

# THE TWO WORLDS.

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## Some Experiences of Spiritualism.

By THE REV. C. WARE.—Continued from page 537.

And the same man (Philip) had four daughters, virgins, which did prophesy.—Acts xxi. 9.

FAMOUS in the history of British Spiritualism is that centre of work known as the Spiritualists' Progressive Lyceum at Sowerby Bridge. Some thirty-two years ago the investigation of Spiritualism commenced in that locality, and, as a result, a band of earnest men and women, belonging to Sowerby Bridge and Halifax, became inspired with the noble idea of building a place wherein both children and adults could be instructed in the phenomena and teachings of the spiritual philosophy. 'A city which is set on a hill cannot be hid,' and the noble block of buildings known as the Progressive Lyceum is set literally on a hill, from whence it can be seen from afar. There is a beautiful hall, which will accommodate 300 people, and connected therewith are convenient rooms, and also some cottages.

The Lyceum was opened on the second Sunday in July, 1874, by the world-renowned trance orator, Mrs. Cora L. V. Richmond. The promoters of this enterprise were all of the class who earn their bread by the sweat of their brow, but the heavy responsibilities devolving upon them during many years have been cheerfully borne. It is needless for me to state that during this quarter of a century a light has gone forth from this famous centre which has illuminated the minds of thousands. Anyone visiting the place, on any Sunday during those many years, would see scores of children of all ages, including the tiniest tots, undergoing a variety of physical exercises, including marching and counter-marching and calisthenics; following which they would be arranged into classes, and instructed not only in the facts of Spiritualism, but also in the varied elements of scientific knowledge and of practical moral truth. How widely dispersed must now be the multitude of Lyceum scholars who have grown up to mature age and become immersed in the active business of life! One of the brightest, most intelligent, and most thoughtful of the scholars who were trained in that Lyceum is the young lady to whom I wish to make special reference,

MISS MARY THORPE.

I do not think that there is anyone who has reflected greater credit upon the work of that Lyceum than has Miss Thorpe, herself now an honoured teacher and leader thereof. In the autumn of 1884 it fell to my lot to stay for a few weeks at Sowerby Bridge, for the purpose of conducting some meetings and assisting in the development of the latent mediumship of those connected with the Lyceum. The principal result, however, of my visit to that place consisted in the inauguration of an entirely new pioneering work at Todmorden, a large town standing on the frontier of the two counties of Lancashire and Yorkshire, and forming, as it then seemed, a connecting link between the Societies of the West Riding and the eastern part of Lancashire. The initiatory step in this enterprise was taken by the late Mr. Holt, a gentleman of high character and intelligence, residing at Todmorden, who undertook the sole responsibility of engaging a hall and meeting the various expenses of the work.

The matter thus suggested was very heartily taken up by earnest workers from both counties, travelling to Todmorden to assist. Mr. and Mrs. Robinson, from Sowerby Bridge, Mr. John Harwood, of Littleborough, Mr. Peter Lee and Mrs. Lee, from Rochdale, were among those who took part from Sunday to Sunday. Mr. Lee presided at nearly all the meetings, and threw himself heartily into the effort. Mr. Holt had taken the beautiful Co-operative Hall, and from the outset the place was occupied with packed and oftentimes very excited audiences. For the second Sunday, Mrs. Bailey, a noted clairvoyant, of Halifax, had promised me that she would come and give the people the benefit of her excellent clairvoyance, but at the last moment a throat affection prevented her. It was almost in a jocular mood that I asked the young scholar of the Lyceum, Miss Mary Thorpe, to accompany me to Todmorden in place of Mrs. Bailey. I knew, however, that she was a most promising trance medium. The young lady very heartily consented, and the result was, I think, a surprise to all!

This was the first effort of the kind that had ever been made at Todmorden, and it was oftentimes difficult for either Mr. Peter Lee or myself to keep the eager, excited audiences, in order. But when they saw this young girl standing before them in a state of trance, and heard the beautiful invocations and addresses that were given from her lips, they were all hushed and com-

posed to perfect attention, and you could have heard the proverbial pin drop! Here, then, we see displayed one of the most vivid and practical demonstrations of the reality of Spiritualism. The idea of this young Lyceum scholar being able of herself to command the close attention and interest of these wide-awake, intellectual, and incredulous Lancashire audiences, would be simply ludicrous. Those of us who had received long years of training and experience in many parts of England, were barely able to grasp the situation; but when Miss Thorpe spoke and prayed *in the trance*, we all felt that we were in the presence of a higher power; and there was before us literally exemplified the admonition, 'Take no thought what ye shall say, for it shall be given you in the same hour what ye shall speak.' Quite a variety of controls spoke through Miss Thorpe at these meetings. Following a grave and solemn address, there would come a lively spirit friend, who spoke quite wittily and volubly in the homely Lancashire dialect, exciting much mirth and good humour among the audience. There was one who spoke in genuine Hibernian brogue, who announced himself as a Roman Catholic when in the flesh, and stated that he had never controlled a medium until that day. The spirit earnestly counselled the people to think for themselves and to act according to their convictions, and not blindly follow what the 'praste' told them. Among those who gave earnest addresses through this young medium was one who announced himself as 'John Ashworth,' formerly of Rochdale, the author of the well-known book, 'Strange Tales in Humble Life.'

The lesson I would suggest to leaders of Lyceums from this experience with Miss Thorpe is this: *Give your young mediums a chance to prove their 'powers.'* Is it not promised that 'your sons and your daughters shall prophesy?' and does not the passage at the head of this article say that 'Philip had four daughters, virgins, which did prophesy'? Ask Christian clerics what that passage means. They do not know; it is so much Greek to them; but Spiritualists know what it means. These young ladies were *mediums!* 'Prophecy' does not merely mean the foretelling of future events, much less does it mean *fortune-telling!* The passage means that Philip's daughters were chosen to be *channels* of spiritual inspiration, and for the promulgation of spiritual teaching in a new dispensation. I would say again: Give the young mediums, those whom you find intelligent and thoughtful, a chance to prove their gifts.

Of course, Miss Thorpe was sustained by the sympathetic magnetism of experienced Spiritualists. If she had stood alone she would have been helpless; but on one side she had good Mrs. Robinson, of Sowerby Bridge, a true spiritual mother; and around her were some of the most experienced Spiritualists of the two counties. We see from this how much the success of mediums depends upon *conditions!* But as to mere age, Mrs. C. L. V. Richmond began to be a medium at the age of 11 years. She was sitting in the summer-house of her father's garden, with a slate in her hand, intending to prepare a lesson for school. She was thrown into a trance, and on her becoming conscious she found a letter written on the slate addressed to 'My dear sister.' On running to her mother with the slate, the latter found it to be a communication addressed to herself, and purporting to be written by her sister who had passed away. Then, in the mother's presence, the spirit controlled the hand of the little girl, and wrote, 'I am your sister; we will not harm your little girl; but we have found a means of communicating with earth.' One wonders that the world does not more readily recognise such a beautiful fact! Then, at the age of 13, the young Cora travelled far and wide, delivering eloquent addresses under spirit control.

Concerning Miss Thorpe's subsequent career as a medium, I am not able to speak; but in some printed utterances that I have seen in the *Lyceum Banner* I note the same thoughtfulness and wise judgment of which her earlier years gave promise. Then in regard to this effort at Todmorden, 14 years ago, I would remark that whether an organised Society immediately results or not, these preliminary pioneering efforts are of the utmost importance; and there are scores of towns where such a work is needed. As we all know, before seed can be sown or a crop gathered, *the ground must be ploughed;* and even if the ploughed ground lies fallow for a time, it is none the worse for that!

A splendid effort of this kind was recently made at Castleford. The Rector of the place opened the ball with his sermons, then followed a very extensive and vigorous newspaper discussion, and then came the lecturers, until the whole community was thoroughly stirred upon the subject of Spiritualism. An organised Society will follow in due course. Throughout North

Devon also there has been a great stir and excitement concerning this subject. There is plenty of ground ready for the organisers whenever they like to come along.

In concluding this article, I must state that there was another worker who accompanied Mr. and Mrs. Peter Lee from Rochdale, to assist in the work at Todmorden. I refer to

MRS. ELLEN GREEN;

but I purposely postpone to my next article some striking incidents that occurred in connection with this lady's mediumship.

(To be continued.)

## Were the Writers of the Bible Divinely Inspired?

(Continued from page 550.)

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

JEHOVAH 'MADE IN GERMANY.'

THE TERM 'Jehovah' is so interwoven into the text of the Old Testament that I deem it of importance to make a slight digression here, in order to put the reader in possession of certain facts, with a view to enabling him to understand its value and significance.

The term 'Jehovah' is commonly understood to signify the great Almighty God, the maker of the heavens and the earth. It appears that such is not the case. It originally meant the tribal spirit or god of the Hebrews, as was common for the Oriental nations to have their own tribal gods to preside over them and guide their destinies, and it has assumed its present form through the ignorance of Biblical scholars and servility of the translators of the Authorised Version, as will appear from the following:

Prof. A. H. Sayce, in treating of Yahveh as entering into compound with Jewish words, says: 'Such names as these prove that both the longer and the shorter forms of the sacred name could enter into composition, and the fact that the present text of the Old Testament is only the shorter name which is so found is due to that philological levelling which the text of the Hebrew Scripture has undergone. The names also prove that in the time of the Babylonian exile there was as yet no superstitious objection to pronounce the name of the national god such as had become prevalent before the Greek translation of the Old Testament books were made. The substitution of *Adonai*, or 'Lord,' for Yahveh was the work of a more modern age. It was a substitution which had curious consequences when the study of Hebrew revived in Western Europe. The vowel points of *Adonai* were read with the letters of Yahveh, thus producing the new and monstrous form of Jehovah. As if this were not enough, the German spelling of the new word, with an initial J, was adopted in France and England, and the J pronounced, not Y as in Germany, but in accordance with the sound given to it in the French and English alphabet.\*

It will be observed that the Professor refers to Yahveh as 'the national god,' and makes no claim for him being the universal god. This transformation of Jahveh's name to Jehovah may be quoted as 'Made in Germany.'

It will also have been observed that the learned author refers to a 'superstitious objection' to pronounce the name of the national god, for which they substituted the term *Adonai* or 'Lord.'

Mr. Alfred E. Giles, writing to the *Banner of Light*, May 22, 1897, says: 'Let it also be remembered that the Hebrews held as very sacred the name of their god. It was never to be uttered except by the high-priest, when, arrayed in holy garments, he stood in the holy of holies, and invoked the presence of the Deity. To avoid, therefore, the possibility of profaning the holy name, Hebrews substituted for it the word '*Adonai*.' Looking for *Adonai* in the 'Hebrew and English Lexicon of the Old Testament,' the seeker finds therein 'a god,' 'God' given as the meaning of *Adonai*. Now, inasmuch as *Kurios* was the Greek translation of 'Lord,' and as such was used in the Septuagint, and as *Dominus* was the Latin translation of *Kurios*, and as such used in the Latin Vulgate, it is easy to see how it was that King James's translators (and all prior English translators), being confined (through their ignorance of Hebrew) to the Septuagint and Vulgate in their revisional labours, came to use the title of 'Lord' and 'the Lord,' in lieu of the special and proper 'Yahveh,' which designated the Hebrew god.

'A name is the word by which a person is known, called, spoken, or written of. If there be "gods many," as Jesus said there were, then it is the designation by which a particular god is distinguished from other gods. Yahveh was the name which that invisible spiritual being told Moses to say unto the children Israel "is my name forever, and my memorial unto all generations." (Exod. iii. 15, 16, 18.)

We are further informed, in Nott and Gliddon's 'Types of Mankind,' p. 591, that the name of Jehovah was suppressed by

\* 'The Higher Criticism,' p. 88.

the command of King James the First 6,846 times out of 6,855 times in which it occurs in the Hebrew text of the Old Testament.

On referring to Cruden's Concordance, to test the above assertion, I was surprised and disappointed to find the name Jehovah entirely omitted. On turning to the Appendix by the Rev. Alfred Jones, M.A., I found the following: 'By my name Jehovah was I not known to them' (Exodus vi. 3). 'That thou whose name alone is Jehovah' (Psalms lxxxiii. 18). 'The Lord Jehovah is my strength and song' (Isaiah xii. 2). 'For the Lord Jehovah is everlasting strength' (Isaiah xxvi. 4). 'And Abraham called the name of that place Jehovah-jireh' (Genesis xxii. 14). 'And Moses built an altar, and called the name of it Jehovah-nissi' (Exodus xvii. 15). 'Then Gideon built an altar there unto the Lord, and called it Jehovah-shalom' (Judges vi. 24). 'The name of the city shall be Jehovah-Shammah' (Ezekiel xlvi. 35). And 'this is the name Jehovah-tsidkenu' (Jeremiah xxiii. 6).

It will be observed the name occurs just nine times, which is the difference between 6,855 and 6,846, as stated, which is strong corroborative testimony of the above assertion. I should here state, in fairness to the reader, that the last two passages are marked with a †, which I took to indicate a change or departure from the rule, and on referring to them I found such to be the case. That of the last verse in Ezekiel reads, 'And the name of the city from that day shall be, The Lord is there'; and that from Jeremiah reads, 'And this is his name whereby he shall be called, The Lord our righteousness.' But this, in my opinion, does not invalidate the charge made, but, on the other hand, it shows a further tampering with the text, of which fact Mr. Jones is fully aware, hence the mark †.

The question which now arises is: Seeing that the name of Jehovah was changed 6,846 times out of 6,855 times in which it occurs in the Hebrew text, how is it represented in the Bible?

On this point, I beg to quote that learned Biblical scholar, Mr. Moses Hull, who says, concerning Yahveh (that is how he spells it), 'that wherever the word "Lord" occurs in small capital letters, in the Old Testament, the word is Yahveh. . . . The fact is, as it has been proven, Jehovah was an Egyptian. Moses was also an Egyptian. Stephen says: "He was learned in all the wisdom of the Egyptians." (Acts vii. 22.) Moses could not have been learned in all the wisdom of the Egyptians, without knowing who Yahveh was. This spirit knowing this, makes a particular confidant of Moses, and in answer to his question in Exodus iii. 13, tells him he is Jehovah to Moses. To any real scholar, this revelation means much.\*' Mr. Hull also informs us on page 155, that this Yahveh is referred to in the Egyptian 'Book of the Dead,' as 'Gehokah,' and existed long before Moses.

This new light will enable us to read the Bible with a clearer understanding, and will remove the foul aspirations which have been cast on the holy nature and attributes of God by ascribing to Him fiendishly cruel, and blood-curdling commandments and acts. Let us bear in mind it is the Egyptian spirit Yahveh who is referred to in all passages where it says Jehovah, THE LORD, or LORD, in small capital letters like these.

It was this Yahveh who spoke face to face with Moses; who allowed him to see his hinder parts as he passed by; who appeared in the burning bush; who wrought the miracles through Moses in the presence of Pharaoh; who played with Pharaoh by repeatedly hardening his heart in order to afford more opportunities to show off his magical powers, as a cat plays with a mouse; who appeared on Mount Sinai; who wrestled with Jacob and begged to be let go because the day began to dawn, but could not be released until he had given Jacob a blessing; who fought for the Children of Israel while they were faithful to him; who was a jealous god, thirsting for the blood of other nations, commanding their slaughter even to the infants and babes at their mothers' breasts. There is nothing loveable or adorable about such a being. The truth is, he was one of the tribal gods, and was jealous of the other gods, lest his people, the Children of Israel, should go after any of them, such as Chemosh, the god of the Moabites; Molek, the god of the Ammonites; Baal, the principal deity of the Canaanites and Phœnicians; Beelzebub, 'Lord of Heaven,' the god of Ekron; and Bel-Meredach, the god of Babylonia.

That this Yahveh is not the true God will be proved by the following syllogisms:—

1. That which is Omnipresent cannot be in the form of man to be seen face to face and wrestled with. The true God is Omnipresent, in whom we live, move, and have our being. Therefore, God is not in the form of man.

2. That which is immutable cannot change. God is immutable. Therefore, God cannot change.

3. That which is unchangeable cannot repent. God is unchangeable. Therefore, God cannot repent.

4. Perfect Love and Goodness delight not in slaughter of either the guilty or the innocent. God is Perfect Love and Goodness. Therefore, God delights not in the slaughter of nations and innocent children.

To be continued.

\* See his 'Encyclopedia of Biblical Spiritualism,' pp. 53, 54.

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## Wit and Humour.

By MRS. E. B. JACKSON.

READER, did you ever study a laugh, or the various impressions laughter produces? Throughout the entire animal kingdom man is the only animal, so far as we know, who has the faculties of laughing and kindling a fire! A jolly, ringing, catching laugh, which makes the hearers laugh also. What a world of good a hearty laugh does sometimes! It soothes the brow of care, and dissipates the frown of rising anger. In the sick-room it is simply invaluable. When the doctor and nurse are cheerful the recovery of the patient is aided. What a pity laughing is considered vulgar by highly genteel people! Sentimental people and misanthropes never indulge in a hearty ha! ha! ha! The former only smile faintly, often on one side of their faces, a vacant expression in their eyes indicating to the observer that the organ of mirth is defective; while our misanthropic brethren draw down their mouths and brows, and look demure at you for attempting to say anything funny in their presence.

