

THE TWO WORLDS.

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

No. 551—Vol. XI.

Registered as a Newspaper.

FRIDAY, JUNE 3, 1898.

PRICE ONE PENNY

The Way Out of Agnosticism.

[Synopsis of an address by Mr. Walter Howell, of Nottingham, at St. John's Hall, Cardiff, Sunday morning, May 15th, 1898.]

WE NO LONGER live in what can be philosophically considered as a materialistic age. The crude materialism of the past, which saw in all the manifestations of mind, of intelligence, of life itself, only so many variations of purely material vibrations, and which recognised only the supremacy of matter, has been gradually forced to quit the arena of the world's serious thought before the gigantic strides which fuller investigations into psychology and all branches of psychical research, have made. So much is this so, that while in earlier days physiology and psychology were largely taken to both begin and end with matter, in accordance with the crude notions concerning it which were then current, they are now no longer confounded. The phenomena associated with the science of psychology have been for ever lifted out of a position of subserviency to matter, and are admitted as standing related to deeper and more subtle potentialities to which matter in its turn has become subservient.

This is a tremendous advance; but, while a large proportion of our foremost thinkers are no longer materialists, they are not yet Spiritualists! Indeed, so averse are they to adopting the Spiritualist hypothesis—notwithstanding the tremendous weight of evidence presented—that their position may be aptly described as one of spiritual know-nothingness!

Now, in order to arrive at a solid foundation, let us turn, as we must ever do, to the broad domain of Nature; and what do we find? In the mineral, vegetable, and animal kingdoms alike, are found orderly growth, unfoldment, fruition, reproduction, along the lines of the preservation and perfection of the fittest—all alike unflinchingly outworking their richest possibilities and highest achievements on the physical plane. Nature bounteously fulfils the high purposes of Infinite Wisdom in all departments of the physical universe. In the animal kingdom we further discover the presence of instinct, which enables its possessor to protect itself and minister to its animal wants: it knows no higher needs than these, and Nature has unstintingly made perfect provision therefor. We now enter the domain of *Man*, and we note the characteristics which differentiate him in so marked a degree from the lower animal kingdom.

Here shines out with regal significance the God-like quality of *intelligence* which, universally possessed by savage and sage alike, has placed mankind upon an eminence which no conceivable development of mere instinct along the lower animal plane could reach; and not only do we find intelligence, but likewise a *consciousness*, by which man feels himself to be mysteriously related to other potentialities, unseen of the physical eye, but which stimulate in him the sense of latent powers possessed, the desire for continued achievement, and the aspiration for unending life.

Has Nature, think you, which so bountifully fulfils every latent prophecy of future possibilities enshrined in all her other departments, given these powers and aspirations to mankind without purpose or intention of fulfilment? Does her work prove abortive at the very threshold of her highest achievement? Does she but mock at the cravings for a continuance of life beyond this physical stage, which she has herself implanted? Does she spurn the masterful desire she has given man for fuller and grander development of the powers he consciously possesses? Does she but laugh at the yearnings of love for re-union with its lost dear ones in a higher spiritual state? All the force of her grand analogies declare the utter improbability that she is faithful to her promises in every domain but the spiritual!

There are, however, those who avow their inability to see in the operations of the universe any sufficient basis for belief in a Supreme Infinite Intelligence; any evidence of a spiritual world, or of man's continued existence therein; and so far as their study—or lack of it—has led them, they may be perfectly sincere in their avowal. Truth is attained, however, not by processes of mere belief, speculation, or theorising, but by experimental investigation and demonstration, and 'truth and one is a majority in the face of an ignorant world.' That man possesses truth who can say that he *knows*, as the result of practical investigation.

We must always remember, however, that we are but relative in our perceptions, which are limited or extended mainly in accordance with our powers of analysis and synthesis; as, for instance, speaking from our own standpoint, there are deeper methods of analysis than we have yet succeeded in grasping. The soundness, however, of such conclusions as, by absolute

demonstration, we have arrived at, is by no means impaired because of this partial grasp of any particular problem.

Look, for instance, at a tiny drop of water, which sparkles with matchless lustre in the sunshine. By chemical analysis we can accurately specify its component gases and their several proportions, and thus account for all its constituent parts, while we may altogether fail to account for the seething life which would be revealed in it by the microscope. Its chemical analysis is absolutely verified and permanently true, notwithstanding; and what is true of the drop is also manifestly true of the ocean.

So likewise with the moral and spiritual attributes of man—love, goodness, justice, etc. Shall it be said, for instance, that the sense of justice in man is different in kind from the justice of God? Can it be said to be compatible with divine justice that for a trivial transgression a man should suffer horrible and unending torture, when man's most rigid conception of what constitutes justice would be outraged thereby? All the basic principles of love, goodness, wisdom, justice, reason, would be undermined if these qualities were not the same in essence with God and man alike.

Thus, in the light of this relativity of our perceptions, the barriers or limitations which seem to hedge us round are only apparent and relative to the scope and depth of our investigations, and in so far as we become acquainted with the varied phenomena of Nature do we grasp her underlying principles. What a field is presented by the physical creation for the study of mechanics; from mechanics we can go on to the study of chemistry; another step, and we are in the realm of vital forces; and still again we go on to study the phenomena of consciousness, and its various manifestations; of rationality and personality; all the while making good each step we take by processes of analysis and demonstration which leave us in the possession of data for the solid foundation of our temple of Truth, which ripor researches shall still further enlarge and beautify.

And so, by habitual study of the phenomena of Nature, we are brought to realise the great phenomenon which is back of them all, viz.: Infinite Intelligence, with its divine attributes of wisdom, power, and love; indeed we could not interpret Nature aright, if Nature were not an intelligent, mind-manifesting power. You cannot calculate upon the action of a fool or a lunatic; and neither could you calculate upon the operations of Nature were there naught but chaos behind its phenomena. But you can calculate upon the action of sanity; and as the course of Nature is 'the same yesterday, to-day, and forever,' we can calculate upon the marvellous precision of her operations, and thus re-think the thoughts of the Infinite Father, whose all-pervading presence is thus manifested to us, His finite children.

In this way the spirit of man, with its love of the beautiful, its sense of the sublime, its profound appreciation of the infinitely intelligent, and its adoration of the supremely wise and good, is enabled to intelligently respond to, and commune with, the spirit of God manifesting through Nature. Intelligent research into her domains provides the all-potent 'open sesame,' and yields the rich fruitage of demonstrated truth instead of speculative theorising: of knowledge instead of faith. Not that faith shall be extinguished, but shall, with ever-widening knowledge, provide the wings of still higher and nobler aspirations, and pilot the soul on towards grander fields of research.

Hence, it is the mind, the thought, the soul which animates Nature that we become increasingly *en rapport* with during our investigations, and as we come to discover and learn her wondrous processes, we realise in the spirit of true humility that we are always students, and Nature is ever our great teacher.

You have oftentimes doubted your ability to do more than observe the merely external operations of the phenomena of Nature. You have, perhaps, magnified the limitations which appear to bar your further progress, but we would have you bear well in mind the thought that there cannot be a manifestation unless there is a something manifesting, and while we grant the limitations we do not grant that they are final limitations; they are fixed only by the measure of your attainments and powers of research, and are, therefore, only relative.

The panacea for Agnosticism, then, is found along the lines of patient, intelligent, practical investigation and research. In the realm of psychical and spiritual verities, the abundant demonstrations of the phenomena of Spiritualism enable us to emerge from the condition of 'know-nothingness' into one of definite knowledge that man has, nay *is*, an immortal soul, and thus, in conjunction with the recognition of the mind-manifesting character of the physical universe, we are synthetically brought to realise the relationship of the soul of man to the Infinite Soul of all.

As a simple illustration, we can imagine a lark soaring skywards and viewing in miniature the receding panorama of earth thinking to itself: 'I wonder where is the beautiful *air* of which men talk so much? Surely they must be deluded since I can see it not!' 'Why, you poor little ignorant lark, but for the *air* you could not soar, nor trill your enchanting melody; nor would its sweetness charm the ears of the children of men! You cannot go where the air is not!' Again, the fish may be imagined to speculate as to where the broad ocean is of which men speak, not realising, amid the very prodigality of Nature's provision, that it is all around, and forms the basic element which makes its 'fish' existence possible. Just as air and ocean are indispensable to and inseparable from the physical life of bird and fish, so is the great Soul of All indispensable to and inseparable from the soul of man. But how often, like bird and fish, from the very nearness, inseparableness, and immanency of the Infinite Spirit, our infant minds are apt to question His existence!

To him who—realising that he, the microcosm, possessing latent potentialities which relate him to the Infinite Macrococosm—thus intelligently interrogates Nature, each blade of grass or forest tree will speak the message of the Lord of Life. The modest primrose, growing on the river's brink, with its delicate beauty of petal, and stem, and leaf, shall lead him into the 'holy of holies,' right up to God! It sums up the story of evolution! and *evolution*, as you may now view it from the external and materialistic standpoint, shall then become a luminous *revelation* of the intelligent operation and manifestation of the Infinite Mind through all the varied phenomena of the universe, while with the growth of this intelligent realisation of the mind manifesting power of Nature, so surely shall Agnosticism become a thing of the past.

Cardiff, May 21, 1898.

E. ADAMS.

Spirit Photography.

By JAS. ROBERTSON.—Continued from page 315.

The next operator who made some noise as a spirit-photographer was a man named Hudson. I have seen numbers of his pictures, and heard a strong attestation as to their genuine character. Hudson came to the front about 1872, and for several years caused considerable commotion. Again, in his case, the discovery of his medial qualities came almost by accident. Mr. and Mrs. Guppy went to his studio to get some *cartes de visite*; after the sitting, Mr. Guppy, who was a Spiritualist—Hudson was not,—was struck with the idea that they might try for a spirit photograph, his wife being a most powerful instrument in the production of physical phenomena. There came out upon the plate a large, indefinite, oval, white patch: a thing which no impostor would have sought to produce. It was enough for Mr. Guppy, he felt he was on the right line; so, a few days after, they went again, without notice. On the plate appeared a tall, female figure, finely draped. Again they sat, and the same figure appeared in another position, the folds of the drapery differing from the first, and the head was turned another way. 'Either,' says Alfred Russel Wallace, 'there was a living, intelligent, but unseen, person there, or Mr. and Mrs. Guppy and the photographer planned a wicked imposture, and, knowing them, they were as incapable of an imposition as any earnest inquirer in any department of natural science.'

Mr. Howitt, the well-known littérateur, hearing about these pictures, went to Hudson, without notice, accompanied by his daughter. He obtained two portraits, perfect and unmistakable, of his sons, who had passed to the spirit world years before, and who, through other mediums, had promised to show themselves. No one knew him in the studio, and there was no existing likeness of one of the sons. He sent the pictures to his wife, Mary Howitt, then in Rome, and she instantly, and with the greatest delight, recognised the truth of the portraits. Mr. Howitt's testimony as to the reality of these pictures is published in the 'Spiritual Magazine' for October 19, 1872.

Alfred Russel Wallace, in his valuable contribution to Spiritual literature, 'Miracles and Modern Spiritualism,' tells the story of how he went to this same photographer, and got an unmistakable portrait of his mother, like her in features and expression, not such a likeness as a portrait taken during life, but a somewhat pensive, idealised likeness, yet still to him unmistakable. He sent the pictures to his sister, who recognised them, and also to a brother in California, who wrote: 'As soon as I opened your letter and looked at the photograph attentively, I recognised your face, and remarked that the other one was like my sister. I then handed it across the table to Mrs. Wallace, and she exclaimed at once, "Why, it is your mother."' Surely evidence of this kind, from an exact observer in other realms of nature, is of the highest value. It is men of this stamp, honest and painstaking, who usually receive the richest reward in the realm of spiritual phenomena. Some men and women who have devoted themselves to spiritual matters, like the mystics of old, have been largely impracticable, but men like Wallace and Howitt were energetic and heroic in all that related to this plane of being. As scientist and as littérateur, there are few more honourable names, and such attestation, after careful observation, are worthy of some acceptance, S. C.

Hall, the Countess of Caithness, and many others, contributed their statements to Spiritual periodicals of the day, regarding the tests got from Hudson. Rev. H. R. Haweis, in the article contributed to the *Daily Graphic*, tells of Mrs. Desmond Fitzgerald, who went to Hudson, and longed for her father to appear. She told no one of the mental wish, and was rewarded by getting a portrait of him wearing the cap he had worn during his last illness. Stainton Moses collected and published, in a Spiritual magazine, some of the strongest confirmations possible as to the reality of these appearances on the photographic plate, and Florence Marryat, in her volume 'There is no Death,' gives undoubted evidence as to getting the picture of Mabel Collins' grandmother, which Mortimer Collins, the well-known writer, at once recognised as his mother. There is a record of the experiences of Mr. Thomas Slater, an old Spiritualist, an optician in London, long a follower of Robert Owen, the old philanthropist, who promised to come back to him, and amongst the first pictures he took there is the undoubted form of the old social and moral reformer. There are records of similar phenomena being got in all lands, but it is not wise in dealing with a subject like this to mention names unknown to the public, lest the statements be relegated to the realm of fiction.

I now come near to the present hour, and record what has come under my own personal observation with regard to this subject. My close connection for many years with Mr. David Duguid has placed me in an exceptional position as regards testing the phenomena of psychical photography. What I have come in touch with would fill many volumes, but now I can only refer briefly to his important work in this department.

Some ten years ago we had a gentleman from Australia with us, who induced Mr. Duguid to give him a sitting, with the idea of getting a spirit picture. This took place in my dining-room, and in the result he got a picture of a young lady, whom he recognised. It was a startling surprise to me. I knew Mr. Duguid too well to have doubts as to his *bona fides*, but I felt that what we had got would scarcely be accepted by the public on such a matter without repetition. Years before this we had sought in a studio to get these results, but no particular success followed, and we allowed the matter to drift out of sight. Now, however, when we had got something tangible, we considered it important to proceed further. It was not a case of continual success; again and again we were doomed to disappointment, but at last I sat, and to my great delight found a plump baby in front of me, along with another figure. I was satisfied that here was a genuine bit of evidence, entirely satisfactory to myself, but when I sent it abroad I was met with all kinds of objections; was told that the man with whom I was in touch, daily and hourly, had fraudulently lent himself to impose on me. I knew that this was nothing more wonderful than other phenomena I had witnessed through his instrumentality—the direct paintings, and direct writings, in languages unknown to him and me, the direct voice, the fire test, and materialisations. I knew the time would come when the fact would not only be demonstrated by scientific experts, but grow in power and completeness, as other phases had done. My old friend, Mr. Andrew Glendinning, who had been interested in spiritual phenomena for over 35 years, and who, in 1864, had managed to get a photograph of the double of a medium, was much interested in this new development. We had repeated sittings, when he brought his own plates, and took every precaution that they should not pass out of his sight during the manipulation. Our success was most marked. Again and again we had complete forms make their appearance on the plate, and we felt certain that no expert could have done more than we did to insist on conditions which we might vouch for anywhere. Some of the personalities were known to us when in the flesh. Again, at Mr. Duguid's home, plates purchased in Glasgow, were never opened till they were put into the slide, and with the light of a magnesium ribbon wonderful success was obtained. In these instances the plates were never touched by Mr. Duguid, each feeling that it would be better to have no success than give a loophole by which the sceptic might find fault with our methods. The medium was never alone, nor had he in his possession for a moment any of the plates, or the carrier, or the camera, and the development was always in the presence of one or more sitters. And now I am going to give one of the most satisfactory bits of evidence as to spirit identity to be found in the records of Spiritualism. Nothing more valuable and consoling has ever been offered, and its repetition should make an impression on the enlightened thinker. It is to my mind clear evidence that death is only one great step in the march of life, that our children, whom we mourn for, are not afar off, but close to our hearts; that neither belief nor baptism plays any part, that death is promotion and victory. Mothers, who look with wistful eyes, would surely be comforted if they knew that the choicest souls, God's angel mothers, await the children, and teach them with the love and goodness they have caught in that bright sphere.

