

THE TWO WORLDS.

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The Great Mystery.

By P. GALLOWAY.

'CAN man by searching find out God?' is an old, old cry—a cry of someone who, it would seem, had searched long and anxiously, but in vain. And this cry has in one form or other been echoing all down the ages. Men and women have died in the search, have been killed by the savage treatment of their fellows who drove from life all who did not see God in the conventional form of the times. Priestcraft of all religions has tried to convert the unbelievers to their way and belief more often with barbarous cruelties than by loving persuasion and example. And yet, in spite of all, God is as much a mystery to-day as He was to primitive man who worshipped Him—typified in many uncouth forms, and saw Him expressing Himself in anger or in love, in every mysterious natural phenomenon. This striving to discover what of a necessity must be far beyond their reach, has taken the attention of the best of men from earth to heaven until the suffering and discord in human life has come to have the appearance of being natural—the way in which God 'for some good purpose of His own' thinks best to deal with humanity. And yet, mayhaps, it is in ourselves and in our fellows only that any possible solution of the problem lies.

To-day the old question troubles us, 'Can we by searching find out God?' What is His will, and where can we find Him? And although men have answered these questions in many ways, yet each one only answered for himself, as the mouthpiece of his class, or according to his own special training and religious belief. But truly, in spite of all the answers, we are still but 'children crying for the light, and with no language but a cry.' The unanswerable is still with us. Like children who look for the first time upon the great ocean, and are awe-struck with its moving vastness, its never-ceasing motion, and the volume of it stretching away out of sight—a wilderness of mystery unutterably wonderful,—so we children of a larger growth, try how we will to plumb the depths, are face to face with the same overwhelming mystery in that mighty ocean of life we call God.

To say that God is a spirit, that God is life, does not explain or discover Him. Man is a spirit, but man is not God. Man is an animal, but so was the mastodon, and so is the tiny worm, and neither of them is man. The wolf has a body like man, it must be fed to keep it in order, rested by sleep to renew its vigour, and depends upon external things for its very existence. So it is with man's body; but man is not a wolf, neither is a wolf man. 'The wee, crimson-tipped, modest flower'—the daisy, the glorious rose, the mighty monarchs of the forest, all live and breathe, and draw sustenance from the earth and the air, as man does; their bodies, like his, are worlds of teeming inhabitants, who live their short day and act their part in their great universe, perhaps, as successfully as man does in his. But they are not man, neither are they God, nor do they discover Him. All around us we see life manifesting in infinite variety, in all manner of shapes and forms, and with many grades of intelligence. And if all life be one, may it not in the spiritual sphere be as diversified in its manifestations as it is in the earthly, and reaching far into inconceivable evolutionary spiritual height, of which man on the earth may be but at the bottom? To say God is a spirit, or that God is life, does not help us much to find Him.

God is an intellectual necessity, we are told. Well, grant it; but the earth-worm that drags the leaves down into the soil may argue as an intellectual necessity that something must produce the leaves, without in the least being able either to understand the form or character of the tree from which the leaves fall, or that it was good for anything else than producing leaves. The worm is perfect in its own way, and after its kind undoubtedly has intelligence, but if that intelligence is sufficient to enable it to speculate about a Creator at all, it will only be able to embody him as a mighty, glorified worm—for to the worm there can be nothing greater;—just as man has so conceived God in the form and shape of an all-powerful man, and equipped with little more than the passions common to humanity.

Again, we are told God is in all, is over all, the life, main-spring, and mainstay of all: Who creates and Who destroys, and in Whom man lives, moves, and has his being. Granted, God fills all space, is everywhere, and in everything, but how much truer does that make our conception of Deity? Can we understand it?

A necessary inference. Yes, our reason requires some such inference, but how far does that take us? Can we conceive any being without form or shape, or indeed is it possible for man to

think of anything living, intelligent, active or passive, without a body or with any body of a higher order than his own? Can we in the slightest mentally grasp the qualities or powers or passions or shape, or even the very fact itself, of any being who is the same to-day as he was many, many million of ages ago, and that he will be the same to-morrow and all the to-morrows of the everlasting future: a being who was never born, who will never die; 'to whom a day is as a thousand years and a thousand years as a day,' to whom there is no time, and to whom the beginning and the end have no meaning? We feel the necessity—all our experiences, and the accumulative experiences of the past, the wonderful world with its overflowing life, the perfect adaptation of everything to its environment and to everything else, the very knowledge we possess, showing our limitations and imperfect development, demands a source of life—a universal master mind, an oversoul. But to give to this spiritual necessity a personality, to endow it with shape and faculties, even although, because of our more advanced ideals, these details may be glorified, is absurd in the extreme; and, in spite of this attempted materialisation, and the textbook theories of Deity, we are not a whit nearer the solution of the original mystery than were our savage ancestors.

To say God is Nature, Law, Power, Energy, does not mend matters; for if God is Nature, and we are part of Nature, therefore are we part of God. But if God is to be explained by what is generally understood by the term Nature, or natural forces, then we plunge at once into deep water. The lightning is natural, part of Nature, therefore part of God; but we can chain it and bend it to our will. We compel it to carry our messages of love or hate, of peace or of war, curses or blessings, and it carries all impartially. It cooks our food if we want it, it draws our burdens, lights our houses and our streets, and in many other ways performs our service; and who can limit what the man of the future will compel it to do for his welfare and his comfort? The winds—the strong, wild, self-willed wind—shall undoubtedly, and ere very long, be chained by man also for his service; even the mighty sea itself shall be put to work. But even now man has in part mastered the winds and the waves. He can humour the winds to carry along his ships on the panting bosom of the waters; and with his steamships he can laugh at their stormy passions, and can send his messages flashing under the angry billows in defiance of them. Other natural forces are daily being dragged from their secret dwelling places, and are made bondslaves. Those which our forefathers looked upon with awe and terror, as very Deity's self, to-day has man chained to his triumphant car.

If God is Nature and natural forces, then man has twisted Him into swords and bayonets, made of Him guns and bullets, and all manner of destructive engines for the extermination of his fellows, as well as instruments working for the comfort and the development of those who are left.

Not so very many years ago most men believed, in the Western world at any rate, that the human race was begun by an act of creation in Eden 6,000 years ago. But to-day most intelligent people believe in Evolution. In some cases it may be of a modified form, but Evolution is generally accepted in all the different sections of Society. Although we have by this theory lifted back the mystery of the beginnings of human life to a remoter date than was ever dreamt of before, we have but lifted it back, and it is still a mystery. The source of life is still undiscovered, and seems as far from discovery as ever it was in the days that have passed. The ideas of the future have also been revolutionised. That this short span of three-score-years-and-ten fixed the condition forever afterwards is no longer accepted by thinking men and women. The Spiritualist has demonstrated the continuity of man's present life. He has shown that Evolution still goes on beyond this stage of being, and that man is naturally so constructed that he can get in touch with those who have gone on that one step further through the doorway of physical death. But beyond that, what? He knows not. He may speculate, and he does speculate; he may argue and reason and philosophise, but beyond that next stage which he can reach, he cannot go.

The communications from 'the other side' have proven another stage is in front, and on that stage man must play his part well or ill, as he does here, but that is all. He has not yet discovered his beginning, or his end, or even his state of yesterday or of his to-morrow. He knows little of himself, or what he is, far less what or where his Creator is. He can demonstrate fairly successfully that he has evolved, physically, at any rate, from lower and more simple forms; he can prove by spirit return to almost a certainty that he will evolve to a

higher condition, but nothing more. He can bind the winds and the lightnings, he can draw fire down from heaven, and power from the bowels of the earth; he can make his fellows miserable or make them happy; he can be a curse or a blessing to his kind; he can be a god or a devil in himself; and beyond what he knows of himself—and that is very little—he may be said to know nothing. Beyond the fact of physical existence we find mystery unfathomable, barriers to research beyond which man has not yet been able to penetrate. We may call that unfathomable mystery God if we will, but we know nothing of it. The teeming life of earth, the continued life across the borderland, are facts we are familiar with, and which we can to some extent appreciate. We reverence ideals and strive to reach them, because, being conceivable, we reasonably imagine them to be attainable, but what we have no conception of must be beyond our reach.

(To be continued.)

Were the Writers of the Bible Divinely Inspired?

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

(Continued from page 512.)

IT IS A WELL-KNOWN FACT that Genesis contains two distinct accounts of the Creation. This is fully recognised by Biblical scholars, as the following extract from an address delivered to the Salford Sunday-school Union by Professor A. S. Wilkins, as reported in the *Salford Observer* for Dec. 7, 1895. He said, among other pertinent remarks, that 'they knew now that they had two distinct traditional accounts of the Creation dove-tailed together in such a manner as to leave evident discrepancies and even contradictions. They knew now that the narrative of Genesis was a blending of two accounts current about 800 years after the traditional date of Moses.'

Now the plain inference to be drawn from this candid admission is that Biblical scholars have failed to trace the account of the Creation among the Jews to a greater antiquity than the reign of Manasseh. This being the case, one of two things is certain: either Moses did not write the account as supposed; or, that it was re-written at the above date, and all other copies destroyed.

The two accounts referred to are given in the first and second chapters of Genesis; the first ends with the third verse of the second chapter. It deals with the six creative days, in which Adam and Eve are created last, and apparently at the same time, for 'male and female created he them.' While in the second account Adam is created *before* the fowls of the air and the beasts of the field. Chapter ii. 7: After God had 'formed every beast of the field and every fowl of the air,' he brought them unto Adam to see what he would call them, and whatsoever Adam called every living creature that was the name. . . . But for Adam there was not found an helpmeet for him (verses 19, 20).

Now it is self-evident that an All-wise God would not inspire any person, or persons, to write two separate and distinct accounts of one event, in which are to be found such discrepancies and contradictions, and so the claim of Divine inspiration by the writers, breaks down in the very beginning of the Bible.

We find that Eve has been unjustly blamed for the part she was made to play in bringing sin and suffering into the world. It was Adam who was forbidden to eat of the Tree of Knowledge and not Eve. Indeed, she was not formed at the time, nor were the fowls and cattle named. (See verse 17.)

Then again, I cannot believe that Knowledge ever grew in the form of a Tree, bearing 'good and evil' as its special fruits. If I read such a statement in any other sacred book, I should call it an allegory. Neither can I believe that serpents used to talk, and that one of them beguiled Eve into disobedience. Should I read such a story in any other sacred book, I would place it in the category of 'fable,' and such would be approved by Christians. Then why should it make any difference in the estimation of its value when found in the Bible because people have been taught to believe in it, and reverence it as Holy Writ?

How strange there should such difference be,
'Twixt Tweedledum and Tweedledee.

How strange that theology should be based on such childish stories as these. The second chapter of Genesis is the bed-rock of Christianity.

I will now quote one of the greatest archaeologists living, a gentleman who was specially engaged by the Society for Promoting Christian Knowledge, to write a book against the Higher Criticism, so that we shall be safe in saying that he will admit nothing which reflects on the Divine inspiration of the Bible that can be refuted. I refer to Professor A. H. Sayce, whom I shall quote to prove that these two accounts, found in the first and second chapters of Genesis, were not divinely inspired, but were borrowed from the ancient Babylonian inscriptions, and were re-cast and presented in Jewish phraseology and idiom,

In discussing the first and second chapters of Genesis, the Professor says: 'Reflections of both accounts are found in the cuneiform tablets of Babylonia and Assyria. Portions of an Assyrian Epic of the Creation, describing it as taking place in a series of successive acts, were first brought to light by Mr. George Smith. He pointed out the remarkable correspondence which existed between the order of the days in Genesis, and the order of the tablets or books in the Assyrian poem, *the first book of which describes the beginning of all things, and the watery abyss of primeval chaos, while in the fifth tablet comes the appointment of the heavenly bodies to rule the day and night, and in the sixth an account of the creation of the animals.*

'Since the days of George Smith other fragments have been discovered, and we now know more exactly what it was like. It was an attempt to throw together in poetic form the cosmological doctrines of the chief Assyrian and Babylonian schools, and combine them into a connected story. But the attempt breathes so thoroughly the air of a later philosophy, which has reduced the deities of earlier belief to mere abstractions and forces of nature, that I much doubt whether it can be assigned to an earlier date than the seventh century B.C. The materials incorporated in it are doubtless ancient, but the treatment of them seems to pre-suppose an age of rationalism rather than an age of faith.'

Then follows a translation of the fragments in question, after which he says: 'The resemblances and differences between the Biblical and Babylonian accounts are alike striking. The polytheism which underlies the one with the thinly-veiled materialism which overlies it, is not more profoundly contrasted with the devout monotheism of the other than is the absolute want of mythological details in Genesis with the cosmological myths embodied in the cuneiform poem. We pass, as it were, from the Iliad to sober history. Where the Assyrian or Babylonian poet saw the action of deified forces of nature the Hebrew writer sees only the will of the one Supreme God.

'And yet in spite of the contrast between mythology, polytheism, and materialism on the one side, and an uncompromising monotheism on the other, resemblances between the two accounts of creation are too great to be purely accidental. They extend even to words. The word with which the book of Genesis opens, the first picture with which we are presented, is *bēreshith* 'in the beginning,' while the Assyrian poem equally tells us that the watery deep was the *risth*, or 'beginning' of the heavens and the earth.' (Pp. 71, 72.)

The learned Professor next quotes the Phœnician cosmogony which I have already quoted from Hugo Grotius. He characterises them as fragments, and says, 'They were conceptions which had had their first home in Babylonia, and however much they may have been modified in their migration to the West, they retained in all essential points their original features. The belief in a chaos of waters, within which the future heavens and earth lay, as it were, in a womb, went back to the early dwellers on the banks of the Euphrates and the shores of the Persian Gulf.' (Pp. 72, 73.)

The Professor also informs us that 'the Sabbath rest was a Babylonian, as well as a Hebrew institution. Its origin went back to pre-Semitic days, and the very name Sabbath, by which it was known in Hebrew, was of Babylonian origin.' (P. 74.)

It will be here observed that if the institution of the Sabbath were divinely revealed or inspired, neither Moses nor his successor can claim the credit. We shall have to go further back, for it was in observance before the days of Moses, and it had a distinct relation to the Assyrian cosmology, as the following extract will show: 'The relation,' says the professor, 'between the Sabbath of the Babylonians, and the Sabbath of the Old Testament, is parallel to the relation between the Assyrian Epic of the creation, and the first chapter of Genesis. *The Biblical writer, it is plain, is acquainted, either directly or indirectly, with the Assyrian and Babylonian Tradition.* With him it is stripped of all that was distinctively Babylonian and polytheistic, and has become in his hands a sober narrative, breathing a spirit of the purest and most exalted monotheism. In passing from the Assyrian poem to the Biblical narrative, we seem to pass from romance to reality. *But this ought not to blind us to the fact that the narrative is ultimately of Babylonian origin.*' (Pp. 77, 78). The italics are mine.

Queries: If the narrative were ultimately of Babylonian origin, where does the divine inspiration come in? If it be affirmed that the whole conception was divinely inspired, then justice demands that the credit be given to the ancient Babylonian scribes, and not those of the Bible, who simply copied and improved it to suit their more advanced conceptions; or if it be affirmed by the apologist that God has seen fit to give a faint glimmering of His divine revelations to the ancient Babylonians, in order to prepare the way for a more accurate and full revealing when He should call His chosen people from a land of bondage to become the custodians of His divine revelations to the world; to all such sophistical pleadings as the above we would point out the fact that the so-called divine revelations are quite out of harmony with the ascertained facts as demonstrated by science, and to adopt such tactics is to beg the whole question at issue.

* The Higher Criticism, p. 62.

What would Christian apologists say if any Spiritualist, mediumistic or normal individual, were to write a story of the creation on the lines of the first and second chapters of Genesis, blend the two into one harmonious whole, leaving out the discrepancies and contradictions, and bring them into harmony with the knowledge of to-day, and give it to the world as a Divine inspiration from God Himself? They would say it was a gross fraud, practised upon a confiding people. So much for the origin of the first account. Now for the second.

It appears from discoveries made that the second account is also of Babylonian origin, of which Professor Sayce gives a translation. Commenting on the same he says, 'Here the resemblance is with the Jehovistic account of the creation in the second chapter of Genesis, rather than with the Elohist account in the first chapter.'

'So exact, indeed, is the parallelism of ideas between the two narratives, and so precisely similar is the order of creative acts described in them—strange as it seems to us to be,—that it is impossible not to believe in a connection between the two. The antiquity of the Sumerian legend, and its close dependence upon the foundation of the great temple of Eridu, shows that it must be the older, and we must therefore see in it the earliest starting point yet known to us of that form of the story of the creation which we find in the second chapter of Genesis.' (Pp. 92,93.)

