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Ancient and Modern Spiritualism.

IV.

By WILLIAM OXLEY.

IN dealing with what we should term "Spiritualistic and Psychic Phenomena among the Ancient Egyptians," a difficulty arises from the fact that Egyptologists (so far as I have studied) do not appear to know anything of psychology, and, consequently, in interpreting the texts, have not (according to my view) given the true rendering. It is true 'occult' texts are not very abundant, but still there is sufficient for the student who can read between the lines to see that the psychological element entered very largely into their religious and social life. *Astrology* is a very important factor in State and family occurrences. This is shown by the presence of the 'horoscoper' in all State and religious processions, who occupied a very prominent position in the cavalcade, and is always shown with a book in his hands. It appears that even the kings never ventured on military expeditions without first consulting their confidential 'horoscoper,' and this shows that the 'Order of Astrologers' (for they evidently did constitute an Order) must have had a fair knowledge of astronomy, and well-defined rules for correctly obtaining their astrological results. The Zodiac, with its twelve signs, was well-known by the astrologers, as is shown by some planispheres still in existence, notably the beautifully coloured one on the ceiling of the great temple at Denderah. I now give some illustrations that have a bearing on my subject.

There is a remarkable account interpreted by Professor Maspero in the 'Records of the Past,' vol. ii. 9, entitled 'The Instructions of King Amemhat I. to his son Userteson I., twelfth dynasty, about 2,750 B.C. This king appeared to his son some time after his death, and after giving some advice to his son Userteson as to the government and his relations to the people, enters into the details of his death, and finishes by stating that *he was a spirit*, for he says to his son, 'Thou thyself with thine own eyes seest me in a fortunate hour among the spirits who do honour to thee.' It is known that the king Amemhat was assassinated while his son was away on a military expedition. In describing the closing scene to his son he said: 'It was after supper, when night had come, I laid myself down on the carpet in my house (palace), but there were weapons gathered against me, and I became helpless. There never was a time of need coming in earth-life that I did not know of; but when the time for my death came it was without my knowledge, and consequently there was no fear.' Whether it was by clairvoyance or a materialised form that the king saw and heard his deceased father is not clear as the concluding part is too illegible to be deciphered, but the fact remains that the spirit of the late father appeared to his son, who recognised him, and then caused the occurrence to be recorded in writing.

Another instance in which royalty is concerned is supplied by King Rameses III, 20th dyn., 1,290 B.C. The account is taken from the great Harris papyrus, now in the British Museum, a document no less than 133 feet in length by 16½ inches in width, which contains the annals of his reign. At the end a statement is made by the King, *two years after his death*, and reads thus: 'Listen to what I tell you (the army and people) of my meretricious works which I performed as King of Mortals. The Land of Kami (northern Egypt) was under chiefs of provinces, each person killing the other for ambition and jealousy. . . . Lo I go down to Akert (the underworld), and I join the circle of the gods in heaven, earth, and the depths. My son is now on the throne of Upper and Lower Egypt; adhere to him, stoop to him, serve and adore him, and magnify his goodness. You are safe under his spirits (or guides),' etc.

He appeals to the gods on behalf of his son, reminding them of what he had done for them on earth; and here follows a list of temples built and repaired, with the amount of endowment in money, lands, slaves, etc., etc. The list contains a full and detailed account, which would be incredible were it not that the monuments support what is stated in the annals. He was a remarkable man, and in his military exploits rivalled the most successful of his predecessors; but the very munificence of his gifts to the temples and priesthood impoverished the country, and after his death Egypt began the decline from which it never recovered. *Such is the object lesson taught by impoverishing the laity in order to sustain Church and priesthood in affluence and luxury.*

At Abydos, in central Egypt, a capital city and a holy place, to which pilgrimages were made on account of the belief that it contained the sepulchre of the beloved Osiris, there was an

