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Were the Writers of the Bible Divinely Inspired?

By ALFRED KITSON, author of 'Were the Writers of the Gospels
Divinely Inspired?' 'Is the Bible Opposed to Spiritualism?' etc.

INTRODUCTION.

IN the present series of articles I purpose analysing the leading incidents of the Bible in the light of the important discoveries made in Egypt, Babylon, Assyria, and Palestine, and thereby try to ascertain how much solid ground there is for those who contend for the plenary inspiration of the Bible to base their claim upon. For this purpose I intend to quote as my authorities none but the best and most approved Christian and scientific writers, and my Christian friends who desire to learn the truth on this important subject, may rest assured that no doubtful evidence against Christianity will be used. If any bias is found in the evidence, it must necessarily be in favour of the Bible, because my authorities are supported by Christian funds to uphold and defend the authority and validity of the Bible. No matter how honest they may be in their desire to present the truth in all its purity, 'It is difficult altogether to escape from our surroundings,' says Prof. A. H. Sayce, the learned Egyptologist, 'and to regard the sacred books of one's own faith with precisely the same equanimity as the sacred books of some other religion. It is easier to adopt a neutral attitude towards the Qur'an or the Veda than it is towards the Hebrew Bible.'

Modern commentators are fully aware of the tremendous strides made by science during the last 50 years, and its adverse influence on the belief of the plenary inspiration of the Bible. The wonderful teachings of geology and astronomy have necessitated a broader rendering of the opening chapters of Genesis. Some of the highest lights in Christendom are trying to perform the impossible feat of running with the hare of plenary inspiration, and hunting with the hounds of modern science; as witness the efforts of the commentator, C. J. Ellicott, D.D., in his 'Complete Bible Commentary.' He says: 'Accepting the nebular hypothesis as the only theory which satisfactorily accounts for the phenomena of creation, there was a vast period of time during which the condensation of matter produced mainly heat and light, and only at last would our planet be so far advanced as for there to be an open "expansion" around it, and solids and fluids beginning to cohere within this ring.' (See article on Genesis, page 6, part 14.)

Now let us see what is this nebular hypothesis which he accepts, and whether it agrees with the biblical account of the Creation, as he would have his readers believe. I quote the following concise definition from Lloyd's Encl. Dict., vol. v.: 'An hypothesis first suggested by Sir Wm. Herschel, in a paper read before the Royal Society on June 20, 1811, though the germs of it may be found in Kant's *General and Natural History and Theory of the Heavens*, printed in 1755. It was developed by La Place, with whose name it came to be associated. The hypothesis assumes that, originally, all suns were in a nebulous or ultra-gaseous state. The nebulous matter from which they were originally formed was at first scattered pretty uniformly through all space, but ultimately began to gravitate towards certain centres. The particles moving towards these centres not doing so with equal velocities or in the same direction, rotation would be established in the entire nebulous mass, and the spherical form produced. If by radiation of heat the condensed body still further contracted, its velocity would increase. If the centrifugal force overcame that of gravity, a ring would be thrown off, which would gradually become globular; in fact, it would be a planet with an orbit almost, or quite, circular, moving in a plane nearly that of the central body's equator, and revolving in its orbit in the same direction in which the central globe rotated. Further contraction producing increased velocity, ring after ring would be cast off, till the central body or sun generated a whole system of planets revolving around it. They, in turn, might in the same way have produced satellites. La Place believed that the sun thus produced our earth and the other attendant planets. On this hypothesis the rings of Saturn were produced by Saturn himself, and have remained in the annular form instead of condensing into nearly spherical satellites. Many people supposed that the resolution of various nebulae into stars was necessarily fatal to the nebular hypothesis; but the discovery that some are not only

irresolvable, but can be actually proved by spectrum analysis to consist of glowing gas, has re-established it upon a firmer basis than ever, though the original theory may need revision in points of detail.'

When a learned commentator says he accepts this 'hypothesis as the theory which satisfactorily accounts for the phenomena of creation,' we reasonably expect to see it evidenced in his writings, but on turning to his opening comments on Genesis he says, 'Creation, in its strict sense of producing something out of nothing, contains an idea so noble and elevated that human language could only gradually rise up to it.' (p. 11.)

It will be readily seen that the hypothesis says nothing about 'creating something out of nothing'; but on the contrary, 'it assumes that originally all suns were in a nebulous or ultra-gaseous state.' It is a scientific principle, or axiom, that 'from nothing, nothing can come.' Thus we see that his assertion of 'something being created out of nothing,' is neither 'noble' nor 'elevated,' but is scientifically absurd.

Commenting on the passage, 'God called the light day, and the darkness he called night,' he says: 'Before this distinction of night and day was possible, there must have been outside the earth, not as yet the sun, but a bright phosphorescent mass, such as now enwraps the luminary; and secondly, the earth must have begun to revolve upon its axis' (p. 12). But, according to the nebular hypothesis, which he says he accepts, the sun being the central body, would be the first to condense and assume a globular form, millions and trillions of ages before the earth was thrown off, for the outermost planets would be the first to be formed. Neptune is the most distant planet of our solar system, and is 2,746 millions of miles distant from the sun, which is nearly thirty times farther off than our earth. The next in order is Uranus, which is 1,753 millions of miles from the sun, or nearly nineteen times farther than our earth. Then comes beautiful Saturn, with his bright and wonderful rings, 872 millions of miles from the sun, which is nearly ten times farther than the earth. Next comes the majestic Jupiter, which is 1,300 times larger than our earth, and revolves a distance of 476 millions of miles from the sun, five times farther off than our earth. Following in order come the large number of asteroids, which revolve in varying orbits between Jupiter and Mars, the latter being nearly twice the distance of our earth from the sun.

Here we have a list of five superior planets, besides the asteroids, which, according to the 'nebular hypothesis,' were all thrown off from the condensing mass of the sun at inconceivably long periods of years between each other. Yet, this learned commentator would have us believe that the earth began to revolve on its axis before the sun was formed, and before the five superior planets were differentiated. The absurdity of such a statement is too patent to need further comment.

He makes one important admission, however, which I wish to notice before I take my leave of him. It has long been contended by geologists that the six creative days in the opening chapters of Genesis were not literal days of 24 hours, but represented unknown periods of time. This has been denied by all biblical scholars until quite recently. It is, therefore, gratifying to find that this statement of geologists is at last being recognised as scientifically proved. He says, 'A creative day is not a period of 24 hours, but an *æon*, or a period of indefinite duration, as the Bible itself teaches us. We may add that among the Chaldeans, a cosmic day was a period of 43,200 years, being equivalent to the cycle of the precession of the equinoxes.' (Lenormant, *Les Origines de l'Histoire*, p. 233.) It does not appear whether the commentator quotes the above as being approximately correct, but if not, it is difficult to conceive what his object is. If he does endorse it, there is an error against himself which I will point out and correct, as I do not wish to claim more than science warrants. The precession of the equinoxes is at the rate of 72 years for one degree, so that $360^\circ \times 72 = 25,920$, giving us 25,920 years as the period of a solar cycle, or an entire precession of the equinoxes.

It will be readily seen that his cosmic day is 17,280 years in excess of the actual time. What a right about change of front is this of the clergy to the attitude previously assumed. Now whether the *æons* were 43,200 years, or 25,920 years, has a most important bearing on the question of the Sabbath. Putting on one side all the absurdities about the sun being created on the fourth day, or *æons*, after the earth, it will be impossible for Sabbatarianism to plead in future for a literal week of six days, and make that the basis of their opposition to all Sunday concerts, opening of art galleries, museums, etc., for, according to this candid admission, God is still resting, and keeping the

* The Higher Criticism and the Monuments,' p. 563.

seventh day, or *aon*, holy, and will continue to do so for nearly 20,000 years to come!

Now, I think I have fully proved my assertion that commentators are trying to perform an impossible feat of mental logeremain. In order to support their views they employ arguments which would not be admitted in the case of any other literature; arguments which, if used on behalf of the Hindu *Reg-Veda*, the *Tripitaka* of the Buddhists, the *Zenda Vesta* of the Persians, or the *Qorán* of the Mohammedans, the Christians themselves would be the first to deny and reject as invalid.

(To be continued.)

Body, Soul, and Spirit.

Continued from page 478.

DEALING with the same subject in the *TWO WORLDS* in the early part of 1895, Mr. Kitson points out that the Hebrew, Greek, and Latin names for God were not *Ruach*, *Pneuma*, and *Spiritus*, but *Jahveh* and *Theos* and *Deus*. Certainly, but those names were not significant of His essence. 'God is a spirit, and they who worship, etc.' We apply to the unknowable just such names as indicate the attribute (or supposed attribute) which impresses us most. Rightly or wrongly, the word 'spirit' has become fixed in our language to indicate among numerous other things the invisible, forceful deity. It has also become synonymous with 'ghost,' and is far more common nowadays as meaning a disembodied soul. I submit that though 'soul' is used both to signify the divinity and the embodied entity, which we also style the spirit of man, it is far less common than spirit. Among those who believe in the trinity of man, in the Christian churches and in the Spiritualist ranks, I should say that the number and scholarship of those who have restricted the generic meaning of soul to its specific application to the 'spirit-body,' far outweighs those who desire to limit 'soul' to its divine meaning.

Mr. Kitson wrote that 'Spiritualism reveals that man is a threefold being: (a) soul, a differentiated portion of God; (b) a spiritual body; (c) physical body. He points out that (b) is derived from (c) in the form of refined psychic ether, as generally confirmed by circle experience. He also alludes to the teaching that the spiritual zones are built the same way and of the same ethereal substance. He says he calls this substance 'spirit,' because, like breath, it is to us invisible. That seems to me to be also one of the chief reasons for calling *Theos* 'spirit.'

MEASURING BY SOLIDS.

We are now on the dense material plane, and we judge of the planes beyond by our dense material standard. We speak more or less learnedly of electricities, magnetisms, ethers, and psychic forces; and we have other soulful and spiritual expressions to signify certain states and operations of matter and force, but in all, the inseparable matter and force are there; all are the same essentially. Multitudinous as are our terms to signify correctly the difference between tweedledum and tweedledee, and specify things more divergent, does anyone suppose that we shall need those terms on the spiritual plane? When we leave the physical is there not progressive development in the sensing of subtler manifestations of Force on purer planes of matter than we can here conceive? For these superior manifestations shall we not require superior symbology, and leave our grosser nomenclature for the earth-worms? True, we are Spiritualists, and should know something about the spirit realms even now; but we really are too ardent terrestrials, and only take holiday excursions to the spirit borders; hence we know so little about the interior. 'You must live with folk to know them, a nodding acquaintance in the streets is not sufficient.'

KNOWLEDGE COMES BY EXPERIENCE.

What do we sense here and now, as to soul and spirit in their repeated cognisable manifestations? As 'differentiated portions of God,' matter and soul, spirit, and aught else, are unrecognisable, and it seems to me that the theological meaning of the terms 'soul' and 'spirit' will have to be left to the individual user, who will use them to fit his own ideas of the Divinity, if he has any. The general acceptance of the terms is becoming crystallised by the *Lyceum Manual*, and the other literature of the movement, and, like all other words, will be settled by the best usage, and not by an authoritative academy. Even the dictionaries have to change, according to the changes of usage; but it would, indeed, be hard to say who settles usage.

USAGE.

In an article on 'Revelations of Post-mortem Existence,' in the *TWO WORLDS*, June 12, 1895, it is said that man is a tri-une being—body, spirit-body, and spirit. Spirit-substance is plastic to volitions. The subtle ethers are moulded to his will. There are actual, substantial, external surroundings, as well as the subjective or personal states. The fact that no complete, final, or authoritarian information can be given regarding the immensely varied states, conditions, actualities, possibilities, and futurities of the life over there, must be acknowledged. We could not comprehend them.

Mr. Tetlow says that the Spiritualists have been very explicit in their definition of a human being. The human body, with its appetites, is laid away in the tomb; the spiritual body, with its vitalising power, and the spirit, with all its mental and other capacities, goes forward into the wider spheres of life.

In a leaderette in Nov. 12, 1887, it is said that Spiritualism stands for spirit. Many people talk about the 'immortal soul,' the 'human soul,' and frequently use the words 'soul' and 'spirit' interchangeably, meaning thereby the conscious entity, the ego, the real man. But man is a trinity—animal body, spirit body (or body of the spirit), and spirit—body, soul, and spirit, the term 'soul' here meaning the spirit's body. The word soul is used frequently to mean the duality that survives when the animal body has died. . . . Further, after the body's death, man is still a trinity, for the spirit body (really soul) which is then the outermost organism, is pervaded by a more subtle ethereal organism, which serves the purpose of the intermediate between the spirit and its body. God is spirit. Life is spirit. Man is spirit. Grown, self-conscious, and bodied forth through soul and body. But since the word soul has a theological flavour and significance, let us stick to our own nomenclature of body, spirit-body, and spirit.

Ah! that nauseous theological flavour. What about 'spirit' itself? Has not that a theological flavour? If we could only put on a little Stoic calm, and being cosmopolitan eclectics, appropriate with thanks the good things older theologians and philosophers have provided, we might have a nice, fashionable, convenient word instead of the cumbersome 'spirit body.' My vote goes in for 'body, soul, and spirit,' when that authoritative ballot comes round.

I note also that 'spirit body' is explained as 'body of the spirit,' thus making the entity a duality, but I note still more keenly that there is a soul to the spirit body, an intermediate between the spirit and its body, and man is thus a trinity after death. I do not think this is generally known among us, though I have quoted another statement to the same effect.

V. C. Deserts, in 'Psychic Philosophy,' lays down certain principles in which the orders of existence are emphasised, as material, psychic, and spiritual; or body, soul, and spirit. Body consists of matter, soul of ether, and spirit is the force that is behind the matter and ether in their co-ordination and complex associations. He illustrates the union of these orders in man as follows:

Matter and Energy.	Ether and Mind.	Spirit and the Logos.
Animal Nature.	Spiritual Nature.	
Man (Ego),		
who perceives all things around and within himself.		

THE ANIMAL SOUL.

Dr. Peebles says there are two sets of modern philosophers: the one continually dabbling in matter, and putting body before soul in order of sequence, frames the formula *from matter to spirit*; the other considering the invisible the real, and seeing in soul causation, puts souls before bodies, and causes before effects. Life is the factor used by each class. Admiring idealism, my sympathies are entirely with the subjective philosophy—a philosophy that puts evolution in the place of creation, and pre-existence in place of the soul's ascent from *ameba* and *apes*. While essential-spirit is as undefinable as indestructible, the soul, allied to the Infinite Oversoul, is a microcosmic entity, in which lie the germinal possibilities of man's angelic destiny. . . . Insects and animals destitute of the higher moral nature, possessing only the physical consciousness which can only be felt through the physical senses, would not naturally retain such consciousness after death. That they have perception, thought, instinct, and reason of a certain grade is admitted; but they lack the incarnated monad, the self-conscious soul-centre, that forms the basic foundation of the future immortal existence. . . . When the creatures of the lower kingdom die, earth goes to its kindred earth, and the spiritual substance constituting their spiritual structures reverts to and is absorbed in the surrounding ocean of spirit substance to form material for other and higher organisms.

As to the assertion that there are animals in the spirit-world, he asserts that they are either simulcra or indigenous to the spheres where they are real.

He also asserts that God is spirit, and neither matter, nor sea-slime, nor protoplasm constitute the basis of life, but spirit—that is to say, spiritual or divine substance. . . . Man is a trinity in Unity, constituted of a physical body, a soul or soul-body, and a conscious undying spirit—the Divine Ego.

By the way, I think it is asserted not that protoplasm is the basis of life, but the physical basis of life. With regard to the monad, readers may consult Leibnitz's system, or the summaries in manuals of philosophy, or Mr. Rooko may find time to give a sketch of Monadology. To the every-day Agnostic, the monads are much like Tuttle's atoms, though there's a wide difference in the powers of divinity given to them by Tuttle and Peebles.

On the question of the animal soul or spirit, Tuttle agrees with Peebles and others. Dealing in the 'Arcana' with the spirits of animals, after describing the spiritual elements, he says another explanation concerning the unindividualised beings, whose spiritual essence ascends into the vast ether, and gravitates like a vapoury cloud to its appropriate position, is here

afforded. True, they are not individualised; they do not retain their identity, but they again enter into somewhat similar forms. If of sufficient refinement the aroma at once passes into the spiritual sphere; if not, they re-unite with gross matter, and again enter the cycle of living beings, to be again and again eliminated, perhaps to travel up to the human form divine, and, becoming embodied, stand forth as eternal as the everlasting planets. Nay more, when these shall fade like the baseless fabric of a vision, they will rise above the wreck of worlds, rejoicing in increasing wisdom.

If other animals may be absorbed in the ethereal ocean, why not man? Does not Tuttle, in his 'Philosophy of Spirit,' say that 'spirit is not necessarily immortal, and can be gradually extinguished.' By lack of desire for progress 'slowly, atom by atom, they are absorbed into the abyssm of the universal spirit essence,' as the spirit of the animal is immediately after death.

Just so. We must sow to the spirit to reap life eternal, for the soul that sinneth it shall die.

CONCLUSION.

What, after all, are our modern speculations as to the nature of spirit and the origin and destiny of the Ego but a hash?—which of the opinions of the ancients, of the Stoics, and the Platonists of not so long ago, done up in modern phrases? Fortunately, the scientific spirit is strong with us yet, and we call for facts as well as fancies.

It is well we hold that the best approach to the next world is by a faithful performance of our duties in this.

'In the ideal man all the faculties are so perfectly balanced that the spirit is free from the strife of untoward desire.'—Tuttle.

'All things spring from the Way, and must return to it. To follow the Way in simplicity is the only happiness, and is attained through virtue.'—Lao-Tse (contemporary with Confucius, and a Spiritualist).

Oh! Living Will that shall endure
When all that seems shall suffer shock,
Rise in the spiritual rock,
Flow through our deeds and make them pure.

That we may lift from out the dust
A voice as unto Him that hears—
A cry above the conquered years
To One that with us works—and trust.

With faith that comes of self-control,
The truths that never can be proved,
Until we close with all we loved,
And all we flow from—Soul in Soul.

—In Memoriam, cxxxi.
J. T.

Overworked Telepathy.

A DISCUSSION OF PRINCIPLES WHICH MUST BE RECKONED WITH IN INTERPRETING RESULTS IN PSYCHICAL RESEARCH.

A Paper prepared for the International Congress of Spiritualists, held in London, June 19 to 24, 1898, by REV. T. E. ALLEN.

ONE of the things for which the Spiritualists assembled at this Congress should be profoundly grateful is the existence and activity of the Society for Psychical Research. We owe an immense debt to Messrs. Gurney, Myers, Sidgwick, Lodge, Podmore, Hodgson, James, Mrs. Sidgwick and others for the brave stand they have taken in banding themselves together for the purpose of making a scientific study of psychical phenomena, in the face of the prejudice and bigotry, scientific as well as religious, whose existence some of us realise so keenly. I regret that I cannot at this time pay an adequate tribute to their ability and consecration, and enlarge upon what I conceive the relation of their work to be to the well-being of Spiritualism and upon the revolutionising effect of that work upon the leaders of thought in the not-far-distant future. Suffice it to say, however, that I regard the S.P.R. as one of the most potent forces for revealing to the world a body of truth which we believe stands in vital relations to the highest interests of humanity.

