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Materialization Manifestations.

By WILLIAM OXLEY.

IV.

CONTINUING the subject of materializations I will speak of some very striking ones through Mrs. Mellon. When she was in Manchester, just prior to her going to Australia, I invited her to give me two evening sittings at my own house in order that some friends might have the opportunity of seeing some physical manifestations. She came, and I improvised a dark cabinet by hanging two red damask curtains on an iron rod across one corner of my library, about eight feet from the floor. As the company were waiting her arrival she came up into the room direct, and sat down on a chair behind the curtains. I had provided some small fairy lamps, which gave out a subdued but sufficient light for the sitters to see distinctly every object in the room. Like Mrs. Esperance, Mrs. Mellon, a short, slim body, seems to preserve her consciousness, and is not entranced during the seances.

In a very short time the manifestations commenced by the ejection from the cabinet of what appeared as a white flossy ball about four inches in diameter, which fell upon the floor half-way between the cabinet and sitters. While we watched it the object became a thing of life, and expanded until it assumed the appearance of a solid human form covered with white drapery. Then, parting the drapery with her own hands, this form—about three feet high—was clearly discerned as a *black female* child, with black face, hands, arms, and feet. She then began to clap with her hands, and danced on the floor to show that she was solid. She permitted me to take hold of her hand, which was as material as my own. After performing these antics she gradually began to dematerialize, diminishing in size until there was only a white patch left on the floor, and then this vanished. The same exhibition was renewed the next evening, but as there were two strangers present the little figure was more shy, and kept closer to the cabinet.

After this there came out of the cabinet an old lady, dressed in past century costume, who was recognised as the grandmother of one of the sitters: there were indications of pleasure on both sides, and after she had retired we had some six different forms, one being a man, who stood looking over the curtain rod, so that he was over eight feet in height. None of these forms could articulate, except the chief one of the *colerie*, who parted the curtains and came into the room. He was a stout, well-made man, nearly six feet in height, with a long black beard and deep sonorous voice, dressed in ample folds of white drapery enveloping his person. He was a regular attendant at Mrs. Mellon's seances, and was well-known by her regular sitters. He held a long, gossiping conversation with the assembled company, but I was not much interested in this, and endeavoured to draw him out on spiritual subjects, chiefly as to his own state and condition in the 'world of spirits,' but strange to say, and yet not strange, he could give no information; the utmost he could give was that he was sent to convince mortals of a future state and continuous life. While talking with us he was only conscious of being one with us for the time being, and had no memories of his experiences in his normal state. This is quite consonant with spiritual law, which is well known to those who are versed in the action of the Laws of Life. He gave me a small piece of his white robe, about an inch square, which appears as woven with a weft and warp of 80 threads to the square inch, and which is still in my possession. At the close of the meeting I proposed to shake hands before parting. That grip I shall never forget; I thought he had pressed and broken my knuckles, the pain was so intense, and it was only after a fortnight's time that I regained the proper use of my right hand.

Such experiences are valuable as affording proof palpable of the materialization and dematerialization of these wondrous psycho-physical forms, which for the time and state being are exact reproductions of human beings on our plane of earthly embodiment, but they are only temporary, and have no abiding consciousness apart from the medium and sitters, who supply the material for the purpose. The medium, chiefly, is the reservoir drawn upon, and what is drawn thence *must be returned*; in the same manner that the materials which compose our physical bodies must be returned, at what we think of as death, to the earth and elements from which they were drawn.

I have known instances where the materialized form has been weighed to test what quantity has been taken from the

body of the medium, but the variations of weight at different times in the same exhibition gave no certain result. The late Mr. Harrisou, Editor of the *Spiritualist Newspaper*, told me of some very remarkable experiences in this line. At a seance he attended in London, with Miss Showers as medium, when the materialized form was out in the room he was told—by the so-called spirit form—to go into the cabinet without a light, and feel her medium, who was reclining on a sofa. 'You may judge of my horror,' he said to me, 'when I put my hands upon her face and limbs, and felt that she had shrunk to a size not so large as a new-born baby.' Such experiences are exceptional, although their actuality cannot be doubted. This knowledge led me, and those immediately connected with me, to be exceedingly careful in our contact with physical manifestations, knowing that any interference on our part, without express permission by the inside operators, would react upon the health and power of the medium. It is to attention to these rules that I attribute our success in dealing with these interesting, important, and profound problems involved in the manifestation of spirit and life power.

The *modus operandi*, as viewed from the external standpoint, I give from illustrations that have come within my own ken and observation. At one of our meetings held at the house of Mr. Gaskell, Oldham-road, Manchester, sometime in the 'seventies,' Dr. Monck was the medium who was behind the curtains forming the cabinet. He came out and stood facing the assembled company in a state of trance, which was shown by his eyes, as nothing but the white parts could be seen. After standing for a few minutes, we saw a white vapoury stream issue from his right side, which gradually increased in size and assumed the form of an ovoid; then streaks began to spread in the object, until, in about three minutes, there appeared a full female human form, clothed with a golden dress, red scarf round the waist, a brilliant shining ruby on her forehead, and a crown of gold (or what seemed such) on her head. She was four feet in height, with bare feet, and stood a yard from the floor with no apparent support, and at about 12 inches from the medium's body. This figure was well-known to us by the name of Lily. To make sure that it was no hallucination, I asked permission to examine, which was granted by the form. I found the feet and hands as solid as my own, and the dress was of a soft, delicate texture, yet unlike our material drapery. When I had withdrawn to my seat the form gradually dematerialized, leaving only the white vapoury stream, which we could see being indrawn into the medium's side. I need hardly say that the light was quite sufficient to plainly see all that took place.

Another instance occurred some years ago in London at the house of Mr. and Mrs. Herne, who, in their time, were very famous as physical mediums. I had then recently lost a son by drowning while bathing, of which fact they knew nothing, as we were perfect strangers to each other. A cabinet was improvised by means of curtains at one corner of the room, and Mrs. Herne went inside, her husband sitting with Mr. Reimers and myself at a table in the middle of the room. Presently a white fleecy substance issued from the cabinet, and out of it was made an exact representation of the son I had lost. At first his features were much distorted, as when I saw him in his coffin, but they gradually assumed his ordinary living expression. After standing before us and trying to articulate, which was all but successful, the form began to dissolve, and then it became a curvilinear stream of white substance, which floated back into the body of the medium.

In the case of Mr. Banks, of Liverpool, a powerful physical medium, I have a photograph (presented to me by the late Chas. Blackburn, Esq.) of a seance in which is shown the medium in a trance state, seated on a chair with the sitters around him in circular form. The materialized spirit-form is a tall old man, with long white beard and hair, and enveloped in a white robe. The connecting link is a white stream of vapour, extending from the mouth of the medium to the pit of the stomach of the materialized form. The value of this manifestation consists in the fact of the visibility of what may be termed the umbilical cord, which seems to have lasted till the form dematerialized and vanished. It is the touching of and violence to this 'connecting link' that causes injury to the medium, which inevitably follows in all such cases.

Any loyal student—I exclude ignorant and self-sufficient investigators—knowing the delicate and subtle laws and their action in the production of these manifestations, is most careful to follow instructions, and never to interfere with what he knows to be a life-process, for such in very truth it is. As in Nature the life-process requires darkness for its production, even so in spirituo-psyche manifestations a dark chamber is necessary for

the utilisation of the power—or force as it is termed by the scientist—that is operative in the production of these marvels. When it can be demonstrated in the domain of Nature that conception takes place in light, then, and not till then, can darkness (so far as the cabinet is concerned) be dispensed with. There may be physical manifestations without darkened cabinets, but not of the order that I have been dealing with.

I have not yet spoken of the real operators—who are never visible to the outer optics,—as to who they are, nor of the materialized forms, as to what they are, but I propose to deal with this question in a following paper.

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To be continued.

Were the Writers of the Bible Divinely Inspired?

(Continued from page 631.)

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

THE NUMBER of the children of Israel that were able to bear arms in battle, from 20 years old and upward, stated in Numbers i. 46 as 603,550, needs only a little consideration to show that it must be rejected as erroneous, as the following figures will prove. We are informed in Genesis xvi. 26, that 'All the souls that came with Jacob into Egypt . . . besides Jacob's sons' wives . . . were threescore and six.' Joseph and his wife and their two sons make them into 70, therefore, if we take the sons and grandsons of Jacob at 66 we shall be near the mark. Now, this going down into Egypt is dated 1,706 B.C., and the numbering of the children of Israel is dated 1,490. Here, then, we have an interval of 216 years, during which period these 66 souls have increased to 603,550 males, who are 20 years old and upward. This implies equally as many daughters, making a total of 1,207,100, or an increase of over 18,000 per soul, besides all those who were under 20 years of age.

The story of the opening of the earth, and the swallowing up of Korah, Dathan, and Abiram, with their wives and children, and all that belonged to them (Num. xvi. 31-33), and that there came out a fire from the Lord and consumed the 250 men that offered incense (verse 35), the slaying 14,700 on the following day with a plague from the Lord (verse 49), must all be rejected as erroneous; they owe their existence only to the morbid imaginations of the scribe, whose object was to inspire the worshippers of Yahveh with awe of his dread power.

This same spirit of morbid imagination shows itself again in Numbers xxv., where, because the people joined themselves with the Moabites in partaking of the sacrifice to their gods (Baal-peor) Moses orders all their heads to be hung up before the Lord against the sun, that his fierce anger may be turned away from Israel. To this piece of savagery is added the statement that 24,000 died in the plague (verse 9).

We are told that Moses went up from the plains of Moab 'Unto the mountain of Nebo, to the Pisgah, that is over against Jericho. And the Lord shewed all the land of Gilead, unto Dan, and all Naphtali, and the land of Ephraim, and Manassah, and all the land of Judah, unto the utmost sea, and the south, and the plain of the valley of Jericho, the city of palm trees, unto Zoar' (Deut. xxxiv. 1-3). Evidently the scribe has been anxious to palliate the disappointment of Moses when not allowed to enter the Promised Land, the next best thing being to represent him as having been allowed to see it from Pisgah of Mount Nebo. Unfortunately for the credibility of the story, Mount Nebo is not a very high mountain. It is not so high as the Mount of Olives, whose height is only 2,724 feet, the Mount of Olives lying between Mount Nebo and the utmost sea. The sea here spoken of is the Mediterranean, which is 60 miles distant—a greater distance than from Huddersfield to Liverpool, with the Mount of Olives intercepting the view. The district of the tribe of Dan is over 100 miles from Mount Nebo on which Moses stood—as great a distance as that from Leeds to Newcastle-on-Tyne. What can be said for such statements as these other than they are pure fiction? This being so, we need not be surprised at the still more incredible statement that the sun stood still on Gibeon, and the moon in the valley of Ajalon, at the command of Joshua, that the people might be avenged upon their enemies (Josh. x. 11, 12.). It is quite evident the writer believed that the sun and moon were created as luminaries attendant upon this earth alone, whose courses could be stayed at will to allow Joshua to exterminate the people whose countries he wished to acquire. Commentators have tried in vain to explain away the difficulties here presented.

THE URIM AND THUMMIM.

The Urim and the Thummim, which were to be placed in the breastplate of judgment and put upon Aaron's heart when he went in before the Lord (Exod. xxviii. 30), has occasioned much comment and not a little conjecture as to what they really were. They could not be the two onyx stones on which were to be engraved the names of the twelve tribes of the Children of Israel, six names on each, for they were to be worn upon the

shoulders of the ephod, as a memorial unto the Children of Israel, to be borne by Aaron before the Lord upon his shoulders (verses 9-12). Neither does it appear from the description of the twelve stones which composed the breastplate that they are to be in anyway identified with them, for they are all named separately; each stone was to have engraved upon it one of the names of the twelve tribes (verses 17-21). Seeing that the breastplate was to be a span in length and a span in breadth, having four rows of stones, there is no room for the Urim and Thummim unless they were placed one on each side. There is no explanation of what they consisted, but, seeing that they played such an important part in the ceremony of inquiring of the Lord, they must not be ignored. Probably the Urim was a crystal into which the priest, king, or other privileged personage gazed and obtained visions. The Thummim might have been some other precious stone, intended for a similar purpose, and as an alternative, if the seer failed to obtain the desired vision in one he might look into the other. Hugo Grotius tells us that the 'Seventy' translated Urim 'clear' in a number of passages, but on examining the passages in question I find that translation does not appear in the Authorised Version. They translated Thummim 'Truth'; and he also says the Babylonish Gemara, chapter i. of the book called Joma, says: 'That some things in the first temple were wanting in the second, as the ark with the mercy seat, and the cherubim, the fire coming down from heaven, the Shechinah, the Holy Ghost, and the Urim and Thummim.'*

It is clear from this that they were not a portion of the twelve precious stones, as the breastplate and the ephod are still worn by the high priest. Certainly they were worn at the time indicated.

I gather from the same note that Moses copied these two precious stones, or the latter one at least, from the Egyptians, in whose magical arts and ceremonies he was well versed, as we have already seen. Diodorus, bk. 1., relating the affairs of the Egyptians, says of the chief judge 'that he had truth hanging about his neck.' Afterwards, 'The king commands that all things necessary and fitting should be provided for the substance of the judges, and that the chief judge should have great plenty. This man carries about his neck an image of precious stones hanging on a golden chain which they call *truth*, and they then begin to hear cases when the chief judge has fixed this image of truth.' In Ælian, xiv., chap. 24, of his various history: 'The judges in old time amongst the Egyptians were priests, the oldest of whom was chief priest, who judged every one, and he ought to be a very just man and one that spared nobody. He wore an ornament about his neck made of sapphire stone, which was called "truth." It appears from this that the Egyptians had a sacred stone, the sapphire, called 'truth.' This answers to the Hebrew Thummim. It was on a golden chain worn around the neck of the high priest. Aaron was the high priest, and the chain to which the breastplate was fastened was made of pure gold. Diodorus says 'the judge carries about his neck an image of precious stones.' Now, such a breastplate, as worn by Aaron, might be described as an image bearing the names of the twelve tribes, more especially when it was an object of awe, through which they inquired of the Lord. That worn by the Egyptian judge, who was the chief priest, might have been composed of twelve stones, corresponding to the twelve signs of the zodiac. In complex cases, when the evidence on both sides was about equal, the judge, the chief priest, might very properly have used the Truth to help him to give a just verdict, for which purpose he would need to 'fix this image of truth.'

However, we see the custom of wearing an image of precious stones, suspended on a golden chain, worn round the neck of the high priest, did not originate with a 'Thus saith the Lord' to Moses, and that if there was any virtue in it, they owed its origin to the Egyptians, and not to Divine Inspiration, as claimed by Christians and Hugo Grotius himself.

(To be continued.)

* 'The Truth of the Christian Religion,' note to p. 65.

CORRECTION.—In the issue of Sept. 23, p. 630, bottom of col. 1, please read '13' years, in place of '14' years; and on col. 2, commencing the third paragraph, please read 'here' in place of 'next.'—A. K.

ON SEED SOWING.

THIS 'sowing' that one often hears about, what effect is produced? After listening to a stirring address on the subject a number of thoughts present themselves to the thoughtful hearer. There is the retrospective as well as the onward view, and who can look back without some regret? But one may always make a fresh start: if one has lived a careless or indifferent life, or even a life that fills them with shame, it is very good to know that every unit of God's creation may even yet be transformed into a noble character.

Some sow in the light year after year, and one feels that for such a one there will be a harvest of rich grain; here are those ploughing on fallow ground—they can see no result of their labour, and yet hard work of that kind *must* bring a great reward, though other hands have to take it up and finish it; another trying to sow, carrying an aching head—well, the 'Master of the toil' knows and can bless all 'sowing' faithfully done. Let us spur each other on in the right direction, and then the earnest addresses we listen to will not be lost.

ONWARD.

The Indian.

HIS MORAL AND SPIRITUAL STATUS COMPARED WITH THE WHITE MAN.

A CHILD OF NATURE—IN HIS NATIVE STATE KIND AND GENEROUS.

HAVING HAD an experience with different tribes of Indians, covering a period of more than thirty years, I thought a short sketch or two of his habits, customs, sentiments, etc., might be of interest to your readers. I have visited the Snakes, Bannocks, Shiaus Novous, Nez Percés, Pueblos, Wallipis, Creeke, and Osages, and can truthfully say so far as I am able to judge, that the Indian unperverted by the vices of the whites, is morally trustworthy and reliable. I have been recently brought in familiar association with the Indians in the Osage Nation and had many talks with their chiefs and prominent men, and find among them persons of remarkable character. Chief Black Dog can quote definitely the special provisions of every treaty made with his people in the last forty years.

The Osages before the Cherokee strip was opened to the occupancy of the whites, had many thousand cattle and hogs which the tribe held in common. The cattle lived on the native grasses that grew in abundance and the hogs flourished on the pecan and oak mast that abounded in vast quantities in the bottoms of the Arkansas river and those of its tributary streams.

The Indians accorded to the white settlers living contiguous to their domain, the right to go in the fall of the year, and kill, free of charge, all the cattle and hogs they might require for themselves and families during the winter, thereby manifesting a generosity that no nation of Anglo-Saxons was ever known to possess. The Osage chiefs informed me that no sooner did the whites settle on the 'strip' in Oklahoma, just across the Arkansas river, than they commenced stealing and driving off their stock, and continued to do so until they had neither hogs nor cattle left. They appealed to the authorities, but the tribunals were run in the interests of the thieves, and no redress could be had. They also informed me that they never used lock or key until the whites compelled them to do so as a safety measure.

The full bloods are bitterly opposed to sending their children to the mission schools, because they were there taught about the white man's God and the white man's religion, and this caused their children to be treacherous, dishonest and ungrateful. Of course this was no cause of surprise to me.

These people are virtually sun-worshippers. They look upon their great day God as the source of all warmth, life and light, without which the trees and grass and animals and men, would wither and die; and hence they reverence and worship the beneficent orb that sustains the life of all that moves and grows. They also believe in the continued existence of the soul after death, and that the departed ones return to earth and hover near their kindred between sundown and dark, and between dawn and sunrise.

Some of these children of nature have the inner sight and ear so developed that they can see and converse with their spirit-friends who return to visit them. In regard to such communion, they have secrets never yet entrusted to the white man's keeping. I am curious to know whether this occult knowledge is the same as that possessed by the adepts of the Orient?

