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The American Shakers.

AN INTERESTING ACCOUNT OF SPIRITUALISTS OF WHOM THE WORLD KNOWS LITTLE.

By DR. J. M. PEEBLES.

IN the autumn of 1837, at Watervliet, Albany county, N.Y., two Shaker sisters, Miss Goff and Miss Gibbs, each about 16 years of age, were visited by spiritual messengers from the land of souls. They came to them in vision first, and then assumed physical forms, gave their names, and manifested other peculiar identifying characteristics. They were at once recognised by the Believers. From this time these spirit Intelligencies frequently entranced these sisters and also others. At times, they seemingly left their bodies and traversed the spirit spaces, conversed with other spirits, and returning again to their bodies described the fields, gardens, groves, societies, and loving friends whom they had known in their earthly bodies. Some of their tests were marvellous. After a few weeks this inspirational wave from the higher life was transmitted to many persons in the Shaker societies. Some of them became temporarily spasmodic, others spoke in the trance state, others saw visions, and still others described the spirits present. The baptism was thrilling and potent.

These spirit manifestations spread rapidly from society to society, and soon the whole fraternity of Shakers were having communications from the spirit world. Some of the mediums were directed to fast from material food, others were so strongly controlled that they could not utter a word for days, still others spoke in foreign tongues. These weird manifestations continued to increase month after month in varying phases, until they spread throughout all the Shaker communities. This soon became noised abroad. People flocked to their meeting houses and to their homes also, to witness the strange manifestations. Very soon the cry was raised by scoffers and materialists that these people were mad—that they were insane, that they practised witchcraft; and so they were obliged to close their meeting houses from the public for a long season. These peculiar spirit phenomena continued for about seven years, records of which are still kept in the families and archives of Shaker history.

Ere long these spirits prophesied, or rather declared, they were speedily going out into a wider field; that they would give these demonstrations to atheists, materialists, and the doubting world generally, visiting every hamlet and country upon the face of the earth, proving the fact of a future immortal existence. That prophecy has already been fulfilled.

These Shaker spirits further prophesied that later, after the world had all heard of or witnessed these manifestations—after wars and rumours of wars—after national upheavals and terrible, fiery trials, humbling the mighty and bringing down the proud and lordly, that these same manifestations, though on a somewhat different plane, would return to the Shakers and gather into their lovely homes hundreds and thousands of those ripe for the ingathering harvest of souls. They now feel that the dawning day is near.

Though the Shakers have existed in America for a hundred years or more, the masses do not seem to fully understand their teachings or the heavenly lives that they live. They really do no missionary work. They consider themselves 'a light set upon a hill,' and those who seek the light and the higher and more divine life, they expect to seek for and come to Zion.

A sister said to me, 'I congratulate myself that I am not legally tied to a man, to be watched with jealous eyes, and while it is right on the generative plane to replenish the earth, I consider it much nobler and higher to generate thoughts, ideas, principles, and reform, than to generate flesh, blood, and bones: and especially those disorderly fleshy specimens that fill jails, prisons, poorhouses, and lunatic asylums.'

'Out in the world there should be fewer children born, and better ones—but with us, who live', said she, 'the resurrection life, none at all.' 'Is this natural?' does someone ask. 'Yes, natural, a thousand times natural to the spiritual and the spiritually minded. While you of the world produce and selfishly love your little flesh-and-blood families, we love your little angular families also, love yours and the world's families—love their souls with a love pure, unselfish, and universal; and thus loving, we seek to gather in such ripe and radiant ones among you as are ready for the golden harvest.'

We do not expect, however, the masses to gather home to spiritual Zion until after they pass through more cold waves and more chilly gates of humiliation; until they have learned of the illusions of mortal life and of the perishing vanities of the world.'

The Shaker Socialism is largely a pattern of an Essenean or Nazarenean Communism of Apostolic times. Ann Lee was a seeress of Quaker ancestry. In their early ministrations the Quakers quaked, and hence their name. The Shakers shook with magnetic emotions and inspirations, affecting the whole body, which body has been wisely termed 'the temple of the spirit.'

SHAKER DEATHS AND FUNERALS.

These funerals are natural, simple, and yet all aflame with the hope, the faith, and the knowledge of immortality. There is no wringing of the hands, no heart-rending anguish over the soulless, decaying tenement. They look up, not down into the grave. There is no crape upon the doors, there are no mourning garments worn. Their burial caskets are plain and covered with white.

At the funeral they rehearse the virtues and the victories of the ascended soul, and sing resurrection songs as they bear the body to the grave to be raised again only as it reappears in grasses and twining briars.

SOME OF THE WORDS SPOKEN AT THE LATE MARTHA J. ANDERSON'S FUNERAL.

Martha was a sister universally beloved in the families of Believers. She was a poet and a writer. We have all seen her articles published in various hygienic and Spiritualist journals. Some of her own hymns and songs were sung over her mortal remains. Here follow brief extracts from the memorial words of the different speakers at the funeral in the Mount Lebanon meeting house:

One of the beautiful customs prevailing here is that of dropping from our speech the dreary word 'death.' Our friends 'pass over'; we bid them good night in the full assurance of meeting them with a glad good morning, in the dawn of an eternal day.

'High up on the mountain transfigured she stood,
Who gave her great powers for humanity's good,
And sealed her grand work against sin's mighty flood.'

'When I came here from the bench of the University, more familiar with the roots of Latin and Greek than with the roots in our gardens, I was met by Sister Martha Anderson. I could not but think of the beautiful traditions of the angels waiting at the gate of heaven to welcome and make us feel at home with its blessedness.'

'Her lofty aspiration soared above
The petty vanities and aims that snare;
She made her soul an atmosphere of love,
And for her heart the throb and thrill of prayer.'

That she would grace the pride of princely hall
Was said of her in life's young halcyon days;
She heard it not, she heard the spirit's call,
And trod on earth's ambitions to obey.

Not as a leader, titled to command,
But as a sister, conscious of the tie,
She took each fellow-pilgrim by the hand,
And led to paths that through the valley lie.

White roses and the lilies of our thought
We give to thee, our gentle, loving one;
At thy last milestone we anew are taught
That soon our exile journey will be done.'

Sister Martha wrote her own soul history among the Shakers in the following unpublished lines:

I would that my hands were swifter,
Love's duties to fulfil,
To meet life's needs in earnest deeds
As prompts the heart and will.

I would that my feet were fleetest
To move with the mind's intent,
To answer the call, 'do good to all,'
On heavenly missions bent.

I would that my tongue in praises
Might tenderly, lovingly speak,
That never a word by passion stirred
Might injure the strong or weak.

I would that my lips might seal the vow
That nectar may from them fall,
Life's golden cup with joy fill up
And blessing bring to all.

Just as I was finishing this article for the *Light of Truth*,

the enclosed letter from Simon Emery, of Bangor, Maine, reached me. Kindly permit me to make the following extract, as it is right in line with the wonderful spiritual manifestations of that body of people called Shakers.

'What you said in your Rochester lecture in relation to the wonderful Spiritual manifestations and power among the Shakers I can vouch for as true, for I lived among them at the time. I remember a prophecy given in vision through one of their mediums, that at a certain time in the future (I do not remember the year given) there would not be a crowned head in all Europe. The Spirit tidal wave ran very high among the Shakers at that time. I remember one evening, when they were having a very zealous meeting, that Mother Ann appeared in the centre of the room under a lighted chandelier. She was brighter than the noon-day sun. Only a part of the assembly saw her. I was one of the favoured.—SIMON EMERY.

—*Light of Truth.*

Spirit Photography.

By JAS. ROBERTSON.—Continued from page 355.

ONE of the pictures gives the boy sitting up in bed, just in the place where the change had taken place three years before. The second discloses him with a boy's suit, sitting on his mother's knee, just as he looked at the close of his sharp and severe illness, but in all the pictures he is essentially the same. Over each picture is a beautiful star. Is it to be wondered at that this triumph should have become a source of joy which can never be weakened, and the narration of which, in other places, has given delight and sweet consolation? They literally, as numbers of Spiritualists can say, get back their dead. All the preaching of the noblest men could do little to satisfy their hearts compared with this stupendous fact, so carefully attested. Faith and hope are sweet messengers which oftentimes play a kindly part to help us over the rugged way, but knowledge and certainty are of more value, unless faith be, as Paul puts it, the evidence of things unseen. If the gentleman would only give the benefit of his honoured name in connection with the publication of his true story, he would confer on the world a benefit which many would appreciate, but to some publicity costs a high price. We must not forget Judge Edmonds was hounded from the bench; Crookes and Wallace have for years been sneered at, and their former service in physical discovery made little of, in consequence. One cannot wonder that some people do not face an adverse public. The truth, however, has been told; many know its authenticity, that it is no mere tradition, but a veritable fact, and that similar experience may be the lot of any one who will follow the truth, as has been done in this case. Since then, Mr. Duguid has been able to get other pictures of the boy, showing the same features with the addition of years. There are many other cases which could be put on record of a similar nature, but it would be difficult to find one so complete in all details as the one I have now given. Mr. Duguid, on the suggestion of Mr. Glendinning in 1893, agreed to visit London so that an opportunity might be given to a scientific expert to 'vouch' for the facts which we had so carefully attested. Mr. Traill Taylor, Editor of the *British Journal of Photography*, who had had a long experience in the realm we call occult, though he did not care to publish the fact, was good enough to say he would print an honest record of what he might witness. I don't suppose it would have been possible to select a man of higher attainments, or more fit for this specific bit of work. He was an authority on light, optics, and photography, and admittedly the best man to attest the truth about this phase of photography. It looked as if the photographers on the other side of life had set to work and used their skill, for nothing could have been more conclusive than the results which ensued.

In the whole realm of testimony, with reference to any subject, you could scarcely have found a more careful operator, or details more clearly set down. He gives no theory of what a medium is, only declares the fact that in the presence of certain people certain results follow. He asked for certain given conditions: first, that he would act as if all the others were capable of imposing, and he therefore brought his own camera and his own plates, which he would not allow to go out of his hand till after development. He asked the others who were present to set a watch on his own movements, and for his further satisfaction he used a binocular stereoscopic camera. In the early stages of investigation of this phase of phenomena it had been repeatedly said, 'Get the spirits to appear with a stereoscopic camera, and then it will be impossible for anyone to quarrel with the results.' I was present at the sittings, and know the careful methods which Mr. Taylor adopted all through the proceedings. He took the plate out of the packet, which he opened before our eyes, placed it in the slide, exposed it by magnesium ribbon, which he held in his own hand. He took out the plate, and under the eyes of those present placed it in the developing dish, and under these carefully-conducted conditions he found different forms, at different times. The operations were repeated several times each day, and for several days, and there were gathered together quite a series of pictures, representing people who had undoubtedly lived in the flesh. I hold copies of many of these; in some cases a shadow seems to cover the sitter, but the face is clearly shown, while the sitter's face is hidden. Life-like and characteristic are the forms,

many of which look as solid as the sitter. On some the figure is out of proportion to the sitter, being larger, almost monopolising the plate. Not one of the figures which showed themselves on the plates was observable in the room, which is, after all, the essential point, and no one had the opportunity of tampering in any way with the plates. How came they there, unless in the same way as they appear to the clairvoyant vision, to the physical eye, or in materialisations? It was a complete building up of a great truth, giving the forms of evidence adapted to each type of mind.

At the outset of the movement we had raps and tilting tables. 'What refined mind could accept truth in this fashion? If Spiritualism is true, it must come in some other way.' We had magnificent addresses, characteristic of some one gone on. 'No, we cannot accept these as evidence. We do not understand the nature and power of man; this does not get away from the medium's own powers.' We had what are called personating and test mediums, who brought back past incidents and revealed personal characteristics. Surely, here is some kind of evidence that we live on? 'No; there is such a thing as thought-transference, and the ideas and memories of someone must have been conveyed to the medium, even when what is told is unknown to anyone present and afterwards found to be true; this is not sufficient.' We place in the hand of a psychometrist some article belonging to one gone on, and we hear the story of his life and the physical cause of dissolution; but 'No, that is not evidence.' The clairvoyant describes those who are present in spirit: 'it is imagination.' The automatic writer gives a message in the very writing, as of old. 'This is not sufficient; there is the subliminal consciousness.' The spirits build up bodies and show the old marks which may have characterised them in earth-life. 'This is not even enough; the sub-consciousness surely does not go the length of materialisation.' And so, when we bring in the scientific camera to repeat the evidence that people do not die, but are oftentimes near to earth, there is the usual reception: 'The experimenter was not careful enough,' 'the sitters were deluded,' 'the medium must be a fraud.' And all this from those who are contented with the story that one man's re-appearance, 1,900 years ago, was sufficient to attest immortality! In all these experiments with Traill Taylor, the medium did nothing but contribute his presence; his magnetism or aura gave the 'power' by which spirits could build up a form that the camera could take cognisance of.

The address of Mr. Taylor, with its startling facts, was given in London, and being reported, was published all over the world, the result being the usual amount of controversy and silly criticism. No one denied the ability or honesty of the expert, but the fact was too great to find acceptance. No welcome could be had for anything so strange. If what he had said was something without meaning, some idle thought, it might have been blown everywhere, but when it pointed to a subtle realm from which the so-called dead come back, it had to wait for acceptance and recognition. The *Practical Photographer*, which had evidently some sympathy with the subject, said Mr. Taylor was over sanguine if he expected fair investigation or criticism. Before he came forward he would have been accepted as a most competent experimenter. When he states that fraud was impossible he is condemned as either incompetent or an impostor. What crowds of people, with the highest of reputations, have lost them in their investigation of Spiritualism. What ability they had before entering! Now they are weak and blind and foolish if they are the least on the side of the hateful subject. Mr. Stead, in the *Review of Reviews*, gave considerable prominence to Mr. Taylor's work, and printed some of the pictures, and notes that Alfred R. Wallace, who had much experience of the subject, thinks the most interesting pictures are those where the form and sitters are blended together.

Mr. Glendinning, with his rare devotion, has gathered Mr. Taylor's address, and reproduced a number of the pictures, in a volume entitled, 'The Veil Lifted,' which is certainly a book which should be prized by the world, and which satisfactorily settles the point that these forms, under the best test conditions, make their appearance. Mr. W. T. Stead, in the publication called *Borderland*, has published much in connection with the matter, and carefully tested several workers and mediums. He came into touch with a photographer in Uxbridge-road, London, a Spiritualist, who was in the habit of getting these abnormal pictures. He was not an expert in photographic seances, like Mr. Taylor, and therefore his evidence, however careful, could not be expected to make the same impression as his predecessors, but if portraits of deceased persons are got, which can be fully recognised, this is beyond all tests, and this, I feel certain, Mr. Boursnell has accomplished. Some of the pictures look fraudulent, but Mr. Taylor likewise found this the case with some of those taken by him, about which there could not be a doubt. What I have seen in connection with this medium's work makes me pin my faith to his honesty.

(To be continued.)

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

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

Do All for Others!

'I announce natural persons to arise.
 I announce justice triumphant.
 I announce uncompromising liberty and equality.
 I announce the justification of candour and the justification of pride.
 I announce a man or woman coming, perhaps you are the one (So long!)
 I announce the great individual, fluid as Nature, chaste, affectionate, compassionate, fully-armed.
 I announce a life that shall be copious, vehement, spiritual, bold.
 I announce an end that shall lightly and joyfully meet its translation.'

—WALT WHITMAN.

THERE is nothing so peculiar, or so sad, in the character of the Britisher as his tenacious and mischievous lop-sided thinking. Whatever problem is suggested to disturb the mental equilibrium (or is it the lack of equilibrium?) of the average worker is usually discussed from the most narrow and parochial point of view, and, as showing the industrial animal he is, it is always from an economic standpoint. Even earnest-minded and very tolerant reformers, when some such sentiment is expressed as appears at the head of this article, feel that in some way or other an apology must be made for its 'Utopian' character. 'Of course,' they say, in quite a matter-of-fact way, when they are asked to practice their teachings, 'the conditions prevailing to-day will not admit of us carrying out such ideas. If all were Spiritualists, or, if all were Socialists, it would be an easy matter.' In reality they mean (and frankly give the case away) that they are incapable of living the life they would have others live. Were it not that such unwise (not to say foolish) notions are hindering and hampering every noble effort, it would be ludicrous in the extreme. If 'Do all for Others' meant that to live right some difficult life of denial or process of self-martyrdom was necessary, or that such a course would inflict privation upon friends nearest and dearest, there would be some excuse. (The fear of sacrificing friends is always made the peg upon which to hang their shortcomings.)

But this it cannot possibly mean, otherwise as a life (and death) principle there would be no vitality, no living inspiration in it, and no unanimity of a thinking people as to the utility of such a sentiment.

Let us be quite clear as to what is meant by 'Do all for Others.' Spiritual reformers, perhaps above all others, recognise that development and unfoldment must come as much from within as from without, and they also admit openly that the more spiritualised a man becomes, the more he deprecates (if it can be said that he takes the trouble to even deprecate) the amassing of worldly wealth; then surely there is no economic principle involved (while, of course, in another and deeper sense, which we need not discuss here, there is a vital connection). We willingly admit that our present commercial system does not give us all the opportunities we would like, either to increase our own happiness, by giving facilities for spiritual growth, or for helping others to lead an ideal life.

