

# THE TWO WORLDS.

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## Mr. Abram Holt, of Blackburn.

SPIRITUALISM has found a strong hold in Blackburn. For many years past the local society has successfully kept the light burning, and the sturdy folk of that town are not easily daunted by the difficulties, otherwise they would hardly occupy the position they do to-day. We have already given the portraits of several of the workers, and are pleased to use the picture of Mr. Abram Holt in this issue, the energetic and capable choirmaster of the society for some years. Brother Holt is an enthusiastic worker, a lover of music, and has laboured ardently and successfully to make the Lyceum and the public services attractive with bright music and singing.

He was brought up a Wesleyan, attended the school and chapel regularly until he was over twenty-one years of age, but did not feel satisfied—could not resist the feeling that there was something better to live for than just 'believing that we can do no good of ourselves.' While at the Sunday-school meetings he used to have strange visions and curious feelings, which he afterwards learnt were mediumistic symptoms. He was young, had a good home, and was free from anxiety and care, and the spirit-friends were trying to influence him, though he could not then understand his experiences.

About twenty years ago, one Sunday afternoon, he and his father were alone in the house, when Mr. James Pemberton called upon them. Unknown to Abram, his father had invited him to drop in and talk about Spiritualism. After a two hours' conversation, Abram felt as if he was in a new world; it was the beginning of a brighter and in every way a happier life. But it caused him to lose a number of kind earthly friends, who were much needed at that time, although he gained new ones, both in the body and out, from whom he learnt many things that helped, enlightened, and strengthened him. When he was organist at a chapel in Witton, trying to fill the post to the best of his ability, the choirmaster gave him a tune to play, written in five flats, which he could not manage. He was unable to tell him so and ask him to change it, as the pastor had given out the hymn, and was waiting for him to play. What to do he did not know; he was in a terrible state of mind. The pastor gave out the hymn a second time, and our friend could feel that he was looking at him, but he could not commence to play. Just at that moment he heard a voice whisper, 'Play it in two sharps,' and from that day to this he has played that tune in two sharps. There was no person near enough to have spoken to him, and he had no knowledge of Spiritualism then, so that he was completely puzzled to account for the kindly suggestion which saved him from an exposure of his inability to perform the duties of his post.

On one occasion, shortly after he had attended a few Spiritualistic meetings, he was at home one Friday night in company with two friends, they had the house to themselves, and being members of a brass band, determined to have a 'practice.' They commenced with scales, a very tiresome task, but it had to be gone through, and after a time they commenced to play 'Hail, Smiling Morn' for the first time, but could not get through it. They tried several times, and determined to try *once more*, and if unable to go through they would stop. When they had got about half-way through they were startled by a loud knock upon the table, and all stopped playing. They tried to discover the cause of the noise but could not, and started playing again, only to be stopped at about the same place with another very loud rap. This occurred four times in all; the last time the crockery flew off the table, but nothing was broken, and the centre piece of wood of the top of the table was split right across. All three were considerably frightened; they put down their instruments and went and stood at the door. When Mrs. Holt came back from her shopping, she inquired why they were all standing outside without any caps upon their heads. When she got inside they explained matters to her, but no one could discover any physical cause for what had occurred. Since then Mr. and Mrs. Holt have carefully investigated, and have become thoroughly satisfied of the presence and power of spirits. They are both earnest and active Spiritualists, and expect to continue to be so until called to the higher life.

SIR,—Seeing that Mr. Holt's portrait and sketch will appear in this week's *TWO WORLDS*, I wish to add a few words of praise for Mr. Holt, who has filled the post of choirmaster for a good many years. I have been in touch with him for the teens of years, and we have always worked together with good results. Many a time we have taken things in hand to raise money for the society. When a speaker has failed us, we have resorted to Services of Song, which have stood us in good stead. I know

more than once we have taken £5 in one service. I am sorry to say Mr. Holt had the misfortune to lose part of one of his fingers, which made it difficult to play. Then his health broke down, which compelled him to give up his post as choirmaster, but I am pleased to say that he is pulling up again in health, and we hope to see him more often at the services. To show the confidence the society has in Mr. Holt, he is one of the two whose names appear on the bank book for the society's building fund of over £300, which speaks for itself.—I am, yours in truth, J. T. WARD.

## Support the Lyceums.

By JONAS CLARK.

WHEN thinking of the Lyceum and its work, I sometimes try to imagine what a grand vision it must have been for our friend and founder (Andrew Jackson Davis) when he was permitted to behold the workings of this beautiful institution as it is carried on in the spirit world. We must, I think, realise, that as heaven's first law is order, then the grouping of the children there in perfect order, as regards everything connected with them, with their badges, banners, and symbols, all in perfect taste, represents the sublime thoughts of the angels who conducted its operations; what a poor show even our best Lyceums would make in comparison! And I can conceive the distress of mind with which our friend would turn away from our earthly efforts as compared with those of the heavenly Lyceums.

But please don't for one moment imagine that I am by any means attempting to depreciate the efforts which are being made by the noble workers in our earthly Lyceums. Oh, no! I know too well the difficulties of their position from personal experience, and this makes me feel that I would like to take everyone of you into my confidence, and tell you what I think would improve matters.

Most of us have come from some one of the systems of the orthodox churches, and in passing to Spiritualism we found that our greatest difficulty was to unlearn the dogmas and teachings imbibed in the Sunday schools in our youth. This undoubtedly caused us much mental anguish, and I am sure there is not a parent present *who thinks* (alas! I am afraid there are some who do not think) there are none who *think*, who will for a moment allow their child to run such risks unnecessarily by attending the ordinary Sunday schools. Let me implore those who have not yet begun to *think* on these matters, ere you sleep, to fully consider so important and vital a thing connected with your child's welfare. You have passed through the ordeal; you know its stings. Be wise in time, and as you love your child, save it from these terrible trials. Many valuable years of its life may be wasted by its being led into the wrong line of thinking. I take it that all Spiritualists are anxious for the welfare of our beloved Cause, then let us all unite in trying, by all and every means, to strengthen it. The Cause has need of workers. How do you know whether a valuable worker may not be lost to the movement by a wrong start in the religious training of your child? Mediumship may be developed in the young by judicious training, such as our Lyceum system affords; but if the tender plant is nipped in the bud by the biting frosts of the Sunday-school theology, it may take years of labour ere it is induced to sprout again.

In the Lyceum we have a nursery for these developments, and I look forward with hope and confidence to the time when the Lyceum will supply the speakers and workers for our platforms. It is capable of doing this I am certain, but—and here comes in the crux of the whole situation—if the Lyceum is to feed the platform, then it will devolve on you, fathers and mothers, to feed the Lyceum. And let me ask you here to consider in which way you may best do this. We want sound, healthy children to train in the Lyceum. You can give us these by studying the laws of health yourselves. Try and live pure, natural lives; let the spirit-world influence your actions; and you may safely rely on them to guide you safely if you heed their behests. Remember, mediums are to a very large extent born so, rather than made so by what is called development. As I said before, give us rightly generated children, and the Lyceum system will make such men and women of them as will make your hearts beat with pride and delight. But I have not closed my remarks with you yet, you that are parents especially, presuming that a good many of you *do* send your children to the Lyceum. I want to ask you a question. Do you go to the Lyceum *with* your children? Don't be shocked or surprised, please, I mean exactly what I say. Do you accompany your

loved ones to the session Sunday by Sunday? If not, why not? Oh! you did not understand it to be a Sunday-school for adults? Now, my friends, if you had put in an appearance your mind would have been disabused of such an idea. Remember, for all those who are able to teach there is very pleasant work awaiting them in drawing out the ideas of the young minds of those who may constitute their group. And all those who are not 'apt to teach' provision is made that they may be trained to become leaders, as we prefer to call teachers. One is never too old to learn—at least such is my opinion;—and to come in contact with the youngsters of to-day, when education has made such rapid strides over what we older ones experienced, is like going to school again. And this is what the word 'Lyceum' means: A place where persons meet together to acquire knowledge. In the Lyceum it is not the practice to cram (as I regret to find is becoming more and more the custom of the elementary schools), but to educate, to draw out, for the edification of all, such knowledge as any of its members may possess. Nor is the brain alone considered in its curriculum or programme of session. Many of us will remember, with feelings of not the utmost pleasure by any means, the weary hours we have spent in the ordinary Sunday-school, where to move or speak met with dire displeasure from our teachers, who strove with all their might to impress us with the solemnity of the dogmas contained in the teachings of our particular Church. And in so far as we were able to believe it, we found ourselves to be miserable sinners without any spiritual 'health in us.'

We all know what it means for a man or woman to lose all self-respect. They very soon cease to respect others, and, like Esau's, their hand is against every man's, and they speedily become pariahs of Society—one of the outcasts, the 'submerged tenth.'

I am firmly of opinion that much of the poverty and crime is more or less attributable to this false teaching of the Sunday-schools. It may have its intended effect while the children are young and inexperienced, but how many of them refuse to endure the restraint when they grow older; consequently, they drift away from their churches and find other means of filling up their leisure time, possibly in the public house or drinkshop, where companions of a lower moral character than their own are met and fraternised with, and they themselves are dragged down with a greater or lesser degree of rapidity until they become, as I have said, 'pariahs of Society,' objects of pity or loathing.

But, friends, the teachings of the Lyceum do not tend in this direction by any means. It teaches us that we are the children of one common Father—the Great Supreme Source and Sustainer of the Universe. We are, therefore, all equal before Him, and none have a right to condemn us or oppress us, nor have we any right to withhold from our brothers a share of the knowledge and its resultants which circumstances have placed us in a position to acquire. If we have knowledge to impart, then as we labour to spread it among our brethren so shall we find it increased in us a hundredfold. It is a sublime fact that we cannot teach others without reaping a benefit ourselves.

Having thus imbued its members with the heaven-born equality, and drawn every son and daughter of the Eternal on to one common platform of equality as before the All-Father, it next proceeds to inspire in each the desire to be equal in character and ability, these characteristics combining to make the perfect man. What is nobler, what is more desirable than to be in company with a man or woman whom we know to be incapable of anything in the least degree mean? We feel the power of such a character, and desire to come into equality with it.

Such is one of the aims of the Lyceum teaching. Having attained to such a degree of equality, and feeling that none are superior to ourselves, we experience what is meant by perfect Liberty. Where all is equality there is to be found liberty. Perhaps this may not be quite clear to some here, but let me explain briefly. Want of liberty implies restraint in some direction—some controlling hand, or mind, or will,—and where such exists, it cannot be said that perfect equality reigns. There is a government *without*, superseding the government which should be supreme *within* every individual character; hence, both equality and liberty are deposed for the time being. But when man is his own governor, and rules himself with equity, there do we find perfect equality.

But when we have secured the principles of equality and liberty in our Lyceumists, we yet appear to lack one other essential to our equipment of mankind for that state of society which the world is languishing for. Mankind is pre-eminently a homogeneous race, who cannot long abide alone or in isolation. Man's natural desires force him to seek company in the presence or vicinity of others of his race, where he may enjoy the pleasures of companionship. Lyceumists are no exception to this rule—the object of the session each Sunday is to enjoy the pleasure of meeting those who have decided to travel the way of life together. Here they unite their voices in melody and harmony, and the energising makes the lower limbs beat time to the music so sweet, which flow from their lips. In the calisthenic movement the divine harmony is taken up by the hand and arms, and so the whole body becomes as it were one vast musical instrument uttering forth its praises to the great Creator! By these physical exercises we are enabled to provide a

suitable temple for that holy spirit which shall soon use it for the dissemination of the long hidden truth of immortality.

Let me now ask you all to give greater heed than ever before to this all-important question of the children's welfare. It is a serious question—a vital question,—one which must have due consideration. Shall it be said of any of us that we have shirked our duty? Shall it not rather be said, in the not far distant future, that this Jubilee has seen 'Something attempted something done,' to earn a sweet repose in the land beyond?

## The Vapours of Metals.

A FIELD of research, which is both old and new, is opened up by the remarkable experiments detailed by Dr. Russell in the Bakerian Lecture of this year. The subject is one which appeals to the wider sympathies of the engineer. We are apt to treat with ridicule the works of the alchemists, and to ascribe to hallucination, illusion, or deliberate falsehood, the accounts of their observations. It is strange, then, that at the end of this 19th century—the most scientifically enlightened that the world has known,—investigators should continually find themselves brought suddenly into contact with phenomena closely resembling those described by mediæval scientists, or by the ring of investigators who, in the early part of the present century, discoursed of spiritual influences, odic forces, and such like incomprehensible manifestations. Certain of Professor Roberts-Austen's remarkable experiences with metals appear to bear more or less directly on the same subject. Then what are we to say of the applications of Hertzian waves? Are we only beginning to discover facts which have been known by some of the older nations for untold years? How, for example, we may ask, does the Arab transmit messages across thousands of miles of desert with the rapidity of the electric telegraph? When Gordon was killed at Khartoum, on the same day the fact was told in the markets of Cairo. Many witnesses testified to the truth of this extraordinary fact, but none have explained it. Similar stories come from India. These extraordinary assertions come not from ignorant people, but seem to be accepted as true by men of considerable scientific attainments. The phenomena of the Röntgen rays provide another example which will occur to everyone. Once admit that in some manner at present unknown similar emanations to those of the vacuum tube were produced generations ago, and we find a basis for the stories of transparent walls and caskets, which are not infrequent in the tales of those days. Prof. Lombroso has practically expressed an opinion that the gift of seeing through solid objects was possessed by certain ancient philosophers, but has been lost in modern times! Of psychical influences, mesmerism, and cerebral induction, it is unnecessary to speak. These, once the light subject of jest and ridicule, have taken a permanent position in science. Now the latest revival of old mysteries is the resurrection of Reichenbach's odic force; for this, indeed, would appear to be due the, for the moment, unexplained emanations from metals, wood, printers' ink, and other substances which leave their impression on a photographic plate, as detailed in the Bakerian Lecture. Dr. Russell's experiments are not new—that is to say, that many of the points which the advance of science have enabled him to bring out with force and clearness, were known in a dim way several years ago. Robert Hunt, in the early days of photography, had discovered the effect of metals upon the sensitive plate, even, we remember rightly, when not in contact with it; and had thought that a useful application of photography would be in the copying of printed matter by this method. But that a metals were surrounded by their own particular vapours was a theory of far older date than that. That it should be now revived contemporaneously with many other things which would have gained credence, and cost the philosopher his ear or his life in the 14th and 15th centuries, is in no small degree remarkable.

To what further developments the steps already taken may lead, it would be rash, indeed, to say. It would almost seem as if the revelation of some great natural truth began already to swing in the balance, and that one or two more additions to our knowledge may turn the scale. On the other hand, we may be as far as ever from threading our way through any part of the maze. The seemingly converging strands which we hold in our hands may not, after all, lead, as they appear to do, to a main clue, but may ultimately prove to be unrelated phenomena. The subject is one fruitful in conjecture. There may be, the probably are, scientists sufficiently far-seeing to guess at what the end must be, or at any rate to fortell the next few steps. Much must depend, as Tyndall says, on the scientific use of the imagination; it is surely not impossible that twenty years ago some of the more brilliant thinkers foresaw, if they did not give utterance to their thoughts, that many substances would be transparent to rays of light under certain conditions, and it is not too much to suppose now that there are before the eyes of thinkers 'dimmed outlines' of future revelations of Hertzian phenomena, and remarkable applications of them. That recent chemical and physical investigations into the nature of metals and gases appear to point, as has been suggested, to one common and universal base, may still be but a wild thought. Yet must not be forgotten that the physical theory of the universe contemplates the existence of but one form of matter.

If ultimately this should be found not so far from the truth as some would believe, it would only be on the same level as the other facts of the history of the world and its development. Just as biologists tell us that all life is due to the presence of protoplasm, we may ultimately find that in all inorganic material there is an elemental base which is the same in all. The theories of the origin of the universe would, indeed, almost seem to indicate that such an idea is far from impossible. Again, if we leave the domains of matter and turn to the consideration of natural forces, do not reasons exist for supposing that all the forces which we designate by different names according to the nature of their manifestations are one and the same? It needs no stretch of imagination to connect electricity, magnetism, and gravity; and surely their relation to radiant energy in its various other forms is not difficult to see. Remote as the time probably is till we shall eventually hold in our hands the key to the ruling force of the universe, yet we must admit that science seems to be rapidly approaching to within reach of it.—*Engineer.*

### Ideas: Critical and Explanatory.

THE biblical legend of the garden of Eden, with its fruit tree, flaming sword, and talking serpent, upon which the doctrine of the fall of man is based, might be relegated to the nursery as a tale to amuse the child (although not one calculated to raise the child's conception of deity, or to instil into its mind a love for the same), and yet it is upon this feeble, flimsy, and slender basis that the whole subsequent 'plan of salvation and redemption, through the blood of the man Jesus, hinges!'

Without the fall no atonement would have been needed. The story, however, may be regarded as an attempt to account for the existence of evil, and in this light it can hardly be worthy of consideration, as it is one of those fables into which the imaginative faculty of the priest may read almost any meaning.

Men generally took little thought whence they came or whither they went: they were in the main indifferent to all that appertained to a possible past, or future state of existence, their activity, both of mind and body, being absorbed in their present gratification of bodily needs and appetites, or in the general scramble to become rich in this world's goods; hence, doubtless, the idea began to germinate in the minds of the more thoughtful, that man had probably fallen from an original state of perfection. It is therefore probable, that the doctrine set forth by the ancient sages—namely, the Transmigration of Souls,—had its origin in this gloomy view of human kind and character.

Other theories of a kindred nature are apparently but variations of the same idea, and have no more solid basis than the attempts of many minds to solve the problems of evil and man's destiny.

There is nothing perhaps so fascinating, or more calculated to lead captive the imagination than fine spun theories, especially when allied to mystery and miracle by way of giving them weight and authority. Some people allege that they take counsel with mysterious beings of an exalted order; but, as the experience of such is rather of an exclusive and personal character they must not wax wroth, when others, who have not had their peculiar experience, regard their teachings with incredulity; seeing that unless so singular an experience could be verified, it would not be possible of acceptance. We hold ourselves fully justified in declining to accept any theory, however eloquent, accomplished, and pure-minded its expounder may be, unless it can be proved up to the hilt; and unless a similar experience is possible of attainment by those to whom an appeal is made as to its truth.

We entertain the greatest respect for the noble minds who have sought in the past, as well as for those who are honestly and zealously seeking to solve the enigmas of man's origin and destiny, and the existence of evil; who have suggested for our consideration prior possible states of existence—Reincarnation and so forth,—following on which this life in the flesh, with its train of evils, forms but a sequential link in the chain of being.

Having said so much, and not desiring to entertain an unkind thought toward those who may in all sincerity differ from us, we cannot shut our mind's eye to the fact that it has ever been the practice of priestly hierarchies to establish their so-called systems of religion upon the basis of mystery and miracle, with the result that the mass of mankind has been held in the bondage of ignorance and superstition.

It, therefore, behoves us to be ever on our guard against permitting ourselves to become the willing slaves to any pope, theory, or system, or to the surrender of our reason and thinking powers, for by the exercise and unfoldment of these man shall have the 'lamp to his feet, and the light upon his path,' which will guide him in the way of 'eternal upwardness.'

Is it not probable that evil may have its roots much nearer the surface than is supposed? It is obvious that ignorance, priestly tradition, and training, have had much to do with the perpetuation of evil. How can we be sure that it is not absolutely requisite for man, the living thought of the Infinite Mind, to enter into matter in order to become a conscious individuality, and, by a plane to plane process of progress, to acquire that experience and knowledge which are necessary to fit him to become ultimately a partner with the Divine Parent? If it took millions of years, as Darwin suggested, to create the higher

animal forms, may it not take equally as long to create an individualised soul, who shall know and understand the Father?

Seeing that the phenomena of Spiritualism prove that man lives on, after the change of so-called death, in a world of spirit blended with this, where his fuller freedom and power of progress are assured, is it not reasonable to think that man is still in the process of creation; and that the divine germ and good within him will ultimately emerge in triumph over evil, the limitations of ignorance, as well as over the influence, power, and dominion of material conditions? If the operations of Nature teach one lesson more plainly than another, that lesson is, that with everything it is a question of growth, be it a plant, an animal, or a world; to imagine, therefore, that the Creator must have originally conjured into consciousness a perfect angel, resplendent with beauty, and transcendent in knowledge and wisdom, without that constant effort and growth of mind by which alone it is possible to attain to such excellence, is an inversion of all human experience.

And this may also be true of the theory of Reincarnation, which would involve that which has already evolved and is evolving, that is to say, the giant mind of a Newton, a Milton, or a Mill, may become enclosed within the protoplasmic cell, to appear later on in the flabby form of a babe, dawning into semi-consciousness, and, after a further lapse of time, into manhood. The first, perchance, under the *nom de plume* of Smith, must be taught that someone else, who, by the way, was none other than himself, discovered the law of gravitation: one could excuse Smith here in failing to recollect the incident of the falling apple, but never the great law governing the heavenly bodies! Milton, under the new re-incarnated name of Jones, or Jeremiah, reads with rapture his own paradise lost and gained, and thanks God that this inspired man, whom he believes to be somebody else, lived ages ago; whilst Mill, under the name of Robinson, in perusing his last work on 'Liberty,' is no longer at liberty to recollect, or realise, that he himself was the author! L. H.

### Answers to Questions re Mediumship.

A.—A personating medium is one who is so thoroughly controlled by a decarnated spirit as to accurately represent and display the characteristics and personality of that spirit. Such a medium, when first entranced by the spirit—consciously or unconsciously—will express the symptoms of illness or form of death through which the controlling spirit passed in the last moments of its earth life, and this impersonation will be so accurate that of itself it may prove a means of identification to those mortal friends of the deceased who may witness it. A personating medium not only gives facts concerning the former earth-life of the controlling entity, but also correctly displays the various peculiarities and characteristics of that intelligence in a marked manner.

A medium for transfiguration is one whose body is so subjected to the forces and elements of operating spirits that it is completely transformed into the resemblance in form, height and feature of some other human being who is present in spirit but not in bodily form. This action upon the medium is but temporary, but while it lasts there is little or no resemblance to the medium, but a most complete likeness of some other human being. A personating and also a transfigured medium may or may not be an unconscious trance medium.

A materialising medium is one who gives off elements, particles and forces that compose material which scientific beings on the spirit side can gather and utilise in the production of an independent human form, a form not belonging to any earthly being. Such a form is controlled or animated by the will power of a decarnated intelligence, who operates it according to his will just as a magician operates an automaton that appears to be endowed with life. The elements and forces from the medium may be strengthened by others drawn from harmonious sitters, and by magnetic forces from the spirit band. These are endowed with living principles and human essence, and hence the body built up from them may show all the attributes of a breathing, warm and vitalised human form. A medium may possess all of these phases mentioned to such an extent as to have them utilised at one time or another, or he may possess only one of them in sufficient degree to make it of service to mankind.

By the same.—Can there be a conscious trance condition?

A.—Yes. The word 'trance,' meaning to pass over, or a passing over, does not of necessity signify to pass into insensibility. It means a state of ecstasy, or a state of vision in which the spirit is enwrapped by influences and by auras that are only discerned or experienced when the individual is in a superior state. Now a medium may be in a superior state, and yet be fully or partly conscious of his earthly surroundings. That is, he may know that his body is in a certain locality and subjected to special conditions, and yet he in spirit may be uplifted to a higher and nobler state of experience and of consciousness; he may be wrapt in vision and in an ecstatic mood. He may in body be also influenced or possessed, at the time, by a decarnated intelligence who is voicing thoughts and information through his brain that are entirely foreign to his own ideas and knowledge. A trance medium is not, of necessity, an 'unconscious' medium, for while in the trance condition the sensibilities of the medium are frequently immeasurably quickened in activity and expression.—Mrs. M. T. LONGLEY in *The Medium*.

## Crew Saved by a Ghost.

WARNED BY A MAN IN A GREEN SOU'WESTER.

MANY STRANGE incidents occur at sea, but none more so than that which befell Captain Benner, of the brig Mohawk, a small vessel engaged in the West Indies trade (says an American journal). After leaving St. Thomas, her last port of call, on one voyage the brig was steering a north-westerly course, homeward bound, beating up under short canvas against high winds and heavy seas, following in the wake of a hurricane which had traversed the tropics five or six days before. Her captain, who had been some hours on deck, went below at midnight after directing the first officer, who was on watch, to keep the course then steered, and to call him in case of any change for the worse in the weather. He lay down upon a sofa in the main cabin, but as the brig's bell struck twice became conscious of the figure of a man wearing a green sou'wester, standing beside him in the dim light of the cabin lamp. Then he heard the words, 'Change your course to the sou'-west, captain.'

Captain Benner got up and went on deck, where he found that the weather had moderated, and that the brig was carrying more sail and making better headway. He asked the mate on duty why he had sent down to call him, to which that officer replied that he had not done so. The captain, fancying that he had been dreaming, went back to the cabin, but he was disturbed soon again by a second visit from the man in the green sou'wester, who repeated his previous order, and vanished up the companionway. The captain, now thoroughly roused, jumped up and pursued the retreating figure, but saw no one until he met the mate on watch, who insisted that he had not sent any messenger below. Mystified and perplexed, Captain Benner returned to the cabin, only to see his singular visitor re-appear, to hear him repeat the order to change the course to sou'-west, with the added warning, 'If you do not it will soon be too late,' and to see him disappear as before. Going on deck, he gave the necessary orders for the change in the ship's course to south-west. The officers of the brig were not only surprised, but also indignant, and finally determined to seize the captain and put him in irons, when, soon after daybreak, the look-out forward reported some object dead ahead. As the vessel kept on it was made out to be a ship's boat. As it ranged ahead, it was seen to contain four men lying under its thwarts, one of whom wore a green sou'-wester.

The Mohawk was promptly hove to, a boat lowered, and the castaways taken in. The castaways proved to be the captain and three men, the only survivors of the crew of a vessel which had gone down in the hurricane, and they had been drifting helplessly without food for five or six days. The green sou'wester was the property of the rescued captain. A few days later, when he had recovered sufficiently to be able to leave his berth, he was sitting one day in the main cabin of the brig with Captain Benner. He suddenly asked his host if he believed in dreams. 'Since I have been here,' he continued, 'I have been thinking how familiar this cabin looks. I think that I have been here before. On the night before you picked me up I dreamed that I came to you here in this cabin, and told you to change your course to sou'-west. The first time you took no notice of me, and I came the second time in vain; but the third time you changed your course, and I woke to find your ship alongside of us.' Then Captain Benner, who had noticed the resemblance of the speaker to his mysterious visitor, told his own story of that night.

## The Unveiling of 'Isis Unveiled.'

DURING the past seven years I have made a more or less exhaustive analysis of the contents of the writings of Madame H. P. Blavatsky; and have traced the source whence she derived—and mostly without credit being given—nearly the whole of their subject-matter. The limitations of this paper will admit only of a brief summary of the results attained by my analysis. The detailed proofs and evidence of every assertion herein are now partly in print and partly in manuscript; and they will be embodied in full in a work I am preparing for publication, in *expose* of Theosophy as a whole. As regards 'Isis Unveiled,' Mme. Blavatsky's first work, the proofs of its wholesale plagiarisms have been in print seven years; and no attempt has been made to deny or discredit any of the data therein contained. In that portion of my work which is already in print, as well as in that as yet in manuscript, many parallel passages are given from the two sets of writings—the works of Mme. Blavatsky, and the books whence she copied the plagiarised passages; they also contain complete lists of the passages plagiarised; giving in each case the page of Mme. B.'s work in which the passage is found, and the page and name of the book whence she copied it. Any one can, therefore, easily test the accuracy of my statements.