The implements of the Stone Age go to show that man in his evolution of constructiveness passed through the same development throughout the habitable portions of the globe. The homogeneous character of the stone implements of primitive man, proves such to be the fact; and time and investigation will yet show that nature's children, unperverted by the mechanical and unnatural customs of so-called civilised man, possess homogeneous ideas on religion—ideas that fully satisfy the religious needs of the natural man.

I once saw an old chief—Seth-po-ka—standing in front of his wigwam, and with outstretched arms crying in the most tender tones, 'We-shinke! We-shinke!!' (My child! my child!). On interrogating him I found that he was addressing the spirit of a recently deceased child that was hovering in the air near him. The Osages once held a ghost dance in their large circular council house, and kindly permitted me to witness the ceremonies. While dancing they chanted a spiritual song in their native tongue that had a striking resemblance to the songs sung by the Shakers in their spiritual dances at Lebanon, O., over forty years ago. If I remember right the Shakers claimed at that time that they were chanting in Indian dialect and under the influence of an Indian spirit. The end of one strain in this song was 'Ot-sa mecah,' (beautiful star), no doubt the name of some spirit they were addressing, as they derive all their names from natural objects and conditions. During the dance above-named some of the more sensitive passed into a state of ecstasy or trance condition, and became lost to external surroundings. I inquired of one of these mediums as to his experience while in the ecstatic condition. He stated that he travelled a long distance over a hard and rocky trail, until at last he reached the banks of a wide, flowing river, on the opposite side of which stretched away a most beautiful country. There were green grassy slopes, beautiful forests of trees laden with nuts and fruits, while the distant hills were covered with herds of elk and deer, and droves of turkey and grouse.

This was the 'Happy Hunting Grounds,' so famed in Indian legend and song. On the opposite shore of the river stood a great chief with pleasing form and beautiful eyes, and at his feet on the bank of the stream was moored a large white boat, made fast with a silver chain.

The Indian whose astral form stood on the mundane side of the river, requested the chief to ferry him over but he answered, 'not yet; but return and wait until you hear the music of the silver bells, then come and the white boat will carry you over to our beautiful land where the white man can never come to rob, kill and disturb us more!'

The absence of the white man in the Indian's Valhalla is to him the most consoling feature connected with his idea of future life. Christian Pizzaro, after enacting a room full of gold for the ransom of the Inca of Peru, then put him to torture to exact more. The priest held before the outraged sun worshiper the crucifix, and asked him to

believe and go to heaven. The Inca inquired if there were any Christians in heaven, and being informed that there was, answered: 'Then I do not wish to go there.' These sentiments of the Indians, I feel sure, are strongly cherished by thousands of white people who have awakened to the enormity of the orthodox Christian character.

What an outrage on the Indian to arbitrarily interrupt his beautiful faith with the hideous ideas of an angry God, flaming hells, ravenous devils and other nonsensical and hope-destroying dogmas of the Christian religion. Let us, like the Indian, hope that the new birth, called death, will give us all a surcease from orthodox bigotry, persecution and meanness.—WARREN SMITH, in the *Progressive Thinker*.

Mr. and Mrs. Wallis in Canada.

FROM LILY DALE camp meeting we travelled to 'The Falls,' and had a good look at those wonderful downpourings. Then, by an electric car, we travelled along the Gorge Route, close beside the river below the Falls, and were able to watch the waters rushing along the rapids and through the whirlpool. I could not help picturing Captain Webb struggling to swim through that seething, boiling, swirling torrent, and realised what a terrible struggle it must have been, aye, what a mad and reckless man he was to undertake it. A pleasant three hours journey on the palatial steamer across Lake Erie, watching a golden sunset as we went, enabled us to land at Toronto, on British soil once more. It was a pleasant experience to be received by our old friend Mrs. Firth, late of Bacup, and find her and family looking well and hearty.

There is no regular society in Toronto and no Lyceum, although there are a number of Spiritualists and a number of others who are interested. An audience of nearly 200 persons assembled on Sunday, the 28th of August, and almost as many on September 4. On three or four of the week evenings, Parlour Reception Seances were held in the homes of different friends, such as we used to hold on Friday evenings in Glasgow and Manchester and elsewhere, and the services of our spirit-friends were much appreciated. The people seem to have had little of the spiritual philosophy, and were delighted with it when they heard it, while the clairvoyant descriptions by Mrs. Wallis, and the psychometry given through me were readily recognised. Our mediumship seems to have improved under these sunny skies, and there is evidently a work for us to do. The time is going rapidly, and when these lines are printed two out of the six months of my absence will have merged into the ever-lengthening past, and I begin to feel as though the 1st of February will soon be here.

When last I wrote we were being baked and broiled (shade temperature in some places, 100 to 103); now, a week later, we are being frozen. We have had the mercury just below freezing point several nights. What changes! I see it has been hot in England. I wonder if the change has been as sudden and as severe; if so, I pity the residents.

Mr. and Mrs. Chiswell, on Saturday, September 3, left Toronto for the Falls, accompanied by our good friends Mrs. Cadwallader and Mr. and Mrs. B. B. Hill, of Philadelphia. We saw them off, and thought they had gone from us until we should meet again in Liverpool; but on Thursday last a kindly letter from Bro. Chiswell caused us to rejoice that we should see them again for a few minutes. They had returned by steamer, and were to take another steamer up the lake, past the 1,000 islands, to Montreal, and set sail from there for 'England, home, and beauty.' The heat and the arduous duties of his office as a 'Supreme Forester' had made friend Chiswell look wearied and thin; but we rejoiced to know that both he and Mrs. Chiswell had enjoyed delightful times at Niagara, and they looked in splendid condition for their homeward voyage. A few words, messages, hand clasps, farewells, and away they went—going home! We watched them disappear, and then—!

How like a brief interview with a spirit-friend! So much to say, so little time, so many things forgotten. No wonder we feel that the intercourse with the loved ones is fragmentary, incomplete, unsatisfactory—yet, how precious it is, although so broken and inadequate! Even the few words are welcome, the messages are consolatory and helpful—for without them the tomb would be indeed an entrance into silence and oblivion!

The friends of Mrs. Firth, in Blackpool and Bacup, will be glad to know that she is enjoying life in beautiful Toronto. She was told before she left home that she would have a work to do there, and she has found that 'message' true. She has developed mediumistic powers, has close companionship with her spirit-husband, and is constantly conscious of his presence and assistance. She has considerable power as a developing medium, and has helped a great many people in their investigations, besides exercising healing powers with good effect in quite a number of instances.

So far as I can judge, the great need of the movement on this side is a more spiritual Spiritualism; fewer intellectual fireworks and speculative sky rockets, and more sober, sensible, rational, and religious application to daily life of the great principles of our spiritual philosophy.

I shall wait and see if this impression is confirmed, but at present it seems to me that the *practical, personal* Spiritualism which is manifested in love, in patience, in forbearance, tolerance, helpfulness, and consideration for others is the great desideratum. Liberty, unity, and charity should be our motto, and all work together in love for the common cause and the good of humanity.

If I were to pray I should feel inclined to ask: 'Oh Lord, make us kindly disposed one towards another to hide each other's failings and discover the good there is in every one!'

The Cause in Canada is weak and the Spiritualists are divided. Everyone admits it; everyone deplures it—but—! There is very little unanimity of thought or disposition to unite on common grounds of affirmation, and agree to disagree on other points. Until that spirit is displayed our movement can never become a power for good or cope with the Churches, which, at least, do *something* to hold their people together and provide for their spiritual needs. Yesterday, I spoke in Hamilton, Ontario, where Mr. Geo. W. Walrond, late of

Glasgow, laboured for several years. There are a few Spiritualists, and we had pleasant meetings although small, but there is no Society, and the friends are scattered instead of entering into fellowship each with the other.

Several numbers of the *TWO WORLDS*, our dear home paper, have reached us, and we are pleased to see that Bro. Lee is doing so well, and meeting with able assistance from our good contributors. Personally I regret to see that the trouble about the Birmingham seances has caused some little friction. What a pity the conductors of seances for physical phenomena do not insist upon protecting the mediums by instituting strict test conditions! I can sympathise with the difficulties experienced by Bro. Lee in his endeavours to hold the balances; I know how hard it is to satisfy the partisans, advocates, and antagonists. Friends, be patient, and believe that, even if in your opinion justice has not been done, he has tried to deal fairly and impartially, and in the interests of truth and peace.

We are rapidly making plans for our labours over here, and the indications are that we shall be continuously busy until our return.

E. W. WALLIS.

The Professor's Tales.

STORIES FOUNDED ON FACT. XXIII.—'MEDIUMS, FALSE AND TRUE.'

By W. A. CARLILE.

'LAST NIGHT,' said the Professor, 'I drew your attention to the powers of disorder which beset the paths of progress, and through which all that is beautiful and true has to fight its way to freedom.'

'Can you explain why this should be so?'

'None but the All-wise knows, but this much I see. God has chosen to create a world that is less perfect than Himself, and to form creatures whose minds are partially blind to the noblest truths. From such blindness and general imperfection comes want of sympathy, which in its worst forms means brutality. But with the clearing of the spiritual sight, by development of the race, or the passing of the individual from his earthly tenement, peace and love rise and reign supreme.'

'Your views seem to bear the impress of truth, Professor.'

'As you have granted so much, I want now to turn your attention to the progress of spiritual science, which is no exception to the universal rule.'

'You mean that blindness of perception hinders the progress of spiritual knowledge; but that is true of every science.'

'You are right, but I refer also to moral defects, which are forms of spiritual blindness. From this the physical sciences have largely shaken themselves free. For hundreds of years the fraudulent pretences of priestcraft barred the way of science. The pretences of astrology had to be shaken off before astronomy could advance. The tricks of those who pretended to turn the baser metals into gold hindered (though in a lesser degree) the establishment of chemistry on a sound basis, while the pretended discoveries of perpetual motion obscured the fundamental laws of mechanics.'

'I see your meaning. Spiritual science, the latest and therefore the least understood of all, is now passing through the stage when pretended exponents confuse and discredit it by wilful fraud.'

'That is the point to which I was leading you, Doctor, and so I may now proceed with my tale.'

Everybody in the county town of Horsham knew Mr. Jones, the solicitor. His advice was sought by everybody who desired to attain their ends by the slippery paths of law. Mr. Jones was said to have amassed a fortune in his practice, and everyone spoke highly of him. But one day a flutter of excitement was caused among his most intimate friends by the news that Mr. Jones had begun to take up Spiritualism as a hobby, and before the surprise at this singular news was able to die away, the excitement rose to fever heat, for it was announced that Mr. Jones had discovered that he was a medium. Of course everybody wanted to be present at the seances which were held nightly in Mr. Jones's drawing-room, but for some time the aspirants to the honour were doomed to disappointment, for only a few of the lawyer's more intimate friends were allowed to be witnesses of his marvellous powers. But if by this seclusion Mr. Jones desired to avoid publicity, the result was quite the opposite, for the tales that were spread abroad grew in wonder with each recital like a rolling snowball.

Mr. Jones, it was reported, had gone up through the ceiling in full lamplight. Then a knocking at the window had been heard, and when it was thrown open, the medium had floated into the apartment. Fire-irons had danced about the room to the accompaniment of invisible music. Books from the library had been transported through the solid walls of the drawing-room, and spirit-hands and faces had become almost commonplace. Some sneered at the whole performance. But these were the ones who had not been invited to the sittings, and so their detractions were set down to envy.

After a time Mr. Jones began to vary the circle of those who were invited. Then his friends were allowed to introduce strangers, though the number admitted was never allowed to exceed a dozen. Soon the lawyer found that his already large practice was rapidly increasing, for everybody began to bring forward real or imaginary grievances against their neighbours, so that they might make Mr. Jones's acquaintance, and be admitted into the exclusive circle.

For several weeks the excitement showed no signs of abating, when one day, with Mr. Jones's permission, a military man was introduced to him, and was invited to be present at the seance, which was to be held on the same evening. After conversing with his guests for a few moments in the reception-room, Mr. Jones retired for a few minutes to attend to some little matter of business, and then the buzz of conversation rose louder.

'Do you think it all genuine,' asked one gentleman who was there for the first time.

'Of course it is,' answered the lady whom he addressed. 'I have seen most extraordinary things occur in a good light.'

'He doesn't darken the room then?'

'Only for certain phenomena, which can only occur in partial darkness.'

'He seems to be making a good thing out of it in his business,' chimed in another newcomer.

'It has done him a great deal of harm,' answered the lady indignantly, 'for he told me in strict confidence that mediumship has such a distracting effect that he has to leave a good deal of the work to his partner.'

'That may be true enough,' said the gentleman who had spoken first, 'and this notoriety cannot be agreeable to a studious man like Mr. Jones. Don't you agree with me, Colonel?'

'I have not had the pleasure of Mr. Jones's acquaintance until to-day,' answered the military man, quietly, 'and I must see for myself before I can come to any conclusion.'

At this moment the lawyer reappeared, and ushered his guests into the drawing-room, where they quickly seated themselves round a large mahogany table. The Colonel stood quietly on one side until all had taken their places.

'There has been some mistake,' said Mr. Jones, glancing round. 'We have thirteen present instead of twelve, so we will have another chair, and make room for the Colonel.'

'Do not move on my account, I beg. I will sit by the fireplace, so that there need be no crowding.'

This was agreed to after some mild expostulation from the lawyer, and the latter, seating himself at the table, looked round upon the assembled guests. 'Ladies and gentlemen,' he said, 'I am anxious that you should satisfy yourselves that all that may take place is open and above board. You see that behind this curtain is a table covered with a cloth, and as I raise this cloth,' he continued, with a smile, 'you will see that no one is concealed beneath it.'

One of the guests half rose, as if about to make a closer examination of the cabinet, but at this moment the curtain fell, and the gentleman resumed his seat.

'You need not be alarmed, ladies,' continued the lawyer, 'if spirit-forms should come out of the cabinet and move about the room.'

'May I be allowed to take hold of them?' asked the Colonel?

'You may if you like,' answered Mr. Jones hesitatingly; 'but such a course of action would be injurious, if not fatal, to myself—the medium.'

The Colonel immediately assured his host that in that case he would not touch the spirits.

Mr. Jones bowed his thanks and then continued: 'I have not the pleasure of knowing you all intimately, but I would point out that if any here have their minds full of suspicion as to the genuineness of the phenomena it would be better for them to leave at once. Fraudulent spirits are attracted by fraudulent minds, and such unwelcome visitors, taking advantage of the medium, might perform actions which would lead you to the conclusion that I was wilfully deceiving you. I trust, however, that you all come with an open mind, ready to accept the truth.'

Mr. Jones was silent for a moment, while everyone at the table assured him that they had no suspicion of his good faith.

Then the lawyer, rising from his seat, lowered the single gas jet which had been left burning, and the room was in partial darkness, though every part of it was visible.

Hardly had the lawyer resumed his seat before the curtain was drawn aside by invisible hands, and a face appeared at the opening. Owing to its height from the floor, the apparition was evidently that of a tall man, of which only the bearded face could be seen.

'Does anyone recognise the form,' asked Mr. Jones, as he looked round. 'It is impressed upon me,' he continued, after a pause, 'that this materialised form is the uncle of someone present.'

There was a slight scream from a lady at the far side of the table.

'It is my uncle John, who died when I was a little girl,' and a hysterical laugh followed.

The eyes of the apparition were turned upon the lady with a smile of recognition. Then the curtains were closed, and the figure had gone.

Presently a noise was heard behind the curtain, and it seemed by the sound that the table in the cabinet was being pushed forward.

This proved to be the case, and as the curtains were again opened the figure of a little girl was seen standing upon the table.

She seemed to be about three years old, and a profusion of curls fell around her neck. The child was at once recognised by one of the ladies as her sister's child, who had died a year before.

The curtain closed and the table was drawn back, then a boy of about twelve appeared, and walked slowly round the table. He stopped beside one of the guests, who looked wonderingly at him.

'Is that you, Harold, my son?' a lady asked in a trembling voice.

The boy nodded, and in a moment the lady's arms were about his neck, and her tears flowed fast.

'You left me when you were but a baby, Harold, and now you have grown so much that I didn't know you at first, my son.'

After a time the boy gently disengaged himself, and returned once more to the cabinet. Then spirit hands appeared, and when the light was put out, a tambourine could be heard in the air, as if floating over the heads of the sitters.

At this moment the voice of the Colonel was heard asking quietly, 'How are all these phenomena produced?'

Mr. Jones was about to reply, but before he could utter a word the curtains were dashed aside, and a deep voice from the cabinet came with the startling words, 'By fraud and deceit!'

The tambourine fell upon the table with a crash, and as some creature like a big dog dashed under the table, the ladies shrieked and the men sprang to their feet. But the trumpet voice of the Colonel rose above the din, 'And what is the punishment?' he inquired.

A sudden hush fell upon the terrified group as the voice answered slowly, 'The convict brand.'

There was a flash of light, and what looked like a red ball of fire darted across the table, and with a cry Mr. Jones fell to the ground.

The gas was quickly lighted, and while the more strong-minded of the women attended to those who had fainted, some of the men proceeded to drag a boy from under the table. He was in a state of the most abject terror, and confessed that Mr. Jones had hidden him behind the table in the cabinet, with various disguises at his hand.

While this was going on, the other men raised Mr. Jones from the floor, and in the full light of the gas it was seen that the convict mark of a broad arrow was stamped upon his forehead.

'It will wear away in a day or two,' said the Colonel, as he looked down at the unconscious man. 'It is one of the well-known hypnotic phenomena, which are called stigmata, though they are sometimes produced by strong emotion. The man is a fraud, and has been well punished by the spirits that he made a mock of.'

'And who are you, then?' asked the wondering group.

'I am Colonel Bartlett, of whom you may have heard.'

The men fell back a step, for the name of the celebrated medium was well known to all. The Colonel smiled reassuringly at the group, and then a strange silvery light appeared, enveloping him in what seemed like a transparent and shining vapour.

'He is rising from the floor,' exclaimed one of the men in a whisper.

The presence of the medium had banished all fear from the minds of those present, but with emotions of wonder and awe they saw the shining form rise slowly from the ground, until the head of the medium nearly touched the ceiling.

