

# THE TWO WORLDS.

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## The Higher Concept of Death.

ADVANCED VIEWS COMING FROM AN ORTHODOX PULPIT.

A sermon by the Rev. C. Jackson at the Eastwood Congregational Church, from Ecclesiastes vii. 1: 'The day of one's death is better than the day of one's birth,' reported in the *Progressive Thinker*, Chicago, Ill., U.S.A., and reproduced by us to show how rapidly spiritualistic doctrine is permeating the so-called orthodox churches.—Ed. T.W.

DR. JACKSON spoke in substance as follows :

This saying comes down to us from a far-distant age. It is an enigmatical utterance. Most of us would deem it pessimistic. We would say that its author was suffering from dyspepsia or some other depressing disease. The world does not believe that death is better than birth. We make the latter a festival; we celebrate its anniversary. The day of birth is a day of smiles, and its annual return an occasion for congratulation. But the day of death is a day of tears and sighs. Its anniversary is passed in solemn silence. No, this is not a favourite thought—that the day of death is better than the day of birth. Yet there is a sense in which it is true; and it is a very precious truth to me. It applies to every good life in a most consoling way. It is the thought that death itself is only birth into a higher life, free from the cares and infirmities and disappointments of this one. I love that class of scriptures best which view death as natural—not as an after-thought with our Creator, a penalty for sin. The patriarchs seem to feel that it was appropriate and right to die, when old age came on. They did not fear it, but spoke of it as sleeping with their fathers; being gathered to the generations that had gone before. A mistaken theology long taught that had there never been sin there had never been death in this world. Even the death of animals was regarded as a calamity which they suffered in consequence of man's sin. But the revelations which God makes in the fossils show that death was in this world unknown ages before man entered it. The bodies of carnivorous animals are found preserved in the salt-bogs and frozen marshes of northern Siberia, with the half-digested remains of other animals yet in their stomachs; animals which had become extinct as a species long before the appearance of man on the earth. The strong preyed upon the weak, and all suffered and died then as now, and when man came he only shared the same great law of God. Physical death is not, therefore, the penalty of sin in the race, but God's natural provision whereby we pass on into higher being. The analogies of nature confirm those scriptures which teach that unless we die we can never be more than we are here. One thing passes away that a better thing may be. That is God's order. Lower species yield to higher species. Evolution is upward. Such is the discovery of science, and it is a most comforting assurance. Like it is the revelation of scripture. The spirit of man goeth upward. Mortal bodies precede bodies immortal. The new being which comes through death is a nobler being. With better faculties, and more of them, we shall know more than now, and understand it better. But always first the natural, and after that the spiritual.

With this faith, what we call death must be better than our birth into this world, for it is only birth into the next world. As the end of accidents, and uncertainties and evils, death is a blessed relief. Remembering how much may happen here, Solon, the Athenian lawgiver, said he counted no man happy until his death. Still more so, if, added to the relief from life's burdens, they go out confident in the faith of futurity. The Christian reckons that

The dead alone are great;  
For when they die, a morning shower  
Comes down, and makes their memories flower  
With perfume sweet, though late.

I think there are many mistaken notions concerning death from which we ought to be relieved. One of the commonest mistakes is to suppose that it is attended with great suffering. To give an idea of intense agony people will say, 'I suffered death in that experience.' The probabilities are that each one of us has suffered far more, in many instances, than we shall suffer in dissolution. This is almost certainly true with everyone, that he experiences a hundred-fold more pain, through life, from headaches, rheumatisms, neuralgias, sprains, inflammations, fevers, fractures, or some other form of sickness, a hundred-fold more than he will realise in the hour and article of death. The growing belief of scientific observers is that there is very little suffering in natural death.

Fatal disease almost invariably has a certain benumbing effect

upon the nerves, and the spirit passes out of the body as easily as we fall asleep. There may be laboured breathing and twitching and muscular contractions and relaxations, which have the appearance of being painful; but it is appearance only. Insensibility robs physical death of sting, if it has one.

Many times have the dying expressed their surprise to find this so. The experience was so different from what they had imagined and dreaded. 'If this be death, it is easy to die,' is no uncommon remark. Oftener still, it is so free from any sensations different from those by which we live that the dying make no reference whatever to their feelings.

And if it be true, as seems the case from the experience of these men, that people who are eaten up by wild beasts are spared from pain by a merciful provision of Nature, or God, it is undoubtedly true also in the case of all the lower animals, and with birds, fishes, and insects. And since all animal creation, in their natural state, prey upon each other for sustenance, it is an immense relief to think that they do not suffer as would seem from appearances.

One of the perplexities to Darwin's mind was why Nature should be so heartless and cruel, in ordaining one species perpetually to war upon another for a livelihood. But Alfred Russell Wallace, the great co-discoverer with Darwin of the law of evolution, held otherwise. As he interpreted phenomena, he believed that Nature was benevolent in this arrangement; that as all creation must, in the nature of things, die sometime, and that as the old, the infirm, are the first to fall a prey to their destroyers, it is probably a merciful provision of Providence which gives the weak this sudden taking off, rather than allowing them to linger a slow, suffering death from starvation.

And, particularly, if it be true that they are spared from pain in dying under the talons and fangs of devouring enemies, it is a merciful way to end this life. And that seems to be established from human experience under like circumstances.

So far we have found much evidence that dying is not the painful experience which it is commonly supposed to be. The fear of death is natural, and it is valuable, but it is not a prophecy of reality. It has a different purpose. It is implanted within us as a guardian over life.

Hence this fear is strongest in the young, and diminishes as we grow older. But now, I suspect that these suggestions have awakened some curious questions in the minds of my hearers. Some of you have been inwardly asking yourselves whether there is really no difference, then, between death to a Christian and death to a non-Christian? You were wont to think that sinful people must, of course, feel, fear, and dread as they become conscious that dissolution is occurring, or is near.

But I am bound to say that such is not my observation. It used to puzzle me and perplex me to find it so; that the majority of Church members and the majority of worldings died so much alike—but whether I could account for it or not, so I found it.

But since I have come to understand death as natural to man—just as natural as birth—it does not seem so strange that, as an experience, it should be free from fear, as a rule, to sinner and saint very much alike. Mark you, I say, 'very much alike in freedom from fear,' the causes for which we have already named. In some other respects the death of a saint is likely to be very different from that of a sinner.

The absence of fear, in death, is very much below the presence of assurance in death. Absence of dread is merely a negative quality; the presence of peace, or anxiety to depart, or joyful anticipation in view of death is a positive quality. This the sinner never has, but Christians nearly always have, in some degree. They generally, at any rate, have resignation and trust, super-added to the absence of fear.

But it will not do in all instances to judge one's character of acceptability with God by his feeling in death. Our approval of God is a matter not to be determined by the emotions of the last hour, but by the deeds of the past life. Dying, in itself, is just as much a matter of indifference to character as is being born; it is living that decides destiny.

Non-Christian people, in the absence of feeling fear in dying, are, in character, just what they were before. When their faculties are dull and stupefied on every other subject, why should they be so supernaturally quickened in dying to realise their lack of spiritual attainment? As they lived in indifference on that subject, so they die in indifference to it, and their future is determined exactly by what they themselves are and have been.

If there be restoration beyond the grave it will not be by magic, or by miracle; but by the slow and painful processes of discipline governing the spiritual world there as here. If there be possible reformation, or regeneration, of character there, they

will have gained nothing by a postponement to a post mortem period; they will even then have lost immeasurably by their earthly folly.

For every step in sin means a step back again; and it is always harder to cure than it is to become sick; harder to mend than it is to break; harder to restore than it is to destroy. In any event sin is always folly, and they who live and die in it must reap to the full extent of their seed sowing. There is no escape; it is natural law.

So we have come to place far less stress upon dying, as a criterion of future conditions, than formerly, when we understood the laws of the mind less well than now. And especially should we feel no distress over the absence of ecstasy or joy in dying, where, perchance, the life has been all right. That often happens. I have witnessed a few jubilant and ecstatic dying beds, but they are rare among even the saintliest lives. Oftener it is only a peaceful calm; or quiet trustfulness.

Much depends upon the character of the disease, and its effects upon the mind. Sometimes there has been a lifelong temperament of distrust, or despondency, which is not wholly lifted, even in death. I have known a few good people who felt very little assurance in dying; some of them were even reluctant to go till the last. Yet there could be no doubt to anyone else who knew them, that all was well with their soul. Their spiritual life was pure, but bodily infirmities influenced their mind.

## Were the Writers of the Bible Divinely Inspired?

(Continued from page 566.)

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

### THE STORY OF THE FLOOD.

IT WILL HAVE BEEN GATHERED from what has already been said that the story of the Deluge was well known and generally received by all surrounding nations in the days of Moses, accounts of which might be quoted like those of the Creation were it necessary. The account of Berosus, the Chaldean historian, seems to have been taken as the basis for all the others, which are but variations of the names and incidents to suit the writers' inclinations. There can be no doubt that Babylonia was the true source of all those diversified accounts, the same as it was of those concerning the Creation.

The Bible contains two accounts of the Flood, the same as it does of the Creation. These are dove-tailed together as one, but in such a manner as the reader will be able to separate them if he keeps in mind what has already been said about Yahveh being changed into LORD, or THE LORD, in small capitals. In the first account we are told that God commanded Noah to take 'of every living thing of all flesh, two of every kind . . . to keep them alive with thee; they shall be male and female. Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind, two of every sort shall come unto thee to keep them alive (Genesis vi. 19, 20). The Elohist origin of this account is also evidenced by what precedes it concerning the conduct of the sons of God. In the second and fourth verses we are told 'that the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose . . . when the sons of God came in unto the daughters of men, and they bear children to them, the same became mighty men which were of old, men of renown.' It is quite evident that the writer believes in 'gods many,' and that they had sons who fell in love with the daughters of men. Such conceptions as these are on a par with the Greek and Roman mythologies, which can be traced through Egyptian writers to Babylonia. These conceptions are altogether foreign to Christian doctrines, which teach a trinity only, and that the only begotten son of God (Jesus) forms part of it. Verses 3, 6, 7, and 8, in which the term LORD is used, belong to the Jehovistic school, who accept Yahveh as their God or LORD.

The second account is to be found in chapter vii., which says, 'And the LORD (Yahveh) said . . . of every clean beast thou shalt take to thee by sevens, the male and his female; and of beasts that are not clean by two, the male and his female. Of fowls also of the air by sevens, the male and his female; to keep seed alive upon the face of all the earth' (verses 1, 2, and 3).

It will be observed that in the first account Noah is commanded to take two of every kind, and in the second the two are restricted to the unclean, while of the clean he is to take sevens, the male and his female. It does not appear whether the writer means seven males and seven females; or four males and three females; or three males and four females. However, unless the writer means seven of each sex he might as well have restricted it to six.

It would take up too much time and space to discuss in detail the improbability, impossibility, and absurdity of either Noah, or anyone else, obeying such a command. My desire is to draw the attention of the reader to the conflicting accounts dove-tailed together, and that having been done, I now desire to call in the evidence of archaeology to prove that these accounts, are to be found, or, more correctly speaking, that the

material for their construction has been drawn from a Babylonian source, as is now proved by the cuneiform inscriptions that have been discovered, which confirm the account given by Berosus. On this point I shall again quote Professor A. H. Sayce, who, in dealing with the discovery of the Babylonian version by Mr. Geo. Smith, more than twenty years ago, says: 'We have only to compare it with the narrative in Genesis to see how strikingly alike they are.' After giving a translation of the Babylonian account, also that of a fragment of another version from the same source, he gives the probable age of their composition to be 2,350 B.C. So that this Epic poem would be 899 years old at the time Moses is said to have died. He adds that 'a comparison of it, accordingly, with the two accounts of the Deluge, which criticism has discovered in the book of Genesis, becomes of importance.'\*

After having compared them, he says, 'The conclusions we ought to draw from all this seems pretty clear. On the one hand the "Elohistic" and "Jehovistic" narratives must alike be ascribed to the same Babylonian source; we cannot say of the one that it is Palestinian in its origin, and of the other that it was copied, or rather paraphrased, from the cuneiform tablets in the age of the Babylonian exile. On the other hand, both narratives can be called Babylonian in origin only in so far as their setting is concerned, the mode in which the materials have been treated, the spirit which pervades them, is purely Hebraic. Both, too, are coloured as it were, by the geographical position of Palestine. It must be granted, then, that the Biblical narrative of the Flood, whether told by the "Elohist" or by the "Jehovist," has much which is similar to the Babylonian account. Can we go further and say that it is derived from the Babylonian version? This cannot be maintained. We know that there were several versions of the story in Babylonia, and though the one we possess may have been the most popular, it was nevertheless but one out of many. †

Here it will be observed, first, that the Professor acknowledges that there are two accounts in Genesis, an Elohist and Jehovistic; second, that their materials have been derived from the same Babylonian source as the accounts of the Creation; third, that they are not exact copies, but are paraphrases with Palestinian colouring; and fourthly, that the account discovered by Geo. Smith, is only one out of many. Such proofs as are here adduced—such facts as are here cited—fully demonstrate that the accounts found in the Bible were not divinely inspired. Indeed, nowhere does the Professor claim such a source, but on the other hand he claims a Babylonian origin. Now it is self-evident that an All-wise God would not inspire two scribes to write two conflicting accounts, one recognising Yahveh as God, and the other recognising the Elohim which signifies a plurality of gods.

It is to these crude conceptions of the nature of God that we must attribute the statement, 'And it repented the LORD that he had made man on the earth, and it grieved him at his heart,' (Gen. vi. 6.) That Being who is All-wise must know from the first what the end of His handiwork will be, and being immutable, He cannot alter or repent; such imperfections appertain to finite man, and are not applicable to the Infinite God.

The statement, 'Whoso sheddeth man's blood, by man shall his blood be shed,' must also be attributed to the writer's semi-barbarous nature. The baleful influence of such passages as these permeates all Christendom, and mars the criminal code of all Christian nations. The higher and more perfect law of God is the sacredness of all human life. When the time comes—which most surely will come—when all people shall be taught that as they sow so shall they surely reap, all nations and all laws will recognise that he who takes human life is the true sufferer, and that to retaliate by taking his life is to add another crime to the list of human wrongs. The great injustice he has done his victim will be borne in upon his consciousness, and he will inevitably feel that he must atone for it, not by the yielding up of his life on the scaffold, but by self-sacrificing work for humanity in whatsoever way the opportunity may present itself for so doing.

The moral necessity of such work will be suggested by his own repentant nature, and become the means of a complete atonement. Christendom must cease the folly of swinging murderers from the scaffold 'safe into the arms of Jesus,' on the assumption of 'the bigger the sinner the greater the saint.' Such teachings are pernicious, and are repugnant to all honourable men and women. The foundation for this higher moral code must be laid in the hearts of the children in our Lyceums. The uprooting, and thorough eradication from the national system, the errors of thousands of years, is not to be effected in the lifetime of one generation, but must ultimately be achieved by the help and inspiration of the angel world.

The statement that God planted the rainbow in the clouds as a covenant, that He may look upon it and remember His promise not to destroy the world again by flood, is not seriously entertained by any intelligent man or woman, unless their better judgment is warped by early theological training. The phenomenon of the rainbow has always existed since the sun shone on the falling drops of rain; and the writer has simply made use of it to lend colour to his account.

(To be continued.)

\* 'The Higher Criticism,' pp. 107, 113, 114.

† Ibid, pp. 116, 117.

## Memory in Children.

MEMORY IN CHILDREN is greatly affected by conditions. Their minds being in a negative state, cause them to be receptive to outside influences, and having no repelling force, memory becomes either aided or retarded, according to the nature of those with whom they are placed. On engaging a governess for a sensitive child it is most important that she should be sympathetic, for frequently do we see a highly-strung, nervous child put under the instruction of a hard and unsympathetic teacher, the result being that the child appears dull and stupid, because its sensitive nature is not understood. In many cases, we find the lesson given to it to do will be learnt correctly, and yet will be entirely forgotten at the words of the governess, 'Now, let me see if you know it.' These words being said with great force, and the doubt in the mind of the governess also, are quite sufficient to drive all memory from a nervous child, and very little progress is made with such a teacher. This manner acts injuriously upon the child. Great care should be taken in seeing that a child of this nature be placed with a governess who is sympathetic and in harmony with it, then the child's mind will expand, like the tender rosebud gently unfolding to the magnetic warmth of the sun.

(Miss) V. FRANCES.

## The Professor's Tales.

STORIES FOUNDED ON FACT.

XX.—'THE FUTURE REVEALED.'

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.]

'I HAVE NOTICED in your recent tales, Professor,' said the Doctor on the following evening, 'that you are not so much dwelling now upon the means by which communication is established with the departed, for you are bringing other matters into prominence.'

'And what are these, my friend?' asked the Professor with a smile, 'for as you have found me out, I want to know how much you have discovered.'

'The principal point,' said the Doctor, 'is the teachings of the spirit world, and with these you have combined startling physical manifestations, showing that spirits are not always the immaterial entities that we have been taught to believe.'

'On the latter point your conclusion requires some modification,' replied the Professor.

'How can that be?' interrogated the Doctor. 'A spirit in one of your tales casts a shadow, proving its solidity, while in another it knocked a man down, and so proved its physical development.'

'You go too fast, Doctor. You also cast a shadow, and can knock things about, and yet you are a spirit.'

