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PRIOR ONE PENNY

Materializations and their Alleged Exposures.

By WILLIAM OXLEY.

BY THE COURTESY of the Acting Editor of the TWO WORLDS, I give the following as the result of twenty-five years' study, research, and experiment in the domain of psycho-physical science, which I trust will be useful to the thoughtful student of the laws which govern all phenomena in this as well as other spheres of conscious life and being; for these phenomena are subject to laws as inflexible and immutable as those which pertain to the universal cosmos, and perchance I may be able to throw some light upon the recent so-called 'Birmingham Exposure.' It is quite true *there was an exposure*, but it was an exposure of the ignorance and self-sufficiency of him—or those,—who, ignoring all that had been testified as to the genuineness of the phenomena at the 'Read Circle' by competent witnesses, whose attendance—according to reports—extended over a considerable period of time, flattered themselves that they were wiser, and it only needed the exercise of their 'cuteness' to expose the fraud which was being perpetrated in the production and exhibition of the marvellous phenomena that characterised these seances. This episode only adds one more to the ghastly list of outrages that have been perpetrated upon the psychic sensitives, or mediums as they are generally styled, and which have resulted in such a dearth of physical mediums that it is difficult, if not now impossible, to obtain access to physical phenomenal seances.

It must not be overlooked that physical phenomena form the basis on which Spiritualism reposes, and, this taken away, the rest is little more than speculative and theoretical. It is true there are mental or psychic phenomena, but in present conditions that which appeals to our intellectual faculty through the senses is the most convincing to the mass; for what is seen, heard, and felt by those who are honest cannot and will not be rejected; hence the necessity of a loyal subjection and study on the part of students—I do not say investigators (?)—of the laws which govern all such displays. It is the observance of these rules that has enabled me, by an expenditure of time, labour, and money to come into contact with nearly every phase of spiritualistic phenomena, and as a result, the walls of my library, in which I am writing, are covered with souvenirs that are proof palpable of the action of other than embodied human beings. My object in this quest was first to satisfy myself as to the genuineness of the facts of the phenomena, and this settled—as it was beyond all question or doubt,—I then devoted my attention to obtain the knowledge of the how, why, and wherefore of those psychic marvels, as well as of the true operators as to who and what they are. I need only say in reference to this that I, and those immediately associated with me, are abundantly satisfied. Profound as the problems admittedly are, yet they are not beyond the reach of a certain state of human mentality, and to the 'scientist of spirit,' they are as resolvable as the sciences of Nature to the specialist and *savant*.

This prelude may assist your readers to form a more correct judgment on the questions at issue in regard to all psychic phenomena; and what in many cases has the appearance of fraud, will be seen to be otherwise, and in accordance with well defined laws. To my thinking, the Read episode is a case in point. Like many other enthusiastic ones before him, Mr. Read had the notion that the exposition of such a phase of phenomena would carry conviction even to the most pronounced sceptic; but events have shown that he, and those working with him, calculated without their host, and that they had not reckoned with a factor that manifests its presence in all cases of exposure; and that is the mental condition which is not open to conviction, but assumes that Spiritualism, with its phenomena, is nothing but chicanery and fraud, and thus from one motive or another they become opponents, and what they cannot destroy they vilify and attempt to expose.

The correspondence in reference to the *fiasco* under note speaks of the seizure of a *hand*, supposed to be a materialization, but which, when seized and held by the grabber, proved to be that of Miss Read, the medium, and which could not be otherwise. As in all such cases of outrage, the accounts are conflicting, and so far as I can make out, the crowning test phenomenon is the production of a real or supposed 'materialized spirit' hand. I note that the medium, Miss Read, sits close to the darkened cabinet, and that the hand is projected from the cabinet; then how comes it that the hand of Miss R. and the supposed spirit hand, when violently seized, are one and the

same? Nothing is easier to account for by the careful and observant student who is experienced in psychic problems and exhibitions. In all cases of violent seizures of parts, or full materialized forms, they are invariably found to be part and parcel of the medium, and it has never yet been known—in genuine cases—that the form, when grasped, maintained its distinctness above a few moments before returning to the body of the medium.

As to the hand, I had an experience with Dr. Monck in 1876—then one of the most powerful physical mediums in the movement,—which is *apropos* to the case under consideration. On two occasions I had the supervision of the circle, which consisted of eight or ten persons, and I made a dark cabinet underneath the table (an oblong one about 7 or 8 ft. by 3 ft.), by covering the sides with black cloth, reaching down to the floor. We all sat round the table, Monck at one end, with his hands on the top, as were the hands of all the rest. I sat close to the medium, and as there was a good light from a gas jet half turned down, I could plainly see all that occurred. After waiting a short time I saw issuing from his arm, next to mine, a white substance, which solidified into a hand about the size of that of a twelve-year old girl. I saw that the arm, about halfway towards the elbow, ceased to be solid, and appeared cloudy, leaving a very thin filmy shell that joined it to the arm of the medium. There it lay on the table, exposed to full view of the sitters, and then was suddenly withdrawn into the arm of the medium. On another occasion it simply suddenly vanished from view. What I saw was seen by all who were seated round the table, and who testified to the genuineness of the phenomenon. It was the appearance of this hand in a circle at Huddersfield that led to a fiasco, and which cost Monck three months' imprisonment in Wakefield.

By the irony of fate it was a 'hand' in the case of Miss Read which led to another fiasco. In Dr. Monck's case the hand was suddenly indrawn into the arm of the medium, but the sitters—having had no experience of physical phenomena—concluded that it was a wax dummy hand, and demanded that he should submit to be searched and deliver up the hand, but, needless to say, that notwithstanding an unwarrantable search in his boxes, it was never found. This was on a par with the white handkerchief which—according to the report—was seen on the arm in Miss Read's case, and which was demanded by the grabber, but which, of course, was not, and could not be produced. This fact was in itself a test of the genuineness of the phenomenon to all who are open to conviction. The white gauze-like drapery in which materialized forms are clothed, has always proved a bugbear to the sceptic, but to the experienced student it is no stumbling-block. I have seen on more than one occasion, in good light, a materialized feminine form produce, apparently from nothing, a number of what appeared as white lace shawls, with well-defined patterns, and which vanished soon after their production.

I have read with great interest 'Present Day Miracles,' by Mr. W. H. Read, and to the unprejudiced mind it should be self-convincing, as the motive for its production is transparent. The reports of the seance in question seem to be in accord with the account given by Mr. Read in his work, and I gather that the seances do not take place in darkness, but that there is a fairly good light from a red lamp, which is undoubtedly best for the purpose. As an outsider, judging from the reports, I have not the least hesitation in subscribing to the genuineness of the phenomena.

In my next, with the kind permission of the Editor, I will treat of the *modus operandi* of materializations, and give some illustrations demonstrating the reality and actuality of the same.

(To be continued.)

305, Bury New Road, Manchester.

A PIOUS IMPOSITION: A LOTTERY OF SOULS.—A parish adjoining Puebla-de-los Angeles, in Mexico, has recently published the results of a soul-lottery, which has aroused great interest in local circles. There are three winners, and the result is announced as follows:—No 840. The soul of James Vasquey has been delivered from Purgatory and has arrived in Paradise. Nos. 41 and 762. The souls of Madame Calderon and the old widow, Madame Francisca de Parras, have equally been delivered from Purgatory and have entered into Paradise. The next drawing will take place at the church of St. Saviour on January 1, and the winning numbers will release four martyred souls from Purgatory with free right of entry into Paradise. Tickets at the price of one dollar each can be purchased from present date.

The New Theory of 'Spirits.'

THE QUESTION, 'What are the so-called spirits? or, What do they consist of?' is beginning to interest the Spiritualists. Any theory in this respect becomes worthless when found contrary to experienced facts, or even when unfit for the explanation of facts. The mind, soul, spirit, and force theories have completely failed to explain a single mediumistic fact—are, indeed, at variance with some of them, especially with materialization. The able article that lately appeared in the *Two Worlds* on this same subject causes me to send you a short report of a new theory of 'spirits,' which originated in 1883 in a small circle of scientists in New York, and has since been developed with the aid of some of our best mediums (who though ignorant of the theory), and is now in shape to be given to the spiritistic world as still belonging to the nineteenth century. The following is a synopsis of it, but without adding the proofs, which are complete and positive:—

1. *The real existing being* is that substratum or stuff which fills infinite space continually and absolutely. Space is the abstract representation of it, and serves for measuring it.

We deny the existence of matter. We term the space-filling reality *stuff*, because this term is free of metaphysical hypothesis. Space is filled evenly with it, for full is full. *Stuff* is not matter, and materialism is a mistake; it is not spirit, either, nor the mixture of matter and spirit.

2. *The essence of the world-stuff* is that which is evenly through space and time. This essence, the one world entity, is absolute and constant at every place and moment, independent of space and time. We term it *Galom* (in honour of the spirit Galileo), and perceive it as the constant product of two crossing factors, materity and paterity, which appear as the opposite forces in nature.

In chemistry, these galomic factors are termed by materialism as 'atomic weight and specific heat,' or 'molecular weight and specific heat,' and their constant product (experimentally discovered by Dulong and Petit early in the century) is termed 'atomic heat' in regard to the elements, and molecular heat in regard to the so-called compounds. Materialism with its monistic principle as well as the various dualisms, could make no philosophical use of this constant, for their constants not in space but in time only) are either matter and empty space, or matter and ether spirit, energy, etc. Dualism cannot multiply its entities, but must add and subtract them, can, therefore, never effect a constant product. Our philosophy is the first of multiplication and division instead of addition and subtraction. We have proved that the same constant product of heat and its opposite, which was found in the chemical condition of the world-stuff, exists also in all the other conditions, in temperature, electricity, and the so-called aggregate states—the hard, liquid, and airiform. It is the never varying essence of the world-stuff.

3. *Materity* is the collective name for all the passive forces in nature which form the one galomic factor, such as passive resistance, hardness, coldness, 'positive' electricity, feminality, etc. We prefer to term them chemical, latent, temperal, and electrical cold. Absolute materity would be 'matter,' but we deny its existence, because the other factor and the product would be missing, also because a force, such as passive resistance, can never be absolutely large, no more than space or time, but must vary from the infinitely small to the infinitely large; the infinite, though, is not absolute, not an All, for it is never all.

We oppose Materialism completely, proving that the indivisible material atom is a phantom, and that empty space between the atoms is a logical impossibility. Materialism originated in the period of the 'motherright,' when father was an unknown quantity, and the idea of mother (mater) extended to that of a universal ever-pregnant world-mother, who generated and created all things out of herself without a father. This Materialism which now opposes spiritism is one of the mistaken philosophies which we term extremisms.

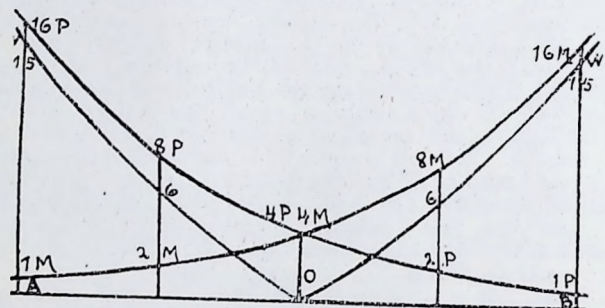
4. *Paterity*, the other galomic factor, is analogous to all the active forces in nature for which it is the collective name. It appears as heat, softness, 'negative' electricity, etc. We prefer to call its elementary phases chemical, latent, temperal, and electrical heat. Masculinity is also analogous to paterity. Absolute paterity would be 'patter,' the opposite extreme to matter, but we claim its impossibility on the same grounds as that of 'matter.'

We have shown that the term 'spirit' (Latin *spiritus*—breath) is a symbolical name for heat-stuff, or absolute heat. In the early periods of the 'fatherright,' when mother was subdued to a rip or branch of father, the idea of pater was extended to a universal world-father, who created all things out of himself without really needing mother except for nourishing the creative germ. This self-sufficient creator had his seat in the sun, and sent his life-creating element (light and heat) to the earth by blowing or breathing it. Gradually, the breath or *spiritus* of the Sun-god (the spirit of God) was made the universal entity. Heraklitos was still teaching 'the world originated from a universal fire.' This heat-stuff (spirit) was supposed to have a divine reason which regulated the world. Through ignorance of the original meaning, the idealists or mentalists of a later period (Socrates, Plato, and others), this reason was so enlarged that it absorbed the entire spirit-entity, and became the world's entity itself, which was the biggest mistake of mankind.

Reason, mind, idea, etc., without thinking-brains are as impossible as music without sounding instruments. Mentalism or idealism, which wrongly kept the name of Spiritualism, has failed to explain a single fact, and has always been the enemy of the natural sciences and the best interests of humanity. Original monistic Spiritualism (heatism, paterialism), the only true Spiritualism, is the exact opposite extreme to Materialism; it takes the active forces, heat and its analogues, for the absolute and the passive forces as mere property of the former. We oppose Spiritualism (not spiritism) and mentalism as mistakes. Ether is a revival of the original heat-stuff or spirit; etherialism and true Spiritualism are identical, only our modern etherialists, of which we have a few in New York, mix matter with their ether, for they do not like it 'so thin'; they are dualists with plenty of phrases, but no explanation of facts. They are our friends and opponents, with lots of 'spirit-evidence.'

5. *Conditions of the world-stuff* are different proportions between the factors of its essence, the galomic factors, which may vary infinitely without affecting the constancy of their product, galom. Where the factors are equal in strength there is equilibrated condition, and where they are unequal there is inequilibrium with one factor outweighing the other. This outweighing part as a preponderant force makes itself felt to the outer world, becomes expressible passive or active energy, and can act on our senses while equilibrated conditions are insensible.

The elementary conditions of the world-stuff are chemical, including the latent (aggregate) conditions and temperature, of which electricity is an abnormal state at disturbed surfaces of bodies. The accompanying figure



illustrates this philosophy. It shows (I shall not use the new terms) a pair of opposite logarithmic curves, their axis, and ordinates. The product of the two ordinates at any point on the axis is a constant one (in this case 16) and represents the constant galom, while the ordinates represent the infinitely varying conditions. The curves V O W, which are new, termed *transodes*, represent by their deviation from the axis, A B, the preponderant forces in the various conditions. At O is the zero of inequilibrium and preponderance. Spiritists will please examine this point in the figure because we are prepared to prove that this zero, this condition of equilibrium, represents the condition of the spirits which we have re-baptised as *zeroids* (bodies at the zero of nature). But I shall not scare the readers with mathematics, though our philosophy cannot be well understood without it.

6. *Magnetism* is the necessity of establishing and maintaining equilibrated conditions in the stuffiness of the world on account of the equal importance of the galomic factors which in this respect are opposite co-relative force. Attraction and repulsion are the opposite tendencies of magnetism. Unequal conditions attract each other for equalization.

As there is no materity without paterity, and no paterity without materity (to use the extremistic terms: no matter without spirit, and no spirit without matter), so is there no attraction without repulsion, and *vice versa*; but when two different conditions are in juxtaposition, the larger opposite factors attract and the smaller repulse—the preponderant attraction is then the one which expresses itself as energy to come together for equalization. Gravity is such a preponderant attraction between the hot interior of the earth and the cool bodies on her surface. Love is such attraction between the masculine element with its overwhelming specific heat and the feminine element with its preponderant specific cold, 'inelecular weight' (study the egg with the masculine element always on top of the feminine on account of the difference in specific weight). Indifference is equality of the opposite forces.

7. *Inequilibrium* of the world's condition, which is simply an experienced fact, means that the conditions of the world-stuff or the proportions between its galomic factors, materity and paterity, vary in time and space. This inequilibrium is the cause of nature.

In some places are warmer and softer, and in other places colder and harder, conditions—galom is the same all through. The inequilibrium of condition may be limited to a finite realm of the fix-star world; beyond that would then be equilibrated world-stuff which requires no equilibration, therefore no action, no nature and life. (Argon or belium, the newly-discovered substance, which enters no chemical action, may be of this stuff at equilibrium.) If the world were at equilibrium throughout, there would be but one condition of stuff: it would be what we perceive as the temperate—neither warm nor cold, neither hard

nor soft, in fact not perceivable at all. An equilibrated world would be a dead world.

8. *Nature* is the process of equalization of conditions and equilibration of the opposite forces, materity and paterity, in the essence of the world-stuff. Every motion, every action, anything that happens (including the psychic actions of brains) belongs to this process of equalization, but can never effect the constancy of galom.

Inorganic life, such as equalizations of temperatures and electricities, and the chemical processes which are equalizations of chemicatures, does not effect a complete equilibration, because it cannot bring enough varying conditions together. Organic life, which developed from the inorganic, succeeds more fully, especially in its best forms, the human. It is represented by organic bodies, who through adjustment to the difficulties of life evolved such properties as enable them to introduce into their own natural laboratory many different substances in many different states of equalization. We eat, drink, and breathe these various substances, which in our body undergo that magnificent process of equalization which is termed our life, beginning with uniting the male and female germs of generation and ending with the completion of a body of equilibrated, neutral, indifferent dead stuff, satisfied and happy.