Order of Men who combined civil governorship with a religious position diverse from what pertained to the ordinary priesthood of other temples and cults in Egypt. The highest office in the Order was hereditary, and from several stelæ in existence their inscriptions are singularly free from the usual bombast that is shown on the monuments of priests belonging to the other cults. They had charge of the sepulchre as well as of the temple of Osiris, which was enlarged and repaired by *Sethi I.*, the older parts being of very ancient date. One of the monuments of these chiefs, named *Peti-har-Se*, tells us that he was 'Prophet of Osiris, versed in the principles of government and affairs of State, instructed in the sacred (spiritual) sciences, and in possession of knowledge of truth.' Of another of the same Order, *Antef*, it is said on his monument, 'He is a sage, filled with wisdom, and judges exactly as to what is truth. Holding the issues of his own heart, he applies himself to listen to all who come to him, and he is quick to reply, for he knows the truth, and, full of power, he knows what is in the mind; *nothing is hid from him, not even the thoughts of men, which are known to him ere they pass the lips in words.*' This is a phase in psychology which few, if any, 'mediums' can excel in present times.

Another named *Beka*, whose monument is in the Turin Museum, and translated by M. Chabas, is most important, as it reveals a high state of true spiritual knowledge, and the translator, speaking of this, says: 'Classical antiquity has known that the first mortals who have revealed the secret paths which lead to divinity are those who drank the excellent waters of the Nile.' This *Beka*, in earth-life, was the Chief Steward of the public granaries. Supposed to be giving his *post mortem experiences*, he says: 'I have reached the city of those who are in eternity; I have taken pleasure in speaking and loving the truth from my early days in earth-life even to the tomb. I am now a *Sahu*, and have reached *Kherneter* (the next state of life beyond the grave). O! all who love and take pleasure in the truth, may you also attain the power to go in and out like those who are established before the Gods,' which demonstrates the belief that the conscious entity in the world of spirits *may return to earth at will.*

A most remarkable papyrus, headed 'The tale of *Setnau*,' interpreted by Dr. Brugsch-Bey, affords proof of my statement in reference to dealing with the psychic element by Egyptologists, although he is bound to say, 'The narrative proves that the Egyptian writer is not describing the acts and fortunes of living persons, but of the dead, who not only converse in their tombs, but have the power of leaving their tombs and mixing in the society of the living.'

While I do not press for belief in the narrative as a record of external facts, yet by accepting the possibility of what we understand by 'spirit control,' it becomes clear, and may be regarded as a spiritual being telling her partial earth history, and supplying information for the discovery of certain incidents that were wished for by the survivors.

The story—if such it is—is as follows: '*Setnau*, supposed to be one of the sons of *Rameses II*, is represented as receiving information from *Ahura*, a disembodied spirit, who says that she and her son were drowned in the river Nile while voyaging from Memphis to Koft, at which place they were buried. From a spiritualistic standpoint, which to my view is the true one, it resolves itself into a case of consulting a medium. *Setnau* was wishful to get information as to what became of *Ahura* and her child, who were of royal descent, and for this purpose went to see a *Cher* (one of the order referred to in a former paper, who were supposed to have power over the *Kas* of deceased persons, and compel them to speak, presumably by control), paying him a hundred pieces of silver for his services. The result was that it was said the bodies of mother and child were buried in the necropolis of Kopt, and *Setnau* going there found them in the place as directed, and had them embalmed with the usual rites and ceremonies for exalted personages.

On a Papyrus found at Thebes in the statue of a female chorister, and translated in R.P. vol. xii. p. 123, it speaks of a widower who was in sore trouble on account of the spirit of his deceased wife, who troubled him for some two years, and upbraided him for his conduct to her in earth-life; but he resented the charge and expostulated with her for her continual troublesome appearances. He said, 'When thou becamest my wife I was a young man, and afterwards was promoted in the army and was made a captain of bowmen.' It was this which necessitated him being from home so much, and it was evident that this was the sore point. The narrative gives the account of his relations with his wife which, from his standpoint, seem all that could be desired, as he was never rude or

made himself offensive to her, etc., and he concludes that he would be quite able to defend himself when confronted by her before the great Judge of all. The account breaks off before the end of the story is concluded, but it is quite evident that the 'spirit' of his deceased wife was phantomic, or not improbably a materialised form.