'I begin to see your meaning, but isn't it rather hard to believe that our invisible spirit can take on a physical form?'

'And yet you see it occurring daily. What is birth and growth but the building up of a tabernacle of clay round an immortal invisible spirit.'

'But this is a slow and natural process.'

'And the other is a quick and natural process. But because you have only seen the slow process, you consider that in the illimitable universe it must be everywhere the same. On the other hand, matter is to us as insurmountable as spirit, and we know as little of the limitations of the one as we do of the other.'

'You imagine, then, that a spirit instantaneously develops a muscular system when it chooses, even though its newly-found body should be wholly invisible to us, as in the case of table rapping?'

'You are again jumping to conclusions. In the first place, I never said that a spirit could take a body to itself when it chose, any more than a child can grow when it chooses, for in both cases the conditions must be favourable.'

'But without muscles how can a spirit rap a table? And invisible muscles are not easily imagined.'

'You must pardon me if I say that once more your scientific imagination is at fault. Because you, a spirit, knock a table by the mechanism of muscles, is it therefore inconceivable that a departed spirit, with higher capabilities, must use precisely the same mechanism, and must at the same time send out from a corporeal body reflected rays of sunlight, to act upon your earthly eyes, and make its form visible to you? If, however, you will listen to the following tale,' continued the Professor, 'I will show you that in one other way at least all spirits, embodied or disembodied, can effect visible and material changes without their own particular hands touching anything.'

'That would be truly wonderful,' answered the Doctor, dubiously.

'Not a bit of it; and when you hear what I have to say, you will think it absurdly simple.'

'I see you are meditating some trick, Professor, but I won't try to guess it, so you can proceed with your tale.'

The Professor then leaned back comfortably in his armchair, and thus began his story.

Upon a bright summer morning, a young man might have been seen reclining upon the slope of a grassy hill, and, curiously enough Doctor, his thoughts were turned to the same subjects which have been engaging our attention.

'I could almost believe,' he mused, 'that there is truth in the Indian superstition that, to those who can hear, there are voices in the rustling of the leaves and the murmur of running water.'

For a few moments the young man listened dreamily to the sound of the wind through the trees, and to a waterfall not far away.

Then he shook off the drowsy feeling that was creeping over him and sat up.

'I was nearly asleep,' he thought, 'for I began to fancy that I heard the murmur of many voices. What a curious, fanciful thing this Spiritualism is, for I could easily bring myself to believe that I was surrounded by all sorts of invisible beings. And yet, what good is it, after all? It tells us that we are immortal, but that is nothing new, for other religions teach the same thing, though, as a matter of fact they can't prove it, and Spiritualists say that they have proof. But the red Indians say the same, and they are a murderous set of rascals, so their belief hasn't done them any more good than it has done to the Christian churches, whose annals are stained with the blood of their victims through long ages.'

'Then, again, Spiritualism teaches the brotherhood of man; but all the other religions do the same, and the belief doesn't seem to improve the conduct of their votaries.'

'I know what it is,' continued the young man, more energetically, 'it's a sleepy kind of business altogether. It makes people feel nice and comfortable, just as incense and stained-glass windows and the music of organs, make people feel happy and good, when they are just about as bad as they can be. What I want is a religion that will stir the blood and send a man out to work, and not to dream of dead people and feel comfortable over it,' and with a laugh the young man dismissed the subject from his mind, and turned his attention to the view before him.

Below the hill upon which he sat was a level plain. Near the base of the hill, flocks and herds were grazing, and beyond these he could see the waving corn and the haymakers busy in the fields. In the middle of the plain was a cluster of houses, from which was borne faintly on the breeze the musical notes of a blacksmith's hammer ringing upon an anvil. Beyond the smiling plain rose a range of hills, and near their summit a castle towered above the trees, with a flag waving above its topmost battlements.

'Brave men those old Normans were,' thought the youth, 'and they deserved reward for their valor. But now I come to think of it, I wonder what reward their soldiers got, for it was they that did most of the fighting.'

For a short time the young man debated this knotty point. Then a light broke over his face, and he laughed aloud. 'I have got it,' he ejaculated. 'The people working down there in the field are the descendants of those Norman soldiers who came over and did all the fighting for their masters. Then their leaders got all the reward, and the only recompense the men got, besides the hard knocks, has been the privilege to toil in poverty to all generations. Well, it's a curious upside-down sort of world, and the preaching of all the parsons hasn't made it a bit better. In fact, now I come to think of it, the parsons have made it worse, because they tell the people to be content, and it was not contentment but armed rebellions that have won freedom for the English.'

But the religious aspect of the questions proved too much for the young man, and stretching himself once more under the shade of the tree, he was soon fast asleep. But as he slept he dreamed a dream. A lordly banquet was spread before his eyes, and at the table were seated guests of high degree. The wine cup passed, with laugh and jest, and merriment reigned supreme. The dreamer knew that he was within the banquetting hall of the old Norman Castle, and he saw servants in gorgeous livery on every side of him. But this scene had little attraction for the dreamer, and he passed from the room without anyone having appeared to observe his presence. He gained the outer door of the castle, but here his progress was barred by a great crowd of people. Each man and woman of the crowd was heavily laden, and even little children laid down their loads on the doorstep. Here was a load of fruit and vegetables and flowers, and there were jewels and gold, which were handed to the servants, and borne by them into the castle.

Hungry-eyed men, and pale, thin women and children, laid down their store of gifts, and turned sadly away. The dreamer saw that snow was lying thickly upon the ground, but the people were poorly clad, though they brought rich furs and warm clothing, and handed them to the servants. Many of the children who were laden with a store of boots were themselves barefoot, and those who brought the warmest clothing were seen to be the poorest clad, when the bitter wind swept their rags aside. Thankfully the poor people accepted scraps of food which were thrown to them by the menials, though what they received were but the fragments of the banquetting hall, after the dogs had been fed with the best of the store.

'Where has all this wealth come from?' thought the dreamer.

'These people have produced all this by their own labour,' answered a voice, though the dreamer was certain he had not uttered a word.

The next moment the young man found himself outside the castle walls, and saw with wonder a long procession of people toiling up the steep path which led to the castle. Old men on crutches, young men bent with toil, feeble women, and children who were without the smile of childhood, moved wearily on with their heavy burdens. The rugged pathway was strewn with the dead and dying, and upon these the older people looked almost enviously, for their toils were over and their sufferings ended.

Then the dreamer found himself flying through the air. Below him he could see the toilers in the factories, the blacksmith at his forge and the weaver at his loom, all engaged in the ceaseless toil of producing wealth, but not for themselves.

On he sped. Here were men and women dying from the poisonous fumes of unhealthy trades, and there were the miners descending to dark mines, and carrying their lives in their hands; while far out at sea could be seen fishing boats, battling amid the wintry storms, and all this labour was for others, and not for themselves.

And now a desert land appeared, and upon the edge of the barren region stood a multitude of desperate-looking men, and as the dreamer in his flight hung poised above them, dreadful cries smote upon his ears. 'No work for us, and the fruitful land is hardly touched by the spade. No work and no food, and the bountiful gifts of the Creator are lying before us in profusion.'

'Go back,' shouted a stern voice, 'this land belongs to the castle, and you are not wanted here.'

'You are a fool,' said one of the hungry men approaching the policeman, who had thrust his comrade back. 'Who is it that feeds and clothes you?'

'The lord of the castle,' answered the policeman with a surly air. 'Again I say you are a fool. It is the men who cultivate the fields and weave the cloth that you wear.'

'That's not my concern, and if you are not off to the workhouse behind you, I shall take you to the jail.'

'Brotherhood,' said a voice in the ear of the dreamer. 'Do you want to see the brotherhood which shall yet descend to earth from the spirit land.'

The dreamer turned to look at the speaker, but he could see no one, and when he next looked around, the whole aspect of the scene was changed. The forbidding walls of workhouse and jail had vanished, and the desperate crowd of wild-eyed men and dishevelled women were nowhere to be seen.

Wondering greatly, the dreamer turned round to the plain over which he had just passed. No longer was the land but half cultivated, but on every side was rich abundance. The weaver toiled as before, but his work was light, for others had come to help him. The miner no longer dreaded the fiery mine, for all the safeguards of science were a his command. The fisherman was no longer driven to face the storm by the cries of his hungry children, and the toilers in the fields sang at their work, for they toiled for themselves and those dear to them, and the full reward of their labour was their own.

The castle was in ruins, but in place of the hovels that once covered the plain were thousands of beautiful homes, from which the merry laughter of children could be heard.

The scene vanished, and the young man, half awake, heard the rustling of the trees overhead. To his half-awakened senses the sounds shaped themselves into words, and greatly wondering, he lay with closed eyes, listening to a strange message that fell upon his ears, for this was what he heard: 'You have seen a vision of the hell into which the beautiful earth has been transformed, but round you is the bright Summerland, from which countless spirits come, breaking down, one by one, the barriers that separate your world from ours, and bringing to the heavy-laden sons of men the golden age of which inspired men have told, when earth and heaven are one.'

'It is a beautiful dream,' murmured the young man, as the land of dreams passed farther away from him. 'A beautiful dream; but unless the hearts of men are changed it can never become a reality.'

'The hearts of men shall yet change, as they have changed in the past. Selfishness shall yet be trampled under foot, and right shall triumph.'

'We must wait long for it.'

'Wait!' said a voice which effectually roused the sleeper. 'Not wait, but work. Go and tell your fellow-men the glad tidings, and never rest until they have learned the lesson.'

As with a trumpet call the heart of the listener was thrilled, and he sprang to his feet.

The roar of falling water was heard above the murmur of the whispering leaves, and that was all; but, with his face transfigured with a glory like that on the Mount, the young man passed down into the valley below, eager to learn and teach of the way by which the light and love of the spirit world could be brought into the hearts and homes of men.

His intellect as well as his heart led him to the knowledge that he sought, and, as a messenger from the realms above, he now imparts to others the glad tidings by which the noblest spirits of the invisible world control and rule the destinies of men.

## 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.]

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

SIR,—I am much obliged to 'W. Y.' for his friendly criticism of my articles on the above subject. It is consoling to learn that he, too, has advanced the same objections and criticisms as I am doing to reverend gentlemen in Australia, etc., so far back as the year 1874, and that they were 'unanswerable.' His subsequent readings on the subject appears so extensive that his mind has become satiated with it, and he has wearily turned his attention to the allegorical interpretation of the Creation as recorded in Genesis, in which he finds, beneath outward appearances, the kernel of spiritual truth.

'W. Y.' will perhaps pardon me for saying I believe all such allegories are foreign to the intention of the writers. I look upon them as inventions of subsequent writers—friendly critics—who, perceiving the ridiculousness of the literal statements, sought to save their reputations by giving them an allegorical meaning; in the same way as when the savage manners of the ancient heroes of Homer, in the Iliad, became offensive to the polished Greeks of later ages, they used the expedient of allegorising the incidents, and presented them as the depositories of sublime and mysterious truths. But all such methods are distasteful to Christian professors. The Rev. Robert Vaughan, D.D., condemns Justin Martyr, Origen, Philo Judæus, and Clemens Alexandrinus for allegorising several accounts in the Old Testament. All these objections are proof positive that such interpretations are not acceptable to Christians, and our duty is to present the facts as we find them, and let the issue be decided thereon.

What 'W. Y.' did for a few reverend gentlemen 24 years ago I am trying to do to-day for Spiritualists. And, seeing these objections are 'unanswerable,' I hope to move them to such action as shall effectively put a stop to the sending of their children to fill orthodox Sunday-schools, where the records complained of are taught to them as being God's divine and holy truth. This can best be done by establishing Lyceums, as pointed out in my article, p. 550, August 19.

This is my object in writing the articles. These remarks apply to my recent articles on the writers of the gospels. With all due deference to 'W. Y.' and *Light*, I believe far more good can be done by appealing to the people in this way, with a definite remedy for the evil, than by appealing to reverend gentlemen who are pledged to uphold the literal interpretation of the account of the Creation according to Genesis, no matter what their private opinions may be; because, the whole superstructure of orthodoxy rests thereon. So that, virtually, 'there is no other meaning than that on the surface of the untenable dogmas to destroy,' and were 'W. Y.' 25 years younger, I would beg of him to throw the weight of his intelligence into the scale of this great reform, which, by working through the children, goes down to the foundation of our social and religious fabric. As it is, I will content myself by asking him to 'heartily back up' the Cause by lending it his moral support.—Yours fraternally,

ALFRED KITSON.

2, Royd-street, Bromley-road, Hanging Heaton, nr. Dewsbury.

### BIBLE INSPIRATION.

SIR,—Your correspondent, Mr. Alfred Kitson, in his article 'Were the Writers of the Bible Divinely Inspired?' puts the following questions: Did knowledge use to grow in the form of a tree bearing good and evil as its especial fruit, or is it an allegory? Did serpents use to talk, or is the story of the serpent a fable, or an astrological allegory? If God created everything and pronounced it good, where did the serpent get its evil from? Coming as these questions do at the close of an article, in which he seems to have satisfied himself that he has entirely settled the question of Biblical Inspiration from a Spiritualist point of view, they bear a triumphant note and are put as posers. Permit me, Mr. Editor, to anticipate the usual order of correspondence by saying that I sign myself a 'Swedenborgian,' which every Spiritualist knows, means that I believe in seership, the spiritual world, and in those wonderful possibilities of spirit, which it is your mission to teach. Were I desirous of so doing, I could, from the fact of my Swedenborgianism, call myself a Spiritualist, and no Spiritualist could say me nay.

The late Editor of the *Medium and Daybreak* once used the term 'Swedenborgian-Spiritualists' admitting their right if they cared to exercise it) of claiming to be Spiritualists. Now, for the sake of my arguments, I (for a moment) claim to be a Spiritualist—a Swedenborgian-Spiritualist,—and as such protest against Mr. Kitson's position that Spiritualism is necessarily opposed to Christianity, for, Mr. Editor, as a Spiritualist (for the time being) I claim one vote with Mr. Kitson, and distinctly claim that some Spiritualism is not opposed to Christianity, nor do Mr. Kitson's questions put the Swedenborgians, along with other Christians, in a tight place. By the aid of the great—the greatest—seer, who saw truth as well as spiritual objects, we have the spiritual sense of the Bible laid open, and thereby obtain a spiritual clairvoyance, which if any, who having once possessed, would lay aside, is a dastard and a spiritual profaner.

To the question, 'Did knowledge use to grow in the form of a tree, etc., or is it an allegory?' I boldly say it is an allegory, and a beautiful and true one at that. To the second question, 'Did serpents use to talk, etc., is it an astrological allegory?' I reply it is an allegory without any adjective. To the third question, 'If God created everything, etc., and how the serpent got its evil?' I affirm it to be a beautiful spiritual truth, and with your kind permission, Mr. Editor, I will briefly sketch the whole affair, in the light of the rational theology given in the writings of Emanuel Swedenborg, the seer. By the Garden of Eden eastward signifies the intelligence of the Celestial Man which flows in by love from the Lord. A river out of Eden signifies wisdom from love; the four heads and the remarks concerning the same, a description of the intelligence of these celestial men. The tree of life signifies love and its perception and faith thence derived. The tree of knowledge of good and evil, faith derived from the sensual principle or science.

Now for the serpent. I greatly regret that Mr. Kitson has fallen into the error of thinking that by his destroying the orthodox doctrine of Christianity respecting the Fall, he abolishes the Fall itself, or that by destroying the doctrine of the Vicarious Atonement he destroys Christ's mission. Followers of the Swedish seer do not believe in the Vicarious Atonement, nor in the orthodox view of the Fall, but they say distinctly, 'deceit was there,' and 'atonement there was.' But, oh! how different from the Vicarious Atonement and apple-eating Fall which Mr. Kitson attacks, as I think successfully.

Now, the Fall which the serpent brought about was a descent from the celestial principle, typified by the Garden of Eden by a reliance on the serpent principle, or the senses. To obtain knowledge of what is good and true by means of science and the senses destroys the celestial principle, which is based on perception derived from the Lord. Man in his high, celestial state was conscious of God's life in him right through his nature, and had no sense of life from self, but from the Lord the Creator. The celestial man 'dwelt alone' with God, until, in Genesis xi. 18, a sense of life from self, or a 'proprium,' was formed, which successively declined to the senses or sciences by seeking to obtain a knowledge of what is good and true by means of science and the senses, and so man slowly fell from his celestial condition.

Pardon this short, faulty dealing with a subject demanding greater space than you will spare, Mr. Editor, and suffice to say that one could show a need for a Christ (which need Mr. Kitson denies) to bring man back from self and the sensuous view, to celestiality and the perception of wisdom from love.

Swedenborg's 'Aroana Cœlestia' is a wonderful collection of spiritual visions and spiritual expositions, and I affirm that Christ has been brought 'to the earth' by Swedenborg's seership in a purified Christianity, which appeals to the rationality of all truthseekers. I trust that I have established my main object in writing to you, viz., to show that Mr. Kitson, in attacking orthodox Christianity, does not destroy seership Christianity, which comes from the spiritual world, a revelation of things 'seen and heard,' so that whilst wishing him all power in overthrowing orthodox Christianity, I beg him not to forget that he, attacking orthodoxy only, and not Christianity itself, and more especially its highest form as contained in Swedenborg's

works. Nor must he assume that the world of spirits speaks with no uncertain voice, and that a disbelieving one, on the question of Christ or Biblical revelation, for as a follower of a seer, I protest, and I hope I have proved with some ground against such an unwarranted assumption. May truth prevail.—Yours truly,

H. L. WARREN (A Swedenborgian.)

232, Ashmore-road, Paddington, W.