9. *Death* is the condition of equilibrium, the product of life. The body of zeron (substance at the zero of nature) will finally pass out of the supporting body of unripe substances, and enter the second department of organic life, where it will continue the process of equalization until fully equilibrated, when life will be reduced to a minimum. These bodies of zeron we term zeroids.

It is evident that our zeroids, who are identical with the spirits, souls, angels, devils, etc., of Spiritualism, are no mere abstractions, no 'minds, intelligences,' etc., but real, substantial, physical, space-filling bodies. (I shall not tell as yet of our locking 'spirits' up with glass plates, and destroying the individuality of some of them, because that is too much for the nineteenth century. We will save it for the twentieth.) Our zeroids are not essentially different from any other existing thing, such as stones, water, clouds, etc., only their organisation and condition is different; but anyone who calls us materialists has not understood the above paragraphs. We are galomalists. The zeroids consist of stuff like anything else that is real, but not of 'matter,' because stuff is not matter. If we analyse the substance of a zeroid or 'spirit,' we find it is reducible to chemical elements, such as iron, oxygen, carbon, etc.

Since the zeroids have no preponderant force, neither active nor passive, which they could express on the outer world, they cannot affect the things in our realm of nature which have strongly overweighing materity or passive resistance. Yet they are able to affect abnormally sensitive persons slightly, but not many of them are left—evolution has rooted them out, because nature does not want the dead world to interfere with the living. Those who could perceive the spirits, especially at night, were ashamed of their natural instincts and 'carnal mindedness,' and tried to live a 'holy life,' which would be pleasing to the 'holy,' because impotent angels from heaven, and these holy people, unfortunate sensitives, died without children; but the sinners—well, it was the survival of the sinners which made mankind unmediumistic.

The sun's temperate heating influence on the earth stimulates the life-process which is about to manufacture spirits of the nucleus of the earth and add them to the 'tail of the earth,' at the night-side in a zone where there is no day nor night, no winter nor summer, but an everlasting mild and beautiful 'summerland' of equilibrium and happiness, where the strife for the various substances required for our life-process of equalization is over, and with it the difficulties and sorrows connected with this strife; where the vegetable, animal, and human beings have all they want, because being equalized with the world being zero-electrical, zero-chemical, and zero-temperal, etc., they have no further needs and desires, their magnetism is neutralized and indifferent; attraction and repulsion are equal.

Therefore, strive on to beautiful happiness; finally, when you have completed the process, you, too, will be equilibrated, satisfied, happy, and—dead; not always completely dead, but just enough to feel so grand and strong that you could be a mortal's 'guide and adviser' if he only would let you. Like that old man of ninety, sitting on that chair, still feels like he could guide his middle-aged boys and lead their business if they would, only let him. When he loses his harder body, his most important tool for work, mental or manual, his unproductiveness becomes still less, very much less; but now his boys, who are Spiritualists, go to a medium and ask their father's 'spirit' for advice. In nine cases out of ten it turns out wrong, not always without injury to the advised. Nature evolved us blind and deaf to the 'spirit-world,' because it does not want that kind of interference.

We can explain the mediumistic phenomena, not in all details, but in their principal features, especially so-called materialization and its opposite, and why light is hurtful and song favourable to materialization, but it is a question whether the spiritists of England will like a treatment of the subject in the manner of physical science without the gorgeous phraseology of fantastic spiritualistic speculations. If so, I shall gladly send some more reports.

WM. DAUMAR.

New York, Aug. 15, 1898.

Some Experiences of Spiritualism.

By THE REV. C. WARE.—Continued from page 566.

ANTAGONUS:

Come, poor babe—
I have heard (but not believ'd) the spirits of the dead
May walk again; if such thing be, thy mother
Appear'd to me last night; for ne'er was dream
So like a waking. —*Winter's Tale, Act iii., Scene 3.*

Those who depart still remain near us. They are in a world of light; but they, as tender witness, hover about our world of darkness. The dead are invisible, but are not absent.—*Victor Hugo.*

IT WOULD be quite a work of supererogation for me to pronounce, at this time, a eulogium upon Mrs. Ellen Green, as it regards her mediumistic gifts, and the work she has done for Spiritualism during these many years. Mrs. Green is herself a 'nineteenth century miracle,' one of the most remarkable products of this wonderful spiritual dispensation. A quiet, unassuming person, with a husband and family, in her humble house at Heywood, who could imagine such a one stepping outside the environment of her simple domestic life, to travel through the length and breadth of Great Britain as an orator, an expounder of spiritual and social philosophy, and as a practical demonstrator of the highest gifts of seership and psychometric insight? As a matter of fact, however, the profoundest philosopher, or the most brilliant university scholar, could not, within a certain range, display greater versatility of thought, or address audiences in a more clear, deliberate, and forcible style of speech, under control of her spirit guides, than does this humble, unpretentious, little woman. But, it is in such cases that the reality, the power, the originality, and the independence of the spirits' work are displayed. It is a fact which the lapse of years has established, that the more intellectual and critical the audience, the more heartily Mrs. Green, as a speaker, is appreciated. Witness her popularity at such places as Liverpool, Manchester, London, Glasgow, Cardiff, etc.

At the time to which I referred in my last article, in October 1884, Mrs. Green had only just commenced, chiefly under the auspices of Mr. Peter Lee, to take part in public meetings. At Todmorden, on the occasion to which I have referred, Mrs. Green rendered valuable service; not only by her clear and earnest addresses on the Sundays, but also by travelling at her own expense to Todmorden, to meet the numerous inquirers at their weekly circles, and instructing and advising them in reference to the various forms of mediumship. These latter meetings were held chiefly in the Sobriety Hall, where, I am glad to see, a good work is now established.

My purpose, however, is to mention two special incidents or illustrations of Mrs. Green's powers as a medium. At the place where, between the services, the workers of the two counties took tea (I think it was at an inn), we were assembled on the first Sunday of Mrs. Green's visit. We had all commenced our tea, with the exception of Mrs. Green, who was sitting next to me on the sofa. Whilst we proceeded quietly with our tea, Mrs. Green became the subject of strange physical symptoms: a difficulty of breathing, the breathing became stertorous and painful, and with each respiration there was a sound something like the *croaking of a frog*. What did all this mean? The meaning was plain enough to me. These were the exact symptoms of my father's last illness! An apparently strong, healthy man, he was taken suddenly ill about the time of the 'christening, of his youngest child in 1851, and until he died, three months afterwards, there came with each painful respiration a sound like the *croaking of a frog*, which was heard by all who were in proximity. These symptoms were exactly reproduced through Mrs. Green as she sat by my side, though she had never heard anything about my father.

I may say that this is one of the most valuable tests that Spiritualism has ever given me, though I have had plenty of proofs of my father's presence. This form of mediumship, which is not very common, is of course described as *impersonation*, whereby a spirit is able to reproduce its own individual characteristics, symptoms of disease, death process, etc. It is one of the rarest and choicest forms of mediumship. The second incident in connection with Mrs. Green occurred as follows. At the house of Mrs. Robinson, where I was staying, at Sowerby Bridge, we arranged to hold a special circle, Mrs. Green kindly came from Heywood to take part therein. Miss Thorpe was also present. During the sitting I casually asked Mrs. Green if she could see any spirit friend with Miss Thorpe, my object being to encourage this young medium. Mrs. Green replied 'Yes,' and then proceeded to minutely describe a spirit form: the shape of the head, the hair, the features, the dress, etc. When she had concluded, I exclaimed, 'Why, you have given a perfect description of Lord Beaconsfield!' Mrs. Green replied, 'The spirit bows to that.' I may remark that from that time it has been a gratification to me to have had this glimpse of the celebrated statesman; of whose distinguished career and brilliant literary genius I am an ardent admirer. In reply to my questions, Mrs. Green assured me that she was not familiar with the features of Lord Beaconsfield, and that she knew nothing of politics. But her description was very striking, and remains with me as a vivid mental portrait of Benjamin Disraeli.

I have now to refer to another celebrated medium, one of whom we do not hear so much in these days,

MR. WM. EGLINTON.

Being temporarily residing in the East of London, in the autumn of 1885, I received a spontaneous invitation from Mr. Eglinton, to come and see him at 6, Nottingham Place, W. Exactly a year prior to this, Mr. Eglinton was privileged to exercise his mediumistic powers in the presence of the illustrious statesman, Mr. Gladstone, and a company of other titled and distinguished persons. Mr. Eglinton was invited to meet this company for this purpose, at the mansion of a marchioness. A report of this experience of Mr. Gladstone with the famous medium, was communicated through the press agencies to every newspaper in the kingdom; even *Punch* had its humorous skit on the subject. A representative of *Light* interviewed Mr. Eglinton concerning this sitting; and a full report of this interview is given in *Light*, of November 8, 1884.

Mr. Eglinton had with him on this occasion the Brahma-locked double slate, with oak frames, which was presented to him, so it is said, by a royal duke, who himself had received many written communications thereon, which he had believed to come from a departed relative who was very dear to him. Of course, it is an open secret that the Royal Family generally are well acquainted with the facts of Spiritualism. The Queen herself loves to have it known that her beloved Consort, instead of being removed to some far-off heaven, is able to come within the range of her environment, and to act as the ministering spirit guide and friend of herself and her household. Long before the Duke of Albany died, I read in newspapers that his Royal Highness took great pleasure in the investigation of Spiritualism, and was fond of attending seances, etc. Mr. Gladstone took this double slate, wrote questions thereon which were known only to himself, then, having enclosed a scrap of pencil, locked it and put the key in his pocket. On the slate being held by Mr. Eglinton, Mr. Gladstone heard writing going on within, and, says Mr. Eglinton, 'his face was a study!' On opening the slate Mr. Gladstone found written pertinent answers to his questions. Next, Mr. Gladstone wrote questions in Spanish, French, and Greek—both in the *locked* slate, which was held in view of all present, and on other slates which were held by Mr. Eglinton on the under side of the table, and satisfactory answers were found written *in these languages*.

Mr. Eglinton knows no foreign language, except the merest smattering of French. In the conversation that followed, Mr. Gladstone said, 'I have always thought that scientific men run too much in a groove. They do noble work in their own special lines of study and research, but they are too often indisposed to give any attention whatever to matters which seem to conflict with their established modes of thought. Indeed, they not unfrequently deny that into which they have never inquired, not sufficiently realising the fact that there may possibly be forces in Nature of which they know nothing.' Mr. Gladstone, in his death, has had plenty of flatterers and fulsome eulogists, would it not be more creditable to some of these if they were to imitate *his example*, and to cultivate somewhat of the *magnanimity* of this, one of the greatest and grandest of men? There is no doubt that the pressure of political circumstances prevented Mr. Gladstone from giving more attention to this subject.

On the occasion of my own visit on September 23, 1885, Mr. Eglinton offered me the use of the double slate given him by the Royal personage, and used by Mr. Gladstone. At my request, however, Mr. Eglinton took a large slate, and, first showing me that it was quite clean, he placed a crumb of pencil thereon, and then held it with his left hand against the underside of the table, his right hand firmly grasping my own. In this position I heard rapid writing going on upon the concealed slate. At the end of the writing, three taps were given by the unseen writer, and, on being presented to view, the large slate was found filled with a closely-written communication, addressed to myself, and signed 'Dr. Forbes, the Queen's physician.'

Mr. Eglinton presented me with the slate with the writing thereon, remarking that it was a longer message than he usually got, and also that I had contributed great power towards the result. Apart from the mere phenomenon of writing by an unseen hand, the communication is such as one would value as coming from a high and distinguished authority.

To be continued.

THE GROWTH OF HABIT—like flakes of snow that fall unperceived upon the earth—the seemingly unimportant events of life, succeed one another. As the snow gathers together, so are our habits formed. No single flake that is added to the pile produces a sensible change; no single action creates, however it may exhibit, a man's character.—*Jeremy Taylor*.

AS PRIVATE OWNERSHIP AND CONTROL have made it possible for corporations to rob and despoil the people, a system of public ownership and control must make it possible for all industries and enterprises and workers to share equally the advantages of transportation. Without co-operation we must inevitably come under the rule of despotism—the despotism of possessions, and the irresponsible owner of possessions. Without justice in economics, the worker must become a slave. If the inalienable right of liberty is enjoyed by the people the systems of robbery must be abolished, and justice established by the economics of co-operation. Monopoly is the rule of might, of the many by the few. Justice is the rule of right, the co-operation of the many for the good of all!

The Professor's Tales.

STORIES FOUNDED ON FACT.

XXI.—'THE PATH OF DUTY.'

By W. A. CARLILE.

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

'THE SUN is setting, but I can go no farther to-night,' and the speaker, seating himself at the foot of a tree, looked down moodily on the ground.

He was an old gentleman, with white hair, and by his dress appeared to be in comfortable circumstances; but deep lines of care marked his brow, and the old man appeared to be struggling with some secret grief.

'Ruined,' he groaned. 'After fifty years, the labours of a lifetime are lost, and the fall of the firm of English and Co. will bring others down as well. Why could I not have kept to legitimate business, and abstained from speculations? But it's too late now, too late.'

There was a short pause, and then the old man continued musingly, 'There is some rascality at the bottom of it, or Argentine shares would not have fallen to nothing in a few hours. Fifty thousand pounds gone in a moment, and heavy bills to be met at noon to-morrow. Till then my absence will cause no surprise, and by that time I hope to have left England for ever. I may never see my wife and children again,' continued the old gentleman, with a look of despair, 'but they have enough settled upon them to keep them from want. But the disgrace of a ruined father and an absconding bankrupt will follow them through life.'

At this moment a hare ran across the path, and at the sound the old gentleman looked up quickly. As he raised his head a flash of light caught his eye through the stems of the trees.

'That was the sunlight shining on a window pane. I will seek shelter there for the night, for in this part of the country I am not known, and by leaving the train at the last junction I cannot be traced here, at least not until I have left the country.' The old gentleman rose to his feet, and though he was tired with his long walk, he made his way to the mansion which he now saw before him.

'I wonder if the place is inhabited,' he thought, 'the carriage drive is covered with weeds, and those steps up to the front door are overrun with tufts of grass.'

The traveller slowly climbed the stone steps that led to the front door and pulled the rusty bell handle. The sound of the bell could be heard clanging through the deserted dwelling, and the old gentleman started as a bat darted through a broken window beside him, and fluttered past into the gathering shades of the evening.

'No one at home, and so much the better if I can only gain an entrance. I will try the back of the house.'

The tired man found the way to the back door, through a garden which was now but a wilderness of weeds. To his relief he found the door open, and he was quickly inside. Then he fastened the door behind him, and having struck a light proceeded to ascend a broad oaken staircase, upon which his footsteps made no sound, owing to the thick dust that lay over everything.

'If anybody meets me they will take me for a ghost,' and with a feeling of nervousness the old gentleman glanced over his shoulder in the darkness, for at that moment his light had gone out.

'Not many matches here, and I must be sparing of them,' he thought, 'but it won't be long before the moon rises, and then the place will seem more cheerful.'

The first landing was reached, and the traveller opened a door, which led into a large room. The farther end of the room was lost in darkness, but the visitor could see that the apartment was richly furnished.

'Nothing seems to have been disturbed by those who left here,' he thought; but as heavy curtains were drawn across the window, little of the room could be seen by the light of the expiring match. Before another could be struck, out of the profound silence of the deserted room came the sound of a clock striking the hour.

Whether the opening of the door had disturbed the clock or not, the old gentleman never knew. He was too much startled to light another match, but he stood in the darkness, paralysed with unreasoning fear, as the notes, which, to his excited imagination, sounded like the deep tolling of a bell, slowly struck the hour.

The sounds ceased and the spell was broken, and hurriedly leaving the room, the startled intruder, hardly knowing where he was going, hurried up another flight of steps, guided in his course by the fading light which struggled through a staircase window. He reached the top of the flight, and paused to take breath while he struck another light.

'I cannot run about the house all night,' he thought, 'I will go into this room and make myself as comfortable as I can till the morning.' Then, with the lighted match in his hand, he entered the room. The curtains were drawn aside from the window, and all parts of the room were dimly visible.

'A nursery,' he thought, as he saw that the floor was littered with toys, and that a child's cot was in one corner of the room.

The apartment, in spite of its deserted appearance, was cheerful in comparison to the drawing-room below, and the spirits of the old gentleman began to recover from their former depression. He thought of the merry laughter and scampering feet that had once resounded through the nursery, and he almost fancied that the children's merri-ment had in some strange way impressed itself upon everything around.

