

# THE TWO WORLDS.

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## Some Experiences of Spiritualism.

By REV. C. WARE.

For we cannot but speak the things that we have seen and heard.—Acts iv. 20.

IN VIEW of the strong and oftentimes bitter antagonism of the orthodox Christian sects towards the subject of Modern Spiritualism, we feel that we are fully justified in calling attention to the striking contrast that exists between the Christianity of the first century, and that which is represented as the Christian religion throughout the entire realm of the Christendom of to-day. If it be a case of Christianity *versus* Modern Spiritualism, we must insist upon asking our opponents to state clearly what they mean by the term 'Christianity.' If I want to obtain pure water from the river Thames, it is no good for me to seek it from London Bridge; I must go back to its source, and dip the water from its fountain head. Likewise, if I desire to find true Christianity, I should not look for it in the traditions, creeds, dogmas, and ceremonials of the multitudinous Christian sects, I should go backward to its fountain head, to those records known as the Acts of the Apostles. It is literally true that there is nothing in common between the system of doctrine and belief which is to-day conventionally known as 'Christianity,' and the system of spiritual work, as described in the Acts of the Apostles.

Religion in its concrete form, *i.e.*, as represented in individual life and conduct, is independent of names and systems. Virtue, moral excellence, charity, and goodness of life do not require to be labelled with the term 'Christian' in order to give them validity; these exist wherever human beings are found, in every nation of the world. They are the characteristics and essential fruits of the divine in man.

The first chapters of Church history are written in the Acts of the Apostles, and the most striking characteristic of those chapters is the manner in which the powers of the spiritual realm manifested their presence, and joined in active co-operation with these early spiritual workers. In every chapter of these ancient records of the Church's history we have vividly represented to our view the close proximity and active agency of spiritual beings—influencing, instructing, and inspiring the human workers, even when not actually visible; and endowing men and women with miraculous and supernatural powers, displaying almost every phase of mediumistic and spiritual gifts, clairvoyance, trance, inspiration, and healing, as seen among the Spiritualists of to-day. The book called the Acts of the Apostles is worthy of being closely studied by modern Spiritualists, since it shows how mightily the spirit world manifested its power upon the spiritual workers of that time. Begin with the first chapter, which states that 'two men in white garments' directed the little band of workers to cease staring up into the clouds, and to go and form their meeting in the upper room. Then read in the second chapter of the mighty outpouring of the spirit upon that little company; and so go on through the book to the descriptions in the last chapter of Paul's wonderful healing operations in the island of Malta. That was what 'Christianity' meant in those days. Where is there anything similar to it in the Christian churches of to-day? The answer is that such *Spiritualism* is only to be found *outside* of all the churches. The spiritual workers of the first century knew nothing of the *sermon-making business*, or of the forms and ceremonies and dogmas that obtain in the churches and chapels around us; they simply spoke of the

### THINGS THEY HAD SEEN AND HEARD.

And this is our boast and our claim as Spiritualists, that we testify to great and astounding facts, and that our convictions and our earnest testimony are the outcome of our own ample personal experiences. In dealing with the present subject it may be naturally supposed that after nearly twenty years' experience of Modern Spiritualism, not merely as a private investigator, but also as a public teacher and active propagandist of the movement over a large portion of the British Islands, that one would be troubled with something like an embarrassment of riches as it regards the subject of mediumship. For instance, as one small phase of my experiences, I was a conductor of circles, as public and semi-public religious meetings, nearly every evening for four years—from 1881 to 1885. These circles, first and last, comprised every number of people from three to three hundred. In these hundreds of spirit circles I was a witness of almost every conceivable form of mediumistic development; it must, therefore, follow that I can do no more than present

### A BIRD'S-EYE VIEW

of my experiences, or give the leading features of the same.

In describing one's experiences of mediumship during many years, it is not at all necessary to 'begin at the beginning,' since these experiments do not occur in any special order of sequence, each experience of the kind being quite independent of every other. It will therefore be quite consistent for me to plunge into *medias res*, or to begin with some of my very latest experiences, which indeed I propose to do.

Nearly four years ago—at Michaelmas, 1894—I received a most kind, and even pressing invitation from the Spiritualist society at Wisbech to come and give some lectures in celebration of their harvest thanksgiving. At Wisbech I was most kindly entertained by Mr. and Mrs. David Ward, of Wisbech, and Mr. and Mrs. Weaver, of Leverington. Whilst staying with Mr. Ward, I saw something of that gentleman's unique and remarkable mediumship; indeed, the varied qualities of Mr. Ward's individuality, both on the material and spiritual side, are of a very versatile and striking character. A successful horticulturist, proprietor of the pretty homestead where he dwells, and of the extensive range of gardens which he cultivates, it can only have been from the most disinterested and unselfish motives that Mr. Ward has so devoted himself to the Spiritual cause during so many years. Week by week he addresses large audiences from subjects *given at the time* by his hearers; and follows each discourse by striking descriptions of spirit friends, which he clairvoyantly sees among the congregation. Nor does his work stop here: night after night the people come from long distances to seek the benefit of his clairvoyance and advice, and he ministers unto them all.

The special experience which I had at Wisbech occurred as follows:—Knowing of my former Methodist associations, Mr. Upcroft Hill and his family, of Walsoken, invited me to meet and take tea with a number of Spiritualists who had also been members of various Christian churches. The little company thus comprised persons who had been respectively Baptists, Wesleyans, Unitarians, Free Methodists, and Bible Christians. Spiritualism amalgamates all the good elements of the various sects into one spiritual unity. Be it remembered that we were gathered around Mr. Hill's table for tea and social converse, and not to hold a *seance*; yet we were no sooner seated than there occurred one of the most extraordinary experiences of mediumship that I have ever had or could desire to have. A lady sitting on the other side of the table, Mr. Hill's daughter, a well-known medium of Wisbech,

MRS. ADDISON

said that she saw come in with me the spirit of a gentleman of very dark complexion, thick black hair and eyebrows, eyes that looked at you in a somewhat lurid manner, who came pointing with earnest gestures towards the medium, and then placed his hand upon my shoulder. I immediately recognised the description, and will now state the circumstances that related the gentleman to my thought. I may here state that I was, for about seven years, a paid minister of one of the Methodist bodies, the Bible Christians, who have a very strong position in Devon and Cornwall. The spirit described by Mrs. Addison had also been a Bible Christian minister. As I have no desire to hurt the feelings of his surviving relatives, with some of whom I have had close personal association, I will speak of him as the Rev. Mr. T. I had been often associated with him in the ministry. In January, 1881, I was suspended from the ministry for my adherence to and avowal of belief in Spiritualism. About a year-and-a-half after my suspension, and in pursuance of my work as a propagandist of Modern Spiritualism, I entered a railway carriage at the North-road Station, Plymouth, when there also entered and sat nearly opposite me the Rev. Mr. T. I must here mention that Mr. T. was a man of a very mercurial and impulsive temperament, and of a very sarcastic and cutting style of speech. His colleagues were not specially attracted to him on this account; he cared little whose feelings he might hurt, when speaking or acting in what he regarded as his duty. Nevertheless, let me be careful to say that Mr. T. was possessed of some noble and lovable qualities. On this occasion I became the victim of his biting sarcasm. The train had no sooner started, and notwithstanding that the compartment was full of passengers, than Mr. T. commenced a most bitter attack upon me concerning Spiritualism. His manner became most scathing and humiliating towards myself, and in self-defence I hurled back upon him scorn for scorn in relation to what I called the savage and barbarian dogma of vicarious atonement through the murder of an innocent person. The war of words waxed hot; but from

the moment of my leaving the carriage I had always felt that an ungentlemanly and cowardly attack had been made upon me by this man, who, possessing worldly wealth, and in the might and strength of his position in the organisation, had taken advantage of my excommunicated condition and comparative weakness to humiliate and disconcert me in the eyes of the passengers. On the 2nd of March, 1892, Mr. T. died, and on reading the announcement I exulted in the thought that he would now see the wrong he had done to me! I had to some extent gloried in the humiliation that would come to him in the spirit world; for all human beings discover on passing from earth that all their illusions have vanished, and that they are brought face to face with the stern facts of their *actual relations* to the spiritual world.

To my utter astonishment, at this sociable gathering at Mr. Hill's tea table, Mrs. Addison gave a *perfect* description of Mr. T.; she described his complexion, his black hair, his thick eye brows, his weird look, his manner, and, with his hand resting on my shoulder, Mrs. Addison distinctly heard him say, 'Can you forgive me?' Of course, I assented with all my heart, for as between public men, nothing more was wanted than an acknowledgment. Mrs. Addison then saw him with a white handkerchief, and the tears—real tears—flowed down his face; and Mrs. Addison said she was surprised, because he did not look like a man who would shed tears over a mistake. Then Mrs. Addison heard the words: 'Dear brother, it is all right now.' I told the company then and there that the feeling of resentment I had felt towards Mr. T. was *entirely gone*, and that I would be proud and glad to have the help of his influence in my work. Mr. T. was a man of great energy and force of mind, and when he brings his influence to bear it will be substantially felt. Mrs. Addison told me on the following day that Mr. T. had followed her to her house, and that after she had retired to bed she had perceived him bending over her with outstretched hand, and earnestly saying, 'Thank you!' Mr. T.'s most characteristic manner could be seen in Mrs. Addison's description of this detail. I will add to the foregoing that Mrs. Addison had never heard of such a person as Mr. T., nor of my associations with him; least of all was I thinking of him at the time (this occurred).

(To be continued.)

## Striking Testimonies to Phenomena.

By JAS. ROBERTSON.—Continued from page 449.

THE spiritual phenomena which could call forth such demonstrations of feeling as poetic souls like Gerald Massey and Elizabeth Barrett Browning have voiced, are going to place the existence of the spiritual world on a firmer foothold than ever before, not as a creed or dogma, but as a verified, enduring, ever-present, familiar fact. The word 'spiritual' has lost its meaning; it needs to be changed into a vital realisation that we are ever in the presence of the unseen, visible to some, audible to many more, present with, and operant through, all. Time is the great vindicator, and the hated, despised, and suspected Spiritualism will become revered and loved as the good God's brightest, best, and fullest message to man. What Sir Wm. Crookes sets down with such detail as to the reality of the raps is the experience of all who have listened to their tones. They are not the production of a blind force, but they are always governed by intelligence. No one could be present without being conscious of the outside personality or personalities. Crookes has said that Kate Fox would be writing an automatic message to one person, while a message to another person by means of raps would be given, while Miss Fox herself would be conversing with a third person on a subject totally different from either.

During a seance with D. D. Home once, a small lath moved across the table and gave a message by tapping. Prof. Crookes said the taps were so sharp and clear, and so well under control, that he said: 'Can the intelligence governing the motion of this lath give me a telegraphic message through the Morse alphabet by taps on my hand?' Immediately this was said, the character of the raps changed, and the message was continued in the way he had requested. He heard sufficient to convince him that there was a good Morse operator at the other end of the line, wherever that might be. Theology says there is no opening between the two worlds, that no whisper comes to us from the other side. We pay men to talk about what once took place in relation to the spiritual. We condemn those who, not tempted by wealth or private advantage, with the most elevated of characters, prefer to take their data from present facts rather than from antiquity. How many bright and pure souls have not the courage of Crookes, Wallace, and Massey, to declare to the world the experience of their lives, but cherish in their hearts all the realities of spiritual communion! Some again, through love of worldly place and power, keep their knowledge in the background, lest the present unpopularity of the subject might affect their social status.

Dr. Gully, the father of the present Speaker of the House of Commons, an outspoken Spiritualist, said: 'A more solemn discovery than that of a means of communication between embodied and disembodied sentient beings cannot be imagined.' And yet here are clear evidences, vouched for by some of the wisest and best of earth. Swedenborg and his followers admit the possibility of communication, but say it is dangerous, and

yet all the later years of Swedenborg's life were spent in such intercourse. He is said to have gone into the spirit world to see Frederick the Great about some trifling matter for the Queen of Sweden. If he condemns the intercourse, he condemns himself. Why should he be the only man that could pass through such experience without injury? No one should ever fear danger in the search for truth. That was a brave statement of John Stirling's—a reflection of noble feelings when he said, 'I could plunge into the bottom of hell if I was sure of finding the devil there and getting him strangled.' But for brave efforts in the past to fear nothing, where should we stand to-day? How many dark morasses and barren mountains have been crossed that future ages might be blessed? What efforts had to be made before we were able to join continents together by the power we name electricity? What efforts will have to be made before the world admits the other power which has not yet been christened, which opens up communication between them and the spiritual world? Longfellow sings:

The two worlds—the seen and the unseen,  
The world of matter and the world of spirit  
Are like the hemispheres upon your maps,  
That touch each other only at a point—  
But these two worlds are not divided thus,  
Save for the purposes of common speech.  
They form one globe, in which the parted seas  
All flow together, and are intermingled,  
While the great continents remain distinct.

Was it imagination simply, or knowledge of the reality of spiritual phenomena, which made him express such thoughts as these:

The spiritual world  
Lies all about us, and its avenues  
Are opened to the unseen feet of phantoms,  
That come and go, and we perceive them not,  
Save by their influence, or when at times  
A most mysterious Providence permits them  
To manifest themselves to mortal eyes.

Longfellow and Tennyson may set the facts down in poems, and be applauded; let Crookes and Wallace set them down in prose, and they will receive the world's sneers.

John Ruskin, prophet and seer, knows more of spiritual phenomena than the majority of people are aware. I have mixed with those who know him well, and have heard how much of joy Spiritualism has brought him. His friend, Wm. Howitt, has put on record that at a seance at Mrs. Gregory's once, Mr. Ruskin recited a poem, during which we heard a peculiar beating of the time, with a metallic sound, as of a small bar struck on metal. Mr. Howitt asked if any of the others present had heard the raps. 'Yes,' said Ruskin at once, 'I know the meaning of that sound. It is descriptive of the state of my mind when I committed that poem to memory; when the earth was as iron, and the heavens were as brass to me.' His friend Carlyle might sneer at Dr. Johnson seeking to find evidence of spirit return, about his tapping on coffin lids, and call the modern revelation huge, gaunt, empty dreams.

Spiritualism, somehow, was disagreeable to Carlyle. He wrote in 'Sartor Resartus' that men had lost their faith in the invisible and worked only at the visible, and yet, when those who knew of the facts wrote him as to their reality, he could only send back a letter that it was the 'religion of Dead Sea apes.' Had he lived in the days of the apostles he might have sent similar letters to them. Carlyle, undoubtedly, was eloquent against shams and insincerities, but the man who could condemn without taking the trouble to inform himself concerning it must, in this instance, be something of a sham. The men who had dared to face the world, and speak out boldly, did not do so with the haste of sudden converts.

Sir Wm. Crookes stands to-day, as he stood years ago, with nothing to retract, no farther test to apply. Wallace brings out new editions of his book, with additional evidences. You hear now and again as if Spiritualism was some exploded controversy, but each day it is affecting more and more the life and thought of the world, and effects more conversions than all the pulpit eloquence. Even were phenomena to cease, there is for those open to evidence sufficient in the published testimony and wide belief in the subject.

But it is not likely to cease till it has played its full part; there are in all lands those instruments in whose presence striking manifestations are given. Mrs. Everitt for over 30 years has maintained her powers, and been the medium for bringing conviction and gladness to thousands. In her presence through the raps you are conscious of unseen visitors, who are able to give evidence of their nearness. Clear and intelligent are the messages rapped out in this telegraphic fashion.

Once, sitting with them at tea in a London Hotel, when strangers had gone out, we had the flowers on the table waving. We put all kinds of questions, which were answered by varied sounds. When the waiter would come in the flowers would cease to move and the raps cease, and when he had gone out again the familiar friends made their presence known. You felt brought into actual contact with those once close to you on earth, and had therefrom a sense of perfect joy. I know that there are Spiritualists who underrate the importance of the spirit rap and other physical phenomena, who prefer guesses rather than certainties, or who would seek to elevate their own powers at the expense of Truth.

To be continued.

## The Relations between Magnetism and Spiritism.

A Paper read by DR. MOUTIN, of the Paris Faculty of Medicine, at the International Congress of Spiritualists.

### PREFATORY REMARK.

Notwithstanding the fact that I am President of the Universal Spiritist Federation, which acknowledges the theory of successive lives, in other words, of re-incarnation on the same planet, I feel impelled, but without systematic opposition and without being in any way opposed to such theories, to impart to this Congress my personal notions, based on prolonged experiment, so as to stimulate impartial seekers to verify them.

In the clash of ideas light is said to break forth; I have therefore only in view the general interest of the Cause which we all have at heart.

I undertake to affirm positively that there is no conscious divergence between the address presented by M. Gabriel Delanne, delegate of the Federation, and my own, though sustaining another thesis; or also I hope that the members of the Congress will, like myself, regard the discussion as concerned purely with forms and not with principles.

LADIES AND GENTLEMEN,—I regret very much that my profession prevents me from being present personally among you on the occasion of your approaching session in London, a city in which Spiritualism has such brilliant and authoritative champions; I regret also my inability to offer you a more complete performance, failing the time essential to devote myself to the researches required for establishing the grounds of the ideas which I take leave to set down in this monograph.

It is impossible that I should here supply names and dates, but I will endeavour, so far as may be possible, to summarise what I have learned in my practice, which is already sufficiently long, indeed 'more than two and twenty years.' If in the course of this paper I venture to propound ideas which are not those admitted by the majority of French Spiritists, I trust that I shall not be judged severely, for it is in no party spirit that I take up the pen, but in that which has prompted my many verbal utterances, to affirm what I hold to be true, but speaking subject to correction, since I make no claim to infallibility and may very well be mistaken. When, however, we can explain facts by simple, material causes, it is unnecessary to refer them to those which are more or less obscure; it is this which I shall endeavour to do, and I hope to succeed in demonstrating some truths which are set aside by a number of experimentalists who, although skilled and conscientious, are little versed in mesmeric practices.

The Baron du Pötet, one of the first pioneers of mesmerism in England, once observed that 'magnetism has opened through somnambulism a door leading into the invisible world.' Cahagnet, with his lucid subjects, has abundantly proved the aphorism, and it is much to be regretted that modern experimentalists, including nearly all Spiritualists, have neglected this *modus faciendi*. It is certain that a subject profoundly entranced by magnetic procedures, as we say in France, and not by the hypnotic methods employed at the present time by a few medical men, is in communication with unseen beings, and is therefore an intermediary, whose consciousness functions differently from that of the majority of mediums, terming or believing themselves such, who obtain only trivial results—automatic writing, movement of tables with contact, a variety of visions, or, more correctly, hallucinations, etc. Hence also the statements which emanate from these two classes of subjects are entirely different. What is the reason of this divergence? To ascertain its cause is the purpose of the present study.