#### HEALING EXTRAORDINARY.

SIR.—Last week, at my usual Tuesday night circle, there were present Mrs. Rolls and her two sons, Frank and Ralph (I may here explain that the younger son, Ralph, has been sitting to develop healing mediumship some six months), Mrs. Lowery, Miss Waugh, Miss Dickenson, and myself. During the sitting the medium was controlled by an Indian (who usually controls him), and whom we know as 'Black Eagle.' Addressing Miss Waugh (who I may explain was an entire stranger to the medium), he asked her if her teeth were aching. On receiving an affirmative reply, he began to make passes over her face, and continued doing so for about five minutes. He then said he had taken all the pain away, except from one tooth. Miss Waugh had been suffering from neuralgia, and all her teeth seemed aching. She said 'Black Eagle' was correct, he had removed all the pain except from one tooth. 'Black Eagle' said, as he found he could not remove the pain, he would remove the tooth. He then made a few more passes, and said the tooth would drop out very soon.

The medium, still under control, resumed his seat, and made a few remarks to the sitters, then, turning to Miss Waugh, said, 'The tooth would fall out soon now.' She opened her mouth to reply, and the tooth, or rather the part of a tooth, it being very much decayed, fell out on to her hand. Those who were present sign their names and addresses for publication, if you deem this of sufficient importance. Signed,

F. R. ROLLS, 7, St. Cuthbert's-terrace, Bensham.

Mrs. ROLLS, 7, St. Cuthbert's-terrace, Bensham.

Miss WAUGH, 113, Oak-street, Teams.

A. LOWERY, 44, Bowling-road, Bensham.

Miss DICKENSON, 248, Askew-road, Teams.

Mrs. B. JOHNSON (the writer), 62, Brighton Avenue, Bensham.

#### PRESENT STATUS OF THE SPIRITUAL MOVEMENT.

SIR.—Naturally I neither claim to be a critic nor a complainer. In this short note I will be both. Moreover, being a free lance with an honest motive, I will not use poisoned arrows in ambush, but state what I conceive to be truth, and show my identity. How pitiable it looks to try to improve character under *nom de plumes*, as the bulk of your complainers do. If it can be demonstrated that our movement is really on the descending arc, morally, and as a teaching force, then all hands at once to the rescue. Let every earnest Spiritualist put on the gloves, rise to principle, and fight by straight methods. First, I see Bro. Timson wants, through some official of the law, to protect us legally. Query, what is there to protect? Right doing needs no protection. Is it impossible to study occult laws and be an honourable member of Society? Certainly not. Police and legal state interference have never related to the profounder metaphysics of life's problems. But if Mr. Timson hints at the augmenting herds of 'fortune-tellers' who, in too many spiritual centres 'peep and mutter' under our progressive flag, let the Sixteenth Century Statute be put in motion. They know the consequences, if caught, and why should we obtain a protecting Charter? I have myself warned many mediums in this district of such immoral tendencies, and prevailed upon some of them to abstain. I consider, moreover, the legal infringement a very minute matter compared to the shameless association with a high, holy, and pure Spiritualism which too often we have had to fight.

The platforms throughout England and even the United States have sunk to the meanest mediocrity, owing to committees pandering to such infestations which, to my positive knowledge, has bereft Spiritualism of its most influential and loftiest influence. In these matters I could a tale unfold, which ought to produce soul-harrowing, but I forbear. These unworthy deeds have been permitted, and the spiritual tone has departed. The heavenly revelations originally were the preludes to weighty cycles of still loftier truths, destined to purify existent religions, and establish strictest principles of truth, wisdom, and love. I have for a long time (speaking for myself) ceased to invite strangers to our halls. Yes, we have legions of advocates, whole regiments of cut-and-dried clairvoyants and psychometrists. As regards the former, do we perceive any acquaintance with principles? any perception of the scientific basis? If we call such a science, we have often beheld men and women recite their oft-spun inanities in showman's style, but never a bit of philosophy moved into view to compensate for our lost time. So far as the latter class is concerned, we can have 'delineations' multiplied *ad nauseam*, but never a name to prove real identity. Let public clairvoyants cross these asses' bridge, and their decaying interest will rise to the transcendent. One hit is superseded by a score of misses, hence the fascination is but vapid and transitory. I say those who essay public work for fees ought to give this practice to the world as a perfected science. Failing such, let this performance be relegated to realms of family privacy, where the spirit of criticism is in abeyance.

In the presentation of this occult philosophy, I should say, many are called but few chosen—mere automatons for Tom, Dick and Harry. The bulk of sensitives refuse absolutely personal soul culture, to give to public audiences (many of whom are both readers and thinkers) original ideas. Such involves correct theories of brain cell vibrations, a rationalism of fertility, a perception, psychically, of occult principles, such acquired knowledge to be expressed with suitable fluency, adapted to popular tastes; added to such, in every case, some acquaintance at least with Lindley Murray. Proportionally as such power is mastered, and constantly improved by sedulous effort, will thought-quality be exhibited, and appreciative hearers will be attracted to hear what we desire to teach them. Failing this, I should say interest will degenerate and decay. These are my views and opinions. What have your readers to say further?

Newcastle-on-Tyne.

W. H. ROBINSON.

#### SPIRITUALIST TERMINOLOGY.

SIR.—Mr. Kitson, in your issue of August 19, states that I refer 'to the "Lyceum Manual" as favouring the definition of spirit being the Ego, and soul as being the body of the spirit in spirit life.' I think Mr. Kitson has mistaken my argument. I cite the 'Lyceum Manual' as supporting and spreading the definition of the spirit as the ego, but I do not contend that the 'Manual' teaches that the soul is the spirit's body. I have failed to find any assertion in my articles to that effect, and as I did not understand the 'Manual' to define the soul as the spirit body, I must have been suffering from temporary aberration if I wrote that it did.

I don't care very much whether soul is used or not in our literature. Personally, I use it as a synonym for spirit. If I speak of the trinity in man (which is seldom) I use soul for the spirit body, and take care to define my terms and stick to them. But, whether soul be used for the spirit or not, I, for one, emphatically claim that the word spirit should be retained to signify the pure Essence of the Primal Source of all that is:—

'Whose dwelling is the light of setting suns,  
And the round ocean and the living air,  
And the blue sky, and in the mind of man—  
A motion and a spirit that impels  
All thinking things, all objects of all thought,  
And rules through all things.'

The usage of the term spirit to signify the Pure Essence is far more consistent with our title of Spiritualist than the adoption of soul for the Ego and the Divine, and the limitation of the word spirit to transient and gross states of sublimated matter. I am a Spiritualist, not a sublimated materialist; and though I believe that all that is substance, I consider it is mistaken policy to use such a misunderstood word as matter for spiritual substance—it keeps the mind too closely to earthly conceptions. The philosophic mind does not suppose that the Primal Essence is actually like either the physical spirit or the stellar ether, and to drag back the religious meaning of the term spirit, so long linked with our conception of the Divine, and apply it to sublimated states of 'O.H.O.' is, to me, a sacrilege. Keep your highest meaning of soul if you feel the same as I, but do not degrade spirit.

Allow me to suggest again that this is not a matter we can settle without due consideration to the history and usage of the terms by others who deal with the same subjects. I, on my part, decline to accept modern Spiritualists as the sole or best authorities on spiritual terminology. Spiritual philosophy didn't start with Edmunds, Davies, Tuttle, and Co. Its Academy was not founded at Hydesville. We did not discover mind, or spirit, or soul, or od; nor even ether and the atom. Neither did we originate the terms. We have adopted them from the Christians—and other Pagans! We are a wee handful of the 'heirs of all the ages.' Do not let us put on so much the 'airs of all the sages,' as though we had the ability to dispose of all we inherit. It is rather thoughtless to suggest that the publishers of the 'Outlines of Spiritualism,' and the 'Lyceum Manual,' may settle this matter of terminology off hand. They cannot—even with the instruction of 'J. T.,' who is going in for a further study of philosophy and biology for the better understanding of things.

As a Spiritualist, I contend for the maintenance of the philosophic and religious application of the term spirit to the Incomprehensible Primal Essence, to which philosophic and religious usage for ages applied it before modern Spiritualism had a being. Retain soul as well, if you please, but I object to lose spirit as the term for the pneuma, the Nous, the Atma, the Aph, the Ruach, and the God of our philosophic fathers. Spiritualism is not Materialism—sublimated or otherwise. It is a religious 'pneumatology—the science which treats of the nature and operations of minds, "from the Infinite Creator to the meanest creature endowed with thought." In its widest sense it includes theology, angelology, and psychology.' (Lloyds' Encycl.) As we cannot conceive of mind and matter separable in operation, pneumatology includes physics. This world's psychology and the 'atomi sublimation' of the spheres may be considered as the physics of Spiritualism. I dispute the right of any Spiritualist to define spirit as 'the material of which the spirit world is made,' in view of the historic and established religious acceptance of the term. The definition may suit the man in the Street, or in the Garden; it is nauseous to one who has passed through the Porch to the Sanctuary.

As I have always used the word spirit independently of the definitions of modern Spiritualists, so I have used the word soul. Somehow or other, the word had long ago been adopted to signify the middle member of the human trinity. As a 'cosmopolitan eclectic,' I don't care very much whether it was so adopted by Pagan or Christian. A good 'theological flavour' is as pleasant to me as any other when there's no brimstone nor blood in it. Modern Spiritualism is too much of a mixture of Christianity and Paganism and Neo-Platonism for us to be so fastidious as to origins. 'Spirit-body' is neither convenient nor very explicit. Some take it to mean that the spirit-body is made of spirit; others that it is the sublimated body encasing the spirit. Doppel-ganger, Ra-ba, double, or the Theosophist terms, scarcely suit. Soul is a good, short English word, and, what is more important, has acquired a recognised position in 'body, soul, and spirit,' and as the translation for similar ideas in other languages, I therefore am one of those who shall so use it when speaking of the trinity in man. When one word is applied to two distinct things, the context usually gives the meaning, and when used by a good writer or speaker to intelligent hearers, causes little or no confusion.

Turning to Mr. Kitson's criticism of the 'Lyceum Manual,' I submit that soul is there used as an alternative of spirit. I agree that fossil allusion at the end of 137, should be omitted as being liable to lead the unwary, to suppose that there are two substances as the seats for the passion and the reason. That distinction did not appear in the third edition. As a Lyceum conductor and speaker, in dealing with the answer referred to, I should explain a little of the ideas of 'animal soul' and 'rational spirit,' and should also draw attention to certain Spiritualist teachings, as to the difference in the nature and destiny of animal and human spirits (pp. 102 and 170, 'Philosophy

and Spirit.) At the same time, I should point out that modern research taught that in animal and man, there was one substance, manifesting powers of passion and intellect; but that some Spiritualists thought that the lower animal propensities were more the faculties of the physical bodies than of the Ego, whose real functions were Reason and Volition, and taught that with the gradual education of the spirit, Reason and Will were abandoned, and the spirit became a glorious refulgence, co-respondent with the Eternal Light:—

'Eternal Light! Eternal Light!  
How pure the soul must be  
When, placed within Thy searching sight,  
It shrinks not, but with calm delight  
Can live and look on Thee!  
'O! how shall I, whose native sphere  
Is dark, whose mind is dim,  
Before the ineffable appear  
And on my naked spirit bear  
That uncreated beam?  
'There is a way for man to rise  
To that sublime abode.

The sons of ignorance and night  
May dwell in the Eternal Light  
Through the Eternal Love.

With regard to 111 disagreeing with 137, I have pointed out how the difficulty may be met.

Mr. Tuttle may discard 'soul' (though he occasionally uses it), but the 'L. M.' does not discard it. It uses it as an alternative for spirit.

As to 106, I may point out that 'spirit' is not defined as a 'self-conscious being in human form.' It is 'the spirit' which is so described. It should be noticed that No. 106 takes up again the subject of No. 105, 'The Nature of Man,' where the same question (What is the Spirit?) is answered. Animal spirits and their life force are not relevant to the subjects of 105 and 106, which treat of the nature and destiny of man and his ethics. Animal life is—as is too often the case amongst us—left severely alone in the 'L. M.,' but 105 and 106 are not the places for its treatment.

After an examination of the points raised, I certainly 'wonder' a little 'that conductors and leaders are at a loss to determine which is the proper and correct definition,' so far as the 'Manual' is concerned. But I do wonder if Mr. Kitson expects to get a 'recognised definition of man as an immortal being' in an agglomeration of Monists, Dualists, and Trinitists.

J. TINKER.

#### ANSWERS TO CORRESPONDENTS.

C. BURTON, F.B.P.A.: Your letter, in tone, is all we could desire, but we will not re-open the question.

LIBERTAS ET VERITAS; You have ability to write a better letter. Universal denunciation of a sour sort does no good, unless at the same time you offer a feasible remedy. It is always best to make a little allowance for the point of view of others, and never wise to condemn the policy of the journal in which you would like your article to appear.

W. H. READ: The originals would have been quite safe with us.

#### Prospective Arrangements.

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

BRADFORD. Milton Hall.—Harvest Festival on Sept. 11. Speaker, Mrs. Stair. Special hymns, anthems, prize tunes, solos, etc., by Lyceumists and friends, conducted by Mr. Swires. Tea provided at 4d. each. Come and help us.

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. Good Tea on Sunday, 6d.

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 Saville 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

ERNEST MARKLEW has removed from Manchester. Secretaries and others, please note the new address: 331, Audley Range, Blackburn. 565

GATESHEAD. I.L.P. Hall, 3, Back Windsor Avenue.—Sunday, Sept. 4, Mr. Paul, of Gateshead., at 6-30 p.m. On Wednesday, 7-30 p.m., Open Circle. Sunday, Sept. 11, Mrs. Young, of South Shields.

GATESHEAD. St. Cuthbert's Hall, Bensham.—Sept. 4, We shall open a Lyceum at 2-15, when all friends are invited, also all children who wish to attend. Speakers, Mr. T. O. Todd, of Sunderland, and other friends. Evening, 6-30, Mr. T. O. Todd will lecture. Subject, 'Evolution in the light of Spiritual Research.' 564

HEATON AND BYKER, 3, Addison-road, Newcastle-on-Tyne.—Sept. 4, Mrs. Johnson will answer written relevant questions; 11th, Mr. Jos. Stephenson, at 6-30. 564

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. Daulby Hall.—Services every Sunday at 3 and 6-30 p.m. Sept. 4, Mrs. Green; 11th, Mr. G. H. Bibbings; 18th, Mr. Lamont; 25th, Mr. Mayoh. Mondays, at 8 p.m., members' circle; Thursdays, at 8 p.m., public circle; Children's Lyceum every Sunday morning at 11. 564

LIVERPOOL, Spiritual Evidence Society, Phoenix Hall, 64, Low Hill.—Sunday, Lyceum at 3. Wednesday, at 8, Miss Jones. 564

LONDON SPIRITUALISTS' CONFERENCE.—Please notice that we shall hold our next Conference in the Workmen's Hall, West Ham Lane, Stratford, E., on Sunday, September 4th, 1898. A large Open-air Meeting will be held in the Broadway, Stratford, at 11 o'clock in the morning, and the Conference at 3 in the afternoon. All Spiritualists are earnestly invited to these meetings, that we may strengthen each other's hands, and by conferring together develop the best means of extending our borders and influence. The Secretary will introduce the subject for discussion in the afternoon, subject: 'Methods of future work and the development of workers and mediums.' Kindly make an effort to attend, and make these meetings as well known as you can.—M. CLEGG, secretary. [N.B.—After the Conference Tea will be provided at 6d. per head.] 564

MR. ALBERT WILKINSON (Excelsior 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

MR. J. CROSS, Inspirational Speaker and Clairvoyant, is now booking dates. 1, Alpha-street West, Seedley Park, Pendleton. 565

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

MR. THOMAS WILD, Clairvoyant and Clairaudient Medium, is now booking dates for 1899. A few open for 1898. For terms apply 62, Oldham-road, Rochdale. 564

NEWCASTLE-ON-TYNE. 3, Addison-road, Heaton.—Sept. 4, Mrs. Johnson will answer written relevant questions; 11th, Mr. Jos. Stephenson, at 6-30. 564

NEWCASTLE-ON-TYNE. Northumberland Hall.—Sept. 4th and 5th, Mr. G. H. Bibbings. Sept. 11th and 12th, Mr. Will Phillips. Sep. 18 and 19, Mrs. Gregg. Sep. 25, Mr. J. H. Lashbrooke. 564

NOTICE to Societies in the North. Mr. W. Proctor, of Barrow-in-Furness, is visiting Middlesbrough from August 28th to Sep. 4. Any Society requiring the services of Mr. Proctor, one of the oldest mediums in our Cause, please note the address: Mr. W. Proctor, c/o Mr. J. Westgarth, 4, Cemetery-road, Linthorpe, Middlesbrough.