Perhaps it might be said without our being thought revolutionary that a competitive system of living (by competitive is meant a system under which people struggle with each other to acquire the ordinary necessities of life) tends to degrade both socially and morally, and certainly cannot help us to realise a human brotherhood. But while so much can be said, let us not forget that every individual possesses all the attributes and functions, under whatsoever form of government they may live, to not only practice 'Do all for Others,' but to make it profitable to themselves so to do. Walt Whitman says in his 'Leaves of Grass,' 'A strong man is a proof of the race;' and that when a strong man appears, 'speculations on the soul cease.' He says nothing of a rich (worldly wealth) man, nor does he mean that the people must cease to investigate for spiritual truths. What the 'good, grey poet' obviously means is that a strong man is a *proof* of the soul, and that this great soul is duplicated in every being—active or dormant,—and that the question need be no longer discussed. A strong man, brimful of love, charity, and spiritual vigour, at once generous, free, and open-hearted, lives for others, and there is no sacrifice in such a man. He cannot avoid living for others. Look carefully into the physical eyes of such an one and you see the depths of the great man's soul, and to feel his intense love of others, and his desire to help, lifts one to a higher plane of being, and rouses an inclination to emulate such a character. Meanness cannot live long in his presence, and there is no complaint of lack of opportunities or means for unfoldment; indeed, to suggest physical disabilities or dearth of spiritual facilities sounds irreligious. He is master of himself, and thus becomes a leader of others; and we all have equal opportunities for living such a life. *Men* conquer nations, theories—never; and love and charity we possess in abundance. Let the discontents then become the healthy centres for the economic distribution of the great store of wealth they contain. While it is easy to preach, it is far easier to practise, and pastmastership can be obtained by all. Riches consist not in the greatness of worldly possessions but in the fewness of wants. How, then, if we accept this hypothesis, can 'Do all for Others' be either impracticable or Utopian? It is not only desirable, but essential, to build up a strong physique and a healthy spirituality, and the nation's emancipation from selfishness and all unrighteousness must spring from the individual, and from the soul equally with the body.

This shifting, then, of individual responsibility from persons to systems, and these attempts to shirk what requires very simple effort on the part of oneself, can only lead us deeper into the social mire. Spiritualism, like every other reform movement, is not contained within the pages of its newspapers—important as they may be,—but rather in the healthy activities of the lives of the adherents. When the history of the reform movements of the nineteenth century comes to be written, the lives of the men who lived their faiths will be the only true and effective guides to higher and higher inspirational efforts to attain an at-one-ment with the Creator.

H. H.

A Good Work.

IN MAY, 1897, a society was commenced at 17, Buckingham Gate Mansions, 74, James-street, Buckingham Gate, Westminster, S.W., London, entitled 'The Delphic Lyceum,' to bring together persons interested in psychic development, and organise a kind of school limited to persons prepared to endeavour to exercise the gifts of thought projection and reception, and automatic states of consciousness. 98 members have been registered, 51 re-unions have been held for psychic exercise, 33 lectures and classes in mesmerism, 7 in phrenology, 30 in palmistry, and 10 extra development classes; 57 subscriptions at 5s., and 41 at 2s. 6d., yielded an income of £19 7s. 6d., and at the end of the year there was a balance in hand of £9 1s. 7d. During the coming year work will be continued on the same lines with some expansions. This is a step in the right direction. We congratulate the promoter, Mr. Thurstan, upon the success of the first year's labours, and trust there will be a large increase of students in the near future.

The only qualifications necessary in applicants for admission are a sincere sympathy for the objects of the Society, and the registration of their names with the Director, with the payment of a fee of 2s. 6d. a term or 5s. a year, toward the expenses, which are otherwise guaranteed by the Director. There are three terms a year—the Lent, Summer, Autumn—of about ten weeks each. Buckingham Gate Mansions are situated in the middle of James-street, near Buckingham Palace, and are best reached from Victoria *via* Victoria-street as far as the Hotel Belgravia, and there turning to the left up Palace-street and to the right up Castle-lane; or from S. James's Park Station, passing the Niagara Hall; or from Hyde Park Corner or Piccadilly *via* Green Park and Constitution Hill.

Jottings by 'Evangel.'

Now that man knows what a mere speck is his world in the awful universe of worlds, he feels himself to be more insignificant, and accompanying this feeling, the grander conception of the universe and of God emerges eminent in his soul. I say, therefore, that if astronomy must destroy theology, it will not destroy, it will deepen religion.—G. H. LEWIS.

The awful shadow of some unseen power
 Floats, though unseen, amongst us. —SHELLEY.

IN THE boundless realms of space the astronomer shows us worlds on worlds, in comparison with which our own little earth dwindles away to a pin point. In the equally boundless realms of earth, the microscope shows us such teeming wealth of life that we stand amazed. It is not enough to speak of creation as being merely infinite, for wherever we make our standpoint there is the infinitude of parvities eternally descending, and the infinitude of magnitudes eternally ascending, oppressive as they are to the weak understanding of finite man, embody only half the problem, for these are only the infinitudes of space.

There are two other infinitudes which are even more crushing, the infinitude of Time that *has been*, the infinitude of the Time that *shall be*; the eternity of the infinite restorations and destructions that have already been accomplished; the eternity of the infinite dissolutions and re-creations that have yet to be fulfilled.

Millions of times has system after system dissolved in ruins; millions of times, has each heard, and obeyed, the mandate of resurrection; no sooner has the 'hic jacet' of a defunct world been recorded than its 'resurgam' is already being written. In cosmic death there is ever the germ of life, and in its life are already contained the seeds of dissolution, an infinite palimpsest, a perpetual Penelopean tissue; by parts eternally weaving, by parts being eternally unwoven; creation pulsating throughout its infinite regions, in an eternal systole and diastole of life and death.

But even more mysterious and wonderful than this outward world is that inner one of the mind, the consciousness, that we call 'We.' We see ourselves as a part of a most wonderful series of substances; we are totally helpless and ignorant to explain the why or the wherefore; we merely know that we are here surrounded by such a wonderful life—the most perfect order and regularity prevailing, such adaptations, such provisions—that we involuntarily bow our heads in reverence to the Great Unknown, and confess our ignorance and insignificance. At the same time strong in that faith which sees in *all* an intelligent Power (making for good), 'God.' 'All things working together for good,' a principle of unity the human mind must have, and this principle we call God, Deity, or the Supreme, and holding that the universe, at each moment of its existence, is nothing else than the thought of the Deity—God—realising itself in the concrete—*Wisdom, Love,*

Mind: Finite and Infinite.

By L. H.

It is interesting to note the analogy between the action of psychic and physical laws. Take, for instance, the law of motion, that action and reaction are equal and contrary; that is, if a piece of iron be struck with a hammer, the iron strikes the hammer back with equal force. This is proved by the fact that the hammer itself is sometimes broken, thus not only proving the truth of the law, but proving that the piece of iron was made of tougher material, and, therefore, possessed a greater power of resistance.

Finite mind, ever able to reach out to its infinite source, being positive, can, in proportion to its unfolded capacity, mould for itself a thousand and one shapes and forms, and these, which may be termed thought convolutions mirroring themselves in matter or spirit, reacting on the mind, produce the sensations of satisfaction or dissatisfaction, of pleasure, pain, etc.

As has already been pointed out, mind is the supreme factor in Nature, and, being invisible, can only perceive itself in the objective form and expression of matter and spirit; hence, as mind cannot see, hear, taste, smell, or feel itself, its subjective existence is an inference and deduction arising from its external manifestation. As the existence of mind in man is inferred from its outward manifestations, we are forced to make the same deduction by inferring also that the mighty operations and manifestations throughout universal Nature are evidence of the existence of Infinite Mind, from which the finite in man is the offspring.

It has been said of the universe, spoken of in the sense of all that is, or can be, that its centre is everywhere, and its boundary nowhere, and as space is without boundary or limits, the same may in like manner be affirmed of the mind. There is no conceivable limit or finality to the powers and possibilities of the mind. Thoughts will ever well up in the mind, like the waters of an inexhaustible spring, having its source and rise in the Infinite and inexhaustible ocean of the Universal Mind.

Not only are there action and reaction between what we are pleased to term matter and spirit, but also between mind and mind and the Universal Mind; and it is this action, reaction, and interaction of mind in the universe and in man, wherein are centred the motor forces and causes of all psychic and physical phenomena.

While mind in man functions through a spiritual organism, clothed in the material form, its objective plane and base of operation must be matter, for, though strictly speaking, man, as a spiritual being, is *now* in the spirit world; yet, while he continues to manifest through the spirit-body, plus the flesh, he is said to be on the earth-plane. When man, plus his spiritual body, is released from the flesh at the death change, his objective plane and base of operation is spirit, having relation to his spirit body. All that death means, therefore, is merely disrobing the man of his flesh garment, which never formed any part of his real self.

As finite mind is eternally active, ever able to reach out to its Infinite Parent source, there can be no finality; because finality would imply that man had become infinite, and equal with the Universal Mind—that is, that he had reached an end where there is no end, which would be absurd. As mind cannot be limited in its subjective powers and possibilities of progress, and as its higher ideals—or, shall we say, its changed or varied ideals?—mirror themselves in the objective of matter or spirit, the lower ideals, and their corresponding counterpart in the external, recede and disappear, perhaps finally, in so far as any recollection of them is concerned. At any rate, finality would imply that man had reached a point beyond which there is nothing; but if the path of progression is from everlasting to everlasting, and there is no end, it becomes obvious that this point is pointless, *i.e.*, there can be no final bar to the soul's upward march, because it is essential to the very existence and inmost nature of mind to conceive, originate, and create subjectively that which it projects into the external world. If man's subjective creations, therefore, are in harmony, and correspond with the Divine Mind in purity of purpose and nobility of character, then these taking form in the material, or spiritual, will, like the piece of iron that was struck with the hammer, re-act with equal force upon the mind. As the creative impulses of the mind in this case are noble and pure, the reflex action expressed in the external, re-acting on the mind which gave them birth, causes to flow into the mind peace, joy, and satisfaction, which is heaven.

Evil and loathsome thoughts, taking form in matter and spirit, as the foundation and base of their outward building up, re-acting on the mind which gave them birth, produce misery and unhappiness which is hell; hence, the inviolable law upon which heaven and hell are based, is centred in man himself, *i.e.*, he creates his own heaven or hell; and, as these are the outcome of cause and effect, it follows that the rewards and punishments in each case are meted out with accuracy, and not in accordance with the notions and stereotyped standards that men set up.

It is worthy of particular notice, that the whole vexed question of the existence of evil is included in the series of ideals, from the lowest to the highest yet attained on the earth plane; and yet, it must be confessed, that all our ideals in the path of progress are absolutely essential as stepping stones in the soul's ascent. Mind, in the process of development, ever seeks to raise itself by using organisation which, therefore, on any plane of being and becoming, is only a means to an end, or, shall we say, the crutches by which the mind in its evolutionary stages is seeking to reach out to that robust angelhood which will, perchance, enable it to throw aside the crutches altogether. In other words, organisation may be regarded as the scaffolding which must ultimately be taken down when the edifice of man's being is complete.

The foregoing idea, we are pleased to note, has recently been ably commented upon in *Light*, as the sounding note of an Oxford light; but the same idea has already formed the subject of a contribution to the *Two Worlds* quite as far back as six months ago. It is pleasant to observe that the dark clouds of orthodoxy are fast becoming perforated with peepings of blue sky and sunshine. The

influence of Spiritualistic thought coming from the heavenly spheres is making itself felt all around. Let us, therefore, sister and brother workers, ever flash forth our beacon lights, so that the creed-bound mariners, drifting hither and thither on the ocean of life, without rudder or compass, may direct their frail craft toward the peaceful haven of Spiritualism on whose shores they too may walk and talk with heaven's children, and hear their sweet music and enchanting melodies.

Some minds seem to entertain the idea that the finite creature man will ultimately be swallowed up, as it were, in the infinite, and thus lose his individuality and consciousness. This idea is analogous to Atheism. It is the Materialistic position, pure and simple, with this qualification, that man, instead of becoming *non est* in the brief period of three score and ten years, would cease to be, in so far as his individual consciousness is concerned, after a more prolonged life journey. If this were to be the final destiny of man, life indeed would be a mockery, for it would chill and blast our holiest aspirations and hopes when nearing what should be their fulfilment and realisation.

Those who think in this way can hardly be said to have a well-grounded belief in a Supreme Intelligence who is infinite in wisdom and love, or they would not imagine that such a beneficent being could be guilty of cheating us out of eternal self-consciousness and life after the toil and struggle of mounting to the topmost round of the ladder. What, then, gives rise to this gloomy notion of man finally becoming absorbed in the universal soul of things? We venture to suggest that this is because man is ever prone to measure with the yardstick of his own limited experience that which is infinite and measureless.

Man is conscious of mind in himself and in his fellow man; hence, this being the boundary of his own limited experience, he cannot understand the possibility of intelligence or mind existing apart from a brain or organisation. When, therefore, he thinks of deity as some supreme, omnipresent, almighty force, he perceives that such attributes will not fit in with the idea of personality, because personality obviously implies limitations, *i.e.*, if deity were a personality the notion of his being present throughout never-ending space is inconceivable and absurd, except, perhaps, to those whose minds are muddled with mystery and miracle.

The foregoing train of thought, therefore, leads many thoughtful minds to imagine that God must, perchance, be some almighty, all-pervading, unconscious force; because in their minds they cannot dissociate mind, or intelligence, from organised matter. And again, in perceiving that everything in Nature moves in cycles they are confirmed still more in their opinion, and conclude that man is no exception; but is also moving in a cycle which will consummate itself in becoming re-absorbed in the Universal Soul from whence man originally emerged. If, however, there were any truth in such an idea as the latter, there is no reason why man should not continue to ascend in an everlasting spiral of ever-expanding consciousness.

The fallacy underlying the idea of becoming absorbed in the ocean-soul of the universe consists in the fact that man from lack of experience and unfoldment, as the offspring in embryo, not having the power to comprehend the parent, will not grant to the parent what that parent has granted to him, namely, intelligence. That man is the outcome of the potentialities of Nature no one can deny. Man is endowed with intelligence, therefore, before he could acquire this intelligence, Nature, or Deity, must have possessed it: this is surely plain to the dullest understanding. In so far as we know, man is the crowning effect in Nature, and, judging from the marvellous nature of the effect, we infer a crowning cause, and this cause we call God; hence, if intelligent man careth for His earthly children, surely it must be conceded that our Heavenly Father will, at least, have the common sense and intelligence to see that His children shall be well cared for.

All that man loves, and feels justly proud of, whether in science, art, or literature, is but the objective expression of his thoughts; and while these, as his laboured monuments, fade and pass away in the course of time, the thoughts and the thinker alone remain permanent; the latter, being strengthened and invigorated by the healthy exercise of what he has in the past achieved, will begin afresh his labours on every new plane in the upward march, ever surrounding himself in the external with conditions far surpassing in beauty and grandeur anything that went before.

Matter, motion, law, and force, without mind and life, like man's mechanical contrivances, are only automatic in action and operation; hence, to assume that mind in man is an attribute or mode of organised matter is very much like saying that the tail and the trunk, somehow between them, wriggled into shape by squeezing on a head at the top, which become 'boss of the show.'

Although reason and experience point most strongly to the almost certain possibility of there being a Divine plan and purpose in the evolutionary process of creation, whereby man's highest ideals may be ultimately consummated, still it requires the psychic brush to transform the physical daub into a picture of life and beauty, and the misunderstood and consequently despised phenomena of Spiritualism may be said to constitute this brush. The facts of Spiritualism will clear away every element of possible doubt that may exist in the mind, for by proving that man is now an immortal spiritual being, it demonstrates the continuity of consciousness, and the powers of endless progresses are inherent in every soul dwelling in the tabernacle of flesh.

The Spiritualist, therefore, can afford to rejoice in the certain knowledge that there is a bright and glorious future of progress for all, and it is this knowledge that shall quicken, fire, and inspire him with holy thoughts and emotions, when, from the loftier summits of the ideals attained, he is able to survey with wonder the beauty and grandeur of the scenes that will open out to his unfolding vision, and which will only be the beginning of more transcendent glories yet to be revealed, glories which will ever spread themselves out over the wide expanse of a never ending eternity. Thus will the enraptured soul be filled and thrilled with love and adoration, as it wings its eternal flight homeward, heavenward, and Godward, ever shining out with more radiance and beauty as it continues to clothe and crown itself in the everlasting glory of its Almighty Creator.

OUR BOOK TABLE.

THE *Lyceum Banner* for June is an interesting and varied number. It contains the official report of the Annual Conference of the Lyceum Union and some chatty notes and comments.

'THE BRITISH PHRENOLOGICAL YEAR BOOK' for 1898, price 1s., published at 63, Chancery-lane, London, has a full and varied table of contents. Phrenological sketches of Alfred Russel Wallace and Dr. T. R. Allinson; an obituary notice of Mrs. John Thompson, and an article on the marvels of hypnotism are all likely to be interesting to our readers. Students of phrenology will find it a useful and helpful pamphlet.

'MIND' is a monthly magazine (20 cents a copy), devoted to advanced thought, principally of the 'metaphysical' order. The May and June issues lie before us, and, judging from their contents, abstract philosophy is ably presented, and people who are attracted to Re-incarnation, and Mental Science generally, will find it instructive and interesting. The Alliance Publishing Co., 'Life' Buildings, 19 and 21 W., 31st Street, New York.

'THE LAMB'S BOOK OF LIFE: The Second Advent: The Latter Days,' printed for the Author, in London, is bound in white and lettered in silver. It is a curious blend of rational Christianity, Christian Spiritualism, metaphysics, re-incarnation, and ethics. It is didactic in its tone, and consists of short essays on a large number of subjects, but assertion does duty for argument. There are many bright thoughts and 'words of wisdom,' but, like the strong affirmations of Theosophists and others of that school, there is too much of the 'I am Sir Oracle,' and too little demonstration. Readers need to keep a level head and 'try' all these things at the bar of their own Judgment and Reason.