Concerning the Garden of Eden and Adam, he says: 'But it must not be supposed that what we may call the story of the Creation, according to the tradition of Eridu, exhausted the various accounts of the Creation which were in ancient Babylonia. The fragment of a legend discovered by myself a short while ago introduces us to yet another version of the origin of man. In this, the first man—the seed of mankind—is named Adapa (or Adama). . . . The scenery is entirely Babylonian. The Eden itself, in which the garden was planted, was the plain of Babylonia. This we now know from the evidence of the cuneiform texts. It was called by its inhabitants the Edinu, a word borrowed by the Semites from the Accado-Sumerian edin "the (fertile) plain." To the east of it lay the land of the "Nomads," termed Nod in Genesis, and Manda in the inscriptions. The river which watered the garden was the Persian Gulf, known to the Babylonians as "the river," or, more fully, "the bitter," or "salt river." It was regarded as the source of the four other rivers, whose "heads" were thus at the spots where they flowed into the source which at once received and fed them.' (Pp. 94-96.)

To be continued.

Rest.

My feet are wearied, and my hands are tied,
My soul oppressed—
And I desire, what I have long desired—
Rest—only rest.

'Tis hard to toil, when toil is almost vain,
In barren ways.
'Tis hard to sow, and never garner grain,
In harvest days.

The burden of my days is hard to bear,
But God knows best;
And I have prayed, but vain has been my prayer.
For rest—sweet rest.

'Tis hard to plant in Spring and never reap
The Autumn yield;
'Tis hard to till, and when 'tis tilled to weep
O'er fruitless field.

And so I cry a weak and human cry,
So heart oppressed;
And so I sigh a weak and human sigh,
For rest—for rest.

My way has wound across the desert years,
And cares infest
My path, and through the flowing of hot tears
I pine for rest.

And I am restless still: 'twill soon be o'er;
For, down the West
Life's sun is setting, and I see the shore
Where I shall rest.

—THE LATE FATHER RYAN.

WHAT IS SPIRITUALISM?

We have received a proof of a capital little two page leaflet on this subject by 'A. J.' which is admirably adapted for general circulation and for outdoor propaganda. It briefly explains the nature of mediumship, sets forth the essential features of the spiritual philosophy, and explains the condition of the spirit at its entrance into spirit-life and the reasons therefor. Brief directions for the holding of a spirit circle conclude this effective reply to the question, What is Spiritualism. Mr. A. Janes of 5, Crofton-road, Camberwell, London, S.E. has prepared them, and a shilling sent to him would secure a good supply.

Divine Initiation.

By H. BASSETT. Continued from page 510.

PERHAPS the most common error among undeveloped Spiritualists is that spirit spheres and states are a kind of exhalation from material things—that they grow out of, and are dependent upon, the physical side of Nature. This is diametrically opposite to the truth, as everything exists from and is a manifestation of that which is precedential and transcendental to it; the outer is dependent on the inner, the circumference upon the centre, the whole objectivity of states upon the Divine State or Divine objectivity.

The outer senses are the most external modes by which we realise, piecemeal and in *discrete degrees*, the refracted states of the unrefracted Divine State. Spiritual states are *not* intensified sensual states, although the latter are discrete degrees of, and dependent upon, the former. The principle of discrete degrees is very important, but somewhat difficult to explain by analogy. If a ray of light passes through a blue glass, the coloured ray may be termed a discrete degree of the unobscured light; the white light is evidently not an intensified blue ray, yet the latter only exists from the former, and is absolutely dependent upon it.

HIGHER SPIRITUAL STATES ARE NOT INTENSIFIED SENSUAL STATES

yet the latter external modes depend upon the inner and more transcendental modes. If you are seeking light, don't forget the truth just stated. It is through the ignorance or ignoring of this all-important point of discrete degrees, that many sensitives sink into psychic debasement, sensualism, and immorality; it is the cause of the foul blot and ruin of some mediums; the black side of left hand mysticism and occultism; the danger at the threshold of all unfoldment. Hence the wisdom of keeping the knowledge of Nature's dual forces from the weak, sensual, and profane. No one knows his moral strength till tested. If you cannot bear, don't approach, for pangs accompany birth into any state. Desire only the pure and holy, and ignore the cravings of the animal nature. Desire is thirst, bitterness, painful and piercing till quenched, sweetened, appeased and unfolded. Sacred music is disliked by, and painful to some low unawakened souls, who can't bear its yearning, aspirational base. If we would secure the rose and crown, we must bear the thorn and cross.

Emotion is a *discrete* degree of motion, but no one supposes that intensified physical motion will become emotion; although *emotion* is a very external manifestation of *emotion*. No intensification of external states of the flesh will become the holy, chaste, peaceful bliss of Supernal Eden; yet external states are dependent upon inner states for their existence, the lower exists from the higher, but the intensification of the lower can never become the higher. A greater degree of a bass musical tone is simply a louder bass tone, not a higher one.

The unification of subject and object, that is, self and state, knower and known, is the principle of all states of consciousness; the one 'is' only by virtue of the other. A self without state, subject without object, a knower without the known, is a contradiction and unthinkable: they are logical distinctions within the unity of our consciousness; we can't posit the existence of one apart from the other. Our finite conception of a Supreme Being must include a self and state or not-self, a subject in unrefracted state. As state implies duality—positive and negative, male and female—the *Supreme Indiv-duality* would thus be a tri-unity, a self in the bliss of dual unity. *Initiation unveils our tri-unity, a self in the ecstasy of the unified dual state.* This is the attainment of the Divine image.

Subject can never become object, so the transcendent Deity can never be known in His absolute subjectivity; but we eternally taste mediated discrete degrees of the Divine unrefracted state, and state is ever objectivity. Hence the Light and Love of heaven are not the Divine subject or self, but a *relatively* pure state or not-self, anything known must be objectivity or not-self; the transcendent knower, subject, or self can never become the known or objective. Thought itself is objectivity to the thinker.

Self can't proceed from non-self, so that a finite self can only be logically thought of as being an external manifestation of a transcendent self; and in like manner objects and states pertaining to any spheres are mediated manifestations in discrete degrees of the Divine State or not-self. *A deeper or more transcendent state, or objective not-self must posit or require a deeper self—as one conditions the other.*

From the foregoing may be seen the folly of self-isolation, the illogical conceptions of independent existence, the arrogance and presumption of some self-inflated adepts and 'Mahatmas.' Initiation is effected from a higher, inner, or transcendent sphere, through which flow the transmitted electro-vital life currents of the Crystal River, which galvanise the inner modes of our deeper self into life or activity. This awakening is regeneration or second birth into the Divine Life—it is also the second death through which spirits have to pass when they transcend the intermediate spheres and really reach the Supernal Eden. But as some embodied spirits are much more advanced than exarnate ones, it is possible to be lifted to this Holy sphere

and then regain the hold on this external world. It is beyond any possible description. It is a realm of inconceivable light in which the whole being throbs with the unspeakable intensity of ecstatic life. One who has been thus illuminated 'knows,' for the experience is its own evidence for the initiate.

We awaken to our larger selves by overcoming the instinct of selfishness, independence, and isolation, which suggest interests apart from others, thus producing strife and hell. Self-realisation through self-sacrifice is a deep paradox, the principle of all growth, the mainspring of a true life, the meaning of death. The seed dies to give birth to the blossom; the blossom withers and is shed to give birth to the fruit.

Real knowledge of anything is the realisation of its qualities; the realisation is an initiation into its state; *the initiation makes the state our own*. Initiation into the mysteries of the divine life is not obtained by book study, for the best intellect can't comprehend a state it has not experienced. A simpleton knows colour better than an intelligent blind man; an uneducated person would know the secret of heaven, if he had had a moment's experience, better than an uninitiated philosopher.

External states manifest the dual poles of being in separation, in which perfect peace cannot be known. This un-equilibrium necessarily entails an aching void and a heart-sickness. Aspiration, yearning, sighing, ever reveal the deep void in the inner recesses of the heart; a depth which nothing mortal can satisfy. A half-being ever yearns for its fulness, but can only know of its reality in the unified celestial sphere, where it attains the bliss and peace which passeth understanding.

The deepest inspiration is the result of transmitted stimulation from this transcendent sphere of Love, of fulness of being, of vital-electric light. In proportion to our development and equilibration of love and wisdom do the inner secrets of life reveal themselves in us; at first they are intuitively perceived, at last they are practically realised through the transmission of the nameless power, which originates in the incomprehensible, super-celestial Heart. Once attained, this spiritual self-consciousness of the eternal reality in us will illumine our pathway through this dark 'valley of the shadow of death,' and guide us into the light of eternity.

'Keep silence all who enter here' was ever the motto of initiation, as there is danger of pearls being cast before swine. This injunction will not be so rigid in the future, as a higher race is scintillating on the horizon; the watchers perceive the approaching dawn of revelations never before so publicly hinted at as at present. It behoves the deeper Spiritualists to make themselves worthy of a sacred trust: worth and purity are the initial requisites.

Strive to attain perfect equilibrium of mind and body; remembering that excessive privation and austerity are as bad as abuse. Macerations and asceticism have caused some occultists to wither away in their insane egotistical pride. Wisdom must become balanced by Love, and Love by Wisdom. The male must temper his cold intellect, pertaining to the head, by the feminine attribute of love, pertaining to the heart. The female should not be swayed by an excessively blind emotional love, but rule her divine attribute with the discreetness of wisdom. Science and religion are not wedded, because the head and the heart are not in sympathetic accord. The former is cold external knowledge without feeling—the religion of the majority is blind, superstitious, emotionalism without knowledge. True religion requires no sacramental forms, idolatry, or ritualism.

Initiation unites these two essential principles: the wisdom of the head and the love of the heart. The dualism which bisects and bi-sexes nature, or the objective not-self, is transcended when we pass into the bi-polar or complementary duality of the perfect image; this dual-unity with the self that knows its bi-polar state forms a blessed trinity—the Divine image.

Whatever is manifested in finite modes, must exist precociously in the Infinite. All states of consciousness ever require subject and object; self and state (or not-self) are spontaneously unified in any state of consciousness. We are forced to predict subject and object, self and state or not-self, in any conscious being, so that a self manifests a transcendent self, and its states must be transmitted, mediated—refractions of the Divine state.

If you would find the 'treasure hid in earthen vessels,' seek it only where it may be found—that is within yourself. Make your love wholly spiritual—but it is no child's play. You may have to tread a thorny path, perhaps undreamed of until you begin to awaken out of sleep. But hope that every pang that pierces the heart—every sigh that well-nigh rends its fleshly barrier, may be an enlarging and deepening of ground that awaits fruition.

The ages of creed and dogma are passing away; something more nourishing is requisite for souls of any depth. Evidences are in the world of a nearer approach to those superior realms of inspiration, realms which are of undreamed of depth and reality, until one is suddenly within the sacred and holy sanctuary, and receives its Divine Initiation.

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

Some Experiences of Spiritualism.

By THE REV. C. WARE.—Continued from page 501.

Horatio: O day and night, but this is wondrous strange!

Hamlet: And therefore as a stranger give it welcome.

There are more things in heaven and earth, Horatio,
Than are dreamt of in your philosophy.

—HAMLET: Act i., Scene 5.

ON THE OCCASION of my visit to Rochdale in 1891, I accompanied Mr. W. France, the then President of the Water-street Society, to Castleton, on a visit to another medium, a powerful physical medium—

MR. JOHN TAYLOR,

who now resides at the busy town of Farnworth. If Mr. Wild is unique as a clairvoyant, Mr. Taylor is equally so for the marvellous *physical* power of his magnetism. Immediately on the company placing themselves round the table, Mr. Taylor became entranced, and on our singing a hymn, the table kept time with the singing.

Through Mr. Taylor's plastic magnetism the unseen intelligences are able to manipulate the table as though it were a feather, or moving on air. The materialistic philosophy insists that the law of gravitation inexorably binds all ponderable bodies to the earth; and that they will forever remain inert unless moved by the application of muscular or tangible force. Spiritualists, however, are familiar with the constant operation, under given conditions, and often apart from any known conditions, of forces which, governed by an intelligent purpose, are able at pleasure to over-rule the so-called laws of gravity. We recommend all who desire to become initiated into a practical knowledge of Spiritualism to *try the table* for themselves, and they will thereby probably obtain ocular demonstration of the truth of this statement.

On this occasion, after a hymn had been sung, Mr. Taylor's control directed that a chair be placed on the table, and the writer of this was asked to mount the table and sit thereon. I, however, preferred to observe what took place with others rather than take an aerial ride myself. The chair was therefore removed, and Mr. W. France mounted the table, and stood not on the wood, but on the medium's hands! No other hands, remember, were touching the table. In this attitude the whole weight was raised, and remained for a moment or two suspended. The question is, *Who or what* lifted the table several inches from the floor, with Mr. France standing on the top? The room was brilliantly lighted, the medium sat in his chair entranced, and Mr. France stood on the medium's hands!

Mrs. Taylor, two children, and myself were present, but *we* did not lift it. The 'orthodox' believer, of course, will give a ready answer—it was the devil! Very well, I, for one, am much interested in this estimable gentleman's experiments. I never overlook the fact that the first Bible that was ever printed—the Bible in the Latin tongue—was said to have been produced by the agency of Satan! And when I think of all the wonderful inventions that have been attributed to the agency of the devil, I feel that Mr. Edison is not in it as compared with this venerable personage! The next manifestation that took place at Mr. Taylor's house was as follows: a chair was placed upon the table, which Mr. France and Mr. Fred Taylor mounted and sat on. Then the spirit-control of Mr. Taylor requested me to go behind the medium and to reach up and take hold of the back of the chair, whilst the medium was made to take hold of my two arms which were above his head. In this situation, the table, with the two gentlemen sitting in the chair upon it, was raised and held suspended for a moment. The question again arises, *Who or what* lifted this tremendous weight? Mr. Taylor was *not touching the table* at all, since he held fast to my two arms, and I held fast to the chair where the two men were sitting!

At the time that this occurred the American lady, known as the 'Georgian Magnet,' was creating a *furor* in fashionable society in this country. A half-dozen heavy men, including the Prince of Wales and other royalties, would place themselves on a chair, in full view of an aristocratic audience, yet this little lady would, with one hand, lift with ease the chair with these heavy men thereon, and would tumble them in confusion upon the platform. I have no doubt that she was simply a powerful physical medium,—the spirits being able, through her magnetism, to successfully resist the several combinations of passive material force arrayed against her. If we bear in mind these powers and varieties of human magnetism, what a light will be thrown upon human history, both in the past and as we see it going on around us!

With regard to our 'orthodox' friends, who object to these physical phenomena, or who question their utility, I beg to direct their attention to Acts iv. 31, which states that when the spiritual workers of that time were holding a meeting, *the house was shaken* where they were assembled; and it so electrified them, that they were filled with the Holy Ghost, and they spoke the word of God with boldness. It strikes me that a *good shake* of that kind is very much needed in these days; but alas! if it be only the simple movements of a little table, these good orthodox folk begin to look for the cloven foot and the pitchfork; their minds seem to be always full of the old gentleman!

We read again in the Acts that on *three* different occasions spirits interposed and opened prison doors, breaking chains and bars, throwing wide, *without touching them*, the ponderous gates, and setting all the prisoners free to go forward with their spiritual propaganda.

It would appear from this that there were spirits at work among the people in those days; indeed, there must have been a very strong concentration of spiritual power in operation among the workers of that time, if all is true that we find recorded in the Acts of the Apostles; and we thence conclude that it is Modern Spiritualism, and *not* conventional Christianity, that is in accordance and harmony with these ancient records.

Mr. Taylor's type of mediumship is of great value for the purpose of convincing those who are only to be influenced by what appeals to their bodily senses. There are hundreds of shrewd, intellectual, hard-headed observers who would only turn away in disgust from the wholesale murdering of the Queen's English by ambitious 'trance' speakers, who would readily yield thoughtful deference to such phenomena, fairly presented to them, as is given through the mediumship of Mr. Taylor. In the *Two Worlds* of 11th October, 1895, Mr. Peter Lee pays an eloquent tribute to Mr. Taylor's character, the value of his mediumship, and the work he has done during many years.

In addition to the above remarks relating to the special mediumship of Mr. John Taylor, I would observe that it is important to all, both friends and opponents, that we should know and fully realise

WHAT SPIRITS CAN DO.

One thing is certain, viz., that they can do more than the majority of people imagine, and particularly, if they choose to demonstrate their power independently of moral consideration. The celebrated medium, Mr. D. D. Home, was carried by the spirits, feet foremost, through a window of a London mansion, (the window was 70 feet from the ground); made to float in the air; and then to pass again, feet foremost, through *another* window into the same room. It would have been a sight for anyone standing below, to look up and see a man floating in the air at that giddy height! The Earl of Dunraven, who was present with other members of the aristocracy, has given a detailed account of this manifestation. I refer to this as an illustration of *what spirits can do*. I myself, have seen enough of the doings of invisible intelligences to convince me that spirits could, at any moment, create a panic in the community. There *is* going to be a panic, so we are told by orthodox believers. There is going to be a tremendous trumpet blast,

'Louder than ten thousand thunders.'