In the profound state of hypnosis—I ask leave to employ this word, though I am scarcely an advocate of hypnotism—the spirit of the subject becomes more or less disengaged from its terrestrial bedrock, and, receding, lives for the time being the spiritual life, seeing what takes place in the beyond and being able to furnish a tolerably clear notion, though not one altogether exact, concerning it.

The sleeper beholds more or less distinctly according to his capabilities. All clairvoyants do not perceive with the same precision, but all, notwithstanding, agree in affirming the same thing with regard to the existence of the soul.

Without seeking to depend on the labours of my predecessors, nor yet on those of my contemporaries, I may observe, in passing, that all who have concerned themselves seriously with Puysegurism have reached identical conclusions as to the existence of souls and the possibility of communicating with these by means of somnambulists; my own experiences enable me to make the same deduction, and I base on them my affirmation of that which I hold to be true.

All those who study these questions will be aware that a subject, whether medium or somnambulist, is a sensitive who perceives that which a well-balanced being in the normal state is not able to discern; that he is often the sport of forces which are, as yet, badly defined, and that he often obeys these forces unwittingly. Thus, for example, every one knows that it is open to an operator to suggest verbally a thousand things to a subject who is sufficiently entranced, while the few only know and admit mental suggestion on the transmission of thought, a matter outside our province, which is of far other importance.\*

During a period of many years I have made experiments with a number of somnambulists, but not wishing to bind myself exclusively to their statements, and with a view to controlling them, I have engaged my friends and pupils to verify the phenomena, and communicate to me the result of their investigations. This result was identical absolutely with my own: I was therefore warranted in believing that my clairvoyants had not deceived me, and that they had not been themselves deceived.

Permit me at this point to mention a few of my experiences:—

### EXPERIMENT I.

The subject, an individual named Moussol, aged forty years,

\* Subjects who present these phenomena are rare, very rare, it is true; but powerful and reliable mediums are also rare.

supremely sceptical, affirmed the existence of souls while in the magnetic sleep.

The first time that I entranced him he beheld crowds at a distance, was attracted towards them, and sought to approach them, but it was not till the fifth sitting that he could describe their physical condition.

'Ah! At last. . . . I see. . . . 'What do you see?' 'My friends!' 'Where are your friends?' 'Below, at a great distance, but how fair it is in that place, and how beautiful are its hues! . . . Stay, Louis! . . . How very strange! What a pace he is going at! I cannot overtake him, and yet I long to come up with him; there is so much I should like to ask him. . . . I was not there when he died.'

'What are you saying to me? Is it possible that this gentleman is dead whom you are trying to overtake?'

'By heaven, it is long ago, but you know well, it is Louis, my brother.'

'Explain yourself all the same; he is dead. How should you be able to see him? How can you, who believe in nothing, experience such an aberration?'

'But it is true, it is true. I do believe in God, and I do perceive plainly that this concourse which I beheld first of all from afar is composed of the souls of people who once lived on the earth. . . .'

Before proceeding further, I should observe that this occurrence took place in the month of September, 1879; that this was the first lucid subject I had met with; and that my views were then inclined altogether towards materialism, imbued as I then was with academical theories. I could not, therefore, have suggested any such notion to my somnambulist.

At the same time I will not attribute exceptional importance to the declarations on this subject; but as on every occasion that I entranced him he returned without fail to the same question, my curiosity was aroused, and to obtain some idea of Spiritism, of which I heard vaguely from time to time, I procured the works of Allan Kardec. Subsequently I read Michel de Figalières, of whose school my excellent friend, M. Platon, of Avignon, was a fervent adept. I then interrogated my clairvoyant on the theories of these writers.

To my amazement, Moussol, who was as ignorant as a block of wood, refuted authoritatively, and with great profundity of insight, both Kardec and Michel de Figalières.

On three or four occasions I obtained with this subject displacements of material object by the simple exercise of his will, and in the absence of any contact—in a word, the phenomena of the exteriorisation of motricity.

I should need a large volume if I were to relate all that Moussol told me concerning the beyond.

My ideas being directed towards these studies, whenever I met with a fresh lucid I lost no occasion of drawing his attention to the world of spirits. Heaven only knows how many such persons I have encountered during the past twenty years.

As I have undertaken to speak of the inception of my psychic studies, I must pass over in silence two facts, altogether recent, which further justify what was affirmed by my first subject in 1879.

### EXPERIMENT II.

Mlle. Gabrielle G., age twenty-eight years, suffering from neurosis, which was cured by magnetism, was entranced by me on different occasions during a period of several months, and, in addition to a host of such phenomena as second sight and realised previsions, gave me the following details containing the world of shadows, as she termed it.

'When we die, a species of shade detaches itself from our body, and is drawn towards similar shades; it remains for a long time in a certain place, which goes to show that this shade does not abide for ever in the same locality. These shades possess no defined form, but can assume many shapes. . . . They hold communication with each other by means of their ideas, and can express themselves better than we do through the medium of speech. They have their occupations, as we have, and are, indeed, never inactive. . . . Some of them are exceedingly luminous, shining like small suns; others are more or less opaque, and some, again, are dark. The last, although in the same place as the rest, do not see them all as I see them myself, and have always a tendency to draw near to us. . . . The luminous ones do not speak to the dark ones, and seem to take no account of them,' etc.

### EXPERIMENT III.

Mlle. M., age eighteen years, hysteric and cataleptic, having experienced extreme crises, presenting all the phenomena of double consciousness, and having passed, during the magnetic treatment, through all conceivable phases, presented numerous phenomena of the exteriorisation of motricity, both in the conscious and unconscious state.

One day, when there was nothing that could enable it to be foreseen, she fell into an ecstasy, and remained in this state for more than two hours. At my accustomed time in the evening I paid her a visit, and her parents related the accident of the morning. I entranced the sufferer, and inquired the cause of the 'accident.' Here, word for word, is what she saw in her crisis.

'I was seized suddenly with an irresistible desire to sleep. I fought against it, but lost all knowledge, and remained for a long time in a comatose state. Though I had gone to a great distance, I could see myself lying on my bed, just as I now am. My intelligence had quitted my body; it no longer desired to return, but there were other intelligences along with my own, and these forced me to come back. . . . Ah! how much I deplore it! I was so happy, and it was all so beautiful, that I could have wished to remain there for ever.'

'I found myself, first of all, in a park, where I saw magnificent trees, trees of a thousand colours, and these colours combined with an extraordinary harmony impossible to describe. I was attracted, presently, by a vast white image, transparent as crystal. My felicity was now even greater, and I could hear marvellous, divine music. All sounds which are produced on earth, all movements of all objects, reverberate there and make a grand, impressive

music, music which you cannot conceive. The tearing of a sheet of paper, the breaking of a bough, a stone's falling, the noise of wheels, of railways, the smith beating on his anvil, wind, rain, thunder, every noise, in a word, from weakest to strongest, are transformed in that world wherein I then was into a music so perfect, so majestic, that nothing can be compared with it. This celestial harmony at once enthralled my intelligence; I was too happy, too charmed to move. But there was one thing still more surprising; my sight commanded undreamed-of horizons, and I could see on all sides at once. . . . I remained a long time listening and contemplating; seeing no one, yet feeling that I was not alone. . . . Then, suddenly, without being able to understand how it occurred, I beheld the intelligences which I had so far only been able to sense about me. My transport was then complete, for my mother was among them and I was able to converse with her. . . . I found, also, other relatives and friends. Ah! how sublime it was! Gladly would I have remained there always instead of returning here—here where I stifle, here where I suffer, here where all is ugly. . . . But one day I shall revisit that place to come back no more.'

The phenomenon which I have thus described was confined to this one occasion.

At the time of writing the patient's cure has been accomplished, and her sensitiveness to mesmerism has disappeared totally.

The preceding fact is quite recent, going back only two months from this date.

I have cited these three cases, which at first sight may appear of slender practical use, because they will serve to sustain the thesis which I propose now to present.

It seems scarcely necessary to state that during twenty years of experiment, prosecuted almost daily, I have, without any exaggeration, met with more than a hundred seers. It is true that all were not of the same aptitude, but as regards the question I am discussing, all, less or more, have given me satisfactory results, and I am thus warranted to-day in advancing certain hypotheses which by to-morrow may be acknowledged truths.

Like other experimentalists, including Cahagnet, whom I have already cited, I have obtained, by means of my somnambulists, incontrovertible proofs of spirit identity, of the movement of inanimate objects, without foreign intervention, by operating magnetically on my sensitives, as Horace Pelletier has since done, and as the Fakirs did long before either of us.

I have obtained instances of lucidity duly authenticated, of previsions realised, and—though I have never had the good fortune to meet with so perfect a subject as that of Dr. Ferroul, of Narbonne—phenomena of reading without the use of the eyes, under supervision of university professors, of the Deputies Olovis Hugues and Gaillard, to mention two only, and under that of other persons less publicly known.

There is, therefore, no room for further doubt that psychic phenomena are real and undeniable; we possess scientific proofs that the soul survives matter, and it is the somnambulism of Puységur, long before Modern Spiritism, which has given us these proofs.

By the help of magnetism we are, in my opinion, enabled to make a thorough study of the faculties of the soul. As a fact, through the body we reach the soul, and as the bond which unites them is not broken, we can in a way, even dissect it. We can, at will, study the mystery; we can do so more easily than with mediums, who, moreover, in most instances, produce only the phenomena of animism, so well described and distinguished by Aksakof. These, when they are truly spirit phenomena, are not susceptible of our control, and escape us often at the very moment when we think that we have grasped them.

The world of the beyond would seem in everything similar to our own; so also on most occasions it is difficult to say (though we are taught at times to our cost) whether we are dealing with a serious being or with a jester, while on the other hand, knowing our somnambulists at once, we can appreciate them at their true value.

Why, therefore, believe rather what is said by those who are beyond our reach than by those who are within it? By the latter I understand the somnambulists and by the former the spirits.

No science whatsoever is constructed in a day; some require centuries to establish them, and again, some which appear to be thoroughly confirmed, are shaken, if not demolished, when fresh facts transpire. We must not expect it to be otherwise with Modern Spiritualism.

The Spiritists of all countries are agreed on a number of points, on most, indeed, and on those which are most important—in a word, on the facts proving the survival of the soul.

But one question divides them—that is, Re-incarnation. Have we irrevocable proofs of this doctrine? Let us examine both sides of the subject.

Infant prodigies, such as Pascal, Mozart, and others less known, seem to give some colour to the theories of re-incarnationists, for it would appear inadmissible that a child of twelve or fourteen years old could do what was done by those whom I have just named; they could not have had time to acquire the elements of the works which they composed.

It was, therefore, a simple explanation to conclude that they were beings returned here below to accomplish in a renewed existence some task left unfinished, and this view has appeared altogether reasonable to many veteran investigators, who, starting from this principle, true or false, have planned out the laws of that world beyond, which is still so imperfectly known after fifty years of researches.

Spiritists, especially in France, the birthplace of these theories, have come forward to affirm this psychic law, and many mediums have endeavoured to supply proofs of the fact. The former, ignoring auto-suggestion, and having read Allan Kardec, have persuaded themselves that they possess, on the mere affirmation of more or less superior spirits, sufficient grounds for proclaiming the doctrine *coram populo*; the others have been warned, so many months in advance, of a pending re-incarnation; physical signs (probably birth marks) having been indicated, and these signs existing effectively on the new-born infant, or other predictions being realised on the newly incarnate personality.

Quite recently the journals devoted to the subject have brought forward a very conclusive case. A soldier, killed in 1870, by a wound in the forehead, made known some months beforehand that he would be re-born at a given date in a certain family, and would bear on the same spot a trace of the wound which had slain him in his previous life. The prediction was fulfilled exactly.

These facts seem, therefore, to suffer no other explanation and demonstrate re-incarnation in the opinion of many seekers. But, admitting their reality, have they been observed adequately? Have they been verified by competent persons, by physiologists skilled in discerning the exact nature of a given physiological sign? Now, to say nothing of cirsoid aneurisms, it should be noted that new-born children often present birthmarks, called 'desires' by nurses, and it should be noted further that a somnambulist can, after and even prior to the formation of the fetus, foresee or discern what it will be. Of this we have numerous proofs in common with all magnetisers.

As regards my own personal experience, Moussol, the subject to whom I have already referred, foretold, in 1879, all the important events of my life, and so far was not mistaken in anything. He told me that I should have two children, that both would be girls, that one would be rather tall, and the other, the younger, would remain short in stature, etc., etc. I affirm that he saw clearly by his own spirit, without the concurrence of another.

We may therefore more prudently, and above all more scientifically, explain these facts of prediction without recurring always to the intervention of spirits.

It is more than sufficiently established that lucid somnambulists can frequently point out what will come to pass after a more or less extended lapse of time. Two facts of recent occurrence within my own knowledge demonstrate further that which I have sought to advance.

Mr. X., somnambulist, one day said spontaneously to his wife: 'Do not sell that bond, for it will win 25,000fr. at the next drawing.' The lady listened to her husband, and had reason to congratulate herself that she did, for the bond in due course won her the sum promised. I regret that in this instance I cannot give names, but in the next there will be no reason for similar reserve.

Some fourteen years ago—this, it will be seen, is not a story of yesterday—Madame Polack-Meyer, Vice-President of the Association of French Ladies, Section of Boulogne-sur-Seine, discovered that she had lost a pair of very valuable ear-rings, and she went to consult a Paris somnambulist, who said to her: 'You will recover your jewels separately and at intervals of several years; the first you will find in five or six years' time, the second some four or five later, and not in the same place.' Needless to say, this lady gave no credit to the prediction of the somnambulist.

Some years later one of her relatives, being at Geneva, consulted another somnambulist on the same subject, and the reply was practically the same.

Six years after the disappearance of the jewels, Madame Polack-Meyer's cook, while gathering parsley in the kitchen garden of the villa, 27, Rue des Menus, came across an almost shapeless object, all encrusted with earth; she carried the find to her mistress, who immediately recognised one of her lost ear-rings.

Two months ago a gardener who was uprooting a tree in the park of M. de Rothschild, that is to say at a distance of five or six hundred metres from the lady's abode, discovered the other. The somnambulists had not been deceived. These facts are conclusive, and they seem to me adequate to explain, without intervention of spirits, the proofs advanced by Spiritists in favour of re-incarnation.

And now is it possible in like manner to account for the phenomenon of infant prodigies? I think so.

We know that a sensitive may be subject, without being aware of it, to all kinds of suggestions; that he will execute acts proposed to him, mentally or otherwise, and believe them to be his own. If we can thus cause a fellow-creature to write, speak, and act, spirits more easily still can influence such a sensitive and utilise him to complete an unfinished performance. The fact of the medium, James, a mechanic, concluding a book by Charles Dickens, 'Edwin Drood,' left imperfect by the death of the author, to cite only one such instance, is a proof in point.

Why should not a great mathematician have made use of Blaise Pascal for the production of his eight books of geometry, and in like manner a great musician have inspired Mozart? It would be quite as logical as to admit the re-incarnation of the musician or the mathematician.

Remember that child of four years old who knew English, whose spelling was faultless, who was such a proficient in mathematics, etc. The phenomenon was astounding, and no one knew how to explain it; but, fortunately, for science and truth, the family doctor had sufficient acuteness to discover the cause of the 'miracle.' He isolated the child from his mother, and the infant wonder no longer knew English, orthography, and mathematics. He read unconsciously in the mind of his mother, the latter, quite unconsciously, suggesting what she knew to her child. The physician in question made numerous experiments which confirmed this truth.

The proofs of re-incarnation afforded by Holy Scripture are also susceptible of a different interpretation.

Thousands of persons may affirm a given thing, but, whatsoever their numbers, does this show that they cannot deceive themselves?

Before Galileo demonstrated the rotation of the earth, thousands of persons regarded it as motionless. All discoveries—steam, electricity, the circulation of the blood, vaccination, etc.—have long been rejected by thousands.

Many magnetisers, prior to my pupils and myself, have, by means of somnambulism and magnetic ecstasy, made a study of the world beyond, and never have their subjects mentioned re-incarnation. Why, I ask, do the spirits who manifest in America, England, and elsewhere, with but few exceptions, say either not a word about it or else deny it? Who is wrong, who is right, and why, if it be a truth, are not all spirits agreed in maintaining it?

The mystery is difficult to penetrate, and the Christopher Columbus of this new world is possibly not yet born.

That to attain the grade of humanity we may have had to pass

through the whole animal series, is in no way improbable, and in this sense we may have been re-incarnated hundreds of times; but that after having climbed all the steps of the ladder of being, we must in a way retrograde or rest stationary, this is conceived less easily, if we start from the principle that everything progresses unceasingly. What, in effect, is our small planet amidst immensity? A grain of sand in the Great Sahara. And as we know that the stars are numberless, that the inter-stellar spaces are infinite, why should not the souls of those who have lived on earth, after wandering for a shorter or longer period in those spaces to accomplish their purification, why should they not rather pass on to re-incarnate in a world superior to our own, recollecting thus their past existences, whilst we have no memory of that which we may once have been? Somnambulists, who occasionally recall in an astonishing manner the facts of their earliest infancy, when interrogated as to their anterior existence can remember nothing, and, as I have already said, affirm the opposite of the re-incarnationists.

It would assuredly be easy to philosophise at great length upon the subject, but as to do so would not advance it, and as scientifically we can prove absolutely nothing either for or against re-incarnation, it would be wise, in the interests of Modern Spiritualism, did we confine ourselves to the material proofs which men like Crookes, Zöllner, Gibier, Aksakof, De Rochas, and so many others, have brought forward, and did not build theories in haste which are fit only for demolition later on.

There has been a tendency to proceed too quickly; there has been too much neglect of the old animal magnetism, which was, and might again be, one of the most powerful instruments in the study of the world beyond the grave. Let us return to it, therefore, and the investigators who are acquainted with both magnetism and Spiritism will, better than those who have studied the latter only, be able to draw deductions and, later on, to establish immovable laws.