CHRISTIANITY AND THE BIBLE have been responsible for a huge amount of mystical gush and so-called 'interpretation,' and every now and then we find Spiritualists, who have come in from 'the fold,' trying to reconcile the new thought with the old formulas—or to patch the old garment of orthodoxy with the new cloth of spiritual truth. We have received a pamphlet, one of many of its class, entitled, 'The Marriage Supper of the Lamb; or a concise common-sense exposition of the book of Revelations and parts of Daniel and Matthew, giving some startling but truthful aspects of Spiritualism,' by F. B. French and guides. It seems to be rather better than ordinary, but life is too short, and the subject too antiquated for us to devote much time to its perusal.

THE *Coming Day* for June is full of life and strong thoughts. 'The Mystery of God' deals with the great question as to whether God is personal or impersonal, but we agree with Mr. Hopps in the following clearly expressed thoughts: 'There is a sense in which religion depends more upon a future life than upon God—I mean upon our grasp of these. Moreover, it is easier to grasp a future life without God, than God without a future life. Theism alone may be very ghastly: but Immortality (or any other sort of life beyond) is pregnant with boundless possibilities, and inspires with infinite hope. I am, above all things, an Evolutionist. Evolution is my hope now. That I must trust; that I must steer by; that, in a way, suffices, God or no God. In proportion as that is "nipped in the bud" by the haggling about a future life, aspiration droops, worship cools, faith faints, the church dies.' There you have it!

'THE MUMMY'S DREAM: An Egyptian Story of the Exodus,' by H. B. Proctor, price 2s. net (London: Simpkin, Marshall & Co., Ltd.) is an extraordinary narrative. The author makes his hero visit Egypt, where a Professor hypnotises him after having placed his right hand in the left hand of a mummy, with the result that he psychometrically 'takes on' the conditions of the man whose body had been preserved, and we are treated to a readable, ingenious, and original account of the Exodus, the building of the Pyramids, etc. There is a striking similarity, on general lines, between this book and 'The Study of Destiny,' by Count de Hamong (better known as 'Cheiro'). There are many witty sallies, and a quaintness about the description of ancient Egyptian life and customs in up-to-date style, which is refreshing. 'Holy Moses' and Aaron come in for free treatment, and behind the veil of story, fun, and satire, there is a good deal of truth.

'THE MASTERY OF FATE,' by P. Brann, editor of the 'New Man,' price 50 cents., paper covers, hails from Kansas. Mr. G. Osbond, of Norman Ave, Stoke, Devonport, acts as English agent. This is a presentation of the 'New Metaphysics' of the 'Mental Science' order. The spiritual philosophy is clearly expressed, and we are irresistibly reminded of Hudson Tuttle's definition that what is true in Mental Science is pure Spiritualism, and what is purely new is not science nor true. This pamphlet is more rational and practical than many of the same class, and strikes the right note in defending the idea that 'fate,' so-called, can be mastered by strong and intelligent exercise of the powers of the spirit. It is a good thing to have the idea enforced of man's ability to do good, to control his passions, to master and direct his emotions, instead of being enslaved thereby and tortured by his fears. The cultivated will and sanguine spirit, allied to pure purposes, enables man to create circumstances instead of being their sport and plaything.

FORTUNE-TELLING.—Ours is a funny country. You may print, publish, and sell books and cards for fortune-telling, but you must not tell fortunes for money. The poor gipsy who charges 6d. or 1s. for crossing her palm gets fined or a month's imprisonment, but the fashionable fortune-teller is visited by Society people, and draws a fee anywhere from half-a-guinea to five pounds. Mr. Geo. Redway, Bloomsbury, London, has published 'Minetta Cards,' with a book of 'How to use them,' for 3s. 6d. net; also 'a Handbook of Cartomancy, Fortune-telling and Occult Divination,' price 2s. net. Apparently, if palmistry is practised as a means of amusement, it is not illegal, but if there is any intention to deceive it is. This is delightfully vague, and a clever lawyer might put some 'posers' to the bench. Anyway, these books and cards will provide plenty of scope for students who desire to try to learn to forecast the future. We are not able to judge as to their accuracy, but they look learned, and readers can judge for themselves as to their value.

MENTAL SCIENCE people believe in using 'printer's ink,' and their ideas will not fail of public recognition for lack of 'pushing,' or positive assertions. Messrs. L. N. Fowler and Co., 7, Imperial Arcade, Ludgate Circus, London, send us 'The King's Daughter and the King's Son, a fairy tale of to-day, written by a king's daughter.' We have read it with much interest and considerable pleasure. There are many passages of much beauty and force and ideas of a progressive and stimulating nature. The characters are well drawn, and if one does get irritated and somewhat impatient because of the supreme egotism of the king's daughter (who displays an amount of 'cocksureness' which in daily life would be anything but agreeable), that may be forgiven because of the many excellencies of the thoughts presented. It is 'advanced,' and the author propounds some unique ideas on the old, old story. The king's daughter is more than human; the king's son is a very ordinary sort of individual, who 'falls' (and is forgiven) in a very 'man-of-the-world' style. As usual, Re-incarnation is introduced to explain (?) and justify present anomalies and social inequalities.

'A CASE OF PARTIAL DEMATERIALIZATION OF THE BODY OF A MEDIUM: Investigation and Discussion,' by Mons. A. Aksakof, is a book issued by the *Banner of Light* Publishing Co., 9, Bosworth-street, Boston, Mass., U.S.A. The title fully explains the nature of the contents, which are devoted to the consideration of the phenomenon that, while the 'form' was out in the circle, Madame d'Esperance, who was quite conscious, dropped her hands upon what should have been her knees, and was startled to find that there was no resistance, and no tangible limbs between the chair and her hands. A number of witnesses certify to the facts as observed by them, and Prof. Aksakof deals with the whole question in his own thorough and lucid fashion. It seems to be pretty clearly proved by the testimony of many observers that the body of the medium is drawn upon to supply the substance for the physicalised forms that appear in genuine materialisation seances, sometimes until, in this duplication of form, there is less than half of the medium's body remaining. The whole subject is of the utmost importance to scientific students, who owe a debt of gratitude to the author for this valuable work.

'A STUDY OF DESTINY,' by Count de Hamong, is one of those books in regard to which the readers will entertain varying opinions. It is strongly written, and blood-curdling enough in all conscience. The story turns upon prenatal influences and the law of heredity. The effect produced upon the son of a woman, who was attacked by a snake before his birth, is powerfully depicted, and the horrible results make one wonder 'can such things be?' If so, there is no need to call in the aid of re-incarnation to explain genius and lunacy, or to 'justify' the ways of God, *re* the inequalities of mankind. In his 'foreword,' the author says: 'It is at the doors of the religious bigot and hyper-sensitive purist that the charge will one day be laid of half the mental and physical deformities that fill the world with so much pain and misery, degradation, and shame. These are the people who close the lips of doctors while they erect a hospital for the very diseases produced by the ignorance they encourage, and seek to screen in silence!' And again he says: 'By the study of such natural laws as heredity and prenatal influences and conscientious obedience to the same, I argue in the following story that, stern and relentless as Fate may be, yet it is not altogether irrevocable, but can only be changed by knowledge of those tendencies to evil and degeneration so far previous to the action that other laws may have time to operate and effect the would-be results.'

A CORRESPONDENT in Kimberley, South Africa, writes: 'We are hammering away here on behalf of the Cause, and shall be heard more of in the near future.'—W. J. I.

SELLING IN AUSTRALIA.—Mr. W. H. Terry, Editor and proprietor of *The Harbinger of Light*, of Austral Buildings, Collins-street, Melbourne, writes: 'I am pleased to find that the 50 "Spiritualism Explained," in the trance addresses by E. W. Wallis, I got last are all gone, but regret that my assistant did not advise me earlier, as I have only two cloth-bound ones left, and shall be out of them for a couple of months. Have been recommending them in *Harbinger*, and orally as well, and find many people come for a second copy to give to friends.'

DEBATE BETWEEN DR. STANTON COIT AND

MR. W. E. LONG.

ON Sunday evening, June 5, a debate on the subject, 'Should Trance Mediumship be Discouraged?' took place at the Masonic Hall, Camberwell New-road, London, between Dr. Stanton Coit and Mr. W. E. Long. The debate arose out of Dr. Coit's recent lecture on Mrs. Piper's trances. Dr. Coit is the editor of the *Ethical World* and the lecturer of the South London Ethical Society. Mr. Long is the leader of the Spiritualist South London Mission. Both bodies hold their meetings in the same building, but Dr. Coit also lectures in other parts of the Metropolis. The debate was held in the large hall, which was crowded. Judging from the applause which each disputant received from his supporters—the only test which could be applied—Spiritualists formed a large majority of the audience. The debate was conducted in a very gratifying manner. The chairman, whose name I do not know, but who stated that he was a member of the Ethical Society, opened the proceedings with a few words in excellent taste and temper, and the high standard thus set was maintained throughout, alike by the champions and by the audience.

Dr. Coit, who is an admirable speaker, set forth his case for the affirmative of the proposition in an address of about half-an-hour, and was followed by Mr. Long, on the other side, for a similar period. Then Dr. Coit replied for fifteen minutes, and Mr. Long concluded the debate by a final speech of a quarter of an hour's duration. Dr. Coit's opening showed how very narrow the question at issue really was, for it was limited strictly to the right or the wrong of trance mediumship. Other forms of mediumship not only could not be discussed, but it did not appear that Dr. Coit was ethically opposed to them. If they are, in his opinion, to be condemned, the grounds of his censure did not appear; but this may have been because he kept very closely to the subject laid down. He has convinced himself that it is a sin of magnitude for any person to part voluntarily with the control of his own organism. Thus, he laid it down that sleep would be a sin if it were not necessary and restorative, and that a man who slept an hour too long did commit a sin. This seems to me to be an over-wrought, and indeed morbid, view; but I am only fairly representing Dr. Coit in setting it forth. It is the key to his opposition to trance mediumship. I listened for some reference to anaesthetics, being prepared to learn that a mind so logical and uncompromising as his could not countenance the use of chloroform, or ether, or nitrous oxide, or any of the blessed pain-annihilating family, which undoubtedly deprive us of control over our own organisms; but the matter did not arise, and I am still uncertain as to his conclusions on this point. Dr. Coit was very earnest as to the obligation to build up one's own character, and this building up he connected with an obligation to be always awake and conscious, subject only to the necessity of sleep. Let this self-control be surrendered in trance mediumship, and an evil spirit might take possession of the medium.

Mr. Long replied with much ability and force to his opponent's contentions. He could certainly have given a good account of a much stronger case than the one which he had to meet. He avowed himself a trance medium; he had been entranced at least three thousand times, and hoped to be entranced three thousand times more; yet he was still himself, and his character and brain were unaffected by his mediumship. It was true that evil spirits—spirits who had been failures in this life, and who had not begun to make any progress in the life beyond—did sometimes come to circles. He rejoiced at this, because it enabled such a spirit to be instructed and encouraged to rise. This statement was cheered by the Spiritualists, for they realise that the unadvanced and unregenerate spirit is a poor fellow-creature still, needing sympathy and teaching as much as any persons here. This is a field of usefulness in which, so far as I am aware, there is no rivalry on the part of Ethical Societies. Mr. Long went on to speak of the inability of a vast number of people at the present day—whether they go to the churches or not—to be sure as to a future life through faith; they wanted knowledge, and without that all was uncertainty and doubt. He dwelt upon the demands of love, which ceased not with the death of its object; and, associating himself with all that he had said, he declared that nothing but knowledge would satisfy him, and that love for those whom he had lost was with him, as with all Spiritualists, a confident looking forward to re-union, and not a cause of sorrow which admitted of no relief, but such as lapse of time might bring.

Dr. Coit had in his second speech to deal with this element of hope of immortality, and here his manner was somewhat that of the Stoic. It was many years, he said, since he had felt to want immortality, and the question of the after-life was not in his mind. If a man feared death, it was because he had done wrong, because he had been unjust. Let a man live rightly, unselfishly, usefully, justly, and he would not fear to die; and if there were another life, he would be qualified to enter upon it with advantage. Dr. Coit can speak nobly of what man ought to be, and can set before himself and his hearers a high ideal. I find no fault with this; we have it all in Spiritualism—and more. But it ends, in his teaching, with black night, scarcely admitting of a faint hope. Indeed, not to hope, not to want to hope, seems the consummation of his ethics. His words crystallised in my mind into something like the following: 'Let us be pure, and true, and faithful, and manly, and just, and helpful, and unselfish, for to-morrow we die.'

Mr. Long urged the importance of an incentive to righteous endeavour, in the desire to inherit eternal life, to enter upon a happy and beneficent existence after the death of the body, to be worthy of the companionship of our friends, now in a blessed spirit life, to continue our love and our service after we had passed through the doors which, willing or not, we must all pass through. With this he contrasted his opponent's position, and showed how that led to the conclusion, the only, the irresistible conclusion, that however noble and useful the life, all came to an end for ever when the body breathed its last.

Here the debate concluded. Both views had been well expounded,

and each side had heard with good humour all that could be said in fair controversy against itself. I think that everyone present must have felt that it had been a time of intellectual refreshment; and certainly neither philosophy had any cause to be ashamed of its advocate. A. J.

MR. BIBBINGS WILL GO TO NOTTINGHAM.

SIR,—May I be allowed through your columns to inform my friends that after very carefully considering the *pros*. and *cons*. of the case, I have definitely decided upon removal to Nottingham as soon as possible.

This present exile form of life must cease. Away from home nine or ten weeks at a stretch has caused me to become virtually a stranger to my wife and little children. Only the estimated cost of removal (£33) bars the way to immediate change. I hope, however, that some good-hearted and grateful souls may be moved to help provide this sum, and thus prevent my having to bring my humble work for the Cause of Spiritualism to a close.—Fraternally yours,
G. H. BIBBINGS.

9, Edna Terrace, Plymouth.

[We can thoroughly sympathise with Bro. Bibbings, as we know from experience what it means to be two or three months from home. It is to be hoped that he will be enabled to make the necessary change.—Ed. T.W.]

Items of Interest.

O.P.S. FUNDS.—1s. for Rev. C. Ware, per Mr. Stringer.

READ MR. GOTT'S advertisement, and give him a turn if you can. He will serve you well.

WE HAVE TRIED the tea sold by Mr. Andrews, advertised on our front page; it is really good. Give him an order, and you will be pleased.

ONCE AGAIN 'the papers' are reporting strange 'Rumblings, thuds, and groans,' this time at Bayhall Manor House, on the outskirts of Tunbridge Wells. They are believed to be 'true spirit noises.'

OUR genuine mediums cannot be too much fostered and encouraged (alas! they are only too rare), but we must be severe on anything shady. This seems to be your policy, and I am in entire agreement with it.—J. A.

SOUL AND SPIRIT.—In 'Beyond the Valley,' the latest book from the pen of A. J. Davis, on page 30, that inspired writer says: 'Spirit, covered by both body and soul, is the ultimate—*man*, spiritually individualised forever.'

RE BAZAAR FUND.—Since last list appeared in T. W. I have received 2s. from Mrs. Raine for Children's Effort, and £1 6s. from Madame Pears, Liverpool, collected from friends. Hoping the list will still be continually increased until the final making up of accounts, yours sincerely, A. Smedley, Park Mount, Belper.

A NEW TWO WORLDS penny pamphlet, containing: 'Growth v. Creation,' by Prof. Denton; 'Life's Discipline,' by Dr. Willis; 'Is Spiritualism of Practical Use?' by Mrs. Wallis; 'Man: the Interpreter and Revealer of the Divine Spirit,' by Jas. Robertson; 'What Spiritualists Believe,' by E. W. Wallis. 12 for 9d. 25 for 1s. 6d. 50 for 3s.

I AM heartily in accord with the lucid principles formulated in current TWO WORLDS, and how anyone calling himself a Spiritualist can fail to subscribe, among other items, to the eternal principle of Association (Socialism, or what you like) is past my understanding. I hope to see these principles as set forth printed as a tractate for the widest distribution.—Yours ever fraternally, C. Delolme.

THE FEDERATION CONFERENCE.—The following notices of motion have been sent in:—Mr. John Pemberton, Warrington, 'That the Federation formulate a method whereby assistance can be given to new Societies.' By Mr. W. Johnson, Hyde, 'That the word 'day,' in the second line of the second paragraph in Article 11 of the Constitution be eliminated.' By Salford Society, Mr. Bracegirdle to move 'That Article 3 of the Constitution be revised in the last paragraph, as follows: "Associate Members can be enrolled upon the recommendation of two recognised Spiritualists, subject to the action of the Executive, and shall be entitled to vote at the Annual Conference to the number of two-thirds of the delegates from Societies affiliated. The number of Associates required to form the two-thirds aforementioned to be taken in the order they stand upon the roll of the Federation."—JAMES SWINDLEBURST, WILLIAM HARRISON, Secretaries.

