrs. Lambert gave 21 clairvoyant descriptions, 19 recognised.—**BOLTON**, Bradford-street: Mr. Ormerod gave highly appreciated lectures. Phenomena by Mr. Bewick. **BURY**: Saturday, 30th, was one of the most memorable in the Society's history. An excellent tea was followed by the unfurling of the beautiful new banner by Mrs. Greenwood, President of the Lyceum Union, in words full of love and goodness; also the distribution of attendance prizes by Mr. Tetlow, with appropriate comments and advice to each prize winner. A good programme was creditably gone through by the choir and members of the Lyceum, and admirable speeches were given by Mrs. Greenwood and Messrs. Tetlow, Golding, J. Knight, Wallace, Chiswell, and others. The hall was crowded, visitors from far and near, and everybody delighted. The banner is a grand one and out of debt.—**CLITHEROE**: Miss M. E. Nuttall's guides spoke on 'The beauty of Nature' and 'What God do we worship?' Clairvoyance all recognised but one.—**DUKINFIELD**, Railway-street: April 28th, Mr. Crompton gave good clairvoyance. 30th, Upwards of 70 sat down to a splendid tea, provided by lady members. May 1, Mr. Kay gave a good address on 'What good is Spiritualism to the human race.' After-circle, Mrs. Peat, Messrs Kay and Lewis.—**HADFIELD**: Miss Halkyard, discourses on 'Death' and 'Does Spiritualism benefit humanity?' Clairvoyance. After-circle. **HOLLINWOOD**: April 26, Mr. Savage conducted the circle. Sunday, Mr. Wood discoursed to good audiences, clairvoyance good. *Lyceum*: 98 present; calisthenics and marching done outside the room, as it was too small.—**LEIGH**: Miss Allen, of Stockport, gave a short address and clairvoyance, mostly recognised. Good after-circle. Mr. Wrigley gave splendid proof of spirit friends to strangers, an enjoyable evening.—**LIVERPOOL**, Phoenix Hall, Low Hill: At 3 p.m. the first session Children's *Lyceum* No. 2. A good muster of both children and parents. Mr. John Lamont's inaugural address was supplemented by remarks from Mr. Ray and Mr. John Chapman, also from Mrs. Rossbottom and Mr. James Smith, conductor of the Lyceum, and others. The whole proceedings were most enjoyable and impressive, and will doubtless bear rich fruit. Mr. Hugh Crichton presided, with his usual grace and interest. Speakers and friends heartily thanked for their presence and encouragement. April 27, Miss Jones's address was followed by successful psychometry and clairvoyance.—**MACCLESFIELD**: Very good addresses and clairvoyance by Mr. Tetlow.—**MIDDLETON**: Mr. G. Adams gave good addresses on 'There is no death' and 'In my Father's house are many mansions.' Good psychometry.—**MILNROW**: April 26, Mrs. Hamer's guides gave very good clairvoyance and psychometry. May 1, Mrs. Seller's guides gave a most impressive address on 'There is no death in God's wide world.' After-circle, very good proof of spirit return.—**OLDHAM**, Coronation-street, Mumps: May 1, Miss Jackson gave good lectures and clairvoyance; a satisfactory time. **BARTLAM-PLACE**: Our old friend, Mr. J. Armitage's guides gave sound, logical, and enthusiastic addresses upon subjects from the audience, at our anniversary services. **BLEASBY-STREET**: April 27, Mrs. Beresford gave good clairvoyance and psychometry. May 1, Miss Chadderton gave clairvoyance and psychometry to satisfactory audiences.—**PRESTON**, Weaver's Hall: The guides of Miss E. A. Haworth gave excellent addresses on 'Death' and 'Spiritualism.' Clairvoyance very clear and convincing. **CENTRAL SOCIETY**: The inspirers of Miss King gave nice addresses on 'Spiritualism,' and 'What is religion?' Clairvoyance very good.—**ROCHDALE** (Post mark only): April 26, Mr. G. Postlethwaite spoke on 'Psychometry: what it is,' afterwards taking articles. Good. May 1, Mrs. Whalley and Miss Holt. Clairvoyance and psychometry good.—**ROYTON**: Mrs. Brooks addressed fairly good audiences, and gave excellent clairvoyant delineations.—**SHAW**: April 26, A 'social' in aid of our Lyceum scholars realised 50s. May 1, Grand phenomenal day with Miss Knight, whose controls gave splendid clairvoyance, all fully recognised, in some instances full names; also good psychometry to a crowded audience.—**SOUTHPORT**, Hawkshead Hall: Mrs. Place resumed her public work after her serious illness, and gave interesting addresses. She was marvelously successful with her clairvoyance. **FORESTERS' HALL**: Mr. W. J. Leeder gave excellent addresses, followed by exceptionally good evidence of his clairvoyant sight. Monday, the first of a series of pleasant social functions on behalf of our building fund was given at the house of Mr. Whatham (a member) in Lord-street. Tea was partaken of through the hospitality of our hostess by about twenty members, and later by other visitors. The results were very gratifying.—**STALYBRIDGE**: 27th, Miss Knight gave successful clairvoyance and psychometry. May 1, Good attendance at Lyceum. Mrs. Gigg spoke well on 'What has Spiritualism done for mankind?' and 'Star of progress, guide us onward.' Miss Richardson (first visit) gave excellent clairvoyance to good meetings. After-circle, Mrs. Horne.—**TRANMERE AND ROCKFERRY**: Mrs. Nock gave addresses of an explanatory nature, pleasing both to strangers and friends. *Lyceum*, for first time, at 11 o'clock.—**WARRINGTON**: Miss Smith, good audiences, good addresses and clairvoyance. May 2, The evening devoted to phenomena. Very successful psychometry.

To NEW READERS: A special offer. We will send you THE TWO WORLDS free by post for twenty-four weeks for 2s. 6d. After that you will feel like others—you must have it regularly.