I could give more illustrations, but the above are sufficient to show that psychic, or spiritualistic phenomena were well known among the ancient Egyptians, and even are so now, as I had the opportunity of witnessing some in Cairo which were similar to the ordinary physical phenomena in present-day seances.

I have dealt in these articles with the external aspect, but there is a basis of truth underlying which constitutes true spiritual science. The exposition of this I leave to another who will follow, and by whom some light will be thrown on this profound and interesting phase of spiritual thought and life.

[To be continued.]

305, Bury New-road, Manchester.

Were the Writers of the Bible Divinely Inspired?

(Continued from page 735.)

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

GOD IS WARLIKE.

THE LORD is a man of war (Exod. xv. 3). Blessed be the LORD, my strength, which teacheth my hands to war and my fingers to fight (Psalms, chap. civ. 1).

Contrary.—Now the God of peace be with you all (Romans xv. 33). For God is not the author of confusion, but of peace (1 Cor. xiv. 33).

It will be observed that Paul expressly refers to God as being a God of peace, while the other two refer to Him as being a God of war, who has taught the Psalmist to war and his fingers to fight.

GOD IS THE AUTHOR OF EVIL.

Thus saith the Lord, Behold I frame evil against you, and a device against you (Jer. xviii. 11). I make peace and create evil. I, the LORD, do all these things (Isaiah xlv. 7). Therefore I gave them also statutes that were not good, and judgments whereby they should not live (Ezekiel xx. 25).

Contrary.—A God of truth and without iniquity, just and right is He (Deut. xxxii. 4). The law of the LORD is perfect. . . . The statutes of the LORD are right. . . . The commandment of the LORD is pure (Psalms xix. 7, 8).

GOD IS KIND AND GOOD.

For His mercy endureth forever (1 Chron. xvi. 34). Good and upright is the LORD (Psalms xxv. 8). The LORD is good to all, and His tender mercies are over all His works (Psalms cxlv. 9).

Contrary.—And thou shalt consume all the people which the LORD thy God shall deliver thee; thine eye shall have no pity upon them (Deut. vii. 16). The LORD cast down great stones from heaven upon them, . . . and they died (Joshua x. 11). Because they looked into the ark of the LORD, even He smote of the people 50,070 (1 Samuel vi. 19). Uzza put forth his hand to hold the ark; for the oxen stumbled. And the anger of the LORD was kindled against Uzza, and he smote him, because he put his hand to the ark; and there he died before God (1 Chron. xiii. 9, 10).

GOD IS IMPARTIAL AND JUST.

Shall not the Judge of all the earth do right? (Gen. xviii. 25). A God of truth, and without iniquity, just and right is He (Deut. xxxii. 4). For there is no respect of persons with God (Romans ii. 11).

Contrary.—For I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation (Exodus xx. 5). Was not Esau Jacob's brother? saith the Lord: yet I loved Jacob, and I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness (Malachi i. 2, 3).

GOD'S ANGER IS FIERCE AND ENDURES LONG.

And the LORD said unto Moses take all the heads of the people, and hang them up before the LORD against the sun, that the fierce anger of the LORD may be turned away from Israel (Num. xxv. 4). And the LORD's anger was kindled against Israel, and he made them wander in the wilderness forty years, until all the generation that had done evil in the sight of the LORD was consumed (Num. xxxii. 13).

Contrary.—For His anger endureth but a moment (Psa. xxx. 5). The LORD is merciful and gracious, slow to anger, and plenteous in mercy (Psa. ciii. 8).

GOD COMMANDS AND DELIGHTS IN BURNT OFFERINGS.