If we set aside a few men of science, Spiritism in France is pursued, firstly, by men of the world more or less versed in scientific knowledge; secondly, and these are, unfortunately, the greatest number, by ignorant persons who are unqualified to investigate a phenomenon. Armed only with their good faith the latter talk wildly on all sides, and thus give sceptics a paltry notion of Spiritism and Spiritists.

It is certainly not indispensable to be a scientist in order to substantiate a fact and be in a position to affirm it; it is the exact interpretation of this fact which calls for scientific attainments. Assuredly, also, I may believe an illiterate person as much as the most learned of men when he testifies to things which have been seen and heard by him, but should he wish to comment upon them, to explain their mechanism and their cause, I may no longer repose in him the same confidence, though without prejudice to himself and his good faith.

In the interest of the cause which we defend, it seems to me urgent that we should take counsel together how we may lessen and ultimately remove altogether the bad effect produced by the lucubrations of ardent and over-credulous Spiritists; to do so we must provide them with simple, precise ideas, and demonstrate to them that they are for the most part in a profound error.

The task will be none too easy, because their familiar spirits, their guides, will be at hand to assure them to the contrary, will flutter their self-love by persuading them that they are called to great things, and will induce them to ignore warnings from those who assume to know more about the subject than do they, etc., etc. Many Spiritists have been victims of deceptions: I know those who have awaited for over ten years the great things promised but invariably postponed on this or that pretext.

There are many Spiritists of this order who believe that they are in communication with superior intelligences, and are better instructed than others, whereas they are merely obsessed or hallucinated! Here is one of those dangers which we should do our best to remove.

I conclude by saying that my whole aspiration is to see every school of Spiritualists seeking to constitute one compact school to give battle to abject materialism, and to infuse into the masses the wholesome ideas which we extol. I desire that qualified delegates may be chosen to watch over student groups, in order to direct investigations, to remove every cause of error, and to obviate the fanaticism and superstition which seriously hinder the extension of our doctrines.

I know well that this is difficult, but would it not be possible to find a middle term which would cut away the chief difficulties? 'That is the question.'

Let everyone rest assured that in this too faulty thesis, written at the last moment and in great haste, I desire to wound no one; I respect all ideas, all beliefs, and if I have ventured to express my doubts on one point of Spiritist doctrine it has been with no preconceived ideas. For more than twenty years I have studied both magnetism and Spiritism; I have witnessed many things which authorise me in maintaining that which I have advanced above, until the contrary has been proved.

May my plain speaking, therefore, be excused, and may I be included among the most devoted defenders of Modern Spiritualism?

'THE Onward Spiritualist Association desires to draw attention to the recent prosecution in the match trade, and to the revelations concurrently made concerning the frightful disease—known as necrosis or 'phossy jaw'—that corrodes or eats away certain bones of the face of those engaged in the manufacture of matches of the ordinary kind. In calling for a more stringent enforcement of the provisions of the Notification of Diseases Acts this meeting respectfully urges the public in general, and Spiritualists in particular, to use only those matches the manufacture of which does not affect the health of the workers engaged in the industry.'—*Herbert D. Brown, Hon. Sec., 80, Grenard-road, Peckham, London, July 4, 1898.*

## The Professor's Tales.

STORIES FOUNDED ON FACT.

XIV.—'ISAAC THE PEDLAR.'

By W. A. CARLILE.

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

'TO-NIGHT,' said the Professor, 'we may as well take a bird's eye view over the country we have traversed, so as to impress its features upon our minds before we go further.'

'A very good idea,' answered the Doctor, 'for I must confess that I have not fully grasped your Spiritualist science. The phenomena are so varied that it seems difficult to classify them.'

'As far as we have gone the generalisation is not difficult. We have seen that our spirits, when in an earthly mould, can act and re-act upon one another even to the extent of manifesting themselves to earthly senses, and we have seen that spirits on either side of the veil which we call death can also act and re-act upon each other in much the same way,' asserted the Professor.

'I see that,' answered the Doctor, 'and the channel of communication runs through the region of hypnotism and dreams.'

'Yes,' replied the Professor, 'and it follows from that that the hypnotic or dream-land exists there as well as here.'

'How do you mean?' queried the Doctor.

'If an ocean connects two continents the ocean must be the same at each side, or there would be no real connection,' answered the Professor.

'I understand you to a certain extent, but how would your dreamland theory explain your last tale of 'The Haunted Grange.' You cannot surely mean that the ghost, as well as the two spectators, were all busy dreaming at the same moment,' asked the Doctor.

'Not exactly that,' answered the Professor, 'but the spiritual powers of the spectators, unknown to the latter, impressed the disembodied spirit with their presence, and then, consciously or unconsciously, the same spiritual powers of the departed man made his presence known. In fact, all were in a region of which dreamland is a part, and so, as it has been quaintly expressed, the apparition might be called "a dead man's dream."'

'You give a wide meaning to the term "dream," in which, of course, you include hypnotism?' suggested the Doctor.

'You are right, for hypnotic or dream phenomena are but the ripples that break upon our earthly shore, but beyond them is a wide and boundless ocean, of which we know as little as we do of the sources of light, heat, or electricity. We will, however, now turn for a moment from considering the means of communication, and in the following story, which I will call "Isaac the Pedlar," we shall return to phenomena, upon which we have already touched lightly in passing.' The Professor then related to the attentive Doctor the following interesting story:—

On a bright summer morning, a young man might have been seen wending his way along a path which led through a deserted plain. Here and there were broken chimneys, and decaying wood-work and wheels, which marked the site of abandoned coal mines. The coal had been worked out, and everywhere was desolation and decay to be seen.

The black coat and clerical hat of the young man marked him out as a clergyman, though as a matter of fact he was at this time only a student, and was now on his way to preach at a neighbouring village, for this was a Sunday morning.

Amid the ruins around him the grass was waving, and on the crumbling walls bright flowers partially hid the unsightly handiwork of man, and even the tall lattice work over the mouth of the mines was entwined with sweet-scented woodbine, or with the dark, caressing leaves of the ivy.

'How beautiful are the works of the Creator,' thought the preacher, as he glanced around, 'and from decay and death He causes abounding life to spring forth, reminding us that what is "mortal shall yet put on immortality," and death shall be swallowed up in victory.'

A momentary thrill of joy lighted up the face of the young man. But the light quickly faded, and a sigh escaped him, as he slowly resumed his course. 'All these beautiful things,' he said, "'are of the earth, earthy," and we must turn from these sensual joys if we are to take our place with the saints above.' Then in a rich, clear voice the preacher began to sing—

There is a fountain filled with blood,  
Drawn from Emmanuel's veins.

'And that's a lie,' laughed a voice close behind the singer.

Horror struck at the blasphemous words, the preacher turned quickly, for the long shadow which lay beside him upon the grass showed him that the speaker was standing at his elbow. For a moment the level rays of the rising sun blinded his eyes, but as the new comer stepped to his side out of the blaze of light, the preacher looked at him curiously. He was a man of about five and forty, tall and well proportioned, and with a pleasant smile upon his expressive features. As the dark eyes looked down in his, the preacher shuddered involuntarily, and breathed a silent prayer, for he felt instinctively that this man was mentally his superior, and on that account a dangerous opponent in religious controversy.

But the preacher, though not of the highest intellectual type, was not a coward, and he braced himself for a contest with the powers of darkness.

These vague thoughts passed almost instantaneously through the mind of the young man, but as he glanced up into the face of the other he said gently: 'I am afraid, sir, that I did not quite catch what you said.'

'I meant that there isn't any fountain filled with blood, and if there was, any sinners plunged beneath it would come out worse than they went in.'

'Those are bold and blasphemous words, sir.'

'It all depends on what you mean by blasphemy. It seems to

me quite right and proper to try and kill a lie whenever you discover it.'

'But the blood of Christ cleanses from all sin.'

'No it doesn't, and Christ never said that it did, and never even hinted at such an immoral doctrine.'

'St. John said it.'

'But his master did not, and as a Christian you must follow Christ, and no other.'

'But the Bible cannot err.'

'Who told you that? For the Bible never claims infallibility for itself, and if it did facts would be against it, and facts are greater than any book.'

'I see that you are walking in the dense darkness of unbelief, and the end thereof is death.'

'I have certainly unbelief in falsehoods which you cherish, and those who turn their back on falsehood are led to higher and even higher life.'

The preacher remained silent, for he was sorely troubled, and gladly would he have escaped from the Satanic influence that was around him. Words of truth were mingled with the words of this blasphemer, and it was this truth which made his unwelcome companion so dangerous.

'I will pray for you, sir,' said the preacher, with meekness, 'that you may be led into the knowledge of that truth which alone can make us free.'

'That is better, young man,' said the other, laying a kindly hand on the shoulder of the preacher, 'and I only have to ask you to pray that you, as well as I, may be led to higher truths than we know at present.'

'I will gladly do so,' said the preacher, humbly.

'There is another prayer that you must add.'

'And what is that?' asked the young man, as he looked up into the grave and gentle face of his companion.

'It is this, that when your prayer is answered, as it surely will be, then you must pray for strength to accept the truth to which you have been led, to accept it unshrinkingly, however unwelcome, and to defend it against all the world.'

'I will do as you say,' but by a flash of intuition the speaker realised that the path pointed out to him was a terribly rugged and thorny one, though he resolved not to shrink from it.

The friendly hand was removed from his shoulder, and amid a tumult of conflicting thoughts, the preacher moved on in silence. The views of his companion were not new to him, for again and again, through hours of mental anguish, had he fought with such doubt and unbelief, as with demons from the lower pit.

'You are on the road to conversion, young man, and before long your perplexities will fall from you, and you will stand a free man in the sight of God, amid life and light eternal. You will also, I can see, joyfully suffer for the truth, for the peace of God will be yours.'

The preacher was silent, and the other continued: 'The first part of my mission is completed, but the second part will seem to you of a wholly different nature. Do you see this man approaching?'

The preacher looked up quickly, and saw a powerfully built man advancing towards him. His gait was slouching, and his every movement marked him as one of the criminal type.

'Yes, you are right, that man is a criminal of the worst kind,' suggested the stranger to the preacher, who started at the knowledge which the other possessed of his unspoken thought, he went on 'I have been the means of raising you to a higher plane, and my mission to this man is the same; but to do this, it is necessary to remove him to another world, for in this world progress has for him ceased to be possible.'

The preacher was startled by these extraordinary words, and looked inquiringly at his companion. The other paid no attention to the look, but gazed steadily at the approaching ruffian. The latter could not well distinguish those who were advancing towards him, for, as in the case of the preacher a short time before, the sunlight was too dazzling. It thus happened that the man was within a yard of them before any recognition took place. Then he stopped abruptly, and, with an ashen face, grasped out, 'Isaac the pedlar!'

'You recognise me, then?' said the one who had accompanied the preacher.

But the man made no reply, as with horror-stricken gaze and trembling knees he stood as if rooted to the spot. The man whom he had called Isaac took a step towards him. This action seemed to rouse the man, for with a loud cry he sprang backwards. The pedlar, with his eyes still fixed upon the other, advanced slowly towards the terror-stricken wretch, and at his approach the man moved slowly backward. He seemed as if fascinated, and wholly unable to remove his gaze from the one who approached him, and whom he seemed to regard as an avenging spirit. Suddenly the preacher uttered a cry of warning, for the ruffian was standing on the verge of a pit-shaft, but the warning came too late, even if it had been heard at all, and with another backward step the man, with a terrible cry, vanished into the gulf of darkness. The preacher sprang to the edge and looked down, but nothing could be seen and no sound came up from the profound depths below. After a few moments the preacher roused himself.

'You have killed the man,' he said solemnly, as he turned to address the pedlar. But, to his amazement, he discovered that he was alone.

'The pedlar has fled from the spot,' he thought, 'and I must at once hurry into the village and give the alarm, so that he may be pursued, for he is morally, if not legally, guilty of the death of the other.'

But as he turned to go he saw Isaac approaching him, who said: 'I could not leave you while you thought that I was a murderer, gratifying some feeling of revenge. I am but an instrument sent to execute justice, and to prove, to you at least, that the barriers between the visible and the invisible world can sometimes be passed, so as to show to all who chose to learn that the life here, and the life hereafter, are one and the same.'

But now the preacher had partly recovered from his surprise at such extraordinary words, and though he was convinced that he had

a madman to deal with, he stepped courageously forward in order to seize the speaker.

The pedlar smiled down approvingly at the courage of his would-be captor, but as the latter rushed forward his outstretched arms passed through empty space, for the pedlar had disappeared.

'It is I who am mad,' ejaculated the preacher, as he hurried from the spot, 'but I will give the alarm all the same.'

The village was reached and the tale was told of how a man called Isaac the pedlar had so frightened another man that he fell down a coalpit.

'You are a stranger hereabouts?' suggested the Sergeant of police, with a searching look at the preacher.

The latter assented.

'You must stay here under arrest till we return,' ordered the Sergeant.

The preacher had no choice but to obey, though he knew his congregation would be waiting for him in vain.

The Sergeant hurried off with a couple of men, and then one of the constables said: 'You have brought us a queer tale. Do you not know that Isaac the pedlar disappeared mysteriously some three years ago, and as Bill the crackman was flush of money just after, he was thought to have murdered the pedlar, though we couldn't prove it?'

'I never heard the story before,' said the preacher, as he relapsed into silence.

After a few hours the police returned. 'It's true enough,' said the Sergeant, as he entered. 'We found Bill smashed to pieces at the bottom of the shaft, and when we moved his body we found a skeleton beneath it.'

The preacher looked up eagerly at these words.

'Yes,' said the Sergeant, 'and by his clothing and an empty box, which lay close by, there is no doubt about the skeleton being that of Isaac the pedlar.'

In an hour the preacher was set at liberty, but not until he had undergone a searching cross-examination, for the tale he had told was almost too marvellous for belief. The story became a nine days' wonder; then it was forgotten, and the world went on as before, disbelieving this striking confirmation of spirit return, with which its own Bible is full.

From that day the young man ceased to be a preacher of orthodoxy; but he became a preacher in a wider and nobler sense, though, as was to be expected, he was soon one of those who are despised and rejected of men.

## Prospective Arrangements.

ALEXANDRA HALL is the Leeds College of Music, top of Cookridge-street, five minutes walk from all stations. Come and hear Mr. G. H. Bibbings, on Sunday, July 31, at 2-30, deliver an address upon 'Is Spiritualism Diabolical?' You won't need any inviting to the evening service. 6-30, subject, 'Should Ghosts be Loved?' Silver collection. Tea provided in Psychological Hall, 6d. each.

BLACKPOOL Spiritual Church. Albert Road.—Wednesday, July 20, Mr. G. H. Bibbings, of Plymouth, at 7-30. Collection for Bazaar Fund. 24th, Mrs. Markham.

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. Freckleton Street.—Anniversary Services on July 24. A monstre circle at 11 a.m. 'All mediums invited!' At 2-30 and 6-30, Mr. E. W. Wallis (his last visit before going abroad) will speak on 'Is Man Mortal Only?' and 'The Practical Value of Spiritualism.' Clairvoyance after each address by Miss Janet Bailey, of Blackburn. Special music by the choir and friends. Collections. Tea will be provided for friends from a distance at 6d. 558

BRADFORD (Manchester).—Will mediums with open dates, who will come for expenses only, please correspond with Mrs. Savage, 13, Sarah Ann-street, Beswick, Manchester. 558

BRADFORD. Milton Hall.—Flower Service on July 24; speaker, Mrs. Greenwood, of Bradford. Special hymns by Lyceumists, solos, recitals, and anthems. Gifts of flowers thankfully received.

PELLING. Hall of Progress.—Annual Tea on July 16. Tea at 4-30, Concert at 8, Social at 7 o'clock. Adults, 9d.; children, half-price; social, 6d. 17th, Mr. J. Stephenson, speaker. Mrs. Stanfield will sing suitable solos; service at 6-30. 557

GATESHEAD. Eden Progressive Spiritual Society, I.L.P. Hall, back of Westbourne Avenue and Vernon Parade.—July 17, Mrs. Fairon, of Gateshead. 24th, Mrs. Gilroy.

HUNSLET.—Re-opening of 3, Bottom of Joseph-street, by Mr. Jules and Mr. Woolley. Chairman, Mr. J. Houseman. A hearty welcome to both old and new friends. Goodman-terrace closed.

LIVERPOOL. Daulby Hall, Daulby-street.—Services every Sunday, at 3 and 6-30 p.m., July 17th, Mr. G. H. Bibbings; 24th, Mr. E. Marklew; 31st, Mr. Mayoh. Mondays, at 8 p.m., Circle for Members; Thursdays, at 8 p.m., Public Circle. Lyceum every Sunday morning at 11 o'clock.

LIVERPOOL. Spiritual Evidence Society, Phoenix Hall, 64, Low Hill.—Sunday, at 3, Children's Lyceum. Wednesday, at 8, Mr. John Chapman, 'Practical Phrenology.' No meeting on Monday during the summer.

LONDON (Peckham), 81, Talfourd-road.—Monday, Seance at 8, Mrs. Coleman. 563

MR. ISAAC PICKTHALL, Trance Speaker, 14, Heathland-terrace, Cale Green, Stockport, is booking Sundays for 1899. Pleased to hear from old and new friends. 557

NEWCASTLE-ON-TYNE. Good Templar Hall.—July 17th, Mr. J. H. Lashbrooke. July 24th and 31st, Mr. Walter Howell, of Nottingham.

NEWCASTLE-ON-TYNE. 3, Addison-road, Heaton.—July 17, Mrs. Johnson, at 6-30; 24th, Mrs. Fairon, at 6-30, Address and Psychometry.

MISS H. ROBINSON, 79, Lee-street, Oldham, is now at liberty to conduct week-night Circles in Oldham and surrounding districts.

NORTH SHIELDS. Lewis Hall, Waterville-road.—Meetings held in the above hall every Tuesday, 7.45 p.m., and Sunday, 6-30.

NOTICE TO SECRETARIES.—G. H. Bibbings, for the benefit of struggling societies, will give one free night each week from August to May, inclusive. Societies desiring such service must communicate with him immediately, 9, Edna-terrace, Plymouth, so that a complete list may be arranged. 557

NOTICE.—The Committee of the Leeds Psychological Hall have taken the Alexandra Hall—the Leeds College of Music—for Sunday, July 31, when Mr. G. H. Bibbings will deliver two addresses. Clairvoyance by Mr. J. Johnson. Duets by Mrs. Holmes and Mrs. Cape, of Normanton. Silver collection. Tea will be provided in our room for friends at 6d. Pleased to see you.

