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Materialization Manifestations.

By WILLIAM OXLEY.

V.

IN HIS late address to the British Association, Sir Wm. Crookes stated in reference to his researches and his published works containing an account of his experiments with physical mediums, notably Miss F. Cook, that he 'had nothing to retract, and still held to the truth as he had recorded,' etc., etc. No one can read his 'Researches into the Phenomena of Spiritualism' without being convinced that the marvels he witnessed and recorded are substantiated by the application of scientific instruments best known to savants of his calibre. Such testimony is conclusive and beyond question, and demonstrates the reality and actuality of some 'force and intelligence,' using the learned Professor's terms, that can produce temporary psychic forms with an exact resemblance to embodied human beings such as we are conversant with in our present condition of self-conscious life and being. It is these, and what are connected therewith, that form the basis on which rests what we know as Modern Spiritualism. How far this and other phases of psychic manifestations go to prove the continuity of self-conscious human life beyond 'death and the grave,' is a question that only indirectly affects the subject with which I am dealing; nevertheless I am bound to admit that it is impossible to overrate its importance in our quest to find a response to the question, 'If a man die will he live again?' If so, how, where, and in what condition of life and being?

All manifestations in animate and so-called inanimate forms of life are subject to the operation of laws as unerring as those which guide the planets in their courses round the sun. It is the study of these laws—so far as they are within embodied human ken—that brings us face to face with the operators who outwork, by means of the said laws, all phenomena that are appreciable to our senses, as well as the subjective phenomena that can be, and are, gauged by our mental or psychic powers.

Confining myself for the present to the question in hand in reference to materialized psychic—generally called spirit—forms, it is certain that by his, or her, own volition and power the medium cannot produce, or create, these apparently living human forms. It is true that mediums are the instruments without whom such manifestations are an impossibility, but beyond that they have no knowledge as to how they are produced, and much less as to who are the producers.

Scientists are fond of using the term, 'forces of nature,' but no sane one can conceive of 'forces' without some intelligent power controlling and guiding the same. A serious thoughtful mind cannot entertain the idea of blind forces, active, and acting in, and of themselves. What we term 'intelligence' is the prerogative of the human being, and is that which distinguishes him (or her) from all other forms of life. It implies the possession of power to design, formulate, and carry into ultimates (or materialize) the thought or idea in objective form as witnessed in the arts and sciences. Instinct, which is the possession of the animal proper, can never design and build a steamship, palace, or cathedral. Thus, we are shut up to the inevitable conclusion that the operators who produce psycho-physical phenomena possess the human faculty which we know as intelligence. Certain schools of occultism seem to think that embodied human beings (or at least some of them) possess these powers to a large extent, and, certainly, if their statements and records are true in fact, they are very remarkable; but a careful scrutiny will enable the student of the Laws of Life to discern the limitations, beyond which they cannot go, and to see that such a class of phenomena is mere child's play in comparison with the phases of which I am speaking. Although invisible to our external optics, yet these true operators make manifest even to our senses certain phenomena that are evidently not self-produced, and therefore invisibility does not militate against our recognition of some agency beyond our usual powers of perception. As we possess a self-consciousness by which the mighty results of science and art are exteriorised, it is rational to conclude that the 'operators' in the phenomena referred to possess similar powers of an indefinitely larger nature or quality. So far as I am able to resolve the problem, they are spiritual beings who have passed through the state and experience of physical embodiment on this or some other earth of our solar universe. It is because they are beings clothed with spiritual substance in contra-distinction to what we understand by ponderable matter, that we cannot see them as we see objects in the domain we label

Nature. The beings whom we think of and talk so glibly about as angels, are, as we understand, those in whom the human principle is made perfect, which is consonant with the spiritualistic teaching of endless progression. How this is accomplished in the multiform states and conditions through which the emancipated human spirit has to pass to attain perfection, is not within my province to dwell upon in this series of papers, so the readers must draw their own conclusions as to the relevancy or otherwise of what I have advanced on this question. As to the invisibility of spiritual beings, the same applies to ourselves in earthly embodiment: the real man or woman is never seen by our external optics; what we do see is the mask or *persona* within which is the man or woman, and we know that this mask is thrown off at death, when the real man passes out of it, and never again resumes it. If, then, the man him(her)self is unrecognisable here in this state of being, there is no difficulty in realising the fact that a human being without external clothing of physical matter, is invisible to our external sight. So much for the invisible and internal operators who produce these psychic marvels of which I am speaking.

Now as to the *modus operandi*. Taking the three cases I have given as illustrations, it is evident that the medium supplies the chief ingredients that compose materialized forms, but not all, for science has demonstrated that an aura, composed of invisible substance passes off from all human beings, and the aura supplied by the sitters at seances is an important factor in the make-up of the forms. These component elements, with more drawn from the atmosphere, constitute the basis of the solid human figure for the time being. The spiritualistic theory that these are the spirits of the departed re-entering into earthly conditions is scarcely tenable in view of scientific facts that have been established; nor is it conceivable that a liberated human spirit would enter the body of the medium and then manipulate the substance, or particles of matter, in order to enjoy a temporary re-embodiment. It is more reasonable to regard them as *representative*, i.e., human forms, in appearance, made to represent personalities such as they were when in earth life, known or unknown to the witnesses of the phenomena. The intelligent operators on 'the other side' do not appear to be deficient in ability, although this hypothesis credits them with a stupendous power which is unknown to any earthly embodied scientist or artist. But as the various phenomena of mesmerism, hypnotism, and the projection of the double, or psychic inner form of the human organism, are facts which cannot be gainsaid, and as these varied manifestations are claimed to be the result of will-power by embodied persons, there should not be much difficulty in endowing disembodied beings with the greater power necessary to outwork these marvels.

The almost instantaneous appearance and disappearance of those psycho-physical forms is a factor that must be dealt with by the student, but it opens up questions that would require a volume, or volumes, to expound, and then only the scientist and philosopher of spirit would be able to deal with the profound problems involved. A knowledge of the Law of Influx and of the distinction and difference between continuous and discrete degrees, as discovered and enunciated by the illustrious Swedenborg, provides a key that will unlock many of the mysteries of life and its infinitude of manifestations; but this, and what is involved therein, is a life-study that requires years of patient research, and to which but few have the time and inclination to devote their attention.

Some celebrated physicians in France have recently been experimenting in the fascinating and hitherto unexplored domain of the human mental organic structure—for such it undoubtedly is,—and have made most important discoveries. Many of their publications have been translated into English and published in *Light* by 'Quæstor Vitæ.' We have no corresponding societies in this country, unless it is the Psychical Research Society, of which Sir William Crookes is now President; but their movements and so-called researches are so painfully slow and unsatisfactory to the average mind that they are left miles behind by the new psychic schools of thought in France. These French professors have supplied an actuality to what has been termed Psychic Force, which is now recognised as an entity—the all-important part of the internal human organism; we can understand it best by what is thought of as the human double. In all the experiments by the professors in mesmerism, hypnotism, occultism—which practically amount to the same thing,—it is demonstrated that this double, or internal man, is the actor and active agent in the production of their phenomena, from simple thought-forms to the objective and so-called phantomic forms that are seen and recognised by others to whom such presentations are made. To fully under-

stand this great subject a knowledge of psychology, biology, and physiology is absolutely necessary; but we are safe in accepting the facts as discovered and tabulated by these learned *savants*.

I am precluded from entering into the scientific details of these discoveries, but I may say that this human double—or, as I prefer to say, internal and real man-woman—is that which is perceived by some clairvoyants to exude from the physical organism in the process of dying and to partake more or less of the likeness in figure to the body from which it has emerged. But this, like the external material body, is not a permanent form; nevertheless, it is the nexus that connects our states of self-consciousness in embodied and disembodied conditions. It is not within my province while dealing with the specific subject in hand to follow and trace the course of the liberated human double, but the ability so to do enables its possessor to understand something of what is termed trance states, spirit control, and even materializations.

What has preceded—the result of many years of close study and research—I trust the reader will give me credit for giving forth as suggestive and tentative, and by no means as authoritative or ex-cathedra. The whole subject is much too vast to be settled offhand, and, after all, the advances made in the psycho-physiological domain only amount to the first steps or A B C, and it is a long travel to the X Y Z of the knowledge of spirit, spiritual laws, and spiritual beings, but I am quite content if I have served as a finger-post pointing the way to the Temple of Truth.

305, Bury New Road, Manchester.

Concluded.

Natural or Supernatural?

By P. GALLOWAY.

Know, man hath all which Nature hath but more,
And in that *more* lie all his hopes of good.

So says MATTHEW ARNOLD, but is it correct to say man has more than Nature? If he has more than Nature he must be unnatural or supernatural. But *supernatural*, meaning above Nature, is also unnatural, therefore to say man is supernatural does not make it any more correct or comprehensible. If it be meant that because man is a spirit he hath more than Nature, we are no better able to understand it, for a spirit must be natural, can be no more than natural. A writer of old time hath said, 'We have a spiritual body and a natural body,' but if that is not only another way of saying, 'We have a spiritual body and a physical body,' and not at all meaning that we have, or are, anything more than what is natural, let it be spiritual or physical, it is badly said for an inspired mouthpiece of Deity.

The same mistaken idea of man is shown in that text from 'Holy Writ' which has been so often quoted, and upon which so many sermons have been built: 'What shall it profit a man if he gain the whole world and lose his own soul?'

The usual orthodox talk about a man losing or saving his soul has not only made men selfish but it is an absurdity. A man has not got any soul to lose or save, for he *is* a soul. Little wonder the old idea of a physical resurrection clings so barnacle-like to the Christian ark. But the world is waking up to the fact that the real man is not the body, and that he is as real, perhaps more real, without it as he is with it. At this stage of his career as an individual he has a body, just as he has a coat (generally at any rate as to the coat); and so much the master is he of this body that he can put it to uses which, while it seems none the worse, may have been degrading himself. Or he may do some heroic action, which, though weakening his body, may ennoble himself, and the damaged body would not debar his fellows from giving him due honour, for they would instinctively feel that the body was only the tenement within which the hero dwelt. Not seldom—though not always—a damaged or deformed body is inhabited by a very saint; but saint or devil, in the body or in the coat, a man does not change his character when he casts it off; he is still saint or not saint, and always natural. He is still a soul, and as much saved as ever he will be. It may be, nay, it must be, he has much to learn, many experiences to gain, and much leeway to make up because of the many mistakes and blunders committed in his days of darkness: it may be he has lost his way, that he will find again, but he has not by any means lost himself.

Perhaps it might be nearer the truth if we altered the quotation to read thus:

Know, man hath all which Nature hath, no more,
And in that fact lie all his hopes of good.

A NEW TWO WORLDS penny pamphlet, containing: 'Growth v. Creation,' by Prof. Denton; 'Life's Discipline,' by Dr. Willis; 'Is Spiritualism of Practical Use?' by Mrs. Wallis; 'Man: the Interpreter and Revealer of the Divine Spirit,' by Jas. Robertson; 'What Spiritualists Believe,' by E. W. Wallis. 12 for 9d. 25 for 1s. 6d. 50 for 3s.

Mr. and Mrs. Wallis.

LONDON, ONT.

SINCE I last wrote I have removed to London; how familiar it sounds, yet how different it seems from the *Old London*! The railways over here seem to be run on curious lines; every now and then they start fighting each other, and down go the fares. I travelled over a hundred miles to get here for a dollar (a halfpenny a mile); the usual fares are three times that amount. This place is a go-ahead town of some 20,000 inhabitants. Many of its streets are named after those of the 'village on the Thames,' 'Pall Mall,' 'Oxford-street,' etc., but a unlike as they well could be. Broad, straight streets, lined with shade trees, with wooden sidewalks, electric lamps and cars, *this London* is a pleasant little place, but makes one smile when the names are mentioned which have been associated with the world's centre.

There are some energetic Spiritualists here and some devoted Socialists. I have seen the *Clarion* and *Labour Leader* here for the first time since I landed. As in the other places in Canada, I find the people are distant, cool, divided, and possessing but little knowledge of the spiritual philosophy. Sunday, the 11th, I conducted three meetings in Hamilton; and yesterday, the 18th, had two here, and hope to arouse interest and stimulate the friends to unite for work. But, so far as I can judge, the people who feel it their duty to 'let their light shine,' and to work to spread the truth for the good of others, and to uphold the cause, are few in number compared with those who are on the look-out for something personal—for some new 'wonder' that appeals to *them*. It is not philosophy or religion or duty they want, but some 'marvellous' experience! *Still*, there are those who regard Spiritualism as a great truth, as a call to the higher and unselfish life, as a thing worth proclaiming to bless the world, and with those we can work in the hope of stimulating others to be content with the signs and wonders that they *have* witnessed, and pass on to the *application* of the facts to daily life. The people tell us they are glad we came; that they are thankful for our addresses, which, they say, are 'very fine,' a 'spiritual feast,' and so on; but every now and then we meet with those who 'expected they would get a test,' or want a private sitting, and, generally speaking, it is either curiosity or selfish gain that prompts to the desire.

The lecture season over here does not begin, properly speaking, until October. The organised Societies suspend operations for at least four months, during the heated term (and no wonder!), so that next month we shall get back into America and among those who know more about the work, and we shall then be able to judge of the progress and prospects of the movement in U.S.A. Any way we hope that our pioneering missionary labours in Canada will be productive of good, and perhaps help towards the founding of Societies here.

By the time these lines are printed, the Conference of the Federation will be near at hand, at Southport. I am more than ever convinced, from the experiences of the past few months, of the wisdom of the spirit inspirers of the movement in England for organisation along religious lines; for unity for work, with liberty of action; and although I cannot be present in body, I shall think considerably about the work of the Conference, and trust that it will succeed in unanimously adopting the proposed Deed Poll (with such amendments as may be unitedly deemed advisable and wise), and proceed to take the steps necessary to secure registration.

I am sorry to say that the extreme heat and the sudden changes of temperature have been very trying, especially to Mrs. Wallis, who has been quite unwell for some days in consequence; but she is now better, and we hope to keep well and strong and fit for our duties.

I have been astonished to find how few, comparatively, of those who call themselves Spiritualists over here subscribe to or support the spiritual papers. There are three organs which are in the front rank; they are all excellent on their several lines, and yet they meet with but scant assistance from the old-line Spiritualists. The *Banner of Light*, of Boston, the oldest Spiritualist paper in the world, has vastly improved under the able direction of Mr. Harrison D. Barrett, and gives the news of the movement as well as the philosophy from an able staff of contributors. The *Light of Truth*, published in Columbus, Ohio, is on somewhat different lines, yet is a splendid paper, bright and interesting, and gives fine portraits of the mediums, workers, and leading Spiritualists. It, too, has been improved considerably of late, and now that Willard J. Hull has the sole editorial charge, and as he is a clever and a thoughtful man and a racy and eloquent speaker, it should 'go' everywhere.

In Chicago Mr. Francis publishes the *Progressive Thinker*, which is noted for its variety, go-a-headedness, and outspoken methods. Hudson Tuttle answers questions through its columns, and its rationalistic tone should commend it to progressive thinkers everywhere; but it seems to me that these papers must draw their support from a large number of inquirers and people who are isolated, and find the visits of their paper almost their only source of information. If only every Spiritualist, who can afford to do so, would regard it as a duty to take at least *one* paper weekly (more where they can do so), their usefulness would be greatly enhanced.

The TWO WORLDS is a most welcome visitor, and I have secured a few new subscribers over here. I am glad to see the good work which Brother Lee is doing, and trust the friends of 'our paper' everywhere will do their utmost to extend its influence for good, during the coming autumn and winter, by pushing the sales everywhere. To all our friends greetings and kindest remembrances and all good wishes! Ever heartily your brother in the good cause,
E. W. WALLIS.

Heaven.

'EXCEPT ye become as little children ye cannot enter into the kingdom of heaven' is a passage that suggests itself to the mind on reading the scoffing criticism, begotten of conceit and ignorance, which some time ago appeared in a London daily, and written by a correspondent who characterised Spiritualism as 'food for babes.' We must thank our opponent for suggesting such a text as the above; because the truth it contains is the very corner-stone and foundation upon which the eternal edifice of man's social and soul's salvation may be based, both as regards the life that now is and that which is yet to be. But, to make ourselves clear, it will be necessary once more to define the terms 'heaven and hell,' as understood by Spiritualists, and taught by the returning spirit-people themselves, who, having passed into the spirit-world, are in a position to speak with no uncertain sound.

Heaven is happiness within the soul itself, consequent on the practice of virtue, *i.e.*, by living in harmony with those Divine laws and principles of truth, love, and purity; and conversely, hell is unhappiness within the soul as the effect and outcome of violating those laws, which are ever operating for our advancement and progress, both physically and spiritually. Heaven, therefore, is not a place, for the man who lives a vicious, wicked life must come to grief, and be unhappy, even though he be surrounded with every luxury and beauty that the world may afford; and, on the other hand, those who live the good life will be happy in any place or part of the universe, because they are willing to place themselves under the loving guidance and protection of an all-wise and loving Father, and those divine laws of truth, love, and purity which are framed for our eternal well-being, both on this and every other plane of being, in our evolutionary ascent from darkness to light, from the power of sin and evil habit unto salvation; from hell to heaven; from the downward path, beset and bestrewn with briars and thorns, with adders and scorpions, whereby we are scratched and pricked, torn, bitten, and stung at every turn and corner, as the result of violating those immutable laws. Heaven and hell, therefore, not being places, but conditions of mind or states of consciousness, as the natural outcome and effect of our own actions, whether they be good or ill, it follows as night the day, that man creates his own heaven or hell; and, where man goes his heaven of happiness or his hell of misery must go with him. If he wills to live the life of sin and folly, then he must put up with the pain and misery which are self-inflicted. Man is free to choose the evil, or the good, *i.e.*, he can speak what he conceives to be the truth in accordance with the light that is in him; or, he can speak the lie in opposition to the truth and the light that is in him. Man can act either in harmony with his conceptions of what is right or in direct opposition thereto. Man, therefore, is the only animal that is endowed with this moral principle or consciousness of right or wrong, and this is all we mean by the term 'free agent.' We know that man is a finite creature, but capable of infinite progress and possibilities, though, at the same time, he is in a variety of ways limited and circumscribed, and all for a wise and good purpose which it is not our province or desire to enter into at this time.

Man is free to think as he may, and in this respect he is a free agent, because the thoughts must precede the things thought of, and the fact that he may be restricted by motives and circumstances, either on his own part or that of others, from giving objective expression by consummated action to his thoughts, only affects his freedom in so far as the perpetual stream issuing from a conduit pipe would be affected if we placed our thumb over the orifice, and so stopped the water from flowing. The restriction to give external expression to our thoughts does not do away with our freedom to think as we like, while to externalise those thoughts in the concrete is a subsequent process.

All man's 'laboured monuments' and external surroundings are only his subjective thoughts expressed in the concrete, or clothed in the garb of materiality; and while the material garb, like that of his material body, which is but the outward form and expression of the spiritual body, changes, decays, and passes away, the thoughts remain alone enduring and permanent, 'unhurt amid the wreck of matter and the crash of worlds.'

All animals, except man, act, as we term it, from instinct, that is, they are impelled to certain actions in accordance with fixed laws appertaining to the nature of each after its kind, and, being devoid of the moral principle and the power to act except in strict harmony with those laws regulating their actions, they are in consequence not responsible creatures, and, therefore, not free in the sense that man is.

Man, possessing this moral principle, is ever aspiring to some higher, nobler, and grander goal and haven wherein he may find rest and peace. This moral principle in man is the Divine spark, the Christ within each, the hope of glory, the good within, in embryo, seeking to save us, longing to unfold our nature and bring us into sweet communion and eternal at-one-ment with the Father.

This moral principle in humanity is innate and of divine origin, and the doctrine of innate depravity is the greatest stumbling block to the growth and development of this divine germ. This moral principle unites with it those of truth, purity and love, which are universal in their application. Every pang we endure consequent on the violation of these laws, has its corresponding lesson of how we may get out of hell, and into heaven by obedience to those laws, and by being obedient thereto, we are at piece with our own conscience and the divine lawgiver, while at the same time we not only have the heaven of peace and joy within the soul, but we become a pattern and power for good, and this must result in the influencing of others around us for good.

The man who leads a vicious life may be compared to the maniac who would dash himself against the solid rock of inviolable law, with the view to move it out of his way, the result being that with each mad effort to this end he rebounds bleeding and wounded, while the rock remains steadfast and immovable. The very pain man suffers as the effect of living the life of sin and folly, is but the operation of those Divine laws, seeking to restore man's physical and spiritual equilibrium, so that he may come into harmony therewith

Is the 'Fall' a Historical Event?

A DISCUSSION of this problem has begun in *The Church Gazette*. The correspondents who have contributed, so far, decline to regard the Fall as a historical event for the following reasons:

1. The remains of prehistoric man are universal, and *prove* his vast antiquity even back into pre-glacial times.
2. Inductive evidence *proves* his descent from the quadrupedal mammalia.
3. Embryology *proves* him to be descended from fishes, at least.
4. The curse on the serpent is an imaginary cause to account for its creeping habit, but serpents of like structure as existing ones existed in Eocene times, ages before man's appearance on earth, and serpents do not lick the dust.
5. According to the account God did not prophesy aright, and the serpent spoke the truth, because Adam and Eve did *not* surely die on the day on which they ate the forbidden fruit, and their eyes *were* opened to see the difference between good and evil.
6. If the Fall were a historic event where is the historic proof?—where is even the plausible testimony concerning it?
7. The accounts furnished in Genesis are acknowledged to be vague versions of two traditions borrowed by the Hebrews from the mythic allegories of an earlier race or races—probably the Chaldaic.
8. The trend of human development has been upward from animalism to intellectuality; not downward from perfection to brutishness and blank ignorance.

For these reasons it is argued that the Fall is not a historical event, but an allegory—one of many early attempts to explain the existence of sin and pain. It represents the best solution of certain moral difficulties which an early age was able to conceive. Further, it is argued, no sensible view of an at-one-ment demands the artificial incident of a Fall. It is precisely the same thing, whether man was made susceptible of evil tendencies at the outset, or whether he was induced to yield to them subsequently. Man has never lived up to his ideals, on whatever level they lay; he does not live up to them now, though his ideal is higher than it was. While admitting that, literally interpreted, the story of the Fall is 'absurd and untrue,' one correspondent endeavours to interpret its symbolical significance. He says:

'The truth it symbolises is the "descent" of the soul principle or the prisoning of the spirit in matter when, from lower forms of material life, the human organism had been evolved sufficiently to be receptive of, and capable of individualising, a spiritual ego; then man may be said to have had "life" breathed into his body of clay and to have become a living soul. Hence there was a Fall from the spiritual plane to the material, but the effect was life, not death; it was the quickening of an individualised germ into a living soul that should survive the mortal instrument through which it found material expression. Only when this quickening took place was there "knowledge of good and evil," and consequent responsibility in proportion to the knowledge possessed.'

In spite of the evidence being, apparently, all against the literal interpretation of the Fall story, a clerical participant says:

'As an honest man I must confess that in my opinion the Fall is entirely unhistorical,' and he sorrowfully admits that an overwhelming majority of clergymen dare not say the like. 'So long (he says) as the Church sets a premium on dishonesty, hypocrisy, and insincerity, men—especially clergymen whose tenure of office is insecure—will reluctantly consent to clothe their beliefs in the dress and fashion which obtains.'

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, Patrioicroft.

and be happy, that is, to be in heaven. If pain did not follow the act of placing one's hand in the fire that useful limb might possibly be lost to the person so placing it before his loss could be discovered. Just in proportion as man succeeds in kindling into a flame the Divine spark within him, so will he be the better able to see his way heavenward.

By self-culture and the practise of virtue, in accordance with the light that is within each, in the direction indicated, man unfolds his divine powers and faculties in the eternal path of progress, till ultimately he may become the fit companion and guest of angels of light and love, and, like them also, become radiant with beauty, and like a star in the firmament in degree reflect the glory of the finite.