## MIDLANDS.

**BIRMINGHAM**, Bloomsbury: 1st, A good audience listened to a splendid address on 'Where are the dead?' from Mr. Muggleton's guides. Very successful psychometry. **OZZELS-STREET SCHOOLS**: May 1, Mrs. Groom's guides' answers to questions from the audience much enjoyed, and two poems on 'Hope' and 'Mercy.' Descriptions of spirit-friends most convincing, 14 being described and recognised. Enquiry meeting every Thursday.—**BISHOPS ITCHINGTON**: Mrs. Overton's control gave a well-appreciated address on 'The love of God and the bread of heaven.' Mrs. Knight's inspirers gave splendid addresses on 'The disciples and the teachings of Jesus.' Good clairvoyance by Mrs. Overton.—**DERBY**, 1a, Normanton-road: Mr. McLeod, of Sheffield, kindly gave his services, relating experiences in a very interesting manner, his psychometry being very successful. We heartily thank him. **TRAFFIC-STREET**: Mrs. J. A. Johnstone, of Rochdale, gave interesting addresses and very successful clairvoyance. **FOLESHILL**: Mr. Walter Howell spoke upon 'The spiritual era,' and after alluding to the evolution of religion and morality, culminating in the command, 'Love one another,' said:—'If only we did love one another there could be no wrong done in this world. But Christendom has never yet, as Christendom, put into practice the precepts and gospel of love, even for one day. If the gospel of love had been practised for 24 hours, it would have so humanised the race that we should look upon our present civilisation as utter barbarity to which we could never return. Would Spain and America be waiting to spring with a death grapple upon each other if brotherly love inspired them? Nay. Spain would be kneeling at the very feet of America, saying, 'If I have wronged ye, or have done amiss, I restore that wrong, I repay that injustice a thousand-fold, and America would be falling upon the very neck of Spain and saying, 'Blessed are ye; come into my halls of hospitality and share my bounteous friendship.' The nations of the earth would rejoice together, as it were, over the return of a prodigal. (J. Wilkinson.)—**LEICESTER**, Liberal Club, Town Hall Square: Mr. Phillips's inspirers gave instructive and interesting addresses, much appreciated. Clairvoyance by Mrs. Sturgess. **CRAFTON-STREET**: Mr. H. Clark's instructive and interesting address on 'Let all the nations be gathered together,' etc. Well appreciated. Good after-meeting, discussion with investigators. **QUEEN-STREET**: April 17th, Mr. Walter Howell's splendid address on 'From Materialism to Spiritualism' was applauded throughout. May 1, Mr. Marshall, president, gave one of his instructive addresses on 'Is Spiritualism natural?' Good clairvoyance by Mr. Bunney, both highly applauded.—**LONGTON**: Local Sunday. Our best thanks are tendered to Mr. Griffiths and Mr. Dale, of Hanley, for helping us. Afternoon, Mr. Griffiths' guides gave an excellent address, followed by delineations. Evening, Mr. Dale gave a good inspirational address. Successful clairvoyance by Mr. Holdcroft and other friends.—**SMETHWICK**: Mr. Lote, D.V., Lyceum Union, gave addresses on 'Flowers' and 'Man,' to good audiences. Medical diagnosis very clear and satisfactory to those unwell, and gave advice. He spoke as one having authority to the Lyceum in the afternoon.

## NORTHERN.

**CARLISLE**, Temperance Hall: Mr. Shadforth's subject 'Progression and ecclesiasticism.' After-circle good. Two WORLDS on sale.—**CROOK**: Afternoon, public circle, good results. Evening, Mr. R. Mercer (local medium) gave a splendid address on the 'Lights and shadows of Spiritualism.' Psychometry by a lady member highly appreciated.—**GATESHEAD, I.L.P. Hall**: After a few remarks by Mr. Weatherborn, a lady friend spoke on 'Arise and shine for thy light has come.' Her first public effort; it was an intellectual treat. She should be kept busy. A grand after-meeting, clairvoyance by Mr. Bancroft, Mr. Weatherborn, and other mediums. Good personations by Messrs. Maugtran, Turner, and Preston. 47, **KINGSBOROUGH-TERRACE**: Mr. McClelland gave a splendid address on 'Kind words never die,' to good audience. After-circle, good tests by three mediums. **NEWCASTLE-ON-TYNE**, 3, Addison-road, Heaton: Mrs. Young delighted a large audience by her short address and a number of clairvoyant descriptions. **ST. CUTHBERT'S HALL**: Mr. W. Dowell Todd lectured to a very good and attentive audience on 'God made man in His own image.'—**NORTH SHIELDS**, Lewis Hall: April 26 and 28, Successful psychometry was given by Mrs. Yeeles. Sunday, Mrs. Yeeles gave an address and wonderful clairvoyance to an unusually large audience.—**PERKINS VILLE**: Mrs. Farien's guides gave a grand address on 'What has Spiritualism done for humanity?' Psychometric delineations very good. Full hall.—**SPENNYMOOR**: The guides of Bro. Eales spoke from subjects chosen by the audience, 'The value of Spiritualism' and 'Live good.' Two splendid lectures, well appreciated.

## WALES.

**CARDIFF**, 18, Charles-street: April 25, Mr. E. Oaten's guides interested all on 'Meditation,' a necessary aid to spiritual growth. No matter how busy, spend a few moments in allowing spiritual thoughts to have sway. Successful psychometry and clairvoyance by Mrs. Dowdall's control. May 1, 'What is the object of life?' was thoroughly well answered by Mr. E. Oaten's guides, viz., 'the attainment of perfection.' All should live with that end in view. Miss Johnson's clairvoyance thoroughly appreciated. 198, **COWBRIDGE-ROAD**: April 30, Trance address by Mrs. Williams on 'Mediumship,' a continuation of address given through Mr. Preece the previous Sunday. Good impromptu poetry through Mrs. Preece, and well recognised clairvoyance by both ladies, which was much appreciated.—**MERTHYR TYDFIL**: A good address by Mr. Muxworthy on 'What shall I do to be saved?' Mr. Scott gave a splendid reading preceding the address.—**NEWPORT**, Mon., Skinner-street Chambers: 6-30, Address by Mr. Wayland on 'Past, present, and future of Spiritualism.' Clairvoyance and psychometry at after-meeting. Many strangers meet with us. Glad to welcome all lovers of truth.