And thou shalt burn the whole ram upon the altar: it is a burnt offering unto the LORD: it is a sweet savour, an offering made by fire unto the LORD. And thou shalt offer every day a bullock for sin offering for atonement (Exod. xxix. 18-36). And the priest shall burn all on the altar, to be a burnt sacrifice, an offering made by fire, of a sweet savour unto the LORD (Lev. i. 9).

Contrary.—To what purpose cometh there to me incense from Sheba, and the sweet cane from a far country? Your burnt offerings are not acceptable, nor your sacrifices sweet unto me (Jer. vi. 20). For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt offerings or sacrifices (Jer. vii. 22). To what purpose is the multitude of your sacrifices unto me? saith the LORD: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats (Isa. i. 2).

GOD LIETH NOT.

God is not a man that He should lie (Num. xxiii. 19). That by two immutable things, in which it was impossible for God to lie (Heb. vi. 18).

Contrary.—When Abimelech had reigned three years over Israel then God sent an evil spirit between Abimelech and the men of Shechem; and the men of Shechem dealt treacherously with Abimelech (Jud. ix. 22, 23). I will go forth, and I will be a lying spirit in the mouth of all his prophets. And He (God) said, Thou shalt persuade him and prevail also; go forth and do so. Now, therefore, behold the LORD hath put a lying spirit in the mouth of all these thy prophets, and the LORD hath spoken evil concerning thee (1 King xxii. 22, 23). And if the prophet be deceived when he hath spoken a thing I, the LORD, have deceived that prophet, and I will stretch out my hand upon him, and will destroy him from the midst of my people Israel (Eze. xiv. 9).

GOD TEMPTS MEN.

And it came to pass after these things that God did tempt Abraham (Gen. xxii. 1)

Contrary.—Let no man say when he is tempted I am tempted of God; for God cannot be tempted with evil, neither tempteth he any man; but every man is tempted when he is drawn away of his own lust and enticed (James i. 13, 14).

DUPLICITY APPROVED.

And the LORD said unto Samuel, . . . fill thine horn with oil, and go, I will send thee to Jesse the Beth-lehemite: for I have provided me a king among his sons. And Samuel said, How can I go? if Saul hear it, he will kill me. And the Lord said, Take an heifer with thee, and say, I am come to sacrifice to the LORD (1 Samuel xvi. 1, 2). For if the truth of God hath more abounded through my lie unto His glory; why yet am I also judged a sinner? (Rom. iii. 7). I did not burden you; nevertheless, being crafty, I caught you with guile (2 Cor. xii. 16).

Contrary.—Lying lips are an abomination to the LORD; but they that deal truly are his delight (Prov. xii. 22). But the fearful, and unbelieving, and abominable, and murderers, and whoremongers, and sorcerers (poisoners), and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone, which is the second death (Rev. xxi. 8).

KILLING FORBIDDEN.

Thou shalt not kill (Exod. xx. 13). Thou shalt not kill (Deut. v. 17).

Contrary.—And he said unto them. Thus saith the LORD God of Israel. Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbour (Exodus xxxii. 27). And Ahab had seventy sons in Samaria. And Jehu wrote letters and sent to Samaria, unto the rulers of Jezreel, and to the elders, and to them that brought up Ahab's children. . . . And it came to pass, when the letters came to them, that they took the king's sons, and slew seventy persons, and put their heads in baskets, and sent him them to Jezreel. . . . And the LORD said unto Jehu, Because thou has done well in executing that which is right in mine eyes, and hast done unto the house of Ahab according to all that was in mine heart, thy children of the fourth generation shall sit on the throne of Israel (2 Kings x. 1, 7, 30).

THE SHEDDER OF MAN'S BLOOD MUST DIE.

And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man. Whoso sheddeth man's blood by man shall his blood be shed: for in the image of God made He man (Gen. ix. 5, 6).

Contrary.—And the LORD said unto him [Cain], Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the LORD set a mark upon Cain, lest any finding him should kill him (Gen. iv. 15).

SLAVERY AND OPPRESSION INSTITUTED.