In this preliminary conscious individualising process of creation and probation on the earth-plane, we are all only as little children learning the alphabet of being and becoming. Some learn faster than others, and if these falter not on the way they will reach the higher heights sooner; but even these are as little children compared with those more robust ones who have soared to still higher altitudes, and as these are aided by the love and sympathy of those who have ascended to still higher spheres in the series upward, so should those in the descending series, according to their several abilities, reach out the helping hand to those weaker children lower down in the scale, whose faltering steps indicate that they need the most help; and thus should there be a golden ladder of brotherly love and sympathy reaching from the lowest depths of hell to the summits of heaven's glory, whereby every child may ultimately reach the universal Father of all.

We would ask whether the foregoing explanation of heaven and hell is not more rational and God-like in conception than that of the orthodox brimstone doctrine which would make God out to be some vindictive, inhuman monster that would consign to fiery torments the greater portion of the children, and that, too, forever, and without even the mitigating possibility and prospect of being burnt right out so as to have done with it? While, on the other hand, the orthodox heaven, if less painful from a physical point of view than its antithesis, namely, hell, must surely in time have a debilitating effect and influence on even the few who, through the blood, and by the skin of their teeth, get there, seeing that their occupation will be one monotonous and eternal round of psalm singing.

This orthodox conception of heaven and hell is indeed the stone which the churches offer their children for bread!

What a miserable and primitive notion do these two fundamental doctrines, which the churches have waxed eloquent over for ages, argue as to Infinite Wisdom, when compared with the pure teachings of Spiritualism, backed up and corroborated as they are by the immortal experience of heaven's children and that great cloud of witnesses who have passed within the veil, and by which we are surrounded and encompassed, and with whom we may come into sweet fellowship and communion through God-created laws, channels, and conditions.

Of a truth, indeed, the proud and stiff-necked must become as little children, 'for of such is the kingdom of heaven.'

The foregoing is a small sample of spiritual food unadulterated with the stale and sour ingredients of Oriental tradition and dogma. We would recommend our hostile critic to try it; he will find it most excellent, nourishing, and easy of digestion, and not in the least calculated to render more acute that most lamentable malady of mental dyspepsia from which he is obviously suffering, or he would never have rushed seriously into print to proclaim to a benighted world his own ignorance upon the subject of Spiritualism, an elementary knowledge of which is sufficient to convince any honest investigator, whose mind is not muddled with church dogmas, preconceived notions, and 'theological twaddle,' that it is a grand truth, which our friend and opponent may fail to grasp until he has passed through the 'valley of the shadow' of flesh.

The phenomena of Spiritualism prove beyond all question, this fact, at any rate, that unseen intelligence exists outside and apart from the material body; but, it does not follow by any means that intelligences out of the flesh must necessarily be without bodies: finite intelligence to manifest its existence and presence must function through organisation, but not necessarily always the same organisation as the one built up of earth matter in the form of food. Nature abhors stagnation, and ever charms and delights us in the infinite variety and diversity of her eternal panoramic views and cycling transformation scenes. Even in this life in the flesh, science proves that man has a number of bodies; and, notwithstanding the fact that one body after the other imperceptibly passes away piecemeal, yet the spirit-man and intelligent animating entity persists and lives on, thus surviving the dissolution and death of each of his earlier bodies. And if the intelligent spiritual being, namely, man, survives the shock of the disintegration and death of all his earlier earth bodies, and remains the same throughout all this eternal change of environment, why should he not survive the shock of parting with the last of these earthly bodies?

Physical science follows man to the grave, and there its knowledge of him ends. The great mistake that is made here, is in failing to recognise that man is *now*, while in the flesh, a spiritual being, invisible to the physical vision, and manipulating the telephonic apparatus of flesh, as the instrument through which the subjective intelligent man and operator behind the machinery of physical sense, brought into touch, and the cognition of that which is external or objective to himself.

Spiritualism steps in at this point, not troubling about the grave and the garment of inert matter composing man's several earth bodies, and follows the immortal occupant and tenant, across the narrow boundary line, and through the phenomena of Spiritualism, bridges the gulf between the unseen in the flesh, and the unseen in the spirit. Man, as a spiritual being, possessing a spiritual or astral body, when out of the flesh, must be cognised through psychic conditions, and Spiritualism, in its study of the laws regulating and governing man as a spiritual being, invites the physical scientist to ascend and mount this higher platform and plane whereby, perchance, he may come *en rapport* with those on the other side of life, who, when on

the earth plane, also regarded Spiritualism as 'food for babes'; but who now, on the spirit plane, realise its truth, and heartily wish they had partaken of this food, which would have so strengthened their spiritual natures here that they could have walked when they got there, rather than have to become as little children, and be taught that with all their former admiration of gross matter, it was only after all the putty in the hands of the potter-spirit. L.H.

Three Leaves From a Deaf Man's Diary.

By MISS M. McMILLAN.

FIRST DAY.

I was born deaf—stone deaf. My parents believed I was dumb as well. But if I was 'dumb' that was only because no one had ever taught me to speak. Deaf people did not receive much instruction in the good old days.

What a strange childhood was mine! I look back on it now, and a vague pity and wonder fill my heart. I pity the dumb child, who was myself. I know what he felt, and thought, and suffered, and I could comfort and help him now so well if he existed. But he has disappeared for ever.

My father was a poor, struggling clerk, trying to live in a genteel way on a salary which was hardly enough to give us the barest necessities. My mother had to pinch and scrape. She turned her blue merino three times and had to dye it at last, and I can only remember one occasion on which she bought herself a new cloak. Our parlour was cold and cheerless, for we could only afford one fire, and that was put out after the cooking of the mid-day meal. My father was often morose and out of temper. Small wonder! He saw himself condemned, with his family, to misery—and yet this might have been prevented. For he had a wonderful voice—a rich, soft tenor, by means of which he might have earned wealth and fame. But his father, a strict Methodist, had refused to give him the necessary training on the ground that professional singers were not respectable. So my poor father had to go into an office and wear tall hats, and shiver in a cold parlour every evening, and see his wife's beauty fade away, knowing that the talisman for all this misery was shut up in his voice-box—of which he had not the key. To complete all, I, his only child, was born stone deaf. I, alas! have never heard my father's beautiful voice.

My earliest recollections are of a day (it must have been my fifth birthday) when I sat before a large table in the parlour with a book of coloured prints in my arms. This book is a present from my parents, and the joy of receiving it stirs me into new life. I gaze at the bright prints, and when I raise my eyes from them I look around me with new wonder and attention. My mother sits near the window, dressed in the blue merino. The afternoon sun falls warm on her golden hair and pretty youthful face. My father stands by me, busy with figures and calculations, for he is always reckoning how much money is necessary to settle us in the country and start him as a gentleman farmer. I look at them both with new wonder and attention. Suddenly my father's lips part, though he is not speaking to anyone. My mother lets her work fall, and her cheeks flush with pleasure. She looks at my father with proud, admiring eyes. What does it mean? I puzzle over this strange thing for a long time, but I can make nothing of it. At last my father raises his eyes, looks at me, and his lips close suddenly. He frowns, as though the sight of me angered him, and my mother's pretty blue eyes fill with tears.

I have seen all this happen before. I have seen it often. But now, for the first time, my mind dwells on it with attention. I ponder over this mysterious power which my father possesses, and which I have not, and can never have. And the more I think of it the more I wonder. It seems as though something stirred in me—a vague wonder, and desire, and despair. My impressions are darker, heavier (I must use what words I can), more definite.

Oh! it is of no use. I am shut up and helpless. I struggle with myself for a moment. Then falling into one of my fits of ill-temper I throw down my book, kick the table violently, disturbing my father just as he is beginning to see how he can do it with fifty-four pounds.

SECOND DAY.

The school is quite new. It smells yet of paint, and the roof and floor are spotless. The dark slate that runs round the wall has never yet been written on, and the pictures and maps are quite new. All the pupils are in wild spirits, for they have been shut up for months in the dark, dreary school over the way, and now they are in a bright new school which is full of wonders.

O! full of wonders. Upstairs there is a gymnasium, with bars, and ropes, and swings, and—best of all—a great swinging boat, and a rocking horse. There is a room, too, full of models and paintings, and drawers with brushes and paint boxes in them. You wonder how I can know all this, and I do not know it as you would have known it. I have a dull, struggling sense of things, and I hold my impressions clumsily—painfully. All my life is painful, and full of struggle.

The teacher—a very youthful one—stands at the table. She is almost a child, but such a gentle one. I look at her sullenly; and the smile in her blue eyes comes at me like a light. She sits by my side, puts her soft white fingers to my throat—then to her own. I am too sullen to answer her kind glances. By-and-bye she begins to talk—and I! Well, I make sounds as usual—and yet not as usual. For I am obeying directions. I go on for a long time, and at last a new thought startles me. She is answering me. Heavens! Can it be that I am speaking? Am I no longer dumb?

This new thought stirs me just as the picture book stirred me ten long years ago! A vague wonder fills me at the same time, and this is new. I am disturbed, anxious, and, perhaps, alarmed. It is as if I saw the cloud which envelops my life shake. I feel anxiety, pain—even fear. I look at my teacher, and her smile flashes out. I go home reassured.

Next day I have a new lesson—and the next many lessons. I

learn to draw, to model, to carve. As time goes on I gain a certain dexterity and *cunning* in my hands. But I take only a moderate interest in such work. The lesson for me is that mysterious one of which I know nothing, save what I learn by watching my teacher's face. I speak, and my teacher understands me. What is more I have a beautiful voice—my father's voice. How strange it is, and how glorious.

At night, in my bed, I lie awake and think. My thoughts are light now, and swift. I think of the new power which has come to me, and which I know only through other people. My words are like ships. I know they depart, though I cannot see them, and I know when they arrive safely and whether the cargo is all right, I laugh with triumph to think of it. I sit up in my bed, and rub my hands joyfully; I repeat many words, though there is no friendly face in which I may read their meaning. Then I fall asleep, and new dreams come to me. I dream that I am in a wild sea, and can swim over the billows; that I am in a battle, and am stronger than all my enemies; that I am in a prison and can break open the doors. I awake flushed with triumph, and see my mother smiling proudly down on me.

To my new power is added another. I learn to read the lips of my teacher. I know what it is that my mother says to my father, when he sings 'Beautiful! Beautiful voice! Beautiful song.' And what is a beautiful voice? Ah! That I do not know. No one can teach me what that means. I understand, yet I do not understand what sound means. When at a loud ring at the door, my mother starts with wonder. Does sound *hurt* like a blow? When she hastens to my father, with smiling lips, I wonder even more.

I am no longer a prisoner, but I am face to face always with a great mystery.

THIRD DAY.

Twelve years have passed away. I am a man now, and I sing as my father sang; and yet *not* as my father sang. For he had little training, and I have had the most careful and complete training. Such teaching as no other singer ever had before! Then my poor father had only my mother for audience. But vast crowds listen every night to me.

The people do not know I am deaf. Long ago, when I began to take singing lessons, my parents, delighted to know that I had inherited after all my father's gift, had bribed my teachers to keep my deafness a secret. This was very easily managed. My teachers, pleased with the quality and range of my voice, were also astonished by my quickness. Perhaps in the end they forgot that I was deaf. I please myself now by thinking that perhaps in the end my parents forgot it. After about four years' training I appeared, for the first time, before the public, and had a great success. Alas! my dear parents died that very winter, within a week of each other, and I was left alone.

I was very poor at that time. For the grand-uncle, who had advanced money for my training, stopped all supplies, and I had to depend on my scanty earnings. Then my health was not good, and the solitude in which I lived absolute. Yet, with all my troubles, and in spite of my loneliness, I was not unhappy. In my bare room I used to sit and look at the objects around me. The clay with which I once modelled, the books, the paint box, the drawings, all these were living and helpful; they were planks in the bridge which spanned for me now the gulf between myself and the human world. Then the firelight, the candle-flame, how kind they were. Flame warms and lights others; it not only warmed and lighted me, it showed me how to modulate and manage my voice (one method of my first teacher was to set forth a row of lights on the table, by whose quiverings, etc., I could see the quality of the tones I produced). Flame and colour, and clay and human faces—what did I not owe to these! My obligations were great. But the mystery was still a mystery. What is sound? Sound, with its wonderful, inexplicable powers! I did not know.

As the years passed my desire to know became fierce and fiercer. I was ashamed of my deafness. I saw my audience impressed every night by my singing, and I was glad that the secret of my infirmity was kept a secret. I was a great singer. O my God! was it possible that (but for my parents' forethought) I might have been regarded as a mere curiosity. Not a singer—but a deaf person who could sing! The mere thought made me shudder. If anyone had said to me 'Are you deaf?' I should have answered 'No.' Fortunately I was phenomenally a quick lip-reader. My secret was safe.

People said of me at this time that my voice was beautiful—but my singing cold. And this criticism was surely just. For my heart was cold and empty, I made no friends. I was rich and I spent my money in contriving expensive and eccentric amusements for myself. In my heart I began to feel as if I had been cheated. I had made a wild effort to find happiness—to be as other men are, and I had actually grasped, as I thought, the fruit of the Tree of Life, but it was withered fruit after all. I was rich, but I was baulked. I could lip-read, my heart was empty. I interpreted messages, but they were meaningless when they became mine. I could sing, but I could not hear. I might be a great success—but my life was a lie.

The training which had made me a singer appeared to me now to be only a kind of trick played off on me. All this breathing and mouthing, and management—what a mockery it was. I was going through a mechanical performance every night—and what for? That others might know that I had a voice, and that I might myself realise more and more bitterly that I was a stone-deaf unfortunate, with a heart like a clod, getting my wretched living by dumb-show.

I cannot dwell on this period of my life—the most miserable period of all. My sufferings became so acute that at one time I resolved to take my own life. But I had not courage for this, and I was physically a coward. So I dragged on a miserable existence for three long years, of which I will say nothing more.

One evening as I stepped before my audience, I caught a glimpse of a half-remembered face. A beautiful face it was—pale, etherealized, eloquent. Where had I seen it before? Could it be the face of my first teacher—the gentle girl who had taught me to speak.

Yes there is no mistaking her after the first moment! She is

sitting in the pit. Her clothes are poor, almost shabby, and she is alone. Evidently she has come to hear me after a tedious day of teaching. I feel a rush of pity and gratitude as I look at her. Her hair is white. But her face appears more youthful than ever, framed in the snowy ripples—and her lovely blue eyes shone into mine like two reviving suns. I stand for a moment, forgetful of the crowd, and of my song. Then I begin to sing.

I sing as I have always sung, and yet not as I have always sung. My message is floating out from me on the yielding air, but it is mine to-night as it has never been mine before. I hear nothing, alas! And yet, what is this thrill—this sudden swell of joy, and pain, and exultation? It has come through her, but it rises in me. In bewilderment I look down on the sea of faces.

How these faces have changed. They have wakened. A thousand tender beaming eyes are fixed on me. I sing more boldly. I launch my sound-vessel trustfully on the invisible sea. At the same time I became sensitive to I know not what new influences. I feel myriads of movements and messages throbbing around me—the trembling messages of human hearts, the ceaseless motion of distant spheres. I feel all this, and the rhythmic pulse and swell of life pours through my poor, ill-dowered body, like a storm through a broken lattice.

Next day the city rings with my praises. And—as I am now a centre of interest—the rumour flies abroad that I am deaf—stone deaf.

I do not contradict this report. I do not answer my questioners. I come to the concert-room now, accompanied by my beautiful wife—the white-haired governess, my ever youthful and beautiful deliveress. Her lights open the room. Her love opens for me all the doors of life. How should I say now that I am a deaf mute?

This beautiful little story came originally into the hands of the editor of the *Rochdale Labour News*, and we offer no apology for its reproduction here.—Ed. T.W.

FEDERATION PROPAGANDA.

MEETINGS of a varied and interesting nature have been conducted by Mr. Swindlehurst, ably assisted by several lady clairvoyants, during the past fortnight. Experience demonstrates that there are periods in the life of societies when the high-water mark reached by the waves and tide of enthusiasm and devotion is followed by periods of depression and languor. Spiritual societies in this respect are no exceptions. Progress may be for all, but progress is *not made by all*. No, not even in Spiritualism.

On Monday and Tuesday, September 13th and 19th, meetings were conducted in the Pendleton Society's room. Mrs. Williams, of Pendleton, and Mrs. Porter, of Patricroft, assisted by giving some highly interesting and successful clairvoyance. Mr. J. Gibson presided. Questions of an enquiring nature were put to Mr. Swindlehurst, thus giving a cordial and educational tone to the services.

Few Societies of Spiritualists have had the same vicissitudes which have overtaken the Clithero friends in their endeavours to establish an organised body in this ancient borough. After the excitement, novelty, and curiosity of the subject upon the first presentation of spirit communion has died away comes the first period of depression (and in difference) to many a young convert and worker. Clithero has experienced this like many other districts. These are times which 'try the spirit' of the newly-made devotee, and often call forth the better qualities of a few earnest souls who remain to toil on.

A three nights' mission to help to revive the Cause in this town was organised by Mr. Wilkinson and Mr. Swindlehurst. The meetings, while not crowded, were fairly successful, the last meeting of the mission being the best attended. Mr. T. King and Mr. J. T. Ward, both from Blackburn, attended to officiate as chairmen. Spiritualism from several points was discoursed upon by Mr. Swindlehurst, and discussion invited. The clairvoyant descriptions and psychometrical readings given by Miss E. A. Smith, of Southport, were all that could be desired. Several remarkable delineations of a striking nature were rendered. Thanks and praise for the devotion and sacrifice of the lady clairvoyants who gave such excellent service were freely given at the close.

SALFORD SPIRITUAL CHURCH.

ON SATURDAY AFTERNOON Mrs. E. H. Britten unveiled a beautiful coloured window in this church, a description of which has already been given. A large number of friends from various parts (even as far as Darlington) assembled for the occasion, and much admiration was expressed of the colouring and design.

An appropriate address was delivered by Mrs. Britten upon the effect of light and colour in all departments of creation, and showed how man had instinctively adorned his cathedrals and churches with objects of beauty in sculpture and painting, recognising the influence of these objects in raising the thoughts above the sordid matters of everyday life, and leading them to the worship of the Great Source of all that is Wise, Good, Beautiful, and True.

A beautiful bouquet, from the officers and fellow-members of the church, was presented to Mrs. Britten by little Miss Phoebe Harris, a scholar in the Lyceum.

Mr. W. Johnson, of Hyde, proposed a vote of thanks to Mrs. Britten for her attendance, and alluded in feeling terms to the work so faithfully performed by her during so many years. He expressed his pleasure at seeing, after the long period of digging and delving which had been necessary, signs of an emergence from the dismal conditions of many of our meeting-places, and a determination to provide better influences in the future.

Mr. Walter Howell, in an eloquent little speech, said that he had found wherever he had travelled in Mrs. Britten's footsteps that her name was a synonym for Freedom, not only from black slavery, but from white slavery; for freedom of thought, for religious and ecclesiastical freedom. Spiritualists who have direct communication with

the risen dead should, above all others, make use of all the beauties of coloured windows and paintings, and all the graces and charms of poesy and oratory.

Mr. J. B. Tetlow, in supporting the resolution, remarked that many years ago he had been electrified by the eloquence of Mrs. Britten. Continuing, he said the end and object of Nature was the production of the beautiful, not only in objects of art, but in human lives. If Spiritualism did not bring forth beauty in the lives of its adherents there must be a great mistake somewhere, for the ends and aims of Spiritualism are beautiful, and, like the sun, bring light and life to the heart of man.

The vote was carried by acclamation and briefly acknowledged by Mrs. Britten, who appeared greatly affected, and then withdrew.

Tea was then served, and later, the Mayor of Heywood (Alderman W. Healey, J.P.), who had been prevented by melancholy circumstances from being present in the afternoon, was presented by Mrs. Williams with a handsome album containing a number of psychic photographs, as a mark of appreciation by the members of the church for his kindness on various occasions. In acknowledging the gift, the Mayor said that he had had pleasure in rendering such help as he had been able, and that he sympathised with all who sought for truth and worked for the enlightening and uplifting of humanity.

PHOTOGRAPHING A SPIRIT.

The following extract from a signed letter appears in the *English Mechanic* for Sept. 23. Coming as it does from a disinterested and, to Spiritualism, an unsympathetic source, I believe it will greatly interest the students of our subject. The minister has no sympathy with us; we are too earnest about the truth of things, and we ought not to bother a 'minister' with our inquiries! Perhaps Popish ritualism interests some ministers more than spiritual evidence, so that the following beautiful testimony to our facts the minister frequently refrains from telling.

H. BASSETT.

The following was told here in a lecture a short time ago by a minister holding a university degree, and well known for his scientific attainments. He is, therefore, a man whose character and abilities are such as to preclude any suspicion of insincerity on the one hand, or credulity on the other. On the subject of the connection between mind and matter, and spiritual manifestations, and after remarking on the fact that the camera can detect things invisible to the human eye, recording stars which from their enormous distance cannot be seen with the most powerful telescope, the lecturer spoke to the following effect:

I am convinced of the truth of St. Paul's words, used regularly at our Burial service, 'There is a natural body, and there is a spiritual body.' I will now relate an incident which I have frequently refrained from telling, because of the number of inquiries I get from Spiritualists with which I have no sympathy. A gentleman, of the highest character and intelligence, and one whose words I can with confidence rely upon, told me of the following facts. He is a widower, who recently lost by death one of his children. He desired to have a photograph of the dying child, and arranged for one to be taken. The photographer, after developing the plate, came to inquire whether anyone had in any way tampered with the camera, as there was a haziness or outline of some kind about the child, for which he could not account. He was told the camera had not been touched, and he said he would try again. He did so, and reported he still found the same peculiarity, which was that of a female bending over the child.

This gentleman, on examining the picture, immediately recognised the figure as that of his dead wife. I cannot explain this, and therefore leave it; but I am convinced of the truth of what I have stated.

WM. TAYLOR.

Driffield.

EAST LONDON SPIRITUALISTS' ASSOCIATION.

WORKMEN'S HALL, WEST HAM LANE, E.

MR. VEITCH'S PRESENTATION.—On the 29th, at a social held at the above hall, Mr. Veitch was presented with a purse, and also a letter, of which the following is a copy:—

'Dear Brother Veitch,—We, the undersigned, do present to you, on behalf of your many kind friends, a small mark of our esteem for your many past and noble services gratuitously and unselfishly rendered on behalf of our glorious cause, a cause which we all know by its acceptance will, in the future, render every home a heaven on earth. We all trust, dear brother, that the clouds of your affliction will soon pass away, and that you will yet be able to be with us in harness, fighting the good fight of love to all creation. We also feel that your dear and devoted wife has done much for you and us; and those who know her best love her most. In conclusion, words can in no way portray our deep and sincere feeling of love and sympathy to you and your loving wife.—With fraternal greetings, we remain, yours in the cause of love, J. Humphrey, Forest Gate Centre, Chairman of the Committee; J. Headley, Manor Park Centre (Secretary); J. Pressman, Stratford Centre (Secretary); A. Pritchard, General Treasurer E.L.S.A., Treasurer of the Committee; T. R. McCallum, General Secretary E.L.S.A., Hon. Sec. of the Committee.

The letter, of which the following is a copy, has been sent to the President of the Society:—

DEAR SIR,—Being unable, on Thursday last, to thank you and the other friends as I should have liked, allow me herewith to formally acknowledge the receipt of a framed testimonial and a purse of money. You can perhaps imagine better than I can express my feelings of gratitude.

That our cause may continue to prosper is the fervent desire of, yours fraternally,
J. VEITCH.

3, Sherrard-road, Forestgate, Oct. 1, 1898.