RE MR. GLADSTONE.—On Sunday evening, May 29, at Jubilee Hall, Belper, the following expression of sympathy was proposed by Mr. W. H. Sherburn, seconded by Mr. Alfred Smedley (President), and carried in reverent silence, all standing:—'The members and friends of the Society of Spiritualists worshipping at Jubilee Hall, Belper, recognising, with thankfulness to God, the great influence for good which the long and noble life and work of the Rt. Hon. W. E. Gladstone has exercised over our own and other nations, hereby express their heartfelt sympathy with Mrs. Gladstone and family at this time of bodily separation. We rejoice, however, in the knowledge that the passing of such a spirit to the higher life, after its earthly work has been so well accomplished, is an occasion for joy and gratitude rather than mourning, from the consciousness that although absent in body his spiritual influence will still be

present, inspiring to noble actions, true lives, and brotherly sympathy and union, the earthly friends for whom his life was spent. On behalf of the congregation, Alfred Smedley, President of the Society, W. H. Sherburn, Chairman of the meeting. This was forwarded in due course to Rev. Stephen Gladstone.

NORTH-EAST LANCASHIRE LYCEUM DISTRICT COUNCIL.—A monstre Jubilee Procession of Lyceums in the District Council will be held at Blackburn, on Saturday, June 25, 1898, accompanied by two brass bands. Assemble at the Volunteers' Drill Yard, in Canterbury-street (close beside Freckleton-street Hall), at 3 o'clock, procession to begin at 3-30. After parading through some of the principal streets, return to the Drill Yard for refreshments, after which an exhibition of marching and calisthenics will be given by a large number of the Lyceumists. Games, dancing, etc., will also be indulged in. A hearty invitation is also extended to the Societies to accompany their Lyceum scholars. It is earnestly desired that we may have a good muster, and thus make it worthy of our Jubilee. Tickets (children 2d., adults 6d.) may be obtained of the various Lyceum Secretaries, up to June 19th. An early application for tickets is desired, so that sufficient refreshments for all may be provided. All taking part in the procession are specially requested to wear (if possible) *our* Jubilee Medal.—THOS. WILKINSON, hon. sec., North Cross Cottage, Clitheroe.

WE were recently much rejoiced to receive the following: 'Many, many thanks that you continued the sending of the paper in spite of my letter asking its discontinuance. But that letter was written without thought and in the excitement of a moment—how much I should have been the loser had you complied with my request! To me your paper is most instructive and increasingly interesting, and I should be at great loss without it. You are doing a great and a good work. God bless you and it!'—Thus writes a dear friend who was momentarily hurt because of something which had appeared in our pages that he did not approve. We firmly believe in the frank expression of ideas and the interchange of thoughts. Our aim is to give opportunity for the discussion of advanced ideas as far as the limits of space will allow. 'The agitation of thought is the beginning of wisdom,' and those friends who cannot agree with all that appears in 'our paper' are in no worse position than we are ourselves. We often print opinions and statements which we cannot fully endorse, but we deem it our duty to put them before our readers that they may decide for themselves as to their truth and value. We have the fullest confidence that truth will triumph and error be worsted in open encounter.

HOW 'AN OBSERVER' WAS IMPRESSED.—'Is it of any interest to you to hear how one who is (or was, previous to Sunday), a complete stranger to Spiritualism, is impressed by the meeting held at 134, Bath-street, Glasgow, on Sunday evening, May 1. Before attending that meeting I thought that all of Spiritualism that was not trickery was the influence of the mind of one living person over the weaker minds of others, but I knew nothing of the faith. I went with a friend to hear, out of curiosity, with critical faculties very much on the alert. Mrs. Wallis's prayer and her address were in good taste, pleasing, calming, soothing, but it would take up too much of your time to tell all we thought of these. I will pass on to the time when she saw the spirits. She described five, and four of them were recognised. We were impressed by her sweet confidence and natural manner, and the absence of all extravagance or claptrap. I wish to say that her limitations were even more convincing to a sceptical mind than the display of her powers. One lady, whose friend Mrs. Wallis described, asked, in an agitated voice, if there was any message for her. Mrs. Wallis replied that she very rarely received messages at a public meeting. The thought instantly forced itself upon one of how easy it would have been for Mrs. Wallis, if she had at all been inclined to deceive, to have made up a message. This impressed one with her careful truthfulness, and obliged one, in some degree, to believe in her faith. We wonder, certainly, why, when Mrs. Wallis sees the spirits so clearly she cannot also communicate with them there and then; but, doubtless, it is our ignorance that makes us ask this. We mean to remain in darkness no longer, but to attend the meetings at Carlton-place and learn. Yesterday a copy of the *Two WORLDS* came into my hands. I read it, am further stirred, and I have passed it on to a friend.—J. C.

BODY, SOUL AND SPIRIT.

IN the work entitled 'From Matter to Spirit,' page 133, in answer to the question 'What distinction is there between spirit and soul?' the following reply was given through a medium: 'The spirit is the life of the soul, the eternally divine, begotten from God. The latter (the soul) belongs to its personal essence, and completes its whole. In its essence it is a spirit body.' In another place the statement is made that the soul is that 'by which the spirit expresses its essential activity,' and on page 169 we get this: 'The soul takes the place in the spirit man which the material body had held in the mortal being before death.' Geo. Bush, Professor of Hebrew in the New York University, is quoted, who says that Irenæus taught 'There are three, of which the perfect man consists, flesh, soul, and spirit.' Origen also taught the three-fold partition of man—the body, or flesh; the spirit, by which we express the likeness of the divine nature; and the soul, intermediate between the two; and Dr. Bush concludes that the spirit is to the soul what the soul is to the body.

'LAUGH, and the world laughs with you; weep, and you weep alone.' A good, hearty laugh will do you good. Laugh often, laugh hearty. If it is a stale joke you hear, laugh anyway. Laugh; don't sit around like a dummy, with your lip hanging like a motherless colt. Don't look like a photograph of hard luck. Don't have a graveyard look on your face all the time, as though hard times had you by the slack of the pants with a downhill pull, but laugh whenever you get half a chance. A smile beats a frown any time. Laugh, and you begin to feel good, whether you want to or not.

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

LANCASHIRE LYCEUM DEMONSTRATION.—Meeting of delegates at the Spiritual Hall, Georgiana Street, Bury, on Saturday, June 18. Tea at 4-30, 6d. each, meeting afterwards. Concert at 6-30 by the Bury Lyceum. Admission, adults, 2d., children, 1d. Tea tickets for demonstration in July, can be obtained at this meeting by delegates at the following prices: Children's ticket (under 12), 6d. (over 12 and under 16.) 9d., Adults 1s. All tickets to be paid for or returned on July 9.—J. B. LONGSTAFF, Hon. Sec., 28, Caton Street, Moss Side, Manchester.

CURIOS.—The *Preston Argus*, May 27, in reporting the death of one of the Borough Auditors, (Mr. E. D. Hindle) states that:—'Early last Thursday Morning, Mr. Hindle awoke and asked for a paper, stating that Mr. Gladstone had died at 5 o'clock that morning, and he wanted to see the newspaper report of it. A paper was brought him, but no mention was made of it, as you will no doubt recollect it did not appear in the early editions. Mr. Hindle, however, stuck to it that Mr. Gladstone had died at the time stated. On Saturday last he said to a lady relative who was in his bedroom—'At No. 2, Avenham Terrace, Edward D. Hindle passed peacefully away on the 23rd of May.' Strange to say he passed peacefully away on the 23rd. You can explain the reason for these strange incidents in your own way, as I am a bad hand at guessing, but they are, I believe perfectly true. My informant is a member of his family. Mr. Hindle was the holder of the Volunteer long service medal, of which he was justifiably proud, and he died with it on his breast. Poor old Ted!'

THROUGH DEATH TO LIFE.

WILLIAM ROBERTS, 8, Mount-street, Walsall, aged 65 years, passed on, June 12, 1887. 552

PASSED to the higher life, on May 28, Beatrice, aged 3 years and 7 months, twin-daughter of Arthur and Fanny Whiteman. Interred at the Wakefield cemetery, on June 1, by Mr. J. Oliffe, of Ossett. The remains were carried to the grave by the Queen-street Lyceum scholars; many friends being present.

THE PIONEERS may be interested to learn that Jonathan Brier, of Stainland, passed to the higher life on May 18, at the ripe age of 83. He was, probably, one of the oldest Spiritualists in the Halifax district, being contemporary with John Blackburn, John Culpan, and others. It would no doubt act as a good tonic to many shabby ones to know what scorn, ridicule, and contempt these men had to endure in the early struggles, when they were only too glad to have the use of cottages for their meetings, and where they were not only disturbed, but often maltreated. Now, thanks to such true pioneers, the lines have fallen in (comparatively) pleasant places. During the last few years our old friend has not been able to often get to the meeting room at West Vale, but the society never had a truer member, for the secretary was always sure of his subscriptions being promptly paid, a trait of character much needed to-day. The same devotion and constancy characterized his everyday life, for he never missed an opportunity of propagating that which was his very life, and like Paul of old, he was often found contending with his opponents for the truth of Spiritualism, and now that he has risen into spirit life, no figure will be more missed in the village of Stainland, and it may be truly said concerning him, 'His works follow him.'—J. SMITH.

BETTER QUIET PERSUASION THAN CLAMOROUS DISCUSSION.

The mighty sea, with thunderous crash
May batter down the rock-bound coast;
Fling stern defiance to the land
And threaten with its mighty host;
But, far away, 'mid beauty rare—
Where feathered songsters sweetly call—
A greater force, unseen, unheard,
Takes hold upon the mountains tall.
Fair light, with genial ray, shines down,
And heat its bounteous power displays;
Hard frost with hidden force works on,
No sound their labouring might betrays;
Yet mountains crumble 'neath their touch,
Falling to ruin and decay,
Unheard, unseen, these powers work on,
All bow in homage to their sway.

It may be well with thunderous roar
To beat opponents ramparts down,
But there is yet a surer way
By which they may be overthrown;
Let light of fact shine brightly down,
Let Love's sweet raindrops softly fall,
With Reason's *seeming* frosty power
And soon shall totter bulwarks tall.

The greatest forces which we know
Work silently, in earth, in sky;
Then let us work, join hand in hand
With silent forces from on high. —WILL PHILLIPS.

THE TWO WORLDS.

The People's Popular Penny Spiritual Paper.

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our Albums, Pamphlets, etc.

FRIDAY, JUNE 10, 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.

Spiritualism True—What Then ?

ADDRESS BY MR. E. W. WALLIS.

ON Sunday evening, May 22, at Cavendish Rooms, Mr. E. W. Wallis, of Manchester, delivered an address under the above title. Mr. W. T. Cooper, the Vice-President of the Marylebone Association of Spiritualists, presided, and there was a large attendance. Mr. Wallis spoke as follows:

The thinking portion of the population may be fairly divided into two classes—the Materialists and the Spiritualists. There are those who think that blind necessity and unconscious forces operate as the agents and causes of all that is; that man's consciousness is a mere accidental result of chance combinations, of fortuitous circumstances—a mere 'flash in the pan'; and that when the combinations and conditions, which, generally speaking, have produced these results, cease to be, consciousness, thought, will, desire, feeling, memory, knowledge, all that constitutes man a thinking, rational, intelligent and responsible being, will be for ever blotted out. On the other hand, we have a class of individuals who hold that life proceeds from antecedent life, that there is in the universe somewhere, somehow, worshipped under various names and with varying forms and ceremonies, a Being or a Centre, conscious and capable, operative through the energies of Nature, to whom all life-forms have relationship of obedience, and of whom man is the last, highest, best, and noblest expression; that this Infinite Spirit to whom man, as child, owes obedience is the Cause, Creator, and Sustainer of all that is. It is an old belief, as old as man's dawning intelligence and awakening spiritual intuitions, not peculiar to East or West, to bond or free. Born out of man's worship of his ancestors, due to his superstitions, or manufactured by priests for their own ends—whatever may be the original cause, in the individual or the race, the prevalence of the idea of a Supreme Power, outside of man, operative everywhere, is old and well-nigh universal; and those, therefore, are Spiritualists who believe in the existence of a Great Spirit of which they themselves are children and therefore spirits, related to and dependent upon this Infinite Spirit, and, because they are spirits, immortal in their nature. Whether in one form or another—whether enshrined in one church or creed or another—matters little; the idea of God, the idea of man's spiritual nature and his destiny of life under other and varying conditions, after the destruction of the body, is seen to be old and well-nigh universal. Consequently Spiritualism is much broader, philosophically speaking, than Modern Spiritualism. It constitutes the very root and basis of all philosophical interpretations of life, recognising that these states or conditions of being are all temporary or transient, that the individual survives, that these experiences serve a purpose in the evolution of the individual, and the outworking of a master-purpose in the Divine Mind. But a great many people have an idea that Spiritualism consists only of table turnings, rappings, messages, and other phenomenal indications of the presence, identity, and power of manifestation of those the world calls dead. True, undoubtedly, these phenomenal evidences form the bridge of fact across which the feet of men may pass to enter into the spiritual realm, and these phenomenal demonstrations constitute the connecting link between the two worlds, giving to men the outward and visible sign of the inward and spiritual reality, and are absolutely necessary.

Suppose we were to assume for one moment that Spiritualism is not true. What would happen? If Spiritualism is not true, history is a lie; all religion is based upon errors, false superstitions, fancies, and idle dreams of the past and present; hope is a mockery, death a grim tragedy, and life, shorn of its beauties and full fruition, is one of the grimmest jests that could possibly be perpetrated. If Spiritualism is not true, it necessarily disproves all the testimony of all the ages; and the appearances to Moses and Elijah, Ezekiel, David, and Daniel, the resurrection of Jesus Christ, the clairvoyance of Stephen, the vision that admonished the entranced Peter, the

young man who appeared to Cornelius, instructing him to send to Joppa, the testimony of John on Patmos—all these things that people have been taught to accept implicitly must necessarily be false if Spiritualism is untrue. Perhaps that is an aspect of the matter which you have never considered, for what are these testimonies but testimonies to spiritual phenomena? If Spiritualism is not true, then you are shut up to the grim alternative of Materialism. You are left forlorn in a universe like a vast whispering gallery, but one in which you may listen in vain for the whispers of angels telling you of an immortal destiny, of a fuller life beyond the tomb. If Spiritualism is false, death ends all.

'Oh, but,' says someone, 'that is quite another thing; there is a spiritual existence, divine and sacred, granted for a special purpose. But your Modern Spiritualism is not of that character. Your Modern Spiritualism is due to Satanic influence. Your spirits are the imps from hell, agents from the evil one who would deceive the very elect.' Are you quite sure of that? Are you certain that your friends, who loved you and desired to bless and serve you, will be so transformed by becoming angels that they will forget you, that they will no longer take any interest in your welfare or sympathise with your sorrows—are you quite sure of that? Do you say, 'Yes, I believe it?' Then, if that be true, the angels will be harder of heart than mortals are. If the spirits who return are evil, and Satan is so skilful in disguising himself, we are inclined to ask what are the good spirits about to allow these things? If in a universe where law and order prevail, where wisdom and beauty are discernible, where we find an evolutionary process operative, and a continuous and glorious ascent towards perfection, if in that universe there is room for a personal devil, God is not omnipotent, omniscient, nor omnipresent. Either God is, or He is not, an Infinite Spirit, absolutely wise, good, and powerful.

'But how are you to account for the crime, sin, misery, and death in the world?'

Is it necessary to invent a devil to account for these things? When you remember that the race of man came out of the night, to be educated by experience, disciplined by pain, driven by hunger, led onward by love, you have all the elements by which to explain the conditions you call evil. Nay, nay; let us look at the triumphant successes of man in his contest with matter, in his awakening moral sense. Let us rejoice in these evidences of the upward march of the race, and leave the darker aspects to take their due and proper place as conditions by which the individual is disciplined, trained, and developed.

Admit that Spiritualism is true, that is, that Spiritualism is the science of the manifestation of the spirit—both embodied and disembodied, divine and human; let us take it that Spiritualism is the science of the manifestation of spirit in contact with matter, and when apart from matter, through the intermediary agency of the soul-body, and we shall then have reached high philosophic ground, we shall be able to formulate a philosophy and science of life, based on known facts, not upon traditions. Suppose, then, we take it that Spiritualism is true; that man is a spirit possessed of spiritual attributes and powers, a denizen of this world only as a traveller and pilgrim into the unseen; that this life is a preparatory stage for him, and death only an incident in his career, a portal through which he passes into a fuller and fairer life, into environments more favourable to the manifestation of his powers. Take it for granted that Spiritualism is true—what then? What is its message, what is its claim upon you? In the first place, take it personally. You have received a light that you can flash into the dark places. You are able to understand yourself more clearly than you could possibly do without this new light. You are able to realise that perfection's sacred height cannot be attained on this side of the grave; that you are at school gaining experience; and that the object of all the discipline through which you pass is to fit you to live. Spiritualism claims that you shall put your knowledge of the purpose of existence into practice, apply the truth to your daily life; that you shall know yourself, be yourself, and stand calm and serene amid the clash of conflicting interests, the turmoil, the ignorance and evil of mortal life, strong and self-poised in the dignity of your own divine, spiritual nature.

Again, Spiritualism being true makes you aware that you possess certain powers not ordinarily recognised, by reason of the fact that they are hidden forces in Nature, of a subtle or spiritual quality; that these powers can be exercised, and that they radiate from you in emanations not merely of a physical, but of a moral and spiritual character, and that thereby you are influencing everybody and everything which comes within your sphere; that, possessing these powers, you may become clairvoyant, become sensitive and respond to impressions or guidance from the unseen. Spiritualism, therefore, being true, lays upon you the obligation to cultivate your spiritual nature and your best gifts, to develop the psychic side of your nature, to bring the power of your educated and enlightened spirit to operate, to control yourself, and to use your body instead of being the slave of its tendencies and appetites. Here you have the key to all true development, the key to all manhood, and to the unfolding of character.