Laughter is pre-eminently a human attribute; monkeys, hyenas, parrots, and the mocking bird, are accredited with laughter, but it is doubtful if these animals really enjoy a hearty laugh like us mortals of humanity.

A sunny house and a sunny, cheerful temper are two great pieces of good fortune in this world. Where the sun comes in, the doctor is not so often required, even if the house be ever so small, with a happy disposition inside; it may be composed of only four walls, a door, and a window, yet *there* exists HOME in its truest and highest sense. Cheerful people ray out a magnetic sunshine around them, diffusing gladness, which makes life pleasant, and sorrow, when it comes, is made bearable. Depend upon it, a man or woman, ay, for that matter, a child, who can say a clever, witty thing, or give a smart answer, is a boon to human kind. One can say funny things without being caustic or ill-natured at the expense of the feelings of others.

The love of fun, a perception of the comic and the ridiculous, appertain to all the human family, in a greater or less degree. In different nations this attribute changes, according to the habitat in which we find Wit and Humour. Like a fine voice, or good ear for music, or any other special gift, it must be original, no amount of art can sharpen a dull wit or give zest to a pointless joke.

Now, real sparkling wit, like real champagne, is difficult to get, just like that famous wine, but it can't be had. Perhaps the two wittiest people in the civilised world are the Irish and the Neapolitans. I say they are among the wittiest, but that is not to say for a moment they are the wisest; in fact, they are both of them so very *Irish* in their ways, that it is difficult to decide whether Paddy on the banks of the Shannon, or his confrere of Partenope, are the most *Irish* in their perennial wit—keen, sparkling, and to the point. Both are happy-go-lucky, devil-may-care, rollicking fellows. Both are often in rags: a shirtless, shoeless fraternity, gifted with a quick intelligence, and a sublime indifference as to what they shall eat or wherewithal they shall be clothed, and to-morrow's needs trouble them but little. The 'bhoys' on the Shannon or the Liffey present so many points of contrast, and so many traits of character that correspond to the Lazzaroni of Naples, that we feel inclined to think there must be some strong racial affinity between them—an infiltration of Celtic and Iberian blood in both countries. This, however, is a question for anthropologists to decide. One thing certain is—their irrepressible wit makes the Irishman and the Neapolitan akin.

Different altogether is the wit displayed by the Englishman, which assumes the form of humour. John Bull can be witty also; but he is greatest in humorous sayings and doings. History affords us many notable examples. There were Foote, the actor; Sheridan, Douglas Jerrold, Dickens, Thackeray, and a host of others, none the less brilliant in their respective departments; and, if we go back to Shakespeare's time, who had a greater flow of wit than 'sweet Will' himself?—his plays are brimful of fun and satire. Will's wit was all his own, and rippled and bubbled up as it were like a perennial spring. In Shakespeare's time wit was coarse and personal, such as can only be heard in the stable nowadays, or for example, in the time of Charles the Second, who is spoken of as that

Mutton-loving king,  
Whose word no man relied on;  
Who never said a foolish thing,  
And never did a wise one.

So said that audacious Buckingham when King Charles asked him to make his epitaph. Wits in those days let loose their mirth in the most licentious manner. Happily manners have changed for the better, but wit has lost none of its sparkle nor keenness in its present more chastened expression; while laughter, holding both his sides, is still as hearty as ever. Our Continental friends say English people have but little wit or humour, and take their pleasures sadly. That is scarcely true. In either case, something must be allowed for our climate, something also for our Puritanical education and training, which have so left their indelible impression on our manners and customs that even the lax morality after the Restoration could not destroy.

English manners were formed under the Cromwellian type, and not from the Decameron. We had no Orlando Furios and his gay companions meeting in our streets and making merry; but we had those 'crop-eared Puritans,' with their sour looks and affected nasal twang, who banished mirth from 'Merrie England.' Even laughing was a high misdemeanor, and dancing an awful sin; and theatres, actors, and all those who encouraged such places of amusement, were held up to execration—a spectacle for men and angels. As late as the early part of this nineteenth century, dancing, and all innocent recreation, were held to be the work of the devil. Little pleasure could exist where men's minds were forced to contemplate the horrors of hell, and the everlasting torments of the damned, so forcibly depicted, and thundered in their ears every Sunday. Even music, that sweet solace of a wearied heart, was a forbidden thing, unless it was sacred music, *i.e.*, singing psalms in nasal tones by the 'unco guid,' previously well charged with rupee snuff. Music, under these circumstances, produces a very startling effect upon unaccustomed ears, yet that was the style of 'sacred music' not forty years ago in some of our rural chapels and churches.

The following story is told, the event having happened about this time: A simple-minded old local preacher, having finished his sermon on a winter's Sunday afternoon, the daylight having faded and his sight not being good, when he came to give out the first two lines of the closing hymn he could not see them. After trying for some moments to make them out, he took the congregation into his confidence, and said:

The light is bad, my sight is dim,  
I cannot see to read this hymn.

The people at once rose and sang these words, just as he had uttered them. Seeing the mistake they had made, he said to them:

I did not mean that for a hymn,  
I only said my sight was dim,

This made confusion worse confounded, for they sang these words also; and when they had finished, the poor old preacher said:

I did not mean a hymn at all,  
I think the devil's in you all.

This was sung also.

Anyone who has been compelled to go to a country church or chapel and listen to all the queer sermons and music discoursed there, must often have been greatly exercised in his mind to restrain a laugh at the very primitive *modus operandi* of both priest and preacher. In their invocations of the 'Deity,' especially when fine drying weather is wanted for the ingathering of the grain crops, some clericals offer up funny prayers. In the South of Scotland one of them spoke his mind pretty freely to the Almighty one Sunday in this wise:

'Oh Lord! we're a' sinners, I ken brawly; but ye need na be sae sair on us for a' that. What kin' o' wather's this ye're sendin' us puir folk? Tha's craps rottin' black on the grun, an' no a blink o' sun or wind; rain, rain, sax days o' the week. Noo this is the *third dry Sawbath*, an' ye ken the fourth com-mont better than us. It's a sair temptin' o' us sinfu' craters! but we'll forgie ye it a' if ye'll send a moodin', sooin', winnin' wun, an' no' a rantin', tearin' wun, for the neist aucht days tae pit in the corn.'

Now our friends ayont the Tweed are famous for their dry caustic replies, especially are they famous when asked a question, for they answer by putting another. Scotland had always been a poor country, kept so by her continuous wars with England and dissensions among her nobility. Englishmen accused her sons of avarice and meanness, which was scarcely deserved, and that stigma still clings to Sandy, who has always been obliged to keep a close grip o' the siller.

Down in Wigton, some sixty years ago, the winter had been severe, and meat (butcher's meat) was scarce, very difficult for poor people to buy. Neighbours used to *lend* a beef bone to make *broth* only. One cold snowy day, a wee lassie tapped at the door of a neighbour, and asked the loan o' the 'bane.' 'My mither's gaun ta mak' tattie soup' (potatoo soup), she said. 'Tattie soup! Na, na lass, I canna' lend ye *my* bane, for tattie soup's a fair ruination tae a bane!' said the old dame, in some heat, and closed her street door.

Travelling southward, the grave, caustic wit of the Spaniard meets us in Cervantes' 'Don Quixote,' in 'Gil Blas,' and others, while the 'Attic Salt' of Greece is a household word, that is the Ancient Sons of Hellos, and we have reason to believe that in this one respect the degenerate descendants of Aristophanes have still something in common with the departed great. Turkish thrall and general corruption have obliterated nearly every trace of the heroic mould, if we except the Maronts and Albanians. These hardy mountaineers are a poetic, warlike race, defying alike the Moslem and the Russian rule. Their poetry is fervent, passionate, and patriotic: full of graceful fancy and grave satire, altogether different from their Turkish neighbours, who as a race are deficient in mirth-loving qualities.

The Oriental cast of mind is too serious for much fun to exist. Perhaps their habits of abstraction have sucked all the fun out of them, so that their mirth and laughter-loving propensities have in course of time become absorbed into the Nirvana of oblivion.

Passing to that other mighty empire, whose gates were so long closed to foreigners and outside barbarians generally—China,—there wit, humour, and satire have found fruitful soil, judging from their exported manufactures in porcelain, silk textures, and dolls. Ah, in dolls and images the Celestial mind revels in all that is queer, eldritch, and mirth-provoking! That *thought*, projected into these masks and faces, shows a keen, close observation and profound study of the human face divine, as contemplated from a Chinese standpoint. John Chinaman is patience personified, and reproduces with marvellous fidelity all the various expressions of the human face. Europe can produce nothing better, with all her art appliances, notwithstanding their limited ideas of perspective and foreshortening. No one can look attentively at these dolls and faces without being convulsed with laughter,—they are so comic in their expression.

And last, but not least, come our American cousins. Who does not know the rippling fun of Uncle Sam's children,—so bright, and so good a cure for the 'blues'? Sam Slick, Bret Harte, and glorious Mark Twain, are public benefactors—ay, mundane benefactors,—whose worth as physicians of the mind ought to be commemorated in monuments of bronze, or any other imperishable substance. Truly,

Age cannot wither, nor custom stale  
Their infinite variety.

Friends, let us banish gloom and care as much as possible from our hearts and homes—and, above all, never meet troubles half way. When troubles come, and come they will, let them come all the way. Coming all the way, they lose half their ugly aspect. Encourage the young to be bright and happy; never let them mope about over some fancied ill, which, when you come to examine it, is not so very dreadful, after all. Never encourage them in bringing 'news,' *i.e.*, scandal. Keep that grim fiend out of your house. How many a bright life and reputation have been, and are daily, ay, hourly, blighted by idle, thoughtless 'gossip,'—calumny. 'Love thinketh no evil, is not puffed up.' *Carita Caritas.*

## A Remarkable Story.

### A CAPETOWN MAN'S EXPERIENCE.

Mr. FREEMAN, of Capetown, narrated the following experience at Johannesburg, on the occasion of the Jubilee celebration. He said they were going to talk about a subject which theoretically they knew little about. People had very wrong ideas about it. Table-rapping was not Spiritualism, but there had to be some sort of system of communication between the world of spirits and this world. If a medium caused a bright light to shine on the wall, that of itself indicated nothing; but it might be a means of communication, and if

#### A TABLE MOVED

or a hat twisted round that was a means of communication. Spiritualism was a knowledge of inter-communication between the spirit-world and themselves. The churches were afraid of Spiritualism to a large extent, but there was nothing to be afraid of. His experiences had been very surprising. He was a lively sort of card in his youth, and his father and mother were strict Wesleyans. He had a real conversion at the age of 22, and from that time he devoted his life for years to teaching others to go the same way as he went himself. He applied for admission to the ministry, but he was glad there was a little difficulty in the way. Reading theological works caused him to begin to doubt one thing and then another thing, and

#### HE GOT INTO A MUDDLE

He was drifting fast into Agnosticism and Materialism. He had got into that state when he believed that everything was matter, when he was recommended to go to a house in London and consult a lady there. He went, and was shown into a room, in which, on a couch, was

#### A FAT OLD LADY

lying full length, not in a very graceful attitude, and overdressed. Then a young lady came in by another door, and he said to himself, 'Ah, this is something like her.' They sat down at the table, and then the knocking commenced. 'What's that?' he said. 'Them's the speeruts,' the old lady ejaculated, speaking for the first time. The rapping went on, and after shifting the table, he said to the young lady, 'Excuse me, madam, may I have the pleasure of

#### SEEING YOUR FEET.'

(Laughter.) 'Certainly,' she said. Nice little feet they were too. Still the knocking went on, and at his own request the rapping was made on some sheets of foolscap. That beat him, and he said, 'Let's see what the spirits know. Can they tell me my name?' The medium rapped out, 'Your name is Joseph Freeman. You were born at Finchley, near London, 1832, October 28, on Sunday afternoon, at three o'clock.' He said, 'Who is it that knows so much about me?' It was rapped out, 'Your mother,' and he was told everything that was perfectly correct about his mother. He was mystified, and yet he

did not feel sure. He had come across some very good clairvoyants, and he thought this might be another phase of thought-reading, and he presumed that this young lady might be a very clever clairvoyant. He wished to know something about his mother which he did not know himself. No answer came. The medium said she thought

#### THE SPIRITS WERE GONE.

He was just leaving, and as he turned at the door the table suddenly lifted itself off the floor some six inches or a foot. He said, 'Look! look! look! Did you see that. Did you see what the table did?' The young lady expressed no surprise, but said the spirits had returned. A message came which gave some statement about his mother, absolutely at variance with what he had known of her. He replied that it was not true. The answer came, 'Ask Henry,' his father's name. He wrote to his father, and the reply came asking how he knew anything about it. His father said the information about his mother was perfectly true, but to the best of his knowledge it had never been communicated to anybody. As soon as he got that letter he admitted that there must be something in Spiritualism. He went home and told his wife what he had said. 'H'm,' she said,

'YOU ARE MAD.'

He took his wife to the same place the next day, and the spirits rapped again. All at once he saw a pencil of itself get up nearly perpendicular, and write on a piece of paper the name of his first daughter who had passed away. His wife saw some things that afternoon, and she got mad also. He commenced to study Spiritualism. It was so thoroughly opposed to everything he had seen before that he was all on fire. He attended a seance at a tailor's place, at which William and Mary Howett, the authors, S. C. Hall and his wife, and two or three others were present. After a prayer had been offered, the whole room in which they sat trembled as though an earthquake had happened. Floor, walls, and everything vibrated at least a quarter of an inch. He said, 'What does it mean?' He was told that it was John Watt coming. John was a spirit that always attended. Presently a voice said, 'Good evening.' He put that down to ventriloquism. This voice, however, told them facts that were out of the knowledge of those present. He felt, however, that he must have manifestations in his own house. His wife and friends sat for the purpose.

#### THEY SAT FOR TWELVE YEARS

before they got a manifestation. He invited mediums to his house, and had successful seances. Among them was Dr. Monk. Whilst the latter was there a little hand came up and pulled his beard. Presently the same hand took a watch out of somebody's pocket, wound it up under the table, and handed it to someone else. The doctor said he believed they would have a materialisation. He shortly afterwards saw a white handkerchief on the floor, and it gradually formed itself into a female form. This was in the light of the afternoon. The figure said and did nothing, and the impression it gave him was that it was built up as if it were very

#### FINELY PULLED OUT COTTON WOOL.

The speaker then went on to discuss some frauds which had been perpetrated in the name of Spiritualism, pointing out that good things must have their imitations. These things were not supernatural. It was only bringing into operation laws that at present they were only imperfectly acquainted with. It was Nature; it was not outside Nature. By means of a young man, a medium, whom he employed, five individual spirit-people, clothed in actual bodies for the time being, came into the room. Those present handled some of them, and felt that they were not only visible but tangible objects. This young man died, and soon after his death he came back to them, and gave them several pieces of information. His daughters began to experience manifestations, but these developed to such an extent that it really became annoying. One night after the family had retired, his daughter came to his bedroom and told him that the

#### SPIRITS WERE TUGGING AT THE BED CLOTHES.

He went to the girl's room and asked the spirits to cease. They refused, and he took the girls to his bedroom, and, along with his wife, they all lay down on the same bed. The bed began to rock like a ship in a rough sea. A wicker basket began to roll about the floor. A large musical box in the dining-room began to play, and presently they heard a thump and the

#### MUSICAL BOX STARTED COMING UPSTAIRS.

playing all the time. It finished by banging against their bedroom door, and there it played, and whilst it played, the bed kept rocking. The performance lasted over an hour, and then it gradually subsided, and they had peace for the rest of the night.

At the close of the lecture, someone asked how one was to develop mediumship if they could not find a suitable circle?

Mr. Freeman said that so few people were without the means of finding a circle, that he could scarcely conceive of one being so isolated.

The proceedings closed with the singing of a hymn, and a collection, apparently an important item on the programme, was taken.

—*Johannesburg Times*, 25th June, 1898.

## The Professor's Tales.

STORIES FOUNDED ON FACT.

XIX.—'THE MISER'S HOARD.'

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.]*

'MAY I take refuge here for to-night? I have lost my way in these Welsh mountains, but in the morning you could put me on the right road.' The speaker was a man of middle age, tall and well proportioned. He was at the door of a cottage, and the one whom he addressed scrutinized the stranger very carefully before he flung the door wide open.

'Come in, sir, and welcome! You must excuse my hesitation before admitting you; I live all alone here, and have to be careful about the character of my guests.'

'Thank you for your good opinion of me, and to tell you the truth, I hesitated before applying for admission, for I expected to find some Welsh labourer here, who probably could not speak a word of English.' The traveller, as he spoke, stepped into the lighted room, and, glancing quickly at his host, he started slightly. The other, however, failed to notice the involuntary movement, and the new comer, having placed his fowling piece in the corner of the room, turned to the other with a pleasant smile.