In 'Isis Unveiled,' published in 1877, I find some two thousand passages copied from other books without proper credit. By careful analysis, I found that in compiling 'Isis,' about one hundred books were used. About fourteen hundred books are quoted from and referred to in this work; but, from the one hundred books which its author possessed, she copied everything in 'Isis' taken from and relating to the other thirteen hundred. There are in 'Isis' about twenty-one hun-

dred quotations from and references to books that were copied, at second-hand, from books other than the originals; and of this number only about one hundred and forty are credited to the books from which Mme. B. copied them at second-hand. The others are quoted in such a manner as to lead the reader to think that Mme. Blavatsky had read and utilised the original works, and had quoted from them at first-hand, the truth being that these originals had evidently never been read by Mme. B. By this means, many readers of 'Isis,' and subsequently those of her 'Secret Doctrine' and 'Theosophical Glossary,' have been misled into thinking Mme. B. an enormous reader, possessed of vast erudition; while the fact is her reading was very limited, and her ignorance was profound in all branches of knowledge.

The books utilised in compiling 'Isis' were nearly all current nineteenth century literature. Only one of the old and rare books named and quoted from was in Mme. B.'s possession—Henry More's 'Immortality of the Soul,' published in the seventeenth century. One or two others dated from the early part of the present century; and all the rest pertained to the middle and latter part of this century. Our author made great pretensions to Kabbalistic learning, but every quotation from and every allusion to the Kabbala, in 'Isis' and all her later works, were copied at second-hand from certain books containing scattering quotations from Kabbalistic writings; among them being Mackenzie's 'Masonic Cyclopædia,' King's 'Gnostics,' and the works of S. F. Dunlap, L. Jacolliot, and Elipha Levi. Not a line of the quotations in 'Isis,' from the old time mystics, Paracelsus, Van Helmont, Cardan, Robert Fludd, Philalethes, Gaffarel, and others, was taken from the original works; all of them were copied from other books containing scattering quotations from those writers. The same thing obtains with her quotations from Josephus, Philo, and the Church Fathers, as Justin Martyr, Origen, Clement, Irenæus, Tertullian, Usebius, and all the rest. The same holds good with the classical authors—Homer, Ovid, Horace, Virgil, Plato, Pliny, and many others. The quotations from all these were copied at second-hand from some of the one hundred books which were used by the compiler of 'Isis.'

In a number of instances Mme. Blavatsky, in 'Isis,' claimed to possess or to have read certain books quoted from, which it is evident she neither possessed nor had read. In 'Isis,' I, 369-377, are a number of quotations from a work of Figuier's, that she claimed to have taken from the original work, which she says (I. 369) now 'lies before us.' As every word from Figuier in 'Isis' was copied from Des Mousseaux's 'Magie au XIXme Siècle,' pp. 451-457, the word 'lies' in the sentence used by her is quite *à propos*. In 'Isis,' I. 353, 354, *et seq.*, she professed to quote from a work in her possession, whereas all she quoted was copied from 'Demonologia,' pp. 224-259. In II. 8, she claimed that she had read a work by Bellarmin, whereas all she says about him and all that she quotes from him are copied from 'Demonologia,' p. 294, 295. In II. 271, she stated that she had a treatise by de Nogen, but all she knew about him or his treatise was taken from 'Demonologia,' p. 431. In II. 74, 75, the reader is led to believe that certain quotations from 'The Golden Legend' were copied by her from the original, the truth being that they were taken from 'Demonologia,' 420-427. In II. 59, she gave a description of a standard of the Inquisition, derived, she said, from a photograph in our possession from an original procured at the Escorial of Madrid, but this description was copied from 'Demonologia,' p. 300.

In 'Isis,' I, pp. xxii. to xxii., is an account of the philosophy of Plato and his successors. Nearly the whole of these ten pages was copied from two books, Cocker's 'Christianity and Greek Philosophy,' and Zeller's 'Plato and the Old Academy.' There are some 25 passages from Cocker and 35 from Zeller, and, of all these, credit is given for but one citation from Cocker and about a dozen lines from Zeller. In 'Isis,' II. 344, 355, nine passages are copied from Zeller, but one of which is credited.

Here follows a list of some other of the more extensive plagiarisms in 'Isis.' It includes the names of the books plagiarised from, and the number of passages in them that were plagiarised.

Ennemoser's 'History of Magic,' English translation..	107	passages.
'Demonologia' .....	85	"
Dunlap's 'Sod: the Son of the Man' .....	134	"
Dunlap's 'Sod: the Mysteries of Adoni' .....	65	"
Dunlap's 'Spirit History of Man' .....	77	"
Salverte's 'Philosophy of Magic,' English translation ..	68	"
Des Mousseaux's 'Magie au XIXme Siècle' .....	63	"
Des Mousseaux's 'Hauts Phenomenes de la Magie' ..	45	"
Des Mousseaux's 'Mœurs et Pratiques des Demons' ..	16	"
'Supernatural Religion' .....	40	"
King's 'Gnostics,' 1st edition .....	42	"
Mackenzie's 'Masonic Cyclopædia' .....	36	"
Jacolliot's 'Christna et le Christ' .....	23	"
Jacolliot's 'Bible in India,' English translation .....	17	"
Jacolliot's 'Le Spiritisme dans le Monde' .....	19	"
Hone's 'Apocryphal New Testament' .....	27	"
Cory's 'Ancient Fragments' .....	20	"
Howitt's 'History of the Supernatural' .....	20	"

Among the other books plagiarised from may be named Eliphas Levi's 'Dogme et Rituel de la Haute Magie,' and his 'La Science des Esprits,' 'La Clef des Grands Mystères,' and 'Histoire de la Magie,'

Amberley's 'Analysis of Religious Belief,' Yule's 'Ser. Marco Polo,' Max Müller's 'Chips,' vols. i. and ii., Lundy's 'Monumental Christianity,' Taylor's 'Eleusinian and Bacchio Mysteries' (1875 ed.), Reber's 'Christ of Paul,' Jennings' 'Rosicrucians,' Higgins' 'Anacalypsis,' Inman's 'Ancient Faiths in Ancient Names,' Inman's 'Ancient Pagan and Modern Christian Symbolism,' Inman's 'Ancient Faiths and Modern,' Wright's 'Sorcery and Witchcraft,' Bunsen's 'Egypt,' Payne Knight's 'Symbolical Language of Ancient Art and Mythology,' Westropp and Wake's 'Ancient Symbol Worship,' Pococke's 'India in Greece,' Findel's 'History of Freemasonry,' 'The Unseen Universe,' 'Elam's 'A Physician's Problems,' Emma Hardinge's 'Modern American Spiritualism,' More's 'Immortality of the Soul,' Draper's 'Conflict between Religion and Science,' Randolph's 'Pre-Adamite Man,' Peebles' 'Jesus: Myth, Man, or God,' Peebles' 'Around the World,' 'Principles of the Jesuits' (1839), 'Septenary Institutions' (1850), Gasparin's 'Science and Spiritualism,' 'Report of Spiritualism of the London Dialectical Society' (1873), Wallace's 'Miracles and Modern Spiritualism,' and Maudsley's 'Body and Mind.'

In 1891 I published the statement that the whole of 'Isis' was compiled, mostly without credit, from a little over one hundred books and periodicals. In *The Theosophist*, April, 1893, pp. 387, 388, Colonel Olcott states that when 'Isis' was written the library of the author comprised about one hundred books, and that during its composition various friends lent her a few books,—the latter with her own library, thus making up a little over a hundred, in precise accordance with the well established results of my critical analysis of every quotation and plagiarism in 'Isis.'

WM. EMMETTE COLEMAN.

### 'The Perfect Law of Liberty.'\*

THIS MODEST little volume is born to emphasise the fact that the Christian religion is a religion of liberty, from which nothing is excluded but sin. The author is painfully logical and argumentative. After perusing the book one can only wonder how it is possible for a man, evidently well informed in the various popular interpretations of theology, and who has spent so much valuable time in plumbing the deeps of religious history, to be so much held in bondage by an intense eagerness to bring light (?) to Christians who have locked themselves into a definition of Christianity which is too narrow to admit of new ideas. To tell us that all truths belong to Christianity is to trade upon our credulity. Truth has no limitations, seeks no shrine, asks no concessions, nor has it to do with religion as religion. It belongs to the Athiest and Freethinker equally with the Buddhist or the Christian. Whilst being bound to admit his ultimate conclusion that true religion is an affair of the whole man and not to his intellect, or of his emotions only, and that perfect life can only be obtained by obedience to the great law of Love, we think the author might have led us to the same conclusions by easier paths, and by less controversial methods. We agree that never before has the relationship between religion and life been so much emphasised as it is to-day, and it is equally true that the hearts of the majority of Christians are locked against the wealth of new and precious thought. But to give unlimited licence to every Christian to interpret theology as it suits his purpose, or (which amounts to the same thing) to allow of an interpretation in accordance with the reasoning capacity of the individual, means that sooner or later the Christian, as well as the Secularist, will make God after his own image, the Bible will be dethroned from its infallible pedestal, and relegated to its place in the wealthy store of our ancient records. This, of course, is not what the author would have, but it is the natural corollary of all appeals to enlightened good sense. Anyhow, no good purpose is served by an undue exaltation of the Christian religion. We would rather believe that out of the grossness and the slag, out of the seeming discrepancies and apparent contradictions which must underlie all doctrines, creeds, and religious beliefs, will be evolved the truth-seed of perfection, and this consummation can be hastened by calm, unprejudiced consideration of every new discovery, whether it be religious, scientific, or sociological.

To say that every expansion of human capacity involves the necessity to relate the idea of God with a wider totality of human experience may be true, but it does not necessarily follow that with a clearer conception of our being, and a grander ideal of life hereafter, our actual lives are bettered, for it would be difficult to find in this work-a-day world higher types of devoted and self-sacrificing religious enthusiasts than are to be found in old-world history. Then they had faith born of knowledge gained by spiritual investigation and research—that faith which dared to believe that more than men ere dreamed of would one day be realised,—and not only did they believe, but applied their faith to their lives. To say, 'I believe' is not enough, nor is it sufficient consolation to be told that men's ideals are clearer, their conceptions deeper than ever before, or that they are beginning to recognise more clearly that the Fatherhood of God and the Brotherhood of Man is not merely a working hypothesis but an actual fact. To-day, as of old, we say, 'Show us your faith by your works,' for 'by their works shall ye know them,' and when we see the whole of Christian Europe one mighty armed camp and leaders of men shamelessly wasting the substance of nations in an unrighteous desire to still further exploit the weaker nations, under pretext of protecting our political and economic 'liberties,' we feel sceptical, even in face of the author's sanguine belief that our widened experience and capacity for 'seeing God' leads us to life's final triumph.

It is for us to prove all things and hold fast that which is good, and once a truth is discovered we accept it no matter by whom it is found. The windows of our mind are kept wide open, we love peace and hate war, and we recognise quite clearly and without religious pretence that the Brotherhood of Man is not sentiment merely, but

\* 'The Perfect Law of Liberty,' by Vindex. London: Geo. Redway.

an ethical and economic truth, which when applied will hasten the day when swords shall be beaten into ploughshares. We care not for the authority of the Church or the consensus of Christian opinion as to particular theories of inspiration, atonements, or theological interpretations, but we do insist upon the nation giving more and more opportunities for free and healthy, physical, and spiritual unfoldment of the God (good) within us, that we may face the great problems of life and death, untrammelled from religious prejudices or false notions, and that children may be able to read the ancient records of past generations in the full sunlight of unfettered reason, and without slavish servility.

The volume may serve a useful purpose among a class of confused Christian thinkers. It is marked by a fine power of logic and reason; it is scholarly, and shows a rare clearness of mental vision into contemporary theological and speculative thought, but to the Spiritualist contains little or nothing strikingly new. H. H.

### Need to be Lifted Up.

DR. C. W. HIDDEN, of Newburyport, Mass., U.S.A., is a successful healer, hypnotist, and a speaker of considerable power and ability; he sends us some reports of his work and a little sketch of his life. Should he come to this country he will no doubt find plenty of scope for his talents, and a hearty welcome from British Spiritualists. We quote the following extracts from one of his addresses:

'Do we need to be lifted up in our business and political life? Let me point to the inciting of riot and strike, to the closing of factory, mill, and shops, to teach the wage earner of this land that he must bare his neck to the heel of the monster greed without a protest.

'Need to be lifted up from the earth? Great and just God, note these crying sins!

'Here in a land where freedom had its birth and men were declared free and equal; here where the chains were snapped from the black man's neck to be welded about the white man's neck and home; here where the rivers and the rippling rills, and the green hills, the broad acres, the waving corn and grain, the towering forests and mines of wealth, challenge heaven to produce a fairer sight; here in the grandest land the sun ever shone on, the sweetest place ever kissed by the rain and the dew; here in a land broad enough, fertile enough, home building material enough, food enough and hoarded treasure enough, to make all the nations of the earth happy, free, and contented—here sin and misery run rampant; beggary, want, and woe, stare like grinning spectres on every hand; virtue is degraded; men and women are but tools and toys, the sport of wealth and power; honest labour is under a cloud; and the poor and lowly beg for the right to live, a right barely and grudgingly given to the hunted, hounded prey of the demon gold!

Charging that 'the crafty business man and the cunning politician have joined hands to drain the body politic of its life blood'; that 'a half dozen men hold the gold of earth in one hand and clutch nations by the throat with the other'; that 'the press is muzzled' and its 'virgin sheets are made to incite a cloud of distrust, behind which Labour's chains are forged more closely, and homes placed under a tighter ban'; he closed with these earnest words:

'Educate the masses; elevate the homes of the poor; purify politics; crush avarice; banish greed; oust the politician for place and revenue only; and tear the fingers of foreign capitalistic robbers from the throat of honest American labour! Let us be so lifted up from the earth that soul and mind may have a chance to grow and expand; that humanity may live, not exist; that men may look up into the heavens free men in a free land; that America may tower above the nations of the past as tower the mountains above the sea!

On another occasion he waxed eloquent anent hypnotism as an aid in therapeutics, and as an anæsthetic; he related many cases of cures in his own practice, and also told of surgical operations performed at his own hands and the hands of others while patients were in the hypnotic sleep. He denied that it is possible to hypnotise persons to commit crime, saying that the introduction of the element of fear offers a complete bar to wrong-doing. The fad of hypnotism in crime, has its starting point in the popular belief that the hypnotist has unlimited power over his subject, whereas, as a matter of fact, his power is limited. No one can be hypnotised against his will, and while people can be made to participate in mimic crime, they cannot be made to commit real crime, no matter how great or powerful the hypnotist.

Following the lecture, Dr. Hidden gave an exhibition of his powers as a healer, a performance which aroused deep interest on the part of the large audience. Deafness, lameness, pains, and aches, vanished under his touch, and the audience became correspondingly enthusiastic. Then Dr. Hidden sang a song of his own composition, 'The Organ in the Corner,' at the close of which the people crowded about him to congratulate him on the great success which had attended lecture and healing.

Lake Helen, Fla., March 13.—Dr. C. W. Hidden, of Newburyport, Mass., who has been winning praise for his scholarly lectures at the Spiritualist camp meeting, created a great sensation here, yesterday afternoon, by an exhibition of his powers as a hypnotist and healer. After an hour or more of the funniest kind of experiments, during which he seemed to have the most unlimited power over the men and women who volun-

teered to be experimented upon, he invited persons afflicted with disease and physical disabilities to come to the platform to be healed. Almost instantly he restored the hearing of an elderly woman, who had been very deaf for years, made the paralysed and lame walk, and performed other feats which literally set the audience wild with delight. The auditorium was packed with people, and the applause was almost continuous, and at times deafening. At the close, Dr. Hidden was made the recipient of an informal reception, and warmly praised for what he had done. It was the most exciting and interesting event in the history of the camp.

At Lake Pleasant last year, Dr. Hidden performed several remarkable cures, and an anxious crowd of invalids were in waiting at every session, ready to make a rush to his chair, that they might be healed by the touch of this gifted man. During his stay on the grounds, Dr. Hidden gave several exhibitions of hypnotism, proving himself possessed of wonderful hypnotic power. Men and women were brought completely under his spell or charm, and were made to perform feats amusing, interesting, and exciting, at will. Individuals and even large audiences were made to disappear from before the sight of people in the purely normal state; a woman weighing one hundred pounds was made to weigh so heavy that the strongest man could not raise her from the floor, and also made so light that she seemed to weigh but a few pounds; the doctor made himself heavy and light at will, in fact performed a constant series of feats which kept the interest of the audience at a high pitch. In addition, Dr. Hidden performed a startling cure to illustrate healing by the law of suggestion: A woman suffering with a badly gashed finger, was put to sleep and told that the following morning the finger would be healed, and upon examination next day it was found to be perfectly well. These and other equally creditable performances on the part of Dr. Hidden added to his fame, and will make him a much sought for man for years to come.

## 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.]

### SCARBORO' 'MUSTER CALL.'

SIR,—Seeing there are so many Spiritualists and Psychologists, etc., in Scarboro' and vicinity, and to my knowledge no Society exists, I beg to call a muster, and expecting to spend the summer months in Scarboro' I shall be pleased to meet friends with a view to establish something permanent there, and will give my services in that cause during the next four months on Sundays, except first and third week ends of each month, when I return to Leicester. I hereby give notice that I shall not give my usual private seances for Scarboro' friends unless a move is made for some public work. Friends prepared to take part kindly write at once to

3, Museum-square,  
Leicester.

T. TIMSON, F.B.P.A.,  
Hon. Sec. for England of the International  
Psychical Association.

### THE KEIGHLEY CONFERENCE.

To ASSOCIATES AND SOCIETIES.

SIR,—Will all Societies and Associate Members of the Federation, who have not yet paid their subscriptions, note that such are now due? Also that Article 8 of the Constitution states: 'No Associate or Society shall be privileged to vote unless their annual subscription has been paid 14 days before the date of Conference.'

Nominations for Executive Committee. Article 6 says: 'Nominations for the vacancies on the Executive Committee must be made in writing, and sent to the Secretary at least one month prior to Conference.' June 4 will be the last day to receive nominations. The retiring members are: Mrs. J. Venables, Messrs. A. J. Smyth, J. Swindlehurst, W. Rooke, P. Lee, J. Macdonald, and J. W. Hemingway. 'Eligible for re-election.'

159, Hammond-street, Preston.

JAS. SWINDLEHURST, Sec.

### IS THIS SUGGESTION PRACTICABLE ?

SIR,—In this year of jubilee, when true hearts are truly thankful for the advancement and extension obtained by our Cause, there appears to be an increasing desire on the part of many to evolve some scheme whereby it can be further advanced and extended. The 'Deed Poll' and 'Mission Work' are, I believe, the two favourite schemes. To the first, little exception can be taken, for by its adoption we should undoubtedly be placed on a firmer and surer basis. To mission work, however, there are some objections as the move is at present constituted. If, for instance, we count up the number of Societies and the number of competent exponents of Spiritualism, we find that the number of Societies is larger, which, of course, necessitates some Societies having speakers who are not competent; therefore, to go on making more Societies will only make matters worse by bringing into the work more incompetent speakers. [Why should there not be an increase of competent exponents?—Ed. T.W.] Further than that, if Societies increase where Societies are already established injury will be done by dividing the forces and bringing about a state of competition such as, at present, exists in many places. Where this condition of competition exists, Societies have hard work to keep afloat; to do so, they are compelled to enlist the services of those who will take 5s. and expenses, which is about the lowest fee paid. In some cases, they have to meet in dingy places in some back street, where the better class of people will not go. I beg leave to contend that what is most required for the good of the

movement is some scheme for the organising of all our forces in each town, and concentrating them to one centre by the formation of one large Society. The funds could be raised by all Societies affiliated with the Federation, paying quarterly (or half-yearly, as convenient) a certain sum agreed upon, and when sufficient is obtained to build a place to seat, say, 800 or 1,000, all Societies to either draw lots or vote by ballot which town has to have the said place built, and when ready for occupation all Societies in that town to close their rooms and join hands in working the Central Spiritual Church.

All Societies, of course, including the new ones, would be obliged to support this fund until there is a decent Central Spiritual Church in all towns where Spiritualism is established, and then, when we have lifted our Societies out of slumdom, we can commence the necessary missionary work. With the hope that more able pens than mine will take up and thrash out this subject, I conclude, and sign myself,  
'ONWARD.'

### HOW TO DEVELOP MEDIUMSHIP.

SIR,—I sat in circles for months and was never controlled, until one bright Sunday morning, last summer, I had a strong impression to go into a certain London park and advocate Spiritualism. It took a little courage to make a start, but I was determined, and I succeeded. I always open by offering up an invocation, and should advise all outdoor advocates of Spiritualism to do the same, and close with an invocation. From experience I find that if the spirit-world see that you are willing to champion them and the great cause of truth they will soon rally round you. I never felt their power and presence until I stood single-handed under the blue canopy of heaven. Now I am proud and pleased to be at the call of the loved ones who guard, guide, and control me. It does not matter if it is in the open-air or in the room, they can use me to spread our grand truth. To you who wish to develop and gain that power from the spirit-world, do as I did. Advocate our Cause by yourself in the park or at the street-corner or anywhere, and you will be blessed!

H. H.

### A LOST CHILD FOUND.

SIR,—As per request in the Two WORLDS, I send you an incident that is to me a direct and positive proof of spirit existence. This, I may say, is only one of many. On 4th April I went, as usual, to the Lyceum; when I returned, my little boy, 2½ years old, was missing. Of course, my wife and the neighbours were very much upset. I then went and looked for him, but returned unsuccessful. I went out again, and seeing one of the neighbours, I felt impressed to go home and ask the guide. So home I came, and told the wife to put her hands on the chair, her way of communing with the invisibles, she being a physical medium. At once the chair moved. I said, 'Are you John?' 'Yes.' 'Do you know where Jack is?' 'No.' 'Will you go and find him?' 'Yes.' I waited about half a minute, chair tilted. 'Are you John?' 'Yes.' 'Have you found him?' 'Yes.' 'Has he gone down the street?' 'No.' 'Down the lane?' 'No.' 'Up the lane?' 'No.' 'Up the street?' 'Yes.' 'Up North-road?' 'No.' 'Down North-road?' 'Yes.' 'Is he at the top of the hill?' 'Yes.' 'Shall I find him?' 'Yes.' I went, as I was told, to the place where they said he was, and there he was, strolling on, looking for a shop to spend a halfpenny he had in his hand. For certain the child didn't know where he was, and as he wasn't crying, no one passing thought he was lost. We didn't know where he was, yet I was told the exact spot where I found him. Query: Where is the telepathy, except between disembodied and embodied?—I am, yours very truly,

J. EVANS, President Plymouth S.S.

I testify that this is a truthful and accurate account.—(Signed)  
EMMA FREEMAN.

### SEANCES WITH MR. J. TAYLOR, OF FARNWORTH.

SIR,—Two successful seances were held at the house of Mr. C. Axon, No. 1, Talbot-street, Ashton-under-Lyne, on Saturday and Sunday, April 23 and 24. There were twelve sitters besides Mr. Taylor at each seance. We had sufficient light to distinguish all that was taking place in the room. The controls placed the sitters to their liking, and manifestations immediately commenced. The table was repeatedly lifted from the floor several inches, none of the sitters having contact with it. This was repeated several times, while two of the strongest gentlemen present endeavoured to hold the table to the floor. A chair was then placed on the table, and two gentlemen seated thereon with a third gentleman standing on the table at the back of the chair. The medium then placed his hands on the back of the chair, when all was raised several inches from the floor, the weight lifted being not less than 40 stones. Two lady sitters then placed one hand each on the table, the medium placing his hands on each lady's wrist, and the table lifted again several inches from the floor.

The medium then placed his hands in two empty glasses on the table, when it again raised several inches, without any other contact. The two glasses were then placed upside down on the table, a gentleman standing with one foot on each glass, and the medium taking hold of his hands, the table again lifted several inches from the floor. While the medium was shaking hands with one of the sitters over the table, it was lifted several inches without any contact. During the first seance one of the sitters was controlled by a relative of the medium, who had passed on a long time ago in battle, and he shook hands warmly with the medium, the same controlling the medium during the second seance. There was much more phenomena witnessed at each seance, in addition to the above, thoroughly demonstrating the power of our friends that have passed beyond the veil. Mr. Taylor received the warmest thanks of all who were present at each sitting, and we all look forward to meeting him on some future occasion with the same success.—Yours sincerely,  
H. HARVEY, C. AXON, J. DOZAN.

ECOLES.—On Saturday night, May 14, and Sunday morning, the 15th, Mr. Taylor, of Farnworth, gave seances at Mr. Foster's, 50,

Buxton-street, Eccles. The Saturday night's seance was attended by 27 persons, and if anything was rather over-crowded, and though there was a little delay the 'manifestations' were successful. On Sunday morning 18 persons had a very successful and enjoyable seance. Eight persons (male and female), beside the medium, sat at the table. The manifestations were: The table being raised from the floor with all hands on, being raised from the floor with all hands held over, but not touching the table; being raised from the floor with two gentlemen pressing heavily on the table with their hands, while the remainder held their hands over the table. After this one of the gentlemen, weighing 17½ stones, stood on the table, and along with the table, was lifted up a clear foot from the floor. As a further test, the medium placed his hands in two tumblers on the table, and it was again raised from the floor. Then comes the final test. The tumblers were inverted on the tables, and one of the gentlemen stood on the tumblers, and it was again raised clear from the floor. Every one present was both gratified and pleased by the successful manifestations given.—Yours truly, J. BROMLEY, Sec.

RE BAZAAR FUND.

SIR,—Since the last list appeared in the Two WORLDS, I have received 10s. from Mrs. Findley, Birmingham; 2s. 6d., Mr. Wright; 5s. from circle, Bonsall, per Mr. Wright, via Gellia; 1s., Batley Carr Lyceum; 2s. 1d., Bury Lyceum; 5s. 4d., St. Peter's-street Lyceum, Huddersfield, per Mr. Kitson; 5s., Mrs. Rooke, Rathgar, per Mr. Macdonald; 8s. 6d., Mr. J. McLeod, Attercliffe; £1 1s., from Mr. Gordon's house circle; 12s. 6d., tickets, Mr. P. Lee; 3s., tickets, Mr. Wallis; 2s. 6d., tickets, Mr. J. B. Tetlow; 2s., sixpenny effort, Mr. Tetlow, all per Mr. Macdonald; £10 9s. 7d., Mr. Orr; 8d., children's effort, per Mrs. Raine; 6s., sixpenny effort, Mr. G. Taylor, Rishton, £1 15s. 1d., per Mr. Macdonald; 3s., sixpenny effort, Mr. G. E. Aldridge, per Mr. J. Venables; 6s. 6d., tickets, etc., Mrs. Browne, per Mr. Macdonald; 14s. 6d., Bartlam-place Lyceum, Oldham, per Mr. R. Wilkinson; 5s. 7d., Bloomsbury Lyceum, Birmingham, per Mr. A. Kitson; £1 2s. 6d., O.P.S. Stall, Mrs. Wallis; and 2s. 6d. from Mr. Macdonald.