'You may fancy that your senses have deceived you but you shall have proof to the contrary,' and with the words the medium reached his hand above his head, and with a pencil made a large cross upon the ceiling. Then he descended as slowly as he went up, and as he touched the floor the silver light vanished, and the Colonel stepped forward with a pleasant smile.

All that happened afterwards need not be here related, for the events of that evening will be found in the records of that remarkable man. Suffice it to say that many visitors from the spirit-land came to the astonished guests, brother speaking to brother, and father to son, in the brightly lighted room, for the shadows of mortality had been swept aside, and the barriers of death had been broken down.

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 criticizing 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.]

MATERIALIZATIONS.

SIR,—I trust we all appreciate the able contributions now appearing from the pen of our esteemed brother W. Oxley. They will clear the air. I am reminded thereby of similar casts of materialized feet, shown to me perhaps some fifteen years ago, at the house in Earl's-court, by kind invitation of Dr. Nichols, author of various hygienic works, and who did much to further Spiritualism. Through the mediumship of Mr. Eglington he obtained some wonderful phenomena at Earl's-court, amongst others the casts of feet prepared in wax, exactly as Mr. Oxley describes. There was not the slightest trace of a seam in the casts, and the cuticle was clearly developed. I have always rejoiced at having spent time and money witnessing Eglington's wondrous phases of medium-hip, nearly always in the light. Fortunately he was never grabbed, retiring from public life before giving the enemy time to blaspheme. Can any friend give latest news of him?—Yours truly,
C. DELORME.

2, Beacon House, Hemstall-road, West Hampstead.

ADJOURNED CONFERENCE.—CHANGE OF DINING ARRANGEMENTS.

SIR,—Arrangements for the forthcoming Adjoined 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 at 20, Sussex-road, where Mr. Richards will cater for all who need refreshment. 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.
W. HARRISON, Secretary.

37, North-street, Burnley.

INFORMATION WANTED.

SIR,—On page 35 of Miss Marryat's book 'There is no Death,' there is an account of the spirit of a living person being summoned from one place to another. Please notice the following:—'Two ladies belonging to this place took a journey to London to be present at a seance held at the house of a noted medium. During the sitting the face of a gentleman appeared four times to one of these ladies. "That is my husband," cried she, and her companion was of the same opinion. Nothing could alter their decision, they were perfectly confident.'

Well, sir, before the journey to town took place, lady No. 1 and husband had agreed that, during the time the seance was going on they would think of each other with all their might. The wife pictured to herself her husband reading at his study table all alone, while the gentleman, on his part, drew a mental picture as vividly as he could of the seance room and its occupants,—the medium, unconscious, and the circle all round the table in front and at the side of him. The husband, with all the strength of his imagination, centred his thoughts on the picture he had mentally created.

I repeat, the face and bust appeared four times, and changed its position alternately from full face to profile, in order, apparently, to secure identity. Will you give me your opinion on the above, please? Please insert this in your paper; it may have the effect of eliciting the opinions of more experienced Spiritualists than ourselves.—I remain, sir, yours truly,
INQUIRER.

[A case of this kind is not within our own experience; our opinion would, therefore, be valueless.—Ed. T.W.]

A BRIEF INTERVENER.

SIR,—We are getting on. The responses in the column of the Two Worlds, with the many private communications to hand from those of your readers, whose modesty excludes pen notoriety, is an assured conviction that the heads and hearts of influential Spiritualists are in the right place. Far better is it to wash our own dirty linen than permit sneering outsiders to perform this necessary act. Hence, such a symposium in your columns has been a thousand-fold needful. But I see by the introduction of side issues the main point may be obscured. May I therefore briefly reiterate as follows? Let writers emphasise the distinction betwixt real Spiritualism and fortune-telling in our ranks. Should the phenomena be publicly permitted, see that the tests of described friends are clear, exact, and direct, inclusive of names (vide Mr. Race on 'Thomas Wild's Clairvoyance,' in your issue of September 16, p. 618). Discourage vague generalities as useless; relegate such to family circles altogether. Insist upon our teachings being presented in a cultured and educational form, excluding weak, babbling criticism ament Christian thought, and failing to erect a nobler structure in place thereof. By such personal effort, devotion to truth, and an ennobling soul consecration in the direction of higher spiritual possibilities, our 'tongues of fire' might still win us general and influential respect.

'Work, workers, work! Work hand and brain,
We'll win the golden age again,
And Love's celestial morn shall rise
On happy hearts and longing eyes.
We will! we will! brave conquerors be,
Till Truth, and Love, and Life are free.

W. H. ROBINSON.

MRS. PLACE'S CLAIRVOYANCE.

SIR,—I do not know whether any report has reached you re the Daulby Hall meetings on Sunday last. If so, I doubt if a very striking and significant incident which occurred at the evening meeting has been recorded. The hall was filled with the usual superior class of audience peculiar to that place, and they were treated to a fine demonstration of the psychic powers of the very general lady who occupied the platform. After what was happily described as 'eloquence unadorned,' in the form of an address, Mrs. Place described 18 spirit-friends, 16 of which were immediately and emphatically recognised. So far so good. But the most striking and satisfactory event was the effect of one of the descriptions. A lady was described to a gentleman near the end of the hall, who at once rose and said, 'That is my mother.' He again rose and said that he was the author of several articles which had appeared in *Truth*, in denunciation and repudiation of the claims of Spiritualists, but 'now,' said he, 'I retract all that I have said.'

This is what we want. The decriers of phenomena may have much to complain of, but cases like this make it imperative upon societies to encourage and take advantage of every opportunity to place good clairvoyants and clairaudients upon our platform. What is required to meet the case is a good platform speaker, to be followed by a good clairvoyant, dispensing with the very mediocre inflections we are often compelled to sit under. Thus, there will be food for the intellect, and convincing proofs that life is continuous without necessitating intellectual torture. The latter is just what keeps intelligent people away. We want intelligent people. They are, I regret to say, not too plentiful at Spiritualist meetings. But more than all this, it is important that our leaders, officers, and workers should be themselves on the highest intellectual plane possible. Until then, generally speaking, I am afraid we must be content with the present condition of affairs, comment on which seems to me superfluous.—Yours,
FOUR EYES.

SPIRITUALISM AND THE EQUALITY OF OPPORTUNITY.

SIR,—Referring to the above address by Miss Rowan Vincent at Cavendish Rooms, on Sunday, August 28, a report of which appeared in your column recently, I think it is one of the best of its kind, and does credit to the Spiritualist platform. She refers to Dr. A. R. Wallace's paper read at the recent Congress, and I was surprised to see indignant letters from Spiritualists denouncing his Socialism. While agreeing partly with Dr. Wallace he did not go far enough for me.

Miss Vincent, like all earnest Spiritualists, believes in progress here; the mere phenomena are not the all in all with her, as it is with some Spiritualists (who ought to be called Spiritists), for they hunt for phenomena like theatre-goers do for the best acting and most amusing pieces, and are not a bit more holier for it. When a good, progressive address is delivered these people are not at the hall, or else it is in at one ear and goes out of the other, or perhaps they patiently, or impatiently, bear it if they are going to have some clairvoyance or psychometry after to wash these knotty questions down. It is these folks who oppose progress, especially of a spiritual nature, such as true brotherhood, holiness of life, or of using the power of love, Miss Vincent speaks of in ameliorating the evils of human life, for this and nothing else will do it. People can sit at circles and ask those who come to the table, or through an organism 'if they are happy?' till they are blue, and be unable to help in the shape of influence they bring, or by teaching the principles they are supposed to hold as Spiritualists, who make no progress themselves and block the way of others.

Why! some Spiritualists believe that the Sirdar of the Egyptian Army was doing the will of God in being instrumental in sending

into the spirit-world 11,000 poor ignorant souls. Where does the Brotherhood of Man come in? Was he using the power of love for their progress? Is that giving them equality of opportunity? Miss Vincent does right to her fellows in showing them their want of harmony. What a good thing there are so few materialising seances, or our halls would not be large enough, not on account of the progress of Spiritualism, but mere entertainment mongering. I am glad there are some who, like Miss Vincent, know 'what Spiritualism is.'—
Yours sincerely,
HENRY BROOKS.

55, Graham-road, Hackney.

PRESENT STATUS OF THE SPIRITUAL MOVEMENT.

SIR,—As a Spiritualist of thirty years standing, and probably the oldest investigator of spiritual phenomena in this city (having commenced my investigations in the year 1851), I beg to endorse the views so courageously expressed by your correspondent, Mr. W. H. Robinson, of Newcastle. I consider that his challenge to those Spiritualists who are content to carry on public Societies on their present plan of operations is the most important and necessary that has ever been given for the great Cause of Spiritualism.

When we look around and witness the painstaking zeal and careful efforts of the leaders in physical science, and then contrast the easy-going, not to say slipshod methods of many of our present platform representatives, one feels ashamed and dispirited. There is far too much leaning upon spirit-aid, too little self-discipline, and personal spirit preparation and education in our grand philosophy. Sunday meetings ought never to have been used for the development of the oft insipid power of clairvoyants. It was never dreamt of in the early days; the private seance was the only place for such work.

I am most emphatically of opinion that unless the present platform movement of Spiritualism is purged of the 'test' and crude psychometrical portion of the service, it will dwindle into a gipsy, fortune-telling propaganda, and become a subject for general pity, if not contempt. When I contrast the past and our present methods of spiritual advocacy, it makes me feel sad indeed. From 1860 to 1880 I remember the grand, elevating, soul-inspiring orations and philosophical masterpieces, of tongue and pen, coming from our spirit teachers, through such mediums and seers as A. J. Davis, Dr. Newton, Dr. Peebles, E. H. Britten, Savage, H. Tuttle, Kersey, Graves, Hull, Mrs. Tappan, Judge Edmonds, Howitt, Dale Owen, H. C. Hall, Wallace, Crooks, Zollner, V. Hugo, and many others I could name, but will not take up more of your valuable space. Knowing that many of your readers will have read and listened to some of the noble galaxy of names above mentioned, they will be able to judge if my criticism is too severe on our present system and methods of promulgating our grand philosophy of Spiritualism. I trust many of my brother and sister Spiritualists will give their views and experiences on this (to me) most important question that has ever been ventilated in the pages of the *TWO WORLDS*. Wishing every success to our paper and Cause, believe me, yours faithfully and fraternally,

N. SMITH.

PHENOMENA HUNTERS AND DOUBTERS.

SIR,—Would there were more hunters, for are not phenomena our foundation stones, not to sit or sleep but to build upon? The philosophical Spiritualism some love to eulogise would soon topple over I fear but for these good foundations. Rough, rude, unsightly they may be, but, if well laid, will bear a superstructure that will reach to heaven.

I love to hear sublime addresses, but I do severely deprecate the fault-finding spirit of some, against honest though uneducated speakers, who nevertheless tell their experience minus the rules of grammar, who, by the way, might pacify their critics sometimes if they would or could aspirate less, and leave some of their 'h's' at home, or keep them mute in public work. But we cannot afford to dismiss uneducated speakers and mediums until many more of the 'do-nothing fault-finders' in the movement step out and begin to work. Then let our critical captious ones pause before ignoring the honest though imperfectly educated speakers Providence has to-day given us. They will develop, and in the meanwhile give exercise to that 'larger charity' which 'covers a multitude of sins' so many of us need.

Phenomena hunters are not poachers, and the keepers should know this and help them, for they have their licence with them, and even those who label themselves Spiritualists might gain in the hunt more than by giving it up.

Phenomena hunters are much wanted (would we had more here) to help to smash this huge iceberg of Materialism and indifference, for not five per cent. of our population believe there are any phenomena at all, and when compelled to admit a table moves without contact, in their judgment it is all conjuring, fraud, or trickery. Still these foundation facts must be well and truly laid, and repeated again and again, as Dr. Peebles says, through evil and through good report. 'Just keep going.'

Phenomena to the earthly-minded are an absolute necessity, but when our registered Spiritualists seek it too largely, or for itself alone, it indicates a low mental and spiritual condition. But we must not forget there are a number of babes in long clothes still in the household of faith, who must be fed ere they can pass into the lyceum of knowledge. Some are not beyond A B C and 2 x 2, and to force them into the pure ether of physiological analysis would kill them.

As children they must have their bottle and their toys—let them—they will thrive better—they will develop after a while. Let us be patient, there is plenty of time, eternity is before us; and when we old folks have passed on they will 'blossom as the rose.'

Permit me, sir, to point the hunters and doubters to letters and articles in '*T.W.*': page 539, Aug. 12, M. Bliss; 597, 613, W. Oxley; 518, Mrs. Place.

Radcliffe-on-Trent.

BEVAN HARRIS.

PHENOMENA OR NO PHENOMENA.

SIR,—Just a few lines to say that I take exception to some of the remarks of John Bland in current issue of the *TWO WORLDS*. He says he is disgusted at the time taken up and more than wasted at the performances at our so-called spiritual meetings. I too believe there is just complaint in regard to many of the speakers who occupy the spiritual platforms. J. B. says: 'Let us have done with phenomena publicly, if Societies cannot afford to engage lecturers such as Mr. W. Howell, Mr. Bibbings, Mr. Morse, and the like.' With all due respect to the gentlemen named, I say, let us have more of the phenomena in all its phases, both in public and private meetings, and less talk. What the true inquirers need is evidence of the return of their relatives and friends who have passed onwards. I think that if the audiences had the opportunity to ask questions relative to the addresses given by lecturers we should have a better class of speakers occupying the spiritual platforms. At present, with few exceptions, the spiritual platform is becoming very like the pulpit in the chapel and churches, that is, to take what is advanced without the right of question.

I have been very much interested in Mr. W. Oxley's articles in your journal last week and the previous one, and shall look forward with pleasure to next week's article by him, and thank Mr. W. O. and yourself for the information imparted on this important subject.

—Yours,
ROBERT ATKINSON.

SPIRITUALISM AND CHRISTIANITY.

SIR,—I have been reading several letters by correspondents, which have prompted me to write a few words on the subject of 'Christianity and Spiritualism.' I am a new convert to the latter. Prior to that I lived for fifty years under the influence of Christianity, and so far as I know my morality was much the same as it is now.

I have heard several speakers (mediums) denouncing Christianity from the standpoint of orthodoxy, and selecting the most objectionable phrases, as interpreted by the orthodox from the English Church down to the Salvation Army. My idea of fairness is that, if there must be a comparison made, the *author* of Christianity should be taken as the standard. So far as we know of his life, it was one self-sacrificing unselfishness, doing good to his fellows, and extolling God as a Father of Love. His advocacy of morality was of the highest, even to our thoughts. I do not call to mind that Jesus ever said anything about the 'Fall of Adam,' or about his own blood washing away the sins of the whole world, or about his giving his life, and suffering death to appease the wrath of God. If the Fall of Adam is undetermined by scientific investigation from pre-historic time, the theory of Atonement must also fall for want of foundation. There may be a few sentences in the words of Jesus which, by straining, may be construed to fit in with preconceived ideas, but, taking the Sermon on the Mount, and his general teaching, we shall find a standard of morality and goodness to which very few of us can attain. On one occasion in public I ventured to tell the 'speaker' that, as a Unitarian, I did not believe in the doctrines which he had been denouncing. In reply, he said that Unitarians were not Christians. I conclude that Jesus was a Unitarian. He never laid down the principle of the worship of a 'Plurality of Gods.' I may be blind, for at present I see no inconsistency in being both Unitarian and Spiritualist. I have had very little to throw overboard, but gained undoubting faith in spirit-life and spirit-return to earth.—I am, etc.,
THOMAS PARRY.

THE MEANING OF SPIRITUALISM.

SIR,—May I say a few words on Mr. Orr's very excellent letter in last issue? and it is only to the last paragraph I wish to refer. I do not think that any Spiritualist or Theist would cast aside either the Old or the New Testament on account of the errors they contain. To me, and I am quite sure to thousands of people, these old writings, true and untrue, are of the greatest value: they are at least the thoughts of men who have long passed away, and who doubtless think very differently now. It is as interesting a study to trace the law of evolution working in the domain of religion as it is in the domain of man; but I cannot quite agree with Mr. Orr when he says the teachings of Jesus have had a wonderful influence over the Western world. Of course I take it that he means an influence for good, which I grant to a certain extent; but there is nothing in this teaching which was not known before. On the other hand, when the Roman Catholic Church was the only Christian Church, it exercised a most baleful influence wherever the shadow of the Cross fell, until the time of the Reformation, and then the Roman and the Reformed Church, under bluff King Hal, Mary, and good Queen Bess, vied with each other in hanging and burning all and sundry who differed from them.

Since those good old times, civilisation has been slowly civilising Christianity, and this process is still going on. In my study of the religions of the world, I have found over and over again that the majority of decent men and women are far, far better than the creed they profess, and the English history of the last sixty years will endorse my statement. The so-called teachings of Jesus are considerably mixed, and while there is much in Matthew and a little in Luke which favours his teaching of the Fatherhood of God and the Brotherhood of Man, it seems far beyond our reach, even now, after a thousand years of Christianity. There is in Matthew, Mark, Luke, and John which teaches exactly the contrary, viz., that God is not the Father of all men, but some men are the children of the devil, and demonology was a great point with Jesus. I need not quote passages—he who runs may read. The Theist and, I rejoice to note, a large number of Spiritualists, look to the Father in preference to any mistaken or misleading Jesus. For such, hell and the orthodox heaven have alike vanished, and he or she, the true Spiritualist or Theist, strives to do good for goodness' sake, and takes what comes to it, sorrow or gladness, without hope of reward or fear of punishment, knowing that the punishment, if needed, will be remedial and not vindictive, that the life to come is but a continuance of this life, just a step upward on the ladder of progress, just one step higher, just another step onward. Strive for the light, and the light will surely come.—With apologies for troubling you, I am, yours faithfully,
HENRY SAVERAUX.

Items of Interest.

RONDERS END.—We are asked to say Mr. W. E. Walker, of the Crescent, has removed to 15, Garfield-place.

DOUBLE NUMBER next week, with portrait and sketch of Mr. E. Foster, Preston, along with articles from old and new correspondents, specially written for this issue.

BOLTON.—I shall be pleased to hear from any Spiritualist in Bolton and district, with a view to starting a Society at Daubhill. Please address all communications to Percy Nield, 171, Deane Church-lane, Daubhill, Bolton.