But to express, as we ought, our appreciation of their services, does not require us to keep silent concerning certain errors and short-comings in their work. I am sure, too, that they will welcome and consider the criticisms which I shall make to-day, satisfied that my motive, like their own, is to help make a life-sustaining crop in the refractory soil of that borderland domain which each of us is trying to cultivate according to his several ability. With this much by way of introduction, let us address ourselves to our subject.

AN APT ILLUSTRATION.

1. Suppose that we have a box in which are placed 50 white balls and 50 black ones, well mixed. Let them be drawn out one by one. Before each draw the chance of drawing a white ball can be calculated, as all the necessary data are known at every step.

2. Let it be known that there are 100 balls, some black and some white; but not how many of each. The number of white balls may be anywhere from 1 to 99. Here, the calculation of the chance of drawing a white ball is impossible, though it is possible at each step to calculate the limits between which the probabilities will fall by making the number of white balls a maximum in one case and a minimum in the other.

3. Suppose we know the ratio of white to black balls, but not the total number. Before the first draw, the chance of drawing a white ball can be calculated, but after that we are entirely at sea.

For, even when the balls have been drawn in the original ratio, the most favourable condition for success, the balls may be entirely exhausted, or a very large number may remain. In this case, then, the difference between the maximum and minimum number of white balls assignable by hypothesis is so great that an attempt to calculate the limiting probabilities after the first draw so as to furnish a definite indication, is doomed to failure.

4. Let us suppose, finally, that we have to deal with balls whose total number, colours, and ratio are entirely unknown. The number may be ten, a thousand, a million, or even more, the colours, one, one hundred, or upwards. Obviously, we have no data whatever, at any time, with which to compute the probability that the ball drawn will be a white one. For, the balls may all be white, or among thousands or millions there may not be a single white one.

But let us assume that some man claims that he is able to reckon the probabilities in this last case quite accurately. He says to a friend, 'Try me,' and then makes his figures. The friend draws and reports a green ball. 'It cannot be green,' the mathematician exclaims, 'there are no green balls in the box. I have tabulated the results of more than a hundred thousand draws. There are black, white, red, blue, yellow and pink balls, but no green ones. You are a poor observer. What you say is not worthy of credence.'

'Look and see for yourself,' retorts the friend.

'What's the use of that? It would be a waste of time. I know positively upon *a priori* grounds that there are no green balls in the box, and, therefore, that you did not draw one out. You are colour blind. You have drawn a blue ball, and you don't know the difference between green and blue.'

Now, should a person maintain that he can predict the state of consciousness which any one will experience at a given time, he would be like this foolish mathematician, fatally led astray by his prepossessions and false reasonings. For, the human mind may be said to be like the box just described which contained an unknown number of balls, and of an unknown number of colours, related to each other in unknown ratios, and from which we may draw an indefinite number of times. The truth which I have illustrated by the experiments in drawing balls can be verified, over and over again, by an appeal to the history of science. Lavoisier had tabulated his hundred thousand draws and knew that there were no green balls; hence it was that he affirmed that there were no stones in the sky and that, therefore, none fell to the earth. Dr. A. R. Wallace well said: 'I assert without fear of contradiction, that whenever the scientific men of any age have denied the facts of investigators on *a priori* grounds, they have always been wrong.' We will now approach the subject from another point of view.

TESTIMONY OF CONSCIOUSNESS.

'First Principle: The testimony of consciousness as to its own states furnishes knowledge which is ultimate and certain. . . . From the nature of the case, there must be something in our thought life which is ultimate, which we accept as true upon faith, and cannot go beyond; otherwise, all of our thinking rests for ever under a painful suspicion. This something is a state of consciousness. Such states furnish all of the raw materials dealt with by memory, imagination, and reason—in short, by every intellectual process—and, therefore, necessarily precede them. . . . The mind is so constituted that it cannot doubt the reality of its states, or suspect that those states are anything other than they are felt to be. Since, then, they are instinctively appraised at their face-value, and we are powerless to doubt them, they furnish certain knowledge. ['Principles of Science,' second ed., p 235.]

Jevons says: "The mind itself is quite capable of possessing certain knowledge, and it is well to discriminate carefully between what we can and can not know with certainty. In the first place, whatever feeling is actually present to the mind is certainly known to that mind. If I see blue sky, I may be quite sure that I do experience the sensation of blueness. Whatever I do feel, I do feel beyond all doubt. We are, indeed, very likely to confuse what we really feel with what we are inclined to associate with it, or infer inductively from it; but the whole of our consciousness, as far as it is the result of pure intuition and free from inference, is certain knowledge beyond all doubt."

Finally, the authority of our state of consciousness is supreme. By this I mean that no subsequent state or mental process. . . . can ever cast doubt upon a previous state of consciousness. This statement is, indeed, implied in our principles; for what is ultimate and certain must also be supreme in authority. . . . No state of consciousness is superior in authority to any other state. This may be called the doctrine of the parity of mental states. . . . We have not to do now with the causes of states, but simply with the states themselves.

'The inquiry as to the credibility of what is testified [*i.e.*, upon internal grounds] is entirely irrelevant! . . . From our first principle, it follows that there can be nothing in one's experience which can ever justify him in denying [upon internal grounds] the credibility of the report that may be submitted to him by a fellow-being relative to any state of consciousness whatever which he says that he has experienced! Should it be said that this statement requires qualification, my answer is, that any exceptions will be apparent only. One may report, "I have had a state of consciousness in which a man lifted himself over the fence by his bootstraps." What shall we say in such a case? First, that though his consciousness may have reported the movement of a man over a fence, and though the attitude and facial expression may have seemed to indicate that he lifted himself over, nevertheless, the alleged cause was an inference, and did not exist in his state of consciousness. If the testimony is given by a truthful man, we must accept it so far as it relates to what was actually present in his consciousness; but as the cause was not present, we cast doubt, not upon the testimony of his consciousness, but upon the legitimacy of his inference. Or, second, we may question the veracity of the witness, which is a different matter from passing upon the credibility of what is reported upon account of its strange or unique character.' [The Author's Essay, 'The Search for Facts,' 'The Psychological Review,' vol. i., pp. 248-251.]

Our immediate and absolutely certain knowledge is confined, then, exclusively to a consciousness of our own mental states. The many frequently repeated states, which, though not completely identical, yet contain fixed co-relations of parts and follow each other in fixed orders, together with other considerations not necessary to review here, have produced in an overwhelming majority of persons a conviction that there exists a real universe outside of the self. In addition to this, it is a received truth, and a part of the dominant evolutionary philosophy, that directly or indirectly, all states of consciousness are determined in us by the impact of this real universe.

By this last claim, that mental states are determined in us by forces acting from without, we bind the whole universe into a single whole and take the step demanded by utility and by every high consideration, whether scientific or religious. For, satisfactory achievement, whether we look to a selfish end or to an unselfish and universal one, imperatively demands a knowledge of the power of real things and entities in the not-self to generate certain states of consciousness in the self. Every item of knowledge of this sort adds a new strand to the cords that consciously bind an entity to the cosmos, and increases the resources which may be used in the attempt to realise his supreme end-in-itself. In fact such knowledge makes him potentially more scientific and more religious, since the aim of both science and religion, in the last analysis, is to guide conduct.

Since 'the testimony of consciousness as to its own states furnishes knowledge which is ultimate and certain,' it follows that the calculus of probabilities can not be applied to mental states. Where there can be no doubt, there can be no estimate of the relative probability of two or more alternatives. Furthermore, the application of the calculus of probabilities in any case proceeds upon the assumption that we already know positively certain things, and it then goes on to deal with contingencies which have to do, not with the particular aspect of the data from which we set out, for that is not in doubt, but with some other aspect.

There are infinite possibilities of causation to draw upon, corresponding to the infinite possibilities of mental states determined by those causes. Hence it follows that no conceivable cause can properly be treated as in any degree, even the slightest, inherently improbable; and consequently, also, we can make no comparison, in the abstract, of the relative probability that two or more causes are actually operative in the universe.

The instant we pass, however, from this general view, having no definite content, to the consideration of definite states of mind, and then ask ourselves, 'What cause actually operative in the universe do these mental states compel us to infer in order that we may explain them and bind cosmos and ego together?' that moment the scene changes. If the mental states suggest at once to all who consider them the same cause, leaving no room for any alternative explanation then all combine in saying, 'We are satisfied that this is the true cause of the states, and we need seek no further.' If, on the other hand, other causes present themselves as possible explanations, then there is a chance for a difference of opinion, which can only be harmonised by reviewing the mental states in the light of others produced by further observation and experiment, the process being continued until doubt disappears by the retiring of all but one from the field.

THE TRUE ATTITUDE.

Let us recapitulate somewhat, though with additions. 1. In our search for facts, we must apply our tests not to the states of consciousness themselves reported by others, but to the trustworthiness, competence, etc., of the witnesses. We are to seize upon the good-looking caskets, assured that the jewels within cannot be paste. The true attitude, the attitude which alone makes science a race possession and authority possible and valuable, is summed up in the words: 'As a conscientious recruiting officer completely ignores the like or dislike he may happen to have for a particular candidate, and bases acceptance or rejection upon the tests applied by the examining surgeon, so when testimony fulfils certain conditions we ought to accept it as true, whatever the thing testified to may be, and whether or not our own personal experiences have rendered it possible for us to conceive how it can be true.'

2. In inferring the cause from facts we should be governed by the following principle: The cause of a group of similar mental states which should be adopted, at least provisionally, is that cause which is immediately and most forcibly suggested by the states themselves. Now, I maintain that this principle is certainly sound. Say, if you please, that new observations and experiments cause you to change your conception of the cause, what then? The new cause is that which is now 'immediately and most forcibly suggested' by a new group of states, even though it includes all the old ones! If it be objected that by following this plan our knowledge of causes loses its certainty and becomes tentative, I would like to inquire: (a) How many causes are we so positive about that more light may not change our views? and (b) What more reliable principle can be formulated? It is in a perennial sensitiveness to new light, and a constant readjustment of belief in harmony with its requirements, that we find the true spirit of science manifested, and in glaring contrast with the temper of fossilized dogmatism.

3. In the case of experimental thought-transference, where what we call chance was opposed to the hypothetical operation of intelligence, the calculus of probabilities was admirably adapted to the work of discriminating between the two causes—or, rather, between no cause and a cause. No other procedure, probably, could have produced so profound a conviction of the reality of telepathic action. This suggests that the calculus of probabilities may be a great help in deciding between the different causes which impress thinkers as suggested by the facts. Indeed, I think I see a way in which it can aid in separating the true cause or causes, which it is one of the aims of psychical research to discover from all others.

In view of the above statement of principles I think it can justly be said—without stopping to consider the output of other workers—that both Messrs. Myers and Podmore, and the latter especially, have shown themselves to have been biased in their reaction upon testi-

mony, both with reference to its evidential value, and its true interpretation, by their views relative to inherent incredibility. The following passages from the Proceedings of the S.P.R. fully establish this claim:

MYERS AND PODMORE.

We will first listen to Mr. Myers: 'Human testimony is on its trial. It remains, that is to say, to be seen whether science can accord to honest testimony (of a kind which can rarely be confirmed by direct experiment) a confidence sufficient to bear the strain put upon it by the marvellous matters for which that testimony vouches.' (Part xvi., p. 316.) As students of psychical science, we are all indebted to orthodox physical science for the valuable equipment of method with which we entered upon our labours. But we have not buried our talent in the ground, and, having used it with some energy and wisdom, we are prepared to repay to science its loan with generous interest, by giving the assurance that, strictly speaking, nothing 'marvellous' ever happens, that of all the things that really do happen, no one is any more or less natural, 'marvellous,' or miraculous than any other, and that the alleged strain put upon confidence is purely imaginary, since, according to the principles herein laid down, a phantasm of the dead, or the appearance of a full-form materialised spirit is a no more inherently improbable phenomenon than the fall of an apple under the influence of gravitation.

In fact, by the concession here wrongly made to orthodox science Mr. Myers very greatly weakens his whole case. What is this 'strain' of which he talks? How does it originate? Its existence is due to the assumption that past experience furnishes reliable data for calculating the probabilities for and against the truth of the testimony under consideration; whereas, as I have shown, past experience cannot furnish an iota of such data! To say that it can is equivalent to granting that it is possible to compute the chances for and against drawing a white ball from the box above described. The proper course to pursue, with both interested students and unscientific scientists, is to bring them face to face with the universal principles which govern the evolution of intelligence, and then hold them right there, refusing to permit dust to be thrown in our eyes, or to let them shift their ground upon any plea whatever.

When this stand is taken and maintained, Mr. Myers will be in a position to introduce any and all testimony that conforms to the critical standards of the S.P.R. absolutely without reference to its content and implications! In the language of the card-player it may be said that Mr. Myers has carelessly discarded his highest trump. I throw down my gauntlet before any thinker who dares deny the principle of the parity of mental states, with entire confidence that I shall not emerge from the contest second best!

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To be concluded.

'TRAVEL in all lands intensifies my love for all tribes and races. All men are my brothers; all women my sisters; all children my children; and, spiritually speaking, I am every mortal's child. Deep is my interest in every infant born into earth-life. Its destiny is linked with mine, and my love flows to it freely, flows out to all humanity, free as God's sunlight. Let, then, our country be the universe; our home the world; our religion to do good; our rest wherever a human heart beats in harmony with ours; and our desires be to enkindle in the breasts of earth's millions the fires of aspiration, aiding them in their progress up the acclivities of life, even to the very gate of heaven. Let all the love that can be attracted from our inmost being, be appropriated by the poor, and the crushed, and the needy, and the fallen—by you, the world, and the angels. Then will be actualised the words of Jesus, "All mine are thine, and thine are mine." . . . "By this shall all men know that ye are my disciples if ye have love one for another." During that precious pentecostal hour, when the divine afflatus streamed down in rivers of light from angelic abodes, not only "many believed," but they were so baptised into those unselfish loves of the spiritual world that they resolved to "have all things in common." When these universal love-principles are all made practical, the soil will be as free to all to cultivate as the air they breathe; gardens will blossom and bear fruitage for the poor, and orphans find homes in all houses, there drawn by the music of tenderest sympathy; the brows of toiling millions be wreathed with white roses—symbols of perpetual peace. This is Spiritualism made practical.'—J. M. PEBLES, M.D.'

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THE FOLLOWING STORY, said the Professor, will give you an illustration of another aspect of this important subject of spirit return and its bearings upon our present life and modes of thought and action.

'Whatever can be the meaning of that extraordinary noise?' said Mr. Cameron, as he sat with his sister beside the fire, in a cosy room, which was situated in an Edinburgh 'flat.'

'The Monro's above us have a few friends, and I suppose they are amusing themselves in some way,' answered the young lady, carelessly.

'But it has been going on for nearly an hour, with its tap, tap, tapping; and I mean to find out what it is.'

'Now, Alec, don't be so ridiculous. I thought it was only women who had the privilege of showing inquisitiveness, and I am sure that for my part I don't take any interest in what our neighbours are doing.'

'I don't care,' answered the other, 'I am going up to see what they are about.'

'But they may not like your intrusion, for you have not been invited to their party.'

'I don't care. John Monro and I are old friends, and I am sure he won't mind, nor his wife either.' As he spoke, Mr. Cameron moved towards the door.

'How long will you be away, Alec? I expect you mean to spend the rest of the evening with the Munro's. Well, if I wasn't invited—'

But Mr. Cameron heard no more, for the front door shut with a bang, and Miss Cameron knew that Alec, as usual, had had his own way.

While Alec Cameron is proceeding up the 'common stair,' to the flat above, I may as well explain (said the Professor) that Alec was a widower. He had lost his wife about a year before, and his sister was now keeping house for him. There were no children, and this made Alec Cameron feel the loss of his wife all the more keenly. He reached the house above him, and rang the bell.

'I have come to see what you are about up here,' said the visitor to Mrs. Munro, who opened the door. The latter was a pleasant-faced woman, and she welcomed her visitor with a smile.

'Come in, Mr. Cameron. It's only some foolishness that John has taken a fancy to.'

Mr. Cameron's curiosity rose higher than ever at these words, and he closely followed his hostess. A door was flung open, and the uninvited guest entered.

A curious sight presented itself. About a dozen men and women were seated round a large table, with their hands resting upon it. But the most curious part of the affair was that the table was rising and falling, now at one side, now at another, and every time that its feet struck the floor the tapping sound was heard which had attracted Mr. Cameron to the spot.

'Whatever are you doing, John,' said Mr. Cameron, as a young man rose from his seat at the table, and advanced towards him with words of greeting.

'Table turning,' answered John, laconically.

'I heard that you had taken to this Spiritualist nonsense, but I could not have believed it unless I had seen it with my own eyes.'

'We are only experimenting,' answered John, as if half-ashamed of himself, 'but we have had some curious messages from the table.'

'I am ashamed of you, John. Don't you know it has been proved again and again that the table is moved by what is called "unconscious muscular action."'

'I don't care,' answered John doggedly, 'we have had some curious messages,' as I said.

'You are only deceiving yourself with foolishness, though the minister says it is the work of the devil. I don't agree with him, however, for I know that you are pushing the table yourselves.'

'I don't trouble my head about that,' answered the other. 'If messages come when we push the table, then something must be pushing our muscles, and what that something is I want to find out. Will you take a seat at the table?'

'Not I,' answered the other, drawing back.

'Why not?' said John, with a laugh.

'Because I will not have part or lot in such wickedness,' answered Mr. Cameron, severely.

'How can it be wicked, if it's only muscles?' asked John, mischievously.

'You are prying into secrets which the Lord has not revealed, and though you are only fooling yourselves, yet you are seeking after "familiar spirits," and you know the command, "Thou shalt not suffer a witch to live."'

'You had better call in the police then, and have us all put to death, according to the Bible! Though, as you say, we are only exercising our muscles a bit.'

'You are rebelling against the Lord,' said Mr. Cameron solemnly, 'even as did Korah, Dathan, and Abiram, and your punishment shall be even as theirs. I will flee from you as righteous Lot did from the city of Sodom, lest I also should share your doom.'

Several of the ladies at the table half rose from their seats as they heard these terrible words, and as Mr. Cameron turned to leave the room the table-turning was neglected for a moment. But before the speaker could reach the door there was a tremendous blow upon the table. Mr. Cameron turned quickly round, but failed to see who had struck the blow, and while he was still looking round from one to another of the sitters three rapid blows in succession sounded from the motionless table. Mr. Cameron turned pale, and sank into a chair which was close at hand.

'It is the devil,' he gasped, 'but the Lord will protect His servant from the assaults of the evil one.'