The following is a list of Mr. Veitch's friends who contributed to the presentation fund:—*Re* Mr. Veitch's testimonial, balance-sheet, Sept. 24, 1898. Marylebone Society, per Mr. Everitt £2 10s.; Mrs. Duffy £1; Messrs. Adams 5s., McCallum 5s., Deason 2s. 6d., Irwin 2s. 6d., Pritchard 5s., Gibbs 1s., Allen 2s. 6d., Callick 6d.; Hackney Society, per Mr. Brooks 13s. 6d.; Messrs. Glendinning 10s., Lovell 5s., Hayday 5s., Linwood 2s. 6d., Smith 1s., Gwinn 10s., Mrs.

Coulson 2s. 6d., Mr. O. Drake 2s. 6d., Mr. Brown 5s., A Friend 2s., J. P. S., Camberwell, 5s.' S. L. S. M. per Mr. Payne £2 10s.; Three Friends, Marylebone Society £1 5s.; Messrs. J. J. Morse 2s. 7d., Headley 7s. 6d., J. Bayford 5s., O.P.S., per Miss Wallis £1; Messrs. Humphrey 3s. 6d., Wrenoh 2s. 6d., Webb (Martin-street Hall, Stratford) 2s. 6d., Peters 2s. 6d., Miss Adams 2s. Mr. Gooding 1s., A Friend 1s., A Lady Friend, per Mr. Everitt, 10s.; £7 10s. 1d. Total received, £14 13s. 1d.; expenses, 7s. 6d.; grand total, £14 5s. 7d. Expenditure: Stamps, etc., 5s.; printing appeal circulars, 2s. 6d.; total expenses, 7s. 6d.

Correspondence.

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

SPIRITUALISM AND EQUALITY OF OPPORTUNITY.

SIR,—Seeing a letter under the heading of 'Spiritualism and the Equality of Opportunity' in "our paper," in which the writer casts a slur upon those people who study the phenomena of Spiritualism, denouncing them as phenomena hunters, I would point out to him that the phenomena must come first and strike many a hard blow ere people are prepared to accept and realise the teachings of Spiritualism; also, he writes that it is a good thing there are so few materialising seances. To me this is to be deplored. Would he have us sink into a state of *belief* like the various sects we see around us? Spiritualism is based upon facts, and must be constantly demonstrated if we are to grow and become a power in the world we are in.—Yours truly,
E. J. TEMPEST.

110, Albion-road, Dalston, London, N.E.

ROMAN CATHOLICISM.

SIR,—The holy Roman Catholic Bishop of Hexham and Newcastle, in his recent address at Durham, with a soul overflowing with Christ-like love for mankind in general, and Protestants and *thinking* Roman Catholics in particular, assigns them to a very warm corner. He refers to his Church, that Church of which he is such an amiable ornament, as 'that Church which makes all the saints.' How very true! Not the Creator, but the bishop's Church, has the privilege of 'making' the saints. Church before Creator. Our worthy (?) friend the bishop apparently aspires to the Popedom. God help all those who think for themselves if that bishop can only use his influence in the next world. Of course his Church will some day 'make' the bishop a saint. Why not an angel, right off? In the latter case he might have to assume a certain colour, generally ascribed only to those in that pet warm corner of the bishop's.
J. McD.
Glasgow.

SPIRITUALISM AND CHRISTIANITY.

SIR,—Will you allow me one word in the interests of Spiritualism? As an anxious enquirer, I have been pained at the sneers and scoffs by speakers and writers at other religious systems, and particularly against Christianity. This is certainly not the way to make converts. I must strongly protest against the remarks made by Mr. E. W. Wallis this week where he, speaking of Christianity, calls it 'blighting Baptised heathenism.' If this sort of language is considered just and proper by Spiritualists, it will certainly stop me and many others from any further enquiry into Spiritualism.

If Spiritualism stigmatises Christianity as a weed that wants uprooting, would it not be better first to prove that it is a weed? Christ's advice was to 'let grow together till the harvest.' Christ also said, 'By their fruits ye shall know them.' If, then, the following of the teachings of Christianity tends to the leading of better and purer lives, *there must be good in it.*

Some Spiritualists, I see, doubt whether such a person as Christ ever lived at all! May I ask such, whence comes the name 'Christian'; also from whence is the present year of our Lord dated? Certainly not from a myth! May I conclude by asking what more has modern Spiritualism taught us than we can gather equally well from the teachings of Jesus Christ?—I am, yours, etc.,
The Pharmacy, Moss Side. THOMAS C. E. OSBORNE.

[Our correspondent adopts a novel way of writing in the interests of Spiritualism. For his guidance, and those of like religious training, we may tell him Spiritualists differentiate between the Christ-life and Christianity; the former is a life of deeds, the latter a life creed.—Ed. T.W.]

SIR,—May I say, in reply to Mr. Thomas Parry, that when Spiritualist writers and lecturers attack Christianity they do not necessarily refer to the 'teachings of Jesus,' so-called? Christianity is the name of a definite and distinct religious system characterised by the following amongst other doctrines:—That Jesus was God, miraculously born into this world as a sacrificial offering in man's stead; that man is a fallen creature in need of such a saviour; that faith in the divine mission of Jesus is necessary to salvation; that at a final assize Jesus will himself reward those who believed in him with eternal life, while those who have not so believed, will be consigned to eternal misery; that the Old and New Testaments are God's inspired messages to mankind. Any good dictionary or book of reference will show that these are the doctrines which are known as Christian, and this is certainly the system which Spiritualists attack.

It is useless and unfair to take a few moral platitudes, common to all religious systems, string them together, and label them 'Christianity.' They might as fairly be called by the names of any other religious sect. In speaking of Christianity the distinctive features of the system must be remembered, and then it will be clearly seen that it is absolutely opposed to Spiritualism. The whole system derives its virility from the doctrine of the vicarious atonement, with its necessary corollary, the fall of man; and to such a belief Spiritualism can but offer the most uncompromising opposition.

Much misunderstanding would be avoided were simple definitions kept in mind: and were it remembered that when a writer or speaker refers to Christianity he should be understood as referring to the distinctive system of that name (unless he states otherwise), and not to the ingenious but unconvincing attempts which have been made to run under the name of 'Christianity,' truisms culled from Christian and Heathen philosophers, and which bear as much relation to Christian dogma as geology does. Let us clear our minds of pseudo-reverence for hoary tradition, and think clearly in the light which Spiritualism brings.—Yours fraternally,
JOHN KINSMAN.

IGNORANCE V. KNOWLEDGE.

SIR,—In your last issue I read the article by Bevan Harris with pleasure. I think myself that it would not do to take the phenomena away altogether from our meetings, as in almost every case that is what first attracts a great many people, and the majority of those that attend spiritual meetings are people of the working classes. It is not the noble galaxy of names that they care about, but something that they can understand, and who is more able to make them understand than one like themselves. Never mind the grammar so that the heart is in the right place; we have not all had the privilege of a good education, and a great deal of good has been done by the
DESPISED UNEDUCATED MEDIUM.

[NOTE.—It is very wrong to suggest that uneducated mediums are despised, but it is the height of absurdity to set them on the platform ostensibly to teach others, who are educated. Phenomena means one thing, and education means something very different. We have no sympathy with anyone who makes an excuse for mental laziness.—Ed. T.W.]

A CHALLENGE TO THE SECULARISTS.

SIR,—Mr. G. W. Foote (editor of the *Freethinker*) gave a lecture recently on the subject of "Death" at the Secularists' rooms, Bristol-street, Birmingham, and used the same crude and stale arguments concerning the power of physical dissolution to annihilate man that have been uttered by Materialists and Secularists for the last hundred years.

Mr. J. W. Mahony promptly invited Mr. Foote to a public discussion on the subject. This challenge has not (up to now) been accepted.

The unwillingness of the official leader of British Secularism to meet Mr. Mahony cannot arise from the unfitness of the latter to speak in the name of Spiritualists, as Mr. Mahony met the most scientifically trained leader in the Secular camp, in the person of Dr. Aveling, at a two nights' debate in Liverpool, 15 years ago; also Mr. W. Collins, another leading philosophical Secularist, and the late Mr. Reddals. Several others Mr. Mahony has met in various parts of England during the last 24 years of his spiritual work. It is thought here that the true explanation of the matter lies in the likelihood that Mr. Foote knows too much of spiritualistic facts and evidences to venture on the public platform in opposition to Spiritualism.

If this assumption be true, what must be said of the honesty of the leaders of free thought who preach annihilation and darkness, and refuse to meet the advocates of endless life, light, and progress.—Yours sincerely,
N. SMITH.

156, Camden-street, Birmingham.

P.S.—Mr. Mahony is willing to give free lectures in reply to the Secularistic views on 'Death' and other materialistic crude assertions.

INFORMATION WANTED—REPLY.

SIR,—Allow me to make an attempt to answer 'Inquirer' in your issue of September 30.

A few years ago I was lecturing in London, and had occasion to give a seance at the house of Mrs. Duffan, Old Kent Road; but prior to giving the seance I was unavoidably delayed at Peckham, where I was staying. I became very anxious to meet my engagement at Old Kent Road, and at five minutes to three made a determined effort to leave the company that detained me, and thought only at that particular moment of the room I was to give the seance in, and the people waiting for me. Now comes proof positive of the fact of thought image.

Exactly at five minutes to three Mrs. Duggan said to the company (actually assembled as I conceived), 'I must be experiencing true clairvoyance, for at the very moment I see Mrs. Smith sitting at the table beside you.' The time was verified by one of the guests remarking that Mrs. Smith was late, as it was just five minutes to three. What I assert is, that thought may be presented in a tangible form, as in the above instance.

On another occasion, about 18 months afterwards, while in Edinburgh, I was due to lecture at the Masonic Hall at eight o'clock. At seven o'clock I was on my way in the train in the company of my friends, Mrs. Angus and Mrs. Brown. While in the train I remained perfectly passive with my eyes closed, but my friends conversed all the way.

At seven o'clock Mr. Angus saw me in his office with so much certainty, that he could not believe I had not been there; and was most interested when I assured him that I was in the train at the time, and on my way to the lecture hall. I may now refer to another instance outside of my own experience. Ladies of indisputable veracity who were guests at the house of Admiral Tyron, declared that they saw the admiral on more than one occasion in full dress during the course of the evening that Admiral Tyron went down with his ship, and one of the ladies was so persistent about the matter that she declared that Lady Tyron had entered into a compact with him to keep his presence secret.

Temperament has much to do with the sensitiveness of different organisms. What would occur with one individual, would rarely occur with another. In the case of 'inquirers' friends, the emphasised thought was presented in form.—Yours sincerely,
St. Hilda's, Victoria-rd., (MADAME) J. M. SMITH.

Warbrick-rd., North Shore, Blackpool.

PRESENT STATUS OF THE SPIRITUALIST MOVEMENT.

SIR,—I hereby submit a review of the correspondence in current 'T.W.' taking Bro. Robinson first. We are getting on, as he writes, and I agree with him as to washing, etc., as all improvement must commence within, and the different views of writers are doing a lot of good. My idea as to the distinction between Spiritualism and fortune-telling is that the former should be on the lines of strict truth, presented in such a way as to make the people feel happy while listening, and more loving as the result of hearing the beautiful spiritual messages; but audiences must assist by coming for upliftment, and not, as in cases I know of, where, having taken shops, come expecting the medium to tell if it will be successful or otherwise. Again, mediums should never tell people that they might have been worth their thousands only for such a thing, as by so doing they attract this class of money-grabbers, and thus provide conditions injurious to themselves and the Cause. Eventually the better form would win, and Bro. R.'s suggestions would become a fact, for our mutual benefit.

I fully endorse Bro. N. Smith's remarks, and although I have read some of the works mentioned therein, I have only been fortunate enough to hear Mrs. E. H. Britten out of those mentioned, and must say that if the others are equal to her then the time would be well spent listening to them. Taking Bro. Atkinson's letter, I am pleased to see him take John Bland in hand, as, while I delight in listening to the three speakers mentioned and others, still I do not lose sight of the fact that in case of the sudden demise of those speakers the movement could not stand still, and I maintain that there are many good and effective speakers who by sympathetic encouragement would soon become as effective as they are, but are kept in the background by the lack of that sympathy and love which is so conspicuous by its absence.

I quite agree with the suggestion that orderly questions should be allowed and answered with all courtesy at our meetings, but my experience is that a questioner generally gets insulted for his pains, and is therefore driven away in disgust and never comes again, whereas a courteous reply, or a candid admission of inability to do so, would win his respect. I know a case where a reverend friend asked a secretary of a society for some information on the subject of Spiritualism, and the reply he got was, 'You have a hell and we have not.' Now another would never have the chance to mention the subject to the same man, as the above answer would so disgust him that he would not listen. The articles by Mr. W. Oxley are perfect educators in themselves, and are worthy of careful study by all.

Apologising for so long a letter, and conveying every good wish for yourself, paper, and cause, I am, very fraternally yours,—R.H.

THE SOUL-DESTROYING SYSTEM OF POPYERY.

SIR,—No one can have read the 'letter' 'sermon' and 'leader' in your last week's issue—the sermon in particular—without having his eyes opened to the infernal impudence of Popery. It was the late Rev. Dr. Cumming, no mean authority, who once said that 'Popery has impudence for anything,' and those who, like myself, have been an enemy to it for more than fifty years, will readily admit the truth of his statement. Indeed, I once heard a Roman Catholic priest myself declare from the pulpit that 'if the Church were to decree that black is white you are bound to believe it, and it would be presumption on your part to set up your puny reason in opposition to that of the Church.'

To justify the heading of this letter I convict the Church of Rome of the guilt of committing two of the greatest crimes ever perpetrated. I must state, in the first place, that she is the only church that inflicted spiritual famine upon the people entrusted to her charge for upwards of a thousand years by withholding or perverting all the means of grace; and, secondly, of establishing such wicked anti-Christian and unscriptural doctrines and practices within its pale—doctrines and practices never dreamt of by Christ and His apostles for hundreds of years after their departure—as rendered it nothing less than a moral pestilence, spreading disease and death throughout the world.

There is another point which it is most important to remember, viz.: that there is not one of the doctrines or practices which constitute the elements of this fearful Plague that has been brought about by the Romish Church in the present day, although in some cases they are less gross and palpable than in the dark ages. Yet, notwithstanding all the light of the nineteenth century, Rome still keeps in the darkness, the idolatries, and the superstitions of the earth. To prove then the truth of your heading that Popery is 'always the same,' and that it is in its very nature unchangeable, I will quote the words of one of its most distinguished champions, who says, 'It is most true that the Roman Catholics believe the doctrines of their Church to be unchangeable, and that it is a tenet of their creed that what their faith ever has been, that it now is, and such it ever will be' (Chas. Butler, Esq., Book of Rome Catholic Church). Let it never be supposed, then, that popery, which I hate with a deadly hatred, is anything else at the present day than the same mass of absurdity—fraud, blasphemy, idolatry, and crime—that it was in the days of Martin Luther.

As 'our paper' is devoted to religion and reform, cry aloud and spare not! Lift up thy voice like a trumpet to hasten the happy period when there shall be 'Peace on earth and goodwill towards men' who are lovers of God but haters of popery.

A SPIRITUALIST.

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.

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.

ALWAYS THE SAME.

SIR,—I have read your article 'Always the Same' and find a repetition of the statement lately made by the Anglican Bishop of Liverpool and emphatically denied by Cardinal Vaughan, *i.e.*, that there are a number of Roman Catholic priests officiating as clergymen in the Church of England. Such a statement seems a very absurd one to a person who understands the working of the Roman Catholic Church, and I should think that since it has received a denial from the head of that Church in England, the statement should not be repeated *unless it can be proved*.

It reminds me of an article I saw lately in one of the daily papers, relating how a certain dissenting minister declared at a public meeting, or religious service, that *he knew for a fact* that there were 800 Church of England clergymen who were Roman Catholics (I forget did he say Roman Catholic priests). A gentleman challenged this minister to prove his statement, offering him a guinea for every Anglican parson he could prove to be a Roman Catholic. The minister drew in his horns, and has not received the 800 guineas!

Now, sir, I am a very liberal man—although a Catholic—but I cannot bear to see votaries of any sect bolstering up its cause with lies.

Let this statement about R.C. priests in the Church of England be either proved up to the hilt or withdrawn.—I am, dear sir, yours truly,
'A LOVER OF TRUTH.'

Forest Gate, E., 26th Sept.

[NOTE.—By a rule of logic, when two statements are made, one of which contradicts the other, one must be true and one false. Our respected correspondent informs us that the Anglican Bishop of Liverpool has made a certain statement respecting Roman Catholic priests officiating as clergymen in the Church of England, to which statement Cardinal Vaughan has given an emphatic denial. Clearly one of these dignitaries has made a false statement. As mere partisans, we may as reasonably assume on our part that Cardinal Vaughan has made that false statement, as your correspondent may assume that it was made by the Anglican Bishop of Liverpool. By the law of evidence, we will admit that it is not within our own knowledge that any one so-called clergyman of the Anglican Church was first ordained a priest according to the Canons of the Church of Rome, and afterwards was appointed to a cure in the Church of England. It may be very ingenious to force the onus of proof in this manner, but it is exceedingly disingenuous. We will concede our opponent his point. Men do not gather grapes of thorns, nor figs of thistles; 'by their fruits shall ye know them.' There recently appeared in the public press the names of several churches in London in which Romish ritual and doctrines were taught, including the confessional, which are forbidden by the rubric and the Thirty-nine Articles of the Church of England. If these men are not Romish priests, or clergymen with all but Roman ordination, what are they? They are not 'ministers,' according to the rubric of the Church of England, and as they are the nearest to the sacerdotal practices to the Church of Rome, the inference is warranted that if they are not ordained priests of the Church of Rome they must be ordained clergymen of the Church of England, doing the work of the Church of Rome and despicably pocketing the pay from the Church of England. But, to put the case more strongly, the dividing line is so narrow that it is within our power to give the names of clergymen who have honestly and logically presented themselves for ordination in, and have been accepted into the Church of Rome. For these we have a certain amount of toleration, but we have nothing but inexpressible contempt for those who still take the pay of the Protestant Church while they are doing the work of the Church of Rome.

Does our friend justify the abhorrence and detestation of all those who are not Roman Catholics in the face of the commandment of Jesus that we should love one another? We do not care what name a man gives to his religion if he eliminates hatred, but Bishop Wilkinson's addresses which inspired our article, 'Always the Same,' stunk of hatred from beginning to end.—ED. T.W.]

ANSWERS TO CORRESPONDENTS.

- PETER DAVIES.—Glad to have a line from you. Mr. Bevan Harris, Radcliffe-on-Trent, can give you information; write him.
- FOSTER CARTER.—Your letter is sent to Mr. Bevan Harris, who will doubtless send it on to those with whom you wish to correspond.
- WM. H. BALDWIN.—So far as we know all the papers have been published, and we are not aware that they will be published in pamphlet form.
- T. L. WEDDERBURN.—Your letter somewhat overshoots the mark; your denunciations are too universal, and while in point of fact some of your statements may be true, the proof must be difficult, and whether the motives imputed are true or not we will not encourage this method of attack. Deal with the real, and we will help you.

FEDERATION MISSION WORK.—The organiser, in conjunction with the Yorkshire Union, will conduct meetings as follows:—Monday, Oct. 10, Armley; Tuesday and Wednesday, Oct. 11 and 12, Huddersfield. Mrs. Place, of Leicester, will attend on Monday and Tuesday. Mr. J. Swindlehurst and local friends will give addresses. Other meetings to follow. Chair at 7-30. Collections.

SMETHWICK.—In connection with our Mutual Improvement Class a capital social evening was spent on Wednesday, September 21, to celebrate the completion of our first year. So popular and instructive has our class now become, that our weekly meetings, affording as they do excellent opportunities of gaining spiritual knowledge and developing mediumistic gifts, are looked forward to with the greatest interest. I am pleased to see the Salford Spiritual Church are about starting a class, and hope other societies will do likewise, for it is just one of the things that is needed in our movement at the present time, to improve the status of Spiritualism in general.—A. Morris, secretary, S.S. Mutual Improvement Class.

Items of Interest.

GLASGOW and Blackpool bazaar reports next week.

A CORRECTION.—In Mr. W. H. Robinson's letter, last week, we printed 'Mr. Race' instead of Mrs. Place.

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

BAZAAR FUND.—I have received from Mr. Venables a cheque for £20 ls., for goods sold for the above fund.—A. SMEDLEY, hon. treas.

KEIGHLEY.—Mr. William Hudson, 43, Park Wood-street, Keighley, is now the corresponding secretary of the Keighley Society.

ADJOURNED CONFERENCE.—Friends, do not forget the adjourned Conference of the N.F.S. at Southport on Saturday and Sunday next, October 8 and 9, which will be presided over by Mr. J. J. Morse, President of the Conference.

COMMUNICATIONS RECEIVED:—H. R., 'An Individual Worker,' 'An Admirer of Gordon,' E. J. Tempest, Rev. C. Ware, A. Saysell, Robert Forbes, Wm. Henry Baldwin.

YORKSHIRE UNION.—Any Union speakers whom I may have omitted to write to, will they please send me their open dates for November at once. The next Union Conference will be held at Ravenstreet, Halifax, on Oct. 19, when we hope to see every affiliated society represented.—J. WHITEHEAD.

OPENSHAW. Granville Hall (Manchester).—This Society in ten years has drawn £649 12s. 5 $\frac{1}{2}$ d. and paid £635 15s. 9 $\frac{1}{2}$ d., besides having sold 17,599 copies of the Two WORLDS. We compliment the Secretary on being such a methodical man of business and the Society on being such excellent supporters of our paper.

ADVERTISER'S TESTIMONY.—I must for the present withdraw my advertisement from the Two WORLDS, but, all being well, shall be pleased to enter it again in the Spring of next year, as I have received benefit from the present one, and am pleased to recommend the Two WORLDS as an advertising medium.—G. P. MERRILLS.

The *Lyceum Banner* for October maintains the high standard of its predecessors, and has done well in recommending the Movement to send poor children to the seaside or, we suppose, any other health resort. The *Banner* is wrong in conveying the news that the Two WORLDS charge 'for printing your reports.' We do not charge for printing reports.

NOTICE TO SECRETARIES.—The limited space at our disposal for 'Platform Guide' compels us to announce that in future we cannot advertise tea parties, socials, and subjects of lectures in it. These are really matters of business, and go beyond the purpose for which the 'Guide' was originally established, *viz.*, to publish the names of speakers for the various societies on the following Sunday. Some secretaries (no doubt actuated by the very best feelings) send us glowing accounts of the personality of the medium, for whom for the time being they have some preference. This makes an invidious distinction, and it is not fair to other mediums. These are really advertisements, and we must in future decline to insert them unless paid for as such.

PRIMITIVE CHRISTIANITY—VOL. II.

THE second volume of Primitive Christianity which has been published is a fuller development of the purpose with which the first was written. A more complete mastery and crushing exposure of the frauds, corruptions, and revolting mutilations of Primitive Christianity is hardly possible to imagine.

To the question, 'What is Christianity?' the author has given an answer so clear, so simple, so satisfactory, that it ought to commend itself to every unbiased mind. It seems impossible in this respect to over-estimate the value and importance of Dr. Buchanan's work, a work prosecuted under such a host of difficulties as would have discouraged many a brave spirit from its prosecution, but he confidently anticipates the time when his labours will be appreciated, however much they may be undervalued now.

If Dr. Buchanan had done nothing more than vindicate the character and teaching of Christ and his apostles, including those of Paul, from the falsehoods and the repulsive features in which these are presented in the New Testament, he would have conferred a benefit upon the Church and the world, the full value of which it cannot at present realise. But to anyone whose mind has often been perplexed by the many glaring contradictions and inconsistencies which have hitherto been bound up with Christ's life and teaching, and no less with that of his apostles, it is a relief, little short of tremendous, to be able, under Dr. Buchanan's guidance, to distinguish between the false, the fictitious, the repulsive, and the true, and to know that words imputed to Christ were never spoken by him.

That Christianity, as expounded by Dr. Buchanan, will in the future produce the most beneficent results, revolutionise society, and banish those causes of misery under which humanity now groans, may be anticipated from the very nature, spirit, and purpose of genuine Christianity.