As the Bazaar accounts are not going to be closed at present, there is still an opportunity for those collectors and workers to complete the good work to which they have so willingly put their hands; also a goodly number of kind friends who have not yet found an opportunity to remit their donations have still the chance to do so. I feel sure there is still a long list of such friends, who have only been waiting for the convenient time to render their help, and who fully intend that their names shall be included in the list that shall go down to posterity as having done their part in this grand Jubilee effort. Now, my good friends, one and all, the treasurer is still anxiously and hopefully waiting for your generous contributions.

I have received from all sources, up to this date, £718 5s. 10d. From this the expenses will have to be deducted.

Park Mount, Belper, May 21. A. SMEDLEY, TREASURER.

THE GOLDEN RULE.

SIR,—Under the heading of 'A Glossary of Terms Pertaining to Spiritualism and Psychic Science,' in the issue of April 29, I notice Mr. Tuttle states that 'Do all for others' is the golden rule of Spiritualism. Now, with all due diffidence, I desire to mildly remark that I think it would be more appropriate as the golden rule of Utopianism, for, to my mind, it is about as practical as 'The Sermon on the Mount.' So far as my reading goes, I find that Spiritualism is based on a set of practical principles; these are clearly stated, and are intended by the various spiritual seers to be taken literally. But where is the practicability of the above rule? If one practised it according to the letter (thus giving no heed to self\*), he would become an inmate of a lunatic asylum, a prison, or a poorhouse, within a month! It is utterly unworkable as a rule, and I defy anyone to prove otherwise!

For a number of years I was searching after a rule of life—something extremely practical, which would result in peace, progress, and prosperity. My gentle mother advised me to do as Jesus did, viz., when struck on the one side, turn to the striker the other side also. I did so, and, as a boy was thrashed from pillar to post. So I gave it up. I then turned to my stern father, who said that when in Rome I must do as the Romans do. At this particular time I was in my teens, and in a big publishing house in the City of London. Well, working on this rule—which I found very workable—I was one day ripping out some strong language, and happened to catch the eye of the manager, in which I saw a sign of sorrow. That was enough for me; I was ashamed of myself and the rule, too! I then determined, having exhausted the maternal and paternal resources, to seek for myself. And this was the rule I found: 'Do as you would be done by.' The spirit of this rule, which I have succeeded in tracing to China, is as old as the hills. The letter of the rule is composed of seven words, which is significant. Respecting its practicability, that speaks for itself. When in doubt I have for many years past promptly applied it, and have never had cause to regret anything. Practical people are invited to copy.

A PRACTICAL MAN.

\* Only by developing self to the highest and best can you do the best for others. One who would teach must first learn. Control develop, and understand self with the motive to teach and help others by example and influence.—Ed. T. W.

In the *Weekly Scotsman* a useful correspondence is going on anent Spiritualism. One correspondent tells how, being in Birmingham, he visited a public meeting there and listened to Mrs. Groom, who, after the address, gave him a graphic description of his deceased mother, and also stated that prior to her death she had a very heavy loss, that she died suddenly a long way from her home, besides describing other details that neither Mrs. Groom nor any other person in the hall at that time could possibly know, as the writer was a total stranger. He is seeking 'Light, more Light!'

MR GLADSTONE'S ENTRANCE INTO LIFE

TO-DAY the newspapers are full of Mr. Gladstone: his life, his work, and his passing on. He, who for so many years, filled so large a place in the esteem of his countrymen, and in the history-making events of the nation and of the world, has at last finished his work on this side of the borderland, and men of all shades of opinion are full of sympathy for the old hero of so many battles. The nation has undoubtedly been spiritually enriched by his nobility of character and the influence of his life: his purity of motives must have had an elevating and an ennobling effect upon the nations of the world. His work was not narrowed down to one groove, or solely to the development of the country which gave him birth, but, like Thomas Paine, his country was the world; and the human family as a whole are the better that he has lived.

The references in the press to Mr. Gladstone's passing on, are almost ridiculous in their sombre sackcloth and ashes dressing, and tears over the 'sad event.' To refer to the end of a great life, to the translation of a great soul, who worthily acted his part in the affairs of the world for a long tale of years as a 'sad event,' is surely the result of unthinking habits, and not the expression of the real feelings of the writers or the readers.

For more than the usual span of physical life, Mr. Gladstone has toiled for his country and the world, according to his light. For nearly ninety years, full of health and activity, he found in political life congenial employment for his great talents. His position, socially, made him free from all the harrowing cares of poverty which, with weakness of body, have burdened so many other great souls.

The natural end to such an honourable life cannot by any stretch of imagination have anything sad about it. Rather should a tone of gladness be the key-note of the many references to his passing on from a sphere where his work is ended to one where, with renewed vigour, he will find greater work to do for the humanity he loved so well and did so much to benefit. The removal from a field where he had fought a good fight, but was hampered by restricted powers and a physical environment which got narrower day by day as the years went by, to one of nobler possibilities, where his great faculties will find condition so much more fit for their exercise and expression, is surely nothing to be sad about but rather a matter of joy.

The Rev. G. F. Freemantle, at Tollington Park Church, referring to the near end of Mr. Gladstone's earthly career, said: 'Oh, thou greatest of all great men, would that thou could'st linger a little longer with us! Would that we could but hear the music of thy voice once again! *Speak to us, ere thou biddest us farewell for ever!* It seems hard for us to have to realise that at last thou hast fulfilled thy mission—*thy work is done!*' Is the pity not rather wanted for the minds which are so full of so much pathetic sadness, who, looking into the 'dim unknown,' see nothing but—an end! Where 'thou art at rest' and 'thy work is done!' 'Farewell for ever' is not the right note.

For the new birth of Mr. Gladstone, or of any other who has lived a long, useful life, we should have nothing but feelings of joy and gladness. Universally there is great joy at the birth of a child who has arrived in the fulness of time. All preparations are made to welcome the new comer with gladness, and the only anxiety is at the possibility of its non-arrival, or that any accident should arise to mar the pleasure which at such a time vibrates in the heart of every one. So, why not, when the birth into spirit life takes place in the fulness of time? Joy that another soul is born to greater things than were ever possible to it while sojourning here!

To die young, before one's work is finished, or may be well begun, is 'sad,' not only because of the evils which might fall on others in this civilised country as the result of such calamity, but because the want of experience on this stage of life's drama means being less fully equipped to play one's part well in the next. But to 'cross the bar' at high tide, when the storms are all lulled and the peaceful swell of the ocean is carrying us lovingly out of danger, and when those who were dependent are out in the open, steering their own barque on the sea of life; to get freedom from the physical poverty of age, and satisfaction when the soul is hungering for the regenerating air of the other side, is not a matter of sadness by any means.

Mr. Chamberlain, at the Civil Service Dinner, referring to 'the passing to his rest of the greatest statesmen of the ago or of our generation,' said, 'Now he is followed by the sympathy, the respectful sympathy, of all his countrymen,' is, I think, giving the truer expression to the feelings of all right thinking men and women.

Sir John Lubbock says, 'The best of us is just a sentry at his post.' And Mr. Gladstone, having filled his watch with credit to himself and to the main army, is withdrawn from sentry rank and sentry duty to occupy a higher position with the goodwill of all whom he walked sentry for. Death having made him free, let us heartily, not sadly, wish him all good wishes for success in his new career, and work so that the day may soon come when all men shall realise not only the beauty, but the value to humanity of a long, well-spent life!

P. GALLOWAY.

PROSPECTIVES and Platform Guide. Alterations for next issue must reach us on *Monday, Aug. 30.* No reports.

## Items of Interest.

YORKSHIRE UNION PLAN next week.

Mrs. G. H. BIBBINGS of a daughter, at 9-30 a.m., May 19, 1898. Both doing well. 9, Edna-terrace, Plymouth.

FOR BAZAAR FUND.—We have received 2s. 6d. from J. Hedgman Turner, which we have forwarded to Mr. Smedley.

'THE WAY OUT OF AGNOSTICISM.'—Our good friend Mr. E. Adams, of Cardiff, sends a capital report of an address by Walter Howell on the above subject, which we shall print next week. Don't miss it.

NO REPORTS next week. Owing to the holidays we shall go to press on Tuesday with our next issue, and the parcels will be sent out on *Wednesday* instead of Thursday. We shall not be able to print the usual reports.

THE ORDER OF PROGRESSIVE SPIRITUALISTS' Sick, Benefit, and Pension Funds. Received from G. Hummeltenberg, 10s.; J. Hedgman Turner (for Mr. C. Ware), 2s. 6d.; for Rev. C. Ware, 1s., per Mr. Stringer; 5s. from Wm. Sharpe.

ON THE BOARD OF GUARDIANS.—Mr. J. T. Ward, President of the Blackburn Spiritualist Society for two years, and a Director of the 'Two Worlds' Company for several years, was recently elected on the Blackburn Board of Guardians as a Socialist, working-man, and Trades Unionist candidate. We congratulate the electors on their good sense. Brother Ward is a 'worker'; upright and earnest, and fully deserves the honour, which we doubt not he will worthily uphold.

FEDERATION CONFERENCE AT KEIGHLEY.—The Committee of Heber-street Spiritual Church, Keighley, have kindly consented to a sale of work of the unsold goods from the Manchester Bazaar. The sale of goods will take place on the Saturday and Monday of the Conference, in the Heber-street Church. Will our Yorkshire friends kindly note this when they attend the Conference, 2nd and 3rd July?—J. S.

Mrs. TAYLOR, of Hirst's Buildings, Carlinghow-lane, Batley, writes, tendering sincere thanks to all Societies and friends who generously contributed to her defence. The result of her trial was 'a fine of £1 and costs, and with Mr. Storey's second fee, it has run up a great expense. My trouble seems to be coming altogether, as the mill where my husband and daughter work is burnt to the ground, so now I have nothing to depend on. If any Society or friends who have not contributed care to do so, I can assure them it would be most gratefully received.'

NATURAL HEALING AT EXETER HALL.—On Saturday, May 21, Mr. John Washington Atkinson gave an exhibition of his powers. He claims that he is a medical man, has a good knowledge of anatomy, and is an expert bone-setter. He combines massage (magnetic manipulations?) with an *instinctive* (intuitive?) perception of what is wrong and what is needed. Strongly opposed to vivisection and amputation, he claims that they are almost entirely unnecessary. He treated nearly a dozen patients, devoting about five minutes to each, and gave almost instant relief.

WALSALL.—On Sunday last the following resolution was passed, the whole of the congregation standing in silence:—'That we, as a congregation of Spiritualists, worshipping in the Central Hall, Walsall, wish to extend our heartfelt sympathy to Mrs. Gladstone and family in this, their hour of bereavement, and express our sense of the loss to the world in the passing to the higher life of our noble brother, William Ewart Gladstone. But we have the living consciousness that, though passed from our material sight, he will, in spirit, still work and labour for the good of Humanity. Signed on behalf of the congregation, JOHN VENABLES.' (This resolution was despatched to the Rev. Stephen Gladstone, Hawarden.) I hope that every society will send similar resolutions, to help to cheer the wife of such a champion of *Liberty* as our Grand old Leader.—J. V.

Mr. GEORGE SKAIFFE passed to the higher life, May 17, his remains being laid in mother earth on Saturday, May 21. Mr. J. Armitage kindly officiated. Despite the rain, a goodly number of Spiritualists and friends assembled in the Keighley Cemetery to do honour to the remains of so good and true a worker for our Cause. As a pioneer he laboured unceasingly. For over 30 years he has been attached to the movement in Keighley, and for years he toiled on patiently and firmly in the Lyceum, never caring for publicity, never seeking the applause of men. To know him was to respect him, to labour in the Cause with him was to love him. In loving and sympathetic terms Mr. Armitage spoke of him and the Cause of Spiritualism, to which he was greatly attached. On Sunday morning the memorial service was conducted by Mr. J. Swindlehurst in the Spiritual Church, Heber-street. A large congregation of friends assembled. In sentences full of deep sympathy, Mr. Swindlehurst spoke of the transition of our brother to the higher and fuller expression of his life. 'During his earth life he had tried the spirits. God's angels had ministered unto him. He had felt the power of their love and the sweetness of their gospel. Now he had joined them. Soon, very soon, he too may become "a ministering spirit," giving joy and gladness—as was his wont on earth—to many a bereaved soul. "Ever loving, ever kind, ever true," would be a true and honest epitaph for so noble a brother. In the republic of mind, in the commonwealth of spirit, in the sphere of love to which he has gone, he will still find opportunities to love to grow, and to unfold his spiritual nature. This is our gospel, this is our hope, this is our joy. Though to-day we mourn his earthly loss, we rejoice in the larger freedom his spirit has gained. This is our Spiritualism. Progress is for all.' [We have grateful remembrances of Bro. Skaiffe, and of many happy hours spent in his hospitable home; for him day has dawned. Our sincerest sympathy goes out to his loved ones, who must keenly feel the outward loss of his kindly presence.—Ed. T.W.]

## JOTTINGS BY 'EVANGEL.'

Woe—woe,  
Thou hast destroyed it,  
The beautiful world,  
With violent hands;  
It tumbles—it falls abroad.  
A demi-god has shattered it to pieces,  
We bear away  
The wrecks into nothingness,  
And wail over  
The beauty that is lost.  
Mighty  
Among the sons of earth,  
Proudlie  
Build it up again,  
Build it up in thy bosom!  
A new career of life,  
With unstained sense  
Begin,  
And new lays  
Shall peal out thereupon.'

So SANG the chorus of spirits to Faust, and thus might we sing. Our beautiful world of dreams and shadows is indeed gone, we hover lingeringly over the wrecks, where, amid much that was grotesque and strange, so much beauty lay enshrined, and we wail over the beauty that is lost. But not all our regrets, nor all our wailing, can ever now restore to us the old child-like faith, 'when mists veiled the world before us, when we gathered the thousand flowers which profusely filled all the dales, when we had nothing, and yet enough, the longing after truth and the pleasure in delusion.'

These days are gone, never to be recalled; our old faith has faded away; on every side of us the proud edifices of former beliefs, constructed with such infinite care, are toppling to their fall. Amidst the crash of falling worlds, *Spiritualism* will be the power that shall build up in statelier, prouder forms the new temple of the future, and 'new lays peal out thereupon.'

## INTERNATIONAL CONGRESS OF SPIRITUALISTS,

AND OTHERS INTERESTED IN PSYCHICAL SCIENCE.

London: 19th to 24th June.

RELIGIOUS SERVICE.

The Congress will be opened by a Religious Service, which will be held in the Banqueting Room, St. James's Hall (Regent-street entrance), on SUNDAY EVENING, 19th JUNE, and will be conducted by  
*The REV. J. PAGE HOPPS.*

The Service will be commenced punctually at 7 o'clock.

A Collection will be made at the close, in aid of the fund for defraying the expenses of the Congress.

RECEPTION.

Members of the Council of the London Spiritualist Alliance, Limited, will attend at the Offices of the Alliance, 110, St. Martin's-lane, W.C., on MONDAY, 20th JUNE, from 10 a.m. to 6 p.m., for the reception of Visitors to whom personal interviews may be of interest. Friends are expected from the United States of America, and from France, Italy, Germany, Switzerland, Sweden, Denmark, Norway, Holland, and other countries on the European Continent.

CONFERENCES.

Conferences will be held, as under, in the Banqueting Room, St. James's Hall:—

TUESDAY, JUNE 21, from 2-30 to 5 p.m., and from 7 to 10 p.m.

WEDNESDAY, JUNE 23, " "

THURSDAY, JUNE 23, " "

At these meetings addresses on subjects of vital importance will be given, and discussion invited.

Admission will be free, and it is hoped that all friends will be in their seats some minutes before the time fixed for the commencement of business, so that the proceedings may be begun with strict punctuality.

CONVERSAZIONE.

On FRIDAY EVENING, 24th JUNE, a GRAND RE-UNION will be held in the Large St. James's Hall, Piccadilly, at 7 o'clock, with Music and Refreshments.

The distinguished artiste, SIGNORINA DELLA ROCCA, has kindly promised to give Violin Solos during the evening.

Admission to the Conversazione will be free—by ticket only. Tickets may be obtained on application to the Secretary of the London Spiritualist Alliance, 110, St. Martin's-lane, W.C.; or at his office in St. James's Hall, in the intervals between the Sessions of the Conference, on the Afternoons of Tuesday, Wednesday, and Thursday.

The name and full postal address of every friend using a ticket of admission to the Conversazione must be written on the back of the ticket before presentation at the entrance of the hall, or it will be of no avail.

Our readers will be interested in the above programme for the International Congress in London. Arrangement are in a forward state, and a thoroughly interesting and successful Congress may be anticipated. The expenses will be very heavy—they are estimated at £250,—and a subscription list has been opened to meet them, and about £170 have already been subscribed, but the remaining £80 will all be needed, and we shall be pleased to receive, acknowledge, and forward contributions to this fund.

## Growth versus Creation.

A LECTURE BY PROF. WM. DENTON.

Those who have read 'Uncle Tom's Cabin' will remember that, when Topsy was asked, 'Who made you?' she replied, 'Nobody, as I knows of; 'spects I grewed.' It was a very fitting answer—true of Topsy and true of a great many other things as well. The questioner represented a class who believe that everything in the universe was made by a direct creating power—a class who believe that there was a time when there was nothing—not even chaos itself—nothing but the Great First Cause, who out of nothing spoke into existence all that is. He ploughed the eternal fallow, and sowed it with millions of blazing suns. Then sprang the planets into existence, called out of nothingness by the word of Omnipotence. Then came the globe, ridged with mountains that were never heaved; filled with rocks that were never agglomerated, with their fossil contents just as we find them—fish that never swam, reptiles that never crawled, birds that were never hatched and never flew; fossil trees, with rings of annual growth, that never grew—never had root, though we find them provided with this necessary appendage. All these were made at once, just as they are, when Omnipotence spoke and it was done. There stands the world, bare, naked, desolate; but Omnipotence speaks again: 'Let there be grass; let there be trees!' and the rocks melt into soil in an instant. Up comes the grass; and a carpet of verdure smiles where, but a moment before, the hard crust appeared in its native deformity—a blooming paradise instantly succeeds a gloomy desert. Trees, four hundred feet high, with rings of century growth which they never knew, lift their foreheads to the sky; rivers, with deltas which, of necessity, a million of years would have to labour to produce, flow sounding to the sea.

And the same is true of the human race, viewed through this lens of creation. Milton said—and he is almost as good authority among Christians as the Bible:

'The earth obeyed: and straight  
Opening her fertile womb, teem'd at a birth  
Innumerable living creatures, perfect forms,  
Limb'd and full grown; out of the ground uprose,  
As from his lair, the wild beast where he roams  
In forest wild, in thicket, brake, or den;  
Among the trees in pairs they rose, they walk'd,  
The cattle in the fields and meadows green;  
Those rare and solitary, these in flocks  
Pasturing at once, and in proud herds upsprung.  
The grassy clods now calved; now half appeared  
The tawny lion, pawing to get free  
His hinder parts, then springs as broke from bonds,  
And rampant shakes his brinded mane; the ounce,  
The libbard, and the tiger, as the mole  
Rising, the crumbled earth above them threw  
In hillocks; the swift stag from under ground  
Bore up his branching head.'

The water swarms with fishes that were never spawned, and life everywhere is brought into existence at once. Man, of course, was made in the same way. God had only to call *him* into existence, and of course he came—with hair that never grew, teeth that never were out, with the appearance of twenty-five years of age, though he was only five minutes on the earth—there he stood, in all his beauty. And woman came too, but in a more clumsy fashion—made out of the rib of a man! No sooner did Adam awake and see the beautiful creature God had given him than he said: 'This is now bone of my bones, and flesh of my flesh: thou shalt be called *woman*, because thou art taken out of a man.' And I can imagine Eve making a low bow, and saying, 'I'm very much obliged to you, sir.' (Laughter.)

Those persons who believe that the universe was spoken out of nothingness must, of necessity, believe that, in the beginning, things everywhere were created by the word of Omnipotence. But is there any truth in this so common notion? This is the question that comes up for consideration to-day. Those who believe that *man* was created full-grown, believe that *religion* was called into being in the same fashion—like a pair of boots made for him,—and men must receive this as true, under hazard of penalties eternal if denied, and believe in a Bible made for man, and perfect at the beginning, so that no man may add to or take therefrom—the last completed attempt of Omnipotence to reveal itself to mankind.

The speaker said these two propositions rested on the same foundation. If we could overturn one, we could the other also. Now, what says Mother Nature on this subject? We may behold it. What says the universe of all this? Did ever man see anything created? No man ever did. No man pretends to. Whence the belief that all these were created at the start? Is there any foundation in fact? Science to-day is teaching us that our planet never came into existence in the way these people who so believe suppose. It is telling us that it came into existence by law, and it points out the very laws by which these grand results were produced. The speaker then went back in time to the days when all matter was in a nebulous condition—a fire mist,—and traced the formation of the universe of worlds—thrown off, by the law of centrifugal force, in rings, from the bosom of grand revolving suns—drawn into spherical shape by centripetal attraction,—throwing off, in turn, new rings to form other planets. This was the nebulous theory, which was accepted by nine out of ten who had made it a study. Then sprang our planet into existence, a child of the sun, and as fiery as its father; the moon, the child of the earth. That the earth was originally in the condition which it must have been in order for such formation, could be seen by many indices existing to-day: the heat, increasing as we penetrated toward its heart, the boiling springs, the multitudinous chimneys of the volcanic ranges, all testified to the primitive fiery condition of our planet.

In proper time the crust cooled, the water gathered in the hollows of the hard surface—at first boiling hot,—and steamy clouds enveloped the sky. Ages passed ere the first living forms made their appear-

ance in these primal oceans, during which the lifeless globe swung round the sun. The Silurian period, with its shales, limestone, and sandstone, its crinoids and graptolites, its shells innumerable; the Devonian period, with its primitive fishes, its beds of conglomerate and shale, its limestones and sandstones crowded with the fossil remnants of extinct inhabitants of the deep; the Carboniferous age, during which were deposited the mighty supplies of the coal measures, were all traced by the speaker with the powerful hand of one accustomed to such delineation, and the march step by step onward was described, from the Oolite and Cretaceous periods, with their swarming reptilian forms, to the first mammal, not much larger than a rat, and till we came to the monkey, the prophet of the man. No such speculations as Moses wrote of, and Milton sang of, would do for the mind of the scientific investigator of to-day. Man is allied by lineal descendancy with the brute, and only by growth became as we find him at the present hour; he is the product of the ages, the fruit of the vast tree of life, whose root can be traced to the sediment of the old Silurian seas, which blossomed in the tertiary, and fruited at last in the man of to-day.

The speaker said it had taken Nature millions of years to write the first chapter of Genesis in her Bible. How it differs from the story so frequently taught in the name of Moses for the good of humanity! Everywhere growth, nowhere creation, everywhere law, nowhere miracle, is the voice of Nature's manifold teachings. 'There is a river, thirty feet broad,' you say, 'leaping from a mountain—a river that never grew.' I have seen them myself. But let me, my friend, take you into the caverns in that mountain's heart, and you will perceive a multitude of trickling rills, flowing in darkness, to make up in the aggregate the outer stream. There is the oak tree—the grand monarch of the forest—once a seed, poor, neglected, trampled into the soil by the foot of the passing deer. Watch it with a microscope daily and hourly, and you cannot see that it changes, and yet, by an imperceptible process, carried on through centuries, it expands to a beautiful tree. In such natural lessons the speaker perceived the truth that growth was everywhere. If a savage in the primeval forests had never built a log hut, the beautiful hall wherein the present assembly convened would have been an impossibility. A savage, sitting after dinner on the green carpeted earth, blows through a hollow reed, and that is the source from which proceeds the majestic organ, whose tones of melody vibrated on the ears of a Boston audience to-day. The monotonous chant of his fellow savages was the prophecy of the sweet-voiced singers who would one day arise, and the rude stamp which accompanied the lugubrious strain of those early men was the fountain head from whence flowed the modern dance, which had truly been called the 'poetry of motion.' Art and manufactures had to grow. The cloth coat on a man's back to-day could never have been, had not the wild savage of the far past clothed himself in the skin of his wilder brute contemporaries; the watch in his pocket had to grow—a wheel had to come before the watch could start; the early ones were nearly as large as a dinner plate, and as clumsy as a mouse-trap; it had taken years to bring forth the delicate workmanship of the present hour. The singing tea-kettle was the seed of the steam engine, but it needed time and the labours of Newcomen, Watt, Fitch, and Fulton to bring it to the practical use and enable it to do so much of the world's work to-day.

And what is true of all these things with which man is concerned, is just as true of man himself. Twenty years ago it was the heresy of heresies to teach that man was *not* put on the earth full fledged. To-day it is almost orthodox to teach that he came as an apple comes on the matured tree, as the proof of its advanced stage of growth. We can to-day trace the course through which life has advanced from the gelatinous polypi of the early seas, through the fish to the lower mammal, the higher mammal—the man! Every part of man is the result of growth: we cannot point to one which has not been the result of gradual expansion and development throughout the ages. The speaker then proceeded to make citations from the zoological kingdom in proof of this assertion, stating that the crinoids, with their five, ten, twenty (or some multiple of five) fingers, the five toes of the batrachians, the five-boned paddle of the plesiosaurus and ichthyosaurus, the paw of the monkey (coarse as it was), the rude palm of the primitive savage, were all indices of the perfect human hand which was to come in our time. It took Nature ages to make man's hand, and she threw away a million models before she found a suitable one from which to fashion that of the nineteenth century. So with man's heart, which pumped life at every stroke through his frame. Go down to the lowest forms of life, and they would be found destitute of a heart, they drew in the water of the ocean, through the skin or from the stomach, direct to the various parts of the body. Come up to the lowest forms of the molluscs, and the cold, colourless blood was forced through their bodies by an instrument corresponding in its office, but far removed from the human heart; the snail would be found possessed of an auricle and ventricle; in the fish could be traced a still more perfect heart; in the reptile existed the first indication of two auricles and two ventricles, approximating through the bird and the mammal to the perfection of man.

Man's brain was also the result of growth, as well. In the protozoa no nerve could be found. In some of the radiates we can trace nervous ganglia. In the cephalopods among mollusks we obtain the first idea of the brain; the fish presented the two hemispheres and the cerebellum or little brain—which man possesses. In the reptile the brain was enlarged, and still more so in the bird; in the lower mammal it was of still larger extent, attaining as we passed on to the monkey more of the appearance of the human brain. Man's brain, said the lecturer, has been made age after age. In some cases,—as in my own—it is lamentably deficient—(laughter)—but Nature is by no means done with her labour, and man is by no means yet her finished workmanship.