Having once entered into possession of a knowledge of your spiritual nature, you begin to recognise that the secret and source of all power is in the spirit, and that by the direction of

the spirit, the cultivation of the will, the quickening of the purpose, the informing of the mind, you can subdue all things that oppose your progress; that you can direct your destiny, create your character, instead of being a victim of blind, unconscious forces. This is one of the new thoughts that has come into the world to call men and women to a sense of their responsibility, to show them that it is not sufficient to go through the world negatively virtuous. It is not enough to say, 'I refrained from doing evil.' That is only an imperfect manifestation. You should be able to say: 'I did stand up for justice; I did follow hard after truth; I did try to live that the world might be better because I lived in it.'

Spiritualism being true reveals the fact that man continues to live after the death of the body; it throws a flood of light on his post-mortem existence. And while we deprecate the tendency displayed by some individuals to be constantly seeking evidences in signs and wonders to the neglect of the practical duties of this life, still we recognise that such revelations are encouraging, stimulative, and helpful to the best side of human nature.

Spiritualism being true has a word to say to you in your present state, because whatever you may anticipate, however much you may desire of happiness in the future, this fact has been made clear—that the people of the other world are just where they are and what they are because of what they have thought and done during their pilgrimage on earth. They can no more get away from the consequences of their own doings and thinkings than they can get away from their own shadows. Spiritualism has made manifest this moral law, as exact and definite as the laws of gravitation or chemical affinity. It demonstrates that man the spirit in this world is in process of unfoldment, and that so far as he understands himself and employs his powers for human advancement, to that extent will he be fitted for the life after death, and the freedom of the spiritual life.

Spiritualism being true has contributed to the scientist's knowledge of new forces. The scientific man investigates the sphere of imponderables; and the most recent discoveries in physical science all point to the existence of radiant matter; to the existence of subtle emanations and qualities pertaining to physical objects. Your scientific men are gradually proving, point by point, that the teachings of the spirits during the last half century have been true. They have found that light is a potent energy, that matter is not the solid and substantial or purely atomic thing it is supposed to be, and now they hesitate to say what matter is, and are constantly seeking to define it in terms which are applicable to spirit.

Spiritualism is quickening man's interest in principles, giving him an interest in the work of reform, stimulating a deeper sympathy with the sufferings of the oppressed. It is continually calling upon him to recognise the solidarity of the race and the brotherhood of man; to recognise that where one member of the community suffers all must suffer.

Spiritualism is making religion a vital thing, calling you to recognise that you are responsible for the use you make of the powers entrusted to you. It preaches a religion of service—the service of everyday life. Its philosophy is a philosophy of the development of men and women. You are constantly improving your horses and dogs. What are you doing to improve men and women? You are constantly bringing distant countries into communication by means of the cable. What are you doing to bring the classes of humanity closer together?

Spiritualism being true, it is the key that unlocks the door of mystery and reveals man to himself. Spiritualism being true, flashes light into the dark places, chasing gloom and terror from the hearts of men and replacing them by the radiance of hope and aspiration.

Death, in the light of Spiritualism, is transformed into the kindly benefactor, setting the prisoner free; and joyous and glad are those who, when their time comes, can feel that they 'have fought the good fight,' and to whom Spiritualism has brought comfort, having stimulated them to the service of others, whereby they were enabled to prepare themselves for the life and liberty to come. (Applause.)

—Light.

YORKSHIRE UNION OF SPIRITUALISTS AND SOCIETIES.

IMPORTANT NOTICE.

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

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

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

JOHN JACKSON, Secretary.
1, Crow Tree-lane, Daisy Hill, Bradford.

Is Spiritualism Needed?

A CORRESPONDENCE has been proceeding for some time in the *Forest of Dean Guardian*, Mr. C. Ware taking an active part therein. We give below the principal portion of his last letter, closing the discussion, as a good sample of the splendid work he is doing. He wrote:

Spiritualism does not seek to identify itself with Christianity, Mohammedanism, Buddhism, Confucianism, Hinduism, or any other of the sectional names under which the various religions of the world have been classed. Spiritualism is the religion of humanity, individually and as a whole; it relates solely to man as a spiritual being—first in regard to his temporary sojourn in this elementary sphere of being; second to the unbroken continuity of his existence in other and higher realms; and third, to the *mutual relations* which subsists between this and all other spheres of human existence. Man is linked with man in a universal and an eternal brotherhood, and the mere decease of the spiritual body does not break this link, nor destroy the possibility of universal intercommunication.

Christianity, in its modern form at least, promulgates certain doctrines, creeds, and traditions which are utterly repudiated by the far vaster religious systems which lie beyond the region of Christendom. It is well known that the Buddhists alone number double that of even nominal Christians; the Hindus of India number 200,000,000; Mohammedans number 160,000,000; Confucians number 75,000,000; and then there are Jews and various other religions that number about 200,000,000. Where, then, I ask 'Protestant Churchman' and 'C. Bathurst, jun.,' is the relative importance of what you call 'Christianity'? Spiritualism says let us drop these sectional names and terms, and deal only with the facts relating to man's nature and being, both here and hereafter. To be a *Spiritualist* simply means that a man realises that he is a spiritual being; that he is now related to a spiritual world; that his life, both in the present and in the future, is a life of unceasing progress; and that from the higher spheres of the spiritual world he is able to extend a helping hand to his brother man who remains behind. All this is true of man as man, whether he dwells in England or Turkey or China or India, or anywhere else. Nominal Christians describe those who are outside the small circle of Christendom as *heathen*, which is an impertinence and an insult! A human being who lives in China or India or Tartary is as truly a spiritual, immortal, and progressive being as one who lives in England. Can your correspondents produce a better philosophy than this?

Both 'A Protestant Churchman' and Mr. Bathurst virtually declare that Spiritualism is not wanted; we do not need the knowledge which it claims to offer. This statement is, to me, most strange and inexplicable. These are days when knowledge is eagerly sought after, and when scientific exactness is insisted on. Will your correspondents undertake to assert that thinking minds of to-day place credence in the characteristic dogma of orthodox theology, total depravity, a personal devil, infallible inspiration of the Bible, physical resurrection, eternal torment, etc., etc.? Has modern culture brought no enlightenment, no emancipation to the human mind; have astronomy, geology, anthropology, and other sciences taught us nothing? What can we know about a future world, or about the countless myriads who, through all the centuries, have been passing from earth to realms unseen? Thank God that to-day a door of communication has been opened whereby floods of light are being poured upon the minds of men. During nineteen years I have listened to these spiritual teachers, and have learned from them that dogmas and creeds and church ceremonials are, in themselves, of very small value. The only things that are of any practical advantage are the extent to which we have sought after truth and striven to benefit our fellow creatures. To refrain from evil and selfishness; to show an example of pure living; and to do all we can to benefit those around us—this will create for us a heaven and a sphere of happiness in the life beyond.—Yours faithfully,

C. WARE.
20, Poltmore Square, Exeter.

ACKNOWLEDGMENT FROM MRS. GLADSTONE.

[COPY.]

Hawarden Castle, Chester, June 6th, 1898.

DEAR SIR,—On behalf of my mother and the family, I beg to thank the Walsall Spiritualists' Association for their very kind message of sympathy.—I remain, very faithfully yours,
Jno. Venables, Esq. HERBERT J. GLADSTONE.

THE COMING CONFERENCE AT KEIGHLEY.

NOTICE TO SECRETARIES AND ASSOCIATES.—The Conference is on July 2 and 3. All delegates and associates attending the same, and requiring hospitality or accommodation for one or more nights, should notify the same to the Secretaries as early as possible. The Keighley Committee are willing to find accommodation if applications are made before June 30. No guarantee can be given after this date. All communications should be addressed to the Secretaries: Jas. Swindlehurst, 159, Hammond-street, Preston; William Harrison, 37, North-street, Burnley.

Societary Doings.

SUMMARISED REPORTS FOR MAY 29.

MANCHESTER people make holiday more or less for the whole of Whit-week, and very little work is done after midday on Wednesday. Hence 'our paper' was in type on Monday, and printed on Tuesday last week. Although we announced on May 20 that we should not be able to print reports in that number, a considerable number were sent in. Owing to the numerous demands upon our space, we are unable to do more than give brief mention to each.

Bow: Mr. and Mrs. Weedemeyer.—CANNING TOWN, Braemar-road: Mrs. Whimp and Mrs. Hellier. 2, Ford's Park-road: Mr. Sloan. FOREST GATE: Messrs. Dennis and Callick, and others.—ISLINGTON, Wellington Hall: Mr. and Mrs. Brenchley.—SHEPHERDS' BUSH, 73, Becklow-road, Mr. Peters.—STRATFORD, St. Martin's Hall: Mr. Davies and Mr. Bullin gave address, clairvoyance, and psychometry very acceptably. Workman's Hall: Mr. Sherwood and Mr. Sloan.—PENDLETON: Mr. J. Gibson, Mr. Hibbitson, and Mr. Wilde, rendered acceptable services.—ACCRINGTON, Bridge-street: Miss Hindle. St. James'-street: Mr. Bewick and Miss Howarth.—ASHTON-UNDER-LYNE: Mrs. Hyde, Mrs. Hulme, and Mrs. Cropper, rendered valuable services.—BOOTLE: Lyceum day, song service, 'An angel in disguise,' very creditably performed.—CASTLETON: Mrs. Scott and Mrs. Entwistle.—DUNFELD: Mrs. Mort, and Mr. and Mrs. Fielding.—HOLLINWOOD: Mrs. Beresford and Mr. Young.—MACCLESFIELD: Mr. E. W. Wallis.—OLDHAM, Bartlam Place: Mrs. Smith, of Burnley.—SEAW: Mrs. J. A. Johnstone and Mr. Trueman.—SOUTHPORT: Mr. J. C. Macdonald.—BIRMINGHAM: Mr. Riley.—KNIGHTCOTE: Mrs. Lloyd.—LEICESTER, Queen-street: Mr. Banyard and Mr. Bunney. Town Hall-square: Mr. Marshall and Mr. Iliffe.—LONGTON: Mrs. Peters.—CARLISLE: Mr. G. H. Bibbings and Mrs. Hyslop.—GATESHEAD, St. Cuthbert's Hall: Mr. J. H. Lashbrook. 47, Kingsboro'-terrace: Mr. James.—NEWCASTLE-ON-TYNE, Good Templar Hall: Miss Smith. Heaton: Mr. Ashton.—SEATON DELAVAL: Mrs. Hulme, Mrs. Fairon and daughter.—WALES, Newport: Mr. and Miss Wayland.—YORKSHIRE, Hunslet, Oriol Hall: Mrs. Shulver.—SKIPTON: Mr. Murray (Mr. T. Laycock will resign as sec. on June 5). Acceptable services were rendered by the ladies and gentlemen named, either in addresses, or clairvoyance, or psychometry. Meetings seem to have been small owing to the holidays.

HULL SPIRITUAL AND PHILOSOPHICAL ASSOCIATION.

THE inaugural meetings of the above society have been held during the past ten days, from May 29 to June 6 inclusive. A series of lectures have been delivered by Walter Howell. The Sunday lectures in St. George's Hall, the week evenings in Cobden Hall. May 29, Mr. Howell's subjects were 'A spiritual view of life' and 'Death and afterwards,' and on June 5 the topics of addresses were 'The Word of God, where and how to find it?' and 'Facts versus theories.' At the intervening week-night meetings the subjects were chosen by the audience. At the close of the lectures Mrs. Gregg, of Leeds, gave clairvoyant and psychometric readings, most of which were recognised. This series of meetings have been well attended, and we hear from many quarters than an earnest spirit of inquiry has been awakened. The hundreds of people who have attended these lectures have encouraged the Hull Spiritualists in the hope that future efforts will result in like or even greater success. There has been an increased interest manifest by increased attendance, and in the minds of all our hearers, but one opinion holds good, that Mr. Howell's talents entitle him to a very high place indeed as a public exponent of the spiritual philosophy.

KEIGHLEY: TRIP TO BLACKPOOL.

ON WHIT-TUESDAY, in connection with the Heber-street Temple, Keighley, a large party, including the choir, committee, members, and friends, journeyed to Blackpool. Although early in the morning, and during the greater part of the journey, the sky was overcast and cloudy, and there was every indication of a wet day, by the time we reached our destination the sun was shining brightly, and except for an extremely cold wind the weather was quite satisfactory. In recognition of services rendered to the Society, the expenses of the choir, numbering about 22, were generously defrayed. The party altogether numbered 36. On arriving at Blackpool, we proceeded to Mrs. C. L. Hilton's, 104, Central Drive, and enjoyed an excellent breakfast, after which we visited the Tower and other places of amusement. Then back again for dinner, which was served splendidly, satisfying all concerned. Too much cannot be said of Mrs. Hilton as a caterer, for everything was perfect, including even the charges. After dinner the weather broke again, and there were frequent showers until the home train was due. We arrived back in Keighley thoroughly tired out, but unanimous in declaring it to have been a most enjoyable day. Nearly 500 passengers travelled by our train, and we are hoping for good financial results.—Yours sincerely,
JOSEPH WHITAKER, President.

LONDON NEWS, NOTES, AND NOTICES.

BATTERSEA PARK-ROAD, Henley Hall, Henley-street: A pleasant meeting, conducted by Messrs. Adams, Wyndoe, and Boddington. Miss Pierpoint, in a most able and artistic manner read 'The despised angel,' by Marie Corelli. Our Lyceum is growing. Last Friday Mr. Spencer gave a thoughtful paper on 'Spiritualism and the Koran.' Our Saturday socials are a great success, and our members want more literature than they can buy. We have very few books. Will any friends be kind enough to assist me in forming a library for our society? Smallest gifts of books will be thankfully received. (Annie Boddington).—BOW: 5th, Small meeting, but very good. Mr. Harris (under control) gave addresses. Wednesday, large and excellent meeting, with good conditions.—CAMBERWELL, Surrey Masonic Hall: Sunday morning, public circle well attended, the questions put to our leader by strangers

show that valuable work is being done; evening, debate on 'Should trance-mediumship be discouraged?' affirmative by Dr. Stanton Coit, negative by Mr. W. E. Long. Over 500 persons were present, and at the close many applied for particulars concerning the modes of investigating. [See special report.] 33, GROVE-LANE: Whit-Sunday: An interesting service, viz., the 'naming' and the presentation of a spiritual name to the infant son of one of our members. After a preliminary discourse from Mrs. Holgate's guide a white banner, bearing the word 'Purity,' was unfurled and held over the child, to whom was given the spiritual name of 'Hydro,' this name having special reference to its predicted future life and work in the cause of temperance. Large numbers of flowers were clairvoyantly described as being showered around by throngs of little children. Further advice to the parents on the care of the baby closed a most beautiful and impressive ceremony. 5th, Address on 'Ancient Spiritualism' by one of Mrs. Holgate's guides. After-circle.—CANNING TOWN, 2, Ford's Park-road: Mrs. Hillier gave a good address and splendid clairvoyance.—CAVENDISH ROOMS, 51, Mortimer-street, W.: Address by Mr. T. Everitt on 'Mediums and mediumship,' interesting to all. Clairvoyance by Mr. A. Peters, remarkably successful; 24 descriptions, 23 fully recognised, remaining one partially so.—EAST LONDON, Stratford, Workmen's Hall: 5th and 6th, Mr. Whyte gave very interesting answers to questions from the audience. June 2, Mr. Gwynn's guides gave a very interesting address. MANOR PARK CENTRE: June 3, Mr. Sloan kindly gave us his services, with a good address and psychometry, and his guides gave clairvoyance. 5th, Mr. Clegg gave a grand address.—EDMONTON: A most interesting address from Mr. Sloane, and very clear psychometry of a convincing nature.—HACKNEY: 5th, Mr. W. E. Walker's address on 'The aims and objects of Spiritualism' was listened to very attentively. Very successful psychometry and clairvoyance, highly appreciated.—ISLINGTON, Wellington Hall: Mr. Catte read from Two WORLDS, 'Ideas, critical and explanatory.' Mr. Brenchley gave 'Life of Mr. Gladstone,' and Mrs. Brenchley described what she saw clairvoyantly, Mr. Gladstone, and other spirit friends, around Mr. Hawies on Sunday morning. OPEN-AIR WORK, Finsbury Park: Very successful meeting. Speakers, Messrs. Brooks, Jones, Emms, and Kinsman. A gentleman, at the close, beautifully summed up the teachings, and moved a hearty vote of thanks, carried with acclamation. We are pleased to record this, as it shows how 'the people,' hungering for spiritual food, hear us gladly. In the evening, Mr. Jones presided; Messrs. Brooks and Emms spoke, and Mr. Jones, under influence, gave an address on 'Home.' Sunday, June 19, hall closed to allow of friends attending opening services of the Congress. BATTERSEA PARK: A very lively meeting, supported by Messrs. Adams and Boddington and Mrs. Boddington. Heated opposition.—SHEPHERDS BUSH, 73, Becklow-road, W.: Interesting address through Mr. Bradley on 'Before the cock crows twice thou shalt deny me thrice; very successful psychometry.—STRATFORD, Martin-street Hall: 5th, Mrs. Bessie Russel-Davies gave some of her vast experiences, dealing also with spirit communion, historically and scientifically. The inspiring address should be an impetus to the Cause, each endeavouring to work for the complete establishment of unity and brotherhood everywhere. Miss Bewley, one of the founders of the Society, received many hearty congratulations from several old friends and co-workers. Our gratitude to both ladies for their visit was enthusiastically expressed. Next Sunday, Mr. Walker.