Dr. Buchanan claims to be under the guidance, and to enjoy the direction, support, and sympathy of those who hold the highest positions in the spiritual world, and whose names he gives. This claim may be questioned, or disputed, but let any one examine and judge calmly and dispassionately of these communications themselves, and say whether they are not such as might be expected to proceed from those who fill such exalted positions in the world unseen.

That the Church, as at present constituted, will accept such teachings is, perhaps, more than can be expected; but it is surely most deplorable that any ministry should be content still to teach fable for truth, and to keep people in the dark as to what in the Scriptures is absolutely false. It seems a little strange, too, that Spiritualists, real and true, hold back from accepting Dr. Buchanan's teachings. Would that some one with the means, and whose eyes have been opened to see the truth as presented by the author, would send it far and wide.

G. W.

Conventionality.

MAN has ever been inventing fetters with which to bind himself—to make progress in any department of life difficult,—and surely conventionality is one of his most crippling devices.

No progress can be made in any direction until man breaks away from conventions, and this is especially the case in the realm of religious thought; but the breaking away is hard, for the defier of theological conventions incurs the hostility of his fellows here, and is threatened with everlasting damnation hereafter. Yet the heterodoxy of to-day is the conventionality of to-morrow, and in this fact lies the hope of the world, as it shows that in spite of all obstacles man moves onward towards the truth. Another fact pregnant with hopeful significance is that the despisers of conventionality have always been the salt of the earth, every reformer starting on his mission by ignoring precedents and setting at naught the conventional beliefs and practices which have hampered his fellows.

The Spiritualist has had to wage continual warfare against conventions which had become, by generations of implicit faith, part and parcel of the mental make-up of man. Let us go back to the advent of Modern Spiritualism, and try to realise how difficult conventionality had rendered the work of those who had determined to make a supreme effort to open up a way of communication between the seen and the unseen worlds.

When the 'Hydesville knockings' burst upon an astonished world, the idea of communicating with the so-called dead was looked upon as the crudest superstition, or as something extremely dangerous to the souls of those who believed it; and so tenacious were these views that after fifty years they still claim multitudes of followers. The conventional belief was that at death man entered into a more or less hazy state to await a far-off day of judgment, when the poor wretch would have his material body restored to him, and be condemned to pass eternity in a horribly monotonous heaven or an extremely uncomfortable hell. How then, it was asked, could it be possible for communion to exist between the dwellers on earth and the inhabitants of the shades? From that most uninviting conception of a future state the facts of Spiritualism have rescued millions, and will yet rescue untold numbers; for it follows that if the friends who have gone before can still communicate with us they cannot be awaiting their trial in the theological prison house. There are, of course, those who imagine that the dead go immediately to the parsonic heaven and hell, and that the judgment day will merely be held for the purpose of ratifying a decree which was absolutely fixed and operative at death; and their contention has always been that those who are fortunate enough to be in heaven will not want to come back, while good care will be taken to see that those who are in the other place do not escape. The moment a believer in this doctrine comes into contact with the fact of spirit-return, his 'faith' proves utterly incapable of withstanding the overwhelming evidence; and his view of human destiny is indefinitely extended.

Then there was the conventional belief that if one would escape the pains of hell it was above all things necessary that he should believe certain propositions which had been laid down no one knew when or by whom. Since the successful laying of the Hydesville cable, the communicating spirits have with one accord assured their fellows at this end of the line that happiness and misery in the next stage of existence as well as in this follow as the natural consequences of lives well or badly spent. While recognising that beliefs naturally influence character, they utterly repudiate the crude notion that faith in theological propositions would enable a soul to escape hell and gain heaven; and the teaching of the spirits has so far prevailed over conventional belief that it has actually forced its way into the pulpit.

There are many other conventional beliefs which Spiritualism has had to combat, some of which are an offence and a stumbling-block even to the present time. One of the chief of these is the idea that when once an individual has crossed to the other side he is transformed into a supernatural being endowed with all knowledge, and consequently, if communion be possible, able to impart reliable information on any subject. People full of this idea often make inquiries into Spiritualism, and suffer agonies of mind when they find that the communicating intelligencies are conditioned by their attainments, just as they were prior to their translation. Yet a very little reflection ought to have suggested that it could not be otherwise unless a miracle were worked at each death, a miracle compared with which all recorded wonders would sink into insignificance. Still, centuries of belief in miracles have left their mark on humanity, and it is often found extremely difficult to get rid of the expectation of something miraculous. When once a familiar belief crystallizes into a convention it takes its place among those things which are held as sacred, and does its part in preventing any progress from being made.

Spiritualism has done much to uproot conventional notions, but much more remains to be done, especially in the direction of training the children in such a manner that they, at any rate, will be free from some of the shackles which so seriously hampered their fathers when they set out on their pilgrimage towards the light, and surely those who have suffered will not hesitate

to come to the aid of those who, without the light which Spiritualism can bring into their lives, must also languish in convention's fetters until such time as they succeed in freeing themselves by desperate struggling.

JOHN KINSMAN.

Character.

By A. W. ORR.

WHAT we call 'character' may be described as the expression of a person's individuality, the manifest result of the cultivation or neglect, the exercise or repression of the faculties and feelings with which each child is born into the world; and when all the combinations of the faculties and feelings, and the ceaseless influences of association, environment, and physical health, are taken into consideration; and when, in addition, we reflect upon the marvellous extent of the influence which it is possible for one individual to exercise over others, we begin to realise the vital importance of the formation of character. A child has been described as the embodiment of infinite possibilities, and as we recall the numerous instances in which, in spite of extreme difficulties, men have arisen from the lowliest positions, and by the force of their own character have succeeded in extending by their labours and discoveries the world's knowledge, affording at the same time an example which may have the effect of inspiring others to similar effort (and thus affecting powerfully their characters or individualities), we cannot but lament the terrible waste of 'power,' of 'capital,' in the best and highest sense of the word, which is continually occurring. Could our eyes be opened to the appalling miseries which attend ignorance, to our terrible shortcomings from 'what might be,' the whole nation would arise and demand such thorough, wide-sweeping reforms as would insure to every child in the country an equal opportunity for the best development of its character and capabilities.

The time when the most important work in the building of character can be done is during childhood and youth, when the mind is most susceptible to the influences of affection, example, and precept; and the persons who are by Nature appointed to do it are, of course, the parents, who, too frequently, are utterly unconscious of the great responsibility resting upon them. This is the period when the cardinal principles of truth, justice, courage, patience, and love may be so instilled into the mind that they shall retain their power during the succeeding life of the individual; and as it is necessary for the stability of a structure that its foundations be firm and true, so it is beyond all things requisite to the formation of a noble character that these moral virtues be deeply rooted in the heart of the child, that they may become part of his very disposition. Too much stress cannot be laid upon this point, because not only is it of the highest importance to the individual, but it is also the source from which will spring his power of influence over his fellows. However brilliant may be a man's intellectual gifts, however persuasive his eloquence, however exalted his worldly position, he cannot retain the respect and affection of others if he be untrustworthy, nor can he advance any work for the good of humanity if his motives be of a selfish nature.

If we turn over the pages of history and take note of the characters of those who have wielded most enduring influence over the minds of men throughout the world, it will be found that the 'great moral qualities have been most conspicuous in their actions,' and it is to such men the world is most indebted, who 'being dead yet speak,' and whose influence will always remain potent because it springs from virtues which are in themselves eternal. The great warriors who during their lives were the objects of obsequious adulation of some, and of fear and horror of others, no doubt wielded a great influence, and effected changes which have lasted for long periods; but those influences and changes have been chiefly local in their extent, and most, if not all, have, like Charles XII., of Sweden, merely

Left a name at which the world grew pale,

To point a moral or adorn a tale.

On the other hand, the names of those men who have enriched the world by their scientific discoveries, who have helped forward the human family by measures of wise statesmanship or noble beneficence, who have taught, cheered, and stimulated their fellows by songs, whose strains are echoed down the centuries: the names of these men are loved and revered because their characters have been marked by an earnest search for truth, an unselfish desire for the benefit of humanity, and the inculcation and encouragement of those sentiments which help men to struggle to live up to their highest ideals. To take a concrete case within the knowledge of all readers of this paper. What was the secret of the late Mr. Gladstone's wide influence? Not chiefly his intellectual power, great indeed as that was; not his political position, though he had occupied the highest in this country; not his marvellous eloquence, though he stood in the first rank among orators: it was the strength of the moral character of the man, the recognition by all that he founded his conduct on the principles of truth, justice, and liberty, and that he endeavoured to act in accordance with the poet's words:

And because right is right, to follow right,

which is indeed 'wisdom in the scorn of consequence.'

We see, then, that to form the highest character, to make the best use of all that goes to make a man's individuality, the most

important work is done in the beginning by instilling into the child-mind the cardinal virtues by which all the actions of his life are to be regulated. He must be shown the influence of thought and will and encouraged to resolutely turn away from all of a lowering tendency, and to cultivate all that leads to the exercise and development of the higher qualities of his nature, to bring into subjection the selfish instincts and appetites which, though necessary and useful in their proper relation, are apt, unless strict vigilance be maintained, to overstep their due limits, and instead of remaining good servants to become hard taskmasters.

As the child grows older he comes more in contact with others outside his own family circle, and he enters on that struggle between good and evil, which only ceases with his latest breath. Now is put to the test the strength of his so far developed character, and now do influences of companionship and association other than those of home come largely into force; and the wise parent, having the affection and confidence of his child, will learn from him what sort of companions he has chosen, and try and guide him to choose those best suited to him. And so as years roll by and bring with them new surroundings, fresh temptations, and novel experiences the character of the youth opens and widens for the reception and assimilation of ideas and thoughts which will become the governors of his future conduct. In this connection comes the importance of the cultivation of the will-power, a subject which is too little understood, and consequently almost entirely ignored. Yet has man no more powerful ally in all temptations or difficulties than his own trained and cultivated will. We all know of many otherwise estimable characters which have been wrecked through weakness of will,—the inability to say 'No' when occasion demanded. This may arise from a lack of what is termed 'moral courage,' from a weak desire to please, or from a keen aversion to causing pain or annoyance; but just as in regard to the physical health, bitter medicines and severe treatment are sometimes necessary, so in the moral sphere a corresponding course of action is occasionally requisite; and the failure to adopt such action in the latter instance might be followed by consequences even more disastrous than would happen in the former.

How grand a possession is a 'strong character'! It is a protection to the weak, an encouragement to the struggling, a thing 'to thank God on' for all—if based on the qualities of Love and Justice; but if, unhappily, it springs from the strong, selfish instincts of pride and ambition, then it will be a terrible engine, carrying sorrow and despair in its train, and causing finally the overthrow and destruction of its possessor.

The formation of character, then, may be regarded as of transcending importance, and parents, teachers, and all who have to do with the training of youth, have a work which is of the most responsible nature, yet offers the purest and most satisfying gratification in return for sincere and unselfish effort. It is work which, like the quality of mercy, 'blesses him that gives and him that takes'; it is the means of spreading benefits innumerable to the human race; it is work which commands the admiration of all thoughtful men; carries with it the sympathy of the angels, and brings upon it the benediction of the Most High.

Cant.

By MRS. E. B. JACKSON.

MRS. MARTINET said to her atheist husband, 'What a refreshing outpouring of the "spirit" (she did not say what spirit nor which spirit) we have had this afternoon! Ah, truly it was good to be there!' She said this in ecstasy, rubbing her hands softly together, her eyes falling on the well-appointed table and the comforts around her. Mrs. Martinet was on the 'Board,' her mission on earth was to hear the supplications of the poor and supply them with moral literature and work, when it did not interfere too much with her other duties. The said duties consisted in poking her nose into other people's affairs, and criticising people and things utterly unknown to her and beyond her comprehension. Outside people considered her a model woman, and a reformer; those living within the sphere of her influence did not. Her husband was a city man. He never expressed his opinions on his wife's perfections, but always absented himself on business when she had private prayer meetings in her house, which occurred two or three times a week. He was a mild man usually, but disliked too many parsons and pious people coming to the house. The saints called him an atheist, one of the lost, but he did not mind names, and his wife prayed for him at these *weekly* prayer meetings—'happy re-unions' she called them.

Just that very wet Sunday afternoon she had been to hear a noble sermon, given by a noble man, one of the few really good men who act up to their convictions without thought of reward.

'Really it was most refreshing, Alfred, you ought to have come. You never come to a place of worship; you worship the golden calf.'

'I think it's the better calf of the two,' said Alfred, seating himself at table, and sharpening the carving knife.

Mrs. Martinet set *vis-a-vis* near the fireplace.

'Goodness, Martha, this soup is nothing extra! Alfred, ask

a blessing on what we are going to receive; and oh, let us be truly thankful.'

Alfred complied in brief.

'My dear, how irreverent you are. How many poor creatures have nothing to eat this cold, wet day. Bah! what horrid soup. Martha, you have put no seasoning in; how stupid you are. Alfred, pass that sherry. Such wretched stuff to be sure.' Mrs. Martinet poured out her wrath and sherry into her soup at the same time.

The lady fumed. Next came some splendid fish. The lady ate, and snarled, 'They might have been better.'

Next came a nice fat turkey, stuffed with ham and truffles, which she had expressly ordered herself; and that lovely gobbler reposed on a hot plate, in a sea of gravy that would make one's mouth water, served with bread sauce.

'Don't you like it, Loo?' Alfred asked mildly.

'Oh, I shall have to put up with it. Seems to me that pope's nose is rather overdone; give it here. There, I told you so. Just look, it is singed,' she cried in a temper.

'Lord, make us truly thankful for what we are about to receive,' answered Alfred, with his mouth full of turkey.

'Oh, you unfeeling wretch! how you try to upset me, and try my patience past bearing. What with your brutal manners and all the calls on my forbearance, my nerves are quite unstrung. Give me a glass of port. Oh! What a life I have to lead. Nobody understands how sensitive I am. I, who try to study the feelings of others! Martha, this day month—Bring in dessert.'

'If you please ma'am, the reverend Mister Beerhockoff is in the drawing-room,' said Martha.

'Whom?' asked Alfred, cracking his walnut with some energy.

'Ah, my dear, he's a Russian reformer, such a dear good man. If you would only come and hear him talk it might a—'

'Convert me?'

'He is come to pray.'

'For me, no doubt. I'll tell you what it is, Loo, I won't have my house turned out o' windows, if I know it. Give up all his humbug, and look better after my shirt buttons, darn my stockings, and try to curb that horrid fault-finding temper of yours. You try to study the feelings of others. Since you have taken up with these *Emancipated* people, my house is not like home, and you have the ignorance to ask the Lord to make you thankful for mercies received, and keep grumbling all the while you are eating these "mercies,"' thundered out Alfred, losing all patience at last.

Mrs. Martinet tried fainting, but Alfred ate his walnuts and finished his wine, then calmly lit his cigar, took up the evening paper, and soon forgot the reverend Beerhockoff.

Finding her husband took no notice of her lacerated feelings, Mrs. Martinet went upstairs, and soothed her face and spirits before entering the drawing-room where the apostle of Tolstoi was waiting.

'Ah! my precious sister in grace, how do you do? Well, I see!'

'Ah! well in body, but sorely tried in spirit,' was the plaintive reply.

'Oh! sorry to hear that. Are the funds for our little retreat not coming in briskly?'

'Not so bad. To-morrow I shall go out and hunt up "the faithful."'

'You are goodness personified. Apropos, when you are about it, might I ask you to see a poor needlewoman who lives in Whitechapel. I have to attend a meeting. Take her a tract.'

'Oh, I shall be delighted. Anything I could do for you would be too little!'

Visitors here announced cut short an interesting *tete-a-tete*. They met for prayer and friendly communion, which, in plain English, meant scandal.

After hunting up 'the faithful,' next day Mrs. Martinet went in her comfortable carriage to Whitechapel. True, the weather was terrible; so her coachman thought, and swore at his pious mistress in the thinking—'got no more pity for poor brutes an' me than an alligator, an' pretends to be pious, too.'

Unconscious of the anathemas of her coachman, Mrs. Martinet turned into a very poor street, and then into a poorer court, off Whitechapel, stopped at a miserable house, and asked for a young person named Timson. 'Third floor back, mum.' The grand lady with great disgust mounted the creaky wooden stair, and her appearance brought every inmate on the three floors—front and back. Every face was wan—poverty and want were the attendant spirits there. Only Timson's room door was shut when the distinguished visitor knocked.

'Shove up the door, Missis; perhaps she's hout, and Timson can't move!'

Acting on this hint the lady pushed open the door and beheld a scene that ought to have filled her heart with shame and admiration, but it did not.

In that bare forlorn room sat a man ill, very ill evidently, sitting in an empty fireplace, with scarcely a rag to cover him. Before him stood a broken chair, which served as a table, and on that chair was a basin of cold porridge and a small cup of milk. Opposite, knelt the young person coaxing the invalid to eat. Tears were in her eyes when she raised them to heaven and said softly, 'Lord make us truly thankful this

day for what we are about to receive, and oh! open a way for us, even *we* are Thy children.' There was a sob in her voice as the door opened.

Her unknown visitor, who seemed scared by so much misery, and hastily made known her errand, which was to the effect that the Reverend Mr. Beerhookoff could not promise any work for the present but would keep her in mind. At the same time she produced a tract and a pair of very old shoes that were too old to give to the washerwoman. Mrs. Timson curtsied, and thanked the visitor gratefully, 'who greatly marvelled at that young person's well-bred air.' Ah!—

Wad some power the gittie gie us
To see oursel as ithers see us,
It wad frae mony a blunder free us
And foolish notion.

The Professor's Tales.

STORIES FOUNDED ON FACT. XXIV.—'SPIRIT GUARDIANSHIP.'

'It's no use,' thought Harry Smith, the young commercial traveller, as he stood dejectedly in front of the railway station, 'there is something seriously wrong with me. I don't know what has brought me to the station. Three times I have set out to visit my customers, then I have fallen into a brown study, and before I knew where I was, I have found myself back at the railway station again.'

The young man stood for a few moments in perplexity. Then he entered the station and seated himself in the waiting-room. 'I will try some other customer,' he thought, as he drew a folded paper from his pocket and spread it out on the table before him. Then he started violently, and passing his hand across his eyes, looked once more at the paper, upon which was written the names and addresses of his customers.

'No, I wasn't mistaken,' he ejaculated, 'there are the words slowly fading from the paper, and now they have gone. What can it all mean?' he continued, after a pause. 'The words were written right across the sheet in red letters as of fire, and the message was "Return home instantly." I am clearly unfit for work to-day, and these hallucinations are plainly the beginning of some serious illness. I don't want to be laid up here among strangers, so I will go home.'

With a look of resolution, the young man sprang to his feet, and went to the telegraph office, from which he despatched two telegrams, one to his employer and the other to his wife.

'I can just catch this train,' he thought, as he glanced at his watch, 'but I can't be home before midnight at the soonest. Laura will sit up for me, but she will be surprised at my unexpected return, for I am not due till to-morrow.'

The young man was just in time to spring into the train as it moved out of the station, and he was soon speeding rapidly to the south.

At last the journey was over, and Mr. Smith, with his leather bag in his hand, hurried along the lighted streets which led to his dwelling. An undefinable dread of some impending misfortune fell upon him as he turned into the familiar street and approached his house. In front of the door one of the street lamps shed a bright light upon the building, and the young man glanced up as he came in front of the house. Then he stood still for a moment gazing at the window upon the ground floor, and the sight which he saw deprived him of all power of movement for a few seconds. In the bright lamp-light he saw through the window the face of a man staring out at him. In an instant the face vanished, but in that brief interval the features of the intruder were indelibly stamped upon the mind of the young commercial. The face once seen could never be forgotten, with its heavy under-jaw and its glittering black eyes, above which was a scar upon the forehead.

'This is sheer lunacy,' thought the astonished spectator. 'The window is secured with shutters inside, and through these nothing can be seen. But I am glad I am at home, for it is plain that I require medical advice.'

With this thought in his mind, Mr. Smith rang the bell, and the door was quickly opened by his wife.

'What has brought you home to-night, Harry?'

'To tell you the truth I did not feel very well, and so I telegraphed to you and to the firm, and here I am.'

'But what is wrong with you? Are you in pain?'

'I never felt better in my life, but I am afraid that an attack of fever is coming on, for I have had strange hallucinations.'

Mrs. Smith listened attentively as her husband told her of the strange fancies that had laid hold upon him. Then she said, gravely, 'These warnings are not to be despised, Harry, as I have told you many times.'

'My dear, you are too superstitious. For my part I never take any notice of such fancies.'

'What brought you here to-night, then, Harry?'

'I was ill, and so came home.'

'There seems to be nothing wrong with you, except that in spite of yourself you were forced to obey the warning which was given. But I will try the planchette, and then we may be able to get to the bottom of this mystery.'

Mrs. Smith laid a sheet of paper on the table, and then, stepping to the cheffonier, she brought forward a curious brass frame which she laid upon the paper. It was made of strips of metal hinged together at the ends. Beneath it were small castors upon which it rested, and in addition to these a pencil was attached to it, so that the point rested upon the paper.

Mr. Smith watched these proceedings with interest. He had seen planchette writing before, but as he had discountenanced its use as a species of self-deception, the instrument was rarely used. He said, 'You are going to give us another of those messages from your sub-conscious mind, my dear, but, though unconscious of it, it is you yourself who write them.'

'I won't contradict you, Harry, but if what you say is true, then my sub-conscious mind, as you call it, possesses as much knowledge as the spirits who claim to control the instrument.'

'You are right, Laura. The powers of sub-consciousness are deeper than we can fathom.'

'But isn't it funny that, no matter how true these messages should be, they should always begin with a falsehood?'

'I don't know what you mean, Laura.'

'Well, whenever we ask this sub-conscious mind about itself, it always declares that it is a disembodied spirit. I have seen you believe all the rest of the message except that first part, and yet you call yourself logical.'

'We won't argue about the matter, Laura, and I wish you would keep your hands off that apparatus.'

'I will do so with pleasure on one condition, which is that you put your hands on it.'

Harry drew back a step and placed his hands behind his back.

'Why not?' persisted Laura, with a smile. 'Something tells me that we will have a message worth hearing. Surely you are not afraid of your own sub-conscious mind?'

The young man slowly approached the instrument. At any other time he would have refused Laura's request, but he had been strangely shaken by what had occurred in the last few hours, and so he yielded to his wife's importunity. But no sooner had he laid the tips of his fingers upon the instrument than the planchette appeared to be alive. Harry would have withdrawn his hands, but he had lost the power of doing so, and as he looked up in alarm at his wife, the pencil began to move rapidly over the surface of the paper. It stopped as abruptly as it had begun, and Harry, removing his hands, looked down to see what illegible scrawl was on the paper. But, to his astonishment, he saw these words, written in a bold hand:

'All will be well, but you must go for the police, and Laura must go to bed. Tell the police anonymous letter received, and burglary at half-past-one.'

'I will do nothing of the kind,' said Harry, hotly. 'If there is danger, I will stay and face it.'

'Now, Harry, don't be unreasonable. If the message is true, then you must obey it, but if false, and there is to be no burglary, then no harm is done, for the police will know that the anonymous writer has deceived you.'

'But they will want to know when and how I got the message.'

'You needn't tell them. But you will have to be quick, for it is a quarter-past-one now,' and with the words the brave little woman drew Harry into the hall, and handing him his hat, placed the key of the door in his hand and shut him out. Then her courage almost broke down. But she had faith in her spirit-guide, and catching up the paper from the table, she hurried off to her own room and, without undressing, sprang into bed.

Slowly the minutes passed, and it seemed an eternity to the watcher as she lay listening for the sound of her husband's return, though she knew he could not be back for some time.