'This place will do very well, but I will lock the door so as to keep out any ghostly visitors, and with a smile upon his careworn features the old man turned the key in the rusty lock. Then he crossed the room and looked out of the window. He could see the lights of a fishing village a couple of miles away. Beyond that lay the sea in perfect calm, and on the distant horizon could be seen a silvery light in the sky, while a golden streak above the distant waters announced the rising of the moon.

The old gentleman picked up a chair, and after he had shaken the dust from it he seated himself at the window to watch the rising of the orb of night.

Amid the profound silence of the deserted dwelling, the old man watched the slow rising of the moon from its ocean bed, and strange thoughts passed through his mind.

For tens of thousands of years had that shining globe circled around our ancient earth, looking down upon far-off primeval forests, once full of animals and vegetable growths of monstrous size, but now long extinct. It had seen the rise of mountain ranges, and of continents, and their slow submergence beneath the waves. Through countless ages it had watched the luxuriant tropical vegetation which once covered the earth give place to the desolation and death of the glacial epoch, until the earth once more bloomed forth in matchless life and beauty amid eternal change. And men, the creatures of yesterday, the sport of the elements, and the children of decay, an infant to-day and an old man to-morrow, what were all their hopes and fears, their joys and sorrows, to that calm insentient orb, which, like the pitiless face of God himself, looked down, all unheeding, upon the groans and agonies of a world. Then, with a shudder, the old man turned away from the stony and lifeless desert, which men call the moon. A slight noise attracted his attention, and, turning quickly, he glanced towards the child's cot, from which the sound had seemed to come. 'Was it an illusion of the moonlight which poured into the room, or' (and a chill struck through the watcher at the thought), 'was there really something moving there.'

The suspense was unbearable, and though his knees shook under him, the old man approached the cot upon which the moon was brightly shining. Then, with a terrible cry, he started back, and, leaning upon the wall for support, gazed in terror at the object which he saw before him.

A child lay in the cot, as if asleep. Her hands were folded upon her breast, and over her motionless form flowers of sweet fragrance were strewn. Only one glance at the ashen face showed but too plainly that the child was dead. The watcher stood paralysed with fear at this unexpected sight, but the next moment he was roused by the horror of a mournful cry which re-echoed through the room, and the figure of a woman was seen bending over the cot. The old man could bear no more, and with hands outstretched to shut out the dreadful sight, he fell unconscious to the floor. He was roused by a light touch upon his arm, and the voice of the woman whom he had seen.

'Come with me, my friend, for I have much to say to you,' and without knowing how he rose, the old man found that he was on his feet, and with a young and beautiful woman before him.

All fear had gone, and his only feeling was one of curiosity as to what he was about to hear, for he was struck by the look of infinite sadness upon the face of her who had addressed him.

'I am going to take you from this old house to a place that you have never seen before.'

The low musical words recalled to the listener all that had just occurred, and he glanced round quickly to look at the child. But the cot was empty, and in the moonlight it could be seen that the dust which lay thickly over the empty cot had been undisturbed for years. A dark object upon the ground caught the man's eye, and stooping over it he saw that the figure which lay upon the ground was that of himself. He turned to the woman for an explanation.

'You have left your earthly tenement,' said the low sweet voice, 'but to you it is permitted to return and make atonement, but not to me.'

A moving object behind the woman caught the attention of the listener, and he stepped quickly towards it. As he did so the form of a young man advanced to meet him, and to his unutterable amazement the spectator saw that it was his own face and form which was reflected in a mirror upon the wall.

But every trace of old age had passed away, and instead of the worn and wasted form of age he saw himself in the full vigour of strength and youth.

'There is no old age in the spirit-land, but we must go now,' and with the words the woman took the hand of her companion in her own. Instantly a marvellous change occurred. A desert land was around, not a tree was to be seen, for on every side were barren rocks and stony ground.

'This is a dreadful place. Is all the spirit-land like this?'

'No! but I am forced to remain here until I am fitted for a happier life.'

'I don't understand you.'

'I have brought you here to tell you. On earth I was mistress of this now deserted mansion. I was wealthy, and had many friends. But I cared for none of them except so far as they could minister to my pleasures.'

'But you had a husband and child!'

'Even they could not excite more than a passing emotion in my heart, for I was wholly given up to the pursuit of pleasure. Then my little girl died. But I must tell you all. Like many another fashionable woman, I rarely saw my child, for I had abandoned all care of her to hired nurses. She fell ill, and though the best doctors were called in, they could give but little hope of her recovery.'

'Surely your heart was touched then?'

'To a certain extent it was. But, as it happened, I had been preparing for some time to go to a ball, and after a struggle in my own mind, I went. Then' (and sobs choked the woman's utterance), 'I found my child dead when I returned home.'

'And have you never seen your child since?' asked the other, when the passionate grief of the woman had somewhat subsided.

'Never, except as when I last saw her, motionless in death, for that only has been permitted to me. And now,' continued the speaker, turning to her astonished companion, 'I have been punished for leaving the path of duty, and you also will be punished if you follow in my footsteps. I have been permitted to lead you in the right course, and perhaps some day I may—'

The sentence was never finished, for at this moment a young girl sprang forward and threw her arms around the neck of the speaker. 'Mother, dear mother, don't you know me. I am not a

child any longer, and have come to take you with me to the beautiful fields of light.'

At these words an extraordinary change took place. The desert land was gone forever. Flowery fields and waving trees were around. Laughing children played upon the grassy sward, while others of maturer growth walked sedately through shady avenues, or wandered along the banks of sparkling streams. The visitor turned his eyes upon the mother and daughter, now reunited forever, and as he looked the vision began to fade, until all was blurred and indistinct. Then another scene appeared, and first in shadowy outline, but clearer and more distinct every moment, the wondering spectator saw before him the room in the mansion which he had left. His prostrate form was yet upon the ground, and as he approached it a sudden change took place, and he who had been a young man but a moment before, slowly arose from the ground with all the infirmities of age upon him.

The lesson he had learned had sunk deeply into the heart of the old man, and early next morning he returned to face his creditors, who would meet him at noon. He passed through the Stock Exchange on his way home, and was surprised at the commotion which he saw there.

'Haven't you heard the news?' said an acquaintance of whom he inquired the cause. 'A new silver mine has been discovered, and Argentines are going up fast. It's lucky for you you bought when you did.'

The old man made no reply, for all his liabilities would be met, and only to his wife did he ever relate the story of the wonderful way in which he had been brought back to the Path of Duty.

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

DEAR BRO. LEE,—We have been living in quite a whirl at the Camp, and so many good things have been crowded into a few days that it seems incredible that we have only been here ten days.

From Boston we travelled by the Fitchburg railway through a very picturesque country to Lake Pleasant (99 miles), and at that beautiful Camp had some unique experiences. The friends were most cordial and kindly, but on the Tuesday, when I was to speak, a severe thunder storm burst upon us and fairly deluged the Camp, lasting for about two hours. A few friends attended the meeting, and in the middle of the discourse the electric light went out just as the control had remarked that many people were in the dark.

The following day we visited Mrs. Brigham's beautiful home at Elm Grove. The electric trolley cars are quite an institution here—they are a great convenience, and open up many places which would otherwise be almost inaccessible. For six miles we travelled by an open trolley-car through most beautiful scenery among the hills to Coleraine, and were warmly welcomed by Mrs. Brigham and Miss Cushman. Elm Grove is situated in most delightful surroundings, and anyone desiring a quiet, restful, country home for the vacation could not do better than spend their holidays there. The house was full of visitors, and Mrs. Brigham as hostess was the right person in the right place. We hear a great deal of American weather, but our opening experiences have been far from pleasant. Shortly after our arrival at Elm Grove a hurricane swept down the valley: lightning, thunder, wind, rain and hail (stones as large as marbles) wrought considerable damage, uprooting trees, knocking over the corn, and injuring the growing tobacco. On Thursday morning I returned to Lake Pleasant and had a good meeting, the friends speaking very appreciatively of the discourse. On Friday morning Mrs. Wallis had to speak, but again the weather was against us. A continuous heavy rainfall, lasting from quite early in the morning till after noon, spoilt the audience, and made such a noise on the roof and on the trees outside that she could hardly be heard. On Friday evening Judge Dailey kindly invited us to his house, and a large company of friends assembled to give us a reception. Quite a number of mediums were present and spoke kindly words of greeting and goodwill, also many old friends whom I met seventeen years ago, and John Slater. We attended a number of lectures and heard Professor Lockwood and Miss Carrie Twing, in addition to Rev. Mills and Mr. Clegg Wright. Truly remarkable exhibitions of test mediumship were given by John Slater and Mrs. May S. Pepper. Four ladies, called the Schubert quartette, have given the most delightful singing, and altogether we do not wonder at the popularity of Camp life. Hosts of mediums are here for all kinds of manifestations. Lectures, Conferences, Concerts, Dances and Social amenities fill the days with pleasure and profit.

E. W. WALLIS.

LIFE becomes easier and happier when we make the grand discovery that within each human soul there is a sufficient resource for every need along the line of the individual career.—*The Medium.*

THE LUST, the greed, the selfishness, the destructiveness, hatred, etc., that so many exhibit, come from slovenliness in caring for the mind. The mind has not been kept pure and clean, but has been allowed to become filthy, and has attracted that which is evil and destructive. The individual must get control of himself by cleaning up his mind; putting out all thoughts that are not harmonious, pure and true. Until this is done he is a slave; he cannot attain spiritual freedom and happiness.—LUCY A. MALLORY.

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.]

ADJOURNED CONFERENCE.

SIR,—Arrangements for the forthcoming adjourned Conference at Southport, on Saturday and Sunday, October 8 and 9, are being made. The Conference meets at Hawkshead Hall, Hawkshead-street, Southport, on the Saturday, at 5 p.m., and proceeds with the further consideration of the Deed Poll. Arrangements have been made for public meetings to be held on Sunday afternoon and evening in the Temperance Institute, London-street, should the business portion of the Conference be concluded. Dinner and tea will be provided in the Foresters' Hall, which is only a short distance away. Should any Society or Associate not have received their card of admission to the Conference, I should esteem it a favour if they would communicate with me at once. It would greatly facilitate matters if all Delegates and Associates requiring accommodation, would drop me a p.c. to that effect as early as possible, but not later than Sunday, October 2. 37, North-street, Burnley. W. HARRISON, Secretary.

WIT AND HUMOUR.

SIR,—I would suggest another version to the one given by Mrs. Jackson of the epitaph written by Buckingham on Charles II. He was not asked for it, but the king, sleeping longer than usual one morning—doubtless to recover from the previous night's revels,—the duke wrote on his bedroom door:

'Here lies our sovereign, lord and king,
Whose word no man relies on;
Who never said a foolish thing,
And never did a wise one.'

He may have been a 'mutton-loving king' all the same, but that line does not harmonise with the others.

The name of the snuff given as 'rupee' should be rappee. This, of course, may be a printer's error. Rappee snuff is made from the veins and fibres of dried tobacco, by rasping, and is from the French *raper*, to rasp. W., Ilfracombe.

THE MEANING OF SPIRITUALISM.

SIR,—I should be extremely glad if you, or any of your readers, would be kind enough to explain for the benefit of an inquirer the meaning of the word 'Spiritualism,' and also how it happens that so many of those who profess themselves 'Spiritualists' feel called upon to reject the evidence afforded in the New Testament to the Divine mission of Christ?

I have hitherto interpreted the term 'Spiritualism' to mean (1) A belief in the continued, progressive, and eternal existence of the spirit after death, and by 'spirit' I understand the 'Guiding Intelligence' which man possesses during his earthly career; (2) the possibility, under certain conditions and laws not thoroughly understood, of inter-communication between the various spheres, as attested by each and all of the various forms of mediumship.

If this definition of the word 'Spiritualism,' though perhaps crudely expressed, can possibly be accepted as fairly representing its true significance, I still entirely fail to see why certain so-called Spiritualists seem so anxious to deny to the teaching of Christ the Divine inspiration to which he throughout asserts so positive a claim. Trusting you will find space for publication in your next issue.—I am, yours faithfully, W. T. BARKWORTH.
Rossetti Studios, Flood-street, Chelsea, S.W.

PRESENT STATUS OF THE SPIRITUAL MOVEMENT.

SIR,—In the September number of *Lyceum Banner* there is not only a startling warning, but an appeal for a re-inauguration of a higher Spiritualism upon a basis of attested ethics, in which movement neither Voodooism or Fakerism, whether lodged in mansions or attired in satins, cannot enter. Let me recommend all thoughtful and serious Spiritualists to send and obtain a copy. It is a portion of an address delivered in Boston, U.S.A., by H. D. Barrett, editor of the *Banner of Light*. W. H. ROBINSON.

SIR,—I have read with interest the letter by Brother Robinson, and I may say that I heartily endorse every word therein. I have gone to meetings on several occasions hoping to hear a good uplifting discourse, when, to my great disappointment, I have had to sit for an hour-and-a-half to hear nothing but mere platitudes and bad presentations of bad and useless phenomena. It is a fact that the churches have the support of those who have all the money, while on the other hand our movement has attracted to its ranks all those who want it, and who have no higher conception of the philosophy, and no other desire to use their spirit friends to serve their own morbid cravings, together with their fortune-hunting selfishness.

With regard to Brother Timson's plan to form a legal protectorate I fail to see the utility of it, because if all mediums would be true to principle by refusing to pander to the desires of sensation-mongers, and hold no private sittings, they would have no fear of police nor law. I do not claim to be Sir Oracle on everything, being always desirous to learn, but when learning is so cheap, and study so easy, there is no excuse for the medium to wallow in ignorance, much less to boast of it from a public platform. When officialism ceases to employ the sensationalist, and develop desires for spiritual enlightenment, then, and not till then, will it be safe to invite thinking people to our meetings.—With every good wish, Mr. Editor, for yourself and 'our paper' and Cause, believe me, very fraternally yours, 16, Wally-street, Higher Broughton. R. HUGHES.

WERE THE WRITERS OF THE BIBLE DIVINELY INSPIRED?

SIR,—In reply, I have no doubt of the honest convictions of your correspondent, Mr. Alfred Kitson, in his work of reform of the so-called orthodoxy, which puts the letter before the spirit of truth itself in the Genesis account of the Creation. If he were to draw the line of discrimination between the really spiritual and the unspiritual renderings of the account, there could be no objection, but in the work of attempting to destroy all before him, is a fruitless effort, which is sure to re-act on himself and on the Lyceums led into one-sided action on error; for it drives away the moral support of those Spiritualists who begin to know that there is an indestructible truth-seed within the hard protective shell of the Biblical allegories untouched by iconoclastic destroyers. So long as Mr. Kitson looks only at the surface of these allegories, like many more in that state of mind, both he and they, being encompassed by spirits who can only see the like, will look on these things as mere 'inventions of subsequent writers,' and will remain in that state of conviction until left behind by the progressive Spiritualists, who look within and beyond into other planes of the spirit, and who also clairvoyantly know, because they see that these things are true.

'Things near us are seen of the size of life; things at a distance are diminished to the size of our understanding.' That makes all the difference of nearness of one's clear seeing, according to the state of the understanding. Those who see and learn from the external appearances of these things only, are often cocksure of the size of all life, because the internal things within and beyond that phase of the understanding are so diminished in size as to be invisible and distant, as if non-existent. But what about those whose understanding makes the distance to disappear, and to whom the internal realities are brought near, as to what is called 'the size of life' to their sight, are the latter progressive Spiritualists to be boycotted?

Once upon a time the surface idea of an old Egyptian general, just as such like spirits said, did duty, as of a titular idea of Jehovah, 'A man of war, mighty in battle,' and so on; also a confused idea of the distinction between the different orders of spirits, as if the Divine and the celestial and the spiritual and the external orders of spirit were all on one plane of continuity of degrees, as from less to more, and not on different altitudes or floors of being, within and beyond and above, such as we now know of. Then in the former state 'Are there special providences?' did duty, just as if there could be no Special Providences at all because of the General Providence. We now know that no General can be without its Specials, for Universals are made up of Singulars, and include the most minute particulars of a Special Providence. WM. YEATES.

7, Wickham-road, Beckenham, Kent.

THE LAW OF DIVORCE.

SIR,—Having read with much interest and pleasure the article on 'Divorce,' I shall feel obliged if you will permit me to state that the characteristics, qualities, and influence arising from sex ought to be consecrated to affection and the development of all that is best in man and woman; but the binding nature of the law of marriage often causes it to be sacrificed to interest, selfishness, and lust. It is only with freedom that the soul can be pure, and the existing law of marriage is one of the greatest tyrannies which prejudice and false ideas of religion have ever inflicted on civilised mankind.—Yours truly, S. KENYON.

Warrington, Sept. 3, 1898.

SIR,—Being in constant communication with the spirit-world, both in public and private, I regularly read your paper in search of evidences similar to those which I am permitted to witness, and have read your remarks on the 'Law of Divorce' with very mixed feelings.