If, then, man was the subject—the result of growth in his every part,—those things referring to him must also be the subjects of growth. Religion was not made for man full grown. When man was a baby, he gave us a babyish religion, and the Bible gives an idea of what that religion is. The speaker then proceeded to trace the

growth of religion away from the traditional history and inculcations of the Jewish cattle raisers (some of whom were as rude as the cattle they herded) as given in the Bible, which was handed down to posterity as the last attempt of God to teach the human race—the present time, when circumstances were demonstrating that if the Bible was not a thing of growth and its adherents so declared it, then men would grow out of the Bible. The snake in the garden of Eden, he said, had become magnified to the arch enemy of all souls; the fire kindled outside the gates of Jerusalem came to be the everlasting fire in which all the enemies of the faithful were to be burned forever outside the gate of the new Jerusalem. Step by step it grew hotter and hotter till it reached its highest point, but for the last twenty years it had been gradually cooling, and now promises to become in time a comfortable place of abode.

So you see when we appreciate this principle, what grand results inevitably follow. 'Why,' you say, 'if nothing has been created, all things have grown; then there is no need of an Almighty Creator!' Exactly so. 'What, no Almighty Creator!' No, nothing of the sort. The work was done without it, because the universe is the source. The only God there is is Nature, and nothing outside, or back of, or beyond it. Suppose you make a being to make a universe, what have you done? You are worse of than before. Who created *this* being? Whence came *he*? It is the very same question my boys ask of me whenever they get up to three years old: 'Father, who made God?' Who shall answer it? We know nothing back of the universe. The universe we know, and we claim that it is all-sufficient; we know of no being back of or behind it; all else is pretence. If a man says there is such, ask him for his evidence, and you will find there is no foundation for the assumption, save such as recorded in that old Jewish story-book, the Bible. 'But,' says some one, 'what becomes of my Heavenly Father? I can't get along without my Heavenly Father.' Why, my friend, how long have you got along without a heavenly mother? I could get along without a Heavenly Father better than without a heavenly mother. Do you suppose if there had been a heavenly mother she would have let that snake into the garden of Eden to tempt and destroy the children a Heavenly Father stood ready to curse for doing what they could not help? Not she indeed. She would never have allowed her charge to fall under the terrible denunciations God was about to inflict. She would have seized that serpent and scotched him in an instant! Would *she* have made a hell wherein to plunge her children for eternal ages? Not so; and if the Heavenly Father had done it, her tears would have drowned its fires forever! (Applause.)

Nature, I say, is all there is—father and mother, the one just as much as the other; sister and brother, yet not perhaps in the same signification these words have to us. There is no Father, in the sense in which we have an earthly father and mother. You can tease your father into doing this and that to please you; your mother will strive to shield you from the inevitable results of your own doings; but the laws of eternity are enduring and obdurate, and you cannot escape their results.

I am satisfied to accept the universe as I find it—Nature superior to the God of the Bible. Dearer to us, better to us, than any of the foolish gods that man has made, we accept this as the only God there is. Nature never changes; never turns to the right or left; and when men come to that conclusion they won't talk any more to God. When men and women come to understand that they cannot change the operations of natural law, long prayers will cease. Our inward desires, of course, will exist, the soul will breathe them, for this is natural, but no attempt will be made to change the laws of the universe by prayer, for the man who could change the operation of law by prayer would be God of the gods themselves.

No creation; no creator; nothing ever was created; all things are the result of growth—have come as the inevitable result of the operation of these natural laws from the beginning. Now you begin to see what follows if this is accepted. You see man never fell; he has been ascending from the start; there is no going back. Man could never fall in the intended sense any more than the eagle could go back to the cracked shell from which he came, or the oak to the acorn which it split five hundred years ago! And the old story connected with it is false. Man never fell! Then he never needed Jesus to save him from the ruins of the Fall. Away, then, go the conceptions of the theologians, for the law of our being is growth, and to such every soul shall attain. We are here on this planet to expand for the ages, and whatever wars with man's growth we must condemn.

One of the principal objections I have to Christianity is, that its creeds are as iron boxes around the human soul. Here the speaker proceeded to trace the effect of the creedal teachings upon the human aspirations after truth—the darkening effect of the fears of God and hell which were piled up by a paid priesthood before the gaze of the trembling believer,—and said that every grumble from the sufferer was greeted with, 'Be still! Hell awaits you, and you will never get to heaven.' Hands off, inquisitors! Give the soul fairplay. It was made for growth and development, and it must have it. All this restriction is put on, all these things are done, under pretence of an absolute necessity—man must have them to prevent him from running riot and suffering eternal penalties. Take an acorn, and put it into a flower-pot in a lady's parlour; water it with tempered water; never allow the winds of heaven to visit it; watch it and nurse it, and what do you have for your pains? A miserable, sapless, stunted bush—a parody on its original. But put it out upon the moor, let it struggle with the storm and the tempest, and it will expand to a tower of strength and a country's pride. There is always a possibility of it, but not so in the former way. So with the soul; God made it for freedom and growth; let it have a chance, even though the consequences be as disastrous as the lightning to the oak. Nature demands it, and the tendency of the age is to make it worthy of its origin.

The law of man's growth is within him, not outside of him. In the growth of the oak, it is not necessary to make holes in its trunk to put the limbs in, and to fasten on the acorns with glue. This is the way many are doing in their lives to-day, and they are constantly blaming the sun of Nature because it melts the glue of artifice, and

the fruit falls to the ground. Man's development is within him. The progress of this planet, and man's ultimate progression also, do not depend on the systems of mankind. This world existed before we came.

The lecturer then drew a powerful picture of the past history of the globe; of the Oölitic times, when great reptiles crawled up and down the earth, besliming it with their loathsome track, and quoted the language of some croaker who might then have raised his voice, proclaiming in effect, 'This world will never be anything. I have watched it as the fires have burned it, the waters overflowed it. The earthquake has rent it, the volcano has shaken it. I am sick and tired at the prospect that lies for it in the future.' But out of this seeming darkness, the great principle of growth developed the age wherein man walked the earth with all the great possibilities that lie within him, and the grand future before him.

The lecturer had no doubt that there were those who would go away from the hall, wondering that a man could talk so, but the very fact that he was allowed the freedom of speech to do it was a proof of the growth of the human mind. When the war between the North and the South began, the prophets of evil were croaking everywhere, and yet America never saw a brighter day than the one that shines on us now, and the next Sunday will be better, for we shall have advanced that much further on the road of progress. This is no time for despair, but for hope, for joy and rejoicing at what Nature is inviting us to partake of. We have grown in the ages past; shall we now stand still? Have we reached the best possible position that Nature affords? Why, we have only just started—kittens, who have just opened our eyes to take a look around us,—but there is the bright sun above us, there is the great, grand future before us—we want a chance to grow. There is an everlasting home for the soul, a home where all the aspirations that have never been met shall be fulfilled in the world that is to come.

When I see the crimes so prevalent to-day, I ask myself what is the cause of them? What made this or that man bad? Look at his head. Compare the shape of it with the head of a philosopher. Did *he* order his head before he came? No; he had to take the best head Nature could give him. What then? Why, go back for the cause to his parents, his father, his grandfather. There is no more necessity to create a demon to make evil than to make a God to create the universe. Evil is undeveloped growth; it takes time to bring the lowest propensities into subjection to the higher powers of the brain, and make them do that which is best for themselves and best for all concerned with them.

Then, this accomplished, comes the age that poets have looked forward to—the millenium that Christians have been praying for and prating about, but which can never fall from heaven,—the grand height to which man is to attain by marching upwards from age to age.

## The Professor's Tales.

STORIES FOUNDED ON FACT. XII.—'THE TOLLING OF THE BELL.'

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.]

THE LIGHT of the full moon poured over the little village of Arden and the undulating country that lay around. It was winter, and snow lay deep. The skeletons of the trees were clothed in snowy white, and their branches drooped downward, with the fleecy burden that they bore. Every tuft of grass waved its plumes of white, and every twig helped to beautify the delicate tracery which the trees displayed, as it glittered with myriads of crystals, that caught and threw back the bright rays of the moonlight.

The hour of midnight was drawing near, when a man might have been seen approaching, or rather shuffling, slowly towards the village. He paid little attention to the marvellous beauty which was around, but he smiled with satisfaction as he looked onward, and saw the village nestling among its snow-laden trees. Every now and again there was a gleam of light above the cottages, as the vane of the old church swung in the wintry wind, and reflected back to earth the light of heaven which fell upon it.

'I must get some place to doss for the night, out of this cursed wind,' muttered the ragged wayfarer, who was evidently a tramp; and, clutching still tighter the bundle which he carried under his arm, he quickened his pace.

The tramp was out of his usual beat. He had a regular round from one workhouse to another. This was occasionally varied by stray visits to other Unions, in order to see if he would not be more hospitably treated there than at the usual places which had the honour of entertaining him.

But there was no workhouse at Arden, and so a word of explanation is needed. The fact was—the tramp had been engaged in a little business on his own account, and the bundle under his arm was the result.

'I hope'se these 'ere togs will be a fit,' he soliloquised, 'but I hadn't much time to pick and choose. It's a queer thing how them shopkeepers keep on hangin' things outside their doors, and puttin' temptation in the way of a pore chap like me,' and the man grinned at his own joke.

'There's trous'is an' a coat an' weskit. There's boots too,' and he glanced complacently down at a new pair which he had on. 'Now all I want's is a top coat, a silk umbrellar, an' a top hat. I think I did wrong in changing hats with the scarecrow in the field,' and removing his head-gear he looked at it dubiously, but the keen wind caused him to quickly replace the old hat, and the man looked around for a shelter for the night.

'It's ruther awk'ard to have to leave my regular doss-house for fear I should be copped with these 'ere things. I dunno but wot I might as well be copped though, for jail aint no wuss than this trampin' about in the snow.' As he thought thus, he came to the churchyard gate, and he stood for a moment to look in.

'Seems to me I've been here before, but that's impossible. I wonder if I could get into any old and ancient family vault for the night. But I b'lieve they lock 'em up to pervert the dear departed from getting out again. Anyhow, I'll try!'

It was the work of a few moments to pass through a wicket gate which he found open, and the tramp then proceeded leisurely along the path which led to the church.

'I wonder if there's anythin' in the pore box for me,' he thought, as with a keen and practised eye he looked about for some place of entrance.

'I'll get in by this winder presently, but I'll change my togs first. If I has to cut and run I'd sooner leave my old rags than this bundle as a memento. Blowed if I ain't seen this place before,' he muttered uneasily, 'but yet it ain't possible. Anyways, I'll try to get in here.'

The belfry door opened at his touch, and the tramp cautiously began to ascend the steps. Soon he was in the belfry, and by the light of the moon he saw that he could not find a better place for his change of wardrobe. He glanced out at the graves below, which, like waves of white, appeared to be rolling towards the tower that rose from their midst.

'It's rather lonesome here, but I guess it will do.' His clothes were quickly changed, and the tramp gazed at the result with satisfaction. The cloth was a check of a light colour, and though a person of refinement would call it vulgar, the tramp was well pleased.

'An' its so cheap, too,' he grinned. But the next moment the smile vanished from his face, and he looked above him in some alarm. A creaking sound had caught his quick ear.

'The wind's a-swingin' the old bell,' he thought, with a feeling of relief. 'I thought it might ha' been somethin' woss,' and again he turned his attention to his outer person. But the noise above grew louder.

'It must be an awful wind up there to swing it like that,' and the tramp moved to one side, as if afraid that the bell was about to fall on him.

The clapper touched the bell lightly, but on the return swing there was a tremendous stroke. The tramp was used to many things, but not to bell-ringing, and the sound, which shook the old belfry, almost deafened him. Presently the creaking sound of the bell could be heard, for the thunder of the reverberations had died away.

'It's done now,' thought the tramp, who stood gazing up in wonder. But hardly had he reached this conclusion, when—bang!—another deafening stroke shook the place.

The gaudily attired intruder began to shuffle towards the door, keeping a wary eye upon the swinging bell, which was dimly outlined in the shadows above.

Bang! came a third stroke.

'By gosh, but its tollin' for the dead,' and the tramp suddenly stopped. 'Somebody's a pullin' of that there rope. It must go down through a hole in the floor. I'll have a peep down at the pusson vot's kickin' up this awful row, and disturbin' an honest man in his dressin' room.'

The tramp stepped forward as another stroke sounded out, but he saw, to his amazement, that there was no opening below him, and that the rope was too short to reach the floor.

'It's the wind, arter all,' he thought, 'but it's wonderful reg'lar,' and the tramp put out his hand to catch the rope, and stop the next bang that he knew was just coming. But his hand never reached the rope, for, with a cry, he started back. Though he could see nothing, yet his hand had met with an invisible obstruction, which was of icy coldness. He could see the rope tighten under a vigorous pull, and at the thunder-stroke which followed, the tramp turned and dashed headlong down the steps of the belfry. He reached the ground in safety, and was about to spring through the open door, when his attention was arrested by an unlooked for sight.

A man lay upon the ground, close to the belfry door, and in the moonlight the tramp saw that the white of the snow was stained with blood. Another man stood over the prostrate form, with a heavy stick upraised, as if about to repeat the murderous blow. The tramp sprang forward to arrest his hand, but the man with the stick saw him coming, and, with a loud cry, dashed from the spot.

'Those country yokels will be comin' to stop that bell,' said the tramp. 'Hullo, it's stopped now. Anyways, if they catch me here, they'll say I've killed the pore chap.'

But, with an eye to business, the tramp stooped down to see what money the other might have about him. His search was in vain, for the man was as penniless as he himself was. Then the instinct of self-preservation returned, and he darted round the corner of the tower, so as to make his escape in its dark shadow.

In this he was disappointed, for he ran right into the arms of a man who was coming towards him. He raised his fist to strike down the one who obstructed him, but the next moment he was in the grasp of two other men. His struggles were in vain, and he was dragged into the moonlight by two sturdy farmers, who held him fast, while the Sexton was recovering from the effects of the collision.

'What made you toll that bell?' asked one of the farmers.

'I didn't touch it.'

'Who did, then?'

'I dunno, maybe the dead man round the corner,' replied the tramp.

The farmers looked at each other, and were quickly upon the scene of the tragedy with their prisoner.

'There,' and the tramp pointed. 'Hallo, the man's gone.'

'You're dreaming, man. There's no mark in the snow of anybody being here but yourself.'

'But I saw him, I tell you, and the snow was all red with blood.'

'That's where we found him,' said the Sexton, in trembling tones.

'Wot d'ye say?' queried the tramp, who had quite recovered his self-assurance.'

'A man was murdered here a year ago, but we never found who killed him.'

'I could tell him among a thousand,' interjected the tramp.

'We've been fooling here long enough. This vagrant has heard

all about the murder, and is only trying to scare us. Come on, Tom, let's get him to the lock up.'

In a short time the tramp was safely under lock and key, congratulating himself upon his escape from the haunted graveyard. Then, having allayed his hunger on the fare brought by his jailors, he lay down with a contented mind, and his calm and regular breathing told of an untroubled conscience.

'Hey! You, there! Get up. You've got to go before the magistrate.'

The tramp arose with cheerful alacrity, as if he had been the recipient of pleasant news, and in due course he was on his way from the cells to the courthouse above. He was placed in the dock, and when there he glanced around, with a pleasant look, as if he was among old friends. His leisurely survey brought his investigation round to the magistrate, last of all. Then his composure forsook him. He started violently, and every vestige of colour fled from his face.

The police were puzzled, for though the magistrate was of stern countenance, yet this old jail bird was too hardened to be troubled by such a trifle.

Presently the judge lifted his head from the papers he had been looking over, and glanced carelessly at the prisoner. Instantly there was a startling change, for the magistrate half rose from his chair, with a terrified look, as if he had seen the Angel of Death. And so, in a sense, he had, for, with a heavy groan, he fell forward, and lay face downwards upon the table. Instantly all was confusion in the court. The spectators sprang to their feet, and the police hurried to the assistance of their superior.

The prisoner was the only one who kept cool, for he had quickly recovered from his unwonted agitation of a few moments before. His quick eye took in the situation at a glance. The police had forgotten him, and the coast was clear. With a rapid step he left the dock and passed out of the room. The path to freedom lay before him, but an open door on the right caught his attention and roused his business instincts. It was the work of a moment to step inside, and in a second or two he emerged with a fur-lined overcoat on, a top hat on his head, and a silk umbrella under his arm. They belonged to the unfortunate magistrate, who would now need them no more.

Thus comfortably attired, the tramp passed coolly from the courthouse, and the village of Arden soon discovered that the guest whom they had entertained had shaken off the dust of his feet against them.

In the hall of justice the doctor bent over a dying man. 'He can live for only a few minutes. He has burst a blood-vessel, and is bleeding inwardly,' the doctor said.

The magistrate opened his eyes. 'My sin has found me out,' he said brokenly. 'A year ago I killed a man at the belfry door. He had found out a long-hidden secret in my life. He was a blackmailer. I killed him, and that tramp saw the deed.'

A rush of blood choked his words, and the magistrate fell back into the doctor's arms—dead.

The doctor laid him gently down.

'Whatever his sin has been, his punishment has been heavy,' he said gently. 'He has borne a heavy burden through life that we have known nothing of.'

Inquiries were at once set on foot by the police, and in the magistrate's desk letters were found which fully corroborated his confession. The magistrate had no family, and his distant relatives cared little for the stigma that rested upon him, for to them his money went.

'It is a strange story, Professor, and is, I suppose, an instance of a prophetic dream, which was remembered only when suitable conditions recalled it to mind.'

'Yes,' answered the Professor, 'the tramp, at the time of the murder, dreamt he was present, and he was seen by the murderer as if he were actually a witness, which, of course, he really was. Then Chance or Fate or Providence led the tramp to the scene of the crime, which, in a vision, was re-enacted before his eyes.'

'But the bell tolled by invisible hands?' queried the Doctor.

'I do not know, but that may have been to bring others to the spot, and so lead to the tragic ending I have told you of.'

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

IN ORDER that there may be no deception on either side there should be absolute fairness manifested by both the medium and the investigator. The former should be frank with his visitor, and give him such assurances as will indicate that everything is open and above-board. This spirit should be met by one of equal fairness on the part of the investigator. The conditions resulting therefrom could not be otherwise than of the very best, and excellent results would be almost certain to follow.—*Banner of Light*.

WHAT SPIRITUALISM HAS DONE.—The Czar of Russia, by spirit dictation, freed 20,000,000 serfs. Abraham Lincoln, a firm Spiritualist, liberated 4,000,000 slaves by signing the emancipation proclamation as directed by spirits through the mediumship of Nettie Colburn Maynard and others, convincing proof of which is easily obtainable. Harriet Beecher Stowe, another Spiritualist, wrote 'Uncle Tom's Cabin' by spirit dictation. Can we say that was of Satanic origin? Instances are numerous of people having been rescued from starving and other perils by spirits directing sensitives to them. Women and girls have been rescued from lives of shame by spirits being able to impress the fact of their danger upon some medium near at hand. Drunkards have been cured. Accidents have been prevented. The Crookes tube was invented by Prof. Crookes, a Spiritualist. Edison, the electric wizard (he witch), is, I am told, a Spiritualist, and gives all the credit for his inventions to the spirit-world.—*Progressive Thinker*.

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FRIDAY, MAY 27, 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.

## Have We Any Principles?

WHILE endorsing Hudson Tuttle's contention in the *Banner* of April 9 that we can all agree on the three propositions: (1) Man is an immortal spirit, (2) which passes out of the physical body at death unchanged in its development and faculties, (3) and as a spirit, under favourable conditions, can communicate with those in earthly life, it seems to us that we ought to be able to come to some voluntary general agreement (for the benefit of those who ask 'What does Spiritualism stand for, and what do Spiritualists believe?') as regards the main principles which we can endorse.

Suppose something of this kind were drawn up, not to be enforced upon anyone, but as a basis for unity of affirmation. The said affirmations may run somewhat as follows (we only present them *suggestively*; if anything better can be proposed we shall only be too happy to withdraw these):—

Spiritualists have no Creed, but all may practically agree to the following Statement of Principles:—

1. We recognise the existence of the Supreme Intelligence the Absolute Spirit of the Universe; the Immanent Life—eternal and indestructible, that governs by immutable LAW, wise and beautiful.
2. That man is an intelligent, indestructible Spirit, associated with, and expressing himself through, the animal body that he may acquire knowledge and develop self-consciousness.
3. That the death of the physical body is the birth of the spirit into a more spiritual realm of existence.
4. That man possesses a spirit body, which, after the death of the animal organism, becomes the outer form through which the individual functions, and expresses his purposes and desires.
5. That growth of form, development of mental capacity, and evolution of spiritual power, are true in this life, and equally true in the after-death spheres or states of being; hence progress here and hereafter is universally true.
6. That man-the-spirit aspires to know the truth; that he naturally loves the good, and feels the sense of duty to do Right; that religion is therefore the spirit expressing its divine intuitions and loves.
7. That the law of continuity rules in the realm of mind and morals as in the material state; hence no man can evade the consequences of his motives or his acts, but must inevitably be affected by their necessary results, until by their action and re-action he attains the knowledge, power, and wisdom to harmonise with the eternal law of Right—health and happiness.
8. That spirit people can and do communicate by signs and phenomenal demonstrations with earth-dwellers. That certain persons are naturally endowed with psychic powers, by virtue of which they are 'sensitives' or 'mediums'; that through their agency evidences of spirit presence and identity can be and are presented to the world.
9. That spiritual communion can be more or less fully enjoyed by all people; that thought-transference (spirit responding to spirit) is a demonstrated fact; that, consequently, Inspiration is an every-day occurrence.
10. That the human race is one family or brotherhood, whose interests are forever inseparable; hence, that it is the duty of each individual, not only to refrain from whatever would wrong or harm another, but also to live for the good of all, seeking especially to aid the unfortunate, the ignorant, the inharmonious, and the suffering, of whatever race or condition.
11. That the achievement of true lives and a nobler civilisation can better be attained by associative and co-operative, than by merely individual, action. We, therefore, agree to unite our efforts for the practical application of these convictions.
12. Believing also in the right of private judgment and the liberty of conscience, we do not seek to make these Statements *binding* upon anyone. Each one shall be free to think for himself, and, recognising the law of eternal progress, these statements should stand only so long as acceptable. They shall be subject to revision and amendment whenever the majority deem it necessary and right to alter them.

## Man, the Interpreter and Revealer of the Divine Spirit.

By JAMES ROBERTSON.

'God is not dumb that He should speak no more,

Slowly the Bible of the race is writ,  
And not on paper leaves nor leaves of stone.  
Each age, each kindred, adds a verse to it,  
Texts of despair or hope, of joy or moan.

Still at the Prophet's feet the Nations sit.'

WHERE DOES THE WORLD stand with reference to religion? All the time there has been a cry for a revelation for an infallible guide, and among all nations this has been manufactured in response to the craving. Those who supplied the demand were not in any sense impostors or falsifiers, but only wiser than their fellows, and believed they were the subjects of a superior guidance. The mistake has been one of interpretation. They saw more in Nature than others, thought it told a certain story, and with a sense of enlightenment upon them they gave out as infallible revelation what was only at best a childish attempt to read the riddle. In the days of childhood some of us thought the candle was a wonderful light-giver, now we are scarcely satisfied with the electric light. Buddha, Confucius, and Moses, were all expanded souls who took up and made corrections on the ideas which were prevalent in their time, and these ideas of theirs were taken up again by other souls, who made corrections and expansions as their intellects ripened and religious consciousness deepened. The Egyptians, with fine imaginative powers, built up a rounded story of how the world was ruled, and peopled the heavens with personalities which reflected, in fuller degree, the faint feelings which were beginning to express themselves in their own being; but all they set down was only adding to what less cultured souls had been seeking to express in cruder form. There was ever the craving for knowledge, the desire to get at the secret of existence, to get behind externals, and know of the rulers of worlds; and so each appearance in the heavens was made historical and part of a grand story. Osiris, Isis, and Horus (the old trinity), grew out of what men honestly thought the heavens expressed. It was a growth, here a line, there a line added, till riper souls made up the Book of the Dead. The real heavens never opened in the fashion men thought, and no revealer appeared with the correct knowledge. Man was the *interpreter* only, and was limited by his experiences, his imaginative powers, his interior consciousness, and all the past thoughts and feelings which so largely dominate all time. There was revelation, but not authoritative; there was a march forward to higher things, a sense of the physical rather than the psychical.

Men began low in the scale of being, and what we call natural selection, the survival of the fittest, acted upon and made way for the period when the religious or psychical would be prepared to play their part. All these processes were Divine, were part of the plan of that Great Creative Activity which seemed, as Tennyson says, 'red in tooth and claw.'

Beneficent purpose may not be seen in what looks like the blind process of natural selection, but we see, though no one proclaimed it from the skies, that this process went on through all Nature, and we to-day, with some intelligence, some measure of feeling, aspiration, love, and tenderness, are the outcome of this natural selection, which slumbered not nor slept. Man at first had little of what we call psychical life: to avoid his enemies, to secure food, to perpetuate his species were his first thoughts; what rudiments of reason, of memory, of emotion, of volition he had, were conceived for the accomplishment of these ends in the most effective way. Alfred Russel Wallace, the great naturalist and Spiritualist, thinks that there was an influx of the psychical or spiritual into man in the transitory period of his growth. At length there came a wonderful moment—silent and unnoticed—at which psychical changes began to be of more use than physical changes to the ancestor of man. Darwin and Lyell see in the forces at work in the creation of man the goal towards which Nature intended from the beginning, and that his perfection is the glorious consummation of the long and tedious work. The thought we call Darwinianism, which is but the setting down by careful observation of what was oftentimes expressed before without the requisite data, was thought to be Atheistic. We had been taught that man was suddenly flung into the world by a miraculous act, and that the slow and subtle process of evolution took away the Creator; but we need to take a higher view, and in whatever realm we may wander, we see more and more of the masterly hand that works by methods, that the deadly struggles for existence, which raged through countless ages, were but part of the process to bring forth that consummate specimen of God's handiwork—the Human Soul.

Natural selection we see less of, but we see psychical man determining to a great degree what plants and animals shall remain on the earth, and what shall be swept from its surface. He has created new varieties of fruits and flowers, and has reared new breeds of animals to aid him in his work, and now he is beginning to acquire a mastery over mechanical and molecular and chemical forces, the results of which we

cannot foresee. We see nowhere an authoritative and final revelation. We see man working with the great creative energy, and feeling that the meaning of life for him is to leave nothing unsolved. The baby man (and the great crowd who needed a revelation of authority) said that this earth was placed in the centre of the universe wherein all things were ordained for his sole behoof: the sun to give him light and warmth by day, the moon by night, the stars in their courses to preside over his destiny. All patterns of theology seem to rest on this idea. When Copernicus gave out the statement, and proved that man does not dwell at the centre of things, but is the denizen of an obscure and tiny speck of matter, people thought he took away God from the universe. It certainly took away that elaborate scheme of salvation on which they had leaned: it struck at the foundations, killed Adam and Eve and the devil; and, no doubt, had Copernicus not gone to the other side at the moment his thought was published, he would have had to recant, like Galileo, or been burnt like Bruno; but we now smile at the quaint conceit that man cannot be the object of God's care unless he occupies an immovable position in the centre of the universe. Kepler and Newton did in astronomy what Darwin did for evolution—gave evidence for what was at first a rational theory. It was a revolution and a real revelation, but somehow the Church never faced it or sought to square their position with this bit of authentic knowledge. How much larger became our view! How much greater became our God and Father! This was indeed the greatest revolution that ever affected man's views of his relation to the universe in which he lives.