RAWTENSTALL Progressive Lyceum will unfurl their new Banner on Saturday, July 30. All Spiritualists are heartily invited to attend. The procession will start from the room at 3-30. Tickets for refreshments may be had on entering the field, 4d. each.

ROTHERHAM, Spiritual Society.—The Secretary's address is Mr. T. Tasker, Clarendon House, Masbro'-street.

SECRETARIES PLEASE NOTE.—Miss Annie Stansfield, 83, Knowlwood-road, Todmorden, Speaker and Psychometrist, is now booking dates, 1898 and 1899. Will give one to any Society for expenses where she can get home on Sunday night.

### Items of Interest.

WE CONGRATULATE London friends on the success of their Epping Forest outing.

PROPAGANDA FUND. S.N.F.—Received from Mrs. Beaman 10s.—R. Fitton, Hon. Sec.

MRS. SUMMERSGILL has removed from Whitohall Terrace to 9, North Station Parade, Harrogate.

BURBLEM, STAFFS.—Are there any meetings held there? A correspondent desires to know. Address, A. C., c/o Editor, T. W.

THERE WERE NEARLY 120 participants in the Conference, including delegates, associates, officers, and visitors from America.

THE LANCASHIRE LYCEUMS did well in their procession in Manchester on Saturday. These annual demonstrations are doing much good.

MR. A. PETERS, of London, has removed from 16, Keogh-road, Stratford, London, E., to 4, Warrington-road, St. Oswald's-road, West Brompton, S.W.

THE *Keighley News* and *Herald* both gave good reports of the National Conference in their issues for July 9, for which they have our cordial thanks.

A NUMBER of letters and articles are crowded out from this issue, owing to the pressure upon our space for special reports of Conference and other meetings.

MR. THOS. DABBS desires to announce that he is no longer a member, or a trustee, of the South Manchester Society, having resigned all connection therewith.

'THE UNIFICATION OF SPIRIT.'—We are pleased to announce that next week we shall print a valuable article from the pen of 'Quaestor Vitae' upon this subject.

'SPIRITUALISM for all or for none?' by E. Adams, and 'Divine Initiation,' by H. Bassett, are two good articles which we shall use at the earliest opportunity.

O. P. S. Sick, Benefit, and Pension Funds.—I have received, with thanks, from S. E., 2s. (monthly subscription), and Mrs. Beaman, 10s. From W. C., 2s., for Rev. C. Ware.—Mrs. M. H. Wallis, Hon. Sec.

SALE BY AUCTION, on Monday, July 18, at 164, Broughton-road, Pendleton, at 11 a.m., Mr. Renshaw will sell the Household Furniture of Mr. E. W. Wallis, including piano, bicycle, desk, tables, vapour bath, etc. [ADVT.]

RE PROSPECTIVE ANNOUNCEMENTS.—Will secretaries please note that all announcements of forthcoming events should be accompanied by stamps to the value of sixpence for 32 words, 9d. for 48 words, and 1s. for 100 words.

'WERE THE WRITERS OF THE GOSPEL DIVINELY INSPIRED?' Paper, 50 pages, price 4d., post free 4½d. This pamphlet consists of Mr. Kitson's articles, which appeared in the Two WORLDS, and can now be had from this office.

'BORDELAND.'—Numbers 2, 3, 4, 6, 8, 9, 10, eighteen-penny numbers, post free for 1s. each. July, 1896, half-crown numbers—number 3, 1896, October; 1897, January; April, October (the last), for 2s. each, post free, for sale by Mrs. Wallis, 164, Broughton-road, Pendleton.

TO CORRESPONDENTS.—J. B. A.: We have this year presented our readers with a free portrait supplement, to celebrate the Jubilee, and a free four page supplement with Congress reports. The special eight-page supplement numbers are the only ones for which we charge extra, they only come five or six times a year, and they are the only issues that pay—and yet you complain that they are coming too often! Do you really grudge the extra 6d. a year? Do we not give you splendid value for the twopence charged? Do we not give you every week full value for your money—'pressed down and running over,' so to speak? Surely when we have given so freely, our readers might freely give in return! We have found, hitherto, that our special twopenny numbers have met with general approval, and some friends have said that every issue is well worth twopence instead of a penny. Don't grudge us a little help occasionally.

TO NEW READERS: A special offer. We will send you THE TWO WORLDS free by post for twenty-four weeks for 2s. 6d.!

THE *Lyceum Banner* for July is, as usual, interesting and varied. It contains a good report of the presentation, by Mr. Morse, of the Lyceum Union's Silver Medal to Andrew Jackson Davis. There are poems suitable for recitations, and bright stories which will interest the children of all ages. A special illustrated number is to be given in September, and the August issue will not appear.

'IS THE BIBLE OPPOSED TO SPIRITUALISM?' Paper, 75 pages, price 6d., in cloth covers 1s. This little book contains Mr. Alfred Kitson's articles, which appeared in the Two WORLDS under the above heading. They have been carefully revised, and presented by the Author to Mr. T. O. Todd, the publisher, who will devote the profits to Lyceum work. It can be procured at this office.

IT WAS DECIDED at the Conference that the £603 should be banked in the names of all the officers of the Federation as a 'Propaganda Fund' (to be drawn upon for no other purpose), and only by special resolution of the Executive, a copy of which signed by the chairman, must be sent to the bank, and all cheques must be signed by two members of the Executive and the treasurer, and initialled by the chairman for the time being.

'SCARBORO' MUSTER CALL.—Will those correspondents who have written me ament the above send their full name and address, so that I may correspond privately with each person. I cannot make arrangements when friends do not send their names and addresses. The object is to advance the Cause in Scarborough, either by aiding private investigators or in organising meetings during the summer season. Who will help? Send full address, confidentially, to T. TIMSON, Hydro, Seamor-road, Scarborough.

MR. BIBBINGS' REMOVAL FUND.—I have much pleasure in acknowledging and thanking the senders for the following amounts. Shall be glad to receive further contributions.—Yours faithfully, J. FRASER HEWES, 26, Mapperlov-road, Nottingham. Belper Friends, £5 13s. 6d.; Mr. W. Walker, Buxton, 2s. 6d.; Mr. Jabez Dutton, Lincoln, 2s. 6d.; Smothwick Spiritualists' Society, 18s.; York Society, 15s.; Mr. J. J. H. B. Moss, Gateshead, £1; Cobden Hall Society, Nottingham, £3; J. Fraser Hewes, £1 1s.; Mrs. Camm, 10s.; Mrs. Reeves, 5s.; Mr. Rowo, 2s. 6d.; Mr. Harrison, 6d.; Mr. Birtle (all of Nottingham), 2s.

SOUTHPORT AND THE ADJOURNED NATIONAL CONFERENCE.—The members of the Southport Spiritualist Society, meeting at Forosters' Hall, accept the report of their delegates to Conference with pleasure, especially that part of it relating to the invite given to hold the adjourned session in the autumn at Southport. The friends here will do the utmost possible to make the visit a pleasant and enjoyable one.—Trusting that the enthusiasm aroused during this Jubilee year may be realised and acted upon by every individual Society and member to the upliftment of many of our fellows from ignorance and vice, I remain, in fraternity, Wm. Stansfield, Hon. Sec. S. S. S.

MRS. GRIFFEN'S APPEAL FUND.—Kindly acknowledge in your columns the following contributions to this fund: a Friend 10s., Mr. Marsh 1s., Mr. Walton 1s., a Friend 2s. 6d., Mr. and Mrs. Dunderdale 5s., Thos. Banks 5s., received by Mr. Woods 2s.; Received by Mr. Whittaker, with the kind help of Mrs. Willcock—Mr. Jas. Buck 1s., Mr. Willcock 1s., Mrs. J. Porter 6d., Mrs. Coward 6d., Mr. Yates 1s., Mrs. Yates 1s., Mr. Harrison 6d., Mrs. Thompson 1s., Mr. Simpson 6d., Mr. Frank Ribchester 6d., Mr. Robinson 6d., Mrs. Howarth 4d., Mr. Reade 1s., Mr. Crookall 1s., Mr. Whittaker 2s. 8d.; Received by Mr. Tomlinson: Mr. Tomlinson, 2s. 6d.—THOS. BANKS, 3, Waverley Road, Preston.

At the Business Meeting of the Barrow Spiritualist Society, July 8, Mr. G. M. Nettleship resigned his position as Secretary owing to leaving the town for Morecambe to fill a higher position. The resignation was accepted with reluctance, and a hearty vote of thanks given him for his three-and-a-half years' service as Assistant Secretary, Secretary, Speaker, and Lyceum Conductor. Our loss will be Morecambe's gain. We all wish him every success in his new sphere of labour.—Thos. Lawton, Cor. Sec. Mr. Nettleship tenders his sincerest thanks for the kind courtesy and brotherly consideration that mediums, speakers, and other friends have manifested towards him during his term of office, and feels assured the same kindness will be extended to his successors: Mr. Walter Addison, the Strand, Financial Secretary, and Mr. Thomas Lawton, 24, Dalkeith-street, Corresponding Secretary.

RE BOLTON SOCIETY AND THE BIBBINGS' REMOVAL FUND.—We have received three long communications, which admit the accuracy of the statement made last week by 'Truth,' while condemning him for having made it. Miss Rothwell, the kindly secretary, says, 'Instead of saying that the Society had contributed £1, perhaps I ought to have said a portion of the Society.' That is just it. A slight mistake in wording the letter, which was calculated to convey an erroneous impression, has been corrected, and is now acknowledged. We are assured there was no personal animus, no intention to insult Miss Rothwell, or to impute any bad motive to her. As a matter of fact, the subscriptions were donations from individual members, and not a grant from the Society, authorised by a general meeting of the members. It is just as well that the facts should be clearly stated, and there the matter should rest.

# THE TWO WORLDS.

*The People's Popular Penny Spiritual Paper.*

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FRIDAY, JULY 15, 1898.

EDITOR AND GENERAL MANAGER,

E. W. WALLIS,

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

## Mr. W. T. Stead.

WE ARE PLEASED to be able to present our readers this week with a recent portrait of Mr. W. T. Stead, the well-known journalist and Spiritualist. His outspoken adhesion to Spiritualism is characteristic of the man. True, brave, and fearless, he champions unpopular causes, and is prepared to suffer for the truth as he understands it. His life and work have been so frequently commented upon in our pages that we need give no lengthy tribute at this time; but we gladly take the opportunity of expressing our sincere sympathy with him in his recent sufferings, and our hearty appreciation of his manly and frank avowal of his convictions. His contributions to the literature, of the Cause: 'Real Ghost Stories,' 'Letters from Julia,' and 'Borderland,' have been of great service to very many people seeking the light. His address, read before the recent International Congress, which appeared in our columns last week, was indeed a needed 'call to duty,'—earnest and heartfelt, it ought to spur us on to still more faithful efforts to live the life of the spirit

## Personal.

IN RESPONSE to the inquiries of many friends and correspondents, I feel that the time has come for a brief personal explanation. The arduous labours of the past ten years have told their tale upon my physical health, and, but for the generous action of a few friends in sending me to Switzerland two years ago, I fear I should have collapsed. The beneficial effects of that month's rest were most marked, but the spirit friends, who have guided my life for many years, impressed upon Mrs. Wallis and myself the absolute necessity for a longer change of occupation and entire change of scene for us both.

Symptoms of brain exhaustion have from time to time displayed themselves, which, together with a sense of great nerve weariness, and shrinking from continuous mental effort, the results of several attacks of influenza, have occasioned me considerable anxiety.

Having placed the matter before the Board of Directors, they very kindly decided to grant me six months leave of absence for a tour in America in search of health and fresh inspirations. Change of scene, society, and occupation is often restful and reinvigorating, and to get away for a time from the strain of the everpressing thoughts and anxious cares of the continually recurring publications of the *TWO WORLDS*, seems to be an imperative necessity, much as I love my work and the paper.

Hence, on Saturday, July 30, we expect to set sail for Boston, U.S.A. We hope to visit several Camps, give Mrs. Brigham a call at her farm, at Elm Grove, go and look at Niagara, and hold some meetings in Toronto, Canada, and assist an old friend, Mrs. Firth, in her work in that city. Where we shall go in addition remains to be seen. Mr. Harrison D. Barrett, the brave Editor of the grand old *Banner of Light*, and President of the National Association of U.S.A., has kindly promised to arrange some engagements for us, and, among other cities, we hope to visit Washington, and attend the annual National Congress there. During my absence, Mr. Peter Lee will be the Acting Editor, and I bespeak for him the kind indulgence, sympathy, and support of all the friends of the *TWO WORLDS*, who I hope will do their utmost to increase the circulation and make it still more successful. At the same time I desire to express my thankfulness to the Directors for their confidence and sympathy, and to all contributors, correspondents, and supporters for their generous assistance, and to my friends everywhere for their cheering co-operation during the past decade. If in the performance of my duty I have had to differ from others, or wound their feelings, I tender to them my regrets, and trust I may be forgiven when I assure them I have no personal feelings of ill-will or antagonism. I have merely done what I felt to be right, without fear or favour, to the utmost of my ability.

I shall forward a letter for 'our paper' weekly, so as to keep in touch with my friendly readers, and, all being well, return to resume my editorial duties on the first of February, 1899, better, I trust, in health, strength, and experience. If the climate suits her health, Mrs. Wallis may possibly stay a few months longer, but, in any case, we hope to be able to do good work for the

Cause we love in the land of the West. We have a feeling that there is a work for us to do there. We have waited many years for the voice from the unseen to call us thence, and now that it has come, we are ready to respond, believing that all is for the best, and hoping to do good, as well as gain health and inspiration for the future work in dear Old England.

E. W. WALLIS.

## NINTH ANNUAL CONFERENCE OF THE SPIRITUALISTS' NATIONAL FEDERATION.

SUNDAY, JULY 3.

THE Evening Service commenced with a hymn, followed by a feeling invocation by Mrs. Stair (Rawdon). The Chairman (Mr. E. W. Wallis) said: 'We have had a very busy day; we may congratulate ourselves that much good work has been done, much work for the future, much building for the coming time. Spiritualists are progressive, they work for the education, emancipation, and enlightenment of mankind; they work that men may understand their spiritual natures here, and their work is a practical one for human development. I am glad to be able to give you welcome to-day in this birth-place of our English movement. I rejoice that we have lived to witness and participate in the labours of this year of Jubilee, and that our practical work will continue, and affect the coming men and women for good. I am not a believer in rummaging the dust heaps of the past as though they contained all of truth and good; let the dead past bury its dead, let us be alive to the present inspirations and blessings, and rejoice that the future is ours.'

The Chairman then introduced the veteran 'Spiritual Pilgrim,' Dr. Peebles, who (he said) had journeyed round the world three times, proclaiming the gospel of immortality, demonstrated by spirit return.

Dr. Peebles, who was received with acclamation, said it was not much nowadays to circle the world, every year nations grew nearer; every year hearts beat with more warmth; every year souls were enlarged and strengthened. Life and death are two ripples on the vast ocean of existence, both are equally beautiful.

Using the birth of the bird from the egg as an illustration, he said we were unshelled by death; before we can walk in the beyond our bodies die, not because Adam sinned, or because Napoleon crossed the Alps—(laughter),—but because it was the only natural way that we could be born into spirit-life. He had seen many people die; everyone seemed to pass away without any doubt or fear; people of all shades of faith go quietly into the unseen, and yet the peculiar views of the individual must have some effect on their life over there. Never prepare to die, but prepare to live; to live aright, man must live in harmony with the laws of God. Every tick of the clock told of some soul released. Our fathers, our forefathers, where are they? To this question there are only three answers: (1) death ends all; (2) after death there are endless torments; (3) death is the gate to a progressive existence.

Annihilation does not exist in the universe, not even the tremendous reducing powers of the chemist's compound blow-pipe can annihilate anything; how much less, then, can the mind be annihilated. God is as immanent in the grain of sand as in a burning star. I drop the cold repulsive theory that death ends all; and the second theory is ten thousand times worse. How much better is it to be annihilated and have everything terminated than to live forever in a hell where God exists! The devil could not do worse to man. These dogmas of the Fall, Depravity, Devil, Vicarious Atonement, and Eternal Torments are truly doctrines of devils conceived away back in the dark ages. I drop them! Man is a potentialised portion of the oversoul; with respect to his life after death, most people have hitherto had faith. I was a faithist once, a preacher, and I exhorted that men should have faith. But Paul had said, with faith combine knowledge, and I have done that.

Why did Paul say, 'have knowledge?' Paul was a spirit medium, he had trances and visions. All the apostles were mediums, and were chosen for that reason; they proved, then, the continued life beyond. The process of dying is so misunderstood, it is as natural to die as for the bird to be hatched. It is oftentimes remarked: 'How the dying suffer, how spasmodic are their movements!' They do not suffer, the apparent anguish is only the soul's struggles to escape the shell. Many are never unconscious during the process of dying.

Judge Edmonds, of New York, used to visit a friend named Hopper, on his sick bed. The Judge was in the habit of holding a seance each Thursday evening. One Thursday, after the Judge had offered prayer, his daughter wrote, under influence, 'I am in the spirit-world. I. T. H.' 'That cannot be Hopper,' he said, 'he was better this morning. Anyway, I'll go and see.' The Judge went, found Hopper dead, returned, re-formed the circle, and the message then came, 'I am in the spirit-world; I now understand what Paul said. We shall not sleep, but shall be changed. I have not slept, I have changed.' Some people are continually asking, 'What is the good of Spiritualism?' Stupid! It is all we have to prove the life beyond the grave!

I have never seen an idiot. I am now 77 years old. I have seen those so-called idiots. But where draw the line? I am a fool in mechanics, I dislike it. Idiocy is only a malformation, a lack of communion between your soul and your body, and in the beyond this is remedied, there malformation is eventually removed. I visited, some time ago, an asylum containing over 200 inmates, and watched the process, and noted how the bodies were first bathed, then by means of coloured blocks, feelings of touch and sight were in turn aroused. I heard some of them declaim and sing, and expound a mathematical problem. I went away, and vowed that never again would I think there were such things as idiots.