I quite agree that a marriage such as we see so often around us is a veritable hell, as seen by those who are sufficiently advanced beyond the animal stage, whereas to those who never think of anything beyond gratifying their carnal appetites, the bondage too soon becomes a state of sensual toleration. But do you not think that we, as Spiritualists, who know the awful consequences of such immoral unions, should strive to overcome the cause rather than providing means to somewhat lessen the effects?

The mischief of these disastrous unions is done long before the parties concerned have woken up to the fact that their protestations of love, etc., even if they have pretended to be guided by these feelings, were simply assumed by one or the other, or both, in order to bring about the commercial consummation of the transaction.

Children have been thrust into the world; children who are born not as the results of a desire to people the world with pure and healthy beings, but simply the inevitable outcome of gratified passion momentarily. The horror of the situation will scarcely bear a moment's thought.

What we should do is by example and precept, to show our fellowmen that we can and will lead pure and good lives, and that we will only use those most wonderful of all the powers which have been given to mankind in order to bring into the world a generation at least equal to, and in the majority of cases, superior to ourselves, both mentally and physically. We can do it if we will only try, and soon the time will come that men and women will so well understand their relationship to one another that these lamentable mistakes in matrimony will cease to occur; that men will have married, guided by that purest and healthiest motive, Love, the loftier and most God-like of all virtues—love that can never die, that can never stray elsewhere. Then shall we have no need to frame laws of divorce which are only made for convenience' sake, and judges and others will have no need to be so hypocritical as to condemn with one eye a thing which the other winks at, and from the prevalence of which we are able to knock out a very comfortable living. The universal Brotherhood of Man, that which we hope and pray for, and which we know will come, though it may not be for generations, will do away with all these vexed questions, but in the

meanwhile each individual can make or mar his own domestic happiness, for that constantly attendant spirit, which so many like to refer to vaguely as conscience, is always with us, and if we will only listen when that spirit tries so hard and most times so vainly to guide us on the right path, these mistakes will soon have become a thing of the past.—Yours very sincerely,
ALFRED GRAY.

PHYSICAL MANIFESTATIONS.

SIR,—The friends wish me to forward the following to you for any use you may choose to make of it.—Yours truly,
C. BURTON, F.B.P.A.

At the usual weekly physical phenomena seance, held at County Chambers, Corporation-street, Birmingham, medium, Miss E. Read, we, the undersigned, testify to the genuineness of the phenomena which took place in our presence, under strict test conditions and in the night, on September 2, 1898.

H. BASSETT,	H. CLEGHORN,	T. BROWNE,
W. E. LLOYD,	M. A. LLOYD,	G. LLOYD,
E. M. THOMPSON,	C. BURTON,	

SIR,—On Aug. 28 a most successful seance took place at Southport, with Mr. John Taylor, of Farnworth, as the medium. The seance began at 10-30 a.m., in sufficient light to allow the sitters to see each other distinctly, and to observe easily all that took place. The number of sitters were 15. The most notable features of the seance were as follows:—

The medium placed his hands on the table, invited three gentlemen to do likewise, and to press downward as hard as they could. The table, however, was immediately raised from the floor, and maintained its position in the air, in spite of the combined pressure exerted upon the top to force it down.

The writer was invited to sit on a chair on the table, and a gentleman to sit behind him; and the whole weight (about 23 stones) was lifted bodily about nine inches from the floor.

A gentleman sat on a chair on the table, the medium hung on to the hands of this gentleman, and another gentleman hung on to the medium's arms. The combined weight and pressure must have been upwards of 30 stones, but it was lifted some ten inches from the floor. In this experiment, although the weight on the back of the chair was sufficient to pull over the sitter, chair, and table, they remained quite firm.

The medium took a chair, placed it on the table, lifted the chair and the table followed it, apparently stuck to the chair legs. The guide of the medium humorously asked if we had ever seen a wooden magnet?

It is interesting to note that Mr. Taylor's pulse was quite normal after the seance, and that he has never had a day's sickness during the whole 27 years he has exercised his mediumship.—Yours truly,
Signed by W. J. LEEDER.

C. SHARPE, 24, Virginia-street, Southport.
W. HUNT, 6, Sussex-road.
J. MAWSON, 5, Belmont-street.
A. UNSWORTH.

P.S.—A seance with Mr. Taylor, held the previous evening, was also reported by the sitters to be most successful.

INVESTIGATION EXPERIENCES.

SIR,—Some years ago I was first attracted toward Spiritualism, and as I entertained no prejudice against it, I determined to find out for myself whether or not there was any truth in its protestations. I attended numerous seances under many different mediums, and I must confess that the result was wholly disappointing. I never could identify the descriptions of any of the spirits said to be present with me. I listened to so-called trance addresses and found them abounding in peculiarities that forced me to believe they emanated from the personality of the medium alone. When one is told that the medium is controlled by a deceased German doctor one does not expect him to pronounce an address in Cockney dialect, and one does not expect the spirits that control a Lancashire medium will, in every case, irrespective of their locality or nationality when living, express themselves in language native to Lancashire. In short, had I carried with me a preconceived belief in Spiritualism, my experience would have destroyed it. The final result was that although I could not upon *a priori* grounds declare it false, I did, for all practical purposes, consider it to be the offspring of deceit on the one side and credulity on the other.

This was some four years ago, and in the intervening time I had almost forgotten the existence of the cult when chance threw before me a review of Dr. Hodgson's Report in the *Psychical Journal* on the trance phenomena connected with Mrs. Piper. I got the *Psychical Journal* for last February, and found the report to be a narrative of occurrences attesting the conscious existence of the dead, and of their power under certain conditions to make themselves known to the living; the investigation had been conducted by a man of known ability and conscientiousness, who appeared unlikely to be deceived, and who apparently had taken great precautions against deceit.

Of course this investigation is evidence only for Dr. Hodgson and those concerned with him in its prosecution. The narration of it is to all others hearsay. But the belief in his ability and integrity may legitimately stimulate others interested to try to discover the truth of the matter for themselves. However, if the mediums with whom I came in contact are samples of all the rest, with only a few such exceptions as Mrs. Piper, the zeal of investigators is soon likely to evaporate. Still it is not possible to dismiss from mind the utterances of men like Hodgson, Russel Wallace, and Crookes, and it may be that after all there do exist some substrata of truth upon which so much undoubted sham is super-imposed.

It would be interesting to have the opinions of some of your readers on the evidences pretended to be produced by certain mediums.—I am, sir, yours obediently,
H. M.

Items of Interest.

'IN MEMORIAM' notices crowded out.

SEVERAL LETTERS are unavoidably held over..

ASHINGTON.—The new Secretary of this Society is Mr. T. H. Elliot, 67, Myrtle-street, New Hirst, Ashington.

NOTICE TO SECRETARIES.—*Foleshill*: Reports in all cases must reach us by first post on Tuesday morning, to ensure insertion.

THE GRIFFEN FUND.—Mr. Thomas Banks desires us to say he has received 2s. 6d. from Mrs. Oldham, 50, Clarendon-road, Whalley Range, Manchester.

CHANGE OF SECRETARY.—We are asked to state that Mr. Cumberbirch, 25, Heights-lane, Rochdale, has been appointed corresponding secretary for the Regent Hall Society.

THE NELSON CHRONICLE.—We have a copy of a letter by the Rev. C. Ware, in reply to Rev. B. Winfield. Mr. Ware is busy. Have any of our Nelson friends seen this in the *N.C.*?

PAPERS RECEIVED.—'Progressive Thinker'; 'Spiritualistisk Weekblad'; 'Religio Philosophical Journal'; 'Light'; 'Free-thinker'; 'Leith Observer'; 'A Convert through Spiritualism.'

TO CORRESPONDENTS.—Some of you are getting us into trouble at the printers. The 'comps.' say MS. in pencil tries the eyes very much, and more so when it is indistinctly written. Please note.

NORTHAMPTON.—Federation Missions will be held in the hall, St. Michael-road, Northampton, by Mrs. Place, of Leicester, and Mr. Jas. Swindlehurst, on Tuesday and Wednesday evenings, Sept. 13 and 14. Chair at 8 prompt. Questions invited. Collections for expenses.

NEWCASTLE-ON-TYNE SPIRITUAL EVIDENCE SOCIETY.—A sale of work has been organised by the Newcastle friends, to be held in the Northumberland Hall, on Oct. 4th and 5th. It affords us pleasure to bespeak help in goods and money, and also by purchasing the articles which will be offered for sale.

NOTICE TO SECRETARIES.—Tea parties and entertainments, for admission to which a charge is made, are business matters, and we cannot give free notice of them in Society reports. They should be advertised in the ordinary way in the Prospective Column, for which we only make a very reasonable charge. Reports: Some of the reports this week are so mixed up in statement that we could make neither head nor tail of them. Friends, be more careful, please.

A LETTER ON MODERN SPIRITUALISM, by the Rev. C. Ware, appears in the *Leith Observer*, of Aug. 27 in reply to 'Ramblings of a Reader.' It contains replies to Mr. Ware's letter from two correspondents, who, each with a Bible under his arm, is apparently ashamed of his identity. So courageous are some of the champions of the Lord! If these two correspondents are a fair representation of the intelligence of the people of Leith, well—we are sorry for Mr. Ware. He must first write, and next give them brains to understand.

THE CZAR'S RESCRIPT.—At a meeting of Spiritualists, at 4, St. Thomas-square, Hackney, on Aug. 29, a resolution was proposed by Mr. Emms and seconded by Mr. Gould, 'That a suggestion be made to the editors of *Light* and the *Two Worlds*, calling upon the Spiritualists of Great Britain to acknowledge with pleasure the Czar's message of peace to the nations of the world, and his noble desire for the abolition of war.' Trusting this may be worthy of notice as part of our propaganda, I am, sir, yours obediently, THOMAS COWDEROX, 4, St. Thomas-square, Hackney.

AN APPEAL FOR AID.—The members of the Crook Spiritualist Society appeal to the readers of your valuable paper for help. We commenced a society here about a year ago, with but few members, and were labouring under most adverse circumstances in a very unpopular district. We are financially embarrassed, and have therefore opened a subscription list that we may be helped to go on with the noble work which we began, and, if any friends or mediums will kindly help us with either donations or services, they will be thankfully received by the secretary of the society, R. Siddle, 23, Cold Knott Row, Near Crook, Durham.—Signed on behalf of the Society, President, Mr. R. MERCER; Secretary, R. SIDDLE; Treasurer, R. CHRISTOPHER.

THE *Lyceum Banner* for September bears breeziness in its furls. It opens with an article on 'Spiritualism and its needs to-day,' by Harrison D. Barrett, editor of the *Banner of Light*. It is a vigorous and uncompromising denunciation of ignorance on the part of Spiritualist speakers. 'Ignorance is the only sin that cannot be forgiven.' A more scientific method in the presentation is needed, and the 'home circle' requires more attention. The Junior Spiritualists' Club is alive and vigorous, thus justifying its existence. It contains also an epitomised account of the Jubilee of Modern Spiritualism at Rochester, U.S.A., by the Editor. In a word, there are other important events briefly noted, which are better read than described here. It is a real good number, and we shall not charge Bro. Morse anything for saying so.

ANSWERS TO CORRESPONDENTS.

A. S.: Thanks.

A. W. ORR: Perhaps next week.

D. T. W.: We sympathise with you, but we never interfere with what is purely a matter for societies to settle themselves, nor can we allow personal affairs to be discussed in our columns.

J. SANDERSON (Notts): Thanks for cutting. The rev. gentleman is progressing, but he'll stick to the Bible 'though the heaven's fall.' He is just at that stage of the churning process when he's neither buttermilk nor cream. This was unintentionally omitted last week

THE TWO WORLDS.

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FRIDAY, SEPTEMBER 9, 1898.

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

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Inexperienced Writers.

EVERY rational man thinks, and when he sits down to write what he thinks he is liable to make many mistakes. He may say too much; he may say too little; he may say what is pertinent, and he may say what is not pertinent. The great fault with young and inexperienced writers is too much preamble. They use so many words that the pith of their story is lost in them. Story-telling, or writing a narrative, is a great art. When you tell a story, all who hear you want you to come to its chief incidents as quickly as possible—they get impatient wading through useless words and silly embellishments. When you begin to tell a funny story everybody wants the laugh as soon as possible; when you are long in telling it you make them too tired to laugh. When you narrate the circumstances of an event don't criticise it as you go along, tell it just as it happened, and as your feelings were at the time, and leave the criticism to your hearers. When you are writing your own reflections stick to that subject; when you begin to write about anything in particular, state all that pertains to it. When you write about a cabbage, say all you can about a cabbage that is necessary to the cabbage. Don't mix up currants with plum-pudding; tell where they come from, what kind of trees they grow on, how they are packed to bring them to England, and so on; and when you write about the plum-pudding, tell about its ingredients, how too much of it may bring on indigestion, and at what time of the year plum-pudding is most used, but don't get it mixed with what puddings some people like and what they don't like, because you began to talk about nothing but plum-puddings; and when you have said all about them, that is all you need say about plum-puddings. If you don't know the meaning of big words, use little words you do know the meaning of. Your great ignorance is perceived by your showing what you don't know rather than in showing the little you do know.

A voluble but ignorant Irishman, in a good social position, was very fond of aping educated people in the use of big words, and one day, at a dinner party which he gave, when he intended to speak of his wife as a substitute, he used a word which was very different, and reflected great discredit on her. It is the peculiarity of boys to want to do what men do—many of them try to smoke before they're in their teens. Young authors want to be great authors before they've learnt to write a decent little essay. Don't attempt to write poetry till you have learnt to write good prose, and don't attempt it then unless you feel every thought that you clothe in your words; and even now your thoughts must have coherence, and be written according to rules of poetry. Those rules you will find in the last section of every good grammar.

Study the following rules, and in time by their practice you may become a good writer, *i.e.*, you will learn what to say and what to leave unsaid. You will not be like the poor fellow in that awful dilemma when he had neither sense to open his mouth nor sense to keep it shut. There are too many of this sort left. You have a thought in your mind, use just the word that accurately describes that thought or state of feeling in your mind. Use words in their common meaning and use common words. You should always have a good dictionary to help you out of verbal difficulties. As final rules for writing articles or

letters to the Two WORLDS, or any other high-class journal, observe the following, taken from 'Jevons' Elementary Lesson in Logic,' page 201:

1. Nothing should be wanting or redundant.
2. The separate parts should agree with each other.
3. Nothing should be treated unless it is suitable to the subject or purpose.
4. The separate parts should be connected by suitable transitions.

Use the big I sparingly, or you will stamp yourself as an egotist.

The first step towards human redemption is when a man begins to think, and the second is when he dares intelligibly to express what he thinks. You may make a few mistakes at first—that is what we all do,—but 'old experience' is a grand schoolmaster.

Don't write when you are in bad temper—'the written word remains.' Do not be too free in the use of adjectives—one, well-selected, will often do as well as ten. Avoid too often repetition of the same word. Make your own style, and don't attempt to copy 'Bobby Burns' or Byron—when you copy others it is a confession that you lack genius.

The Future of Individuals and Nations.

I HAVE sometimes been asked whether it is right that there should be such inequalities as we see around us, not only in the conditions of life, but in its accidents and in the period of death. The question has always been somewhat of an arraignment of divine justice. A reader of the Psalms will meet occasionally with the same note of complaint. There are times when individuals are tempted to comment on their own experiences in this spirit. Only a few days ago I received a letter from a person in distress, in which he remarked that he was sober and honest, and yet it had come to this. Now I am not going to philosophise from a safe retreat upon those who are battling in the storm; according to Lucretius it is pleasant to do so, but it is certainly not generous. I merely point out that this world and the next follow their own laws, and that the laws are different. This world is not governed in such a way as will necessarily lead to the righteous or the innocent being happy, further than that righteousness and innocence are conducive to inward happiness, or peace of mind. The righteous may be unfortunate, from lack of prudence or worldly wisdom, and the wicked may do well to outward seeming if they have that worldly wisdom and keep within the law. A certain amount of un-righteousness, or want of scruple, a touch of hardness and selfishness, will sometimes appear to help a man through the world, while the gentle and those of tender conscience are taken advantage of, or trampled down. A considerable degree of social persecution is possible, even under present conditions. And history shows that the right-minded, and those in advance of their age, may be bitterly ill-treated and put to death.

And yet all this inequality is only seeming, because the sum of life is only partly worked out here. Of this, Spiritualism affords the proof, by the evidence of spirits who return to tell of their state in the other world. At the moment of death, the laws which are peculiar to this material world perish like the abandoned body. Only spiritual laws continue to operate, but while here those laws are often in subjection, so far as physical well-being is concerned; there, they are paramount and triumphant. The saint may be rich or poor here, happy or suffering, honoured or oppressed. In the other life sainthood receives its rights; the heir of the kingdom of heaven enters into possession. The spirits who gather around the death-bed, mostly unseen of mourners or attendants, are of like kind with the expiring mortal; the worldly inequality is terminating with the world—the spirit law is coming into force.