A professional gentleman of the highest standing, cultured in every sense, had some years before, called on me to talk over the subject of Spiritualism. He had no beliefs in continuity, or only the half beliefs, which are of little value in the face of the change called death. He had followed the subject up, and had been able to get a series of the most satisfactory tests through the instrumentality of his own daughter, many of which have been published in spiritual journals under a *nom de plume*. In

his home there was a vacant chair, and he thought he saw in Mr. Duguid's mediumship the possibility of getting a picture of his beloved boy, of whom there were none extant. We had several sittings for this purpose, but though the sister of the boy saw him clairvoyantly, we had no success in the direction wanted. Other forms came, some of which made a strong link in the chain of identity; but though the boy's toys were brought, and he was continually seen, no impress of his presence came upon the plate. But the gentleman did not lose hope, his daughter continued to see the boy clairvoyantly, attended by other relatives, and the promise was often made that he would be able to show himself.

Mr. Duguid took his camera on two occasions to the room where the boy had passed out of the physical life, but the results were again nil. One day the young lady medium wrote out an automatic message, purporting to come from friends in the spirit-life, asking them to make another experiment in the same bed-room, and giving directions. The gentleman purchased new plates, and they had chemicals left over from their former experiments. The plates were taken out of the papers, in which they were wrapped, by another member of the family in a dark room, and then handed by her to Mr. Duguid. He, in her presence, put each plate, as it was required to be used, into the slide which he took to the bed-room, and inserted in the camera. Six plates were used, which were developed by a member of 'Edina's' family, and on four of them were a child's face and form! Mr. Duguid purposed to take the photos with him to get them printed off, but meantime left them with the family overnight. The anxiety of the family to see the features was so great, however, that they thought they might try to print off an impression themselves, and having some prepared paper, the plates were put at one of the windows.

On examining the impressions, they were gratified to find a clear and well-defined likeness of their departed boy, not with a 'shadowy' or 'filmy' face, but quite human looking, although wearing a sweeter and more spiritual expression. The portrait of the boy was clear and distinct, all knew him; the parents could not be under any mistake; not the type of people who are either emotional or imaginative, no shadow of doubt was with them, they knew the long-extended promise had been kept, and they held in their possession evidence which could not be gainsaid, that their loved one still could continue his relationship with them.

(To be continued.)

Looking Backward.

A BRIEF SURVEY OF MAN'S SEARCH AFTER GOD.

THE Persians claim that the human race originated in Iran; the Chinese contend that the first pair was dumped on celestial soil; the Hindoos assert that the progenitors of our race, Adimo and Iva, made their debut in Hindostan; and the Mexicans also claim the same distinguished honour for their country.

The story of the Fall is not confined to Hebrew mythology. Mexicans tell us the original tempter was a demon; the Persian tradition says it was a lizard; some East India sects represent it to have been a fish; Josephus supposed it to have been an ape; the Greeks claim that it was a dragon; the Hindoos declare it was a snake; and according to the Hebrew or Bible account, it was a serpent.

The deluge myth has its counterpart in the early history of several nations. The Chaldeans claim that Xisuthurus built a ship in which he saved himself and family during a flood that covered the whole earth. Among other nations similar traditions are extant: namely, Fohi, of China; Menu, of the Brahmins; Satavarata, of India; and Deucalion, of Greece.

This flood myth had much to do in moulding the devotions of early worshippers. The sun, moon, Noah, and the ark became deified; the latter as the symbol of the female principle, under different appellations in different nations, as Isis, Venus, Astarte, Ceres, Proserpine, Rhea, Sita, Cerwiden, Fren, etc., while the sun, as the male principle, took the names of Osiris, Saturn, Jupiter, Neptune, Bacchus, Adonis, Hu, Brahma, Odin, etc. In course of time this led to phallic worship, usually represented by a cross (X), or a union of the male or female principles. As this union produced life, the tendency was to induce a belief in metempsychosis.

The ancient mysteries, and modern ones, too, evince much of the religious sentiment of an age. All lustrations by initiation portrayed a mystical darkness or death by symbolic austerities, succeeded by a renovated existence of light and purity. This was figurative of Noah's descent into the ark, of Christ's descent into hades, of the neophyte's baptism into the church.

Satavarata, who, according to the sacred writings of India, was miraculously saved, preserved from a genuine deluge, had three sons, Jyapeti, Charma, and Sharma. On one occasion the old patriarch got drunk on a fermented liquor of rice, and Charma laughed, and was therefore made a slave.

The chief deity of the vast empire of India was the triune Brahma-Vishnu-Siva, who dwelt on the holy mountain Meru, whose three peaks were composed of gold, silver, and iron. This triad was variously represented by a mystical cord of three threads: by the trident, by bowing the body three times, and by an idol with three heads.

These three-peaked holy mountains were not confined to India. Mount Olivet, near Jerusalem, had three peaks—Chemosh, Milcom, and Ashtoreth—where the deity was supposed to reside.—2 Kings xxiii. 13; Zach. xiv. 4.

The solemnity of a grove or a mountain appears to have suggested to all nations the probable residence of divinity.

The Hindoos worshiped a vast multitude of deities. The caverns of Elephanta and Salsette, India, were rich with sculptures and devices used in religious rites, prominent among which were the Linga and Phallus, as emblems of reproduction, some of them too disgusting to be mentioned.

The great annual festival in honour of the sun was held on the 7th day of the new moon in January.

The devotees approached the shrine with unsandalled feet—a modification of, which rite is now practiced by some sects in 'feet-washing.' The austerities practiced did not necessarily include morality; for a religious ascetic, although guilty of all manner of crimes, could he at death pronounce the name Christna, would at once ascend to heaven.

This is almost an exact counterpart of the creed of some Christian sects.

There were seven mystic caverns through which the neophyte had to pass in order to attain the benefits conferred by an initiation into the mysteries. This corresponds with the gradations, purgatory, hades, and paradise; also, to the different heavens mentioned by Paul, and the 'many mansions' referred to by Christ.

Brahm was the embodiment of all the religious instruction taught in the mysteries of India; and Brahm was clothed with all the attributes of the creators of other great religions, such as omnipotence, omniscience, and omnipresence.

The consummation of all knowledge conferred by initiation into the eastern mysteries was the imparting of the sublime or ineffable name. This awful name was formed of the letters A. U. M., standing for the creator, preserver, and destroyer. Its counterpart is found in the Hebrew Jehovah, and its successor, the trinity—the father, son, and holy ghost.

The Chinese traditions are similar to those of India. Confucius attempted to reform the religion of China. He was a great leader, and left his impress on the history of his country—whether he was a real or an imaginary character,—as Mahomet, Buddha, and Christ have done.

The Chinese magical words were O-MI-TO FO. The mystical symbol Y was held in much esteem as an exemplification of the triune—the three lines forming one, and the one being also three.

The Persian philosophy was permeated by the doctrines and teachings of Zoroaster, whose birth is claimed to have been attended with miraculous circumstances. Christianity closely resembles Zoroastrianism; however, there is a stronger tendency towards sun and fire worship in the latter. The Hebrew Scriptures indicate an intense reverence for fire. God, as a flaming sword, appeared in the cherubim over the gate of Eden; and to Abraham as a flame of fire; and again to Moses as a fire at Horeb; and at Sinai he appeared to all the people in fire.

Zoroaster, like Mahomet, Pythagoras, Plato, and Moses, was the founder of a particular school of thought, and endeavoured to pose as a reformer in the worship of his countrymen. It is said that he visited Cashmere for the purpose of acquiring a complete knowledge of the theological, mathematical, and astronomical systems of the Brahmins. Before Zoroaster's time the Persians worshipped in the open air, contending that an immaterial being could not be confined in a material building. It was claimed that Zoroaster was favoured with a celestial vision, that he was permitted to converse with God, face to face, and that a pure system of worship was revealed to him, which he was directed to promulgate to those willing to devote themselves to the study of philosophy and the contemplation of deity. 'His doctrines were a continual tissue of allegory; his system embraced all sciences, human and divine.' The characteristic of his teachings was the imparting of the sacred words or tetractys—the name of God.

The Zoroastrian cosmogony was this: Ormisda, or Ormazd, created the world at six different periods—the last creative effort resulting in a being compounded of a man and a bull. This newly created being lived long ages of purity, but was at last poisoned by an evil genius, named Ahriman, or the author of evil. Between Ormazd and Ahriman was evolved a continual antagonism of good and evil influences; and to harmonise these it was necessary to introduce another imaginary being, Mithras—the mediator. In these Oriental myths the theology of modern times had its origin. The Greek idea of deity was expressed by the terms Tagathon-Nous-Psyche, or goodness, wisdom, and spirit, the second of which emanated from the first, and the third from both.

The ever-recurring change of seasons was also woven into the mythology of the past with a large admixture of astrology.

The Druids worshipped in groves on top of hills, corresponding to our idea that God and heaven are above and invisible.

The reader can easily form correct conclusions as to the success of man's search for God without further aid. W. A. SIMPSON.

Philadelphia, Tenn.

—Progressive Thinker.

IN A WORLD RULED BY ERROR, the greater the truth the more people are opposed to it, for the greatest danger to the life of error is involved in the highest truth. This is why there has been so much opposition to Spiritualism. If people were living good, true lives, they would not dread the idea of their translated mothers, fathers, sisters, brothers, sons, and friends being in close contact with their lives. They certainly would not believe it was only the 'devil' controlling mediums.—L. A. M.

SPIRITUALISM needs some kind of working institution to conserve its forces, to induce a healthy growth among its believers, and as a means for solving the questions of capital and labour. This pressing question must be solved soon or it will solve itself by getting beyond the control of those who would like a peaceful settlement, but not the less permanent. We repeat, that the main object of our spiritual teaching is that of bearing the fruits of good work, which Spiritualism cannot do without an organisation, united by the law of nature-love, with fruitful branches in every city.

A Glossary of Terms Pertaining to Spiritualism and Psychic Science.

By HUDSON TUTTLE.—Continued from page 315.

PSYCHOGRAPHY: Writing, independent of and without mortal contact, impliedly by spiritual beings.

PSYCHOMETRY: The name given by Prof. J. R. Buchanan to his discovery that sensitives were influenced without direct contact by drugs, minerals, etc., and were able to read the characters of the writers from letters held in the hand or placed on the forehead. This influence has been found to be universal.

PSYCHOMETRIST: One sensitive to such influences.

RECEPTIVITY: A state of mind favourable to impressions, either the result of passiveness, concentration, or intense attention.

RE-INCARNATION: The belief that the spirit passes through successive births until freed from the stains of earth by expiation; an old belief which has been revived and made a fundamental statement in the teachings of Kardec and his followers.

SECOND SIGHT: Clairvoyance.

SENSITIVE, A: One capable of receiving impressions.

SENSITIVENESS: Impressibility; the mental state in which impressions are received from other minds. It may be normal, or induced by fatigue, disease, drugs, or may arise in sleep. It may have all degrees of acuteness, from that in which impressions are difficult to distinguish from the normal thought, to independent clairvoyance. It is a quality belonging to all, varying in degree, and capable of cultivation.

SIXTH SENSE: The capability for spiritual perception; sensitiveness; the state of the hypnotic or psychic. This sense is really composite, being formed of the blended spiritual perceptions more or less awakened.

SOMNAMBULISM: Sleep-waking, sleep-walking. The physical senses are dormant, and the psychic or spiritual senses dominant. Has been used in place of mesmerism or hypnotism.

SOMNAMBULIST: One subject to sleep-walking.

SOUL: In the old division of body, soul, and spirit, soul has no meaning except as one factor of the trinity which was sought to be established. Man is dual—a physical body and a spirit. The spirit is the spiritual form or body, with its accompanying conscious intelligence. If soul means anything it is exactly this, and is synonymous with it.

SPIRIT: The old definition is an imponderable, intangible nothing, capable of thinking and feeling, and God-created, by miracle. The new definition makes it created and sustained by law. It is a celestial or spiritual body, originated in and sustained by the physical body, from which it is separated by death, to go forward the same entity, in perfect and complete continuity of existence. The celestial or spiritual body is composed of attenuated matter, not recognisable by any of the physical senses. It is organised, and has as real an existence amidst spiritual things as it had in mortal life.

SPIRITISM: Often used synonymous with Spiritualism, but really having a widely different meaning. As received by the Latin or Kardec school, it means the acceptance of the doctrine of reincarnation as a cardinal principle. The term has also been used to designate those who demand phenomena as a test, rather than the philosophy of spirit.

SPIRITIST: One who accepts the doctrine of Spiritism; one who seeks and is satisfied with phenomena, rather than the scenes of spirit-life.

SPIRITUALISM: The belief in the continuity of life after death, and its continual progress, and the application of this belief to the right conduct of living. Modern Spiritualism stands for the supremacy of the law, in the realm of spirit as the physical. The departed are near, and communicate with their earth-friends, not by permission but by law. It is the Science of life, and a religion which, inasmuch as it would build up the moral character on the foundations of knowledge, and is satisfied only with the attainment of perfect excellence, is superior to all others.

SPIRITUALIST: One who believes in Spiritualism.

SUBLIMINAL SELF: A certain part of our being, conscious and intelligent, into which our ordinary waking state does not rise: the spiritual.

TELEKINETIC: A theory to account for the moving of physical bodies without physical contact, by some unknown force originating in the minds of the sitters, as opposed to the spiritual theory.

TELEPATHY, OR THOUGHT TRANSFERENCE: The transmission of thought from one mind to another without tangible or physical means. This occurs without regard to distance, and is referred to waves sent out from one mind to another through the psychic ether.

TELO-ÆSTHESIA: Clairvoyance.

THEOSOPHY: The definition of this term given by H. P. Blavatsky is 'Wisdom Religion, or Divine Wisdom; the substance and basis of all the world religions and philosophies, taught and practised by a few elect ever since man became a thinking being.' To this exceedingly abstract definition must be added the doctrines of re-incarnation, the brotherhood, etc., the conjecture of ages long since past.

THOUGHT-ATMOSPHERE: Same as psychic ether. A thinking being in this atmosphere is a pulsating centre of thought-waves, as a luminous body is of waves of light.

TRANCE: When persons fall into a sleep resembling death, in which they may or may not be conscious, it is said they have fallen into a trance. This is not a correct use of the term. If in this state, resembling death, their spiritual perception or sensitiveness is quickened, and they perceive thereby, then it may be truly said they are entranced. The trance thus defined is similar to clairvoyance.

TRANSFIGURATION: Transformed, as when the medium takes on the appearance of the communicating spirit. The expression of the spirit when it transcends the body, as in clairvoyance, and sometimes at the moment of death.

VISIONS: A term of wide meaning. In the sense derived from the Scriptures, a revelation of supernatural appearance. The state in which these are received may arise from physical or mental derangement or exhaustion. They may be simple phantasms, or a state may be a truly sensitive one in which impressions are received from other intelligences.

ZÆTHER: Neur-aura, nervous fluid. Supposed to hold the same relation to spirit that the ether of gravitation does to matter.

The Great Spiritual Movement.

By SELDEN J. FINNEY.

THIS SPIRITUAL PARTY takes all things for help, nothing but God for master. While the other sects are bowing on dust-covered and blood-stained altars, while they are lashing humanity with a sectarian gospel of fire and damnation into the Church, with the vain hope to lash them into their heaven, the Spiritual Philosophy points us to that universal revelation of the Infinite Father, which is stretched all around us in the objective world, and which is struggling tenderly to announce itself in the inner spiritual life of the soul.