OLDHAM, Bleasby Street.—To Mediums that have open dates for 1899. We should be pleased if they will communicate with the undersigned, and send what their fees are. We should expect all Mediums to give their first date and be paid for two dates, as we are a new society.—Mr. R. Cameron, 114, Raper-street. 564

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, 10-30, Lyceum; 3, Public Circle; 6-30, Mr. Walter Howell. 564

STOKE NEWINGTON.—The first Social Gathering of members and friends will be held on Wednesday evening, September 14, at 7-30 p.m., at Blanche Hall, 99, Wiesbaden-road, Stoke Newington-road (near Alexander Theatre). During the evening a selection of vocal and instrumental music will be given. Light refreshments provided. A very cordial invitation is extended to the members of other London Societies to this gathering. Silver collection. 565

T. E. MORGAN, 73, Meersbrook Bank, Sheffield, has Removed to 15, Baroot-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

WILL MEDIUMS please note that J. W. E. Leaver, 37, Nuttall-street, Acorington, has nothing to do with the working nor the correspondence of the Spiritual Progressive Hall, Argyle-street, Acorington. 564

## Items of Interest.

RECEIVED.—G. Lee (Blyth), Rev. C. Ware, W. T. Baskworth, H. M. Thomas Chesworth, Jas. Holt, E. Foster, W. Danmer (New York), Adair Welcker (California).

YORKSHIRE UNION SPEAKERS who have not sent their names for Plan are requested to do so at once to the Union Secretary, J. Whitehead, 5, Womersley-place, Greenside, Pudsey, Leeds.

'THE COMING DAY.'—This fascinating journal, for September, edited by the Rev. John Page Hopps, is, as usual, full of well written articles and terse little matters, which must ever leave a beneficial impression on the minds of those who will take the trouble to obtain and read them.

SHILDON. *Wanted a Spiritualist Society.*—Will Spiritualists who would like a Society formed in Shildon, or those who would help to keep a Society moving forward, kindly give their names to me and I will arrange a date for a general meeting.—R. E. Fishburn, 2, Lilburn-street, Shildon.

NOTICE TO SECRETARIES.—When you send long Special Reports you should let us down easy in your ordinary reports of Sunday's meetings. Our space is limited. We have in hand now a considerable mass of really first-class matter, which we are compelled to hold back. Some of you have soon found out that our bump of benevolence is very large.

FEDERATION PROPAGANDA.—In the Queens-street Hall, Leicester, on Sunday, Sept. 4, and on the following Monday and Tuesday evenings at 8 o'clock, Mr. Jas. Swindlehurst, Federation Missioner, assisted by Mrs. Place, Clairvoyant, will conduct public missions. Hymn sheets provided. Collections towards expenses. Questions invited on week-nights.

MRS. TAYLOR'S DEFENCE FUND.—I wish to thank all Hunslet friends at Oriel Hall, Top of Joseph-street, for the collection made on my behalf through the Two WORLDS. I have received the sum of 5s. 4d. from Mr. Wellock and Mrs. Beanland. I also thank them and all other friends who have subscribed on my behalf.—Yours, Mrs. TAYLOR, Carlingham-lane, Batley.

PRECOCIOUS MEDIUMSHIP.—Mrs. Broad, of Tunstall, informs us that she has a boy ten years old, who was controlled a month ago by an Indian spirit. Since then he has been controlled on several occasions, and while he is in this condition the table beats time to the singing and playing. One day last week the lad grabbed at the hot fire-bars and was not burned. With care he should become a more than ordinary physical medium. Besides this boy Mrs. Broad has five other children, some of whom see spirit lights.

BLACKPOOL.—The friends at the Spiritual Church, Albert-road, have organised a Bazaar, to be held on Sep. 29 and 30 and Oct. 1. They say: 'We plead for united help, however small it may be. Money or goods will be thankfully received by any members of the Committee.' This project is deserving of help, and we trust visitors, when in Blackpool, will avail themselves of the opportunity to help in money and kind. Mr. W. Musgrove, 2, Miller-street, South Shore, Blackpool, is the secretary, by whom donations will be thankfully received.

Re MRS. BARNES.—Whilst thanking those friends who have so kindly responded to the appeal made by Mr. J. F. Hewes, on behalf of our afflicted sister, I would also urge upon that larger circle of Mrs. Barnes's friends, who have as yet done nothing, the necessity of showing their sympathy in a practical manner in this, her time of need. I beg to acknowledge receipt, per post, of the following sums: Mr. B. Harris, Radcliffe-on-Trent, 2s.; Anne Chapman, Cleethorpes, 1s.; Mrs. Alice Adshead, 2s. 6d.; Mrs. Frederick Smedley, 2s. 6d.; and Mrs. Ash, all of Belper, 2s.; L. & J. N., Burton-on-Trent, 2s. 6d. I shall have pleasure in conveying to Mrs. Barnes the kind words in the letters received.—Yours fraternally, (Mrs.) S. Clarke, Belper, O.P.S. Funds, 115, Robin Hood's Chase, Nottingham.

A COUNT'S VISION: REMARKABLE CASE OF TELEPATHIC PERCEPTION.—The following is going the rounds of the London Press:—I can vouch for the truth of the following interesting case of clairvoyance:—On August 12, a young man named Livio Cibrario, belonging to one of the most ancient families of Turin, while attempting to climb the peak of Rociamelone, in the Maritime Alps, lost his way, and on the following morning a search party found his body, terribly crushed and bruised, at the bottom of a deep crevasse. Count Cibrasio, the unfortunate young man's father, who was at Turin, and knew nothing of his son's expedition to the Rociamelone, on the night of the accident, aroused the rest of the family, announcing with tears that Livio was dead. He had seen him distinctly, he said, blood flowing from his battered head, and had heard these words spoken in a voice of terrible anguish: 'Father, I slipped down a precipice and broke my head, and I am dead, quite dead.' The other members of the family tried in vain to persuade the poor count that the ghastly vision was nothing but a nightmare, and the bereaved father continued in a state of anxiety bordering upon distraction, till the morning, when the official confirmation of the terrible accident reached him. This case of telepathy, or whatever name may be given to similar phenomena, is considered all the more remarkable, as Count Cibrario is a very quiet, matter-of-fact person, and has never suffered from disorders of the nervous system or dabbled in spiritism.

MILLOM.—J. Cairns, Moor-road, Millom, is now the secretary of the Millom Society.

WISDOM, WIT, AND HUMOUR.—If our readers will send on a post-card anything they may have read within the week and not exceeding fifty words, which in their opinion comes under one of the above heads, we will make it a feature of the paper once a month to print them. The wit and humour must not be vulgar; the 'wisdom' needs no caution; and all must bear the name of the source whence derived.

FROM AUSTRALIA.—Dear Sir,—A friend of mine lent me one of your papers to read, and I must say I am quite taken up with same. I am a great believer in Spiritualism, and I would like to become a subscriber to your paper, if possible. Enclosed please find 10s. I don't know how much it is per annum to send them on here, but kindly let me know, and I will forward to you the remainder for one year's subscriptions.—I am, dear sir, yours faithfully, P. COLLYERS.

A TERRIBLE CATASTROPHE AVERTED.—Two clergymen of neighbouring parishes were enjoying each other's company over whisky and cigars, some time ago, when in rushed the servant of the host and said, 'You are wanted, sir, at once, to go and christen a dying baby.' The clergyman instantly cast off his slippers, put on his boots without lacing, and ran with all his might to the house where his services were required. His duty being done, he walked leisurely home, and on his arrival he solemnly said to his friend, 'Ah, I was just in time.' 'I am glad,' said the other, 'for there would have been an awful calamity if you had stopped to lace your boots.'

THE ZOOLOGY CONGRESS: THE DESCENT OF MAN.—Professor Haeckel, speaking at the International Congress of Zoology, held at Cambridge recently, said it was a fixed fact that man is a member of the primate order, and that all primates, that is all lemurs, all monkeys, and all men descend from one common stem, and zoology might be proud to have proved this fact, based on the theories of Lamarck in 1809, and of Darwin in 1859. The immense progress of human science affected by this knowledge would be one of the greatest conquests of our nineteenth century.—The Rev. T. R. Stebbing (Tunbridge Wells) said Professor Haeckel had spoken of a thousand million years as necessary for his evolution tree, while Lord Kelvin supposed himself to have proved that this world of ours as a scene of life could not be more than 25,000,000 of years old. In the course of that time he (Mr. Stebbing) could conceive that a great many things had happened. It seemed to him almost unwise to complicate Professor Haeckel's theory by assuming that a thousand million years were required for the proof, and he entreated Professor Haeckel to modify his demand upon geological time.—Professor Haeckel replied that the computation was not his own; he took the time from one of the most eminent geologists. For himself, he confessed he had no intuition as to the length of time.—The President thanked Professor Haeckel for his admirable and interesting discourse, and said they were additionally indebted to him for having made effort of giving it in English.

### THE O.P.S. BENEVOLENT FUNDS.

DEAR SIR,—May I trespass on your courtesy and space to announce the undernoted contributions to the above funds, which have reached me since I accepted the post of, *pro. tem.*, hon. secretaryship thereto? At the same time, while cordially thanking the contributors for these and past favours, I would earnestly urge all who are interested in this movement to remember that there are many calls on this fund, and that the treasurer and myself will be most pleased to receive generous subscriptions, 'each according to his means,' from Spiritualists in general.

To avoid unduly trespassing upon your space, sir, I will, with your permission, report the contributions that are received, so that the list shall appear in the issue of your paper for the first week in each month hereafter.

I have to report that Mr. J. Hocker, to whom the fund rendered very much needed aid, passed to spirit life on Wednesday, the 17th ult. His remains were interred at the St. Marylebone Cemetery a week later.

Thanking you in advance for your anticipated kindness in finding room for this note,—I am, fraternally yours, J. J. Morse, hon. sec., *pro. tem.*, Florence House, Osnaburgh-street, London, N.W.

CONTRIBUTIONS RECEIVED.—Col. G. L. LeTaylor, £2 10s.; Miss E. L. B. Stone, 3s. 6d.; A. F. M., 10s.; S. E. Whitley, 2s.; Box at Mrs. Morse's Hotel (second quarter), 13s. 3d. Total, £3 18s. 9d.

### THROUGH DEATH TO LIFE.

ATTERCLIFFE.—Martha Jane, the beloved wife of John Henry Hides, passed to the higher life on August 12, aged 43 years, and was interred at the Tinsley Park Cemetery on the 15th inst. Our friends and workers in the Cause, Mrs. Scales, Mr. Oates, and others, took part in the service, in the presence of a large gathering. On Sunday, the 28th, Mr. J. Oates conducted the 'in memoriam' service afternoon and evening, when the guides bore testimony to the life of our sister in a most sympathetic manner. Her last words were—'I am nearer, nearer, I shall soon be free.' The bereaved family desire to thank all friends who have bestowed upon them their sympathy, and the Attercliffe Spiritual Evidence Society extend their heartfelt sympathy with the bereaved husband and family.—R. SYMONDS, Gen. Sec.

# THE TWO WORLDS.

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FRIDAY, SEPTEMBER 2, 1898.

EDITOR AND GENERAL MANAGER, E. W. WALLIS.

Acting Editor, PETER LEE. Acting Manager, JOHN WILSON.

Editorial communications should be sent to Mr. Peter Lee,  
45, Freehold-street, Rochdale.

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

## SPECIAL NOTICE.

IN VIEW of the great trouble which the recent Birmingham *fiasco* has caused us, and the manifest dissatisfaction of some of our friends with the manner in which we deemed it most prudent to deal with it, we have sought the counsel and advice of Mr. William Oxley, and he has very kindly, at our suggestion, undertaken to write an article for our next issue on

PSYCHIC EXPERIMENTS IN RELATION TO EXPOSURES.

Mr. Oxley will write from an experience as great perhaps as that of any man living, and his article will undoubtedly possess very great scientific value in the realm of Psychic Science.

Societies intending to increase their orders should do so at once, that we may have some guide before going to press.

## The Law of Divorce.

Whom God hath joined together, let no man put asunder.

JUDGE PHILLIMORE may be an excellent lawyer, where law made by human beings is concerned for the good governance of Society, or for the bad governance as the case may be ; but judged by his utterances in the Divorce Court the other day, it would seem from what he said, or what he left unsaid, that his notions about the Law of God are either very cramped or very crude. Being compelled as 'a civil officer' to pronounce *decrees nisi* in nineteen cases, he is reported to have said, 'I cannot take this step as a Christian man without saying how very much I regret, on social, moral, and religious grounds, that these facilities should be given to people to dissolve the marriages which they have contracted.

We are confronted in this matter by two essential propositions—God joins men and women together in their marital relationships, or He does not so unite them. If God, in His Supreme Wisdom, has so joined a man and a woman together then it follows that man's puny judgment ought not to be allowed to interfere. The Law of God, the Wisdom of God, are postulated as factors to be taken into account in formulating a judgment in this matter. If men and women are not joined together in matrimony by God, or by the Law of God, they are joined together by the law of the State in which they may for the time be residing. If the union, according to the evidence presented, shows that an unwise choice has been made, then God has not joined them together, because the Wisdom of God could not make a foolish selection.

When the analysis is pushed a little further, we find that ecclesiastical law stands for the law of God, and that practically the priest in the most formal manner, and without any choice in the matter, pronounces with his lips as a Divine Commandment, 'Whom God hath joined together let no man put asunder.' Still, following the analysis to where it inevitably leads, we finally discover that the Church is the creation of the people, for the people appoint the law-makers, and they in turn make the laws, and as Judge Phillimore very logically observes, 'What the State has in its wisdom or unwisdom decreed must be carried out by the officers of the law,' and so he is obliged to do in his civil capacity what he would not do in the exercise of his private judgment. Since Judge Phillimore regrets that 'these

facilities should be given to people to dissolve the marriage which they have contracted,' the inference seems warranted that he would bind together for a whole life-time those who, for domestic and social, ay, and moral reasons, too, ought to be as far as the poles asunder.

Marriage is a civil contract, the terms of which each of the contracting parties must audibly repeat in the presence of the clergyman who performs the ceremony. Why in the name of common sense and law should Judge Phillimore, or any other judge, have any qualms of conscience about giving both relief and damages against either party who broke the terms of the contract? As judges are not less human than other men, there is the danger that the law may not be administered justly in cases where judges are known to hold strong religious opinions which run counter to the civil law. That it is necessary that marriages should be regulated by law we do not for a moment dispute, taking into account the comparatively ignorant condition of mankind in regard to this most important of all subjects, when considered in its physical, moral, domestic, social, and spiritual aspects. In the contemplation of marital relationships by the young and the inexperienced, these considerations are only of secondary importance.

If we discuss the motives underlying proposed marriages they are of a very mixed character. A pretty girl, a handsome young man ; a polished girl, a studious young man ; a go-ahead girl, a young man of business ; a girl with money, a man who wants it ; a man of title, and a girl who covets it ; a girl without home, the man who can provide one ; the girl with a poor home, any image of a man who will take her out of it ; a girl who hates the reproach of maidenhood, the libertine ; the beauty and the beast. These and more are the conditions under which we find men and women united in the bonds of 'HOLY MATRIMONY.' The first great consideration, that of suitability to one another on the plane of Nature, physical, mental, and spiritual is left till lust and laziness have had their day, but then it is too late. 'No,' says the CHRISTIAN, 'marriage is a divine institution, and must not, except in cases of adultery, impotency, and cruelty, be annulled. In the face of the motives to marry, which are mainly, if not entirely, rooted in selfishness, how, in the name of reason, can it be Divine? Marriage is not, and cannot be, Divine until consummated under conditions of pure, unselfish love, not on one side, but on both.

That each kind reproduces its own species in Nature, every man of science knows ; it follows therefore that inharmony in the parents culminates in inharmony in the child, with hell in the domestic circle intensified, as the number increases, till at last brother quarrels with sister, and sister with brother ; this in turn being repeated in their married lives, unless, by the merest chance they became united to one with whom they are in affinity. Society is not yet ripe for dealing with this complex subject ; the prudens, the prides, and the 'unco guid' will not discuss it without prejudice ; and however pure the motives, however scientific and philosophic a man might be in his attempt to make the Divorce Court unnecessary, or being necessary, to use it wisely, he must be prepared to be misunderstood, maligned and persecuted, as all reformers of the past have been. Parents who ought to know better, are in many cases blamable for not exercising more discretion in these matters ; they are often in too great a hurry, mothers in particular, to get rid of their parental responsibility, with the awful regret, that those they married in haste are repenting at leisure.

In view of what we have written, we will not propound a scheme, we will only ask a question. If, when it is found that married couples are unfaithful, and totally unsuited to each other, were it not better that the State should devise a suitable means of liberation from the contract if one of the parties desired it, than that life should be made miserable by a forced union, with the results we have already foreshadowed?

Lunacy is on the increase, and the Medical Faculty, at the recent Health Congress in Dublin, have been discussing its cause. May it not be that, ultimately, it will be found that lunatics are bred and not made—born first under inharmonious conditions, and made worse by environment?

THE influence of the spirits for the last fifty years, since we had *wit* to watch them, has been immense on all liberal sentiments, humanity at large, womankind, preachers' orthodoxy, heaven and hell, a mighty revival, the devil gone, his fires out, and all his children the better for his neglect of their eternal interests.—W. B.

## Intuition.

A Paper read before the Spiritual Evidence Society, Birmingham, August 23, 1898, by ADA HARRISON, hon. sec.