PAPERS RECEIVED.—'Progressive Thinker,' 'Medium,' 'Revue du Spiritisme,' 'Religio Philosophical Journal,' 'Light of Truth,' 'Banner of Light,' 'Light,' 'Teddy Ashton's Journal,' 'Agnostic Journal,' 'Spiritualistisch Weekblad.'

TWO WORLDS CLASSES.—The Winter's Session will commence in the second week of October, if a sufficient number of students present themselves. For particulars apply to Mr. Peter Lee, Two WORLDS Office. Reference to former students if required.

'**THE COMING DAY**' for October, edited by the Rev. John Page Hopps, is again up to the high standard of its predecessors. You can no more read this little monthly journal without being edified than you can dip bread in honey without its being sweet.

S.N.F. BAZAAR.—I have received £1 15s. from Blackpool Bazaar secretary for goods received from Mr. Macdonald, which, with 5s. paid by them for carriage, makes £2; and £1 10s. from Mr. John Jobson, Liverpool, for pictures sold.—A SMEDLEY, hon. treasurer, Park Mount, Belper, Sept. 25, 1898.

MR. P. LEE'S classes, at the Two WORLDS Office, were commenced two years ago to aid investigators, and for the general instruction and development of media. These classes embody all the conditions of the private circle. Fee, 10s. for a series of thirteen meetings. Particulars at Two WORLDS office.

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. (See page 657.)

MANCHESTER SPIRITUALISTS' DEBATE SOCIETY.—A meeting of this society will be held at Salford Spiritual Church, Chapel-street, kindly lent for the occasion, on Tuesday evening next, October 4, at 8 o'clock, to consider what course shall be adopted with regard to the continuance of the Debate Meetings during the approaching session.

TO INQUIRERS AND SPIRITUALISTS.—The members of the Spiritualists' International Corresponding Society will be pleased to assist inquirers and correspond with Spiritualists at home or abroad. For explanatory literature and list of members address:—W. C. Robson, 166, Rye-hill, Newcastle-on-Tyne; C. Hardingham, 5, Corrance-road, Brixton, S.W.; or J. Allen, hon. sec., 76, Chestnut-avenue, Walthamstow, London.

S.N.F. BAZAAR FUND.—Will the friends who have in hand any money collected on behalf of the above fund, or for goods sold for the same, kindly send in the amount at once to the treasurer, Alfred Smedley, Esq., Park Mount, Belper? Any outstanding bills against the fund should be sent to me to check and initial as early as possible, and thus enable the committee to make a full report at the Southport Conference, on 9th October.—JOHN C. MACDONALD, hon. sec., 61, Cromwell-road, Patricroft.

'**COMING EVENTS,**' published by W. Foulsham and Co., London, is the Astrologer's monthly magazine, and the price fourpence. In astrology we are beyond our depth, for the reason that this science seems not to have come within our purview. We have heard of many wonderful retrospective accounts given by astrologers, and we are assured that many startling prophecies have come true. The journal is a clear, scholarly, and well got up publication, and to us appears to be a completely reliable work.

A NEW SUBSCRIBER says: 'Dear Sir,—I enclose 2s. 6d. Postal Order, for which kindly send me the Two WORLDS for 24 weeks, as you advertise to do with new readers. I bought your holiday number, issued last month, the first I have seen; am well pleased with the journal, and would like to continue to read it. Since then I have bought a number now and again, when I could get it, but could not get one last week. Please therefore begin with No. 566, and along with it send me No. 559, for which I enclose two penny stamps for price and postage.'

YORK. INTERESTING PRESENTATIONS.—A most successful photo-group of the York friends has been taken by Mr. Cunliffe, of Manchester and York, and suitably framed copies have been presented by Mr. Slater, on behalf of the friends, first to Mr. and Mrs. Rayner, on the occasion of their leaving the ancient city, where they have done valuable work for many years; second, to Mr. and Mrs. Lister, the former being our veteran supporter and the latter our successful physical and trance medium; and third, to Mr. Place, whose development has been so remarkable as a trance speaker, and who is our chief support in administering to our spiritual needs. The presentations were followed by appropriate trance addresses.

'**FIT, THOUGH FEW.**'—Mr. W. S. Lilly, in the *Nineteenth Century*, describes an experience when, as a boy, he attended a Bible Christian meeting, and listened to the sermon of the preacher, who laid down the doctrine of the fewness of those who are elected to salvation. This doctrine, a learned friend of Mr. Lilly avers, is summed up in one of the hymns of the sect:—

'We are the sweet elected few;
May all the rest be damned;
There's room enough in hell for you;
We won't have heaven crammed.' —O. WARE.

'**MOHAMMEDANISM** was propagated by the sword' is an observation frequently made by Christians, who are unaware how largely the extension of their faith was achieved by the same instrument. Carlyle pertinently asks how Islam got the sword? We notice in our American exchanges, while the general papers have been indulging in tall talk, the Freethought papers have all been for peace. The *Moslem World* which is the organ of Islam in America, has the following: 'A standing army is a standing shame to the nation that maintains it. A man with a musket on his shoulder or a sword by his side has to be supported by the man with a hoe or a hammer in his hand. War robs not only the present generation, but the unborn. It is every way a curse. The trade of butchering men is the worst hat man has ever learned.'

THE PRESENT COMPETITIVE SYSTEM.—May I urge upon Spiritualists the necessity of assisting in the destruction of the present competitive system in favour of one where the Brotherhood of Man is a possibility. I was pleased to see Dr. Wallace's call to duty in his paper read before the International Congress, and sincerely hope that it will awaken Spiritualists to a sense of their social duties here; and that when awakened they join some organisation such as the Independent Labour Party or Social Democratic Federation rather than form one amongst themselves, and in that way tend to delay rather than quicken the end in view. Being a novice, I have not been able to make myself as plain as I should have liked, but hope some abler writer will do what I am unable to do. With best wishes for success of Two WORLDS.—I am, fraternally yours, F. G. SYMES, 32, Cowan-street, Albany-road, Old Kent-road.

THE O.P.S. SICK, BENEFIT, AND PENSION FUNDS.—I beg to ask your kind insertion of my monthly report of contributions received on account of the above funds. I most earnestly appeal to all Spiritualists to give this most important matter their very generous support, as during the summer months contributions do not flow in as fast as desired. The treasurer states that money is urgently needed, that we may keep up the pensions being paid to Mr. William Wallace, the Rev. C. Ware, Mrs. Barnes, and Mrs. Keyworth, to say nothing of the occasional grants we are called upon to make to those in immediate need. I appeal to the sympathies of all alike, and am confident I shall not do so in vain. Thanking those who have so kindly sent, and trusting to be able to report an even longer list next month, I am, faithfully yours, J. J. MORSE, hon. sec., *pro. tem.*, Florence House, 26, Osnaburgh-street, London, N.W.—Amounts received: S.E., Whitley, 2s.; F. Trueman, Ventnor, I.W., 5s.; collected at Masonic Hall, Birmingham (Spiritual Union), by Mr. J. J. Morse, at Sunday evening meeting, 16s. 7d.; Mr. Lacy, annual subscription, 5s.; Mr. Arthur Holden, quarterly subscription, 5s.; C. A. Maitland, Esq., J.P., 10s.; total £2 3s. 7d.

MR. E. W. AND MRS. M. H. WALLIS.—This excellent couple have been making the tour of the camps, among them Cassadaga, where they spoke to admiring throngs on several occasions late in August. We had the pleasure of meeting them and of enjoying the rich tonic of their lives. Mr. Wallis is the editor and manager of our esteemed English contemporary, the *Two WORLDS*, published at Manchester, England. Both Mr. and Mrs. Wallis are excellent trance speakers, and among the many fine addresses delivered at Cassadaga theirs commanded a prominent place. Mrs. Wallis is a close reminder of Rev. Anna Shaw in her deportment, gesture and style of delivery, and as Mrs. Shaw is one of the great orators of the liberal rostrum, this may be taken as a fair estimate of Mrs. Wallis' powers. Mr. Wallis is one of the finest speakers we ever listened to. His pose in the trance state being the height of grace and eloquence, while the words that fall from his lips are livid with power, and they reach the depths of every soul who hears them. These workers ought to be kept busy. They have a message, and during their sojourn in this country it ought to be heard. Mr. and Mrs. Wallis went from Cassadaga to Toronto on the 27th. ult., where they speak and labour for a time. They expect to remain on this side of the big pond during the remainder of the year at least.—The *Light of Truth*, Columbus, Ohio, U.S.A.

ANSWERS TO CORRESPONDENTS.

'**INVESTIGATOR**': In the immediate neighbourhood of Torquay.

A. MORRIS, Smethwick: We could not possibly insert this week.

A. J. E. and 'A Lover of Truth': We must in all cases have the name and address of correspondents.

'**WEST VALE**': Not quite relevant; by an inadvertence this answer has been delayed, for which we apologise.

STRONGER FOR THE PAIN.

STRONGER for the pain.
Life is full of broken measures,
Objects unattained,
Sorrows intertwined with pleasures,
Ere the heights be gained.
Every soul has aspirations
Still unsatisfied.
Memories that wake vibration
Of the heart in quick pulsation
At the gifts denied.

We are better for the longing,
Stronger for the pain.
Souls at ease are Nature wronging,
Through the harrowed soul come thronging
Seeds in sun and rain.
Broken measures find completeness
In the perfect whole.
Life is but a day in fleetness.
Richer in all strength and sweetness
Grows the striving soul.

THE TWO WORLDS.

The People's Popular Penny Spiritual Paper.

FRIDAY, SEPTEMBER 30, 1898.

EDITOR AND GENERAL MANAGER, E. W. WALLIS.

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

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Registered Office, at 18, Corporation-street, Manchester.

'A Godless Education.'

THIS epithet has been hurled over and over again at the School Board system of education. In 1870, the Nonconformists determined to strike at the root of all the religious disabilities under which they had suffered and were suffering. The Liberal party, representing Nonconformity generally, introduced into Parliament, and succeeded in passing, 'The Education Act,' under which every child of five years of age was compelled to be sent to school, the State undertaking to pay something towards the cost of the child's education. Hitherto, the education of the children had been carried on mainly through the instrumentality of the Church of England; the National Day Schools, and the Day Schools in connection with Dissenting places of worship, together with the Roman Catholic Day Schools, being somewhat insignificant in comparison.

The Church party fought strenuously against the Bill, and seeing they could not overthrow it, sought to secure the power to School Boards to give distinctive creedalised religious teaching in the schools. The Bill was passed, the Nonconformists were successful in getting it made legal that the Bible might be read, but that no special interpretation should be placed upon it; in other words, that no teacher, in giving what is called religious instruction, should teach a child Anglicanism, Romanism, Unitarianism, or any other system of belief of which he might be in favour. The Bill goes even farther than this, for in the case of rural schools belonging to the Church of England or of Rome, a Dissenter who is compelled to send his child, because there is no other school convenient, may withdraw his child from a class where the Catechism, or any other distinctive form of faith, is being taught. From the day of its passing till now it has come in for the curses of archbishops, bishops, deans, archdeacons, deacons, canons, and all the minor clergy of the Church of England and the Church of Rome. There is never a contested School Board election at which the Church party does not strive with all its might to secure a preponderance of voting power, in order that they may harass or hinder every other person concerned in educating the child, free from the taint of stupid and gradually dying creeds. The action of the Church party on the London School Board, for the last five years in particular, is a sufficient proof for all we say on this point.

Notwithstanding the ceaseless taunt of the clergy that Board Schools are Godless, the system has grown apace, crime has decreased, the quantity and the quality of the teaching and education have increased, and the system has at least received the blessing of Sir John Gorst, the Minister of Education, who dwells in the camp of its greatest enemy—the Council of Education in a Tory Government. Speaking in the House of Commons on the Education Vote on the 17th June last, Sir John Gorst said: 'When I was speaking in the House some little time ago, I expressed doubts whether the teaching of the historical facts of religion was not given better in Board Schools than in Voluntary Schools. I entertain that doubt no longer. In London, at any rate, I have no hesitation in saying that the teaching in Board Schools is so superior to the teaching in Voluntary Schools that there is no comparison between them.'

It is not generally known but such is the fact that Sir John had made a personal visit to both classes of schools, and he, therefore, spoke from his own observation. Sir John Gorst's words have been sounded and resounded throughout the length and breadth of the nation, and have marked a new epoch. He has given the death-blow to the cry of 'A Godless Education,' because his speech will be effectively quoted in opposition. The bishops and the clergy find it convenient now

to adopt some other policy, hence the Bishops of Rochester and London on the 21st inst. issued a letter to the clergy and laity of the Church of England within the district of the School Board of London, in which they say: 'We fully recognise the immense advantage which has been conferred on London by the work of the School Board. We admit that the School Board has paid due regard to the interests of religious teaching within the limits of the law. Its work has been most valuable, and we are thankful for it. But for reasons which we proceed to state, its inherent limitations must always, in our judgment, prevent Churchmen from regarding it as adequate for the due maintenance of the Christian faith as a dominant factor in the formation of character and the direction of conduct.'

They have found it prudent to drop the general attack upon the system, and if our deductions are not wrong, they desire to accomplish through the teachers indirectly what they can no longer accomplish directly by a mandate of the Church party on the School Board. There is one striking point in the letter with which we quite agree, and from which every Spiritualist should learn a practical lesson: 'The religious instruction given to a child at school cannot go very far. The most important thing that early teaching can do is to attach a child to some church or chapel, which will undertake his continuous teaching.'

But while the religious instruction given to a child cannot go so very far directly, indirectly it may go very far if its first impressions are gained in erroneous surroundings, and perpetuated under a system of teaching in which priestly authority is supreme; in which authority must be taken for truth, against truth for authority. We know very well what would happen if the bishops had their way: the time of the child would be largely occupied in memorising theological rigmarole in the shape of creeds and dogmas, the Apostles' Creed in particular—a 'simple creed,' according to the Archdeacon of Manchester, who says, 'For simple it is, though at every point it touches on subjects which surpass the mind alike of the child and of the theologian.' It seems to us the nation is better off with its Godless schools, so-called, from which such incongruities are eliminated, that the child's time may be employed with the things it can understand, and which shall go to build up a true and noble personality.

Some Experiences of Spiritualism.

By THE REV. C. WARE.—Continued from page 632.

It is written, 'Many shall run to and fro, and knowledge shall be increased.' Surely, the plain rule is, Let each considerate person have his way, and see what it will lead to. For not this man and that man, but all men make up mankind, and their united tasks the task of mankind. . . . Wise man was he who counselled that speculation should have free course, and look fearlessly towards all the thirty-two points of the compass, whithersoever and howsoever it listed.—*Sartor Resartus*.

I HAVE JUST been out into the streets of this city of Exeter, hoping to catch a glimpse of a gentleman whose name, by all well-informed Spiritualists, is held in much veneration—

PROFESSOR SIR WM. CROOKES,

the President for this year of the British Association for the Advancement of Science. Having concluded their sittings at Bristol, it was announced in the papers that the President, with his brother savants, would visit Exeter to-day (Sept. 16), for the purpose of viewing some of the beauties and antiquities of this ancient city. It happened, however, that Sir William was not to be seen among the large company who were assembled in the Guildhall; and in reply to my question the Mayor courteously informed me that the President had not come.

I do not intend to offer any apology (for none is needed) for devoting the present article to a consideration of the services rendered to the cause of Spiritualism and of truth by Professor Crookes. His position as President of the above-named learned body, places his name very prominently before the eyes of the public at the present moment, and, during the sittings of the Association, his personality and scientific achievements have figured largely in the newspapers. It, of course, goes without saying that the majority of these papers look somewhat askance at the Professor's pronounced views on the subject of Spiritualism, but that is neither here nor there. But what a testimony to the reality, the influence, and the possibilities of Modern Spiritualism we have in the painstaking investigations, the published works, and the outspoken declarations of this learned Professor! Often quoted is his general conclusion, 'That certain physical phenomena, such as the movement of material substances, and the production of sounds resembling electric discharges, occur under circumstances in which they cannot be explained by any physical law at present known, is a fact of which I am as certain as I am of the most elementary facts in chemistry.'

In his valuable work, 'Researches in the Phenomena of Spiritualism,' he declares his conviction of the fact of an inter-communion between the dwellers of the visible and the invisible worlds. Dr. Peebles says, 'If it had not been for Prof. William Crookes the discoveries of Professor Röntgen would never have been made. This man, who paved the way for the recent development in photographic science, has been widely known for years, and there are few men who have achieved more brilliant results in the laboratory than the discoverer of the 'tube' which is just now figuring so prominently in all the experimental work with the new light (the X rays), which makes the photography of concealed things possible.' It fell to Professor Crookes' duty himself to state in his recent presidential address that the Crookes' tube was the only known source of the Röntgen rays.

In the year 1870, a great commotion was created in the public mind by the Dialectical Society's Report on Spiritualism, and a demand was made for further investigation of the subject. Mr. James Robertson, in his suggestive book, 'The Rise and Progress of Modern Spiritualism in England,' says: 'Then there entered on the field of exploration one of the ablest men of our time, Wm. Crookes, a man with the most solid of reputations. The newspapers were satisfied. "Now," they said, "we will soon see this bubble burst up." He was to extinguish once and for ever the spirit mania; but like many other extinguishers, he caught fire.

'Crookes was a model investigator; he started on his research from the stronghold of the sceptic, laying down certain requirements which he demanded the phenomena should fulfil. Step by step he became familiar with all forms of mediumship, and was enabled to photograph the materialised spirit. On one occasion, with four friends, armed with a camera, and with the help of the electric light, he took forty-five photographs, in several cases with the medium on the same plate.'

Mr. Robertson continues: 'So clear is some of his testimony as to actuality of the form being separate from the medium, that I cannot do better than quote some of his words. The spirit, "Katie King," at a seance in his own house, for two hours walked about the house, conversing familiarly. On several occasions she took his arm when walking. She appeared to be as material a being as the medium herself. "Katie" now said she thought she would be able to show herself and Miss Cook together. I went cautiously with my phosphorus lamp into the room, and felt about for Miss Cook. I found her crouching on the floor. Kneeling down, I saw the young lady, dressed in black velvet, as she had been in the early part of the evening. She did not move when I took her hand, and held the light close to her face. Raising the lamp I looked round, and saw Katie standing close behind Miss Cook. She was robed in flowing white drapery, as we had seen her during the seance. Holding one of Miss Cook's hands in mine I passed the lamp up and down, so as to illuminate Katie's whole figure and satisfy myself that I was really looking at the veritable Katie and not the phantom of a disordered brain. She did not speak, but moved her head and smiled in recognition. Three separate times did I carefully examine—Miss Cook crouching before me—to be sure that the hand I held was that of a living woman, and three separate times did I turn the lamp to Katie and examine her with steadfast scrutiny until I had no doubt whatever of her objective reality.'