What, then, is the first religious duty of this new universal religion? I answer, the study of that universal revelation. Revelation is the consciousness of truth. The facts and laws of the world are not truth to man until they have arisen into thought and into reflection. Revelation is, therefore, repeating the order of the world in the intellectual order of Ideas. Revelation is reading the divine records in the same light in which they were written. The man who stands on the seashore and sees a pebble lying at his feet will find no revelation in that pebble until it has unfolded itself to his consciousness, until the records of its history are traced by his unfolding intelligence. One man knows nothing about rocks, or stars, or plants; another has studied these things, and with patient purpose has steadily rapped at earth's granite doors, and asked for the privilege of beholding the footsteps of the great Formator—has trod the epochs of the world's history—has traced that pebble inductively backward into an enormous glacier on the rocky crest of some far-off mountain side,—has seen it wrenched by the frost from its barren summit and ploughing its way through the ocean, grinding up the surface of its fellow rocks, until, in more summery climes, it falls on the shore scarred with a written record of its path.

Now, what is the difference between these two men? To one this pebble is a clear revelation; to the other, it has no significance. No one can dispute the divinity and authority of this record. There is no discussion as to its original 'sacred language.' Interpolation is simply impossible. Add to this that it is vital, living, progressive, and within the reach of all men, everywhere. *There is no other universal Bible but the Creation and its informing Spirit.* The human spirit or reason is the universal Bible, rising into the language of love, justice, science, and philosophy. There is not a single pebble on the seashore, not a rock on the mountain top, not a world, nor a fountain, nor a flower, but invites us to read a divine revelation. Is it not universal? Is it not universally accessible? If you study a corn-cob you get swept into the cycles of universal life. You commence with that silken tassel there, and you study the laws of vegetative growth, and, before you are aware of it, you are contemplating the everlasting genius of suns. Here is a universal revelation, and the Spiritual Philosophy points to this as the *only one* through which the Divine Intelligence addresses the senses, and through the senses the soul. We know that this other revelation, viz., the revelation of the consciousness, which built the universe, must have made it one with the revelation which is the universe built, and so mankind is in a state of at-one-ment with the divine consciousness and the divine proceeding.

The Church has made the terrible blunder of mistaking men's opinions about religion, or their interpretation of it, as the thing itself. It is vital life, and our effort to comprehend it—that is, simply our *effort*. And behind this effort lies the interpretative power; it is the power of the soul to solve the mysterious relationships with the outward and inward world. We find that we do not make ourselves—that we are related to universal laws, that the surges of life come pouring into us, we hardly know from whence. I do not think that simple, instinctive, thoughtless life is the highest manifestation of religious life. That man or woman is most sublimely spiritual or religious who wills to know the nature of the Divine Laws, and then wills to obey them. It is then man most resembles the Divine nature, when his virtue is the result of his own volition—when he, so to speak, copies the divine proceeding,—when he

has so directed and eliminated his energies, so harmonised them, that the powers of the world can make naught but music through them; when he stands with reverent hand, clasping the golden lever that opens and shuts the gateway to his soul, and with equal reverence determines what visitors shall come to his bosom, or be refused.

I said this religious revelation must be universal, and universally accessible. How can it be universally accessible unless man himself is the universal interpreter? It is not possible. God himself might write a revelation, if you will suppose it; he may write it in a certain divine light; but how am I going to read that revelation, unless the same light shines through my eyes in which the Divine Nature penned its everlasting truths? I say, therefore, this second point is taught by the spiritual philosophy, viz.: To read a revelation, you must read it in the light in which it was written, or you can never read it at all; and in order to read it in the light in which it was written, your private lamp must be kindled at the central sun of the world which illuminates that revelation. It is the spiritual eye that must be touched with the vital energies of that everlasting love, of which this world, this universe, is only a single and divine ensemble. We cannot read any divine revelation by any other light, by any other power. This view is very hopeful—makes humanity divine.

Clairvoyance, Psychometry, and Intuition.

By G. W. WALROND.

'Shall we only trust what the ear can hear,
What the hand can grasp and the eye make clear,
Shall the dearest hopes of the human heart
In our inmost being have no part,
Because we fail to understand
The movement of an Unseen Hand?'

CLAIRVOYANCE, Psychometry, and Intuition are forms of mediumship depending chiefly upon the degree of sensitiveness attained by the psychometrist, and incidentally of the mind in the clairvoyant; brain formation and magnetic temperament possessing only secondary influence in their development. Psychometry (to feel) is one of the most subtle and occult of all the vibratory revelations. It is very convincing to the sceptic as to the existence of an occult or hidden light beyond the reach of the ordinary senses. It is perception and impression through the sense of intensified touch. Clairvoyance (to see beyond) is a soul force or psychic power enabling the reader to penetrate into matters far beyond the limits of the human senses. The clairvoyant can see and hear; distance, time, or place, being no barriers to his intensified powers of seeing and hearing; he can diagnose disease. His lucidity of mind enables him to advise on business and family matters in a manner which invariably surprises his sitters; he can locate mines, give prophetic readings, describe spirit friends, and give names of spirit guides, etc.

Clairvoyance, psychometry and intuition, are the birthrights of one and all, and the day is fast approaching when each will be taught as branches of 'Psychical Science,' just as necessary for the development of the spiritual faculties of the human soul as a knowledge of 'Physical Science' is necessary for the development of the human intellect. Clairvoyance is an art, a science, a profession, and is as much entitled to recognition, study, and attainment, as music, painting, poetry, literature, or any other art. It is the lucidity of the mind, but unfortunately too often latent. It is no gift, but inherent as a universal possibility common to every man, woman, or child. When developed under proper methodical training, it can be brought to the surface and utilised in the cognising of facts, persons, things, and principles; also, in delineating events, past, present and future, and to convey certain knowledges of persons present, distant, dead, or alive, independent of the ordinary avenues of sense. It is intensified vision, or a 'seeing beyond and into' the soul of things, and 'a going from cause to effect,' as usually understood by the ordinarily educated mind. Intuition is the highest quality of the human mind, and, when active, is the very highest nature of clairvoyance. It is the instantaneous knowledge of past, present, and future facts, principles, persons, events, and things. To develop clairvoyance the student should passively, patiently, and perseveringly endeavour to visualise, to see with the mind's eye. Sit alone in the silence, and meditate in as quiet a portion of your house as possible, say every evening after twilight, from fifteen to thirty minutes at a time, or until you feel 'you have had enough of it.' Sit with back of head due north. Be perfectly sure to check daily the slightest evil thought, word, or deed; and gossip, scandal, libel, etc., must be prohibited. Cultivate all the time a tranquil, self-possessed state of mind, and hold in check grief, sorrow, regrets, joy, surprise, or pain. Let no thoughts of business, financial, family, or other people's affairs trouble the mind; in fact, 'mind your own business' is not only conducive to success, health, and happiness in life generally, but absolutely essential to successful spiritual lucidity and development of the powers herein treated of. Remember that the 'repeater' is worse than the story teller. It is the 'repeater' of stories told who break up homes and separate relatives and friends, and plays the 'devil.'

Psychometry, the sense of spiritual perception and impression through touch, can be developed by placing the tips of your fingers in contact or touch with persons, letters, or objects, and carefully noting the first and strongest impressions. Systematise and record these carefully, and this branch of clairvoyance will also be attainable. The secret lies in the brain cells in the finger tips. The grey matter brain cells of perception have been dissected out of the finger-tips of the blind. Standing point up beneath all the ridges, so plainly seen

with a magnifying glass, on the skin of the inside of the finger ends, are the so-called corpuscles of Pacini, which are arranged in the exact semblance of the keys of a piano, and are said by Meissner to crackle and give forth a different sound in every age of each person. Through constant use the finger tips of the blind acquire this unusual development, of psychometric power, perceptive faculties, and impressional ability, with more and more perfect performance of function, or the sense of finger-tip touch.

[We quote the above from the 'Practical Guide to the Investigation of Spiritualism,' by G. W. Walrond, Opera House Block, Denver, Col., U.S.A.—Ed. 'T. W.']

THOUGHTS.

FOR NEARLY fifty years, probably, a majority of the platform teachers in Spiritualism have been teaching that 'thoughts are things.' Other teachers, equally able, have asserted that thoughts are merely projections from the human mind, or modes of motion by which the human being is made cognisant of facts. Which of these two schools is right in its teachings? The first-class introduces evidence to prove the statements made, claiming that thoughts are substances, full of potencies for good and useful purposes when practically applied. If they are substances created by human volition, may they not, like the person creating them, be immortal?

Attempts have been made by scientists to photograph thoughts, with varying degrees of success. If thought is sufficiently objective to the sensitised plate to be reproduced thereon by photography, is not the claim that a 'thought is a thing' clearly demonstrated? If David Starr Jordan and his confrères try to think the picture of a cat upon an exposed plate, if they succeed in producing certain disturbances in the ether that find expression upon the plate, may not subsequent experiments succeed in thinking the full picture of the cat upon the plate? Although Dr. Jordan laughed his own experiment out of court, he opened the door to a new field of investigation, whose soil is being eagerly tilled by truth-seekers at the present time.

If Dr. Charcot can think a picture upon a sheet of blank paper, that his hypnotised subject can see for weeks afterward, is that thought-picture a mere mode of motion, or does it possess objectivity? Are the models that are created in the thought-realm by our inventors modes of motion, that are objectified afterward through material form by the mechanic? Is not the thought model a real object as well as its material expression? If motion or vibration can account for thought-creations, why may it not also account for life? If life is mere vibration, can it possess the principle of permanency?

Sight and hearing are due to vibration. They acquaint us with colours in their various combinations, and make us cognisant of the manifestations of intelligence. If intelligence projects itself in outward manifestation, through vibration or sound waves, is vibration the cause of the intelligence or merely the medium of intelligence? If it is the cause, then no hypothesis of immortality for the human soul is possible. If it is the medium of intelligence, the servant of intelligence, then it is simply an aid in demonstrating immortality, or the existence of a finite force in the universe capable of creating. If a finite force is capable of creating something that causes vibration, what force created finite force?—Banner of Light.

VIEWING THE TRANSITION OF A SOUL.

A FRENCH savant professes to have witnessed the following by means of an apparatus he has invented. Whether this is really the case there is not any evidence furnished in the journal in which it originally appeared. What he professes to have seen, however, corresponds with descriptions given by reliable clairvoyants.

Having been called to the bedside of a dying man, he adjusted his apparatus, and describes what he saw in the following words: 'A sudden trembling, shaking of the whole body, announced that the supreme moment had arrived. With one of my friends, who was assisting me, we placed our heads under the dark covering of the apparatus, and kept our eyes on the object-glass. The particles of dust in the air were magnified many thousand times, and for a moment their violent movement produced a cloud in front of the glass.

'Then a delicate column of violet vapour, condensed into a flocculent mass, was clearly seen above and around the body. Particles appeared to pursue one another as if obedient to some kind of central attraction. The cloud condensed more and more and took the vaporous form of a man, then rapidly became purified until it was as colourless as the most perfect crystal.

'At this time there was around us a feeling of terrible stillness. An indescribable sensation held us to the instrument, while our hearts seemed to cease pulsating. We kept our eyes fixed on the glass. Particle after particle grouped themselves together, so as to reproduce the exact form of the man we knew so well. The form floated at about a foot above the body, to which it was distinctly united by a delicate cord. The face was undoubtedly the face of the man, but much quieter and calmer. The eyes were closed, and the astral shape seemed asleep. By a double impulse we both of us experienced a desire that the form should awake. At that moment the bond which joined it to the body broke. A slight trembling passed over this beautiful, perfectly-modelled form, a violent flame shone where the heart should be. It stood up and gave a sorrowing look at the abandoned body, extended the right hand with a gesture of adieu, and then vanished, condensing into a small sphere, which disappeared in the dawn of an everlasting to-morrow.'—Harbinger of Light.

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.

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.]

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 3 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.

RE MRS. TAYLOR'S CASE.

SIR,—I now write to give a final statement *re* Mrs. Taylor's case. I have been deeply gratified by the generous response to the appeal made on behalf of the defence in this case, and I am only sorry that we did not gain more as a body of religionists. The expense has been great, and Mrs. Taylor has been relieved and supported by the help generously given by so many of our friends. I do think and hope that such of our fellow-workers as give private sittings will utilise the protection forms published by you (see page 357), and thus obviate the need of any repetition of this most unfortunate case, as we are placed at a great disadvantage by the ignorance and prejudice arrayed against us.

I may say that some criticism, not altogether kindly, has been directed against my action in this matter; but only the desire to gain assistance in time of need, and to try to have the means of securing proper representation of our Cause in court, could have caused me to take the steps I have. In addition to sums previously acknowledged, I have received the following:—Mr. J. Hall, Warrington, 2s. 6d.; Mrs. Sutcliffe, Sowerby Bridge, 2s. 6d.; Miss Thorpe, Sowerby Bridge, 1s.; Mrs. Shepley, Sowerby Bridge, 6d.; Mrs. Dewhurst, Sowerby Bridge, 6d.; Mr. J. A. Shepley, Sowerby Bridge, 6d. With many thanks, and best wishes to you.—I am, faithfully yours,

JOHN SMITHSON.

18, Thorn Leigh, Savile Town, Dewsbury, May 29, 1898.

TOO DEEP FOR COMPREHENSION.

SIR,—The article in last week's *Two Worlds* not being specially written for the press, but forming the skeleton merely of an address delivered at our hall in Glasgow, is not so complete as I would have liked, and one portion I would like to correct and extend. After referring to the Mystics, I said that 'many of their glimpses of spiritual things were terribly blurred and hard to decipher, like some parts of modern Theosophy; which latter reminds one of the criticisms which were passed on some of Robert Browning's poetry.' It is told in Sharp's life of the poet that Douglas Jerrold, when slowly convalescent from a serious illness, had a copy of Browning's 'Sordello' sent him. After reading a few lines he got into a state of alarm. Sentence after sentence brought no consecutive thought to his brain, and at last the idea occurred to him that in his illness his mental faculties had been wrecked. The perspiration rolled from his forehead, and smiting his head, he sank back on the sofa crying, 'O God, I am an idiot!' A little later when Jerrold's wife and sister entered he thrust the book into their hands, demanding what they thought of it. He watched them intently while they read; and when Mrs. Jerrold remarked, 'I don't understand what this man means, it is gibberish,' her delighted husband gave a sigh of relief, and exclaimed, 'Thank God I am not an idiot.'

But greater people than Jerrold were puzzled by the same poem, even as so many Spiritualists, intelligent in all other directions, are puzzled when they seek to calmly sit down and tackle 'Devachanic Planes' and other portions of 'Ancient Wisdom,' which, to them, begin anywhere and end nowhere. Tennyson manfully read through 'Sordello,' and was forced to admit that there were only two lines in it which he understood, and they were both lies: they were the opening and closing lines, 'Who will may hear Sordello's story told,' and 'Who would has heard Sordello's story told.' Carlyle was equally candid about the lucidity of the poem. 'My wife,' he said, 'has read "Sordello" without being able to make out whether "Sordello" was a man, or a city, or a book.' Browning, in one of his poems, says, 'God gave man two faculties.' A French critic adds, 'I wish, while He was about it, God had supplied another, viz., the power of understanding Mr. Browning.'

JAS. ROBERTSON.

'ONWARD'S' SUGGESTION.

SIR,—The suggestion made in 'Onward's' letter last week is, I fear, impracticable. It would almost, if not entirely, be impossible to overcome the initial difficulty of getting the various societies to unite for the purpose. The motives of individuals differ so much. Some act from a desire to benefit the Cause; others have taken a personal dislike to some people because they have acted contrary to their desires; others have personal ends to serve, ambitions to gratify, and so, between these divergent motives, harmony cannot exist, and jargon reigns instead. How are we to get over these difficulties? The first step is to get the members of the various societies to meet together over a friendly cup of tea, hold a meeting presided over by some person in the movement who is not a member of either society, and in whom the members have confidence for sound judgement and honesty of purpose, and who has no personal end to serve by bringing the scattered forces together. Let each

society appoint someone to be their spokesman, to explain why they are apart, and to see if a bridge can be built, over which all can go to form a centre of usefulness.