'It is surely a strange fancy of yours to live in this solitary cottage, all alone upon the mountain.'

'It will not be for long; I have rented the cottage for three months, and during the day an old woman from the neighbouring village attends to all my wants.'

'But why don't you have someone with you all the time?'

'No one will remain here after dark, for the cottage has an evil reputation. Haven't you heard that it is haunted?'

'I am a stranger in these regions, and your account of the cottage has roused my curiosity. I suppose something dreadful has happened here?'

'Only the suicide of an old man. He was found hanging from that beam over your head. He was reputed to be a miser, and as he went abroad but seldom it was some time before he was missed. The doctor said he must have been dead nearly a week before he was out down.'

The traveller moved his chair slightly, as he looked up at the beam.

'How horrible to think of a dead man hanging here day and night. I am surprised that you do not imitate the example of the natives, and give the place a wide berth.'

'I took the place before I knew of its reputation, and as I paid in advance I don't want to lose my money and my shooting at the same time.'

'How is it that the floor is broken in so many places,' said the traveller, who was glad to change the subject of conversation.

'That is where the authorities have been digging for the old man's money, but they never found a penny of it.'

'Perhaps he hid it in the walls or under the roof.'

'Every place has been searched, and every hollow tree in the neighbourhood has been examined, but not a trace of money can be found.'

'Very likely he had no money at all, and that the people were mistaken when they called him a miser.'

'At first that was accepted as the explanation, but it has since come to light that the last time he was seen alive he had drawn a considerable sum out of the bank.'

'That is very extraordinary, but perhaps he may have been robbed after death.'

'The police were the first to break down the door and force an entrance, and so that explanation also will not fit the case.'

'Was there no suspicion of foul play?'

'There was, but it had to be abandoned. There were no marks of violence upon the body, for a slight bruise which was found below the left ear was caused, according to the medical testimony, by the knot of the rope, for the old man had kicked from under him the chair upon which he was standing, and the jerk of his fall must have been considerable. No, sir, the only possible explanation is that the old man first hid his money and then hanged himself.'

'But what possible motive could he have had?'

'He was a great invalid, and was always in pain. Besides that he knew that he had not long to live, for he was far gone in consumption, brought on, as people said, by cold and starvation.'

'It is a most inexplicable case,' and, the stranger lapsing into silence, appeared to be lost in meditation.

Presently he roused himself and turned to his host, who had been observing him attentively. 'What a curse money is sometimes,' said the traveller.

'You mean the want of it,' laughed the other.

'I mean its possession. That old man must have gone about in constant dread of losing his gold, just as I was doing, until I found this cottage, and was able to enjoy your hospitality.'

'I don't quite understand you, sir.'

'I will explain. Like the miser, I also have been to the bank to-day. When I was going I was light-hearted, for I had nothing about me to tempt a robber, but as I was trying to find my way back, it seemed to me as if someone was lying in wait for me behind every rock or tree that I passed. So you see that money brings pain as well as pleasure.'

As he spoke, the traveller glanced up at the beam once more, and again moved his chair farther from it.

'I see you are not at ease in this room. I have a spare apartment here which I reserve for a guest, and perhaps you would like to retire.'

'Thank you, but I feel safer here, for if any ruffian has followed me, and gains an entrance, the ghost will be my protection. If you

don't mind, I will have a nap here, provided you will be good enough to leave me the lamp.'

The listener smiled at his guest's timidity. But his smile, which was unseen by the other, was not a pleasant one to witness, as he rose from his chair.

'You will excuse me then. I am tired out with my day's sport, and will wish you good night.'

With these words, the speaker passed into the next room, and as he left the door ajar, the traveller could hear him undressing, and soon after, profound silence reigned in the cottage.

'The light will disturb his slumbers, said the traveller aloud, and I will sleep all the better if I put it to one side.' With these words he rose, and, crossing the room, placed the lamp upon a chair near the door of the sleeper, but in such a position that it would not shine into his apartment.

Then he returned to his seat, and moving it so that his back was to the light and his face to the wall, he began to nod. Then his head fell forward, and he remained motionless.

An hour passed away, and then a face appeared at the door of the sleeping apartment. For a moment the intruder listened to the regular breathing of his guest, then with noiseless steps he stole into the room. As he passed the lamp his shadow was thrown in gigantic outline upon the wall which the stranger was facing. Then the shadow grew smaller, and now there appeared the shadow of an uplifted club. In another moment it would have descended upon the stranger's head, had not the latter sprung to his feet, and half turned round. Instantly the club was concealed behind the back of the treacherous host, and nothing of it was visible as the stranger faced him.

'You were awakened by it then,' he said, in a whisper, 'and I am glad you have come. There is someone in the house, for I was wakened by the sound of a distressing cough.'

'There is no one here worse than ourselves,' answered the other, with an uneasy laugh.

For a moment the villain hesitated. The other was too powerful a man to be attacked, unless taken at a disadvantage; and besides, the words of the stranger had filled his treacherous host with a vague sense of alarm. But before either of the men could move, the sound of a hacking cough was heard. Every part of the room was clearly revealed by the lamp-light, but except themselves no human being could be seen in the room.

Again came the sound of the distressing cough.

'It seems to come from that cupboard,' said the stranger. 'Will you open it and see?'

But his host made no reply. His face was bathed in perspiration, and he was trembling in every limb.

The stranger advanced towards the cupboard, but at that moment there was a crash, for the club had fallen from the hand of the terrified villain.

The traveller glanced quickly round, then, without taking any notice of what had happened, he flung the cupboard door wide open. Various household utensils were neatly arranged inside, in regular rows, upon the lower shelves. But the top shelf was empty, and it was from there that the sound had seemed to come.

'It must be somebody outside, and the sound comes through the wall,' and stopping backward the traveller tried to see if there was any opening through the wall at the top of the cupboard.

The movement brought him to the side of his host, and as his foot touched the club which lay on the floor he looked down at the murderous weapon.

'It was wise of you to prepare for defence,' he said to his host, who had now sunk helplessly into a chair, 'but as two of us are a match for anybody, we will not require this weapon. The speaker then picked up the club, examined it curiously for a moment, and flung it carelessly into a corner of the room. The sound of its fall had not died away when a report, as of a pistol shot, rang through the room.

The startled men looked quickly at the open cupboard from which the sound had come, and a marvellous sight met their gaze. A secret panel at the back of the topmost shelf had been rent in two, and the splintered fragments were flying across the room. Then from the secret recess burst a shining flood, darting across the narrow shelf and leaping downward in a cataract to the floor.

'Sovereigns,' gasped the stranger, as he caught up the light and took a step towards the golden flood, which flashed and glittered as the rays of the lamp fell upon it. Suddenly the noise stopped, for the marvellous torrent had ceased to flow. The spell was broken, and the stranger was at the same moment thrust violently to one side, as, with a bound, his companion threw himself upon the heap of shining gold, and with outstretched arms clutched at the treasure, eager to secure it all, for the love of money had triumphed over the fear of the supernatural. Then the man sprang to his feet as a thought struck him. The gold was his, and his alone, and he would allow no one to share it with him or to reveal his secret.

The traveller guessed what was passing in the villain's mind, as, with the lust of greed burning in his eyes, he was about to dart forward to secure the club. But before he could move, he stood as if turned to stone, staring straight before him with a look of horror. There was a movement, so quick that the eye could hardly follow it, and some half-defined object of a whitish hue struck the villain in the centre of the forehead, dashing him back upon the pile of gold; and there he lay senseless upon the treasure that would never be his.

When the man recovered he looked up and saw his visitor seated upon a chair, regarding him intently. Then recollection returned, and with a look of fury he attempted to rise. But his hands were not free, and glancing down, he saw a pair of steel handcuffs on his wrists.

'The game's up, Gentleman Jack,' laughed his captor. 'You didn't know I was inspector Torrance, of Scotland Yard, but I recognised you as soon as I clapped eyes on you.'

The villain struggled to a sitting position upon the treasure, and his rage was terrible to witness, as he vainly tried to speak.

'You thought to kill me when I was asleep, Jack, but I was awake and watching your shadow on the wall. You forgot that "Coming events cast their shadows before," didn't you?'

'What do you want me for?' ejaculated the ruffian.  
'For that little affair in Kent,' and as the keen-eyed detective noticed that the man seemed relieved at the news, he added, 'and for the murder of the miser as well.'  
'You can't prove it,' almost screamed the man, and the detective saw that his random shot had struck home.  
'I will try, anyway,' he answered calmly, but with a wary eye upon his prisoner, who seemed to be making an effort to recover his coolness.

Suddenly the villain sprang to his feet, and raising his manacled hands was about to strike a blow for freedom. Then, as once before, he stood motionless. His arms remained upraised, while his face turned of an ashen hue.

'You have come for vengeance,' he cried, fixing his eyes upon the empty air. 'You say I must confess. Keep off, then, and I will,' and the shrinking man drew back a step. 'Yes, I killed you in the forest and hid your money. Then I hanged you on the beam, but could not find your store of gold. I left you hanging, after locking the door with a false key. Then I rented the house so as to search for your treasure. Keep off, keep off! for I have confessed,' and with a shriek the man fell to the ground, with blood gushing from his mouth.

'Burst a blood vessel and cheated the hangman,' and the detective, who had vainly tried to stop the flow of blood, rose from his knees beside the dying man, and, locking the door behind him, went for the police, guided on his way by the bright rays of the rising sun.

## Correspondence.

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

### 'THE OCCULT PRACTITIONERS' DEFENCE LEAGUE.'

SIR,—The time has come for an amalgamation of mediums and occultists. The late prosecutions of mediums call for a united stand and protest, and provisions of defence against future attacks upon all phases of occult practice. *Bona-fide* mediums and occultists are now in daily danger of being targets of persecution. Since Palmistry now is removed from the category of illegal practices, those that remain as stigmatised 'illegal' must withstand the full direction of the energies of those who are engaged in entrapping mediums and occultists. We, therefore, have secured the services of a gentleman of considerable experience in these special prosecutions, who has consented to champion our Cause, and take up the legal defence of any *bona-fide* medium or occultist, and furnish all advice with respect to any such cases, giving his professional services free, and is willing also to subscribe to the funds of the Association as above. We now tender our services for the promotion of the above Association, and shall be pleased to enrol any names sent to swell the roll already commenced by a number of friends in Scarborough and district.—Address yours truly, J. D., Solicitor, T. Timson, hon. sec., *pro tem.*, Hydro, Leicester.

### PROPAGANDA.

SIR,—I beg to bring before your readers the following suggestions for local propaganda work. Taking Liverpool as an example, the first essential would be the formation of a strong committee, say of the following: J. Lamont, H. Crichton, J. J. Parr, J. Chapman, W. J. Rae, S. S. Chiswell, Dibble, Hollinrake, Wharmby, Wock, Mole, Lane, Smith, Ward, and others.

#### OBJECTS.

1. The formation of secondary societies, holding week-night services, seances, etc., at Aighburth, Windsor, Wavertree, Old Swan, Tue Brook, Anfield, Kirkdale, Walton, etc.
2. To engage speakers for such meetings, which could be done more advantageously, as, instead of fixing for Sunday only, as at present, arrangements could be made for the week, and would be planned, say, Daulby, Sunday; Aighburth, Monday; Walton, Tuesday; etc., to be supplemented by interchange of local speakers and mediums.
3. To advertise the whole of the meetings in local papers, and the distribution of handbills, etc., in the various districts.

Similar arrangements might be made in Manchester and other centres. I have no doubt the N.F. would give their help. Perhaps Messrs. Orr, Tetlow, and Smyth, would give your readers their views.  
Yours faithfully,  
LIVERPOOL, August 11, 1898.

PROGRESS.

### 'THE GREAT MYSTERY.'

SIR,—I have read with much thankfulness the article entitled 'The Great Mystery,' by Mr. P. Galloway. Surely no Spiritualist could read it without edification. To me, it seems unnecessary to plumb the depths or scale the heights that cannot be solved by the finite mind, and yet, in our search for God, we may find all that will fill our lives. But what do I mean by that? So much is required to fill our lives—our human needs are many in one form or another. True, yet God in His fulness can fill all the gaps. The Supreme Force we slightly resemble can draw us upwards, and in so doing can also draw others with us. We cannot stand nor walk alone, another's joy or pain is ours; and though we are poor the bliss of making others rich may be ours. This larger knowledge of Spiritualism is the teacher. The spirit that draws from that source is continually evolving, and though 'the race is not always to the swift, nor the battle to the strong,' it is often the weaker things that confound the wise. But we who would help on the noble Cause must know nothing of cowardice. 'Forward' must be our motto, hand in hand with angels, place or circumstance not counting, till eventually having passed through the veil we come back as ministering spirits, helping others to fight the good fight for the eternal life. ONWARD.

## THE ADVOCACY OF SPIRITUALISM.

SIR.—The spiritual platform is neither more nor less than a farce. The more intelligent strive in vain to get an understanding as to what Spiritualism is. Whilst one medium is advocating a certain theory, tarred with the brush of theology under disguise, others are propounding the more rational observation of true Spiritualism. The present status of the spiritual platform is 'more clairvoyance, more psychometry, more startling (or as some hon. secretaries write), spell-bound addresses and brilliant clairvoyance.' The more sensational mediums are, the more are they sought after. The greater fool he or she acts before a public audience, the greater chance have they of dates and a good fee, while the thoughtful, really good speaker is left practically to die of non-employment. How few there are who have read William Oxley's 'History of the land of the Pharaohs,' or Gerald Massey's invaluable works, such as 'Myth, Man, or God.' Were mediums to read more of our spiritual literature, a change would soon be effected, and Spiritualism advocated. They will not have Jesus to be their Saviour, yet they daily preach him as an elder brother, a personality. As an example, a medium speaking at a certain society, under the auspices of the Yorkshire Federation, said: 'Never mind, friends, if our friends are not there to meet us, Jesus will be there.' What bosh! 'To give our hearts to God,' as another medium began her discourse. Is it not time we began to root this weed out of the garden. If steps are not taken, the flowers of spiritual truth will be overwhelmed, and the spiritual platform will be one less than the Salvation Army.

Societies in Leeds, Bradford, Halifax, and Dewsbury district have sunk into a state of rank phenomenalism with one or two exceptions. Surely this deplorable state of things ought to be got rid of. Do not attempt to explain it away, the fact is with us. Cannot something be done, and that with a firm hand, that the sublime philosophy of Spiritualism may be properly advocated, the people educated in the true light of natural fact, having a purpose in view, to glorify our creator in ourselves by observing the laws that environ us?—With best wishes to the greatest, grandest, and good work for light and liberty, I remain, yours, a worker for years. CHAMPION.

### 'WERE THE WRITERS OF THE BIBLE DIVINELY INSPIRED?'

SIR,—If there were no other meaning than that on the surface of the untenable dogmas to destroy, I then could heartily back up Mr. Kitson, for the case would be different. As your contemporary, *Light*, has said, 'As a Spiritualist, he might have made a better use of the Gospels.' So say I, and that applies pretty much to Mr. Kitson's other clever criticisms.

I have gone all through his course of studies on Genesis and the other contradictions of the Bible such as he shows up, and do not defend them. I also now know what I formerly did not know, when, like him, I entered upon my polemical fights against the current constructions put upon the letter. In looking up old letters to rev. gentlemen in Australia, etc., 1874, I am surprised to find how alike to the Genesis contradictions I wrote then, about the days, the detailed specific orders of creation, the Sabbath rest query; and all I then gave, as he does, from his standpoint, was unanswerable. I have gone carefully through all Massey's works I know of on the Egyptian origins, besides a lot of other works bearing upon these questions, until I began to look within, and to find the hidden truth, like a seed unwrapped around by all these mythical clothings, into which its inmost life descended to unfold and take root in the understanding of those in whose ground of love was prepared for it to thrive in. Without love to the truth being prepared to receive, there is no real ground of heart for it. 'He that loveth God knoweth God,' for by love one is inspired of God or spirit to know the inner truth of the Bible, the gods, or truths divine. Without that, the Genesis of the six states of Creation called days, the Garden of Eden, and all the rest of that account, is but a Mosaic revised version of a more ancient Chaldean and other stories of the work of the gods—truths—as they knew it of old, in the allegorised rehearsals of the tree of life, which now, as then, is always guarded by the coverings designed to protect from and repel all approaches to it until the state of the spiritual cycle comes, for the ripening human consciousness arrives at its height to know the truth. To crack the nut for the kernel before it is matured in the human understanding is not wise. Hence the growth of mythical husks and hard dogmatic substances is or was allowable.

But to present these old time Churchian husks and shells in place of the real kernel on the one hand, or to set up these Biblical externals and shibboleths as a man of straw to shy at, may serve a purpose, but not the most and better use of Spiritualism.