Yes, but the people who will be most scared and frightened by that manifestation will be these same 'orthodox' believers! This spiritual movement is governed by the highest wisdom; and without good and urgent cause there is not going to be anything calculated to give any undue shock to the social fabric or injury to individuals. But let the adherents of the Churches cease from treating Spiritualism with contempt; let them remember *the house that was shaken* (Acts iv.); and I would recommend Spiritualists everywhere to carefully watch for persons of good repute and modest disposition who give evidence of possessing strong physical mediumship similar to that of Mr. John Taylor. *To be continued.*

CONSOLATION FOR THE BEREAVED.

In the *Christian Life* for July 16, a small extract from Max Müller appeared, and in the following issue an interesting letter. We give both below:—'This sentiment of Max Müller in a recent book will find an echo in many a bereaved heart: "As we grow old it is our fate to lose our friends, but the friends we have lost are nearer to us than those who remain. Will they never be quite near to us again? Stars meet stars after thousands of years, and are we not of more value than many a star?"

'THE SPIRIT LIFE.'

"SIR—In your issue, July 16, you give a short extract from "Max Müller" relating to the loss of friends. I am now in my 76th year, and I often think how my old friends have passed away—scarcely a companion of my youth left. Max Müller asks, "Will they never be quite near again?" I may tell you that I have been a reader of *THE CHRISTIAN LIFE* ever since the *Unitarian Herald* was combined with it, and that I have been a member of Strangeways Unitarian Church for many years. About nine months since my wife passed on. I felt my loneliness very severely for three months. But by what appeared an accident I was led to a meeting of "Spiritualists." At that meeting and others which I have since attended, I have obtained the light which I needed. My life is new, my faith in God and a future state without a doubt, and communication with departed friends has become a fact. My wife has communicated with me through "mediums" so distinctly that I have not the slightest doubt. I can therefore answer the question "will they never be quite near us again?" Yes; not after a thousand years, like the stars meeting, but if we live good and useful lives we shall be met on the threshold, and find our spirit-friends there to give us a welcome. I had listened so long to "materialistic" preaching, and so little of the spirit, that I suppose that I had become a "materialist." I had not the least faith in "spirit return to earth," and was very doubtful of spirit-life. I may say that I am still a Unitarian. I have only gone one step forward. I could write much more, but I fear to trespass upon your space.

THOMAS PARRY.

'9, Grecian-street, Broughton, Manchester.'

The Professor's Tales.

STORIES FOUNDED ON FACT. XVII.—'THE VICAR'S DAUGHTER.'

By W. A. CARLILE.

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

THE ANGEL OF DEATH had spread its wings over the village of Moreland-on-the-Marsh, and in subdued tones the villagers spoke of the great sorrow that had fallen upon them.

'The young are taken and the old are left,' said one of the old men, sorrowfully. 'We who are old and useless are left behind, while the fairest flowers are cut down. Truly, the ways of the Lord are past finding out.'

'We shall miss her sadly,' replied a woman. 'She was like an angel when my Robin was down with the rheumatics last winter, and but for her we would have had to go on the parish.'

'None could manage the children in the Sunday-school like her,' said a younger woman, 'and they all loved her so.'

'Her Bible-reading was something beautiful, and she was out with her tract distributing in all weathers,' chimed in another.

'That is what is killing her,' said the doctor's assistant, who was passing at the moment. 'I don't hold with people killing themselves over their religion.'

A chorus of disapprobation broke out, but the young man hurried on, with bitterness in his heart, for again and again had the sweet voice of the Vicar's daughter thrilled through his soul, and her gentle look had, all unconsciously to Honoria herself, caused the light of love to leap to his eyes, glorifying the plain and homely features of the doctor's assistant.

The Vicar and his other daughter were sitting by the bed of the sufferer. There was silence in the room, which was broken only by the ticking of the clock on the mantelpiece and the low sighing of the wind in the trees without. Presently the voice of Honoria was heard, in faint accents, 'Will you read to me the eleventh chapter of John, dear father?'

The Vicar gladly obeyed, but his trembling voice grew steady as he came to the sublime words: 'I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live.'

'That will do father,' said Honoria with a smile, 'and now I want to ask you one or two questions, for strange doubts and fears have come to me in the presence of death.'

'I will answer you as well as I can,' answered the Vicar.

'What does it mean by believing in Jesus?'

The Vicar looked surprised. He had been explaining it all through his ministry, and now when it should have been an anchor of strength amid the dark waters, he had to begin the explanation over again.

'My dear Honoria, you know that if we believe that he died to turn away God's wrath from us, then we are saved.'

'I have believed that all my life, father, and yet it brings no peace to my soul; and do you know while I have been lying here, I have been thinking that it means something quite different.'

'What do you think it means Honoria.'

'It would take too long to explain. I only wish I had thought of it before, when I was in health, but now it is too late,' answered the girl sorrowfully.

'Lay fast hold on Jesus, Honoria, and in spite of all your doubts, he will carry you safely to your home above.'

'But if I can't properly believe, will I be lost forever.'

The Vicar was inexpressibly shocked. He had been saying the same thing all his life, but now in presence of his dying daughter, the very foundation of his faith was giving way under him.

'God is merciful, Honoria, and none of his lambs shall perish.'

'But if I don't properly believe, I am not of His fold,' answered Honoria, closing her eyes wearily.

Presently she looked up again. 'Shall I meet my mother in the next world?'

'It is not revealed to us, Honoria, whether we shall recognise our friends there or not, but whatever is is well.'

A look of pain passed over the face of Honoria.

'I will never be happy without my mother, even in heaven.'

'Hush, my dear girl. You will have perfect bliss in the realms above.'

'But if I don't properly believe in Jesus I will never get to heaven, and oh! father, what an awful thing it is to be plunged into everlasting fire, forever and ever.'

'That will never happen to you, Honoria,' answered the Vicar boldly, though he knew well that, according to his creed, he had not a shadow of authority for such a statement. But in presence of his dying child the man rose superior to his religion, and he knew that he was speaking the truth.

Honoria heard his words of cheer, and with the clear insight of the dying she also seemed to feel their truth, for she smiled gratefully at her heart-broken father.

For a long time she lay with closed eyes and the same sweet smile on her face. Then her sister leaned over her, and with a low sobbing cry, covered with passionate kisses the face of her whose spirit had passed to a higher life.

'We must not sorrow as those who have no hope,' said the Vicar, when, a few hours later, he was seated with Ruth before the study fire; 'our beloved Honoria has gone to be with the Saviour, whom she loved so well while she was with us.'

'I don't quite understand it, father,' answered Ruth, hesitatingly and with a timid look at her father. 'I always understood you to say that we should sleep in the grave until the resurrection morn, when the last trump shall sound and the saints shall rise to meet the Lord in the air.'

'It is a great mystery, Ruth,' said the Vicar. 'The dying thief was told that he should meet our Lord that day in Paradise, and the appearance of Moses and Elias on the Mount, as well as the parable of Dives and Lazarus seem to confirm the view of some that at death judgment for weal or woe is passed upon each.'

'But then we are told, father, that there is a final judgment for all, and do you think that the redeemed from heaven and the lost souls from their fiery torments, appear before the great Judge in order to have sentence again passed upon them?'

'These apparently contradictory views should not be inquired into too closely. Where we meet with apparently irreconcilable differences in the Word of God we must not seek too deeply after what has not been revealed, and we must pray that our faith shall triumph over the doubts and distractions of our carnal reason.'

'I know,' answered Ruth, 'that we must follow God blindly, but it is sometimes very hard to still the questionings that will arise in spite of ourselves.'

'The greater the temptation the greater is the triumph of faith, my dear Ruth, and with each conflict and victory of faith over earthly reason and intellectual doubts, the nearer we rise to Him who says, "Be still and know that I am God."'

Ruth sighed, for she felt she was far from that serene atmosphere of unquestioning belief in which her father found peace and rest.

'Let us go and see Honoria, my father,' and Ruth, as she rose from her chair, stooped down and kissed the troubled brow, upon which sorrow had left many traces.

The Vicar also rose, and with Ruth by his side they passed, hand in hand, into the presence of the dead.

Ruth felt a tremulous movement in the hand that lay in hers, and she looked up. 'It is too much for you, my father, let us return to the study.'

But the Vicar heard not, and to Ruth's surprise she saw a look of doubt and fear upon the usually tranquil face of her father.

'Did you hear that, Ruth,' he whispered, in awe-struck tones.

'Come away at once, father, we can do no good here.'

'I heard the cry of a lost soul in its agony,' answered the other in the same low tone of horror.

Ruth started, for she also had heard a faint sound like a long wail of despair. The girl looked around, but could see nothing which would account for the sound she had heard. Ruth felt the grasp tighten upon her hand, and she turned quickly to her father.

An extraordinary change had come over him. His features were working convulsively, as if he was in pain, but as the suffering seemed to be mental, and not physical, Ruth hesitated before calling for assistance.

Presently her hand was released, and the Vicar, supporting himself upon the back of a chair, stood with bowed head.

'Do not reproach me, Honoria,' he said, sorrowfully, addressing the silent form on the bed, 'for I knew no better. I taught you to seek, first of all, your soul's salvation, and to engage in every good work that the reward of the righteous might be yours. It was a creed of selfishness, Honoria,' the speaker continued after a pause, and Ruth noticed that her father's eyes were full of tears; 'and now you are lonely and miserable, for while here, your thoughts were centred on yourself, and your own salvation. But now' continued the old man, as he drew himself up to his full height with flashing eyes, 'now, the spirit of the Lord is upon me, and the everlasting brightness of the Father is revealed. Before you and before us Honoria, is a world of glory unspeakable, where not a thought of self enters, and where the good of others is our only aim. Through realms of ever-widening service shall we rise, losing more and more the thoughts of self which enchain us, and approaching ever nearer to those higher spirits, whose brightness, to our dull eyes, is undistinguishable from the ineffable glory of the Father.' Then the look of exaltation faded from the face of the speaker, and he sank into a chair by the bedside of the dead Honoria.

Ruth approached him, and kneeling down at his feet took both her father's hands in hers. 'My father, speak to me,' she pleaded. 'It is I, your daughter Ruth, who is before you.'

The old man passed his hand across his brow. 'Yes, yes, I know you are Ruth; but I have been speaking to Honoria, who is now standing beside you.'

Ruth involuntarily turned her head, as she followed the gaze of her father. But she could see nothing, and once more she looked up in her father's face.

The old man laid a loving hand upon his daughter's head. 'Your mother is now with Honoria, but before I go to join them I have a word for you also, my darling.' Then, with ever-increasing effort, the speaker continued, 'A wonderful revelation has been vouchsafed to me, Ruth, and I have seen a vision of the world to come. In that land there is no heaven of tawdry equipments and idle enjoyments, and there is no hell such as has been invented by priestcraft and accepted by credulous and brutalised people. In that land there is no Jesus waiting to receive you, but all that was beautiful and true in his life, and in that of every great teacher, you may make your own, and then their peace shall be your peace, my daughter. Then friends innumerable will throng to welcome you to the higher life, upon which you will have entered, as they throng around us here, though unseen. My life has been a wasted one, Ruth. I have crushed into a narrow creed the bounding hearts of youth, and by the teachings of the Church have made the world darker than it was before; and yet,' concluded the old man, rousing himself, 'I have acted according to the light that I had, and I go fearlessly through the valley which is now full of light.'

A smile of perfect peace lit up the countenance of the speaker. Then it faded away, the head of the old man fell upon his breast, and all was still.

Ruth sprang to her feet and rang for assistance, but as the servants hurried into the room her overstrained nerves gave way, and she sank, fainting to the ground. She was carried to her own room, and the doctor was quickly in attendance and announced that his patient would soon recover.

The Vicar, however, was beyond the reach of human aid, and in a few days all that was mortal of the old man was laid to rest by the side of his beloved daughter Honoria.

And yet Honoria was not there, for, with her father and mother, she walked the fields of light above. She was lonely and desolate no more, for she had escaped from the shadows of an evil creed, which had darkened her life as it darkens the lives of thousands to-day.

And as for Ruth she never forgot the lesson she had learned. No longer were her intellectual powers dwarfed and stunted by the demands of a false faith. She followed truth wherever she found it, and though she was led far from the fold of the Church, she also, like her departed sister, moved onward with a free step and a rejoicing heart. She knew well that she also was in a region where the steps of progress rise ever higher, unbroken and unhindered by the change which men call death. Ruth also found that the barrier dividing the seen from the unseen was only as a thin veil which could be pushed aside, and many a time she held open communion, face to face, with those whom she loved and had once mourned as lost.

The Professor ceased, and there was a long silence, which was broken by the Doctor, who said: 'Yours is a noble religion my friend, and it has the one supreme characteristic of being a scientific religion.'

'You mean because it is based upon facts which can be verified?'

'Not only that, but it falls into line with the whole march of science.'

'I think I know what you mean, but you might explain more fully.'

'I refer more particularly to Evolution. The whole living Creation, as far as we know of it, is moving upward, step by step, in ever higher unfolding, for even the intellect of man has developed from the germ of the lowly *amœba*. What is true of the race and of the individual is therefore almost certainly true in the other world, now that it has been proved conclusively that the spirit rises with all its powers to a fuller life, when freed from the bonds of our decaying mortality.'

PRESENT DAY MIRACLES.

THIS little handbook ('Present Day Miracles,' by W. H. Read, 1s. net: Cornish Bros., New-street, Birmingham), as the title page clearly indicates, is a record of 'interesting experiences of a private family in Birmingham in the development of remarkable supernormal Physical Phenomena.' The author, Mr. W. H. Read, the head of the family referred to, is a gentleman well-known and highly respected in business and Spiritualistic circles in the Midland Metropolis.

The book is divided into some half-dozen chapters, under the following headings, which will serve to show the nature of the contents: 'Early Experiences,' 'Development of Physical Phenomena,' 'Spontaneous Manifestations,' 'Cui Bono,' 'Deductions from Experiences,' and 'Spiritualism as a religion.'

At the end of chapter iv., Mr. Read has something to say upon 'Comparison' and 'My Creed,' which may provide the reader with food for thought, if it does not occasion him a slight difference of opinion with some of the author's views. Mr. Read appears to hold somewhat decided opinions, which opinions, however, he is careful to state, are his own, and which the reader is not necessarily obliged to endorse.

Some of the manifestations recorded in the book are very remarkable, to say the least, notably the passing of matter through matter, and the experiences met with in the haunted house.

The book as a whole is very interesting, and should command a ready sale among Spiritualists and inquirers alike. There are a few typographical errors, several of which are acknowledged, and will doubtless disappear should a second edition be called for.

A capital photograph of Mrs. and Miss Read serves as a frontispiece to the book. J. J.

ANSWERS TO CORRESPONDENTS.

BIRMINGHAM EXPOSURE.—*Thos. Hands*. We would have printed any reasonable comment on Mr. Bryan Hodgson's letter in the *Two Worlds*, but we do not see that it would serve any good purpose to introduce matter under discussion in the *Birmingham Mail*, and with which, we suppose, every Spiritualist in Birmingham is familiar. If Spiritualists will act upon the advice given over and over again in our columns, viz., not to sit except under the strictest test conditions, there would never be anything to expose.

TALMAGE'S ATTACK ON SPIRITUALISM.—*E. W. T., Mus. Doc.* Our attention has been drawn to this so-called sermon before, and was noticed in No. 559. There are some things best treated with dignified contempt, and this is one of them. There are 'puffing' parsons as well as puffing pedlars.

G. H. Bibbings: Letter received. *Peter Davies*: Received.

NEWCASTLE-ON-TYNE, Northumberland Hall—We sympathise with you, but it does no good to rail.

PERKINS VILLE.—Thank you.

Fidelity: Thanks for your communication. To notice 'Silas Hocking' seriously would be to give undue importance to him and to what he has written; besides, to attempt to teach him anything in his present frame of mind would only be compared to an effort to put a quart into a pint pot.

Jas. Robertson: To follow you out of public into your private sphere; to charge you with having stated a 'gross falsehood,' and to object to your reply being made public, is, to say the least of it, cowardly. This, too, by one who says he is a Christian!

Leo A. de Wolff (Johannesburg): The notice, May 1, must have been overlooked.—*Ovid Jonathan*: Your letter would hurt the feelings of someone, who, according to your own showing, was meretricious in some respects.

Items of Interest.

SEVERAL LETTERS are held over for want of space.

Mr. JAS. ROBERTSON'S next article on 'Experiences,' will not appear till some time in September.