If, when the talk is over, no common plan of co-operation can be formed, is it not possible that the societies might federate together for common council and co-operation on matters such as the engagement of mediums, etc., and so create some basis of unity instead of bitterness and public scandal as at present? A further step appears to me to be requisite, viz.: that all societies should join the National Federation. I urge this because it is a growing necessity in the interests of societies. We are an unprotected multitude with no legal standing. We are the religious pariahs of society, without common unity, and stated principles, and a financial poll deed to protect our property; we are ploughing the sands. The sooner our members recognise this the better for all concerned. All other denominations have had to do it, and we must, or the future will be as the past, our buildings will slip from us at the first disagreement among the trustees.

In reference to the quality of the platform workers this is a matter that lies entirely with the Committee and members. If the Committee and members will insist that no speakers shall be engaged whose morals and ability are not equal to the requirements of their congregations, then matters will change. But what shall we do if we have no speaker? At Rochdale, years ago, when speakers were few, Mr. Charles Parsons would read some selection from some book dealing with our facts and philosophy. His reading was a treat. People came to hear him read. Surely every Society has some one who is fond of the elocutionary art, and would be pleased to find a platform to exercise their powers. Let such be done, and the difficulty will tide itself over, and the words of wisdom read will be better than foolishness spoken.—Yours truly,

32, Clarence-street, Lower Broughton. JAMES B. TETLOW.

BLIND-FOLDED.

He led the blind by a way which they knew not.—Isaiah xlii. 7.

A YEAR AGO I was drawn to the picturesque village of Radcliffe-on-Trent, bringing with me 15 years' knowledge and experience of Spiritualism. Naturally restless (they tell me I am), what could I do but endeavour to plant a few sprigs of the tree of 'Immortal life' in this charming yet spiritually darkened locality. With some help from Nottingham, we began hiring a room and declaring 'There is no death.' The subject 'caught on' and many came, giving the willing ear to our facts and ministrations. But the clerical party showed no sympathy, and the Vicar cautioned his parishioners to shun us, as we were 'of the devil and doing his work.' A few months ago you were good enough to admit in *Two Worlds* a bit of my own 'personal' to the rev. (?) gentleman.

I then described this lovely village as 'priest-ridden,' and gave a little offence for this description. I apologised to the offended one, was forgiven, but my subsequent experience proves I was not far from the truth, after all. Since then we have kept on 'pegging away,' through 'evil and good report'; plenty of the former, and perhaps as much as we deserved of the latter. Through the kindness of a gentleman and his good wife we found shelter in an empty workshop, which, after being repaired and put in useable condition by the spiritually newborn natives, has for seven months answered our purpose as a home, and 'times of refreshing' many have had in that discarded cobbler's shop, which often proved to us a real Church of the Spirit and very 'gate of heaven' to our souls. As we had only the use of this room until Lady Day, since then it seemed as if a dark cloud would burst and our little coterie be dispersed. Some were despondent, others, buoyant with hope, were determined to 'hold the fort,' and now their faith and courage is prospectively being rewarded. After eight weeks' of cottage meetings, a portable building has been obtained that will not disgrace the Cause or village. When completed, it will hold many times more than the other, and is in a better position. So now the cloud seems breaking, and some of the 'scouts' already see it withdrawing before the unseen hand, or angel world, that is still leading on, we hope, to victory.

We are not begging (oh no!), but, being feeble, need all the help we can get, and venture to mention this Propaganda Effort in hope that some earnest souls will do what they can for us by their 'gifts.' We need a few pounds for furnishing when the building is up, have a thought of working the Bazaar idea, and would be glad of assistance any way. The inspiring words in *T.W.*, p. 323, signed by my old friend (if not son), J. T. Audy, and Secretary M. Clegg, hit the nail right on the head. 'Spiritualism for the People!' I thoroughly endorse the sentiment, and D. L. Moody, too, in this particular. We have only been kept back from out-of-door publication by atmospheric, and not priestly, conditions, and are in hope we shall have a few such meetings should the Central Hall be delayed. Believing our Father will still 'lead us by the best way if even we know it not,'

BEVAN HARRIS.

MR. W. E. LONG AND DR. STANTON COIT will debate whether trance mediumship should be discouraged, on Sunday, June 5, at 7 p.m., in the Surrey Masonic Hall. The doctor recently confessed that he had no experience. How then can he tell if it should be encouraged or opposed? An interesting discussion will no doubt ensue, and the doctor may learn something, if he is willing!

Items of Interest.

THE HOME SECRETARY declares that 'Palmistry in itself is not illegal.' There must be an 'attempt to impose.' Surely this is equally true regarding mediumship?

ROTHERHAM. May 22, Mrs. Gregg spoke creditably on 'Companionship,' and 'The Spiritualist's religion,' and 'How shall we know each other there?' Her clairvoyance was excellent.

PARKGATE SOCIETY thanks all mediums who have kindly given their services for expenses in times of need, and would equally thank mediums who would kindly give them a date next year for expenses to help them in their difficult position. Will mediums and secretaries please note change of address of secretary from 31 to 14, Meadow Works, Rawmarsh, near Rotherham?

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.

THE STRANGE CASE OF DR. STANTON COIT.—If Dr. Stanton Coit is willing to accept the suggestion as mentioned in the article of the 20th inst., viz., the use of a table for further inquiry upon the subject of Spiritualism, I most willingly offer him the services of one I have used for several years past with some remarkable results. I also tender him my help, should he desire it.—Yours truly, W. MILLARD, 38, Albert-street, Penton-place, Newington, S.E.

LONDON CONFERENCE.—Notice to all Spiritualists. We will hold our next Conference at Battersea Park-road, Henley-street, on Sunday, June 12, at 3 p.m. It was suggested at the last Conference that the following subjects be discussed: 1. It was thought advisable for London Spiritualists to combine for a united summer's outing together. 2. The best means of conducting open-air work during summer months. It is earnestly requested that all Spiritualists, especially 'workers,' come to this Conference, and let us have united action.—M. CLEGG, sec.

REV. J. PAGE HOPPS, last Friday, at Martin Street Hall, Stratford, spoke ably on 'A beautiful and happy religion,' showing that the spiritual upliftment of humanity is the best means to obtain it. Mr. Hopps' expressions of surprise that belief in God survives, considering what awful ideas of Deity have been taught, were received with applause. Two songs were beautifully rendered by Miss Samuels, and fully appreciated. Our thanks are accorded this lady and Mr. Hopps for their kind assistance. £1 6s. 2d. was collected for our organ and furnishing fund. Next Sunday, Mrs. Bessie Russel-Davies. June 12, Mr. Walker.

PALMISTRY.—In the House of Commons, on Monday, Sir M. W. Ridley, in reply to Captain Phillpotts, who asked whether his attention had been called to the advertisements that were now being publicly displayed in the streets of certain persons who professed to tell fortunes by palmistry and other means, said that the practice of palmistry was not in itself illegal. An offence was only committed when there was an intention to impose. Suspicious cases were watched by the police, and whenever there was evidence that fraud or imposition was being practised, they prosecuted the offender. They were noticing the cases to which his hon. friend referred.—*Light*.

LONGTON.—We have sent the following note of condolence to Mrs. Gladstone and family, from the Longton Spiritual Church: 'That we, as a Congregation of Spiritualists, worshipping in the Longton Spiritual Church, on Sunday, May 29, 1898, wish to tender our sincere sympathy in the hour of your bereavement, and desire to express our sense of loss to the world in the passing to a higher life our dear and beloved brother, William Ewart Gladstone. But we have the living consciousness that though passed from the material sight he will still work and labour in spirit for the masses of humanity. Signed, on behalf of the congregation, WATLER HOLDCROFT, Chairman.'

MR. JOHN TAYLOR gave two sittings at my house to a number of sceptics, who came at my invitation, and also friends from Regent Hall. The manifestations on both evenings were splendid, including everything that has already been described in 'our paper.' John Taylor's mediumship is most convincing, and not open to deception, for most of the phenomena occur in the light. Dark seances are anything but satisfactory. He seems to get better as he gets older. Those who have never sat with him could not do better than test his marvellous powers. A young man suddenly disappeared from his home on the 15th inst. His sister sent a glove to me by a friend on the 16th, and received from my controls a full description of the young man, the route he had taken, and also the time he would return, which was fulfilled in every way.—T. POSTLETHWAITE, 55, Pilling-street, Rochdale.

MR. JAS. HOCKER desires to sincerely thank all those friends who have interested themselves in his behalf during the last year. He writes: 'It affords me great pleasure to inform you that yesterday my protracted fight terminated in my favour, and in a few days I shall be reposing in peace and quiet in my new abode. An enormous influx of votes (chiefly secured by the untiring energy of Mrs. Hepworth Dixon) carried me in, to the delight of a large circle of friends and neighbours, whose respect and esteem I have somehow managed to retain, after all. For the substantial help rendered to me by the members of the

O.P.S. for many, many months past, together with the love shown to me by the dear people at Osnaburgh-street, I can only offer the expression of my deepest gratitude. That it must be the influence of unseen helpers operating on the harmonious chords in the breasts of lofty souls in the flesh, I have no manner of doubt. Here was I, a hundred miles from them all, obscure, old, forgotten (I thought), but you see I was wrong for once. And you, my friends, shall never be forgotten while life, or thought, or being last, or immortality endures.'

A PUZZLED ONE writes; 'I am frequently in doubt as to whether our Societies really desire the advocacy of spiritual or religious Spiritualism, seeing that the calibre of the average advocate is judged, not from the religious aspect, but from the number of descriptions recognised, even though the phenomena are not always of the best. Is it not time that the religious aspect was presented in a clearer manner?'

FEDERATION MISSION MEETINGS.—The Castleton friends—few in number—may be congratulated upon the energies put forth by them to establish our Cause in their district. Scarcely four months have elapsed since the 'organiser' held the first propagandist meetings there, public Spiritualism being unknown at the time; now, the friends have become organised, have hired and furnished a decent room, and established a Society. Thus the Cause progresses. On Tuesday and Wednesday last, Mr. J. Swindlehurst again visited Castleton, meetings having been arranged in the Society's room. Mr. Tetlow, of Rochdale, officiated as chairman. We had not large audiences, the weather being too fine for indoor meetings. Still the services were fairly successful. After the address, given by 'the organiser,' clairvoyance was given by Mrs. Robinson, of Rochdale, who kindly gave her services. The meetings were quiet and orderly. Spiritualism seems to be getting fairly established in this rapidly developing Lancashire town.

ANSWERS TO CORRESPONDENTS.—G. Schaff: The book 'Life beyond the Grave' is out of print, and we do not know where to get one for you. W. J. Burrows: Thank you for the *Anti-Infidel* received. It is curious to note that the writer does not speak from his own experience, and dishes up claimed quotations that are admittedly from 30 to 40 years old, and all of them from America. He appears to go upon the lines, 'no case, abuse the other side!' Throw as much dirt as possible, denounce, make sweeping assertions and wholesale charges, and some will stick and be believed. We challenge him to produce his evidence. Has he got the various papers he professes to quote from, or is he only repeating what he has read in some other hostile book or pamphlet? The statements are so exaggerated and untrue as to be beneath contempt. You cannot argue with one who asserts what you know is false and misleading. F. Berkeley: Thank you. *A Firm Believer in Jesus*: We notice you carefully erase your address and leave out your name, which we take as a sign that you are ashamed of the letter you have written. We are complimented when we are called 'infidel' by such as you. The insolent assumption of absolute knowledge, and the threat of eternal banishment from heaven, are quite in keeping with the boastful spirit of the 'anity' you champion, but they have only one effect with us, viz., to make us more than ever determined to do what in us lies to expose the false pretensions of the Christian theology, and uproot the weeds of superstitious reverence for an individual: that principles may be recognised, and exert their legitimate influence on the minds of men. J. H. and Others: We expect to set sail from Liverpool on Saturday, July 30, that we may reach America in time to attend some of the Camp meetings. Thank you for good wishes. A. C.: Your article shows ability and promise, but is rather indefinite. 'Try, try, try again.' It is a good plan to lay such articles aside for some weeks and then re-read them, carefully and critically, to see where they can be improved, condensed, and generally revised. J. B.: The complaint you make should have been uttered at the time in the meeting, or to the officers of the society in question; it would be out of place through our columns. If members of societies quarrel among themselves what good end will be served by airing such quarrels in our columns? Shadrach C.: Spiritualism is based upon its facts, the universal principles of Nature, and the constitution of man. We certainly do not believe either the Fall, the Flood, the frown, or the fire, or the atoning blood! We do believe in the rise of man and his at-one-ing with the spirit and purpose of the universe. J. W., Armley: We acted in accordance with instructions received from the Directors.

THROUGH DEATH TO LIFE.

OUR ESTEEMED and loving friend, Mr. W. Waters, passed, on May 13, into that bright spirit home, which he had by his true and noble character established for himself in the land beyond. The interment took place in his private grave in Lewisham Cemetery, May 18, a large number of loving friends being present. We cannot mourn his going as he suffered severely from diabetes. He would not have been in the form so long had it not been for the care and loving sympathy of his sweet wife, whose untiring attention helped him unto the last.

He whom we loved on earth
 Attracts us now to heaven,
 Who shared our grief and mirth,
 Back to us now is given;
 He moves with noiseless feet,
 Gravely and sweetly round,
 And his soft hand will break
 Full many a chain which bound.—E. P.

THE TWO WORLDS.

The People's Popular Penny Spiritual Paper.

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our Albums, Pamphlets, etc.

FRIDAY, JUNE 3, 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.

Soul and Spirit: What are They?

THE question of the right use of the words, 'soul' and 'spirit' has been raised by a correspondent thus: 'I was at a Lyceum session recently, when the conductor addressed the scholars on the subject of the Trinity. In the course of his remarks, he made the following statements:—"Question: The nature of man? Answer: A Trinity. Order: First or central portion, the soul; second, spirit or spiritual body; third, physical body." A few minutes afterwards, he repeated, "First, then, we have the soul; second, the spirit; third, the physical body."'

Hudson Tuttle recently stated in the *Progressive Thinker*: 'As I understand the spiritual philosophy, the term "soul" has no significance unless synonymous with spirit, and hence its use is liable to lead to confusion of thought. Man is composed of a physical body and a spirit, and the only use there is of introducing soul is to attempt to introduce the trinity into his organisation, as in the godhead of Father, Son, and Holy Ghost, and as in the latter no one can explain what the ghost is or what it does in its complicated relationship, so no one can tell the object and purpose of the soul in the former.*'

Our esteemed contributor, 'Ænos,' writing on this subject, says:

'Of all things necessary to the building up of a new and enduring philosophy, perhaps the most essential is a clear and definite use of terms. Sophistry and vagueness should be avoided by all true reformers and deep thinkers as the seeds of future corruption, degeneration, and decay. Spiritualists are rearing a structure that *must* combine permanence with beauty, strength and solidity with grace and grandeur.

'What do we mean by the words "soul" and "spirit"? Do they convey to the minds of all Spiritualists precisely the same conception? Do we, when we use them, convey the same ideas to our readers or hearers that we hold ourselves? If not, what is the cause?

'We are not Talleyrands, that we should desire to hide our thoughts by the words we use, but men, who desire to express our thoughts thereby. To do so we must always have one meaning for one word, not one meaning one time and a different one another, nor many meanings *all* the time.