Thirty years ago a boy, E. C. Dunn, was psychologised by Sterne, when a superior power took the boy from Sterne's hands, and said, 'I was killed last night on the Grand Trunk Railway, near Detroit, I was a lumberman.' Two days later the papers came and confirmed the statement. This boy was taken with me round the world, and was controlled by a spirit (Aaron Knight) who had been in the spirit world 200 years. Aaron Knight repeatedly said that he lived in Yorkshire, that his brother was the Rev. Jas. Knight, whose ordination place was named, that his parents died when he was a child; that his brother looked after him as long as he lived; that he grew up wild, reckless, and died while drunk from a coach accident. He said all was blank for a long time, he did not know how long; he lived, he was himself, all was darkness (the darkness was woven round him by his bad conduct). Aaron has frequently related how he gradually found out first his boon companions, then how his mother dropped him a basket of flowers; how after prayer his brother visited him; and, finally, how he obtained progression in consequence of acting as a reformer, a teacher to his former comrades (in blessing others we bless ourselves).

Later, in company with Robt. Greene, I tested Aaron Knight's story in York. After vain search at the Deed Office, I found at the Will Office documentary evidence which supported everything Aaron Knight had so many times stated. Aaron Knight was a true and good spirit with us, and is now one of those friends who live and love us still. His story informs us that there can be no escape from wrong-doing, that man must obey to live; if he transgresses he will suffer.

The Chairman now introduced Mrs. Cadwallader, and said she had an interesting ceremony to perform.

Mrs. Cadwallader, who was received vociferously, said there are times when a word of unsought appreciation came like a heavenly messenger to cheer and comfort. She was pleased to present to the veteran Lyceum worker, Mr. A. Kitson, the 'Sunflower' badge, the American national Spiritualistic symbol, on which was inscribed 'A token of love from across the sea to Alfred Kitson, in recognition of his long and unselfish labours for our young people.'

Mr. Kitson, replying, said that he had no idea that the American friends know of the work that had been done. Not the value of the token, but the love it evinced, filled his heart, and he would send back by Mrs. Cadwallader his heartfelt thanks to the givers of the token which he should always prize. This closed a very pleasing incident, to which the audience were very sympathetic and joyful that an English worker should receive such an offering of appreciation. The Chairman remarked, 'This showed how character tells.'

Mrs. J. Hagon-Jackson received a most hearty greeting. She said that all were there in one great Cause, not only of Spiritualism, but of Humanity. All were present to do what they could in the time now; in the sunshine of to-day. As a practical Spiritualist, and as a practical woman, she was heartily glad to find that all present were workers, she felt most at home among those who toiled with hand as well as brain. She had repeatedly said that the hard hand of labour was the proudest and best she had ever grasped. She rejoiced that the Spiritualists of America were of the great middle class, which could do, and had done, so much for reform. Some people in the States had attempted to alter the American Constitution by introducing God into it. 'I love my country, and am proud of the United States, but I was heartily glad that the Constitution of that country was too small to hold God.'

Mrs. Jackson then stated she was a believer in both rest and labour, and in the rights of every man, woman, child, and animal. She was present as the delegate of the National Association of Spiritualists of U.S.A., and as a delegate from the Humane Association—the American S.P.C.C. and S.P.C.A.

Mrs. Jackson then gave two impromptu poems on the subjects, 'Merrie England,' and 'The Press.' The following are two stanzas from the first poem:

Merrie England! here's a greeting  
In your gladfaced, joyous meeting  
For you people here to-night.  
Where the hills are green and fair,  
Where the skies are blue and rare,  
Where the waters run and ripple  
With a glad and sweet delight.

You have fairest fields around you,  
Strong walls that seem to bound you,  
And your people's hearts are merry  
And your faces warm and bright.  
You have hedges as I've ne'er seen,  
And your grasses are so bright green,  
And the daisies growing in between  
We cultivate at home.

Mrs. Place was very successful in giving clairvoyant descriptions. Mr. J. B. Tetlow said America had given us Spiritualism, and had sent us excellent representatives who gave us true spiritual food. Spiritualism had lifted the clouds, slaked the fires of hell, and given us a God of love, and we gladly testified to the grandeur of our gospel—the gospel of growth. He referred to the burden of responsibility resting upon mediums. We must recognise that the power to make our lives more sunny lies within us, and Spiritualism lets in the sunlight of life after death to brighten all hearts.

Mr. J. Smithson, President of the Yorkshire Union, thought that the most glorious part of Spiritualism was the fact that it proclaims human brotherhood. It was deplorable that two Christian nations should be engaged in the work of slaughter—such warfare would not be possible under a spiritual regime. Spiritualism did not recognise that men could commit any offence they pleased, and then pass through a moral bankruptcy court, and pay but little poundage. No other atonement is possible but personal restitution and reformation. As Spiritualists we recognise that the empire of the spirit is universal, and every man, woman, and child are citizens thereof. Old religions are effete, and Spiritualism will supplant them, not by steeping souls in sorrow, but by extending their views of life and duty, and inspiring new hope and courage, by proving that though death has outwardly separated the loving, yet in spirit they are united still. He earnestly urged all to take their share in the work for truth and progress, and be the ambassadors of God, bearing the good tidings to all His children.

Mr. S. S. Chiswell, of Liverpool, said that whether under the Stars and Stripes, the Union Jack, or any other flag, we were members of the same family, and the banner of Spiritualism floated over all. There was an awful responsibility resting upon us, especially those with the greatest talents. We were not Spiritualists because we desired it; most of us fought against it, until the powers above declared 'Be ye separate'—separated from the ignorant and worldly by the great knowledge of the natural spiritual life here and hereafter. Spiritualism does not teach 'It shall be forgiven you,' but 'Whatsoever ye sow that shall ye also reap'; and its fundamental principles of progress are 'Cease to do evil, learn to do well,' and 'Keep unspotted from the world.' If there are any here who say, 'Lord, I believe,' and forget their duty; who love ease and contentment, and expect the 'dear spirits to do it all,' go away, leave the movement, it is no place for you. Spiritualism demands workers; heaven helps those who help themselves. Duty must be done day by day, and every day to the utmost of our ability. Creeds have gone by the board; honesty, deeds, character are needed. We entertain varied opinions, and express them, and are all the better for it. By such interchange we get rubbed down, and are firmer friends. The Cause demands our undying respect and devotion. We are associated for work; for God, Humanity, and the Children. He said he had found wherever he had been among Spiritualists, the same warm, loving hearts, and was convinced that Spiritualism was destined to be the universal religion of the world in the coming time!

Mrs. M. E. Cadwallader related a number of interesting experiences, which were much appreciated. She had been greatly interested by the Conference proceedings, and congratulated all for their excellent work and spirit of good will. She had been listening and learning, and was glad to see how, although they had expressed different opinions, loyally they had all given way to each other and accepted the decisions of the Conference. She felt that it was no light thing to be a Spiritualist, especially to be a medium. It was very hard to be misunderstood, as mediums so often were, and she asked for all to love and help them. Spiritualism had worked wonders in changing the thought of the world, and when its history is truly written, men will realise that it is the crowning glory of the nineteenth century. She related how greatly Spiritualism had blessed her life, and how she had pledged herself to work for it as long as she lived.

Brief, bright, and earnest speeches were also delivered by Mr. Rooke, Mr. J. Armitage, Mrs. M. H. Wallis, and Mr. J. J. Morse, and on the motion of the latter, the large meeting unanimously decided to send greetings to the Spiritualists of America by, and commend Mr. and Mrs. Wallis to the cordial kindness of the friends in America.

#### LANCASHIRE LYCEUM DEMONSTRATION.

The sixth annual Lyceum Demonstration on July 9, in Stevenson-square, Manchester, was a good success. Manchester Lyceum was first to arrive, quickly followed by Collyhurst. Longsight, Ashton, Stockport, Bury, Hyde, and Hollinwood marched into the square; Pendleton, Hulme, Salford, Broughton, and Bolton Lyceums did not take part. The new banners were unfurled, viz.: Collyhurst, Hyde, and Bury, which were all beautiful designs. The afternoon was delightful, a wealth of sunshine prevailed, and a gentle breeze tempered conditions, which would otherwise have rendered exposure in the open intolerable.

The Chief Marshal quickly secured order, and after singing a hymn the procession marched out of the square by way of Newton-street, London-road, and Downing-street, to Ardwick Green Park, the streets en route being lined by spectators. The order of procession was as follows:—Broughton Brass Band; Chief Marshal, Mr. Longstaff; Hon. Treasurer, Mr. Braham; 1, Manchester (blue); 2

Bury (violet); 3, Hyde (Campbell tartan); 4, Ashton (pink); Ardwick Brass Band; 5, Stockport (heliotrope); 6, Hollinwood (white); 7, Longsight (pale green); 8, Collyhurst (primrose). Each Lyceum had its distinguishing colour, which was freely displayed. The conductors wore sashes, and delegates broad band on right arm, same colour as their Lyceum.

At the Park, after a hymn, the children were arranged by conductors for marching, and calisthenics were gone through to the satisfaction of those present except the parsons, who wanted to know on what authority we had assembled there. We are getting well known to the police, who escorted us and looked after our interests at every available point. When the exercises had been accomplished the Lyceums marched down Manor-street and Tipping-street to the Co-operative Hall for tea.

After tea the conductor of the Manchester Lyceum, Mr. Crutchley, presided over an entertainment. After a few remarks he called upon Miss Rotherham to give an overture on the piano, which was well rendered. Piano and violin fantasia, Miss Rose and Violet Crutchley; duets by Messrs. Birkett and Fletcher; recitations by Misses Longstaff, Cheetwood, Hudson, Dempster, and George Britland; duet by Misses Archer and Bonwick; songs by Miss Florrie Pickthall.

Mr. Wallace (pioneer) spoke a few words.

Mr. Taylor (Collyhurst) moved a vote of thanks to the Chairman and Chief Marshal, which was seconded by Mr. Pickthall, and briefly acknowledged by Mr. Crutchley and Mr. Longstaff.

J. B. LONGSTAFF, Hon. Sec.

## Societary Doings.

### LYCEUM UNION EXECUTIVE.

HUDDESFIELD, Brook-street, 10th, In response to invitation, the members of the Lyceum Union Executive and Publishing Committees have paid a visit to our society, holding their business meeting last evening, to-day attending Lyceum and taking part therein, and also occupying our platform during the usual services. Splendid spiritual meetings have resulted from the combined efforts of all concerned, and great and lasting benefit must accrue. We cannot too highly commend this mode of Lyceum propaganda work. Our Lyceum Anniversary, held on June 26, was much marred by the inclement weather; the financial result, however, was good. Good singing, hearty services, and the beautiful addresses by Mrs. Wallis were much enjoyed.—J.B.

### MARYLEBONE ASSOCIATION OF SPIRITUALISTS.

#### RECEPTION TO CONGRESS VISITORS.

ON WEDNESDAY, July 6, at the Banqueting Room, St. James's Hall, the Marylebone Association of Spiritualists gave a reception to the delegates, and other foreign visitors to the late International Congress.

Mr. Thomas Everitt, the President of the Marylebone Association, in a short address welcomed the visitors. He said:

Dear Friends and Fellow Workers,—We are glad you have so readily responded to the invitation of the Marylebone Executive. We are pleased to see that we have with us some of the oldest workers, pioneers, apostles, and preachers of the everlasting gospel of love, now coming from God out of heaven through the ministration of angels.

The achievements of the past are prophetic of the potency and power of Spiritualism to bind all mankind in one common bond of brotherhood. Love, being the powerful agent generating in us the feeling of universal relationship to humanity, is the distinguishing trait in our Spiritualism. May it characterise our lives as it did that of George Thompson. William Lloyd Garrison, writing to his fellow-workers on the emancipation of the American slaves, said: 'The world is thy country, thou knowest no other, and every man in every clime is thy brother.' May this bright gem be radiant in the life of all of us! This social meeting will be a memorable one in the records of the Marylebone Association, for we are honoured with the presence of comrades engaged in a holy crusade against Atheism, Dogmatism, and Formalism. Some of these worthies have unfurled the banner of the 'everlasting gospel' in many lands, and to show their great love of the cause have left their homes, their friends, their sphere of labour, and their country, and travelled thousands of miles to meet their coadjutors from the various countries in the civilised world, that they might exchange experiences, and stimulate and encourage them to renewed energy and devotion in the best of all causes. Such a manifestation of disinterestedness and self-sacrifice indicates that nothing short of the love of truth, and its perpetuation and dissemination, could have stimulated them to make such sacrifices. We cannot speak too highly of such noble-hearted and generous conduct. To you, our honoured guests, I would say: 'Allow me to assure you that the mass of the people were more than gratified, were more than delighted by such a manifestation of angelic love in the forgetfulness of self, that you might pour forth the warmth of your heart's affections, to energise anew the resolutions of your fellow-workers in heaven's last and best gift to man. In the name of the Marylebone Association of Spiritualists, I pray that the angels of the highest heavens may be your companions, and trust that you may arrive at your respective homes in safety, feeling none the worse for the fatigues and perils of your journeys, feeling conscious that you have been the means of doing much good in the old country in more ways than one. Farewell.'

Mr. T. Cooper, the vice-president of the Association, referred to the vicissitudes through which the Association had passed some years ago, the efforts which had been made to vitalise it at a time when it seemed doomed to extinction. After some remarks on the progress of the Association, and of the movement generally, he proposed the following resolution: 'That we, the Marylebone Association of Spiritualists, heartily welcome our brother and sister co-workers, who, in visiting London as representatives of the several societies associated with the cause of Spiritualism in various parts of the world, have so kindly honoured us with their presence this evening, and we extend

the right hand of fellowship and our best wishes to our distinguished visitors, and societies they represent.'

Miss Rowan Vincent, in a few graceful words, seconded the resolution. She alluded to the memorable character of the late Congress, and in some observations on the movement in general, she defended the pursuit of phenomena. Facts were the basis of their philosophy, and while they required more enthusiasm, that enthusiasm should not outrun a recognition of the need for, and value of, the facts upon which their Spiritualism rested.

Mr. J. J. Morse, speaking in support of the resolution, said that the Congress had been a season of refreshing, a season of education, and, he ventured to hope, a season of awakening as well.

The resolution, it is almost needless to say, was carried *nem. con.* Dr. Peebles expressed his gratitude for the kindness with which he had met on all hands during his visit. He also referred to the gratification which the Congress had afforded him, and to the enthusiastic reception which he and the other visitors from the United States had met with in the provinces. He concluded with a fervid tribute to Spiritualism as a power that warmed the soul, expanded the nature, and lifted the mind above the belittling cares of the world.

Mrs. Richmond, in the course of some remarks, delivered with her usual fluency, said: 'To-night we are not here to discuss elaborate themes and scientific essays, but in response to your generous call and resolution, to say how heartily we reciprocate every word and act of kindness that has come to us on this and other occasions. On behalf of my colleagues and associates, and those various societies which I have spoken for, and am speaking for when at home, and on behalf of all the Spiritualists of the United States, I thank you, Mr. Chairman, and this Association, and all dear friends for your kind greeting, for fraternal hand-claps, and for your devotion to that truth which we humbly but sincerely represent.'

Mrs. Jennie Hagon Jackson made some pleasing references to the mental treasures she had accumulated while on this her first visit to Great Britain. She joined in the acknowledgments of Mrs. Richmond, and in what, figuratively speaking, might be called the beautiful bouquet, she would take back with her that sweet, beautiful little flower, the 'Forget-me-not.'

Mrs. M. E. Cadwallader said there was not any amongst the delegates to the International Congress that had a greater feeling of thankfulness in their hearts than she had. In the name of the society she represented, she thanked the Marylebone Association for their greeting. She referred to her visit to England last year, when, however, she was almost an invalid, and consequently unable to take part in any of the work to which she had been accustomed. She rejoiced to be able to say, however, that Dr. Peebles had restored her to health.

Mrs. Richmond and Mrs. Jennie Hagon Jackson then gave an inspirational poem on subjects suggested by the audience, viz., 'Farewell' and 'The Union Jack and The Stars and Stripes.' The verses were admirably improvised, and were received with great applause.

The assembly then adjourned to partake of the refreshments which had been provided, after which a programme of music, songs, and recitations was performed. The following is a list of the various items:—Song, 'The Enchantress' (Hatton), Miss Samuel; recitation, 'Mark Antony's Oration', Mr. Ernest Meads; song, 'Oh, Promise Me' (de Koven), Mrs. Paulet; part song, 'Farewell to the Forest' (Mendelssohn), The Marylebone Association Choir; song, 'The Prima Donna' (Roedel), Miss Samuel; recitation, 'That Telephone' (Jerome), Mr. Ernest Meads; song, 'When Love is Kind' (old melody), Mrs. Paulet. Miss Butterworth conducted the musical arrangements.

The gathering was large, brilliant, and representative, and was in every regard a gratifying success.

### INTERESTING GATHERING AT HYDE.

#### UNFURLING OF THE LYCEUM NEW BANNER.

A GREAT many people within the Borough of Hyde have little or no idea of the active and useful work that has been carried on for a considerable period in connection with the Hyde Society of Spiritualists and Children's Progressive Lyceum. At one time Spiritualists were regarded by the generality of people with something in the nature of terror, and indeed much of this feeling still exists; but time works wonders in all things, and it can now be safely said that intelligent and learned people have begun to recognise that Spiritualism is, after all, not half so terrible a thing as timid people have often attempted to make out. The true, rational form of Spiritualism is but another name for research, and there is no other religion in the world but whose gospel is founded more or less upon research. On Saturday, July 2, the Spiritualists celebrated the Jubilee with considerable jubilation. A public tea in their usual meeting-room in Mount-street was attended by a good many people, and was followed by a public entertainment in the Temperance Hall, and it was quite surprising to see so much interest taken in proceedings at which, not many years ago, most people would have looked utterly askance. Mr. A. Whitehead presided, supported by the Rev. H. E. Dowson, Mr. Wallace (of London), Mr. W. Johnson, Mr. W. France, Mr. J. B. Tetlow (of Manchester), and Mr. Pickthall (of Stockport).

The Chairman well remembered when Mr. France and himself decided to open a room in Hyde for public Spiritualistic services, four years and a half ago. They were considered a very peculiar and uncanny sort of folk, and very uncharitable remarks were made; but those who thought they had lost their senses had now come to see they were as sensible as other people. That night they found themselves not only respected by the general public, but honoured by the most honoured and respected minister and citizen of the town. (Applause.) He thought all right-minded men would honour Mr. Dowson for his courage, and for his endeavour to spread religious liberty and freedom. (Hear, hear.) He was sure he was expressing their feelings in saying they should have been heartily glad to see every minister in the town on their platform that night. (Hear, hear.) During the four and a half years they had been in existence they had gathered people, who, for respectability and intelligence, were, he

believed, equal to most of the congregations, and they had collected children, who would bear comparison with those of any Sunday-school in the town. The time might come when they should have a better place; but it was not so much the place they were anxious about, as to have men and women whose hearts and minds were fit temples for the indwelling of the spirit of truth, of love, and of righteousness. (Applause.) They were anxious that their children should grow up to be men and women who should find their highest joy and their greatest good in living noble, manly, and womanly lives, in labouring for the good and well-being of others. (Applause.)