## CARDIFF SOCIETY OF SPIRITUALISTS—ST. JOHN'S HALL.

We were privileged to listen again on Sunday last to the inspirers of brother Geo. H. Bibbings, B.A. The morning address upon 'Cultivation and its value' was an able effort. It has been said that 'Spiritualism opens an avenue of possibilities which lead to the glory land of realisation.' The materialistic thought of the age, however, refusing to recognise any evidence of a post mortem state, urges you, therefore, to make the best of this world, and live for it alone. The argument is subtle, but it is fallacious, as all arguments must be which are unrelated to certain vital factors affecting the problem. Materialists stand in the position of one member of a trading partnership, who does business and acts in all things without reference to the acts of his co-partners, as if they were non-existent. Can any position be more untenable? In order to have true conceptions of life and its meanings, a keen recognition of the relation of the part to the whole is essential. This recognition is gained in fullest measure by an earnest study of the facts of Spiritualism. These demonstrate that man enters through physical death upon a life of larger possibilities, that he will be brought face to face with himself, the consequences of the virtues and failings of earth-life his only possessions, the stinging remorse for wrong deeds done and opportunities wasted, his inevitable and inexorably just punishment. Spiritualism also shows that the universal law of creation is growth, development, cultivation. If, then, you would attain to 'the glory land of realisation,' cultivate your best powers wisely and unceasingly. Do not regard the mysteries of life so seriously that they shall overshadow cultivation. Go on, and gain the possible in life! Cultivation does not necessarily consist of omnivorous reading of books any more than omnivorous feeding is necessary to physical health. True cultivation is measured by the real knowledge acquired, the rounding out of your life, as the result of the exercise of your own mental and moral powers. If you would not emerge from physical life a spiritual pauper, a dwarfed and perverted specimen of humanity, cultivate the powers you have, and do the duty that lies nearest at hand. Would you enter upon spirit life joyous and glad in the realisation of dearest hopes and cherished aspirations, cultivate here, and now, the powers which you have received from the Father's bounteous hand.

The evening address upon 'The jubilee: its message and meaning,' was stirring, comprehensive, and eloquent. It was listened to with marked interest by a full audience. The sacred song, 'A dream of paradise,' was exquisitely sung by Miss Maggie Griffiths, who, at some personal inconvenience, so very kindly favoured us.

## WESTERN.

EXETER, Friars' Hall: Mr. Parr gave a splendid address on 'Modern Spiritualism a spiritual necessity.' Mrs. Granger read an interesting paper which she had written under spirit control. Good clairvoyance also by Mrs. Granger, most descriptions recognised.—PLYMOUTH: April 27, Successful social. A capital programme was arranged by Mr. Trueman, Mr. H. Mills presided at the piano. Miss A. Jewell (one of the artistes) was the recipient of a gold bangle, which was subscribed for by a few friends and presented by Mrs. Trueman. May 1, Discourse by the guides of Mr. J. Evans on 'Heaven, where is it?' Clairvoyance by Mrs. Trueman, six recognised.

## YORKSHIRE.

BARNESLEY, George Yard Mission: Mr. Bond's guides spoke on 'Friends, what is your mission?' and 'What shall the harvest be?' Clairvoyance and psychometry. Hope to have her again. Mrs. G. Robert's conducted after-circle. All seemed satisfied.—BRADFORD, Boynton-street: Mrs. Nicholson's guides gave splendid addresses and good clairvoyance.—DEWSBURY, Bond-street: April 28, G. H. Bibbings gave a grand discourse on 'After death, what?' Applauded time after time. He is a credit to our Cause. May 1, Lyceum Union Publishing Committee met at 10 a.m. for business. Afternoon and evening, addresses were given by Mrs. Greenwood (president), Mr. T. O. Todd, Mr. Johnston, Mr. A. Kitson, secretary, to good audiences.—HUNSLET, Oriol Hall: April 25, Mrs. Kendall gave splendid clairvoyance and psychometry. May 1, Mrs. Shulver delivered addresses and gave very good clairvoyance. Large audience at night. Our first after-circle largely attended. Mrs. Shulver giving clairvoyance; she has our warmest thanks. 3, BOTTOM OF JOSEPH-STREET: Tuesday, A friend from Chester gave his experiences and good psychometry. Sunday, Mrs. Walton gave good addresses on 'Spiritual gifts' and 'The world is full of beauty, if man would only see.' Good clairvoyance. After-meeting. GOODMAN-TERRACE: Mrs. Crossley gave a good address and good clairvoyance.—LEEDS, 28, Back Adelphi-street: A splendid time with the guides of our old friend, Mrs. Wood. All satisfied. PROGRESSIVE HALL: April 30, The guides of Mrs. Brooks spoke on 'Spiritualism, and what advantage has it over Christianity?' May 1, Mrs. Midgley gave clairvoyance and psychometry. Mrs. Levitt named the son of Mr. and Mrs. Middleton, 'Albert.' NORMANTON: Mrs. Armitage's guides gave excellent addresses on 'Spiritual gifts' and 'Spiritualism 50 years' ago and 50 years' hence.' Good after-circle, over forty stayed.—ROTHERHAM (post mark only): Miss and Mrs. Barlow gave splendid clairvoyance, very good audiences. Duets, well sung, made a grand programme. ROTHWELL: April 24, Mrs. Ward, Mr. Shurburn, and Mr. Hoyle did very well indeed, considering the little time they have been Spiritualists. They all have our thanks. May 1, disappointed again. Our local talent, Mrs. Ward, Mrs. Hardy, Mrs. Blacker, and Mr. Hoyle did very well indeed. We thank them very much for help when most needed. We have been disappointed by speakers three Sundays out of six, and we are losing our congregation, and if speakers are going to treat us like this, we shall have to give it all up.—SHEFFIELD, Hollis Hall: Mrs. Hulme's guides dealt well with 'Go, sow the seed everywhere,' and 'Is Spiritualism profitable to the material body?' Good psychometry and good audiences. Monday, Mrs. Hulme gave splendid clairvoyance and psychometry.—SKIP-

TON: Miss Hunter gave splendid discourses, also psychometry and clairvoyance, to strangers, of a convincing nature. Audiences well pleased.—WAKEFIELD, Queen-street: Mesdames Taylor and Bentley gave grand addresses on 'Where are the world's great heroes gone?' and 'Where is heaven?' Successful clairvoyance by both.—WINDHILL: Mrs. Greenwood lectured on 'Love one another,' and gave a child its spirit name, 'Purity.' Night subject, 'As ye sow so shall ye reap,' very ably dealt with. Clairvoyance very good.—YORK: Mrs. Summersgill's guides delivered a very nice address to a crowded audience on 'Is Spiritualism a builder or a destroyer?' followed by psychometry and clairvoyance. A total stranger declared that he saw a man (in spirit, whom he described to a gentleman) behind the speaker during the time the address was proceeding, which, being his first experience in clairvoyance, quite nonplussed him. May 1, A good discourse was given by the controls of Mr. Hilton on 'Sow in the morn thy seed.' His psychometry was exceedingly good and very enjoyable.