Darwin's 'Origin of Species' was as unwelcome as Copernicus: it seemed so vast and sweeping, and utterly destroyed for ever the Fall, proving the ascent of man, and showing that the truth which was said to have come from heaven long ago, and which had been vouched for by so many saints and heroes, could not be the Word of God but only the child-thought of man. Evolution will no more be gainsaid, eventually, than the Copernican astronomy be overthrown; it will help us to rise to a higher view of the workings of God and the nature of man than was ever attainable before. As Oliver Wendell Holmes says: 'Darwinism restores Nature to its place as a true divine manifestation. It removes the traditional curse from the helpless infant lying in its mother's arms. It lifts from the shoulders of man the responsibility of the fact of death. If it is true, woman can no longer be taunted with having brought down on herself the pangs which make her sex a martyrdom. If development upward is the general law of the race, if we have grown by natural evolution out of the cave-men and of even less human forms of life, we have everything to hope for from the future.' We mark time by the birth of Christ, about which no one knows anything that is reliable. Some day we will count our upward march from the time this great thought came, which enlarged the significance of human life, and placed it upon a loftier eminence than ever prophets or priests imagined. Man is not a blighted abortion, a miserable disappointment to his Creator, hostile and hateful to Him from his birth; but rather the latest terrestrial manifestation of an ever upward striving movement of divine power. It is not the geologist's hammer or the astronomer's telescope or the naturalist's microscope that is going to take away the need of the human soul for that rock to rest upon, which is higher than itself, that all-pervading Presence which gives life to the atoms of the immeasurable universe.

Egypt, no doubt, had pride in comparing her revelation with the nations around. Greece, the land of intellect, of physical embodiment, revelled in knowledge regarding the heavens and the gods. Amid much enlightenment, profound philosophy, and poetic grace, no doubt, they had pride in Jupiter and Juno and Mars and Mercury, and the thousand other deities. Even when she fell from power her form of religion penetrated Rome, which ruled the world, but all of it was man's conception, not an authoritative revelation from heaven. What Confucius saw—'the inner light' which still has sway in the East, sacred as it is to those worshippers and beautiful as are its sentiments—was only the outcome of the enlarged moral and spiritual sense; acted upon, no doubt, by unseen forces or persons. Who believes that the thoughts of Egypt and Greece will ever be the religion of the world again? Buddhism still lives, and is sacred to a million hearts. Authoritative Mohammedanism, which millions believe came direct from heaven, and its Koran, which guides the lives of people, more, perhaps, than any other sacred volume, has no infallibility. All forms have, or will, change. Even the Christianity we profess would not be recognised by those who lived in the third, or even the beginning of the nineteenth, century; it is so altered, but so slowly and unconsciously, that no one would know it.

All races make claims of special knowledge; all are alike without credentials which would satisfy the world to-day. Spiritual in origin, but imperfectly translated, may have been true of much that is called sacred, but for presentation to the secular mind there is no evidence—not a page that ever fell from heaven. If God ever wrote with his finger the Ten Commandments on physical stone, He must have destroyed them, preferring that His children should rather live on faith than fact. Mohammed believed he had a mission from heaven, and the outcome of this pressure of feeling was an earnest, aspiring life. He led his people from the worship of the inanimate to a Great Spirit Person, whom he called God. It was the same God-idea

however, as that of Abraham and Moses; an improvement, perhaps, on the former pattern, but not so lofty as the more ripened religious consciousness of to-day would require. Authentic facts for any religion there are none. Each man made his claims, and the more startling they were the more readily he found believers. A modest man, with gifts of sight, who spoke the simple truth, would be passed over, but the most fanatical person, with outrageous claims, had eager listeners. Man the wonderer, and maker of all these gods and revelations, is the great miracle.

'And do you say no man or nation ever had a revelation from on high?' Nay, all men have had promptings, glimpses, feelings, which came oftentimes, they knew not whence or how. Spencer says the ideas of God and spirits came from the savage seeing his face reflected in a pool of water. This is the genesis of our spiritual ideas according to the most luminous intellect in our country to-day! I say luminous in no sense of ridicule, for much has been revealed to him, which is undoubtedly true, but he has spoken of all kinds of bias, acting so that we cannot see where truth lies, and so in his own case his anti-spiritual bias has blinded him from seeing that not the physical but the psychical has been the cause of religions. Not the savage seeing *himself*, but seeing with another sight than the physical, perhaps, someone whom he thought greater than himself; and subject to this seeing there would arise within himself claims of superiority which would find some recognition. All this was only for a time, however, and need not bind the future ages. This new sense, this spiritual perception, which even the physical discoveries of late years have been pointing out, has been largely ignored by those who have devoted themselves to looking at the material. Now, some are beginning to see that it has been working side by side with the evolutionary thought. We have had glimpses in all religious systems, Jews, Mohammedans, and in the many forms of Christianity—in the mystics like Madame Guyon and Jacob Böehme, and Law and Fénelon. Many of these glimpses have been terribly blurred and hard to decipher, like some parts of modern Theosophy, which remind one of some of the criticisms on Jerrold, Tennyson, Carlyle, and Browning's poetry.

Spiritualism, however, is distinct from all this. It has claims to rational and scientific evidences, and is the key which unlocks the world's religions. It calls none of them false, but only imperfect gropings toward the higher things. It reveals the spiritual faculties, inspirational, breathing in of sentiments, clairvoyance, seeing without the physical, but into a spiritual state. By the coming back of our dead in many ways, tapping their messages, entrancing our speakers, personating past events, materialising, writing, etc., is afforded substantial evidence of man's spiritual nature, substantiating the testimony of the seers of the ages, and pointing to still more striking unfoldments of the spiritual faculties of the race in the coming humanity. He who would bound the possibilities of human knowledge by the limitations of present acquirements, would take the dimensions of the infant in ordering the clothes of the adult. Spiritualists can rest content in the knowledge that religion is the outward and visible sign of the indwelling divine spirit, and, rejoicing in the evolutionary progress of mankind and the growth of religious ideas and ideals, press forward with unflinching confidence in the good that reigns supreme, and the destiny of ceaseless attainment of knowledge, power, light, and liberty for the individual and the race here and hereafter.

COMPETITION is death. Co-operation is life. The people compete with each other and grow poor. The rich co-operate and absorb the wealth created by the people. The trusts and the combines that are freezing out the small dealers and producers are capitalistic co-operative associations, for the benefit of capitalists, and they have not only come to stay, but they will soon be united into one huge combination, which will control both production and distribution. The way out is very plain. Under the profit system, the monopolists hold the key to the situation, and it is an easy matter to freeze out the property holder and crush the wealth producer. When the people withdraw their support from the profit system, and organise equitable exchange, the wealth producer will hold the key to the situation, as the product of his labour will be the standard of values. Then the capitalistic trust and combine will disappear and the tables will be turned. Labour will be master, and money its obedient servant.—*The New Woman*.

Too much stress cannot be laid upon the above trenchant truths. If the brotherhood of the race is ever to be established on earth the labourer must be permitted to reap the just rewards of his labour. Under the competitive system he is the pliant tool of an unholy alliance of capitalists, whose sole aim is to increase their wealth by any and all means that the powers of darkness can evoke to their aid. The black slavery of the South was not so serious a menace to the stability of this republic as is the present system of industrial slavery now in vogue throughout the land. The former was sectional and was destroyed: the latter embraces the yeomanry of the entire nation, and their freedom will be more difficult to obtain, because monopoly can too often find men who will betray their fellows for money. It is our duty as citizens to awaken to the dangers that confront our beloved country, and cast our votes for principle instead of party henceforth.—*Banner of Light*.

## Is Spiritualism of Practical Use in Daily Life ?

By MRS. M. H. WALLIS.

IN THIS utilitarian age the possible use of what is discovered is as much considered as the more important question, is it true? and so, it is quite in the order of things that the practical use of Spiritualism should come up for discussion. It is often said, 'Knowledge is power,' therefore, broadly speaking, we may claim that whatever tends to widen the horizon of thought and increase the power of understanding, is of use. What is the purpose of life? Surely to evolve in (and for) man the best development possible under these conditions: that he should grow able to use his powers and abilities to be of benefit to himself and others—in the sphere of home, of business, of study, of pleasure, of discovery, of invention, or of experience. What the man *is*, as well as what he *has* (meaning what he has in mechanical skill, in suitable environment, opportunities of advancement, as well as what is usually regarded as wealth), is of great importance. For instance, an individual of narrow thought, cramped notions, and littleness of mind generally, cannot get out of life anything like the same amount of enjoyment or happiness as one who possesses the quick eye, ready perception, and keen appreciation as applied to the experience of the moment or the momentous questions which come, perhaps, once in a lifetime.

How does this apply to Spiritualism? The removal of the fear of death, the letting in the light from the brighter world, the revelations of the sequential nature of life there, the recognition of the fact of eternal progress, surely all this must have a decided effect upon the life of to-day. Mourning for those gone before, by some deemed dead, has served to take much of the brightness out of life for many people, it has seemed as though all that made it worth living had been removed, because those they loved were not. As Spiritualism brings the glad tidings of immortality, and thus convinces the bereaved one that in reality there is no death, its practical usefulness is demonstrated in making their daily life brighter and happier. Then the recognition that preparation is made here; that if angel-hood is desired, the process must be commenced now; that we live not only for time but also for eternity; that by the thoughts, words and deeds of to-day, character is being formed, and the process of development carried on for the future, as well as for the present. All this, too, has a practical effect upon the daily lives of many people. I am not going to say of all Spiritualists, because for some there is only the relief from the fear of death, and there the practical effect seems to end. Many things have been shown to us as the result of spirit-communion, and the spiritual powers of man have received much more attention in consequence. We learn that sins of omission and commission can not be *forgiven*, that the sin is against ourselves and must be *expiated*, but that sins are largely the outcome of ignorance, much more frequently than they are deliberate acts performed with a full knowledge of the consequences; therefore, the gaining of knowledge, the effort to understand ourselves and the attainment of self-control, will be for many the practical results of these revelations.

That we cannot possibly live to ourselves alone has been abundantly demonstrated by Spiritualism, as from Psychometry we learn of the registration in our own conditions of what we do, think, or say; and from Psychological influence we learn of the effects produced by, and upon, others. From the power of healing we find great good and beneficial results: little ailments, as well as diseases that have baffled many medical men, yielding to its application. Much more even than is accomplished would follow the persistent exercise of this power (possessed by nearly every person) by individuals upon themselves as well as others. When conscious of any interference with the condition of health, the concentration, by means of the will as well as the making of passes, or even without any outward indication, would often prove effectual in overcoming illness, especially when not of a very serious nature; so again, in this way, the practical use of Spiritualism is shown. Another way is in the freedom enjoyed by children from the cramping effects of orthodox teachings, and the training of their minds to the reception of spiritual truths, so that they may not have to struggle, as many of us have done, to gain freedom for ourselves. The naturalness of inspiration, as revealed by spirit-communion, takes it out of the region of superstition, and brings instead the feeling of the nearness of our spirit-friends and the association with those like-minded to ourselves, or those whom, through the law of attraction, we can reach with earnest aspiration, so that the great and good of past ages are linked to us, and we can receive from them golden thoughts, glowing ideals, and grand impulses to go forward, strengthened to fight against error and overcome wrong, and thus practically demonstrate the use of Spiritualism in helping us in this world to fulfil our destiny.

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.

## Life's Discipline.

By DR. F. L. H. WILLIS.

IN VIEW of the glory and wonder, the matchless beauty and perfection of the universe, the question is continually forcing itself upon us—Why was man created so imperfect? Why, if the Infinite be all-wise and perfect, Nature all true, and the future in its ultimate *sure*, was not man so organised that he could enter at once upon the upward and onward track and enjoy here in this life the fulness of good? Why was his divine, spiritual life hidden so far in the recesses of his being that it has apparently so little chance to translate into its consciousness spiritual or soul-truths?

Ask yet another question: Why did not the world spring forth at once in its present condition without the intervention of ages before it could produce its present beauty and order?

Because eternal law demanded a gradual evolution of life, beauty and order, you say. As with matter, so with spirit. It, too, is subject to the divine law of evolution, which demands gradual growth because the law of life is growth. Hence necessity answers the query of use. It must be, for it *is*. But where comes in the benefit? Of what use is this stern, terrible necessity of toiling through ages, it may be, to gain even the heights of peace? There is but one answer: *Immortal life means eternal growth*, and the spirit of man, by the necessity of its life, comes into being ignorant and imperfect, having for its dowry unsatisfied desires. As a part of the infinite whole he must have these desires, and by them he must be impelled continually to seek higher life, to attain greater nearness to the infinite and perfect from whence he sprang.

The education of the human spirit is the grand work that all Nature is fitted for, and all spirit is delegated to perform. To be educated, to become a spiritual being, to be a man, a whole-sided man; to be a woman, a true, noble woman, *this* is what life is for; for the disciplining and schooling of the human spirit.

We cannot afford to miss one event out of our lives, for all events, all trials, all griefs, all sorrows, all experiences of whatever nature, go to make up the whole or perfect. There is not a trial, there is not a test to which the human soul can be subjected, that is not a stepping-stone instead of a stumbling-block. Every event asks of the soul to which it comes, 'Where art thou?' It finds the timid man trembling, and leaves him a coward. It finds the strong man brave, and leaves him a hero.

The spirit, when it leaves the mortal body, holds within itself every emotion, every event, every influence of its earth life. You who believe in infinite justice, infinite love, need have no fear that at the bar of this infinite justice the influences of birth and the education of circumstances will be disregarded; but let us not forget that we ourselves are forming a judgment within our souls by every unkind, unforgiving, uncharitable thought that will prove as terrible a despair to us as an angry personal God could possibly be. When we condemn another for practices that do not square with our own ideas of what they should be, when we denounce or forget leniency, then we are taking into our hands a power that belongs only to infinite love; we in fact make ourself the ruler of the universe.

All that can be taught of spiritual truth, of spiritual reality, of spirit-power, is as nothing to that person who in his own soul passes judgment upon his neighbour, because the first law of spirit is love, and love is charity.

To perform nobly the duties of the earth-life is the best possible preparation for the spirit life. No human being lacks opportunities of proving himself noble, true, and worthy of being an inhabitant of heaven, for the heavenly kingdom lies spread within the human spirit. There is the Holy Jerusalem, with its gates of pearl, or pure love; its streets of gold, or truth; its temples and its altars, or its pure aspirations and desires. Every truth of the spirit is of value if it makes the possessor better able to lead a true life; but unless the truths possessed be outwrought in a true and noble life, they are of little real value. I feel as if nothing more were to be done than to patiently take up each of us, our work, and do it with a hearty zeal, an earnest effort, a constant struggle for the best. What the future has for anyone of us we do not know; but if we can say the truest, noblest, best has me, my effort, my will, my aspiration, we have no need to know; it can have but good, for whatever seems loss is gain to him who is bound for victory. Death comes to none of us as silence. It comes as action, as a force continued, as the victory of life, and if death comes it will mean only triumph to the earnest soul.

Love and Wisdom are the two angels that guard the gates of Paradise. Love comes through suffering, Wisdom through experience. Thus Love and Wisdom are the ushers in of the new time: they are the evangelists, the prophets; they are the soul's redeemers. Into their hands I commend each one of you!

You should have a great demand for 'The Holy Truth,' by H. J. Browne, it is so clear, sharp, and fascinating. Every intelligent person should read it.—W. Webber.

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.

SPIRITUALISM has been a search for proofs of immortality and of spirit-return, palpable to the soul and the outer senses. It has awakened man to deeper self-knowledge. Psychological science seeks to know more of man's interior life, and psychic powers, and infinite relations. They interblend. They are hemispheres of one globe. Each supplements the other, and neither supplant nor ignore the other. The splendor of the light within opens and illumines the pathway to the life beyond. Man is a microcosm; rock, earth, and all flora and fauna reach up into his corporeal frame; all subtle forces that hold and sway suns and stars pulse through him.

## The Reality of Spirit-Life.

By GEORGE A. BACON.

THE following graphic description of the spirit side of life in the form of a spirit-communication but recently came into our possession, although it was written nearly thirty years ago. We venture to publish it for the readers of *The Banner* and others as a most interesting and realistic presentation of life in the spheres as narrated a generation since.

While some of its details may challenge acceptance, its main statements, if not, indeed, all its essential points, are hardly improved by those who speak of these things from the standpoint of to-day.

These delineations (through the mediumship of Miss Mary J. Day, of New York, now Mrs. Dr. Wright, of New Haven, Conn.), it is affirmed, were written by Mr. William G. Howard, who passed from this life May 1, 1832—now a resident of the third sphere,—and continued by Thomas Paine—a dweller of the fourth sphere. The account given is exactly as it was received.—Washington, D. C.

Mr. Howard says: After suffering severely, and closing my earthly life, on awakening to consciousness, I was standing by the side of my mother, who had departed this life nine years previously. The surprise in meeting my mother, my change of condition, and seeing myself, as I supposed, on the couch before me, I was confounded, and turned to my mother for an explanation. She informed me that I had passed from my earthly body into a superior existence. My mother presented me with a suit of black garments. I clothed myself with them, and we soon bade farewell to my earthly home.

Our passage was up an ascending plane, the motive power the will of my mother, and we soon landed in another world. This place very much resembled the earth. I was informed that we were in the second sphere. What surprised me the most was my newly-awakened sensations.

My mother informed me that I was developing powers of life which until now I had known nothing of, and that it would be necessary for me to change my black garments for those more suitable to my advanced condition. Accordingly, I was presented with a light grey suit, which pleased me much.

During our stay here I learned many important facts, which, no doubt, will be of interest to you. I will describe them as they appeared to me, and as I was informed by others: The second sphere surrounds the earth, and revolves upon its axis. The five circles comprising this sphere are really but one expanding circle, formed from five segments. The first segment or circle is sixty miles distant from the earth, and covers nearly one-fifth of its circumference. The second circle is one hundred and twenty miles distant, each increasing the distance sixty miles, the five covering the circumference of the earth, the fifth segment being three hundred miles distant. The whole are united to the earth by inclined planes, forming a continuous passage from the earth outward and upward to the fifth circle.

The productions of this second sphere are in form similar to those of the earth. The fruit is more beautiful and pleasing to their taste. The customs and habits in these different circles in this sphere are as various as their language. All who leave their forms do not immediately ascend—many become so attached to the earth for various causes that they have not the least desire to depart. I will instance those who have accumulated large fortunes, and sacrificed their humanity to gratify this one desire—they will remain to see others grasp and often squander that which they have prized so highly. There are other causes which detain spirits on or very near the earth. The lewd and intemperate are severe sufferers. Many of them pass through the horrors of delirium, which to them is an awful reality, driving them to desperation, often continuing many years before they will or can listen to the least encouragement for mercy. We will say, for the benefit of those who traffic in that which destroys the happiness of their fellows, that they will pay the last farthing before the God of their souls will forgive them for degrading the children of their Heavenly Father.

Another class, far more numerous, remain very near the earth for a long time. I refer to those who are deficient in spirituality, being possessed with barely enough to retain the form, but not sufficient to progress without a large amount of cultivation. The majority are so low that they require food but little in advance of their primitive condition. To supply this need, Nature in her abundance reproduces certain animals on the same plane with them. Here the red man finds his hunting-grounds; here he pursues his prey, and feasts on his game as he did when he roamed the forests of the West. The name of this class is Legion: they have been pouring into the spirit-world for thousands of years, and many eminent spirits have laboured centuries in this work of love to liberate these children of their Heavenly Father from the thralldom of ignorance to the glorious liberty of light and truth. The second sphere presents an almost endless variety of conditions, from the fact that here are congregated people from all nations and all languages of the earth. In this sphere all must approximate toward a certain standard of morals and intelligence before they can move upward and onward in the road of progression.

After roaming over a diversified country, we commenced our ascension to the third sphere. The passage was of some duration, but not tedious. On our arrival we landed at a platform, no doubt intended for the purpose, as it was on the edge of the sphere. I was soon sensible that we were in a very beautiful country. A short distance in advance of us was a walled city of vast proportions. The entrance was through an arched gateway. The door was slightly ajar. A partial view informed me that my grey suit would poorly harmonise with the white garments within. My mother said: 'My son, allay your fears, garments are prepared here for you also.' Then I saw one of the inhabitants pass out of the gateway and present a parcel to my mother, which she gave to me. It contained a suit of pure white. The exchange was soon made, and when arrayed in white garments my joy was unbounded. I was now a new creature,

born again, and entering the kingdom of heaven. Old things had passed away, earth and earthly pursuits were fading from my mind. I was free!

Outside the gate was the keeper; on his left was a large book in which he recorded the names of those who entered the city. I asked why all this was necessary. She answered: 'My son, when you pass into the city your remembrance of earth-life will become less and less. You may possibly forget your name, and should you in the future wish to visit your earth home you will return through this gate, take your earth name, resume your grey dress, for you will need those garments you left by the way to enable you to remember your earth-life, and to assist you to communicate with your friends. Hence the necessity for recording your name in this book.'

As we entered the city we were greeted by my father, who passed from earth-life when I was a boy. He welcomed me with joy and affection to his spirit home. I was really surprised at the beauty of the scene before me. The buildings were large and splendid. Those near the gate and for some distance were schools for the study of philosophy and science. The arrangement of the scholars was in circles of ten or twelve, with the teacher in the centre. The schools were supplied with books, charts, and models. My father informed me that a large proportion of those who enter this sphere are ignorant of those principles of knowledge which are necessary for their growth in happiness and their advancement in the spheres; hence, as soon as they are convinced that they are labouring to a disadvantage because of their ignorance, they entered the schools at once, and applied themselves with their utmost ability to the different branches of study. When you entered the schools, none but your friends observed you, and they by impression, so intent are the learners to acquire the necessary knowledge for their progress in the sphere.

As we passed on toward my father's home I learned that a portion of these buildings were devoted to mechanics and art. I afterward visited them and found many filled with machinery for the purpose of producing and perfecting inventions, and to manufacture articles for use and ornament in the spheres, and also to transmit knowledge, as far as practicable, to the children of earth. The arts are here displayed to the highest degree of perfection to beautify mind, adorn temples, mansions, parks, etc. Those who labour, divide their seasons into work, recreation, and rest.

We have machinery for measuring time; it is very different from yours. We raise cotton of different colours, flax as beautiful as silk, and a species of grass, which is highly ornamental for ladies' dresses. We are not confined to white, but make any colour we choose. Our costumes are similar to yours: we change them when we please. Our sustenance is fruit, of which we have abundance. The variety is large, and very pleasing to the taste. We cultivate it or gather that of spontaneous growth. Our soil is dark: it somewhat resembles yours, with the exception of stones. If we have a desire to sleep, we gratify it. We have vocal and instrumental music. Our instruments are similar to those on the earth; our music is superior. We have a telegraph; it is more perfect than yours; the action is magnetic. As the message flies over the wires there is a slight illumination. Our language is uniform, and we also communicate by impression. Language is used for public speaking and joyful occasion.

Our light is partially derived from the sun. Our atmosphere, being more magnetic than yours, we are not so dependant on the sun for light as you are. This sphere does not revolve upon the axis of the earth. Our climate is uniform—one continual summer, flowers always in bloom and superbly beautiful. We are not sensible to cold or heat. When we meet a friend we greet him with a hearty shake of the hand. We are as tangible to ourselves as you are. We have great pleasure here in visiting and in making others happy.

West of this city is a large body of water, containing many beautiful islands—the larger ones are covered with villages, the smaller ones with one or more mansions. Many of these islands are graded with rising ground in the centre, sloping to the water's edge, adorned with walks, sculptured images, flowering shrubbery, and with trees of most singular varieties of fringed foliage. The scene is enchantingly beautiful, and is enriched with sailing vessels of every description, decorated with splendid coloured streamers. In the distance are seen majestic ships, and visiting from island to island are beautiful palatial steamers whose soul-stirring music comes rolling over the water, tempting all to enter the smaller craft and join them in their happy pursuit of pleasure.

Gratification is not the only desire which actuates those who spend their time on the water; their real purpose is improvement. Every vessel is most perfectly modelled, and every principle carefully studied and applied. On these waters vessels were propelled by steam power long before you had the pleasure of witnessing the same interesting view upon the waters of the earth.

If the ruling passion or genius of each individual is not perfectly developed previous to his arrival in this sphere, he will here prosecute his desire until he is satisfied with his attainments.

The same law governs every mind, whether mechanical, scientific, literary, wealth, fame, or whatever it may be. This principle bears severely upon the worshippers of mammon; it portrays the depth of its demoralisation on the human mind. The sufferings of the miser in the lower spheres from the loss of his wealth may wean him in a measure from his idol and enable him to advance to the third sphere; but on his arrival here he will soon learn the fact that there is abundance of gold. The sight of the precious metal awakens the full force of the ruling passion. He makes no inquiry as to its worth, until his pile is completed and his every desire gratified. He then learns the reality that his coveted wealth has no more value than the most common metal. All his ambition and pride is changed by disappointment to mortification and disgust, and it is often very long before he will awaken to consciousness and seek for that instruction which will unfold to him the real purpose of life.

When we wish for anything we cannot supply ourselves with, we make it known. For instance: if I desire a mansion I draw my plan, or get an architect to make one for me, and it will not be long before a master builder who is not satisfied with his proficiency, learning my wishes, calls on me and offers his services in erecting

my mansion. His aim is to gratify his mechanical genius to repletion, and mine to obtain a mansion, according to my wishes. This is one mode of barter with another—to do all the good you can to make others happy.

Conjugal attachments formed on earth, and not founded on mutual love, seldom, if ever, reach the second sphere. Many attachments are formed in the second and third spheres. A true union of souls for all time is when the two are so constituted that their united qualities of mind form a unit—that is, each supplies the various deficiencies of the other. One of the most, if not the greatest, endearing source of happiness in the spheres is the spirit outgrowth of conjugal, paternal, and filial love.

There are many large cities in this sphere; also immense tracts of land devoted to country residences, including parks of great extent, beautifully adorned with walks, statuary, fruit, and flowers. The land is beautifully undulated; it has running water—forming cascades, large and small lakes, trees of splendid foliage, flowering shrubbery, bright green verdure;—and hundreds of beautiful beings, making calls, and promenading to their perfect delight.

Over the third sphere are suspended beautiful magnetic lights, emitting rays in colour and form similar to the rainbow. These lights are caused by the constant intercourse of the spheres. The arts have long engaged our highest attention. Sculpture, painting, and engraving are our favourite pursuits. One great advantage we have in sculpture is the beauty of our marble. We have in this city alone (and there are many others) three hundred temples for the purpose of preserving and exhibiting specimens of the arts. The exteriors of these temples are elaborately beautified. The one I am conversant with is reared on a base of white marble; it has four fronts, is three stories high, and surrounded with a triple colonnade. It is an immense square building, and has a dome towering high in the heavens. The walls of this temple are made of large square blocks of marble, as pure as Parian, and inlaid with flowers of beautiful stones. This building has four entrances, one in the centre of each front. The doors are large and massive, and elegantly embellished with sculpture and mosaic work. The trimmings are of gold; the handles are very massive, and splendidly wrought with inscriptions of 'Welcome!' These temples are esteemed the finest works of art in the sphere. You can form no idea of their extent, and neither can I. To examine the specimens contained in one of them requires full threescore of your days. I cannot impress you with their wonderful grandeur.