Mrs. Smith heard a single note struck by the clock, and she knew that half-past one had arrived. The sound of the vibration had hardly died away before Laura's heart stood still with fear, for she heard a slight grating noise at one side of the room. The apartment was at the back of the house, and it was from a window which overlooked the garden that the sound had come. With her sense of hearing strained to the uttermost, Mrs. Smith again heard the noise as of something grating on the wall. Then there was a short pause, and with a sharp click the lock of the window was pushed back, and the sash began to open slowly and noiselessly. Presently a man stepped into the room, and softly approached the terrified woman.

'If she is awake I will kill her,' whispered the man to himself.

Mrs. Smith heard the words and shuddered. Then she summoned all her resolution and closed her eyes. A faint gleam of light came to her through her closed eyelids, and Mrs. Smith knew that the light of a lantern had been turned on her face, while she felt instinctively that a knife was held over her. The strain was too dreadful to be borne, and in spite of all her resolution the eyes of the woman half opened, and became fixed in a rigid stare upon the would-be murderer. But the expected blow did not fall, though the knife was uplifted, and the man was looking straight at her. Every line on the face of the ruffian displayed the most abject terror, and he trembled from head to foot as his eyes met those of Mrs. Smith.

'The woman I killed at Margate,' he ejaculated slowly, as if the words were forced from him against his will. 'She has returned from the dead,' and with a cry the man started back.

Mrs. Smith had not moved, but as the man retreated he seemed to be trying to escape from some horrible spectre that was following him, and to Mrs. Smith's excited imagination it seemed as if a shadowy-form was following the murderer and pointing at him with outstretched arm. Then there came the sound of footsteps hurrying up the stairs, and to Mrs. Smith's overstrained nerves came the inevitable reaction, and she sank into a merciful unconsciousness.

Mr. Smith burst into the room followed by a couple of policemen, and as he sprang to the side of his wife the policemen secured the burly ruffian who was crouching in a corner. He made no resistance as he was dragged to his feet and handcuffed.

'Keep her off and I will confess all,' he moaned, with his eyes gazing straight before him into vacancy. 'I murdered her at Margate, and when I came in now I found her lying dead in that bed. Then she got up and would have seized me had you not come. But I will confess everything as soon as we go away from this awful place.'

Mrs. Smith now showed signs of recovery, and her husband turned to look at the ruffian. Then he started with surprise, for the man was the same as the one he had seen at the window about an hour before. There could be no mistake. There was the heavy jaw, the glittering eyes, and the scarred brow. When it was daylight, Mr. Smith visited the police station where the man was locked up.

'He has made a full confession, sir, of the Margate murder, and we will have no difficulty in getting a conviction. But your wife had a lucky escape, sir.'

'Is she anything like the Margate victim?'

'Not a bit, sir. They are as different as two people could well be.'

'It is all very strange,' said Mr. Smith, after he returned home, 'and in future, my dear Laura, I will never doubt again about the reality of the spirit-world and its power to influence and guide the children of men.'

W. A. CARLILE.

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A BRIEFLET.

My wish is not by word or deed
To further human woe,
But rather 'tis to scatter seed
That happiness may grow.

I would not even wish to kill
The meanest little flower,
Unless a tiny heart 'twould fill
With pleasure for an hour.

Not mine the will to write or speak,
Except 'twere in the main
To strengthen and support the weak
And lessen human pain!

—DARNE HUMO.

The Degradation of Woman.

'LET YOUR WOMEN keep silence in the churches ; for it is not permitted unto them to speak ; but let them be in subjection, as also saith the law. And if they would learn anything let them ask their own husbands at home ; for it is shameful for a woman to speak in the church' (1 Corinthians xiv. 34-36). These sayings of St. Paul, among Christians at least, have great weight, and among these tyrannical men (lords of creation) who look upon a woman as a means to their own selfish ends, are in great probability held as a justification for many of the disabilities and indignities in general which women have to endure. A study of St. Paul's sayings in regard to women in their marital relationships will show the thoughtful student clearly that his ideas were of the most superficial character, and moreover that whilst giving some semblance of consideration for the woman, the iron hand of male dominance is all apparent. When or where the unreasoning, unjust, and stupid idea of female inferiority arose we can never tell, but we are quite certain it is perpetuated through ignorance. We have nothing to do with St. Paul ; we have nothing to do with the dogmas of the priests in dealing with this subject, they are entirely outside our consideration. We must deal with the matter in the light of law, not the law according to St. Paul, nor with the law according to the Church (Roman or Anglican) but with the laws of Nature. In our interpretation of these laws we must be as just as Nature is just, and be as rational as Nature has enabled us to be.

In what way is the woman inferior to the man ? Why should the man be superior ? Is she inferior in strength ? it is the result of her habits of life, she has not the same amount of physical exercise as the man has, and her general occupation does not lend to make her muscular. If the man is superior to the woman it is in this respect, as common experience shows, and there are thousands upon thousands of instances in which this rule is broken. Some men are effeminate, some women are masculine ; and in these instances, both the garments and the occupations might be changed with advantage. But we are not concerned even with this ; it is with the manifest injustice that we perpetrate upon the woman sheerly by reason of her sex, in which she had no choice, our absolute tyranny towards her, and the folly and inutility we are guilty of in not admitting her fully and freely to all our counsels and all our privileges. But

man 'is not a reasoning animal,' as Bishop Warburton in his day wisely declared.

Man, in his present stage of civilisation, is little better than a brute, and he must remain so till he has discovered the part the woman must play, does play, in the natural order of evolution. As a general proposition, the woman is degraded from the moment of her birth, and many a mother weeps when she knows she has given birth to a female child ; she feels, like herself, it is doomed to a weary life of drudgery. She knows too well she has given birth to a slave, a slave to man's authority and passion, a slave to the man of wealth who meanly uses her to serve his selfish ends. She is not independent, she must accept whatever position is offered at any price our present rotten commercial system may impose upon her, and, if it is not enough for a decent living, she is at liberty, secretly, to sell her body on the public street. It is this horrible aspect of the question that makes us speak thus plainly. Even if happily this condition of degradation may not have been forced upon her, she is little better in the stage above, for the difference is only that between legalised and open prostitution. It is no use, from considerations of delicacy, leaving the truth half spoken ; someone must speak, someone must call attention to an evil which everybody seems to wink at, otherwise it will grow and grow, and the woman, being the vehicle through whom the race is perpetuated, shall, however unwillingly, be compelled to reproduce the same species, generation after generation.

In every industrial city of this and other so-called civilised countries, the woman by 'damned custom' is compelled to sell her labour at a less price than that of a man ; she is forced utterly by circumstances over which she has not the power of control, to accept just sufficient remuneration for her work to make her condition one of continuous discontent. What is the expedient ? She will marry any image of a man—young, old, ugly, or diseased, in the hope of getting out of her wretched environment, entailing upon herself the woeful responsibility of motherhood in which the miseries of her life are intensified a thousand fold, in which existence is but a living death.

It is time men knew the proper functions of the woman ; it is time that women rose and protested in the name of all that is divine and holy and just against that infamous system which degrades her to the level of the brutes, which reduces her to a mere thing for man's use or abuse. We have no desire to offend, the intelligent man and woman must differentiate for themselves ; some women fortunately are not so badly situated as we depict, but that is not because it is impossible that they may so have to suffer, but because their rank in life for the time being places them in a condition of comparative independence.

It is the woman's natural right to be as independent as the man so long as she is compelled to work for her own subsistence ; she should be independent for the divine reason that she ought to have an unfettered and an uncoerced selection of the man who is to be the father of her children. No longer should there be the motive to the cunning—the contemptible scheme of deceit,—the wiles of dress, and the tolerance of doubtful attentions, and the perambulations in public places, in the hope of meeting a partner for life. As it is fixed in the divine order of things that in these relationships there shall be mutual respect and mutual honesty, and as it is established in the natural order of existence that the child must take on itself the nature of the parent, it follows as the night the day, that discord must be the inevitable result of inharmonious relationships.

Away with all this cant about the inferiority of woman, away with all the ignorance and the prejudice that would give her a second place, either in her domestic or her social relationships, and that brands her with shame for claiming to be man's equal ! Right down the ages woman has been man's counsellor, friend, wife, and companion. In literature, in art, in music, in painting, and science, and certainly in every benevolent work, she has proved herself man's equal. We will not be unjust : there may be imperfection here and there, but such is our veneration for women that we would draw the mantle of charity over their worst failings ; we cannot forget, however much they miss their way, the divine purpose after all is that they should be faithful wives and joyful mothers of children.

'IS THE BIBLE OPPOSED TO SPIRITUALISM ?' Paper, 75 pages, price 6d., in cloth covers 1s. This little book contains Mr. Kitson's articles, which appeared in the Two Worlds under the above heading. They have been carefully revised, and presented by the author to Mr. T. O. Todd, the publisher, who will devote the profits to Lyceum work. It can be procured at this office.

Mr. Edward Foster.

THE PORTRAIT that graces our cover this week is that of Mr. Edward Foster, of 47, late 50, Friargate, Preston. We made Mr. Foster's acquaintance a dozen years ago, and have been close enough in touch with him meanwhile to be able to give an interesting sketch of his distinctive personality. It is said on high authority, 'A prophet hath respect save in his own country.' In Mr. Foster's case this rule is broken, for in the issues of the *Preston Herald* for September 7 and 14, 1895, 'Old Briar' has devoted six columns of that popular journal to what may be very properly termed a biography of Mr. Foster, and as his testimony is of more value—being less biased—than our own, we will take the liberty of drawing largely from that source.

There is a class of impractical people in every religious movement who, for fear of becoming contaminated by 'the pomps and vanities of this wicked world, and all the sinful lusts of the flesh,' betake themselves into privacy, and vainly indulge the thought that they are good and wise in so doing. The subject of our sketch does not belong to that class. We have never met a more pronounced Spiritualist, and we have never met a man who cared less for himself when he could do anything the effect of which would be to benefit mankind in general.

Our phrenological friends will recognise the organ of benevolence standing like a Snowdon or Ben Nevis, towering above the surrounding hills; and yet to oppose him is to provoke a fight,—a fight not of fists but of the intellect. Built by nature in this way, Mr. Foster's life has been a continual fight for almost everybody and everything between principle and no principle, justice and injustice, sense and nonsense, knowledge and ignorance, but always fighting on the positive side; milk and water he has never dealt in as a mixed commodity.

From a very early period of his life Mr. Foster has been an indomitable controversialist; if gagged in the columns of the newspaper, or baulked in any other way, he prints what he wants the world to know at his own expense, and in this way has circulated in pamphlet form a vast amount of information on new and unpopular subjects. Professor L. N. Fowler, the distinguished phrenologist, as far back as 1856, publicly told the Prestonians 'that their fellow-townsmen was very fond of controversy, and once engaged in it he was the last to leave the field.' As a Spiritualist Mr. Foster has fought on these lines in many a newspaper battle.

We now give place to 'Old Briar,' that our readers may know more than we could tell of Mr. Foster's early history, and of his detailed public work in Preston. He says:—

Edward Foster was born on Tuesday, May 24, 1825. His birth date is the same as the Queen's, so far as the month goes, though Her Majesty is six years his senior. He was the fifth son of Francis and Isabella Foster, *nee* Milburn, born at Wigton, county Cumberland. The family numbered eight sons and two daughters, three of the former and one of the latter are still living. The eldest of the family, Mrs. Pride, widow of the late Mr. John Pride, many years connected with the *Preston Chronicle*, now resides in Liverpool.

The subject of our notice when about three years old, was taken by an elder brother to St. Peter's Sunday-school, a school 'Erected by subscription in 1829.' 'I remember,' says Mr. Foster, 'as well as if it were only yesterday, the words of the doorkeeper, which were "Take this child home, he is too young to bring to a Sunday-school." Time, however, neutralised this objection, and in a year or two after I was admitted to the Sunday-school, wherein I learned my letters. The same school was used as a day-school, and I became a pupil, the master being Mr. Rose, a gentleman who built the row of houses opposite Moss Cottage, and gave this row the name of Green Bank Terrace.

'While I was a scholar under Mr. Rose I was taught to write with my left hand as well as with my right, and few are they, if any, at the present day who can use both hands with equal facility.'

Mr. Foster is justly proud of this accomplishment, and tells, with a smile on his countenance, how he won a wager of 5s., which was never paid, for beating a gentleman in calligraphy with the left hand. In reference to this he says:

'Little did I expect that the skill I attained in writing with my left hand, owing to Mr. Rose's teaching, would prove of utility to me more than fifty years afterwards.'

'It was at St. Peter's Sunday and week-day schools,' says 'Old Briar,' 'that Mr. Foster received the rudiments of his education. He carried off more prizes for his regularity of attendance, punctuality, and good conduct than any other scholar in the school.'

'I remained at this school,' said Mr. Foster, 'until I was about thirteen, when I left and engaged as an errand boy at a chemist's establishment, 88, Friargate, an old place long ago demolished. On a part of the land it occupied stands Mr. Moffit's shop. During the period that elapsed from my serving as an errand boy, the proprietor was so well pleased with my conduct that at the age of 15 he determined to have me "bound as an apprentice," to serve five years, generously refusing to accept any premium whatever. While serving my term I studied very hard, and as nothing but the English language was taught at Trinity school, I studied Latin, and made rapid progress in the same. I went in for surgery in addition to chemistry, pharmacy, and the "Materia Medica," in each and all of which I acquitted myself satisfactorily when examined by the local representative of the Pharmaceutical Society.'

Speaking of Mr. Foster's artistic powers, Professor Fowler said thirty years ago, 'Give this gentleman a pen and pencil, or tools to work with, and he will surprise you with the beauty and

variety of his productions. He ought to become a minister. If he were one he could fill the cups of his hearers to overflowing, giving them a good deal more than they could carry home. He had a "praying constitution," inherited from his mother; his mother has been a praying woman all her life, and will continue to be so while she lives.' This Mr. Foster states was perfectly correct. 'It was so to the last, when she passed from earth to heaven in the ninety-fourth year of her age.'

From the Church of England Mr. Foster gradually drifted into Swedenborgianism, and here his activity was manifest. He had 'many a literary and oral encounter with one and another in regard to Swedenborg and his doctrines.' He also 'became identified with the crusade against the payment of Church rates, and got up petitions against the compulsory demand of such rates, and what followed in Preston and district as the result of his labours in this direction is now a matter of history.'

Having drifted away from Swedenborgianism into Spiritualism, his zeal came with him, and his experiences have been of the most varied character, and he records the following as the most interesting. He says:—

After placing the paper and a blacklead pencil on the table, and lowering the gas, the table, paper, and pencil were all levitated, and remained suspended above our heads, when, after a few moments' ticking like that of a watch, the table gradually descended like a feather; the signal, eight raps, was given for more light, and on turning up the gas and examining the paper, previously blank, we read the following eminently practical and comprehensive sermon, beautifully written without the slightest interposition of mortal hands or fingers:

Be satisfied that thou art right,
And that thy deed will bear the light,
Then execute with all thy might;
For that will be thy duty.

It may be like our spirit-power,
That grows in silence hour by hour,
Thou art to manifest thy power,
And do thy humble duty.

All, all is working everywhere,
In earth, in heaven, in sea, and air,
And nothing indolent is there,
To keep us from our duty.

In addition to Mr. Foster being the pioneer of Modern Spiritualism in Preston, from which as a centre it has been carried thousands of miles beyond by mediums developed under his roof, he may also claim to be the pioneer of the Anti-Vaccination Movement. Mr. Foster was the first in Preston who 'dared to be a Daniel,' and to beard the whole bench of magistrates more than twenty years ago. He was pursued with much malignity, and was summoned nearly forty times without making any surrender. On the contrary, he would have continued the battle had not the justices evidently considered discretion the better part of valour, and relinquished their persecution or prosecution as the law calls it. 'Thus my children,' says Mr. Foster, 'have never been subjected to that disease and death-producing operation nicknamed vaccination. Every one of the magistrates before whom I appeared has been lying in his grave many years, while I and the children whom God has given me are all perfectly well and healthy.'

Mr. Foster tells the following story in connection with anti-vaccination work: One of my disciples, and their name is legion, refused to pay the penal costs imposed for the non-vaccination of his child, and as a consequence was sentenced to imprisonment for fourteen days with hard labour. Hard labour in connection with such imprisonment being unlawful, I addressed a smart letter to the prisoner, which I knew would be read by the chaplain, the Rev. Mr. Murphy. This gentleman very soon removed our friend from the cell of a felon to a corridor cell, but as the error had been committed I instituted proceedings against the magistrates, claiming '£50 and costs,' as Mr. Blackhurst knows, but as the liberated prisoner contented himself with £40 and costs, unknown to me, that sum was paid.'

Mr. Foster has had much to do with sanitary reform, and has advocated better dwellings and sanitary appliances for both houses and workshops over forty years. Many of his suggestions have been ignored by the Preston Corporation, but they have been adopted in other towns, and are much appreciated.

Mr. Foster is the oldest phonographist in Preston, and some years ago was the only one who dare accept an engagement to furnish a verbatim report or to write from the dictation of the most accomplished linguists, and some were very clever. English, Latin, Greek, Italian, German, and Spanish have been dictated from Mr. Foster's shorthand notes.

Mr. Foster's work in connection with funeral reform should not be passed over. On one occasion he went to the undertaker concerning a death in his own family, and ordered anything but sombre carriages and trappings. White horses he could not obtain, and had to be satisfied with the nearest approach thereto. He had no funeral carriages, no pall, no crape, gloves, or other stupid crowd-shaded paraphernalia, and there can be no doubt that the public are slowly seeing not only the needless expense and the dolefulness of such things as black at a funeral. In memorial cards Mr. Foster has inaugurated a change for the better. He was one of the first to have these items printed in letters of gold, with silver border round the cards.

'Cheap Gas,' 'The Public Half-day Holiday,' and 'Sunday Closing' are among the local reforms Mr. Foster initiated, and for which he agitated, and which he has lived to see largely carried out.

PATENT MEDICINES.

Mr. Foster is a druggist who does not sell patent medicines, and has not done so for more than forty years. He has conscientious objections, and says in reference to selling them:

Most certainly I could, but it would have been by a sacrifice of principle, which I hold dearer than wealth, and would forego the latter at any time for the sake of the former and the approval of a clear conscience. Those who have known me from my youth up will give me credit for sincerity in making this declaration. Had others done as I have, the enactment might long since have been erased from the statute book it still disgraces. While there are men who are credited with some amount of intelligence, who will degrade themselves by retailing such utterly worthless and unscientifically prepared compounds, and while the press is venal enough to advertise them, there are sure to be plenty in a nation who—to quote Carlyle's ex-cathedra pronouncement—are mostly fools, sufficiently infatuated to make a purchase. The infamous lies that the press is the medium of perpetually circulating respecting patent medicines could not be erased by the waters of the river Jordan, while the injury they do, as Dr. Rudock says, is incalculable.

Consistently with this view he set at defiance the Inland Revenue authorities in regard to some of his own scientific preparations till after several prosecutions, costing in all over £100 for so-called infringements of the Patent Medicines Act, when he finally abandoned the effort. We may say here Mr. Foster has several preparations for which he has a wide sale without having to resort to advertisements, which would render these liable to duty.

AMERICAN WAR.

During that internecine contest, Mr. Foster espoused the cause of the North against the South, and he fought courageously with tongue and pen every opponent who came across his track. Speaking of himself in the sketch by 'Old Briar,' from which we have so freely quoted, he says:

Being a lover of music, and a composer of many hymn and psalm tunes, chants, etc., I suggested, nearly forty years ago, the conversion of our Corn Exchange into a Concert Hall for Preston, in which a large organ was also to be erected, but it was many years after ere that suggestion became an accomplished fact. My interest in concerts, etc., is proved by a sentiment expressed by Mr. Sam Lee, viz., 'You are one of the best and most consistent supporters of concerts in Preston.' I also advocated music in the parks on Sunday afternoons, and when the weather proved unfavourable—now that we have a magnificent Concert Hall and splendid organ, and, last, though not least, a most accomplished manipulator, viz., 'Organist to the Corporation,' I would avail myself of that gentleman's services every Sunday afternoon, for I consider it a 'burning shame' that a fine instrument like the one in question should be permitted to remain idle 52 Sundays out of 52, or a whole year of Sundays, when it might be made subservient to the pleasure of hundreds and thousands every Sunday afternoon and evening. There we could all meet together independent of article or creed, aye, and sit by the side of a Roman Catholic priest, as I have done myself, an honour which would not be permitted in his church or chapel, at least while engaged in his ecclesiastical duties.

Finally, Mr. Foster seems to have been deeply impressed with some words of Henry Hunt, M.P., when he was only six or seven years old, and which he says he well remembers, and which it would seem had played some part in the formation of his own character, and which are as follows:—

I have exposed and denounced both parties and factions, but have at all times stood by the rights of the working classes. I am prepared to die in the cause of truth, justice, and humanity, if necessary, as I shall have the satisfaction of knowing that under all circumstances, through good and evil report, I have never yet deserted the cause of the toiling millions.

In the words of 'Old Briar': 'Mr. Foster still remains a Spiritualist, and is hale and hearty, and can sing like a nightingale,' and we will add that if he lives to be as old as his mother, there are many years of usefulness before him.

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

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

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

In Father Chiniquy's book, 'The Priest, Woman, and Confessional,' page 266, Agnes Catherine Byrne says: 'I do now publicly and with shame acknowledge that I have carefully perused the translations of 'Den's Theology,' where alone the true practice of the Roman Catholic Confessional is to be found. . . . I solemnly declare, in the presence of my Maker, that, horribly and unspeakably vile as that book is, I had a hundred times more disgusting questions put to me in the confessional, which I was obliged to answer, under pain of being told "that, being ashamed of answering him, I was in a state of mortal sin."' Father Mylott, perhaps, knows how it is himself.—*Progressive Thinker*.

The Need of a Scientific Basis in Religion.

By WILLIAM SHARPE, M.D.

IN THESE DAYS when a liberal education, based on the 'sciences,' is leading the peoples of the world, and more especially of Christendom, in ever-increasing numbers to think for themselves in matters of religion, it is no longer possible, or even feasible, to go on presenting time-worn creeds, whether of the East or West, that are contradicted by the laws of Nature, and therefore incredible on the face of them, for the acceptance of the more enlightened generation of the present. Hence, if the great religions of the world are to remain for a time longer, as factors in the progress of mankind, through their inculcation of the 'worship of ideals,' as originally intended by their formulators (the seers and sages of old), they must be re-stated in the light of scientific fact, which the growth of Modern Spiritualism has now rendered possible. Hinduism and Buddhism, Mahomedanism and Christianity, must be stripped of their fables, the accretion of ages, the accumulated rubbish of priestcraft for worldly and interested motives, *i.e.*, the fleecing of the people, who thus kept in ignorance were made the veriest slaves of grovelling and unmeaning superstition. Their restatement in the light of scientific fact is now urgently called for, as a preparatory step in the formulation of a universal religion based on absolute knowledge, not left to stand any longer on the tottering foundation of incredible beliefs, that are opposed alike to reason and to common sense, that even the so-called savages of the wilds will not believe in, but shake their heads at it in derision. And this much-needed restatement of religious Christianity forms no exception, for it needs such a remodelling, not less, indeed, than any of the other religions extant; and the sooner all shades of professing Christians recognise this fact the better for the world and themselves; for were the legions of half-hearted and pretending believers in the dogmas of Christianity now to withdraw from its fold, it would shock the world to see how few real believers remained.