Like the contradictions of the Bible, so are those of Spiritualism to its opponents. These are all on the surface, they do not touch the kernel. To everything there is an outer and an inner, a shell and a kernel of truth, a light and a dark side. All is in order to their own proper state to those in the light, in which 'every valley shall be exalted and the crooked things made straight.' Just so in reference to 'Were the Writers of the Bible Divinely Inspired?'

Under the illuminating ray, the light of the spirit and of the spiritual world can be made to shine out, up and down and through all the heavens of the spirit, to give such a life to the world as Spiritualists, as yet, have but little conception of. The Egyptian discoveries of the gods—Abraham, Isaac, and Jacob—resolve themselves into those three human aspects of the Divine Truth, in its descent through the spirits, in the spheres surrounding one or many humans then as now, for one is a picture of all in the three degrees on the descending line of these representatives of spirit, or Spiritualism; behind it all, to those who know, El Jacob refers to a God at Light within, etc. The same truth is now becoming moulded anew.  
—Yours truly,  
W. Y.

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.

THE ONWARD SPIRITUALIST ASSOCIATION'S MANIFESTO  
RE OPEN-AIR WORK.

SIR,—In your last issue two correspondents deal with the recent Manifesto issued by the Society (the Onward Spiritualist Association) of which I have the honour to be president. I am glad to see that neither correspondent urges anything against the policy of open-air propaganda we advocate, and venture to hope that each will do his best to induce Societies and speakers to put that policy in operation.

With all the points raised by your correspondents your space would not admit of my dealing. I should like to say, however, with regard to the letter of Mr. J. Harry Bunn, that while I fear he is too generous in his estimate of the work I have tried to do for the Cause I love, I am yet glad to know that I was made one of the means of bringing to him a knowledge of Spiritualistic truth.

With reference to Mr. E. Marklew's letter, I observe that that gentleman takes exception to the fifth recommendation of the Manifesto, and as, at the committee meeting at which the issue of the Manifesto was decided upon, I happened to be the member by whom this particular recommendation was proposed, I have thought that the reply to Mr. Marklew's objection might appropriately come from me.

As your readers may remember, the recommendation in question commences thus: 'That as far as possible speakers refrain from attacking any person or creed, confining themselves to expounding their own *ism*.' In opposition, Mr. Marklew says: 'Creeds are fetters! Let us smite them, smite them with the might of right.'

Well, personally, I have as little regard for the Bible (as a whole), and for its man-made God, as Mr. Marklew can have. No one, too, can truthfully assert that I have ever on the subject feared to speak my mind, either in private or in public. But is it, I ask, politic—especially in the open-air—to be perpetually attacking ideas held by so many as sacred? Such attacks, as a rule, lead to personalities, abuse, mud-throwing, and seldom to conversion. On the contrary, they usually make the deluded cling to their delusions all the more fondly and devotedly. Show them, however, the truth, as it is in Spiritualism, and you will not need to attack their errors. These they will then quickly drop of their own accord.

Personally, the satisfied cocksure Christian I am not so very anxious about. As a rule, if one rose from the dead before their eyes, they would not believe. It is for those who have lost faith in the Christian doctrines that I am concerned, for the sick and faint-hearted that are dying by the way-side. They long for a religion that they can grasp—one based not on superstition, but on reason. Such persons are not to be gathered into our fold by attack and ridicule, but by a mild exposition of our gentle faith, and by the consolation that will thereby be afforded to their seared and hectic souls.

While our speakers can, and should, be as firm as a rock in defending Spiritualism when it is attacked, and also in exposing the hollowness of orthodox doctrines when they are exalted at the expense of those of Spiritualism, I hold that our evangelists would have greater success if they, on ordinary occasions, dwelt more on the firmness of Spiritualism's basis and the beauties of its philosophy. However, the most pressing matter for consideration at present is how the open-air propaganda of Spiritualism is to be extended.—Fraternally yours,

JNO. THEO. AUDY.

59, Lyndhurst Grove, Peckham.

ANSWERS TO CORRESPONDENTS.

QUARMBY: Thanks for stamps.

H. L. WARREN and A. Peters: Received.

Items of Interest.

NOTICE TO SECRETARIES.—Kindly let us have plans of speakers for September immediately.

HALIFAX, WINDING-ROAD SOCIETY.—The new secretary is Mrs. J. Hood, 55, Beacon Hill-road, Halifax.

IF SECRETARIES will persist in writing on both sides of the paper the blame is theirs when anything is omitted.

MR. AND MRS. BURCHELL continue to receive additional testimony to the good derived by those who seek their advice and assistance. See advt.

NOTICE.—We are asked to state that Mr. J. Whitehead, 5, Womersley-place, Greenside, Pudsey, near Leeds, is now the Secretary of the Yorkshire Union.

MR. BIBBINGS' REMOVAL FUND.—Sir, I beg to thank the kind senders of the following sums: 10s. 6d., Queen-street Society, Leicester; and £2 from 'The friends at Marylebone.'—J. Fraser Hewes, 26, Mapperley-road, Nottingham.

CORRECTION.—In our report of the 'In Memoriam' service, held at the Progressive Hall, Leeds, we gave the name of Miss 'Towers' as having officiated along with Mrs. Myers. We have been requested to say we should have given Miss Twose.

PAPERS RECEIVED: 'Banner of Light,' 'The Evolutionist,' 'Light,' 'Progressive,' 'The Progressive Thinker,' 'Agnostic Journal,' 'Freethinker,' 'Spiritualist's Weekblad,' 'Walsall Free Press,' 'Tottenham and Edmonton Weekly Herald,' 'The Messenger' (Melbourne), 'The Religio-Philosophical Journal.'

THE *Nelson Chronicle* for August 5, contains an account of a memorial service to commemorate the decease of the late Vicar of St. Paul's Church, Little Marsden—the Rev. H. J. Stephens, M.A. The Rev. B. Winfield, preaching at the evening service, is reported to have said: 'Of all the gross superstitions that they in the 19th century could be guilty of, this Spiritualism seemed to be the most absurd.' If it were not infinitely less absurd than a belief in talking snakes and jackasses we would leave it. There is room in the world for a new paper, to be called the 'Parson's Dust Bin,' for such-like rubbish as this. Will Sir Geo. Newnes take the hint?

MR. GEORGE TUNSTALL, 9, Back Cronshaw-street, Rawtenstall, is the new secretary of the Rawtenstall Society.

I RECEIVED 'Holy Truth' safely, and think it wonderful value. It ought to be read by all; I shall recommend it. As far as I have read it I have enjoyed it greatly.—Gratefully yours, J. B., Newcastle-on-Tyne, Aug. 20th, 1898.

'UNFORTUNATELY as long as the impotent popular mind insists on begging the question of history in its own favour, so long will ecclesiastics of ability be found to respond to the demand, and the corruption of intelligence must go on. Happily, we approach, if we have not already arrived at, a time when at least the same degree of freedom and candour that obtains in Societies of men of science and letters will be encouraged, under like conditions, in ecclesiastical communities.'—'ANTIQUA MATER,' Edwin Johnson, M.A.

SILVER WEDDING.—The *Walsall Free Press* of Aug. 20 contains a long account of the Silver Wedding celebrations of our old friends, Mr. and Mrs. J. Venables, of Walsall. Occasion was taken of the event by the Walsall Spiritualists to present the happy couple with a large silver tea urn. Felicitous speeches were made by Mr. Thos. Aldridge (who made the presentation), Mr. Bayley, Mrs. Roberts, Messrs. S. Aldridge, Mr. Woolison, of Wolverhampton, and Miss Smith, of Southport. We cordially agree with all the kind things that everyone said, because we know Mr. and Mrs. Venables are worthy of them, and our wishes go out with those of the Walsall friends, that they may enjoy health and prosperity in this sphere of existence for many years to come.

BIRMINGHAM EXPOSURE.—Letters received from H. Bassett, Brian Hodgson, W. Perrins, and J. Prestidge. The acute stage in this unfortunate correspondence is reached, and we cannot allow it to proceed. A statement already made public is met by one of the writers with a direct negative. Mrs. and Miss Read are well defended, but no evidence is tendered to prove that the 'grabber' had not hold of Miss Read's arm 'when the light of a match came upon the scene.' Everything else took place in the dark, and from the point of view of valid evidence is worth nothing. We say this without prejudice, either one way or the other, neither do we offer any opinion on the *bona-fides* of Miss Read and her friends. We feel justified, however, in saying that the stigma, for the time being, which rests upon them, ought to be removed by a continuation of the seances under test conditions that make such hypotheses as 'repercussion,' 'transfiguration,' and 'impersonation' unnecessary.

NELSON.—The drowning catastrophe at Derwentwater, has cast a gloom over this prosperous little town. The local papers, *The Burnley Gazette*, and *Free Press*, are full of sadness. We feel the deepest sympathy for the relatives and friends of the young ladies who were drowned, and we would, if possible, reach them with the joyful news that there is no death ('What seems so is transition'). The Rev. H. O. Rattenburg, speaking of the dead is reported to have said:—'My dear friends, how we are reminded over and over again that their immortal soul passed quickly out of that physical shell into the glory of heaven. No doubt about it! I doubt not they look down upon us here. They see these dear mothers and fathers weeping, and the dear friends and sisters weeping, and I think those dear girls, as they see us gathered in this house of prayer, if they say anything they say: 'Weep not for us. We are happy. We are in heaven. We are in the bright and beautiful glory of the realms of bliss. No tears to be shed, and no pain, and no more death to come.' These are very kind words, and encouraging to the bereaved; what we do not like, is, such a crude conception of heaven.

STILL THEY COME.—Unless our friends wish to convert the Two WORLDS into a comic journal, they must cease to send marked newspapers containing accounts of the comical sayings of parsons. The Rev. W. M. Simm, preaching at Ashton-under-Lyne Methodist Free Church, July 31, 1898, on the subject of 'Spiritualism,' after declaring very confidently that Unitarianism 'is dying and will die because it has done its work,' is reported to have said of Spiritualism that 'it will be forgotten as a dream dies at the return of consciousness. Spiritualism as a system is an intoxicated supernaturalism; it is a drunken sensationalism; it is an extremity of privilege, and an untempered sentiment. So that in the second place I see in Spiritualism a most dangerous speculative emotionalism: an attempt to substitute the concrete realities of reasonable sentiment by a dreamy, exclusive subjectivism, a foolish perversion of healthy spiritual teaching by a cloudy esotericism and psychic mysticism. It is no compliment to Spiritualism that to fully appreciate its reality you must become initiated. Strong and pronounced emotional faculties must be the possession of those who wish to attain proficiency in the field of mediumship. A system which is not universally enjoyable, which cannot be appreciated by any and everyone is obviously not one destined to dominate humanity. Frankly I believe that spiritualistic beliefs are as a rule the outgrowth of superstitions, susceptibilities, parsimonious, or weak convictions, sensual cravings, and unsanctified imaginations. I will not quarrel with the absolute sincerity of these people, but I am persuaded after much reading and more thinking on the subject of Spiritualism, Theosophy, and other such esoteric systems, that they are not calculated to produce healthy national life, nor a desirable domestic life either.' That settles it. This learned bosh reminds one of the maggot that swallowed a whole cheese and then gave a lecture on rottenness.

'If you would be wise, be willing to be taught.'

'SEEST thou a man hasty of speech, there is more hope of a fool than of him.'—*Proverbs*.

'It is better to be wise and not seem so, than to seem wise, and not be so.'

'SEEST thou a man wise in his own conceit, there is more hope of a fool than of him.'—*Proverbs*.

'AND many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt, and they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.'—*Daniel*.

# THE TWO WORLDS.

*The People's Popular Penny Spiritual Paper.*

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FRIDAY, AUGUST 26, 1898.

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## Inductive Methods in Theology.

WE have it on the authority of Archdeacon Wilson, of Manchester, that 'inductive methods' are now being adopted in theology, and that 'theology is the queen of sciences.' This is very comforting indeed to Spiritualists if it be all true. But does the Archdeacon mean that in regard to the Deity some new hypothesis is going to be set up, and that theologians are about to commence a series of experiments to see whether the results agree in all points with the theory they invent? This is what is understood by 'induction' in its scientific and philosophic aspects, whatever it may be in theology. If this be the case, the eyes of the sceptical will look on with wonder to see what will be the result. But can it be true that theology ranks as a Royal science? Has it any claim to rank as a science at all? Let us see. The accepted definition among scientists is that 'A SCIENCE is a body of principles and deductions to explain some object matter.' Where is the OBJECT MATTER that theology is going to explain *theos* (God) and *logos* (a discourse)? We shall see, perhaps, a little later on what this new theology is like. If we are not mistaken, theology, or theologians, are in a dilemma at the outset: if they stick to the old theology, *i.e.*, if they stand still it will die; and if they apply the test of induction, it will kill it.

But is it not strange that great scholars like Archdeacon Wilson should be talking about induction in relation to theology as something new? Yet, if it were NEW, theologians by reason of their incrustation of prejudice, developed by the acceptance of creeds and dogmas in regard to the Deity, and being so much a part of their personality, they could not if they would bring to bear a calm and unprejudiced mind in the examination of the evidence which would be necessitated by the inductive method.

Theology is a discourse about the 'personality of God and His dealing with mankind,' hitherto an enigma to every thinking man and woman. It is a comfort to hope we are going to have the riddle solved. Well, from our point of view (as Spiritualists), the problem has long since been solved, and we must confess to a harmless smile when the Archdeacon trotted out his tall talk of theologic induction. Induction gave us astronomy, and deduction tells us at what minute the stars will, metaphorically speaking, rub shoulders with each other; induction has given us meteorology, deduction tells us where and when to expect the storm. The skilful captain knows the approach of the cyclone in the Indian Ocean: he reefs fast his sails, and bids it defiance.

The priest prays for the storm to cease, but it ceaseth not. Scientific men, like Archdeacon Wilson, know very well that storms and dry weather are the effects of the operation of the irrevocable laws of Nature, and that when they say the prayers in the Rubric for rain or fine weather, for calm at sea or on dry land, for the cessation of pestilences, the success of arms, or for the High Court of Parliament—to put it in the mildest form,—they are engaged in a work of supererogation which only tends to foster superstition in the minds of the congregations over whom they have taken charge. If it is not as we put it, then, in spite of the knowledge which their University degrees are supposed to cover, they are a set of comparatively ignorant men; if they are not ignorant men, they are duping the poor

ignorant people who credulously place themselves under their care. Hence 'all the bigotry, hatred, and misrepresentation these men have set up against Spiritualism, and all the persecution that Spiritualists have to endure in consequence.

Do not let us be misunderstood. We are finite creatures; if God be, He is infinite. If the finite declares to us he knows God, who is infinite, we unhesitatingly brand him as a grossly presumptuous person; and if he go further and say God has appointed him to a commission, we, Volney-like, ask him to produce it signed, and if he cannot, the inevitable conclusion is that he is —.

Some excuse may be made for ill-informed men under the influence of religious fervour, or mania, saying they believe that God has called them, but this excuse cannot be permitted to men of wide learning, who are supposed to be acquainted with the God-ideas as held among uncivilised and cultured nations alike, both past and present. What God may be concerns us very little, since being finite we can at most only know Him in part; but of this we are certain, that Nature and Nature's laws, properly interpreted, will reveal at least a principle, which we will recognise as God, in which are manifested Infinite Power, Infinite Intelligence, Infinite Wisdom, and Infinite Love. This we humbly confess is all we know of God. If theology, by its Method of Induction, succeeds in revealing anything more intelligible, we shall, like true scientists, be thankful for the revelation.

## Spiritualism: Nothing to Fear!

I BECAME aware of Spiritualism when staying at a temperance hotel, where the proprietor has a knowledge of spirit-return. One evening he broached the subject to me, and asked if I would like to join a seance that evening. I did so, and I had not sat long at the table, with several others, before I became aware of an influence that was foreign to me, and that considerably shook me up. I was nervous for some time after, and did not understand the truth of Spiritualism for a considerable time. I want to urge investigators and Spiritualists never to open a circle or sit for manifestations without an appeal to God and the angels that they may get such influence that all may be strengthened and blessed. Spiritualism is high and noble when rightly used. We might know more of our Father-God, and our loved ones who have entered his immortal home, if we truly desired spiritual guidance. That bugbear of our childhood, 'the devil,' is a myth. In properly-conducted circles, the smallest child can sit, for I find if we are in earnest for our spiritual unfoldment, there are loved ones ever ready and willing to guard and guide and help us to the glorious knowledge of the life beyond. Investigator, there is nothing to fear, if your heart is right. Spiritualism is of God.

H. H.

## Spiritualism: The Need of the Age.

MOST people desire an answer to the question, 'If a man die shall he live again?' This unrest of humanity has doubtless resulted from the failure of creeds, to satisfy the demand made by critical people that demonstrated facts should be forthcoming in place of faith. This question is so vital that the accumulation of riches will not compare with it in importance.