THE ANNUAL SUMMER OUTING of the South London Spiritualists' Mission will take place on the 4th July, by Brakes to Oxshott. Tickets (including tea), 4s., and must be purchased by June 26, from Mr. T. Lenyon, 21, Grummont-road, Peckham, or at the hall at the close of each service. 552

BATTERSEA PARK-ROAD, HENLEY HALL, HENLEY-STREET.—Monthly Conference of London Spiritualists next Sunday, June 12, at 3 o'clock. A special tea will be provided at 5 o'clock, tickets 6d. We have arranged to provide tea every Sunday during the summer season for members and visitors. 552.

STRATFORD, 41, Salway-road, at 11 a.m. on Sundays, a class has been formed for fostering harmony, growth, and usefulness among Spiritualists or such as desire to be more in touch with their fellows and, therefore, larger-hearted, broader-minded, more sympathetic and spiritual. Every effort will be made to steer our bark clear of all debatable controversial and argufying subjects. Friends take note. Chairman, Jos. Webb; treasurer, Hy. Webb; secretary, Rd. Bullen.

TO MEDIUMS, Speakers, and all friends interested in our work. As we have now been compelled to relinquish our hall, as it will shortly be demolished, we aspire to have a new hall of our own. Our future temporary abode will be No. 2, The Crescent, Lower Edmonton. Will friends kindly make their sympathies take a practical form in helping us financially, so that our project may be both shortly and successfully accomplished? On behalf of the E. S. S., Amos G. Dalley, corresponding secretary. 553

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. After the Conference a Tea will be provided by the Battersea friends at 6d. per head.—M. CLEGG, Secretary. 552

EAST LONDON SPIRITUALISTS' ASSOCIATION. Workmen's Hall, West Ham Lane, Stratford, E.—To all Spiritualists and friends of our Cause,—Dear Sir or Madam: Kindly allow us to ask if you would contribute to a testimonial which we wish to present to our dear brother, Mr. J. Veitch, who, through a long illness, has had to retire both from his business and all society work. We feel no words of ours could justly tell his worth; he was always willing, and gratuitously performed a great uphill work for our glorious Cause. Mr. J. Veitch and his devoted wife have been invaluable servants, and we feel sure that they have a large circle of friends who we trust will rally round and help us to make this appeal a grand success.—Yours very faithfully, Thos. McCallum, Hon. Sec.; A. PRITCHARD, Hon.

Treasurer. P.S.—Subscriptions will be most thankfully received by A. Pritchard, Hon. Treasurer, 42, Borthwick-road, off Leytonstone-road, London, E.; and we invite all subscriptions to be sent in on or before the 11th July, 1898. Committee: J. Humphreys, 6, Maryland-square, Stratford, E.; J. Headley, 137, Plashet-grove, Plaistow, E.; J. Pressman, 20, Broad-street, Stratford, E.; A. Pritchard, 42, Borthwick-road, Stratford, E.; T. R. McCallum, 23, Keogh-road, Stratford, E. (551)

MANCHESTER NEWS AND NOTES.

ARDWICK, Tipping-street: May 25, Miss Cotterill gave very good clairvoyance and psychometry. 29th, Mr. W. Lamb gave excellent addresses and psychometry, for which the committee thank him cordially. June 1, Mrs. Morley gave very convincing clairvoyance and psychometry. 5th, We held circles, and a very enjoyable day was spent. Friday, a grand day at Strines.—ECCLES: May 25, Mrs. Hyde gave good address and clairvoyance. 29th, Miss Jones gave addresses, clairvoyance, and psychometry; also named the child of Mr. and Mrs. Rowling, Bertie, spirit name 'Emmanuel.' June 1, Miss Knight, good clairvoyance and psychometry. 5th, Mrs. Rennie, good addresses and clairvoyance, highly appreciated.—HIGHER BROUGHTON, Hilton-street: June 2, Children's treat on 'buses to Prestwich, where a pleasant half-day was spent; buns and milk were provided. We heartily thank the gentleman who sent us 12s. from Belfast. 5th, *Lyceum*: 35 present. Recitations by the Misses Mabel and Lucy Cruise, Florrie Shedlock, Lena Morriss, and Master Percy Shedlock; readings by Miss Rotherham and Mr. Leighton. 2-45 and 6-30, Mrs. Hulme gave very good addresses, and medical psychometry good. After-circle conducted by Mr. Smith.—LONGSIGHT, 24, Grey-street: June 3, Our Lyceum trip to Disley was a success, and we hereby thank Messrs. Pearson and Roughsedge for their gratuitous services and the business-like way in which all was managed. 5th, Owing to illness, our medium could not attend. The president gave a reading from the Two Worlds. Mrs. Wright gave a short address, also good psychometry and clairvoyance.—OPENSHAW, Granville Hall, George-street: 5th, Mrs. Robinson's guides gave a splendid address on 'A soul in search of God.' Good clairvoyance. Officers elected: President, Mr. Turner; vice-presidents, Miss Jones and Mr. Thornley; secretary, Mr. Farmer; auditors, Miss Jones and Mr. Thomas Owen; trustees, Messrs. Hilt, Turner, Owen, Thornley, and Joseph Owen; hall-keeper, Mr. Taylor; committee of management, Messrs. Joseph Turner, T. Harford, Powell, Owen, Joseph Owen, Mesdames Green, Ally, Owen, Hutchinson.—PATRICROFT, New Lane: May 24, Miss Knight gave good psychometry and clairvoyance. June 5, Miss Butterworth gave address and clairvoyance, quite a treat to all.—SALFORD: 5th, Evening, Miss Smith delivered a sympathetic address on 'There is no death,' followed by clairvoyance. Wednesday, May 25, Mrs. Hulme generously gave her services for the 'furnishing fund,' the phenomena being remarkably successful. *Prospective*: Sunday 6-30, Mrs. E. H. Britten (see advt.). Wednesday, 8, Mr. J. B. Tetlow, Special Seance.—SOUTH MANCHESTER: Owing to illness of Mr. Standish, our old friend and co-worker, Mr. Hesketh, once more filled the gap, most ably supported in the evening by one of our earnest investigators and supporters. After-circle well attended, and very interesting. *Prospective*: We are still waiting the support we so earnestly desire at our Sunday morning meetings. Come next week, we shall have a good time with Mrs. Summersgill. Monday, 6th, Members' Circle, good results.

SALFORD SPIRITUAL CHURCH.

ST. PHILLIP'S-PLACE., CHAPEL-STREET.

SUNDAY NEXT, AT 6-30,

Mrs. E. H. BRITTEN,

ON

MODERN SPIRITUALISM: THE RELIGION, SCIENCE,
AND REFORM OF THE AGES.'

LANCASHIRE AND CHESHIRE.

ACCINGTON, Argyle-street: Miss M. Cross gave good addresses and splendid psychometry and clairvoyance, all recognised. She kindly gave her services. May she continue in the upward path is the wish of us all! After-circle well attended, Mr. Edwards giving something well worth thinking about. BRIDGE-STREET: Miss Ribchester gave a splendid address on 'What is religion?' Clairvoyance very successful. After-circle well attended and conducted by local mediums: Mrs. Hitchen, Mrs. Scott, and Miss Casey.—BLACKBURN, Freckleton-street: Mrs. M. H. Wallis's inspirers gave addresses on 'The religion of man,' and 'Mental science and soul growth'; also named a baby, and gave clairvoyant descriptions to an enthusiastic audience. Mr. J. T. Ward, ex-president, officiated at both meetings.—BLACKPOOL, Albert-road: May 29, Mr. Pickthall gave good addresses, his little daughter singing beautiful pieces from the 'Lyceum Manual.' 30th, Mr. Pickthall gave his services for the Building Fund, his little girl singing. June 6, Mr. Leeder gave very good addresses and clairvoyance.—BOLTON: May 29, Splendid lectures from Madame Henry. Evening subject, 'The revelations of the past, present, and future,' being scientifically dealt with. Many strangers were delighted, and would like to hear the lecture again. 5th, Mrs. Whittaker gave good discourses and most remarkable clairvoyance. A large number given, with names, and recognised.—BOOTLE, Masonic Hall: Mrs. Green's good address on 'Spiritualism, the evidence of immortality,' was well received. Excellent clairvoyance; all recognised but one.—BURY: Sunday, Mrs. Hyde

gave excellent address and clairvoyance to good audiences.—CLITHEROE: Good addresses and clairvoyance by Mrs. Murray, of Nelson.—DUKINFIELD, Railway-street: Mrs. Cropper gave a good address and clairvoyance. After-circle, Mesdames Cropper and Peat.—HOLLINWOOD: May 31, Miss Robinson conducted the circle. June 5, Return visit of our esteemed friend, Mrs. Johnston, who conducted the services to moderate audiences. Clairvoyance with good results.—LEIGH: Mrs. Greenlees' splendid addresses were warmly appreciated. Evening subject, 'Where have the world's great heroes gone?' Clairvoyance and psychometry very accurate; many recognised. Good after-circle.—MILNROW: May 29, Mrs. Hawer's guides gave a nice address and striking clairvoyance. June 5: Mrs. Hardy, by way of a change, related why she became a Spiritualist. Psychometry for sickness. After-circle well attended, and conducted by several Rochdale mediums.—OLDHAM, Bleasby-street: 5th, Mr. Trueman gave excellent addresses and good clairvoyance.—ROYTON: Mr. Fitton addressed a fair audience from 'The workers win.' A paper was read by Mr. Stanfield in good style. Psychometry by Mr. Collinge.—PRESTON, Central: The guide of Mrs. Britten gave very good addresses on 'Was Christ our brother?' and 'Where are the reapers of the present age?' Clairvoyance and psychometry good.—SHAW: May 31, Miss Knight gave exceedingly good psychometry to a very good audience, with convincing proofs of spirit return. June 5, Miss Jackson gave, by the aid of her guides, two interesting and sympathetic addresses, also good clairvoyance and psychometry.—SOUTHPORT, Foresters' Hall: Mrs. Stair gave soul-stirring addresses on 'The evolution of the spirit' and 'The divinity of Spiritualism,' followed by impromptu poems on words from the audience, 'Truth,' 'Sincerity,' 'Hope,' 'Charity,' 'Progression and its consolations,' each being treated in a truly spiritual as well as a practical manner. Much enjoyed by all. HAWKSHED HALL, Hawkshed-street: On Thursday, May 26, a social meeting of the society was taken advantage of to recognise the honorary services of Miss Josephine Kiley at the organ. Mrs. Wyles was called on to ask her acceptance of a small present, and to wish her and the family God-speed in their new sphere in Nottingham.—STALYBRIDGE: May 25th, Mrs. Hopwood gave an address and very good psychometry. 29th, Mrs. Greenless, addresses and good clairvoyance. After-circle, Mrs. Giggle and Mrs. Mellor. June 1, public circle. 5th, Mrs. and Miss Barlow sang duets, Miss Barlow giving remarkably good clairvoyance. Councillor Crossdale, our president, spoke on 'The practical utility of clairvoyance,' etc. After-circle, Mrs. Hopwood and Mrs. Mellor, very good meetings.—STOCKPORT: May 29, Mr. W. J. Mayoh's guides gave eloquent addresses on 'What has Spiritualism done for the benefit of humanity on earth?' and 'Where are the great heroes gone?' showing that love, truth, and justice are the passports of our soul's salvation. After-circle conducted by Miss Richardson. June 5, Mrs. Newton's controls gave sympathetic addresses, followed by successful clairvoyance. After-circle conducted by Mr. Rowlinson and Mrs. Newton.—TODMORDEN: Mrs. Sellars' guides gave a splendid address and clairvoyance, our Committee being well-pleased with her and the guides.—TRANMERE AND ROCK FERRY: Evening, recitation by Mrs. Seymour, 'The Little Tumbler,' very satisfactory. Mrs. Rosbottom's guides gave an address which was pleasing to all. Clairvoyance by Mrs. O'Keefe.—WARRINGTON: May 29, Visit from Mr. Kay, whose addresses were pleasing and profitable. He kindly stayed to after-circle, and described mediumistic gifts. June 5, Mr. J. Moorey; good addresses on 'Should we pray?' and 'What is death?' Several clairvoyant delineations in his well-known style. June 6, Mr. P. Bewick successful in both clairvoyance and psychometry.

MIDLANDS.

BIRMINGHAM, Bloomsbury: May 29, The guides of Mrs. Hyde gave an excellent address on 'Blessed are the pure in heart, for they shall see God.' Clairvoyance good, mostly recognised. Mrs. Hyde also very impressively gave the spirit name of 'Daisy' to a child, Very interesting to many strangers. We thank our sister, and look forward with much pleasure to her next visit. June 5, Our good friend, Mr. Rooke, gave a splendid address on 'The coming of the Saviour.' Much appreciated. He has our hearty thanks. CAMDEN-STREET BOARD SCHOOL: First meeting, subject, 'There is no death.' Mrs. Groom was greeted by a large audience. Description of spirit-friends successful. We are thankful that the old members came.—DERBY, Traffic-street: Very good meetings, our medium, Mrs. Foster, giving eloquent addresses, the subject at night being 'Reformers and guardian angels.' Psychometry successful in each case.—KNIGHTCOTE: May 29, Good meetings; Mrs. Lloyd, medium. All friends are invited to our Jubilee tea meeting on June 29. We need spiritual help in this district.—LEICESTER, Liberal Club, Town Hall-square: The controls of our local medium, Mr. Muggleton, gave a very much appreciated address on 'How to make an Eden.' Clairvoyance by Mr. Iliffe.—NORTHAMPTON: May 29, Mr. Chaplin gave a very good address. June 5, Mr. H. Clark gave a good address on 'Do men need a Saviour?' Fair audiences.—SMETHWICK, Central Hall: 28th, Mr. G. E. Aldridge rendered splendid service. Address at 11; gave connective readings in song service, 'Marching Onward' (Lyceum choir sang well, accompanied by Miss George and conducted by Mr. Lynch) at 6-30; in the afternoon, addressed Lyceum on 'The Golden Ladder,' a hard day's work for our willing friend. 5th, Mrs. Pruden very lovingly named the infant children of Mr. and Mrs. Pruden and Mr. and Mrs. Walton, and also gave clairvoyance. Mr. Knibb delivered a very impressive address, 'We have all our angel side,' pointing out the responsibility of parentage, the development of the 'angel side' of their offspring. We sincerely thank our kind friends. Large audiences.

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

NORTHERN.

CROOK, Mechanics' Hall: May 29, Mr. R. Crawford, from Hunwick, delivered a good address on 'Man a progressive being,' and gave clairvoyance to our utmost satisfaction, seven out of eight delineations being recognised at once. June 5, Mr. Morland gave excellent addresses, well appreciated. After-meeting, good results from two local mediums. We are going ahead here. (R. C.)—GATESHEAD, St. Cuthbert's Hall: Mr. Easthope gave an interesting address, clairvoyance, and psychometry, to a very attentive audience, also a reading by the chairman. 97, COATSWORTH-ROAD: Our Monday night receptions go on with unabated interest. Mrs. Britten's papers have been discussed, and her ideas on platform work much approved by some of the oldest Spiritualists in the district. I.L.P. HALL: May 29, Mr. J. G. Grey, of South Shields, gave a grand discourse on 'The practical utility of Spiritualism, now and hereafter,' much appreciated by the audience. Good after-meeting. June 5, Mr. W. Dowell Todd gave a good address on 'Hell revised.'—GURNEY VILLA: Sunday, Mrs. B. Johnston, from Gateshead, discoursed very lucidly on subjects from the audience, and gave a series of clairvoyant descriptions and psychometric delineations. Both lectures were deeply interesting, and furnished plenty of matter for careful thought, well calculated to strengthen Spiritualists and encourage inquirers.—NEWCASTLE-ON-TYNE, Good Templars' Hall: Mr. Clare, of Newcastle, gave an address upon 'The evolution of seership.' Unfortunately, a very meagre audience listened to this gentleman's remarks.—3, ADDISON-ROAD, HEATON: Mrs. Young gave a short address, and afterwards clairvoyance.—PERKINS VILLE: May 29 and June 5, we held our Lyceum Anniversary, also on Whit-Monday a tea and field day was given to the children. It was our first attempt of this kind, and we thank friends and visitors for the manner they rallied around us to help the children's cause. The services were ably conducted by Mr. W. H. Nicholson, of Pellon Fell. Look out for the open-air meeting, friends.—SPENNYMOOR: Mr. G. H. Bibbings, the celebrated debater, gave two most eloquent lectures, May 24 and 25, subjects, 'Is Spiritualism true?' and 'The Spiritualists' God,' to delighted audiences. June 5, Mrs. Fairen's first visit; her clairvoyance and psychometry gave much satisfaction. Evening subject, 'Is there life beyond the grave?'—WEST HARTLEPOOL, Spiritual Hall: May 30, rousing day with Mr. J. Clare. At 2-30, clairvoyance discussed and made clear; at 6-30, 'The old and new method of salvation,' a contrast; an intellectual treat; delightful speaker. June 5, 2-30, circle; 6-30, Mr. A. Todd.

SCOTLAND (GLASGOW).