'What do we mean by (1) "spirit," (2) "spirit-body," (3) "spiritual-forces," (4) "soul-forces," (5) "soul," (6) "matter," (7) "material body," (8) "divine spark"? To begin with the last: by 'divine spark' we generally understand that atom or molecule or principle, which we believe was "given off" by the all-pervading "soul" or "spirit" (which?) of the universe, and constitutes the generating, animating principle; in short, the "life" of our beings. Our first duty is to answer the question, Is this "life" or "divine spark" soul or spirit? Most Spiritualists think the latter; a few, myself among the number, the former, for the following reasons:—When we speak of the "material body" everyone knows quite well that we mean the body of *matter*, so when we talk of material, or physical, forces nobody doubts that forces with an essentially physical or material cause are meant.

'Not so, however, when we speak of "soul," "soul forces," "spirit," and "spiritual forces"; here doubt and uncertainty immediately enter in. Why? Because we do not confine these words to any single meaning, as in the case of matter. We speak of (1) "the spirit of God," (2) "the spirit of the universe," from which comes the "divine spark" or life principle, the very *inmost*. In the next breath we speak of the (3) "spirit-body" of so-and-so being present and visible to the clairvoyant, and then again say that the (4) "spirit" is invisible, only the body in which the (5) "spirit" clothes itself can be seen.

'Now, it is self-evident that what is meant by "spirit" in the first, second, fourth, and fifth cases cannot be meant by "spirit" in the third case. If "God" is spirit, and "life" (the divine spark) is spirit, and these are *invisible*, then surely the body, in which the spirit dwells, through which it works, and moves, and manifests its presence, and is *visible* to the clairvoyant, cannot also be "spirit"! Similarly, if life (divine spark) is spirit, it is most contradictory and confusing to speak of the

"spirit-body," which becomes (as in the material body) the organ, or instrument, of the spirit. But because the "spirit" dwells in this body of matter, we never dream on that account of calling it the spiritual body. Yet again, to be logical, if the "material body" is a body composed of matter, then the spirit, or spirit-body, must be a body composed of spirit in the same degree.

'This unfortunate confusion, which many have been led to regard as of little moment, has caused much discussion, which, on account of the prejudice imported into it, and the want of a little close mental application, has generally ended abortively.

'In the absence, then, of any etymological warrant, which does not appear to be forthcoming, I suggest that, in order to avoid the same confusion in the future, and the risk of being called sophists, mystifiers, and what not, and also for the sake of the Cause we have at heart, the words should in future be used in the following manner, as doing the least violence to present conceptions, and therefore being the course most readily adopted: "Spirit" to signify the substance of which the spirit body is composed, just as matter signifies the substance of which the material body is composed; "soul" to signify the life-principle, the "divine spark" which animates both "spirit" and "matter"; "material forces" to signify those forces that appear to be *directly* under the control of matter; therefore spiritual forces should signify those forces that are controlled by or manipulated by spiritual beings; while soul forces should signify those forces that are beyond the control of either "matter" or "spirit," but yet whose workings may be noted, recorded, and tabulated, as manifested in sentient beings.'

Possibly some of our readers may feel inclined to take up the discussion, but it seems to us that if we are to profit by it we ought to have some clear definitions of the words, their derivations, and original meanings. Most Spiritualists in the main speak of man as a triune being: spirit, the conscious entity; soul, spirit body; and physical body; or body, soul and spirit. Our own idea and practise is to drop out the word soul as far as possible. We are not soul-ists but Spiritualists.

A correspondent writes:—"I think body, soul, and spirit" well indicate the different parts of the human trinity, and sincerely trust that steps may be taken to make this application of the terms general.'

The words 'soul' and 'spirit' are very frequently used interchangeably in reference to the individual *after separation* from the physical body; but such usage leads to confusion, and it would certainly be better if an authoritative ruling and uniformity of expression could be secured. Just as the physical body is composed of physical substances, so the spirit body is composed of spiritual ethers, and the question arises for solution: Is man-the-spirit an ego, that can be separated from the spirit body and act and think—incarnate and *re-incarnate* himself;—or is the self-conscious Intelligence, which gives the sense of individuality and the powers of mental expression developed in and by the spirit body—always associated with that or some more highly organised form (which may be elaborated and born out of it, as the spirit body is out of the physical), but always dependent upon, associated with, and expressing itself through and organism?

* See also the 'Glossary' in this issue.

LINES ON THE

RIGHT HON. WILLIAM EWART GLADSTONE,

ON HIS PASSING INTO THE HIGHER LIFE.

NOBLEST of Britain's noble sons!

Thou God-moved, leading, master mind.

Lead on! with great immortal ones,

To bless and elevate mankind.

Lead on! with great immortal ones,

Stir gallant sons of noble sires;

Breathe through our daughters and our sons

Thy patriotic, pure desires.

Thou 'People's Will'! and 'God's Will,' too!

At one with both through duties done;

Great, grand exemplar, noble, true,

We hail thee, Heaven's anointed one!

Thy witching voice, transcending art,

Entranced with rare magnetic thrill—

God's instrument to move the heart,

Was pliant to 'The Master's Will,'

To play upon the psychic strings

Sweet symphonies to thrill the soul;

Emotion that responsive springs

Attracted as to magnet's pole.

Thy earth-sphere duties done. *Well done!*

Most nobly! Mankind all avow.

Thy Crown of Glory nobly won;

Immortally adorns thy brow.

Thy advent to the spirit sphere

Would win a heavenly welcome grand!

With sweet Hosannas ringing clear

From angel choirs in 'Summer Land!'

Well done! Well done! Thy earth-life o'er,

Thou hast 'The Great Beyond' begun;

Thy progress shall be evermore.

Lead on! Lead on! Immortal one.

98, Gloucester-st., Glasgow, May 1898.

—Joseph Crosthwaite.

William Ewart Gladstone.

A GOOD MAN BUT NOT A PHILOSOPHER.

By WALTER HOWELL.

NO MATTER how philosophically we may regard the change called death, we shall, perhaps, never outgrow the sense of loss we feel when the bodily presence of one we knew is no longer visible. Then, too, there is the difficulty of adjusting ourselves to the altered relations which the translation of our fellows to the higher life involves. The soul of a great man has gone into the Unseen, and though his spirit will still be potent for good, the voice that so charmed the multitude is silenced in death, and the form so familiar to our eyes is laid low. Mr. Gladstone is now an immortal spirit!

The true place of a great man, and his real value, can best be estimated when party heat is dissipated, and the light of impartial criticism dawns upon the mind. Future generations will pass a more just verdict upon Mr. Gladstone than his contemporaries can possibly do. Great men, like mountains, need perspective. Notwithstanding this advantage, gained by distance in viewing a great character, there are elements we can detect better nigh at hand, when the warm pulsations of the heart are felt, and the spirit of the hour breathes upon us. So we will venture to express a few thoughts concerning this manly man, for whom the nations mourn.

Each of the British isles claim some special interest in Mr. Gladstone. His parentage being Scotch, the Scottish folk behold in him their kinsman. Having been born in Liverpool, and educated at Oxford, we declare him to be quite English. Having married a Welsh lady, and made his residence at Hawarden Castle, Wales surely considers herself related. In the heart of the Irish people the name of Gladstone will ever inspire reverence. But there was a spirit of catholicity in Mr. Gladstone which makes him an honoured citizen of the Commonwealth of the world. All nations claim him as brother and friend.

He was a man possessing knowledge of a wide range of subjects. There is a story told of him which illustrates this fact most amusingly. Some years ago, two gentlemen decided to find a theme of which Mr. Gladstone would be likely to be ignorant, and finding an article in an old magazine upon Japan, they decided to converse in his presence upon that topic, and were much surprised to find him listening with deep interest, and talking familiarly on the subject. At length, Mr. Gladstone smilingly remarked, 'I wrote that article some thirty years since!' One cannot be profound, however, on all subjects, for what we gain in breadth we usually lose in depth. To be a thoroughist one must be a specialist. This will amply account for Mr. Gladstone's weakness when entering realms of thought not commensurate with his genius.

The political history of the nineteenth century will find imprinted upon its pages the burning, eloquent words of this colossal statesman. In finance the century has not seen his equal in Parliament. Politicians will consider his foreign policy often open to question, but, whatever political party one may belong to, none will doubt his transparent sincerity. He claimed that a nation as well as an individual should have a conscience. When debating, he always insisted on discussing all questions on an ethical basis. He believed that an appeal to conscience was, in the end, more powerful than an appeal to the sword. Might does *not* make right. He co-operated with power, but it was 'the power that makes for righteousness.' His measures were not always carried, and, when adopted, they were invariably modified and amended so as to fall far short of his ideal. Nevertheless, no man, since the days of Cromwell, has been so potent.

As a Hellenist, Mr. Gladstone is acknowledged by all Greek scholars to be a master; this fact may account, in part, for that appreciation in religious service of the grace and order which characterises the Ritualistic Church. In him there was blended in a high degree the Hebrewism and Hellenism which Matthew Arnold sought to develop; but in Mr. Gladstone it did not beget the Broad Churchman, as in Arnold.

The reformer is sometimes very conservative, and early associations are most strong. This was the case with Mr. Gladstone; for while he readily apprehended danger from many quarters he never realised the menace sacerdotalism is to the interests of humanity. Mr. Gladstone was a High Churchman, and it is strange, indeed, to see a man of his type, in whom the spirit of the prophet breathed so largely, manifesting so much interest in the office of the priest—the priest, too, of the sacramentarian order. There was a time when Mr. Gladstone's policy laid him open to the suspicion in some quarters of having too much sympathy with Romanism, but this was quickly suppressed by the publication of 'The Decrees of the Vatican.' I am inclined to the opinion that his course would not meet with the approval of the most priestly class of his own branch of the Anglican Church; in fact, he evoked from those who admired him most sentiments of dissent.

'The Dawn of Creation and of Worship' will be remembered by not a few, and Professor Huxley's conclusive and most crushing reply is also fresh in the minds of many. 'The Proem to Genesis' followed, in which it was obvious that Mr. Gladstone's province was not theology. We are too apt to give weight to the opinion of a great man in matters wholly outside

his domain of thought. In matters of finance we should not dream of questioning his judgment, for he has proved himself an adept in that sphere, and as an Hellenist he stood in the foremost rank, but on questions of theology, or the relation of Genesis to science, we should pause ere we gave assent to his views.

I should not have taken up so much space on religious matters here, had there not been so much pulpit eulogy in the very direction where Mr. Gladstone, to my mind, is most vulnerable. Mr. Gladstone was not a philosopher, he was not a theologian; he was a statesman, and, what is still better than all, *he was a man of unimpeachable character?* We are too apt to estimate a man by what he has *done* rather than by what he *is*. Mr. Gladstone must be measured by what he is, and judged by an inner standard, the world must crown him a prince among men. In all his utterances you are made to feel that *right*, not expediency, was his obvious aim. For him there was no national glory in an unjust policy. The voice of the oppressed of all nations reached his heart, and wrung from his soul eloquent protest in the name of humanity. A high sense of honour marks the career of this beautiful life. He was a true disciple of the 'Prince of Peace,' for, could he have achieved it, the disputes of the world would be settled in a court of international arbitration. He was a good man, and generations unborn shall live to 'call him blessed,' while we look with eyes dim with tears for one to take his place and represent the conscience of England in Parliament.

It is the mission of all great souls to prepare the way for greater men. We admire the hero and the saint; and know that neither could have been, had not heroism and saintliness dwelt within our clay. Whatever achievements were possible to these regal spirits are possible to us, if faithful to our calling.

A matter of special interest to us, was the fact that Mr. Gladstone had some slight knowledge of our phenomena at first hand, and that he always treated the subject with respect. He said, 'It is a question of evidence,' when once referring to Spiritualism. He now *knows* the truth of our philosophy by personal contact with the spiritual world. What a reception awaited him on the other side! It is not mere imagination to picture those near and dear to him as bidding him welcome home, nor is it mere fancy which predicts a place for him in the parliament of the spheres. And, though we no longer enjoy his physical presence among us, yet we shall not be disappointed in our expectation of being blessed by his sweet influence as an inspiration in the world; silent, outpoured in rich benediction in the interest of truth, freedom and right.

Ever their phantoms rise before us,
Our loftier brothers, but one in blood,
At bed and table they lord it o'er us,
With look of beauty and words of good.

His was an ideal life, sweetened by the most conjugal relationship, family affection, and social endearments. His days were 'long in the land,' and full of good deeds. Rarely do we see a man who so persistently declines the offer of noble titles, and remains to the end of such a career the plain Mr. Gladstone, when lordly honours might have adorned him and his posterity. He remained one of us, and in doing so he has won for himself more than a royal diadem or courtly garb: he sways the sceptre in our hearts, and rules by the loyalty of love. He lived a manly life, dignified the very name of manly pure motives, and most beautiful thoughts. Like a child he passed away, trusting in his Heavenly Father, and rocked to peaceful slumber in Nature's loving embrace, while the angels received him into their keeping, and bore aloft his spirit 'where the wicked cease from troubling and the weary are at rest'!

THE SECRET OF HIS POWER.

By MISS A. E. FITTON.

THE NOBLE LIFE that has just closed in peace and honour possesses a distinction that, as a whole, lifts it out of reach of imitation, and places it on a pedestal for Love and Reverence to do it honour.

Genius cannot be acquired, and this 'gift of the gods' was Mr. Gladstone's undoubted possession. Thus far the majority of us may admire, but we cannot follow. Conscious only of our limitations, we may feel oppressed by our meagre attainments, knowing always how insuperable are many of the obstacles confronting us. But the doubt arises whether Mr. Gladstone's influence and power were due solely to his genius. I think not. A more potent force even than genius was the secret of the rare fascination which all who came within his radius felt and acknowledged.

It was the *man* behind the genius, the character behind the scenes, originating action, controlling circumstance, and by sheer moral force dominating men's minds and forcing them into channels into which otherwise they might never have drifted.

His genius gave him the keenness of vision, the far-reaching insight into the causes of national weakness, and the remedies needed; but it was his purity of motive and his large-hearted sympathy which impelled him to accomplish the needed reforms. His genius endowed him with the rare administrative faculty he possessed, but it was the tenacity of purpose and the singleness of aim that overcame obstacles and ensured his success. His

oratory, matchless as it was, must have fallen short in its effect upon men's hearts and reason had it not been sanctified by that personal conviction of the truth of his words, and by that splendid enthusiasm which urged him on.

Mr. Gladstone knew his own mind. This by no means implies that he never changed his opinions. He began his political career a Tory, he closed it a Radical, thus proving his freedom from party fetters, and the quick discernment which enabled him to see in changing times men's changing needs. Once convinced that a reform was demanded, half-hearted measures failed to satisfy him. Luke-warm aspirations were wholly foreign to his character. His convictions possessed him, his beliefs ran through every fibre of his nature, and it was the intensity of his faith, worked out into action, that made him the influence for good acknowledged by all to-day.

His was a deeply religious nature, and though, as Spiritualists, we must differ from him as a theologian, we can but admire the beautiful consistency of his public and private life, and many a practical lesson may be drawn from his many-sided character. Whether we can accept the dogmas of the Anglican Church, as did Mr. Gladstone, or are better satisfied with the simpler creed of the Spiritualist, is of far less importance than the query: Does our belief influence our life, make us easier to live with, better comrades, truer friends, more patriotic citizens? Faith in the unseen should bring harmony into our relations with the seen. Our belief in the Fatherhood of God should find expression in its outcome and corollary,—the Brotherhood of Man.

We may not be called upon to visit Italian prisons and expose their cruelties, to champion oppressed nationalities, and to raise our voices in defence of the unhappy victims of Turkish brutality, but nearer home, wherever the weak are tyrannised over by the strong in factory or in shop, in the unfortunate and the disabled, we may find an outlet for that impulse of brotherhood which prompted the grand old statesman to many an eloquent outburst and administrative effort.

Mr. Gladstone coupled creeds with deeds, belief with practice, prayer with endeavour. How many of us are content to divorce them?