It is a well-known fact that few of the educated classes, pastors or people, believe it as presented in their creeds. But this is not all, for apart from the doubters and unbelievers that now swell the ranks of the Christian Church, and hold on to it for policy's sake without any regard to the general welfare or good of humanity, there are many noble-minded and conscientious people who, knowing that the masses in their present status could not get along without the restraining and directing force of some religion, hold on to the Christian Church as an example to others; and for a similar reason many worthy and zealous pastors hold on to their respective churches knowing as they do that the masses need moral teaching if they are not to relapse or fall away from the status to which they have attained with difficulty. But why not recognise these facts, and cease to burden longer the pastors and people, who are indeed the salt of the earth, by forcing their assent to incredible dogmas that no educated persons can really believe, or who at best, as Carlyle said, 'Only persuade themselves to guess that they do believe'? And why go on sending out missionaries so hampered and burdened to Oriental lands, and especially to India, to have them laughed at by the shrewd and intelligent people of these countries, and that they may show some fruits for their toil, forcing them to cook reports that will not stand the slightest investigation, all for the sake of keeping up the delusion that they are converting the Hindus to Christianity, or rather each to their own particular version thereof? The more enlightened and thoughtful Hindoo smiles when a young missionary, with more zeal than brains and learning, urges him to become a convert, and subscribe to his incredible dogmas of vicarious sacrifice and atonement by a God and virgin-born saviour, who was made such by the priesthood in times gone by, that he might be equal to the other god and virgin-born heroes of the past, in Chaldea, Egypt, India, and Greece; in fact, equal to Bel, Horus, Crishna, Apollo, and Hercules. The Hindu replies: We, too, ages before the time of your Christ, had our Crishna, born of the God Vishnu and the Virgin Devanaga, and reared among the flock; but we do not believe in him as literally born outside of Nature's law. To believe such would be to stultify our reason. We believe in Crishna as one of our great ideals, to uplift men by example and the kindling in them of higher aspirations. Or, if you will have it so, we believe in him as one of the avatars or prophets that appear at intervals to enlighten the nations. In such wise we will believe also in your Christ; but, beyond this, our reason tells us we cannot go. We believe in the great principle of self-denial and self-sacrifice, as based upon the eternal sacrifice of Brahma in Creation. We believe in the self-denying and self-sacrificing lives of all good men who have laboured and suffered for humanity, who have in fact devoted their lives to the service of their fellowmen. We believe fully in:

That patient love, that saves the world from wreck,
Embodied in those kind and gentle souls,
Who yield themselves a willing sacrifice,
And uncomplaining bear the weight of ills
And burdens due to others' waywardness,
Evoking by the sweetness of their lives
That kindness that conquers strife, and leads
Still onwards to the brotherhood of men:—
Sweet souls that ever unassuming toil

Unknown to fame, both then and now obscure,
Save here and there a few more prominent,
Whose lives go down unto posterity,
A quickening power through all the centuries.*

We indeed believe in the ascent of man through the worship of such ideals—ideals whose lives of tender sympathy and love call up love in return. But we do not believe in salvation by what Professor Drummond has named 'subscribing to a formula of words.' We believe in no crude vicarious blood-sacrifice that sets a premium upon crime by absolving men from the consequences of their acts, letting them go free at the intercession of a priestly class who arrogate to themselves the power of opening or shutting heaven at will. But we do believe fully in the power of love to consummate the brotherhood of men, and to prepare them for a higher sphere of existence when removed hence and liberated from the trammels of the flesh!

* 'The Dual Image,' book vii.

The Heart's Charity.

A RICH MAN walked abroad one day,
And a poor man walked the selfsame way,
When a pale and starving face came by
With a pallid lip and a hopeless eye,
And that starving face presumed to stand
And ask for bread from the rich man's hand;
But the rich man sullenly looked askance,
With a gathering frown and a doubtful glance,
'I have nothing,' said he, 'to give to you,
Nor any such rogue of a canting crew;
Get work, Get work! I know full well
The whining lies that beggars can tell.'
And he fastened his pocket, and on he went,
With his soul untouched and his conscience content.
Now this great owner of golden store
Had built a church not long before,
As noble a fane as man could raise,
And the world had given him thanks and praise;
And all who beheld it lavished fame
On his Christian gift and godly name.

The poor man passed, and the white lips dared
To ask of him if a mite could be spared;
The poor man gazed on the beggar's cheek,
And saw what the white lips could not speak,
He stood for a moment but not to pause,
On the truth of the tale, or the parish laws,
He was seeking to give—though it was but small,
For a penny, a single penny was all,
But he gave it with a kindly word,
While the warmest pulse in his breast was stirred;
'Twas a tiny seed his Charity shed,
But the white lips got a taste of bread,
And the beggar's blessing hallowed the crust
That came like a spring in the desert dust.

The rich man and the poor man died.
All of us must, and they both were tried
At the sacred Judgment seat above,
For their thoughts of evil, and deeds of love,
The balance of Justice there was true,
And fairly bestowed what fairly was due,
And the two fresh comers through Heaven's gate
Stood there to learn their eternal fate.
The recording angels told of things
That fitted them both with kindred wings;
But as they stood in the crystal light,
The plumes of the rich man grew less bright.
The angels knew by that shadowy sign,
That the poor man's work had been most divine.
And they brought the unerring scales to see
Where the rich man's falling off could be.

Full many deeds did the angels weigh,
But the balance kept an even sway,
And at last the church endowment laid
With its thousands promised and thousands paid,
With the thanks of prelates by its side,
In the stately words of pious pride,
And it weighed so much that the angels stood
To see how the poor man could balance such good.
A cherub came and took his place
By the empty scale, with radiant grace,
And he dropped the penny that had fed
White starving lips with a crust of bread.
The church endowment went up with the beam,
And the whisper of the Great Supreme,
As he beckoned the poor man to his throne,
Was heard in this immortal tone—
'Blessed are they who from great gain
Give thousands with a reasoning brain,
But holier still shall be his part
Who gives one coin with pitying heart!'

AN Open Letter to Christian opponents of Spiritualism, to Rev. Fleming and Mr. Waldron and the public generally, by E. W. Wallis. This letter has been printed as a four-page tract, and can be had from this office, price 1s. per 100; 3s. 6d. for 500; 6s. 6d. for 1,000, carriage free,

The Creed of the Spiritualist.

THE very name of creed has become to a Spiritualist something of the proverbial red-rag—too suggestive of dogmatic fetters to be agreeable to his newly-recovered birthright, that freedom of thought which it is part of his philosophy to hold fast, and which the name even of a creed seems to imperil. This is something like making a mountain out of a molehill. If we believe anything at all it must crystallise into a creed of some kind; the danger lies in closing the mind to new views of truth and in forcing our beliefs upon others.

We must recognise that religious belief is a matter that concerns the individual, and that to try to ram our convictions down another's throat, whether by sword and faggot, as in the old days of persecution, or by the pettier tyrannies of a later age, is an outrage upon personal freedom and the rights of conscience.

The world is getting wiser as it grows older; it is learning to respect honest convictions even when it most differs from them, and, as Spiritualists, we may avow our possession of a creed which has within it much that differs fundamentally from the accepted beliefs of the orthodox churches. There are points of agreement also, and it would be as well if Spiritualists as a body were readier to emphasise such rather than widen the breach by posing as the favoured few, to whom the truth, the whole truth, and nothing but the truth has been specially revealed. We are not the Lord's anointed yet, and the more frankly we see and admit the truth in other systems and good aimed at and accomplished by those who differ from us, the sooner shall we prove ourselves possessed of that spirit of charity and of wise discernment which can see beneath the surface of things and separate the gold from the alloy.

The great truth of the Fatherhood of God to which most creedal formulas give prominence is sufficient in itself, if rightly understood, to free men's minds from the distorted conceptions of Deity, which neither reason nor affection could endorse. But having made a God in man's own image it has been a work of time to outgrow this poor, finite conception of the great Intelligence of the universe. To this perverted view of God, history owes some of its blackest pages and intolerance its keenest incentive. Its fruit has been persecution and tyranny, and it would be difficult to imagine a wider divergence from the simple ethics as taught by Jesus of Nazareth than the subtle and mind-confusing dogmas which the metaphysical brain of man has built up and around them. 'God is a spirit, and they that worship Him must worship Him in spirit and in truth.' This simple yet sublime assertion strikes at the root of a barren and insincere formalism, and substitutes for priestly assumption and ornate ritual a worship which inspires and a reverence which uplifts.

The doctrine of the Brotherhood of Man being the logical outcome of the preceding one finds a prominent place in the creed and the teachings of Spiritualism. It is a sentiment that has been of slow growth, and one against which the selfish and perverse heart of man has often closed its doors.

In the Middle Ages feudalism was its most pronounced foe, and later, when the conflict of schools waged hot, and theology stepped into the arena to arouse men's worse passions and turn even brother against brother, what chance of growth had this rare exotic save in the minds of the few who defied public opinion and dared to think in advance of their age!

Later times have witnessed many noble champions of this unpopular sentiment: Wilberforce, with his chivalrous defence of the helpless slave; John Howard and Elizabeth Fry, equally energetic in the cause of the poor victims of their own and others' depravity; Lord Shaftesbury, devoting himself to the weak and the down-trodden, and those who had no helpers; Dr. Barnardo, gathering under his sheltering wing the homeless and friendless little outcasts of the London streets; the Salvation Army, with its network of agencies, coming into touch with the lowest stratum of human misery, and leaving hope where it found only despair; these and other philanthropic efforts testify to a desire to reduce to practice the theory of a Universal Brotherhood. The impulse to help where help is needed is growing, but like other noble impulses it needs guidance into right channels of action, for where a disease is deeply seated, it is the cause more than the effect that demands the remedy.

When great industrial enterprises are worked for the good of the many who produce rather than for the benefit of the few who employ; when the spirit of brotherhood becomes a compelling force in business relationships, and economic problems are worked out with a due regard to the human material employed; then and then only will the brotherhood of man become more than a phrase in a creed, or a sentiment for dreamy enthusiasts to wax eloquent over.

The recent sensation in the political world—the Czar's remarkable manifesto,—is but another evidence of the working of this spirit. The method suggested runs on other lines, but if the curse of war could be banished a huge obstacle to a spirit of universal brotherhood would be removed: national antipathies would give place to respect and confidence, taxes would be considerably remitted, the brutalities of war would be replaced by the amenities of peace, and the goodwill once chanted by the angels would help to bring in the golden age of fraternal harmony.

Personal responsibility, the eternal progression of every individual soul, the certainty of spirit communion, with the evidence it affords of a continuous existence after the change of death, this, briefly, is the creed of the Spiritualist. It includes no belief in total depravity, in a God-inflicted curse for a supposed transgression, in a fall from good to evil, involving the whole race of man in its direful effects. It rejects a physical resurrection as being opposed by commonsense and scientific possibilities, and regards the day of death as one of birth into a more real and more beautiful existence. It emphasises the belief that man is saved by his own efforts, aided by the God within him and without him, that no imputed righteousness will avail in that realm of clear-seeing to which he is bound. Experience, suffering, aspiration, inspiration, are all aiding in man's redemption. The evolution of the divine in the human is a process of growth, and will be continued under more favourable conditions in the Great Hereafter.

The belief in immortality is held by the Spiritualist with a firmer grip, and with a keener realisation of its absolute certainty, than is possible to those whose faith is grounded only upon belief. As spirit-return is a demonstrated fact, it possesses a value peculiar to itself, and to convince a sceptical world that it may be in touch with the deeper realities of spirit-existence is thus far to fulfil its mission.

It may fall short of its high destiny; its message may be imperfectly delivered, and its exponents may preach more than they succeed in practising, but as the movement works by human agency and through human channels, it were unreasonable to expect otherwise.

A. E. FITTON.

Spiritual Unity.

THE UNITY OF SPIRIT seen in creation is the highest evidence we have of an originating mind. It is clear that one will must be the author of a Universe, amid whose great variety of kingdoms there are no inconsistencies of law, no conflicting purposes. This is not merely the argument from design, which infers that there is a great mechanism in the heavens watching the organs to uses, the means to ends; for this only furnishes us with the purely intellectual God. The nature of the ruling Principle of the universe is only revealed to the highest faculties in man; but these are not the logical ones which admit of nothing that cannot be definitely measured.

It is through the sentiment of Divine Faith that we have access to the Father of Spirits; He can be spiritually discerned only. When we attempt to reach Him by the intellectual path we discover our own littleness, for knowledge is human; but by the spiritual path we may be admitted to His presence.

Although there may be no resemblance between Him and man, still we know that the affections are of the same character; that there is a oneness in kind, and that the differences are not differences in kind but in degree. We know that it is the will of God concerning us that the same unity of spirit apparent in creation should be apparent in all the influences which we exert on everyone with whom we come in contact. When our faith and spiritual sensibility are lively and active, how manifold are the evidences of one spirit and power, of one divine breath thrilling through the universe! And yet the Christian world is divided into hundreds of different sects, and strife, contention, and persecution of each other are prominent features. What has caused this disunion, and this acting against the will of the Father of all?

It is not difficult to find the impulses in human nature. There is that tendency against unity which exalts the outward above the inward, which can see whether a man is of our class but has no eye for the inner springs of his life.

There is that dogmatic tendency which makes our own field of vision the measure of the kingdom of heaven, instead of us daily with love and labour broadening our views. There is the worldly tendency against unity that, through custom, fashion, and opinion, corrupts spiritual truthfulness, and aims at *uniformity* instead of *unity*. Then if the spirit of unity is to prevail, all these must be put aside and the things of the spiritual life lifted into prominence. We must return to the spiritual element of religion, to the love-principle, and the things made for worship—the pure heart and the useful life. That which alone is capable of producing this spirit of unity is charity.

God acts through the souls of men with as infinite a variety as He does through the forms of Nature, and if the divine grace of charity dwell in us, the one spirit and purpose of His providence will show itself in the convergence of all of our individual gifts and powers to the common centre of universal good.

Charity is that which gives the same common aid and tendency to individuals of widely different character, and we know that if the sentiment had been more common among us, if we had sought it more earnestly, valued it more, looked upon it as the essential element of the Kingdom of Heaven within, then we should be able to live more in communion together on this earth. This charity is not a particular affection: it is a pervading tendency of the character; it is not the warmth of individual attachments, but the constant temper of the soul; it is not the respectable article as viewed by some, which must only be used on the occasions of anxious illness or death, and not brought out on common occasions, but it exists independently in the heart, and acts at all times and in all seasons.

It is that spirit which finds itself in gentle communication with all conditions of humanity, which rejoices with those who rejoice, which forgets its own cares whilst entering into and helping those of others, which involuntarily thanks God for every scene of happiness that it is permitted to witness, for every evidence that the world is not quite so wretched and dreary as it sometimes appears to be, and for the laughter of children in dismal and dreary homes.

It is the mild and reconciling eye of meekness and sympathy that looks with one love on all things. It is the uniting, reconciling power of the whole Spiritual Universe.

ADA HARRISON.

Across the Threshold.

By W. H. EVANS.

THE SHADES of night were rapidly closing in, the sun had hid his head behind the clouds, and had sunk in all his splendour. The mists were creeping like phantoms o'er the valley, and all was serenity, quietude, and harmony. Dreams had not been my portion, and I had always considered that they originated from a disordered brain, probably caused by undue excitement. But human theories are not infallible, however bright may be the language in which we clothe an idea it does not constitute nor prove its truthfulness. Thus, I learned by experience that there was something even in the much abused and maligned dream. I do not mean that all dreams are true, and it behoves those of us who are often the recipients of these pictures to trace their origin, whether they exist in the imagination only, or whether they are pictures of scenes impressed on our minds by outside and unseen intelligences.

I will narrate an experience of mine. I dreamt that I was away from the beautiful country. My gaze no longer fell on sweeping landscape and flowing stream, on azure skies and warbling birds, on waving corn and deep green wood. No; further away into the heart of a great city had I been taken. How I got there, and by what means, I cannot tell. I only knew that I was there. After the quietude of the country, the intense excitement and buzz and hum of busy life seemed almost unbearable. But I listened to the different footsteps, and each one as it rung on the pavement seemed to tell its story, of sorrow or joy, of love, of hope, of disappointment, of energy, of listlessness, of determination, of hesitancy, and of courage and fear. But I will go on. I seemed to be impelled by an unseen power, and by-and-bye I found myself away from the bustle and excitement. I had entered a court or alley. Here there were scenes which seemed to fall on my sensitive nature with such force as to almost overcome me altogether.

The children, barehead and barefoot, with hardly any clothing on them, seemed even to extract a kind of happiness in such squalid surroundings. But how my whole being seemed to go out in sympathy to these poor, miserable wretches, whose joy was to wallow in the gutter, where the bright sunshine and the singing of birds were almost unknown to them. Poor outcasts of society. Christian they call our country, yet they create environments which stunt the spiritual and mental growth of the children. What think you of them? Would your archbishop take a child from the slums, with pale, thin, haggard face, hungry and shivering with cold, and place the child before his congregation and say, 'See, here is a prototype of the Infinite God, a microcosm, what has Christianity done for it?' And yet such things exist.

But this strange overpowering influence guided me on, and at last I entered one of the miserable dwellings. Up the dingy, rickety stairs I went, until I reached the top, and, going onward, I entered an attic. I gazed around on the squalid surroundings, destitute of furniture, dimly lighted, and filthy. What a contrast this to a bishop's palace, I thought. But there were in the room two little children; one, a little girl, lay on a heap of rags in a corner, the other, a boy, was kneeling beside her.

As I looked the lad spoke. 'I say Nan, ye ain't a' goin' to die, are 'e.' Little Nan did not reply. She lay there weak and exhausted; a type of thousands more, who were dying, for want of proper care. Death would to her be a deliverance. Her life—a brief span it was—had been full of trouble, and now the terminating point was reached. Can we wonder? It was a fitting climax, the end of the tragedy; the beginning of a truer and a nobler life. But my inner vision became clear, and there, where a moment before had been a dingy barren wall, was now a scene radiant with splendour. A beautiful arch seemed standing there, and in the centre stood the spirit of a woman. Her robe flowing out behind seemed as if it were moved by mystic breezes. In her hand was a wreath of ivy leaves, interspersed with violets. Stretching away behind, was a lovely plain, dotted here and there with trees, and amidst this sylvan retreat were spirits, walking with one another.

'Oh! look!' exclaimed Nan in a hoarse whisper, 'there's mother!'

The words came as a surprise to me, as I did not think anyone but myself witnessed the scene. But little Nan's face was now shining with an ineffable glory, and as she stretched out her thin hands towards her spirit mother, a low sigh escaped her, like the 'soughing' of the wind through the forest, soft and low, and the weary spirit of little Nan had passed from the land of shadow to the realm of light.

The scene gradually faded away, and I retraced my steps a little distance; then I became unconscious. When I awoke, the vision was firmly impressed on my mind, and I asked myself, 'What did it mean?' 'After all,' I thought, 'it was only a dream, but then, I had "gazed across the threshold."'

PROTECTION FORMS.—Mediums who hold private seances should have one of our books, containing 100 certificates, to be signed by the sitters in the presence of a witness before the seance commences. It seems necessary we should repeat this warning lest the police should send out their agents again. We can supply these books post-free for 1s. 1½d.

Societary Doings.

LONDON NEWS, NOTES, AND NOTICES.

BATTERSEA PARK ROAD, Henley Hall, Henley-street: Mrs. Boddington was with us again after a short holiday. We had addresses from Mr. and Mrs. Boddington and Mr. Adams, also short addresses from Mr. Day and Miss Pierpoint. A song, 'Answering angels,' was rendered by Mrs. Murrell. A very successful meeting was held in Battersea Park, the speakers being Mr. Adams, Mrs. Boddington, and Mr. Boddington. Chairman, Mr. Marsh.—BOW: Mr. Walker gave a splendid address on 'The advantage of Spiritualism over Modern Christianity,' the subject being given by one of the audience. Mr. Walker also gave psychometry. Most enthusiastic meeting, everybody being delighted. Wednesday also very good. Mrs. Weedymer gave very good clairvoyance.—BRIXTON, 8, Mayall-road: Meeting well attended. Mr. Dale gave a very interesting address on 'The manifestation of the spirit through the physical organism,' with diagrams, followed by psychometry.—CANNING TOWN, Braemar-road: On Sunday Mr. Brenner gave a good general address.—CAMBERWELL, 33, Grove-lane, S.E.: Mrs. Holgate's control (the Bishop) delivered an eloquent address on 'Love one another.' Good clairvoyance at the after circle. Nearly all recognised. A circumstantial description of Welbeck Abbey, together with an *empty coffin*, and various scenes connected therewith, was given, and stated to have an important bearing upon a well known legal case now pending.—CANNING TOWN, 2, Ford's Park-road: On Tuesday, Mrs. Wood's control gave some good phenomena.—CAVENDISH ROOMS, 51, Mortimer-street, W.: Miss Rowan Vincent once again came to the help of the Marylebone Association, and delivered an excellent address on Spiritualism, followed by some clairvoyant descriptions very clearly and concisely given, and ultimately only a few remained unrecognised.—FOREST GATE, 29, Ramsay-road: The London Spiritualist Conference was held in 2, Ford's Park-road, Canning Town. An open-air meeting was held in the morning, at 11 o'clock, Mr. Clegg presiding. Messrs. Davis, Bullen, Mrs. Clegg, Mrs. Knowles, and Mrs. Brookes addressed the meeting. There were about 200 or more present. In the afternoon the Conference was held. Mr. Brooks read a paper on 'Spiritualism in relation to Communism,' after which Messrs. Gwinn, Veitch, Richardson, Bullen, and Clegg took part in the discussion. At night we had a good time. Mr. Drake answered questions from the audience, and dealt with them in a very able manner. This closed one of our best conferences.—HACKNEY: Mr. J. J. Vango, at 6-45, gave excellent clairvoyance. Eleven descriptions recognised out of 14 given. The hall was packed; audience greatly interested.—ISLINGTON: Mr. Strang gave a reading from *Two Worlds*, 'Mr. Ware's Experience of Spiritualism of Mr. Crookes.' Mr. Brenchley spoke ably on Conference of Church Congress and Spiritualism. Mr. Palmer's control gave his experience of passing into the spirit world.—EAST LONDON, Manor Park Centre: Sept. 26, Mr. Davies gave a good address and well-recognised psychometry. 30, Mr. Savage was with us and gave a very impressive address and grand psychometry; and Mrs. Barrell gave a good address, also psychometry. Mrs. Abrahams kindly sang 'The Holy City,' which was well-rendered.—NORTH LONDON. *Open-Air Work*, Finsbury Park: A good audience. Mr. Emms spoke on the 'Larger Hope.' Mr. Thompson on 'Eternal Progression,' and words of farewell on his leaving London for Dover. The good wishes of the many friends he has made here follow him, for we regret to lose his valuable services. Mr. Brooks answered questions, and our time being up we left a large number still discussing the subjects. At the Hall, 14, Stroud Green-road (Mr. Jones presiding), Mrs. Jones, controlled by our late friend, Mr. James Burns, gave an excellent and characteristic address. Messrs. Hewitt, Brooks, and others also contributed to the feast of good things. PS.—With a view to forming a society in Dover, Mr. Thompson would like to be put into communication with friends there. SHEPHERDS BUSH: Mr. Peters being wrongly announced, Messrs. Phipps, Hurrell, and Rogers spoke on their experiences.—SOUTH LONDON, Surrey Masonic Hall, Camberwell, New-road, S.E.: Our morning circle was well attended, and our leader's guide, 'Douglas,' gave us a very instructive address which led to questions being put, to which satisfactory answers were given. The clairvoyant description and name given was recognised. At our evening service we had a very large and select audience; Mr. J. A. Butcher presided. Mr. Long's guide dealt with the second address of a series of three, on 'The Spirit Scenes.' The address made clear to many that part of man which is so little understood. At the after-service circle, the private circles were reformed, many additions having to be made on account of the growth of our membership.—STOKE NEWINGTON; Mr. A. Peters was with us again on Sunday last, giving a splendid address, followed by clairvoyance, the majority of tests given being recognised. We have great pleasure in recording the success of this gifted medium.—STRATFORD, Martin-street Hall: Mr. Davis gave an excellent address, full of interesting examples of the nearness of our spirit friends. Mr. Bullen gave some very good clairvoyance. In the morning, Mrs. J. Webb, under control by 'Chloe,' gave the monthly prizes to the children, the attendance being 55, and several adults. Mrs. Whimp also spoke, under control of 'Uncle' and 'Sunshine.' On Thursday last, Mrs. Whimp gave clairvoyance to a large attendance. These meetings are very enjoyable. *Prospective*: Next Sunday, Mr. H. Boddington, of Battersea, will address the meeting. Hope to have a large attendance. Next Thursday, Mrs. J. Webb will give clairvoyance, etc., at 41, Salway-road, Stratford. Lyceum photo (group), 6d. each. (569) WORKMAN'S HALL, West Ham-lane, E.: Sept. 29, We thoroughly enjoyed our tea and social, and our thanks are due to our esteemed lady workers in arranging matters so nicely. Sunday, We enjoyed an interesting discourse by our esteemed friend, Mr. Whyte (Evangel), followed by interesting comments from the audience.