[Here Mr. Howard ceases, and Mr. Paine resumes the narration.]

The dome of the temples, of which you have had a faint delineation, are open at the top. They are the passageways from the third to the fourth sphere. The domes are ascended by winding stairs. The halls throughout the three stories will admit but two persons abreast. All who enter pass out through the domes.

The temples are filled with statuary, paintings, and engravings of the highest merit. In the base of the temples, farther than the eye can reach, are offices, occupied by spirits from the fourth sphere. Around these offices are congregated thousands of spirits, who throng here for the purpose of passing an examination as candidates to become inhabitants of the fourth sphere. Those who are accounted worthy are presented with a certificate, and at the same time a duplicate, with the residence of the spirit, is placed on file. One more condition is requisite before they can pass above—it is this: each must be mated, and the quality of the two minds such as will, in all future, unfold harmoniously to their mutual advantage.

These examinations are accomplished with great rapidity. When a candidate is presented whose mate has previously passed examination, the certificate on file is given, and a telegram is instantly flashing the welcome message to the mate, 'Come, all is ready!' and in an incredibly short time the pair, who previously may have never seen each other, and are to spend an eternity together, are face to face, rejoicing that they are worthy to enter the temple and beautify their minds with the impress of those rare and precious works, the treasure of ages, and then to ascend to a world whose beauty far exceeds their present magnificent sphere.

Spirits move with rapidity as their distance increases from the earth. When spirits of but little notoriety arrive in the spheres they are generally received by their friends, but when those who are enlightened, and have laboured earnestly in the cause of truth, enter the fourth sphere, they are most heartily welcomed with a public reception.

Conversation in the fourth sphere is done by impression instead of sound. When audible language is necessary to convey an idea, it is used. Our language differs from that of the third sphere.

The costumes here are truly splendid, and nearly transparent. They are manufactured in the third sphere, and are furnished the candidates in the temples, previous to their ascension, and donned when they feel the necessity, just prior to their arrival in the fourth sphere. The dress worn from the third sphere is laid by for use, should they wish to visit the spheres below.

This sphere greatly exceeds the third in size and in the beauty of its landscape, the contour of its mountains, its brilliant streams and silvery lakes, the form and colour of its flowers, trees, and fruit. The whole combine to form a world so supremely beautiful as to be entirely beyond your conception, and our powers of delineation.

In the fourth sphere our sustenance is fruit, of which we have an abundance. It is still more exquisite in flavour; it never withers. When we need we pluck and eat.

Our time is not divided—it is one eternal now. We do not perform any manual labour. We have a subject which it is our pleasure to study. This subject commands our highest attention and interest; it is

#### EXISTENCE,

commencing with the gaseous matter flowing from the ever-living Father, filling immensity through all time, forming worlds, developing the mineral, vegetable, and animal kingdoms; gradually unfolding forms, and when every property was called into action, the whole combined in producing the ultimate man.

Our recreation consists in conversation, promenading, music,

dancing, etc. Our musical instruments are similar to yours. The harp is our favourite. We have immense marble floors for public receptions, dancing, and promenading. There are no buildings in this sphere—no stated time for rest. With us it is one eternal day of pleasure and unalloyed joy.  
—Banner of Light.

## The Psychology of Spiritualism.

By J. C. F. GRUMBINE.

It is because man is natural, being divine, being spiritual originally, that the possibility of communication exists between the two worlds. Mediumship, which is both natural and supernatural, makes it possible for us in the natural world to hold communication with natural forms, and to perceive the law, and the phase and use of phenomena. By the relation which we sustain to the excarnate and incarnate world, it is possible for us to bridge the two worlds, and after the spirit passes out of this form of manifestation into a higher phase of spiritual being, to give evidence, demonstrations of the power of this immortal nature upon this material or natural plane through the function which we regard as mediumship. This mediumship which is functional, has to do with everything that belongs to the normal or natural man, and it relates itself to everything that belongs to the spiritual or divine man. It is through the mental consciousness of the natural man that we relate ourselves to everything in the natural world, and this function that enables us to relate ourselves as incarnate spirits with our environments, with our material life, with these forms of ours, is natural mediumship.

Mediumship relates the spiritual world to the natural world, and the natural world to the spiritual world, and therefore the phenomena of mediumship constitute a basis for science. Consequently the psychology of this mediumship has a deeper significance upon the problem of life than might at first appear; for when we rise into the higher sphere of the divine or spiritual man, there we notice that the senses and faculties instead of multiplying into one hundred or a million powers, by which the natural man communes with the spiritual man, coalesce and become unified. Therefore, what we know as clairvoyance, clairaudience, etc., are but the subjected phases of the so-called natural man, by which the spiritual man disenfranchised of the frail or mortal body, or the natural man immured in this body, can hold communion with the spiritual realm. But when we come out of the current of the so-called subjective man into that deeper consciousness which is pure spirit, and pure divine essence, there we realise the relationships which the so-called natural man sustains to the spiritual, the divine man—which the sense man sustains to that which is pure spirit—spirit that is eternal, spirit that in itself is undying and indestructible.

When we pass out of the objective form of communication between the two worlds, we come into the sphere of communion, and while it is possible for us to communicate with forms, it is likewise possible to commune in essence, in spirit, and therefore when we pass into the realm of the spirit—into that which in itself is permanent, not transitory, that which is celestial, not human, that which is spiritual, not simply material,—we pass directly into the sphere of communion of soul; we are outside the realm of mediumship; we do not need mediumship in that way, and therefore we say it is possible for us, because we are dual, to relate ourselves to this natural world without mediumship, and through mediumship to relate ourselves to the spiritual world.

If Modern Spiritualism has emphasised anything at all, it has emphasised, first, the possibility of communication of the soul with forms on both sides of life, and that no person in the mortal or in the immortal state is denied the power of communication. As long as the desire for communication remains in the human soul, the opportunity and the agency for communication will be presented. When we step up higher into communion of soul, we shall realise the apotheosis of the soul out of the material into the spiritual, out of that which is transitory into that which is absolute and eternal. The steps are legitimate, rational, and progressive in the unfolding of the soul.

Why is it not possible for every one of us, because we are spirit, to hold communion as well as communication between the two worlds, and realise the presence of our loved ones, and receive the divine consolation which is vouchsafed to everyone of us in the religious or spiritual nature we possess? It is no longer necessary to have a priest or minister stand between us and a God. It is no longer necessary for us, possessing an unwritten code of divine truth and law in our soul, to measure the heights and depths of our being by a record of past revelation. The only Bible which is the infallible book of the world is the bible of the soul, whose pages will unroll to us from the inner realm when we are able to read the pages. When we pass out of the objective and subjective, so far as the natural man is concerned, into the realm of the spiritual, we come into independent relation with the soul. There is one phrase which will define mediumship as it relates itself to the material and immaterial world, to the human and divine man, and that phrase is *spiritual perception*.

In his final peroration, Mr. Grumbine closed with the words: 'Spiritualism now, Spiritualism forever!' and took his seat amid the hearty applause of his large and enthusiastic audience.  
—Banner of Light,

## Spiritualism Abroad.

THE CHANGED ATTITUDE OF CATHOLICISM.

HERE is another proof of the altered views of the Church of Rome with respect to Spiritualism. We say 'the Church' because everyone who is acquainted with the rigorous discipline maintained in that ecclesiastical army, knows perfectly well that no priest would dare to say a word in favour of Spiritualism without the approbation or consent of his superiors.

In the December number of *La Tribune Psychique*, which is the organ of the 'Federation Spirite Universelle,' having its central offices in Paris, appears a report of the monthly meeting of the Society of Psychic Sciences, in that city, at which Dr. Encausse ('Papus'), read a paper on 'The Registration of the Psychic Force.' In the course of the discussion which followed, the Rev. Canon Brette thanked Dr. Encausse very warmly for his interesting communication, and then, proceeding to sum up his own opinion of the facts brought forward, he said: 'In all the manifestations of the psychic force, and notably in those connected with materialisation, the intervention of spirits may have taken place. Now, the Church recognises the existence and manifestation of these; but we ought to be very prudent in approaching this domain, because, very often, the spirits are deceivers. Moreover, it is always wise, before admitting the intervention of these spiritual beings, to examine all the causes produced by known forces up to date, and it is not until after having exhausted the entire series of hypotheses, that we ought to admit the interference of a psychic being; always observing at the same time, the greatest prudence in relation to that entity.'

Every experienced Spiritualist would be prepared to endorse every word of the foregoing; for Spiritualism, being one of the positive sciences, must rest upon solidly scientific bases. The only difference which would arise between the Canon and ourselves, would be respecting the definition of the phrase, 'lying or fraudulent spirits.' These the Church concludes to be escaped convicts from the theological hell; which has no existence in space, or rather it may be said to exist anywhere in space that may be accessible to a being tormented by a fortunately terminable remorse; whereas the Spiritualist knows all such deceiving spirits to have been human beings who have carried with them into the other world every evil passion and propensity which they were accustomed to gratify in this.

Referring to the words of Canon Brette, the editor of *La Tribune Psychique*, remarks, 'Such an avowal, from the mouth of an ordained priest, is worth remembering. We are no longer, it will be seen, at the epoch, not long past, when the Church would admit of no other explanation of so-called supernatural facts, than the intervention of the devil. The Church, by the organ of Canon Brette, has actually come to recognise the existence of spirits, and the possibility of their communications. We see, then, by all that has gone before, how Spiritualism is gaining ground, since Theosophists, occultists, priests, and savants, are agreed in principle as to the manifestation of those psychic entities, which they denied only a short time ago.'

In taking this step, the Church of Rome is acting with its traditional astuteness; while the Protestant Churches, of whose ministers the Rev. W. H. Fitchett is probably a representative type, are not merely holding back from, but, in many instances, denouncing the most momentous movement of the nineteenth century. They cannot check its advance any more than the Inquisition which put Galileo on his trial, and burnt alive Giordano Bruno, could prevent the adoption, by civilised mankind, of the heliocentric theory of the Universe. But half a century hence the Protestant clergy may find themselves, if they remain unprogressive, as impotent and obsolete as the Inquisition is to-day.

### A WANDERER RETURNED.

We notice, with pleasure, an editorial announcement in the *Nova Lux*, of Rome, that, from and after the 1st of January, that publication 'will cease to be the organ of the Theosophical Society, and, returning to the path traced out for it in its old and spiritualistic programme, will adhere to it for the time to come, holding aloof from every kind of sectarian exclusiveness, the source of deplorable misunderstandings and culpable rancours.' We congratulate our contemporary on his good resolution. The change he made a twelve month ago was a retrograde one. Valuable as theosophical and occult studies may be in themselves, they are only means to an end, and not the end itself. This can only be reached by the acquisition of the higher teachings of Spiritualism, and the access which may be obtained, through them, to communion with all the great luminaries of the human race, before whom the 'Mahatmas' themselves would bow down. Theosophy, as a preparatory school for those who would enter the University of the highest Spiritualism, fulfils a useful function in the education of the human soul; but there are far simpler, nobler, grander, and more elevated and elevating truths to be learned in the superior, than in the elementary institution. The latter is only a stepping stone to the former; and this will be frankly admitted by Theosophists themselves by-and-by, when our guides and teachers in the Unseen authorise the promulgation of certain truths which they state it would be premature to make widely known, until the human race is better fitted to receive them. Anyone who seriously reflects upon the immense expansion of knowledge on spiritual subjects which has taken place during the last twenty-five years, will not discredit the prediction that its progress during the first quarter of the approaching century, will transcend all expectation.

### 'THE OLD ORDER CHANGETH.'

A notable change is taking place in the tone of the public press in Europe, with respect to the subject of Spiritualism. It is being spoken of with respect, instead of, as heretofore, with ridicule; and it is beginning to be accepted as worthy of a serious discussion instead of being made the theme of a flippant remark, or dismissed with a supercilious sneer. In the Paris *Figaro* of the 11th December last, for example, we find the following comments in a long article describing the results of the various experiments made by Col. de Rochas, Sir William Crookes, Drs. Luys, Gibier, Baraduc, and many

others: 'All these experiments are not only being made by scientists such as those we have just enumerated, but by medical men, like Dr. Richet, Dr. Dariex, etc. When such personalities obtain similar results, and when they believe with the faith of a martyr, in a science which is as yet in its infancy, but is, thanks to them, growing greater day by day, no one has the right to cast a doubt upon this science. They speak to us of things that may appear stupefying to us, but which have a real existence, inasmuch as we have the testimony of their prime elements. We ought then, instead of laughing at, to respect the efforts of these investigators. We ought, from a feeling of self-respect, to abstain from treating these persons as foolish, unless we wish to place ourselves on the same level as those pedants and petty tyrants, spoken of by Voltaire.' The article is signed—as all editorial articles are in *Figaro*—by the writer, Charles Chincholle, who has been connected with that journal ever since 1872; and is one of the most copious and successful of French dramatists. Its fairness and reasonableness offer an honourable and gratifying contrast to the ignorance and insolence of some deliverances on the same subject, from a clerical pen, which disfigured the columns of a Melbourne newspaper two or three years ago.

### 'SHADOW LAND.'

We are gratified to perceive that this deeply interesting autobiography of its exceptionally gifted author, Mme. E. d'Esperance, is already attracting attention on the continent of Europe. In the January number of *Op de Grenzen van Twee Werelden* (the Hague), Mme. Elise van Calcaar, devotes several pages to a sympathetic review of the book, which she pronounces to be 'highly important for three reasons: (1) as a record of the writer's own life; (2) as a narrative of some very remarkable spiritual manifestations; and (3) as a proof of the religious and philosophical deductions which are to be drawn from thence. In these days of great apathy, narrow views and general distrust, it is refreshing to read a book containing so remarkable a narrative of spiritual appearances as wonderful as the most surprising manifestations that Spiritualism has ever revealed.'

In the *Revue de la France Moderne* (Paris), our untiring confrère, 'Ismala' devotes an article to 'Shadow Land,' a book, he observes, 'which enables us to see how immense is the power of spirits when the necessary elements are combined, and favourable conditions are observed. Spiritual seances then become of the highest interest, and celebrated savants have not hesitated to attest with their name the narrative of facts which they have been admitted to observe. . . . It may be hoped that this book will be translated into French, so as to bring it within the reach of a great number of readers. From the moment that this lady (Mme. d'Esperance) has been able to merit the attention of Professor Zollner, of M. Barkas, and of M. Aksakof, who have all of them written the details of their experiences, it seems to us that she deserves to be henceforth known to the great body of the public,' as, indeed, she can scarcely fail to be, and her book will carry great weight with all thoughtful minds as one of the most convincing that has yet been written on the subject.

### SIGNS OF THE TIMES.

In the thoughtful series of papers which M. Leymarie, the editor of the *Revue Spirite*, is contributing to that publication, under the title of 'Philosophical Reflections,' the writer, in the January number, dwells at some length upon the fulfilment, in our own days, of those scriptural prophecies which were ignorantly supposed, in former times, to refer to the end of the world; but which, according to the concurrent testimony of spirit controls, speaking in all parts of the globe, denote the termination of a distinct period in the history of mankind, and the commencement of a new era, which will be marked by the establishment of the reign of Justice. M. Leymarie enumerates the various predictions foretelling this great crisis in human affairs, and reminds us how remarkably these have been verified by the events of the last half of the present century. 'After the wars in Italy,' he observes, 'which have reconstituted the national unity of that peninsula, we have had the war of secession in the United States, a conflict of giants between brothers and friends, which was of long duration; the struggle between Prussia and Denmark, in which the first, with the help of the second, tore a whole province from a very brave and generous little people; then Austria beaten by Prussia at Sadowa; the declaration of war between Prussia and France, at the instigation of that crafty politician, Bismarck; the siege of Paris and cession of Alsace and Lorraine, together with the indemnity of that formidable war; wars in Africa, occasioned by the duplicity of the English, Italians, Prussians, Belgians, and French; the struggle between Russia and Turkey in the Balkans, who massacred each other after having incited the secondary peoples to mutual destruction; wars in Tonkin, in Annam; in Brazil, from which the Emperor was expelled; also between Peru and Chili, and among the republics on the Equator; the destruction of the armies and fleets of the Chinese by the Japanese; massacres in Crete and Armenia, then the destruction of the Greek forces by Turkey; the war in Dahomey, on the Gold Coast, in South Africa and on the Upper Nile; also in Hindostan, where the hill tribes have arisen against the English; insurrections against the Spaniards in Cuba and the Philippine Islands; the Spaniards ruining themselves in order to suppress these terrible uprisings, etc., etc. After the crushing of Poland, have not the whole of these conflicts between the nations taken place during the last forty years? And the devastating epidemics which science can neither foresee nor eradicate; and the inundations, the earthquakes, and the fires which ruin countries, and destroy human lives by thousands!'

If anyone were to take the trouble to compile a list of the great calamities which have befallen mankind during the last half-century, he would be appalled by their number and magnitude. We will quote some of those which happened in the year 1852, as a really fair sample of what has been taking place annually ever since:—

Destruction of the s.s. *Amazon* by fire, 102 lives lost. Wreck of the *Porto*, off Oporto, 46 lives lost. Foundering of the *Birkenhead*, 436 lives lost.

Three colliery explosions in England, within a week, 138 lives lost. Bursting of the Holmfirth Reservoir, 100 persons drowned. The greater part of Hong Kong destroyed by fire. Sacramento burned down, 2,500 houses destroyed. Great floods in England; storms and wrecks all round the coast. Powder magazine at Stockholm exploded, 60 lives lost. Similar disaster at Turin, 12 killed and 21 wounded. Eruption of Mount Etna. City of Manilla destroyed by a succession of earthquakes, extending over three days.—*Harbinger of Light.*

## Societary Doings.

### LONDON NEWS, NOTES, AND NOTICES.

**BATTERSEA:** Good addresses in Park by Messrs. Boddington, Adams and Dale. Successful meeting in Henley Hall, and addresses by Messrs. Boddington, Adams, and Wyndoe; recitations by Miss Pierpoint. Lyceum great success, so also after-circle. **HENLEY HALL, Henley-street:** Mr. H. Boddington will deliver an address on 'The philosophy of trance mediumship,' an answer to Dr. Stanton Coit on 'Mrs. Piper's trances,' on Tuesday, May 31, chair taken at 8-15 prompt. Questions and discussion (550). **277, BATTERSEA PARK-ROAD, Ethical Institute:** Sunday morning, at 11, discussion. Evening, 7-30, circle. Whit-Monday, a tea at 5-30, and conversazione. Tickets, 6d. each. We are to be favoured with selections on the Hungarian cymbal during the evening by Mdlle. Ida Zaruczoa, also songs, recitations, quartettes, etc., by friends. Wednesday, public circle at 8 p.m. **BOW:** Invocation by Mr. Bradley. Mrs. Abrahams sang 'The Holy City.' Mrs. Barrell's guides gave an address and excellent clairvoyance and psychometry. Wednesday very good meeting.—**BRIXTON, 8, Mayall Road:** Full meeting. Stirring address by Mr. Payne. Remarks by Mr. Dale on our 'Individual responsibility.—**CANNING TOWN, Co-op. Hall, Braemar Road:** Mr. Moody gave very accurate phrenological delineations. An open circle followed.—**2, FORDS PARK ROAD:** Tuesday, Mr. Peters addressed a crowded house on 'Is life worth living?' and gave excellent clairvoyant tests.—**CAVENDISH ROOMS, 51, Mortimer-street, W.:** Another inspiring address by the spirit workers associated with Mr. E. W. Wallis, whose visit to the Marylebone Association drew together a large and keenly appreciative audience. The lecture, 'Spiritualism true! What then?' of course traversed some familiar ground, but the very brightness of manner and pithiness of utterance gave it a special interest. The many brilliant points made in the discourse drew forth the enthusiastic appreciation of all. Previous to the lecture Mr. Wallis gave a reading, and Mrs. Paulet very kindly sang 'Angels ever bright and fair.' We trust to be favoured again, ere long, by this lady's highly-valued musical assistance.—**EAST LONDON, Workmen's Hall, Stratford:** 22nd, Mr. Boddington gave an interesting and instructive address, and clear answers to questions from audience. 19th, Mr. Gwynn's guides gave a very inspiring and interesting address. Psychometry by Brother A. Peters.—**MANOR PARK CENTRE:** Monday, Mr. Peter's guides gave a grand address on 'Heaven,' well appreciated. His guides gave wonderful clairvoyant tests. Thursday, Mrs. Phillips' guides gave a very impressive address, and Mrs. Whimp's guide gave good clairvoyance. Sunday, Mr. Bullen gave good clairvoyance, address, and reading. Mr. Davis answered questions.—**EDMONTON:** Mr. Peters' first visit, his address, clairvoyance, and psychometry being most clear and convincing.—**HACKNEY:** Evening, Miss Marsh's guide, 'Sunshine,' gave clairvoyant descriptions, nearly all recognised. Her psychometry was also very successful, audience delighted. Two WORLDS sold well, the sale goes up by leaps and bounds; there was a crush for them the moment our president took them round. We have now the National Federation Hymn Book on sale. Open-air work in Victoria Park very successful, plenty of opposition from our orthodox friends.—**ISLINGTON, Wellington Hall, Upper-street:** Mr. Brenchley spoke of Mr. Gladstone and the good he had done for humanity. Mrs. Brenchley, 'Life and homes of spirits in the spirit-world.' **NORTH LONDON, Finsbury Park, 14, Stroud Green Road:** Mr. Jones in the chair. Mr. Walker, of Edmonton, gave an address on the 'Resurrection,' under control; so also Mrs. Jones in 'Salvation.' Other addresses were given by Messrs. Jones, Walker, Brooks, Hewitt and Beaver. Mrs. Sinclair kindly sang 'The promise of life.'—**SHEPHERDS BUSH, 73, Becklow Road:** A splendid time with Mrs. Boddington in answering questions from the audience. We should like to have her very often.—**STRATFORD Society of Spiritualists, Martin-street Hall, Stratford, E.:** Mr. Clegg's address on Sunday, 'Spiritualism and Christianity,' was earnest and instructive. Our united sympathy is offered to Mrs. Clegg in her indisposition, and we pray she may be early at work for the Cause.—*Prospective:* May 29, Mr. Davies; June 5, Mrs. Bessie Russell-Davies; 12th, Mr. Walker; Friday next, 27th, Rev. J. Page Hopps, subject 'A beautiful and happy faith.' Solos by Miss Samuel, of the Marylebone Society. Admission free. Collection for our furnishing and organ fund. (550)

**EAST LONDON SPIRITUALISTS' ASSOCIATION, Workmen's Hall, West Ham Lane, Stratford, E.—**To all Spiritualists and friends of our Cause,—Dear Sir or Madam: Kindly allow us to ask if you would contribute to a testimonial which we wish to present to our dear brother, Mr. J. Veitch, who, through a long illness, has had to retire both from his business and all society work. We feel no words of ours could justly tell his worth; he was always willing, and gratuitously performed a great uphill work for our glorious Cause. Mr. J. Veitch and his devoted wife have been invaluable servants, and we feel sure that they have a large circle of friends who we trust will rally round and help us to make this appeal a grand success.—Yours very faithfully, THOS. MCCALLUM, Hon. Sec.; A. PRITCHARD, Hon. Treasurer. P.S.—Subscriptions will be most thankfully received by A. Pritchard, Hon. Treasurer, 42, Borthwick-road, off Leytonstone-road, London, E.; and we invite all subscriptions to be sent in on or before the 11th July, 1898. Committee: J. Humphreys, 6, Maryland-square, Stratford, E.; J. Headley, 137, Plashet-grove, Plaistow, E.; J. Pressman, 20, Broad-street, Stratford, E.; A. Pritchard, 42, Borthwick-road, Stratford, E.; T. R. McCallum, 23, Keogh-road, Stratford, E. (551)

## 'SPIRITUALISM FOR THE PEOPLE.'

Sir,—My committee have passed the following resolution, a copy of which has been forwarded to the Society named: 'That this meeting of the Committee of the Onward Spiritualist Association sends its fraternal and cordial greetings to the South London Spiritualist Mission, and begs to express the admiration it feels for the energetic and effective propaganda work in which the Mission is engaged. In heartily wishing the Mission "God speed" in its many and devoted labours for the advancement of our glorious Cause, this meeting desires to respectfully draw the Mission's attention to the Manifesto from this Association that appears in the Two WORLDS, dated 20th May, and Light, 21st May, and to express the earnest wish that, on as early a date as possible, the South London Mission may see its way to take the said Manifesto into "collective" consideration, with a view to the Mission still further adding to the scope and value of its advocacy by carrying into effect the policy urged upon the movement by the document referred to.'

The South London Spiritualist Mission was chosen as the object of the resolution, first, because that body is our Association's nearest neighbour; and secondly, because it is a representative Spiritualist Society. My committee, however, would have liked to send a similar resolution to every other Spiritualist body in the kingdom; but as this was not feasible they would be glad if those Societies would kindly 'take it as' done, and act accordingly. Perhaps some member of each Society will immediately (there being no time to lose) bring the subject prominently before the body, and let me know the decision arrived at. I will then prepare a brief summary of such decisions, and forward it to the Spiritualist Press for publication.—Fraternally yours,  
HERBERT E. BROWN, hon. sec.

80, Grenard-road, Peckham, London.

### MANCHESTER NEWS AND NOTES.

**ARDWICK, Tipping-st.:** 16th, Mrs. Hyde kindly gave her services for children's Whit-week trip; good clairvoyance and psychometry. 18th, Mr. O. Pearson gave excellent psychometry and clairvoyance. 22nd, Lyceum Open Session. Afternoon, the children went through marching and calisthenics, gave recitations, Mrs. Morley giving clairvoyance. Evening, chairman, Mr. Crutchley. Mr. Tabberner gave good address, Mr. Morley clairvoyance, and Mr. Crutchley good address with reference to the bringing up of the children. Several of the children gave recitations.—**COLLYHURST-STREET:** 18th, Mrs. Greenlees gave a short address, also clairvoyance and psychometry. 22nd, Miss Smith gave short addresses and very good clairvoyance. *Lyceum:* Calisthenics particularly well done. Recitations were given by Cissie Smith and Arthur Arundale. Practised new hymns for Whit-week. Children 78, adults 24.—**ECCLES:** 18th, Mrs. J. A. Johnston gave a good address and clairvoyance. 22nd, Mr. J. B. Tetlow good addresses, clairvoyance, and psychometry. Donation of £1 from our esteemed friend Mr. Alder-croft; we are extremely thankful and pleased to say he has helped us on previous occasions. God bless such noble effort!—**HIGHER BROUGHTON, Hilton-street:** 19th, Mrs. Cropper gave good psychometry and clairvoyance. 22nd, *Lyceum* still to the front. Recitations by Mabel Cruise, Florrie Shedlock, Lena Morris and Percy Shedlock. Marching and calisthenics excellently led by Miss Garner. We were pleased to see a few visitors. 2-45 and 6-30, our treasurer, Mr. Jackson, gave readings, and Miss Knight excellent clairvoyance, in some instances the full name. Splendid after-circle, 90 present, conducted by Mr. Smith.—**LONGSIGHT, 24, Grey-street:** 17th, Miss Cotterill gave excellent psychometry and clairvoyance. 19th, good circle. 22nd, Mrs. Giggie gave nice address, also good clairvoyance.—**OPENSRAW, Granville Hall, George-street.** 19th, Excellent clairvoyance from a lady friend. 22nd, Mr. Hopwood lectured on 'Lives of great men,' quoting Mr. Gladstone, Longfellow, Bradlaugh, and others, and 'Is God an unchangeable being?' showing from Bible teaching that he is changeable.—**PATRICROFT, New-lane:** 17th, Mr. Moulding, of Pendleton, came to our assistance, doing good work in psychometry. 22nd: Good day with Mr. Young, his psychometry being remarkably good.—**PENDLETON, Spiritual Church:** Mr. Mayoh (Bolton) took questions from the audience and answered them in a very amiable manner. In the evening he gave an excellent address on 'Spiritualism.'—**SALFORD:** Mrs. Hulme gave successful clairvoyance. The presence of the veteran, Mr. W. Wallace, afforded much pleasure. *Prospective:* Sunday, 6-30 p.m., Mr. G. Featherstone. No meeting on Wednesday evening, June 1.—**SOUTH MANCHESTER:** Thursday, a friend gave a short address. Sunday, Mrs. Newton gave a good address, making a touching allusion to the passing on of Mr. Gladstone. Clairvoyance good.