Both thy bondmen, and thy bondmaids, which thou shalt have, shall be of the heathen that are round about you; of them shall ye buy bondmen and bondmaids. Moreover, of the children of the strangers that do sojourn among you, of them shall ye buy, and of their families that are with you, which they begat in your land: and they shall be your possession. And ye shall take them as an inheritance for your children after you, to inherit them for a possession; they shall be your bondmen forever; but over your brethren, the children of Israel, ye shall not rule one over another with rigour (Lev. xxv. 44-46). And I will sell your sons and your daughters (of Tyre and Zidon) into the hand of the children of Juda, and they shall sell them to the Sabeans, to a people far off: for the LORD hath spoken it (Joel iii. 8).

Contrary.—Thou shalt not vex a stranger, nor oppress him: for ye were strangers in the land of Egypt (Exod. xxii. 21). Is not this the fast that I have chosen? to loose the bonds of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke (Isa. lviii. 6).

ALL MOVING THINGS THAT LIVE FOR FOOD.

Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things (Gen. ix. 3).

Contrary.—Nevertheless these ye shall not eat of them that chew the cud, or of them that divide the cloven hoof; as the camel, and the hare, and the coney; for they chew the cud, but divide not the hoof; therefore they are unclean unto you. And the swine, because it divideth the hoof, yet cheweth not the cud it is unclean unto you: ye shall not eat of their flesh, nor touch their dead carcase. . . . Ye shall not eat the eagle, and the ossifrage, and the ospray, and the glede, and the kite, and the vulture after his kind, and every raven after his kind, the little owl, and the great owl, and the swan, and the pelican, and the gier eagle, and the cormorant, and the stork, and the heron after her kind, and the lapwing, and the bat. And every creeping thing that flieth is unclean unto you: they shall not be eaten (Deut. xiv. 7, 8, 12-19).

THE TAKING OF OATHS SANCTIONED.

And Abraham said, I will swear. . . . Wherefore he called that place Beersheba; because there they swore both of them (Gen. xxi. 24, 31). If a man vow a vow unto the Lord, or swear an oath to bind his soul with a bond; he shall not break his word, he shall do according to all that proceedeth out of his mouth (Numbers xxx. 2). And he that sweareth in the earth shall swear by the God of truth (Isaiah lxv. 16).

Contrary.—But I say unto you, Swear not at all; neither by heaven; for it is God's throne: nor by the earth; for it is His footstool: neither by Jerusalem; for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black (Matthew v. 34 to 36).

(To be continued.)

NOTE.—Mr. Kitson sends a letter in reply to Mr. Walter Howell last week which we deem it advisable to hold over till the series is complete, which will be in our next issue.

THE

Great Seer of the English Mountains.

By JOHN RUTHERFORD, Roker-by-the-Sea, Sunderland.

THE enlightened portion of the world now acknowledges that Wordsworth was a poet of profound originality and of the supreme spiritual power. This decision has not been suddenly reached. When his verse—unmatched for purity and melody—first saw the light, it was classed with 'The Babes in the Wood,' 'The Song for Sixpence,' and other common ballads. The 'great' literary critic of the time, Lord Jeffrey, said that Wordsworth was 'a drivelling idiot, and that his poetry would not do.' Now readers of him are conscious that there is some peculiar and unique element in Wordsworth, an element that is enduring and cannot be disturbed by fashion. This element, which the early critics could not understand, is simply Spiritualism—the element that is at the basis of Nature and 'rolls through all things.' The clear spiritual vision of the mountain bard is indicated by the lines—

While with an eye made quiet by the power of harmony, and the deep power of song,

We see into the life of things.

Wordsworth thus relies not on antiquity, but on his own Inner Light. We understand now why in his lifetime he was pursued with such violence of hatred. His judges, although powerful in mere external learning, were paupers in soul. Wordsworth himself was unmoved by the vituperation of a sensual world. He had the consciousness that his work was of permanent value; and it is recorded that he once gave this true opinion regarding his writings: 'They will co-operate with the benign tendency in human nature and society, and will, in their degree, be efficacious in making men wiser, better, and happier.'