THIS is a subject which may be regarded from two very different standpoints, viz., the evolutionary and the spiritualistic. Evolutionists say that Intuition is the accumulated experiences of our direct ancestors, while Spiritualists contend that it is due to the influence of spirits around us.

Now, granting the former theory to be true, we must deny as false anything in man which differs in kind from the original standard. This doctrine of evolution may be applied in two ways as regards Intuition; first, with regard to man himself; second, with regard to the outside universe. In the former case, it weakens our subjective religion, and inclines us to imagine that the higher our intuitions, the farther they must be from any assured solidity of base. In the latter case it weakens our objective religion, suggests that there is no originating mind, and that the divine look of the world is but the latest phase in its development instead of the incandescence of its inmost heart.

By the theory of evolution all the differences which separate man from the lower animals may be accounted for as gradual attainments, and many an intuition may be regarded as the result of ages of gathering feeling, when too immediate and self-evident to be a product of personal experience. Among creatures that herd together for common safety, each learns to read the look of goodwill or anger in its neighbours' face, and soon finds out what it is that causes the one or the other. He then unconsciously forms to himself a rule for avoiding the cause of displeasure and for conciliating the favour where his interests are most at stake. This rule imprints itself upon the nervous organism and descends as an original repugnance for what offends, and an attraction for that which gratifies, so that the offspring need not go over this ground again, but can continue its education where the parent left off. The offspring accumulates its feeling, and so on, until is emerged what is known as a moral sense. In this way it is contended that conscience has grown step by step, merely from pressure of utility; that as primitive signs of fear very gradually effaced themselves, so appeared what we know as conscience dispensing itself with an affluence of disinterested sympathy; so all the religious consciousness that visits the soul in its remorse, is the outgrowth of the deification of public opinion.

This enlargement of the doctrine of evolution undertakes to demonstrate that the highest, greatest, and noblest in our character, is but ulterior phenomena of the lowest and least. It smiles indulgently at our natural reverence for moral and religious intuitions as sources of independent insight and ultimate authority, and treats them as superstitions. Then fear and submission to opinion are the only realities at the bottom of a sense of duty, and any obligation transcending these is an ideal addition got up within ourselves. If our only facts are the set of feelings in the physical eye, muscles, and skin, should Intuition tell us anything which these cannot verify, it is simply a curiosity of artificial manufacture. If all our human attributes are only the developed instincts of the brute, differing *in degree*, then the moment we are presented with an intuition differing *in kind*, we are being cheated, and materialists quickly warn us of this. This is the evolutionist's side of the question.

The more prevalent idea is that Intuition is due to the influence of spirits around us. Many ancients held this belief. Plato taught that between God and man there are daimons, or spirits, who are always near, though commonly invisible to us, and who know all our thoughts. The daimons often direct man in the quality of guardian spirits in all his actions. Granting this, then our intuitions are entirely dependent upon our will, and are consequently of various degrees. Like attracts like, so if our desires are of a low type, our intuitions will be of a low type also, to gratify those desires.

For instance, suppose we look at the lowest springs of action. There are perhaps none worse than vindictiveness or suspiciousness, and none which cause so much misery. If we pursue a vindictive or suspicious attitude towards anyone, and then keep the will fixed on that idea until the whole being becomes as it were permeated with it, then render the mind vacant, the intuition will come, the course of action will follow to gratify that demand of the will. Once we have acted in a certain way, gratified a certain will, it becomes easier for the same influence to enter again. But we must bear in mind that in the first instance will-power must be brought to bear; wishing is inadequate.

Looking at the matter from this standpoint, we may divide mankind into two classes: there are not only the good and the bad, but the weak and the strong. On the one hand we see men with fixed determination, resolute will, and on the other, men who will nothing strongly, have nothing strong or determined about them; they just drift along the stream of life, letting it take them where *it* will, not where *they* will. They may have good powers of knowledge, broad enlightened minds, but they lack this one quality—a resolute will. They *will* nothing, therefore Providence says to them, 'Thou shalt have nothing.' On the other hand there are those who once they have set their minds upon a certain thing, whether good or bad, they give no rest to their souls until they have attained it. These do not *wish* they *will*, and are willing to pay any price, but they must have it. In short, if a man determines, wills,

sets his mind and soul on one idea, he will generally succeed; he may fail, but he has taken the best means in his power to ensure success, if he has made this his one object for which he will sacrifice anything, bear anything, stoop to anything.

There is this to be said about the objects we live for and strive for, we must set before ourselves what is our goal and our prize, and then be satisfied if we obtain that and nothing more, for it often happens that a man labours for one thing and is disappointed and dissatisfied because he has not gained some other thing. He may have laboured to be an honest, clean-handed man, and then is half inclined to murmur because he is not so successful as his neighbour, who cared not how his shilling came so long as it was a good one. Another may love peace and security, and seeks for and obtains it, but let him not grumble because he has obtained what he could only obtain by war and strife. Then, whenever we are in doubt about the most effective way, whether it be on temporal or spiritual matters, if we fix our will upon it then render the mind vacant and then act, it may be mechanically, but it will be with confidence and certainty.

Now we will look at the spiritual side of the question, and attainment of the higher intuitions.

If we would have high and pure intuitions and lofty conceptions of God, right ideas of religion, we must make ourselves pure and fitting instruments for its reception; therefore, we must cleanse the instrument, and consecrate the temple to the inspiration of the Unseen; then we may listen to the harmony, not a single discordant sound being heard. In our deep of deeps our soul is as a still lagoon where stormy winds have ceased, not a ripple disturbing the calm serenity of its surface. By thus listening to our own intuitions we become guided by and *en rapport* with that self-same Intuition which rules the universe.

Spiritual life cannot be imparted by words alone; we can only obtain health by industriously working for it; inspiration can only be obtained by a vital aspiration for truth. So the first thing is to get the centre true, then all else will fall into its place. Emotional excesses are unnecessary; talking and discussion may be dispensed with; there is no necessity for doing violence to the sanctity of the inner life. We have only to make a practice of retiring into ourselves for a few moments every day, then fix our minds on the divine which is already within us, and let the thought focus itself upon the outer senses. This is not so easy as one may think. Unfortunately, the moving of all men towards a spiritual state is difficult. Earth and its surroundings so fill their spirits that it is difficult for them to realise the beauty and glory of heaven. All their hopes seem centred on time's narrow limit. Many, too, find it hard to give up their intellectual development for the spiritual. They find it hard to let fly the beautiful, bright-plumed bird of intellect which they have loved so much, even though it be to make room for the pure white dove, the spirit. They fail to realise that if they will only cast out the rubbish of unreality, there will be quite enough room for both birds. Then the song of the intellect will be infinitely more bright and joyous and its plumage more radiant.

As we reach higher, our range of vision widens, and our intuitions become correspondingly clearer. We need to read that we may learn, we need to study that we may discover hidden meanings, but we must retire into private that we may receive the inspirations of the spirit.

Everyone is capable of receiving notions which are of the greatest value as guides to our life. Many are unaware of this, and pay no heed to the angel whisperings within. They are constantly trying to hang on to someone else's opinion or guidance. This is most unwise, and is in all probability a case of the blind leading the blind. If we carefully attend to these angel whisperings, we shall discover that we have a soul created and provision made for all its wants. Just as in the physical condition we have a mouth for food and nostrils for air, so we have a mouth for the bread of life coming from the fields and gardens of a higher world, and nostrils for the inspiration of divine wisdom for our life and guidance in every necessity. But we must prepare ourselves mentally and spiritually for this divine influx. We are told that it is only the pure in heart who see God. By cultivating our spiritual nature, we are enabled to reach out to things of the spirit, and we are also enabled to see the interior working power behind the external. The things and desires of the flesh become subordinate to the desires of the spirit. We live in a spirit world and drink in spiritual beauties, and we are filled with those divine inspirations which thrill the very soul. We are transfigured, we realise heaven, and we are revealed to ourselves. We catch glimpses of the God-likeness within. When these moments come we forget the narrowness of country, family relationships, and we are become as members of one great family. We are filled with a universal love. From this springs a greater catholicity of feeling, a truer blending of sympathy, a more loving union of soul with soul, binding all in closer relationship to each other. These are the feelings which come in the holier moments of our lives, experiences treasured up never to be forgotten. Through them we reach the mountain peaks of spiritual reality, and come back to our daily lives filled with loftier ideas in regard to our places in Nature.

We all know that there are times when we are not satisfied, and want to rise to purer altitudes. The things of the earth are powerless to satisfy these aspirations. Then let us look within.

Do we not find there a spiritual nature which allies us with the spiritual world? Is there not an enthusiasm which arises in all its energy when reason grows calm and silent? Is there not a light which envelops all our faculties if we will only give ourselves up to our better feelings, and listen to the voice which speaks and stirs within us?

When the soul yearns for a quiet moment when the world is not, we may be sure that it has a message for us which is divine. Let us listen for that message, and the result is that the silence is broken at last and the truth shall no more be hidden. We are henceforth enabled to live from within, modifying that which is without. These intuitions come as strains of delicious music, exalting our souls above the slough and mire of egotism and vanity. Then this inner voice, this intuition which is heard in the secret places of our being, is no dream; for those who have experienced it find it true, and their faces bear witness to the calmness within. It is a silent rebuke to those whose careworn faces reveal their careworn souls. These wonder why they are left in the wilderness of life to battle with its storms by themselves without a guide, but when the inner light dawns upon them they discover that it is not that they were without a guiding light but that they were ignorant of, or callous to, its presence; and that when they were struggling and puzzling they should only have waited and obeyed their divine intuitions.

But what if the organ of spiritual light has been neglected, if the mirror has been soiled, if the eye of the soul no longer sees truly because we have not been true to what it saw? We have power to veil the soul against our divine intuitions in many ways: by refusing the sustained attention and watch of the soul—which is prayer; by reserving no quiet times in which it may speak to us and be heard; by paying no heed to suggestions dictated to us, first in little things, then in greater; by so fully occupying ourselves with other things that we lose the quickness of our sensibility, just as we can make ourselves impervious to the loftier intelligences and finer solicitude of other men who might have been in intercourse with us had we so chosen; and just as we can evade, even in our own homes, the purer eyes that would look and the gentler spirits that would search into our own. This also leads to the idolatry of making the Divine like ourselves, instead of to the daily sacrifice of making ourselves like the Divine.

Intense and pure spiritual life comes only to those whose affections are raised to appreciate its beauty.

### Spirit Photography.

At a meeting of the Society of Spiritualists in Stoke Newington, London, on Sunday, August 28, the chairman of the evening, Mr. Andrew Glendinning, showed to the leading members a series of nine photographs of a materialised form, obtained on August 13 through the mediumship of a lady who is at present on a visit to London. The experiments, which resulted so successfully, were made in Mr. Glendinning's drawing-room, with the aid of two of his friends. Four cameras were used simultaneously, and photographs were obtained in each of them—some by daylight and some by the light of the new flash powder.

Mr. Glendinning was indebted to the editor of *The Magic Lantern Journal* for information regarding this new flash-light powder; it overcomes a difficulty which he experienced in trying to photograph the spirit hand which writes in Miss Read's presence, while both of her hands are at the same time plainly visible. At an experiment he made to photograph that spirit hand, the seance was held in a subdued light—not at all a dark seance—his desire being to include in the picture Mrs. and Miss Read, to show their hands resting on the table, quite apart from the materialised hand, and to get a picture of the latter in the act of writing; but when the magnesium lamp was lighted the hand dissolved before the magnesium powder could be blown through the tube.

Profiting by that experience, he used, on the recent successful occasion with another medium, the new flash-light powder. Having placed his two cameras in position he sat in front of them, and requested the spirit form to come close to him. A piece of copper wire was kept ready in the flame of a small lamp, and when one of the spirits said 'now', the signal which had been agreed upon, the flash-powder was touched with the point of the hot wire by one of Mr. Glendinning's friends, and the instantaneous bright light produced good pictures of the Materialised Form.

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

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

WANTED, rent bedroom for Gentleman in Christian Spiritualist's family, in any part of London; state particulars.—Thomas Noble, 77, Victoria Home, Whitechapel, London, E. 564

MAGNETIC HEALER attends patients (ladies only) at their own homes. All nervous maladies treated. Insomnia a speciality. Would attend weekly circle by arrangement, or undertake care of invalid.—Madame, 43, Brixton-road. 564

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.

## Societary Doings.

### LONDON NEWS, NOTES, AND NOTICES.

BATTERSEA PARK-ROAD, Henley Hall, Henley-street: Our experience meeting was continued by Mrs. Gould, Miss Morris, and Miss Pierpoint, and again was most successful. Addresses were given by Messrs. Adams, Boddington, Willard, and Fielder. Mrs. Boddington presided, and the meeting was followed by usual circle. The work in Battersea Park was successfully carried on by Mrs. Boddington and Mr. Adams. Our Saturday social was most enjoyable. Violin, Mr. Newman; banjo, Mr. Fielder; piano, Mrs. Brown. songs, solos, and recitations given, and dancing heartily joined in.—BOW: Very good meeting. Mrs. Whimp, under control, gave excellent clairvoyance. Mr. Thomas kindly presided. Wednesday also was very successful.—CAMBERWELL, 33, Grove-lane, S.E.: An exceedingly interesting address was given by Mr. Humphreys on 'The higher manifestations of Spiritualism.' At the after-circle, short inspirational addresses were given by two of the members.—CANNING TOWN, Co-operative Hall, Braemar-road: 25th, A splendid evening, Mrs. Hilliers giving psychometry to a full audience with great success. 27th, Usual monthly social. 28th, A discourse from our vice-president, Mr. Laws, well appreciated, followed by very good psychometry by Mr. Shaw to a good, attentive audience.—CANNING TOWN, 2, Ford's Park-road: On Tuesday we had a very instructive discussion on 'Inspiration,' Mr. W. Knights in the chair. Sunday, Mrs. Hellier gave some good clairvoyance.—CAVENDISH ROOMS, 51, Mortimer-street, W.: Miss Rowan Vincent was heard to exceptional advantage by a numerous audience on, 'Spiritualists and the equality of opportunity,' most able, interesting and useful. Would that there were more speakers possessing the mental calibre and power of expression which so easily places Miss Vincent in the front rank of platform workers. Clairvoyance also very successful.—EDMONTON: Mr. W. F. Edwards gave an able and learned address on 'Spiritualism, from a Positive point of view,' highly appreciated.—FOREST GATE, Liberal Hall: We had a full meeting last Tuesday night. Sunday morning, Mr. Gwinn gave a reading from 'Spirit teachings by M. A. Oxen.' At night, Mr. A. Noyce, jr., gave a trance address and good clairvoyance.—HACKNEY, Manor Rooms, Kenmare-road: Mr. John Kinsman, in the evening, gave a reading from the Rev. Dawson's book, 'The house of dreams.' He also gave an interesting address on 'Spiritualism and Science,' and showed how science had helped our great Cause.—ISLE OF DOGS, Cubitt Town, Poplar: Mr. Pearson, of Poplar, gave us some very good advice, interspersed with singing, both under control. The guides seemed to know that nearly all there were strangers, and spoke accordingly. There were 29 present, and all seemed very much interested.—ISLINGTON, Wellington Hall: Mr. Catto gave a reading from Two WORLDS, 'The value of Spiritualism.' Mr. Palmer gave an address on 'Christianity and Spiritualism at home and in every-day life.' Mr. Willis explained how he became a Spiritualist.—MANOR PARK Centre: Monday, Mr. Davis devoted the evening to psychometry, which was very successful. Friday, Mr. Gwinn's guides gave a trance address, very instructive and impressive. Mr. W. Noyce gave several clairvoyant tests, well recognised. Sunday, Mr. Walker's guides gave a splendid trance address, also clairvoyance and psychometry, well recognised.—NORTH LONDON, 14, Stroud Green-road: At the open-air meeting, Finsbury Park, the speakers were Messrs. Jones, Thompson, and Brooks; quite harmonious, and much literature distributed, thanks to the liberality of directors of the Two WORLDS and others. At the hall in the evening, Mr. Beaver read on 'The Infinite in Man,' the subject being continued by Mr. Jones (chairman), Messrs. Wallace, Thompson, and Brooks, also by Mrs. Jones, under influence.—SHEPHERDS BUSH: Mr. Davis (from Canning Town) conducted our meeting, and dealt with 'Some of the objections raised against Spiritualism,' a most instructive and interesting address.—SOUTH LONDON, Surrey Masonic Hall: Mr. Long presided at our public circle, and gave several clairvoyant descriptions, all recognised. Room full, and several mediums under control gave very interesting evidence of spirit return. Our library is doing very good missionary work by helping to instruct inquirers. Evening service, the hall was well filled, and 'Edgar B,' one of our leader's guides, gave a splendid address on 'Salvation through life or death,' very interesting throughout. The audience was delighted when promised that the subject would be continued next Sunday. Good after-circle, under the direction of 'Tim,' when further tests were obtained.—STOKE NEWINGTON: Mr. Glendinning and Mr. Alfred Peters officiated on Sunday last. Mr. Glendinning brought some photographs he had been successful in obtaining at a materialisation of spirit forms, and these were examined by the audience after the meeting. Mr. Peters gave a large number of successful clairvoyant tests, and earned the thanks of the audience for his services. We thank both friends for their kind services at our meeting. Miss Jessie Dixon and Madame Cope contributed solos, and both ladies have our best thanks.—STRATFORD, Workmen's Hall, West Ham-lane, E.: Sunday, Meeting opened with our much esteemed president, Mr. Gwinn, in the chair. Mr. Butcher gave very interesting reading on the 'Philosophy of Spiritualism,' after which his guide, 'Progress,' gave a splendid lecture on 'From death to life and from life to death.' Thursday, Reading by Mr. Gwinn, short address and psychometry by Mr. Savage. MARTIN-STREET HALL: Mr. W. A. Renfree spoke on 'Our duty in trying to raise humanity to a higher level, and to feel our responsibility while so much distress exists around us.' Mr. Wrench also spoke a few words very much to the point. The band, conducted by Mr. C. A. Chapman, played selections, which helped to make the evening very pleasant. Prospective: Next Sunday Mr. Barrell will take the meeting, and we hope for a good time. Thursday, 41, Salway-road, an investigator's meeting, 8 p.m. All are welcome. Friday, Lyceum Band of Hope, at 7 p.m., and developing circle at 8-30 p.m. Conference, Workmen's Hall, Sunday, 4th, at 3 p.m.