SPECIAL REPORTS.—Will writers be as terse as possible? We want to oblige, but cannot stretch our columns.

MR. VENABLES has handed £10 8s., being money taken at Keighley Conference, to Mr. Smedley, treasurer.

HILTON-STREET, H—r B—n, and MERTHYR TYDVIL too late Reports must be at the office by first post on Tuesday morning.

THE SPECIAL PAGE 'for the children,' in our supplement last week, was taken from the bright little American weekly, *The Lyceum*.

THE *Banner of Light* for July 30th contains a long account of Mrs. Cadwallader's 'reception' at the Junior Spiritualists' Club of Great Britain.

DO YOU WANT TO HELP?—If so, a copy of THE TWO WORLDS, when a month old, will be sent to any address you may give, post free, on receipt of a penny stamp.

BITS THAT ENCOURAGE US.—'Allow me to compliment you on your holiday number—Two WORLDS. The contents are good and stimulating, which cannot help but do good.'—LONGSIGHT.

THE new secretary of the Southport Spiritualist Society, meeting at Foresters' Hall, is Mrs. Whatham, 54, Lord-street. All communications should be addressed as such.—WM. STANSFIELD, ex-Sec.

VACCINATION.—Conscientious objectors to compulsory vaccination may shake hands with themselves. They can no longer be fined and sent to prison for conscientiously objecting to have their children vaccinated.

PROPAGANDA, PROPAGANDA.—The Federation Organiser will be pleased to hear from any society or friends who desire mission meetings in their district.—Address JAS. SWINDLEHURST, 159, Hammond-street, Preston.

RE THE GRIFFIN APPEAL FUND.—The following contributions to the above fund have been received, per Mrs. Wilcox: Mr. McCartney, 1s.; Mr. Holden, 6d.; Mrs. Blackhurst, 6d.; and have been remitted to Mrs. Griffin.—THOS. BANKS.

IMPORTANT.—Adjourned Conference at Southport. Will all Secretaries of Affiliated Societies drop a post card containing their names and addresses, and name of society, to the undersigned, so that the necessary cards for delegates may be sent out.—W. Harrison, secretary, 37, North-street, Burnley.

PARLIAMENT has suddenly discovered that it is necessary to pass laws to prevent slow murder in unhealthy occupations. A noted match manufacturing firm in London the other day came in for condemnation in the House of Commons. Parsons with shares in such concerns draw their dividends and keep silent.

WE are requested to publish the following:—Mr. J. Gratton late of Barnsley, begs to announce that he has resigned all dates and duties in connection with the Barnsley Spiritual Church, Cooke's Buildings, and thanks all mediums and friends for their kind correspondence during his term of office.—Signed, J. GRATTON, Nottingham.

Mr. ROBERT ATKINSON writes:—'I tender my thanks to Mr. Alfred R. Wallace for the article read by him at the International Congress, and thank you, sir, for its appearance in the Two WORLDS. Is there any likelihood of its appearance in pamphlet form? surely it is worthy of being scattered broadcast. [Mr. Richard Harte of 59, Gray's Inn Road, London, W.C., will be glad to forward copies of Dr. Wallace's address, to those who send him their names and addresses.—Ed. T.W.]

PROGRESS.—Progress implies change. Those who never change their opinions make no progress. Herbert Spencer has been criticised because some of his later convictions differ from his earlier ones. Mr. Spencer replies 'that it would be strange if the one thing exempt from evolution were to be his opinions.' As a man mounts higher up the hill of his experience his prospect widens, and his vision takes more in. If he can reason, he is now able to form more correct conclusions. Beware of those who never change!

INTERNATIONAL CONGRESS.—*The Philosophical Journal*, San Francisco, Cal., July 21st, contains an excellent account of the International Congress, and in its 'editorial' says:—'The greatest event among modern Spiritualists of this Jubilee year so far was, doubtless, the International Congress held in London last month. The excellent reports given by LIGHT and THE TWO WORLDS, our English contemporaries, are very interesting and creditable.' We tender our acknowledgements to our American friends.

SPIRITUALISM IN SOUTH AFRICA.—*The Diamond Fields Advertiser* a voluminous weekly paper, and the *Weekly Free Press*, published at Kimberley, South Africa, have reached us. They both contain lengthy accounts of two of a series of four lectures given on Spiritualism at the Foresters' Hall, by Mr. W. H. Simpson, of Grahamstown, and Mr. Joseph Freeman, of Capetown. We congratulate our South African friends upon their efforts to spread Spiritualism, and upon having newspapers which give them such respectable recognition.

THE *Catholic Universe* makes the following admission:—'The vice and immorality among the Catholic body in Liverpool are fearful. The sooner we admit that fact the better, and deny it we cannot in the face of statistics compiled by the Rev. Father Nugent. This plain statement of figures, set down in black and white, reveals a horrible hideous blot on the Catholic character in the great northern seaport. Their substance is this—that in Liverpool the strongest phalanx in the devil's army is recruited from the ranks of Catholicism. Of the three great divisions in that gloomy list—thieving, harlotry, and intemperance—the majority are members of our community.'

LIFE'S richest treasures are often found where least expected. Chill penury and want reveal the priceless treasure of true friendship when adversity has overtaken the quondam prosperous man or woman. The treasures of the spirit are to be found in the sweet, pure thoughts and kindly efforts given and made for the good of others, when prompted by disinterested love.—*Banner of Light*.

SORROW is a great educator to the race. Over the pathway of regret man climbs slowly and painfully to the land of rest. Sorrow reveals the winding pathway upward, and teaches man to place sign-boards along the way, that those who follow may avoid the mistakes he has made through wilfulness and egotism of spirit. Every grief, every bitter sorrow of our race, is but a struggle of the spirit to give a new and higher revelation of truth to the world.—*Banner of Light*.

SHERIDAN was returning home one night from a dinner party, tipsy, and he fell in the presence of a night watchman who knew him, and who helped the 'great wit' to get upon his feet. This being done, Sheridan said 'I'm Wilberforce—good man, you know—don't say anything about this.' The watchman replied, 'I am St. Paul.' 'Glad to meet you, Paul,' said Sheridan—many times wished to see you—often wondered if you ever got a reply to those long epistles you wrote to the Corinthians.'

I AM CONSTANTLY seeing it asserted that Spiritualism has no creed. Such is scarcely the fact. The word creed is from 'credo'—I believe. Spiritualists believe in communication with the other world by means of 'media.' That, then, is their creed. I notice in this week's Two WORLDS that Mr. Smedley, at the Keighley session, brought forward what he called a 'declaration of principles,' viz., that 'Spiritualists believe in the Fatherhood of God, the Brotherhood of Man, personal responsibility, and endless progression.' May I ask what this is if not a creed?—T. C. E. OSBORNE.

STRATFORD, West Ham.—The Stratford friends did everything handsomely on the occasion of Mrs. Cadwallader's visit to the Workmen's Hall. We have received a beautiful photo of the room, showing the platform tastefully decorated with magnificent growing plants, some of which are in full bloom. The president is standing at the back of the table in the middle of the platform, whilst the 'Royal Standard' and 'The Stars and Stripes' are suspended against the wall behind him, and on the wall are represented the clasped hands, with the words 'Welcome' and 'United.' The photograph is really a work of art, and reflects credit to the enterprise of the West Ham friends.

WE CANNOT associate with evil spirits, either in the flesh or out, without being dragged down nearer their level, unless we ourselves be raised to a high moral and spiritual elevation. In the spirit-world those only are ministering angels to the darker spheres who have passed on to higher conditions of life, and from whose very persons emanate an atmosphere of goodness and of light. Thus the second lesson for us, if we would wish to be instruments for the redemption of lost spirits, is to bring ourselves up to that standard of moral purity and spiritual exaltation in which we shall receive no harm from them. Can we do it? Not every one, nor at all times. 'Dost thou not comprehend that it needs a soul tempered, and purified, and raised, not by external spells, but by its own sublimity and valour, to pass the threshold and disdain its foes? Science avails nothing for the rash and for the sensual.'

THE SPIRITUALIST PLATFORM.

SIR,—I much regret to see the complaint made against illiterate mediums in your last issue, as I am sure there are people in every district, who would be most happy to hear or see any medium who would bring them into contact with the spirit world. What seems absurd is, that the writer suggests they should attend grammar evening classes or the like. I think there would be a difficulty for anyone over forty gaining admission. Supposing such a project was contemplated, would the Yorkshireman have to learn to twist his tongue into the Cockney twang? It is quite out of place, complaints like these, and very painful to mediums and the cause of Spiritualism. We are all imperfect creatures of the Great Spirit, and it is not our privilege to call to order anyone more imperfect than ourselves. If we will hear the beauty of music from a piano, let us be content till we can procure one, and be thankful to hear any poor instrument, to give us the knowledge of the beyond.—Yours fraternally,

M. BLISS (Artist).

THROUGH DEATH TO LIFE.

PASSED to the higher life, aged 66, Ann Carr, on Tuesday, 26th July, at St. John's Chapel, Weardale, where she had gone to recruit her failing health. For years she was well known in Southwick, near Sunderland, as a good and consistent Spiritualist, and by her acts of charity and genial disposition she had endeared herself to all with whom she came in contact. She was a member of the Monkwearmouth Spiritual Evidence Society.

PASSED suddenly away to the higher life on July 28, Margaret Alice, the three year old daughter of our esteemed friends, Mr. and Mrs. Levitt, of 74, Geddred New-road, Wortley, Leeds. She was interred at Wortley Cemetery, July 30, where a most impressive service was held by Mrs. Myers and others in the Cause. On Sunday, August 14, Mrs. Myers will conduct an 'In memoriam' service at the Progressive Hall, Castle-street, Leeds, to which all friends are cordially invited.

PASSED to the higher life, July 28th, Mrs. E. Scott. Her mortal remains were interred in the Wisbech Cemetery on August 2nd, by Mr. D. Ward, who gave a very cheering address. Our sister had passed through much suffering during the past twelve months, having had four children taken to the Summerland in one week. On Sunday last the ceremony of naming the infant of Mrs. Scott was performed at the public meeting, flowers being used, and Mr. D. Ward gave a very touching address.—Mrs. T. HALES, Secretary.

THE TWO WORLDS.

The People's Popular Penny Spiritual Paper.

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Initiatory.

OUR readers have been familiar with the fact for some time that the editorial department must, for a while, fall into other hands during the visit of its competent, esteemed, and trusted Editor, Mr. Wallis, to America. That change has taken place, and the friends of the TWO WORLDS are reminded that the paper must still go on and fulfil its mission. To do this there must not be any lack of enthusiasm. Every Spiritualist who has been brought from darkness to light, from the bonds of theological slavery into perfect mental and spiritual freedom, is placed under an eternal obligation to do something for those who are still slaves of ignorance; and who, in regard to the all-absorbing question, If a man die, shall he live again? are still dwelling in the realm of faith, if not of absolute doubt.

There are many ways in which this duty can be done, and no one has a right to dictate a hard and fast line as to the methods to be employed. As soon as the individual becomes conscious of his obligation, and is wishful to fulfil it, the still small voice from within will tell him how to act. During the last ten years these columns have chronicled and wafted round the world the conscious and unconscious aspirations of thousands, who have made them channels of usefulness. Workers in comparative obscurity have had their labours brought to light, which others have emulated, whether as trembling media in their first efforts on the public platform, or as leaders and teachers of the children in our Lyceums. Young aspirants to literary fame and usefulness have found a means for the development of their talents in this direction; while the greater efforts of the old pioneers have been recorded and read by tens of thousands, who, but for the existence of 'our paper,' could not have had the opportunity.

As a journal originated by the spirit world to fulfil a sacred mission, the even tenour of its course, without compromise, must be pursued, the truth proclaimed, and error fiercely combated. The policy of non-interference in the internal affairs of any legitimate organisation, established to promulgate the truths of Spiritualism, will be maintained; societies accredited with wisdom to manage their own affairs; and individuals should bow to that spirit of courtesy, fairness, and justice which has hitherto regulated its editorial considerations. The counsels of the wise will find a ready ear, and the mis-judgments of the inexperienced will be treated with toleration. Some are called by fitness for one work and some for another, but among the many things a man may think he cannot do, he surely will not say, with truth, he cannot in some way help us. The man who buys two copies of the 'T.W.' a week, and leaves one in a railway carriage, or gives it to a friend or stranger, is doing a great work at a small cost. Will someone take the hint?

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

Special Notice.

IF A MEDIUM, speaker, or layman is proved to be dishonest in his business methods, either by misrepresentation or by defrauding innocent people of their just dues in the way of board and laundry bills, services rendered, or by any other method, and is guilty of fraud in mediumship as well, the management of the TWO WORLDS feels justified in withholding the names of all such from these columns until they are known to have permanently reformed. This is respectfully referred to those who wish to know the cause of the suppression of names from these columns in the past. Honesty in business should accompany honesty in mediumship. A word to the wise is sufficient.

Spiritualism in the Transvaal.

PAPERS to hand from the Transvaal indicate an active state of affairs. Our friends have been holding the jubilee of Modern Spiritualism, and they have been having lively times. The *Star* (Johannesburg) weekly edition, July 2, 1898, has devoted a whole page, five columns, to accounts of the 'proceedings.' The *Johannesburg Times* also contains an interesting address by Mr. Jos. Freeman, which it is our intention to reproduce. These seem up-to-date papers, whose editors have some pretence to scientific and philosophical training. There are two others, the *Standard Diggers' News* and the *Transvaal Critic*, about which there is considerable doubt, the reports which they have printed indicating a state of prejudice and ignorance which prevailed 45 or 50 years ago, when almost every paper held up Spiritualism to derision and contempt.

If one of these Editors is the same that we have in our mind's eye, when he was about 18 years of age he was employed in a small village draper's shop. He was a moving light in the mutual improvement class, wrote essays on such lofty subjects as 'Wind in relation to thought' and 'Gas in the Cerebellum,' and on their delivery was applauded by his *confreres*. Finally he fancied the life of a journalist, left his appointment when about two and twenty years of age, with nothing to live upon but his savings, about £20, and a small legacy of £30, which had been left him by a maiden aunt. He went to London, took lodgings in a garret in the East End, began to write articles, often sitting up till the small hours of the morning, with no better light than a tallow candle stuck into the neck of a stone ginger beer bottle. His drivel was invariably refused, till one day, when he saw in a miserable little halfpenny dreadful, called *Scraggy Bits*, an offer of a five shillings prize for the best article on the 'Dismals,' which he competed for and obtained. Elated with his success, he migrated to the Transvaal just before his meagre funds were exhausted, and, after supplementing what was left by a loan of £10 from his poor old father, safely arrived at Johannesburg, where he started a four-page journal which he called the *Transvaal Boomerang*, whose policy he declared in a bumptious editorial was to improve the morals of the gold-diggers, and to put down swearing among the ranchers. This, like all his former ventures, was a miserable failure; the *T. B.* gave up the ghost after the third issue, and the printer's account was never paid. He was at last taken pity of by another inconsequential editor, who paid him fifteen shillings a week to fish up 'little pars.' On this small sum he subsisted with his boot heels down and coat out at the elbows till his benefactor died, when he was suddenly and unexpectedly elevated to the editorial chair.

This is the class of individual who fulminate against Spiritualism; they come into being, attain this unenviable notoriety, exist for a time, then pass away un-honoured if un-hung, and the movement still flourishes. We have seen all this in England, and lived it down. No well-informed, self-respecting Editor now treats us with prejudice. On the contrary, the sayings and doings of our best workers form interesting reading matter, which a large section of the public reads with avidity. Why then should our friends in the Transvaal, or anywhere else, give themselves so much concern about those expressions which are clear evidences either of imbecility, audacity, or incapacity. There are a large number of people ready and willing to be instructed in the beautiful teachings of our philosophy; they are even hungering and thirsting. Why not devote our attention to these, and leave the scoffer and the self-conceited to wallow in the mire of their own ignorance? Eternity has within itself the possibility to cure all sorts of perversity: the prodigal son always returns to his father's house when he has become weary and tired of riotous living.

The Inductive Method in the Training of Children.