At this moment a quiet voice was heard. 'Have you a message for us, friends?'

Three emphatic knocks came in answer.

'That means yes,' said the same voice; and as Mr. Cameron looked towards the speaker he saw a middle-aged man regarding the table with a serious air.

'May the Lord defend us,' groaned Mr. Cameron, and he found that he was in the act of crossing himself. But he remembered in time that this was rank Popery, and he blew his nose instead.

'The devil is certainly here,' he thought. 'He is the servant of the Scarlet Woman, and is trying to draw me into it with blasphemous observations.'

But the grave-faced man paid no attention to Mr. Cameron, nor did he take any notice of the agitated group around him.

'Will you tell who the message is for?' asked the same quiet voice.

Three emphatic knocks followed.

'We must take everyone in the room in rotation,' said the elderly man as he glanced round, 'and in this way we will find out for whom the message is intended. After that, we will ask what the message is.'

Every person in the room was then pointed out in rotation, but to the question as to whether it was this or that one, the table with one knock returned an emphatic 'No.' Everyone in the room had been tried except Mr. Cameron, and he shuddered as the grave-faced man asked if the message was for their visitor.

'Yes,' answered the knocks.

Mr. Cameron at this intimation was in a state of partial collapse, and though he would gladly have hurried from the room, his limbs refused to obey his bidding, this being partially accounted for by the fact that his mental powers seemed to have fallen under some strange fascinating spell.

'Who is the message from,' said the same voice, 'will you spell out the name?'

Mr. Cameron hardly heard the three affirmative raps which followed, for the monotonous voice of the questioner seemed to have dulled all his senses. As in a dream he heard the letters of the name slowly spelled out: one rap for A, two for B, and so on. Then as in a flash all his faculties returned to him in more than their usual vigour, for he realised that the name which was being spelled out was Mary Cameron. 'My wife,' exclaimed Mr. Cameron angrily. Then he recollected himself, and, raising his eyes to the ceiling, said devoutly, 'God grant that this may not be an illusion of the evil one.'

'You are walking in darkness, my dear Alec,' came in raps from the table.

'That cannot be,' said Mr. Cameron in a trembling voice, 'for I hold fast to the unchangeable Word.'

'The Word of God has many meanings, many manifestations,' came the answer, 'and this message, which I now give you, is one of them.'

The thoughts of Mr. Cameron were too many and too conflicting to be put into words, and he remained silent while the message proceeded.

'Do you remember our little Jennie?'

The man bowed his head upon his hands. He seemed once more to stand by the bedside of his dying child. As in a vision he saw the beseeching face, worn by long illness, upturned to his. Again he saw the bright eyes of his dying child fixed upon him, and the wasted hands stretched out towards him in a long farewell, and in his ears rang the words, 'Don't cry, father, I am going to the angels, and you must soon come, too.'

Heavy sobs shook the frame of Mr. Cameron, as the vision rose before him, and through his clasped hands hot tears forced their way.

'We are not dead, Jennie and I,' came the slow message, every word of which fell upon the soul of the heart-stricken man, as the balm of Gideon, or as showers upon a thirsty soil.

'Jennie is with me, dear Alec, and we are only waiting patiently for the time when you will come and join us in the everlasting fields of light and joy. The time will not be long. But though I must go now I will visit you again.'

The voice of the interpreter was silent, and the elderly man rose and approached Mr. Cameron.

'You must visit us again, my friend, for your departed wife will return, as she has promised.'

'I will come some other time,' answered Mr. Cameron brokenly, 'but I cannot bear more now,' and with the words he moved slowly from the room.

Six months afterwards, Mr. Cameron lay upon his death-bed. He was lying in a shaded room with his sister seated beside him, when there came a subdued knock at the front door.

Miss Cameron stole softly from the room, and opened the door. 'I am glad you have come, minister, said the young woman in a low tone. 'My brother is failing fast, and so I sent for you to come to see him.' The black-robed minister followed Miss Cameron into the front parlour, to which she led the way. 'I am very much afraid that all is not well with his soul,' she said in a tone of grief, 'but yet I think it is because his mind is failing.'

'Let us trust so, and hope for the best,' replied the other; 'but I have noticed with pain that for some time past he has ceased his former regular attendance upon my ministrations.'

'His changed mode of life began from the day when he attended what they call a Spiritualist seance in Mr. Munro's house,' replied Miss Cameron.

'A most dangerous place to go to. Mr. Munro is, I am afraid, a hopeless backslider, for when the ladies of the church have called upon him with their collecting boxes, he has told them that he has ceased to take any interest in our church extension scheme, or in the providing of Presbyterian hymn books for the negroes of Central Africa. His is indeed a serious lapse from the faith, which has been sealed by the blood of our Scottish forefathers. But, I trust,' said the minister, brightening up, 'I trust that your brother's case is not so bad as that of John Munro.'

Our immediate and absolutely certain knowledge is confined, then, exclusively to a consciousness of our own mental states. The many frequently repeated states, which, though not completely identical, yet contain fixed co-relations of parts and follow each other in fixed orders, together with other considerations not necessary to review here, have produced in an overwhelming majority of persons a conviction that there exists a real universe outside of the self. In addition to this, it is a received truth, and a part of the dominant evolutionary philosophy, that directly or indirectly, all states of consciousness are determined in us by the impact of this real universe.

By this last claim, that mental states are determined in us by forces acting from without, we bind the whole universe into a single whole and take the step demanded by utility and by every high consideration, whether scientific or religious. For, satisfactory achievement, whether we look to a selfish end or to an unselfish and universal one, imperatively demands a knowledge of the power of real things and entities in the not-self to generate certain states of consciousness in the self. Every item of knowledge of this sort adds a new strand to the cords that consciously bind an entity to the cosmos, and increases the resources which may be used in the attempt to realise his supreme end-in-itself. In fact such knowledge makes him potentially more scientific and more religious, since the aim of both science and religion, in the last analysis, is to guide conduct.

Since 'the testimony of consciousness as to its own states furnishes knowledge which is ultimate and certain,' it follows that the calculus of probabilities can not be applied to mental states. Where there can be no doubt, there can be no estimate of the relative probability of two or more alternatives. Furthermore, the application of the calculus of probabilities in any case proceeds upon the assumption that we already know positively certain things, and it then goes on to deal with contingencies which have to do, not with the particular aspect of the data from which we set out, for that is not in doubt, but with some other aspect.

There are infinite possibilities of causation to draw upon, corresponding to the infinite possibilities of mental states determined by those causes. Hence it follows that no conceivable cause can properly be treated as in any degree, even the slightest, inherently improbable; and consequently, also, we can make no comparison, in the abstract, of the relative probability that two or more causes are actually operative in the universe.

The instant we pass, however, from this general view, having no definite content, to the consideration of definite states of mind, and then ask ourselves, 'What cause actually operative in the universe do these mental states compel us to infer in order that we may explain them and bind cosmos and ego together?' that moment the scene changes. If the mental states suggest at once to all who consider them the same cause, leaving no room for any alternative explanation then all combine in saying, 'We are satisfied that this is the true cause of the states, and we need seek no further.' If, on the other hand, other causes present themselves as possible explanations, then there is a chance for a difference of opinion, which can only be harmonised by reviewing the mental states in the light of others produced by further observation and experiment, the process being continued until doubt disappears by the retiring of all but one from the field.

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Let us recapitulate somewhat, though with additions. 1. In our search for facts, we must apply our tests not to the states of consciousness themselves reported by others, but to the trustworthiness, competence, etc., of the witnesses. We are to seize upon the good-looking caskets, assured that the jewels within cannot be paste. The true attitude, the attitude which alone makes science a race possession and authority possible and valuable, is summed up in the words: 'As a conscientious recruiting officer completely ignores the like or dislike he may happen to have for a particular candidate, and bases acceptance or rejection upon the tests applied by the examining surgeon, so when testimony fulfils certain conditions we ought to accept it as true, whatever the thing testified to may be, and whether or not our own personal experiences have rendered it possible for us to conceive how it can be true.'

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'Come in, Mr. Cameron. It's only some foolishness that John has taken a fancy to.'

Mr. Cameron's curiosity rose higher than ever at these words, and he closely followed his hostess. A door was flung open, and the uninvited guest entered.

A curious sight presented itself. About a dozen men and women were seated round a large table, with their hands resting upon it. But the most curious part of the affair was that the table was rising and falling, now at one side, now at another, and every time that its feet struck the floor the tapping sound was heard which had attracted Mr. Cameron to the spot.

'Whatever are you doing, John,' said Mr. Cameron, as a young man rose from his seat at the table, and advanced towards him with words of greeting.

'Table turning,' answered John, laconically.

'I heard that you had taken to this Spiritualist nonsense, but I could not have believed it unless I had seen it with my own eyes.'

'We are only experimenting,' answered John, as if half-ashamed of himself, 'but we have had some curious messages from the table.'

'I am ashamed of you, John. Don't you know it has been proved again and again that the table is moved by what is called "unconscious muscular action."'

'I don't care,' answered John doggedly, 'we have had some curious messages,' as I said.

'You are only deceiving yourself with foolishness, though the minister says it is the work of the devil. I don't agree with him, however, for I know that you are pushing the table yourselves.'

'I don't trouble my head about that,' answered the other. 'If messages come when we push the table, then something must be pushing our muscles, and what that something is I want to find out. Will you take a seat at the table?'

'Not I,' answered the other, drawing back.

'Why not?' said John, with a laugh.

'Because I will not have part or lot in such wickedness,' answered Mr. Cameron, severely.

'How can it be wicked, if it's only muscles?' asked John, mischievously.

'You are prying into secrets which the Lord has not revealed, and though you are only fooling yourselves, yet you are seeking after "familiar spirits," and you know the command, "Thou shalt not suffer a witch to live."'

'You had better call in the police then, and have us all put to death, according to the Bible! Though, as you say, we are only exercising our muscles a bit.'

'You are rebelling against the Lord,' said Mr. Cameron solemnly, 'even as did Korah, Dathan, and Abiram, and your punishment shall be even as theirs. I will flee from you as righteous Lot did from the city of Sodom, lest I also should share your doom.'

Several of the ladies at the table half rose from their seats as they heard these terrible words, and as Mr. Cameron turned to leave the speaker could reach the door there was a tremendous blow upon the table. Mr. Cameron turned quickly round, but failed to see who had struck the blow, and while he was still looking round from one to another of the sitters three rapid blows in succession sounded from the motionless table. Mr. Cameron turned pale, and sank into a chair which was close at hand.

'It is the devil,' he gasped, 'but the Lord will protect His servant from the assaults of the evil one.'

At this moment a quiet voice was heard. 'Have you a message for us, friends?'

Three emphatic knocks came in answer.

'That means yes,' said the same voice; and as Mr. Cameron looked towards the speaker he saw a middle-aged man regarding the table with a serious air.

'May the Lord defend us,' groaned Mr. Cameron, and he found that he was in the act of crossing himself. But he remembered in time that this was rank Popery, and he blew his nose instead.

'The devil is certainly here,' he thought. 'He is the servant of the Scarlet Woman, and is trying to draw me into it with blasphemous observances.'

But the grave-faced man paid no attention to Mr. Cameron, nor did he take any notice of the agitated group around him.

'Will you tell who the message is for?' asked the same quiet voice.

Three emphatic knocks followed.

'We must take everyone in the room in rotation,' said the elderly man as he glanced round, 'and in this way we will find out for whom the message is intended. After that, we will ask what the message is.'

Every person in the room was then pointed out in rotation, but to the question as to whether it was this or that one, the table with one knock returned an emphatic 'No.' Everyone in the room had been tried except Mr. Cameron, and he shuddered as the grave-faced man asked if the message was for their visitor.

'Yes,' answered the knocks.

Mr. Cameron at this intimation was in a state of partial collapse, and though he would gladly have hurried from the room, his limbs refused to obey his bidding, this being partially accounted for by the fact that his mental powers seemed to have fallen under some strange fascinating spell.

'Who is the message from,' said the same voice, 'will you spell out the name?'

Mr. Cameron hardly heard the three affirmative raps which followed, for the monotonous voice of the questioner seemed to have dulled all his senses. As in a dream he heard the letters of the name slowly spelled out: one rap for A, two for B, and so on. Then as in a flash all his faculties returned to him in more than their usual vigour, for he realised that the name which was being spelled out was Mary Cameron. 'My wife,' exclaimed Mr. Cameron eagerly. Then he recollected himself, and, raising his eyes to the ceiling, said devoutly, 'God grant that this may not be an illusion of the evil one.'

'You are walking in darkness, my dear Alec,' came in raps from the table.

'That cannot be,' said Mr. Cameron in a trembling voice, 'for I hold fast to the unchangeable Word.'

'The Word of God has many meanings, many manifestations,' came the answer, 'and this message, which I now give you, is one of them.'

The thoughts of Mr. Cameron were too many and too conflicting to be put into words, and he remained silent while the message proceeded.

'Do you remember our little Jennie?'

The man bowed his head upon his hands. He seemed once more to stand by the bedside of his dying child. As in a vision he saw the beseeching face, worn by long illness, upturned to his. Again he saw the bright eyes of his dying child fixed upon him, and the wasted hands stretched out towards him in a long farewell, and in his ears rang the words, 'Don't cry, father, I am going to the angels, and you must soon come, too.'

Heavy sobs shook the frame of Mr. Cameron, as the vision rose before him, and through his clasped hands hot tears forced their way.

'We are not dead, Jennie and I,' came the slow message, every word of which fell upon the soul of the heart-stricken man, as the balm of Gideon, or as showers upon a thirsty soil.

'Jennie is with me, dear Alec, and we are only waiting patiently for the time when you will come and join us in the everlasting fields of light and joy. The time will not be long. But though I must go now I will visit you again.'

The voice of the interpreter was silent, and the elderly man rose and approached Mr. Cameron.

'You must visit us again, my friend, for your departed wife will return, as she has promised.'

'I will come some other time,' answered Mr. Cameron brokenly, 'but I cannot bear more now,' and with the words he moved slowly from the room.

Six months afterwards, Mr. Cameron lay upon his death-bed. He was lying in a shaded room with his sister seated beside him, when there came a subdued knock at the front door.

Miss Cameron stole softly from the room, and opened the door. 'I am glad you have come, minister, said the young woman in a low tone. 'My brother is failing fast, and so I sent for you to come to see him.' The black-robed minister followed Miss Cameron into the front parlour, to which she led the way. 'I am very much afraid that all is not well with his soul,' she said in a tone of grief, 'but yet I think it is because his mind is failing.'

'Let us trust so, and hope for the best,' replied the other; 'but I have noticed with pain that for some time past he has ceased his former regular attendance upon my ministrations.'

'His changed mode of life began from the day when he attended what they call a Spiritualist seance in Mr. Munro's house,' replied Miss Cameron.

'A most dangerous place to go to. Mr. Munro is, I am afraid, a hopeless backslider, for when the ladies of the church have called upon him with their collecting boxes, he has told them that he has ceased to take any interest in our church extension scheme, or in the providing of Presbyterian hymn books for the negroes of Central Africa. His is indeed a serious lapse from the faith, which has been sealed by the blood of our Scottish forefathers. But, I trust,' said the minister, brightening up, 'I trust that your brother's case is not so bad as that of John Munro.'

'We must make allowance for weakening of the brain, minister,' said Miss Cameron. 'Since the time I told you of, I have often heard my brother speaking in his room at night. Once I stole to the door, and it seemed as if he was speaking to his departed wife and child.'

The minister was horror struck. One of the most deadly delusions of Popery is the pernicious doctrine that we can hold communion with the dead, but perhaps as you say it is the brain that is diseased. Will you lead me to the sufferer, Miss Cameron?'

In a few moments the minister stood by the bedside of the dying man. The latter opened his eyes, but he did not seem pleased at the well-meant intrusion, and again closed his eyes wearily.

'Is it well with you,' said the minister gently.

A faint smile stole over the face of the dying man as he answered, 'All is well.'

'You have faith, then, in the Blood of the Lamb, and with your calling and election sure, you hope soon to be with Jesus.'

At these words an extraordinary change came over the sufferer. Without apparent effort he raised himself to a sitting position in the bed, and uttered these startling words: 'I don't want to be with Jesus. I want to be with my wife and child. Ah! there they are, my Mary and Jennie,' and with a look of rapture upon his face, which caused it to shine like the face of an angel, Alec Cameron strove to rise from the bed. Then his limbs relaxed, his eyes closed, and he fell back upon the pillow—dead.

Dead! not so! The fever-stricken body had died, but the immortal soul, joyful and triumphant, had leaped forth from its tenement of clay, and had rejoined its beloved in the viewless realms which surround our earthly dwelling place.

Correspondence.

Letters for this page must reach us NOT LATER than MONDAY morning Writers should address themselves to the subject under discussion, not fall to criticising one another. Letters should be as brief as possible. Our space is limited. As we cannot publish all letters received, we naturally give preference to those that deal with PRINCIPLES in the clearest and tersest terms.—Ed. T.W.]

MR. BIBBINGS IN NOTTINGHAM.

SIR,—Thanks to the kindness of many friends, my wife and family are now settled at the address given. Our grateful thanks are tendered to every donor. Could they but see the delight of my little babies at my being with them, I am sure they would themselves be pleased. Errors in booking engagements have been inevitable to my previous unsettled state; some the result of carelessness, others unavoidable through sickness and bereavement. For these, I have atoned by offering in return a free night, and in some cases two free nights. I have done the best I could, and I must leave the rest. I have disappointed societies; I have been disappointed by societies, but a little 'bear and forbear' have usually straightened things.—

G. H. BIBBINGS.

39, Noel-street, Nottingham.

COURTEOUS OPPONENTS (?)

SIR,—We have just had a sample of the work of our Christian opponents. The South Yorkshire District Council, through one of their members at a village called Wath, a few miles from Mexbro', applied to the Council for their hall to hold meetings in, and that council being good Christians, and elected by the free and enlightened electors, declined to let us have it. We then announced that we should hold two meetings on Sunday, July 24, in the Market Place. Several of us went there with that object, but at 11 o'clock, the time for the meeting, one of Wath's policemen walked into the Market Place. Fearing his errand would make ours abortive, two of our friends asked him if we could hold our meeting there, and he told them that we could not hold it in that place, nor in fact could we hold it anywhere in Wath in the open-air. On being pressed for a reason, he said, pointing to a church about 100 yards away, 'You might annoy that church.' So we had to shake the dust of Wath off our shoes. *The Salvation Army were holding meetings in the open-air at the time.* They would not let us have the only hall in the village, and then tell us, if we wished to hold meetings we must get a hall. But one reverse has not beaten us. We shall before long get an opening, and then we shall show Wath that Spiritualism is better than priestcraft and ignorance.—Yours truly,

T. E. MORGAN.

THE SPIRITUALIST PLATFORM: A PLEA FOR EFFICIENCY.