PROSPECTIVE NOTICES IN REPORTS.—We must respectfully decline these, as it will lead to endless trouble; if it is done for one, we must do it for all. Prospective notices must be paid for in advance.

## MANCHESTER NEWS AND NOTES.

ARDWICK: 24th, Miss Cotterill gave good address and clairvoyance. 28th, Harvest festival. Mrs. Hyde gave addresses on 'Sowing the seeds' and 'What shall the harvest be?' to a crowded audience. The rostrum was beautifully arranged with a grand array of fruit and vegetables, given by the energetic members and friends, for which the committee heartily thank them. Suitable hymns for the occasion were heartily sung in a spirit of harmony. Clairvoyance very good. Evening, Mrs. Hyde named a child of one of our members, 'Florence,' spiritual name, 'Lily.'—BRADFORD, Labour Hall: 27th, The new committee was appointed, as follows: President, Mr. W. A. Bradbury; vice-presidents, Mr. S. Powell and Mrs. Tweedale; treasurer, Mr. A. Tweedale; secretary, Mr. G. Barrick; hallkeepers and Two Worlds agents, Messrs. W. Davies and R. Riley; auditors, Mr. W. Tong and Mrs. Page. 25th, Mrs. Wright, good address and phenomena. 28th, Mr. W. Stevens discoursed on 'Spiritualism, what is it?' well appreciated. After-circle conducted by Mr. W. Stevens' guides with success.—COLLYHURST-STREET: 24th, A grand night with Mrs. Greenlees, who gave very striking tests in clairvoyance and psychometry. 28th, Mr. Macdonald gave a lecture on 'Why should our advance friends trouble themselves about mundane things?' In the evening he took written questions.—CHEETHAM, Ash Lodge, Halliwell-lane: Aug. 22, Very large circle and good clairvoyance by Mrs. Williams. Aug. 25, Mrs. Greenlees was very successful with clairvoyance and psychometry to strangers, who seemed much surprised and astonished. Sunday, pleasant day with Miss Chadwick. Our after-meeting on Sunday beat the record. We had three circles round the room.—ECCLLES: 24th, Mr. Bewick, very good clairvoyance and psychometry. 28th, Mrs. Peters, afternoon, a splendid address on 'Is life worth living?' Evening, a powerful address on 'Spiritualism, a religion, a science, and a reform,' afterwards very good clairvoyance.—HIGHER BROUGHTON: Aug. 25, Mrs. Hulme gave good clairvoyance and psychometry. 28th, Lyceum, 44 present. Readings and recitations by the children, marching and calisthenics very good, led by Miss Garner. Afternoon and evening, Mr. B. Plant gave short addresses. First visit of Mr. W. Johnson, who gave a grand address to a very large audience. Mr. B. Plant gave good clairvoyance to a large after-circle. Thanks to Mr. Heywood.—LONGSIGHT: Aug. 23 and 25: Public circles, good results. 28th, Miss Allen gave a nice discourse; her clairvoyance was also good. A good after-circle followed.—OPENSHAW, Granville Hall. 25th, Mrs. Porter gave several cases of clairvoyance and psychometry, all recognised. 28th, The guides of Mrs. Brown gave their experience of earth life and spiritual experience, which was very enjoyable. Large after-meeting, Mrs. Brown, Mrs. Blood, and Mr. Mason taking part in an enjoyable meeting.—PATRICROFT, New-lane: 23rd, Miss Knight, very successful with clairvoyance and psychometry. 28th, Good day with Mr. J. Kay, two grand addresses.—PENDLETON: Mr. J. B. Tetlow gave splendid address on 'Old and new,' also clairvoyance of a high order. We are greatly indebted to him for this visit. 28th, Miss Chadwick gave two short addresses and good clairvoyance.—SALFORD: 6-30, Special flower service. Fine discourse by guides of Mr. Will Phillips on 'The spiritual world,' showing that 'the kingdom of heaven' is within man, if he will cultivate the blossoms of love and sympathy, and remove the weeds of ignorance and selfishness. Clairvoyance by Mrs. Markham, very good indeed, both at afternoon circle and evening service.

## LANCASHIRE AND CHESHIRE.

ACCRINGTON, Argyle-street: First anniversary, morning, gigantic circle, many local mediums present. Afternoon and evening, Mrs. Whittaker spoke on 'Modern Spiritualism' and 'Dare to be a Daniel' to good audiences. She also gave very good clairvoyance. Collections for the day, £2 10s. The committee thank all who helped to make it a success. BRIDGE-STREET: 28th, Our speaker gave an address in the afternoon and evening; circle conducted by Miss Bruce, Mrs. Mellow, and others. Good audience all day. St. JAMES-STREET TEMPLE: On Sunday we had Mrs. Hulme, of Manchester, when she named a baby. She also gave two very nice addresses to good audiences. A good after-circle followed, also on Monday night a good meeting.—ASHTON-UNDER-LYNE: 28th, Sunday, Our chairman, Mr. Morton, read very interesting papers on 'The Worlds' Bibles.' Mr. Savage gave very good phenomena.—BLACKPOOL: 21st, Mr. Hilton gave good addresses and clairvoyance. 22nd, Public circle, visiting friend rendered good assistance. Mrs. Batie gave splendid addresses, being full of food for thought. She also recited afternoon and evening.—BOOTLE: 25th, About 50 members and friends were conveyed by waggonette from the Masonic Hall, Merton-road, Bootle, to Kirkby. The preliminary catering arrangements were entrusted to Messrs. Stone and Bradshaw, and in accordance the party as they arrived proceeded to the field to enjoy football, cricket, and other delightful exercises. At five o'clock the adjournment was made to the house for tea, and ample justice was done to the good things provided by the worthy hostess, Mrs. Jones. After tea, the party then adjourned to the field, where one of our members, Mr. Irvine, provided with his camera, took snap-shot photographs of the whole of the gathering in one group. The party next went to enjoy the surrounding scenery. At eight o'clock we again took our seats in the waggonettes, and arrived in Bootle a little after nine, having had a very pleasant outing. 28th, Mr. G. H. Bibbings, in the morning at 11, gave a sweet, simple, and helpful address to the children, greatly appreciated. Afternoon subject, 'Is Mr. Gladstone still a politician?' Evening subject, 'Is Socialism a saviour? A warning to labour?' If one may judge by the comments at its close, the expectations of the audience were fully realised.—BURNLEY, Guy-street: Mrs. Thompson visited us for the first time, and gave her services. At night she gave a good address on 'Woman,' to a large audience. Clairvoyance by Mrs. Kay, of Blackburn.—BURY: Mr. Pilkington, of Bolton, gave two excellent lectures on 'Can Spiritualism be proved?' and 'The genesis of being,' highly pleasing the audience.—HADFIELD: Opening of New Organ.

Aug. 14, Mrs. Porter gave good addresses and clairvoyance to large audiences; very good collections. Aug. 20 was a memorable occasion; a small party of friends assembled at the room, Station-road. After a few clairvoyant descriptions by Mrs. Brooks, of Oldham, Mr. Chorley, the president, in a few eloquent and well-chosen words introduced Mr. Calverley, of Royton, who, after paying a graceful tribute to the company present, addressed Mrs. Brooks. Proceeding to perform his mission, he spoke of the origin of the movement in Hadfield, of the work accomplished since the opening, and what could be done if all would only work together for the good of the Cause, as our sister and co-worker had done, which is shown by the illuminated testimonial I have to present to her to-night. The address is beautifully framed, the size is 17 by 13 in., and reads as follows: 'Dear Mrs. Brooks,—Being a sufferer for two years with eczema in my hands, and you having done for me in ten weeks what all the doctors round here have not done in two years, I hereby present you with this testimonial to bear testimony of the same, and you are at liberty to use it whenever you think proper.—Yours truly, Mrs. OLDOS, Kiln-lane, Hadfield.'—LEIGH: For the first time Mrs. Shaw, of Preston, was with us, and a very enjoyable day was spent, subject, 'Where are our so-called dead?' very satisfactory to all present. Clairvoyance very good, all recognised. Good after-circle.—MACCLESFIELD: Very good addresses by Mr. F. Hepworth, and much appreciated by attentive audiences.—MIDDLETON: 28th, In the absence of Mrs. Hyslop through sickness, Miss Chadderton, of Hollinwood, gave good clairvoyance in the afternoon, and an excellent discourse on, 'By your works you shall be known.' Splendid clairvoyance and psychometry.—MILNROW: The guides of our sister (Mrs. Hamer) gave two very excellent addresses, 'From doubt and fear' and 'How pure in heart and sound in head.' Clairvoyance well recognised.—BARTLAM-PLACE: The guides of Miss E. A. Booth, of Bolton, rendered able discourses on 'Spirits in Prison' and 'Counsels of spirits,' also clairvoyance. BLEASBY-STREET: Mrs. Sellars gave excellent addresses on 'Whither thou goest I will go; for thy people shall be my people,' and 'What was Christ?' Very good clairvoyance.—SHAW: 28th, Mr. John Woods, assisted by Miss Barratt, gave a splendid address on 'What is the spirit's mission?' Mr. Woods gave excellent clairvoyance, all accurate. Evening, Mr. Woods, by the aid of his inspirers, gave a very eloquent and interesting address on 'Stand for the right.' Miss Barratt gave very good clairvoyance to a fair audience, all recognised.—SOUTHPORT, FORESTERS' HALL: Mr. Leeder, of Blackpool, gave splendid addresses and good clairvoyance.—HAWKESHEAD HALL: Advertised speaker being ill, Mr. O. Hommingway took the morning service, and although entirely ignorant of the Italian language, he concluded by singing a solo in that language, his control having been a tenor vocalist in earth-life. At night Miss Smith gave an able address and excellent clairvoyance.—STALYBRIDGE: 24th, Mr. Mellor gave a good discourse on 'The mission of the spirit,' followed by psychometry. 27th, Lyceum children's tea party and social evening thoroughly enjoyed; a picnic was intended, but the weather was against us. 28th, Grand day with Mrs. and Miss Barlow, clairvoyance remarkably good. They also favoured us with several duets in their usual high-class style. After-circle well attended and conducted by local friends.—STOCKPORT: Mr. I. Pickthall's guides gave two splendid addresses, and Miss Florrie Pickthall gave a beautiful solo, followed with very successful clairvoyance by Miss M. Richardson.—TODMORDEN: Mrs. Forrest gave splendid lectures from the subjects, 'Do Spiritualists teach or believe in God?' and 'Is heaven a place afar?' Mr. Richmond gave very good phenomena, mostly recognised.—WARRINGTON: 28th, Mr. J. B. Tetlow discoursed on 'The evidences of spirit' and 'The purpose of Spiritualism.' Good audience at night, much interested. 29th, The same medium answered questions ably. Good clairvoyance and psychometry at each meeting.

## MIDLAND AND EASTERN COUNTIES.

BIRMINGHAM, Camden-street Board Schools: 25th, A very instructing circle. 28th, The guides of Mr. Cope gave a most elevating and inspiring address on 'The object of Spiritualism.' We hope to see him on our platform again shortly. (Verax.)—The fourth annual excursion for 120 children of the very poorest class was held on Saturday the 27th. The children were taken by canal boat from Birmingham wharf to Alvechurch, passing through the 2½ mile tunnel with boat illuminated by Chinese lanterns. A good dinner of meat sandwiches and pears was served, after which a disastrous succession of showers kept them under hedges and in barns till 3-30. Then followed good tea, and as bright sunshine came at last the children romped till the return home, where they arrived in high spirits and brighter thoughts. Cost £6, subscribed by Birmingham Spiritualists. (B. H.)—DERBY, 1a, Normanton-road: 28th, Mrs. Gregg, of Leeds, gave inspirational addresses, highly appreciated. Successful clairvoyance. Mr. Johnson, of Normanton, and Mrs. Gregg, kindly gave clairvoyance at the after-circle, which was good.—DERBY, Traffic-street: Miss Beaver, successful service at night, 'Spiritualism, what has it done for humanity?' Splendid clairvoyance, and practical lessons given. All well pleased. Increasing.—NORTHAMPTON: Mrs. College, of Leicester, gave two interesting addresses to fair audiences, also some clairvoyant descriptions, which were mostly recognised.—SMETHWICK, Central Hall: The kindly, sympathetic Mrs. Barr, of Coventry, gave inspirational addresses on 'One thing needful' and 'More saviours than one.' Large audiences delighted and blessed. Mr. Barr presided at night (by special request), and spoke earnestly for Spiritualism. Mr. and Mrs. Barr also cheered, by presence and speech, our healthy Lyceum. God bless our good friends.—WALSALL, Central Hall: Mrs. Groom spoke on 'The angels of the new dispensation.' Clairvoyance successful.—WISBECH: Mr. D. Ward gave a very interesting address from the words, 'What is faith?' also good clairvoyance to a fair audience.

LEICESTER LYCEUM EFFORT, Queen-street.—Aug. 28, Our first special services were held, conducted by Mr. J. Venables, of Walsall, morning at 11, and in the evening at 6-30. The afternoon was devoted to solos, recitations, etc., by scholars from the various

groups. This was presided over by Mr. Venables, who seemed thoroughly at home with the children, and his remarks were well chosen and very encouraging. The night service was a signal success, the hall well filled, and a very good feeling prevailed. The speaker, as an introduction to his address, read a portion from 'Life and Labour in the Spheres.' This was most interesting, and was listened to with great attention. Mr. Venables afterwards gave an earnest and touching address, relating some of his experiences in Spiritualism. His quiet, genial, and unassuming manner won for him the esteem of all. After the address, Mr. Iliffe followed with very successful clairvoyance. We are glad to report that up to the present the number on our Lyceum book is 76 scholars and about 14 officers, and seeing that we only started the first Sunday in May we think this number very encouraging, and we have cause for gratitude. We trust this very important branch of work may be a source of strength to our society in days to come.

#### NORTHERN COUNTIES.

**CARLISLE:** Memorial service to our late Sister Skelton, conducted by the guides of our old friend, Mr. W. H. Penman, subject, 'Is she dead, or does she still live?' attentively listened to by the largest audience we have had for some time. The collection also was an unusually large and a most welcome addition to the society's finances.—**GROOK, Mechanics' Hall:** Mr. J. Eales, of Auckland Park, paid us a visit, and delivered two excellent discourses on 'The alphabet of Spiritualism' and 'The spiritual gifts of man.' Both addresses were given in our friend's usual manner. Good after-circle.—**GATESHEAD, St. Cuthbert's Hall:** 28, Mr. Westgarth, of Newcastle, gave an excellent lecture on 'If a man die shall he live again?' ably criticising the various orthodox methods by which we have to gain eternal life, much appreciated by audience.—**I.L.P. HALL:** Mr. Easthope gave an able and interesting address on 'Spiritualism, its facts, and what it has done for the masses.' His psychometry and clairvoyance were marvellous and well received.—**MILLOM:** Mr. Robson, of Barrow, spoke well on 'A new heaven and a new earth.' A very good meeting.—**NEWCASTLE-ON-TYNE, Heaton and Byker:** Mrs. Young addressed a large gathering on 'The benefits of Spiritualism,' after which a large number of clairvoyant descriptions were given, the greater number of which were recognised. Mrs. Lamb presided at the meeting.—**NEWCASTLE-ON-TYNE, Northumberland Hall:** Owing to unforeseen circumstances, Mrs. Garside Fletcher was unable to fulfil her engagement; our meeting was, therefore, turned into an open circle, in which two lady mediums and one gentleman took part. Very successful night. Mrs. Greenlees, of Hollinwood, was one of the mediums, whom we hope to see again.—**NORTH SHIELDS:** Notwithstanding the very fine weather during the month of August, we have had good audiences, and the good work done by Mrs. Johnston, Messrs Bennett, Easthope, and James have been highly appreciated. Mr. James closed the last Sunday of the month with an able trance discourse on 'Man's mission to man.'—**WEST HARTLEPOOL:** Mr. Morland spoke on 'The relationship of Socialism to Spiritualism,' which gave much satisfaction to all.

#### SCOTLAND (GLASGOW).

Aug. 20 and 28: We were delighted to renew acquaintance with Mrs. Helen Green, trance speaker and clairvoyant, of Manchester. Mrs. Green drew large audiences, and the fine religious feeling manifested in her addresses and her minute descriptions of spirit forms made her visit refreshing and helpful to all. Mrs. Green made the evening service of the 28th additionally interesting by giving an account in her normal condition, of her experiences. The clear and unaffected way in which she told her story engrossed the attention of the large audience, which seemed to appreciate the innovation. During her visit Mrs. Green gave many convincing proofs of the excellence of her mediumship, and our only regret is that it will be so long before she comes back again.