Another feature in this unique personality was the quiet dignity with which he ignored attacks upon himself. Personal abuse was beneath his notice; he never lowered himself to comment upon, much less return, the sometimes ungenerous comments of his opponents. Firm in his own conscious integrity, he let the stream of abuse and misconstruction run itself dry, and in the smaller matters of daily life we should do well to emulate the dignity and reserve of this English gentleman, who could ignore petty malice and detraction, give animosity no harbourage, and let charity and courtesy govern his thoughts and control his actions.

The existence of such a man as Mr. Gladstone makes great things possible, elevates one's conception of human nature, and adds some inches to the moral stature which mankind may aspire to attain. His removal has, for the time being, silenced party strife and raised men's thoughts to nobler issues. It has brought the unseen from whence, as from a treasury, he drew his moral and spiritual force into closer touch with the outer and material, and as it has been well said: 'That such a noble man should be so nobly appreciated makes one optimistic concerning the world.'

A TALE OF ILLUSION.

IN CONNECTION with our recent series of articles on 'Occultism in Eastern Lands,' we publish the following:—

'When in India, I made the acquaintance of a juggler who tried to instruct me in his tricks. He said that it was all imaginary on the part of the spectators, as he simply willed that they should see those things. Yet I, in common with Western nations, was too animalised, sensual, and materialised by flesh-eating and consumption of alcohol, to retain or accept any deep spiritual teaching. The most exciting performance that he gave for my amusement was the converting of a bamboo stick into a native servant, who waited at table and supplied our wants.

'Afterwards—in his absence—I tried it, and to my surprise the same man was before me asking for instructions. I directed him to fill the chatties in the veranda with water from the well in the compound. This he proceeded to do. When he had filled them all to overflowing I requested him to stop. He, however, took no notice of me, and went on stolidly bringing in the water, until in my excited imagination it seemed that the bungalow would be washed away. Finding that I could not arrest or stop his movements, he passing through me as though I did not exist, I drew my sword and lay in wait for him. Making a slash I apparently cut him in twain, when lo! there were two men bringing in water, neither of whom could I restrain or prevent from doing so. I was completely out of my depth when I heard a quiet laugh behind me, and on turning I found it was my instructor, who held up his right hand and the two men disappeared, the stick resuming its place in the veranda, and, to crown all, there was not the slightest sign of any water having been brought in.

'I excitedly appealed to him for an explanation. He said that he had been present all the time, having willed that he should be invisible to me, and that I should imagine myself to see and do what I thought had taken place. In order to prove it, he asked me to step out into the compound, and directed my attention to a large cavern, which I knew was not there before. As I entered, a number of huge elephants and camels issued from it in a continuous stream, yet I could not touch one of them. They apparently passed over me as though I did not exist. He again raised his hand, and the cavern and animals disappeared.'

—The Humanitarian.

If Christ Came to Eastbourne!

WE have printed an eight-page tract by Mr. R. Cooper, of Eastbourne, in which he replies to a sermon by Bishop Wilberforce, delivered before the Duke and Duchess of Devonshire, in the course of which his Grace made some remarks upon Spiritualism calculated to prejudice the public against it, and the local *Gazette* made a special point of publishing the said remarks in a paragraph headed 'The Craze for Spiritualism.' Mr. Cooper sent a temperately worded letter in reply, but the Editor of the *Gazette* declined to publish it. In the eight pages of closely printed matter Mr. Cooper gives this letter, and then proceeds to 'go for' the Bishop and Christianity generally in characteristic fashion. We have much pleasure in presenting our readers with the following extracts from this controversial pamphlet, which deserves to be widely circulated wherever pulpiters attack Spiritualism. We can supply them on the following terms: 12 copies, post-free, 9d.; 25 copies, post-free, 1s. 6d.; 50 copies, post free, 2s. 9d.; 100 copies, post-free, 5s.

'IF CHRIST CAME TO EASTBOURNE?'

'If Christ came to Chicago?' is the suggestive title of a book Mr. Stead published in Chicago when he visited America three or four years ago, the object of which was to expose the sin and corruption existing in that city. The answer of the Chicagoans themselves would probably be the simple word 'get.' If Christ came to Eastbourne we should not say the above equivalent 'get out'—'go about your business' (we are too refined and cultured for that), but we should look rather askance at the 'man of sorrows'—who is represented in the New Testament as a sort of tramp, to whom Admiral Field's 'distinguished lady' would begrudge a bowl of skilly. If he ventured into the fashionable churches where the well-to-do, dressed in the most approved fashion, attend weekly to confess themselves 'miserable sinners,' and to listen to the sound of sweet music, he would certainly have to take a back seat. If he went into the dissenting places of worship, the 'Nonconformist Conscience' would be rather doubtful of his orthodoxy, and question his soundness of doctrine, and hesitate about inviting him to occupy the pulpit or engage in prayer. He might possibly get a hearing at the Salvation Army citadel, where they don't stick at niceties; 'Blood and Fire' is their motto. It seems to me that the only place at which he would feel at home would be on the beach, and the only minister I know of who would be likely to fraternise with him, the Rev. John Turner, who occasionally holds forth there, and who was the only one who took the part of the Salvation Army when the local 'powers that be' attempted to suppress their well-meant methods of saving souls. But I do not think he would altogether approve of the Rev. Turner's theology, minus his adult-baptism ideas, useful on sanitary grounds if on no other.

Histroy repeats itself, and the Corporation Service on the last Sunday in January appears to me to find its parallel, when the Scribes and Pharisees of the time gathered together in the Temple at Jerusalem and the High Priest denounced the Christ as a troublesome fellow, and settled the matter by saying 'he hath a devil.' At the recent similar official function we find the 'High Priest' of the occasion denouncing the modern impersonal Christ as dangerous, and to be avoided; in other words, 'It is of the devil!' and the curse pronounced in the pulpit is forthwith made known throughout the town by being specially published in the newspaper that boasts of the largest circulation, which, to render it more noticeable, was the only portion of the Bishop's sermon published. In the evening of that day, the 'High Priest' and his Lieutenant, having given the *coup de grace* to Spiritualism, resort to Compton Place and join in the festivities, and rub elbows with nobility of the highest order; all of which appears to me very un-Christlike and non-Apostolic, whilst the Nazarene, not having 'where to lay his head,' resorts to the beach for a night's lodging, and, seeing some boats, thinks one would be more comfortable than the bare beach, so lies down to sleep in one of them; but at early morn his slumbers are disturbed by a stalwart policeman, who tells him he is infringing the bye-laws of the town, and walks him off to the lock-up. A few hours after he is hailed before the magistrates for them to adjudicate on the case, and a month's imprisonment in Lewes gaol is the punishment awarded, and the 'Lord of life and glory' and one-third portion of Deity is conducted, under the direction of the constable, to Lewes Gaol, to amuse himself picking oakum during his incarceration.*

A somewhat analogous case is recorded in the New Testament, where Christ is carried to the top of a high mountain by the devil. I may be thought irreverent in putting the matter in this way, but I adopt it as the only one to bring home to the mind the irrationality of things that read very well as legend or romance, but when reduced to a practical form, and viewed in the light of actual fact, appear, to say the least, highly improbable. 'But faith,' the poet Cowper says, 'laughs even at impossibilities!'

WHAT IS SPIRITUALISM?

About every two thousand years a New Dispensation, in the process of the world's evolution to a higher stage of development, is inaugurated. Christianity has nearly run its course, and is about to be superseded by the New Spiritual Dispensation, whose John the Baptist's were Swedenborg (the Swedish seer), Anton Mesmer, and Andrew Jackson Davis. Like Christianity, which had its birth in a manger, Spiritualism also had a humble origin, its birth-place

* A few years ago a youth came to Eastbourne to seek his fortune, but before getting into anything his funds became exhausted, and not having the wherewithal to pay for a night's lodging, took up his quarters in a boat lying on the beach. For this offence he was sent to gaol for a month by a magistrate who was fond of referring to the late Duke of Devonshire as his 'noble relative.' His action became the subject of comment in the London Press.

being the humble abode of a small Methodist farmer, his three young daughters being the mediums through whom the Invisibles made known their presence. This occurred fifty years ago, and Spiritualism, without organisation, or the influential money power, has made its way by the force of facts, and, in spite of all opposition in all parts of the civilised world, has been recognised as a great regenerating factor by the wise and good of all classes and creeds. Spiritualists have no creed, and discourage the idea of becoming organised into any distinctive sect analogous to a Church. They, however, may be said to assent to the following propositions: the Fatherhood of God, the Brotherhood of Man, the Immortality of the Soul, the Possibility of Converse with Departed Friends, Compensation and Retribution for the deeds done in the earth life, and Progress to all who desire it, for which facilities are afforded and aid given. The following communications from the spirit-world will aid in throwing light on the subject: 'Unless the kingdom of God is within us; unless it has come before we leave this life, we shall get no nearer to it by entering the invisible world. Already we are in that world, just as much as a blind man is in a world of sight. Not by submission to a creed; not by going through certain rites and forms; not by any vicarious agency or virtue, will that kingdom of life and light be found. All these external means, processes, forms, can avail only so far as they may affect a man's character for good; so that his depravity shall become rectitude, his impurity purity, his selfishness generosity, his meanness nobleness, his hatred love, and his malice charity. And, oh! do not imagine that by any vicarious action, and without effort of your own, your character is to be changed from the bestial to the celestial.' 'God has no locality. His presence fills the whole universe. Far off in the realms of space, where human eye has never fathomed, where human thought fails to reach, beyond even the fabulous regions of Satan's resting-place, is the Divine Presence recognised in all the power and glory of the Creator's works, as it is in this little ball of yours.' 'Spiritualism is destined to supersede all existing systems.'

Extract from a letter: 'I have never had the opportunity of witnessing the slightest phase of spirit manifestation, and all I know of the subject is from standard authors! But the theory. Oh! how grand! how sublime! how ennobling! It covers all our wants and satisfies all our aspirations. Removes the dread of death, smooths the dying pillow, assuages all our sorrows, is full of consolation for the loss of all earthly comforts, renders the separation of beloved children and all earthly connections and attachments only temporary. Take from me friends, health, property, all the earth can give, only let me say, as I close my eyes for the last time to external things—"I know that Spiritualism is true."'

In the recently published 'Life and Letters of Mrs. H. Beecher Stowe,' there is an interesting account of how 'Uncle Tom's Cabin' was written. Mrs. Stowe surprised a friend by saying she did not write the book. 'What?' said the friend, 'You did not write Uncle Tom?' 'No,' she said, 'I only put down what I saw.' It is from beginning to end an inspirational work. Mrs. Stowe's husband, who was the principal of a theological college, was a remarkable medium. Her brother, the Rev. E. Beecher, wrote a book on 'Spirit Manifestations,' and Mrs. Isabella Hooker, her sister, is an avowed and practical Spiritualist, and recently supplied the Rev. Heber Newton, a distinguished Episcopalian clergyman of New York, with communications she had obtained from deceased millionaires, who read them and descanted on them from his pulpit. According to their account, their condition in spirit-life was anything but happy, reminding one of the parable of Dives and Lazarus, and anyone realising what they said of their wretched condition would have the words of Scripture brought to mind: 'What shall it profit a man if he gain the whole world and lose his own soul?' The celebrated American naturalist, Agassiz, was once asked by a friend why he did not devote his talents to money-making? He said he could not spare the time.

CONCLUDING REMARKS.

I regret that by the force of circumstances I have been necessitated to adopt the present plan in order to defend the Cause I have been associated with during the past thirty years, which I regard as a great and important truth, second to none in this wonderful age of development, for it pains me to see it labelled and represented as an unholy and dangerous thing. With the clergy I desire no contention. The majority of them I believe to be good, well-meaning men—better than their creed. It is with their theological system that I am at issue because it is that which acts as a barrier to the reception of Spiritualism, and I wish to show, in a few words, the instability of this theological system, which is used to prevent the progress of Truth. Theology rests upon faith: Spiritualism on facts.

The other day I came in contact with a devout Roman Catholic. She was concerned about my spiritual welfare, and said I ought not at my age to read newspapers, but good books. I inquired what kind of books she meant. 'Books about the saints,' was her reply, and then in a sort of confidential way said, 'God, you know, was once a little baby.' Now, I can understand an ignorant Irishwoman, who had had this idea instilled into her mind from infancy by what she regarded infallible authority, believing in such childish nonsense. It would have been the same if she had been told the moon was made of green cheese; but it is difficult to understand how educated men can believe such an absurdity. Just think of the Creator of this vast and wonderful Universe, an infant lying in a cradle or 'wailing and pewking in his nurse's arms'; and yet this is what constitutes the basis of the belief on which the faith of the multitudinous sects of Christians rests, the only exception I know of being the Unitarians. So now we know where we are. To use the words of Mark Anthony: 'O judgment, thou art fled to brutish beasts, and men have lost their reason.' But the idea did not originate with Christianity. Sculptural representations of the Madonna and Child are found in Egypt which were executed long before the Christian Era, and in a Continental church the virgin and child are represented black, suggesting the

idea that they came from Ethiopia! Even the symbol of the Cross did not originate with Christianity, but with the ancient Phallic or Sex worship, and history tells of sixteen crucified saviours. The Golden Rule, which is attributed to Christ, was taught by Confucius (the Chinese philosopher) 300 years before Christ was born, and the Lord's Prayer is taken from the Jewish Talmud. It is said of Christianity that what is true in it is not new, and what is new is not true; and it is to uphold this very questionable system that Spiritualism, which is founded on present-day facts, is to be slandered and disposed of, like as is said of a dog, 'give it a bad name and hang it.'

Originally the offices of priest and king were vested in one person, but in course of time they were separated, the priest remaining in the ascendant and the king having to play second fiddle. But ultimately this was reversed, the religious system being retained and its administration placed in the hands of the priests, and thus originated the present Church and State system, which is used as a governing power by the classes.*

This religious system is a sort of Mosaic, a blend of Hebraism, Paganism, and Apostolic Christianity. If this system, the product of an ignorant and barbaric past, was found to result in the accomplishment of good, there might be some show of reason in tolerating it. But is this the case? Judging a tree by its fruits, the reply must be in the negative. After several centuries, what do we find? Mammon ruling and selfishness prevailing, and the animal nature in man as dominant as ever, the great object in life being to take advantage of one's neighbour, instead of loving him as one's self. Never before were the two extremes of wealth and poverty so great, and the accumulating propensity seems, like jealousy, to grow by what it feeds upon. Formerly a tradesman was satisfied with one good business; now he wants a dozen or more, and in the form of syndicates, men seek to monopolise everything, rendering it impossible for an honest man, in a small way, to gain a livelihood, and men are driven to live by their wits, to resort to scheming and to actual swindling, keeping public-houses and brothels being the best paying concerns, whilst the land, being monopolised by the classes, the rural populations are driven into the towns, and swamp the labour market and increase the misery and poverty of the poor. The Rev. Arthur Robins, preaching in the Chapel Royal, St. James's, recently, said: 'The slaves of our slums are our home-made heathen. Within two years of the twentieth century, we have tens of thousands worse housed than pedigree pigs.' An able writer says: 'Landlordism is mainly responsible for the poverty, starvation, and suicides in our midst.' Rev. Theodore Parker, after visiting this country, characterised it as 'The Paradise of the rich, the Purgatory of the wise, and the Hell of the poor!'

This is the condition, socially, that our present Church and State system has landed us in while our naval and military forces are gradually increasing, in consequence of the warlike preparations that exist on the Continent of Europe, which, with the exception of Turkey, are all Christian nations. Here we see millions of men, taken from industrial pursuits, armed with the most death-dealing weapons that human ingenuity, aided by science, can devise, and massive metallic monsters float on the ocean, with their leviathan armaments, that would greatly astonish Nelson and Collingwood, and such-like heroes of the past, did they visit the earth again; and the same state of things exists in America, which is also a Christian country.