The materialist has cited the testimony of scientists against belief in the Unseen, and orthodox Christians clinging to the revelation of bygone times have found their impregnable rock threatened with destruction. The need of spirituality cannot be met by the provision made in the past. Present day inspirations are needed. The facts of Spiritualism give it a great moral and social influence, and a guiding power in the things of every day life.

Doubt and denial of spiritual existence are generally found among educated and scientific men, and only the demonstrated proofs of Spiritualism can compel these men to admit the truth. Professor Zollner, Sir W. Crookes, Dr. A. R. Wallace, Richard Hodgson, and Mr. Myers, are notable examples. Some of the best workers in the spiritual vineyard were aforesaid Atheists, but the facts of spirit presence and communion compelled their assent to the spiritual religion

A.C.

THE TWO BROWNS.—There lived in a certain town two parsons of the name of Brown—the Rev. Mr. Brown the clergyman, and the Rev. Mr. Brown the dissenting minister. They were continually getting each others parcels by mistake. At last Mr. Brown the clergyman lost his temper, and on sending a parcel to the Rev. Mr. Brown the minister, which had been wrongly delivered, he sent along with it the following letter: 'Dear Sir,—If you had not arrogated to yourself a title to which you have no claim, this mistake could not have occurred. Yours, etc., Joseph Brown.'—Not long afterwards a parcel of manuscript sermons, intended for the Rev. Mr. Brown the clergyman, fell into the hands of Mr. Brown the minister, who on sending it to its owner, wrote as follows: 'Reverend and Dear Sir,—If you had not undertaken the duties of an office you are totally incapacitated to fulfil, this mistake could not have occurred. Yours, etc., Jabez Brown.'

## Mr. E. W. and Mrs. M. H. Wallis.

THE FOLLOWING LETTER, which all our friends will be interested in reading, was received just as we were going to press:—

S.S. 'Cestrian,' August 11, 1893.

Dear Friends,—A week out. Two thousand four hundred miles from home! These are the main facts up to date. We started in bright sunshine on Thursday, August 4. A number of friends from Manchester, Liverpool, and Bootle, kindly came to bid us farewell. One's feelings get the better of them at such times, and it is hard work to keep the voice steady and the eyes dry. We waved our handkerchiefs as long as we could possibly see the white flutterings, like birds' wings, on the shore, and then, with a curious sensation of being shut off and 'up,' we realised that we were fairly started on our voyage.

The disappointment occasioned by the alteration of the date of starting was compensated for by the delightful picnic to which we were invited by the Lyceum of the Daulby Hall, Liverpool, and the pleasant services at Bootle on July 31.

We have had favourable weather on the whole, although a number of passengers were unwell on the second day out. We have had rain, sunshine, wind, and, last night, fog—that curse of both land and sea;—and we had to get 'oat naps' between the hoarse roars of the fog horn. This was in about the locality of the terrible disaster to the 'Burgoyne,' and not far from the scene of the collision of this good ship with an iceberg, upon her last trip out, which, owing to the damage to the bow, occasioned the five days' delay in starting.

We have had very pleasant times, interesting companions, and a kindly captain and officers, and are looking forward to our arrival early on Saturday morning.

What a wonderful thing the sea is. To think that we have been travelling, day and night, for a week, over the broad expanse of heaving waters, and still have over five hundred miles to travel to reach the shore!

How strange it is to go on without letters, or papers; without any outside intercourse, only just the same few people day after day! What a rest and a relief it is, and yet one begins to feel a desire to get back to the habitations of men and take up the interests and duties of daily life. For a change and a recreation it is most enjoyable, but it would be hard work and very unsatisfactory to be compelled to lead this kind of life for a prolonged period.

Lake Pleasant, August 15.

After seventeen years this beautiful Camp looks quite familiar. It has developed somewhat, but is still much as it was then. I miss many faces I should have been pleased to see, but have already seen quite a number of old friends who hold me in kindly remembrance.

Our voyage passed off very happily. The 'Cestrian' sails very steadily, and is a most comfortable boat. We landed just within nine days from leaving Liverpool. Boston was hot—intolerably so. Calling at the *Banner* Office, we were very cordially received by Mrs. Barrett, who in her husband's absence was hard at work.

On Sunday we travelled for four hours to reach this Camp, attended the afternoon address by Rev. C. Fay Mills, of Boston, an evangelist of very progressive ideas. His speech was full of bright thoughts. The first person to shake our hands on ascending the platform, curiously enough, was Mr. J. Clegg Wright. Seventeen years ago I stayed at his home in Liverpool before starting for U.S.A., and also stopped there on my return. His speech in the morning was a great success.—E. W. WALLIS.

MODERN SPIRITUALISM has made clear this fact: that the transition from the outer or physical plane of consciousness to the inner or spiritual plane of consciousness is a real experience. You do not necessarily go up to, out to, or down to, but in to your new condition of existence. There is no need to expect or think of Heaven as away up above or away down beneath your view. You go out of the body into the spiritual state and act on a spiritual plane of consciousness, and, if you realised that plane now, your eyes would be opened to see that it penetrates this sphere. This is a spiritual world: you are spirits now, temporarily clothed in flesh, with 'blinkers' on, but as much immortal as you ever will be ten thousand million years hence. You are passing through the preliminary stages of your career, and the very purpose of your passage through matter is that you may attain the dignity of self-conscious spiritual life, and according to the conscious exercise of these powers—the divine possibilities of your nature which are inherent in every soul—will be your place among the dwellers in that better country. We have said that these divine possibilities are inherent in every one of you. Every spirit-being in its essential nature is pure and holy, the stages, conditions, and qualities of expression varying according to the organism and its environments through which the spirit is compelled to express itself. When once you realise this, it will teach you to be tolerant—to recognise that the men and women against whom you may harbour harsh thoughts are as pure in their essential nature as yourself. Their weaknesses are due to causes over which they have had little control.

## God's Temple.

God made an edifice and called it 'Man,'  
A perfect structure—full of fibrous grace,  
A living temple, glorious in plan  
And 'His own image' in his work could trace  
A glowing soul—with life and light endowed—  
Monarch of all created things, erect,  
'A humble consciousness of all it owed  
It felt—to Him the wondrous Architect.'

God viewed His edifice and called it good;  
Foundation solid-built on reason's soil—  
A stately, noble work, supreme it stood.  
God smiled benignly, resting from His toil,  
And murmured 'Love and Hope shall make it strong,  
And Faith shall guard 'gainst weakness or sin,  
And whilst My house is not befouled by wrong  
A portion of Myself shall dwell therein.'

A spark divine He kindled in the heart,  
A never-ceasing yearning after love,  
That longing after good—the better part  
Of man—that glorious link to 'the above.'  
God whispered, 'As ye sow so ye shall reap.'  
In doing good, tire not and never cease.  
This soul is My abode, this holy keep—  
That I may live within in love and peace.

God gave him vigour, force, all nature's wealth,  
A changeful mood, a strong, resistless power—  
Freewill of mind and body's perfect health—  
A cheerful heart, God's kindest, riches dower,  
Till priestcraft—with Satanic prurient guile—  
Stepped in between; then clouds obscured the light,  
Hell's artifice laid toll on every smile,  
And brightest day was darkened into night.

Man built an edifice and called it 'God's,'  
A massive, stony, gaunt erection, grand—  
And cunning ones misled the foolish clods,  
Who viewed with awe that 'structure made with hands.'  
And those who entered withered as with blight,  
Whilst callous priests extolled their living graves,  
God's so-called Church taught living souls 'twas right  
To hug their chains in pride that they wore slaves.

Man made an edifice, and called it His,  
Who pormentes the spheres of endless space,  
And myriad souls who wonder where He is,  
Are told to seek Him in that paltry place,  
That symbol of the clerical desire,  
Display, and greed, and all that binds us here;  
The prayers sincere that heavenward aspire  
Are stifled in that canting atmosphere.

'Tis winter, and the night grows chill and drear,  
See, o'er that gloomy church the pure snow falls—  
'Love one another' should be written here—  
What mean those wretches huddling 'gainst its walls?  
There's shelter here!—it surely cannot be  
The house of Christ such pity won't bestow!  
Strong bolts and bars, the Church's charity,  
Keep shivering outcasts dying in the snow!

Man's edifices cluster rich and rare—  
In raising churches 'Dives' is always free—  
God's edifice stands numb in its despair,  
And cries aloud for bread in agony.  
The 'gentle Shepherd' murmurs 'Feed my flocks,'  
'A cup of water give to such as these'—  
See how they do His holy will! Man looks  
His temple doors that God's abode may freeze.

And so the human sacrifice goes on!  
Men suffer, die, that parasitic ghouls  
May gorge, and when they're gone  
The ranks close up with other patient fools.  
With wistful hungry looks at windows stained  
The outraged poor pass by with weary feet,  
Man's temple stands erect and proudly fanned,  
God's temple starves and rots while Christians (?) eat.

When shall a pure and holy creed obtain,  
And competition's curse be swept away?  
When 'neath this dome of heaven—in pious strain  
Of heart-felt gratitude—the world shall pray;  
When laws are made in love instead of greed—  
When true men fill the place of human beasts—  
When every man has 'cording to his need—  
And in the truest sense all men are priests.

'God's temples' are not 'temples made with hands,'  
But by mysterious force to being called,  
Are by His providence spread o'er the lands  
To be, alas! by greed of man enthralled;  
'Man's frightful inhumanity to man  
Makes countless thousands mourn their sojourn here'—  
'Twas ever thus since Mammon's rule began;  
Shall it for ever be upon this sphere?

Oh! hail the coming age we'll ne'er behold,  
When priestly craft gives way to kindly thought;  
When intellect shall rise from dreams of gold  
To show the kindly light to minds untaught—  
When nations shall resist 'oppression's rod,'  
And cheerfully assist the Almighty plan,  
Believing in the Fatherhood of God,  
Rejoicing in the Brotherhood of Man! —HARRY STARR.

## Through Death to Life.

PASSED to the higher life, August 11, John William Worthington, aged one year, only son of our esteemed friends, Mr. and Mrs. Worthington, of Crook. The mortal remains were interred in the Crook Cemetery on Sunday, August 14, where a most impressive service was held by Mrs. Robson, of North Shields. This being the first Spiritualist funeral held in Crook, it caused much interest, and was attended by a large number of people, who listened attentively to the impressive words which fell from the lips of our sister.

ON WEDNESDAY LAST, at Ashington, Jane, the wife of Mr. Wm. Dodds, passed into spirit life, after a lingering illness. Mr. Dodds has been a devoted Spiritualist over 20 years, and along with their four children is left to feel so great a loss. Mrs. Dodds was an ardent and devoted Spiritualist and successful clairvoyant medium. Her mortal remains were followed to the grave by a large number of friends, where her beautiful spirit form was seen standing behind her children as the friends sang the hymn, 'We do not die,' etc. The Ashington Society extend to the bereaved husband and family their heartfelt sympathy.—Signed on behalf of the Society, T.W. RICHARDS.

Our dear sister and co-worker in the Cause, Margaret Skelton, aged 30 years, passed to the higher life at 36, York-street, Carlisle, on the 15th inst. Possessed of medial powers, she was ever ready to do what she could to spread the knowledge of spirit return. Would that there were many more like her. The funeral was conducted by Mr. W. Penman, of Gateshead, according to our ideas, and was productive of much curiosity and interest among the large number who attended, especially so as this was the first Spiritualist funeral that has ever taken place in Carlisle. None could fail to be favourably impressed by the earnest and sympathetic character of the proceedings. The following hymns were sung: 'Nearer, my God, to Thee,' 'There are angels hovering round,' 'There's a land that is fairer than day,' and 'The world hath felt a quickening breath.'

'She lives, not in some distant sphere,  
Life's mission to fulfil;  
But, joined to faithful spirits here,  
She loves and labours still.'

Mr. ARCHIBALD LAMONT, 61, Gladstone-road, passed to a higher life on Saturday, August 13. With his demise one of the oldest Spiritualists in Liverpool has entered into a new and higher life to meet his loved ones who have passed on before. He was the first who investigated and started, along with others, the Psychological Society of Liverpool, which flourished for so many years. His house was always open for mediums and inquirers; he set apart a large room over his shop in Islington, for the holding of circles, and invited sceptics and all classes, such as doctors and ministers, to investigate Spiritualism. He drew his own gifted brother, Mr. John Lamont, into the work of investigation. Miss Lottie Fowler, a test medium, from America, found an open door in his house, and stayed for some time, convincing many hard-headed sceptics of life beyond the tomb. Miss Barlow, of Rhodes, came on a visit, and stayed for some weeks at his house, and was made very useful to the already formed Society. His wife became a medium, and through her many delightful and high-class addresses were given. She was also a healing medium, and did a great deal of good to those who were manipulated by her. It was at the suggestion of Mr. Archibald Lamont that regular Sunday services were established in Islington Assembly Rooms, and which have been carried on ever since among Spiritualists. Though not one who put himself forward as a speaker he was a good table medium. He was willing and ever ready to help on the Cause when and wherever opportunity offered itself for help. He was what they call a silent member, but not lacking in any way to help on the cause of Spiritualism.—JOHN CHAPMAN.

MRS. GREEN IN LIVERPOOL.—The addresses at the Necropolis, on the occasion of Mr. A. Lamont's funeral last Monday, were considered the most telling ever delivered in Liverpool by Mrs. Green, whose spirit friends gave a clear and concise exposition of the relation of the two worlds to each other. The chapel was crowded—many standing,—the audience giving breathless attention to every word which fell from the lips of the speaker. At the grave side the audience was estimated at close on a thousand people, not half of whom could hear the beautiful and touching address; but those who could were deeply affected. Many of those present were evidently very poor, and at the close crowded round Mrs. G. to try to get a shake of her hand, and the 'God bless you' were frequent and fervid. It was evident that a deep impression was made on many present, especially on a certain class who came from curiosity, and as the speaker proceeded this attention deepened, and it was quite evident that many were surprised at the power of the simple eloquence, so natural and unaffected, to which they were listening.

EDMONTON SPIRITUALIST SOCIETY.—The son of our hon. president, Mr. Thomas, who passed to the higher life on Tuesday, the 9th inst., was interred in the Edmonton Cemetery, on Saturday last. Members of the Society assembled outside the chapel, and awaited the arrival of the coaches. When these had arrived, the body was taken into the chapel, followed by the relatives and members of the Society. A great number of friends had to remain outside, as the chapel was not large enough to hold all that had gathered together. Mr. W. Walker, trance medium, took charge of the service, which was opened by the choir singing 'Nearer, my God, to Thee,' which Mr. Walker followed by an inspiring prayer for the family and friends. The choir closed the service in the chapel by singing 'Hand in hand with angels.' The procession then wended its way to the grave, and as the body was being lowered the choir sang,

'When the hours of day are numbered.' This was followed by a splendid address by Mr. Walker, in which he set forth that the boy was not dead, only departed from his physical body, and was present in his spiritual garb to bless his parents and friends. At the close of the address the choir sang 'Holy spirit,' which was followed by a beautiful prayer, the choir closing by singing the Doxology. (W. KNAUSS, sec.)—P.S. The following is a good evidence of the fact of spirit return. Mr. Thomas received a telegram at 10-50 p.m. that his son had passed over at 10-20 p.m., while Mr. J. Sloan, of Stratford, a friend of Mr. Thomas, received the information from his spirit guides at 10-40 p.m., and communicated the fact to Mr. Thomas before the latter had time to send him word of the occurrence. (W. K.)

## Societary Doings.

### YORKSHIRE UNION MONTHLY CONFERENCE.

ANOTHER HAPPY DAY.

THIS Conference was held at Birstall on Sunday, August 14, a fair gathering of delegates, speakers, and members being present. Mr. Gavin presided at the morning meeting. Mr. Morgan, of Sheffield invoked God and the angels to help us in our work for humanity. The ordinary business of the morning was very ably and quickly gone through. Invitations for September Conference were given by Sowerby Bridge, Tong-street, and Batley, Sowerby Bridge being accepted. Parkgate Society, Rotherham, was admitted into the Union. Mrs. Roberts, Barnsley, was accepted as a probation speaker. The following hon. members were accepted: Mrs. Roberts, Barnsley; Miss Crowther, Elland; Mr. G. H. Bibbings, Nottingham; Mr. F. Lund, Skipton; and Mr. H. Briggs, Bradford.

Afternoon meeting. We had a real good audience, the invocation being offered by Mr. Armitage. Mr. Gavin opened the meeting with a short and well-reasoned address. Mr. Morgan, Sheffield, whom we were very pleased to welcome amongst us, next gave a short review of his connection with the Christian Church, and told us how difficult it was to believe the creeds taught there. His remarks were brought to a close with an able appeal to his hearers to do their part, as there was work for all.

Mrs. Beardshall, Bradford, spoke to us in a beautiful and effective manner on the 'Critics of Spiritualism,' which was much enjoyed; and Miss G. Hunter devoted some time to clairvoyance and psychometry, which were highly successful.