#### WALES AND WESTERN.

**CARDIFF, 18, Charles-street:** 22nd, The guides of Mrs. E. Oaten gave an inspiring address on 'Death—to be looked forward to with pleasure as the entrance to a higher state of existence.' Psychometry and clairvoyance afterwards by 'Sunflower' and 'Snowflake,' the controls of Mrs. Dowdall, who were wonderfully accurate. One of the trance controls of Mrs. Dowdall gave an intensely interesting account of his own experience immediately after death. The spirit father of the medium established his identity, and testified to his failure to find the heaven or hell of the Bible. 19th, Cowbridge-road: Trance addresses through Mrs. Williams and Mrs. Preece on 'The impossibility of defining God, as man is only evolutionising on this plane of life,' followed by good and well-recognised clairvoyance. **DOWLAI:** Aug. 22: The Assembly Room at the Oddfellows' Hall was crowded to hear an address by Mr. G. H. Bibbings on 'Is Spiritualism true?' Mr. Bibbings, as an exponent of Spiritualism, was very cordial, the audience being deeply interested. Afterwards, Mrs. Billingsley, of Merthyr, gave nine clairvoyant descriptions, all of which, with the exception of one, were immediately recognised. I think that the interest created in this district, to a very great extent, is due to Mrs. Billingsley's wonderful gifts, and the readiness with which she is always willing to help the Cause on the platform.—**PLYMOUTH:** Aug. 24, An excellent paper by Mr. Samuels, entitled 'Where are the so-called dead?' Splendid matter, and well received. Aug. 28, Mr. Kenward dealt with 'What is true faith?' in a very interesting manner, and carrying conviction to many. Clairvoyance by Mrs. Trueman, 18 recognised.

**RECEIVED LATE.—SOUTH MANCHESTER:** 21st and 25th, Mrs Peters was with us; her addresses and phenomena were very good. 28th, Mr Heeketh gave pleasant addresses morning and evening; after-circle very enjoyable. 29th Members circle; this circle is very interesting, and we should be very pleased to see more people take advantage of it.

#### YORKSHIRE.

**ARMLEY:** Miss Hunter and her guides gave remarkable addresses and striking clairvoyance and psychometry, which was much appreciated by the audiences.—**ATTERCLIFFE, July 31:** The annual demonstration of the above Society was held in the open air on the above date, when interesting speeches were delivered in the morning by our friends Messrs H. J. Webster and Jepson, and in the afternoon by Messrs. Jones, Webster, and Jepson, and Mr. R. A. Brown, of Manchester, and we are looking forward to his return visit at an early date. This account is late in print through an accident. (R. Symonds, sec.)—**BARNLSLEY, George Yard:** A grand day with the guides of Mrs. Kendall on 'Where is our God?' Excellent clairvoyant tests. After-circle, room full, when all were satisfied.—**HUNSLET, 3, Bottom of Joseph-street:** Mrs. Harrison gave a very good address and good clairvoyance; hope soon to have her again. **GOODMAN-TERRACE:** The guides of Miss Smith gave two very good addresses on 'For all Thy gifts we praise Thee, Lord' and 'What are the jewels of the earth?' Clairvoyance and psychometry very good at both meetings, nearly all recognised; a pleasant day.—**MEXBRO:** Mrs. Porter spoke well on 'Spirit Communion,' and gave very fair clairvoyance.—**NORMANTON:** A splendid day with Mr. R. A. Brown, who discoursed well on 'The Jubilee of Spiritualism, to a good and appreciative audience. We hope to have him again soon, and we thank him for his kind services. Clairvoyance by Mrs. Baker and others, remarkably good.—**ROTHERHAM:** On Sunday Mr. Fielding and his guides gave two interesting addresses; clairvoyance good. On Monday Mr. Fielding gave an address and clairvoyance.—**SHEFFIELD, Hollis Hall:** Mr. C. Shaw's guides took questions from the audience in his usual effective style, followed by psychometry; also on Monday night.—**SKIPTON:** Mrs. Burchell, of Bradford, paid our society a first visit. We trust that the kind, thoughtful, and earnest appeal to the large audiences will bear good fruit. She was supported by her husband and daughter, the latter giving two recitations.

#### YORKSHIRE UNION PLAN FOR SEPTEMBER.

**ADWALTON—11, Mrs Waterhouse; 18, Mrs Falla; 25, Mrs Stretton.**  
**ARMLEY—11, Mr Seekings; 18, Mr Barraclough; 25, Mrs Taylor.**  
**BATLEY—25, Mrs Crossley, and 26th.**  
**BATLEY CARR—25, Mr Armitage.**  
**BIRSTALL—11, Mrs Bentley, (Birstall); 18, Mrs Smith; 25, Miss Beaver.**  
**BRADFORD—Boynton-street—11, Mrs Colbeck, Harvest Festival; 18, Mrs. Webster; 25, Mrs Richardson. Milton Hall—11, Mrs Stair; 18, Mrs Berry; 25, Mrs Nicholson. Spicer-street—11, Mr Pawson; 18, Miss Mander; 25, Mr Smithson, Harvest Festival. Otley-road—11, Mrs Powell; 25, Mrs Burchell, Harvest Festival. St. James'—11, Mrs Crossley; 18, Mr Oliffe; 25, Mr R A Brown. Tong-street—11, Mrs Falla; 18, Mr Jagger; 25, Mr H Crossley.**  
**BRIGHOUSE—11, Mr Jagger; 18, Mr C Shaw; 25, Mr J C Spencer.**  
**CLECKHEATON—11, Miss Hunter; 18, Mrs Hall; 25, Mr and Mrs Marshall.**  
**HALIFAX (No. 1)—11, Lyceum Anniversary; 18, Mr Pawson; 25, Mrs Hoyle.**  
**HALIFAX (No. 2)—11, Lyceum Anniversary; 18, Mrs Beardshall; 25, Mrs Taylor.**  
**LEEDS (Psycho)—18, Mr Seekings, Harvest Festival; 25, Mr Parker.**  
**LIVERSEDGE—11, Miss Beaver; 18, Mrs Armitage.**  
**KEIGHLEY—11, J J Morse; 18, Miss Beaver; 25, Mr Hilton, Harvest Festival.**  
**MORLEY—18, Service of Song.**  
**OSSETT—11, Mrs Richardson; 18, Mrs Shulver; 25, Mrs Stretton.**  
**ROTHWELL—11, Mrs Nicholson.**  
**SHEFFIELD—Attercliffe—11, R A Brown; 18, Mrs Holmes; 25, Mrs Summerville. Hollis Hall—11, Mr Duffy; 18, Mr Hopworth, Anniversary; 25, Mr Inman.**  
**SHIPLEY—11, Mrs Ellis; 18, Mrs Bailey; 25, Mrs Conroy.**  
**SOVERBY BRIDGE—11, Y.U. Conference; 18, Mr Smithson; 25, Mrs Beatie.**  
**WEST VALE—11, Mrs Armitage; 18, Mrs Crossley.**  
**YEADON—18, Mr Walkin; 25, Mrs Brooks.**  
**HUDDERSFIELD—11, Miss A Stansfield; 18, Miss M Robinson; 25, Miss G Hunter.**  
**HULL (Psychological)—11, Mrs Birks; 18, Mr Parish; 25, Mr Wilson.**  
**SKIPTON—11, Miss Hall; 18, Miss Patefield; 25, Mr. Back.**  
 The next Union Conference will be held at Sowerby Bridge, September 11th.

#### 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.

Collections in aid of Church Funds.

#### SALFORD SPIRITUAL CHURCH.

—: SUNDAY, SEPTEMBER 4, 1898, —:

PUBLIC CIRCLE AT 3 P.M. AT 6-30 FULL SERVICE, WITH

—: ADDRESS, by —

MR. WALTER HOWELL

## Visitors to Blackpool

And You who cannot visit! Don't let your lives be miserable because of illness, but consult or write to

# W. J. LEEDER,

Magnetic Healer,  
Medical Botanist and Psychometrist,  
who will consider any case of suffering

## FREE OF CHARGE.

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

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

Don't make any mistake about these medicines, they are not made from stewed herbs, but from extracts made by the finest known processes, so they contain the active principles of the plants etc., from which they are made.

☞ Try them, you will not regret it.

### COPIES OF TESTIMONIALS.

Brooksmouth Mills, Brighouse.

Dear Sir,—Kindly allow me to testify to the great benefit I have received from you in the treatment of a severe attack of ulceration of the throat. I tried numerous advertised remedies but without success, and had been under the care of a medical practitioner, with the same result. But now, thanks to your treatment, I am practically cured. Allow me also to thank you for the kindness you have shown me, and for the prompt despatch of medicine. Believe me to remain, yours respectfully,  
E. ARMITAGE.

Avenue-des-Fleurs, Nice, France.

Dear Sir,—I beg to testify to the value of your medicine. I have tried it, and received more good from it—for indigestion and liver troubles, than anything I have ever tried. Moreover, your description of me is the best I have ever had. Yours truly, MADAME SYLVIA.

20, Front Street, Milburn Place, North Shields.

Dear Sir,—Please send me more medicine. I am very thankful for the good you have done me with one bottle—more than any other medicine I have tried. I have made it known to many of my friends. Yours truly,  
(MRS.) LESLIE.

60, Hatham Place, Stoke, Devonport.

Dear Sir,—I feel I must express to you my gratitude for curing me of my very troublesome ailment. As you know, about nine months ago, my hands were covered with ulcers, which, I believed to be the result of lead poisoning. Several doctors gave it a different name, and prescribed treatment, their lotions causing me dreadful agony, but my hands got worse. I applied to you, and one bottle of your lotion has completely cured me. I do not suppose you have any need of testimonials, but you can make what use you like of this.  
A. L.

Harrogate, 1898.

DEAR SIR,—It is only right that I should bear testimony to your wonderful powers of clairvoyance, and the effects of your medicine. No medical man has ever equalled your description of my case; although you did not see me. I have been a sufferer for years, but no medicine has ever had the—I may say—magical effect upon me that yours has had. Your liver medicine is a marvel. I am grateful for your kindness and interest. You can show this to anyone who may care to know.—Yours faithfully,  
MRS. L. M.

Personal consultations and advice daily from 2 to 8.

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

6, Charnley Grove, Charnley Road, Blackpool.

## Mr. & Mrs. BURCHELL,

☞ 'The Yorkshire Healers.'

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

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

REAL GOLDEN REMEDIES!

Will You prove them for yourselves?

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

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

We call Special Attention to the following

## Six Golden Remedies,

which by one trial will speak for themselves

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

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

For full particulars see our advertisement inside back cover.

From this day's Testimonials—

[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., and allow me to thank you for sending so promptly.—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 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 Mrs Cropper. Tues. 7 30, Mrs Hulme  
**Ashington**—Spiritual Temple, 5  
**Barrow-in-Furness**—Psychological Hall, Dalkoth st Lyceum 10; 11 and 6 30. Tues. 7 30  
**Barry Dock**—Atlantio Hall, 24 Dock View road 6 30 Tues. 8, members' circle  
**Belper**—Jubilee Hall, Lyceum 10, 2; 10 30, 6 30, R A Brown  
**Birmingham**—Masonic Hall, New st., Union, Class 10 45; 11, 6 30  
**Bloomsbury**: Lyceum 11; 3, 6 30  
**Smethwick**: Central Hall, Cape Hill (opp. Windmill lane), Lyceum 2 30; 11, 6 30, service of song  
**Blackburn**—Old Grammar School, Flockleton street Lyo. 9; circle 11; 2 30, 6 30, harvest festival  
**Blackpool**—Spiritual Church, Albert road, Lyceum 9 30; public circle 11; 2 30, 6 30, W Mayoh  
**Boole, Liverpool**—Masonic Hall, Lyceum 11; 2 30, 6 30, Mr Leeder. Mon. 8. Tues. 8, Seance  
**Bolton**—Bradford st., Lyceum 9 30; 2 45 and 6 30, Mrs Whittaker  
**Burnley**—Hammerton st., Lyceum 9 30; 2 30 and 6, North st, Lyceum, 9 30; 2 30, 6, Tues. 7 45, public circle. Wed. 7 30, members' circle  
**Guy st.**, 2 45, 6 30, Mrs Best. Mon. 8, Locals. Thurs. 8, Locals  
**Bury**—Spiritual Hall, Georgiana st., Lyceum 10; 2 30, 6, Mrs Hulme. Wed. 7 30 Mrs Rennie  
**Cardiff**—St John's Hall, St John's sq., Lyceum 2 45; 11, 6 30  
**Carlisle**—33, Princess street, 2 30, Temperance Hall Oldew Gate, 6 30, W Rushforth  
**Clitheroe**—Old School Church Brow, Lyceum 9 45; 2 30, 6, J Walsh. See Prospectives. Monday public circle, 7 45, Thur. mems. 7 45  
**Colne**—Cloth Hall, Lyceum 10; 2 30, 6 30, J Greenwood and Mrs Taylor  
**Darwen**—Church Bank st., Lyceum 9 30 and 1 45; members' circle 11; 3, 6 30, W Rooke Circle at 8, and on Wed. 8. See Prospectives  
**Derby**—1a Normanton rd., Lyceum 10 30; 2 30, 6 30 T Postlethwaite 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, J B Tetlow  
**Hyde**—Mount st., Travis st., Lyceum 10; 2 30, 6 30, Miss Booth. Mon.  
**Lancaster**—Athenaeum, St Leonard's Gates, 2 30 and 6 30  
**Leicester**—Liberal Club, Town Hall sq., 11 and 6 30, Mon. 8, public circle  
**Queen st.**, Lyceum 10 30; 2 45, 6 30, Mr Swindlehurst Tues. Thurs. 8  
**Liverpool**—Daulby Hall, Daulby st., 11 Children's Lyceum; 3, 6 30, Mrs Green Mon. 8, members' Thurs. 8, public circle  
**London—Camberwell New Rd**—Surrey Masonic Hall, 11, public circle; 3, Lyceum; 6, Lending Library Two Worlds and S.N.F. Hymn Books on sale. W E Long, 'Salvation through life,' 8 members' circle Sat., 12, Louth rd. 8 30 circle members and associates.  
**Battersea Park Rd**—Henley st., at 7, Mr Peters Thurs. 8, developing class, Sat., 8, members and friends social evening  
**Westbourne Grove**,—26, Hereford-road, Monday and Thursday at 8 for 8 30  
**Brixton**—8 Mayall road, 11 open circle; Tues. and Thurs. 8, circles  
**Canning Town**—Temperance Rooms, 2 Ford's Park rd. Trinity st. Lyceum 11; 7, Mr Davis Tues. 8, Martin Judge. T. W. on sale  
**Canning Town**—Co-op. Hall Braemar rd. 11 30, discussion; 3, Lyceum; 7, public meeting Mon. 8, Mrs Knowles Thurs. members. T W on sale  
**Stratford**—Workman's Hall, West Ham lane, E. Lyo 11; 7, Mr King. Thurs. 8 15, Mr Davis  
**Forest Gate**—Liberal Hall. Sun. Inquiry 10 30; 11, Lyceum 3; 7, Mr Walker. Tues. 8, Thurs. 8, circles at 19, Oakhurst rd  
**Longton**—Post Office Buildings, 2 30, 6 30, after-circle, 8, Mon. 7 45. Thurs. 7 45, choir  
**Macclesfield**—Cumberland street, Lyceum 10 30; 3 and 6 30, Miss Smith  
**Manchester—Aradok**—Temperance Hall, Tipping st, Lyceum 10 30; 2 45, 6 30, Lyceum Anniversary 8 30, members' cir. Wed. 8, Mrs Hyde Fri. 8, members  
**Moss Lane East**—Prinooes Hall (Bradshaw st. Car terminus), 10 45, 6 30, Miss Knight, Thurs. 8, Mrs Hulme  
**Harpurhey**—Collyhurst st., Oldham rd., Lyceum, 10; 3, 6 30, harvest festival and service of song Wed. 8, Miss Chadderton  
**Patricroft**—New lane, Winton, 3, 6 30, Mrs Kay Tues. 8, Mrs Hyde Thurs. 8, mems' circle  
**Pendleton**—Cobden st., Lyceum, 10 30 only. 2 45 6 30 Mrs E H Britten Mon. 8, public circle. Wed. 8, Miss Cotterill  
**Salford**—Co-op. Stores, Chapel st., Lyceum 10 30 3, 6 30, Walter Howell Wed. 8 15, circle  
**Merthyr**—Central Hall, 11; 2 30, & 8  
**Mezborough**—Lees Arcade, Lyceum 10; 2 30, 6, Mr Jones and Mr McLeod Mon. at 7 30  
**Milom**—Lyceum 2; 6, Circle 7 30. Wed. 7, meeting  
**Nelson**—Bradley Fold, Lyo. 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, 4th & 5th, Mr G H Bibbings. Mon. 7 30. See Prospectives  
**Nottingham**—Cobden Hall, Peachy st., 10 30, 6 30, Glaston Hall, Lyo. 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, S Featherstone; 8, circle. Wed. 8, circle  
**Plymouth**—Oddfellows' Hall, Morley st. Lyceum at 10 45, and 6 30, Clairvoyance, Wednesday 7 30, Mr Forbes. Fri. 7 45, M I Class  
**Ravenshall**—Lyceum 10 30; 2 30, 6, Mrs Magerison  
**Rishton**—2 30 and 6, open

**Rotherham**—Boro' Temperance Band Room. Lyceum 2; 3 and 6 30, Mrs France Monday, 8 Wed. 8, public circle.  
**Royston**—Hall, Union st Lyceum, 10; 3, 6, Mrs Peters Wed. 8, Mrs Mort  
**Shaw**—Broadbelt's Rooms, 3, 6 30, Mrs C Clegg Tues. 8  
**Sheffield**—Langsett road, Lyceum, 10 and 2; at 11 public circle; 3, 7, Mrs Roberts. Mon. 8  
**Slathwaite**—Lalith lane, 2 30, 6, H Long  
**Southport**—Foresters' Hall, 3 & 6 30, Peter Lee Wed. 8, Phenomena, Mrs Stansfield  
**Hawkshead Hall**, 11, 6 30, Mr Macdonald Wed. 8  
**Spennymoor**—Victoria Hall, 2 and 6. Thurs. 7 30  
**Stalybridge**—Lyceum, 10 30; 3, 6 30, Miss Jones Wed. 7 30  
**Stockport**—Hall, Wellington rd., near Heaton lane, Lyceum 9 30; 2 30 and 6 30, Mr W Johnson Mon. 7 30, O Pearson  
**Sunderland**—27 Ann street, 6 30. Daily 8  
**Walsall**—Central Hall, Lyceum 10, 2 30; 11, 6 30  
**Warrington**—Temperance Hall, Academy st., 3 and 6 30, R Hughes, and on Mon. at 7 45  
**Walsby**—Lecture Room, Public Hall, 6 45,

\* YORKSHIRE UNION SOCIETIES.