RECEIVED LATE.—*Cavendish Rooms, 51, Mortimer-street:* Mr. J. J. Morse's inspirers replied to numerous written questions in that exceptionally able manner which is ever the admiration of all who are privileged to hear communications from this source. Excellent attendance, considering the state of the weather. A poem by Lizzie Doten ('Mr. Display') read by Mr. Morse. *East London, Workman's Hall, Stratford:* Mr. Whyte (Evangel) gave an instructive address on 'What Spiritualists believe' to a full hall. Evangel's inspiring eloquence thoroughly enjoyed. Thursday, April 28, Mr. Peters gave a grand address, and his clear descriptions were instantly recognised. A solo by our secretary, Mr. Pressman, much enjoyed. *Manor Park, Temperance Hall:* April 25, Mr. Peters' guides gave a splendid address and wonderful clairvoyant tests. Thursday, Mr. Gwynne's guide gave advice to his hearers. Sunday, Mr. Clegg related his experiences of the grand truth of Spiritualism. Mrs. Clegg's guides also gave a very impressive address and sang a solo.—*Glasgow and Nottingham:* Too late. Reports next week.

## 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. Names of MEDIUMS, SPEAKERS, and PLACES, should be legibly written.]

BATLEY CARR Lyceum will celebrate its Sixteenth Anniversary on May 22, when a Service of Song will be given in the afternoon at 2-30, and a Floral Service at 6 p.m. Collections in aid of the Lyceum funds. Tea and Entertainment on Saturday, May 21. Tea at 5 o'clock; Entertainment at 7. Tickets: adults, 6d.; children, 4d. All are invited. 549

DARWEN Society. Church Bank-street.—Anniversary Services, Sunday next, May 8, Mr. G. H. Bibbings, B.A., speaker. Miss F. Barlow, clairvoyant. A hearty invitation given to all old friends. 547  
GATESHEAD. St. Cuthbert's Hall, Bensham.—Owing to changes in Mr. Hodson's dates he will not be at Gateshead till May 15. Mr. W. H. Penman has kindly consented to give us an Address, followed by clairvoyance, on the 8th. Hope to have a good meeting.

GATESHEAD. The Eden Progressive Spiritual Society, I.L.P. Hall, back of Westbourne-avenue and Windsor-avenue (*late 31, Ripon-street*).—May 8, Mr. Bancroft's guides will lecture on 'What is Death?' at 6-30 prompt. Public meetings on Wednesday night at 7-30. May 15, Mr. J. Stevenson. All are invited. 547

HULME. Notice: Change of Address.—All letters to be addressed to Wm. Lamb, 56, Radnor-street, Stretford-road, Hulme.

HUNSLET. Oriol Hall, Top of Joseph-street.—Saturday, Grand Ham Tea at 5 p.m., Social at 7-30. Tickets, 8d. and 4d. Mr. J. Pawson will be present. On Sunday, Jubilee Celebration, at 2-30 and 6; speaker, Mrs. Gregg. On Monday, May 16, Mr. F. Hepworth will lecture and give clairvoyance. 547

LEEDS. Psychological Hall.—Monday, May 9th, a Grand Meeting, at 7-30 p.m., to consist of clairvoyance, psychometry, and short, bright addresses by Messrs. Seekins and Mouniean, Mesdames Buckton, Wood, Hobson, and other local friends. A hearty invitation is extended to all. Collection towards fund in support of defence of Mrs. Taylor, of Batley. Come, friends, and assist. 547

LIVERPOOL. Daulby Hall, 14, Daulby Street.—Sunday Services at 3 and 6-30 p.m. May 15, Mrs. Knock; 22nd, Mr. Walter Howell; 29th, Mr. G. H. Bibbings, B.A. Children's Lyceum at 11 a.m., to which friends are cordially invited. Mondays, at 8 p.m., Circle for Members only. Thursdays, 8 p.m., Public Circle. Monday, May 2, at 8 p.m., Members' Meeting. 547

MR. E. J. DAVIES, of 218a, London-road, has been appointed Secretary of the Liverpool Society of Spiritualists, in succession to Mr. S. S. Chiswell. Will speakers kindly note the alteration? 547

LIVERPOOL CHILDREN'S PROGRESSIVE LYCEUM, No. 2, in connection with the Spiritual Evidence Society, Phoenix Hall, Low Hill.—Every Sunday afternoon from 3 to 4 o'clock. In order to correct a slight ambiguity apparent in our notice of last week, it should be stated that Mr. Albert Ward, of 42, Newlands-street, Everton, is hon. secretary of the Lyceum movement only.

LIVERPOOL Spiritual Evidence Society. Phoenix Hall, 64, Low Hill.—Sundays, Lyceum at 3. Mondays, Circle at 8. Wednesdays: May 11, Mr. E. Marklew; 18, Mr. Postlethwaite; 25, Mrs. Greenlees. 547

MEXBORO'.—A Public Debate will be held in Lee's Arcade, Mexboro', on Tuesday, May 10, subject, 'Is Spiritualism true?' Affirmative, Mr. E. Marklew; negative, Mr. Willie Dyson, of Ecclesfield (Secularist). Chair to be taken at 7-30 prompt. 547

MRS. T. J. FOSTER, Speaker, Clairvoyant, and Psychometrist, has open dates. 110, Shaftesbury Crescent, Derby. 548

NEWCASTLE-ON-TYNE. Good Templars' Hall.—May 8, at 6-30, Mrs. Johnston, answers to questions and clairvoyance. May 15 and 16, Mrs. Gregg. SPECIAL NOTICE.—May 11, at 8, Special Meeting for Members to discuss the advisability of securing a larger hall for Sunday meetings. 547

NEWCASTLE-ON-TYNE, 3, Addison-road, Heaton.—May 8, Mrs. Fairon; 15th, Mr. Hodgson, at 6-30. 547

NOTICE TO SPEAKERS engaged with the Keighley Society. The services, in future, will be morning and evening. Morning service, 10-45; evening, at 6.—SAM BRINNS, 12, Second-avenue, Victoria-road, Keighley. 547

PENDLETON, Spiritual Church.—Notice: Mediums desirous of booking dates for 1899 please communicate with R. A. Kadelbach, 18, Hulton-street, Trafford-road, Salford, not later than May 14. 547