SIR,—On a recent Sunday I attended one of the London Spiritualist meetings, at which a lady was advertised to give a 'trance' address and clairvoyance; and was amazed to listen to the rambling incoherency of one who professed to be in the third sphere. The matter of the speech was bad, and the manner was calculated to make the outsider ridicule Spiritualism from henceforth. The speaker worked in the poor letter 'H' everywhere except where it ought to be; there was not the slightest perception of the difference between 'was' and 'were,' or 'a' and 'an,' while the pronunciation of fairly common words was simply painful. An idea of the address may be gleaned from the speaker's statement that man is 'an independency of his own individuality,' whatever that may be; and from the fact that the mind was said to be capable of death, and when dead was sometimes brought back to earth to get a spark of new life! This address was received with applause by the audience. The clairvoyance which followed was apparently very good indeed, the descriptions being fairly minute, and mostly recognised; but the speech of the medium showed the same defects that were so apparent in the address of the spirit from the third sphere.

Cannot something be done to raise the level of platform workers? Surely, classes might be organised for the purpose of training workers to speak with some approximation to correctness, and Societies might see that their platforms are not occupied by well-meaning but incapable people who do nothing but bring contempt on Spiritualism. We have an unpopular cause, and it is making our fight doubly difficult when our philosophy is presented to the public in crude addresses, teeming with inaccuracies.

JOHN KINSMAN.

'THE UNIFICATION OF SPIRIT.'

SIR,—Allow me to express my thanks to 'Quaestor Vitae' for his condescension to supplement my articles on the above subject, and for such an erudite writer to express his opinion that my exposition was 'charming.' I am truly grateful. Of course the adjective generally refers more to the 'heart' than the 'head.'

He truly points out that 'man is really never separated from the Infinite Spirit,' my own words were that on the attainment of (conscious) unification 'he becomes consciously *what he always was unconsciously*—at one with that Eternal Spirit' (No. V.). The whole of my fragmentary articles were based on the possibility of the attainment which 'Quaestor Vitae' sums up in the words: 'Man passes through the state of inner personality, of individuality, into the state of identity, then he does identify himself, and becomes consciously at one with the solar-self, while retaining his own identity.' Whether this conscious identity can be experienced, and the initiate regain his hold upon the outer phenomenal world (of course in very exceptional cases), is altogether beyond proof; the professed mystic has nothing to show, and his testimony is of no value, in this deepest of all subjects, to others. It is for this reason that phenomenal Spiritualism is of greater value to the majority in this materialistic age than the deeper and more transcendental side of all-embracing Spiritualism.

If only some few of your readers, who may be near the 'trembling dawn' of illumination, have gleaned a few hints at relative truth, which refer to the more sacred (secret) side of life, then the space which was allotted to the articles was not absolutely wasted.

West Bromwich.

H. BASSETT.

THE EXPOSURE PROBLEM.

SIR,—A very interesting case has come to our notice that throws further light upon the problem of 'exposure.' The Read family is so well-known now that assertions of fraud in their manifestations merely arouse the smiles of genuine students.

The public seance at County Chambers has been held weekly for two years—not for purposes of final proof, but to whet the ardour of the scientific, arrangements being made for deeper investigation by *bona-fide* students under better conditions than any public seance can give. Consistent success has, of course, led to greater laxity, and on Friday four 'friends' of a sitter were admitted some time after the commencement of the sitting, and, therefore, escaped the usual strictures. They were asked to the cabinet with careless confidence, and one of them grabbed the hand, while the other struck a match—the old story! The hand grabbed was admittedly in scented drapery, testimony as to this being given by several, and the light was sufficient for all to see the hand plainly. (The windows admitted summer evening light through extensive fissures, and one sitter was playing the organ.) The hand discovered by the match light was Miss Edith Read's bare hand, with three rings on it. The Reads were both subject to severe shocks, Mrs. Read being tried most, and all the inner circle were unnerved. The grabber asked for the medium's hankchief, which was produced from her pocket, but it was not scented, so he flung it away and demanded another, which he was challenged to find. Miss Nellie Read says she saw the drapery close on the arm and vanish into it, a phenomenon I have myself seen under quieter conditions repeatedly.

It is needless to comment on the case. Mrs. Read asks me to present it to your readers as her contribution to the problem. The seances will be continued as usual, and any person you may care to nominate is open to make such further investigation as he chooses consistently with her domestic convenience.—Yours obediently,

Sheldon, Cadbury-road, Moseley.

BRIAN HODGSON.

MANIFESTO BY THE ONWARD SPIRITUALIST ASSOCIATION OF PECKHAM.

SIR,—A month or two ago we ventured to address the movement *re* Spiritualist meetings in the open-air, and urged that, during the summer months, as many as possible of the gatherings should be held by Spiritualists, that the numerous body of people who otherwise might never have Spiritualism brought under their notice, might become acquainted with the good news we have to tell. The Association's effort referred to has not, we believe, been altogether fruitless. The number, however, of those societies and individuals that, at this moment, are holding outdoor meetings is not by any means, we are convinced, so large as it might be. We are anxious, therefore, to again press upon the movement the adoption of the policy we advocate. Spiritualists' almost unqualified adherence to indoor propaganda might very nearly justify our Materialist opponents in saying that, knowing our deeds to be evil, we shun the light, or else that, aware of the weakness of our case, we fear to expose our principles to popular examination. And even if our opponents take a more charitable view, our policy must surely remind them irresistibly and forcibly of the reduced gentlewoman in the story, who, compelled for a livelihood to become a hawker, cried her wares in a voice but little above a whisper—'*lest people should hear her!*' Is it not time that Spiritualists cried their wares a little more boldly, and conducted their propaganda a little more overtly? In this country—compared with, say, the position occupied by Socialism after fifteen years' mostly outdoor propaganda—the place held by Spiritualism after fifty years' mostly indoor propaganda, leaves, to say the least, very much to be desired. Every year thousands of thoughtful people become repelled by the popular doctrines of Salvation by Faith, of Hell Fire, of Everlasting Damnation, etc., and leave the churches in disgust. Now, these thousands, we contend, would—were only Spiritualist propaganda carried on in a more 'popular' manner—naturally gravitate to us. Knowing, however, nothing definite about Spiritualism, the adherents that are lost to the churches are gained by the secular or by the ethical societies—bodies that do as this Association desires to see Spiritualists do: viz., go to the people where the people are to be reached.

We beg to offer the following suggestions as practical aids to the carrying out of the open-air propaganda we advocate:—

1. That, if possible, where there is reason to fear that the

preaching of Spiritualism in the open-air, in the speaker's own neighbourhood, would result in his being in any way boycotted in his everyday life, he offer his services to a society at a distance, such society in its turn to send a speaker to occupy the platform left vacant.

2. That every meeting be extensively advertised by means of handbills, a supply of which can always be had from certain large business firms free (a list of such firms we shall be happy to send on application).

3. That hymn sheets be provided, to be obtained in a similar manner.

4. That the order of proceedings at the meetings be somewhat as follows: hymn, prayer, hymn, chairman's address, hymn, lecture, collection, questions and answers, discussion and reply, closing hymn.

5. That as far as possible speakers refrain from attacking any person or creed, confining themselves to expounding their own *ism*, and to pointing out the vast amount of Spiritualism in the Bible—to showing that indeed Spiritualistic sayings and doings make up the greater part of the book accepted by the majority of people in a Christian community as the 'Word of God.'

6. That short reports of all meetings (indoor as well as outdoor), be sent regularly to the local Press. The number of journals now willing to insert such reports is, to many persons, surprisingly large.

In conclusion, we cordially wish all propagandists of our Spiritualist gospel, God-speed, and confidently bespeak their receiving the above suggestions—and this manifesto generally—in the spirit of brotherhood, and of single-hearted desire to advance our common Cause, in which we send the document forth. Signed on behalf of the Committee,

JNO. THEO. AUDY, President,

HERBERT E. BROWN, Secretary.

80, Grenard-road, Peckham, London, July 23, 1898.

THE VACCINATION AMENDMENT BILL: ITS PROMOTERS AND OPPONENTS.

SIR,—As compulsory vaccination, after 45 years' experience, is still the subject of irrepressible agitation, perhaps you will kindly allow me briefly to lay before your readers some of the fundamental points of divergence between the promoters and the opponents of the Bill now in the hands of the Standing Committee on Law.

1. The promoters of the Bill claim that vaccination is an almost infallible safeguard against smallpox. In the words of the *Lancet*: 'Smallpox is a disease from which everyone may be absolutely protected by vaccination and re-vaccination, so that to have it is almost a crime.'

The opponents deny this absolutely, and cite among other proofs the 45,000 vaccinated (and numerous re-vaccinated) cases of smallpox officially reported by the Metropolitan Asylums Board, and the smallpox outbreaks among well-vaccinated populations in Sheffield, Warrington, Middlesbrough, and other insanitary districts.

2. The promoters of the Bill declare that the operation is of a benign character, and practically free from risk, and that whatever risk exists can be got rid of by substituting animal lymph mixed with glycerine 'as made in Germany.'

The opponents believe that thousands of children are injuriously affected by vaccination every year. They show from the Registrar General that 881 medically certified deaths have occurred from vaccination in England and Wales between 1881 and 1896 inclusive; and refer, among other authorities, to the evidence of about one hundred reputable witnesses before the recent Royal Vaccination Commission, and to the final report, reluctantly admitting a considerable aggregate of suffering and death due to Vaccination.

The opponents of the Bill deny that the substitution of one variety of animal poison for another will free the operation from danger, and there is unimpeachable evidence that thousands of children have been injured, and many killed, by glycerinated vaccine virus, and that thousands of petitions have been presented to the German Parliament against it.

3. The promoters of the Bill claim that smallpox epidemics are due to want of vaccination, and that sanitation—which is undeniably prophylactic to cholera, ague, typhus, and other zymotic diseases—has no effect on smallpox.

Their opponents maintain that all such outbreaks are due to overcrowding, putrefactive decomposition, deficient, and impure water supply, and the remedy, which admits of no exceptions, is the complete removal of these exciting causes.

4. The promoters of the Bill consider it to be a praiseworthy proceeding to prosecute, distress, and imprison those who differ from them in medical opinion (and who reject the Jennerian dogma), and are now doing their utmost to persuade Parliament to inflict upon Englishmen a body of public persecutors with the object of suppressing honest convictions by means of physical force.

The opponents of the Bill deny the right of persecution for holding disputed medical opinions. They feel it to be their bounden duty to protect their helpless offspring at all cost, knowing that it is only by such determination and resistance that the odious character of both the existing and the proposed law can be made manifest, and freedom from an intolerable tyranny be permanently conquered. Addison says: 'I love to see a man zealous in a good matter, but when he imprisons their persons and ruins their families, I cannot stick to pronounce of such a one, that his faith is vain and his religion unprofitable.'

WILLIAM TEBB.

Kede Hall, Burstow, Surrey, June 16.

[We are delighted to notice that since the above was written compulsory vaccination has been practically abandoned.—ED. T. W.]

TO FRIENDS OF THE LATE MRS. HADFIELD, *late of Manchester*.—I beg to state that she passed away on June 24, and was buried June 26 in Newark, New Jersey, U.S.A. She was a member of Tipping-street Society when in England. The funeral was a Spiritualistic one.—T. Roughsedge.

IN LOVING REMEMBRANCE of our dear mother, Catherine Pickford who passed to the higher life on July 23, aged 50 years.—From her dear son-in-law and daughter, Mr. and Mrs. B. Shelley, 7, James-street, Southfield, Pelton Fell, County Durham.

Items of Interest.

'LET THE DEAD REST.' Next week.

'IMMORTALITY, for all or None?' Next week.

HAVE YOU noticed Mr. Gott's advertisement?

'DIVINE INITIATION.' By H. Ba-sett, next week.

THE PROFESSOR'S TALES, No. 16, 'A Marvellous Escape,' next week.

'WHAT IS SPIRITUALISM?' a capital article for inquirers next week.

SPECIAL Holiday Number next week. Price twopence, with supplement.

'MEDIUMS AND MEDIUMSHIP,' next week. If you want to become a medium read this article!

TO PICNIC PARTIES.—Read the Clitheroe 'Prospective' if you intend having an outing.

THE ADDRESS of the Yorkshire Union Secretary is Mr. J. Whitehead, Womersley-place, Greenside, Pudsey.

MR. AND MRS. WALLIS and son will embark upon the s.s. 'Cestrian,' on Wednesday, August 3, at 10 a.m., No. 2 Alexandra Dock, Liverpool.

TO CORRESPONDENTS.—*Video*: Thank you, but we are unable to use, as we decline to publish accounts of dark seances unless strict test conditions have been observed, and the testimonial is signed by all the sitters.

DEPARTURE OF MRS. M. E. CADWALLADER.—Mrs. Cadwallader will sail from Liverpool on Saturday, in the s.s. Etruria, direct for New York. The good wishes of the many friends she has made during her visit to this country will go with her on her way, and they will be accompanied with the hope that she may soon revisit our shores. Should she do so, a hearty welcome awaits her.

'THE CHRISTIAN HERALD,' for July 21, once more trotted out the old sermon by Talmage against Spiritualism. We wonder how many times they have printed it *now*, and how many more times it will do duty! It has been appearing, with very little alteration, at intervals for pretty nearly twenty years. Surely they can find something *new* and *true* to say about us instead of hashing up this stale stuff.

'THE OPEN SECRET; or true Christian Science,' is the title of a little booklet by Netser, for which sixpence is charged. J. Hicks, 85, Brixton-road, London, is the printer. The object seems to be to enforce the idea that 'mental states are mirrored upon the body,' that 'mind translates itself into flesh and blood,' but we fail to see any *Christian science* at all.

I do wish we could have closer affinity between the different sections of our movement. There is much power lost through the lack of unity and the apparent inability on the part of a great number of our fellow Spiritualists to recognise the greater power we could wield unitedly. There is a most remarkable desire on the part of many to get as much as possible and give as little as the sense of shame will allow.—J. S.

IT IS somewhat remarkable that Messrs. Collins, Whitehead, and Smithson, who have been so closely associated in the work of the Yorkshire Union (past presidents of the Union), should all have gone through the bitter loss of their loved wives, and now Bro. Craven (also a past president) has experienced this trial. Perhaps these things have made them more earnest in their work, 'for they cannot but speak of the things they have seen and heard.'

THE STOCK ASSERTIONS of Talmage and other opponents to Spiritualism were employed by Mr. Grinstead, and were replied to by Mr. Wallis in the debate at Leeds, and both sides were published in the full reports of the speeches under the title of 'Spiritualism Vindicated.' This pamphlet has been reduced to half-price to clear out of stock, and can be procured at 3d., post free 4d., from the office of the Two WORLDS, or of Mrs. M. H. Wallis, 164, Broughton-road, Pendleton, Manchester.

WE HAVE received a long letter of complaint from two visitors to London, who went too early for an advertised seance to a private house, and were refused admission—as they thought, in a harsh and discourteous manner, they therefore wish to warn others. We cannot spare space for such complaints. They can hardly expect to intrude upon the privacy or time of perfect strangers. On the other hand, the mediums who advertise should be kindly and considerate—they at least could be polite.

RE MR. VEITCH'S TESTIMONIAL.—May I ask you to correct a slight error which, I know, has been inadvertently made (not on your part) in connection with the publication of amounts received for Mr. Veitch's testimonial. The £2 10s. announced as from the Marylebone Society was collected at a Sunday meeting of the Marylebone Association of Spiritualists, the money sent being no part of the funds of the Association. Sincerely trusting that the testimonial will be a large one, I am, your obedient servant, LEIGH HUNT.

BAZAAR FUNDS.—I have received for the Bazaar Fund: 5s. from Mr. Gott, commission on goods sold; £16 16s. 9d. from Mr. Venables for goods sold; £2 15s. 4d. from Mr. Wallis, for sale of programmes. 8s. 6d. from Mr. Brown's circle, 5s. from Mr. Dean, 10s. Mr. Walmsley, and 1s. 9d. from friends, all per Mr. Macdonald. The above sums were all included in the interim balance sheet presented at the Conference. Since then I have received £1 from Mr. J. Griffin Hodson, £1 from Mr. Macdonald, for sale of goods, and 9s. from Pendleton Spiritual Church, for sale of goods, per Miss Reeves.—A. SMEDLEY, Treasurer.

'AS AN ARDENT reader of the Two WORLDS, I beg to convey my most sincere thanks to you and your noble staff of contributors for the excellency of the articles which from time to time adorn its columns, and for that spirit of geniality which seems to characterise the management, and gives fairplay to both friend and foe. The Two WORLDS, week after week, proves itself more worthy to be called the representative organ of Modern Spiritualism, a Cause which has brought consolation to the hearts and homes of thousands of families in this as well as in other countries. I could say a great deal to the credit of Spiritualism, but dare not trespass on your valuable space. As one of your readers, let me thank you right here for the additional boon in the reprint of Col. Ippersoll's famous 'Thanksgiving sermon,' which I have already perused with great interest, it is an intellectual treat. Long may he live to help to break down the remnant of idolatry. With success to the Two WORLDS.—I am, sir, yours fraternally, R. ROBINSON, Brandon Colliery, Durham, July 11th.'

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our Albums, Pamphlets, etc.

FRIDAY, JULY 29, 1898.

EDITOR AND GENERAL MANAGER,

E. W. WALLIS,

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

Special Notice.

OUR NEXT ISSUE, August 5, will be a HOLIDAY NUMBER. It
will contain an *Eight-page Supplement* of seasonable and useful
articles and poems.

THE PRICE WILL BE TWOPENCE.

We make no special promises, but believe it will be quite up
to the usual standard of excellence.

The Fire Test.

SEVENTEEN YEARS AGO we witnessed the 'Fire Test,' given by
the daughter of E. V. Wilson, and we do not wonder at the
interest created in Rochester recently, at its repetition. Here
is the description as given by the *Democrat* and *Chronicle* of
May 27:

Mrs. Kaynor was presented by the chairman, Mr. Barrett,
who also invited any physician in the audience to come upon
the stage. A committee was appointed composed of the chair-
man, Mr. Barrett, W. C. Hodge, Dr. F. L. H. Willis, all Spirit-
ualists; Dr. S. H. Linn, Rochester, and Dr. Paul Gibier, of the
Pasteur Institute, New York. The two latter are not believers
in Spiritualism. Besides these mentioned, by request, repre-
sentatives of the *Herald* and the *Democrat* and *Chronicle* were
present on the platform, and closely watched the performance.

Mrs. Kaynor first washed her hands and face in soap and
water before the audience, then she allowed the committee to
examine them. She had previously addressed a few words to
the audience in which she said she was quite unconscious of what
she does, and that she puts herself in the hands of the committee.
There were placed on a small table two lighted lamps, with
ordinary chimneys, and the medium stood for a moment with
arms extended and looking up as if invoking divine assistance.
A blank look came over her face for a moment, and then she
seated herself before the lighted lamps, and began talking to
them as if they were intelligences. The reporter tried in vain
to make sense of what she said, but it sounded like no known
tongue. Dr. Linn said he speaks four languages, but it was
nothing he has ever heard spoken. It was later learned that
the language, if it is anything more than gibberish, is unknown,
but it is supposed to be Chaldean, as the woman claims to be
under the control of a Chaldean fire worshipper. She spoke in
a caressing, cooing voice, as one would use to a child, sometimes
changing the tone as if in reproof or anger.