A piano duet by Miss Whitehead and Miss Walton, young girls, a flute solo by Mr. Walter Thornton, and a song by Mrs. E. McEwen, with violin obligato by Mr. Armitage, were given. Mrs. McEwen was deservedly encored. Mr. Howarth, organist at Union-street Chapel, was the accompanist.

The Rev. H. E. Dowson came there to hold out the hand of fellowship to those whom he regarded as fellow-seekers after truth. If there was one thing he had tried to be all his life it was a seeker after truth in perfect liberty—(hear, hear),—and after the Chairman's speech he was sure they stood exactly on the same spiritual platform. (Applause.) This was a very wonderful age. It had been an age of the most marvellous advance in physical science. There were some who said that because the telescope and the microscope revealed no God, therefore there was none. So we stood with the universe revealed to us, far more majestic, far more glorious than was ever dreamt of of old. But beyond that universe, beyond the matter which formed it, the man of science, with telescope and microscope and crucible, could not take us a step, and we were left to bow our heads in awe and wonder before the Invisible Author of all that was so grand. We were also left face to face with the spirit world. There were more things in heaven and earth than were dreamt of in our philosophy, and he stood in humble awe before that spirit world in which the great Author of the universe dwelt. He thanked anyone, as a fellow-seeker after truth, who tried his best to fathom the mysteries of the spirit world. (Applause.) He should never forget as long as he lived the day, 38 years ago, when he stood by the side of the bed on which lay his mother—the body of the mother whose spirit had fled. It was one of the most momentous moments of his life, and he asked the question, Where is my mother's spirit? And he went into the beautiful garden. The birds were singing and the sun was shining, and he seemed to hear the voice of his mother speak, and he seemed to feel that upon that day there would be a spiritual presence close at hand, as if a sort of second conscience was speaking to him, there seemed a new spiritual eye looking down not only on all he did, but on all his faults. He felt ever since that there had been a sort of revelation to him of spiritual presence. And so he was in hearty sympathy with those who tried to reveal those mysteries, and if they could tell us what we knew not of those spiritual friends, they would confer an infinite blessing upon mankind. He thought that differences of opinion were but a feather-weight when put in the balance with spiritual union. (Applause.) He rejoiced very much in the Lyceum. It was, he supposed, a Sunday-school, whose banner he should shortly have the honour to unfurl. For 50 years he had been engaged in Sunday-school work, and he had seen men and women grow up out of the Sunday-school to be faithful members of Society, good and true men and women, husbands and wives, fathers and mothers, and strong to fight the battle of life. He cared very little what opinions men and women held, but he did care that they fought the battles bravely, with pure hearts and true souls. He liked to see the young men and young women and boys and girls come out in their best clothes. He believed in self-respect, and did not believe in slovenliness. He believed in neatness and good taste. They would march in future under the banner he was about to unfurl. There was a great deal in the standard under which a soldier fought. They knew what great deeds had been done to keep the banner from the hands of the enemy—how lives had been laid down for a bit of silk. It was more than a bit of silk. It stood for the nation, for the love and honour of their country. The banner he was about to unfurl would stand for their characters. When they marched behind that banner on Whit-Friday, they would remember they belonged to the Spiritualists' Sunday-school, and had characters to maintain. They talked about keeping a high standard before them in life. Their consciences did that. They spoke to them from the spirit world, with the still small voice of God. They would hold before them their standard in that Sunday-school, their standard of honour, of love; the standard in their homes, of kindness one to another—temperance, industry, all that made men and women, and made life worth living. That was what their banner would stand for, and as he unfurled it, he asked them all, when they marched behind it, to remember what it stood for. Might that school be the means of leading boys and girls, young men and young women, on that Christian path which he prayed God they all might tread to their dying day. (Loud applause.)

The banner was of an extremely beautiful character. On the front is a representation of the Spirit of Truth, with several children looking up to her. On the opposite side are the words:

Ever near us, though unseen, the dear immortal spirits tread;  
For all the boundless universe is life, there are no dead.

These words are surmounted in larger lettering with 'Hyde Spiritualists' Society.' The colours are varied and very attractive.

Mr. W. Johnson, after more than 30 years' work in this movement, felt that they had come to the time when they were leading others on to that high standard which they conceived. He had a pleasant duty—to propose a vote of thanks to Mr. Dowson for his kindness. He was gratified to see that there were broad-hearted men, who lived above the creed, and who could unite in that brotherly bond of recognising that they were all children of one living Father, bound by that love-tie which made them feel that each had a right to give the other the esteem they claimed for themselves. (Hear, hear.) If there was anything in their movement, it was freedom. They had no creed. They left it to every man to work out his own salvation, to realise the grand truth as it came to him. The members of their Lyceum thought they could not do better than place in

Mr. Dowson's hands one of their text books, or 'Manuals'; he therefore, on behalf of the Lyceum, asked Mr. Dowson to accept the book. (Applause.) He was confident that when Mr. Dowson had read the 'Manual' he would say their purpose was high.

After a few remarks from Mr. Pickett, of Stockport, Mr. Dowson, having accepted the book at Mr. Johnson's hands, said he had attended many Sunday-school meetings in which it had been his pleasure to give prizes, but he had never received one before. (Laughter and applause.) And so he prized it very highly indeed, and should read it from beginning to end.—(Applause.) He felt that night it was a very common purpose they had before them—a free search for truth. That was the principle out of which his congregation at Hyde Chapel had been born. Their fathers, in the year 1708, built an old chapel there. That had long disappeared, and they built it, and it cost £42. (Laughter.) When they built that chapel in 1708 for £42, they were Calvinists. They were not Calvinists to-day; they were Unitarians. He was not saying they were better than they were, but freedom was given in that congregation for people to think for themselves, and so they thought for themselves. In the end, he trusted, the perfect light would shine on all. (Applause.)

Miss Ward contributed a recitation with excellent effect, and was encored. Mr. Ashworth, of Stockport, sang 'The Wolf.'

Mr. J. B. Tetlow said Spiritualism had come to stay. They knew England when it had not a hundred Lyceumists; it had 10,000 now. They claimed as a Sunday-school institution that they were going to revolutionise Sunday-school work. Speaking of the book that had been handed to Mr. Dowson, he could safely say that when he had read it he would declare it to be the embodiment of the best thoughts of humanity, that he never had a more valuable present.

Mr. Armitage varied the proceedings with a violin solo.

Mr. W. France said he had to move a vote of thanks to Mr. Whitehead in a 'very tangible form.' During Mr. Whitehead's presidency he brought to the society a moral standing which had been of the greatest benefit. Mr. Whitehead had worked on behalf of the Lyceum in Hyde with a zeal and energy which did him infinite credit, and the present position of their Lyceum was largely due to the sound, practical advice with regard to morality and character which Mr. Whitehead had given. On behalf of the Hyde Spiritualists' Lyceum, he had the greatest possible pleasure in presenting to Mr. Whitehead a silver Jubilee Medal, as a token of their very high esteem and regard; and trusted he would prize it not because of its material value, but because of the expression of their very highest and kindest regard. (Loud applause.)

The inscription on the front of the medal runs:—'Presented to Mr. Alphonso Whitehead, by the members of the Hyde Lyceum, as a token of their esteem. June 25, 1898.'

Mr. Whitehead, who was entirely taken by surprise, remarked that he had felt many times, from the kind expressions which some of their people had used to him, that he had a very warm place in their affections; and those kind expressions had often stimulated him and helped him to do what little good he possibly could. He should always value the medal as one of his earthly treasures, but the sweet memories it would bring to him would be of far more value than the present itself. He thanked them all most heartily. (Loud applause.)

Mr. Herbert Booth, a boy, who appeared in comic attire, contributed a humorous song, with a little 'stump' speechifying interspersed. The item was extremely rich, and the encore quite tremendous, but there was not time for a response.

Mr. Wallace, of London, a veritable 'father Christmas' of Spiritualism, said that 42 years ago he could not find a single Spiritualist in all Lancashire or the neighbouring districts; and now wherever he went he found friends. It was the privilege of every true Spiritualist to follow up the subject until they could walk and talk with the spirits, go home with the spirits, enter the spirit world, and there learn the mysteries. There they would learn that life was worth living. But they must also guard their conduct here. If they want that extraordinary experience, they must prepare themselves and work for it, or it would never be given to them. Their duty was to do all the good they possibly could in this world; and they could do no more. If there was one thing he rejoiced over with regard to Spiritualism, it was the children's Lyceum. Their friends in that work were carrying out the grandest piece of reform the world ever knew. And why? Simply because all sects in the world but Spiritualists taught their children to believe. The Spiritualists never taught them to believe anything, but to seek for truth wherever it was to be found, on heathen or Christian ground, among their friends or among their foes. (Applause.)

Letters were read from the Rev. W. L. Tucker, of Flowery Field, and Mr. R. A. Brown, of Manchester, who were unable to attend the meeting. Mr. Tucker said in his letter that he should have been glad to be present, but could not get there. Miss Ward contributed another recitation, and shortly afterwards the proceedings were brought to a close.

#### LONDON SPIRITUALISTS IN EPPING FOREST.

We are pleased to report the success of the outing to High Beach, on Sunday last, the 10th. The following societies were represented:—Battersea, Shepherd's Bush, Finsbury Park, Islington, Hackney, 2, Ford's Park Road, Canning Town; Co-operative Hall, Canning Town; Manor Park; Workman's Hall, Stratford; and Martin Street, Stratford Friends began to assemble at 10-30, and continued to arrive till the afternoon, when we had a large muster at the Conference, which began under novel conditions. It appears the Forest Committee does not now allow public meetings in the Forest without permission, so we had all to sit down in the form of a picnic party. The afternoon and night meetings were very successful. Mr. Davies, of Canning Town, gave us his ideas on 'The best methods whereby to develop mediumship and public speaking.' He recognises the fact that there is as much intelligence on this side of life as there is in the same spheres in spirit life. When we pass to the other side we shall still be men and women, and we shall know what we have been, and thus we shall know if we have learnt the lessons of life aright and done our

duty nobly and well; it will be better for us to learn now, in this stage of action, than wait till we get to another development. Mediums must be better cultivated and develop their own powers, and Spiritualists must give off better conditions to the mediums.

Mr. Colman, of Battersea, asked Mr. Davis a question, which was answered.

Mrs. Brenchley said that all mediums should be very careful in speaking about each other, and try to get to understand each other, to be more sisterly and brotherly, and then all would be brighter, happier, and better.

Mr. Brenchley said that we ought to be systematic and more practical, and try to get to understand life as it is and have a greater bond of union.

Mrs. Boddington thought it was very difficult to live good, noble, and pure lives in and under our present circumstances of life, and this was the cause of failure in many instances, but we must try and make ourselves better, and let us all think good thoughts, and thank God for the blessings of knowledge we possess.

Mr. Drake supported Mr. Davis when he urged that every Spiritualist must have facts, and be able to defend his or her position; he claimed that Spiritualists who came into the ranks before they were satisfied of its principles, were doing an injury to themselves by not being honest with themselves.

Mr. Clegg, secretary of Conference, said he was glad to meet all there; he hoped that was the beginning of better days for Spiritualism in London. Hackney Society will be the scene of the next Conference, on the 7th day of August. Two hundred and fifty-two friends sat down to tea at Rosshern Villa. Retreat after tea, we held an open-air meeting, Mrs. Brook, of Finsbury Park, presiding.

The meeting was a success in every way. Mr. Leander, president of Hackney Society, Mr. Brooks, Mr. Whyte, Mr. Davis, 2, Ford's Park, the President of the Co-operative Hall, Canning Town, and others; and Mr. Brenchley spoke at night. We are pleased to report that there was a splendid feeling all along the line, for which all those who have taken part in the proceedings feel amply repaid. Hoping that this is 'harbinger of better days and increasing unity and service for the Cause.'—Faithfully yours, M. Clegg, secretary of Conference.

#### LONDON NEWS, NOTES, AND NOTICES.

**BOW:** 10th, Mrs. Whimp gave very good clairvoyance, and Mr. Harris gave a short address, Mr. Davy presiding. Wednesday, good meeting, and a very successful meeting in the Park.—**CAMBERWELL,** Surrey Masonic Hall: Morning, Public circle well attended. Evening, Mr. Long's guide dealt with the second phase of 'The identity of early Christianity and Modern Spiritualism.' Hall full, many strangers. Half-yearly members' meeting. The report of the leader in 'the work of the mission' for the past six months was read, the receipts showed £87 10s., and the expenditure amounted to £76 1s. 9d., which enabled us to add over £10 to our reserve fund. Good work had been done, over 10,000 handbills, copies of the Two Worlds and Light, had been distributed from house to house in the neighbourhood. Our membership has increased, also the number of attendances; in fact, we show an increase in all branches of the mission. The lending library receipts show over £4, which will enable us to increase our library by the addition of the latest works on our science and religion. The officers were re-elected for six months.—**CANNING TOWN,** Co-op. Hall, Braemar-road: 7th, Mrs. Wood's psychometry was very successful indeed. 10th, Messrs. Darkins and Barley conducted an open circle with success. Most of our members journeyed to King's Oak. 2, FORD'S PARK-ROAD: Tuesday, Mr. R. Bullen gave an excellent address on 'Christianity and Spiritualism.'—**CAVENDISH ROOMS,** 51, Mortimer-street, W.: Return of Mr. J. J. Morse; hearty welcome. Address entitled 'Spiritualism, a retrospect and prophecy,' highly appreciated by numerous audience. Mr. Everitt presided. Mrs. Cadwallader charmed all by her remarks. She brought greetings from American co-workers. Dr. J. M. Peebles supported the chair. Another piece of direct writing was given through Mrs. Everitt's mediumship to Dr. Peebles. Testified to on this occasion when desk was opened before audience and writing found.—**EAST LONDON,** Manor Park Centre: 4th, Mr. Davis gave a very impressive address, clairvoyance and psychometry. 8th, Mr. Noyce gave a good address, Mrs. Wood very successful psychometry.—**HACKNEY,** Manor Rooms, Kenmure-road: A most enjoyable time at High Beech, Epping Forest. Open-air meeting in Victoria Park at 11 a.m. next Sunday. Will speakers help us? There is every promise of a good harvest. Will those who have the work at heart rally round?—**STOKE NEWINGTON:** Re-opening services. Arrangements are not yet completed, but full particulars will be given in a special notice in next week's issue. London societies please note the day, as the committee will be glad of support to meet Mr. and Mrs. Everitt, who have promised to attend this inauguration on the 24th. A. Clegg, hon. secretary, 37, Kersley-road, Stoke Newington, N.—**STRATFORD,** Martin-street Hall: An interesting experience meeting. Many friends were on the Forest. The gathering there was a record one for London, but we hope to see the number greatly multiplied next year.

**SOUTH LONDON Spiritualists' Mission,** Surrey Masonic Hall, Camberwell. Mrs. Trueman, of Plymouth, has kindly consented to come and give clairvoyance, and we bespeak a hearty welcome for her in London, on Sunday, 31st July. 557

#### MANCHESTER NEWS AND NOTES.

**ARDWICK,** Tipping Street: 6th, Mr. Pearson, clairvoyance very good. 10th, Mr. Mayoh gave grand discourses. Would have liked to have seen more members and friends present to enjoy the treat the guides of Mr. Mayoh gave on this occasion.—**COLLYHURST STREET:** 6th, Madame Henry gave a very nice address, also good clairvoyance. 10th, Mr. Wm. Johnson gave addresses and answered written questions from the audience.—**ECCLES:** 6th, Mrs. Eyles gave excellent clairvoyance. 10th, Mr. Pickthall gave splendid addresses, highly appreciated. 20th, Mr. E. Marklew, on Eccles Cross, if fine.—**HIGHER BROUGHTON,** Hilton-street: Thursday, 7th, Mr. Marklew gave short address. Sunday, Lyceum, 42 present. Recita-

tions by the children, marching and calisthenics, very good. Afternoon and evening, Mr. Thompson gave fair address. After-circle conducted by Mr. Crompton.—**LONGSIGHT Hall:** 5th, Madame Henry, instructive address on 'Prayer' much appreciated. 7th, Good circle. 10th, Mr. Standish gave an eloquent address on 'What is it?' and clairvoyance. After-circle very good.—**OPENSHEAW,** Granville Hall: 7th, Mr. Hilditch gave good phenomena. 10th, A pleasant time with Mr. Stevens, a short address on 'Welcome, angels pure and bright,' and excellent clairvoyance and psychometry. After-meeting very encouraging, several friends taking part, which looks well for the future.—**PATRICROFT,** New Lane: 5th, Mr. Savage, good clairvoyance and psychometry. 10th, Miss Knight. Afternoon, clairvoyance. Evening, Mr. Wm. Sleigh gave address on 'The atonement, from a Spiritualistic view.' Miss Knight, clairvoyance. **PENDLETON:** Miss Butterworth gave splendid addresses on 'Unseen influences, and 'Death, and what after?' Good psychometry and clairvoyance.—**SALFORD:** Evening, Mr. Orr gave a short address on 'The spiritual application of the legend of the Garden of Eden.' Two anthems were excellently rendered by the choir. *Prospective:* Sunday, 6-30, Mr. Walter Howell, of Nottingham.

**HIGHER BROUGHTON,** Hilton-street.—Anniversary Services on Sunday, July 17, will be held in the above Hall. Speaker, Mr. I. Pickthall. Chairman on this occasion, Mr. R. Fitton. Solos by the Spiritual Nightingale, Miss Florrie Pickthall, and Miss Annie Pickthall. Recitations by Miss Nellie Pickthall. Suitable Hymns by the Children. Organist, Mr. Brummitt. On Thursday, July 21, at 8, Miss Cotterill. All are cordially invited. 557

#### SALFORD SPIRITUAL CHURCH, CHAPEL STREET.

SUNDAY NEXT, AT 6-30, INSPIRATIONAL ADDRESS BY

MR. WALTER HOWELL

— PRINCESS HALL, SOUTH MANCHESTER —  
(BRADSHAW STREET TRAM TERMINUS).