RISHTON Spiritualists' Society are booking dates for 1899. Terms 5s. and fares. Mediums invited to apply (stating gifts) to G. Ormerod, 82, High-street, Rishton. 547

SPENNYMOOR.—We are going to have Mr. Bibbings for two nights, and Mr. Todd from Sunderland with the Lyceum scholars in the Town Hall at Spennymoor on the 24th and 25th of May, and 29th. 547

SOUTH YORKSHIRE DISTRICT COUNCIL.—The Annual Meeting will take place on Saturday, May 7, at Sheffield. Open-air Meeting at 4 o'clock in front of Uppertorpe Free Library. Tea at 5-30 in Langsett-road Room. Public Meeting at 7 in the Room. Annual Business Meeting at Parkgate on Saturday, May 14; Election of Officers, etc. 547

TO SECRETARIES.—Mr. W. J. Leeder has a few open dates in 1899. Fees: Sunday services, 2s.; week-night lectures, 10s. 6d.

**WANTED, FOR SALE, SITUATIONS, ETC.**

Terms: 6d. per line; three lines, 1s. Cash with advt.

WANTED, a Competent Lady Palmist for Blackpool. Apply by letter to Madame Elvira, Queen-street Arcade, Cardiff. 546

A SOCIETY, wanting to buy premises they occupy, want about £200 on second mortgage. Good security. Apply 'Progress,' Two Worlds Office. 546

ADVERTISER, 26, seeks Situation. Ten years' experience in Gents. bespoke Hats, Hosiery, etc. Practical knowledge of cutting. Highest references. Address S. W., 13, Castle Gate, York. 546

FOR SALE.—For £10, a bargain, a Safety Bicycle; Dunlop tyres, gear case, etc. Also a Piano: Upright Grand; Class H 8002; Iron Frame; Trichord; Ureka Check Action; by Barnett, Samuel, and Sons, London. £40, for £23. Roll-top Desk, £6. Can be seen at 164, Broughton-road, Pendleton, Manchester.

WANTED LADY to join at nice house. Object, desire for Intellectual Society. M. J. C., 156, Halliwell-road, Bolton, Lancs. [46

WANTED, a Spiritualist as General Servant and Good Plain Cook; age about 25. Wages, £16 per annum. Preference given to one wishing to cultivate her gifts. Address, with references, to (Mrs.) 89, Freshfield-road, Brighton. 547