Evening meeting. Mr. Gavin, chairman. Room crowded, many turned away. Mr. Collin offered the invocation. Mr. D. Jagger, Bradford, gave an earnest and happy address on 'Will Spiritualism succeed?' which was much appreciated. Mr. Armitage, the ever-welcome friend, next spoke to us in his usual happy and able manner; and whilst he gave us his usual humour he many times touched our heads and hearts by his happy illustrations. Mrs. Burchell, Bradford, next gave clairvoyance, which was very good, and gave entire satisfaction. Time sped fast. Mr. Morgan and Mrs. Beardshall spoke briefly, and brought to a close a truly happy day. Our thanks are due to the Birstall friends for the hearty way they catered for us.

Hon. members' subscriptions are now due. The meetings which were announced to be held at Clayton are unavoidably postponed.

### LONDON NEWS, NOTES, AND NOTICES.

BATTERSEA PARK ROAD, Henley Hall, Henley-street: Experiences were given by Messrs. Stebbings, Spencer, Pavis, Day, and Fielder. A suggestion made by Mr. Adams that the experience meeting should be continued next Sunday was heartily approved. Mr. Boddington gave a short address on 'Prayer,' Mrs. Boddington presiding. A successful meeting in the park, conducted by Mr. Adams and Mr. Boddington.—BOW: Mr. Weedmeyer gave an interesting address, and Mrs. Weedmeyer under control gave excellent clairvoyance; her spirit doctor was very successful in diagnosing the complaints of those suffering from illness. We had a very enjoyable evening. Wednesday's meeting also very good.—CAMBERWELL, 33, Grove-lane: Several members gave an account of their experiences. At the after-circle a stranger was controlled, and gave striking clairvoyance. An earth-bound spirit manifested through another siter.—CANNING TOWN, Ford's Park-road: 16th, Mrs. Hellier gave some very good clairvoyant descriptions. 21st, Mrs. Wood gave very successful psychometry.—CAVENDISH ROOMS, 51, Mortimer-street, W.: Address by Mr. E. Whyte (Evangel) on 'The world's indebtedness to Spiritualism.' Despite hot weather, there was a fairly good audience, who evidently appreciated the speaker's utterances. Our best thanks to Mr. Whyte.—EAST LONDON, Manor Park Centre: Monday, Mr. Davis gave a good address, followed by psychometry. Friday, Mr. A. Noyce's guides gave a very good address on 'Spirit-world and the spheres.' Mr. L. Crathern afterwards gave some good psychometry. Mr. A. Noyce's guides gave clairvoyance, well recognised. These two young mediums are developing very rapidly. Sunday, Mr. Davis gave a grand address, and very successful psychometry.—EDMONTON: Mr. Webb gave a beautiful and instructive address on the 'Rise and progress of Spiritualism,' and at the close Mrs. Webb gave very good psychometry and clairvoyance; 11 tests, all recognised.—FOREST GATE: Discussion in the morning, in Hyde Park, between Mr. W. O. Drake and Mr. Rasprody. Mr. Drake spoke well for about half-an-hour to between 300 and 400 persons, his opponent following with all sorts of irrelevant matter. Mr. Thompson, of Finsbury Park, presided. In the evening, Mr. Hillier gave good trance address under control of one of the early pioneers of the Cause; good normal clairvoyance afterwards, all recognised.—HACKNEY, Manor Rooms: Evening, Mr. W. F. Edwards, of Edmonton, gave very inspiring address on 'The responsibility of knowledge,' dealing largely with the effect of our thoughts, words and deeds on our fellows, exhorting everyone to a life of daily spiritual activity.—ISLINGTON, Wellington Hall: Mr. Wallace, the pioneer medium

gave an account of Spiritualism in the provinces, showing the London societies an example to push the truth along the road. Mrs. Brenchley gave an experience she had in giving a circle on Saturday.—**PLAISTOW**: 15th, Lyceum outing to Rigg's Retreat, Chingford, by train, which turned out very successful. 18th, Psychometry by Mrs. Wood very successful. 21st, A pleasant evening with Mr. Savage; a good spiritual discourse with successful psychometry, all recognised.—**SHEPHERDS BUSH**: Mr. Bullen spoke on 'What is Spiritualism?' exhorting his hearers to seek for something better than phenomena.—**SOUTH LONDON**, Surrey Masonic Hall: Full room on Sunday morning, no clairvoyance; many very interesting questions concerning spiritual phenomena were put and satisfactorily answered. Evening services held in the very large hall, and we all felt very comfortable. Mr. Long's guide, 'Tim,' dealt with 'Possession and obsession,' explaining in very plain language the reasons and the remedies to be adopted to prevent obsession and possession. (Verax.)—**STOKE NEWINGTON**: Mr. R. Boddington's address listened to with great attention by a good audience. After the address a friend accompanying Mr. Boddington gave a few clairvoyant descriptions with great clearness, the majority of which were recognised. In the evening, Mr. Firth, from Edmonton, performed a pianoforte recital under inspiration. The skill and precision with which the music was rendered was indeed beautiful in the extreme. This was a new phase of spirit control to the majority of us, and doubtless impressed many. We thank Mr. Boddington and friend, also Mr. Firth.—**STRATFORD**, Martin-street Hall: 14th, Mr. Walker took questions from the audience, and his guide answered to the satisfaction of those who gave them. He afterwards gave four or five clairvoyant descriptions, all recognised, in some cases giving surnames correctly. On Saturday last about 60 adults and children of the Lyceum met in the Forest, and had a most enjoyable afternoon. Refreshments were provided, and the weather was all to be desired. Our band is getting on very well, and we should be glad to have any who can play to join us. **WORKMEN'S HALL**, West Ham-lane, E.: 18th, Meeting opened with a poem by our secretary, Mr. Pressman, entitled, 'The way to God,' followed by trance address by Mr. Gwinn's guides. A few questions followed, and we enjoyed a short address by our esteemed co-worker, Mr. Davis. We enjoyed an inspiring address by Brother A. Peters, followed by splendid clairvoyance, 14 recognised out of 19 descriptions.—**WEST BROMPTON**, 4, Merington-road: On Wednesday last, a large company gathered at the above address, Mr. Peters' controls giving test clairvoyance, nearly all recognised.

#### MANCHESTER NEWS AND NOTES.

**ARDWICK**: 17th, Mrs. Porter gave very successful clairvoyance and psychometry. 21st, Mr. I. Pickthall gave good addresses. Miss Florence Pickthall (the Spiritual Nightingale) sang two solos in a very able manner, everybody being highly pleased.—**BRADFORD**, Grey Mare-lane: 18th, Mrs. Horne's guides gave satisfaction to all. 21st, Mr. Warwick's guides discourse on 'Man's Belief' much enjoyed, also good clairvoyance. After-circle good, conducted by Mr. Bradbury, ably assisted by Messrs. Warwick and Sergeant, Mr. and Mrs. Lewis.—**CHEETHAM**, Ash Lodge, Halliwell-lane: 18th, Madam Henry devoted the evening to clairvoyance and psychometry. 21st, Mr. J. A. Johnston gave nice addresses and good clairvoyance. Lyceum and Sol-fa class progressing very favourably.—**COLLYHURST-STREET**: 17th, Madam Henry gave short address, also clairvoyance. 21st, Madam Henry again gave two lectures, also clairvoyance. *Lyceum*: We had a change in calisthenics to-day by using bells, which sound splendid. Recitations by Cissie Smith, Arthur Arundale, and Philip Smith; harmonious session; present, 70.—**HIGHER BROUGHTON**, Hilton-street: 18th, Mrs. Williams gave excellent clairvoyance and psychometry. 21st, *Lyceum*, 43 present, eight recitations by the children, harmonious session. 2-45 and 6-30, The guides of Mrs. Cropper gave splendid addresses to large audiences; clairvoyance remarkable. Grand after-circle, 64 present. Thanks to Mrs. Cropper for her grand psychometry.—**LONGSIGHT**: 16th and 18th, Good circles. 21st, Mrs. Wright spoke very creditably on 'Why am I a Spiritualist?' being well received, also phenomena which followed. Miss L. Wood sang a solo in very nice style.—**OPENSHAW**, Granville Hall: 18th, A pleasant evening with Mr. Bewick. 21st, Splendid discourses by Mrs. Porter on 'The reality of the unseen world' and the 'Curse of Death.' Clairvoyance and psychometry good; after-meeting conducted by Mrs. Brown and Mr. Liddier.—**PATRICROFT**, New-lane, Winton: 16th, Mr. Bewick, good psychometry. A marked improvement since last visit. 20th and 21st, Two successful seances with Mr. J. Taylor, of Farnworth. 21st, Miss Nuttall's first visit, good addresses and clairvoyance.—**PENDLETON**: Mr. Edwards paid his first visit, and gave good addresses on 'Prayer' and 'Facts versus faith, myths and fancies,' ably dealt with.—**SALFORD**: 21st, Earnest address by guides of Mrs. Hulme, on 'The importance of developing and using for the good of humanity the spiritual gifts with which we are endowed.' Clairvoyance especially good, double names and striking details being given.

#### LANCASHIRE AND CHESHIRE.

**ACCRINGTON**, Argyle-street: 14th, Mrs. Shaw gave good addresses, and excellent clairvoyance. 21st, Miss Cross and Miss Case gave splendid addresses and clairvoyance, all being recognised. Both mediums gave their services, for which the committee are very thankful. **BRIDGE-STREET**: Miss Lillie King, of Darwen, gave good clairvoyance in the afternoon. Evening subject, 'Teachings of Spiritualism.' After-circle conducted by Mrs. Walmsley and others. Fair audiences all day. **ST. JAMES' TEMPLE**: Miss Butterworth's guides gave two splendid addresses on 'The houses beyond' and 'The religions of the past, present, and future.' Clairvoyance all recognised.—**ASETON-UNDER-LYNE**: 16th, In the absence of Mr. Savage, Miss Chadwick gave good clairvoyance. 21st, Mr. Duffy gave good addresses, and named a baby; also very good clairvoyance. **BOOTLE**, Masonic Hall, Merton-road: Mr. W. E. Inman, of Sheffield. Afternoon, Personal experiences. Evening, Written questions from the audience answered in his usual forcible manner. Clairvoy-

ance and psychometry at each service greatly appreciated.—**BLACKBURN**, Freckleton-street: Miss F. Barlow's guides spoke in the afternoon on 'Where do spirits dwell?' In the evening, 'The fundamental principles of Spiritualism.' Clairvoyance after each address.—**BURNLEY**, Guy-street: Mr. Aldersley, of Nelson, gave two very good addresses and clairvoyance, nearly all recognised.—**BURY**: Open-air meeting on the Fair Ground, on Friday, when Mr. E. Marklew lectured on 'What Spiritualism is.' Many strangers were surprised at the eloquent language put forth by our young speaker; good meeting, and hope it is not the last in the open-air in Bury. 21st, Mr. Young, as usual, gave clairvoyance and psychometry.—**CASTLETON**: 16th, Mr. Young kept his hearers entertained with the accurate descriptions in clairvoyance and psychometry. Some good clairvoyant descriptions were given by Miss Nuttall, of Oldham. 21st, Mrs. Beresford gave us another treat, being successful, as is usual.—**DUKINFIELD**: 11th, Mr. Crompton gave good psychometry. 14th, Mr. W. H. Taylor gave good addresses and clairvoyance. 18th, Mrs. Cropper gave short address and good clairvoyance.—21st, Mr. Crompton gave good address and psychometry.—**HEYWOOD**, Discussion Hall: Mrs. Entwistle gave a good address and good clairvoyance.—**HOLLINWOOD**: 16th, Mr. Pearson conducted the circle in a most creditable manner. Clairvoyance and psychometry of a high order. 21st, We had an old friend with us, who discoursed very well, subject, 'Christianity versus Spiritualism, which is the better for man?'—**LEIGH**: Most enjoyable day with Mr. Hilditch. Afternoon, clairvoyance very successful, many recognised. Evening subject, 'What think ye of Christ?' was very good and interesting, and we hope to hear him again soon. Good after-circle. **MACCLESFIELD**: Very good addresses were given by Mr. Macdonald, subjects, 'Progression in spirit life' and 'Who are the noblest men?'—**OLDHAM**, Mumps: 16th, Miss Chadderton gave clairvoyance. 21st, Messrs. Savage and Taft, of Oldham. The former proved himself an excellent speaker, while the latter proved a very clever clairvoyant. **SHAW**: 16th, Mrs. Sellars gave splendid clairvoyance, also good psychometry, to a very fair audience. 21st, We had a grand phenomenal day with Miss Knight, who gave accurate clairvoyance, assisted by our promising medium, Miss Shephard, who gave two splendid addresses on 'New every morn is thy love' and 'Spiritualism is a light unto humanity,' very enlightening to the audience.—**SOUTHPORT**, Hawkshead Hall: 21st, Mrs. Place gave addresses. Her realistic clairvoyance was marvellous. Descriptions were given to strangers who were not Spiritualists, which surprised and convinced them, and caused astonishment to Spiritualists present. Mrs. Place kindly offered her services for Monday, and we gratefully accepted.—**FORESTERS' HALL**: Mrs. Armitage, of Brighouse. Excellent addresses afternoon and evening, also clairvoyance.—**STALYBRIDGE**: 17th, Mrs. Hyde gave remarkably good clairvoyance and psychometry, well appreciated. 21st, Mr. Leaver gave good discourses on 'Prove all things' and 'Man his own saviour,' followed by good psychometry. After-circle conducted by two Lyceum boys. Good time.—**STOCKPORT**: 2-30, Mrs. Gartside Fletcher gave a splendid address on 'The progress of the spirit.' 6-30, She named the baby of Mr. and Mrs. Williams, earthly name, Marguerite, spiritual name, 'Lilybell,' followed by a very instructive address to parents, much appreciated. Miss Boardman gave two beautiful solos. Happy time.—**TODMORDEN**: Miss A. Stansfield discoursed well on the subjects, 'Spiritualism, the key to eternal light' and 'Brothers of your spiritual gifts, I would not have you ignorant.'—**WARRINGTON**: 21st, Mr. J. Moorey gave good addresses on 'Is there anything unnatural?' and 'Justice,' followed by distinct clairvoyance. 22nd, Second visit of Mrs. Eyles (*nee* Miss Foster). Short address on 'The wanderer's return,' followed by very incisive clairvoyance and psychometry.

#### MIDLAND AND EASTERN COUNTIES.

**DERBY**, 1A, Normanton-road: Mr. Swinfield, of Leicester, gave an able address and very successful clairvoyance. **TRAFFIC-STREET**: Interesting addresses were given by our medium, Mrs. Foster, the night subject, 'Spiritual progress here and hereafter.' We were also pleased to have with us some Spiritualist friends from Burton.—**LEICESTER**, Liberal Club, Town Hall-square: The inspirers of Mrs. Richards gave a very interesting address on 'The teachings of Spiritualism.' Clairvoyance afterwards. **QUEEN-STREET**: Our President lectured on Sunday evening, and gave a very able address on 'Ye are temples of the living God.' Clairvoyance by Mrs. Eggs.—**NORTHAMPTON**: Mr. Ashby, of Leicester, gave address and clairvoyance to moderate audience, who seemed well satisfied.—**SMETHWICK**, Central Hall: Mr. J. Hands, of the B.S.U., read 'Spiritualism: its confirmation,' by Mr. E. W. Wallis, supplementing by original remarks. Thanks to our good brother.—**WALSALL**: 14th, The first visit of Miss Smith, of Southport. Shall be pleased to welcome her again. Visited Lyceum and spoke touchingly to the children. 21st, Owing to the illness of Mr. Tetlow, Mrs. Roberts lectured in his stead.—**WISBECH**: Mr. D. Ward delivered splendid address from words chosen by the audience, 'Beautiful is God's Love towards his children,' followed by clairvoyance, which was very good.

#### NORTHERN COUNTIES.

**CARLISLE**: Mr. W. Rushforth's guide spoke beautifully on 'What shall the end be?' followed by good clairvoyance.—**CROOK**: Mr. Cransbury, of West Pelton, gave us two very good addresses on 'What has Spiritualism done for humanity?' and 'The development of man,' which were of a very high character. After the evening address, Mr. Cransbury gave some very good clairvoyance.—**GATESHEAD**, I.L.P. Hall: We had Mr. McKeller, of North Shields, who gave an excellent address on 'Hereafter, in the light of Christianity,' to a good audience. We hope to see him again soon. **ST. CUTHBERT'S HALL**: Mr. Dowell Todd gave an address on 'The Spiritualists' creed,' urging the necessity of more brotherly love in the movement.—**LINTZ**: Splendid meetings at Mr. Barnes'. The guides of Miss Lily Barnes spoke well on 'Delight in every goodness' and 'Light and darkness.'—**NEWCASTLE-ON-TYNE**, Heaton and Byker: Mr.