THERE IS in America a society called 'The National Society for Child Study,' and Mr. Earl Barnes, who was for eight years Professor of Education in the Standard University of California, and who has for ten years been a member of the above society, and has been in England about two years visiting and studying in the British Museum, also among the elementary schools in London, to ascertain certain results by the examination of a large number of children, lecturing recently in Rochdale, on 'Children's Ideas of Punishment,' is reported in the *Rochdale Observer* as having said that—

Hitherto it had been customary to approach educational work from the point of view of the knowledge existing in the world on the subject. To-day the tendency was to turn round and see how the child looked at a thing, and then approach it from the child's point of view. The child's point was oftentimes very illogical, and teaching which followed the natural tendency of a child might be very illogical also, but very reasonable after all. They must move with the child if they were to do anything with him. Mr. Barnes went on at length to explain and illustrate the method of studying child character in America, and in the board schools of London. The method was to take a simple little event in the ordinary everyday life of a child—in this particular case it was the action of a child of six who spoilt its mother's chairs with its paints,—and to set a class of children the task of expressing their ideas as to the punishment which the child's act merited. The answers obtained from some thousands of children were varied, but they all illustrated how in the growth of the child mind the savage element which in tender years would have inflicted corporal punishment gradually gave way to the intelligence which would explain to the little one the wrong character of its act and advise it as to the future. In drawing a comparison between London board school children and American children he had examined, Mr. Earl Barnes said he had to admit that the American child had more savagery in all ages than the English, though it was only in a small degree. The explanation he gave was that in a great democracy with great freedom extreme characters always tended towards extreme forms.

There was, nevertheless, a law-abiding tendency in all children. The young child rested in the strong arm of control. The most unhappy child was the one who 'bossed' its father and mother; the one most happy the one that rested in its father's and mother's strong arm of control. A child should not be maltreated; he should feel the strong arm around him, and then it would never be necessary to strike him. In the same way when a teacher had relaxed the strong arm, and had allowed a child to grow unruly and to become disorganised, then it might perhaps become necessary to administer correction. There was a time, of course, when the child began to go along life's road with the strong arm somewhat relaxed, without being disorganised. Just as at six months' of age a child must give absolute and unquestioned obedience to parental law, so at 60 years of age he ought to give absolute and unquestioned obedience to nothing save his own soul. Mr. Gladstone, at 60 years of age, had so disciplined himself, and developed the power of self-control, that he had grown absolutely independent; he would have lived in just the same high and elevated atmosphere even had there been no law at all, so completely had he succeeded in controlling himself. He did not say that the age of self-control could not be reached until 60 years of age; it ought, he should say, to be reached in some by 20 years of age, and in a large measure by the time a child had reached its 15th or 16th birthday. (Applause.)

In reply to the Chairman, Mr. Barnes said his observations led him to the conclusion that the development of the child followed the development of the human race. He thought a child tended to react upon its environment in just about the same way as a nice, clean, ordinary savage would do. We had, however, so developed our civilisation that it was possible for a child, highly born and with the gift of high civilisation, trained through the past generations behind it, to jump thousands of years ahead. The question as to whether the difference between the American and English child was due to the highly developed, strong influence of a busy, active centre like London, required further examination before he could answer it properly. He hoped to test rural schools in England as well as the London schools. He believed the study of children was only a part of the understanding of human life, and it was a movement full of promise alike to parents and teachers.

Presiding on the above occasion, Archdeacon Wilson, formerly Headmaster of Clifton College, in his introductory remarks, is reported to have said:

He was afraid we in England were very far indeed behind our American cousins in the scientific study of education. There was not only a national society, but societies in the various States which were constantly at work studying the characteristics of the child mind, and all these societies met at an annual Convention, and the results of their studies were published. Mr. Earl Barnes was one of those profoundly convinced of the necessity of applying the methods of science to education. We in England for the most part, with our rough and ready method and practice, were disposed to look down upon theoretical studies, but he assured them that they were wrong, and the next century was quite certain to prove it. The methods of inductive science had been so extraordinarily fertile in all the material sciences that it was absolutely inevitable that they should be applied in turn to the moral and mental sciences. They had been applied to astronomy, then to mechanics, then to chemistry and physics; and everybody knew of the extraordinary results which had been arrived at by the application. Finally, the methods of inductive science were being applied, and that was the work of our generation to sociology, to economics and to education, and he might add that it was on the verge of being applied in the queen of all sciences—theology itself. So great was the range of this method of inductive science.

PECKHAM PROPAGANDA POLICY.

SIR,—The writers of the 'Manifesto by the Onward Spiritualists' Association of Peckham,' state that out-door meetings in the summer are most essential for the general good of the movement. With this I fully concur, and if the policy of ten years ago be followed out, Peckham will yet arise from her lengthy sleep refreshed and revived. The policy was to hold meetings on Peckham Rye, in the forenoon and afternoon of Sunday, finishing up by inviting all the people to the Winchester Hall at night. Needless to say, the hall was crowded to overflowing. This good work was done by an ideal triad, viz., Mr. J. T. Audy, president, Mr. R. J. Lees, orator, and Mr. W. E. Long, secretary. Messrs. Audy and Long are still to the fore, doing their duty as in the days of old, but what has become of Mr. Lees I am unable to say. He is entrusted with a mission; his responsibility is great. I should be sorry to have his oratorical abilities, and yet not use them for the good of the Cause. Never have I heard a grander orator. I speak feelingly on this subject, for the simple reason that this aforementioned triad led me from the dark depths of materialism into the light of the spiritual philosophy, from the darkness of despair to the effulgence of the eternal. Therefore I am a firm upholder of Messrs. Audy and Brown's open-air policy. J. HARRY BUNN,

MANIFESTO OF 'ONWARD SPIRITUALIST ASSOCIATION.'

SIR,—I entirely sympathise with the desire for a more active propaganda, and heartily endorse the recommendation to Spiritualist Societies to hold as many meetings as possible in the open air in fine weather. Outdoor meetings are cheap and effectual advertisements, and they arouse interest. While lamenting the lack of outdoor propaganda, however, the O.S.A. has apparently overlooked one great cause of this undesirable state of affairs. It omits to mention to what extent our propaganda depends upon 'trance speakers,' and, while offering half-a-dozen suggestions, neglects to recommend that attention be paid to the urgent necessity for the development of a greater number—and better quality—of normal, impressional, or inspirational speakers. I do not wish to deprecate the number of good and genuine 'trance speakers;' quite the reverse. I regret that we have not more of them. I do, however, emphatically deprecate the very reprehensible practice of neglecting mental development, and the sad mistake of leaving everything to the 'dear Spirit guides.' I like to hear mediums acknowledge their indebtedness to the Spirit world for assistance rendered, but my gall rises when I hear them unnecessarily boast of their ignorance, which amounts, in my opinion, to a glorification of folly and shame. I should like to say more on this point, but it would come better from someone occupying a different position.

I read in suggestion number 5 of the O.S.A. manifesto the following advice: 'That as far as possible speakers refrain from attacking any person or creed, confining themselves to expounding their own ism.' Now, the avoidance of personalities is possible and advisable; but I doubt both the possibility and the advisability of the sincere advocate of Spiritualism to refrain from attacking creeds. Creeds are weeds that obstruct the growth of the nourishing grain of truth, and especially the creed that contains 'the popular (?) doctrines of salvation by faith, of hell fire, of everlasting damnation,' etc. Might I respectfully remind the O.S.A. that the suggestion of an attack on this creed might be removed by the elimination of 'fire' after the word 'hell,' and the substitution of 'condemnation' for 'damnation'? It sounds more conciliatory, you know.

To return to the point, 'The destroyer of weeds, thistles, and thorns is a benefactor, whether he soweth grain or not.' Who would say to the farmer, 'Refrain as far as possible from uprooting obnoxious weeds, thistles, and thorns, and confine yourself to the sowing of grain'? It is a waste of time, labour, and grain to scatter your seed abroad where weeds are flourishing, without an attempt to clear the ground as you proceed. Only he who is willing to plough and harrow the land, uproot the thistles and thorns, can expect or deserve to reap the harvest of golden sheaves. Shall we tell the slave of the joys of freedom, and refrain from helping to break his chains? Creeds are fetters. Let us smite them, smite them with the might of right! At least we shall be as commendably occupied as in 'pointing out the vast (?) amount of Spiritualism in the Bible.'

Careful and studious reading has scarcely led me to conclude that 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.' I readily concede that if you take from the bible all that Spiritualists may assent to, there is little of value left. I have stated that opinion publicly, again and again. But that is vastly different to stating that the greater part of the bible is made up of spiritualistic sayings and doings. Such a gross exaggeration exposes us to the gibes and sneers of the rationalists, the secularists, and agnostics; people for whose common-sense judgments I entertain a profound respect. In 'Helps to the Study of the Bible,' published by the Oxford University Press, I find a table of 50 miracles recorded in the Old Testament, but I could not class a solitary one of those fifty miracles amongst the 'doings' of Spiritualists. As for the biblical 'sayings,' the less said about the majority of them the better. I believe I am right in stating that the majority of thoughtful Spiritualists—all those who have disrobed themselves of their 'Methody' garments—would repudiate the statement that spiritualistic sayings and doings make up the greater part of the bible, as emphatically as they repudiate the doctrines of orthodox 'prims.'

A brief experience has taught me that such reckless exaggeration hinders rather than helps the speaker; it exposes him to the taunt that Spiritualism has nothing better to offer than what it obtains from 'the good old book.' It certainly does not induce the Christian to 'naturally gravitate to us,' but rather confirms his belief in the efficacy of his own fruitless faith, and the non-necessity for his adoption of Spiritualist teachings. On the whole, suggestion No. 5 seems to me to be on a par with that disastrous policy of 'graceful concessions' exemplified in recent political matters.

Trusting that these remarks will be taken in the same 'spirit of brotherhood and single-hearted desire to advance our common cause,' as the O.S.A. desires its manifesto to be taken in, I am, yours fraternally,
E. MARKLEW.

Societary Doings.

SPIRITUALISM IN JOHANNESBURG.

THE Jubilee of Modern Spiritualism was celebrated in Johannesburg from the 24th to the 29th of June inclusive. The Committee had succeeded in obtaining the services of Messrs. Joseph Freeman, of Capetown, and W. H. Simpson, of Grahamstown (Cape Colony), and these gentlemen, together with Mrs. R. Graham, our local trance speaker, delivered a series of lectures, which were well attended by the general public of this town. Mr. Freeman in his lectures informed the audience of his experiences with regard to Spiritualistic phenomena, while Mr. Simpson defended the cause from a scientific point of view. Our friend from the other side, 'Roland,' who through the mediumship of Mrs. Graham addressed those who had the privilege of listening to him, gave in his usual able style evidence of Spirit return, and his remarks were greatly appreciated. The Jubilee festivities were brought to a close by a successful concert and dance being held on the 29th of June.

A Conference of representatives of the Spiritualistic Societies in South Africa was held at Johannesburg on June 30. Matters relating to Spiritualism in South Africa generally were discussed, and the advisability of bringing out a materialising medium was earnestly considered. A monthly magazine devoted to Spiritualism will be published shortly, and there is every possibility of a South African Spiritualistic Union being formed.

The first anniversary of the Johannesburg Progressive Lyceum was celebrated on July 3, in the Lyceum Hall. A splendid programme was gone through, and a most enjoyable evening was spent. Thanks are due to Mrs. Williams (conductress), and the other officers, for the pains they are taking in promoting this useful institution.

BIRMINGHAM SPIRITUALIST UNION.

Mr. W. H. ROBINSON, of Newcastle-on-Tyne, paid his first visit to the Birmingham Spiritualist Union, on Sunday, 7th August. For a long time we had been desirous of having this pleasure, feeling sure that his varied personal experience and intellectual research could not fail to prove of material benefit to our members and investigators, and interest the general audience, all of which was fully attested after the lectures had been delivered. In the morning Mr. Robinson spoke of his personal studies in spirit manifestation, and gave a few instances of the most striking and conclusive character, in which the spirit form had walked and talked with him while the medium was in full view of all the sitters. The evening subject was 'Mesmeric and spirit healing.' Without disparaging the labours of the medical faculty, the speaker pointed out its inability to cope successfully with many diseases and its utter failure with others.

There was now admitted to be fine, curative forces in Nature; these, he contended, only required a fit and proper channel to eradicate disease and remove pain. Mesmeric healers had a limited supply at their command, but he differentiated between such healers and *bona-fide* spirit-healers, such as Mr. Moss, of Gateshead. In the latter case he was an automatic instrument manipulated by spirit-people, who stored his organism with this force during periods of repose. Many cases of cure were cited, and we think it would be difficult for the most sceptical not to realise there was much truth in these wonderful accounts.

Mr. Griffin Hodgson very kindly and ably presided over both meetings, which were well attended; and we think good results will accrue from them.

OPEN-AIR DEMONSTRATION AT CLEETHORPES.

THE South Yorkshire District Council have found that open-air meetings and demonstrations are doing them a great deal of good, and are drawing many to investigate who otherwise would never come near a meeting, and they would strongly advise all societies, especially those who are at our various watering places, to get outside and preach the gospel on the sands and bye-ways, and they will find much good result therefrom. With this intent the various societies connected with the Council journeyed to Cleethorpes on Bank Holiday, and in the afternoon held meetings on the sands.

The proceedings were opened by Mr. Webster (Attercliffe), who presided on the occasion, and in his remarks dwelt more especially on 'Spiritual gifts.'

Mr. Heywood (Langsett-road) then spoke on the varied influences our friends in the spirit-world have on us.

Mr. Jones (Attercliffe) followed, and gave us a splendid address on, 'Now is the accepted time, now is the day of salvation.' Mr. Oates got warm in a telling address on 'How he left the orthodox church, and the benefits he received in so doing.'

Mr. Howcroft (Rotherham) then spoke on the 'Reality of Spiritualism,' and dwelt on the necessity of home development.

Our sympathy is due to the next speaker, Mrs. Markham, who, though in delicate health, came forward to speak, but owing to a disturbance on the outskirts of the crowd, was unable to do so.

Mrs. Roberts (Stairfoot) then in a forcible and telling address spoke on the pleasures, benefits, and joys received from the communion of our spirit friends.

Mr. R. A. Brown, Manchester, followed, and gave us a dissertation on the 'Immortality of the soul,' and spoke in such a manner that we are sure he left an impression on the strangers present, and we think, pierced through the shell of the natives, and so created an inquiring spirit in that popular watering place.

Mrs. Webster then asked for questions, when one of our Salvation Army friends came forward, but instead of asking one he gave us a sermon on 'The blood of the Lamb,' in which he had been washed eighteen years ago. Another, who claimed to be a Churchman, spoke on 'The redeeming love,' and of his being saved in the same blood. A Methodist followed, and he got so excited in his endeavours to save us all from hell, that he completely lost the thread of his argument,

and left us in a fog as to whether he would let us go to heaven or to hell.

The discussion was then summed up by Mr. Webster, and after our sister—Mrs. Green—had made a collection, the meeting closed, and our friends were well satisfied that good had been done.

We, as a Council, would be pleased if any inquirers in the district wishing to know more would communicate with the secretary or with Mr. McLeod, 61, Carbrook-street, Attercliffe.

LIVERPOOL—VALEDICTORY.

LAST Sunday, at Daulby Hall, a large audience assembled to hear an address from Mr. S. S. Chiswell, before his departure for Toronto with Mrs. Chiswell, by the s.s. Canada, on Thursday, the 11th. The chairman having made a brief speech bearing on Mr. and Mrs. Chiswell's labours—especially in connection with the Lyceum,—Mr. Chiswell delivered an address characterised by all the fervour and energy so peculiar to the speaker, and was listened to with close attention by the audience, who, by frequent applause, showed their appreciation of his utterances.

During the evening songs were sung and recitations given by members of the Lyceum, many of whom were present to show their love and esteem for their teachers, several of them—having grown from childhood into young men and women under the fostering care of the able leaders of the Lyceum, who, with their able and devoted staff of helpers, are doing a noble work—'verily, by their fruits ye shall know them.'

At the close Mr. Chapman delivered a short speech, expressing sympathy and good wishes and safe return of the travellers. J. L.

LONDON NEWS, NOTES, AND NOTICES.