The chamber where the good man meets his fate
Is privileged beyond the common walk
Of virtuous life, quite in the verge of heaven.

Those who in spirit-life witness the assembling of the forms that receive or welcome the departed spirit to its 'own place,' are under none of our illusions. Sombre and stern may be these forms in some cases, bright and smiling in others; but in each case there is no error—a just and inevitable law is working itself out. Worldly circumstances are disappearing. Whether the bedside be in the palace, the villa, the cottage, or the workhouse makes no difference. The white-robed ministers who bear with them the enfranchised spirit, and who enter heaven's gates with praise, may have watched beside a miserable pallet in a slum.

I think that when the sum of life is done, there will be no repining at the solution. Happy spirits in the Summerland will not, I imagine, have their joy impaired because they recollect the 'light affliction which is but for a moment,' though in this life that affliction seemed to be heavy and to last long. Everything is a matter of comparison, and in the light of heaven earth's troubles are but as the dust in the sunbeam. Those who do not enter the Summerland—but who, I trust, will all ulti-

mately attain to it—must acknowledge the justice of their lot. 'Shall not the Judge of all the earth do right?' Our spirit friends have long answered that question in the affirmative. But through their report, we know that all that He does is done in love. The great words of Isaiah—'Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and He will have mercy upon him, and to our God, for He will abundantly pardon'—are a text for both worlds.

In thinking upon the individual, we have to comprise the next world in our speculations. I say 'the individual' in an abstract sense, for no one should judge the fate of another. But in thinking upon nations, we have to confine ourselves to this world. In the next life there are no nations, in the sense in which they exist here. An individual spirit may be, as we say, of one nationality or another, but his 'nation' is not gathered together in one place, as here, for the simple reason that spiritual law collects the good together, while a nation in this world contains good and bad together. Death sorts out the good from the bad, and association follows another law. Even in this life people make their associations to some extent by spiritual law, and hence such sayings as 'Birds of a feather flock together,' and 'Noscitur à sociis'—'A man is known by the company he keeps.' But the nation, as such, is a worldly conglomeration of beings, and hence the nation is judged in this world. Who can read history, and doubt that? A nation does well—in its corporate capacity it elects for righteousness as against wickedness—it has a national conscience. Then, I say, as a nation it does well in another respect also—it thrives. Or, it does ill—in its corporate capacity it elects for wickedness as against righteousness—it is devoid of national conscience. Then, I say, as a nation it does ill in another respect also—it does not thrive. A wrong done nationally brings a national punishment. A nation may elect for robbery as against justice, for ignorance as against knowledge, for selfishness as against equity, for tyranny as against freedom, for corruption as against honesty, for vice as against purity, for drunkenness as against temperance, for social inequality as against social reform, for religious persecution as against leaving the soul free with its Maker. For every such wrong there is a penalty. Here, at all events, the punishment fits the crime. No extent of territory, no preponderance of wealth, no overwhelming armament by land or sea, will avail to ward off retribution. And on the other hand, let the corporate decision be for light and right, and the nation so making its choice will receive a national reward. It may be threatened but it will not be overcome, it may be envied but cannot be seriously annoyed. The blessing of God will be upon it, and that is a greater protection than the arms of its citizens, which, however, it will make invincible. The spiritual law governing the course of nations is written in luminous characters in history. A nation, as such, can only be judged in this world, and therefore a spiritual law judges it in this world. For spiritual law is supreme.

We speak of the rise and fall of nations, and of a country growing old. There is no absolute reason why a nation should grow old, in the sense of decline and approaching death. An overthrow or a wasting away always results from wrongdoing—from oppression, vice, luxury, corruption. The words which Byron applied to Greece are perennially true of all States—

'Twere long to tell, and sad to trace,
Each step from splendour to disgrace:
Enough—no foreign foe could quell
Thy soul, till from itself it fell;
Yes! self-abasement paved the way
To villain-bonds and despot sway.

A country that kept its primitive virtues would never be destroyed. A people who did right and feared God, would be perpetually young under His smile and favour. If they lived up to the highest spiritual law to which they could attain, that law would preserve them, nationally, from decay. The only chance for a nation's durability lies in its continuance in righteousness. Were that condition complied with by a State, it would never be written of her 'she was,' but rather 'Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?' A. J.

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

THE General Epistle of Dr. James M. Peebles to anti-Spiritualists—parsons and others—which appeared in these columns recently, can now be had as a four-page leaflet. It is admirably adapted for distribution among Christians who oppose us. We will supply them at 1s. per 100, post-free; 3s. 6d. for 500, post-free; 5s. 6d. per 1,000, carriage extra; or 6s. 6d. per thousand, carriage paid.

EACH great religion which in turn blest or cursed the world, is like a leaf upon a tree. The trees are putting forth and shedding their leaves from year to year. Each leaf is a part of the vitality of the tree, and yet it is only that part which must by its very nature go through the phases of its life and drop out of sight. Brahmanism, Buddhism, Mohammedanism and Christianity, are like the waves rolling over the sea. Each wave is a part of the sea, and yet only that part which must run its cycle and lose its identity, while the sea ever remains; holding in its rocky arms all that the wave contained, or shall contain, whether as wave or ocean.

Spiritualism and the 'Equality of Opportunity.'

Address by MISS ROWAN VINCENT.

ON SUNDAY EVENING, 28th ult., at Cavendish Rooms, the headquarters of the Marylebone Association, Miss Rowan Vincent delivered an address which had for its text the correspondence arising out of the paper read by Dr. Alfred Russell Wallace, at the recent International Congress. Mr. W. T. Cooper, the vice-president of the Association, occupied the chair.

Miss Vincent commenced by tracing the evolution of the social idea in the mind of the race from the time when the communal form of life was adopted by the early races of the world. She also referred to the antiquity of the belief in a life beyond the present, and in communication between the two worlds. That such a belief prevailed among the primeval races, and formed so considerable a part of the religious tenets of even the most barbarous and ignorant tribes to-day, had given occasion for sceptics to brand Spiritualism as a survival of old-world superstitions. But the universality of the idea of a life beyond testified rather to its having some foundation in fact. The savage bending over his slain enemy saw nothing but a form devoid of every attribute of life; but this did not shake his belief that something of his enemy had survived and escaped him. Having thus brought the spiritual and the social idea into relationship by tracing for them an antiquity common to both, Miss Vincent proceeded to a more immediate consideration of her subject.

She had been led to select the theme of her discourse through the perusal of certain correspondence in *Light*, arising out of Dr. A. R. Wallace's paper, read at the recent Congress. In that paper he had spoken of the necessity for Spiritualists to consider the inequalities of life, and suggested methods whereby an 'equality of opportunity' might be afforded to all. It was not a great demand to make upon them as Spiritualists that they should recognise the principles of justice all the world over. But judging by the indignant letters which had followed the paper, it appeared as though something had been asked of Spiritualists which was immoral and degrading. They might not agree with Dr. A. R. Wallace in all things, but surely they could sympathise with his plea that everyone should have a fair chance. Such a plea could not be held to imply the introduction of politics or of any particular form of religious belief. They were really under a deep obligation to Dr. A. R. Wallace, who attended the Congress in order to hold up to them the torch of duty, to advocate a higher ideal of social life, and to offer suggestions as to the best methods of eradicating those social diseases—poverty and crime.

Spiritualists believed in progress in the life beyond; but unfortunately some of them seemed to think that it was improper to progress here. To a friend who returned from the other world, the first question put was generally one dictated by human love, 'Are you happy?' We were frequently, alas! not so anxious about their happiness while they were here. It was strange to find so much anxiety about the well-being of those who had passed into what was admittedly a higher and better world, while the necessity for improving the conditions of existence in this life, so that humanity might be happy here also, was ignored or opposed.

Spiritualists were ever advocating the necessity for harmony and sympathy in their circles, as providing the best conditions for the return of the departed. It seemed to her that a spirit-circle was only an epitome of the world; the necessity for sympathy and brotherliness was none the less in the larger circle of human life, although the fact received so little recognition. All the loftier teachings received from the world beyond pointed to the possibility of man making the world in which he now lives a brighter and happier one. The world of humanity had been called a beautiful world; and so it was. But that it was a happy world she could not admit, remembering the struggle for existence which went on among thousands of our fellow creatures, the hovels in which they lived, and the hopeless monotony of their work. Such conditions would prevail just so long as the inequalities of life continued, and the necessity for establishing an equality of opportunity was opposed or ignored.

Spiritualists knew of the great work which went on in spirit life where the higher and more enlightened souls ministered to the spirits in prison, and endeavoured to raise them from their darkness and misery. Why should such a work be confined to the next world? Why should it be supposed that Spiritualism had no connection with social rescue and reform, and that it was independent of humanitarian movements?

After a succession of such telling points as these, supporting the suggestion in Dr. Wallace's paper, in principle at least, and contending that Spiritualism in essence cannot be divorced from any movement having for its object the welfare and elevation of human kind, Miss Vincent concluded her address by a reference to the power of love in ameliorating the evils of human life. Love had begun to speak in the dreams of the dreamer, and to colour and ennoble the visions of the seer. It was so divine a thing that it seemed to turn the most squalid dwelling to a palace of beauty; it lightened the burden of the toiler, and illuminated the darkness of ignorance and sorrow. It stood beside the cradle of the infant, and closed the eyes of the departed; it dwelt with us all through our earthly pil-

grimage, and we knew that it would be with us in the great hereafter. With so divine a power among us, who could despair of the ultimately uplifting of all the unhappy and degraded souls among humanity? In love, they felt they had at least one thing in the world that was bright, beautiful and pure, and they might hail it as King of Kings, and Lord of Lords. (Applause).

Mr. W. T. Cooper, in some remarks appreciative of the lecture, said that after many years experience with thousands of the lowest and most wretched classes, he had not found one who had not something in his or her nature that would respond to kindness and sympathy. Nevertheless, the moral fibre of most of them was so weak that the task of reclamation was exceedingly difficult.

Miss Rowan Vincent then gave a number of clairvoyant delineations, all of which, with the exception of two, were recognised at the time. In one instance, a lady to whom a description was addressed, while not identifying the person described, at once recognised a ring which formed part of the description. In another instance, Miss Vincent gave a detailed description of a gentleman who, she added, appeared to be an Englishman, although he looked extremely like a foreigner. The lady who recognised this delineation came to the platform at the close to testify her gratification. She was much struck with the reference to the foreign appearance of her friend, and explained that he was an Irishman, but owing to his swarthy complexion and other peculiarities, he was frequently taken for a person of foreign extraction.

In the absence of Miss Butterworth, who is on her vacation, Miss Elizabeth Corp presided at the pianoforte. There was a large attendance. D. G.

Societary Doings.

BATTERSEA.

THE Battersea Spiritualists' Society (Henley Hall, Henley-street) are intending to open for the winter months a course of 'Friday lectures,' dealing with all matters pertinent to Spiritualism and allied social and ethical subjects. There is an entire catholic intention in these 'Friday lectures,' and we trust that among a heterogeneous body of opinions a goodly sheaf of investigators of Spiritualism may be the result.

With this view we would desire through your columns to communicate with speakers for 'papers' on such subjects suggested, and with Spiritualist, Socialist, and Ethical Societies.

The hall is comfortable and clean, and we give a hearty welcome to all prospective visitors to our Friday lectures, which will be announced early in October.

For dates and all information, letters, 5, Peveril-street, Bridge-road, Battersea, or personally at the hall.—Yours faithfully,
WM. G. W. SPENCER,
Hon. Secretary 'Friday Lectures.'

SPIRITUALIST DEMONSTRATION AT BLYTH.

ON SATURDAY, August 20, a Spiritualist demonstration was held in the open-air by the various societies and circles in the Blyth district. The following gentlemen were present on the platform:—Messrs. Griffen Hodson (Birmingham), W. H. Robinson (Newcastle), Wm. Westgarth (Byker), Wm. Bancroft (Gateshead), J. G. Gray (South Shields), and Jos. Stephenson (Gateshead). The chair was ably occupied by Mr. Wm. Grieves, of Ashington.

In the course of the addresses, it was observed that in some districts the people made a great effort to have buildings erected in which they might hold their meetings. Some of the speakers were not in favour so much of bricks and mortar as the formation of circles. Although they were not there for the purposes of discountenancing the erection of buildings for spiritual purposes, they thought by having more circles and cottage meetings, better harmony would be got, and was the best way of spreading the cause of Spiritualism. It was said that unreasonable questions were sometimes put to Spiritualists by people who were not enlightened in spiritual matters; these were indeed pitiable, but such crude methods of interrogation were rapidly dying out. The grand principles of Spiritualism were the Fatherhood of God, the Brotherhood of Man, Personal Responsibility, and Eternal Progression. We were one great family, and as brothers and sisters ought to be interested in each other's welfare.

The science of Spiritualism, with its psychological telepathy, was able to bring the soul of man *en rapport* with the unseen powers. The same speaker was not in favour of illiterate mediums expounding from a platform our spiritual philosophy; he advised them to thoroughly develop before taking such a step, because he was of opinion that uncultured mediums had done much harm in the past. For the platform at any rate, mediums would do well to study English grammar, and attend generally to their own personal development, and not leave all to their spirit guide to do.

No man could educate another in Spiritualism, unless he was in sympathy with the subject, and was prepared to meet it in a philosophical and scientific manner. It required a certain amount of reasoning brain to penetrate into the inner forces of nature.

Mr. Crookes had pointed out before the advent of the Röntgen rays, the existence of such rays, and the same gentleman (an ardent Spiritualist, and one of the leading chemists) had first told the world that there was still a fourth condition of matter, viz., the radiant rays. Then, if there was a fourth condition of matter, there might be fifty-four forms of matter.

Spiritualism was the foundation of all religious systems. The Spiritualist says I do not believe what I cannot understand, and I do not believe in a vicarious atonement: we are a people responsible for our own actions.

Instead of building so many churches it would be better and more Christian-like to build more convalescent homes. Teach the people how to live, teach them the secrets of life instead of keeping them in the dark, which was the effort of a certain class. It would be well to educate the people in the sciences of phrenology, physiology, psychology, geology, etc.; the study of these sciences would certainly have a tendency to bring about a better race of people.

The varieties of Nature, and the beauties therein, were an expression of the Divine nature for the benefit of the whole world, and not for a class only.

There was a cry going forth, and was ringing in our ears: 'Let us see the phenomena, we want table-rapping and answers to our questions.' These were but the alphabet of the science. The root of the matter lay within, not without, hence the care men and women should take to get enlightenment.

Spiritualism did not preach a dead Christ, but a living power that cries within humanity—the love for our fellow man.

Spiritualism was a blessing to man, it had pointed out clearly that the so-called dead are not dead, but are living in reality more than ever. Spiritualism has bound up the broken heart of the weeping widow, and clasped the hands of those who have been parted in a sense. Spiritualism gave the basis of a much stronger faith in the existence of the God-head. There was no man or woman who could not help forward the cause of Spiritualism, but all could not occupy the platform to teach and speak, but all could work in harmony as the universe worketh.

Every man must now be up and work out his own salvation, not 'with fear and trembling, but in the spirit of love, justice, and truth.' It was truly said that theology was dead and hell disestablished, for which we should be thankful. Spiritualism had much to teach the world, and the people were asked to seek to understand the philosophy and phenomenal sides of Spiritualism whenever the opportunity afforded itself.

A vote of thanks to the chairman terminated the proceedings.

GEORGE LEE, Sec.

LONDON NEWS, NOTES, AND NOTICES.