The lamp was turned up high, and Mrs. Kaynor placed her
hands over the top, closing her fingers around the top of the
chimney, and holding it for several seconds. When she com-
menced her pulse was 110, but her hands felt cool to the touch.
She grasped the chimney at the hottest place, took it off, and
handed it to the committee, but it was impossible to grasp it as
she did without being severely burnt. Then she passed her hand
and even the lace on her sleeve through the live flame without
sustaining injury. A reporter handed her a dollar bill which
she folded and passed slowly through the flame without it being
scorched. The doctors on the stage tried to handle the chimney
in the same manner as the medium, but it was too hot for them,
and Dr. Gibier twice dropped it on the floor in his attempts.
She held the hot glass against her cheek for 58 seconds without
apparently any ill effects.

After the woman came out of her trance, or whatever the
condition, she offered her hands for examination, but there was
no indication of any blister or burn. The only thing noticeable
was that the down on the back of her hand was slightly scorched
when a magnifying glass was used.

The physicians present had no explanation to offer to the
phenomenon, but one of them said that he is acquainted with a
man living a short distance from this city who can handle fire
in the same manner as Mrs. Kaynor.

The Unification of Spirit.

By QUÆSTOR VITÆ.

II.

THE REMARKS in Mr. Bassett's letter with regard to the basic
quality inherent in life, and his recognition of the fundamental
equality of love of wisdom; of the feminine with the masculine,
tends to show that the source of his inspiration is probably of a
higher origin than the sources pertaining to personal states.

Not only is the separation of this primordial equilibrate
unity, as symbolised in the mysteries of Eleusis in the drama of
the 'twin-souls,' Dionysos and Persephone, the cause underlying
the biblical allegory of the 'fall of man'; of the separation of Eve
from Adam, of the fall of Persephone into the realm of Pluto;
of the dismembering of Osiris by Typhon, etc., etc.; it is the
cause of both the inner and outer personal states and planes of
being, *i.e.*, of the states in which selves exist separately as men
and women. And it is because the primal equilibrate dual-unit
of self-conscious life is divided into two persons of opposite
signification, *i.e.*, love and wisdom, that all the planes of opposi-
tions and opposites occur. These planes pertain, consequently,
only to personal states.

It is only by the transcending of personal states, by the
re-uniting and equilibration of wisdom by love, as of love by
wisdom, or of the divided significations of complete being, that
oppositions and imperfections are transcended. This was
signified in the mystic initiations by Dionysos, who descended
to rescue and save Persephone, and who, when both had re-
ascended, from brother-sister became husband-bride, and them-
selves parents of the divine 'word,' the logos, the spirit; became
themselves parents of germic twin-souls.

It is only when thus equilibrated by re-uniting, that the
inner relating process of consciousness unfolds into functioning,
supplementing the outer mode of relating pertaining to external,
divided states. (In these outer states, this inner mode of
relation ever interconnects the two poles of the dual selves in
real noumenal unity, within the appearance or phenomena of
separation). Consequently, it is only communications from this
equilibrated state of being that are reliable. All communica-
tions, thought-transference, illumination, inspiration from
personal states of being, display their limitations and imper-
fections and contradictions.

This state is symbolised in our universe by the sun, which
is at the same time both heart and head of our universe, from
which life and light flow to its planetary organism, and it is
because of the fact that the positive and negative poles of being
are re-united therein that light and heat are (as in electricity)
manifested.

Intelligence pertains to the positive, masculine spirit and
functions in man in association with the cerebro-spinal system.
Love and emotion pertain to the negative, substantial, vital,
feminine soul, and function in man in association with the heart
and sympathetic system. Biology shows us that these two
distinctive nervous systems or processes of consciousness perme-
ate and direct every cell of our organisms, consequently both
spirit and soul permeate the whole of our organism. Self thus
determines non-self in the finite as in the infinite. It is because
persons are divided, separated beings that the organs, representing
intelligence and love, are separated and discreted in them. The
re-uniting of divided persons into complete individuals, entails
the equilibrating of love by wisdom and of wisdom by love. Only
in that state is perfect being and knowledge possible. This is sig-
nified by alchemical marriage of the sun and the moon or spirit and
soul, or positive and negative; also in the allegory of the woman
clothed with the sun (the negative clothed with the positive).

The philosophy of intelligence, of ideas, of spirit, *i.e.*, meta-
physics and idealism, is sterile and barren, and does little to
beautify and soften life. While religion pertains rather to love,
it tends to degenerate into dogma and emotional superstition, if
not rationalised by intelligence. The philosophy of substance,
per se, or evolution, is as cold as metaphysics, with its struggle
and survival of the fittest for existence.

But the burthen of the communications from this equilibrate
state of being is, 'Let there be Love' as well as 'Light.' The
age of the supremacy of light, of intelligence, of masculine
domination, is coming to its end. The future will be softened
and beautified by the recognition of the equality of love as a
fundamental factor in life. Among the early signs of the
coming changes are the claims made by women for equality of
opportunity and of rights, both social and legal. When the
influence of women comes to imbue our sociology with its tender
sympathy, life will indeed be beautified. In metaphysic the
reality of substance will have to be admitted; in religion the
motherhood as well as fatherhood of Deity; the equality and
eternity of soul with spirit; in psycho-physiology, the co-import-
ance of the sympathetic with that of the sensor-motor system.

These equilibrating influences will come into manifestation
as an outcome of the consequence of action communicated direct
from the equilibrate state of being, to this outer plane. Till the
present stage in our evolution, such energy has had to pass
through relays in the inner personal state, and has consequently
been conditioned, coloured, tintured, limited, personified by its
passage through such instruments. Now it passes direct, in
some few cases, in instruments in whom consonant, attuned
responsiveness has been developed by the stimulating action on

them of those great operating transmitters. The earth, consequently, is coming into relation, into conscious communion, with a higher plane of being than any it has yet known of. New revelations will be made, and in being made, will be related to our evolutionary stage; no longer in personified allegory, but in terms of universal law.

Some Experiences of Spiritualism.

By THE REV. C. WARE.—Continued from page 462.

And it shall come to pass afterward that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions; and upon the servants and upon the handmaids in those days will I pour out my spirit.—JOEL ii. 28, 29.

In my former article I made reference to the fact that the system of ceremonial and creed and belief, which in our day is represented as the Christian religion, has no resemblance to the system of spiritual work, teaching, and administration that we find described in the book called the Acts of the Apostles. We might quote many passages to prove this. We might take as an example the social aspect of the Christian system, as we find it described in those days: 'And the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things he possessed was his own; but they had all things common. Neither was there any among them that lacked: . . . distribution was made unto every man according as he had need.' (Acts iv. 32-35.) Where is there anything in the Churches of to-day that resembles this great charter of Christian polity? On the contrary, the wealthy sections of Christendom stigmatise their poorer brethren as the *lower orders*; whose duty it is to cringe and bow to the more highly favoured of the god spelt with four letters (*gold*), and to be content with the dole flung to them with less grace than a bone is flung to a hungry dog! There is something exquisitely beautiful in the description of the Christian commonwealth, as it existed in those days, 'Neither was there any among them that lacked.' Herein is described the true Brotherhood of Man. Translated into modern phraseology this should mean that there should not be any one among us that lacked opportunity ('equality of opportunity' is Mr. A. R. Wallace's expressive phrase) to obtain suitable occupation, or the means for personal comfort and sustenance. The custom of modern Christians, however, in the average, is to apply to themselves only those passages of the Bible, which do not militate against their own personal and selfish interests. Hence this great charter of social life and obligation remains practically a dead letter.

But the passage which claims special reference as bearing upon my theme is the one I have quoted as a text for the present article, and it calls for emphatic notice that at that particular crisis—the inauguration of the great spiritual or Christian movement—its foremost pioneer, Peter, quoted this ancient prophecy as having a special application and fulfilment in that which was taking place in the celebrated *seance* in the 'upper room,' and which was to specially characterise the Christian dispensation in its extension and development among the nations of the earth. 'The promise is unto you and to your children and to them that are afar off,' *i.e.*, coming generations. But this passage is absolutely unintelligible to modern Christians. Where is the Christian Church that knows anything of the 'diversities of gifts' spoken of by St. Paul. 'To one is given the word of wisdom; to another the word of knowledge; to another the gifts of healing; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues.' (1 Cor. xii. 8-10).

Speaking as a former Methodist preacher I can truthfully say that I have never known of a Church that either possesses or recognises any of these gifts mentioned by Peter and Paul, and moreover, that any member who claimed to 'see visions,' or to 'prophecy,' or to speak 'divers kinds of tongues,' would be denounced as being in league with the devil.' But in this great dispensation known as Modern Spiritualism, these gifts of mediumship are everywhere cultivated and exercised, and provided the conditions are forthcoming there is no limit to the extent and degree to which these spiritual operations may be realised. One of the most prolific and popular of 'spiritual gifts,' as realised in this modern spiritual movement, is that of

CLAIRVOYANCE,

which is simply the seeing faculty of man's inner being. All religious people claim to believe that there is an inner man and an outer man, a material body and a spiritual body. For what reason, then, do they refuse to recognise that the inner man has the power of seeing as well as the outer man—that the spiritual body has the seeing faculty as well as the material body? There is in Edinburgh a young lady, the daughter of a gentleman of high professional standing, who is totally blind physically, but who can at all times see spirits, give names and tests of identity; and voluminous records are already filled with the results of her wonderful gift. How many blind persons there may be who have this power without realising its meaning! We are, of course, aware that this inner sight is, in the majority of human beings, *obscured* by the thick clouds of dense physical conditions, but it is undoubtedly latent in all. In a lecture given by Mr.

W. Eglington, that gentleman stated that clairvoyance would be the universal science of the twentieth century. Even to-day, among the people known as Spiritualists, there are hundreds who possess, and who exercise this gift. The phases of this spiritual gift are as varied as is the whole general system of spiritual phenomena; insomuch that no two individual instances of clairvoyance are exactly similar. It is hence somewhat invidious to speak of this or that clairvoyant as being superior to others; yet, in this, as in all other departments of human ability and genius, certain persons enjoy a pre-eminence above their fellows. If you desire to find out whether you are a clairvoyant, I would say: Give yourself to the earnest investigation of Spiritualism, read its literature, attend its meetings, form a circle, and sit regularly in your own home if you can, and cultivate the highest aspirations and desires for the good and the true. Above all things, cultivate an unselfish purpose; for these gifts are not to be obtained for the gratification of personal vanity or gain. 'Covet earnestly the best gifts,' because of the happiness they will enable you to confer upon your fellow creatures. In my first article I referred to an extraordinary instance of clairvoyance, as exercised by Mrs. Addison, of Wisbach. The circumstances were so unique, so spontaneous, and so personal to myself, as to make it stand out as one of the most genuine and effective examples of clairvoyance that I have known or read of. The next instance to which I shall refer is that of

MR. THOMAS WILD,

of Rochdale. In December 1891, I was invited by the oldest Society of Rochdale Spiritualists to conduct the services at the opening of new and commodious rooms in Water-street, Rochdale. I gave discourses on the Sunday to large audiences, that in the evening numbering about 450 people. On the Monday I gave a lecture on 'The Spiritualism of Martin Luther,' and on the following evening I was invited to take part in the weekly circle in the same room. There were about 150 persons present at this circle, and in this connection it is worth noting that the number present at the 'upper room' meeting at Jerusalem was 120. Remembering that the laws of Nature are uniform in their operations, under given conditions, one wonders why the 150 at Rochdale should not realise similar results to those experienced by the 120 at Jerusalem.

We are surrounded by the same atmosphere, the same glorious sun shines upon us, there is the same starry canopy over our heads at night; why, then, should not similar spiritual operations take place under corresponding circumstances? It is amusing to note the crude superstition of orthodox Christians as to times and places. Provided the phenomena took place hundreds of years ago, and in a remote Eastern region, they are to be received as true and divine; but should similar phenomena take place in England, under our own observation, they are to be treated with scoffing and scorn, or attributed to the agency of the old gentleman known as Satan!

The circle in question, at Rochdale, was opened with prayer and an address by an entranced medium, Mrs. Goodhew; and this was followed by a remarkable demonstration of clairvoyance by Mr. Thomas Wild, under control of his unseen guides. It was the most matter-of-fact, direct, and detailed example of clairvoyant description that I have ever witnessed. There was no hesitation, no circumlocution, but spirit form after spirit form was described by Mr. Wild, there being given, as a matter of course, name and surname, description of age, length of time since death, former occupation, street or place in which deceased had resided, and in most cases even the number of the house. In one instance he gave most of these particulars respecting a group of six spirit forms, some of them appearing in military uniforms, all surrounding one female friend, who was sitting just a few feet from me, and all six were recognised by her. Everything seemed to be laid plain, like an open page, before the comprehensive view of Mr. Wild's controls.

As to the question whether this power belonged to Mr. Wild himself, the answer would be, that in Mr. Wild the spirits found a suitable instrument; the seeing powers must be properly apportioned between the spirits and their medium; just as the beautiful melodies we hear from a cathedral organ must be apportioned between the instrument and the player. Query: Does the music we hear proceed from the organ or the organist? I answer, from both; and it is because of this fact as it regards mediumship, that from so many so-called 'mediums' we hear scarcely anything but discord! The best musician in the world would fail to produce good music from an untuned and inharmonious instrument.

An amusing feature of Mr. Wild's descriptions was that some of the spirits, in addition to their names, also gave their nicknames, one saying that he would be best known as 'Treatle Cake,' and another as 'Old Shady.' Six years and a half have elapsed since the occurrences I have described, during which period many testimonies have been given in the Two Worlds to the reality and value of Mr. Wild's gifts. In many towns Mr. Wild has been received with enthusiasm; particularly at Keighley, the fountain head of British Spiritualism. Mr. Wild is one of twin brothers; the other twin passed away at birth. It is this twin who, grown to maturity in spirit-life, controls Mr. Wild, and gives the detailed descriptions and tests of identity. Spiritualism thus presents a beautiful view of the two sides of our existence; and shows that, whether here or there, each has his special work to do.

To be continued.

Farewell Party to Mr. and Mrs. Wallis.

ON SATURDAY, the 23rd inst., a social party was held in the Salford Spiritual Church for the purpose of bidding 'God-speed' to our esteemed friends Mr. and Mrs. E. W. Wallis, and Mr. and Mrs. S. S. Chiswell, but unfortunately the latter gentleman and his wife were unable to be present. The absence (on business) of Mr. A. H. Roche was very much felt, his bright and genial presence being greatly missed. A very good number of friends from various societies in the district attended, among whom were Mr. and Mrs. R. Fitton, Mr. and Mrs. J. B. Tetlow, Mr. and Mrs. Lawrence, Mrs. and Miss Browne, Mrs. Porter, Mrs. Venables, Mr. Corstorphine, Mr. Connolly, and several members of the Executive of the National Federation, viz.:—Messrs. Collins, Kitson, Harrison (secretary), P. Lee, J. Macdonald, and J. Swindlehurst. It was very much regretted that those excellent workers, Messrs. J. J. Morse, and W. Johnson, were unavoidably absent; and also that Mrs. Wallis, in order to keep an engagement in Birmingham on the following day, had to leave early.

After the tea tables had been removed, Mr. Orr, who presided, opened the proceedings by expressing the pleasure felt by the Salford members in seeing present so many members from other parts of Manchester, to join in wishing 'God-speed' to their good friends and neighbours in their journey across the ocean. Letters of regret from Mr. Chiswell, and Mr. T. Taylor (president of Collyhurst Society), at their inability to be present were read, and Mr. Wallis was asked to convey to all the American brethren he should meet the hearty good wishes and cordial sympathy of the Spiritualists of Manchester and district in their labours for the advancement of the cause of Spiritualism.

Mr. J. Bracegirdle (president of Salford Church), supported the message of good-will, and expressed the hope that Mr. and Mrs. Wallis would derive much benefit from their visit to the States.

Mr. J. B. Tetlow referred at some length to the ability displayed by Mr. Wallis as Editor of the *Two Worlds*, as evidenced by the position of the paper to-day, and the importance of the work which had been done by Mr. and Mrs. Wallis during the long period of twenty years during which he had known them.

The song, 'Queen of the Earth,' was then sung by Miss Taft, and elicited much applause.

Short addresses followed from Messrs. J. Swindlehurst, T. Lawrence, J. Macdonald, and Corstorphine, the latter referring to the period of over two years, when Mr. Wallis had worked in Glasgow, and said that it was the admiration he felt for the high character and noble life of Mr. and Mrs. Wallis which had brought him to take an active part in the movement.

A violin solo by Mr. Lees, 'Overture to Le Cheval Bronze,' accompanied by Mr. Birtles, was much enjoyed; and after a few remarks from Mr. P. Lee, during which he made humorous reference to a possible want of 'copy' for the *Two Worlds*, Mr. Wallis was called upon to respond. He said it was always hard to part, and especially to part from old friends. It was one of the pleasantest experiences of his life to hear friends who had known him for many years speak so kindly of their unbroken friendship for him; he felt that without true friendship life would be joyless and hardly worth living. He then referred in feeling terms to the great help he had had from Mrs. Wallis as wife, companion, counsellor, and at times encourager. Reference had been made to the work entailed by the Bazaar, but he was glad they had had that work, as it enabled people to recognise the great administrative and executive ability, as well as the strong common-sense which Mrs. Wallis possessed. As to the work he had been able to do for Spiritualism, he had made it his rule ever 'to put the work first,' and to keep himself as far as possible in the background. He had endeavoured to be the instrument used by the spirit people, and his mediumship had been his education. When he was first told that he was to be a missionary, and that his voice would be heard from many platforms, it seemed to him incredible and almost impossible; but he placed himself at the disposal of the unseen intelligences, and they had brought him safely through every difficulty up to this time, and when, some months ago, feeling that unless the tension were relieved, he must utterly break down, the spirit people told him he must cross the sea, and re-visit the friends in the United States, he began to make arrangements accordingly, though even now he did not know what work would be found for him to do; he was quite content to leave that to develop itself. He expected to return at the end of the six months' leave granted him by the Directors of the *Two Worlds*, and in the meantime he felt confident that Mr. Lee would have the help and guidance of the spirit friends which had been given all along from the very inception of the paper. He thanked the friends for their very kind wishes for Mrs. Wallis and himself, and would have pleasure in giving the fraternal greetings which had been spoken that evening to all the Societies he might visit.

A charming mandoline solo was given by 'Little Lottie,' and then the room was cleared for dancing, which was kept up with vigour to the excellent music made by Messrs. Birtles and Lees.

A. W. O.

'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 7½d.—Address E. W. WALLIS, 18, Corporation-street, Manchester.