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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**—St James st, Lyceum 10 30; 2 30, 6 Madame Henry, circle at 8. Wed. 7 30, members 26, China st., Lyceum 10 30; 2 30, 6, Mr Ormerod circle at 8
- Ashton**—Church st. (off Warrington st.), 2 30, 6 30, Mr G Featherstone. Tues. 7 30, Miss Colterill
- Ashington**—Spiritual Temple, 5
- Barrow-in-Furness**—Psychological Hall, Dalkeith st Lyceum 10; 11 and 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, 6 30 Mr R A Brown
- Birmingham**—Masonic Hall, New st., Union, Class 10 45; 11, 6 30
- Bloomsbury**: Lyceum 11; 3, 6 30, F T Hodson Mon. 7 45
- Smethwick**: Central Hall, Cape Hill (opp. Windmill lane), Lyceum 2 30; 11, 6 30, Mr H Clarke
- Blackburn**—Old Grammar School, Freckleton street Lyceum 9; circle 11; 2 30, 6 30, Mr W Ward
- Blackpool**—Spiritual Church, Albert road, Lyceum 9 30; public circle 11; 2 30, 6 30, Mr J B Tetlow
- Bootle, Liverpool**—Masonic Hall, Lyceum 11; 2 30, 6 30, B C Wallis. Mon. 8. Tues. 8, Seance
- Bolton**—Bradford st., Lyceum 9 30; 2 45 and 6 30, Miss Schofield
- Burnley**—Hammerton st., Lyceum 9 30; 2 30 and 6, Mr C A Holmes
- North st., Lyceum**, 9 30; 2 30, 6, Mr W Davis Mon. at 7 30 Tues. 7 45
- Guy st, Lyceum** 9 45; 2 45, 6 30, Mrs Lambert. Mon. 8, Mrs Best. Wed. 8. Thurs. 8, Locals
- Bury**—Spiritual Hall, Georgiana st., Lyceum 10 2 30, 6. Wed. 7 30, J Young
- Cardiff**—St John's Hall, St John's sq., Lyceum 2 45; 11, 6 30, G H Bibbings, B A. London Studio, 32, St. Mary-street. Tues. 8 prompt, seance
- Carlisle**—Temperance Hall, Caldew Gate, 2 30 and 6 30. Wed. 7 30, 13, Charlotte st
- Clitheroe**—3, King lane, at 2 30 and 6 30
- Colne**—Cloth Hall, Lyceum 10; 2 30, 6 30
- Darwen**—Church Bank st., Lyceum 9 30 and 1 45; circle 11; 2 30 and 6 30, Anniversary, G H Bibbings and Miss F Barlow. Wed. 8
- Derby**—Ja Normanton rd., Lyceum 10 30; 2 30, 6 30, Mrs Summersgill. 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, Tues. 7 30
- Huddersfield**—Brook st., Lyceum 10; 2 30 and 6 30, Hyde—Mount st., Travis st., Lyceum 10; 2 30, 6 30, Mr T Postlethwaite. Mon., 7 30
- Lancaster**—Athenaeum, St Leonard's Gates, 2 30 and 6 30
- Leicester**—Liberal Club, Town Hall sq., 11 and 6 30, Mrs College. Mon. 8, public circle
- Queen st., 11, 6 30, Mr Marshall. Tues. Thurs. 8**
- Liverpool**—Daulby Hall, Daulby st., 11 Children's Lyceum; at 3, 6 30, F Hepworth. (see Prospectives) Mon. 8, members' circle. Thurs. 8, public circle
- London**—Camberwell New Rd—Surrey Masonic Hall, 11, public circle; 3, Children's Lyceum; 6, Lending Library for members and associates; 6 30, W E Long, 'Visions, dreams, and prophecy.' 8, general assembly
- Battersea Park Rd**—Henley st. Mrs Boddington, 'Higher aspects of Spiritualism.' Mon. 8, circle. Thurs. 8, public developing class. In the Park at Old Band Stand, 3 30, Messrs Adams and Boddington, Mrs Boddington and friends
- Brixton**—8 Mayall rd., 11 open circle; 7, Mr Dale Tues. 8, and Thurs. 8, circles
- Canning Town**—Temperance Rooms, 2 Ford's Park rd., Trinity st., Lyceum 11; 7, Mrs Hellier Tues. 8, Mr Sloan. T. W. on sale
- Canning Town**—Co-op. Hall Braemar rd. 10 30, Lyceum, 11 30, discussion; 7, service. Mon. Tues. 8, members' circles
- Stratford**—Workman's Hall, West Ham lane, E. Lyceum 11; 7, Mr Davis. Thurs. 8, Enquirers Open air, The Grove, at 11 a.m.
- Forest Gate**—Liberal Hall, Sun., Inquiry 10 30; 11, Discussion; Lyceum 3; 7, Mr Bullin. Tues. Thurs. 8, circles at 19, Oakhurst rd
- Leighton**—Post Office Builgs, 2 30, 6 30, Mrs Shepherd after-circle, 8, Mon. 7 45. Thurs. 7 45, choir
- Macclesfield**—Cumberland street, Lyceum 10 30; 3 & 6 30, J Swindlehurst
- Manchester**—Ardwick—Temperance Hall, Tipping street, Lyceum 10 30; 2 45, 6 30, Mrs Rennie 8 30, members' circle. Wed. 8, Mrs Greenlees Fri. 8, members
- Moss Lane East**—Princess Hall (Bradshaw-st. Car terminus), 10 45, 6 30, J H Jackson. Mon. 8 30, members Thurs. 8, Madam Henry
- Harpurhey**—Collyhurst st., Oldham rd., Lyceum 10; 3, 6 30, W Rooke. Wed. 7 45, Miss Knight
- Patricroft**—New-lane, Winton, 3, 6 30, Mrs Hyde Tues. 8, Miss Chadderton. Thurs. 8, mems' cir.
- Pendleton**—Cobden st., Lyceum, 10 30 only. 2 45 6 30, Miss Knight. Mon. 8, developing circle. Thurs. 8, public
- Salford**—Co-op. Stores, Chapel st., Lyceum, 10 30 3, Service. 6 30, P Bewick Wed. 8, Mrs Hulme
- Merthyr**—Central Hall, 11; 2 30 & 8, Walter Howell
- Mezborough**—Lees Arcade, 2 30, 6, C Mason. Mon. at 7 30
- Millom**—Lyceum 10, 2 and 6. Circle 7 30. Wed. 7
- Nelson**—Bradley Fold, Lyceum 10; 2 30, 6, Miss Cotterill. Tues. 7 30. Sat. 7 30. Wed. 7 30 Members' circle
- Pendle st., 2 30, 6, Tues. 7 30, Sat. 7 30**
- Albert Hall, 2 30, 6. Wed. 7 30, circle**
- Newcastle-on-Tyne**—Hall, 2 Clayton st., off Blackett street, Lyceum 2 30; 10 45, 6 30, Mrs Johnston and on Mon. 7 30 See Prospectives
- Nottingham**—Cobden Hall, Peachy st., 10 30, 6 30, Gladstone Hall, 2 30 Lyceum; 10 45, 6 30, G Smith
- Oldham**—Coronation st., Mumps, 3 & 6 30, Mrs France. Tues. 7 45, public circle. Sat., 7 45
- Parkgate**—Temple, Ashwood rd. Lyceum 10 30, 2 30 and 6, H G Hey
- Plymouth**—Oddfellows' Hall, Morley st. Lyceum at 11, 6 30, Mr Kenward. Clairvoyance by Mrs Trueman. Wed. 7 30, Mr W Evans. TW on sale
- Preston**—Weavers' Hall, Walker st. Lyceum 9 45 2 30, 6 30, Mrs Waddilove. Circle at 8. Thurs. 8, members' circle open to friends.
- Raustenall**—Lyceum 10 30; 2 30, 6 Mrs Hitchen
- Rishton**—2 30 and 6, Mrs Whittaker
- Rotherham**—Boro' Temperance Band Room. Lyceum 2; 3 and 6 30, E Marklew. Mon. 8. Wed. 8, public circle.
- Royton**—Hall, Union st, Lyceum 10. 3, 6, Mrs Brooks. Wed. 8
- Shaw**—Broadbelt's Rooms, 3 and 6 30, Mrs Sellars Tues. 8
- Sheffield**—Langsett road, Lyceum, 10 and 2; at 11 public circle; 3, 7. Mon. 8
- Slithwaite**—Laith lane, 2 30, 6, A Marshall
- Southport**—Foresters' Hall, 3, 6 30, Wed. 7 45 R C Craven
- Hawkshead Hall, 10 45 and 6 30, Mrs Greenlees Wed. 7 45, Miss Smith**
- Spennymoor**—Victoria Hall, 2 and 6. Thurs. 7 30
- Stalybridge**—Lyceum, 10 30; 3, 6 30, Mrs Beresford Wed. 7 30.
- Stockport**—Hall, Wellington rd., near Heaton lane, Lyceum 9 30; 2 30 and 6 30. Lyceum Open Session, Mrs Morley. Mon. 7 30, Mr O Pearson
- Sunderland**—27 Ann street, 6 30. Daily 8
- Walsal**—Central Hall, Lyceum 10, 2 30; 11, 6 30 Lyceum Union Conference
- Warrington**—Temperance Hall, Academy st., 3 and 6 30, Mrs Cropper, and on Mon. 7 45.
- Wisbech**—Lecture Room, Public Hall, 6 45, D Ward

## \* YORKSHIRE UNION SOCIETIES.

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

Hon. Sec.: J JACKSON, 1 Crow Tree lane, Daisy Hill Bradford

Adwalton—At 2 30 and 6, Mrs Shulver

\*Armsley (near Leeds)—Theaker lane, Lyceum 10 30 2 30, 6 30. Mon. Sat. 7 30, circles

\*Barnsley—Cook's Buildings, Wellington st., 10 30, Lyceum; 2 30, 6, Mrs Beecroft. Circles. Wed. &amp; Sat. at 8.