BOW: 7th, Mr. Weedymer read an interesting essay from Josh Wade's 'Nature's Unveiling,' and gave an interesting address thereon. Mrs. Weedymer, under control, gave excellent clairvoyance. Wednesday's meeting was also very successful.—BATTERSEA PARK ROAD, Henley Hall, Henley-street: Mr. Moody, of Leicester, gave an account of his experience in the work; Mr. Adams followed, dealing with Dr. Talmage's sermon, which has been re-hashed for years past, but which the *Christian Herald* must think is up-to-date. Our opponents, he said, object to our taking extracts from the Old Testament, claiming the New as the latest Divine revelation; but whenever Spiritualism is to be attacked, the Old Testament texts are always hurled at us. Mrs. Boddington presided. Miss Pierpoint gave a reading, 'The legend beautiful.'—CAMBERWELL, 33, Grove-lane: 7th, Excellent meeting, subject 'Immortality for all or none,' by Mrs. Holgate's guide, very interesting, open circle afterwards.—CANNING TOWN, 2, Ford's Park: 2nd, Mr. Savage gave an address and some good psychometry. Sunday, Mrs. Hillier gave very good clairvoyance.—BRAEMAR-ROAD: 4th and 5th, Mr. Shaw's first attempts at public psychometry proved very successful indeed. 7th, Mr. Marsh greatly interested the audience with an account of the marvellous phenomena he has witnessed, and Miss Marsh's guide gave clairvoyant descriptions. CAVENDISH ROOMS, 51, Mortimer-street, W.: Answers to questions by the guides of Mr. J. J. Morse, of great merit, and intensely interesting. The ability and intelligence always manifest with this eminent speaker does truly grace the Spiritualist platform. Solo sung by Miss Florence Morse, 'The Silver Cord.'—EAST LONDON, Manor Park Centre: 4th, At the developing circle great prospects were shown of bringing out some good mediums, thanks to our friends, Mr. and Mrs. Noyce, who are taking such interest to develop the sitters. 5th, Mr. Noyce's control gave a very impressive address on 'What is death?' after, good clairvoyance, well recognised. 7th, Mr. Noyce gave good clairvoyant tests. Mr. Gwinn having to take the meeting at Stratford Mr. Pressman kindly came and read a poem.—EDMONTON: 7th, Messrs. Orlando and J. Smith gave experiences, after which the guides of Mr. W. Walker gave a splendid address on Spiritualism.—W. Knaur, sec.—FOREST GATE: London Spiritualists' Conference. This conference was held on August 7, at Mare-street, Kenmare-road, Hackney, East London. Mr. Meander presided over the meeting. The weather being against us, we had not so many present as we expected. The discussion was opened by Mr. Davies, subject, 'The training of speakers and mediums.' He claimed that mental gifts cannot be cultivated without labour, and that all mediums and speakers ought to read and think for themselves; that every society ought to have a meeting once a month; that every society have two or three speakers as mediums, who require training and developing, giving each a fair chance and encouragement, and at these monthly meetings let them try to speak, that in time they may get confidence. He claimed that we should be honest with each other in thought, word, and deed. Messrs. Drake, Glynn, Clegg, Brooks, Bulling, and others, took part in the discussion, and we had a most happy time.—ISLINGTON: Mr. Catto gave a reading from *Two Worlds*, and Mr. Brenchley gave an address on 'The rise and progress of nations,' with a brief reference to the life and work of Prince Bismarck. Mrs. Brenchley gave most convincing clairvoyance to an appreciative audience.—HACKNEY, Mare-street: 7th, We had a very pleasant evening with Mr. Davis, of Canning Town, who gave very practical reasons 'Why he was a Spiritualist; why he gave up orthodox views,' dealing strongly on the damning teaching of substitution, which has been a curse to almost every movement, whether Christian or otherwise. Open-air in Victoria Park on Sunday morning.—NORTH LONDON, 14, Stroud Green-road: 'Inspiration' well treated in Mr. Emm's address, special mention being made of Tolstoi, the prophet of the century. Messrs. Brooks and Hewitt also spoke, and the teachings of the evening were summed up by the chairman, Mr. Jones. The Tuesday and Wednesday meetings are very well attended.—SHEPHERDS BUSH, 73, Becklow-road, W.: Mr. Bullen (from Canning Town) addressed our meeting for the first time. Very interesting address on 'Christianity and Spiritualism.' Clairvoy-

ance and some lines of poetry given under control.—SOUTH LONDON, Surrey Masonic Hall, Camberwell New-road, S.E.: On Sunday morning, our public circle was conducted by Mr. W. E. Long; bad weather and attendance small; good feeling prevailed and results satisfactory. Evening, our Leader's guide, 'Tim,' was the lecturer, subject, 'Purgatory and the way out,' detailing the various conditions that spirits found themselves in on waking up to activity in the spirit world. He gave advice how to avoid degrading conditions. Each man was his own saviour and his own judge, and his condition in the next world entirely depended upon himself and his conduct in this world; 'As we sow so we shall reap,' better the seed better the reward. STROKE NEWINGTON: 7th, Mr. Peters gave some very excellent and definite clairvoyant tests. One was very striking. An old gentleman who received the test either could not or would not recognise the description until the spirit friend showed Mr. Peters a very large loaf of bread, as indicating she was employed to bake bread whilst in earth life. Our visitor could not deny this, and at once admitted the facts were as given. Our best thanks are due, and are hereby given to friend Peters for his kind assistance. Mrs. Trueman from Plymouth, was also present, and spoke a few words of sympathy and encouragement at the close of the meeting.—STRATFORD: 7th, Mr. Gwynn gave a splendid trance address, and we were glad to see our old friend and co-worker, Mr. Brenin, in the chair. 4th, Our secretary, Mr. Pressman, gave an excellent reading, entitled 'Reason and Intuition,' and we enjoyed a short address by our president, Mr. Gwynn. We should like to see more attend.—WEST BROMPTON, 4, Merrington-road: 3rd, We had a good attendance, when Mr. Peters' guides gave us a beautiful address, followed by very clear clairvoyance, recognised at the time. Mrs. Findley was also with us, and gave some clairvoyance.

MANCHESTER NEWS AND NOTES.

ARDWICK: 3rd, Miss Chatterton gave very good clairvoyance and psychometry. 7th, Mr. W. Rooke gave very good addresses and impromptu poems. He afterwards gave clairvoyant descriptions, everybody being highly pleased.—BRADFORD, Labour Hall, Grey Mare-lane: 4th, Mrs. Beresford gave excellent address, also clairvoyance and psychometry good. 6th, Mr. C. Pearson's usual success followed the clairvoyant descriptions given by this good worker and medium. Good after-circle well attended.—CHEETHAM, Ash Lodge, Halliwell-lane: 4th, Mr. J. Wood, jun., of Heywood, gave nice address and very good psychometry. 7th, We had a very pleasant day with Mrs. Cropper, of Ashton, whose addresses were much appreciated. Remarkable clairvoyance. Lyceum is improving.—ECCLES: 3rd, Mrs. Williams gave good clairvoyance and psychometry; 7th, Mr. J. B. Tetlow gave good addresses, clairvoyance and psychometry.—HARPURHEY, Collyhurst-street: 3rd, Miss Cotterill gave very good clairvoyance and psychometry; 7th, a pleasant day with Mrs. Greenloes, who gave short addresses on 'Are we not all ministering Spirits?' and 'The science of modern Spiritualism'; also good clairvoyance. Mrs. Greenloes conducted the after-circle. Lyceum: Usual routine done well; recitations by Arthur Arundale and Mr. Hulme and Cissie Smith; harmonious session; present 46.—HULME: 7th, 3 and 6-30, local; very good results, after-circle well attended. Monday, for Spiritualists only, is making very good progress: 4th, very good clairvoyance and psychometry by Mrs. Eastwood and Mr. Blumenthal.—LONGSIGHT: 2nd and 4th, public circles, with good results. 7th, Miss Allen's guides gave a grand discourse on 'Pressing onward,' her clairvoyance being also very good. After-circle good.—OPENSHAW, Granville Hall, George-street: 4th, good clairvoyance and psychometry by Mrs. Brown. 7th, a sterling address by Mrs. Brown on 'Facts of the present day,' subject well handled, and worthy of a crowded room; clairvoyance followed, large after-circle. Mr. and Mrs. Butterworth, of the South Manchester Society, were very good with clairvoyance. We were pleased with their help. We thank them, and hope to see them again.—PATRICROFT, New-lane: 2nd, Mr. Young, good clairvoyance and psychometry, thanks for practical sympathy. 7th, Mr. Adam, 'Love one another' and 'Behold I stand at the door and knock'; clairvoyance after each address.—PENDLETON: Mrs. Jackson gave good addresses on 'Where are our heroes gone?' and 'Spiritualism a religion.' Mr. Joseph Gibson gave good clairvoyance, full names given.—SALFORD: On Sunday evening, Mrs. E. Green gave a trance discourse on 'The influence of Spiritualism,' showing how the old idea of the terrible nature of the Deity, common to almost all ancient religions, which depicted Him more as the wielder of the lightning which destroys, than as the source of love, which ennobles mankind, had been dissipated by the light of Spiritualism, which proved His beneficence and enabled men to utter the prayer, 'Our Father, who art in heaven.' Very good clairvoyance followed.—SOUTH MANCHESTER, S.S., Princess Hall, Moss Side: July 31, Mrs. Hulme conducted splendid services, psychometry very successful. August 4: Mrs. Peters unable to be with us, our local mediums came to the fore, and were very good. 7th, Mr. Colbeck gave us thoughtful and stirring address, and a little out of the usual.

LANCASHIRE AND CHESHIRE.

ACCRINGTON, Bridge-street: Mrs. Mellor, of Accrington, gave addresses on 'Star of progress' and 'Death and what after?' Clairvoyance very good all day. Circle conducted by Mesdames Mellor, Scott, and Thompson, whose services were given free, for which the committee tender their sincere thanks.—ASHTON-UNDER-LYNE: 2nd, Miss Knight, very good clairvoyance in the old room. Saturday, 6th, we had a procession to the New Hall, followed by a sandwich tea, over 200 sitting down and doing justice to the good things provided. After tea, Mr. France in the chair; speakers, Mr. Johnson, Mr. Standish, Mrs. Hyde, and others. 7th, Mr. R. A. Brown gave grand addresses, Mr. Gibson the invocation, and Mrs. Hulme a few tests in psychometry. Good audiences afternoon and evening.—

BLACKPOOL: 1st, Mr. John Venables, President of the Lyceum Union, made a very able chairman, and introduced Mr. J. Swindlehurst, who made a few *Brief* remarks bearing on the teachings of Spiritualism. Mrs. Place was very *Bright* with her clairvoyance. Mr. J. J. Morse concluded with a neat *Brotherly* speech, strongly condemning phenomena-hunters, who made, or at least tried to make, the spirit world into a 'private inquiry office,' while honest mediums and earnest truth-seekers should have every encouragement. 7th, Mrs. Place gave nice discourse and good clairvoyance. Mr. Venables assisted in a neat little speech in the evening, and again nobly pleaded the children's cause. Mrs. Butterworth ably presided.—BOLTON: July 24, Good lectures from Mrs. Waddilove, also successful clairvoyance. 31st, Miss F. A. Barlow's first visit. We hope to have her with us often, as the discourses and clairvoyance were of more than ordinary culture and intelligence. Aug. 7, Miss Smith, as usual, highly pleased us with her lectures, and very successful phenomena.—BOOTLE, Masonic Hall, Merton-road: Our worthy president, Mr. Parr, spoke on 'Who are you, and what are you worth?' well delivered and well received. Solo by Master Harry Youdes, and mandoline solo by Miss Maggie Oakes.—BURNLEY, Guy-street: Mrs. Taylor gave two good addresses at the afternoon service. She named a baby, earthly name Mary Elizabeth, spiritual name 'Lily.' Clairvoyance very good.—BURY: 3rd, Public circle successful. 7th, Mr. W. Johnson, good lecture, afternoon; written questions in the evening. All subjects treated in grand style.—CASTLETON: 2nd, We had an exceptionally good time with Mr. Taylor, of Royton. A clever speaker and an accurate clairvoyant. 7th, Mr. Duffy, of Openshaw, delighted fair audience with capital address. Good clairvoyance. DUKINFIELD: 4th, Mr. Hilditch gave good clairvoyance and psychometry. 7th, Miss Chadwick gave good addresses and clairvoyance. After-circle, Mrs. Peat.—HOLLINWOOD: 2nd, Mrs. Fielding conducted the circle. Clairvoyance and psychometry very good. 7th, Mrs. Eyles conducted the services; discourses and clairvoyance very good.—HEYWOOD: Miss Chadderton gave an eloquent address, 'Judge not by our words, but by our deeds.' Clairvoyance fully recognised.—LEIGH: Mr. Plant, in the afternoon, gave phrenological delineations to the satisfaction of all present. Evening, very good addresses on 'True thoughts and ambitions of man,' to fair and attentive audience. Good after-circle.—S.D.—MACCLESFIELD: We held our Lyceum, anniversary, and floral services. Mr. T. Olman Todd gave three addresses, which were delightful to the mind. The church was beautiful with the flowers and plants. The choir and band rendered anthems and selections most beautifully, elevating everyone. Very good audiences and a good collection.—MIDDLETON: 7th, Miss Stansfield gave excellent addresses on 'The truth shall make you free' and 'The phenomena of the Bible, its relationship to modern Spiritualism'; also good psychometry. After-meeting, Mr. Hollows gave good address on 'Where are our loved ones?' Good clairvoyance.—MILNROW: 7th, We held a flower service, which proved a great success. Miss Jackson, of Bury, conducted the service, and gave a very nice address to a good audience. After-circle well attended.—OLDHAM, Bartlam-place: 7th, Mr. J. Young gave some very successful clairvoyance and psychometry. We had a crowded Lyceum.—MUMPS: 2nd, Mrs. Brooks gave extraordinary clairvoyance and psychometry to an appreciative audience. 7th, Mrs. Best, of Burnley, gave excellent clairvoyance and psychometry to good audience.—PRESTON, Central: The guides of Miss Ribchester gave excellent addresses on 'Spiritual gifts' and 'Over the river'; clairvoyance very good. WEAVERS' HALL, Walker-street: 7th, good day with local speakers and mediums, Mr. Denny (chairman). Mr. Wood's subject 'Spiritualism,' Mr. Banks' subject 'Theory and facts.' Clairvoyance by Miss Emily Ribchester and Mrs. Porter, Very large after-circle; Mrs. Dunderdale, Mr. Martin.—ROYTON: Mrs. Hyde conducted two very good services and named two children. Although holiday time, fair audience came to listen to her motherly advice; her clairvoyance was very good.—SHAW: 2nd, Mrs. Hyslop's inspirers named a baby; earthly name John Edward, spiritual name Victor, 'asking the parents to guide and bring it up to Spiritualism, and teach it to love and obey God and his teachings;' also good clairvoyance. 7th, Miss Halkyard gave two addresses, also clairvoyance.—SOUTHPORT, Forresters' Hall: 7th, Mr. George Featherstone gave very interesting address on 'Is Spiritualism a bane or a blessing?' and in the evening replied most ably to questions.—STALYBRIDGE: 3rd, Miss Richardson gave successful clairvoyance and medical psychometry. 7th, Mr. Kay gave grand discourses and good clairvoyance and descriptions of spiritual gifts, this being his first visit. After-circle conducted by Mrs. Giggie, assisted by two Lyceum boys, who gave good clairvoyance.—STOCKPORT: Mr. Swindlehurst gave good address in the afternoon, followed by good clairvoyance from Miss Allen. Evening, subject taken from the audience, very satisfactorily dealt with, followed by good clairvoyance from Miss Richardson.—TODMORDEN: Mrs. Armitage discoursed well from the subjects, 'Sowing for the Master' and 'Bringing in the sheaves,' and 'Prayer.' Psychometry and clairvoyance good.

MIDLAND AND EASTERN COUNTIES.

BIRMINGHAM, Camden Street Board Schools: Mrs. Groom gave splendid address on 'Facts of Spiritualism.' Spirit descriptions all recognised. Large audience.—DERBY, 1a, Normanton Road: July 31 and August 7, eloquent discourses were given by Mr. Will Phillips and Miss Cotterill, the latter's clairvoyance very successful.—Traffic Street Mission: 7th, very good and instructive addresses were given by Mr. Marklew, subjects, afternoon 'Spiritualism as a religion.' Evening, 'The greatest thing in existence,' well rendered.—LEICESTER, Liberal Club, Town Hall-square: Mr. Marshall, our local speaker, gave a very intelligent and interesting address on 'The God of nature.' Successful clairvoyance by Mrs. Sturgess. 2, QUEEN-STREET: Mr. H. Clark gave one of his masterly addresses upon 'Seeing we are encompassed by a great cloud of witnesses,' which was highly applauded by a large and attentive audience. Clairvoyance

by Mr. Bunney very good.—NORTHAMPTON: Mr. Spiers, of Leicester, gave a very good address on 'Is Spiritualism fraudulent?' which gave every satisfaction to moderate audience.—SMETHWICK, Central Hall: 7th, Mr. J. W. Mahoney, one of the most gifted and eloquent speakers for our Cause, delivered a comprehensive address on 'Difficulties of knowledge and the easiness of faith.' A large audience, both interested and instructed.

NORTHERN COUNTIES.