I will now give a part of Professor Crookes' own summary, as recorded in Mrs. Britten's noble volume, 'Nineteenth Century Miracles.' He says: 'My readers will remember that, with the exception of cases specially mentioned, the occurrences have taken place in my own house, in the light, and with only private friends present besides the medium.

'I have seen luminous points of light darting about, and settling on the heads of different persons; I have had questions answered by the flashing of a bright light a desired number of times in front of my face. I have seen sparks of light rising from the table, and again falling upon the table, striking it with an audible sound. I have had an alphabetical communication given by luminous flashes, occurring before me in the air, whilst my hand was moving about amongst them. I have seen a luminous cloud floating upwards to a picture. Under the strictest test conditions I have more than once had a solid, self-luminous crystalline body placed in my hand by a hand which did not belong to any person in the room. In the light I have seen a luminous cloud hover over a heliotrope on a side table, break a sprig off, and carry the sprig to a lady; and, on some occasions I have seen a similar luminous cloud visibly condense to the form of a hand, and carry objects about.

'The forms of hands are frequently felt at dark seances, or under circumstances where they cannot be seen. More rarely I have seen the hands. I will here give no instances in which the phenomena have occurred in darkness, but will simply select a few of the numerous instances in which I have seen the hands in the light:

'A beautifully-formed small hand rose up from an opening in a dining-table, and gave me a flower; it appeared and then disappeared three times at intervals, affording me ample opportunity of satisfying myself that it was as real in appearance as my own. This occurred in the light, in my own room, whilst I was holding the medium's hands and feet.

'On another occasion a small hand and arm like a baby's appeared, playing about a lady who was sitting next to me. It

then passed to me, and patted my arms and pulled my coat several times.

'At another time a finger and a thumb were seen to pick petals from a flower in Mr. Home's button-hole, and lay them in front of several persons who were sitting near him.

'The hands and arms do not always appear to me to be solid and lifelike. Sometimes indeed they present more the appearance of a nebulous cloud, partly condensed into the form of a hand. . . . To the touch, the hand sometimes appears icy cold and dead; at other times warm and lifelike, grasping my own with the firm pressure of an old friend.

'I have retained one of these hands in my own, firmly resolved not to let it escape. There was no struggle nor effort made to get loose, but it gradually seemed to resolve itself into vapour, and faded in that manner from my grasp.

'On one occasion I witnessed a chair, with a lady sitting on it, rise several inches from the ground. On another occasion, to avoid the suspicion of this being in some way performed by herself, the lady knelt on the chair in such a manner that its four feet were visible to us. It then rose about three inches, remained suspended for about ten seconds, and then slowly descended. At another time two children, on separate occasions, rose from the floor with their chairs, in full daylight, under (to me) most satisfactory conditions; for I was kneeling and keeping close watch upon the feet of the chairs, and observing that no one might touch them. The most striking cases of levitation which I have witnessed have been with Mr. Home. On three separate occasions have I seen him raised completely from the floor of the room, once sitting in an easy chair, once kneeling on his chair, and once standing up.'

For further experiences of Professor Crookes, I beg to refer readers to the works mentioned in this article. We may fitly conclude by quoting the Professor's outspoken testimony from his conspicuous position in the chair of the British Association. I quote the following from the *Times* of September 8, 1898:—'I shall now refer to an interest which is, to me, the weightiest and the farthest-reaching of all. No incident in my scientific career is more widely known than the part I took many years ago in psychic researches. Thirty years have passed since I published an account of experiments tending to show that outside of our scientific knowledge there exists a force exercised by intelligence differing from the intelligence ordinarily common to mortals. To stop short in any research that bids fair to widen the gates of knowledge, to recoil from fear of difficulty or criticism, is to bring reproach on science. There is nothing for the investigator but to go straight on; to follow the light wherever it may lead. I have nothing to retract; I adhere to my already published statements; and I might add much more. I think I see a little farther now. I have glimpses of something like coherence among the strange elusive phenomena; of something like continuity between those unexplained forces and those already known.'

For me to add anything to these historic words would be quite superfluous; it would be almost impertinent!

[To be continued.]

A NEW DEPARTURE.

ON THURSDAY last some forty members of The Spiritual Fellowship, Birmingham, assembled to exchange good wishes and farewells with Mr. C. E. Smith, who, in company with his wife and two comrades, are about to seek the higher life in communal association at Starnthwaite, Westmoreland.

Mr. C. E. Smith opened with a review of the work of the fellowship in its gradual growth to the present step. It had been their experience that spiritual development resulted from personal effort to harmonise with others rather than by attempting to coerce opponents to one's own views. This required complete self-abnegation, and was not consistent with a life of competition for accumulation of material wealth. To reason upon the matter was to arouse counter-reason and competition as to the value of abstract ideas. Life was real in the simplest sense, and each was endowed with a spiritual insight, higher and more reliable than anything externally perceived or reasoned upon. Following this light he had found other minds in sympathy with his, and inspired to follow the same course. They had communicated with other pioneers, and had at length agreed to settle at the colony inaugurated by Mr. H. V. Mills at Starnthwaite some seven years ago. Mr. Mills had found that the class he had tried to help could not realise a sufficiently high spirit to work in community. He had accepted the principles proposed by Mr. Smith, and as a result of personal conference among delegates, some 30 men and women had undertaken to form a communal colony upon the 130 acres of land available to them under the trusts. Briefly, the constitution may be said to be purely spiritual, *i.e.*, devoid of any hard and fast material rules. The order of things is to be determined in common council by the common spirit.

The object is to cultivate the necessities of life for their intrinsic, rather than for their market value; to free the mind from competitive desires, and allow internal effort full scope; to thoroughly cultivate the land, so that it may give support to those who join the colony hereafter from the appreciation of such success as it may attain. The present community contains men skilled in the arts, and of deep experience in the ways of the life they are leading.

Mr. G. E. Aldridge moved, and Mr. Geo. Tubbs seconded, 'That the colonists be asked to accept an illuminated record,' of which the following is a copy:—

'To Charles Edward Smith, Elsie Smith, John Thompson, and James Dillon, more especially to Charles and Elsie Smith. We, the undersigned, give greeting. We would here record our loving appre-

ciation of the high and pure spirit that has animated all your relations with us during our association in the fellowship of mutual aspiration towards a Higher Life.

'We tender to you our sincere approbation of the step you are taking in seeking to realise harmony and happiness by communal life rather than by competitive struggle.

'We trust that you will be guided by the same firm, gentle influence that has animated you in the past, and that the spirit of love will prevail with your new associates, bringing to them the same solace and light that it has brought to us through your ministration and example.

'While we feel perfect trust in your ultimate success, we would uphold you with our earnest sympathy during the trials and difficulties that must arise in your new life, nor can any failure in immediate attainment remove from us the sense of elevation, enlightenment, and hope that your presence with us has ever inspired.

'Recorded on the occasion of "Farewell by Birmingham friends, to comrades about to enter upon Spiritual Communal life at Starnthwaite, Westmoreland, this 15th day of September, 1898."

The motion was cordially supported by friends representative of the spiritual movement in the city, though a deep regret was expressed that Mr. Smith was leaving Birmingham for so quiet a sphere.

The Colonists suitably replied, and the rest of the evening slipped away under the influence of music and song. The enthusiasm culminated in a hearty rendering of 'Auld Lang Syne.' B. H.

Societary Doings.

LONDON NEWS, NOTES, AND NOTICES.

BATTERSEA PARK-ROAD, Henley Hall, Henley-street: Our meeting was conducted by Mr. Whyte (Evangel), who gave a most excellent address. Mr. Adams spoke briefly and effectively. Very good clairvoyant descriptions were given by Mr. J. White, all being finally recognised. Mrs. Fisher sang 'The Old Cathedral,' and Mr. Newman assisted with the violin. The chair was occupied by Miss Pierpoint. The Park meeting at 3-30 was conducted by Mr. Adams.—**BOW, 193, Bow-road:** A very enjoyable evening with Mr. and Mrs. Webb. Mr. Webb gave a very interesting address, and Mrs. Webb gave very good psychometry and clairvoyance. Investigators were pleased and interested at the bright condition and manifestation. Wednesday, we also had a very good meeting.—**BRIXTON, 8, Mayall-road:** Mr. Dale gave a very encouraging address on 'The use and misuse of Spiritualism,' followed by clairvoyant descriptions.—**CAMBERWELL, 33, Grove-lane, S.E.:** A well-attended meeting. Mrs. Holgate's guide gave an address on 'Spiritual gifts,' and emphasised the need of more earnestness in the propagation of the truth. Psychometry at after-circle.—**CANNING TOWN, 2, Ford's Park-road:** Mr. Bullen gave a good address and clairvoyance. On Tuesday, Mr. Davis dealt with questions. **CO-OPERATIVE HALL, Braemar-road:** Mr. Pearson gave a splendid discourse on 'Spirit life.'—**CAVENDISH ROOMS, 51, Mortimer-street, W.:** Crowded audience welcomed Mr. Peters, whose remarks upon Spiritualism were much appreciated. Numerous clairvoyant descriptions given; in many cases with marked success. Mr. Peters is a valuable worker. **EAST LONDON, Manor Park Centre:** Monday, Mr. Davis gave very good psychometry. Friday, Mr. W. Noyce gave wonderful clairvoyant tests, well recognised. Sunday, Mr. Barrell gave a short address. Mrs. Barrell (normally) gave a grand address and very successful psychometry and clairvoyance; well recognised. Mrs. Abrahams kindly sang 'The lost chord.'—**FOREST GATE, Liberal Hall:** Mrs. Hellier spoke at our Tuesday night meeting; all much enjoyed the advice. Sunday morning, we continued the previous Sunday morning's subject, and we had a lively time. Messrs. Gwinn, Veitch, Dennis, Barrell, and several others took part. Our friend, Mr. Gibbs, gave a good discourse in the evening, followed by good psychometry. **HACKNEY:** On Sunday evening last our platform was occupied by three of our members, it being members' Sunday, which is held once monthly for their development. Mr. Neander, president, gave a very able address on the 'Use of Spiritualism in general.' Mr. Harris, our late vice-president, gave his valuable experiences in different phases of phenomena in Spiritualism. Another member also gave his experiences in thought-transference, automatic writing, clairaudience, etc. **ISLINGTON, Wellington Hall:** Mr. Branchley gave an address on 'The Prophet Daniel, a spiritual medium.' Mrs. Branchley gave most convincing clairvoyance.—**LOWER EDMONTON:** Mr. A. G. Dalley, under control, gave a learned address on 'Reincarnation, the opinion of a disembodied spirit.' The arguments tended to show that Reincarnation was not a living fact. During the evening Mrs. Edwards sang 'Art thou weary?' applauded. The meetings are now closed till the erection of a hall.—**NORTH LONDON:** The open-air meeting in Finsbury Park was conducted by Mr. Brooks, Messrs. Cash, Poley, North, and Pursglove supporting. Some opposition from a Positivist and a Christian, but as they had no personal experience on the subject it availed but little. At 14, Stroud Green-road, in the evening, Mr. Jones in the chair, the subject was 'The Trinity,' followed by spirit friends, with test, and uplifting addresses through the mediumship of two lady friends.—**SHEPHERDS BUSH:** Mr. Davis (Canning Town) gave a very earnest and instructive address.—**SOUTH LONDON, Surrey Masonic Hall, Camberwell New-road, S.E.:** Sunday morning, Public circle was well attended, grand results, Mr. Long conducting. The children's Lyceum is progressing, and our members are taking great interest in the lending library, which we hope very largely to increase with all the latest works on our philosophy. The evening address on the 'Soul of man,' delivered through the mediumship of our leader, was much appreciated by a large and attentive audience. Large attendance at the after-service.—**STOKE NEWINGTON:** Mr. Sherwood gave his second lecture on 'Animal Magnetism,' and was listened to with close attention by a very intelligent audience. Its value was greatly enhanced by Mr. Sherwood placing two ladies in the mesmeric state, and thus inducing the clairvoyant vision. Mr. Sherwood has indeed done us a great service by these lectures, and

we look forward to his next visit, of the 9th prox. It is much regretted if any inconvenience was caused our friends living at a distance, but by an accidental occurrence no announcement was made of the meeting in this paper.—**STRATFORD, Martin-street Hall:** Mr. W. O. Drake gave an interesting address on the 'Brotherhood of Christain England.' Very fair attendance. The band played selections, and promises to be of great use to the society. On the 22nd we had an instructive discussion on 'The benefits to be derived by becoming a Spiritualist.' *Prospective:* Next Sunday Mr. Davis will take the meeting. On Thursday Mrs. Whimp has promised us clairvoyance, etc. Make this night an enjoyable one by your presence with us. Lyceum, Sunday, 11 a.m. Photos of Lyceum children 6d. each, on mount.—**STRATFORD, Workmen's Hall, West Ham-lane, E.:** 22nd, Mr. Gwinn gave a splendid address, under control, followed by interesting questions from the audience. 25th, Mr. King gave a very interesting address on 'Death and afterwards,' in a manner that gained for him our united appreciation. Mrs. Ward sang a charming solo, 'The Lost Chord.'

CAMBERWELL NEW ROAD, S.E. Surrey Masonic Hall.—A Social Party, under the auspices of the South London Spiritualists' Mission, will be held in the above hall on Monday evening, Oct. 10. Tickets 6d. each. Proceeds in aid of Lending Library. Mr. W. E. Long, 12, Lowth-road, Camberwell, S.E.

MANCHESTER NEWS AND NOTES.

ARDWICK, Tipping-street: 21st, Mr. P. Bewick gave clairvoyance and psychometry. 25th, Mr. J. Moorey gave good discourses, afterwards very good clairvoyance. Half-yearly meeting; the report of the half-year was read, and the members passed it as very satisfactory. The following officers were elected for the next six months: President, Mr. W. Mastin; vice-presidents, Messrs. Simkin and Braham; treasurer, Mr. Vern; hon. sec., Mr. G. Leigh cor. sec., Mr. T. Roughsedge; librarians, Messrs. Taylor and Gregson; bookstall and doorkeeper, Mr. C. Barrington; auditors, Messrs. Simms and Taberner; conductors of Wednesday's circles: Messrs. Mastin, Braham, and Simkin; Friday circle, Mr. Treherne; conductor of Lyceum, Mr. Braham; treas., J. Simkin, jr.; sec., C. Barrington.—**BRADFORD, Labour Hall, Grey Mare-lane:** Mrs. Pearson's guides gave a very nice address on 'Nearer, my God, to Thee.' She has been off the platform nearly 11 months, through sickness, and did very well indeed. Mr. Pearson gave excellent psychometry.—**CHEETHAM, Ash Lodge, Halliwell-lane: 19th, Very good circle,** good personation tests by Mr. A. Payne. 22nd, Mrs. Williams, in place of Madame Henry, who was ill, gave very successful clairvoyance and psychometry. Sunday, Miss Booth, of Bolton, made her first appearance on our platform, and gave satisfaction to large audiences. Clairvoyance good. Lyceum well attended; recitations and readings as usual.—**COLLYHURST: 21st, Pleasant evening** with Mrs. Greenlees, who was most successful with clairvoyance and psychometry. 25th, Mr. Craven gave a grand lecture on 'Heaven and hell.' Selection by the choir, 'Only waiting till the shadows,' nicely rendered. *Lyceum:* Usual routine done well, recitation by Mr. Hulme. A most harmonious session; present, 64.—**HIGHER BROUGHTON, Hilton-street: 22, Mr. Bewick** gave very good clairvoyance and psychometry. 25th, *Lyceum:* 45 present; recitations by Misses Macgarvy, Lucy Cruise, Lena and Carrie Morris, and Florrie and Percy Shedlock; marching and calisthenics ably led by Miss Garner. 2-45 and 6-30, Mr. S. Featherstone gave two grand addresses on 'Liberty' and 'What has Spiritualism done for humanity?' Chairman, Mr. Jackson. After-circle conducted by Mr. Smith, assisted by Mrs. Stafford.—**LONGSIGHT, 24, Grey-street: 20th, Miss Cotterill** gave an address, followed by some good psychometry; 22nd, Good circle; 24th, Social, well attended; 25th, Mr. Young and Miss Chadwick gave some good phenomena. Good after-circle.—**OPENSHAW, Granville Hall, George-street: 22nd, A pleasant evening** with Miss Cotterill, clairvoyance and psychometry a marvel. 25th, Mrs. Horrocks gave nice addresses and psychometry, much enjoyed. *Prospective:* It is the desire of the Secretary that all members should be present on Sunday evening next, as he has prepared a balance-sheet for ten years, from Sept. 2, 1888, to August 28, 1898, during which time he has been secretary, and would like every member to hear it read.—**PATRICROFT, New-lane:** Good time with Miss Chadderton. Afternoon, good clairvoyances. Evening, 'Man in search of God'; good clairvoyance.—**SALFORD:** Wednesday evening circle, conducted by Mr. A. Bracegirdle, assisted by Mrs. Williams and Mr. Connolly. Sunday, By the generous help of members and friends, the church was handsomely decorated with fruit, flowers, etc., for the harvest festival. Mrs. Hulme gave an earnest and appropriate address, followed by very successful clairvoyance. The cantata, 'The Angel of the Harvest,' was well rendered by the choir, bringing to a close a very enjoyable service.

LANCASHIRE AND CHESHIRE.