ON MONDAY, JULY 18, AT EIGHT O'CLOCK,

MR. WALTER HOWELL

(PROCEEDS TO THE GRIFFEN FUND).

#### LANCASHIRE AND CHESHIRE.

**ACCRINGTON,** Bridge-street: Miss Howarth gave a good address; subject, 'In regard to the Spiritualists' God.' Evening circle, well attended, and a success; conducted by Mrs. Hitchon, Mrs. Allerton, Mrs. Robinson, and Miss Atkinson. **ST. JAMES'S-STREET TEMPLE:** Splendid day with Mrs. Johnson; addresses very good, clairvoyance and psychometry almost all recognised. Good after-circle, conducted by Mrs. Mellor and Mrs. Wray.—**ASHTON-UNDER-LYNE:** 5th, Miss Cotterill gave good phenomena. 10th, Mrs. Cropper, good address and clairvoyance, and also named a baby very nicely.—**BARROW-IN-FURNESS:** First visit of Mrs. Peters, of Manchester, who gave good addresses and clairvoyant delineations. Out of 20, 17 were recognised. Many strangers present, all satisfied.—**BLACKBURN,** Freckleton-street: July 9, A tea party was given by the mothers for the benefit of the society, realising a little over £4; also a social and dance was held. 10th, The guides of Mr. W. Ward gave addresses on 'Has man a soul?' and 'The higher aspect of Spiritualism.' Clairvoyance very good. Mr. J. T. Ward, ex-president, officiated.—**BLACKPOOL,** Albert-road: Mr. R. A. Brown gave earnest and eloquent discourses on 'Human redemption, from a Spiritualist standpoint,' and 'The Jubilee of Spiritualism.' Both addresses were very good indeed.—**BOLTON,** Bradford-street: Mrs. Brooks spoke well on 'The soul immortal cannot die,' and 'We come to greet you here, spirits bright and ever dear.' Very good clairvoyance and psychometry.—**BOOTLE:** By request our Lyceum again rendered the service of song, 'An angel in disguise,' which was well received.—**BURNLEY,** Guy Street: Mr. Leaver gave addresses on 'Do Spirits return?' and 'Where have the world's great heroes gone?' also good clairvoyance and psychometry.—**BURY:** July 8, successful circle. 10th, Mrs. J. A. Johnson, addresses and clairvoyance.—**CASTLETON:** Miss Kate Ribchester proved a perfect success, dealing with the subjects in a very clever manner.—**CLITHEROE:** 9th, Tea party and social, to celebrate re-opening of the old school; very well attended. A most enjoyable social followed; songs, duets, and recitations were ably rendered by the Misses Geldard, F. Barlow, Hitchon, and Cunningham, and Messrs. Jackson, Cottam, Dickinson, Rhodes, and Stewart. Several of these are not connected with the society, but freely offered their services to assist us. Mr. Geo. Cowgill ably presided at the piano; Miss Smith also made a few remarks. 10th, Miss Smith conducted the re-opening services, giving good addresses and successful clairvoyance. The committee wish to tender their best thanks to the Oldham society for their kindness in releasing Miss Smith.—**DUKINFIELD:** 7th, Miss Chadwick gave short address and very good clairvoyance. 10th, Mrs. Hopwood gave short address, good clairvoyance and psychometry. After-circle, Mrs. Peat and Miss Chadwick.—**HEYWOOD,** Discussion Hall: Mrs. Robinson's control gave her experience; clairvoyance fully recognised.—**HOLLINWOOD:** 5th, circle, good audience. Mrs. Brook's psychometry and clairvoyance very good. 10th, our esteemed friend, G. Adams, conducted the services; clairvoyance very good.—**LEIGH:** Mr. W. Welsby gave a pleasant and forcible address, which received the approbation of all. We tender him our heartiest thanks. Good after-circle.—**LIVERPOOL,** Phoenix Hall: July 3, Mr. John Chapman gave a well-appreciated lecture on 'Love, courtship, and marriage.'—**MACCLESFIELD:** Very good address and clairvoyance by Mrs. Kirk, and a very good address by Mr. Place in the evening.—

MIDDLETON: Mr. W. Edwards gave good discourses on 'Spiritualism, what is it?' and 'Where are the dead?' also, good clairvoyance.—MILNROW: Miss Chadderton's guides gave a nice address and very good clairvoyance.—OLDHAM, Bartlam-place: Mrs. Sellars gave splendid discourses, and her clairvoyance was very much enjoyed. The seventh annual balance-sheet states that the receipts have amounted to £133 19s. 6d.; expenditure, £126 15s. 8d.; balance in hand, £7 3s. 11d. BLEASBY-STREET: 6th, Miss Halkyard gave good clairvoyance. 10th, Mrs. Nicholl's first visit, but not last. Good scientific addresses and excellent clairvoyance.—PRESTON, Weavers' Hall, Walker-street; The Society's anniversary was a record day. Mr. G. H. Bibbings gave excellent addresses on 'Dead, death,' and 'Man: past, present, and future.' At times the audience responded by bursts of applause. Miss M. Lancaster rendered a solo. Mrs. Waddilove (local medium) gave excellent clairvoyance. CENTRAL: 10th, Local mediums occupied the platform. The guides of Mr. Hodgson gave addresses on 'Man's idea' and 'The past and present.' Good clairvoyance by Mrs. Airey and Miss Gerard, of Blackburn.—RAWTENSTALL: 10th, Miss King, of Darwen, spoke on 'We praise Thee, Lord, with lifted song and bended knee,' and 'What is religion?' Prospective: Sunday, July 17, Anniversary Services. Speaker, Mr. J. C. Macdonald, of Manchester; morning subject, 'Modern Spiritualism, a light in the darkness'; afternoon, Written relevant questions from the audience: evening, 'The union of two spheres in redemptive work, or the mission of the angels.' Clairvoyance after each service.—SHAW: 5th, Mrs. Johnston, of Rochdale, gave excellent clairvoyance to a fair audience. 10th, Mrs. Charles Eyles, of Stockport, gave addresses and clairvoyance.—SOUTHPORT, Foresters' Hall: Mrs. Summersgill, of Harrogate, gave addresses, followed by impromptu poems and a number of clairvoyant descriptions. HAWKESHEAD HALL: 10th, Mrs. Hunter-Hyslop gave good, stirring addresses. Clairvoyance very good. Wednesday, good and inspiring work under the guidance of our friend, Miss Smith.—STALYBRIDGE: 6th, Members' half-yearly meeting for election of officers, followed by good circle. 10th, Mr. Young gave remarkably good clairvoyance and psychometry, and Mr. Davis gave addresses. After-circle, Mrs. Addy and Mr. Attwood.—STOCKPORT: Grand floral service; 2-30, Lyceum open sessions, which did credit to the conductor in silver chain recitations, musical readings, marching, calisthenics, and exercises. 6-30, invocation by Miss Allen; original song service: 'Little Bessie.' Readings by Miss Rowbotham, musical renderings by elder Lyceumists, with instrumental music by friends. Solos by Misses Marston and F. Piekthall; front of platform gaily decorated with plants and out flowers collected by members and friends. Benediction: Miss Allen.—TODMORDEN: Mr. Blackledge discoursed well on 'Life: what is it?' and 'The philosophy of death.' Clairvoyance good. Psychometry excellent.—WARRINGTON: Mr. B. Plant gave addresses and clairvoyance. 11th, first visit of Mrs. Eyles, who gave brief address on 'Death,' and most convincing clairvoyance, principally to strangers.

#### MIDLAND AND EASTERN COUNTIES.

DERBY, 1a, Normanton Road: 3rd, John Smith, Esq., kindly presided over good meetings. 10th, Mrs. Hulme gave interesting discourses and successful psychometry. 11th, Many psychometric readings on health, etc., very successful. TRAFFIC STREET: A grand time with Miss Jackson (Bury); audiences well pleased; convincing proofs of spirit-return given.—LEICESTER, Queen Street: 3rd, Mr. J. Chaplin spoke clearly and forcibly on 'I delight not in sacrifice.' Clairvoyance by Mr. Bunny. 10th, The controls of Mr. Morris gave an enthusiastic address on 'We shall not all sleep, but we shall all be changed.' LIBERAL CLUB: The controls of Mr. Ashby and Mrs. Colledge gave suitable addresses for the flower service; very good clairvoyance. 11th, Service taken by Mrs. Colledge; clairvoyance by Mrs. Richards.—NORTHAMPTON: Mr. Grant, of Foleshill, gave an interesting address from the hymn 'Hand-in-hand with angels'; fair audience.—WISBECH: Mr. D. Ward delivered an excellent address from subject sent up by the audience; clairvoyance well rendered.

#### NORTHERN COUNTIES.

LINTZ, Mr. Barnes's home: 10th, Evening, Miss Lilly Barnes's guides spoke exceedingly well on 'Why preachers scorn and ridicule Spiritualism. A good meeting.—NORTH SHIELDS, Lewis Hall: 5th, Mrs. Yeeles again gave psychometry to good audience. 7th, Mrs. Morton, youngest daughter of Mrs. Yeeles, made her first public appearance as a medium; she gave thirteen descriptions, ten being recognised, three not. The audience were highly delighted, especially when she gave some startling incidents in connection with their past lives. Mrs. Morton's first appearance was a success. 10th, Mrs. Yeeles, to a large audience, gave successful psychometry.

#### SCOTLAND (GLASGOW).

June 26: As already reported in the Two WORLDS, Mrs. Jennie Hagan-Jackson, of America, addressed large audiences here. Mrs. Jackson won universal esteem, not only by her gifts, but by her sympathy and urbanity of manner. After her evening lecture, Mr. David Anderson (under control) named the infant daughter of Mr. McIntosh, one of our members, Clara Henrietta McIntosh, spirit name 'Lily,' and the infant son of Mr. Stevenson, the secretary, Hugh Allan Stevenson, spirit name 'Victor.' Mrs. Jackson made a few appropriate remarks, and gave an impromptu poem after the ceremony. July 3, Mr. Sharpe, in the morning, gave a well considered lecture on 'I have bread to eat that ye know not of,' and in the evening Mr. D. Anderson's controls lectured on 'Spiritualism, its aims and objects,' in their usual thoughtful and inspiring manner. 10th, Mrs. Geo. Young, of 8, Murieston Terrace, Edinburgh, readily responded to the invitation of the society, and at both services gave a display of mediumship rarely seen on this side of the Atlantic. Although in the height of the holiday season in Glasgow, there was a very large attendance in the evening, and the audience was most enthusiastic. Dozens of mental questions were answered correctly, and many startling tests were given to some who little expected them.

We hope to utilise Mrs. Young's remarkable talents as frequently as possible in Glasgow, and we would again urge our Edinburgh brethren to embrace the opportunity which her residence in their city gives them. Mr. Sharpe presided, and gave the preliminary addresses at both services. (J. S., Sec.)

#### WALES AND WESTERN.

BARRY: Mr. Oaten, sen., of Cardiff, after reading the Genesis account, gave a most forcible address on the so-called 'Fall of man,' showing the utter absurdity of the doctrine, and claiming that man, the noblest work of God, never fell, but was always progressing, getting better and wiser every day.—CARDIFF, 18, Charles-street: 3rd, Mrs. Cox's paper, 'The light from the spirit-world,' was well received. Mrs. Dowdall's 'Snowflake' gave wonderfully clear and accurate clairvoyant descriptions. 4th, Mr. E. Oaten's guides gave a pleasing address on the last verse of the well-known hymn, 'How pure in heart,' etc., showing the necessity of harmonious feelings towards each other in spirit communion. Psychometry and clairvoyance by Mrs. Dowdall's guides, thoroughly appreciated. 10th, Mr. E. Oaten's guides gave a stirring address on 'Martyrdom.' Those who would reform humanity have always to bear a load of persecution, advising all to cultivate toleration of other's opinions. Bigotry hinders progress. Clairvoyance by Miss Johnson. 198, COWBRIDGE-ROAD: Trance addresses through Mrs. Williams and Mrs. Preece, and good and well recognised clairvoyance from both ladies.—EXETER: A very pleasant address by Mr. Parr on 'Sincerity.' Good clairvoyance afterwards by Mrs. Granger, most descriptions recognised.—MERTHYR TYDFIL: 3rd, Splendid meetings with Mr. Walter Howell, whose discourses were a treat. Good clairvoyance by Mrs. Billingsley. 10th, Mr. Muxworthy gave an able address on 'Seek, and ye shall find,' to a very appropriate audience.—PLYMOUTH: First annual general meeting; the balance sheet was read, showing income for the year £81 11s. 11d., expenditure £73 16s. 6d., balance in hand £7 15s. 5d. Assets: Deposit in bank £10, cash in hand £7 15s. 5d., goods valued at £20 4s. 10d., total £38 0s. 5d. Liabilities at date: Nil. Messrs. Jewell and Trueman, trustees; Mr. J. Evans, president; Mr. Kenward, V.P.; Mr. Forbes, secy.; Mr. Trueman, treas.; Mr. Warn, librarian; Messrs. Jewell, Bishop, and Sammells, members of committee. 6th, River trip to Calstock, per s.s. 'Lady Ernestine.' Company of 185; splendid weather, everybody happy. 10th, stirring address by the guides of Mr. J. Evans, subject: 'Man, a spiritual being.' Clairvoyance by Mrs. Trueman.

#### YORKSHIRE.

ARMLEY: Anniversary passed off well. [The post office wanted to charge a penny for your report, so we let them keep it. Had you put the stamp on the card it would have come all right.—Ed. T.W.] —ATTERCLIFFE: 10th, Mrs. Markham, of Sheffield, spoke on 'The philosophy of Spiritualism,' and 'God moves in a mysterious way,' in a splendid manner, giving full satisfaction; clairvoyant descriptions fully recognised. We long to hear her again.—BARNESLEY, George Yard: Mr. S. Featherstone gave a grand address on 'Spiritualism: Its aims and objects. Clairvoyance by Mrs. Roberts. A good after-circle.—LEEDS, 28, Back Adelphi Street: Mr. Sotherland and Mr. Bebey spoke well, and gave good clairvoyance; their first attempt at platform work. We wish them success.—NORMANTON: A good day with Mrs. France. Afternoon, address to the Lyceum children; evening, 'Is Spiritualism a religion?' to an intelligent audience. Good after-circle, upwards of 50 stayed. By special request, the children sang their hymns and solos to a crowded audience, and their annual free tea, last Wednesday, was a great success.—ROTHERHAM: Mr. Inman spoke well on 'What think ye of Christ?' and dealt with questions from the audience. Clairvoyance and psychometry very good; one remarkable description, spirit showing itself with one eye, and gave its name.—SKIPTON: Mrs. Gregg, Leeds, first visit. She spoke on 'Spiritualism, its nature and its uses,' and 'Human redemption,' forcefully and clearly. Our hope is that the pathetic and earnest appeal will bear fruit by and by.—WAKEFIELD, Queen-street: Mrs. Hoyle's inspirers gave a splendid address on 'The teachings of Spiritualism v. Christianity,' to the satisfaction of a moderate audience. Clairvoyance successful.

Too LATE: Next week, Blyth, Cardiff, and the Aldin Grange Camp Meeting. Oldham Temple should have reached us on Tuesday, first delivery, not Wednesday.

All Excursionists to Southport are invited to call for their Meals at the 'Avenue' Dining Rooms, 33, Scarisbrick Avenue, where Choirs, Schools, or Lyceum Parties, and others, will find every attention paid to their creature wants, at most reasonable prices. Enquiries by post receive prompt attention. Mrs. Evans, Proprietress. 563

#### WANTED, FOR SALE, SITUATIONS, ETC.

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

JOINER (small), established 20 years, wants joinering repair. Dry-spot speciality. Apply, Two WORLDS office. 572  
WANTED, a Clean Respectable Person to do Housework. Small family, good home. Apply J. C., 276, Park-road, Dingle, Liverpool.  
WANTED, Situation as Useful Help in small family, London or Suburbs preferred.—Address E. Williamson, 5, Hamilton Parade, Sidcup, Kent. 557  
STRONG, healthy, active, superior Person wanted as servant in small lodging house to work with Mistress. Salary, £10. Mrs. Weston, 8, Harrington-square, N.W. 557

'SPIRIT GUIDED' at half-price. This story was published, and a number have been sold at 1s. each, but in order to dispose of as much of our stock as possible before we set sail for our American tour, we have decided to offer this story (to clear out) at half-price, and will send 'Spirit Guided' post free for 7d.—Address E. W. WALLIS, 164, Broughton-road, Pendleton, Manchester.

PLATFORM GUIDE.

SOCIETIES AFFILIATED WITH THE NATIONAL FEDERATION.