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: On September 28 Mrs. Hollingsworth (late Miss Knight) gave exceedingly good clairvoyance and psychometry to a large audience. On October 2 Mr. J. B. Tetlow in the afternoon, address and clairvoyance. In the evening, written questions from the audience, which were ably dealt with; afterwards giving some remarkable clairvoyant tests.—BRADFORD, Labour Hall, Grey Mare-lane: We had a very successful night on Thursday with Mr. J. Young, of Werneth; he gave several proofs of his magnetic healing powers, and Miss Nuttall also gave very good clairvoyance and a recitation; everyone satisfied. Sunday, Mr. O. Pearson kindly took the evening service, and was very successful with his psychometrical readings. Our Lyceum promises to be a great success, as we enrolled about 25 members at the opening, which was ably conducted by Mr. O. Pearson, assisted by Mr. Taylor and friends. CHEETHAM, Ash Lodge, Halliwell-lane: Sept. 29, Mrs. A. Williams (in place of Mrs. Porter) was very successful with clairvoyance and psychometry. Oct. 2, we had our first flower service, and it exceeded by far all our expectations both in the amount of collections and in the quantity of fruit, vegetables, and flowers given, for which we thank all friends. We hope to be even more successful next year. Lyceum: Very good attendance. Five recitations were given by the children. Singing and calisthenics very favourable. Progressing.—COLLYHURST-STREET: Sept. 28, Miss Chadderton was most successful with clairvoyance and psychometry to very large audience. Oct. 2, Mrs. Greenlees gave short address on 'In my father's house are many mansions,' also very good clairvoyance. Selections by the choir, 'Scatter the Flowers,' rendered very creditably.—Lyceum: Oct. 1, A concert was held here. Songs and recitations were given by the Lyceum children. Mr. Mitchell, Master Booth, and several Higher Broughton friends took part. A large programme was rendered, which gave general satisfaction. Sunday, Usual routine, marching, and calisthenics, done well. A song was given by Ethel Waters, and recitations by Arthur and Percy Arundale. Harmonious session, 74 present.—ECCLES, 62, Barton-lane: Sept. 28, Mr. J. Woods, jun., gave a good discourse and very good clairvoyance, and he also gave his services, for which the committee thank him very much. Oct. 2, Mr. Marklew answered written questions from the audience in a clear and remarkable manner, before a very good audience.—HIGHER BROUGHTON, Hilton-street: Sep. 29, Miss Chadderton gave very clear and convincing clairvoyance and psychometry. Oct. 2, Lyceum, 47 present; recitations by Miss Macgarvie, Florrie Shedlock, Percy Shedlock, and Charley Stafford. Marching and calisthenics, led by Miss Pollitt and Willie Stafford. 2-45 and 6-30, Mrs. Porter gave grand addresses to large audiences. Very good after-circle, conducted by Mr. Smith and Mrs. Porter.—LONGSIGHT, 24, Grey-street: Sep. 27, Madame Henry gave a good address, followed by some good psychometry, 29th, circle. Oct. 2, Harvest Festival, when Mr. R. A. Brown addressed a fine audience, in his usual masterly manner; he also named a child, which was an impressive ceremony. The committee thank him for his gratuitous services, and also the friends who gave the fruit and vegetables and flowers. After-circle crowded.—OPENSHAW, Granville Hall: Sep. 29, A pleasant evening with Mrs. Hollingsworth, who gave some astounding phenomena. Oct. 2, in the absence of Mrs. Robinson, through sickness, Mr. Brown spoke on 'What is Spiritualism?' and gave some remarkable clairvoyance. Members meeting.—PATRICROFT, New Lane: 2nd, Mr. W. Sleight, two good addresses. Good clairvoyance and psychometry by Mr. John Sleight.—PENDLETON: Miss Allen gave two good addresses. Afternoon, 'Do Spiritualists Believe in Prayer?' Night, 'Many are called but few are chosen'; good clairvoyance.—SALFORD: Wednesday evening, circle conducted by Mrs. Brooks. Saturday, Address by guides of Mr. Walter Howell on 'The Lord thy God is a Sun and a Shield,' beautifully illustrating the spiritual meanings and applications deducible from the various phenomena of nature. Largely attended circle at 8-15.—SOUTH MANCHESTER: Sept. 25, Mrs. Crossley occupied our platform; clairvoyance excellent. Oct. 2, Mr. Hesketh helped us out of a difficulty in the morning. Mr. Griffin officiated at night. Both very pleasant services. Sept. 29, Miss Cotterill occupied our platform once more.

LANCASHIRE AND CHESHIRE.

ACCRINGTON, Bridge-street: Sunday, October 2, harvest thanksgiving, which was ably conducted by Mrs. Hamer, of Shaw; afternoon subject, 'For all Thy works we praise Thee, oh God.' Evening, 'Can man by searching find out God?' We had a special choir, which was ably conducted by Mr. Livsey. The officers thank all those who took part in the decoration, and wish them every success. Circle conducted by Mrs. Hamer and others. 26, CHINLANE: A good day with the guides of Mr. Frank Hepworth, who spoke on 'The morning light is breaking' and 'Spirits: their home and occupation in spirit life.'—ASHTON-UNDER-LYNE: September 27 we had Mr. Crompton; phenomena good. October 2 Mrs. Featherstone gave addresses; after-circle, Mr. Hall and Mrs. Haslem.—BLACKPOOL, Albert-road: 2nd, Mr. Leeder gave good address in the afternoon; evening, written questions were very ably dealt with. Miss Robinson, of Blackburn, then sang a solo in grand style. Mr. Armitage gave a short, but humorous, address, after which Mrs. Burchell gave clairvoyance. Mr. Burchell made a very able chairman. Splendid audience.—BOOTLE: Masonic Hall, Merton-road: 2nd, Our worthy president, Mr. J. J. Parr, gave excellent discourse on 'The attitude of the press and science to Spiritualism,' Mr. W. J. Stone in the chair. Mrs. Bennett kindly gave two solos, 'The Sanctuary,' and 'Oh ye tears,' much appreciated. Mr. Bennett kindly officiated at the organ. Sept. 26, Our social re-union a good success.—BURNLEY, Guy-street: 2nd, Harvest festival, when Mrs. Thompson gave good addresses on 'What is Spiritualism?' and 'How I became a Spiritualist.' Mrs. Mellor gave good psychometry. Both mediums gave their services, as we are in need of help. The hall was beautifully decorated with the gifts of the members and friends.—BURY: Sept. 28, Miss Cotterill gave good address, clairvoyance, and psychometry. Sunday, Mrs. Beresford, addresses, clairvoyance, and

psychometry. She stayed for the after-circle, which was very successful.—DUKINFIELD: Sept. 29, Mrs. Mort gave good psychometry. Oct. 2, Mr. Grompton gave addresses and psychometry. After-circle, Mrs. Peat.—HADFIELD: Mr. Hollingworth gave short discourse on 'Who are those robed in white?'; also very striking clairvoyance to many strangers.—HOLLINWOOD, Labour Hall, Bower-lane: We had a success at the opening of our new room, Mr. Savage gave very good address, and Mrs. Shaw very good clairvoyance to good audience. FACTORY FOLD: Sept. 27, Mrs. Hollinworth conducted the circle, clairvoyance very good. Oct. 2, Miss Halkyard discoursed very well to very good audience at night. Clairvoyance at each service with good results. Lyceum very good, and also a large muster of children.—LEIGH: Mrs. Sellers, the afternoon devoted to clairvoyance and psychometry, very good, all satisfied. Evening, 'Is God still the same?' Well appreciated. She also gave clairvoyance, mostly recognised. Good after-circle, about 100 present.—LIVERPOOL, Phoenix Hall: Sept. 28, The winter session was opened by Mrs. Peters with a short address, followed by clairvoyance, giving minute details, which were invariably correct.—MACCLESFIELD: Very good addresses and clairvoyance by Madame Henry. Very good audiences.—MIDDLETON: 2nd, Mr. Hollows gave splendid addresses on 'Who and where is our God?' and 'What good is Spiritualism?' Good clairvoyance. After-circle, assisted by Mrs. Entwistle, who gave good clairvoyance. Both mediums kindly gave their services.—MILNROW: Oct. 2, The guides of Mrs. Nicholls gave nice addresses on 'Philosophy of Life and Death,' and 'Our Occupation in Spirit Life.'—OLDEHAM, Bleasby-street: Oct. 2, Miss Chadwick, of Bury, gave excellent clairvoyance; every one highly satisfied. BARTLAM PLACE: Oct. 2, Our speaker gave a splendid scientific address to a crowded audience. The Lyceum is increasing every week. MUMPS, Spiritual Temple: Sept. 27, Mr. John Young gave clairvoyance and psychometry. Oct. 2, Mrs. Lilian Daley gave a good address on 'What are the Spheres?' Her clairvoyance was very good indeed.—PRESTON, Central: Very good addresses were given by our speaker. The subjects were 'Modern Spiritualism,' and 'Is Spiritualism True?' Clairvoyance nearly all recognised.—ROYTON: Local, successful times; short speeches; clairvoyance and psychometry.—SHAW: September 27, pleasant evening with Miss Chadderton, of Hollinwood; clairvoyance and psychometry very good. October 2, Mr. W. Stevens gave two splendid addresses, also good clairvoyance and psychometry for sickness. After-circle, good clairvoyance.—SOUTHPORT, Foresters' Hall: October 2, very good address, followed by successful clairvoyance from Mrs. Newton. Adjourned conference, &c., Saturday and Sunday, Oct. 8 and 9, delegates and associates please note, Saturday meeting, 5 p.m.—STALYBRIDGE: Sept. 28, Miss Richardson gave good clairvoyance and psychometry to large and appreciative audience. Oct. 2, Mr. Young, after short address, gave very striking psychometry, and Miss Nuttall gave excellent clairvoyance to good meetings. Good after-circle, conducted by Mrs. Horne and Mrs. Hopwood.—STOCKPORT: Miss Schofield's guides gave two beautiful addresses on 'Progression' and 'Spiritualism, the gateway to knowledge.' Clairvoyance good.—TODMORDEN, Sobriety Hall: Our anniversary, Miss Sage in the afternoon gave an excellent lecture, and Miss Stansfield good psychometry. In the evening, Miss Stansfield discoursed well from the subject 'Man know thyself,' and Miss Sage gave good clairvoyance.

MIDLAND AND EASTERN COUNTIES.

BIRMINGHAM, Camden-street Board Schools: Mrs. Groom's inspirational address, 'Come unto me all ye that are weary and I will give you rest,' was given to a crowded hall, and made a deep impression. 'Thought,' a word given by the audience, upon which Mrs. Groom gave a beautiful poem. Her clairvoyance was very successful, all being recognised.—DERBY, Traffic-street: Mrs. Foster gave good addresses, evening subjects being 'The holy temple' and 'How spirits control mediums.'—LEICESTER, Craiton-street: Harvest festival services, when Mr. Lote, of Derby, with his controls gave very good discourses; morning subject, 'What a man sows that shall he also reap'; evening, 'Harvest home,' which were listened to attentively by good and appreciative audiences. Very successful psychometry to the suffering ones, as well as giving them prescriptions. QUEEN STREET: Sep. 25, Mr. W. Howell, of Nottingham, spoke in the afternoon on 'Justice and mercy reconciled.' Evening, 'The evolution of religious ideas,' in his soul-stirring and masterly style. Clairvoyance in the evening by Mr. Bunney; also on the 26th, when questions were taken from the audience and dealt with effectively. Oct. 2, Harvest Thanksgiving: Morning, the guides of Mrs. Sturgess spoke on 'Consider the lilies.' Afternoon, Mrs. College lectured on 'The harvest of the end, and the angel reapers.' Evening, Mrs. Place, subject, 'Flowers and fruit,' very ably dealt with. She afterwards gave 21 clairvoyant descriptions, 20 recognised. A very good display of vegetables. A large audience in the evening.—LONGTON: Sunday afternoon very good time, and a very good public circle. In the evening our local mediums occupied the platform. Mr. Holdcroft read an excellent paper on 'The realisation of Spiritualism,' and Miss Arnold gave splendid clairvoyance, which were all recognised but one. Sunday next, harvest festival.—NORTHAMPTON: We got through with local speakers. Our old worker, Mrs. Brown, gave very good advice and words of encouragement, begging of the young to come out, so that they may take the places of the workers when they no longer are able to stand against old age.—SMETHWICK, Central Hall: 2, Mr. Clark, Leicester, gave two splendid addresses to large audiences, who were edified and blessed. An eloquent advocate.—WALSALL, Central Hall: Sept. 26th, About eighty persons sat down to a hearty tea, provided in Mrs. Venables well known style. After which Mr. J. J. Morse lectured on 'The semi-centennial of modern Spiritualism, and its celebration in this country and America.' The lecture was illustrated, and made highly instructive by means of Mr. Morse's powerful limelight lantern. Among the most important and interesting views shown, were three of the houses at Hydesville, as it is at present. These views were taken by Mr. Morse himself at his recent visit. Portraits of Sir W. Crookes, Alfred R. Wallace, A. J. Davies, and Mrs. Cadwallader

might be singled out as very fine; also the beautiful Spiritual Temple at Boston, and the Lyceum gathering at Manchester. Altogether a pleasant hour-and-a-half.

NORTHERN COUNTIES.

ASHINGTON: Mrs. Talbot gave a nice speech by her control to a very good audience, on 'The need of the age,' which gave general satisfaction. After-meeting well attended.—CROOK, Mechanics' Hall: Oct. 2, We celebrated our first anniversary in connection with our Society. The services were conducted by Mr. J. G. Grey, of South Shields, and Mrs. Naylor, of Middlesbro'. Mr. Grey, in the afternoon, took for his subject 'Our anniversary,' and extemporised poems from subjects chosen by the audience. In the evening he lectured and answered questions from the audience, five in all, in a creditable manner. After each address Mrs. Naylor gave psychometrical and clairvoyant delineations. The whole of the proceedings, speaking and otherwise, were closely followed by crowded audiences.—GATESHEAD, I.L.P., Hall: Miss Rust, of Newcastle, through her guides, gave a very instructive address on 'Is modern Spiritualism in accordance with the teaching of God?' which was listened to with great attention and appreciation by a large audience; after-circle; Mr. Penman's guides gave some clear and convincing clairvoyance; nearly all recognised. 97, COATSWORTH-ROAD: Mr. W. H. Robinson brought two literary friends, Miss W. and Mr. H. After a few remarks from Mr. Stevenson, Mr. R. gave some valuable advice to mediums and others on platform work. Miss W. supplemented his remarks with equally instructive observations. Mr. H., a local pressman, compared the ethics of Spiritualism with the older religions of the world. He made some fine analogies of the spiritual movement and its future. Miss W. and Mr. H. were cranially examined, and comments were made thereon. CUTHBERT'S HALL: Mr. Stevenson gave a good address on 'The Diversity of Spiritual Opinions,' and was followed by the Chairman, 'Mr. Wilson,' who gave some vigorous words of advice to those present. 47, KINGSBORO'-TERRACE: Mr. Clelland's guides gave a good discourse on 'Is Spiritualism a Religion?' which was well appreciated by a crowded audience.—NEWCASTLE-UPON-TYNE, 3, Addison-road, Heaton and Byker: Mr. T. O. Todd addressed a good audience on 'Evolution and Spiritualism,' which gave satisfaction. NORTHUMBERLAND HALL: Oct. 2 and 3, Miss E. A. Smith, of Southport, gave short addresses followed by clairvoyance. Although Miss Smith was very unwell, she was very successful. On the Monday, she gave clairvoyance and psychometry, with which she was remarkably successful. We are pleased to say that on the Sunday evening we had an audience of 250, the largest we have had since we entered our new premises.—PERKINSVILLE: Mr. Lashbrooke paid us a visit, and gave a reading from 'Spiritual Teachings,' entitled 'Truth.' After the reading, he addressed the audience on a subject taken from Wordsworth's poems.—SPENNYMOOR: The Lyceum children and members of this society had their trip to Sunderland on Sept. 25. Oct. 2, Mr. Wilkinson gave an address on 'Spirits' return,' well appreciated.

SCOTLAND (GLASGOW).

Sept. 18, Mr. Will Phillips, of Beeston, inspirational speaker, made his first appearance before a Scotch audience, and his able presentation of the philosophy of Spiritualism made an excellent impression on the good audiences that were attracted to hear him. On Monday evening Mr. Phillips devoted the time to answering questions, when his ability to deal extempore with a wide variety of subjects was strikingly demonstrated. His addresses were well calculated to quicken the development of spiritual life. We regret that pressure of work has prevented an earlier report of Mr. Phillips' visit.

WALES AND WESTERN.

BRISTOL, 24, Upper Maudlin Street: On Thursday and Sunday last we had the pleasure of a visit from Mrs. Preece, of Cardiff, who gave a most telling trance address, and thoroughly good clairvoyance, in almost every case recognised. Shall heartily welcome her again.—CARDIFF, St. John's Hall: Service on Sunday last conducted by Mrs. M. A. Sadler, who gave a deeply thoughtful and lucid address upon 'The meaning of life.'—18, CHARLES-STREET: September 26, The guides of Mr. E. Oaten gave further interesting information concerning clairvoyance. The controls of Mrs. Dowdall gave unqualified satisfaction in their psychometric delineation and clairvoyant descriptions. October 2, A very enjoyable and eloquent address, given by our President (Mr. Longville), 'Is Spiritualism a religion?' a question, he said, which might be answered by another, viz., 'What do you mean by religion?' Our gatherings not being held at present in glorious cathedrals, or in dim religious lights, Spiritualism would not be considered a religion; but if we take the higher and truer meaning of the word—that 'religion is a high sense of moral obligation, which binds man to his Maker'—it is in every sense of the word a religion. Clairvoyance by Miss Johnson. 198, COWBRIDGE-ROAD: Trance addresses through Mrs. Williams, 'Is it right to commune with the so-called dead?' It is they who wish to commune with man after the change. Good clairvoyance and good after-circle.—MERTHYR TIDFIL, Central Hall: Oct. 2, Address by Mr. Howell on 'The new dispensation.' Mrs. Billingley gave some successful clairvoyance. Still better audience.—PLYMOUTH: Sept. 28, Mr. Sammolls, 'Modern Spiritualism, a revival.' Subject matter good, and well received. 30th, Quarterly general meeting. Balance-sheet showed the following totals: Income £22 5s. 8d., expenditure £18 7s. 9d., balance £3 17s. 11d. Oct. 2, Mr. Kenward, 'Gather up the sunbeams.' A novel and interesting address, with some stirring advice for all, whether Spiritualists or not. Clairvoyance by Mrs. Trueman, Sunday only, 11 recognised.

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

YORKSHIRE.

ARMLEY: Mrs. Hoyle and her guides gave very instructive addresses, both afternoon and night, followed by good clairvoyance. Very good audience at night.—BARNSELEY, George-yard: A good day with the guides of Mrs. Hunter, subject, 'What is Spiritualism, and what does it teach us?' Excellent clairvoyance and psychometry, good and successful, by Miss Hunter. After-meeting, room packed, conducted by F. Oxley and J. Worrall. Clairvoyance good.—HORSFORTH, Lyceum: Mr. Marshall, of Bradford, gave us a very interesting evening on 'Bible Spiritualism versus Modern Spiritualism,' a surprise to orthodox believers. Was the Son of God seen with the three Hebrew children (before He was born) in the fiery furnace? We are progressing very nicely, and good seed is taking root.—HUNSLET, 3, Bottom of Joseph-street: A pleasant day with the guides of Mrs. Crossley, who gave a good address on the prodigal's return. Clairvoyance excellent. Rooms crowded out at night. GOODMAN-TERRACE: The guides of Mr. J. G. Brass gave two very good addresses, afternoon, 'How I became a Spiritualist'; night, 'Through life to death.' Very good clairvoyance by Miss Kilburn. WILLIAMSON BUILDINGS: A good day with Mrs. Walton, who gave good clairvoyance. Monday, Mrs. Walton gave clairvoyance and psychometry to good audiences.—LEEDS, 28, Back Adelphi-street: We had a good time with the guides of Mrs. Myers and her daughter, who gave good clairvoyance. The service of song, 'Spirit return,' very good. Thanks to all for their help. PROGRESSIVE HALL: A good time with Mrs. Thornton, Mr. Foster, and Mrs. W. Housman.—NORMANTON: Our Harvest Thanksgiving services were a great success. The room was beautifully decorated with flowers, fruit, vegetables, etc. We thank all friends who have given help in any way. Violins and other instruments did remarkably well. Solos by Miss Firth and others. We thank our friends, Mr. Whitehead, Mr. Collins, and Mr. Foulds for their liberal services. The room was packed and many had to go away. Monday, a very successful Harvest Tea and Concert; room crowded. A vote of thanks was given to Mr. and Mrs. Fletcher for the loan of their piano.—ROTHERHAM: Mr. Rooke and his guides gave two intellectual addresses on 'What does Spiritualism mean?' and 'Death is dead, life is eternal,' in grand style, and in such a manner that the words brought tears to the eyes of many. Clairvoyance very good and much appreciated.—ROTHWELL: September 25, We had an Infirmary service, and we had a splendid day with our old friends, Messrs. Foulds, Lewis, and Wooler. Mr. Foulds, who spoke well on 'Is there room in the world for those who are in it?' and 'Where are our dead?' Mr. Wooler spoke well on 'Does death end all?' and Mr. Lewis gave psychometry at both services, and it was excellent. We had a splendid day together. We realised £1 5s. for the benefit of the Leeds General Infirmary. October 2nd, We had another good day with Mrs. Clough. She spoke well on 'Who are the angel messengers?' and 'Is Spiritualism a Religion?' Clairvoyance very good and clear.—SHEFFIELD, Hollis Hall: Mrs. Peters, of Manchester, paid her first visit to our room on Sunday. In the afternoon her guides gave an eloquent address on 'Spiritualism: Its mission to mankind.' Evening discourse, 'Spiritualism as a science, religion, and reform.' Well appreciated by a crowded audience, followed by some remarkable clairvoyant tests, all recognised, great satisfaction given.—SKIPTON: Very profitable day with Mrs. Stair; afternoon, 'Philosophy and gospel of Spiritualism'; evening, subjects from the audience; good.—WAKEFIELD, 1, Pilkington-street, Thornes: The guides of Miss Robinson spoke well on 'Dare to be a Daniel' and 'O ye of little faith.' Clairvoyance and psychometry good.—YORK: 28th ult., The guides of Mrs. Summersgill delivered a very nice address from the subject, 'Is Spiritualism consistent?' followed by psychometry, most of which was admitted to be correct.

[Reports of ordinary meetings should not exceed 50 words. Post Card reports, clearly written, will save us trouble and the writers postage' Names of Speakers, Mediums, and Places should be very plainly written.]

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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.]

ACCRINGTON. St. James' Street.—On Sunday next, Harvest Festival. Madame Henry at 2-30 and 6. The gifts of fruit and vegetables will be thankfully received on Saturday afternoon. All welcome. 569

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

BRADFORD. St. James's Spiritual Church.—Harvest Festival on Sunday, Oct. 9. Speaker, Mrs. Beardshall. A hearty welcome to old friends and new. Secretary, Simpson Bowes, 257, Sticker-lane, Bradford. 569

BURY.—Mediums willing to come for 5s. and expenses on Sundays, and 2s. 6d. and expenses on Wednesdays, stating gifts and references, within a radius of thirty miles, send open dates for 1899.