ACCRINGTON, Spiritual Hall, Bridge-street: Mrs. Billington, of Blackburn, gave splendid clairvoyance afternoon and evening. Circle conducted by Mrs. Mellor and others. 26, **CHINA-STREET:** Fine discourses through Mr. W. J. Leeder; afternoon 'Spirit messages,' evening 'Can Spiritualism make men better.' **ST. JAMES-STREET:** Mrs. Greenwood gave two splendid addresses and good clairvoyance, also named a baby in the afternoon. It was her first time on the platform, and she did remarkably well. After-circle conducted by Miss Butterworth, Mrs. Westwell, and Mrs. Green.—**ASHTON-UNDER-LYNE: 20th, Mrs. Greenlees** gave very good clairvoyance to good audience. 25th, We had a very good day with Mr. Taylor and Mr. Fitton, of Royton.—**BLACKPOOL, Albert-road:** Mr. W. H. Phillips gave two very earnest addresses. Afternoon, 'Heaven and Hell,' evening, 'Duty,' and if this address has only roused one Spiritualist up to a sense of duty it has not been in vain.—**BOLTON, Bradford-street: 25th, We had our harvest festival,** when Mr. Plant gave excellent lectures on 'If God is a spirit what is man?' and 'A soul in search of God,' with most accurate clairvoyance. The hall was beautifully decorated with the generous gifts of members and

friends. Altogether a successful and happy day.—**BOOTLE**, Masonic Hall, Merton-road: Mrs. Griffin, of Burnley, gave good addresses on the 'Realities of the Unseen,' well delivered and received. Clairvoyance very good.—**BURNLEY**, Guy-street: Mrs. Taylor gave two addresses, also very good clairvoyance.—**BURY**: 21st, Public circle conducted by locals, Mr. L. Lloyd and Miss Chadwick. 25th, Mr. Macdonald, intelligent address, afternoon, and clear clairvoyance. Evening, subjects from the audience.—**DUKINFIELD**: 22nd, Mrs. Cropper gave a short address and clairvoyance, very good. 25th, Mr. Pickthall gave good addresses. After-circle, Mrs. Peat.—**HEYWOOD**, Discussion Hall: Miss Nuttall, of Bury, concluded our last meeting in this room, her subjects being highly appreciated. Owing to the closing of the room until further notice Miss Nuttall, of Bury, kindly gave us her fee, for which she has the Committee's best thanks, and wish her every success.—**HOLLINWOOD**: 20th, Miss Barlow conducted the circle. 25th, Mrs. Fielding conducted the services. Discourses very good, and also clairvoyance of a high order.—**LEIGH**: Pleasant day with Mrs. Mort, of Oldham. Good addresses and clairvoyance; all recognised. Good after-circle. Many convinced.—**MIDDLETON**: 25th, Mr. Stevens gave good addresses on 'Spiritualism' and 'Scatter seeds of kindness for the reaping by-and-bye,' also good clairvoyance and psychometry, much appreciated.—**MACGLESFIELD**: Harvest thanksgiving services. Excellent addresses by the Rev. A. Rushton and Mr. Wm. Brown. Good audiences. Fine orchestral band. A good muster of fruit and vegetables, etc. Finished up with a good concert and sale of fruit on the Monday. Very successful time.—**MILNROW**: Mrs. Hollows' guides gave two addresses, 'What are we here for?' and 'What is the life after the so-called death?' After-circle, good psychometry.—**OLDHAM**, Bartlam place: Mr. J. B. Tetlow spoke at the harvest festival on 'Our Father' and 'Gather in the sheaves.' Miss Nelly Palmer gave a solo called 'Golden sunshine.' The collections were £4 12s. 6^d. **SPIRITUAL TEMPLE**, Mumps: 20th, Mrs. Sellars gave a large number of remarkable tests, everybody satisfied. 25th, We held our harvest festival, which proved to be the best we ever had. Mrs. France was our medium; she spoke on 'God is love' and 'Sowing and reaping.' Our hall was crowded at each meeting.—**PRESTON**, Central: The guides of Mrs. M. F. Smith spoke very well on 'Liberty of Spiritualism' and 'Are they not all ministering spirits?' Very good clairvoyance.—**SHAW**: 20th, Mr. John Young, of Werneth, gave good psychometry to a full house. 25th, Mrs. Sellars, of Oldham, gave two short addresses, also accurate clairvoyance, all being recognised. Very good after-circle.—**STALYBRIDGE**: 21st, Mrs. Mellor gave good address on 'What is Spiritualism?' followed by successful psychometry. 25th, Mr. Duffy discoursed in an able manner on 'Does man live after physical death?' and 'Spiritualism and its mediums,' also giving good psychometry to very good audiences. After-circle conducted by Mrs. Mellor and Master Bray.—**STOCKPORT**: Miss Cotterill's guides delivered two excellent addresses on 'Small things' and 'Work while it is day,' which were well received by intelligent audiences.—**SOUTHPORT**, Hawkshead Hall: 25th, Fine addresses by Mr. F. Hepworth on 'Spiritualism, is it useful?' and 'Salvation, from what, when and how,' also good clairvoyance. **FORESTERS' HALL**: Splendid addresses from the guides of Mrs. Peters, followed by most decisive tests in clairvoyance.—**TODMORDEN**: Mrs. Midgley gave two excellent lectures and good clairvoyance.—**WARRINGTON**: Mr. Marklew. Afternoon, excellent homily on 'Condemn not'; evening, a question from audience as to continued existence of the higher animals, and a stirring address on 'Nature's divine revelations' (also suggested by one of the audience). Monday, 26th, questions from audience and clairvoyance, in which he gave some good tests.

MIDLAND AND EASTERN COUNTIES.

BIRMINGHAM, Bloomsbury: The guides of Mrs. College gave a beautiful address on 'Consider the flowers,' in which the modest daisy and retiring violet, the blushing rose and bold sunflower, figured as apt illustrations of the different natures and temperaments of our little ones as they grow from infancy to womanhood. Truly a grand lesson. Clairvoyance fair. We thank our dear sister, and look forward with pleasure to her next visit.—**DERBY**, Traffic-street Mission Room: Mrs. Beresford with us. A grand time. All thoroughly appreciated the stirring addresses. Clairvoyance and psychometry excellent both afternoon and night.—**FOLESHILL**: Mr. Lloyd, of Knightcote, conducted two services, which were most successful. The addresses were followed by clairvoyance, nearly all the descriptions being recognised. All are hoping he will come again soon.—**GREAT YARMOUTH**: First sitting held last Sunday. Will friends give us their sympathy and good wishes that we may make this venture a success?—**LEICESTER**, Crafon-street: At the opening of our new hall, on Sunday, Mr. Ward, of Wisbech, gave excellent addresses. Morning subject, 'Strangers in a strange land feel destitute'; evening, subjects from audience, 'What has Spiritualism done, and what benefit has it been to humanity?' Excellent clairvoyance and good advice to many after each service.—**SMETHWICK**, Central Hall: A grand day with Mrs. Place, who gave two addresses to good audiences. Most convincing clairvoyance. Strangers compelled to acknowledge by weight of evidence. Visited and spoke cheery words to our Lyceum. Mrs. Place is a great power in the hands of the spirit-world.—**WALSALL**: Mr. J. J. Morse spoke on 'Our gospel, its value to the world,' and 'If a man die,' to good audiences. Mr. Morse paid a visit to the Lyceum, and gave us excellent advice.

NORTHERN COUNTIES.

CROOK, Mechanics' Hall: Mr. J. Morland, of Spennymoor, paid us a visit, and delivered two excellent addresses on 'The industries and nurseries of spirit-life' and 'The origin of thought.' Both addresses were of a splendid character, and likewise very instructive.—**GATESHEAD**, 97, Coatsworth-road: Sept. 19, The reception opened out with a good company. Mr. Stevenson stated that these receptions were not phenomenal in their nature, but educational. There was much need of a better knowledge of 'Man' and 'Nature' for a true appreciation of Spiritualism. Several ladies and gentlemen took

part. Two strangers were phonologically examined and their mediumship pointed out. **CUTHBERT'S HALL**: In the absence of Mr. McKellar, Mr. Bancroft kindly gave a splendid discourse on 'Magnify the Lord with me,' which was listened to with much interest by the audience. Good after-circle, when Mrs. Moore gave good clairvoyance. **I.L.P. HALL**: Mr. G. McClelland's guides gave a good address on 'Is Spiritualism true?' to a numerous and intelligent audience. Good after-circle, when Mr. Moor's guides gave an interesting and instructive address on 'The truths of Spiritualism.' Very convincing phenomena. 47, **KINGSBORO'-TERRACE**: Mr. James's guides gave an excellent address on 'True development,' which was well appreciated by a large audience. After-circle, good delineations were given by his guides.—**MILLOM**: Mr. W. Tyson, from Askam, gave an address on 'Nature truths.' Very good. 18th, Mr. W. Todd.—**NEWCASTLE-UPON-TYNE**: Mrs. Young, of South Shields, delivered a short address, afterwards gave a large number of clairvoyant descriptions, the most of which were recognised. Mrs. Hogg presided. **NORTHUMBERLAND HALL**: 18th, We had short addresses, followed by clairvoyance, and on the 19th successful psychometry from Mrs. Gregg. 25th, Mr. J. H. Lashbrooke gave a splendid address, subject, 'Death, the servant of life.'

WALES AND WESTERN.

BARRY Psychological Society: We had a splendid meeting. The guides of Mr. G. Harris, of Cardiff, gave a most impressive address on 'Immortality.' Mrs. C. Dowdall, of the Charles-street Society, afterwards gave grand proofs of spirit identity, which fairly astounded all who heard the descriptions, all but one being recognised.—**CARDIFF**, 18, Charles-street: 19th, Mr. E. Oaten's guides gave an interesting answer to the question, 'Of what use is Spiritualism?' 'Sunflower' and 'Snowflake' attained their usual surprising success with psychometry and clairvoyance. 25th, The guides of Mrs. E. Oaten discoursed eloquently on the difference between the philosophy of Christianity and Spiritualism, showing that it is impossible for one steeped in crime to suddenly become an angel of light; the same can only be brought about gradually, taking for his analogy the works of nature. We are what we are, because of what we have been—even as our future state shall be the result of what we are making it now. Good clairvoyance by Miss Johnson.—**CANTON**: 198, Cowbridge-road: Trance address through Mrs. Williams, 'The watchers say he is dead, but the respers are there.' Question, 'What is the spirits' definition of God?' splendidly answered by Mrs. Preece's control. Good and well recognised clairvoyance. Splendid meetings on Tuesday evening.—**MERTHYR TYDFIL**, Central Hall: A large audience, when Mr. Muxworthy delivered an address on 'Spiritualism and its uses.' Very successful clairvoyance by Mrs. Billingsley.—**PLYMOUTH**: 21st, 'Spiritualism's teachings,' by Mr. Forbes. Clairvoyance by Mrs. Trueman, nine descriptions given, eight recognised. 23rd, An interesting paper on 'Mental power and its expressions,' by 'Questor.' 25th, An excellent discourse on 'Phenomenal Spiritualism,' by the guides of Mr. J. Evans.

YORKSHIRE.

ARMLEY: We had another splendid day with Mrs. Taylor, of Leeds, who spoke excellently for us from the subject, 'Why should England not become Catholic?' She held the audience in breathless silence, and we heartily thank her for the manner she spoke throughout the day.—**BARNESLEY**, George-yard: A good time with the guides of Mrs. Halliday on 'What is it to inherit eternal home?' Clairvoyance excellent. A good after-meeting by Mrs. Lazenby. Clairvoyance very good.—**HORSFORTH**, Spiritual Lyceum: Mr. A. Walker, of Bradford on 'Is Spiritualism a religion?' and 'Mediumship,' keeping the audience attentive and satisfied. A few words were also given to the children by Mr. Pawson, whose presence cheered our little gathering. A short but beautiful recitation was rendered by Mr. Pawson in a gentle and easy manner. Thanks to our two friends. **HUNSLET**, 3, Bottom of Joseph-street: We had a good day with the guides of Mr. Jowett, who gave good clairvoyance. We all hope soon to have him again. **GOODMAN-TERRACE**: We opened our services to-day with a new organ, the guides of Miss Smith giving two very good addresses. Afternoon, 'God is light and God is love.' Night, 'Am I to go away empty handed.' Very good clairvoyance and psychometry to crowded audience. **ORIEL HALL**: 18th, Mrs. Beanland's inspirers gave eloquent lectures on 'What do spirits teach?' and 'The higher conceptions of death.' Clairvoyant and psychometric tests were marvellous.—**LEEDS**, 28, Back Adelphi-street: We had a good time with the guides of Mr. Teal who spoke well on 'Come, let us reason together.' Clairvoyance good. **PROGRESSIVE HALL**: A good time with the guides of Mrs. Falla. Good audiences.—**NORMANTON**: A very good day with our friend Mrs. Beanland on 'Spiritualism and Christianity.' Clairvoyance and psychometry remarkably good; both names were given in some instances. We never heard Mrs. Beanland better; she has our best thanks. A very good after-circle.—**SKIPTON**: Very profitable day with Mr. Back. Afternoon, 'Character and its relation to Spiritualism'; evening, subjects from the audience.—**WAKEFIELD**: A good day with Mr. Shaw. He took questions from the audience, and answered them in a masterly manner. Psychometry good and very successful.

SOUTH YORKSHIRE DISTRICT COUNCIL.

PROPAGANDA MEETING AT WATH.

Your readers will doubtless remember my writing to 'our paper' concerning the 'gentleman in blue' turning us away from Wath, when we were expecting to hold an open-air meeting to preach Spiritualism to the people. We wrote to the local papers concerning this, and at the next meeting of the Wath Urban District Council, several of the Councillors said they had no objection whatever to the Spiritualists coming into Wath.

Seeing the account in the paper, we applied to the Council for the use of the Town Hall Grounds for a meeting for last Sunday. This request they granted, and we went over to Wath. Our train being late, made us late to the grounds, where we found between 80 and

100 people assembled. We might have been some extraordinary people by the way in which we were stared at.

We mounted the terrace in front of the hall, and Mr. Heywood, of Sheffield, commenced his duties as chairman, and explained our reasons for coming to Wath. He gently reminded them that that was our second visit to Wath, and that the last being so successful, he had not the slightest hesitation in saying the next one would be even more successful.

Mr. W. H. Smith, of Parkgate, was then called on, and he laid down our fundamental principles, and explained them to the audience in an able manner—the Fatherhood of God and the Brotherhood of Man, together with Eternal Progression.

Mr. T. E. Morgan, of Sheffield, then took up the strain, and as there were a good many from the orthodox Church present, he showed that Jesus was a medium, that the Bible taught Spiritualism, and that if they were true to their beliefs, they ought to be on our side, and wound up by advising them to investigate for themselves in their own homes, and they would soon prove it true as we had done.

Mr. Jopson, of Sheffield, was next introduced, and questions were asked for, but none being forthcoming he started a speech which very soon drew questions, and then for about half-an-hour the scene grew animated. One brother from the Primitive Church asked various questions, and receiving the replies left us seemingly at the end of his tether by asking us if we believed in the Bible as the word of God? On his receiving a reply in the negative he departed, calling us sceptics, infidels, and other polite Christian names. A Salvation man took up the strain, and we had a lively discussion on 'Nature,' 'The age of man,' and 'God.' We could not get the idea of a personal God out of his mind, although he could go a certain distance with us. He got his anger aroused and began to call Spiritualism 'all tommy-rot,' and he, too, took up his belongings and went into his own house. Shortly afterwards we closed the meeting, and came away fully persuaded we had sown good seed. Let us hope it will not be long ere we can see the fruits.

T. E. MORGAN.

RECEIVED LATE.—DEWSBURY: 22nd, Mrs. Thornton, of Batley Carr, gave short address and very good clairvoyance. 25th, A good day with Mrs. Wrighton, of Bradford, who gave very good clairvoyance. Mrs. Wrighton set sail for America on Wednesday, Sept. 28th.—OLDHAM, Bleasby-street: Mr. Trueman, of Dukinfield, was with us, and gave two splendid addresses on 'The message from heaven' and 'Phenomena and philosophy of Spiritualism.' Good clairvoyance.—BERMINGHAM, Camden-street Board Schools: The guides of our new medium, Mr. Cope, gave a very enlightening and elevating discourse. The answers to questions from the audience were well expounded. Considering that this is only the second time he has taken a public platform we think there is a lot of good in store for us.—CASTLETON: Our harvest festival was a complete success, thanks to Miss Jackson and her friends. Miss Jackson gave two very good addresses. Mrs. Lawrence, of Bury, rendered two solos. Miss Heys, of Bury, also rendered two solos, and Miss Fersackerley and Mrs. Lawrence gave us a nice duet. Good audiences. Clairvoyance splendid.—ECCLES: 21st, Mr. J. B. Tetlow spoke in a very able manner on 'Duty,' and gave good clairvoyance. 25th, Mrs. Porter's guides gave two discourses on 'Spiritualism, what is it?' and 'A message from the spirit-world,' in a clear and able manner, and gave good clairvoyance. Will mediums please take notice that all correspondence for the present must be addressed to Mr. Foster, 50, Buxton-street, Eccles.—ROTHERHAM: Sunday, Harvest Festival, when Mrs. Markham and her guides gave an interesting address on 'What shall the harvest be?' Clairvoyance very good, in some cases both names given. Monday, short address by Mr. Sands and Mr. Roebuck. Clairvoyance by Mrs. Hossell very good, and we wish to thank all friends who took part to make it a success.

YORKSHIRE UNION PLAN FOR OCTOBER.