Societies marked thus \* are also affiliated with the National Federation.

**Hon. Sec.:** J WHITEHEAD, 5, Womersley-place, Greenside, Pudsey, near Leeds.  
**Advalton**—At 2 30 and 6, Miss Mander  
**\*Armsley (near Leeds)**—Theaker lane, Lyceum 10 30; 2 30, 6 30, Mr & Mrs Marshall Mon. 7 30, circle  
**\*Barnsley**—Cook's Buildings, Wellington st., 10 30, Lyceum; 2 30, 6, Mrs Myers. Wed. & Sat. 8  
**Batley**—Wellington street Lyceum, at 10 and 1 45; 2 30, 6, Mr Williamson Monday 7 30  
**\*Batley Carr**—Town street, Lyceum, 10 30, 2 30; 6, Mrs Nicholson Mon. Mothers 3  
**Bitstall**—Railway ter. 2 30, 6, Mrs Shulver Tues 7 30, public circles  
**\*Bradford**—Boynon st., West Bowling—Circle at 11; 2 30, 6, Miss Beever. Thurs. 7 45  
**Tong st**—Dudley Hill, 10 30 public circle; & 2 30 6, Miss Russell Mon. 7 30.  
**Milton Hall**, 32 Rebecca st., City rd., Lyceum 10, 2 30, 6, Mr Holmes  
**Otley rd.** Lyceum, 10 30; 2 30, 6 30,  
**Spicer st.**, Little Horton lane, 2 30, 6, Mr Roberts  
**St. James' Church**, Lower Ernest st., Lyceum 10 & 2; circle 3; 6, Anniversary, Miss Patefield Wed. 7 45  
**\*Brighouse**—Martin st. Lyo. 10; 2 30, 6, Mr Colbeck  
**Cleckheaton**—Walker st. Lyceum, 10; 2 45 and 6, Mr Armitage. Mon. in old room, at 7 30  
**Thurs 7 30**, public meeting Cleckheaton (No. 2)  
**\*Dewsbury**—Bond st. Lyceum 10, 1 45, J Smithson; 3 and 6, Madame Henry Thurs. 7 30  
**Elland**—Newcombe street. Lyceum 10; 2 30, 6, Halfpaz—Winding rd, 10 30; 2 30, 6, Flower service  
**Raven st.**, Queen's rd, 2 30, 6 30, Miss Cotterill, anniversary  
**Huddersfield**—St. Peter st. Rooms. Lyceum 10; 2 30 and 6 30, Mrs Berry  
**Hull**—Granville Hall, Silvester st., Lyceum 10; 2 30, 6 30, Mrs Markham Wed. 7 30, Thurs. 7 30, members' circle  
**\*Kethley**—Heber street Spiritual Temple, 10 45, 6, Anniversary, A Kitson Mon. 7 30  
**\*Leeds**—Psychological Hall, Lyceum 10; 2 30, 6 30 Mr Farnworth; 8 15, circle. Mon. 2 30, Tues. 8, mems. circle. Sat. 8 circle  
**Liversedge**—Carr street, 10, Little Town; Lyceum; at 2 30 and 6, Mr Waterhouse  
**Morley**—2 30, 6 30, Mrs Falla. Mon. 2 30. Tues. 7 30  
**Normanton**—Queen st. 2 30, 6, Mrs Armitage; circle 8 Tues. developing at 7 30.  
**Ossett**—Queen st. Lyceum 10; 2 30, 6, Mrs Taylor  
**Rothwell**—Lyceum, 10; 2 30, 6, Mrs Midgley. Sat. 8  
**\*Sheffield**—Astercliffe, Vestry Hall, 2 30 and 6, G Featherstone After-circle at 8  
**\*Hollis Hall**, Bridge street. circle 11; 3, 7, Mr Oates Mon. 7 30  
**Shipley**—Market Buildings, Teal Court, 2 30, 6 Mr Watkin  
**Slitpton**—Temperance Hall, 2 30, 6, Mr Leaver  
**\*Sowerby Bridge**—Hollins lane. Lyceum 10 and 2; 2 30, 6, Mrs Crossley  
**West Vale**—Green ln., 6 Wed. 7 30, Mr Smithson  
**Windhill**—2 30 and 6, Mrs Carlton & Mr Hailston  
**Yeadon**—Town Side. Lyceum 10; 2 30 and 6 Mr Brooks Mon. 8 members' circle

NON-AFFILIATED SOCIETIES.

**Accrington**—St James st, Lyceum 10 30; 2 30, 6 circle 8. Wed. 7 30, members  
**Bacup**—Prinooes street, Lyceum, 10; 2 30, 6 30, no service  
**Barnsley**—George Yard Mission Room, 2 30 and 6 Mon. and Wed. 8, circles  
**Barnoldswick**—Spiritual Hall, Lyceum 10; 2 30, 6, Birmngham—Dixon road Board School, 6 30 p.m.  
**Camden St.** Board School, at 6 30  
**Bishop Auckland**—Temp. Hall, Gurney Villa, 2 & 6  
**Blackburn**—15 New Market street, W., Northgate. Lyceum 10; services at 2 30, 6 30. Circle, 8. Mon. 7 30, members. Wed. 7, public circle  
**Bradford**—Bowling, Harker st., 10 30, circle; 2 30, 6, flower service, circle. Mon. 2 30, 6 30. Wed. 7 30  
**Walton street**, Hall lane, Public circle 10 30; 2 30, 6, Mrs Stair. Mon. 7 30  
**Temperance Hall**, Lyceum 10 30; circle 10 45; 2 30 and 6 30, Mrs Holdsworth. Wed. 7 45, circle  
**Gambots**—Spiritual Evidence, 2, 5 30  
**Cardiff**—18 Charles street. Sun. 7 p.m. Mon. 8  
**Castleton**—Heywood rd., 2 30 and 6, W Trueman Tues. 7 30 Mrs Greenless Wed. 7 45 circle  
**Crook**—Mechanics' Hall, 2 30 and 6  
**Dearley**—Spiritual Temple, 2 30 and 6  
**Derby**—Traffic st. Mission, 2 30, 6 30 Mon. 7 30  
**Dukinfield**—Astley st., 2 30, 6 30, Mr Duffy Mon. & Thurs. 7 30, circles  
**Dunee**, N.B.—Gilllan Hall, Wed. 8, room 3  
**Exeter**—Eriars' Hall, Friars' Walk. Service 6-45. Wed. 8, members' circle  
**Felling**—Hall, Charlton row. 2 30, 6  
**Folskell**—Edgwick, 10 30, 6 30. Mon. 8  
**Gateshead**—Outhbert's Hall, Bensham. Sun. 6 30  
**Mr T O Todd** Thurs. 7 30, open circle (see Prospectives)  
**47, Kingsboro' terrace**.—6 30, Thurs. 7 45  
**I.L.P. Hall**, 6 30, Mr Paul. 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,  
**Hollinwood**—Factory Fold, Lyceum 10 30; room closed for Oldham Wakes  
**Hadfield**—Salisbury street, off Station rd. at 3 & 6  
**Huddersfield**—Quarby, 2 30, 6, Mrs Barraclough and Mr Wood  
**Hunslet**—Oriol Hall, Top of Joseph st., 2 30, 6, Tues. & Sat. 8, public circles  
**Goodman terrace**—2 30 and 6, Mrs Stretton Tues Thurs and Sat. at 7 30  
**3, Bottom of Joseph st**—2 30 & 6 30, Mrs Clough and Mon. 2 30, 7 30, Mrs Lambert. Tues. 7 30, public meeting. Thurs. 7 30 Sat. 8  
**Williamson Buildings**—2 30 and 6, Mrs Rogerson Mon. 7 30, Mrs Seamer Wed. and Sat. at 7 30  
**Leigh**—Newton st., 2 30 and 6 15, Wed. 7 45, circle  
**Leekesley**—Craftern st., 11, 6 30, Wed. 8 circle  
**Leeds**—Progressive Hall, 16, Castle st., 2 30 & 6 30, Mon. 7 45. Thurs. & Sat. 7 30, public circles  
**28, Back Adelphi st.**, circle 10 30; 2 45 & 6 30, Mon. 7 45, Thurs. and Sat. circles, 7 45  
**Liverpool**—Phoenix Hall, Low Hill, Lyceum 3. Wed. at 8, Miss Jones  
**Lantz Colliery**—98, Cinder Oven Row, at 6. Tues and Thurs. at 7  
**London**—277 Battersea Park rd., 11 and 7. Wed. 8 circle (see Prospectives).  
**Bow**—193, Bow rd., 7, Mrs Barrell Tues. Fri. 7 30 7 30, public circles.  
**Brompton (West)**—4, Merrington rd., Wed. 7 30  
**Camberwell**—33 Grove lane, at 7, Mrs Holgate resumes work  
**102, Camberwell rd.**, 7, Wed. 7, healing; 8, circle  
**Canning Town**—116, Barking road. Tues. 7 30. Thurs. 7 30.  
**Lower Edmonton**—2, The Crescent, 11, Building Committee; 7, A Savage  
**Hackney**—Manor Rooms, Kenmuire rd., Mare st., 6 45. open-air meeting, Victoria Park; evening, Mrs Weedemeyer. Wed. 8, members' circle  
**155, Richmond rd.** at 8. Open-air, Victoria Park, at 11 30; Helpers wanted. Papers and Hymn Books on sale.  
**Islington**—Wellington Hall, Upper street, 7, Mr Brencley. Thurs. 8, members, Mrs Brencley and Mr Palmer T W on sale  
**Kentish Town**—85, Fortress road, N.W. 7 psychometry. Mon., Thurs. 8. Wed.  
**Manor Park**—Temperance Hall, 7, Mrs Hillier Mon. Mr Davis Fri. W Joyce  
**Marylebone**—Cavendish Rooms, 51, Mortimer st W 7, J J Morse  
**Marble Arch**, 5, Seymour Place, W.—Mon. and Thurs., seances 8  
**North London**—14, Stroud Green rd., 7. Tues. 8 Wed. 8, mems. Flinsbury Park Open-air, Sunday, 11 30, Mr Mason, of Burnley  
**283 Ladbroke grove**, Seance, Mon. and Thurs. 8 for 8 30. Sun. 11, clairvoyance  
**Platton**—Discussion 11; Lyceum 3; public 7  
**41 Salway rd.**—11 a m. class, Spiritualists invited Wed. Thurs. open meeting at 8  
**Shepherd's Bush**—73, Becklow road, 6 30 next Sunday, W T Sherwood T W on sale.  
**Stoke Newington**—Blanche Hall, 99, Wisbaden rd. 7, Mr and Mrs Bralley  
**Stratford**—Martin street Hall, Lyceum 11; 7 Mr Barrell Thurs. at 41, Salway road  
**Manchester—Bradford**: Labour Hall, Grey Mare lane Tues. 8, mombs' circle, Thurs. 8, Mrs Morley Sun. 6 30, Mr Teoberner; after-circle, 8 15  
**Oheatam**—Ash Lodge Hallwell lane, Lyceum, 10 30; 2 30, 6 30. Mr J Wood, jr. Mon. 8, public circle. Thurs. 8, Mrs Cropper  
**Wales**—Conservative Club, 2 45, 6 30, Mrs Robinson Wed. 7 45, E Marklew  
**Higher Broughton**—Hilton st., Lyceum, 10 30; 2 45 6 30, Mr Kay Tues. 8 15, mems' circle. Thurs 8, Madame Henry  
**Hulme**—Corner of Junction st., Lyceum, 10 30; 3 and 6 30, Local; 8 15, circle. Mon. at 8 15 prompt, Spiritualists only. Wed. 8 30, mem Thurs. 8 15, clairvoyance & psychometry, Mr Blumenthal and Mrs Lamb  
**Openshaw**—Granville Hall, George st. Lyceum 2 30; 10 30, 6 30, B Plant. Thurs. 8, Mr Kay  
**Longlight**—West Gorton, 24 Greyst, Lyceum 10 30 2 30, 6 30, L A Tiggie. Tues. 8 15, Mrs Beresford Thurs. 8 15, public circle  
**South Salford**—4, West Craven st., Regent rd., 6, 8, circle. Wed. and Thurs. 8  
**Middlesborough**—Newport Crescent, Lyceum 10 30 and 2; 9 and 6 30  
**Progressive Church**, Boundary rd., 2 30 and 6 30  
**Minrow**—Over the Stores, Dale st., 3 and 6 30, Miss Kershaw Mon. developing circle, 8  
**Middleton**—Co-op. Hall, 3 and 6,  
**Monkwearmouth**—Hall, Roker avenue, 6 30  
**Morescamb**—Moss lane, off Queen's sq., 2 30 and 6 30 Mon. 7 30  
**West End**—Liberal Club, Clarendon rd, 6 30  
**Nelson**—Albert Hall, 2 30 and 6. Wed. 7 30, circle  
**Newcastle-on-Tyne**—Heaton and Byker Institute, 3 Addison rd, 6 30, Mrs Johnson. Mon. & Sat. 8, circles  
**Market Arch**, 23, Nun st., Wed. 7 30. Sat. 7 30, circle  
**North Shields**—86, Saville st., near G P O, 6 30 Lewis Hall, Waterville road, at 6 30. Tues. at 7 45  
**Northampton**—Hall st., Michael rd., 11, 6 30  
**Oldham**—Bartlam place, Lyceum, 10; 3 and 6 30 Thurs. 7 45 circle  
**Bleasby st.**, at 3, 6 30. Wed. 7 30 circle. Mon. at 3, mothers  
**Perkinsville**—6, Camp meeting (see Prospectives)  
**Preston**—Central, 2 30, 6 30. Wed. 7 30, mems. circle  
**Weavers' Hall**, Walker st. Lyceum 9 45; 2 30, 6 30, Mrs Lambert; circle, 8 15. Thurs. 8 circle, members and friends invite  
**Radford**—1 L P Rooms, 10, Blooms Grove st. at 6 30  
**Rochdale**—Regent Hall, Lyceum 9 45; 2 30 and 6, Miss Schofield, O S, public circle  
**Summer st.**, 2 30, 6. Tues 7 45  
**Penn st.**, Lyceum, 9 45; 2 30 and 6. Wed. 7 30  
**Seaton Delaval**—5 30  
**South Shields**—16, Cambridge st., 6. Tues. 7 30  
**Todmorden**—Sobriety Hall, 2 30 & 6 30, Mr Murray Wed. 7 30, members' circle  
**Tranmere and Rock Ferry**—Spiritualists' Gospel Hall, Union st., every Sun. 3, 6 30. Public circles Thurs. 8. All are invited  
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The Open-air Meeting on Thursday, September 8, will be held on the Open Ground, in Marlborough Road (weather permitting), at 8 prompt. Speaker, Mr. E. MARKLEW; Subject (see later on the *Flags*). 564

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 Mrs. King, 67, Andrew-st, Leicester, clairvoyant & trance medium, appointment  
 Mr. Penman Healer, Thurs., Fri., Sat., from 1 p.m., Deckham Farm, Gatesh'd  
 Miss M. E. Nuttall, trance speaker & clairvoyant, 37, Vernon-st., Bury. Open dates  
 Mrs. Richards, 37 Hazel-street, Leicester, Clairvoyant and Trance Medium.  
 Mrs. J. A. Johnston, 12, Heights-lane, Rochdale, open date for 1899. 571  
 Mrs. Hellier, Speaker, Clairvoyant, and Psychometrist, 5, Warwick-rd., Upper Edmonton. 562

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