It is claimed for the Church and other religious organisations that they effect good social work, which is to their credit, but it is all of an alleviating character, and this they did not do until General Booth put them on their mettle. They take no part in reforms whose object is to prevent the evils that everywhere abound; and, indeed, until late years, the Church has been rather an opponent of reforms than the initiators and promoters of them. I have already referred to the opposition of the clergy to the abolition of slavery in America; and in England, when the temperance movement was first started, it was vigorously opposed by the clergy. In the obituary notice of Dr. Lees, the well-known temperance advocate, this passage occurs: 'It is barely possible now to realize the bitterness with which the new movement was opposed. Churches denounced it as anti-scriptural, irrational and sinful.' Education of the masses was also opposed by the clergy, and only acquiesced in when it was arranged for it to be under their control, and now that School Boards exist in almost every parish in the country, in Eastbourne sufficient clerical influence exists to prevent the establishment of one in the town. Hear what the Vicar of Hexton says on the subject:—

'On every side we have heard for years from reactionaries the bitter cry that the poor are being over-educated; and this clamour for helping the Voluntary Schools and starving the Board Schools, in which the squirearchy joined the parsonry, arose not only from a proselyting zeal to thrust dead dogmas down children's throats, but from a deep-seated hatred of giving the poor such an education as shall teach them to be independent and give them an opportunity of rising in the world. The Conservatives know that in the Voluntary school the child is taught to be a servile flunkey; in the Board school he is taught to be a self-respecting citizen: *hinc illa lacrima!*'

As is well known, the Conservative party, with which the clergy are allied, opposed the removal of the taxes on knowledge, and it was the casting vote of a former Bishop of Chichester that caused the Compulsory Vaccination Act to be passed, causing misery, death and strife, with no compensating good, throughout the country for a long series of years. In our newly established Public Library the cloven hoof has entered. A censorship has been established, which appears to be void of discretion, admitting books of a questionable character and rejecting the works of Swedenborg, which are found in every library. I, myself, had evidence of its exclusiveness. I offered to place a high-class journal of 'Psychical, Occult and Mystical Research' on the tables, but it was 'declined the thanks.' But enough. I think I

* The co-operative action of Church and State was manifested in the Salvation Army riots that took place in this town five or six years ago.

have said sufficient to show that this political church system that we live under is not the heaven-sent affair its advocates would have us believe. Some think it is quite the reverse. Professor J. Rhodes Buchanan, who has made a special study of these subjects, says:—'The Roman Church, of which the Protestant is a younger brother, is the very opposite of the Apostolic, and while the Roman Church has been the greatest curse ever inflicted upon mankind, the Church of the Apostles was and is in full sympathy with all the doctrines that enlightened Spiritualists cherish to-day.' William Emmette Coleman, another erudite student of religious matters, says:—'Christianity is conservative, dogmatic, anti-progressive, a stumbling-block in the path of enlightenment, progress, civilization: Spiritualism is radical, untrammelled with dogmas, creedless, progressive, ever seeking, ever welcoming new truth—the great liberalising power of the nineteenth century, the universal solvent of enervating creeds and time-worn superstitions—impelling with Titanic energy, to further and still further advances in art, science, philosophy, religion, civilisation, enlightenment—in a word, progress universal. Christianity has cursed the world almost from its very birth, deluging it in blood and woe, fire and slaughter; Spiritualism has blessed the world—is blessing it as it was never blessed before—bringing smiles and peace to the weary and broken-hearted, and joy and gladness unutterable to the mourning and the sorrowful.

Spiritualism is at one, in spirit, with the tendencies of modern thought; while the claims of Christianity are in direct antagonism to the spirit of the age. The whole drift of scientific research and discovery is in opposition to Christianity in all its myriad shapes. The present century is preeminently the age of Liberalism, as even the Church tremblingly admits; Christianity, from its foundations, is now being shaken as it has never been shaken before.'

The exigencies of space preclude my extending these observations, but I think I have said enough to justify my protest against the advocates of the political-ecclesiastic system, which has been rather a curse than a blessing to the world, throwing stones at Spiritualism, which I am charitable enough to believe to be done in ignorance of its true character. America's world known divine, Theodore Parker, said, many years ago, that Spiritualism at that time seemed more likely to become the religion of the future than Christianity did 300 years after its inception. But Spiritualism is not a religion, but will be the basis on which a new religion will be formulated. A mere cursory glance will serve to show that a great change is taking place, the preaching in the churches being very different to what it was even a few years ago, doctrinal matters being made subordinate to the inculcation of good moral principles, teaching men how to live rightly in this world as the best preparation for the next, which is a continuation of this.

Yes, a change is coming, which all the powers of priests will not be able to avert. As Gerald Massey says: 'The old grounds of belief are rapidly crumbling away!'

'When from the lips of truth one mighty breath
Shall, like a whirlwind, scatter in its breeze,
The whole dark pile of priestly mockeries;
Then shall the reign of mind commence on earth,
And starting fresh, as from the second birth,
Man, in the sunshine of the world's new spring,
Shall walk transparent, like some holy thing.'

WHAT IS YOUR LIFE?

'As for man, his days are as grass.'—PSALMS ciii. 15.

To WHAT would you liken a man's life? asked some one centuries ago. It is like a bird, was the answer, who flies through the window from outer darkness, then flies through the opposite window into the darkness again. At the very longest life is very short. No man finishes his work before he is called. 'Something left undone' are words to be inscribed on every tombstone. Time may linger in our youth, but in our age its speed is breathless. We no sooner leave the cradle than the grave comes into view.

To some of us this is a very grave matter; to others it is a matter of small consequence. If one lives in a house of many rooms he does not weep when asked to leave the room in which he happens to sit and enter another which will afford him better accommodation. If, however, the house has only one room, and you are forced to leave that, your tears may be pardoned. If we are only dust, we shrink from going back to that from which we came; but if we are soul also, we may shake the dust off without a tremor, for the soul will find a better body somewhere when it needs one.

There are periods of life when these great facts assume special importance, and other periods when they seem to be dreamy and unreal. When we are young, for example, the near future attracts the eye, but the far future is hardly worth a thought. We are so busy laying plans for to-morrow that we seldom cast even a glance at the day after to-morrow. There is something charming about even the impulsiveness and carelessness and thoughtlessness of youth. It is sufficient unto itself, is full of resources, and it laughs at difficulties. You speak of evils to be avoided, but it shakes its head in doubt—first, because it thinks you exaggerate matters, and, second, because, however great these evils may be, it feels itself quite competent to handle them.

Religion seems to buoyant, hopeful youth rather an encumbrance than a benefit. And so it would be if it were really the dull and sombre something it is frequently represented to be. When you practically tell a young man that religion will take all the enthusiasm out of his life,—and this is sometimes done—he very naturally wants as little of it as possible. One reason why young men are loath to accept religion is that it is grossly and grievously misrepresented. In very truth it is their best friend, and will give them more good cheer and more ardour, and more happiness, and more assistance in the accomplishment of their high purposes than any other system of

thought they can adopt. But when they are told that in order to be religious they must never do what they want to do, and must always do what they do not want to do, we need not be surprised that during the years of effervescence they turn their faces the other way. This is all the more pitiful, because these years of effervescence are the years in which the corner-stones of character are laid. In my judgment, the kind of religion which is not joy-producing is rank heresy.

Youth may think itself sufficient unto itself, but age knows it is not. The most startling period of life is that in which the consciousness steals over you that more than half of your journey has been covered. So long as the future is longer than the past you may cherish a certain indifference, but when the future is encompassed by only a few more summers and winters you become solicitous as to what the future contains for you. When you say to yourself, 'I am old now,' you add, 'I must think seriously.' If there is anything in God's great universe that can give you hope, or, better still, a certainty, you reach out your hands and your heart for it. If it be true that there are 'mansions in the sky,' you want to be assured of that fact, for between doubt and faith there is a vast, not to say an awful, difference. If Christ's promise to 'prepare a place for you' was founded on authority, and not on imagination, all dread of the days to come is at an end, and death merely transports you to the home of those who have gone before.

To advancing age, therefore, faith is a prime necessity, without which there can be no peace of mind. To die, and so to end it all, is a stiletto driven into the heart by a cruel hand; but to have heaven to look forward to, with larger fields of activity, and more favourable opportunities—then we are like the poor man who has suddenly fallen upon a large inheritance, and who is even anxious to get away from the old that he may enjoy the new.

Religion gives us all these assurances. Their acceptance by the soul adds to it a dignity and grandeur immeasurable, and withal a peace, a happiness, which no words can express. When once God's hand and yours are clasped He may lead you where He will, for the end of the journey when nightfall comes will find you in 'the holy city, New Jerusalem.'

SPIRITUALISM IN HISTORY.

PROFANE history corroborates the opinion that the world is filled with the whispers of the grave. Pausanias relates that 400 years after the battle of Marathon, the neighing of horses and the wild and desperate shouts of martial bands could be heard distinctly at nights, on that historic spot. Plutarch says that ghosts were frequently seen in the public baths, where several citizens of Cheronæa had been murdered. He also relates that the shade of Cæsar entered the bedchamber of Brutus, and when accosted by the assassin, the sprite responded, 'I am thy evil genius, Brutus; thou shalt see me at Philippi.' Brutus boldly answered, 'I'll meet thee there,' and the spectre immediately vanished. Some time after, he engaged Anthony and Octavius, and the first day was victorious. The night before he was to fight the second battle, the same spectre appeared to him again, but spoke not a word. Brutus understood that his hour was near, and courted danger with all the violence of despair.—*The Humanitarian*.

YORKSHIRE UNION PLAN FOR JUNE.

ADWALTON—12, Mrs Falla; 19, Mrs Beardshall; 26, Mrs Roberts.
ARMLEY—12, Mr and Mrs Marshall; 19, Mrs Falla; 26, Miss Hunter.
BARNLEY—12, J Gratton; 19, Mrs Beecroft; 26, Mrs Naylor.
BATLEY—19, Miss Hunter, Lyceum Anniversary; 26, Miss Hall.
BATLEY CARR—12, Mrs Smith; 19, Mrs Brook; 26, Mr J Armitage.
BIRSTALL—12, Mrs Brook; 19, Mrs Hull; 26, Mrs Stretton.
BRADFORD—*Boytton Street*—12, Mrs Stretton; 19, Mrs Midgley; 26, Mrs Harrison. *Olley Road*—19, Mrs Nicholson; 26, Mrs J Burchell. *Spicer Street*—12, Mrs J Colbeck; 19, Mrs Armitage; 26, Mr Barraclough. *Tong Street*—12, Mr Hopwood; 19, Mrs Clough.
BRIGHOUSE—12, Y. U. Conference; 19, Mr Chas Shaw; 26, Mrs L Bailey.
CLECKHEATON—12, Mrs Richardson; 19, Mr J Baldwin; 26, Mr J Parker.
DEWSBURY—12, Mr J C Spencer; 19, Mrs France; 26, Mrs Thornton.
ELLAND—12, Mr Lambert; 19, Frank Colbeck, Lyceum Anniversary; 26, Miss Patefield.
HALIFAX, No. 1—12, Mrs L Bailey; 19, Mrs Stair; 26, Mr J Smithson.
HALIFAX, No. 2—19, Mr J Smithson; 26, Mr J Baldwin.
HUDDERSFIELD—12, Mrs Hall; 19, Mrs L Bailey; 26, Mrs Nicholson.
HULL—26, Mrs Clough.
KEIGHLEY—12, Mrs Best; 19, Mrs Richardson; 26, Mrs Midgley.
LEEDS, Psycho. Hall—12, Mrs Berry; 19, Mr J C Spencer; 26, Lyceum Anniversary.
LIVERSEDEGE—12, Mrs J Waterhouse; 19, Mrs Thornton; 26, Mrs Armitage.
MORLEY—12, Mrs Roberts; 19, Mr Hopwood; 26, Lyceum Anniversary.
ROTHWELL—12, Mrs Beardshall; 19, Mrs Harrison; 26, Mr J C Spencer.
SHIPLEY—12, Mr J T Todd; 19, Mrs Bolland; 26, Miss Carveley.
SKIPTON—12, Mr J Smithson; 19, Mr Hartley; 26, Mrs Russell.
SOWERBY BRIDGE—12, Mrs Midgley; 19, Mr J Armitage; 26, Mr J J Morse.
WEST VALE—12, Mrs Battle, Lyceum Anniversary; 19, Mrs Bottomley; 26, Mr T Postlethwaite.
YEADON—12, Miss Hunter; 19, Mr Barraclough; 26, Mr Seekins.

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

BOTH in the Hebrew and the Christian scriptures, we find evidence that the communicating with the spirit-world was in ancient times practised very much in the same way that it is now. Samuel, after his departure from this world, is said to have had a long conversation with Saul, through the mediumship of a woman who had a familiar spirit (1 Sam. xxviii. 7-23), in which instance not only did the spirit prophesy, but it intimated that the future life begins immediately after death, and is not delayed until a 'final day of judgment,' for Samuel says to Saul, 'To-morrow shalt thou and thy sons be with me.'

Prospective Arrangements.

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

CARLISLE (May 29).—Mr. Wm. Bond has Resigned the Secretaryship. J. Crone, 32, Princess-street, Carlisle, will act until further notice. June 5, Mrs. Taylor; 12th, Miss Kate Ribchester; June 26 and July 3, Eli Jackson.—J. CRONE. 551

GATESHEAD, St. Cuthbert's Hall.—June 5, Mr. Easthope, of Newcastle, will give a short address, psychometry, and clairvoyance. 551

LIVERPOOL. Daulby Hall, 14, Daulby Street.—Sunday Services at 3 and 6-30 p.m. June 5, Mr. E. W. Wallis; 12th, Mrs. Green; 19th, Mrs. Place; 26th, Mr. Walter Howell. Children's Lyceum at 11 a.m., to which friends are cordially invited. Mondays, at 8 p.m., Circle for Members only. Thursdays, 8 p.m., Public Circle. Monday, June 6, at 8 p.m., Members' Meeting. 551

LIVERPOOL Spiritual Evidence Society. Phoenix Hall, 64, Low Hill.—Sundays, Children's Lyceum, at 3 o'clock. Monday, June 6, Mrs. Rosbottom and Mrs. O'Keefe. Wednesday, June 8, Local.

NEWCASTLE-ON-TYNE. Good Templars' Hall.—June 5, at 6-30, Mr. James Clare. Address, June 12, at 2-30 and 6-30, and 13th at 7-30, in Northumberland Hall. Lyceum Anniversary. 551

MR. T. POSTLETHWAITE, 55, Pilling-street, Rochdale, is now booking for 1899. 551

NEWCASTLE-ON-TYNE, 3, Addison-road, Heaton.—June 5, Mrs. Young, silver collection for building fund. June 12, Mr. Westgarth. 551

PUBLIC DEBATE IN LONDON WITH DOCTOR STANTON COIT.

CAMBERWELL NEW ROAD, Surrey Masonic Hall.—On Sunday, 5th June, at 7 p.m. prompt, Debate, 'Should Trance Mediumship be discouraged?' Affirmative, Dr. Stainton Coit. Negative, W. E. Long. All London Spiritualists and inquirers are heartily invited.

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 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.