CARLISLE, 38, York-st.: Mr. W. Rushforth, our local medium spoke on 'Was Jesus God?' to a small gathering.—CROOK: Mr. J. G. Gray delivered splendid addresses in the open Market-place before large audiences. After each address Mr. Gray gave some excellent poems from subjects chosen by the audience.—GATESHEAD, I.L.P. Hall: Last Sunday our platform was occupied by Mrs. Moore, of Gateshead, who gave successful clairvoyance, 14 being fully recognised out of 16 tests given. The audience was well pleased, and we hope to have her soon again among us. Good after-meeting.—ST. CUTHBERT'S HALL: Mrs. Robson, of North Shields, gave an excellent lecture on 'Who are the Christs, and where shall we find them?' followed by some striking clairvoyance and psychometry. At our half-yearly meeting the following new officers were elected: President and Treasurer, Mr. J. Dixon; Secretary, Mr. J. E. Connolly. 47, KINGSBORO' TERRACE: Mr. James gave a splendid address on 'What must we do to be saved?' to a good audience.—LINTZ: Good meeting at Mr. Barnes's on Tuesday night and Sunday night, when the guides of Miss Lily Barnes spoke well on 'Shall we meet our loved ones there?' and 'What good we can do for one another.' We are still getting on very well. J. T. Lamb, Sec.—NEWCASTLE-ON-TYNE, Northumberland Hall: July 24, 25, and 31, Mr. Howell gave brilliant inspirational addresses. Unfortunately very poor audiences listened to them, and the same remark applies to the special services of the Lyceum, held on the 7th and 8th August. Good speakers and children's efforts should have encouraging recognition. HEATON, 3, Addison-road: 7th, Mr. Shephard gave an interesting address, which was much appreciated by a large audience.—NORTH SHIELDS, Lewis Hall, Waterville-road: July 31, Mrs. Yeeles held a most successful meeting; on that occasion her guides named a baby, the daughter of Mr. and Mrs. Hill, jun., Wisbech. The child was named Minnie Uperoff Hill, and its spiritual name 'Love.' A large audience witnessed the interesting ceremony. August 2, 4, and 7, Good meetings were again held in the hall. SONS OF TEMPERANCE HALL: July 27, Mrs. Young gave some splendid psychometry to a good audience, and also named the child of Mr. and Mrs. Gay, all very satisfactory. 31st, Mr. T. Bennett gave a good address on 'The secret of Christ's power,' after which he gave psychometry; all recognised, audience very good.—PERKINSVILLE: 7th, We held our camp meeting on the above date in a field near the hall. The day was very fine, and a good muster of friends gathered round us to hear addresses given by the following gentlemen:—Messrs. Lashbrooke, Westgarth, Nicholson, and Turnbull.—WEST HARTLEPOOL, Omega Spiritual Society, Lynn-street: 7th, Mrs. Young, South Shields, clairvoyante, 2-30 p.m. and 6-30 p.m. The services were very good, and the hall was well filled at night.—

WALES AND WESTERN.

BARRY: 7th, Our service was conducted by Mr. E. J. Taylor, who gave a reading and short address on 'The Woman of Endor'; highly interesting, and thoroughly appreciated by all present.—BRISTOL, 24, Upper Maudlin Street: Very successful meetings have been held here. Through the controls of Mr. Hemmings, of Merthyr, who is still with us, on Sunday, subject, 'At what stage of evolution did the divine nature enter the lower form of life?' also 'What relation has Spiritualism to primitive Christianity?' Mr. Hemmings also gave very satisfactory clairvoyance. W. Webber, Sec.—CARDIFF, 18, Charles-street: 31st, 'Is man a success or a failure?' thoroughly well handled by Mr. S. Longville. Mrs. Dowdall's control, 'Snowflake,' gave excellent clairvoyance. Aug. 7th, Mr. E. Oaten's guides gave a most powerful address on 'Prayer,' showing to whom we should pray for those things which are God-like, true, and perfect. It is an insult to our Father if the desires of our heart are of such a nature that we would benefit ourselves at the downfall of our fellow-creatures. Clairvoyance by Miss Johnson very satisfactory.—198, COWBRIDGE-ROAD: 7th, Trance address through Mrs. Preece, 'The comfort, the certainty of spirit-return gives to those who mourn,' good, and well-recognised clairvoyance by Mrs. Williams.—CARDIFF, St. John's Hall: 7th, Mr. E. G. Sadler conducted the service, giving an excellent address upon 'The everlasting light.' It has been said that 'men love darkness rather than light, because their deeds are evil'; but how often are their deeds of evil because they are in the darkness; born into it with inherited moral tendencies which force them into the night side of life, or enveloped in a shroud of ignorance which makes them blind to the everlasting light and insensible of the eternal love of the Father? To such let all Spiritualists earnestly strive to convey the light of knowledge and love of God displayed through the glorious revelation of Spiritualism.—PLYMOUTH: 7th, The guides of Mr. J. Evans gave an excellent discourse on the subject of 'Harmonious purposes of creation.'

RECEIVED LATE: ROTHERHAM, 7, Hall-street: Aug. 7, The children's anniversary went off well, the children on the platform, in different-coloured costumes, and the red hymn-sheets, made quite a picturesque scene. The leader spoke encouragingly to the children, and said he wanted to raise them to a higher standard of spiritual life, and hoped at their next anniversary they would be double the number. Miss Leadbeater, teacher of the Lyceum, gave a splendid recitation. In the evening Miss Wheeldon spoke well on the 'God of the ages,' to a large audience. Monday, Jubilee Celebration, and a few of the oldest Spiritualists gave their experience.

YORKSHIRE.

ARMLEY: July 31st we had a very nice day with Mrs. Camm, Mrs. Beecroft, and Mr. Housman. August 7th we had a revival day with Mr. Foulds; he was in his right place again, and delighted the audience with truth, in an excellent manner.—BARNESLEY, George Yard: A good day with the guides of Mr. Hailstones, who spoke on 'The world is my country, mankind are my brethren.' He made a stirring effect, unfolding the truth of Spiritualism. A good after-circle, by Mrs. Roberts, to a large audience, when all seemed satisfied. DEWSBURY: (Sunday) July 31st, Mrs. Nicholson's inspirers of Bradford, gave two powerful lectures, and also very good clairvoyance. August 4th, Mr. J. Kitson gave very good advice; and Mrs. Killburn gave very good clairvoyance. Mr. Crawshaw also gave clairvoyance. 7th, Mrs. Crossley, of Halifax; we had a good day with our friend, she gave good clairvoyance.—HUNSFLET, Goodman-terrace: A very pleasant day with the guides of Miss Kilburn on 'Spiritual gifts' and 'I will not leave you comfortless.' Good psychometry and clairvoyance. WILLIAMSON BUILDING: A good time with Mrs. Eastford, who gave good addresses and clairvoyance. Good after-meeting. 3, BOTTOM OF JOSEPH-STREET: Mrs. Hall gave a very good address on 'Where have our loved ones gone?' Clairvoyance very good, all readily recognised.—LEEDS, 28, Back Adelphi-street: We had a good time on Sunday with the guides of Mr. Seeking. Full house, and all enjoyed the service. LEEDS, Progressive Hall: July 31, a good time with the guides of Mrs. Brooks. August 7, Another good time with Mrs. Haliday. Clairvoyance good on each date.—SKIPTON: E. Hoskyn, Colne, gave excellent addresses on 'Light' and 'The Christ of the future.'—WAKEFIELD, Queen-street: Mrs. Midgley's guides gave a remarkable address on 'The growth of Spiritualism,' listened to very attentively by a good audience. Clairvoyance very good.—WINDHILL: A good day with Mrs. Kendle and Mrs. Bolton. Mrs. Bolton gave a lecture on 'The great object of the spirit return,' and then Mrs. Kendle gave many tests, nearly all recognised.

Prospective Arrangements.

[PROSPECTIVE ARRANGEMENTS, WANTEDS, and INQUIRIES should be ACCOMPANIED by six penny stamps for 24 words, nine stamps for 36 words, and twelve for 50. Names of MEDIUMS, SPEAKERS, and PLACES, should be legibly written.]

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

BATLEY CARR Spiritualist Society will hold their Annual Tea and Entertainment on Saturday, August 20. Part of the entertainment will consist of clairvoyance and psychometry by Mrs. Markham. Tickets, 9d., 6d., and 4d. On Sunday, 21st, the Anniversary Services will be held in their rooms, Town-street, 2-30 and 6. Speaker, Mrs. Markham, of Sheffield. 562

BRADFORD. Spicer-street.—Anniversary Services will be held on Sunday, August 21, at 2-30 and 6 o'clock, when two addresses will be given by Mr. John Farnsworth, of Leicester, late of Manchester. Friends come and help us. Also a plain tea provided, 6d. each. 562

CANNING TOWN CO-OPERATIVE HALL, Braemar-road.—12th, Mr. Shaw. 14th, 11-30, Discussion; 3, Lyceum; 7, Mr. Walker. 15th, Lyceum Outing to Rigg's Retreat, Chingford, by train. Children 1s., Adults 1s. 6d., tea included. 561

GATESHEAD. St. Cuthbert's Hall, Bensham.—Sunday, Aug. 14, Mr. W. Davison, of South Shields; Thursday, 18th, Open Circle at 7-30. 561

GATESHEAD. Eden Progressive Spiritual Society, I.L.P. Hall, back of Westbourne Avenue and Vernon Parade.—Next Sunday, August 14, Mr. Dowell Todd, of Sunderland, will occupy our platform at 6-30, prompt. On the 17th, Open Circle at 7-30; August 21, Mr. McKellar, of North Shields. 561

GREAT FIRE IN SUNDERLAND (£250,000 damage).—Six Quarter Plate Photos of Ruins, etc., Post Free, 2s. W. Dowell Todd, Glen Brae, Guildford-street, Sunderland. 561

LANCASHIRE LYCEUM DEMONSTRATION.—The next meeting of delegates will be held at the Temperance Hall, Hilton-street, Higher Broughton, Manchester, on Saturday, August 13, 1898. Tea at 4-30 (6d. each); meeting afterwards. Business: Election of Treasurer and Secretary; What place to hold next year's Demonstration; Balance Sheet; and other important business. It is essential that every delegate should attend this meeting. A Concert will be given by the Broughton Lyceum. Admission: adults, 2d.; children, 1d. Friends and Lyceumists cordially invited to make it a successful gathering, it being our first visit to Higher Broughton.—J. B. Longstaff, Hon. Sec., 28, Caton-street, Moss Side, Manchester.

LEEDS. Progressive Hall.—August 14, Mrs. Myers, of Leeds, will conduct the memorial service of Margaret Alice, the daughter of Mr. and Mrs. Levitt, who passed into the higher life, July 28, 1898.

LIVERPOOL. Daulby Hall.—Services every Sunday at 3 and 6-30 p.m. August 14, Mrs. Green; 21st, Mr. Craven; 28th, Mr. Rae. Mondays, at 8 p.m., Members' Circle; Thursdays, at 8 p.m., Public Circle. Children's Lyceum every Sunday, at 11 a.m. 561

LIVERPOOL. Spiritual Evidence Society, Phoenix Hall, 64, Low Hill.—Sunday, at 3, Children's Lyceum. Wednesday, at 8, Dr. Fisher on 'Indigestion.' 561

MR. R. HUGHES, Speaker, Psychometrist, etc., has a few dates open in '98, and is also booking a limited number in '99, Sundays only. (Card for reply.)—Address 16, Wally-street, Higher Broughton, Manchester. 561

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.

MR. J. ALLEN, Clairvoyant and Medical Psychometrist, 7, Hulme's-road, Stockport-road, Denton, is now at liberty to conduct public or private circles. 572

MRS. MEMUIR, Inspirational Speaker and Clairvoyant, now open for engagements.—48, Grafton-street, Leeds. 561

MRS. SHEPARD, Speaker and Psychometrist, at home daily for giving advice on health, business, etc. Fee moderate. Also has some open dates for '98.—48, Molineaux-street, Derby. 562

NEWCASTLE-ON-TYNE. Northumberland Hall.—August 14, at 6-30 p.m., Mr. Griffin Hodson, subject, 'Spiritualism: Its message to the human race.' August 21 and 22, Mr. Frank Hepworth. 561

NEWCASTLE-ON-TYNE. 3, Addison-road, Heaton.—Aug. 14, Mr. Shadforth; 21st, Mr. Hodson, of Birmingham, at 6-30. 561

NORTH-EAST LANCASHIRE LYCEUM DISTRICT COUNCIL.—The next Quarterly Council Meeting will be held at Hamerton-street, Burnley, on Saturday, Aug. 27, 1898, according to the Constitution, Article 6. Business: Notices of motions relating to business should be forwarded to Secretary not later than 7th of Aug. All reports and returns to be made up to and including August 14, and forwarded during the following week.—THOS. WILKINSON, hon. sec., North Cross Cottages, Clitheroe.

SECRETARIES, Please Note!—Mrs. A. Nicholson, Whinburn Cottage, Windhill, has removed to 76, Otley-road, Shipley. Breakfasts, Dinners, Teas, and Suppers, Tobacco and Cigars. Pleased to meet old and new friends. 562

SMETHWICK. Central Hall, Cape Hill (opposite Windmill-lane, trams to door).—The Highly-talented Inspirational Medium, Mr. W. Howell, on Sunday, 14th, at 11 and 6-30, and on Monday evening, at 7-45. Come with us, and we will do you good! 561

TO SECRETARIES.—Mr. Isaac Pickthall, Tranco Speaker, 14, Heathland Terrace, Cale Green, Stockport, has the following dates open for 1898: Sept. 4, Oct. 16, Dec. 11. Also booking Sundays for 1899. Old and new societies invited. 561

TO SECRETARIES.—Mrs. A. Williams, Clairvoyant and Psychometrist, is now booking dates for 1899, has a few open for 1898. Address: Mrs. A. Williams, 13a, Anne-street, Halliwell-lane, Cheetham Hill, Manchester. 562

WALSALL. Central Hall.—A Sale of Work will be opened on Monday, August 15, and continued Tuesday and Wednesday, August 16 and 17, at 10 a.m. each day, to clear off goods left from National Bazaar. Local Societies please note. Come and clear all out. 561

CLITHEROE. Old School Church Brow.—Lyceum and Society Picnics 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

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.

Mr. & Mrs. BURCHELL,

'The Yorkshire Healers.'

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

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

REAL GOLDEN REMEDIES!

Will You prove them for yourselves?

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

Try BURCHELL'S SAFE HERBAL AND MAGNETIC REMEDIES FOR THE TREATMENT OF DISEASE.

We call Special Attention to the following

Six Golden Remedies,

which by one trial will speak for themselves

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

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

For full particulars see our advertisement inside back cover.

From this day's Testimonials—

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

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

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

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

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

NOTE THE ADDRESS

65, Girlington Road, BRADFORD.

PLATFORM GUIDE.

SOCIETIES AFFILIATED WITH THE NATIONAL FEDERATION.

Secretary: W Harrison, 37, North street, Burnley

Accrington—Argyle street, Lyceum, 10 30; 2 30 & 6 circle at 8
26, China st., Lyceum 10 30; 2 30, 6, circle at 8
Ashton—Church st. (off Warrington st.), 2 30, 6 30
Miss Cotterill. Tues. 7 30, Mrs Savage

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

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

Belper—Jubilee Hall, Lyceum 10, 2; 10 30, 6 30,
Local

Birmingham—Masonic Hall, New st., Union, Class
10 45; 11, 6 30
Blossbury: Lyceum 11; 3, 6 30
Smethwick: Central Hall, Cape Hill (opp. Wind-
mill lane), Lyceum 2 30; 11, 6 30, W Howell, and
on Mon. 6 30