BATTERSEA PARK ROAD, Henley Hall, Henley-street: Mr. Peters gave clairvoyance in his usual successful manner, and also favoured us with a song. Mrs. Murrell sang 'Answering Angels.' Our Lyceum grows rapidly, the attendance going up each Sunday. The Park meeting was very satisfactory. A number of speakers gave good addresses.—BOW: Full meeting gathered despite the warm weather, to listen to Mrs. Barrell, whose guides discoursed fervently on 'Our noble philosophy.' Under control, she was also very successful in psychometry and clairvoyance. Wednesday, successful and crowded meeting.—CANNING TOWN, 2, Ford's Park-road: August 29, Mr. and Mrs. Olegg gave addresses. Sept. 4, Mr. Davis spoke on 'Spiritualism, the science of life,' with discussion by several persons.—CAVENDISH ROOMS, 51, Mortimer-street, W.: Fine discourse by inspirers of Mr. J. J. Morse; subject, 'Death and immortality, a reconciliation,' skilfully handled and ably elucidated. Good attendance. Solo by Miss Minnie Bush. Short poem read by Mr. Morse. All greatly appreciated.—EAST LONDON, Manor Park Centre: Aug 29, Mr. Davis being unavoidably absent, Mr. W. Noyce kindly officiated and gave some wonderful clairvoyant tests (normally). Sept. 2, Mr. W. Noyce officiated, and one cannot speak too highly of his willingness to help. 4th, Mrs. Hellier gave us her experience whilst investigating Spiritualism, and afterwards gave grand clairvoyant tests.—EDMONTON: The guide of Mr. A. Savage gave a splendid address on 'The individual ideas of the supreme power, God,' followed by clairvoyance; 15 delineations given, 13 recognised.—HACKNEY: On Sunday morning our open-air meeting was conducted by Mr. T. Emms and Mr. Tempest. In the hall at 6-45, Mr. Weedemeyer gave a very thought-stirring address on 'Our influence for good on others,' also contrasting the God of the Bible and the Supreme power, that is love and nothing else; she also gave very good clairvoyance while under control, and advice on health to several of the audience by her doctor guide.—ISLINGTON: Mr. Strang gave a reading from *The Hastings and St. Leonards Observer*, 'Spiritualism at Hastings.' Mr. Brenchley also gave a very interesting account of releasing spirits from Hastings Castle.—NORTH LONDON, 14, Stroud Green-road, N.: At the Sunday evening's service, Mr. Emms made a proposal, which was seconded by Mr. Thomson, and carried unanimously, 'That the Spiritualists of Great Britain should tender to the Czar of Russia their cordial thanks and gratitude for his heaven-inspired effort in the interests of peace in having proposed a general reduction in the military forces of the nations.'—SHEPHERDS BUSH: Mr. Sherwood continued his remarks on 'Animal magnetism and its relation to Spiritualism.' He gave a demonstration of his power. It was a most interesting and instructive address, and those who were absent missed a treat.—SOUTH LONDON, Surrey Masonic Hall, Camberwell, S.E.: Sunday morning public circle well attended. A gentleman visitor, a medium, gave an address on 'Service, sympathy, and sacrifice.' Evening service, in the absence of Mr. Long, through illness, Mr. Beel took his place, and gave his early experiences in Spiritualism. All men and women should investigate the truth of Spiritualism for themselves, the best means of reaping the golden harvest of happiness in our future state, and of helping others here and hereafter.—STOKE NEWINGTON: 4th, Our best thanks are due to Mr. Ronald Brailey for his services. Although he had not done any public work for months past he was very successful with clairvoyance. Mrs. Brailey sang 'The message of the angels' very sweetly. We are looking forward to the next visit of this medium and Mrs. Brailey.—STRATFORD, Martin-street Hall: Sept. 4, Mr. Barrell gave an address on 'The different phases of Spiritualism,' and also took questions upon the same. Miss K. Wrench recited 'A leak in the dyke,' which was well received. The Lyceum also presented to the society a chair for the chairman. In the morning Mr. Greenwood very kindly presented the prizes to the Lyceum children, there being an attendance of 48, and he expressed his appreciation of the way they were trained, both in drill and attention to the speaker, as well as their

recitations, etc, and said he could see a great improvement since he was last with them, and promised to come again very soon. We thank him. *Prospective*: Next Sunday Mr. and Mrs. J. Webb will take the meeting. Mr. C. A. Chapman will sing a solo, and there will be a flute solo, accompanied by the band. Thursday, 8 p.m., investigator's meeting. Friday, 7 p.m., Lyceum Band of Hope; 8-30, Developing Class. (William A. Renfree, secretary.) FOREST GATE, Liberal Hall: Tuesday night, Mr. Davis gave a very instructive address to a good audience, which ought to be productive of much good. Good discussion every Sunday morning. Mr. Walker's guide dealt with two subjects from the audience, 'Do animals live in the spirit world?' and 'What is control?' Good psychometry.—WORKMEN'S HALL, West Ham-lane, E.: 1st, Mr. Gwinn opened with an invocation, and Mr. Pressman gave a short reading. Mr. Davis gave a splendid address, followed by psychometry, which was much enjoyed. 4th, We assisted the London Spiritualists' Conference (open-air) in the Grove in the morning, and had a grand time. Afternoon, at the Conference, an interesting paper was read by the secretary, Mr. Clegg, on 'Mediumship, and how to develop it, and the development of public speakers.' Evening, Mr. King gave an instructive address on 'Mediumship,' followed by questions.—THE LONDON SPIRITUALIST CONFERENCE was held in Workman's Hall, West Ham-lane, Stratford, on Sunday, Sept. 4, Mr. Gwinn presiding. He stated that the Conference had now become an established fact; of course they had not had time yet to show the results they expected would follow, but he had great hopes for the future. After the minutes had been read and adopted, the Secretary introduced the subject of 'Mediumship, and future work for mediums and workers,' after which Messrs. Davies and Brooks discussed the subjects while others made irrelevant statements. Our next Conference will be held in Canning Town, 2, Ford's Park-road, on the first Sunday in October.

MANCHESTER NEWS AND NOTES.

ARDWICK: Aug. 31, Mr. O. Pearson gave very good clairvoyance and psychometry. Saturday's social well attended. 4th, Lyceum Anniversary. Short address by Mr. Fowler (Bury), Mr. P. Bewick giving good clairvoyance. The Lyceum sang several hymns: violin and piano duets by Masters Warwick and Whelan, Miss Treherne and Miss A. Chestwood reciting, Miss Chestwood's reciting of the 'Merchant of Venice' being quite a masterpiece.—BRADFORD, Labour Hall: Sept. 1, Mrs. Morley was very successful with clairvoyance and psychometry to strangers. 4th, Mr. Teberner's guides gave a splendid address, instructive and impressive, also good psychometry, well recognised and appreciated. Good after-circle.—COLLYHURST: Aug. 31, Mrs. Hamer gave very good clairvoyance and psychometry. 4th, Our harvest festival, and service of song entitled 'The Message of the Flowers,' was a grand success, and great praise is due to all the good friends who helped. Mr. Smith and his choir deserve the greatest praise. Mr. R. A. Brown was unable to be with us, and we heartily thank the gentleman who took his place as reader, and our members and friends for the flowers, fruit, and vegetables, etc. Large audience and good collections.—ECCLES: Aug. 31, Miss Knight; excellent clairvoyance. 4th, Miss Robinson gave addresses on 'God moves in a mysterious way' and 'Am I my brother's keeper?' both excellent. Successful clairvoyance after.—HIGHER BROUGHTON, Hilton-street: Aug. 29, Special circle in aid of the Organ Fund. Thanks for the efforts of Madame Henry, Mrs. Williams, and J. Crompton. Collection, £2 12s. Sept. 1, Remarkable clairvoyance by Mrs. Peters. 4th, *Lyceum*, still improving; session held in the open-air, recitations by the children. 2-45 and 6-30, Grand addresses by Mr. Kay. Solo by Mrs. Fitton, also reading by Mr. Fitton. Good after-circle, conducted by Mr. Stafford, 50 present. Excellent psychometry by Mr. Kay.—LONG-SIGHT, 24, Grey-street: Aug. 23 and Sept. 1, Public circles, and the interest therein is becoming more manifest. 4th, Mrs. Mitten gave some good phenomena, and our worthy President followed with a few well-chosen remarks. After-circle was a success.—OPENSHAW, Granville Hall: 1st, Mr. Hilditch very good with phenomena. 4th, A splendid time with Mr. Plant, who discoursed on 'The advantages of Spiritualism' and 'Is Spiritualism true?' keeping the audience entertained; excellent clairvoyance and psychometry afterwards.—PENDLETON: It is with regret we announce that Mrs. E. H. Britten was unable to fulfil her engagement through serious illness. Mr. Gibson, sen., kindly gave his services; afternoon, circle; evening, a very good address on 'What shall the harvest be?' Mr. Gibson, jun., gave good clairvoyance, full names, to a crowded audience.—SALFORD: On Sunday evening the guides of Mr. Walter Howell delivered a stirring address on 'Sowing and reaping,' explaining that while the consequences of our actions cannot be avoided, we do not always reap the harvest we expect, and that it is not 'for' but 'in' 'keeping God's commandments there is great reward.'—SOUTH MANCHESTER: 1st, Mr. Tetlow gave interesting discourse, followed by exceedingly good psychometrical tests. 4th, Miss Knight, after a few well-chosen words by one of our friends, devoted the evening to clairvoyance, which was splendid, and awakened fresh interest. After-circle well attended and very successful.

LANCASHIRE AND CHESHIRE.

ACCRINGTON: Sept 4, Mrs. Scott gave addresses on 'Hand in hand with each other' and 'Work for all,' ably assisted by Miss Bruce, who gave excellent clairvoyance. Circle conducted by Miss Bruce. Both mediums gave their services, which the committee acknowledge with thanks. 26, CHINA-STREET: The guides of the speaker spoke on 'What good has Spiritualism done?' and at night questions from the audience. ST. JAMES'S-STREET: The controls of Mrs. Alder gave two very good addresses, also successful with clairvoyance and psychometry. A very good after-circle, conducted by Mrs. Ironfield, Mrs. Westwell and Mrs. Greenwood, Mrs. Westwell being wonderfully accurate in everything. Monday night we had an intellectual treat in listening to Mr. Marklew's controls, who gave answers to questions from the audience, his fluency being remarkable.

196, RICHMOND HILL: Saturday and Sunday, Sept. 3 and 4, Mr. John Taylor, of Farnworth, gave two seances at Mr. Walmesley's, and the manifestations were all that could be desired. The table was raised from the floor, beat time to the organ, and was lifted by the chair, and while a gentleman stood on Mr. Taylor's hands he was raised, another gentleman trying to hold the table down but he could not. The guides told us about this man, and he honestly owned to it. The guides then asked for four glasses, and they placed the chair legs on them and asked a gentleman to get on the chair. There were no hands on the table only the gentleman's, who tried to stop the table, but it went up all right. It was lifted every time without any physical touch. He placed the chair on the table again, and then asked two gentlemen to get on, their weight was eighteen stones between them, and the table was raised some fifteen inches and lowered gradually back. Yours in the Cause (signed), J. W. Walmesley.—ASHTON-UNDER-LYNE: Aug. 31, We had Mrs. Hyde, everything very good. Sept. 1, Mrs. Cropper gave two good addresses, named two babies, and gave remarkable clairvoyance, nearly all recognised.—BLACKBURN, Freckleton-street: Harvest festival. Mr. Marklew, of Manchester, gave addresses. Afternoon, 'As flowers of the field,' evening, 'Seedtime and harvest,' to crowded audiences. In the afternoon he named a baby, the son of Mr. and Mrs. Townsend, earthly name Alfred, spiritual name 'Thorough.' Miss Florrie Robinson, of Blackburn, gave two solos in the afternoon, 'Dream faces,' and in the evening she sang 'The last milestone.' Miss Janet Bailey gave clairvoyance, all recognised. The choir sang an anthem, which deserved credit, both to Mr. A. Holt, the choirmaster, and the choir. Miss Wilkinson and Mr. J. W. Moss gave a duet.—BLACKPOOL: Mr. Mayoh gave two eloquent discourses, the evening subject, 'Salvation, and how to obtain it,' being a real treat. Mr. Butterworth made a very able chairman.—BOLTON: Mrs. Whittaker gave good discourses and excellent clairvoyance, all recognised.—BOOTLE, Masonic Hall, Merton-road: Mr. Leeder in the afternoon took up written questions from the audience. Evening subject, 'The possibilities of man,' expounded in his usual forcible manner.—BURNLEY, Guy-street: A good day with Mrs. Best, clairvoyance nearly all recognised.—CASTLETON: Aug. 30, Mr. Bewick gave us a helping hand, his clairvoyance being remarkably good, nine out of ten recognised. Psychometry good. Sept. 4, Mr. W. Trueman's guides gave an excellent address, holding his audience with interest. Clairvoyance good.—HEYWOOD, Discussion Hall: 4th, Mrs. Fielden gave an excellent address, subject from the hymn, 'Spirits Bright.—HOLLINWOOD: 4th, Mrs. Hyde conducted the services in fine style. Clairvoyance very good, all recognised.—LEIGH: Mrs. Sellars, of Oldham, gave impressive addresses, much appreciated. She earnestly invited all to become workers in God's vineyard for the benefit and upliftment of the human family. Evening subject, 'Where are those we love?' Clairvoyance wonderfully good, many convinced of spirit return, giving name and surname, and all recognised.—MIDDLETON: 4th, The speaker gave good addresses and good clairvoyance.—MACCLESFIELD: Very good addresses and excellent clairvoyance by Miss Smith.—MILNROW: The guides of Miss Kershaw gave two most encouraging addresses on 'The better land' and 'What do we know of Spiritualism?' Good clairvoyance.—OLDHAM, Blesby-street: 4th, Miss Jackson, of Bury, gave very good addresses on 'Lower homes to homes above' and 'My beautiful home,' also clairvoyance and psychometry.—PRESTON, Central: The guides of Mrs. Waddilove gave splendid addresses on 'Spiritualism, is it true?' and 'Oh, death! where is thy sting?' Very good clairvoyance.—ROYTON: Mrs. Peters addressed good audience on 'Has God favourites?' and 'Spirit.' Both subjects were full of thought, and every satisfaction was given. Clairvoyance fully recognised.—SHAW: Aug. 30, Mrs. Clegg, of Hollinwood, gave excellent clairvoyance and psychometry to a fair audience. Sept. 4, Mrs. Clegg and Miss Shepherd gave a very feeling address on 'What shall I do to be saved?' Mrs. Clegg gave good clairvoyance.—SOUTHPORT, Foresters' Hall: Mr. Peter Lee, afternoon and evening, most interesting and instructive addresses, assisted in the evening by Mrs. Newton, who gave excellent clairvoyance.—STOCKPORT: Mr. Johnson gave good addresses in the afternoon on 'Religion and religion,' and in the evening took subjects from the audience, which were very ably answered.—TODMORDEN: Mr. Moorey gave excellent lectures from the subjects, 'In my latter days I will pour out my spirit upon all flesh' and 'Who and what was Jesus Christ?'—WARRINGTON: Sept. 4, Visit of Mr. R. Hughes, who gave address in the afternoon and answered questions at night in a very interesting way. Psychometry at the close. 5th, First visit of Miss Jones, of Liverpool. Short address, followed by clairvoyance and psychometry, and especially successful in the latter.

MIDLAND AND EASTERN COUNTIES.

BIRMINGHAM, Camden-street Board Schools: 1st, A large circle and very instructive. 4th, Mrs. Groom's address, 'Spiritualism a help to this life and the life to come,' an extremely practical and uplifting address. 'Patience,' a word given by the audience, Mrs. Groom turned into a beautiful poem. Mrs. Groom also described 11 spirit friends, all recognised.—DERBY, Traffic-street: Mrs. J. A. Johnston lectured for us last Sunday. The subject of a very interesting address at night was 'Spiritual signs of the times.' The clairvoyant description given at close of lecture were all recognised with one exception.—LEICESTER, Queen-street: Mr. Swindlehurst, of Preston, lectured afternoon and evening, in the evening, 'Man's need of Spiritualism,' highly appreciated by a large audience. Very good clairvoyance by Mrs. Place. LIBERAL CLUB, Town Hall-square: The inspirers of Mr. W. Phillips gave very intelligent and instructive addresses in his usual brilliant manner, very much appreciated.—NORTHAMPTON: Mr. H. Clark, of Leicester, gave two interesting and instructive addresses at our harvest festival services. Very successful meeting at night, very good audience.—NOTTINGHAM: Mr. E. Marklew paid his first visit recently, and we were all very pleased to have made his acquaintance. There is a breadth of ideas in his addresses, and I perceive in him, I think, that divine discontent which prompts men to action and the desire for progress, and he does

not lose that modest bearing which becomes him so well. Mr. Marklew is a fine clairvoyant, and I listened to his descriptions with more pleasure than I have done for a long time. Mr. Marklew, senr., who was a local preacher for the Methodists, has been indefinitely suspended for daring to take the chair for his son.—SMETHWICK: 4th, Service of Song, 'The Children in the Summerland' (arranged by Miss George), given by the Lyceum scholars. Very much enjoyed by a fair audience.—WALSALL, Central Hall: 4th, An interesting and enjoyable day with Mr. Lote, of Derby, who attended the Lyceum Session as district visitor. In the evening he spoke eloquently on 'Unfoldment.' Psychometry for sickness very successful.—WISBECH: 4th, Mr. D. Ward gave good address from subject sent up from the audience, which was small; clairvoyance very interesting.

NORTHERN COUNTIES.