'We have received a spirited and suggestive pamphlet by our old friend, Robert Cooper, on the question, 'If Christ came to Eastbourne?' The pamphlet was suggested by the preaching of the usual anti-Spiritualist sermon by some clerical person. It is a capital missionary and militant tract.'—*Light*. We shall be pleased to supply copies of this pamphlet: 12 copies for 9d.; 25 for 1s. 6d.; 50 for 2s. 9d.; 100 for 5s; post-free in all cases.

Reception of Mrs. E. Cadwallader and Mr. J. J. Morse in Birmingham.

ONE of the most animated, and I think we might add brilliant, gatherings yet held by our union, occurred in the Princess Room of the Metropole, on Monday, the 18th inst., when a large number of members of the B.S.U. and other local societies met to extend a cordial reception to Mrs. M. E. Cadwallader, as the official representative of a number of societies in America, and also to welcome the return of Mr. Morse from the States. The chairman, Mr. A. J. Smyth, said how pleased they all were to have the privilege of entertaining their esteemed and illustrious guests: we had long been acquainted with the genial personality of Mr. Morse, and had all benefited by his rare eloquence. Mrs. Cadwallader, though a stranger in person, was nevertheless a friend to us all by reason of the ties of spiritual labour and love.

After a pianoforte solo by Mrs. J. H. Starling, Mr. Morse delivered a most interesting speech; he spoke of his recent visit to America, his journey to Hydesville, and of the proceedings of the Jubilee Celebrations, happily interspersed with incidents that often elicited much amusement and applause. 'A soldiers song' was ably rendered by Mr. Kelly. Mr. H. Lucas, in a very appropriate speech, then moved a resolution, expressing our fraternal greetings to Mrs. Cadwallader, which was seconded by Mr. Thomas Hands, who referred to the international as well as spiritual relationship, between Great Britain and the United States. The resolution was supported by Messrs A. Holden and G. Tubbs, and presented to Mrs. Cadwallader with enthusiastic applause.

Mrs. Cadwallader expressed her great pleasure at being thus received by the Spiritualists of Birmingham. Her visit to England had been most gratifying, though rendered somewhat arduous by the numerous appointments, but she loved to be in the company of those who were engaged in the work for which she had devoted so much of her time and thought, she would return to America with the same same spirit of good-will it had been her privilege to bring. In a very touching manner she spoke of her work and her many ties of friendship across the sea, and hoped that health and circumstances would enable her to pay another visit to Birmingham. The rest of the evening was spent in conversation, music, and refreshments. For the most excellent musical programme we must express our indebtedness to Mrs. J. H. Starling, Miss O'Conner, Miss Showell, Mr. Wilks, and Mr. Kelly.

Spiritualism in Scotland.

THE SCOTTISH BAZAAR.

THE recent Conference held in London, and that at Keighley, will have failed in one respect if we have not been stirred to make our brilliant and consoling knowledge more widely known. We must not be content with old methods and be satisfied if we are let alone, but declare continuously that there is communion between the two worlds and that evidence on the point can be got by all honest and patient truthseekers. Newcomers into our ranks who catch hold of our facts wonder at our lethargy: that so much should be done for old traditions and so little to declare present day facts.

Mr. Stead, in the address written for the recent International Conference, remarked that 'We have reason for indignation that with such a body of truth behind us so little is done to embody it in a compact and rational shape, and so little to bring the knowledge of that truth to those who are in outer darkness.'

No doubt, the Conferences will keep the onward march of the movement in London and the Midlands, but there are other parts where means and workers are required. Scotland and Spain Buckle associates together as the most bigoted of nations, and so far as toleration for free-thought is concerned, the former is, perhaps, not far removed from the latter. Spiritualism in many parts has scarcely had a hearing. Glasgow alone has had a permanent Society, but for long the meetings have been held in an obscure corner, except at intervals. We feel now, however, that we have to come out into the open and show to the world that we are not ashamed of the truths which have made us not only free but happy.

We know of many places where the circulation of literature and rational addresses would soon command an audience, and we feel that a brave bit of propaganda work would soon strengthen many in places where Spiritualists are meantime isolated. With this object in view, the Glasgow Association has arranged for a Bazaar and Sale of Work in the Assembly Rooms, Bath-street, towards the end of September. The Rev. John Page Hopps, among others, has kindly consented to give addresses and also open the Bazaar, and we anticipate that one who laboured so ardently for rational free-thought in Glasgow twenty years ago, will meet with a kindly reception when he speaks for the use and beauty of Spiritualism. Our friends in the Midland Counties recently held their bazaar, and are in possession of funds which will help them to show forth their gospel.

Scotland does not stand where it did in religious matters, a spirit of inquiry is abroad, and Spiritualism is more likely to find acceptance than many would think. The old bigotry is surely waning; the men who declare rational sentiments gain adherents day by day. Shall we be backward in declaring the necessity of our knowledge to the world, seeing that it is the groundwork of all religions?

The Glasgow Association will be glad to have help for their bazaar from all those who are in sympathy with the work; they want not the money for their own society, but that it may be utilised in outside districts from whom inquiry comes. Will all those who have the means and the desire to help, with either goods or money, kindly intimate their intentions as early as possible, either to Miss May Robertson, treasurer of the bazaar fund, 33, Moray Place, Queen's Park, Glasgow; Mr. James Stevenson, secretary, 6, Stair-street, Maryhill, Glasgow; or to Jas. Robertson, president, 19, Carlton Place, Glasgow?

Circulars embodying the objects of the Bazaar will be gladly sent to all inquirers on application to the secretary. JAS. ROBERTSON.

Societary Doings.

CARDIFF—ST. JOHN'S HALL.

ON SUNDAY LAST we were glad to again listen to our dear friend, Mrs. Ellen Green, who gave short trance addresses upon 'The reality of spirit' and 'The teachings of Spiritualism,' both subjects being dealt with in the simple, clear, and earnest manner, so distinctively Mrs. Green's own, which, withal, is so rich in spiritual insight. The addresses contained many gems of thought, happily and often eloquently expressed. Her clairvoyant descriptions were graphically given, so that, without lingering for tardy recognitions, the details were such as could be retained in the memory for after reflection. Several recognitions—especially at the evening meeting—were immediate and definite, which the following instances will serve to illustrate:

In the centre aisle Mrs Green described the form of a young man about 21 years of age, over middle height, brown hair, dark brown eyes, slight moustache, dressed in a grey suit, who had 'passed on' not long since from some hurt to the head in an accident. He appeared as if somewhat bewildered and unable to indicate the person with whom he was related. Mr. Giddings (a member), sitting near, immediately recognised it as being an excellent description of his son, the age, personal details, and circumstances of transition being quite accurate. Later in the evening Mrs. Green, upon being shown a photographic group of thirteen persons, including Mr. Giddings's son, at once pointed him out and identified him with the spirit seen by her at the meeting. With a lady, Mrs. Green described a man about 50, medium height, light brown hair, florid complexion, with other details, but the lady could not remember such a one. Then Mrs. Green said she heard 'Robert' called out, when the lady at once recognised the person described. With a young gentleman was described a young man about 21 or 22 years of age, over middle height, quite fair, flaxen hair, strong musical tastes, and various other details. This also was not at first recognised, but upon Mrs. Green saying that the name 'Harry' was given to her, another gentleman sitting close by at once stated it to be his son. The meetings were heartily enjoyed and largely attended, the hall being full at night.

LONDON NEWS, NOTES, AND NOTICES.

BATTERSEA PARK-ROAD, Henley Hall, Henley-street: Sunday evening meeting, conducted by Mr. and Mrs. Clegg; chairman, Mr. Adams; subject, 'Physical culture.' Mrs. Clegg's guides gave good addresses. The meeting was followed by usual circle. *Open-air Work, Battersea Park:* Mr. and Mrs. Clegg and Mr. Adams. *Lyceum Outing:* The members, officers, and friends of the Battersea Society's (Henley-street, Battersea Park-road) Lyceum spent a very happy day on Sunday last. A three-horse brake was in attendance at the hall in the morning, and conveyed the 24 children and six adults to Shirley Hills, other friends following by wagonette and train. A very enjoyable morning and afternoon were spent on the heather-clad hills, the children enjoying their games immensely. Tea was provided, to which 43 sat down. After tea, the children ran races for toys, consolation prizes being given to the non-starters and losers. The brake started for home at 6-45, and arrived at the hall in good time for the nine o'clock circle. The Lyceum started eight weeks ago, and the officers have good cause for congratulations.—**BOW:** 24th, Mr. Moody gave an address and phrenological delineations to an appreciative audience. We also had a very good meeting on Wednesday, well attended.—**CAMBERWELL, 33, Grove-lane, S.E.:** 24th, Good meeting. An address on 'Heaven' was given by Mrs. Holgate's control. Great manifestation of power at the after-circle, and clairvoyance by several sitters. We need more books for the library. Friends, please help!—**CANNING TOWN, 2, Ford's Park-road:** 19th, Mrs. Hillier gave a very good address and excellent clairvoyance. 24th, Mrs. Wood gave some good psychometry.—**CAVENDISH ROOMS, 51, Mortimer-street W.:** Address on 'Man: past, present, and future,' by Mr. G. H. Bibbings's inspirers. Brilliant, crisp, powerful, and educational. Duet by the Misses Minnie Bush and Jessie Dixon, 'The Lilies' (A. H. Behrend). Numerous audience greatly pleased.—**EAST LONDON, Manor Park Centre:** 18th, Mr. Davis gave good psychometry and clairvoyance. 22nd, Mr. Sloane; very good address on 'Sphere of Disappointment,' and very good psychometry and clairvoyance, well recognised. 24th, Mr. Bullen gave good address and clairvoyance.—**EDMONTON:** 24th, The guides of Mr. Edwards gave a splendid address on 'How to live an ideal life.'—**HACKNEY:** We had a fine time in Victoria Park with Mr. Drake, who spoke well, as did Mr. Neander. In the evening Mr. Peters gave a beautiful address and very successful clairvoyance, nearly all descriptions recognised. Hall filled with attentive audience.—**NORTH LONDON, Finsbury Park, Open-air Work:** Messrs. Jones, Thompson, and Brooks were the speakers. We had opposition from self-styled Christians, who are ignorant of Spiritualism and their own Bible also. At the hall, 14, Stroud Green Road, Mr. Jones in the chair, subject, 'Health and disease, physical and spiritual.' Remarks by Messrs. Brooks and Hewitt. Address and clairvoyance by Mr. Jones under influence. All good.—**SHEPHERD'S BUSH, 73, Becklow-road, W.:** Mr. Davis from Canning Town conducted our meeting, and delivered a most instructive address on 'Man's individual responsibility.' He gave it as his opinion that we should each improve ourselves, and not expect others to do our work.—**SOUTH LONDON, Surrey Masonic Hall, Camberwell New-road, S.E.:** 24th, Our morning public circle was well attended, conductor, Mr. W. E. Long. Good conditions prevailed. Lyceum is much better attended of late, reflecting great credit on the newly-appointed conductor, Mrs. Daniels. The children had their outing on Saturday, and had a grand time. Evening, Our leader's guide, 'Douglas,' spoke on 'Hypnotism,' showing its relation to the phenomena of Modern Spiritualism; address grand and very instructive. During the evening Miss Earl gave us a zither solo, which was received with applause. The after-service circle was well attended, several clairvoyant descriptions being recognised.—**STOKE NEWINGTON Spiritual Society:** The inauguration of this Society took place on Sunday last, at Blanch Hall, 99, Wiesbaden-road. The hall was

crowded to excess, many coming late had to be refused admittance. Mr. Everitt presided in his usual able style, supported by Miss McCreadie and Mr. Whyte (Evangel). Miss McCreadie gave eleven clairvoyant tests, nine of which were at once recognised. Miss Samuels contributed two songs in her accustomed exquisite style, and were greatly appreciated by the audience. The committee desire to cordially thank Mr. and Mrs. Everitt, Miss McCreadie, and Miss Samuels for their services, and to further express regret that through the printer's error the address of the hall should have been given as Waterloo-road instead of Wiesbaden-road. We have cause for great satisfaction, the Society having secured such a good start, the strangers who came having been set thinking. Next Sunday, clairvoyance by Mr. J. J. Vango. (A. Clegg, hon. sec., 37, Kersley-rd., N.) **STRATFORD, Martin-street Hall:** Our service last Sunday was in memory of a departed sister. Mr. C. Hardingham's address and Mr. J. Webb's remarks were very appropriate to the occasion. A good supply of flowers was contributed. These were sent, after the service, to the Union Infirmary and our local Hospital. *Prospective:* The Lyceum Excursion will take place on Monday, August 8, to Southend. Lyceum children free; children of friends, 1s. 9d., including tea; adults, 2s. 6d. (559). Our half-yearly report, presented to the members after our service, was received with acclamation. Everything is very satisfactory. The committee look forward to a greater development of their work for God and the angel world, their labour of love having been remarkably blessed during the past six months. **41, SALWAY-ROAD:** Mr. H. W. gave us very interesting clairvoyance, and also gave an address on 'Ignorance and bigotry as stumbling blocks to spiritual development,' which was listened to attentively, and all were edified.—**WEST BROMPTON, 4, Merrington-road:** 20th, A few friends formed a seance, when Mr. Peters' well-known control, 'Moonstone,' gave clear, clairvoyant descriptions, all of which were recognised at the time.

LONDON SPIRITUALIST CONFERENCES.—Notice to all Spiritualists, Mediums, Speakers, and Workers in our Cause, that we shall hold our next Conference in Massey Hall, Kenmore-road, Mare-street, Hackney, on Sunday, Aug. 7, 1898, to commence at 3 o'clock in the afternoon. Mr. Davies will read a short paper, subject: 'Mediumship.' All Spiritualists interested in our Cause are earnestly invited to attend and see for yourselves how we conduct these conferences.—Mr. Clegg, secretary of Conference. 559

EAST LONDON SPIRITUALISTS' ASSOCIATION.

WORKMEN'S HALL, WEST HAM LANE, E.

A most enthusiastic meeting was held on Sunday night to welcome Bro. J. J. Morse and Mrs. Cadwallader. Bro. Morse gave a reading, followed by the invocation and an address. He gave an interesting account of his visit to America, and paid a glowing tribute to the large hearted generosity of our brothers and sisters 'over the water,' and described the wonderful fire-test given by Mrs. Wilson-Kaney Porter.

Mrs. Cadwallader was most enthusiastically welcomed. She most happily referred to the bonds of love which united the two great branches of the English-speaking family, and referred to the points in Spiritualism as exhibited in England, which had especially interested her, and concluded with a stirring appeal for the children. Mrs. Cadwallader was requested to bear messages of loving greetings to our brothers and sisters in America, and received many a hearty hand-clasp and 'God-speed.'

A tribute of praise is due to the small Committee who, working with our two Secretaries, Mr. McCallum and Mr. Pressman, tastefully decorated the hall, to Mr. Shead for the loan of flowers, as also to the ladies, Mrs. Semark and Mrs. McCallum, who presided over the refreshment department. We trust that renewed vigorous work for the Cause will be the practical result of this grand meeting. The duet, 'Excelsior,' was rendered by Messrs. Pritchard and Irwin. The meeting closed with prayer by Mr. Butcher. Many thanks to Mr. Shead. GEO. TAYLOR GWINN, President.

MANCHESTER NEWS AND NOTES.

ARDWICK: 20th, Mr. Bewick gave good clairvoyance and psychometry. 24th, Mr. Tetlow in the afternoon gave good address, and in the evening on subjects from the audience, admirably dealt with, afterwards giving exceedingly good clairvoyance.—**BRADFORD, Church-street:** 24th, Madam George gave good address and excellent clairvoyance and psychometry, enjoyed by all. **LABOUR HALL, Grey Mare-lane:** Mr. Crompton's guides gave a good address and good clairvoyance with spiritual surroundings. After-circle very good. [No room for notice, Platform Guide being full.—Ed. T. W.]—**CHEETHAM, Ash Lodge, Halliwell Lane:** July 21, interesting address by Mrs. Peters on 'The Mystic Temple,' showing that our own bodies are the real temples of the living God. 24th, Mr. J. Moore's guides; afternoon address was especially interesting, showing how people are controlled and obsessed by forces outside themselves, and often made to commit crime and suicide, when at other times such would be impossible. If our lunatic asylums could be periodically inspected by some good clairvoyant, thousands of poor souls incarcerated therein might be made of much service to mankind. Very successful after-circle. Afternoon chairman, Mr. R. Fitton. Mr. Mendle occupied the chair during the evening service.—**COLLYHURST-STREET:** 20th, Mrs. Hamer gave splendid clairvoyance and psychometry, quite a treat. 24th, Mrs. Hamer again gave very nice addresses and clairvoyance.—**ECCLES:** 20th, Very successful open-air meeting on Eccles Cross. Mr. Marklew very ably put before the people the claims of Spiritualism. 24th, Mr. J. Kay gave good addresses and clairvoyance.—**HIGHER BROUGHTON:** 21st, Miss Cotterill named a baby Hilda, spirit name 'Constance,' afterwards giving a splendid address on 'The duty of parents to their children.' 24th, Lyceum, 43 present. Recitations by Miss Lily Bousfield and Messrs. Brummitt and Whiteleffe. Marching and calisthenics excellently led by Miss Garner. 2-45 and 6-30, Mr. Hilditch, good address and clairvoyance. After-circle, Miss Smith.—**LONGSIGHT:** 19th and 21st, Public circles, some good work done. 24th, Our Lyceum open session well gone through. The committee

thank the speaker, Mr. Crutchley, for his gratuitous services and inspiring addresses, the proceeds benefiting the society.—OPEN-SHAW, Granville Hall, George-street: 21st, Mr. Kay gave a very nice address, psychometry, and clairvoyance. 24th, A splendid address by Mrs. Cropper on 'What has Spiritualism done for humanity?' Her clairvoyance and psychometry were excellent.—PATRICROFT, New-lane: 19th, Madame Henry, good address and clairvoyance. 24th, Miss King, short address and good clairvoyance.—PENDLETON: Mrs. Rennie gave two good addresses, afternoon and evening; good clairvoyance.—SALFORD: On Sunday evening, Mr. Orr spoke on 'The value of Spiritualism.'—SOUTH MANCHESTER, Princess Hall, Moss Side: 21st, Two of our local mediums devoted the evening to clairvoyance and psychometry, and were very successful. 24th, Mr. Mayoh was with us morning and evening, and conducted very enjoyable and interesting services. After-circle very successful. 25th, Members' circle very good, and progressing favourably.

LANCASHIRE AND CHESHIRE.