J. W. Griffin Hodson, of Birmingham, delighted a large audience by his lecture on 'Spiritualism, a mission of humanity,' which was listened to throughout with that attention the subject fully deserved. W. H. Robinson, always a welcome visitor, gave a reading and fulfilled the duties of chairman. Miss Hodson was present, but unable to take part owing to indisposition.—NORTH SHIELDS, Lewis Hall: 16th, Mrs. Yeates held successful meeting, giving psychometry. 18th, Mrs. Morton, for the first time in her normal state, gave good psychometry, 12 articles being taken, everyone correct; large audience well pleased. 21st, Mrs. Yeates again held good meeting.—SPENNYMOOR: Bro. J. Morland's guides dealt with the subject, 'Love one another,' and spoke on it well. Bro. W. Lamb, a very successful healing medium, has done wonderful cures here.—WEST HARTLEPOOL, 15, Hope-street: Mr. R. Crawford did good service to the cause of Spiritualism at two meetings. He is a worthy advocate, and we commend him.

#### WALES AND WESTERN.

BARRY, Psychological Society: 19th, We spent a very pleasant evening with the guides of Miss Johnson, of Cardiff, who answered questions and gave good clairvoyant descriptions. 21st, The guides of Mr. Ernest Oaten gave a grand address on 'Death and the after-life,' highly appreciated by all present. Miss Johnson afterwards gave good clairvoyance; a very satisfactory meeting, showing our Cause at its best.—BRIDGWATER: 18th, Our esteemed friend, Mr. G. H. Bibbings, gave a splendid address on 'Dead Death,' dealing with the subject in his usually clear and vigorous style. We feel especially indebted to our brother for his self-sacrificing services in the Cause, and hope he may be able long to continue his noble work.—CARDIFF, 198, Cowbridge-road, Canton: Trance addresses through Mrs. Williams and Mrs. Preece, 'Progressive thought,' followed by experience of a minister on passing to the spirit side. Good clairvoyance from both ladies. ST. JOHN'S HALL: Mrs. M. A. Sadler conducted the service, giving an excellent and lucid address upon 'Death and after.'—EXETER, Friars' Hall: 21st, Splendid address by Mr. Parr on 'Spiritualism, a spiritual and philosophical outpouring.' Fairly good clairvoyance by Mrs. Granger, considering the very sultry atmosphere occasioned by thunderstorm.—ILFRACOMBE, Camden-street Board Schools: Mr. Terry gave a strong and enthusiastic reply to Dr. Talmage's attack on Spiritualism, as printed in the *Christian Herald*.—MERTHYR TYDFIL, Central Hall: Welcome visit by Mr. G. H. Bibbings, whose discourses on 'Dead death' and 'Should ghosts be loved?' were real treats, his lucid and eloquent arguments being of great assistance to us in ploughing the ground. Clairvoyance by Mrs. Billingsley was also successful. Good meetings. PLYMOUTH, Oddfellows' Hall: August 17th, The children in connection with the P.S.S. Lyceum, were given their first treat. Mustering at the hall, they were marched to the Phoenix Wharf by Mr. Trueman, crossing the harbour to Oreston. A good and plentiful repast was provided in Mr. Vincombe's tea garden, after which games, racing, and swinging were enjoyed by all. A group of the Lyceum, and another of parents and friends present, were photographed by Mr. Warne, a member of the committee, who takes a deep interest in the work. The party, numbering over 50, left in high spirits for home, reaching Plymouth about 9 p.m., having spent a very pleasant afternoon. We hope the display will have a salutary effect, and that we may have a still larger turn out next time. The Lyceum has only been working three months. 17th, No meeting, Lyceum outing. 19th, 'London Spiritualism,' by Mr. Trueman, interesting and edifying account of a short visit to the Metropolis. 21st, 'Discoveries,' an excellent and well received discourse by the guides of Mr. J. Evans. Clairvoyance by Mrs. Trueman, 8 recognised.

#### YORKSHIRE.

ARMLEY: Our services of song, 'Forever true,' passed off in a very nice manner, afternoon reader, Miss H. Webster; at night, 'A terrible lesson,' reader, Mr. A. Honer.—BARNESLEY, George-yard: Mr. T. E. Morgan gave a grand illustrative address on 'The firmaments of heaven and earth,' which was dealt with in grand style. Mrs. Roberts gave clairvoyance. A good after circle.—HUNSLET, 3, Bottom of Joseph-street: A good time with Mrs. Stretton and her guides, who gave good address and splendid clairvoyance, all well pleased.—LEEDS, 29, Back Adelphi-street: Mrs. Parker, good time. NORMANTON: A very good day with Mrs. Berry's guides, who gave addresses on 'Truth' and 'What has Spiritualism done, and what benefit has it been to humanity?' A large and intelligent audience never heard Mrs. Berry to such perfection. She has our best thanks. A good attendance at the after-circle. Clairvoyance by Mrs. Baker very good.—ROTHERHAM: Mr. G. Featherstone and his guides spoke from subjects from the audience in a most remarkable manner.—SHEFFIELD, Hollis Hall: J. Smithson's guides gave two very delightful trance addresses on 'The parable of the talents' and 'Death, where is thy sting?' very well dealt with and much appreciated. Miss Beavers, of Huddersfield, gave successful clairvoyance. LANGSETT-ROAD: Mr. Mason delivered two trance lectures on 'You need the teachings of Spiritualism' and 'The incarnation of God,' in an interesting and lucid manner; excellent clairvoyance.—SKIPTON: Splendid services with Mr. Fielding, Chesterfield, the discourses and clairvoyance being greatly appreciated by large audiences. Clairvoyance was remarkable and convincing, between 20 and 30 tests given, all recognised.—WAKEFIELD, Queen-street: Mrs. France's guides spoke, and gave remarkable addresses on 'The poor are amongst us' and 'Is Spiritualism in accordance with the Bible?' much appreciated by a moderate audience. Clairvoyance good.

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

RECEIVED LATE.—CUBITT TOWN, Isle of Dogs: We were very pleased to welcome Miss Findlay to our little island, to open our first public spiritual hall. We had a nice meeting of intelligent people, and had a circle after, when nearly all remained.—HUNSLET, Goodman-terrace: The guides of Mrs. Eastwood gave clairvoyance in the afternoon, and a very good address at night, on 'The Prodigal Son,' also very good clairvoyance. A very pleasant day.—NEWCASTLE-ON-TYNE: August 14, Mr. Griffin Hodson gave a good address. Miss Hodson sang 'The Holy City' in splendid style. 21st and 22nd: Mr. Frank Hepworth spoke, and gave successful clairvoyance and psychometry. Mr. Hepworth has certainly given us his best lectures this visit.—MEXBRO': Mr. E. Marklew did good service at Mexbro' on Sunday. After evening service an open-air meeting was held. Lively discussion, as usual.

#### 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

BRADFORD. Otley Road.—Anniversary Sunday, August 28, speaker, Mr. Pawson. Special hymns, first time. Original music by Mr. Armitage, words by Mr. J. Brook. 563

CARLISLE, Temperance Hall, Caldewgate.—Memorial Service to our late sister, M. Skelton. Speaker, Mr. W. H. Penman, of Gateshead, 6-30. 563

COLLYHURST-STREET, Harpurhey.—Sunday, September 4. Harvest Festival and Grand Service of Song, entitled, 'The Message of Flowers,' at 3 and 6-30. A hearty welcome is given to old and new friends. Reader, Mr. R. A. Brown. Also on Monday, September 5, at 7-30, Social Gathering and Fruit Banquet, and Sale of Fruit, Vegetables, etc. Admission 3d. 563

CLITHEROE. Church Brow.—The Anniversary Services will be held on August 28. Speaker, Mr. Mayoh, Bolton. Miss Janet Bailey, Blackburn, Clairvoyant. A hearty invitation extended to all.

DEWSBURY, Bond-street.—The Anniversary Services in Victoria Hall, Town Hall, Dewsbury, on Sunday, September 4th. A Lyceum Open Session will be held in the morning, at 10 o'clock, when Mr. J. Smithson, of Savile Town, will give an address. In the afternoon, at 2-30, and evening, at 6, Madame Henry, of Manchester, will deliver two trance addresses. Collection at each service. On Saturday, September 3, a Ham Tea and Entertainment will be held in Bond-street Rooms, at 4-30. Tea and Entertainment, adults 9d., children 6d.; Entertainment only, 3d. All are welcome. 564

GATESHEAD. I.L.P. Hall, 3, Back Windsor Avenue.—Sunday, Aug. 28, at 6-30 p.m., Mr. Easthope, of Newcastle. Wednesday, 7-30 p.m., Open Circle; Sunday, Sept. 4, Mr. Paul, of Gateshead. 563

GATESHEAD. St. Outhbert's Hall, Bensham.—August 28, Mr. Westgarth, of Newcastle; Sept. 4, Mr. T. O. Todd will open a Lyceum at 2-15, assisted by other friends. 563

GLASGOW.—Mr. Horatio Hunt, of London, will hold a series of seances at David Duguid's, 113, Oxford-street, Glasgow, from Sept. 10, till further notice. Private interviews arranged for evenings at 8 o'clock.

LEEDS. Alexandra Hall.—The committee of the Leeds Psycho. have great pleasure in announcing that they have arranged a two night's Public Debate for Tuesday and Wednesday, September 13 and 14, subject, 'Is Spiritualism true?' between Arthur J. Waldron, London, the world-renowned champion of the Christian Evidence Society, and G. Horatio Bibbings, the well-known apostle of Spiritualism. Reserved seats, one night 1s., two nights, 1s. 6d. Balcony, 6d. each night. An early application for tickets should be made, as they are limited. J. W. Lowrey, 3, Grafton-street, Leeds. 564

LEEDS, Psychological Hall.—Anniversary Services will be held in Alexandra Hall, Cookridge-street. On Sunday, September 4th, at 2-30 and 6-30, speaker, Mr. J. Farnsworth, of Leicester; clairvoyance by Mrs. Griffin, of Burnley. Collections. Tea provided at Psycho., at 6d. each. On Saturday, Sep. 3rd, a Tea and Social evening, in the Psychological Hall, Grove House-lane. Tea at 5 o'clock, Entertainment 7 p.m., consisting of short bright speeches. Clairvoyance, vocal and instrumental music. Tea and Social, 9d.; social only, 3d. See handbills for further particulars. Re Debate on Sept. 13 and 14, Mr. Smithson, of Dewsbury, will take the chair, at 7-45 p.m., on the Tuesday evening, and Rev. F. E. Beterson, B.A., of Morley, at 7-45 p.m., on the Wednesday. Tickets now on sale. 564

LIVERPOOL, Spiritual Evidence Society, Phoenix Hall, 64, Low Hill.—Lyceum every Sunday at 3 o'clock. Wednesday, 31st, at 8, Mrs. Rossbottom and Mrs. O'Keefe, clairvoyance. 563

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

MR. ALBERT WILKINSON (Exoelsior Lanternist), 10, Percy-street, Nelson, is now booking dates for his Lighthouse Exhibitions of all kinds (including Spirit Photos). Must apply early. Dates limited. Terms reasonable. 570

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. MENMUIR, Inspirational Speaker and Clairvoyant, now open for engagements.—48, Grafton-street, Leeds. 562

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. 564

NEWCASTLE-ON-TYNE. 3, Addison-road, Heaton.—August 28th, Mrs. Young, of South Shields. Silver collection in aid of building fund. Sept. 4th, Mrs. Johnson, of Gateshead. 564

NEWCASTLE-ON-TYNE. Northumberland Hall.—August 28th at 6-30, open circle, in which Mrs. Moore will take part (health permitting). Sept. 4th and 5th, Mr. G. H. Bibbings. Sept. 11th and 12th, Mr. Will Phillips. 563

NORTH-EAST LANCASHIRE LYCEUM DISTRICT COUNCIL.—The Quarterly Meeting will be held at Hammerton-street, Burnley, on Aug. 27, 1898, business to commence at 3-30, prompt. At 5-30 a Public Tea will be held, to be followed at 7-30 by a social evening. Tickets for Tea and Social, adults 9d., children 6d. each; Social only, 4d. A full and prompt attendance of delegates is earnestly desired.—THOS. WILKINSON, hon. sec., North Cross Cottages, Clitheroe. 563

PLYMOUTH. Oddfellows' Hall, Morley-street.—Sunday, Sept. 4, at 6-30, Mr. J. Evans; 11th, Mr. Kenward; 18th, Mr. J. Evans; 25th, Mr. Kenward. Wednesdays: Sept. 7, Mr. Forbes; 21st, Mr. Forbes; 14th and 28th, open for arrangements with other speakers. Friday, at 7-45 p.m., M. I. C. Syllabus, as per arrangement. Clairvoyance by Mrs. Trueman, Sundays and Wednesdays. Sunday, 10-45 a.m., Children's Lyceum. Visitors invited. 564

SALFORD.—Wednesday, 8-15, Public Circle; Sunday, 28th, 10-30, Lyceum; three Public Circles conducted by Mrs. Markham; 6-30, Annual Flower Service, address by Mr. Will Phillips, clairvoyance by Mrs. Markham. Public Circle after service. Saturday, 27th, Tea and Social at 5 p.m. 563

SHEFFIELD. Langsett-road.—Sept. 4, Mr. Sam Featherstone and Mr. Morton; 11th, Messrs. Jones and McLeod; 18th, Mrs. Markham; 25th, Mr. Mason. 563

SECRETARY'S ADDRESS.—Mr. M. Smith, 10, Jubilee-terrace, Seaton Delaval, Seaton-terrace, Northumberland. 563

SMETHWICK. Central Hall, Cape Hill (opposite Windmill-lane).—Mrs. Barr, of Coventry, Trance Medium, on Sunday, Aug. 28 at 11 and 6-30. Come, do come! 563

STOCKPORT.—Will mediums having open dates for 1899 kindly communicate with (stating terms) Joseph Williams, cor. sec., 3A, Laurel-street, Wellington-road North, Stockport? 563

T. E. MORGAN, 73, Meersbrook Bank, Sheffield, has Removed to 15, Burcot-road, Meersbrook, Sheffield. 564

WILFRED ROOKE, 165, Stockport Road, Levenshulme, Phrenologist, Mental Science Specialist, Mesmerist, and Lecturer, now booking dates. Week-nights October till March. Syllabus, fees and dates, post free on application. Scientific, amusing, and instructive. Apply early. 567

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

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

WANTED Situation as Lady-Help or Housekeeper in a Comfortable Home. Address 'M', 41, Holland-road, Chorlton-cum-Hardy.

WANTED, Unfurnished Rooms, with attendance, from September 29th (Neighbourhood, Highgate or Hampstead), by Married Couple. No children, terms moderate for permanency, near train or 'bus route. Particulars, Hope, care of Two WORLDS.

SALFORD SPIRITUAL CHURCH.

:- ANNUAL FLOWER SERVICES :-  
SUNDAY, AUGUST 28, 1898,

At 3, by  
MRS. MARKHAM, of Sheffield,  
And 6-30 address by  
MR. WILL PHILLIPS, of Nottingham,  
And clairvoyance by  
MRS. MARKHAM.

Special music by the choir. Silver collection will be taken at the entrance

PENDLETON SPIRITUAL CHURCH.  
Cobden Street.

ANNUAL FLOWER SERVICES  
ON SUNDAY SEPTEMBER 4, 1898.

At 2-45 and 6-30, when  
MRS. E. HARDINGE BRITTEN,  
Will give an Address.

Subject (next week). Collections in aid of Church Funds.

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—

[COPY.]

Old Fallow-rd., Blackford's Cannock, Staffs., Aug. 22, 1898.  
Dear Madam,—Having tested your valuable Pills and found them all you describe them to be, I enclose thirteen stamps for the supply of one more Box of Pills, same as before, as they have done me more good than all the remedies I have tried before, in fact I think another box will put me right, for which I am very thankful to you, especially considering my age, being turned 78 years. Dear Madam, you can publish this for the benefit of others if you think proper to do so. Yours faithfully,  
JAMES LARNER.

(Extract from Letter.)

George-street, Altrincham, Aug. 22.  
Dear Mrs. Burchell,—Many thanks for your beautiful letter and Pills. It is so sweet and pleasant to be thoroughly understood, physically, mentally, and spiritually by you. I am quite sure I shall not be able to resist the temptation of coming to see you whenever I can make it convenient to do so.—I remain, yours sincerely,  
J. R.

(Copy of Letter.)

Higher Broughton, Manchester, Aug. 22.  
Dear Madam,—Parcel of Medicine came to hand quite safe this morning. I am pleased to see that you have read my condition so clearly, as it is identical in every respect with what I have and do feel, I have much pleasure in inclosing P.O. for the same? I am pleased to say that I am feeling very much better; my eyes are stronger and very much better. Yours fraternally,  
R. H.

Spyver-st., Groves, Hull, Aug. 22.  
To Madam Burchell,—Will you please send me another supply of medicine, for which I enclose P.O. for the same? I am pleased to say that I am feeling very much better; my eyes are stronger and very much better. Yours faithfully,  
F. N.