CARLISLE, Temperance Hall: Mr. W. Rushforth's guide discoursed ably on 'Progress,' which was followed by clairvoyance and psychometry.—CROOK, Mechanics' Hall: Mrs. Shannon, of Middlesboro, delivered two excellent addresses on 'Children in Spirit life,' and 'What Spiritualism ought to do,' both being of a very instructive nature. After each address Mrs. Shannon gave some very striking clairvoyance. On Monday the medium gave the members of the society some good instructions regarding their mediumship.—GATESHEAD, I.L.P. Hall: Mr. Paul gave a most elevating and inspiring address on 'Here and now, a message to humanity: a new base for an active life,' which was well received. 47, KINGSBOROUGH TERRACE: Mrs. Young, of South Shields, gave an earnest address, and referred to the passing on to a higher life of a dear sister at Sunderland, also of a brother at Shields, to a good audience who were well pleased with her; clairvoyance very good indeed.—ST. CUTHBERT'S HALL: We had a capital meeting for the opening of our new Lyceum, which we hope is an indication of future success for our new venture. Mr. T. O. Todd, of Sunderland, kindly attended, and put the new scholars, to the number of 37, through the various exercises, which the audience greatly enjoyed. In the evening, Mr. Todd spoke upon 'Evolution in relation to spiritual philosophy,' in a most able manner, which was much enjoyed by all.—NEWCASTLE-UPON-TYNE: Sept. 4, Mrs. Johnson answered the questions submitted by the audience to their entire satisfaction, Mrs. Fairbairn presiding.

WALES AND WESTERN.

BARRY, Psychological Society: Our service was conducted by Mr. E. J. Taylor, who gave an interesting address on 'The progress of our movement.'—CARDIFF: Aug. 29, Mrs. Dowdall's controls were remarkably successful in their psychometric delineations and clairvoyant descriptions. Sept. 4, Mr. E. Oaten's guides gave a splendid address on 'Character,' same formed by hereditary attributes—companionship, etc. We leave indelible marks on the character of those we mix with. Each individual should strengthen the weak points in his character, and increase the good attributes. Miss Johnson was most clear in her clairvoyant descriptions. 198, COWBRIDGE-ROAD: Trance addresses through Mr. Williams and Mrs. Preece on 'Man's immortality proved through spirit return.' Inspirational poetry, 'What do we come to tell you.' Clairvoyance, all recognised. Inquirers welcomed.—MERTHYR TYDFIL: In the absence of our appointed speaker, Mr. Billingsley gave an address on 'Spiritualism,' to a most attentive audience, which was followed by very successful clairvoyance by Mrs. Billingsley.—PLYMOUTH: Aug. 31, 'Beliefs,' by Mr. Forbes. Sept. 2, Several interesting questions discussed. Psychometry by Mrs. J. Evans. 4th, The guides of Mr. J. Evans gave an extremely telling lecture on 'Revelations, whence come they?' Clairvoyance by Mrs. Trueman.

YORKSHIRE.

ARMLEY: Grand day with Mr. and Mrs. Marshall. Mr. Marshall spoke on subjects from the audience both afternoon and night, followed by clairvoyance by Mrs. Marshall.—BARNESLEY, George-yard Mission: Mr. T. E. Morgan gave grand address on 'Man,' dealing with different phases of the Bible. Clairvoyance by Mrs. Lazonby. A good after-circle by Mr. Morgan. Clairvoyance by F. Oxley, when questions arose from the audience, ably answered by Mr. Morgan.—DEWSBURY: On Sunday morning we opened our Lyceum with an open session. Our friend Mr. Smithson addressed the Lyceumists, parents, and friends in his usual style and good humour, and pleaded that the children should be brought to the Lyceum. At 2-30 and 6, Madame Henry gave trance addresses on 'Rambling thoughts' and 'Gather up the fragments,' treating her subjects in a splendid manner. On Saturday we had our annual tea and entertainment. On Saturday and Sunday about 130 sat down to tea. The entertainment consisted of songs, recitations, etc.—HALIFAX, Raven-street: 4th, Flower service. Morning, address to parents and children by Mrs. Richardson, Halifax. Highly appreciated addresses were given by Miss Cotterill, Manchester. Afternoon, 'The message of flowers,' evening, 'Spiritualism and its great blessings.' Crowded audiences delighted and blessed. The committee thank all who helped to make it a success.—HUNSLET, Goodman Terrace: The guides of Mrs. Stretton gave two very good addresses on 'A Labourer in the vineyard of Spiritualism' and 'Is God the same to-day as in days gone by?' Very good clairvoyance all day.—LEEDS, 28, Back Adelphi-street: We had a good time with the guides of Mr. Seekins and a splendid open-air meeting, led by Mr. Seekins. PROGRESSIVE HALL: Aug. 28, A good time with Mrs. Roberts. Sep. 4, Another good time with Mrs. Hall. Clairvoyance good each day.—HUNSLET, Williamson Buildings: A good day with Mrs. Rogerson and her friends from Batley, who gave excellent addresses on 'The necessity of Spiritualism.' Good clairvoyance. All very well pleased with them, hope we shall have them again.—MEXBORO': Mr. Jones took for his address 'What has Spiritualism done?' Mr. McLeod gave clairvoyance, which was appreciated.—NORMANTON: An excellent day with our friend Mrs. Armitage.

Afternoon subject, 'Calling upon God in the time of trouble.' Evening, beautiful discourses on 'Spiritualism.' A good number stayed to the after-circle.—ROTHERHAM: Mrs. Francis and guides gave two addresses in grand style. Clairvoyance very good.—SKIPTON: Mr. W. E. Leaver, Accrington, spoke well on 'Did Jesus come to save the world?' and 'Spiritualism is the only religion that demonstrates a future life.' Psychometry fairly good.—SHEFFIELD, Hollis Hall: Mr. Oates, of Attercliffe, and his guides (afternoon) took questions from the audience, and in the evening they gave a most delightful address on 'The world you live in,' well appreciated; good clairvoyance, and we heartily thank him for the kind services he has rendered to us.—YORK: Aug. 30 and 31, The inspirers of Miss Cotterill delivered two exceedingly good addresses, never having been heard to better advantage by us in York. The clairvoyance and psychometry given at the private circle was excellent.

RECEIVED LATE.—PLAISTOW: Sept. 1: A splendid evening rendered by the guides of Mr. Pearson. 4th, The guides of Mr. Shaw spoke upon 'Spirit life,' followed by successful psychometry in his normal state, both meetings well attended.

Prospective Arrangements.

ACCRINGTON, 26, China-street.—Sept. 11, Harvest Festival. Circle at 11; all mediums are invited. At 2-30 and 6, Mrs. Hamer, of Shaw, speaker and clairvoyant. All gifts of fruit, flowers, and vegetables will be thankfully received. Friends, come and help the mother Society. 565

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.

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. 11, Mrs. Young, of South Shields, at 6-30 p.m. On Wednesday, 7-30, Open Circle. Sunday, Sept. 18, Mr. Craske, of Gateshead. 565

GATESHEAD, St. Cuthbert's Hall, Bensham.—Sept. 11, Mrs. Fairen, of Gateshead, will occupy the platform, and will name the child of one of our members. 565

LANCASHIRE LYCEUM DEMONSTRATION.—Next meeting of delegates will be held at the Spiritual Church, Collyhurst-street, Oldham-rd., Manchester, Saturday, Sept. 17, 1898. Tea at 4-30 (6d. each), meeting afterwards. A capital concert will be given by the Collyhurst Lyceum. Admission: Adults 3d., children 1d. Also a tea and meeting at Ashton-under-Lyne, Saturday, Sept. 24; same prices and time. The Committee have decided that each individual Lyceum organise a concert, the proceeds to go to a central fund to make up a deficit owing. Any lady or gentleman friend of the Lyceum who could give and send us a book or article, we should be glad, and duly acknowledge.—G. E. BRAHAM, hon. treasurer, 5, Rial-street, Hulme; J. B. LONGSTAFF, hon. sec., 28, Caton-street, Moss Side, Manchester. 566

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

LIVERPOOL, Daulby Hall.—Services every Sunday at 3 and 6-30 p.m. Sept. 11, Mr. Bibbings. Subjects: At 3, 'Uncrowned Kings—Savonarola'; at 6-30, 'The Bear, the Bull, and the Gun-makers.' 18th, Mrs. Place; 25th, Mr. Mayo. Mondays, at 8 p.m., members' circle; Thursdays, at 8 p.m., public circle; Children's Lyceum every Sunday morning at 11. 565

MR. HORATIO HUNT'S ENGAGEMENTS.—Scotland, Sept. 8 to 22nd; Middlesbro', Oct. 2 and 3; Bradford, Oct. 5 and 6; Sheffield, Oct. 17 and 18; Manchester and Macclesfield, probably Oct. 21 and 22; Walsall, Oct. 30 and 31. A few dates in reserve; address o/o. Mr. Duguid, 113, Oxford-street, South Side, Glasgow. 565

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, Stookport-road, Denton, is now at liberty to conduct public or private circles. 572

MRS. J. CROSSLEY, 4, Calcutta-street, West Bowling, near Bradford, is booking for 1899. A few open dates for 1898. Clairvoyance, psychometry, Trance-speaking. 565

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. W. RONALD BRAILEY has decided to resume public work as Lecturer and Clairvoyant. He has a few vacant dates for '98. Address 36, Copeland-road, Walthamstow. 566

NELSON. Bradley Fold.—A Grand Bazaar will be held on October 14, 15, and 17 in aid of the Building Fund. Any help in the form of money or goods will be thankfully received by anyone of the Committee, or by Wm. Walmsley, the Secretary, and Miss Reed, 13, Gordon-road, Nelson. 565

NEWCASTLE-ON-TYNE. 3, Addison-road, Heaton.—Sept. 11, Mr. Stephenson, of Gateshead, at 6-30. 18, Mr. Robinson, of Newcastle, at 6-30. 565

NEWCASTLE-ON-TYNE. Northumberland Hall.—Sept. 11th and 12th, Mr. Will Phillips. Sept. 18 and 19, Mrs. Gregg. Sept. 25, Mr. J. H. Lashbrooke. Oct. 2 and 3, Miss Smith, of Southport. 565

ROCHDALE. Regent Hall.—Sunday, Sept. 11, Harvest Festival, at 2-30 and 6; Speaker, Miss Cotterill, of Manchester. Monday evening, Fruit Banquet, at 7-30.—W. Cumberbirch, sec. 565

SALFORD.—Wednesday, 8-15, Public Circle; Mr. J. B. Tetlow. Sunday, 10-30, Lyceum; 3, Public Circle; 6-30, Service, Mr. W. J. Leeder. 8-15, Public Circle. 565

SOUTH MANCHESTER friends would like to have a full hall on Sunday, to welcome the return of Mrs. Griffin to our platform.

STOKE NEWINGTON.—The first Social Gathering of members and friends will be held on September 14, at 7-30 p.m., at Blanche Hall, 99, Wiesbaden-road (near Alexander Theatre). Well known mediums and the following friends have promised to be present. Madame Cope, Miss Firth, and Professor Sherwood, the Celebrated Mesmerist, who will give a Hypnotic and Magnetic Entertainment. Vocal and instrumental music during the evening. Light refreshment provided. Members from other London Societies are cordially invited. Silver collection. This meeting is for social intercourse of members and friends. 565

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

Would any **SPIRITUALIST** in St. Austell kindly communicate with Mr. E. Thompson, 15, Ranleigh-road, Mount Charles, St. Austell, Cornwall. 568

MR. JAMES BURNS,

the Original Importer of the famous 'OUJJA,' begs to announce that he has just received a large shipment of Boards of very superior finish.

OUJJA DEVELOPS MEDIUMSHIP IN THE HOME CIRCLE.

By Post, 4s. 6d. and 6s. 6d. 577

Note the Address:—81, ENDELL STREET, LONDON, W.C.

SALFORD SPIRITUAL CHURCH.

On Sunday, September 11,

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

Address by

MR. W. J. LEEDER,
Blackpool, on

'THE SPIRIT WORLD: ITS LOCALISATION AND CHARACTER.'

ORIENTAL PSYCHOLOGICAL INSTITUTE.

On and after Sunday next, September 11,

DAILY MEETINGS

FOR PUBLIC HEALING

Will be conducted by an Orientalist at 11 a.m. at

43, WOBURN PLACE, RUSSELL SQUARE, LONDON, W.C.
ALSO ON TUESDAYS AND FRIDAYS AT 8 P.M.

Special invitation is extended to all who are afflicted with diseases considered incurable.

Admission free. No charge for healing the sick. Those prevented by distance, or other causes, from attending should write, or send a pocket handkerchief with stamped addressed envelope, which will be returned with directions for use.

Mental and nervous cases, and all chronic diseases in man or woman. Accommodation for a few resident patients and others interested. Every home comfort and experienced nurses.

MARY HOWLETT, Secretary.

WANTED, FOR SALE, SITUATIONS, ETC.

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

WANTED as General or Working Housekeeper, a middle-aged person to take a position of trust. Good references required. Two in family, Mrs. Everitt, Lillian Villa, Hendon, London, N.W. 565

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.

MEDIUMSHIP is purely a constitutional state, and may be scientifically cultured and developed by scientific methods.—Prof. Timson, F.B.P.A. Persons seeking special advice on the above should write, with stamped address, to Professor Timson, F.B.P.A., who claims the highest success of any tutor in the psychological sciences, Hydro, Leicester.

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, Brighthouse.

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.

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, Harvest Festival, Mrs Hamer; circle at 8
Ashton—Hall of Progress, Burlington st., 2 30, 6 30
8 Featherstone Tues. 7 30
Ashington—Spiritual Temple, 5,
Barrow-in-Furness—Psychological Hall, Dalkoth st
Lyceum 10; 11 and 6 30, Tues. 7 30
Barry Dock—Atlantic Hall, 24 Dock View road 6 30
Tues. 8, members' circle
Belper—Jubilee Hall, Lyceum 10, 2; 10 30, 6 30,
Mr Howell
Birmingham—Masonic Hall, New st., Union, Class
10 45; 11, 6 30
Blossbury: Lyceum 11; 3, 6 30
Smethwick: Central Hall, Cape Hill (opp. Wind-
mill lane), Lyceum 2 30; 11, 6 30, Mrs Groom
Blackburn—Old Grammar School, Flockton street
Lyc. 9; circle 11; 2 30, 6 30, C L Hinton
Blackpool—Spiritual Church, Albert road, Lyceum
9 30; public circle 11; 2 30, 6 30, Mr Pickthall
Booth, **Liverpool**—Masonic Hall, Lyceum 11; 2 30,
6 30, W Rooke Mon. 8 Tues. 8, Seance
Bolton—Bradford st., Lyceum 9 30; 2 45 and 6 30,
Miss Schofield
Burnley—Hamerton st., Lyceum 9 30; 2 30 and 6,
W Johnson
North st., Lyceum, 9 30; 2 30 and 6, Mrs Fielding
Tues. 7 45, public circle. Wed. 7 30, members
Guy st., 2 45, 6 30, Mr Davis Mon. 8, Locals
Thurs. 8, Locals
Bury—Spiritual Hall, Georgiana st., Lyceum 10;
2 30, 6, Mrs Hyde Wed. 7 30 Mrs Best
Cardiff—St John's Hall, St John's sq., Lyceum 2 45;
11, 6 30
Carlisle—33, Princess street, 2 30, Temperance Hall
Caldew Gate, 6 30, W Rushforth
Oldtheroe—Old School Church Brow, Lyceum 9 45;
2 30, 6, Mrs Beresford See Prospectives. Mon.
public circle, 7 45. Thur. mems. 7 45
Colne—Cloth Hall, Lyceum 10; 2 30, 6 30, J Greenwood
and Miss Barlow
Darwen—Church Bank st., Lyceum 9 30 and 1 45;
members' circle 11; 3, 6 30, Madame Henry
Circle at 8, and on Wed. 8
Derby—La Normanton rd., Lyceum 10 30; 2 30, 6 30,
Mon. 7 30 Wed. 7 30
Glasgow—Assembly Rooms, 136, Bath-st., 11 30, 6 30
Great Harwood—Briannia st., 2 30 and 6
Heywood—Temple, William st., Lyceum 10; 2 30
and 6, Tues. 7 30
Huddersfield—Brook st., Lyceum 10; 2 30 and 6 30,
Mrs Summersgill
Hyde—Mount st., Travis st., Lyceum 10; 2 30,
6 30, Mr Wood Mon.
Lancaster—Athenaeum, St Leonard's Gates, 2 30
and 6 30
Leicester—Liberal Club, Town Hall sq., 11 and 6 30,
Mr Lindsay Mon. 8, public circle
Queen st., Lyceum 10 30; 2 45, 6 30, Tues. & Thurs. 8
Levenspool—Daulby Hall, Daulby st., 11 Children's
Lyceum; 3, 6 30, G H Bibbings Mon. 8, mems
Thurs. 8, public circle
LONDON—**Gamberville 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
election of members Sat., 12, Louth rd. 8 30
circle members and associates
Battersea Park Rd.—Henley st., at 7, Mr Drake
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 rd., 11 open circle; 7, Mr Dale
Tues. and Thurs. 8, circles
Canning Town—Temperance Rooms, 2 Ford's
Park rd., Trinity st., Lyceum 11; 7, Mrs Hillier
Tues. 8, H Brooks T W on sale
Canning Town—Co-op. Hall Braemar rd. 11 30,
discussion; 3, Lyceum; 7, public meeting Mon.
8, Thurs. members T W on sale
Stratford—Workman's Hall, West Ham lane, E.
Lyc 11; 7, Mr Davis Thurs. 8 15, General
meeting of members
Forest Gate—Liberal Hall, Sun., Inquiry 10 30;
11, Lyceum 3; 7, Mrs Barrell Tues. 8, Thurs.
8, circles at 19, Oakhurst rd
Longton—Post Office Buildings, 2 30, 6 30, after-circle,
8, Mon. 7 45. Thurs. 7 45, choir
Macclesfield—Cumberland street, Lyceum 10 30;
at 3 and 6 30, Mr Mayoh
MANCHESTER—**Ardwick**—Temperance Hall, Tipping
st., Lyceum 10 30; 2 45, 6 30, Mrs Porter; 8 30,
members' circle Wed. 8, Miss Chatterton Fri. 8,
members
Moss Lane East—Princess Hall (Bradshaw-st. Car
terminus), 10 45, 6 30, Mrs Griffin Thurs. 8, local
Harpurhey—Collyhurst st., Oldham rd., Lyceum,
10; 3, 6 30, A speaker Wed. 8, Mrs Greenlees
Patricroft—New lane, Winton, 3, 6 30, J B Tetlow
Tues. 8, Miss Cotterill Thurs. 8, mems' circle
Pendleton—Cobden st., Lyceum, 10 30 only. 2 45
6 30, T Postlethwaite, Mon. 8, public circle. Wed.
8, Mr Gibson
Salford—Co-op. Stores, Chapel st., Lyceum 10 30
3, 6 30, W J Leeder: 8, public circle Wed. 8 15
J B Tetlow
Merthyr—Central Hall, at 8 p m
Meabourough—Lees Arcade, Lyceum 10; 2 30, 6,
Mr Gratton Mon. at 7 30
Millom—Lyceum 2; 6, Circle 7 30. Wed. 7, meeting
Nelson—Bradley Fold, Lyc. 10; 2 30, 6, Tues. 7 30.
Sat. 7 30. Wed. 7 30. Members' circle
Pendle st., 2 30, 6, Tues. 7 30, Sat. 7 30
Newcastle-on-Tyne—Northumberland Hall, Lyceum
2 30; 10 45, 6 30, open circle, 11th & 12th, Will
Phillips Mon. 7 30. See Prospectives
Nottingham—Cobden Hall, Peachy st., 10 30, 6 30.
Gladstone Hall, Lyc. 2 30; 10 45, 6 30
Oldham—Coronation st., Mumps, 3 and 6 30. Mon.
3, mother's meeting. Tues. 7 45, public circle
Parkgate—Temple, Ashwood rd. Lyceum 10 30
2 30, 6, Mrs Markham; 8, circle. Wed. 8, circle
Plymouth—Oddfellows' Hall, Morley st. Lyceum at
10 45, and 6 30, Clairvoyance, Wednesday
7 30, Mr Kenward Fri. 7 45, M I Class
Ravenshall—Lyceum 10 30; 2 30, 6, Mrs Allerton
Rishton—2 30 and 6, open