CHANGE OF ADDRESS.—Wanted all Secretaries to note that Mrs. Fielding has removed from 20, Spring-street, Oldham, to 231, Manchester-road, Hollinwood. 570

GATESHEAD. St. Cuthbert's Hall.—Oct. 9, Mr. Lashbrooke, of Newcastle. Thursday, 13th, Mrs. Hedley, of South Shields, who will also give clairvoyance. 569

GATESHEAD. I.L.P. Hall.—On Sunday, Oct. 9, Mrs. Johnstone, of Gateshead, at 6-30 p.m., Questions answered. Wednesday, Open Circle, at 7-30. Oct 16, Mr. W. Dowell Todd, of Sunderland.

HUNSLET. Goodman Terrace.—On Saturday, Oct. 8, a Tea will be held in our rooms, at 5 p.m., tickets 6d. and 4d. each. Social afterwards, solos, etc. Admission to Social, 2d. each. 569

J. MURRAY, Speaker, Clairvoyant and Psychometrist, is now booking dates for Sundays and week-nights for 1899. A few open dates for 1898. Old and new societies please note. For terms apply 3, Newton-street, Nelson. 570

LIVERPOOL, Daulby Hall.—Services every Sunday, at 3 and 6-30 p.m. October 9th, Mrs. Green; 16th, Mr. J. J. Morse; 23rd, Lyceum officers and children; 30th, Mr. F. Hepworth. Mondays, at 8 p.m., Members' Circle. Thursdays, 8 p.m., Public Circle. Lyceum every Sunday morning, at 11. 'A Soiree' will be held on Tuesday evening, Oct. 11. Tea at 7 p.m. Dancing at 10 p.m. Proceeds in aid of the Organ Fund. 569

LIVERPOOL. Spiritual Evidence Society, Phoenix Hall, 64, Low Hill.—Sunday, Lyceum at 3 o'clock. Wednesday, at 8, Mrs. Hulme. 569

LONDON.—There are vacancies for two ladies in a small circle at West Kilburn. Must be earnest and sympathetic.—Address, Mrs. Dixon, 119, Saltram Crescent, Maida Hill, W. 569

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. ISAAC PICKTHALL, Trance Speaker, 14, Heathland-terrace, Cale Green, Stockport, is now booking for 1899. Please apply early. Only a few dates open.

Mrs. J. M. SMITH, having removed from Leeds, wishes all letters and communications to be sent to her new address—St. Hilda's, Victoria-road, off Warbreck-road, North Shore, Blackpool.

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. 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

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 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

NELSON UNITED Spiritualist Society, North-street.—The Bazaar is unavoidably postponed for a short time.—Wm. Walmsley, sec. 569

NEWCASTLE-ON-TYNE. 3, Addison-road, Heaton.—Oct. 9, at 6-30, Mr. A. G. Shepherd. Oct. 16, Mr. Wm. Westgarth 569

NEWCASTLE-ON-TYNE. Northumberland Hall.—Oct. 9, at 6-30, address from Mr. Jos. Stevenson. Oct. 16, Mrs. Johnson, of Gateshead. Oct. 23, Mr. Jos. Armitage. Children's Progressive Lyceum held in the above hall every Sunday, at 2-30. 569

OSSETT.—Harvest Thanksgiving on Sunday, Oct. 9. Gifts of fruit and flowers thankfully received.—Morhit Dawson, sec. 569

SALFORD. St. Phillip's-place, Chapel-street.—Sunday, Oct. 9, public service at 6-30. Speaker, Mr. W. Walker, of Buxton. 569

STOKE NEWINGTON Spiritual Society, Blanche Hall, 99, Weisbaden-road, near Alexander Theatre.—We have to announce the celebrated medium, Miss McCreadie, will give clairvoyance at a special public meeting to be held at the above Hall on Wednesday, Oct. 12, at 8 p.m. sharp. Will London Societies please note the date. 569

SMETHWICK. Public Hall, close to Smethwick station, L & N.W. Ry.—Anniversary Services, Mr. G. H. Bibbings and Mrs. Place, on 16th, at 11 and 6-30, Mrs. Groom at 3.—At Central Hall, Cape Hill, on 17th, Mr. Bibbings and Mrs. Place. We invite our friends most heartily to attend. Messrs. G. E. Aldridge and Thos. Hands, chairmen. Collections at door. 569

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

TODMORDEN.—Mediums please note that the Spiritual Society is booking dates for 1899. Society's terms, 5s. and expenses.—Secretary, O. Sutcliffe, 30, Russell-street, Mill Wood, Todmorden. 569

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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.

HULME SOCIETY, JUNCTION STREET.

Will Mediums with open dates for 1899, Sundays only Two Services, please correspond with Gifts. Fees, 7s. 6d., which must include expenses. 569

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[COPY.]

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

(Extract from Letter.)

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

(Copy of Letter.)

Higher Broughton, Manchester, Aug. 22.
Dear Madam,—Parcel of Medicine came to hand quite safe this morning. I am pleased to see that you have read my condition so clearly, as it is identical in every respect with what I have and do feel. I have much pleasure in inclosing P.O., and allow me to thank you for sending so promptly.—Yours fraternally,
R. H.

Spyver-st., Groves, Hull, Aug. 22.

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

NOTE THE ADDRESS

65, Girlington Road, BRADFORD.

PLATFORM GUIDE.

SOCIETIES AFFILIATED WITH THE NATIONAL FEDERATION.

Secretary: W Harrison, 37, North street Burnley

- Acrington**—Argyle street, Lyceum, 10 30; 2 30 & 6 circle at 8
26, China st., Lyceum 10 30; 2 30, 6, Mrs Smith circle at 8
- Ashton**—Hall of Progress, Burlington st., 2 30, 6 30 J T Standish Tues. 7 30, W Hilditch
- Ashington**—Spiritual Temple, 5
- Barrow-in-Furness**—Psychological Hall, Dalkeith st Lyceum 10; 11 and 6 30, Tues. 7 30
- Barry Dock**—Atlantic Hall, 24 Dock View road 6 30 Tues. 8, members' circle
- Belper**—Jubilee Hall, Lyceum 10, 2; 10 30, 6 30, Mrs Colledge
- Birmingham**—Masonic Hall, New st., Union, Class 10 45; 11, 6 30
Blossbury: Lyceum 11; 3, 6 30
Smeethwick: Central Hall, Cape Hill (opp. Windmill lane), Lyceum 2 30; 11, 6 30, Mr Vullison
- Blackburn**—Old Grammar School, Freokleton street Lyce. 9; circle 11; 2 30, 6 30, Mr J B Tetlow
- Blackpool**—Spiritual Church, Albert road, Lyceum 9 30; public circle 11; 2 30, 6 30
- Bootle, Liverpool**—Masonic Hall, Lyceum 11; 2 30, 6 30 Mon. 8 Tues. 8, Seance
- Bolton**—Bradford st., Lyceum 9 30; 2 45 and 6 30, Mrs Fletcher
- Burnley**—Hammerston st., Lyceum 9 30; 2 30 and 6, North st., Lyceum 9 30; 2 30 & 6, Tues. 7 45, public circle Wed. 7 30, members' circle
Guy st. 10 30, 2 45, 6 30, Mr Leaver. Mon. 8. Tues. 8, Locals
- Bury**—Spiritual Hall, Georgiana st., Lyceum 10; 2 30, 6, Mrs Ronnie Wed. 7 30, Miss Chadwick
- Cardiff**—St John's Hall, St John's sq., Lyceum 2 45; 11, 6 30, Will Phillips
- Carlisle**—33, Princess street, 2 30. Temperance Hall Caldew Gate, 6 30.
- Clitheroe**—Old School Church Brow, Lyceum 9 45; 2 30, 6, Miss S. Butterworth Mon. public circle, 7 45 Thur. mems. 7 45
- Colne**—Cloth Hall, Lyceum 10; 2 30, 6 30, Wm Davis
- Darwen**—Church Bank st., Lyceum 9 30 and 1 45; members' circle 11; 3, 6 30, circle at 8, and on Wed. 8
- Derby**—In 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, Mr Farnsworth
- Hyde**—Mount st., Travis st., Lyceum 10; 2 30, 6 30, harvest festival, F Hepworth Mon.
- Lancaster**—Athensum, St Leonard's Gates, 2 30 and 6 30
- Letcher**—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, Mrs Green Mon. 8, members' Thurs. 8, public circle
- LONDON**—*Camden New Rd.*—Surrey Masonic Hall 11, public circle, doors closed 11 15 sharp; 3, Lyceum; 6 30, W E Long Landing Library
Two 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, 7, meeting Thurs. 8, developing class. Sat., 8, members and friends social evening Park meeting, 3-30
- Westbourne Grove.**—26, Hereford-road, Monday and Thursday at 8 for 8-30
- Brixton**—8, Mayall rd., 11 open circle; 7, Mr Dale Tues. and Thurs. 8, circles
- Canning Town**—Temperance Rooms, 2 Ford's Park rd., Trinity st., Lyceum 11; 7, J A White. Tues. 8, 'Evangel.' T W on sale
- Canning Town**—Co-op. Hall Braemar rd., 11 30, discussion; 3, Lyceum; 7, J Adams. Mon. 8, Thurs. Mr Davies. T W on sale
- Canning Town**—62, Star lane, Public circle every Thurs. at 7 30. Door closed at 8. Medinn: Mrs Weedemeyer
- Stratford**—Workman's Hall, West Ham lane, E. Lyce 11; 7, Mr Davis, Sun. and Thurs.
- Forest Gate**—Liberal Hall, Sun., Inquiry 10 30; 11, Lyceum 3; 7, Tues. 8, Thurs. 8, circles at 19, Oakhurst rd.
- Longton**—Post Office Buildings, 11, 2 30, and 6 30, after-circle, 8. Mon. 7 45. Thurs. 7 45, public circle
- Maulesfield**—Cumberland street, Lyceum 10 30; at 3 & 6 30, I Pickthall
- MANCHESTER**—*Aradale*—Temperance Hall, Tipping st., Lyceum 10 30; 2 45, 6 30, Mrs Porter; 8 30 members' circle. Wed. 8, Mrs Greenlees. Fri. 8, members
- Moss Lane East**—Princess Hall (Bradshaw-st. Car terminus), 10 45, 6 30, Mrs Hulme. Thurs. 8, J T Standish
- Harpurhey**—Collyhurst st., Oldham rd., Lyceum, 10; 3, 6 30, Mr Rooke Wed. 8, Miss Knight
- Paircroft**—New ln., Winton, 3, 6 30, Mr. Mooney Tues. 8, public circles Thurs. 8, mems' circle
- Pendleton**—Cobden st., Lyceum, 10 30 only. 2 45, 6 30, Miss Nuttall Mon. 8, public circle Wed. 8
- Salford**—Co-op. Stores, Chapel st., Lyceum 10 30 3, 6 30, W Walker; circle, 8 15
- Merrthyr**—Central Hall, at 8 p m
- Mezborough**—Lees Arcade, Lyceum 10; 2 30, 6, S Featherstone Mon. at 7 30
- Milom**—Lyceum 2; 6. Circle 7 30. Wed. 7, meeting
- Nelson**—North st., Lyce. 10; 2 30 and 6, anniversary, R A Brown and Mrs Lambert. 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, Jas Stevenson, 2nd and 3rd Mon. 7 30. See *Prospectives*
- Nottingham**—Cobden Hall, Peachy st., 10 30, 6 30, Gladstone Hall, Lyc. 2 30; 10 45, 6 30, T Timson.
- Oldham**—Coronation st., Mumps, 3 and 6 30, Mr John Young. Mon. 3, mother's meeting, Tues 7 45, public circle
- Parkgate**—Temple, Ashwood rd. Lyceum 10 30; 2 30, 6, Miss Barlow; 8, circle. Wed. 8, circle
- Plymouth**—Oddfellow's Hall, Morley st. Lyceum at 10 45, 6 30, Mr Evans. Clairvoyance, Wed. 7 30 Fri. 7 45, M I Class
- Rawtenstall**—Lyceum 10 30; 2 30, 6. R C Craven
- Rishton**—2 30 and 6
- Rotherham**—Boro' Temperance Band Room. Lyceum 2; 3 and 6 30, W E Inman. Monday, 8 Wed. 8, public circle.
- Royston**—Hall, Union st Lyceum, 10; 3, 6, Mr Trueman. Wed. 8, Miss Chadderton
- Shaun**—Broadbelt's Rms, 3, 6 30, Miss Halkyard. Tues. 8
- Sheffield**—Langsett road, Lyceum, 10 and 2; at 11 public circle; 3, 7 Mon. 8
- Slatthwaite**—Lalith lane, 2 30, 6, Miss Patefield
- Southport**—Foresters' Hall, 3 & 6 30
- Hawkhead Hall**, 11, 6 30 Wed. 8
- Spennymoor**—Victoria Hall, 2 and 6. Thurs. 7 30
- Stalybridge**—Lyceum, 10 30; 3, 6 30, Mrs Greenlees & Wed. 7 30
- Stockport**—Hall, Wellington rd., near Heaton lane, Lyceum 9 30; 2 30 and 6 30, Mrs Peters, harvest festival Mon. 7 30, social
- Synderland**—27 Ann street, 6 30. Daily 8
- Walsall**—Central Hall, Lyceum 10, 2 30; 11, 6 30 Mrs Markham
- Warrington**—Temperance Hall, Academy st., 3 and 6 30, and on Mon. at 7 45
- Wisebeck**—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, Mrs Webster
- * Armley (near Leeds)**—Theaker lane, Lyceum 10 30; Miss Beaver, 2 30, 6 30, harvest festival, Miss Beaver Mon. 7 30, Mr Swindlehurst and Mrs Place
- * Barnsley**—Cook's Buildings, Wellington st., 10 30, Lyceum; 2 30, 6. Wed. & Sat. 8
- Batley**—Wellington street Lyceum, at 10 and 1 45; Mr Hall, 2 30, 6, and on Monday 7 30
- Batley Carr**—Town street, Lyceum, 10 30, 2 30; 6, Mr Baldwin Mon. Mothers 3
- Birstall**—Railway ter. 2 30 & 6, Tues. 7 30, public circles
- Bradford**—Boynton st., West Bowling—Circle at 11; 2 30, 6, Mrs Midgley Thurs. 7 45
- Tong st.**—Dudley Hill, 10 30 public circle; & 2 30 6, Mrs Harrison Mon. 7 30
- Milton Hall**, 32 Rebecca st., City rd., Lyceum 10, 2 30, 6, Mr Hopwood
- Oley rd.** Lyceum, 10 30; 2 30, 6 30, Miss Hall
- Spicer st., Little Horton ln.**, 2 30, 6, Mr Gregg
- St. James' Church, Lower Ernest st.**, Lyceum 10 & 2; circle 3; 6, Mrs Beardshall Wed. 7 45
- * Brighouse**—Martin st. Lyce. 10; 2 30, 6, Mrs Berry
- Cleckheaton**—Walker st. Lyceum, 10; 2 45 and 6, Mrs Crossley
- * Dewsbury**—Eand st. Lyceum 10, 1 45, 3, and 6, Thurs. 7 30
- Elland**—Newcombe street. Lyceum 10; 2 30, 6, Mrs Crossley
- Hali-fax**—Winding rd, 10 30; 2 30, 6, Mrs Stair
- Raven st., Queen's rd.**, 2 30 & 6 30, Mrs Bailey
- Huddersfield**—St. Peter st. Rooms. Lyceum 10; 2 30, 6 30, Mrs Richardson
- Hull**—Granville Hall, Silverster st., Lyceum 10; 2 30, 6 30 Wed. 7 30. Thurs. 7 30, members' cir
- * Keighley**—Heber street Spiritual Temple, 10 45, 6, W Howell Mon. 7 30
- * Leeds**—Psychological Hall, Lyceum 10; 2 30 6 30, Mrs France; 8 15, circle. Monday, 2 30, Tues. 8, members circle Sat 8 circle
- Liversedge**—Carr street, 10, Little Town; Lyceum; at 2 30 and 6, Mr Spencer
- Mirley**—2 30, 6 30, Mon. 2 30. Tues. 7 30 Union visit
- Normanton**—Queen st. 2 30, 6, Mr Smithson; circle 8 Tues. developing at 7 30
- Ossett**—Queen st. Lyceum 10; 2 30, 6, harvest thanksgiving, Mrs Brooks
- Rothwell**—Lyceum, 10; 2 30, 6, Mr Mason Sat. 8
- * Sheffield**—Attercliffe, Vestry Hall, 2 30 and 6, Mrs Robinson After-circle at 8
- * Hollis Hall**, Bridge street. circle 11; 3, 7, G Featherstone Mon. 7 30
- Shipley**—Market Buildings, Teal Court, 2 30, 6 Mrs Nicholson
- Skipton**—Temperance Hall, 2 30, 6, Mrs Russell
- * Sowerby Bridge**—Hollins lane. Lyceum 10 and 2; 2 30, 6
- West Vale**—Green lane, 6 Wed. 7 30, Mrs Falla
- Windhill**—2 30 and 6, Mrs Boland
- Yeadon**—Town Side. Lyceum 10; 2 30 and 6 Mon. 8 members' circle

NON-AFFILIATED SOCIETIES.

- Acrington**—St James st, Lyceum 10 30; 2 30, 6 circle 8. Wed. 7 30, members
- Bacup**—Princess street. Lyceum, 10; 2 30, 6 30
- Barnsley**—George Yard Mission Room, 2 30 and 6
- Mrs Shulver** 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, Mrs Brook Mon 7 30
- Temperance Hall**, Lyceum 10 30; circle 10 45; 2 30, 6 30, Mr Pawson Wed. 7 45, circle
- Cambois**—Spiritual Evidence, 2, 5 30
- Cardiff**—18 Charles street. Sun. 7 p.m. Mon. 8
- Castleton**—Heywood rd, 2 30 and 6, Tues. 7 30
- Crook**—Mechanics' Hall, 2 30 and 6
- Dearnley**—Spiritual Temple, 2 30 and 6
- Derby**—Traffic st. Mission, 2 30, 6 30, Mr Webb Mon. 7 30
- Dukinfield**—Astley street, 2 30, 6 30, Mr Hilditch Mon., Thurs. 7 30, circles
- Dundee, N.B.**—Giffilian Hall, Wed. 8, room 3
- Exeter**—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 Lashbrooke 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, Mrs B Johnston. Wed. 7 30 open circle
- 22, Redheugh rd.—Circle, Sunday, 6 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; Mr Gibson
- Hollinwood**—Labour Hall, Bower lane—Sun. 2 30, 6 30 Mrs Shaw. Wed. 8
- Hadfield**—Salisbury street, off Station rd. at 3 & 6 Mrs Borosford
- Huddersfield**—Quarby, 2 30, 6, Mrs Bottomley
- Hunnet**—Oriel Hall, Top of Joseph st., 2 30, 6, Sun. Miss G Hunter. Mon., Mrs Kendall, Tues and Sat. 8, public circle
- Goodman terrace—2 30, 6, Tues. Thurs. and Sat at 7 30
- 3, Bottom of Joseph street—at 2 30, and 6 30, Mrs Halliday, and Mon. 2 30, 7 30. Tues. 7 30, public meeting Thurs. 7 30, Sat. 8
- Williamson Buildings—2 30 and 6, Mr Foueds Mon. 7 30. Wed. & Sat. at 7 30
- Leigh**—Newton st., 2 30 and 6 15, Wed. 7 45, circle
- Letcher**—Craftern st., 11, 6 30, Mr H Clark. Wed. 8 circle
- Leeds**—Progressive Hall, 16, Castle st., 2 30 & 6 30, Mr Lewis Mon. 7 45. Thurs. & Sat. 7 30, public circles
- 28, Back Adelphi st., circle 10 45; 2 45 & 6 30, Mrs Seekins, Mon. 2 30, 7 45. Thurs. and Sat. circles, 7 45
- Liverpool**—Phoenix Hall, Low Hill, Lyceum 3. Wed. at 8, Mrs Hulme
- Lintz Colliery**—38, Cinder Oven Row, at 6. Tues and Thurs. at 7
- LONDON**—277 Battersea Park rd., 11 and 7. Wed. 8 circle (see *Prospectives*)
- Belgrave**—16, Caroline st., Sloane sq., Wed. 8
- Bow**—193, Bow road, 7, Mrs Barrell Tues Wed., Fri. 7 30, open public circles
- Brompton (West)**—4, Merrington rd. Sunday 11, Wed. 7 30
- Camberwell**—33 Grove lane, Thurs. 13th, at 8. Lecture on 'Psychology,' by Dr Morton
- 102, Camberwell rd, 7, Wed. 7, healing; 8, circle
- Lover Edmonston**—2, The Crescent, 11, Building Committee; 7
- Hackney**—Manor Rooms, Kenmuire rd., Mare st., 11 a m, open-air meeting, Victoria Park; 6 45, Orlando Drake. 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 Gwinn and Noyce. Fri. Mr & Mrs Weedemeyer. Mon. Mr Davis
- Marylebone**—Cavendish Rooms, 51, Mortimer st W 7, Miss McCreadie
- North London**—14, Stroud Green rd., 7. Tues. 8 Wed. 8, mems. Finsbury Park Open-air, Sunday, 11 30
- Shepherds Bush**—73, Becklow rd, 6 30 Mr Peters T W on sale
- Stoke Newington**—Blanche Hall, 99, Wisdamb rd. 7, Mr Sherwood, clairvoyance. Mon 8, members circle, 51, Bouverie road. Wed. 8, 5 Barratt's grove
- MANCHESTER**—**Bradford**: Labour Hall. Grey Mare ln Tues. 8, members' circle, Thurs. 8 public circle J Young. Sun. 2 30, 6 30, J Cross. after-circle 8 15
- Cheetham**—Ash Lodge Halliwell lane, Lyceum, 10 30; 2 30, 6 30, J A Johnston. Mon. 8 Thurs 8, Mrs Greenlees
- Eccles**—Conservative Club, 2 45, 6 30. Mrs Eyles Wed. 7 45, S Jackson
- Higher Broughton**—Hilton st., Lyceum, 10 30; 2 45 6 30, Mr Marklow Tues. singing class, 8 15 mem' circle Thurs. 8, Miss Knight
- Hulme**—Corner of Junction st., Lyceum, 10 30; 3 and 6 30, Mr Lamb; 8 15, circle. Mon. at 8 15 Wed. 8 30, members Thur. 8 15, Mrs Eastwood Messrs Blumenthal & Lamb
- Openshaw**—Granville Hall, George st. 2 30; 10 30, 6 30, Mrs Entwistle Thurs. 8, Mrs Brown
- Longsight**—West Gorton, 24 Grey st., Lyceum 10 30 2 30, 6 30, Mr Hilditch. Tues. 8 15, 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
- Milnrow**—Over the Stores, Dale st., 3 and 6 30, Miss Wainwright Tues. 7 45, Mrs Schofield.
- Middletown**—Co-op. Hall, 3 and 6, Mrs Cropper
- Monkwearmouth**—Hall, Roker avenue, 6 30
- Morecambe**—Moss lane, off Queen's sq., 2 30 and 6 30 Mon. 7 30
- West End**—Liberal Club, Clarendon rd. 6 30
- Nelson**—Albert Hall, 2 30 and 6. Wed. 7 30, circle
- Newcastle-on-Tyne**—Heaton and Byker Institute, 3 Addison rd, 6 30, A G Shepherd 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, Camp meeting (see *Prospectives*)
- Preston**—Central, 2 30, 6 30. Wed. 7 30, mems. circle
- Weavers' Hall**, Walker st. Lyceum 9 45; 2 30, 6 30, Mrs Waddilove Circle 8. Thurs. 8, circle, members and friends invited
- Radford**—I L P Rooms, 10, Bloomsgrove st. at 6 30
- Rochdale**—Regent Hall, Lyceum 9 45; 2 30 and 6, Mr Macdonald
- 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 and 6 30, Mrs Kitchen. 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
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