ACCRINGTON, Argyle-street: 24th, Miss Cross and Miss Case in the afternoon, in the enforced absence of Mr. Duffy, when they both gave good clairvoyance and psychometry. Evening, Mr. Duffy, of Manchester, gave a splendid address on 'He will hide me'; also very good psychometry to good audiences. The above mediums kindly gave their services. BRIDGE-STREET: Flower festival, grand day with Mrs. Whittaker, who gave splendid addresses on 'God is love' and 'The good we all can do.' After-circle, hall filled, conducted by Miss Bruce, Mrs. Scott, Mrs. Wittaker, Mrs. Roberts, and Hitchon. Clairvoyance, all recognised. CHINA-STREET: 24th, The controls of Mr. J. Holmes, of Church, gave two excellent discourses, which were much appreciated. Mrs. Walsley gave good clairvoyance. Both mediums are members, and always render good service when required, for which the committee tender their sincere thanks.—ASHTON-UNDER-LYNE: 19th, Mr. Hilditch gave good psychometry. 24th, Mrs. Eyles, good addresses and clairvoyance. Good after-circle, conducted by Mr. Hall and Mesdames Horne and Haslam.—BLACKPOOL, Albert-road: 24th, Mrs. Markham gave nice homely addresses and very good clairvoyance. Monday afternoon she gave private sittings in ante-room, for Bazaar Fund, and realised over 11s.; evening, she also gave her services for Building Fund, clairvoyance and psychometry being good. Mr. J. Swindlehurst very ably presided.—BOOTLE, Masonic Hall: 24th, Mr. W. J. Leeder gave excellent discourses on 'The advantages of Spiritualism' and 'Immortality in the light of Spiritualism,' both interesting and appreciative. Clairvoyance at each session, mostly recognised. Next Sunday, Mrs. Nock has kindly consented to fill vacancy caused by Mr. E. W. Wallis setting sail for America on the 30th.—BURNLEY, Guy-street: Mrs. Foran, clairvoyance very good all day.—CASTLETON: Mr. Postlethwaites's guides gave a capital address on 'Spiritualism, its defence and demands.' Psychometry very good.—DUKINFIELD: 21st, Mrs. Batman gave short address, and Miss Batman gave good clairvoyance. 24th, Mr. W. Trueman gave two excellent addresses.—HEYWOOD, Discussion Hall: 24th, Mr. Bewick, of Manchester, gave excellent clairvoyance, which was fully recognised. HOLLINWOOD: 19th, Mr. P. Bewick conducted the circle, with good results. 24th, Mrs. Brooks conducted the services to moderate audiences. Discourses very good, and clairvoyance of a high order.—LEIGH: Miss Knight was again a great success, many clairvoyant descriptions given were of the most convincing character, all recognised but one. Many strangers present also. After-circle well attended, and we hope to have Miss Knight here again.—MACCLESFIELD: Very good addresses and clairvoyant descriptions by Mr. W. Rooke. Very good music, and also good audiences.—MIDDLETON: Mr. J. Woods, jun., gave good address on 'Life here and hereafter, and how to use it,' and in the evening answered questions from the audience; good clairvoyance. After-meeting, medical psychometry.—MILNROW: 24th, Mrs. Fielding's guides gave a very eloquent address on 'The truth shall make you free.'—OLDHAM, Bartlam-place: The guides of Mrs. Smith, of Burnley, gave very suitable and useful addresses on 'Man, what art thou?' and 'Are we not all ministering spirits?' Clairvoyance very good at both services. TEMPLE SOCIETY: 19th, Mrs. Greenless gave clairvoyance and psychometry with great success. 24th, Mrs. Robinson gave excellent addresses and clairvoyance to large audiences.—PRESTON, Central: The guides of Mrs. Johnston spoke well on 'Life, spirit, and power,' and 'The phenomena of Spiritualism.' Very good clairvoyance.—RAWTENSTALL: Mr. Ormerod, of Rushton, spoke on 'Practical Spiritualism,' and 'Spiritualism and progression.' The afternoon chairman, Mr. E. Coupe, gave a few clairvoyant descriptions. Mr. E. J. Barnes presided in the evening and Mr. Shannon gave clairvoyance.—SHAW: 19th, Mr. John Young, of Werneth, gave good clairvoyance. 24th, Lyceum open session was a grand treat. The discipline of the children in the marching and calisthenics was good, and also the recitations. The audience was delighted with the discipline of the children. A grand address was given by one of our members, a young medium, Miss Mary Ellen Shepherd, and we wish her success. Mrs. Ogden gave clairvoyance.—SOUTHPORT, Hawkhead Hall: 24th, Mr. Stubbs, of Nottingham, gave very fine and interesting addresses, and very successful clairvoyance by Miss Smith. Very full attendance in the evening; subject, 'Obstacles.'—STALYBRIDGE: 20th, Mrs. Horne gave remarkably good clairvoyance and interesting address. 24th, Mrs. Hyde spoke in an inspiring manner, and gave good clairvoyance to appreciative audiences. She also named a child in the evening.—STOCKPORT: Mrs. Peters gave beautiful address on 'Death, the gateway of life,' it being an 'in memoriam' service to one who has passed to the higher life, and to show our deepest sympathy with one he has left behind, who has worked hard in the Lyceum for some years. May the angel world comfort and strengthen her in her sorrow. Miss Marston sang 'Thou hast passed the shadowy portal, and Mrs. Peters read 'I beheld a golden portal,' both from the 'Manual.' Evening, 'Spiritualism, the light of the world,' ably dealt with. Clairvoyance good. On Wednesday, July 20, at the weekly circle at the house of the medium Mr. Jackson, we had been sitting about an hour when one of

the guides, known as 'Truthful,' asked the writer to bring a flower from another room. Having received it, he asked for the child of Mr. and Mrs. Allinson, and in a very impressive manner he named it Clifford, spiritual name 'Ivy.' He exhorted the parents to surround it with bright and peaceful conditions, to tend it with love and care, and it would become a blessing to them and to humanity. As Ivy clings to the wall or tree, so the child would cling to them, especially to the mother, for her he would be ready to give up all to make her declining years happy, and would show a great desire for all that was truthful and good, and would love home and parents. It was a child of God given to them to care for and watch over. He described the form of a lady about 30 years old, watching over and smiling upon the child. (J. Ainsworth).—TODMORDEN: Miss Sage gave two splendid lectures, and excellent clairvoyance.—WARRINGTON: 24th, Miss Cotterill; good addresses and clairvoyance. 'Preacher' strong at night on 'Prayer and charity.' 25th, Psychometry successful.

MIDLAND AND EASTERN COUNTIES.

BIRMINGHAM, Camden-street Board Schools: Experiences by three of our members, and Mrs. Groom's experience in materialisation seances very interesting. Mrs. Groom gave clairvoyant descriptions, mostly recognised.—DERBY, 1A, Normanton-road: Mrs. Fielding gave interesting addresses and successful clairvoyance. TRAFFIC-STREET: Mrs. Berresford gave most eloquent and sympathetic addresses to appreciative audiences. Successful clairvoyance and psychometry. Mrs. Berresford kept her appointment under most trying circumstances, her son being dangerously ill. Our best wishes are with her.—FOLESHILL: Welcome visit from Mr. Sainsbury. Excellent addresses to fairly good audiences. July 17, Mrs. Barr.—LEICESTER, Queen-street: Flower services; afternoon, Mrs. Marshall, the wife of our president, officiated in the chair. A recitation and solo by two of the scholars were well rendered. Mrs. Colledge and Mrs. Sturgess also spoke, clairvoyance by Mrs. Bass. Evening, Mesdames Twelvetree, Colledge, and Sturgess, subject 'The divine in human.' Large audience.—NORTHAMPTON: Mr. Iliffe, of Leicester, gave very good clairvoyance, in one or two instances causing quite a sensation at the evening meeting. Fair audiences.—SMETHWICK, Cape Hill, Central Hall: July 24, Our people edified and blessed through the ministrations of the guides of Mr. Wollison. Good audiences at both services.—WISBECH: Mr. D. Ward gave a very interesting address to small audience, also good clairvoyance, all recognised.

NORTHERN COUNTIES.

CROOK, Mechanics' Hall: 24th, In our speaker's absence we held a public circle, with good results from local mediums.—GATESHEAD, I.L.P. Hall: 19th, evening, one of our lady members, Mrs. Gilroy, spoke on 'Shall we, when weighed in the balance, be found wanting?' subject well treated and appreciated. Good after-meeting.—MILLOM: 19th, W. Todd gave an address on 'Spirit and its mission.' A very good meeting.—NEWCASTLE, 3, Addison-road, Heaton: 24th, Mrs. Fairon, through illness, was not able to fulfil her engagement. Our old friend, W. H. Robinson, kindly took the appointment. A most instructive address was listened to, the subject being 'A study of magnetic and mesmeric healing.' Geo. Lamb.—LINTZ COLLIERY: A splendid meeting at Mr. Barnes' on Sunday night. One of our mediums, Miss Catherine Harrison, gave ten clairvoyant descriptions, all recognised. The guides of Miss Lily Barnes gave a splendid address, 'Where do all our loved ones go?' Mr. Maitland, of Blackhall, lectured ably. [Please write on one side of the paper only.—Ed. T.W.]—PERKINS VILLE: Mr. Nicholson, of Pelton, gave a grand and eloquent address on 'What point has Spiritualism brought man to?'—SPENNYMOOR: 17th, Bro. H. Barker; subject, 'Benefits of fruit and vegetable diet?' Questions asked and answered. 24th, Bro. J. Morland on 'In my Father's house are many mansions' and 'Is Spiritualism beneficial to humanity?'

WALES AND WESTERN.

BARRY: Mr. E. J. Taylor gave a reading and short address on 'Spirit Communion'; very interesting.—BRISTOL, 24, Upper Maudin-street: Good meetings of late with the controls of Mr. Hemmings, who also gave good clairvoyance. On Sunday, subject from the audience, 'Is the end of the world near?' and 'Condition of life in the spirit world before incarnation,' and the parable of the 'Rich man and Lazarus,' all well handled. Those interested should attend regularly.—CARDIFF, 193, Cowbridge-road: Trance address through Mrs. Williams on 'Life.' Good and well-recognised clairvoyance by Mrs. Preece and Mrs. Williams. Good attendance at the Tuesday evening seance. All welcome.—MERTHYR TYDFIL: Address by Mr. Muxworthy on 'Sowing and reaping.' Much enjoyed.

YORKSHIRE.

ARMLEY: The president, Mr. Hardisty, for the first time, made some remarks. We hope he will not lose heart but try again. Duet by Misses Wells and Wade ably rendered.—BARNSELY, George-yard: Mrs. Hunter's guides gave grand addresses on 'Tell me the old, old story,' and 'What will the harvest be?' Clairvoyance and psychometry by Miss S. Hunter. After-circle, J. Worrall and Mrs. Roberts.—HUNSLET, Goodman-terrace: Mrs. Beecroft's guides gave a very good address on 'Welcome angels'; also good clairvoyance. Night, Mr. T. Housman gave a good address on 'Is Spiritualism a reform?' Mrs. Beecroft gave good clairvoyance. Good after-meeting.—WILLIAMSON BUILDINGS: A good time with Mrs. Camm. Her guides gave good addresses and clairvoyance. Good after-meeting. Room full at night.—LEEDS, 28, Back Adelphi-street: Good time with the guides of Mr. Golding and Mrs. Parker. We wish them well.—NORMANTON: Excellent work by our friend, Mr. C. Shaw. Questions from the audience answered in a clear and masterly manner; he has our best thanks. Good after-circle.—ROTHERHAM: Mr. Hanson Hey gave very interesting and instructive addresses.—

ROTHWELL: July 10 was our Lyceum day, and we had a good time; the children's reciting was beautiful, and the silver and golden chain recitations went well. Singing good. Taking all together we had a beautiful day. Our Lyceum is progressing favourably thanks to the officers. 17th, Mrs. Rogerson spoke very well on 'Scatterseeds of kindness,' and 'Is Spiritualism a religion?' Clairvoyance very good indeed: we hope to have her again soon. 24th, afternoon, Miss G. Hunter's guide gave us a portion of his experience when in the body, and in the evening he spoke on 'Is Spiritualism beneficial?' The guide did well on both occasions. Clairvoyance and psychometry was very good and clear, nearly all recognised.—**SHEFFIELD,** Langsett-road: Mrs. Markham, president, was invited to give an address to the Young Men's Class of the Cundy Street United Methodist Free Church. She was well received and gave an interesting address in her usual graceful manner. The large number of queries addressed to her were well handled, and a little rudeness on the part of some of her interrogators was met in a spirited yet kindly way. But the C.S.Y.M.C. are not going to be Spiritualists yet. Oh, prejudice!—**SKIPTON:** Miss Pickles, Keighley, spoke well on 'Worship God in spirit and in truth,' and 'Whither bound?' Psychometry successful.—**WAKEFIELD,** Queen-street: Mr. W. E. Inman's guides spoke remarkably well on 'Duty of the parents towards the children,' and answered questions from the audience in a splendid manner. Clairvoyance successful.

RECEIVED LATE.—PLYMOUTH: 20th, Mr. Forbes, 'Spiritualism.' 24th, Mr. Evans' guides gave a stirring discourse on 'Universal changes.' Mrs. Trueman's clairvoyant descriptions good, 14 recognised.

Prospective Arrangements.

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

ASHTON Spiritualist Society will open their New Hall on Saturday, August 6th. A Procession will leave the Old Room, Church-street, at 3 p.m., and proceed to the New Hall, Burlington-street. Sandwich Tea, at 4-30, tickets 1s. All friends invited. 560

BOLTON, Bradford Street.—Lyceum Picnic on Saturday, July 30, to Hebdon Bridge for Harcastle Crags. Meeting at Higher Crags about 4. Pleased to meet Spiritualists from anywhere. Please bring medals and hymn books.—**J. Knight,** Conductor. 559

BURY.—Sunday, July 31, Annual Flower Service, when a Service of Song will be rendered entitled 'The Voice of Flowers.' The loan or gift of Plants and Flowers will be thankfully received. Services, 10, 2-30, and 6 o'clock. 559

CHEETHAM SOCIETY.—Will Mediums and Speakers, in or near Manchester, having open dates for '98-'99, kindly communicate? Small or moderate fee.—**Mrs. E. Browne,** 572, Great Cheetham-street, Higher Broughton, Manchester, Secretary. 559

GATESHEAD. Eden Progressive Spiritual Society, I.L.P. Hall, back of Westbourne Avenue and Vernon Parade.—July 31, Mr. J. Mansfield, of Bishop Auckland, at 6-30 prompt; a treat to those who hear his guides discourse on subjects from the audience. Usual Open Circle, on August 3rd, at 7-30. On August 7, Mrs. Moore, of Gateshead, will give clairvoyance, etc. 559

GATESHEAD. St. Cuthbert's Hall, Bensham.—Sunday, July 31, a well-known gentleman has kindly consented to take our platform and give an address. 559

HECKMONDWIKE, Bethel Lodge.—We shall have a tea party on August 6, at which several mediums will be present. Tea 6d.

HUNSLET. Oriol Hall.—Sunday, July 31, Mrs. Beanland, Secretary, Mr. J. W. Walsh, 20, Balm-street, Balm-road, Hunslet, Leeds. 539

LEEDS. Alexandra Hall, Leeds College of Music, Top of Cook-ridge-street. That's the address now. All that is needed is your presence to make a splendid meeting on Sunday, July 31. Mr. G. H. Bibbings will be there (health permitting). You need have no fear, 2-30 and 6-30. Be sure you come to Leeds. You'll only be disappointed if you go to Salford. We shall be pleased to see any visitors, and tea will be provided at the Psychological Hall, 6d., three minutes walk from the meeting hall. Collection. Hymn Sheets. 559

LIVERPOOL, Daulby Hall.—Services every Sunday, at 3 and 6-30 p.m., July 31, 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. July 30, Lyceum Picnic to Halewood. Tickets 3s., Children under 12, 1s. 6d. inclusive. Train leaves Central Station at 10-33 a.m. 559

LIVERPOOL, Daulby Hall.—A reception meeting will be held on Friday, 29th inst., at 8 p.m., to say *bon voyage*, and bid God speed, to Mrs. Cadwallader, Mr. and Mrs. and Master Arthur Wallis, who sail for U.S.A. on 3rd August. Mr. and Mrs. Morse, of London, will take part in the proceedings. 559

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

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

MORECAMBE. West End.—Out-door Services on Sunday, July 31, at 3, near the Battery Inn; at 6-30, on the Rocks. Collections will be made on behalf of the 250,000 starving children in South Wales. 559

MR. DAVID ANDERSON, of Glasgow, will be in Ireland from July 23 to August 8. Address c/o Mr. James Duff, Old Dublin-road, Lisburn. 558

NEWCASTLE-ON-TYNE. 3, Addison-road, Heaton.—July 31, Mrs. Young, at 6-30. Silver Collection for Building Fund. August 7, Mrs. A. G. Shepherd. 559

NEWCASTLE-ON-TYNE. Northumberland Hall.—July 31, Mr. Walter Howell, at 10-45 and 6-30, Inspirational Addresses. August 7th and 8th, Special Lyceum Services. 559

MR. GEORGE DEWSNAP, of 275, Shaw-road, Oldham, is now Corresponding Secretary of Spiritual Temple Society, Mumps, Oldham. **MRS. J. M. SMITH'S** address, until further notice, is 8, Sherbourne-road, off Warley-road, North Shore, Blackpool. 559

NORTH SHIELDS. Lewis Hall, Waterville-road.—Meetings held in the above hall every Tuesday, 7-45 p.m., and Sunday, 6-30.

PERKINS VILLE, Spiritual Society, near Chester-le-street.—August 7, Camp Meeting will be held in a field near the hall, at Old Pelton. The following gentlemen will address the meetings: Messrs. Lashbrook, Clare, Westgarth, and other friends. Commence at 2-30 and 6-30. Good plain tea provided at 6d. each. Train leaves Newcastle at 10 a.m. for Pelton, returns 9-15 p.m.—**B. Shelley.** 559

PLYMOUTH.—August 3, Mr. Forbes; 7th, J. Evans; 10th, J. Evans; 14th, Mr. Kenward; 17th, Mr. Forbes; 21st, J. Evans; 24th, Mr. Sammels; 28th, Mr. Kenward; 31st, Mr. Forbes. 559

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.

RISHTON.—Anniversary Services, Sunday, July 31, at 2-30 and 6 o'clock. Mr. E. Marklew will give inspirational addresses. Subjects, 'Whence and whither?' and 'The consequences of Spiritualism.' Clairvoyance after each address by Mrs. Whittaker, of Accrington. Music by the Lyceum Scholars. Tea will be provided for visitors at 6d. Collections. Mr. Marklew will also speak on Monday evening at 7-30. 559

TO SECRETARIES OF SOCIETIES.—Mrs. Mary Smith, of Blackburn-road, Birstall, hereby cancels all her present engagements in consequence of sickness. 559

SOUTH YORKSHIRE DISTRICT COUNCIL.—A Demonstration, under the auspices of the above Council, will be held at Cleethorpes on Bank Holiday. Meet at 12 o'clock at Swiwick. 559

WILL FRIENDS please note that Mrs. J. Margerison, formerly of Accrington and Houghton, has removed to Pleasant View, Walton-le-Dale, near Preston?