Batley—Wellington street, Lyceum, at 10 and 1 45, 2 30, 6, D Jagger Monday 7 30

\*Batley Carr—Town street, Lyceum, 10 30, 2 30; 6, Mr Barraclough Monday, Mothers at 3

Birstall—Railway ter. 2 30, 6, Mrs Armitage. Tues. 7 30, public circles

\*Bradford—Boytown st., West Bowling—Circle at 11; 2 30, 6, J Colbeck Thursday 7 45

Dudley Hill—Tong st., 10 30 public circle; 2 30 &amp; 6, Mrs Shulver. Mon. 7 30.

Milton Hall, 32 Rebecca st., City rd., Lyceum 10, 2 30, 6, F Colbeck.

Oley rd., Lyceum, 10 30; 2 30, 6 30, Miss E Beaver

Spicer st., Little Horton, 11, 2 30, 6, Mrs Stretton

St. James' Church, Lower Ernest st., Lyceum 1 and 2; circle 3; 6, Mr Olive. Wed. 7 45

Temperance Hall, Leeds rd., Lyceum at 1 2 30, 6 30, Mrs Bentley. Mon. &amp; Wed. 7 45

\*Brighouse—Martin st., Lyceum 10; 2 30, 6, J C Spencer

Cleckheaton—Walker st. Lyceum, 10; 2 45 and 6, Mrs O Nicholson. Mon. in old room, 7 30.

Thurs. 7 30, public meeting Cleckheaton (No. 2)

\*Deasbury—Bond st. Lyceum 10 and 1 45, 3 and 6 Mrs Nicholson. Thurs. 7 30

Elland—Newcombe street. Lyceum 10; 2 30, 6, Halifax—Winding road, 10 30; 2 30, 6, Y U Jubilee meeting. Mon. 7 30

Raven st, Queen's rd, 2 30, 6 30

Huddersfield—St. Peter st. Rooms. Lyceum 10; 2 30 and 6 30, T G Morgan

Hull—Granville Hall, Silvester st., Lyceum 10; 2 30, 6 30, Wed. 7 30. Thurs. 7 30, members' circle.

\*Kerghley—Heber street Spiritual Temple, 10 45, 6, Mrs Russell. Mon. 7 30

\*Leeds—Psychological Hall, Lyceum 10; 2 30, 6 30, Miss Hunter; 8 15, circle. Mon. 2 30, circle, 7 30, Tues. 8. Sat. 8, circle

Liversedge—Carr street, 10, Little Town; Lyceum; at 2 30 and 6, Mrs Falla

Morley—2 30, 6 30, Mon. 2 30, 7 30, Mrs Smith Tues

Normanton—Queen st, 2 30 6. Circle at 8. Tues. developing at 7 30.

Ossett—Queen st. Lyceum 10; 2 30, 6, D Jagger

Rothwell—Lyceum, 10; 2 30 and 6, Miss Hall. Sat. 8

\*Sheffield—Attercliffe, Vestry Hall, 2 30 and 6, J C Macdonald. After-circle at 8

\*Hollis Hall, Bridge st, circle 11; 3, 7, W Fielding Mon. 7 30

Shipley—Market Buildings, Teal Court. 2 30, 6, Mrs Bentley.

Skipton—Temperance Hall, 2 30, 6, B Gledstone

\*Sowerby Bridge—Hollins lane. Lyceum 10 and 2 30, 6, Miss Chadwick

\*West Vale—Green lane, 6, Mrs J Waterhouse. Wed. 7 30

Windhill—2 30 and 6, Mrs Stretton

Yeasow—Town Side. Lyceum 10; 2 30 and 6, Mr G Lewis. Mon. 8 members' circle

## NON-AFFILIATED SOCIETIES.

Accrington—Argyle street, Lyceum, 10 30; 2 30 &amp; 6 circle at 8

Bacup—Princess street, Lyceum, 10; 2 30, 6 30

Mrs Harrison

Barnsley—George Yard Mission Room, 2 30 and 6 Mrs Bond

Barnoldswick—Spiritual Hall, Lyceum 10; 2 30, 6; Birmingham—Dixon road Board School, 6 30 p.m.

Bishop Auckland—Temp. Hall, Gurney Villa, 2 &amp; 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, circle. Mon. 2 30, 6 30. Wed. 7 30

Walton street, Hall lane, Public circle 10 30; 2 30, 6, Mr Patefield Mon. 7 30

Bristol—24, Upper Maudlin st. 11, 6-30

Cambos—Spiritual Evidence, 2, 5 30

Cardiff—18 Charles street. Sun. 7 p.m. Mon. 8

Castleton—Heywood-rd., 2 30 and 6, J Savage Tues. 7 30, Mrs Porter

Deasbury—Spiritual Temple, 2 30 and 6

Derby—Webster's Buildings, Traffic st., 2 30, 6 30 Mr Webb. Mon. and Thurs. 7 30

Dukinfield—Railway st., 2 30 and 6 30. Mon. and Thurs. 7 30, circles

Dundee, N.B.—Giffellan Hall, Wed. 8, room 3

Exeter—Friars' Hall, Friars' Walk. Service 6-45. Wed. 8, members' circle

Felling—Hall, Charlton row, 2 30, 6 (see prospectives)

Foleshill—Edgwick, 10 30, 6 30. Mon. 8

Gateshead—Cuthbert's Hall, Bensham. Sun. 6 30, 6 Weds. 7 30 (see Prospectives)

47, Kingsboro' ter.—6 30, Thurs 7 45

97, Coatsworth rd., Mon. 7 30 Reception

I.L.P. Hall, 6 30.

22, Redheugh rd.—Circle, Sunday, 6 30, Tues. 7 30 Thurs. 7 30

Heckmondwike—Thomas st., Lyceum, 10; 2 30 and 6. Bethel Lodge, Tues., Sat., 7 45

Hollinwood—Factory Fold, Lyceum 10 30; 3, 6 30, W Trueman

Hadfield—Salisbury street, off Station rd. at 3 and 6, Mrs Newton 7 45. Wed. 7 45

Hunslet—Oriental Hall, Top of Joseph st., 2 30, 6, Mrs Gregg Mon. 2 45 and 7 30, Mrs Nicholson Tues. and Sat. 8, public circles

3, Bottom of Joseph st., 2 30 &amp; 6, Mrs Stratton Tues. 7 30, Mr Schofield. Thurs. 7 30 Sat. 7 30

Goodman Terrace: 2 30 and 6, Mrs Harrison Mon. 7 30, Mrs Smith. Thurs. &amp; Sat. circles 7 30