May 29 and June 5: The Glasgow Association's New Hall (Assembly Rooms, 136, Bath-street) had a very auspicious opening, large audiences coming to hear Miss McCreddie, of London, who was engaged for the inauguration services. Mr. Robertson, President, and Mr. Sharpe, Vice-President, presided on the first and second days, respectively, and Mr. Robertson, delivered short, well-considered addresses, dealing with biblical accounts of spiritual phenomena and spiritual gifts. 'Spiritualists,' he said, 'had been blamed for not appreciating the Bible, but he knew of no other class that could more truly appreciate it. The early Christian Church had phenomena, but the latter Church had only the traditions of phenomena, and, therefore, it could not fully appreciate the records of those early experiences. Reason was the chart that God had given man to use, and the religion of the future must be rational. Spiritualists challenged investigation, and they desired no one to accept their statements without evidence. The Glasgow Association, in opening a new hall, were, he hoped, also opening up new and more extensive avenues for the dissemination of spiritual truth. Public audiences did not afford the best conditions for the exhibition of spiritual powers, but the Society did not exist entirely to provide opportunities for witnessing phenomena. It sought also to destroy error and superstition in regard to spiritual things, to draw attention to the true spiritual nature of man, to develop his possibilities, and to preach the doctrine of "ascent" in opposition to "descent." Man has never been perfect, and at no period of time has more than a fraction of the truth been vouchsafed to him. Progression was the law of life, and the Golden Age was before, and not behind us.'

Miss McCreddie's control, 'Sunshine,' gave over 80 descriptions in all, the majority being recognised at once, and many after the services. On the 30th 'Sunshine' also gave several very remarkable tests in psychometry to strangers, who were much struck by the accuracy of the delineations. The last service was the best attended, floor and gallery being filled, showing that Miss McCreddie's popularity in Glasgow increases with better acquaintance. Mr. Dalgleish sang several solos in excellent style, and Miss Ethel Robertson and Mr. Vall ably officiated at the piano. Mr. S. S. Chiswell, of Liverpool, was present at one service, and gave a short address. His style and remarks made an excellent impression on the audience.

WALES.

BARRY: 5th, The guides of Mr. George Harris gave an eloquent and forcible address on 'Arise, shine, for the Light is come,' showing the truths of Modern Spiritualism as the sun which shall eventually illuminate the whole world; a splendid meeting.—CARDIFF, 18, Charles-street: May 23, Mr. E. Oaten's guides gave a few words on the revelation of God to man, as shown in Modern Spiritualism, as man has capacity to receive same, even so is the Deity revealed to him. Miss Johnson's good clairvoyance much enjoyed. 29th, Excellent address by Mr. Oaten, proving Spiritualism to be the religion which surpasses all; it teaches all to be good for goodness' sake, that every act should be performed, with a wise and pure motive, on every day in the week, not one only.—198, COWBRIDGE-ROAD: June 5, Trance address through Mrs. Preece, on question 'What was meant by the gulf between Lazarus and the rich man?' Answer gave great satisfaction. Good clairvoyance.—

MERTHYR TYDFIL: 5th, We had the pleasure of a visit by Mr. E. Adams, of the Cardiff Society of Spiritualists, whose address upon 'Immortality for all or for now' was excellent. Several members are desirous that it should appear in print.—NEWPORT (Mon.), Skinner-street Chambers: June 1, Address on 'Prayer.' June 5, Address by Mr. Wayland on 'Spiritualism.' Clairvoyance and psychometry by Miss Alice Wayland. These services are discontinued until the autumn. Friends, please note!

WESTERN.

PLYMOUTH: May 25, 'Life's problems considered,' by Mr. J. Evans. 29th, 'Spiritism,' by Mr. Kenward. June 1, a most able address by Mr. Stevens; his first appearance on our platform. 5th, Mr. Kenward, 'Spiritism or Spiritualism, which?' Subjects treated most worthily. Mrs. Trueman's clairvoyance mostly recognised.

YORKSHIRE.

ARMLEY: Mrs. France gave good addresses and clairvoyance, and named a child of Mr. and Mrs. Brett.—ATTERCLIFFE: May 29, Mr. Jones' guides gave a startling address on 'Errors in Modern Spiritualism,' and 'Spiritual Spiritualism.' Mr. MacLeod gave excellent clairvoyance and psychometry, fully recognised; each one seemed fully satisfied. June 5, Mr. Truman dealt with subjects from the friends in the hall, while our promising young friend, Miss Truman, assisted by her father's guides, gave grand clairvoyance and psychometry. We are looking for a packed hall next time they come.—BARNESLEY, Cooke's Buildings: May 29, A grand time. Mr. J. C. Spencer's guides gave addresses and psychometry, highly appreciated. June 5, Mr. Haywood gave interesting addresses on 'The objects of life' and 'Some spiritual misconceptions.' Mr. Gratton gave excellent clairvoyance. Good after-circle, services of all friends highly appreciated. GEORGE-YARD: Mrs. Shulver's guides spoke on 'Spiritualism and what it teaches. Excellent clairvoyance; good audience. After-circle, A. Bradburn, one of our young mediums, gave some good tests.—HUNSLET, Oriol Hall: Mrs. Beanland gave good addresses and excellent clairvoyance. 3, BOTTOM OF JOSEPH-STREET: May 24, Mrs. Paton gave a very good address. 29th, Mr. A. Walker's guides gave very good addresses and clairvoyance. June 5, Mr. G. Smith gave excellent addresses on 'Religion, what it is and what it is not,' and 'The brotherhood of man.' Good psychometry and after-meeting. GOODMAN TERRACE: Mrs. Harrison gave a good address on 'The wages of sin,' etc., and good clairvoyance. Hope to soon have her again.—LEEDS, Progressive Hall: May 29 and June 5, Good times with Mrs. Roberts and Mrs. Levitt. Intelligent audiences. 28, BACK ADELPHI-ST.: Good times with Mrs. Walton's guides; house packed.—NORMANTON: May 29, A nice day with our friend, Mr. Oliffe. Good after-circle. June 5, Mrs. Hunter and Miss Hunter gave good lectures and excellent psychometry. Mrs. Baker gave remarkable clairvoyance at the after-circle. We thank all the above for their kind services.—ROTHWELL: May 29, Mr. Seekins spoke very well, indeed, both afternoon and evening. Clairvoyance and psychometry very well given. June 5, Mr. Mason spoke well on 'All men are equal in their birth' and 'How pure in heart and sound in head.' Clairvoyance and psychometry very good. Hope to have him again.—SHEFFIELD, Langsett Road: May 29, Mr. Haywood lectured on 'Life and a few of its lessons,' and 'The way to heaven,' in a masterly manner. Mrs. Markham gave 30 descriptions, all recognised; she named a baby, spiritual name 'Onward.' June 5, Mr. Webster delivered interesting and lucid lectures on 'Consistency' and 'Rationality of prayer.' Mr. Tozer gave remarkable clairvoyance.—WAKEFIELD, Green-street: May 29, Mrs. Myers inspirers gave good addresses, also named the infant son of Mr. and Mrs. Ellis, Harry, spiritual name, 'Steadfast.' Successful clairvoyance by Miss Myers. June 5, Miss Hall's guides gave a good address on 'The use of Spiritualism to-day.' Clairvoyance and psychometry good.—WINDHILL: Stirring addresses by Mr. Hodgson, of Greengates; he touched on the old heroes, such as Tom Paine, Wallace, etc. His wife gave psychometry, and all seemed well pleased.

RECEIVED LATE.—PENDLETON: Mrs. Fielding gave splendid addresses and successful clairvoyance. SHEFFIELD, Hollis Hall: May 29, Mr. W. C. Mason gave beautiful discourses and good clairvoyance. June 5, Mrs. Gregg gave excellent address and good clairvoyance, and on Monday evening. DERBY, 1, Normanton-road: May 29 and June 5, Messrs. Pllkington and Swinfield gave good addresses; successful clairvoyance by the latter. HEYWOOD: Miss Chatterton's clairvoyance and psychometry very good. ROTHERHAM: Mrs. France delighted her hearers; clairvoyance, all recognised. Miss Halkyard spoke well, and gave remarkable clairvoyance. CASTLETON: Mrs. Horrocks and Mrs. Mort rendered acceptable services. SKIPTON: Pleasant times with Mr. Williamson. YORK: Mr. Will Phillips gave much satisfaction; will be wanted here again. He should be kept busy. WALSALL: A most enjoyable day with Mrs. College; good addresses and clairvoyance. Reports should reach us by first delivery on Tuesdays.

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Poems from the Inner Life, 3s. Modern Mystics, Lillie, 4s. Latter-Day Teachers, A. Armstrong, 2s. 6d. Clairvoyance by Bessie Williams, 2s. 6d. How we got our Bible, 9d. Beyond the Valley, A. J. Davies, 6s. 6d., for 5s. The Great Harmonia, 5 vols., complete, A. J. Davies, for £1 5s. The Seeress of Provost, very scarce, 7s. 6d. Priestley's History of the Corruptions of Christianity, 2s. Channing's Complete Works, 2s. 6d. Incidents in My Life, D. D. Home, 3s. Studies in Psychic Science, Tuttle, 3s. Fallacies of Secularism, Dr. Sexton, 1s. 9d. Experiences in Spiritualism, Mrs. Berry, 2s. The Safest Creed, O. B. Frothingham, 3s. 6d. Faiths, Facts, and Frauds of Religious History, 1s. Forty Years of American Life, T. L. Nicolls, 4s. 6d. Biography of Mrs. Conant, 3s. The Philosophy of Religion, Principal Caird, 4s. Leaves of Grass, 1876, American best edition; Two Rivulets, ditto, by Walt Whitman, 6s.; the 2 vols. for 10s. Radical Discourses, Denton, 3s. 6d. Letters from America, J. F. 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Nature's Divine Revelations, A. J. Davies, 15s. The Bastilles of England, or The Lunacy Laws at Work, Louisa Lowe, 2s. 6d. Herald of Health, Dr. Nicholl's, vol. 1, 1876, 1s. Light, Prof. Pepper, 9d. The Career of Religious Ideas, Tuttle, 2s. Heaven and Hell, Swedenborg, Cloth 1s. 6d. The Key, Rev. Houis, cloth 2s. The Transcendental Universe, Harrison, reduced 3s. 6d. to 2s. The Gates Ajar, cloth 1s., 9d. L'Assommoir, E. Zola, cloth, 1s. Messages from the Superior State, through J. M. Speer, 1s. Priestcraft and Progress, Stewart Headlam, cloth 1s. Healing by the Laying on of Hands, Dr. Mack, 2s. News from the Invisible World, cloth 6d. The Alpha, a revelation, but no mystery, Ed. N. Denny, 2s. Bishop Colenzo on the Pentateuch, 5s. Biography of the Bros. Davenport, Dr. Nicholls, 2s. Human Physiology, published at 6s. 6d., for 4s. Sermons on Daily Life and Duty, Geo. Dawson (6s.), 3s. 6d. Letters and Tracts on Spiritualism, Judge Edmonds, 2s. 6d. The Debatable Land, R. D. Owen, 7s. 6d., for 5s. The Use of Spiritualism, S. C. Hall, cloth 1s. The Great Secret, 3s. 6d. The Spirit World, Miss Marryat, 6s., for 4s. 6d. Posthumous Humanity, Adolph Drassier, translated by Col. Olcott, 5s. The Study of Primitive Christianity, Lewis Jones, 4s. The Spiritual Pilgrim, J. M. Peebles, cloth 3s. 6d. Life Lectures, E. N. Dennys, 3s. Bible Studies, J. M. Wheeler, 1s. 9d. Proof Palpable, Epes Sargent, 4s. The Clergy, a source of danger, 2s. 6d. The Religion of Humanity, O. B. Frothingham, 2s. 6d. Automatic Writing, through Mrs. Underwood, 2s. 6d. Enigmas of Life, W. R. Gregg, 2s. 6d. Christianity versus Spiritualism; report of debate for nine nights between M. W. Green and Thos. Walker, 2s. 6d. Ethnology and Phrenology, J. W. Jackson, 2s. The Bible: What it is. Iconoclast, 2s. The Ministry of Angels Realised, A. E. Newton, 9d. The Report, Seybert Commission on Spiritualism, 2s. 6d. Addendum to a review of the Seybert Report, 2s. The Two Worlds, Natural and Spiritual, brevier, 460 pp., 5s. The Empire of the Mother, H. C. Wright, 1s. 6d. The Errors of the Bible, H. C. Wright, 2s., cloth. Human Nature, 1874, cloth, 2s. 6d. Communications from Another World, Epes Sargent, 2s. 6d. Social Fetters and Novels, published by J. Burns, 2s. 6d. Buddha and Buddhism, C. D. B. Miles, 3s. 6d. Stories of the Patriarchs for the Children, 1s. 6d. Alice Vale; a good story, 2s. 6d. The Bible in the Balance; a Text Book for Investigators, by Fish, 4s. 6d., 2s. 6d. Spiritual Science of Health and Healing, cloth, 220 pp., 3s. Creation: Its Law and Religion, Felton, 2s. 6d. Lectures on Hindoo Religion, Philosophy, and Yoga, 1s. Bible Readings, 1s. Spiritual Sermon, Mrs. Richmond, 300 pp., 2s. 6d. White Wreath Poems, 1s. Hymns to the Eternal, and other Poems, Kinnersley Lewis, 3s. 6d., for 1s. 6d. Christianity v. Secularism, between Brewin Grant and J. G. Holyoake, 1s. England's Falling Workshop, J. W. Mahoney, 1s. 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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

BLACKBURN. Northgate Society are now booking dates for 1899 (Sundays). Terms, 5s. and railway fares. Mediums within 20 miles please write, stating gifts, R. Hornby, 36, Blakewater-street, Blackburn. 553

BRISTOL. 24, Upper Maudlin-street. Sunday next, June 12, Mr. Hemmings, of Merthyr, will conduct two services. 11 a.m. and 6 30 p.m. All are welcome. Collection. 552

CLITHEROE.—Will mediums and speakers having dates with the Society kindly note change of Secretary? Address Thos. Wilkinson, North Cross Cottage, Clitheroe. 552

COUNTY DURHAM.—The Spiritualist Annual Open-Air Meeting will be held on July 10, 1898, at Aldin Grange, near Durham, when various addresses will be delivered by representatives in cause of Modern Spiritualism, Freedom, Religion, and Reform. All friends are cordially invited. Refreshments on the grounds. An entrance fee of 2d. admits to the beautiful, picturesque grounds. Further particulars will be announced in the Two Worlds.—Thos. HUDSPRINT, Langley Moor, near Durham. 552

GATESHEAD. St. Outhbert's Hall.—Sunday, June 12, Mrs. Robson, of North Shields, will give clairvoyance and psychometry. Chairman, Mr. J. Dixon. 552

GATESHEAD. Eden Progressive Spiritual Society, held in the I.L.P. Hall, back of Westbourne Avenue, and Vernon Parade (late 31, Ripon-street). June 12, Mr. Lashbrook will speak at 6-30 pm. Wednesday, 15th, public circle at 7-30. June 19, Mrs. Young, of South Shields. 552

LIVERPOOL. Daulby Hall, 14, Daulby Street.—Sunday Services at 3 and 6-30 p.m. June 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. 552

LIVERPOOL Spiritual Evidence Society. Phoenix Hall, 64, Low Hill.—Sundays, Lyceum, at 3 o'clock. Monday, at 8, Circle. Wednesday, June 15, at 8, Mr. Berry, of Preston. 552

MORECAMBE WEST END Spiritualist Society hold meetings every Sunday evening, at 6-30 p.m., in West End Liberal Club, corner of Clarendon Road and Devonshire Road. A hearty welcome extended to visitors. 554

Mr. ISAAC PICKTHALL, Trance Medium, 14, Heathland Terrace, Cale Green, Stockport, has June 19, 1898, open. Booking for '99. New and old Societies, please communicate. 552

MRS. BUTTERFIELD, 23, Banks-street, Blackpool, is now booking dates from October, 1898, to May, 1899. 554

NEWCASTLE-ON-TYNE, 3, Addison-road, Heaton.—June 12, Mr. Westgarth; June 19, Mr. Bancroft, at 6 30. 552

NEWCASTLE-ON-TYNE. Northumberland Hall, High Friar Street.—June 12, at 2-30 and 6-30, and 13th at 7-30, Lyceum Anniversary Services. A Tea will be served at 4-30 on the Sunday for convenience of visitors.—Good Templars' Hall. June 19, at 6-30, Mr. Thos. Olman Todd, of Sunderland. 552

NOTICE. Will Mediums, who are at any time in Birmingham or immediate neighbourhood, kindly send gifts and terms to Mr. A. Morris, 41, Harding-street, Smethwick, Secretary, S.S. Mutual Improvement Class? Meeting every Wednesday at Central Hall, Cape Hill. 552

OSSETT, Spiritualist Society—Saturday, June 18th, Lyceum Anniversary Tea, and on Sunday, June 19th, the Lyceum Anniversary, when Batley Carr Lyceumists will help us. The speakers will be Mrs. Richardson, of Halifax; also Mr. Alfred Kitson, of Batley Carr.—M. Dawson, sec. 552

PRESTON, Central.—Mediums kindly send gifts and fees to W. Scowcroft, 135, Brook-street, to complete plan for 1899. 552

SHEFFIELD, Langsett-road.—Lyceum Anniversary on June 19 and 20. Mrs. Markham will conduct the services. Sunday, 10-30, 2-30, and 7 p.m. Monday, at 8. Special Hymns and Anthems by the Lyceum Children and friends, conducted by Sam Brookes. Collections in aid of the Lyceum.—J. F. Haywood, hon. sec. 552

A MAGNETIC HEALER wishes for engagements.—Letters, Nurse W., 128, Holland-road, Brixton. 552

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PLATFORM GUIDE.

SOCIETIES AFFILIATED WITH THE NATIONAL FEDERATION.