Blackburn—Old Grammar School, Freckleton street
Lyo. 9; circle 11; 2 30, 6 30
Blackpool—Spiritual Church, Albert road, Lyceum
6 30; public circle 11; 2 30, 6 30, J C Macdonald
Booth—Masonic Hall, Lyceum 11; 2 30,
6 30, Mrs Greenless Mon. 8, Tues. 8, Seance
Bolton—Bradford st., Lyceum 9 30; 2 45 and 6 3
J B Tetlow
Burnley—Hammerston st., Lyceum 9 30; 2 30 and 6,
R Craven
North st., Lyceum, 9 30; 2 30 and 6, Mrs Smith
Tues. 7 45, public circle Wed. 7 30, members'
Guy st., 2 45, 6 30, Miss Sage. Mon. at 8, Mrs Best
Thurs. 8, Locals
Bury—Spiritual Hall, Georgiana st., Lyceum 10;
2 30, 6, Miss Chadwick Wed. 7 30 public circle
Cardiff—St John's Hall, St John's sq., Lyceum 2 45;
11, 6 30 G H Bibbings
Carlisle—33, Princess street, 2 30, Temperance Hall
Oldew Gate, 6 30
Clitheroe—Old School Church Brow, Lyceum 9 45;
2 30, 6, Mon. public circle, 7 45, Thur. mems. 7 45
Colne—Cloth Hall, Lyceum 10; 2 30, 6 30
Darwen—Church Bank st., Lyceum 9 30 and 1 45;
members' circle 11; 3, 6 30, Miss F Barlow; circle
at 8, and on Wed. 8
Derby—La Normanton rd., Lyceum 10 30; 2 30, 6 30,
Mrs Summersgill 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,
Mr Johnson
Hyde—Mount st., Travis st., Lyceum 10; 2 30,
6 30, Mrs Place. Mon., 7 30
Lancaster—Athenaeum, St Leonard's Gates, 2 30
and 6 30
Leicester—Liberal Club, Town Hall sq., 11 and 6 30,
Mrs Peters 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, Mrs Green Mon. 8, members'
circle. Thurs. 8, public circle
London—Camberwell New Rd.—Surrey Masonic Hall,
11, public circle; 3, Lyceum; 6, Lending
Library; 6 30, E Long's guide 'Tim,' on 'Pur-
gatory, and the way out.' Two Worlds and
S.N.F. Hymn Books on sale. 8, members' circle
Sat., 12, South rd. 8 30 circle mems & associates
Battersea Park Rd.—Henley st., at 7, Messrs Adams
and Boddington, after-circle 9, Thurs. 8, devel-
oping class, Sat. 7 30, clair. practice. 8 30 mem-
bers' circle
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 street, Lyceum 11; 7, Mrs
Gwinne. Tues. 8, Mrs Hillier T. W. on sale
Canning Town—Co-op. Hall Braemar rd. 12th, Mr
Shaw, 14th, 11 30, disussion; 3, Lyceum; 7
Mon. Mr Walker at 8. 15th, Lyceum outing to
Rigg's Retreat, Chingford, by train, children 1s
adults, 1s. 6d., tea included. Tues., members.
T. W. on sale
Stratford—Workman's Hall, West Ham lane, E.
Lyceum 11; 7, W Davies Thurs. 8 15, meeting
Forest Gate—Liberal Hall. Sun., Inquiry 10 30;
11, Lyceum 3; 7, Tues. 8, Thurs. 8, circles at
19, Oakhurst rd
Longton—Post Office Buildings, 2 30, 6 30, after-circle,
8, Mon. 7 45. Thurs. 7 45, choir
Macclesfield—Cumberland street, Lyceum 10 30;
at 3 and 6 30, Peter Lee
Manchester—Arwick—Temperance Hall, Tipping
street, Lyceum 10 30; 2 45, 6 30, 8 30, members'
circle. Wed. 8, Mrs Porter Fri. 8, members
Moss Lane East—Princess Hall (Bradshaw-st. Car
terminus), 10 45, 6 30. Thurs. 8, Local
Harpurhey—Collyhurst st., Oldham rd., Lyceum,
10; 3, 6 30, Mr Mayoh Wed. 8, Madam Henry
Patricroft—New-lane, Winton, 3, 6 30, Mrs Rennie
Tues. 8, Mr Bewick. Thurs. 8, mems' circle.
Pendleton—Cobden st., Lyceum, 10 30 only. 2 45
6 30 Miss Nuttall Mon. Thurs. 8, developing cir.
Salford—Co-op. Stores, Chapel st., Lyceum 10 30
5, 6 30, Mrs Brookes Wed. 8 15, circle
Merrthyr—Central Hall, 11; 2 30 & 8,
Mewborough—Lees Arcade, Lyceum 10; 2 30, 6,
Mon. at 7 30
Milton—Lyceum 2; 6. Circle 7 30. Wed. 7, meeting
Nelson—Bradley Fold, Lyce. 10; 2 30, 6, Tues. 7 30.
Sat. 7 30. Wed. 7 30, Members' circle
Pendle st., 2 30, 6, Tues. 7 30, Sat. 7 30
Newcastle-on-Tyne—Northumberland Hall, Lyceum
2 30; 10 45, 6 30, Special Lyceum Services. Mon.
7 30. Aug. 14, Griffin Hodson. See Prospectives
Nottingham—Cobden 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, E Marklew; 8, circle. Wed. 8, circle
Plymouth—Oddfellows' Hall, Morley st. Lyceum at
10 45, and 6 30, Mr J Kenard. Clairvoyance
Wed. 7 30, J Evans. Fri. 7 45. M I Class
Bawtensall—Lyceum 10 30; 2 30, 6, B Plant
Righton—2 30 and 6, Mrs Whitaker
Rotherham—Boro' Temperance Band Room. Ly-
ceum 2; 3 and 6 30, C Shaw. Monday, 8
Wed. 8, public circle,

Boyton—Hall, Union st, Lyceum 10; 3, 6, Mr Hesketh
and Mr Howarth, and on Wed. 8, Mr Taylor
Shaw—Broadbelt's Rooms, 3, 6 30, John Young
Tues. 8
Sheffield—Langsett road, Lyceum, 10 and 2; at 11
public circle; 3, 7 Mon. 8
Stathwaite—Laith lane, 2 30, 6, Miss Patefield
Southport—Foresters' Hall, 6 30, Mrs Berry. Wed. 8
Mrs Stansfield, Phenomena
Hawhead Hall, 10 45 and 6 30, Mrs Peters.
Wed. 7 30
Spennymoor—Victoria Hall, 2 and 6. Thurs. 7 30
Stalybridge—Lyceum, 10 30; 3, 6 30, Wed. 7 30
Stockport—Hall, Wellington rd., near Heaton lane,
Lyceum 9 30; 2 30 open session. 6 30, service of
songs: 'Ever True.' Mon. 7 30, Mrs Cropper
Sunderland—27 Ann street, 6 30. Daily 8
Walsall—Central Hall, Lyceum 10, 2 30; 11, 6 30
Miss Smith
Warrington—Temperance Hall, Academy st., 3 and
6 30, and on Mon. at 7 45
Wisbech—Lecture Room, Public Hall, 6 45, D Ward

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

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

Adwalton—At 2 30 and 6, Mrs Shulver
***Arley (near Leeds)**—Theaker lane, Lyceum 10 30;
2 30, 6 30, J Smithson. Mon. 7 30, circle
***Barnsley**—Cook's Buildings, Wellington st., 10 30,
Lyceum; 2 30, 6, Mr Beckings Wed. & Sat. 8
Batley—Wellington street Lyceum, at 10 and 1 45;
2 30, 6, Miss Hunter Monday 7 30
***Batley Carr**—Town street, Lyceum, 10 30, 2 30; 6,
Monday, Mothers at 3
Bratall—Railway ter. 2 30, 6, Y U Conference Tues
7 30, public circles
***Bradford**—Boytton st., West Bowling—Circle at
11; 2 30, 6, Mr Harkley and Mrs Whiteoak.
Thurs. 7 45
Tong st—Dudley Hill, 10 30 public circle; 2 30 &
6, Mrs Strudley. Mon. 7 30.
Milton Hall, 32 Rebecca st., City rd., Lyceum 10,
2 30, 6
Otley rd. Lyceum, 10 30; 2 30, 6 30, J T Todd
Spicer st. Little Horon in, 2 30, 6, Mrs Smithson
St. James' Church, Lower Ernest st., Lyceum 10
and 2; circle 3; 6, Mrs Clough Wed. 7 45
***Brighouse**—Martin st. Lyce. 10; 2 30, 6, J Parker
Cleckheaton—Walker st. Lyceum, 10; 2 45 and 6,
Mrs Nicholson. Mon. in old room, at 7 30
Thurs. 7 30, public meeting Cleckheaton (No. 2)
***Dewsbury**—Bond st. Lyceum 10 and 1 45, 3 and 6
Mr Barraclough. Thurs. 7 30
Eland—Newcombe street. Lyceum 10; 2 30, 6,
Mrs Richardson
Halfay—Winding rd, 10 30; 2 30, 6, F Hepworth
Mon. 7 30
Raven st. Queen's rd, 2 30, 6 30, J Colbeck
Huddersfield—St. Peter st. Rooms. Lyceum 10;
2 30 and 6 30, Miss E Beever
Hull—Granville Hall, Silvester st., Lyceum 10;
2 30, 6 30, Wed. 7 30. Thurs. 7 30, members'
circle
***Keghley**—Heber street Spiritual Temple, 10 45, 6,
Mr Hopwood. Mon. 7 30
***Leeds**—Psychological Hall, Lyceum 10; 2 30, 6 30
Mrs Stair 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 Palla
Morley—2 30, 6 30, Mon. 2 30. Tues. 7 30
Normanton—Queen st., 2 30, 6; cir 8 Tues. develop-
ing at 7 30.
Osselt—Queen st. Lyceum 10; 2 30, 6, Mrs Buckley
Rothwell—Lyceum, 10; 2 30 and 6, Mr Walker
Sat. 8
***Sheffield**—Attercliffe, Vestry Hall, 2 30 and 6,
Mrs France After-circle at 8
***Hollis Hall**, Bridge street. circle 11; 3, 7,
Mrs Hulme Mon. 7 30
Shipley—Market Buildings, Teal Court, 2 30, 6
Mrs Webster
Skipton—Temperance Hall, 2 30, 6, J Murray.
***Sowerby Bridge**—Hollins lane. Lyceum 10 and 2;
2 30, 6, Local
West Vale—Green In., 6 Wed. 7 30, T Postlethwaite
Windhill—2 30 and 6, Mrs Murgatroyd
Yeadon—Town Side. Lyceum 10; 2 30 and 6,
Locals Mon. 8, members' circle

NON-AFFILIATED SOCIETIES.

Accrington—St James st, Lyceum 10 30; 2 30, 6
circle at 8. Wed. 7 30, mems.
Baop—Princess street, Lyceum, 10; 2 30, 6 30,
Mr Standish
Barnsley—George Yard Mission Room, 2 30 and 6
Messrs. Baldwin, Jones, & McLeod. 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 Bedford Mon. 2 30, 6 30. Wed. 7 30
Walton street, Hall lane, Public circle 10 30;
2 30, 6, Mr Todd. Mon. 7 30
Temperance Hall, Lyceum 10 30; circle 10 45;
2 30 and 6 30, Mrs Crossley. Wed. 7 45, circle
Cambos—Spiritual Evidence, 2, 5 30
Cardiff—18 Charles street. Sun. 7 p.m. Mon. 8
Castleton—Heywood rd, 2 30 and 6, public circle
Tues. 7 30, J Young Wed. 7 45 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, Mr Inman
Dukinfield—Astley st., 2 30 and 6 30, W H Taylor
Mon. and Thurs. 7 30, circles
Dunfermline, N.E.—Giffillan Hall, Wed. 8, room 3
Exeter—Friars' Hall, Friars' Walk. Service 6 45.
Wed. 8, members' circle
Felling—Hall, Charlton row, 2 30, 6 (see prospectives
Foleshill—Edgwick, 10 30, 6 30. Mon. 8
Gateshead—Outhbert's Hall, Bensham. Sun. 6 30
W Davidson. Thurs. 7 30, open circle (see Pro-
spectives)
47, Kingsboro' terrace.—6 30, Thurs. 7 45
I.L.P. Hall, 6 30, Dowell Todd
22, Redheugh rd.—Circle, Sunday, 6 30, Tues. 7 30
Thurs. 7 30
Hackmondwike—Thomas st., Lyceum, 10; 2 30 and 6,
Bethel Lodge, Tues., Sat., 7 45

Heywood—Adelaide st., 2 30 and 6,
Hollinwood—Factory Fold, Lyceum 10 30; Mr
W Trueman
Hadfield—Salisbury street, off Station rd. at 3 and
6.
Huddersfield—Quarby, 2 30, 6, T Postlethwaite
Hunslet—Oriol Hall, Top of Joseph st., 2 30, 6,
Mrs & Miss Hunter. Tues. & Sat. 8, public circle.
Goodman terrace—2 30 and 6, J Houseman;
Tues. Thurs. and Sat. at 7 30
3, Bottom of Joseph st.—2 30, and 6 30, Mr Lewis.
Mon. 2 30 and 7 30, Mr Lewis. Tues. Wed. Thurs.
and Sat. 7 30
Williamson Buildings—2 30 and 6, Miss R E Hall
Mon. 7 30, A Friend. 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 Myers, In Memoriam Service. Mon. 7 45.
Thurs. & Sat. 7 30, public circles
28, Back Adelphi st., circle 10 30; 2 45 & 6 30,
Mon. 7 45. Thurs. and Sat. circles, 7 45
Liverpool—Phoenix Hall, Low Hill, Lyceum 3.
Wed. at 8, Dr. Fisher 'Indigestion.'
Lantz Colliery—98, Cinder Oven Row, at 6. Tues
and Thurs. at 7
London—277 Battersea Park rd, 11 and 7. Wed. 8
circle (see Prospectives).
Bow—193, Bow road, 7, Mrs Whimp Tues. and
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; 7 Mr.
Brenchley
Hackney—Manor Rooms, Kenmuir rd., Mare st.,
6 45, Mrs Russell Davies. Wed. 8, mems' circle
155, Richmond rd. at 8. Open-air, Victoria
Park, at 11 30; Helpers wanted. Papers and
Hymn Books on sale.
Islington—Wellington Hall, Upper st, 7, Mr Dulbey
Thurs. 8, members, Mrs Brenchley. T. W. on sale
Kentish Town—85, Fortress road, N.W. 7. Mrs
Spring, psychometry. Mon., Thurs. 8. Wed.
Manor Park—Temperance Hall, 7, Fri. Mr Noyce
clairvoyance
Marylebone—Cavendish Rooms, 51, Mortimerst W.
7, Alfred Peters
Marble Arch, 5, Seymour Place, W.—Mon. and
Thurs., seances 8
North London—14, 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. Seance, Mon. and Thurs.
8 for 8 30. Sun. 11, clairvoyance
41 Salway rd.—11 a.m. class, Spiritualists invited
Wed. Thurs. open meeting at 8
Shepherd's Bush—73, Becklow road, 6 30, next Sun
only, Mr Brndley. T. W. on sale.
Stratford—Martin street Hall, Lyceum 11; 7.
Thurs. at 41, Salway road
Manchester—Bradford: Labour Hall, Gray Mare lane
Tues. 8, mems' circle, Thurs. 8, Mrs Williams.
Sun. 6 30, W Stevens, after-circle, 8 15
Cheetham—Ash Lodge Hall-wood lane, Lyceum
10 30; 2 30, 6 30. W Rooke. Mon. 8, public circle
Thurs. 8, Madam Henry
Eccles—Conservative Club, 2 45, 6 30, Miss Jones
Wed. 7 45, E Maxlow, Eccles Cross (if fine)
Higher Broughton—Hilton st., Lyceum, 10 30; 2 30
6 30, open-air service Tues. 8 15, members'
circle. Thurs 8
Hulme—Corner of Junction st., Lyceum, 10 30; 3
and 6 30, Mr Lamb; 8 15, circle. Mon. 8 15
prompt, Spiritualists only. Wed. 8, mem. Thurs.
8, clairvoyance and psychometry, Mrs Eastwood
Messrs Blumenthal and Lamb
Openshaw—Granville Hall, George st, Lyceum 2 30;
10 30, 6 30, Mr Kay. Thurs. 8, Mr Bewick
Longsight—West Gorton, 24 Grey st., Lyceum open
sessions, 10 30, 2 30, 6 30. Tues. & Thurs. 8 15.
South Salford—4, West Craven st., Regent rd., 6,
8, circle. Wed. and Thurs. 8
Middlesbrough—Newport Crescent, Lyceum, 10 30
and 2; 3 and 6 30
Progressive Church, Boundary rd., 2 30 and 6 30
Mitnrow—Over the Store, Dale st., 3 and 6 30, Mrs
Wainwright. Mon. developing circle, 8 prompt
Middleton—Co-op. Hall, 3 and 6, Closed 14th & 21st.
Monkwearmouth—Hall, Roker avenue, 6 30
Morecambe—Moss lane, off Queen's sq., 2 30 and 6 30
Mon. 7 30
West End—Liberal Club, Clarendon rd, 6 30
Nelson—Albert Hall, 2 30 and 6. Wed. 7 30, circle
Newcastle-on-Tyne—Heaton and Byker Institute, 3
Addison rd, 6 30, Mr Shadforth 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
Perkinsville—6, Camp meeting (see Prospectives).
Preston—Central, 2 30, 6 30. Wed. 7 30, mems. circle
Weavers' Hall, Walker st. Lyceum 9 45, 2 30
6 30, Mrs Beresford; circle at 8. Thurs. 8
circle, members and friends invited
Radford—I L P Rooms, 10, Bloomsgrove st. at 6 30
Rochdale—Regent Hall, Lyceum 2 45; 2 30 and 6
Mrs Midgeley, 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
Stoke Newington—Blanche Hall, Stoke Newington-
road. Sun. 7, Mr Whyte ('Evangel') address:
'Heaven and Hell.'
Todmorden—Sobriety Hall, 2 30 and 6 30. Wed. 7 30,
members' circle.
Tranmere—Lyceum 3; 6 30
Wakefield—Queen street, Westgate, 2 30, 6, J
Mitchell. Wed. 7 30
West Hartlepool—Lynn st., over Graham's shop, 2 30
& 6 30, Mrs Shannon. Wed. 7 30, public circle
West Pelton—Cottage Meetings 5 30
Whitworth—Market st., 2 30 and 6

Apartments.

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