### LANCASHIRE AND CHESHIRE.

**ACCINGTON, Argyle-street:** Mrs. Johnstone, of Rochdale, gave good addresses on 'One more gone before' and 'Did God make man in His own image?' Good clairvoyance, nearly all recognised. After-circle well attended, Misses Cross, Hindle, and Case giving very good phenomena. 23rd, Miss Case, a member, did very well, being assisted by Miss Hindle.—**ASHTON-UNDER-LYNE, Hall of Progress:** Tuesday, Mrs. Hulme gave a good address and clairvoyance. Sunday, Mr. Savage gave good addresses and psychometry. After-circle conducted by Mr. Hull and Mrs. Haslem.—**BLACKPOOL, Albert-road:** Mr. Hilton gave homely address in afternoon, and dealt fairly with written questions from the audience in the evening. He also freely gave his services on Monday night for the building fund, chiefly psychometry and clairvoyance.—**BOOTLE, Masonic Hall, Merton-rd.:** Miss Jones, clairvoyance and psychometry. **BLACKBURN, Freckleton-street:** Thursday, Circle, Mrs. Britten, of Nelson, gave good clairvoyance. 22nd, Mr. Holmes, of Church, spoke under control on 'The earth in relation to the spirit world' and 'A few of the objections to Spiritualism.' Mr. C. Hastings presided. At the close, the audience remained standing while the organist, Mr. A. Holt, played 'The Dead March,' in memory of the passing on of the great statesman, Mr. W. E. Gladstone.—**BURNLEY**

Guy-street: Mrs. Best's clairvoyant descriptions successful. Mr. Riding named a baby, spirit name 'Faith.'—BURY: Wednesday, Mr. B. Plant, excellent address, clairvoyance, and psychometry. Sunday, Mrs. L. A. Peters, excellent addresses and clairvoyance; crowded meetings.—CASTLETON: 17th, Miss Chadwick gave a good address and clairvoyance. 22nd, Miss Jackson's guides gave capital addresses; clairvoyance and psychometry remarkably correct, full names in some instances.—CLITHEROE: Mr. J. Walsh gave good addresses and clairvoyance.—DARWEN: 15th, Anniversary services. Mr. R. A. Brown addressed the meetings in a most able manner. The Darwen friends will be delighted to hear him again. Miss E. A. Smith, of Southport, was truly successful in her clairvoyant descriptions. The collections amounted to £22 17s. 6d. I believe it is the most successful anniversary ever held in connection with Darwen Society. On Sunday, 22nd, Mr. F. Hepworth, of Leeds, gave every satisfaction.—DUKINFIELD, Railway-street: 19th, Mr. Savage gave good clairvoyance and psychometry. 22nd, Splendid addresses and good psychometry by Mr. Duffy. After-circle, Mrs. Peat.—HOLLINWOOD: 17th, Good clairvoyance by Miss Knight. 22nd, Mr. Gibson conducted the services, psychometry at each. *Lyceum*: Good attendance. Mr. Taylor gave a lecture on 'Chemistry,' listened to with rapt attention. Hope to have him again before long. LEIGH: Mr. R. A. Brown, of Manchester, adorned our meeting with a grand oration on the 'Jubilee of Spiritualism,' and was received with wonderful effect, which drew the admiration of our audience beyond expression. May he long be spared!—MACCLESFIELD: Very good addresses were delivered by Mrs. Wallis on 'Experiences in spirit life' and 'Some spirit teachings, along with grace and growth.' Mrs. Wallis went through the interesting and pleasing ceremony of naming a child. Both services much appreciated.—MIDDLETON: Mr. J. Woods, junr., gave good discourses on 'Let there be light!' and 'What think ye of Christ?' Good clairvoyance. After-circle, excellent medical psychometry.—MILNROW: Miss Chadderton, excellent clairvoyance and psychometry. OLDSHAM, Temple Society: 22nd, Ladies' Day; Mrs. Duley, Mrs. Garlick, and Mrs. Bamford spoke and gave clairvoyance. They did exceedingly well; a good time and a full house. BARTLAM-PLACE: Mrs. Greenlees gave stirring addresses on 'God is love' and 'Death the gateway of life.' Excellent clairvoyance. BLEASBY-STREET: 18th, Mr. Bewick gave good clairvoyance and psychometry. 22nd, Miss Chadwick, good addresses and clairvoyance. After-circle, Miss Chadwick, Mrs. Beresford, and Miss Sutcliffe did good service.—PRESTON, Central: The guides of Mrs. M. F. Smith gave splendid addresses on 'Man's spiritual being' and 'Man in search of God.' Clairvoyance and psychometry very good, and appreciated.—SHAW: 17th, Mr. John Young gave excellent clairvoyance and psychometry. Sunday, open sessions. It was a splendid sight to see the children march and go through the calisthenics and the recitations, all very nicely. Evening, Mrs. Sellars, of Oldham, gave a splendid address on 'Champions of the right'; also good clairvoyance.—SOUTHPORT: Mr. T. O. Todd, of Sunderland, paid a pleasant and profitable visit. His addresses were a succession of well-reasoned thought, and in their deductions exerted a strong influence on the minds of his keenly attentive hearers. 'The poetry of Spiritualism' was a truly spiritual treat, and 'What is truth?' was a discourse worth repeating. Wednesday, public circle for the demonstration of the phenomena on behalf the building fund, Mrs. W. Stansfield being the voluntary medium. Well received. HAWKSHEAD HALL: Miss Smith again conducted successful meetings on Wednesday and Thursday. 22nd, Mr. W. E. Inman's (Sheffield) first visit gave the utmost satisfaction with two thoughtful and interesting addresses upon 'Spiritual gifts' and 'The use and abuse of Spiritualism.' He has accepted two more dates this year. The clairvoyance and psychometry were highly successful.—STALY-BRIDGE: 18th, Mrs. Giggie gave good address and clairvoyance. 22nd, Mrs. Mellor gave short addresses and Miss Richardson successful clairvoyance. After-circle conducted by Mrs. Horne.—STOCKPORT: Mrs. Hyde's controls made beautiful and pathetic references to the passing to the higher life of England's illustrious statesman and classical scholar, supplemented by our vice-president, Mr. Brown, of the deep sympathy of the country felt for the bereaved family, followed by excellent clairvoyance. After-circle conducted by Miss Allen and Mr. Rawlinson.—TRANMERE AND ROCKFERRY: A fair audience listened to a good, interesting address by Mr. Jones, of Liverpool.—WARRINGTON: Mrs. Porter, good addresses, especially in the evening, on 'Can a man by searching find out God?' Clairvoyance very good. 23rd, After short address, both medical and general psychometry.

#### MIDLANDS.

BIRMINGHAM, Oozells-street Board Schools: 6-30, Mr. Findlay, of Smethwick, gave a splendid address on 'Spiritualism, its facts and personal experiences.' He has our grateful thanks. Mr. Riley, a member, gave descriptions of spirit friends, all recognised. DERBY, 1A, Normanton-road: Mr. Lote, of Derby, gave able and appreciated addresses on 'The morning light is breaking' and 'Immortality.' Successful medical psychometry. TRAFFIC-STREET: A grand time with Mr. Hilditch (first visit), good addresses and excellent clairvoyance and psychometry. Audiences well pleased.—FOLESHILL: 15th, Mrs. Barr on 'More saviours than one' furnished an intellectual treat, much enjoyed. 22nd, Mrs. Walker, of Northampton, morning and evening. Evening service well attended. An impressive address on 'After labour rest,' well received by all.—KNIGHTCOTE: Two crowded meetings with friends from Bishops Itchington, Harbry, Knightcote, and Leamington. Good clairvoyance by Mrs. Lloyd, mostly recognised, many spirits giving their names. Friends well satisfied.—LEICESTER, Liberal Club, Town Hall Square: Mr. Banyard, of London, gave a very interesting and instructive address on 'Evidences of Spiritualism,' much appreciated. Good clairvoyance by Mrs. Sturgess. CRAFTON-STREET: The control of Mr. Sainsbury gave a capital address on 'A nation's mourning,' well appreciated.—NORTHAMPTON, St. Michael's-road: Mr. Muggleton gave address to large audience. Psychometry successful.—

NOTTINGHAM, Gladstone Lecture Hall: 15th, Mr. J. Chaplin gave a good lecture in the evening, the morning being taken by local mediums, Mrs. Maltby and Mr. F. Smith. 22nd, Mr. H. Clark's addresses were grand, on 'Who are the world's saviours?' Very appreciative remarks were made of Mr. W. E. Gladstone's life and passing on. He referred to such men as Thomas Paine, Socrates, Voltaire, and Bradlaugh, and to the brave colliers on the pit bank at the Willick colliery disaster. RADCLIFFE-ON-TRENT: Work satisfactorily proceeding. See 'Blindfolded,' next week.—SMETHWICK, Central Hall: 22nd, Mrs. Groom was greeted with a hearty welcome by the large audience. She answered questions very satisfactorily; gave two poems and clairvoyance. Mr. Burrows chairman. Reference made to the passing on of the great and good Gladstone.

#### NORTHERN.

CARLISLE, Temperance Hall, Caldewgate: Pleasant day with Mr. Crookall (Preston); subjects, 'They went to their own company,' and 'Fear not, for they that are with us are more than they that are with them,' both highly appreciated. Good psychometry. Societies would do well to have him. After-circle, the guides of our local medium (W. Rushforth) lectured on 'Example,' very instructing. P.S.—Wednesday night's meetings held in 33, Sheffield-street.—GATESHEAD, St. Cuthbert's Hall: Mrs. Young, of South Shields, gave a grand address, followed by clairvoyance, to a large and attentive audience. After-meeting good, kindly taken by Mr. Easthope. I.L.P. HALL: Mr. Phillips lectured on 'Man, know thyself,' etc., and claimed that Mr. Gladstone's life was an example of what a man could do in improving his intellectual and mental powers for the good of humanity. Good after-meeting by other mediums.—47, KINGSBOROUGH-TERRACE: Mr. Wainwright dealt with 'Truth' in a very earnest manner. Good after-circle, splendid tests by several mediums.—NEWCASTLE-ON-TYNE, Good Templars' Hall: Lecture by Mr. Griffen Hodson, on 'Spiritualism, the greatest of all.' Very good discourse indeed. 3, ADDISON-ROAD, HEATON: Mrs. Johnson, after answering a number of questions sent by a large audience, gave psychometric descriptions, both of which were satisfactory.—NORTH SHIELDS, Lewis Hall: 17th and 19th, Mrs. Yeels gave, as usual, successful psychometry to large audiences. 22nd, Mr. Grey, of South Shields, gave a splendid discourse on 'Man's adaptability to immortality,' well received by good audience.—SPENNYMOOR: Brother Clare, of Newcastle, gave addresses in the Victoria Hall on 'Scientific Aspects of Spiritualism' and 'What must I do to be saved?' Great approval of subject by audience.—WEST HARTLEPOOL, Lynn-street: A grand time with Mr. Bancroft; 2-30, good clairvoyance; 7-0, stirring address on 'Are spirit manifestations of God?' Our people delighted; must come again.

#### SCOTLAND (GLASGOW).

A SOIREE, in honour of Mr. and Mrs. Van Straaten, who are leaving Glasgow to settle down in their native country of Holland, was held in the hall, 4, Carlton-place, last Friday.

Mr. Robertson presided, and paid a high tribute to Mr. Van Straaten's character and ability. Mr. Van Straaten has been associated with the society for 12 years, and for the last three years he has occupied the responsible position of treasurer with advantage to the society and with credit to himself. He has been a diligent and most painstaking official, and his system of keeping accounts will be a useful guide to his successors. In the capacity of organist Mrs. Van Straaten has also been a conspicuous worker in the society, and Mr. Robertson echoed the general sentiment when he said that her bright and cheerful presence would be missed at our meetings.

During an interval in the entertainment, which was contributed by the Misses Robertson and Messrs. Sharpe and Griffen, Mr. Robertson, in the name of the Association, presented Mr. and Mrs. Van Straaten with an illuminated address, in a handsome frame, and in doing so wished them many happy and prosperous days, and hoped they would always keep true to the principles of Spiritualism, and work with whole-hearted zeal for its advancement.

Mr. Van Straaten suitably acknowledged the gift, and in turn presented the Association with a notice board, with glass door and lock and key, which he made himself.

This is a most useful adjunct to our furniture, and the Association will gratefully remember Mr. Van Straaten's parting gift.

Mr. David Anderson also spoke in appreciation of the services of our late colleagues, and subsequently his control, 'Jacobs,' looked in to add a few words of encouragement for the future. A very pleasant evening terminated amidst much handshaking, and many expressions of good wishes for the future. Mr. Van Straaten wishes me to say farewell for him to all those he has been associated with who were unable to be present at a parting handclasp. 22nd, Mr. Sharpe read an excellent paper on 'The ups and downs of life,' in which he treated of the development of character through adversity and prosperity. As it was our last day in Carlton Place Rooms, Mr. Robertson feelingly alluded to the many memories that would be associated with this hall. During the fifteen years that had been spent on the south side of the river much good had been done, and many souls would cherish the recollection that here was the birth place for them of a new life, a new and deeper spiritual unfoldment. But the gospel we had to preach was too precious to hide away in a corner, and the time had come to proclaim it boldly in the most prominent way at our command. The change to a larger and more central place should call forth enthusiasm and unanimity, and he hoped all who had the zeal of our Zion at heart would join our ranks and fight shoulder to shoulder in the cause of truth and for the spiritual enlightenment of humanity. All our meetings in future will be held in the Assembly Rooms, 136, Bath-street. *Prospective*: May 29 and June 5, Miss McCreddie, clairvoyant.

NOTICE.—Glasgow Association of Spiritualists. On account of our treasurer's resignation, Miss May Robertson, 33, Moray-place, Strathbungo, has been appointed treasurer for the Scottish Jubilee Bazaar, and Mr. Dewar, 35, St. Mungo-street, Glasgow, treasurer for the Association. It is hoped that all our friends will keep them busy.—JAMES STEVENSON, Sec.

## WESTERN.

BRISTOL, 24, Upper Maudlin-street: An excellent paper by Mr. Hill on 'Spiritualism v. Materialism.' It was thoroughly up-to-date, and soundly reasoned. Although only his second paper it was characterised by deep thought and mastery of the subject, and was attentively listened to by a large audience. Notice of future papers will be duly given.—PLYMOUTH: 18th, Stirring address on 'Spiritual Unity,' by Mr. Kenward. 22nd, 'What do we know of God?' by Mr. J. Evans. Mrs. Trueman's clairvoyance was most convincing.

## WALES.

BARRY: 18th, An intellectual treat was provided by Mr. Walter Howell to a large audience. Mr. E. Adams, of Cardiff, presided. After ably answering written questions, Mr. Howell dealt with one on 'What does Spiritualism teach man, religiously and scientifically?' in a masterly manner, to the satisfaction of all. 22nd, Mr. W. Evans's able address, on 'The highways and byways of Spiritualism,' much appreciated by all.—CARDIFF, St. John's Hall: 22nd, Mr. George Harris conducted the service, his guides giving a good, thoughtful address upon 'The old and the new.' 198, COWBRIDGE-ROAD: 18th, Trance addresses through Messrs. Williams and Preece on 'The presentation of Modern Spiritualism,' exhorting all to prove for themselves. Good clairvoyance from both ladies. All welcome. 18, CHARLES-STREET: 16th, Mr. E. Oaten's guides, in their usually impressive manner, gave all to understand that the object of life was to teach, that preparation was necessary to attain success on all plains of existence. Mrs. Dowdall's controls gave excellent clairvoyance and psychometry. 22nd, 'The way of life' was handled in a masterly manner by Mr. E. Oaten's control. Love, faith, hope, and brotherhood were the pathways by which we can approach nearer the Divinity. All were enjoined not to judge their fellows harshly; to remember that within all, however depraved, was the spark of the Divinity, which must ultimately conquer. Miss Johnson's clairvoyance was very satisfactory.—MERTHYR TYDFIL, Central Hall: 22nd, Mr. Longville, of Cardiff, gave an able address, and Mrs. Dowdall, also of Cardiff, very good clairvoyance. The conditions were rather unfavourable for clairvoyance, the hall being so crowded and stuffy, but Mrs. Dowdall was, on the whole, very successful indeed.—NEWPORT, Skinner-street Chambers: 6-30, Address by Mr. Wayland on 'Death, with its hereafter.' Clairvoyance at after-meeting by Miss Alice Wayland. All welcome.

## YORKSHIRE.

[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.]

ARMLEY: 16th, The speaker related how he became a Spiritualist. 22nd, Mr. Baldwin gave short addresses and clairvoyance in a calm manner.—BARNESLEY, Cooke's Buildings: 15th, Mr. Lewis' guides gave addresses and psychometry to appreciative and attentive audiences. 22nd, Mr. Gratton gave addresses and clairvoyance. A duet by Lyceum scholars, Miss E. Cox and Mr. Chamberlain, improved the meeting. Good after-circles; successful clairvoyance by mediums and friends. Week-night services well attended, and services of all mediums and friends very much appreciated.—GEORGE-YARD: Mrs. Hunter gave a stirring address on 'Christ came unto his own, and they knew him not.' Excellent psychometry by Miss Hunter. We hope to have them again. Good after-circle, Mrs. Roberts and A. Bradburn; all seemed satisfied.—BRADFORD, Boynton-street: A good day with Mrs. Webster. Evening, Mr. Jagger spoke for a few minutes on 'The progress of Spiritualism.' Clairvoyance by Mrs. Webster to a very large audience.—HUNSLLET, Oriel Hall: Mrs. Levitt gave good addresses and clairvoyance.—3, BOTTOM OF JOSEPH-STREET: Tuesday, Mr. G. Smith lectured on 'Can drink be overthrown by religion?' in a very satisfactory manner. We hope to have him again. Sunday, Mr. J. Brook's guides gave exceedingly good addresses: 'Shall we meet beyond the river?' and 'What is Spiritualism?' Good clairvoyance and good after-meeting. GOODMAN-TERRACE: Mr. Lewis gave a good address on 'Peter in prison.' Clairvoyance excellent. WILLIAMSON BUILDINGS: Monday, Madam Smith gave a good address on 'Spiritualism and its philosophy.' Sunday, Mrs. Walton gave addresses and clairvoyance. LEEDS, Psychological Hall: 18th, Mr. Marklew answered questions from the audience in a splendid manner, and Mr. J. Johnson did good service with clairvoyant descriptions, for which he has our hearty thanks. 22nd, Mrs. Richardson gave short addresses and remarkable clairvoyance. Good after-circle. See Prospective. PROGRESSIVE HALL: 15th, Mrs. Nicholson being unwell, Mr. Raggitt and Mrs. Levitt gave good satisfaction. 22nd, Mrs. Halliday also gave satisfaction to intelligent audiences. 28, BACK ADELPHI-STREET: Good times with Mr. Favour and his guides.—MEXBOROUGH: Mr. E. Marklew took subjects from the audience in a masterly manner.—NORMANTON: Mr. C. Shaw gave a nice discourse on 'Spiritualism.' Evening, questions answered in excellent manner, to the satisfaction of all. We thank Mr. Shaw for his services. After-circle, psychometry most successful.—SHEFFIELD, Hollis Hall: Sunday, Miss Beever's guides gave beautiful addresses on 'The scholar and teacher' and 'Come, let us reason together.' Good clairvoyance, well recognised. Good audiences, and on Monday. SKIPTON: Pleasant day with Mr. Hoskyn's guides. Clairvoyance also good.—WAKEFIELD, Queen-street: Mr. J. H. Barraclough spoke remarkably well on 'Is psychometry a science?' and answered questions from the audience in a masterly manner. Next visit anticipated with pleasure.

RECEIVED LATE.—CAMBERWELL, S.E. 33, Grove Lane: Mr. Holgate's guide emphasised the necessity of more love and brotherhood among men. SURREY MASONIC HALL, Camberwell New Road: Morning, Public circle continues a success. Evening service, hall

filled. Our leader's guide 'Douglas,' on 'Trance, its use and abuse,' gave a most interesting discourse. MANCHESTER, Bradford: 19th and 22nd, Mrs. Withington and Mrs. Williams gave addresses and very good clairvoyance. Very successful after-circle. ACCRINGTON, St. James's Temple: 15th, Madame Henry was very good in addresses and phenomena. 22nd, Mrs. Robinson, of Rochdale, gave addresses full of true Spiritualism, much enjoyed. Clairvoyance mostly recognised. Good after-circle, Mrs. Mellor and Mrs. Greenwood. BIRMINGHAM, Bloomsbury: The guides of Mr. Ashby favoured us with good addresses on 'Spiritualism, its presentation to the people,' and 'Spiritualism or Christianity, which?' Convincing clairvoyance. LEICESTER, Queen-street: Mr. G. H. Bibbings dealt ably with 'Cultivation' and 'Death's oasis in life's desert,' to large audiences; and on Monday took 13 questions from the audience. Clairvoyance by Mrs. Place. CROOK: Mr. J. Eales gave splendid addresses, highly appreciated. 'We are steadily advancing. Sunday was our record day. A friend has loaned us his harmonium.

## 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.]

BLACKPOOL SPIRITUAL CHURCH. Albert Road.—A Grand Scenic Bazaar representing Jericho will be held on Thursday, Friday, and Saturday, Sept 29, 30, and October 1, 1898. Donations of money or goods will be thankfully received by Mr. Musgrove, Miller-street, South Shore, Secretary; or Mr. Coupe, 60, Regent-road, Treasurer, or any of the Committee.—W. HOWARTH, Cor. Sec. 567

ALLAN FISHER, M.S., W.G.B., Healer, may be consulted on all diseases at 7, Mill-street, Leamington, for a short time only. Stamps for reply. 551

BARNESLEY, Spiritual Church, Cooke's Buildings: Will mediums having dates booked kindly correspond with Secretary; also those who have open dates, willing to come for expenses until debt is cleared off, write Mr. Gratton, 6, King-street, Barnsley? 550

GATESHEAD, St. Cuthbert's Hall.—Sunday, May 29, Mr. J. H. Lashbrooke, of Newcastle. June 5, Mr. Easthope, of Newcastle. 550

GATESHEAD, I.L.P. Hall, between Westbourne Avenue and Windsor Avenue (late 31, Ripon-street).—May 29, Mr. J. G. Grey, of South Shields, at 6-30 prompt. On Wednesday, Public Circle, at 7-30. June 5, Mr. W. Dowell Todd. 550

HIGHER BROUGHTON.—Whit Sunday, at 6-30, Service of Song, entitled 'An Angel in Disguise,' in aid of the Children's Treat. Silver Collection. Will mediums with open dates for 1899 kindly communicate with Mr. E. Stafford, 11, Eskrigge-street, Higher Broughton, stating gifts and fees. 550

LEEDS. Psychological Hall.—Whit-Sunday, May 29, at 2-30 and 6-30, Mr. T. Wild, of Rochdale, Clairvoyant and Clairaudient Medium. Doors open at 2 p.m. and 6 p.m. Come early. Silver collection. 549

LIVERPOOL. Daulby Hall, 14, Daulby Street.—Sunday Services at 3 and 6-30 p.m. May 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. 547

LIVERPOOL Spiritual Evidence Society. Phoenix Hall, 64, Low Hill.—Sundays, Children's Lyceum, 3 to 4 o'clock. Mondays, at 8, Circle. Wednesday, June 1, at 8 o'clock, 'Musical Evening.'

MEDIUMS, kindly send gifts and fees to Mr. Platt, 2, Ronald-street (Secretary, Barltam-place Society), Oldham, to complete plan for 1899. 550

MR. B. C. WALLIS has some open dates for 1898.—Address 164, Broughton-road, Pendleton, Manchester.

MORECAMBE WEST END Spiritualist Society hold meetings every Sunday evening, at 6-30 p.m., in West End Liberal Club, corner of Clarendon Road and Devonshire Road. A hearty welcome extended to visitors. 553

MR. ISAAC PICKTHALL, Trance Medium, 14, Heathland-terrace, Cale Green, Stockport, is now booking for 1899. Old and new societies are invited to communicate. 551

NEWCASTLE-ON-TYNE, 3, Addison-road, Heaton.—May 29, Mr. Ashton; June 5, Mrs. Young, at 6-30. 550

NEWCASTLE-ON-TYNE. Good Templars' Hall.—May 28, at 7-30, May 29, 10-45 and 6-30, Miss Smith, of Southport. June 5, Mr. James Clare. 550

NEWCASTLE-ON-TYNE, Temperance Room, Market Arch, 23, Nun-street.—Public Circles on Wednesdays and Saturdays, at 7-30, prompt, conducted by Fred. W. Easthope, Clairvoyant and Psychometrist. Investigators cordially invited. 550

NOTICE TO SECRETARIES.—Mr. J. T. Standish, 3, Short-street, Oldham, trance speaker, clairvoyant, and psychometrist, is now booking Sunday dates for 1899. 550

PLYMOUTH, Oddfellows' Hall, Morley-street.—Plan for June. 1st, Mr. Stevens; 5th, Mr. Kenward; 8th, Mr. Forbes; 12th, Mr. J. Evans; 15th, Mr. Sammells; 19th, Mr. Kenward; 22nd, Mr. Forbes; 26th, Mr. J. Evans; 29th, Mr. Stevens. Mrs. Trueman will give clairvoyance each evening. 550

SMETHWICK, Central Hall, Cape Hill, opposite Windmill-lane.—Mr. G. E. Aldridge, of Wolverhampton (who has kindly promised to address, on 'The Golden Ladder,' the Lyceum, at 2-45), on May 29th, Whit-Sunday, will honour our Society by speaking at 11 o'clock, and giving the connective readings in 'Marching Onward,' Service of Song, at 6-30. The Lyceum Choir, conducted by Mr. Lynch; organist, Miss George. Come! 550

THE General Epistle of Dr. James M. Peebles to anti-Spiritualists—parsons and others—which appeared in these columns recently, can now be had as a four-page leaflet. It is admirably adapted for distribution among Christians who oppose us. We will supply them at 1s. per 100, post-free; 3s. 6d. for 500, post-free; 5s. 6d. per 1,000, carriage extra; or 6s. 6d. per thousand, carriage paid.