Secretary: J Swindlehurst, 159 Hammond street, Preston S.N.F. Assistant Sec.: W Harrison, 37 North street Burnley

Accrington—Argyle street, Lyceum, 10 30; 2 30 & 6, 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 J T Standish. Tues. 7 30
Ashington—Spiritual Temple, 5
Barrow-in-Furness—Psychological Hall, Dalkeith st Lyceum 10; 11 and 6 30, Mrs M H Wallis Tues. 7 30
Barry Dock—Atlantic Hall, 24 Dook View road 6 30 Tues. 8, members' circle
Belper—Jubilee Hall, Lyceum 10, 2; 10 30, 6 30, Mrs Markham
Birmingham—Masonic Hall, New st., Union, Class 10 45; 11, 6 30 E W Wallis
Blossbury: Lyceum 11; 3, 6 30, Mr Lote
Smethwick: Central Hall, Cape Hill (opp. Windmill lane), Lyceum 2 30; 11, 6 30, C E Smith
Blackburn—Old Grammar School, Freckleton street Lyceum 9; circle 11; 2 30, 6 30, Miss F Barlow
Blackpool—Spiritual Church, Albert road, Lyceum 9 30; public circle 11; 2 30, 6 30, W Phillips
Boole, Liverpool—Masonic Hall, Lyceum 11; 2 30, 6 30, Mon. 8, Tues. 8, Seance
Bolton—Bradford st., Lyceum 9 30; 2 45 and 6 30, Mr Brown
Burnley—Hammerton st., Lyceum 9 30; 2 30 and 6, Walter Howell
North street, Lyceum, 9 30; 2 30, 6, Mrs Smith Tues. 7 45, public circle Wed. 7 30, member's circle
Guy st., 2 45, 6 30, Mon. at 8, Wed. 8, Thur. 8, Locals
Bury—Spiritual Hall, Georgiana st., Lyceum 10; 2 30, 6, J B Tetlow. Wed. 7 30, public circle
Cardiff—St John's Hall, St John's sq., Lyceum 2 45; 11, 6 30. London Station, 32, St. Mary-street. Tues. 8 prompt, seance
Carlisle—Temperance Hall, Caldew Gate, 2 30 and 6 30, Miss Ribchester. Wed. 7 30, 13, Charlotte street
Clitheroe—3, King lane, at 2 30 and 6 30,
Colno—Cloth Hall, Lyceum 10; 2 30, 6 30, Mrs Greenwood
Darwen—Church Bank st., Lyceum 9 30 and 1 45; circle 11; 2 30 and 6 30, Mrs Griffin. Wed. 8
Derby—1a Normanton rd., Lyceum 10 30; 2 30, 6 30, Mrs Collega. Mon. 7 30. Wed. 7 30
Glasgow—Assembly Rooms, 136, Bath-st., 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, Mrs Gregg
Hyde—Mount st., Travis st., Lyceum 10; 2 30, 6 30, W H Rooke. Mon. 7 30
Lancaster—Athenaeum, St Leonard's Gates, 2 30 and 6 30
Leicester—Liberal Club, Town Hall sq., 11 and 6 30, Miss Cotterill. 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, Mrs Green (see Prospectives), 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, Mrs Bliss, 8, members' circle. T W and S N F Hymn Books on sale.
Battersea Park Rd—Henley street, Conference at 3; tea at 5; at 7, Mr and Mrs Clegg, 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 circle; 7, Mr Mason Tues. and Thurs. 8, circles
Canning Town—Temperance Rooms, 2 Ford's Park rd, Trinity st, Lyceum 11; 7, Mr Sloan Tues. 8, Mr Walker. T. W. on sale
Canning Town—Co-op. Hall Braemar rd. 11 30, discussion; 3, Lyceum; 7, Mon. (public), Tues. (members) circles at 8. T W on sale
Stratford—Workman's Hall, West Ham lane, E. Lyceum 11; 7, Mr Davis. Thurs. 8, inquirers. Open-air, The Grove, at 11
Forest Gate—Liberal Hall. Sun., Inquiry 10 30; 11, Lyceum 3; 7, Tues. at 8, Thurs. 8, circles at 19, Oakhurst rd
Longton—Post Office Buildings, 2 30, 6 30, after-circle, 8, Mon. 7 45. Thurs. 7 45, choir
Macclesfield—Cumberland street, Lyceum 10 30; 3 & 6 30, W Johnson
Manchester—Arndwick—Temperance Hall, Tipping street, Lyceum 10 30; 2 45, 6 30, J C Macdonald. 8 30, members' circle. Wed. 8, Mrs Hyde. Fri. 8, members
Moss Lane East—Princess Hall (Bradshaw-st. Car terminus), 10 45, 6 30, Mrs Summersgill. Mon. 8 30, members. Thurs. 8, Mrs Peters
Harpurhey—Collyhurst st., Oldham rd., Lyceum 10; 3, 6 30, Mrs Newton. Wed. 7 45, Miss Knight
Patricroft—New-lane, Winton, 3, 6 30, J Moorey. Tues. 8, Mr Kay. Thurs. 8, mems' circle.
Pendleton—Cobden st., Lyceum, 10 30 only. 2 45 6 30, Miss Harkyard. 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, A Tyas. Mon. at 7 30
Milom—Lyceum 10, 2 and 6. Circle 7 30. Wed. 7
Nelson—Bradley Fold, Lyceum 10; 2 30, 6, Miss A Skipper 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, Lyceum Anniversary, 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, T Timson
Oldham—Coronation st., Mumps, 3 and 6 30, Mon. 3, mother's meeting. Tues. 7 45, public circle. Sat. 7 45
Parkgate—Temple, Ashwood rd. Lyceum 10 30, 2 30 and 6, Geo. Featherstone
Plymouth—Oddfellows' Hall, Morley st. Lyceum at 11 and 6 30, J Evans. Clairvoyance by Mrs Trueman. Wed. 7 30. Mr Sammells, T W on sale

Ravenstall—Lyceum 10 30; 2 30, 6, Mrs Robinson
Rishton—2 30 and 6, Miss Knight
Rotherham—Boro' Temperance Band Room. Lyceum 2; 3 and 6 30, G H Hey. Monday, 8. Wed. 8, public circle.
Royston—Hall, Union st, Lyceum 10; 3, 6, Mr Trueman Wed. 8, W Taylor
Shaw—Broadbells Rooms, 3, 6 30, J Young. Tues. 8
Sheffield—Langsett road, Lyceum, 10 and 2; at 11 public circle; 3, 7, Mr Rands. Mon. 8
Slaihwatte—Laith lane, 2 30, 6, J Gibson
Southport—Foresters' Hall, 3, 6 30, I Pickthall. Wed. 8, Mrs W Stansfield, for building fund.
Hawkshead Hall, 10 45 and 6 30, Mr Mayoh Wed. 7 30, Miss Smith
Spennymoor—Victoria Hall, 2 and 6. Thurs. 7 30
Stalybridge—Lyceum, 10 30; 3, 6 30, Wed. 7 30.
Stockport—Hall, Wellington rd., near Heaton lane, Lyceum 9 30; 2 30 and 6 30, Mrs Brookes, and on Mon. at 8
Sunderland—27 Ann street, 6 30. Daily 8
Walsall—Central Hall, Lyceum 10, 2 30; 11, 6 30 Mrs Place
Warrington—Temperance Hall, Academy st., 3 and 6 30, Miss Smith, and on Mon. at 8.
Wisbech—Lecture Room, Public Hall, 6 45, D Ward

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

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

Adwalton—At 2 30 and 6, Mrs Falla
***Arley (near Leeds)**—Theaker lane, Lyceum 10 30 2 30, 6 30, Mr & Mrs Marshall Mon. 7 30, circle
***Barnsley**—Cook's Buildings, Wellington st., 10 30, Lyceum; 2 30, 6, J Gratton. Wed. & Sat. 8
Batley—Wellington street, Lyceum, at 10 and 1 45 2 30, 6, Monday 7 30
***Bailey Carr**—Town street, Lyceum, 10 30, 2 30; 6, Mrs Smith. Monday, Mothers at 3
Birstall—Railway ter. 2 30, 6, Mrs Brook. Tues. 7 30, public circles
***Bradford**—Boynon st., West Bowling—Circle at 11; 2 30, 6, Mrs Stretton. Thurs. 7 45
Dudley Hill—Tong st., 10 30 public circle; 2 30 & 6, Mr Hopwood. Mon. 7 30.
Milton Hall, 32 Rebecca st., City rd., Lyceum 10, 2 30, 6
Otley rd., Lyceum, 10 30; 2 30, 6 30
Spicer st., Little Horon In, 2 30, 6, Mrs J Colbeck
St. James' Church, Lower Ernest st., Lyceum 10 and 2; circle 3; 6 Wed. 7 45
Brighouse—Martin st. Lyceum 10; 2 30, 6, Y U Conf.
Cleckheaton—Walker st. Lyceum, 10; 2 45 and 6, Mrs Richardson. Mon. in old room, at 7 30. Thurs. 7 30, public meeting Cleckheaton (No. 2)
***Dewsbury**—Bond st. Lyceum 10 and 1 45, 3 and 6 J C Spencer. Thurs. 7 30
Elland—Newcombe street. Lyceum 10; 2 30, 6, Mr Lambert
Hali'fax—Winding road, 10 30; 2 30, 6, Mrs L Bailey Mon. 7 30
Raven st., Queen's rd, 2 30, 6 30,
Huddersfield—St. Peter st. Rooms. Lyceum 10; 2 30 and 6 30, Mrs Hall
Hull—Granville Hall, Silvester st., Lyceum 10; 2 30, 6 30 Wed. 7 30. Thurs. 7 30, members' circle.
***Keighley**—Heber street Spiritual Temple, 10 45, 6, Mrs Best. Mon. 7 30
***Leeds**—Psychological Hall, Lyceum 10; 2 30, 6 30, Mrs Berry; 8 15, circle. Tues. 8. Sat. 8, circle
Liversedge—Carr street, 10 Little Town; Lyceum; at 2 30 and 6, Mrs J Waterhouse.
Morley—2 30, 6 30, Mrs Roberts Mon. 2 30, 7 30, Tues
Normanton—Queen st, 3 20, 6 F Hepworth; circle 8. Tues. developing at 7 30.
Osett—Queen st. Lyceum 10; 2 30, 6,
Rothwell—Lyceum, 10; 2 30 and 6, Mrs Beardshall Sat. 8
***Sheffield**—Attercliffe, Vestry Hall, 2 30 and 6, After-circle at 8
***Hollis Hall**, Bridge st, circle 11; 3, 7, C Shaw. Mon. 7 30
Shiptley—Market Buildings, Teal Court, 2 30, 6, J T Todd
Skipton—Temperance Hall, 2 30, 6, J Smithson
***Sowerby Bridge**—Hollins lane. Lyceum 10 and 2; 2 30, 6, Mrs Midgley
West Vale—Green lane, 6, Mrs Battie, Lyceum anniversary. Wed. 7 30
Windhill—2 30 and 6, Mrs Webster
Yeadon—Town Side. Lyceum 10; 2 30 and 6, Miss Hunter Mon. 8 members' circle

NON-AFFILIATED SOCIETIES.

Accrington—St James st, Lyceum 10 30; 2 30, 6 circle at 8. Wed. 7 30, mems.
Bacup—Princess street, Lyceum, 10; 2 30, 6 30 Miss Nuttall
Barnsley—George Yard Mission Room, 2 30 and 6 Messrs. Jones and Macleod Mon. and Wed. 8, circles
Barnoldswick—Spiritual Hall, Lyceum 10; 2 30, 6,
Birmingham—Dixon road Board School, 6 30 p.m.
Camden St. Board School, at 6 30
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 Pawson, anniversary. Mon. 7 30
Temperance Hall, 2 30 & 6, Lyceum anniversary
Cambots—Spiritual Evidence, 2, 5 30
Cardiff—18 Charles street. Sun. 7 p.m. Mon. 8
Castleton—Heywood rd, 2 30 and 6, Mrs Nicholls. Tues. 7 30 Miss Barlow
Crook—Mechanics' Hall, 2 30 and 6
Dearley—Spiritual Temple, 2 30 and 6
Derby—Webster's Buildings, Traffic st., 2 30, 6 30 Mrs J A Johnstone. Mon. and Thurs. 7 30
Dukinfield—Railway st., 2 30 & 6 30, Mrs Beresford Mon. and Thurs. 7 30, circles
Dunfermline, N.B.—Gillilan Hall, Wed. 8, room 3
Exeter—Friars' Hall, Friars' Walk. Service 6-45. Wed. 8, members' circle
Felling—Hall, Charlton row, 2 30, 6 (see prospectives)
Foleshill—Edgwick, 10 30, 6 30. Mon. 8
Gateshead—Outhbert's Hall, Bensham. Sun. 6 30, 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, Mr Lashbrooke
22, Redhugh 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
Heywood—Adelaide st., 2 30 and 6, Miss Jackson.
Hollinwood—Factory Fold, Lyceum 10 30; G Smith
Hadfield—Salisbury street, off Station rd. at 3 and 6, 7 45. Wed. 7 45
Huddersfield—Quarby, 2 30, 6, Mrs. Crossley
Hunslet—Oriel Hall, Top of Joseph st., 2 30, 6, Mrs Stair, and on Mon. at 2 45 and 7 30, Mrs S Roberts Tues. and Sat. 8, public circles
3, Bottom of Joseph street, 2 30 & 6, Mrs Rogerson Tues. 7 30 Thurs. 7 30. Sat. 7 30, public circle
Goodman Terrace: 2 30 and 6, Mrs Clough. Mon. Thurs. & Sat. circles 7 30
Williamson Buildings, Dewsbury road, 6. Circle Mon. Wed. & Sat. at 7 30
Leigh—Newton st., 2 30 and 6 15, Wed. 7 45, circle
Leicester—Craftern st., 11, 6 30, Wed. 8 circle
Leeds—Progressive Hall, 16, Castle st., 2 30 & 6 30, J Brookes 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, E Seekins. Mon. 2 45 & 7 45. Thurs. Sat. circles 7 45
Liverpool—Phoenix Hall, Low Hill, Lyceum 3. Mon. 8, circle. Wed. at 8, Mr Berry
Lints Colliery—98, Cinder Oven Row, at 6. Tues and Thurs. at 7
London—277 Battersea Park rd, 11 and 7. Wed. 8, circle
Bow—193, Bow road, 7, Mrs Whimp. 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
Lower Edmonton—2, The Crescent, 11 and 7.
Hackney—Manor Rooms, Kenmuir rd, Mare st., 6 45, Mr Whyte (Evangel). Wed. 8, members' circle at 155, Richmond rd. at 8. Open-air Victoria Park, at 11
Islington—Wellington Hall, Upper street, at 7, Mr & Mrs Brenchley. Thurs. 8, members, Mrs Brenchley
Kentish Town—85, Fortess road, N.W. 7. Mrs Spring, psychometry. Mon., Thurs. 8. Wed. Manor Park—Temperance Hall, 7, Mrs Barrell, Mon. 8, Mr Peters. Fri., June 10, Mrs Whimp
Marylebone—Cavendish Rooms, 51, Mortimerst W. 7, Miss McCreadie
Marble Arch, 5, Seymour Place, W.—Mon. and Thurs., seances 8, air and Mrs Hawkins
North London—14, Stroud Green rd, Lyceum 3; spiritual service, 7. Tues. 8 Wed. 8, mems. Finsbury Park Open-air, Sunday, 11 30
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Manchester—Bradford: Church st., Shakespeare st., Lyceum, 2; 6 30. Thurs. 8, public circle,
Queetham—Ash Lodge Halliwell lane, Lyceum 10 30; 2 30, 6 30. Mon. 8. Thurs. 8
Eccles—Conservative Club, 2 45 and 6 30, Mrs Byles Wed. 7 45, Mrs Wil iam
Higher Broughton—Hilton st., Lyceum, 10 30; 2 45 6 30, Mr. Marklew. Tues. 8 15, members' Thurs. 8, Madam Henry
Hulme—Corner of Junction st., Lyceum, 10 30; 3 and 6 30, Madam Henry 8 15, circle. Mon. 8, Mrs Eastwood. Wed. 8, mem. Thurs. 8, clairvoyance and psychometry
Openshaw—Granville Hall, George st. Lyceum 2 30; 10 30, 6 30, Mrs Brown. Thurs. 8 P Bewick.
Longsight—West Gorton, 24 Greyst., Lyceum, 10 30 and 2 30; 6 30, B Plant, 8 15, circle. Tues. 8 15, and Thurs. 8, public circle.
South Salford—4, West Craven st., Regent rd., 6. 8, circle. Wed. and Thurs. 8
Middlesborough—Newport Crescent, Lyceum, 10 30 and 2; 3 and 6 30
Progressive Church, Boundary rd., 2 30 and 6 30
Milnrow—Over the Store, Dale st., 3 and 6 30, Mrs Hyslop Tues. 7 45,
Middleton—Co-op. Hall, 3 and 6, T
Monkwearmouth—Hall, Roker avenue, 6 30
Morecambe—Moss lane, off Queen's sq., 2 30 and 6 30 Mon. 7 30
West End—Liberal Club, Clarendon rd, 6 30
Nelson—Albert Hall, 2 30 and 6. Wed. 7 30, circle
Newcastle-on-Tyne—Heaton and Byker Institute, 3 Addison rd, 6 30, Mr Westgarth Mon. Sat. 8, circles
Market Arch, 23, Nun st., Wed. 7 30,
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—Barlam place, Lyceum, 10; 3 and 6 30, Thurs. 7 45 circle
Bleasby st., at 3, 6 30, Miss Chadwick. Wed. 7 30 circle
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