CLITHEROE. Old School Church Brow.—Lyceum and Society Pionics can have use of above hall on reasonable terms. Hot water and teas provided with due notice. Good floor. New piano. Address, Thos. Wilkinson, North Cross Cottages, Clitheroe. 565

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. Inquiries by post receive prompt attention. Mrs. Evans, Proprietress. 563

WANTED, FOR SALE, SITUATIONS, ETC.

JOINER (small), established 20 years, wants joinery repair. Dry-rot speciality. Apply, Two Worlds office. 572

WANTED, at once, a Workingman's Housekeeper, where there are two children; must be able to wash and sew. One who has no home preferred. Apply to 37, Clarence-road, Seacombe, Cheshire. 559

W. J. LEEDER,

Magnetic Healer,

Medical Botanist and Psychometrist,

will consider any case of suffering

FREE OF CHARGE.

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

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

Belgrave Avenue, Leicester.

DEAR SIR,—I am very pleased to tell you that my leg and foot—which has been afflicted with chronic ulceration for several years—is very much better, and appears to be well on the road to recovery. Thanking you for treatment, I remain, yours respectfully, S. G.

Originals of testimonials can be seen if desired.

Personal consultations and advice daily from 2 to 8.

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

6, Charnley Grove, Charnley Road, Blackpool.

HALF PRICE!!—'Spiritualism Vindicated.' Some years ago a two nights' debate took place in Leeds between Mr. J. Grinstead and Mr. E. W. Wallis. It was reported at the time, and a large edition was printed as a sixpenny pamphlet. We find we have a few hundreds of these left, and to get them into circulation we now offer them at *threepence* each, *post free* for 4d. Address E. W. Wallis, 18, Corporation-street, 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, Miss Patefield circle at 8

Ashton—Church st. (off Warrington st.), 2 30, 6 30 Mrs Hyde. Tues. 7 30, Miss Knight

Ashington—Spiritual Temple, 5, Barrow-in-Furness—Psychological Hall, Dalketh 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, Geo Featherstone

Birmingham—Masonic Hall, New st., Union, Class 10 45; 11, 6 30

Bloomsbury, Lyceum 11; 3, 6 30, Mrs Place

Smethwick—Central Hall, Cape Hill (opp. Windmill lane), Lyceum 2 30; 11, 6 30, Brian Hodson

Blackburn—Old Grammar School, Freckleton street Lyc. 9; circle 11; 2 30, 6 30

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

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

Bolton—Bradford st., Lyceum 9 30; 2 45 and 6 30, Burnley—Hammerton st., Lyceum 9 30; 2 30 and 6, F Hepworth

North st., Lyceum, 9 30; 2 30 and 6, Mr J Parker Tues. 7 45, public circle Wed. 7 30, member's circle

Guy st., 2 45, 6 30, Mon. at 8, Thurs. 8, Locals

Bury—Spiritual Hall, Georgiana st., Lyceum 10; 2 30, 6, Flower service. 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, Wed. 7 30, 13, Charlotte-st

Clitheroe—Old School Church Brow, Lyceum 9 45; 2 30, 6, Mrs Kay. Mon. public circle, 7 45. Thurs. mems. 7 45.

Colne—Cloth Hall, Lyceum 10; 2 30, 6 30, Mrs Johnson

Darwen—Church Bank st., Lyceum 9 30 and 1 45; members' circle 11; 3, 6 30, Mrs Lambert; circle at 8, and on Wed. 8

Derby—la Normanton rd., Lyceum 10 30; 2 30, 6 30, Will Philips. 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, S Featherstone

Hyde—Mount st., Travis st., Lyceum 10; 2 30, 6 30, Mrs Mort. Mon., 7 30

Lancaster—Athenæum, 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; 2 45, 6 30, Tues. Thurs. 8

Liverpool—Daulby Hall, Daulby st., 11 Children's Lyceum; 3, 6 30, Mr Mayoh. Mon. 8, members' circle. Thurs. 8, public circle

London—Camberwell New Rd—Surrey Masonic Hall, 11, public circle; 3, Lyceum; 6, Landing Library; 6 30, Mrs Trueman, of Plymouth, clairvoyant; 8 members' circle. Sat., 12, South rd., 8 30, circle for members and associates

Battersea Park Rd—Honey st., at 8; 7, Friends special tea, 6d. Thurs. 8, seance. Sat. 8, members' social Park at Old Band stand, 3 30

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, Mrs Whimp Tues. 8, Mr Savage. T. W. on sale

Canning Town—Co-op. Hall Braemar rd. 11 30, discussion; 3, Lyceum; 7, Mon. (publio), at 8, Tues., members. 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

Longton—Post Office Buildgs, 2 30, 6 30, after-circle, 8, Mon. 7 45. Thurs. 7 45, choir

Macclesfield—Cumberlana street, Lyceum 10 30; at 3 and 6 30, Mr Brown and Miss Robinson

Manchester—Ardwick—Temperance Hall, Tipping street; Lyceum 10 30; 2 45, 6 30, Mrs Berry 8 30, members' circle. Wed. 8, Miss Chatterton Fri. 8, members

Moss Lane East—Princess Hall (Bradshaw-st. Car terminus), 10 45, 6 30, Mrs Hulme. Thurs. 8, August 4 and 8, Mrs Peters

Harpurhey—Collyhurst st., Oldham rd., Lyceum, 10; 3, 6 30 Mr Swindleshurst. Wed. 8, Miss Cotteill

Patricroft—New-lane, Winton, 3, 6 30, Mr Young Tues. 8, Mr Young Thurs. 8, mems' circle.

Penleton—Colden st., Lyceum, 10 30 only. 2 45 6 30, Miss Scott. Mon. and Thurs at 8 developing circle

Salford—Co-op. Stores, Chapel st., Lyceum 10 30 2 30, 6 30. Wed. 8 15, circle

Merthyr—Central Hall, 11; 2 30 & 8,

Mezborough—Lees Arcade, Lyceum 10; 2 30, 6, Mon. at 7 30

Millom—Lyceum 2; 6. Circle 7 30. Wed. 7, meeting

Nelson—Bradley Fold, Lyceum 10; 2 30, 6, Tues. 7 30. Sat. 7 30. Wed. 7 30 Members' circle

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

Newcastle-on-Tyne—Northumberland Hall, Lyceum 2 30; 10 45, 6 30, W Howell, and on Mon. 7 30. See Prospectives

Nottingham—Couden Hall, Peachy st., 10 30, 6 30. Gladstone Hall, Lyce. 2 30; 10 45, 6 30

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

Parkgate—Temple, Ashwood rd. Lyceum 10 30 2 30, 6, W E Inman; 8, circle. Wed. 8, circle

Plymouth—Odeon's Hall, Morley st. Lyceum at 10 45, and 6 30, Mr Kenward. Clairvoyance by Mrs Trueman. Wed. 7 30 Fri. 7 45. M I Class

Rawtenstall—Lyceum, 10 30; 2 30, 6, Miss S Butterworth

Rahston—2 30 and 6, E Marklew

Rotherham—Boro' Temperance Band Room. Lyceum 2; 3 & 6 30, W C Mason. Monday, 8 Wed. 8, public circle.

Royston—Hall, Union st. Lyceum 10; 3, 6, Messrs Chisnall and Howarth, and on Wed. 8

Shaw—Broadbelt's Rooms, 3, 6 30, Tues. 8

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

Slathwaite—Lalth lane, 2 30, 6, J Moorey

Southport—Foresters' Hall, 3, 6 30

Wed. 8, Mrs W Stanfield, for building fund.

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

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

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

Stockport—Hall, Wellington rd., near Heaton lane, Lyceum 9 30; 2 30 and 6 30, W Rooke and on Mon. at 8

Sunderland—27 Ann street, 6 30. Daily 8

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

Warrington—Temperance Hall, Academy st., 3 and 6 30, J C Macdonald, and on Mon. at 7 45

Walsby—Lecture Room, Public Hall, 6 45, D Ward

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

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

Adwalton—At 2 30 and 6, Mrs Harrison

Army (near Leeds)—Theaker lane, Lyceum 10 30; 2 30, 6 30, Mrs Camm. Mon. 7 30, circle

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

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

Batley Carr—Town street, Lyceum, 10 30, 2 30; 6, J Armitage. Monday, Mothers at 3

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

Bradford—Boynston st., West Bowling—Circle at 11; 2 30, 6, Lyceum Sessions. Thurs. 7 45

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

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

Oley rd., Lyceum, 10 30; 2 30, 6 30, J T Todd

Spicer st., Little Horton In, 2 30, 6, Mrs Smithson

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

Brighouse—Martin st. Lyc. 10; 2 30, 6, Miss Boover

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

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

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

Elland—Newcombe street. Lyceum 10; 2 30, 6, Mrs Radcliffe

Halfpenny—Winding rd, 10 30; 2 30, 6, Mrs Midgley Mon. 7 30

Raven st., Queen's rd, 2 30, 6 30, Mrs Falla

Huddersfield—St. Peter st. Rooms. Lyceum 10; 2 30 and 6 30, J Waterhouse

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

Ketthley—Heber street Spiritual Temple, 10 45, 6, Miss Barlow. Mon. 7 30

Leeds—Psychological Hall, Lyceum 10; 2 30, 6 30, G H Bibbings & J Johnson; 8 15, circle. Mon. 2 30. Tues. 8, mems. circle. Sat. 8, circle

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

Morley—2 30, and 6 30. Mon. 2 30. Tues. 7 30

Normanton—Queen st., 2 30, 6, Mrs Russell; circle 8. Tues. developing at 7 30

Osselt—Queen st. Lyceum 10; 2 30, 6, J Colbeck

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

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

Hollis Hall, Bridge street. circle 11; 3, 7, Mrs Summersgill. Mon. 7 30

Shtpley—Market Buildings, Teal Court, 2 30, 6, Miss G Hunter

Skipton—Temperance Hall, 2 30, 6, Mrs Hoyle

Sowerby Bridge—Hollins lane. Lyceum 10 and 2; 2 30, 6, W Johnson

West Vale—Green in, 6, J C Spencer. Wed. 7 30

Windhill—2 30 and 6, Mr Wood

Yeadon—Town Side. Lyceum 10; 2 30 and 6, A Walker. Mon. 8 members' circle

NON-AFFILIATED SOCIETIES.

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

Bacup—Princess street, Lyceum, 10; 2 30, 6 30, Lyceum (lower service, J H Jackson

Barnsley—George Yard Mission Room, 2 30 and 6 Mrs Roberts. 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 7 30; 2 30, 6, Mrs France. Mon. 7 30

Temperance Hall, Lyceum 10 30; circle 10 45; 2 30 & 6 30, Mr Gladstone. Wed 7 45, circle

Cambols—Spiritual Evidence, 2, 5 30

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

Castleton—Heywood rd, 2 30 and 6. Mr Hilditch Tues. 7 30 W I Taylor, Wed circle

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. 7 30

Dukinfield—Astley st., 2 30 and 6 30, Mrs Hyslop Mon. and Thurs. 7 30, circles

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

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

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

Fosshill—Edgwick, 10, 30, 6. Mon. 8

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

47, Kingsboro' terrace.—6 30, Thurs. 7 45

I.L.P. Hall, 6 30

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

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

Heywood—Adelaide st., 2 30 and 6,

Holtwood—Factory Fold, Lyceum 10 30; Mrs Mort

Hadfield—Salisbury street, off Station rd. at 3 and 6.

Huddersfield—Quarby, 2 30, 6, Mrs France

Hunslet—Oriel Hall, Top of Joseph st., 2 30, 6, Mrs Bealand. Tues. and Sat. 8, public circles

Goodman terrace—2 30 and 6, Local; Tues. Thurs. and Sat. at 7 30

3, Bottom of Joseph street—2 30 and 6 30, Mrs Crossley. Mon. 2 30 and 7 30; Tues. Wed. Thurs. and Sat. at 7 30

Williamson Buildings—2 30 and 6, Mr O'iffe; Mon Wed. and Sat. at 7 30

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

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

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

28, Back Adelphi st., circle 10 30; 2 45 & 6 30, Mon. 2 30 & 7 45. Thurs. Sat. circles, 7 45

Liverpool—Phoenix Hall, Low Hill, Lyceum 3. Wed. at 8, Mr Lawrence's 'Mental Science'

Lintz Colliery—98, Clinder Oven Row, at 6. Tues. and Thurs. at 7

London—277 Battersea Park rd, 11 and 7. Wed. 8 circle (see Prospectives).

Bow—103, Bow road, 7, Mr Walker. Tuesday, Fri. 7 30 Wed. 7 30, public circles

Brompton (West)—4, Merrington rd., Wed. 7 30, A Peters

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, 11, Building Committee; 'Orlando'

Hackney—Manor Rooms, Kenmuir rd., Mare st., at 6 45. Wednesday 8, members' circle at 155, Richmond rd. at 8. Open-air, Victoria Park, at 11 30; Helpers wanted. Papers and Hymn Books on sale.

Islington—Wellington Hall, Upper street, at 7, Thurs. 8, members, Mrs Branchley, T.W. on sale

Kenilth Town—85, Fortress road, N.W. 7. Mrs Spring, psychometry. Mon., Thurs. 8. Wed. Manor Park—Temperance Hall, 7

Marylebone—Cavondish Rooms, 51, Mortimerst W. 7, Mrs Green

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

North London—18, Stroud Green rd, Lyceum in the Park 11 15, till further notice. Spiritual service, 7. Tues. 8 Wed. 8 mems. Finsbury Park Open-air, Sunday, 11 30

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

41 Salway rd.—11 a.m. class, Spiritualists invited Wed. Mr and Mrs Webb. Thurs. open meeting at 8

Shepherd's Bush—73, Becklow road, 6 30, next Sunday only, Mr Peters. T.W. on sale.

Stratford—Martin street Hall, Lyceum 11; 7. Mr and Mrs Legg Thurs. at 41, Salway road

Manchester—Bradford: Church st, Shakespear st, Lyceum, 2; 6 30, Mrs Morley. Thurs. 8, public circle

Okeathorn—Ash Lodge Halliwell lane, Lyceum 10 30; 2 30, 6 30. Mon. 8, Thurs. 8

Eccles—Conservative Club, 2 45, 6 30, Wed. 7 45,

Higher Broughton—Hilton st., Lyceum, 10 30; 2 45 6 30, Mr Lyons, solo by Miss Fitton. Tues. 8 15, members' circle. Thurs. 8, Mrs Hyslop

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

Openshaw—Granville Hall, George st. Lyceum 2 30; 10 30, 6 30, Thurs. 8, Mr Lever, Thurs. Mrs Brown.

Longsight—West Gorton, 24 Grey st., Lyceum open sessions, 10 30, 2 30 and 6 30, Mrs Porter. Tues. and Thurs. 8 15.

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

Milnor—Over the Store, Dale st., 3 and 6 30, Mon. developing circle, 8 prompt

Middleton—Co-op. Hall, 3 and 6, Miss M Jackson

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 Young. 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. Wed. 7 30 circle. Mon. at 3, mothers

Parkinsville—6,

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

Weavers' Hall, Walker st. Lyceum 9 45, 2 30, 6 30, Mr Sargent; circle at 8. Thurs. 8, circle, members and friends

Radford—I L P Rooms, 10, Blooms Grove st. at 6 30

Rochdale—Kegent Hall, Lyceum 2 45; 2 30 and 6, Mrs Newton, public circle

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

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

Seaton Delaval—5 30

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

Todmorden—Society Hall, 2 30 & 6 30, Miss Sage Wed. 7 30 members' circle.

Tranmere—Lyceum 3; 6 30

Wakefield—Queen st., Westgate, 2 30, 6, W Seekins 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

Whitworth—Market st., 2 30 and 6

SALFORD SPIRITUAL CHURCH.

BANK HOLIDAY, AUGUST 1,

EXCURSION TO MATLOCK BATH,

Leaving Manchester (Central) at 7-20 a.m., and returning from Matlock at 8-45 p.m.

Tickets (including Dinner and Tea) 5s. each, may be obtained from Mr. Bracegirdle, 9, Park Place, Salford.

Special Notice.—HIGHER BROUGHTON SPIRITUAL SOCIETY Temperance Hall, Hilton Street.

A GRAND OPEN-AIR SESSION

Will be given by the Scholars of the above Society (weather permitting) for the benefit of the Organ Fund.

ON SUNDAY, AUGUST 7, 1898, AT 2-30 AND 6-30,

ON THE GREEN BEHIND THE HALL,

Kindly lent for the occasion by

JOHN ASHWORTH, ESQ. AND WILLIAM OXLEY, ESQ.

Addresses will be given by the Leaders of the Lyceums.

Conductor, Mr. Smith. Leader of Marching and Calisthenics, Miss Garner.

Musical Director, Miss Rotherham.

If wet, the Services will be held in the Hall. All are cordially invited. Collection

Apartments.

SOUTHEND. Mrs. Edwards, 10, Elmer Avenue, Queen's rd., close to stations. Sea. Spiritualists.

To Spiritualists. A Sitting and one or two Bedrooms to let in a quiet Country Hotel (without board). Very pleasantly situated, quarter of a mile from town, close to Railway Station. Roddis Hesketh Hotel, Towcester.

BLACKPOOL.

Mrs. D. Milner, 30, Regent road. Piano. 564

Mrs. M. Brindle, 12, Raikes road. 568

Mrs. Fielding, 5, Cedar-street, off Church-street.

Mrs. Sykes, 53, Dickson-road, North Shore, near sea. 554

Mrs. Mewis, Maybell Avenue, close to the North Pier, Winter Gardens, and Talbot-road Station. 566

To VISITORS.—Mrs. Hardy's, Sheffield House, 10, Central Drive, Great Marton-road, opposite Central Station. 560

Mrs. Hoyle and Mrs. Harrison, Eiffel Tower House, 40, Central Drive, 1 minute from Station and Sea. Good Spiritual Home. Piano. 562

Spiritualists visiting Blackpool will find a home at Mrs. C. L. HILTON'S, SWANSWELL HOUSE, 104, CENTRAL DRIVE, close to Central Station and Sea. PUBLIC and PRIVATE APARTMENTS, with or without board. PIANO. 505

Spiritualists and others will find home comforts at Mrs. TAYLOR'S, 35, SPRINGFIELD ROAD, one minute's walk from sea, Fleetwood tram terminus, and Talbot-road Station, and eight minutes walk from Spiritual Church, Albert-road. Public and Private Apartments. Piano, Bath, etc. 561

ST. ANNES-ON-THE-SEA.

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

SOUTHPORT.

Miss Kearton, Abergeldie, 26, Promenade. 532

Mrs. Newton (late of Stockport), 25, Promenade.

Mrs. F. Hull, 57, Manchester-road. Comfortable Apartments. 567

Mrs. W. Stansfield, 'Yorkshire House,' 52a, Promenade.

MORECAMBE,

Mrs. Coe, 35, Albert-road, West End. 560

Mrs. Back, Elvedon House, 67, Alexandra-road, W.E. Bath. Near sea and pier. 561

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