ADWALTON—9, Mrs Webster; 16, Mrs Ellis; 23, Mr Walker; 30, Mrs Harrison.
 ARMLEY—9, Miss Beaver; 16, Mr Parker; 23, Mrs and Miss Hunter; 30, Mrs France.
 BATLEY—9, Mrs Hall; 16, Mrs Clough; 23, Mrs Falla; 30, Miss Patefield.
 BATLEY CARR—9, Mr Baldwin; 16, Mr Marshall; 23, Mr Parker; 30, Mr Armitage.
 BRADFORD—Boynton Street—9, Mrs Middleley; 16, Mr Worsman; 23, Miss Mander; 30, Mr Pawson. Milton Hall—9, Mr Hopwood; 16, Mr Smithson; 23, Mr Farnworth; 30, Mr Parker. Otley Road—9, Miss Hall; 16, Mr Barraclough; 23, Mr Seeking; 30, Miss Hunter. Spicer Street—9, Mr Gregg; 16, Mr Armitage; 23, Mrs Beardshall; 30, Mr and Mrs Burchell. St. James—9, Mrs Beardshall; 16, Mrs Lambert; 23, Mr Watkin; 30, Mr Long. Tong Street—9, Mrs Harrison; 16, Mrs Wilcock; 23, Mrs Crowther; 30, Mr Wooler.
 BRIGHOUSE—9, Mrs Berry; 16, Mrs Midgley; 23, Mrs Bailey; 30, Mr Brook
 CLECKHEATON—9, Mrs Crossley; 16, Mrs Shulver; 23, Miss Beaver; 30, Mr Baldwin.
 ELLAND—9, Mrs Crossley; 16, G Featherstone; 23, Mr Brook; 30, Mrs Beardshall.
 HALIFAX, No. 1—9, Mrs Stair; 23, Mrs Crossley; 30, S Featherstone.
 HALIFAX, No. 2—9, Mrs Bailey; 16, Union Conference; 23, Mr Smithson; 30, Service of Song.
 HUDDERSFIELD—9, Mrs Richardson; 16, Mrs Bailey; 23, Union Visit; 30, Miss Mander
 HULL—16, Mrs Russell; 30, Mr Smithson.
 KEIGHLEY—9, W Howell; 16, S Chiswell; 23, W Johnson.
 LEEDS, Psycho—9, Mrs France; 16, R A Brown; 23, Mr Rooke; 30, Mr Watkin.
 LIVERSEDGE—9, Mr Spencer; 16, Mrs S Roberts; 23, Mrs Holland; 30, Mrs Greenwood.
 MORLEY—9, Union Visit; 16, Mr Walker; 23, Mrs Richardson; 30, Mrs Stair.
 OSSETT—9, Mrs Brook; 16, Miss Manjer; 23, Mr Spencer; 30, Mr Walker.
 ROTHWELL—9, Mr Mason; 16, Miss Hall; 23, Miss Hunter; 30, Mr Seekings.
 SHIPLEY—9, Mrs Nicholson; 16, Mrs Armitage; 23, Mr Todd; 30, Mr and Mrs Marshall.
 WEST VALE—9, Mrs Falla; 16, Mrs Brook; 23, Mr Barraclough; 30, Mr Morgan.

Will Yorkshire Spiritualists please note that Mr. Swindehurst will speak at the following meetings: Halifax, Winding-road, on Monday, Oct. 3; Bradford, Spicer-street, on Tuesday, 4th; Batley, Wednesday, 5th; Batley Carr, Thursday, 6th; Sowerby Bridge, Friday, 7th; Armley, Monday, 10th; Huddersfield, Tuesday and Wednesday, 11th and 12th.

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

Prospective Arrangements.

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

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

BOWLING, Harker-street.—October 2, Mr. Bedford; 9th, Circle; 16th, Mr. Firth; 23rd, Circle; 30th, Circle. Mondays, 2-30 and 7. Wednesday, 8 o'clock. 569

BURNLEY. Guy Street.—Harvest Festival, Oct. 2, Speaker, Mrs. Thompson; Psychometrist, Mrs. Mellor, both of Accrington. Gifts of Flowers and Fruit thankfully received. Everybody welcome. Hymn papers provided. At 2-45 and 6-30. 568

COLLYHURST SOCIETY. Collyhurst-street.—The postponed Concert and Social, on behalf of the Lancashire Lyceum Fund, towards the loss on last demonstration, will take place on Saturday, October 1, at 7 o'clock. Artistes from local Lyceums will assist in presenting a pleasant and entertaining programme. Delegates meet at 4-30 for tea, provided at cost. Business to follow. Admission to meeting: Children 2d., adults 4d. All welcome. 568

GATESHEAD. I.L.P. Hall, 3, Back Windsor Avenue.—Sunday, Oct 2, Miss Rust, of Newcastle, at 6-30 p.m. Wednesday, Open Circle, at 7-30 p.m. Sunday, Oct. 9, Mrs. B. Johnston, of Gateshead, Questions answered. 568

GATESHEAD. St. Cuthbert's Hall.—Oct. 2, Mr. Stevenson, of Gateshead. Thursday, Oct. 6, Mr. Stevenson will preside, and will give readings and illustrations in Phrenology. 568

HOLLINWOOD.—Will mediums with open dates for Sundays, 1898, who will come for 5s. and expenses, apply to Mrs. Schofield, 2, Albert-street, off Victor-street, Hollinwood? 568

HUNSLET. Goodman Terrace.—Oct. 1, a Tea in this room at 5 p.m., tickets 6d. and 4d. each. Mr. J. W. Brass, of Middlesborough, will give address. Special meetings every night the following week at 7-30 p.m. Fresh speakers for every night. 568

HUNSLET. Oriel Hall.—Next Saturday, Oct. 1, a Grand Public Ham Tea will be held in the above rooms. Tea on the tables at 5 o'clock. Tickets, adults 8s. each; children under 12, 4d. each. After tea a public meeting will be held, when Clairvoyance and Psychometry, etc., will be given. 568

LIVERPOOL. Daulby Hall.—Services every Sunday, at 3 and 6-30 p.m. October 2, Mr. Phillips; 9th, Mrs. Green; 16th, Mr. J. J. Morse. Mondays, at 8 p.m., Members' Circle. Thursdays, 8 p.m., Public Circle. Lyceum every Sunday morning, at 11. On Tuesday evening, Oct. 11, a Soiree, in aid of the Organ Fund. Tea at 7 o'clock; tickets, 1s. 568

LIVERPOOL. Spiritual Evidence Society, Phoenix Hall, 64, Low Hill.—Sunday, Lyceum at 3; Wednesday, Oct. 5, Annual meeting of members for election of officers. Members more than two quarters in arrears will not be admitted. 568

LONDON SPIRITUALISTS' CONFERENCE.—Please notice that we shall hold our next Conference at 2, Ford's Park-road, Canning Town, E., on Sunday, October 2, 1898. A large Open-air Meeting will be held at the corner of Beckton-road, Canning Town, in the morning at 11. Earnest speakers of our Cause will address the meeting. The Conference will commence at three in the afternoon, when Mr. Brooks, of Hackney, will introduce the subject, 'Spiritualism and its relation to Communism.' After the Conference, Tea will be provided at 6d. per head. Please make these meetings enjoyable. Please note that the platform at 2, Ford's Park-road, Canning Town, will be occupied by mediums and speakers of the Conference, and it is to be hoped that there will be a crowded house. Come early to secure a seat. 568

MR. THOMAS WILD, Clairvoyant and Clairaudient Medium, is now booking dates for 1899. A few open for 1898. For terms apply 62, Oldham-road, Rochdale. 578

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

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

MR. W. PROCTOR, of Barrow-in-Furness, who is visiting Burnley on 2nd and 3rd of Oct., will be open for engagements for week-nights during the week up to Friday the 7th, to any neighbouring Societies.—Address W. Proctor, 19, Buccleugh-street, Barrow-in-Furness. 567

MR. WM. LAMB, Speaker, Clairvoyant and Psychometrist, is now booking dates for 1899; a few dates open for 1898. For terms, apply 56, Radnor-street, Hulme, Manchester. 571

MRS. L. A. GRIFFIN, speaker and clairvoyant, is open the whole of October of this year for Sunday and week night engagements; also a few in '99.—Address c/o Mrs. Carson, 19, Bold-street, Alexandra-road, Manchester. 569

MR. and MRS. MIDGLEY, Speakers, Clairvoyants, and Healers, 215, Bowling Back-lane, Bradford, are now booking dates for 1898-9. For terms apply as above. 568

MILNROW.—Will mediums with open dates for 1899, Sundays only, two services, please correspond with gifts? Card for reply. Fees 4s., which must include expenses. Secretary, Isaac Tweedale, 7, Heaton-street, Milnrow, near Rochdale. 569

NELSON, Bradley Fold.—Owing to the removal of the above Society from the above Hall into North Street (over the Public Baths), the Bazaar Committee have decided to postpone the Bazaar for a short time. A Public Tea and Social will be held in the New Hall, North-street, on Saturday, Oct. 8. Tea on the tables at 5 o'clock. Tickets 1s. each; after tea 6d. On Sunday, Oct. 9, Anniversary and Opening Services. Speaker, Mr. R. A. Brown; Clairvoyant, Mrs. Lambert. Tea provided for visitors at 6d. each. 568

NELSON UNITED. Spiritualist Society, Bradley Fold.—The above Society are removing to more suitable premises, and will Open their New Room in North-street (over Public Baths), on Saturday, October 8, with a Tea Party and Social; tickets 1s. each; under 14, 6d. Opening Services on Sunday, 9th, by Mr. R. A. Brown, of Manchester, and Mrs. Lambert, clairvoyant, of Burnley. Tea provided on Sunday for visitors, 6d. each. 569

NEWCASTLE-ON-TYNE. 3, Addison-road, Heaton.—Oct. 2, at 6-30, Mr. T. O. Todd. Oct. 9, Mr. A. G. Shepherd. 568

NEWCASTLE-ON-TYNE. Northumberland Hall.—Oct. 2, at 10-45 and 6-30, and 3rd, at 7-30, Miss Smith, of Southport. Short addresses, followed by clairvoyance and psychometry. Oct. 9, Mr. Jas. Stevenson. 16th, Mrs. Johnson. 568

NEW SONG SERVICE, 'In Heaven's Name,' by Walter Booth, Now Ready. Send 3d. for sample copy, to Walter Booth, 15, Grey-street, Higher Openshaw, Manchester. 567

NORMANTON.—Next Sunday's speakers, Mr. Collins and Mr. Whitehead, also our Harvest Thanksgiving Services, when solos of singing and music will be rendered by some of our Castleford friends and others. Also on Monday there will be a Public Tea and Entertainment. Tickets for Tea and Entertainment, 8d. each. All friends are welcome. 568

NOTTINGHAM.—A Social and Dance will be held in the Gladstone Hall, Lamartine-street, on Goose Fair Thursday, Oct. 6, to commence at 7-30 till 11-30. Tickets 6d. each. Come and spend an enjoyable evening. 568

NOTICE! BURY.—Will mediums within a radius of 30 miles send open dates, Sundays 1899, stating gifts free. Not to exceed 5s. and expenses.—Address Sec., J. Carr, 15, Cecil-street, Bury. 568

PERKINS.—Oct. 2, Mr. Lashbrook, of Newcastle, will address the meeting at 6 p.m. The Lyceum will also re-open. 568

PLYMOUTH.—October Speakers. Sunday, 2nd, Mr. Kenward; Wednesday, 5th, Mr. Forbes; Sunday, 9th, Mr. Evans; Wednesday, 12th, Mrs. Trueman; Sunday, 16th, Mr. Kenward; Wednesday, 19th, Mr. Forbes; Sunday, 23rd, Mr. Evans; Wednesday, 26th, Mr. Sammells; Sunday, 30th, Mr. Kenward. Clairvoyance by Mrs. Trueman. Meetings are held in the Oddfellows' Hall, Morley-street, Sundays, at 6-30 p.m.; Wednesdays, at 7-30 p.m.; Lyceum, Sundays, at 10-45 a.m.; M.I.C., Fridays, at 7-45 p.m. 568

RISHTON.—Harvest Festival, Oct. 2nd; speaker and clairvoyant, Mr. J. Moorey, of Pendleton. Monday evening, Fruit Banquet, at 7-30, 4d. each. 568

ROTHWELL.—On Sunday, Sept. 25, the Annual Infirmary Sunday, when Mr. J. Foulds, of Bradford, will speak. Proceeds in aid of the Leeds General Infirmary. 567

SALFORD.—Wednesday, 8-15, Public Circle. Saturday, 3-30, Unveiling of Stained-glass Window by Mrs. E. H. Britten, the Mayor of Heywood presiding. Sunday, Lyceum, 10 30; Public Circle, 3; Service, 6-30, Mr. Walter Howell; circle, 8-15. 568

SECRETARIES and Friends, please note. W. H. Taylor, Clairvoyant and Medical Psychometrist, late of Bamford-street, Royton, has changed his address to 23, Hanson-st., Greenacres-road, Oldham. 567

SECRETARIES PLEASE NOTE.—Mrs. B. Hunt, of Morecambe, is again resuming her platform work for the winter. 567

SHEFFIELD. Langsett Road.—The Annual Harvest Festival will be held on Sunday, Oct. 2, when Mr. Haywood and Mrs. Markham will conduct the services. Chair to be taken at each service by J. W. Pendlebury, Esq., of Manchester. Monday, Oct. 3, a Public Tea will be provided, tickets 6d. each. 568

SMETHWICK, Central Hall, Cape Hill.—Mr. H. Clark, of Leicester, on Oct. 2nd, at 11 and 6-30; Mr. Wollison, of Wolverhampton, trance speaker, on Oct. 9th, at 11 and 6-30. Come! Come!! Come!!! 569

STALYBRIDGE. Trinity-street.—Mr. T. Wild, of Rochdale, will occupy our platform on Wednesday next, Oct. 5. Chair to be taken at 7-30 p.m., prompt. 568

THE LANCASTER SOCIETY would be glad to hear from any medium that would come and give their services on Sundays, as our society is at present in very low water. Will pay railway fares.—H. Townley, Secretary, 16, Rydal-road, Lancaster. 568

TODMORDEN. Sobriety Hall.—Anniversary Services, Oct. 2. Speakers, Miss Ruth Sage, of Burnley, and Miss Annie Stansfield, of Todmorden. Silver collection. 568

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

WANTED, FOR SALE, SITUATIONS, ETC.

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

SITUATION as Lady Help or Housekeeper in a comfortable home. Burnley preferred. Address M. M., 21, Reservoir-street, Seedley. [569

LADY would be glad to be received in private circle for spiritual progression; district, Seacombe. Address S, 70, Gladstone-road, Seacombe, Liverpool. 569

WANTED, Books on Medical Herbalism, Psychometry, Mental Science, Health Lectures, and kindred subjects, for cash or on hire.—Dyke, 278, High-street, Gateshead-on-Tyne. 568

PLEASE NOTE.

Mr. and Mrs. Burchell

intend taking a few days' well-earned rest, from Sept. 27th to October 3rd, and hope to assist their Blackpool friends at the same time in connection with the Bazaar.

Will Patients please note?

568

HIGHER BROUGHTON SPIRITUAL SOCIETY

Hilton Street.

The First **TEA PARTY AND ENTERTAINMENT** to commemorate the Anniversary of the Lyceum, will be held in the above Hall, on Saturday, October 8, 1898. Tea on the tables at 4-30; tickets 6d. each. During the evening, A Sale of Crockery will take place; the proceeds of the said sale will be given to the Banner Fund.

On Sunday, October 9, an Open Session at 2-30 and 6-30; speaker, Mr. E. Marklew (at both services). Prizes will be given during the evening to the scholars who have recited the best during the quarter.

All friends cordially invited to make this a great success.

SPECIAL NOTICE.

ASH LODGE, HALLIWELL LANE, CHEETHAM.

ON SUNDAY, OCTOBER 2, 1898, AT 2-30 AND 6-30,

FLOWER SERVICE

Speaker, Mr. W. E. LEAVER.

Monday, at 7-45 Public Circle. 9 o'clock to 11, Social & Sale of Fruit. Thursday, at 8, MRS. GREENLEES.

AYURVEDA

OCCULT THERAPEUTICS OF INDIA.

Mrs MELVENA WATROUS has arrived in LONDON, and assumed charge of the Ladies' Department of the ORIENTAL PSYCHOLOGICAL INSTITUTE

42 and 43, WOBURN PLACE, RUSSELL SQUARE, W.C.

The Indian System of Therapeutics is SIMPLE, SAFE, and SURE. Relief guaranteed in all cases undertaken. Those suffering from deep-seated and chronic diseases, and who have failed to find help from other methods of treatment, should not lose this opportunity. None need lose hope. The Blind have been made to see, the Deaf to hear, and the Invalid restored to health and strength after twenty years!

The DHARMA THATHANA SAYAGYI, Mahadevadatta Devadatta,

attends daily from 11 to 1. Accommodation for few Resident Patients and Friends, every home comfort and experienced nursing.

Public Demonstration on TUESDAY and FRIDAY EVENINGS at 8 o'clock. SUNDAYS at 11 and 6-30.

All interested in Oriental Philosophy are invited to attend.

NEWCASTLE SPIRITUAL EVIDENCE SOCIETY.

THE

SALE OF WORK

In connection with the above Society will be held in the

Northumberland Hall,

NEWCASTLE-ON-TYNE, ON

Tuesday & Wednesday, October 4 & 5.

Will be opened on

TUESDAY, at 2-30 p.m., by MRS. E. GREEN,
OF MANCHESTER.

WEDNESDAY, at 2-30 p.m., by MISS SMITH,
OF SOUTHPORT.

ADMISSION ON

TUESDAY, 6d. WEDNESDAY, 3d.

TEA WILL BE PROVIDED, 6d. EACH.