NOTE THE ADDRESS

65, Girdlington 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, Mrs Whittaker. circle at 8  
**26, China st., Lyceum 10 30; 2 30, 6, circle at 8**  
**Ashton**—Hall of Progress, Burlington st., 2 30, 6 30  
**J Savage. Tues. 7 30, Mrs Hyde**  
**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,  
**Mr Inman**  
**Birmingham**—Masonic Hall, New st., Union, Class  
**10 45; 11, 6 30**  
**Bloomsbury**—Lyceum 11; 3, 6 30  
**Smethwick**—Central Hall, Cape Hill (opp. Wind-  
**mill lane), Lyceum 2 30; 11, 6 30, Mrs Barr**  
**Blackburn**—Old Grammar School, Freckleton street  
**Lyc. 9; circle 11; 2 30, 6 30, Madam Henry**  
**Blackpool**—Spiritual Church, Albert road, Lyceum  
**9 30; public circle 11; 2 30, 6 30**  
**Bootle, Liverpool**—Masonic Hall, Lyceum 11; 2 30,  
**6 30, G H Bibbings. Mon. 8. Tues. 8, Seance**  
**Bolton**—Bradford st., Lyceum 9 30; 2 45 and 6 30,  
**Miss Jones**  
**Burnley**—Hammerton st., Lyceum 9 30; 2 30 and 6,  
**W Rooke**  
**North st., Lyceum, 9 30; 2 30, 6, Mrs Waddilove**  
**Tues. 7 45, public circle Wed. 7 30, members'**  
**Guy st., 2 45, 6 30, Mrs Kay. Mon. 8, Mrs Taylor**  
**Thurs. 8, Locals**  
**Bury**—Spiritual Hall, Georgiana st., Lyceum 10;  
**2 30, 6, Mr Pickington. Wed. 7 30 public circle**  
**Cardiff**—St John's Hall, St John's sq., Lyceum 2 45;  
**11, 6 30, E Adams**  
**Carlisle**—33, Princes street, 2 30, Temperance Hall  
**Calder Gate, 6 30, memorial service, W H**  
**Penman**  
**Olithers**—Old School Church Brow, Lyceum 9 45;  
**2 30, 6, anniversary services, J Mayoh and**  
**Miss Janet Bailey. See Prospectives. Mon.**  
**public circle, 7 45, Thur. mems. 7 45**  
**Colne**—Cloth Hall, Lyceum 10; 2 30, 6 30, Mrs Beard-  
**shall**  
**Darwen**—Church Bank st., Lyceum 9 30 and 1 45;  
**members' circle 11; 3, 6 30, Mr Mayoh. Circle**  
**at 8, and on Wed. 8. See Prospectives**  
**Derby**—la Normanton rd., Lyceum 10 30; 2 30, 6 30,  
**Mrs Gregg. Mon. 7 30. Wed. 7 30**  
**Glasgow**—Assembly Rooms, 136, Bath-st., 11 30, 6 30  
**Great Harwood**—Britannia st., 2 30 and 6  
**Heywood**—Temple, William st., Lyceum 10; 2 30  
**and 6, Tues. 7 30**  
**Huddersfield**—Brook st., Lyceum 10; 2 30 and 6 30,  
**Mrs Stair**  
**Hyde**—Mount st., Travis st., Lyceum 10; 2 30,  
**6 30, Mrs France. Mon. 7 30**  
**Lancaster**—Athenium, St Leonard's Gates, 2 30  
**and 6 30**  
**Leicester**—Liberal Club, Town Hall sq., 11 and 6 30,  
**Mon. 8, public circle**  
**Queen st., Lyceum 10 30; 2 45, 6 30, Tues. Thurs. 8**  
**Liverpool**—Daulby Hall, Daulby st., 11 Children's  
**Lyceum; 3 and 6 30, 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, in large hall, W E Long Two**  
**Worlds and S.N.E. Hymn Books on sale, 8,**  
**members' circle Sat., 12, South rd. 8 30 circle**  
**membs & associates.**  
**Battersea Park Rd**—Henley st, at 7, experience  
**meeting. Thurs. 8, developing class, Sat.,**  
**8, members and friends social evening**  
**bers' circle**  
**Westbourne Grove**—26, Hereford-road, Monday  
**and Thursday at 8 for 8-30**  
**Bristol**—8 Mayall road, 11 open circle; Tues.  
**and Thurs. 8, circles**  
**Canning Town**—Temperance Rooms, 2 Ford's  
**Park rd, Trinity street, Lyceum 11; 7, Mrs**  
**Hillier. Tues. 8, Mr Savage. T. W. on sale**  
**Canning Town**—Co-op. Hall Braemar rd. 12th,  
**14th, 11 30, discussion; 3, Lyceum; 7 Mon. 8**  
**Tues., members. T W on sale**  
**Stratford**—Workman's Hall, West Ham lane, E.  
**Lyo 11; 7, Mr Butcher. Thurs. 8 15, Mr Savage**  
**Forest Gate**—Liberal Hall, Sun., Inquiry 10 30;  
**11, Lyceum 3; 7, Tues. 8, Thurs. 8, circles at**  
**19, Onkhurst 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, F Hepworth**  
**Manchester**—Ardwick—Temperance Hall, Tipping  
**st., Lyceum 10 30; 2 45, 6 30, Mrs Hyde, harvest**  
**festival; 8 30, members' cir. Wed. 8, O Pearson**  
**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 Macdonald. Wed. 8, Mrs Hamer**  
**Patricroft**—New lane, Winton, 3, 6 30, Mr Kay  
**Tues. 8, Mr Savage. Thurs. 8, mems' circle**  
**Pendleton**—Cobden st., Lyceum, 10 30 only. 2 45  
**6 30 Miss Chadwick. Mon. 8, public circle. Wed.**  
**8, Mr Kay**  
**Salford**—Co-op. Stores, Chapel st., Lyceum 10 30  
**3, 6 30, Will. Phillips & Mrs Markham Wed. 8 15,**  
**circle**  
**Merthyr**—Central Hall, 11; 2 30 & 8,  
**Mewborough**—Lees Arcade, Lyceum 10; 2 30, 6,  
**Mrs Porter Mon. at 7 30**  
**Milton**—Lyceum 2; 6. Circle 7 30. Wed. 7, meeting  
**Nelson**—Bradley Fold, Lyc. 10; 2 30, 6, Tues. 7 30.  
**Sat. 7 30. Wed. 7 30, Members' circle**  
**Pendle st., 2 30, 6, Tues. 7 30, Sat. 7 30**  
**Newcastle-on-Tyne**—Northumberland Hall, Lyceum  
**2 30; 10 45, 6 30, open circle, Mrs Moore. Mon.**  
**7 30. See Prospectives**  
**Nottingham**—Cobden Hall, Peachy st., 10 30, 6 30.  
**Gladstone Hall, Lyc. 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, G Featherstone; 8, circle. Wed. 8, circle**  
**Plymouth**—Oddfellows' Hall, Morley st. Lyceum at  
**10 45, & 6 30, Mr Kenward. Clairvoyance, Wed.**  
**7 30, Mr Forbes. Fri. 7 45, M I Class**  
**Rawtenstall**—Lyceum 10 30; 2 30, 6. Mrs Horrocks  
**Blakton**—2 30 and 6, open

**Rotherham**—Boro' Temperance Band Room. Ly-  
**ceum 2; 3 and 6 30, W Fielding Monday, 8**  
**Wed. 8, public circle**  
**Royston**—Hall, Union st. Lyceum, 10; 3, 6, Mrs Mort  
**and Mand. Wed. 8, Mrs Mort**  
**Shaun**—Broadbolt's Rooms, 3, 6 30, Mrs JA Johnstone  
**Tues. 8**  
**Sheffield**—Langsett road, Lyceum, 10 and 2; at 11  
**public circle; 3, 7, Mrs Roberts. Mon. 8**  
**Slatthwaite**—Laith lane, 2 30, 6, Mrs Warerhouse  
**Southport**—Foresters' Hall, 3 & 6 30, Mr Leeder  
**Wed. 8, Phenomena**  
**Hawkehead Hall, 11 and 6 30, Miss Smith. Wed. 8**  
**Spenny Moor**—Victoria Hall, 2 and 6. Thurs. 7 30  
**Stalybridge**—Lyceum, 10 30; 3, 6 30, Miss Barlow  
**Wed. 7 30**  
**Stockport**—Hall, Wellington rd., near Heaton lane,  
**Lyceum 9 30; 2 30, 6 30, Mr Isaac Pickthall**  
**Mon. 7 30, Miss Knight**  
**Sunderland**—27 Ann street, 6 30. Daily 8  
**Walsall**—Central Hall, Lyceum 10, 2 30; 11, 6 30  
**Mrs Groom**  
**Warrington**—Temperance Hall, Academy st., 3 and  
**6 30, J B Tetlow, and on Mon. at 7 45**  
**Widch**—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 Housman

**\* Army (near Leeds)**—Theaker lane, Lyceum 10 30;  
 2 30, 6 30, Miss Hunter. Mon. 7 30, circle

**\* Barnsley**—Cook's Buildings, Wellington st., 10 30,  
 Lyceum; 2 30, 6, Mrs Myers. Wed. & Sat. 8

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

**\* Batley Carr**—Town street, Lyceum, 10 30, 2 30; 6,  
 Anniversary, J Armitage. Mon. Mothers 3

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

**\* Bradford**—Boynon st., West Bowling—Circle at  
 11; 2 30, 6, Mr Shulver. Thurs. 7 45

**Tong st**—Dudley Hill, 10 30 public circle; & 2 30  
 6, Mrs J Colbeck. Mon. 7 30.

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

**Osley rd.** Lyceum, 10 30; 2 30, 6 30, anniversary, J  
 Pawson

**Spicer st., Little Horton** in 2 30, 6, Mr Seekings  
 St. James' Church, Lower Ernest st., Lyceum 10  
 and 2; circle 3; 6, J T Todd. Wed. 7 45

**\* Brighouse**—Martin st. Lyc. 10; 2 30, 6, Mr Simpson  
 2 30, 6 30, Miss Walker. Tues. 7 45

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

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

**\* Dewsbury**—Bond st. Lyceum 10 and 1 45, 3 and 6  
 Mrs Clough. Thurs. 7 30

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

**Halfway**—Winding rd, 10 30; 2 30, 6, Mrs L Bailey  
 Raven st, Queen's rd, 2 30, 6 30, Mrs Fielding

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

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

**\* Kethley**—Hoher street Spiritual Temple, 10 45, 6,  
 T Wild. Mon. 7 30

**\* Leeds**—Psychological Hall, Lyceum 10; 2 30, 6 30  
 Miss Cotterill, 8 15, circle. Mon. 2 30,  
 Tues. 8, mems. circle. Sat 8 circle

**Liverdale**—Carr street, 10, Little Town; Lyceum;  
 at 2 30 and 6, Mrs Hall

**Morley**—2 30, 6 30, Mrs Baldwin. Mon. 2 30. Tues. 7 30  
 Normanston—Queen st., 2 30, 6, R A Brown; circle 8  
 Tues. developing at 7 30.

**Osett**—dean st. Lyceum 10; 2 30, 6, J C Spencer  
 Rothwell—Lyceum, 10; 2 30, 6, Mrs Midgley. Sat. 8

**\* Sheffield**—Astercliffe, Vestry Hall, 2 30 and 6,  
 H Macklew. After-circle at 8

**\* Ellis Hall**, Bridge street. Circle 11; 3, 7,  
 Mr Shaw. Mon. 7 30

**Shipley**—Market Buildings, Teal Court, 2 30, 6  
 Mr Eirth

**Skipton**—Temperance Hall, 2 30, 6, Mrs Burchell

**\* Sowerby Bridge**—Hollins lane. Lyceum 10 and 2;  
 2 30, 6, C A Hall

**West Vale**—Green ln., 6 Wed. 7 30, T Postlethwaite  
 Windhill—2 30 and 6, Mrs Bond

**Yeadon**—Town Side. Lyceum 10; 2 30 and 6,  
 Mr Barraclough Mon. 8, members' circle

## NON-AFFILIATED SOCIETIES.

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

**Bacup**—Princess street, Lyceum, 10; 2 30, 6 30,  
 no service

**Barnsley**—George Yard Mission Room, 2 30 and 6  
 Mrs Kendall. Mon. and Wed. 8, circles

**Barnoldswick**—Spiritual Hall, Lyceum 10; 2 30, 6,  
 Birminghame—Dixon road Board School, 6 30 p.m.

**Camden St.** Board School, at 6 30,  
**Bishop Auckland**—Tomp. 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, flower service, circle. Mon. 2 30, 6 30.  
 Wed. 7 30

**Walton street**, Hall lane, Public circle 10 30;  
 2 30, 6, Mrs Waterhouse. Mon. 7 30

**Temperance Hall**, Lyceum 10 30; circle 10 45;  
 2 30 and 6 30, Mrs Berry, flower service. Wed  
 7 45, circle

**Gambots**—Spiritual Evidence, 2, 5 30

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

**Castleton**—Haywood rd, 2 30 and 6, Mr Williams  
 Tues. 7 30, Mr Bewick. Wed. 7 45 circle

**Crook**—Mechanics' Hall, 2 30 and 6

**Dearnley**—Spiritual Temple, 2 30 and 6

**Derby**—Traffic st. Mission, 2 30, 6 30, Miss Beaver  
 Mon. 7 30,

**Dukinfield**—Astley st., 2 30, 6 30, Mr Duffy Mon. &  
 Thurs. 7 30, circles

**Dundee, N.E.**—Gilliland 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, Benham. Sun. 6 30  
 Mr Westgarth. Thurs. 7 30, open circle (see Pro-  
 spectives)

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

**I.L.P.** Hall, 6 30, Mr Bathope. Wed. 7 30 open  
 circle

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

**Heckmondwike**—Thomas st., Lyceum, 10; 2 30 and 6.

**Bethel Lodge**, Tues., Sat., 7 45

**Heywood**—Adelaide st., 2 30 and 6,

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 closed for Oldham Wakes

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

**Huddersfield**—Quarmby, 2 30, 6, Mrs Crossley

**Hunole**—Oriental Hall, Top of Joseph st., 2 30, 6,  
 Mrs Shulver. Tues. & Sat. 8, public circles.

**Goodman terrace**—2 30 and 6, Miss Smith  
 Tues. Thurs. and Sat. at 7 30

**3, Bottom of Joseph st**—2 30 & 6 30, Mrs Harrison  
 and Mon. 2 30, 7 30. Tues. 7 30, public meeting  
 Thurs., 7 30. Sat. 8

**Williamson Buildings**—2 30 and 6, Mon. 7 30  
 Wed. and Sat. at 7 30

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

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

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

**28, Back Adelphi st.**, circle 10 30; 2 45 & 6 30,  
 Messrs Buby & Sutherland. Mon. 7 45. Thurs.  
 and Sat. circles, 7 45

**Liverpool**—Phoenix Hall, Low Hill, Lyceum 3.  
 Wed. at 8, Mrs Rossbottom and Mrs O'Keefe

**Lintz Colliery**—33, Cinder Oven Row, at 6. Tues  
 and Thurs. at 7

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

**Box**—193, Bow road, 7, Tues. & Fri. 7 30. Wed.  
 7 30, public circles.

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

**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.  
 Edwards

**Hackney**—Manor Rooms, Kenmore rd., Mare st.,  
 6 45, open-air meeting, Victoria Park; evening,  
 John Kinsman, address. Wed. 8, mems' circle  
 155, Richmond rd. at 8. Open-air, Victoria  
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**Islington**—Wellington Hall, Upper street, 7, Mr  
 Palmer, Thurs. 8, members, Mrs Brencholey. T.W  
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 Thurs., seances 8

**North London**—14, Stroud Green rd, Lyceum in  
 the Park 11 Spiritual service, 7, in the hall  
 Tues. 8. Wed. 8, mems. Flinsbury Park Open-  
 air, Sunday, 11 30

**289 Ladbroke grove**, Seance, Mon. and Thurs.  
 8 for 8 30. Sun. 11, clairvoyance

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**Manchester**—Bradford: Labour Hall, Grey Mare lane  
 Tues. 8, mems' circle, Thurs. 8, Mrs Wright  
 Sun. 6 30, after-circle, 8 15

**Cheetham**—Ash Lodge Hallwell lane, Lyceum  
 10 30; 2 30, 6 30, Miss Chadwick. Mon. 8,  
 public circle. Thurs. 8, Mrs Cropper

**Woolcs**—Conservative Club, 2 45, 6 30, Wed. 7 45

**Higher Broughton**—Hilton st., Lyceum, 10 30; 2 45  
 6 30, Mr B Plant, open-air service. Tues. 8 15,  
 members' circle. Thurs. 8, Mrs Peters

**Hulme**—Corner of Junction st., Lyceum, 10 30; 3  
 & 6 30, Miss Knight; 8 15, circle. Mon. 8 15  
 prompt, Spiritualists only. Wed. 8 30, mem  
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**Longsight**—West Gorton, 24 Greyst., Lyceum 10 30  
 2 30, 6 30, A speaker. Tues. & Thurs. 8 15

**South Salford**—4, West Craven st., Regent rd., 6,  
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