Williamson Buildings, Dewsbury rd., 6, Circle. Circle, Mon. Wed. and Sat. at 7 30

Leigh—Newton st., 2 30 and 6 15, Wed. 7 45, circle

Leicester—Craftern st, 11, 6 30, T Muggleton Wed. 8 circle

Leeds—Progressive Hall, 16, Castle st., 2 30 &amp; 6 30, Mr J T Todd Mon. 7 45, Mrs Levitt. 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 &amp; 6 30, Mrs Walton. Mon., Thurs., Sat. circles, 7 45

Liverpool—Phoenix Hall, Low Hill, Lyceum 3 Mon. 8, circle Wed. 7, E Marklew, 11th, at 8

Lints Colliery—98, Cinder Oven Row, at 6. Tues and Thurs. at 7

London—277 Battersea Park rd, 11 and 7. Wed. 8, circle

Bow—193, Bow rd, 7, Mrs Gregg. Tues. and Fri. 7 30. Wed. 7 30, public circles

Camberwell—33 Grove lane, at 7, Thurs 7 30

102, Camberwell road, at 7, Wed. 7, healing; 8, circle

Manor Park—Temperance Hall, 7, Mr Drake Mon. 8, Mr Peters. Wed. 8

Marylebone—Cavendish Rooms, 51, Mortimerst. W 7, Miss McCreadie, clairvoyance

Edmonton—Beech Hall, Hyde lane, 11 and 7, Thurs. 8, Social

Finsbury Park—14, Stroud Green rd, 11 30, Finsbury Park Lyceum, 3; 7. Tues. 8. Mr Foster, 'Astrology.' Wed. 8, members

Hackney—Manor Rooms, Kenmore rd., Mare st., 6 45, Mr Davey. Wed. 8, members' circle at 155, Richmond rd. at 8. Open air, Victoria Park, at 11 a.m. Waldron &amp; Whyte, debate

Islington—Wellington Hall, Upper street, at 7, Thursday, 8, members, Mrs Brenchley

16 Harper street, Theobald rd., W.C.—Mon. and Thurs., seances 8, Mr and Mrs Hawkins

Kentish Town—85, Fortess road, N.W. 7. Mrs Spring, psychometry. Mon., Thurs. 8. Wed. 283 Ladbroke grove. J J Vango, seance, Mon. and Thurs. 8 for 8 30. Sun. 11, clairvoyance

41 Sulway rd.—Wed. and Thurs. 8, Mr and Mrs Webb

Shepherd's Bush—73, Becklow rd, 6 30, Mrs Mason

Stratford—Martin st Hall, Lyceum 11; 7, Mrs Barrell. Thurs. at 41, Sälway road

Mile End—218, Jubilee st., 6 30, Thurs 8, public seance

Manchester—Bradford: Church st., Shakespeare st., Lyceum, 2; 6 30, Mrs Wright Mon. 8, developing. Thurs. 8, public circle, Mrs Williams

Cheetham—Ash Lodge Halliwell lane, Lyceum, 10 30; 2 30, 6 30, J Moorcy. Mon. 8, Mrs L A Peters. Thurs. 8, Mr O Pearson

Eccles—Conservative Club, 2 45 and 6 30, Miss Smith. Wed. 7 45, Mr Bewick

Higher Broughton—Hilton st., Lyceum, 10 30; 2 45 6 30, Mrs Peters. Tues. 8, members' circle. Thurs. 8, Mrs Williams

Hulme—Corner of Junction st., Lyceum, 10 30; 3 6 30, Mrs Hulme, 8 15, circle. Mon. 8. Wed. 8, mem. Thurs. 8, clairvoyance and psychometry

Openshaw—Granville Hall, George st. Lyceum 2 30; 10 30, 6 30, B Plant. Thurs. 8. Mr Beresford

Longsight—West Gorton, 24 Grey st., Lyceum, 10 30 and 2 30; 6 30, Mrs Porter, 8 15, circle. Tues. 8. Thurs. 8, public circles

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., 2 30 and 6 30

Middletown—Co-op. Hall, 3 and 6, W Edwards

Milnrow—Over the Store, Dale st., 3 and 6 30, Miss Jackson. Thurs. 7 45, public circle

Monkwearmouth—Hall, Roker avenue, 6 30

Morecambe—Moss lane, off Queen's sq., 2 30 and 6 30 Mon. 7 30

Nelson—Albert Hall, 2 30 and 6. Wed. 7 30, circle

Newcastle-on-Tyne—Heaton and Byker Institute, 3 Addison road, Heaton, 6 30, Mrs Fairon. Mon., Sat. 8, circles

Winters Cafe, 30, Cloth Market, Wed. 7 30, Newport (Mon.)—Skinner st. Chambers, 6 30, address &amp; clairvoyance. Wed. 8, address &amp; questions

North Shields—86, Saville st., near G P O, 6 30

Oddfellows' Hall, Saville st., 6 30

Northampton—Hall st., Michael rd., 11, 6 30

Oldham—Bartlam place, Lyceum, 10; 3 and 6 30, Thurs. 7 45 circle

Bleasby st., at 3, 6 30, Mrs Giggle. Wed 7 30

Perkinsville—6,

Preston—Central, 2 30, 6 30. Wed. 7 30, mems. circle

Rochdale—Regent Hall, Lyceum, 2 45; 2 30 and 6. Mr Standish

Summer st., 2 30, 6. Tues. 7 45

Penn st., Lyceum, 9 45; 2 30 and 6. Wed. 7 30

Seaton Delaval—5 30

South Shields—16 Cambridge st., 6. Tues. 7 30

Tranmere and Rock Ferry—2 30 and 6 30, Mrs C Butler

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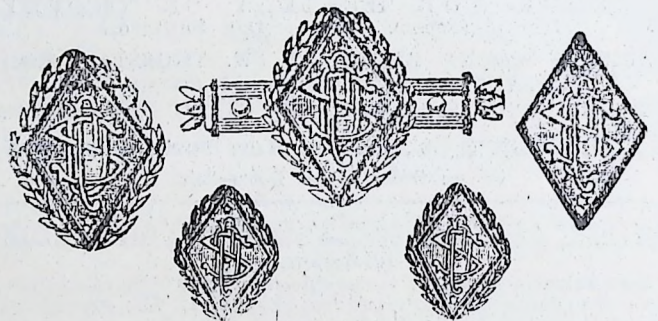
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