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, F Hepworth circle at 8
- Ashton**—Hall of Progress, Burlington st., 2 30, 6 30 & Featherstone Tues. 7 30, J Savage
- Ashington**—Spiritual Temple, 5
- Barrow-in-Furness**—Psychological Hall, Dalkeith at 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, 8 Featherstone
- Birmingham**—Masonic Hall, New st., Union, Class 10 45; 11, 6 30
- Bloomsbury**: Lyceum 11; 3, 6 30
- Smethwick**: Central Hall, Cape Hill (opp. Windmill lane), Lyceum 2 30; 11, 6 30, H Clark
- Blackburn**—Old Grammar School, Freckleton street Lyce. 9; circle 11; 2 30, 6 30, Mrs Green
- Blackpool**—Spiritual Church, Albert road, Lyceum 9 30; public circle 11; 2 30, 6 30, Mr Leader
- Bootle, Liverpool**—Masonic Hall, Lyceum 11; 2 30, 6 30, Mr Parr Mon. 8 Tues. 8, Seance
- Bolton**—Bradford st., Lyceum 9 30; 2 45 and 6 30, Mr Bowick
- Burnley**—Hammerton st., Lyceum 9 30; 2 30 and 6, North st., Lyceum, 9 30; 2 30 & 6, Tues. 7 45, public circle. Wed. 7 30, members
- Guy st.** 2 45, 6 30, Mesdames Thompson & Mellor Mon. 8 Thurs. 8, Locals
- Bury**—Spiritual Hall, Georgiana st., Lyceum 10; 2 30, 6, Mr Brown Wed. 7 30, Mr Bewick
- 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
- Clitheroe**—Old School Church Brow, Lyceum 9 45; 2 30, 6, T Postlethwaite Mon. public circle, 7 45 Thur. mems. 7 45
- Colne**—Cloth Hall, Lyceum 10; 2 30, 6 30, Wm Ward
- Darwen**—Church Bank st., Lyceum 9 30 and 1 45; members' circle 11; 3, 6 30, 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**—Britannia st., 2 30 and 6
- Heywood**—Temple, William st., Lyceum 10; 2 30 and 6, Tues. 7 30
- Huddersfield**—Brook st., Lyceum 10; 2 30 and 6 30, Hyde—Mount st., Travis st., Lyceum 10; 2 30, 6 30, Isaac Pickthall Mon.
- Lancaster**—Athenaeum, St Leonard's Gates, 2 30 and 6 30
- Leicester**—Liberal Club, Town Hall sq., 11 and 6 30, Mon. 8, public circle
- Queen st.** Lyceum 10 30; 2 45, 6 30, Tues. & Thurs. 8
- Liverpool**—Daulby Hall, Daulby st., 11 Children's Lyceum; 3, 6 30, Mr Phillips Mon. 8, members' Thurs. 8, public circle
- LONDON**—*Camberwell New Rd*—Surrey Masonic Hall 11, public circle, doors closed 11 15 sharp; 3, Lyceum; 6 30, W E Long Lending Library
- Tico Worlds & S.N.E.* Hymn Books on sale 8, members' circle Sat., at 12, Lowth road 8 30, circle members & associates
- Battersea Park Rd*—Henley st., 5 30, fruit tea mtg; 7, annual meeting Thurs. 8, developing class, Sat., 8, members and friends social evening
- Westbourne Grove*—26, Hereford-road, Monday and Thursday at 8 for 8-30
- Brizton**—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, Conference Tues. 8, T W on sale
- Canning Town**—Co-op. Hall Braemar rd. 11 30, discussion; 3, Lyceum; 7, Mr Woods Mon. 8, Thurs. members T W on sale
- Stratford**—Workman's Hall, West Ham lane, E. Lyce 11; 7, Mr Whyte Thurs. tea & social 7
- Forest Gate**—Liberal Hall, Sun., Inquiry 10 30; 11, Lyceum 3; 7, Mrs Hellier Tues. 8, Thurs. 8, circles at 19, Oakhurst rd
- Longton**—Post Office Buildings, 11, 2 30, and 6 30, after-circle, 8. Mon. 7 45. Thurs. 7 45, public circle
- Macclesfield**—Cumberland street, Lyceum 10 30; at 3 & 6 30, Madame Henry
- MANCHESTER**—*Arwick*—Temperance Hall, Tipping st., Lyceum 10 30; 2 45, 6 30, J B Tetlow; 8 30, members' circle Wed. 8, Fri. 8, members
- Moss Lane East**—Princess Hall (Bradshaw-st. Car terminus), 10 45, 6 30, local Thursday 8
- Harpurhey**—Collyhurst st., Oldham rd., Lyceum, 10; 3, 6 30, Mrs Greenlees Wed. 8, Miss Cotterill
- Pairtercroft**—New lane, Winton, 3, 6 30, Mr Sleigh Tues. 8, public circles Thurs. 8, mems' circle
- Pendleton**—Cobden st., Lyceum, 10 30 only. 2 45, and 6 30, Lyceum Services, local mediums Mon. 8, public circle Wed. 8
- Salford**—Co-op. Stores, Chapel st., Lyceum 10 30 3, 6 30, Walter Howell; circle, 8 15
- Merthyr**—Central Hall, at 8 p m
- Mexborough**—Lees Arcade, Lyceum 10; 2 30, 6, J F Barraclough Mon. at 7 30
- Millom**—Lyceum 2; 6. Circle 7 30. Wed. 7, meeting
- Nelson**—Bradley Fold, Lyce. 10; 2 30 and 6, W Davis Tues. & 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, Miss E A Lamb, 2nd and 3rd Mon. 7 30. See Prospectives
- Nottingham**—Cobden Hall, Peachy st., 10 30, 6 30, Gladstone Hall, Lyce. 2 30; 10 45, 6 30
- Oldham**—Coronation st., Mumps, 3 and 6 30, Mrs Lillian Daley. Mon. 3, mother's meeting, Tues. 7 45, public circle
- Parkgate**—Temple, Ashwood rd. Lyceum 10 30; 2 30, 6, W C Mason; 8, circle. Wed. 8, circle
- Plymouth**—Oddfellows' Hall, Morley st. Lyceum at 10 45, 6 30, Mr Kenward. Clairvoyance, Wed. 7 30 Fri. 7 45, M 1 Class
- Rawtenstall**—Lyceum 10 30; 2 30, 6. Miss S Butterworth
- Righton**—2 30 and 6, J Moore
- Botherham**—Boro' Temperance Band Room. Lyceum 2; 3 and 6 30, W Rooke. Monday, 8 Wed. 8, public circle.
- Royston**—Hall, Union st Lyceum, 10; 3, 6, Local Wed. 8
- Shaw**—Broadbelt's Rms, 3, 6 30, W Stevens. Tues. 8
- Sheffield**—Langsett road, Lyceum, 10 and 2; at 11 public circle; 3, 7, harvest festival, Mr Heywood and Mrs Markham Mon. 8
- Slatthwaite**—Laith lane, 2 30, 6, O Shaw
- Southport**—Foresters' Hall, 3 & 6 30, Mrs Newton
- Hawkhead Hall**, 11, 6 30, Miss Smith Wed. 8
- Spenny-moor**—Victoria Hall, 2 and 6. Thurs. 7 30
- Stalybridge**—Lyceum, 10 30; 3, 6 30, Mr Young Wed. 7 30, T Wild
- Stockport**—Hall, Wellington rd., near Heaton lane, Lyceum 9 30; 2 30 and 6 30, Miss Stansfield Mon. 7 30, Miss Cotterill
- Sunderland**—27 Ann street, 6 30. Dally 8
- Walsall**—Central Hall, Lyceum, 10 30; 11, 6 30
- Warrington**—Temperance Hall, Academy st., 3 and 6 30, Will Phillips, and on Mon. at 7 45
- Walsbech**—Lecture Room, Public Hall, 6 45

* YORKSHIRE UNION SOCIETIES.

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

Hon. Sec.: J WHITEHEAD, 5, Womersley-place, Greenside, Pudsey, near Leeds.

- Adwalton**—At 2 30 and 6, Union visit
- Armley (near Leeds)**—Theaker lane, Lyceum 10 30; 2 30, 6 30, Mrs Hoyle 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, Mr Brook and on Monday 7 30
- Batley Carr**—Town street, Lyceum, 10 30, 2 30; 6, Mrs Brook. Mon. Mothers 3
- Birstal**—Railway ter. 2 30 & 6, Tues. 7 30, public circles
- Bradford**—Boynton st., West Bowling—Circle at 11; 2 30, 6, Mrs Wright Thurs. 7 45
- Tong st**—Dudley Hill, 10 30 public circle; & 2 30 6, Mr Firth Mon. 7 30.
- Milton Hall**, 32 Rebecca st., City rd., Lyceum 10, 2 30, 6, Mr Pawson
- Oldey rd.** Lyceum, 10 30; 2 30, 6 30, Mr Baldwin
- Spicer st.** Little Horton ln, 2 30, 6, Mrs Stretton
- St. James' Church**, Lower Ernest st., Lyceum 10 & 2; circle 3; 6, Mrs R Roberts Wed. 7 45
- *Brighouse**—Martin st. Lyce. 10; 2 30, 6
- Olechheaton**—Walker st. Lyceum, 10; 2 45 and 6, Mrs Jackson
- *Dewsbury**—Bond st. Lyceum 10, 1 45, 3, and 6, Mrs France Thurs. 7 30
- Elland**—Newcombe street. Lyceum 10; 2 30, 6, Mr Smithson
- Halfay**—Winding rd, 10 30; 2 30, 6, Mrs Midgeley
- Raven st.** Queen's rd, 2 30 & 6 30, W Johnson
- Huddersfield**—St. Peter st. Rooms. Lyceum 10; 2 30, 6 30, Miss Hall
- Hull**—Granville Hall, Silvester st., Lyceum 10; 2 30, 6 30, Mr Walker Wed. 7 30. Thurs. 7 30, members' circle
- *Kethley**—Heber street Spiritual Temple, 10 45, 6, Mr Watkin Mon. 7 30
- *Leeds**—Psychological Hall, Lyceum 10; 2 30 6 30, Mr Inman; 8 15, circle. Monday, 2 30, Tues. 8, members circle Sat. 8
- Liversedge**—Carr street, 10, Little Town; Lyceum; at 2 30 and 6, Mrs Armitage
- *Myley**—2 30, 6 30, Miss Beever Mon. 2 30. Tues. 7 30
- Normanton**—Queen st. 2 30, 6, circle 8, Tues. developing at 7 30
- Quets**—Queen st. Lyceum 10; 2 30, 6, Mrs Hall
- Rothwell**—Lyceum, 10; 2 30, 6, Mrs Clough Sat. 8
- *Sheffield**—Attercliffe, Vestry Hall, 2 30 and 6, W Fielding After-circle at 8
- *Hollis Hall**, Bridge street. circle 11; 3, 7, Mon. 7 30
- Shipley**—Market Buildings, Teal Court, 2 30, 6 Mr Seeking
- Skipton**—Temperance Hall, 2 30, 6, Mrs Stair
- *Sowerby Bridge**—Hollins lane. Lyceum 10 and 2; 2 30, 6
- West Vale**—Green lane, 6 Wed. 7 30, A Tyas
- Widdall**—2 30 and 6, Mrs Midgeley
- Yeadon**—Town Side. Lyceum 10; 2 30 and 6 Mrs Nicholson Mon. 8 members' circle

NON-AFFILIATED SOCIETIES.

- Accrington**—St James st, Lyceum 10 30; 2 30, 6 Mrs Johnstone; circle 8. Wed. 7 30, members
- Bacup**—Erincross street, Lyceum, 10; 2 30, 6 30, Barnsley—George Yard Mission Room, 2 30 and 6 Mr & Miss Hunter. 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 Hopwood Mon 7 30
- Temperance Hall**, Lyceum 10 30; circle 10 45; 2 30, 6 30, Mrs Kellett Wed. 7 45, circle
- Cambots**—Spiritual Evidence, 2, 5 30
- Cardiff**—18 Charles street. Sun. 7 p.m. Mon. 8
- Castleton**—Heywood rd, 2 30 and 6, Mr Standish Tues. 7 30, Mrs Beresford
- Crook**—Mechanics' Hall, 2 30 and 6
- Dearnley**—Spiritual Temple, 2 30 and 6
- Derby**—Traffic st. Mission, 2 30, 6 30, S J Foster, Mon. 7 30
- Dukinfield**—Astley street, 2 30, 6 30, Mr Crompton. Mon., Thurs. 7 30, circles
- Dundee, N.B.**—Gillfillan Hall, Wed. 8, room 3
- Ezeter**—Friars' Hall, Friars' Walk. Service 6-45. Wed. 8, members' circle
- Felling**—Hall, Charlton row, 2 30, 6
- Foleshill**—Edgwick, 10 30, 6 30. Mon. 8
- Gateshead**—Cuthbert's Hall, Bensham. Sun. Lyceum 2 30 6 30, Mr Stevenson Thurs. 7 30 open circle (see Prospectives)
- 97, Coatsworth road.—Receptions, 7 30
- 47, Kingsboro' terrace.—6 30. Mrs Young Thurs 7 30, open circle
- I.L.P. Hall, 6 30, Miss Rust Wed. 7 30 open circle
- 22, Redheugh rd.—Circle, Sunday, 6 30, Tues. 7 30 Thurs. 7 30
- Heckmondwike**—Thomas st., Lyceum, 10; 2 30 and 6
- Bethel Lodge**, Tues. Sat., 7 45
- Heywood**—Adelaide st., 2 30 and 6
- Hollinwood**—Factory Fold, Lyce 10 30; Miss Halkyard
- Hollinwood**—Labour Hall, Bow lane—Sun. 2 30, 6 30 Mr Savage and Mrs Shaw. Wed. 8, Mrs Greenlees
- Hadfield**—Salisbury street, off Station rd. at 3 & 6
- Huddersfield**—Quarby, 2 30, 6, Mrs Shepherd
- Hunslet**—Oriental Hall, Top of Joseph st., 2 30, 6, Sun., Mon., J Parker Tues & Sat. 8, public circle
- Goodman terrace**—2 30 and 6, Mr Brass. Tues Thurs and Sat. at 7 30
- 3, Bottom of Joseph street—at 2 30 and 6 30, Mrs Crossley, and Mon. 2 30, 7 30. Tues. 7 30, public meeting Thurs. 7 30 Sat. 7 30
- Williamson Buildings**—2 30 & 6, Mon. 7 30. Wed & Sat. at 7 30
- Letch**—Newton st., 2 30 and 6 15, Wed. 7 45, circle
- Leicester**—Crafont st., 11, 6 30, Mr Lote Wed. 8 circle
- Leeds**—Progressive Hall, 16, Castle st., 2 30 & 6 30, Mrs Thornton Mon. 7 45. Thurs. and Sat. 7 30, public circles
- 28, Back Adelphi st., circle 10 45; 2 45 & 6 30, Mrs Myers service of song Mon. 2 30, 7 45. Thurs. and Sat. circles, 7 45
- Liverpool**—Phoenix Hall, Low Hill, Lyceum 3. Wed. at 8, Election of Officers
- 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).
- Belgravia**—16, Caroline st., Sloane sq., Wed. 8
- Bow**—193, Bow road, 7, Mr Walker Tues Wed., Fri. 7 30, open public circles
- Brompton (West)**—4, Merrington rd. Sunday 11, Wed. 7 30
- Camberwell**—33 Grove lane, at 7
- 102, Camberwell rd, 7, Wed. 7, healing; 8, circle
- Lower Edmonton**—2, The Crescent, 11, Building Committee; 7
- Hackney**—Manor Rooms, Kenmuire rd., Mare st., 11 a.m. open-air meeting, Victoria Park; 6 45, Mr J J Vango. 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 Thursday, 8, Mrs Brenchley circle, members T W on sale
- Kentish Town**—85, Portess road, N.W. 7 psychometry. Mon., Thurs. 8. Wed.
- Manor Park**—Temperance Hall, 7, Mrs Barrell. Friday, 30th, Mr Savage Mon. Mr Davis
- Marylebone**—Cavendish Rooms, 51, Mortimer st W 7, Address
- North London**—14, Stroud Green rd., 7. Tues. 8 Wed. 8, mems. Finsbury Park Open-air, Sunday, 11 30
- Shepherd's Bush**—73, Becklow rd., 6 30 Mr Peters T W on sale.
- Stoke Newington**—Blanche Hall, 99, Wisbaden rd. 7, Mr Peters, clairvoyance. Mon 8, members, circle, 51, Bouverie road.
- MANCHESTER**—*Bradford*: Labour Hall, Grey Mare ln Tues. 8, members' circle, Thurs. 8, public circle J Young. Sun. 2 30, opening Lyceum, Mr O Pearson 6 30, Mr Hilditch, after-circle, 8 15
- Cheetham**—Ash Lodge Halliwell lane, Lyceum, 10 30; 2 30, 6 30, flower service, W E Leaver Mon. 8 Thurs. 8, Mrs Greenlees
- Eccles**—Conservative Club, 2 45, 6 30. Mr Marklew Wed. 7 45.
- Higher Broughton**—Hilton st., Lyceum, 10 30; 2 45 6 30, Mrs Porter Tues. singing class, 8 15 mem' circle Thurs. 8, Madam Henry
- Hulme**—Corner of Junction st., Lyceum, 10 30; 3 and 6 30, Mr Blumenthal; 8 15, circle. Mon. at 8 15, Mr Lamb. Wed. 8 30, members Thurs. 8 15, Mrs Eastwood, Messrs Blumenthal & Lamb
- Openshaw**—Granville Hall, George st., 2 30; 10 30, 6 30, Mrs Robinson Thurs. 8, Mrs Cropper
- Longsight**—West Gorton, 24 Grey st., Lyceum 10 30 2 30, 6 30, Mr Kay Tues. 8 15, J B Tetlow Thurs. 8 15, public circle, doors closed, 8 30
- 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
- Minrow**—Over the Stores, Dale st., 3 and 6 30, Mrs Nicholls. Tues. public circle, 7 45
- Middleton**—Co-op. Hall, 3 and 6, J R Howells
- Monksearmouth**—Hall, Roker avenue, 6 30
- Morecambe**—Moss lane, off Queen's sq., 2 30 and 6 30 Mon. 7 30
- West End**—Liberal Club, Clarendon rd, 6 30
- Nelson**—Albert Hall, 2 30 and 6. Wed. 7 30, circle
- Newcastle-on-Tyne**—Heaton and Byker Institute, 3 Addison rd, 6 30, T O Todd 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
- Lewis 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, Mr Lashbrooke, 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 Cotterill, harvest festival. Circle 8. Mon. 7 30, Thurs. 8, circle, members and friends invited
- Radford**—I L P Rooms, 10, Blooms Grove st. at 6 30
- Rochdale**—Regent Hall, Lyceum 9 45; 2 30 and 6, Mr Plant
- Summer st.**, 2 30, 6. Tues. 7 45
- Penn st.**, Lyceum, 9 45; 2 30 and 6. Wed. 7 30
- Seaton Delaval**—5 30
- South Shields**—16, Cambridge st., 6. Tues. 7 30
- Todmorden**—Sobriety Hall, 2 30 & 6 30, Misses R Sage and A Stansfield. Wed. 7 30, choir
- Tranmere and Rock Ferry**—Spiritualists' Gospel Hall, Union st., every Sun. 3, 6 30. Public circles Thurs. 8. All are invited
- Wakefield**—Queen street, Westgate, 2 30, 6, Wed. 7 30
- West Hartlepool**—Lynn st., over Graham's shop, 2 30 & 6 30, Wed. 7 30, public circle
- West Pelton**—Cottage Meetings 6 30
- Whitworth**—Market st., 2 30 and 6

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