Rotherham—Boro' Temperance Band Room, Ly-
ceum 2; 3 and 6 30, Madam Henry Monday, 8
Wed. 8, public circle.
Boytton—Hall, Union st Lyceum, 10; 3, 6, Mrs Cropper
Wed. 8, Mr Taylor
Shaw—Broadbelt's Rooms, 3, 6 30, open Tues. 8
Sheffield—Langsett road, Lyceum, 10 and 2; at 11
public circle; 3, 7 Mon. 8
Slathwaite—Lalith lane, 2 30, 6, Lyceum day
Southport—Foresters' Hall, 3 & 6 30, Mr Parker
Wed. 8, Phenomena, Mrs Stansfield
Hawkhead Hall, 11, 6 30 Wed. 8
Spennymoor—Victoria Hall, 2 and 6. Thurs. 7 30
Stalybridge—Lyceum, 10 30; 3, 6 30 Wed. 7 30
Stockport—Hall, Wellington rd., near Heaton lane,
Lyceum 9 30; 2 30 and 6 30, Miss M Richardson
Mon. 7 30
Sunderland—27 Ann street, 6 30. Daily 8
Walsall—Central Hall, Lyceum 10, 2 30; 11, 6 30
E Markley
Warrington—Temperance Hall, Academy st., 3 and
6 30, Miss Richerster, and on Mon. at 7 45
Walsbeck—Lecture Room, Pablo 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.
Adwalton—At 2 30 and 6, Mrs Waterhouse
***Armsley (near Leeds)**—Theaker lane, Lyceum 10 30;
2 30, 6 30, Mr Seekings Mon. 7 30, circle
***Barnsley**—Cook's Buildings, Wellington st., 10 30,
Lyceum; 2 30, 6. Wed. & Sat. 8
Batley—Wellington street Lyceum, at 10 and 1 45;
2 30, 6. Monday 7 30
***Batley Carr**—Town street, Lyceum, 10 30, 2 30; 6,
Mon. Mothers 3
Birstall—Railway ter. 2 30, 6, Mrs Bentley Tues
7 30, public circles
***Bradford**—Boytton st., West Bowling—Circle at
11; 2 30, 6, Mrs Colbeck, harvest festival, Thurs.
7 45
Tong st—Dudley Hill, 10 30 public circle; & 2 30
6, Mrs Falla Mon. 7 30.
Milton Hall, 32 Rebecca st., City rd., Lyceum 10,
2 30, 6, Mrs Stair
Osley rd. Lyceum, 10 30; 2 30, 6 30, Mrs Powell
Spicer st., Little Horton lane, 2 30, 6, Mrs Pawson
St James' Church, Lower Ernest st., Lyceum 10
& 2; circle 3; 6, Mrs Crossley. Wed. 7 45
***Brighouse**—Martin st. Lyc. 10; 2 30, 6, Mr Jagger
Oleckheaton—Walker st. Lyceum, 10; 2 45 and 6,
Miss Hunter. Mon. in old room, at 7 30
Thurs. 7 30, public meeting Cleokheaton (No. 2)
***Devsbury**—Bond st. Lyceum 10, 1 45, 3, and 6, Mrs
Thornton Thurs. 7 30
Elland—Newcombe street. Lyceum 10; 2 30, 6,
Halsall—Winding rd, 10 30; 2 30, 6, Lyceum anni-
versary
Raven st., Queen's rd, 2 30, and 6 30, Lyceum
anniversary
Huddersfield—St. Peter st. Rooms. Lyceum 10;
2 30 and 6 30, Miss A Stansfield
Hull—Granville Hall, Silvester st., Lyceum 10;
2 30, 6 30, Mrs Birks Wed. 7 30. Thurs. 7 30,
members' circle
***Kettlewell**—Heber street Spiritual Temple, 10 45, 6,
J J Morse Mon. 7 30
***Leeds**—Psychological Hall, Lyceum 10; 2 30, 6 30
8 15, circle. Mon. 2 30, Tues. 8, members circle
Sat 8 circle
Liveredge—Canr street, 10, Little Town; Lyceum;
at 2 30 and 6, Mrs Beever
Morley—2 30, 6 30 Mon. 2 30. Tues. 7 30
Normanton—Queen st. 2 30, 6, circle 8, Tues. develop-
ing at 7 30.
Osselt—Queen st. Lyc'm 10; 2 30, 6, Mrs Richardson
Rothwell—Lyceum, 10; 2 30, 6, Mrs Nicholson Sat. 8
***Sheffield**—Attercliffe, Vestry Hall, 2 30 and 6,
R A Brown After-circle at 8
***Hollis Hall**, Bridge street. circle 11; 3, 7,
Mr Duffy Mon. 7 30
Shipley—Market Buildings, Teal Court, 2 30, 6
Mrs Ellis
Skipton—Temperance Hall, 2 30, 6, Miss Hall
***Sowerby Bridge**—Hollins lane. Lyceum 10 and 2;
2 30, 6, Yorkshire Union Conference.
West Vale—Green ln., 6 Wed. 7 30, Mrs Armitage
Windhill—2 30 and 6, Mrs Mercer
Yeadon—Town Side. Lyceum 10; 2 30 and 6
Mr Watkin Mon. 8 members' circle

NON-AFFILIATED SOCIETIES.

Accrington—St James st, Lyceum 10 30; 2 30, 6
Miss King; circle 8. Wed. 7 30, members
Bacup—Princess street, Lyceum, 10; 2 30, 6 30,
Miss Butterworth
Barnsley—George Yard Mission Room, 2 30 and 6
Mon. and Wed. 8, circles
Barnoldswick—Spiritual Hall, Lyceum 10; 2 30, 6,
Birmingham—Dixon road Board School, 6 30 p.m.
Camden St. Board School, at 6 30
Bishop Auckland—Temp. Hall, Gurney Villa, 2 & 6
Blackburn—15 New Market street, W., Northgate.
Lyceum 10; services at 2 30, 6 30. Circle, 8.
Mon. 7 30, members. Wed. 7, public circle
Bradford—Bowling, Harker st., 10 30, circle; 2 30,
6, flower service, circle. Mon. 2 30, 6 30.
Wed. 7 30
Walton st., Hall ln., Public circle 10 30; 2 30, 6, Mr
Williamson. Mon 7 30
Temperance Hall, Lyceum 10 30; circle 10 45;
2 30 and 6 30, Mrs Bailey. 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, H Allen, Tues.
7 30, J Woods, Junr. 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 street, 2 30, 6 30, Monday and
Thurs. 7 30, circles
Dunfermline, N.B.—Giffhall Hall, Wed. 8, room 3
Ewator—Friars' Hall, Friars' Walk. Service 6-45.
Wed. 8, members' circle
Felling—Hall, Charlton row. 2 30, 6
Foleshill—Bdgwick, 10 30, 6 30. Mon. 8
Gateshead—Cuthbert's Hall, Bensham. Sun. 6 30
Mrs Fairen Thurs. 7 30, open circle (see Pro-
spectives)
47, Kingsboro' terrace.—6 30, Thurs. 7 45
I.L.P. Hall, 6 30, Mrs Young 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,
Hollwood—Fidelity Fold, Lyceum 10 30; B Plant
Hadfield—Salisbury street, off Station rd. at 3 & 6
Harvest festival, Miss Jackson
Huddersfield—Quarney, 2 30, 6, Mr. & Mrs Midgeley
Hunslet—Oriel Hall, Top of Joseph st., 2 30, 6,
Miss Patefield & Mr F Hodson Tues. & Sat. 8,
public circles
Goodman terrace—2 30 and 6, Mrs Shulver
Tues Thurs and Sat. at 7 30
3, Bottom of Joseph at—2 30. & 6 30, Mrs Hall
and Mon. 2 30, 7 30. Tues. 7 30, public meeting
Thurs. 7 30 Sat. 8
Williamson Buildings—2 30 and 6, Mrs Beecroft
Mon. 7 30 Wed. and Sat. at 7 30
Leigh—Newton st., 2 30 and 6 15, Wed. 7 45, circle
Leicester—Craftern st., 11, 6 30, Wed. 8 circle
Leeds—Progressive Hall, 16, Castle st., 2 30 & 6 30,
Flower service, Mr Brook Mon. 7 45. Thurs.
and Sat. 7 30, public circles
23, Back Adelphi st., circle 10 30; 2 45 & 6 30,
Mon. 2 30, 7 45. Thurs. and Sat. circles, 7 45
Liverpool—Phoenix Hall, Low Hill, Lyceum 3.
Wed. at 8
Lintz 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).
Belgrave—16, Caroline st., Heaton sq., Wed. 8
Bow—193, Bow rd, 7, Mrs Hawkins Tues. Wed.
Fri. 7 30, open public circles.
Brompton (West)—4, Merrington rd., Wed. 7 30
Gamberville—33 Grove lane, at 7
102, Camberwell rd, 7, Wed. 7, healing; 8, circle
Lower Edmonston—2, The Crescent, 11, Building
Committee; 7, W Walker
Hackney—Manor Rooms, Kenmore rd., Mare st.,
6 45, open-air meeting, Victoria Park; evening,
An Old Pioneer. Wed. 8, members' circle
155, Richmond rd. at 8. Open-air, Victoria
Park, at 11; Helpers wanted. Papers and
Hymn books on sale.
Islington—Wellington Hall, Upper street, 7, Mr
Brenchley. Thurs. 8, circle, members only
T W on sale
Kentish Town—85, Fortess road, N.W. 7 psy-
chometry. Mon., Thurs. 8. Wed.
Manor Park—Temperance Hall, 7, Messrs Gwinn
and Joyce Mon. Mr Davis Fri. Messrs. Noyce
and Gibbs
Marylebone—Cavendish Rooms, 51, Mortimer st W
7, Miss McCreadie
Marble Arch, 5, Seymour Place, W.—Mon. and
Thurs., seances 8
North London—14, Stroud Green rd, 7. Tues. 8
Wed. 8, mems. Finsbury Park Open-air, Sun-
day, 11 30
288 Ladbrooke grove. Seance, Mon. and Thurs.
8 for 8 30. Sun. 11, clairvoyance
Platow—Discussion 11; Lyceum 3; public 7,
Mon. 8, circle for investigators, Tues. develop-
ment circle at 8
41 Balway rd.—11 a.m. class, Spiritualists invited
Thurs. open meeting at 7 45
Shepherd's Bush—73, Becklow road, 6 30 Mr Peters
T W on sale.
Stoke Newington—Blanche Hall, 99, Wisbaden rd.
7, Professor Sherwood
Stratford—Martin street Hall, Lyceum 11; 7
Mr Barrell Thurs. at 41, Salway road
MANCHESTER—**Bradford**: Labour Hall, Grey Mare ln
Tues. 8, mems' circle, Thurs. 8, Madam George
Sun. 6 30, Mrs Brown, opening of new organ;
alter-circle, 8 15
Cheetham—Ash Lodge Halliwell lane, Lyceum,
10 30; 2 30, 6 30. Mrs A Williams Mon. 8,
Mr G Featherstone. Thurs. 8, Mrs L Morley
Ecclcs—Conservative Club, 2 45, 6 30 Wed. 7 45,
E Markley
Higher Broughton—Hilton st., Lyceum, 10 30; 2 45
6 30, Mrs Sellars. Tues. 8 15, mem' circle. Thurs.
8, J B Tetlow
Hulme—Corner of Junction st., Lyceum, 10 30; 3
and 6 30, Mr Lamb; 8 15, circle. Mon. at 8 15
prompt, Spiritualists only. Wed. 8 30, mem-
Thurs. 8 15, clairvoyance & psychometry, Mrs
Eastwood, Mr Blumenthal and Mrs Lamb
Openshaw—Granville Hall, George st, Lyceum 2 30;
10 30, 6 30, Mrs Brooks Thurs. 8, Mrs Beresford
Longlight—West Gorton, 24 Grey st., Lyceum 10 30
2 30, 6 30, R Hughes Tues. 8 15, 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; 3 and 6 30
Progressive Church, Boundary rd., 2 30 and 6 30
Milnrow—Over the Stores, Dale st., 3 and 6 30,
Mr Schofield
Middleton—Co-op. Hall, 3 and 6, J Wood, junr.
Monkwearmouth—Hall, Roker avenue, 5 30
Morecambe—Moss lane, off Queen's sq., 2 30 and 6 30
Mon. 7 30
West End—Liberal Club, Clarendon rd, 6 30
Nelson—Albert Hall, 2 30 and 6. Wed. 7 30, circle
Newcastle-on-Tyne—Heaton and Byker Institute, 3
Addison rd, 6 30, Mr Stephenson. Mon. & Sat. 8,
Market Arch, 23, Nun st., Wed. 7 30. Sat. 7 30,
North Shields—86, Saville st., near G P O, 6 30
Levis Hall, Waterville road, at 6 30. Tues. 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, Miss E M Booth; circle, 8 15. Mon. 7 30,
G H Bibbings Thurs. 8, circle, members and
friends invited
Radford—1 L P Rooms, 10, Blossomgrove st. at 6 30
Rochdale—Regent Hall, Lyceum 9 45; 2 30 and 6,
Miss Cotterill, 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
Toadmoren—Sobriety Hall, 2 30 & 6 30, Mr W E
Leaver 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
West Hartlepool—Lynn st., over Graham's shop, 2 30
& 6 30, Wed. 7 30, public circle

Apartments.

1 Line 13 weeks 3s. 6d.
 SOUTHEND. Mrs. Edwards, 10, Elmer Avenue, Queen's rd., close to stations.
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