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

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

JOINER (small), established 20 years, wants joinering repairs. Dry-rot speciality. Apply, Two WORLDS office. 572

ADVERTISER would be glad to have *Banner of Light and Philosophical Journal*, say, second week, or when read. State terms. W. Webber, 33, Frogmore-street, Bristol. 550

A YOUNG MAN, a speaker, desires light employment; has been a Christian advocate, but wishes to work for Spiritualism. Address X.Y.Z., c/o Manager, the Two WORLDS office, 18, Corporation-street, Manchester. 550

EDUCATED PERSON desires position of Companion to Elderly Lady, or management of home for gentleman where help is given, or any position of trust. Spiritualist, living in Manchester, preferred. Highest references. 'Companion,' Two WORLDS office. 551

YARMOUTH, Norwich, and District.—Two well-known London mediums (clairvoyants, psychometrists, and healers), visiting Yarmouth for two weeks from June 11, will be prepared to give Séances. Apply: 'Medium,' Post Office, Forest Hill, London, S.E.

**YORKSHIRE UNION OF SPIRITUALISTS AND SOCIETIES.**

**IMPORTANT NOTICE.**

EXECUTIVE: CONSTITUTION, ARTICLE 3.—The Executive shall consist of the President and Vice-President, Treasurer, Secretary, and nine other affiliated members. The five members receiving the lowest number of votes to retire the first year, the four others to retire the following year. The officers retire yearly, and are eligible for re-election.

All hon. members and societies may nominate not more than nine members and four officers, which must be seconded by members of the Union or Society Delegates. Nominations must state clearly whether officers or executive members, or both.

All nominations must reach Secretary not later than Saturday, June 11, or given in at the Conference held at Brighouse, Sunday morning, June 12, 1898. JOHN JACKSON, Secretary.

1, Crow Tree-lane, Daisy Hill, Bradford.

**Mr. W. HOWELL,**

The World-renowned Apostle of Spiritualism, will LECTURE on —: SUNDAY, MAY 29, :-

At the ST. GEORGE'S HALL, STORY STREET, HULL.  
At 11 a.m., 'A Spiritual View of Life.'  
At 8-15 p.m., 'Death and Afterwards.'

And on Tuesday, Wednesday, Thursday, and Friday, in the COBDEN HALL, answering Questions from the Audience. Sunday, June 5, at 11 a.m., 'The Word of God, where and how to find it.' At 8-15 p.m., 'Facts versus Theories.' Services at the Cobden Hall, at 2-30 and 6-30, on Sunday, May 29, by Mrs. GREGG (of Leeds), who will support the other meetings. Meetings are held every Sunday, in Cobden Hall, Story St., at 6-30 p.m. COLLECTIONS.

**W. J. LEEDER, D.M.,**

Magnetic Healer,

Medical Botanist and Psychometrist,

will consider any case of suffering

**FREE OF CHARGE.**

Send description of ailments; and stamped addressed envelope for reply.

Medicines—made only from the finest HERBS, ROOTS, and BARKS, by the best known processes, and dispensed specially for every individual case—sent to any part of the world, in plain wrapper, at moderate charges.

SPECIALIST IN SKIN DISEASES.

A CERTAIN CURE GUARANTEED FOR HYSTERIA

ST. VITUS' DANCE;

DYSPEPSIA AND INDIGESTION.

*Personal consultations and advice daily from 2 to 8.*

Delineations of Character, Advice on Business, Spiritual Gifts, etc. Fees from 2/6. Send stamp for list.

6, Charnley Grove, Charnley Road, Blackpool.

**Mr. & Mrs. BURCHELL,**

*'The Yorkshire Healers.'*

We try to give satisfaction to all requiring our assistance on health.

*We have received this day the following undermentioned testimonials, which must convince the most sceptical of the Wonderful Virtues of BURCHELL'S GOLDEN REMEDIES. They are not 'Cure-alls,' but for the various complaints they are intended for will be found, as we affirm,*

**REAL GOLDEN REMEDIES!**

Will You prove them for yourselves?

WILL YOU TRY THEM? It will cost you but a stamp, as we offer A FREE SAMPLE BOX to anyone who will send a stamped addressed envelope for the same. If we had not every confidence in them we should not make this bold offer!!

**Try BURCHELL'S**

**SAFE HERBAL AND MAGNETIC REMEDIES**

FOR THE TREATMENT OF DISEASE.

We call Special Attention to the following

**Six Golden Remedies,**

which by one trial will speak for themselves—

- Burchell's Special Stomach and Liver Pills
- Burchell's Wonderful Tic and Nerve Pills
- Burchell's Special Indigestion Pills
- Burchell's Special Cough and Bronchitis Pills
- Burchell's Special Diuretic and Gravel Pills
- Burchell's Special Female Pills

Sold in Boxes, 1/- Post free, 1/1. Three Boxes, post free, 3/- Six Boxes, post free, for 5/-, forming a useful Medicine Chest for any home.

*For full particulars see our advertisement inside back cover.*

*From this day's Testimonials—*

Rose Cottage, Mirfield, May 18, 1898.  
Dear Madam,—Will you please send two boxes of Nerve Pills, as my mother wants some more? She is sure that the last did her a great deal of good. Yours truly,  
J. R. PARRY.

230, Bramall Lane, Sheffield, May 18, 1898.  
Dear Madam.—Please find P.O. for 1s. 1d. Will you send me one box of pills for asthma and bronchitis? The other box you sent me, I am glad to say, has done me a great deal of good, as I have been for years a sufferer from bronchitis and asthma. Yours truly,  
P. GILMORE.

Hamilton Street, Stalybridge, May 18, 1898.  
Dear Mr. and Mrs. Burchell,—Please find enclosed P.O. for 5s. I see by the Two WORLDS that you send six boxes of pills for 5s. please send the Stomach and Liver, Cough, and Diuretic. We received the others all right.  
H. ROTHWELL.

Newton Hill, nr. Wakefield, May 18, 1898.  
Dear Madam,—I am sure I feel a lot better; I can sleep better and eat better. I am thankful for the medicine you have given me, for I think I should have died if I had not come to you. Will you please send on another supply, also a bottle of Pain Killer for my neck, as it is taking all the swelling down? I beg to remain, yours,  
E. GREEN.

Mauchline, Ayrshire.  
Dear Friend,—Your very kind letter received to-day, and astonishment is so faint a description of the feelings it produced. Your knowledge of me is as true as it could possibly be, supposing you had lived always beside me. After reading the letter over several times I felt as if you must have been told something of me; but how could you? Will you please send on the Nerve Pills as soon is convenient, as I want some for a friend? Yours,  
MRS. C.

NOTE THE ADDRESS:

**65, Girdlington Road, BRADFORD.**

## 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**—Argyle street, Lyceum, 10 30; 2 30 & 6 Miss F Barlow; circle at 8  
26, China st., Lyceum 10 30; 2 30, 6, circle at 8  
**Ashton**—Church st. (off Warrington st.), 2 30, 6 30 Mrs Hulme. Tues. 7 30, W Hilditch  
**Ashton**—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, Mrs College  
**Birmingham**—Masonic Hall, New st., Union, Class 10 45; 11, 6 30  
Bloomsbury: Lyceum 11; 3, 6 30, Mrs Hyde  
Smethwick: Central Hall, Cape Hill (opp. Windmill lane), Lyceum 2 30; 11, 6 30, G E Aldridge  
**Blackburn**—Old Grammar School, Freckleton street Lyceum 9; circle 11; 2 30, 6 30  
**Blackpool**—Spiritual Church, Albert road, Lyceum 9 30; public circle 11; 2 30, 6 30, Mr Pickthall  
**Bootle, Liverpool**—Masonic Hall, Lyceum 11; 2 30, 6 30, Song Service, 'An angel in disguise.' Mon. 8. Tues. 8, Seance  
**Bolton**—Bradford st., Lyceum 9 30; 2 45 and 6 30, Madam Henry  
**Burnley**—Hammerton st., Lyceum 9 30; 2 30 and 6, F Hepworth  
North st., Lyceum, 9 30; 2 30, 6, Mrs Whittaker Tues. 7 45, public circle Wed. 7 30, member's circle  
Guy st., 245, 6 30, Mrs Taylor, and on Mon. at 8, Wed. 8. Thur. 8, Locals  
**Bury**—Spiritual Hall, Georgiana st., Lyceum 10, 2 30, 6, R A Brown. Wed. 7 30  
**Cardiff**—St John's Hall, St John's sq., Lyceum 2 45; 11, 6 30. 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, J Pilkington  
**Darwen**—Church Bank st., Lyceum 9 30 and 1 45; circle 11; 2 30 and 6 30, Mrs Lambert. Wed. 8  
**Derby**—La Normanton rd., Lyceum 10 30; 2 30, 6 30, G Pilkington. 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, Miss Cotterill  
**Hyde**—Mount st., Travis st., Lyceum 10; 2 30, 6 30, E Hudson. Mon. 7 30  
**Lancaster**—Athenæum, St Leonard's Gates, 2 30 and 6 30  
**Leicester**—Liberal Club, Town Hall sq., 11 and 6 30, Mr Marshall. Mon. 8, public circle  
Queen st., 11, 6 30. Tues. Thurs. 8  
**Liverpool**—Daulby Hall, Daulby st., 11 Children's Lyceum; at 3, 6 30, G H Bibbings (see Prospectives). Mon. 8, members' circle. Thurs. 8, public circle  
**London—Camden New Rd**—Surrey Masonic Hall, 11, public circle; 3, Lyceum; 6, Lending Library; 6 30, W E Long, 'The Feast of Pentecost.' 8, members' circle. T W and S N F Hymn Books on sale.  
**Battersea Park Rd**—Henley st. Lyceum 3; at 7, Thurs. 8, public developing. Fri. 8, Mutual Improvement. Sat. members' social. Park at Old Band Stand, 3 30, several speakers  
**Brixton**—8 Mayall road, 11 and 7, Mr Dale. Tues. 8, and Thurs. 8, circles  
**Canning Town**—Temperance Rooms, 2 Ford's Park rd., Trinity st., Lyceum 11; 7, Mrs Hillier Tues. 8, Mr Peters. T-W on sale  
**Canning Town**—Co-op. Hall Braemar rd. 11 30, discussion; 3, Lyceum; 7, Mrs Hillier. 28th, social. June 2, Mr Thomas. T W on sale  
**Stratford**—Workman's Hall, West Ham lane, E. Lyceum 11; 7, Mr Sherwood. Thurs. 8, enquirers. Open-air, The Grove, at 11  
**Forest Gate**—Liberal Hall. Sun., Inquiry 10 30; 11, Discussion; Lyceum 3, 7, Tues. at 8, Thurs. 8, circles at 19, Oakhurst rd  
**Longton**—Post Office Builg, 2 30, 6 30, after-circle, 8, Mon. 7 45. Thurs. 7 45, choir  
**Macclesfield**—Cumberland street, Lyceum 10 30; 3 & 6 30, E W Wallis  
**Manchester—Ardwick**—Temperance Hall, Tipping street, Lyceum 10 30; 2 45, 6 30, J Moorey 8 30, members' circle. Wed. 8, Mrs Morley Fri. 8, members  
**Moss Lane East**—Princess Hall (Bradshaw-st. Car terminus), 10 45, 6 30, Mr Colbeck. Mon. 8 30, members. Thurs. 8, Mrs Newton  
**Harpurhey**—Collyhurst st., Oldham rd., Lyceum 10; 3, 6 30, J B Tetlow. Wed. 7 45, closed  
**Patriotic**—New-lane, Winton, 3, 6 30, Mr Adams Tues. 8, circle. Thurs. 8, mems' cir.  
**Pendleton**—Cobden st., Lyceum, 10 30 only. 2 45 6 30, Mr Mayoh Mon. 8, developing circle  
**Salford**—Co-op. Stores, Chapel st., Lyceum 10 30 3, 6 30, G Featherstone. No meeting June 1  
**Merrithy**—Central Hall, 11; 2 30 & 8  
**Mezborough**—Lees Arcade, Lyceum 10; 2 30, 6, C Shaw. Mon. at 7 30  
**Millom**—Lyceum 10, 2 and 6. Circle 7 30. Wed. 7  
**Nelson**—Bradley Fold, Lyceum 10; 2 30, 6, W Rooke 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; 6 30, Miss Smith 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, W E Inman  
**Oldham**—Coronation st., Mumps, 3 and 6 30, B Plant. Tues. 7 45, public circle. Sat. 7 45  
**Parkgate**—Temple, Ashwood rd. Lyceum 10 30, 2 30 and 6, E Marklew  
**Plymouth**—Oddfellow's Hall, Morley st. Lyceum at 11 & 6 30, Mr Kenward. Clairvoyance by Mrs Trueman. Wed. 7 30. Mr Stevens. T W on sale

- Rawtenstall**—Lyceum 10 30; 2 30, 6, Mrs Shannon  
**Rishton**—2 30 and 6, Mrs Bullen  
**Rotherham**—Boro' Temperance Band Room. Lyceum 2; 3 and 6 30, Mrs France. Mon. 8. Wed. 8, public circle.  
**Boytan**—Hall, Union st., Lyceum 10; 3, 6, Miss Halkyard. Wed. 8  
**Shaw**—Broadbelt's Rooms, 3, 6 30, C W Trueman Tues. 8  
**Sheffield**—Langsett road, Lyceum, 10 and 2; at 11 public circle; 3, 7. Mon. 8  
**Slaithwaite**—Laith lane, 2 30, 6, S Featherstone  
**Southport**—Foresters' Hall, 3, 6 30, Wed. 7 45 Mrs Newton  
Hawkhead Hall, 10 45 and 6 30, J C Macdonald, Wed. 7 30, Miss Smith  
**Spennymoor**—Victoria Hall, 2 and 6. Thurs. 7 30  
**Stalybridge**—Lyceum, 10 30; 3, 6 30, Mrs Greenless, Wed. 7 30  
**Stockport**—Hall, Wellington rd., near Heaton lane, Lyceum 9 30; 2 30 and 6 30, W J Mayoh. Mon. 7 30, Miss Knight  
**Sunderland**—27 Ann street, 6 30. Daily 8  
**Walsall**—Central Hall, Lyceum 10, 2 30; 11, 6 30 Mrs Groom  
**Warrington**—Temperance Hall, Academy st., 3 and 6 30, Mr Kay  
**Widchess**—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, Mr Barraclough  
**Armley (near Leeds)**—Theaker lane, Lyceum 10 30 2 30, 6 30, Mrs Brook. Mon. Sat. 7 30, circles  
**Barnsley**—Cook's Buildings, Wellington st., 10 30, Lyceum; 2 30, 6; J C Spencer. Wed. & Sat. 8  
**Batley**—Wellington street, Lyceum, at 10 and 1 45, 2 30, 6, Mrs Crossley. Monday 7 30  
**Batley Carr**—Town street, Lyceum, 10 30, 2 30; 6; J Armitage. Monday, Mothers at 3  
**Birstall**—Railway ter. 2 30, 6, Miss Hall. Tues. 7 30, public circles  
**Bradford**—Boytan st., West Bowling—Circle at 11; 2 30, 6, Miss Patefield, anniversary. Thurs. 7 45  
Dudley Hill—Tong st., 10 30 public circle; 2 30 & 6, Miss Beaver. Mon. 7 30  
Milton Hall, 32 Rebecca st., City rd., Lyceum 10, 2 30, 6  
Oley rd., Lyceum, 10 30; 2 30, 6 30, J Baldwin  
Spicer st., Little Horton in, 2 30, 6, Mrs Thornton  
St. James' Church, Lower Ernest st., Lyceum 10 and 2; circle 3; 6, A Kitson. Wed. 7 45  
**Brighouse**—Martin st. Lyceum 10; 2 30, 6; J Smithson  
**Cleckheaton**—Walker st. Lyceum, 10; 2 45 and 6, Mrs Richardson. Mon. in old room, at 7 30. Thurs. 7 30, public meeting Cleckheaton (No. 2)  
**Dewsbury**—Bond st. Lyceum 10 and 1 45, 3 and 6 Mrs J Waterhouse. Thurs. 7 30  
**Elland**—Newcombe street. Lyceum 10; 2 30, 6, Halifax—Winding road, 10 30; 2 30, 6, Miss Hunter Mon. 7 30  
Raven st, Queen's rd, 2 30, 6 30, Mrs Hoyle  
**Huddersfield**—St. Peter st. Rooms. Lyceum 10; 2 30 and 6 30, Mrs Berry  
**Hull**—Granville Hall, Silvester st., Lyceum 10; 2 30, 6 30, Mrs Brooks. Wed. 7 30. Thurs. 7 30 members' circle.  
**\*Keighley**—Heber street Spiritual Temple, 10 45, 6, Mrs Armitage. Mon. 7 30  
**\*Leeds**—Psychological Hall, Lyceum 10; 2 30, 6 30, 8 15, circle. Tues. 8. Sat. 8, circle  
**Liversedge**—Carr street, 10, Little Town; Lyceum; at 2 30 and 6, Mrs Bentley  
**Morley**—2 30, 6 30, Mon. 2 30, 7 30, Mrs Stair Tues  
**Normanton**—Queen st, 3 20, 6 Mr Oliffe; circle at 8. Tues. developing at 7 30  
**Osselt**—Queen st. Lyceum 10; 2 30, 6, A Walker  
**Rothwell**—Lyceum, 10; 2 30 and 6. Sat. 8  
**\*Sheffield**—Attercliffe, Vestry Hall, 2 30 and 6, Messrs Jones & McLeod. After-circle at 8  
**\*Hollis Hall**, Bridge st, circle 11; 3, 7, Mr Mason Mon. 7 30  
**Skipton**—Market Buildings, Teal Court, 2 30, 6, Mrs Nicholson  
**Skipton**—Temperance Hall, 2 30, 6, Mr Murray  
**\*Sowerby Bridge**—Hollins lane. Lyceum 10 and 2 30, 6, Mrs Stretton  
**Windhill**—2 30 and 6, Mrs Kendall  
**Yeadon**—Town Side. Lyceum 10; 2 30 and 6, Mr Brook. Mon. 8 members' circle

## NON-AFFILIATED SOCIETIES.

- Accrington**—St James st, Lyceum 10 30; 2 30, 6 Mr Bewick; circle at 8. Wed. 7 30, members  
**Bacup**—Princess street, Lyceum, 10; 2 30, 6 30 Miss Butterworth  
**Barnsley**—George Yard Mission Room, 2 30 and 6 Mon and Wed. 8, circles  
**Barnoldswick**—Spiritual Hall, Lyceum 10; 2 30, 6, Birmingham—Dixon road Board School, 6 30 p.m.  
**Bishop Auckland**—Temp. Hall, Gurney Villa, 2 & 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, local. Mon. 7 30  
**Cambots**—Spiritual Evidence, 2, 5 30  
**Cardiff**—18 Charles street. Sun. 7 p.m. Mon. 8  
**Castleton**—Heywood rd, 2 30 and 6, Mrs Entwistle Tues. and Wed. 7 30, Mrs Horrocks  
**Dearnley**—Spiritual Temple, 2 30 and 6  
**Derby**—Webster's Buildings, Traffic st., 2 30, 6 30 Mr Hilditch. Mon. and Thurs. 7 30  
**Dukinfield**—Railway st., 2 30 and 6 30, Mrs Fielding Mon. and Thurs. 7 30, circles  
**Dundee, N.B.**—Giffillan Hall, Wed. 8, room 3  
**Ezeter**—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**—Outhbert's Hall, Bonsham. Sun. 6 30, 5 Weds. 7 30 (see Prospectives)  
47, Kingsboro' ter.—6 30, Mr James. Thurs. 7 45  
97, Coatsworth rd., Mon. 7 30 Reception  
I.L.P. Hall, 6 30, J G Gray  
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 J Young  
**Hadfield**—Salisbury street, off Station rd. at 3 and 6, Mrs Newton 7 45. Wed. 7 45  
**Huddersfield**—Quarmany, 2 30, 6, Mrs Midgley  
**Hunslet**—Oriell Hall, Top of Joseph st., 2 30, 6, Mr Long. Tues. and Sat. 8, public circles  
3, Bottom of Joseph street, 2 30 & 6, A Walker. Tues. 7 30. Thurs. 7 30. Sat. 7 30  
**Goodman Terrace**: 2 30 and 6, Mrs Hall. Thurs. & Sat. circles 7 30  
**Williamson Buildings**, Dewsbury road, 6, Mr Wilkinson. Circle, Mon. Wed. & Sat. at 7 30  
**Leigh**—Newton st., 2 30 and 6 15, Wed. 7 45, circle  
**Leicester**—Craftern st., 11, 6 30, Mr Sainsbury. Wed. 8 circle  
**Leeds**—Progressive Hall, 16, Castle st., 2 30 & 6 30, Mrs Roberts Mon. 7 45, Thurs. & Sat. 7 30, public circles  
Westfield rd, 2 45, 6 30. Mon. 7 45, Sat. public circle 7 45. Thurs. mems circle, 8  
28, Back Adelphi st., circle 10 30; 2 45 & 6 30, Mrs Siddie. Mon. 2 45 & 7 45. Thurs., Sat. circles, 7 45  
**Liverpool**—Phoenix Hall, Low Hill, Lyceum 3. Mon. 8, circle Wed. Musical Evening at 8  
**Lintz 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 road, 7, Mr and Mrs Weedemeyer Tues. 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  
**Canning Town**—116, Barking road, Tues. 7 30. Thurs. 7 30  
**Edmonton**—Beech Hall, Hyde lane, 11 and 7  
**Hackney**—Manor Rooms, Kenmuire rd, Mare st., 6 45, members' experiences. Wed. 8, members' circle at 155, Richmond rd. at 8. Open-air Victoria Park, at 11  
**Islington**—Wellington Hall, Upper street, at 7, Mr Brencley 'God the Father.' Thurs. 8, members, Mrs Brencley  
**Kentish Town**—85, Fortress road, N.W. 7. Mrs Spring, psychometry. Mon., Thurs. 8. Wed. Manor Park—Temperance Hall, 7, Mon. 8, Mr Peters. Fri., June 3, Mr Sloan  
**Marylebone**—Cavendish Rooms, 61, Mortimerst W 7, Miss R Vincent, 'Where are the dead?'  
**Marble Arch**, 5, Seymour Place, W.—mon. and Thurs., seances 8, Mr and Mrs Hawkins  
**Mill End**—218, Jubilee st., 6 30, Thurs 8, public seance  
**North London**—14, Stroud Green rd, Lyceum 3; spiritual service, 7. Tues. 8 Wed. 8, mems. Finsbury Park Open-air, Sunday, 11 30  
**283 Ladbroke grove**. J J Vango, seance, Mon. and Thurs. 8 for 8 30. Sun. 11, clairvoyance  
41 Salfway rd.—Wed. and Thurs. 8, Mr and Mrs Webb  
**Shepherd's Bush**—73, Becklow road, 6 30, Mr Peters  
**Stratford**—Martin st. Hall, Lyceum 11; 7, Mr Davies. Thurs. at 41, Salfway road  
**Manchester—Bradford**: Church st., Shakespeare st., Lyceum, 2; 6 30. Thurs. 8, public circle  
**Cheetham**—Ash Lodge Halliwell lane, Lyceum 10 30; 2 30, 6 30. Mon. 8, Thurs. 8  
**Eccles**—Conservative Club, 2 45 and 6 30, Miss Jones. Wed. 7 45, Miss Knight, June 1  
**Higher Broughton**—Hilton st., Lyceum, 10 30; 2 45 6 30, Song Service. Tues. 8 15, members' circle  
**Hulme**—Corner of Junction st., Lyceum, 10 30; 3 and 6 30, Miss Knight. 8 15, circle.  
**Openshaw**—Granville Hall, Geogest. Lyceum 2 30; 10 30, 6 30, Mrs Porter, memorial service. Thurs. 8  
**Longsight**—West Gorton, 24 Grey st., Lyceum, 10 30 and 2 30; 6 30, Miss Allen, 8 15, circle. Tues. 8 15, Mrs Wright. Wed. 8, members. Thurs. 8, public circle.  
**South Salford**—4, West Craven st., Regent rd., 6. 8, circle. Wed. and Thurs. 8  
**Middlesborough**—Newport Crescent, Lyceum, 10 30 and 2; 3 and 6 30  
**Progressive Church**, Boundary rd., 2 30 and 6 30  
**Minrow**—Over the Store, Dale st., 3 and 6 30, Mrs Hamer. Tues. 7 45, Miss Holt  
**Middleton**—Co-op. Hall, 3, 6 30, T Postlethwaite  
**Monkwearmouth**—Hall, Roker avenue, 6 30  
**Moorcumb**—Moss lane, off Queen's sq., 2 30 and 6 30 Mon. 7 30  
**West End**—Liberal Club, Clarendon rd. 6 30  
**Nelson**—Albert Hall, 2 30 and 6. Wed. 7 30, circle  
**Newcastle-on-Tyne**—Heaton and Byker Institute, 3 Addison rd, 6 30, Mr Ashton. Mon. Sat. 8, circles  
Market Arch, 23, Nun st., Wed. 7 30  
**Newport (Mon.)**—Skinner st. Chambers, 6 30, address & clairvoyance. Wed. 8, address & questions  
**North Shields**—86, Saville st., near G P O, 6 30  
**Oddfellow's 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 Williams. Wed. 7 30  
**Perkinsville**—6  
**Preston**—Central, 2 30, 6 30. Wed. 7 30, mems. circle  
Weavers' Hall, Walker st. Lyceum 9 45, 2 30, 6 30, Miss Butterworth. Circle at 8. Thurs. 8, members' circle open to friends.  
**Radford**—I L P Rooms, 10, Bloomsgrove st. at 6 30  
**Rochdale**—Regent Hall, Lyceum, 2 45; 2 30 and 6. Mr Taylor  
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**—Lyceum 3; 6 30, Mrs Batley  
**Wakefield**—Queen st., Westgate, 2 30, 6, Mrs Myers Wed. 7 30  
**West Hartlepool**—Lynn st., over Graham's shop, 2 30 & 6 30, J Clare. Wed. 7 30, public circle  
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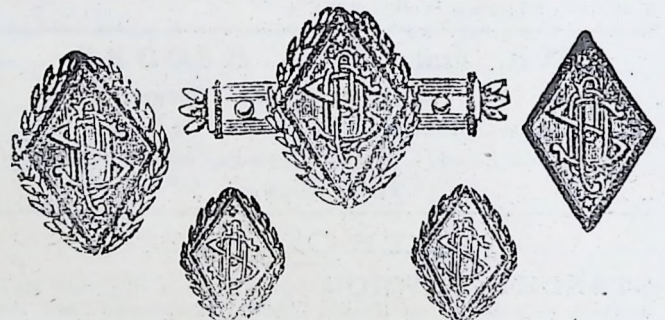
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