Secretary: 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
Ashlon—Church st. (off Warrington st.), 2 30, 6 30
E A Newton. Tues. 7 30, W Hilditch
Ashington—Spiritual Temple, 5
Barrow-in-Furness—Psychological Hall, Dalkeith st
Lyceum 10; 11 and 6 30, Tues. 7 30
Barry Dock—Atlantic Hall, 24 Dock View road 6 30
Tues. 8, members' circle
Belper—Jubilee Hall, Lyceum 10, 2; 10 30, 6 30,
E Marklew
Birmingham—Masonic Hall, New st., Union, Class
10 45; 11, 6 30, J J Morse and Mrs Cadwallader
Bloomsbury: Lyceum 11; 3, 6 30, Mrs Place
Smethwick: Central Hall, Cape Hill (op p. Wind-
mill lane), Lyceum 2 30; 11, 6 30, Mrs Place
Blackburn—Old Grammar School, Freckleton street
Lyc. 9; circle 11; 2 30, 6 30, Mrs Hulme
Blackpool—Spiritual Church, Albert road, Lyceum
9 30; public circle 11; 2 30, 6 30, Mrs Watmuff
nee Miss Walton
Boole, Liverpool—Masonic Hall, Lyceum 11; 2 30,
6 30, Mrs M H Wallis Mon. 8. Tues. 8, Seance
Bolton—Bradford st., Lyceum 9 30; 2 45 and 6 30,
Madame Henry
Burnley—Hammerton st., Lyceum 9 30; 2 30 and 6,
North street, Lyceum, 9 30; 2 30, 6, Closed
Tues. 7 45, public circle Wed. 7 30, member's
circle
Guy st., 2 45, 6 30, Closed. Mon. at 8, Thurs.
8, Locals
Bury—Spiritual Hall, Georgiana st., Lyceum 10;
2 30, 6, Mrs Rennie. Wed. 7 30 public circle
Cardiff—St John's Hall, St John's sq., Lyceum 2 45;
11, 6 30, E Adams
Carlisle—Temperance Hall, Caldew Gate, 2 30 and
6 30, Mrs Smith Wed. 7 30, 13, Charlotte-st
Clitheroe—Old School Church Brow, 2 30 and 6 30,
Miss Knight
Colne—Cloth Hall, Lyceum 10; 2 30, 6 30, W Davis
Darwen—Church Bank st., Lyceum 9 30 and 1 45;
members' circle 11; 3, 6 30, Open; circle
at 8, and on Wed. 8
Derby—la Normanton rd., Lyceum 10 30; 2 30, 6 30,
W H Lote. 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 Green
Hyde—Mount st., Travis st., Lyceum 10; 2 30,
6 30, Mon., 7 30
Lancaster—Athenaeum, St Leonard's Gates, 2 30
and 6 30
Leicester—Liberal Club, Town Hall sq., 11 and 6 30,
Mon. 8, public circle
Queen st., Lyceum 10 30; 6 30 Mr Muggleton.
Tues. Thurs. 8
Liverpool—Daulby Hall, Danby st., 11 Children's
Lyceum; 3, 6 30, G H Bibbings. Mon. 8, mem-
bers' circle. Thurs. 8, public circle
London—Camberwell New Rd—Burrey Masonic Hall,
11, public circle; 3, Lyceum; 6, Lending
Library; 6 30, W E Long, 'Identity of Early
Christianity and Modern Spiritualism.' 31st
Mrs Trueman, see London Reports. Members'
circle.
Battersea Park Rd—Henley st. at 3; 7, Thurs.
8, developing class. Sat. 8, members' social.
Park at Old Band stand, 3 30, no meeting
Westbourne Grove.—26, Hereford-road, Monday
and Thursday at 8 for 8-30
Brixton—8 Mayall road, 11 open circle; 7, Mr
Dale. Tues. and Thurs. 8, circles
Canning Town—Temperance Rooms, 2 Ford's
Park rd, Trinity st, Lyceum 11; 7, Mr and Mrs
Webb. Tues. 8, Mrs Heilner. T. W. on sale
Canning Town—Co-op. Hall Braemar rd. 11 30, discus-
sion; 3, Lyceum; 7, Mr Savage. Mon.
(public), at 8. Tues., members. 21st, Mrs
Whimp. T W on sale
Stratford—Workman's Hall, West Ham lane, E.
Lyceum 11; 7, Thurs. 8 15
Forest Gate—Liberal Hall. Sun., Inquiry 10 30;
11, Lyceum 3; 7. Tues. 8, Thurs. 8, circles at
19, Oakhurst rd
Loughton—Post Office Bldgds, 2 30, 6 30, after-circle,
8, Mon. 7 45. Thurs. 7 45, choir
Macclesfield—Cumberland street, Lyceum 10 30;
at 3 and 6 30, Mrs Porter
Manchester—Ardwick—Temperance Hall, Tipping
street, Lyceum 10 30; 2 45, 6 30, Mr Taberner
8 30, members' circle. Wed. 8, Miss Cotterill
Fri. 8, members
Moss Lane East—Princess Hall (Bradshaw-st. Car
terminus), 10 45, 6 30, Mon. 8, Walter Howell
Thurs. 8
Harpurhey—Collyhurst st., Oldham rd., Lyceum
10; 3, 6 30, W Rooke. Wed. 7 45, Mrs Hamer
Patricroft—New-lane, Winton, 3, 6 30, Mrs
Brooks. Tues. 8, Madame Henry, Thurs. 8,
mems' circle.
Pendleton—Cobden st., Lyceum, 10 30 only. 2 45
6 30, Mrs Hyslop. Mon and Thurs at 8,
developing circle.
Salford—Co-op. Stores, Chapel st., Lyceum 10 30
3, 6 30, Walter Howell
Merthyr—Central Hall, 11; 2 30 & 8,
Middlesborough—Lees Aroade, Lyceum 10; 2 30, 6,
Mon. at 7 30
Millom—Lyceum 2; 6. Circle 7 30. Wed. 7, meeting
Nelson—Bradley Fold, Lyc. 10; 2 30, 6, 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
st, Lyceum 2 30; 10 45, 6 30, J H Lashbrooke.
Mon. 7 30. See Prospectives
Nottingham—Cobden Hall, Peachy st., 10 30, 6 30.
E W Wallis
Gladstone Hall, Lyc. 2 30; 10 45, 6 30
Oldham—Coronation st., Mumps, 3 and 6 30, Mr
Taft. Mon. 3, mother's meeting. Tues.
7 45, public circle.
Parkgate—Temple, Ashwood rd. Lyceum 10 30;
2 30, 6, J Swindlehurst; 8, circle. Wed. 8,
circle

Plymouth—Oddfellows' Hall, Morley st. Lyceum at
10 45, and 6 30, Mr Kenward. Clairvoyance by
Mrs Trueman. Wed. 7 30, Mr Forbes. Friday
7 45 M I Class
Rawtenstall—Lyceum 10 30; 2 30, 6, J C Macdonald
Ratton—2 30 and 6, Mrs Smith
Rotherham—Boro' Temperance Band Room. Ly-
ceum 2; 3 & 6 30, Miss Cotterill. Monday, 8.
Wed. 8, public circle.
Royton—Hall, Union st., Lyceum 10; 3, 6, Ladies'
Day, Mrs Lambert. Wed. 8, Mrs Greenlees
Shaw—Broadbelt's Rooms, 3, 6 30, Miss Chadderton
Tues. 8
Sheffield—Langsett road, Lyceum, 10 and 2; at 11
public circle; 3, 7. Mon. 8
Slathwaite—Lalith lane, 2 30, 6, Mrs R Brook
Southport—Foresters' Hall, 3, 6 30, W J Leeder
Wed. 8, Mrs W Stansfield, for building fund.
Hawhead Hall, 10 45 and 6 30, G Featherstone.
Wed. 7 30, Miss Smith
Spennymoor—Victoria Hall, 2 and 6. Thurs. 7 30
Stalybridge—Lyceum, 10 30; 3, 6 30, Miss Jackson.
Wed. 7 30,
Stockport—Hall, Wellington rd., near Heaton lane,
Lyceum 9 30; 2 30 and 6 30, J B Tetlow.
Mon. at 8, Miss Richardson
Sunderland—27 Ann street, 6 30. Daily 8
Walsall—Central Hall, Lyceum 10, 2 30; 11, 6 30
R A Brown
Warrington—Temperance Hall, Academy st., 3 and
6 30, Mrs Hyde and on Mon. at 7 45
Walsch—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, Miss Beever
\* Armley (near Leeds)—Theaker lane, Lyceum 10 30;
2 30, 6 30, Mrs Midgley. Mon. 7 30, circle
\* Barnsley—Cook's Buildings, Wellington st., 10 30,
Lyceum; 2 30, 6, J C Spencer. Wed. & Sat 8
Batley—Wellington street, Lyceum, at 10 and 1 45
2 30, 6, Mr Brook. Monday 7 30
\* Batley Carr—Town street, Lyceum, 10 30, 2 30; 6,
A Walker. Monday, Mothers at 3
Birstall—Railway ter. 2 30, 6, Tues. 7 30, public
circles
\* Bradford—Boynston st., West Bowling—Circle at
11; 2 30, 6, Mr Wiseman. Thurs. 7 45
Dudley Hill—Tong st., 10 30 public circle; 2 30 &
6, Mon. 7 30.
Milton Hall, 32 Rebecca st., City rd., Lyceum 10,
2 30, 6, Miss Hall
Oley rd., Lyceum, 10 30; 2 30, 6 30, Mr Seekings
Spicer st., Little Horton lane, 2 30, 6, J Parker
St. James' Church, Lower Ernest st., Lyceum 10
and 2; circle 3; 6, Mrs Beard-hall. Wed. 7 45
Brighouse—Martin st. Lyc. 10; 2 30, 6, Mrs Stair
Cleckheaton—Walker st., Lyceum, 10; 2 45 and 6,
Mrs Nicholson. 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
Mr Hojwood. Thurs. 7 30
Elland—Newcombe street. Lyceum 10; 2 30, 6,
Hy Long
Halifax—Winding road, 10 30; 2 30, 6, Mrs Berry
Mon. 7 30
Raven st, Queen's rd, 2 30, 6 30, Mrs H Crossley
Huddersfield—St. Peter st. Rooms. Lyceum 10;
2 30 and 6 30.
Hull—Granville Hall, Silvester st., Lyceum 10;
2 30, 6 30, Wed. 7 30. Thurs. 7 30, members'
circle
\* Kighley—Heber street Spiritual Temple, 10 45, 6,
Mr Watkin. Mon. 7 30
\* Leeds—Psychological Hall, Lyceum 10; 2 30, 6 30,
J Johnson. 8 15, circle. Monday, 2 30,
Tues. 8, mems. circle. Sat. 8, circle
Liversedge—Carr street, 10, Little Town; Lyceum;
at 2 30 and 6, J Armitage, Lyceum day
Morley—2 30, and 6 30, H Crossley. Mon. 2 30,
Tues. 7 30
Normanton—Queen st. at 2 30, 6, Mrs Southworth;
circle 8. Tues. developing at 7 30.
Osselt—Queen st. Lyceum 10; 2 30, 6, Mrs Falla
Rothwell—Lyceum, 10; 2 30 and 6, Mr Rogerson.
Sat. 8
\* Sheffield—Attercliffe, Vestry Hall, 2 30 and 6,
Society Anniversary. After-circle at 8
\* Hollis Hall, Bridge st., circle 11; 3, 7, Frank
Hepworth. Mon. 7 30
Shipley—Market Buildings, Teal Court, 2 30, 6,
Mrs Murgatroyd
Skipton—Temperance Hall, 2 30, 6, Mr Gratton
\* Sowerby Bridge—Hollins lane. Lyceum 10 and 2;
2 30, 6, Miss Cotterill
West Vale—Green 11, 6, Mrs Waterhouse. Wed. 7 30
Windhill—2 30 and 6, Mrs Greenwood
Yeadon—Town Side. Lyceum 10; 2 30 and 6,
J Smithson. Mon. 8 members' circle
NON-AFFILIATED SOCIETIES.
Accrington—St James st., Lyceum 10 30; 2 30, 6
Flower Service, Mr Ormerod and Mrs Morley;
circle at 8. Wed. 7 30, mems.
Bacup—Princess street, Lyceum, 10; 2 30, 6 30,
Miss Butterworth
Barnsley—George Yard Mission Room, 2 30 and 6
Mon. and Wed. 8, circles
Barnoldswick—Spiritual Hall, Lyceum 10; 2 30, 6,
Birmingham—Dixon road Board School, 6 30 p.m.
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, Mr Firth. Mon. 2 30, 6 30, Wed. 7 30
Walton street, Hall lane, Public circle 10 30;
2 30, 6, Mrs Strutton. Mon. 7 30
Temperance Hall, Lyceum 10 30; circle 10 45;
2 30 & 6 30, Mrs Holland Wed 7 45, circle
Cambus—Spiritual Evidence, 2, 5 30
Cardiff—18 Charles street. Sun. 7 p.m. Mon. 8
Castleton—Heywood road, 2 30 and 6, J Kay.
Tues. 7 30 pub to circle, J Savage
Crook—Mechanics' Hall, 2 30 and 6
Dearnley—Spiritual Temple, 2 30 and 6
Derby—Webster's Buildings, Traffic st., 2 30, 6 30
Mon. and Thurs. 7 30.
Dukinfield—Astley st., 2 30 and 6 30, Mr Crompton
Mon. and Thurs. 7 30, circles
Dundee, N.B.—Giffillan Hall, Wed. 8, room 3
Exeter—Friars' Hall, Friars' Walk. Service 6-45.
Wed. 8, members' circle

Felling—Hall, Charlton row, 2 30, 6 (see prospectives)
Foleshill—Edgwick, 10 30, 6 30. Mon. 8
Gateshead—Outhbert's Hall, Bensham. Sun. 6 30
Mr McKellar. Weds. 7 30. (see Prospectives,
47, Kingsboro' terrace—6 30, Thurs. 7 45
I.L.P. Hall, 6 30, Mrs Fairer
22, Redheugh rd.—Circle, Sunday, 6 30, Tues. 1 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,
Hollnwood—Factory Fold, Lyceum 10 30; J Gibson
Hadfield—Salisbury street, off Station rd. at 3 and
6, Mrs Porter
Huddersfield—Quarby, 2 30, 6, J Favour
Hunslet—Oriol Hall, Top of Joseph st., 2 30, 6,
Mrs Taylor, & on Mrs Shulver. Tues. and Sat.
8, public circles
Goodman Terrace: 2 30 and 6, Mon. 2 30 and
7 30, Thurs. and Sat. circles 7 30
Williamson Buildings, Dewsbury road, 2 30 and 6,
Mrs Beerfort. Circle Mon. 7 30, A Friend. Circle
Wed. and Sat. at 7 30
Leigh—Newton st., 2 30 and 6 15, Wed. 7 45, circle
Leicester—Crafter st, 11, 6 30, Wed. 8 circle
Leeds—Progressive Hall, 16, Castle st., 2 30 & 6 30,
Mrs Smith. Mon. 7 45. Thurs. & Sat. 7 30,
public circles
28, Back Adelphi st., circle 10 30; 2 45 & 6 30,
Mr Teal Mon. 2 30 & 7 45. Thurs. Sat. circles, 7 45
Liverpool—Phoenix Hall, Low Hill, Lyceum 3.
Wed. at 8, J Chapman
Lints Colliery—98, Cinder Oven Row, at 6. Tues
and Thurs. at 7
London—277 Battersea Park rd, 11 and 7. Wed. 8
circle (see Prospectives).
Bow—193, Bow road, 7, Mrs Weedemeyer. Tues.
Fri. 7 30 Wed. 7 30, public circles
Camberwell—33 Grove lane, at 7
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, 7 p.m.
Hackney—Manor Rooms, Kenmuir rd., Mare st.,
6 45, Mrs Hillier. Wed. 8, members' circle at
155, Richmond rd. at 8. Open-air, Victoria
Park, at 11; Helpers wanted. Papers and Hymn
Books on sale.
Islington—Wellington Hall, Upper street, at 7,
Thurs. 8, members, Mrs Brenchley
Kentish Town—85, Fortress road, N.W. 7. Mrs
Spring, psychometry. Mon., Thurs. 8. Wed.
Manor Park—Temperance Hall, 7, Mr Davies,
and on Mon. 22nd, Mr Sloan
Marylebone—Cavendish Rooms, 51, Mortimerst W.
7, Mrs Cora L V Richmond
Marble Arch, 5, Seymour Place, W.—Mon. and
Thurs., seances 8, r and Mrs Hawkins
North London—14, Stroud Green rd, Lyceum 3;
spiritual service, 7. Tues. 8 Wed. 8, mems.
Pinsbury Park Open-air, Sunday, 11 30
283 Ladbroke grove. J J Vango, seance, Mon.
and Thurs. 8 for 8 30. Sun. 11, clairvoyance
41 Salway rd.—11 a.m. class, Spiritualists invited
Wed. and Thurs. 8, Mr and Mrs Webb
Shepherd's Bush—73, Becklow road, 6 30,
W T Sherwood. T.W on sale.
Stratford Martin street Hall, Lyceum 11; 7.
Mrs Phillips. Thurs. at 41, Salway road
Manchester—Bradford: Church st., Shakespear st.,
Lyceum, 2; 6 30. Thurs. 8, public circle,
Cheetham—Ash Lodge Halliwell lane, Lyceum
10 30; 2 30, 6 30. Mon. 8, Thurs. 8
Eccles—Conservative Club, 2 45, 6 30, Mrs Robinson
Wed. 7 45, E Marklew
Higher Broughton—Hilton st., Lyceum, 10 30; 2 45
6 30, anniversary, I Pickethall Tues. 8 15, mem-
bers' Thurs 8, Miss cotterill
Hulme—Corner of Junction st., Lyceum, 10 30; 3
and 6 30, Local. 8 15, circle Mon. 8, Spiritualists
only Wed. 8, mem. Thurs. 8 15, clairvoyance
and psychometry
Openshaw—Granville Hall, Georset. Lyceum 2 30;
10 30, 6 30, Mrs Entwistle Thurs. 8, Mr Kay
Longlight—West Gorton, 24 Grayst., Lyceum, 10 30
and 2 30; 6 30, Mr Hilditch; 8 15, circle.
Tues. 8 15. 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
Mittrow—Over the Store, Dale st, 3 and 6 30
Mrs Nichols. Mon. developing circle, 8 prompt
Middleton—Co-op. Hall, 3 and 6, J H Baldwin
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, Mrs Johnson. Mon. Sat. 8,
circles
Market Arch, 23, Nun st., Wed. 7 30. Sat. 7 30,
circle
North Shields—86, Saville st., near G P O, 6 30
Lewis Hall, Waterville road, at 6 30. Tues. at
7 45
Northampton—Hall st., Michael rd., 11, 6 30
Oldham—Bartlam place, Lyceum, 10; 3 and 6 30,
Thurs. 7 45 circle
Bleasby st., at 3, 6 30, Mrs Halkyard. Wed. 7 30
circle
Perkinsville—6,
Preston—Central, 2 30, 6 30. Wed. 7 30, mems. circle
Weavers' Hall, Walker st. Lyceum 9 45, 2 30,
6 30, R O Craven; circle at 8. Thurs. 8, circle,
members and friends
Radford—I L P Rooms, 10, Blooms Grove st. at 6 30
Rochdale—Regent Hall, Lyceum 2 45; 2 30 and 6
Mrs L A Peters
Summer st., 2 30, 6. Tues. 7 45
Penn st., Lyceum, 9 45; 2 30 and 6. Wed. 7 30
Seaton Delaval—5 30
South Shields—136, Cambridge st., 6. Tues. 7 30
Tadmorden—Sobriety Hall, 2 30 & 6 30, Mrs France
Wed. 7 30 members' circle.
Tranmere—Lyceum 3; 6 30,
Wakefield—Queen st., Westgate, 2 30, 6, Mrs Hall
Wed. 7 30
West Hartlepool—Lynn st., over Graham's shop, 2 30
& 6 30, Wed. 7 30, public circle
West Pelton—Cottage Meetings 5 30
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