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 1 Pickethall; 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
S Featherstone. Tues. 7 30, Miss Knight

Ashington—Spiritual Temple, 5
Barrow-in-Furness—Psychological Hall, Dalkeith st
Lyceum 10; 11 and 6 30, Tues. 7 30

Barry Dock—Atlantic Hall, 24 Dock View road 6 30
Tues. 8, members' circle

Belper—Jubilee Hall, Lyceum 10, 2; 10 30, 6 30
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 Wind-
mill lane), Lyceum 2 30; 11, 6 30

Blackburn—Old Grammar School, Freckleton street
Lyceum 9; circle 11; 2 30, 6 30, Mrs Wallis

Blackpool—Spiritual Church, Albert road, Lyceum
9 30; public circle 11; 2 30, 6 30, W J Leeder

Bootle, Liverpool—Masonic Hall, Lyceum 11; 2 30,
6 30, Mrs Green. Mon. 8. Tues. 8, Seance

Bolton—Bradford st., Lyceum 9 30; 2 45 and 6 30,
Mrs Whittaker

Burnley—Hammerton st., Lyceum 9 30; 2 30 and 6,
J Swindlehurst

North st., Lyceum, 9 30; 2 30, 6, Miss Patefield
Tues. 7 45, public circle Wed. 7 30, member's
circle

Guy st., 2 45, 6 30, Mon. at 8, Mr Addersley.
Wed. 8. Thur. 8, Locals

Bury—Spiritual Hall, Georgiana st., Lyceum 10,
2 30, 6, Mrs Hyde. 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, Mrs Taylor. Wed. 7 30, 13, Charlotte st

Chiltheroe—3, King lane, at 2 30 and 6 30

Colne—Cloth Hall, Lyceum 10; 2 30, 6 30, Mrs Smith
Darwen—Church Bank st., Lyceum 9 30 and 1 45;
circle 11; 2 30 and 6 30. Wed. 8

Derby—la Normanton rd., Lyceum 10 30; 2 30, 6 30,
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,
G H Bibbings

Hyde—Mount st., Travis st., Lyceum 10; 2 30,
6 30, R A Brown. Mon., 7 30

Lancaster—Athenæum, St Leonard's Gates, 2 30
and 6 30

Leicester—Liberal Club, Town Hall sq., 11 and 6 30,
T Muggleton. 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, E W Wallis (see Prospective-
tives). Mon. 8, members' circle, Thurs. 8,
public circle

London—Camberwell New Rd.—Surrey Masonic Hall,
11, public circle; 3, Lyceum; 6, Lending
Library; 6 30, W E Long, 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, Tues. 8,
and Thurs. 8, circles

Canning Town—Temperance Rooms, 2 Ford's
Park rd, Trinity st, Lyceum 11; 7, Tues. 8,
T W. on sale

Canning Town—Co-op. Hall Braemar rd. 11 30, dis-
cussion; 3, Lyceum; 7, Mr Davis. Monday
(public), Tues. (members) circles at 8. T W
on sale

Stratford—Workman's Hall, West Ham lane, E.
Lyceum 11; 7, Mr Whyte (Evangel). Thurs. 8,
inquirers. Open-air, The Grove, at 11

Forest Gate—Liberal Hall. Sun., Inquiry 10 30;
11, Lyceum 3; 7, Mrs Barrell. Tues. at 8,
Mrs Whimp. Thurs. 8, circles at 19, Oak-
hurst rd

Longton—Post Office Buildings, 2 30, 6 30, Mr Dale;
after-circle, 8, Mon. 7 45. Thurs. 7 45, choir

Macclesfield—Cumberlanda street, Lyceum 10 30;
3 & 6 30, J C Macdonald

Manchester—Arduwick—Temperance Hall, Tipping
street, Lyceum 10 30; 2 45, 6 30, 8 30, members'
circle. Wed. 8. Fri. 8, members

Moss Lane East—Princess Hall (Bradshaw-st. Car
terminus), 10 45, 6 30, Mon. 8 30, members.
Thurs. 8

Harpurhey—Collyhurst st., Oldham rd., Lyceum
10; 3, 6 30, Wed. 7 45, closed

Patricroft—New-lane, Winton, 3, 6 30, Miss
Butterworth. Tues. 8, Mrs Hyde. Thurs. 8,
mems' circle

Pendleton—Cobden st., Lyceum, 10 30 only. 2 45
6 30, Mon 8, developing circle

Salford—Co-op. Stores, Chapel st., Lyceum 10 30
3, 6 30

Merthyr—Central Hall, 11; 2 30 & 8,
Mezborough—Lees Arcade, Lyceum 10; 2 30, 6,
Mon. at 7 30

Milton—Lyceum 10, 2 and 6. Circle 7 30. Wed. 7
Nelson—Bradley Fold, Lyceum 10; 2 30, 6, Miss F Barlow
Tues. 7 30. Sat. 7 30. Wed. 7 30. Members' circle

Pendle st., 2 30, 6, Tues. 7 30, Sat. 7 30

Newcastle-on-Tyne—Hall, 2 Clayton st., off Blackett
street, Lyceum 2 30; 6 30, J Clare, and on
Mon. 7 30. See Prospectives

Nottingham—Cobden Hall, Peachy st., 10 30, 6 30,
Gladstone Hall, Lyceum 2 30; 10 45, 6 30, Mrs L
A Peters

Oldham—Coronation st., Mumps, 3 and 6 30, Mrs
Berry, Anniversary. Mon. 3, mother's meeting
Tues. 7 45, public circle. Sat. 7 45

Parkgate—Temple, Ashwood rd. Lyceum 10 30,
2 30 and 6, Mrs Markham

Plymouth—Oddfellows' Hall, Morley st. Lyceum at
11 & 6 30, Mr Kenward. Clairvoyance by Mrs
Trueman. Wed. 7 30. Mr Forbes. TW on sale

Ravenshall—Lyceum 10 30; 2 30, 6, Mrs Magerison

Rishton—2 30 and 6, Miss Skipper

Rotherham—Boro' Temperance Band Room. Lyce-
um 2; 3 and 6 30, Miss Halkyard. Mon. 8.
Wed. 8, public circle.

Royleton—Hall, Union st, Lyceum 10; 3, 6, Mr
Duffy. Wed. 8

Shaw—Broadbell's Rooms, 3, 6 30, Miss M J Jackson
Tues. 8

Sheffield—Langsett road, Lyceum, 10 and 2; at 11
public circle; 3, 7. Mon. 8

Slathwaite—Laith lane, 2 30, 6, W Johnson

Southport—Foresters' Hall, 3, 6 30, Wed. 7 45 Mrs
Stair

Hawkshead Hall, 10 45 and 6 30, T Postlethwaite
Wed. 7 30, Miss Smith

Spennymoor—Victoria Hall, 2 and 6. Thurs. 7 30

Stalybridge—Lyceum, 10 30; 3, 6 30, Miss Barlow,
Wed. 7 30.

Stockport—Hall, Wellington rd., near Heaton lane,
Lyceum 9 30; 2 30 and 6 30

Sunderland—27 Ann street, 6 30. Daily 8

Walsall—Central Hall, Lyceum 10, 2 30; 11, 6 30
Mrs College

Warrington—Temperance Hall, Academy st., 3 and
6 30.

Wilsbeck—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 J Waterhouse

*** Armley (near Leeds)**—Theaker lane, Lyceum 10 30
2 30, 6 30, Mrs France. Mon. Sat. 7 30, circles

*** Barnsley**—Cook's Buildings, Wellington st., 10 30,
Lyceum; 2 30, 6, J F Haywood. Wed. & Sat. 8

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

*** Batley Carr**—Town street, Lyceum, 10 30, 2 30; 6,
Mrs Hall. Monday, Mothers at 3

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

*** Bradford**—Boytton st., West Bowling—Circle at
11; 2 30, 6, Mr and Mrs Marshall. Thurs.
7 45

Dudley Hill—Tong st., 10 30 public circle; 2 30 &
6, Mr Brook. Mon. 7 30.

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

Otley rd., Lyceum, 10 30; 2 30, 6 30, J Armitage
Spicer st., Little Horton ln, 2 30, 6, Mrs Hoyle

St. James' Church, Lower Ernest st., Lyceum 10
and 2; circle 3; 6. Wed. 7 45

*** Brighouse**—Martin st. Lyceum 10; 2 30, 6, F Colbeck

Cleckheaton—Walker st. Lyceum, 10; 2 45 and 6,
Mrs Midgley. 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
Miss Hunter. Thurs. 7 30

Elland—Newcombe street. Lyceum 10; 2 30, 6,
Mr Seekins

Halfpenny—Winding road, 10 30; 2 30, 6, Mon. 7 30

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

Huddersfield—St. Peter st. Rooms. Lyceum 10;
2 30 and 6 30, Mrs Falls

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

*** Kettlewell**—Heber street Spiritual Temple, 10 45, 6,
T E Morgan. Mon. 7 30

*** Leeds**—Psychological Hall, Lyceum 10; 2 30, 6 30,
W Rooke; 8 15, circle. Tues. 8. Sat. 8, circle

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

Morley—2 30, 6 30, Mon. 2 30, 7 30, A Waker
Tues

Normanton—Queen st, 3 20, 6 Mrs Hunter; circle 8.
Tues. developing at 7 30.

Ossett—Queen st. Lyceum 10; 2 30, 6,
Rothwell—Lyceum, 10; 2 30 and 6, Mr Mason. Sat. 8

*** Sheffield**—Attercliffe, Vestry Hall, 2 30 and 6,
After-circle at 8

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

Shipley—Market Buildings, Teal Court, 2 30, 6, Mr
Seekins

Skipton—Temperance Hall, 2 30, 6,
*** Sowerby Bridge**—Hollins lane. Lyceum 10 and 2
2 30, 6, C A Holmes

Windhill—2 30 and 6,
Yeadon—Town side. Lyceum 10; 2 30 and 6,
Mrs Nicholson. Mon. 8 members' circle

NON-AFFILIATED SOCIETIES.

Accrington—St James st, Lyceum 10 30; 2 30, 6
Mrs Waddiove; circle at 8. Wed. 7 30, mems.

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

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, Mr Hopwood. Mon. 7 30

Temperance Hall, 2 30 and 6, Mrs Clough

Cambots—Spiritual Evidence, 2, 5 30

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

Castleton—Heywood rd, 2 30 and 6, Tues. and Wed,
7 30

Crook—Mechanics' Hall, 2 30 and 6

Dearnley—Spiritual Temple, 2 30 and 6

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

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

Dunfermline, N.B.—Gilliland Hall, Wed. 8, room 3

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

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

Foleshill—Edgwick, 10 30, 5 30. Mon. 8

Gateshead—Outhbert's Hall, Bensham. Sun. 6 30,
Mr Easthope. 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, W D Todd

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
Mrs J A Johnston

Hadfield—Salisbury street, off Station rd. a
6, 7 45. Wed. 7 45

Huddersfield—Quarmpy, 2 30, 6,
Hunslet—Oriel Hall, Top of Joseph st., 2 30, 6,
Mrs Bealand, and on Mon. at 2 45 and 7 30.
Tues. and Sat. 8, public circles

3, Bottom of Joseph street, 2 30 & 6, G Smith.
Tues. 7 30, A Friend. Thurs. 7 30. Sat. 7 30

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

Williamson Buildings, Dewsbury road, 6, Mr
C Seaner. Circle, Mon. Wed. & Sat. at 7 30

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

Leicester—Crafter st., 11, 6 30, Wed. 8 circle

Leeds—Progressive Hall, 16, Castle st., 2 30 & 6 30,
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,
Mon. 2 45 & 7 45. Thurs. Sat. circles, 7 45

Liverpool—Phoenix Hall, Low Hill, Lyceum 3.
Mon. 8, Mrs Rosbottom and Mrs O'Keefe.
Wed. 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, 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, mem-
bers' circle at 155, Richmond rd. at 8. Open-air
Victoria Park, at 11

Islington—Wellington Hall, Upper street, at 7,
Mr Brencley. 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,
Fri., June 3,

Marplebone—Cavendish Rooms, 51, Mortimerst W.
7, A Peters, address and clairvoyance

Marble Arch, 5, Seymour Place, W.—Mon. and
Thurs., seances 8, and Mrs Hawkins

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

North London—14, Stroud Green rd, Lyceum 3;
spiritual service, 7. Tues. 8. Wed. 8, mems.

Pinsbury Park Open-air, Sunday, 11 30

283 Ladbroke grove. J J Vango, seance, Mon.
and Thurs. 8 for 8 30. Sun. 11, clairvoyance

41 Salway rd.—Wed. and Thurs. 8. Mr and Mrs
Webb

Shepherd's Bush—73, Becklow road, 6 30, Mr
Bradley

Stratford—Martin st. Hall, Lyceum 11; 7, Mrs
Russell Davies. Thurs. at 41, Salway road

Manchester—Bradford: Church st., Shakespear st.,
Lyceum, 2; 6 30. Thurs. 8, public circle,
Sheetham—Ash Lodge Halliwell lane, Lyceum
10 30; 2 30, 6 30. Mon. 8, Thurs. 8

Scotes—Conservative Club, 2 45 and 6 30, Wed.
7 45

Higher Broughton—Hilton st., Lyceum, 10 30; 2 45
6 30, Tues. 8 15, members' circle.

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

Openshaw—Granville Hall, Georges st, Lyceum 2 30;
10 30, 6 30, Mrs Robinson. Thurs. 8 Mrs
Greenless

Longsight—West Gorton, 24 Grey st., Lyceum, 10 30
and 2 30; 6 30, Miss Allen, 8 15, circle. Tues.
8 15. Wednesday, 8, members. Thursday,
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

Milnrow—Over the Store, Dale st., 3 and 6 30,
Tues. 7 45,

Middleton—Co-op. Hall, 3 and 6, T
Monkwearmouth—Hall, Roker avenue, 6 30

Morcambe—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, Mrs Young. 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

Oddfellows' Hall, Saville st., 6 30,

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

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

Bleasby st., at 3, 6 30, Mrs 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, Lyceum Anniversary, Frank Hepworth
Circle at 8. Thurs. 8, members' circle open to
friends.

Radford—I L P Rooms, 10, Bloomsgrave st, at 6 30

Rochdale—Regent Hall, Lyceum, 2 45; 2 30 and 6.
Miss Schofield

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, Wed. 7 30

West Hartlepool—Lynn st., over Graham's shop
2 30 & 6 30, J Clare. Wed. 7 30, public circle

West Pelton—Cottage meetings 5 30

West Vale—Green lane, 6, Mrs Falla. Wed. 7 30

Whitworth—Market street, 2 30, 6.

Apartments.

1 Line	13 weeks	3s. 6d.
2 Lines	"	6s.
3 Lines	"	8s.
4 Lines	"	10s.
5 Lines	"	11s. 6d.

BLACKPOOL.

Mrs. Fielding, 5, Cedar-street, off Church-street.
 Mrs. Sykes, 53, Dickson-road, North Shore, near sea. 554
 To Visitors.—Mrs. Hardy, 10, Central Drive, Great Marton-road, opposite Central Station. 552
 Mrs. Hoyle and Mrs. Harrison, Eiffel Tower House, 40, Central Drive, 1 minute from Station and Sea. Good Spiritual Home. Piano. 562
 Spiritualists visiting Blackpool will find a home at Mrs. C. L. HILTON'S, SWANSWELL HOUSE, 104, CENTRAL DRIVE, close to Central Station and Sea. PUBLIC and PRIVATE APARTMENTS, with or without board. PIANO. 505
 Spiritualists and others will find home comforts at Mrs. TAYLOR'S, 35, SPRINGFIELD ROAD, one minute's walk from sea, Fleetwood tram terminus, and Talbot-road Station, and eight minutes walk from Spiritual Church, Albert-road. Public and Private Apartments. Piano, Bath, etc. 561

ST. ANNES-ON-THE-SEA.

Mrs. Harry Henshall and Miss West, Derecourt House, Tarsus-road. One minute from Sea and Trams. Public and private apartments.

SOUTHPORT.

Miss Kearton, Abergeldie, 26, Promenade. 532
 Mrs. F. Hull, 57, Manchester-road. Comfortable Apartments. 567
 Mrs. W. Stansfield, 'Yorkshire House,' 52a, Promenade.

MORECAMBE,

Mrs. Coe, 35, Albert-road, West End. 560
 Mrs. Whitaker has removed to Oakdene, 5, Chatsworth-road, W.E., where she will be pleased to accommodate old and new friends. 571
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