A man of great literary gifts—the late Matthew Arnold—formed a perfect estimate of Wordsworth. He says: 'Taking the roll of our chief poetical names, besides Shakespeare and Milton, from the age of Elizabeth downwards, and going through it—Spencer, Dryden, Pope, Gray, Goldsmith, Cowper, Burns, Coleridge, Scott, Campbell, Moore, Byron, Shelley, Keats [I mention those only who are dead]—I think it certain that Wordsworth's name deserves to stand, and will stand finally, above them all. Several of the poets named have gifts and excellencies which Wordsworth has not; but taking the performance of each as a whole, I say that Wordsworth seems to me to have left a body of poetical work superior in power, in interest, in the qualities which give enduring freshness, to that which any of the others has left. But this is not enough to say. I think it certain, further, that if we take the chief poetical names of the Continent, since the death of Molière, and omitting Goethe, confront the remaining names with that of Wordsworth, the result is the same. Let us take Klopstock, Lessing, Schiller, Uhland, Rückert, and Heine for Germany;

Filicai, Alfieri, Manzoni, and Leopardi for Italy; Racine, Boileau, Voltaire, André Chenier, Béranger, Lamartine, Musset, M. Victor Hugo for France. Several of these, again, have evidently gifts and excellencies to which Wordsworth can make no pretension. But in real poetical achievement, it seems to me indubitable that to Wordsworth, here, again, belongs the palm. . . . Wordsworth's performance in poetry is on the whole, in power, interest, in the qualities which give enduring freshness, superior to theirs.'

We all seem astonished that the Spiritualist, in spite of the qualities deemed most 'taking,' should in the end, come off absolutely victorious. But 'justice is ever done.' Wordsworth, although he had the scantiest means of subsistence, would not write down to the level of the superficial and unthinking minds. He spoke from a lofty sphere of truth. His imagination is always directed by the wisdom-principle of his spirit.

The outward shows of sky and earth,
Of hill and valley, he has viewed;
Impulses of the deeper birth
Have come to him in solitude.

Nature to him, consequently, is looked upon with different eyes than those of a scientific observer. The divine force within him recognises the divine force without him.

'For I have learned
To look on Nature, not as in the hour
Of thoughtless youth; but hearing oftentimes
The still sad music of humanity,
Not harsh nor grating, though of ample power
To chasten and subdue. And I have felt
A presence that disturbs me with the joy
Of elevated thoughts; a sense sublime
Of something far more deeply interfused
Whose dwelling is the light of setting suns,
And the round ocean and the living air,
And the blue sky, and in the mind of man;
A motion and a spirit, that impels
All thinking things, all objects of all thought,
And rolls through all things.'

Wordsworth's finest mood never descends to mere local or personal accidents alien to the experience or imagination of his readers. He delights to sing of the commonest things, and is ever happy in his delineations of the hopes and fears, the loves, inquietudes, and disappointments of rustic existence. He has not only minute anatomical power, but a still higher power, a creative power, by which he not only lays bare the hidden meaning and laws of natural objects, but transforms the objects themselves into new beauty and significance. The grey light of morning breaking over the hill tops of his chosen retreat, the hot sunshine burning in white molten silver upon the bosom of his enchanted lakes, the lonely fishermen upon their shores, look truer and more affecting objects as we gaze upon them through the medium of his musical sorcery of words.

This picture of the poor wandering leech gatherer, over the deep black pools of wild moor, with the profound spiritual lesson which he draws, is an instance of his skill as a painter, and of his divine insight as a man of genius.

'The Idiot Boy' is another specimen of his consummate ability to render the most inert and painful character alive and glorious by the spiritual appliances of his art. This boy, detached from the poet's mind, is a gloomy and sorrowful spectacle; but when he enters the shattered temple in which the idiot dwells, and invites him by the magic of his presence to the great universal temple of nature, he is no longer a gloomy insanity, but a poetically created existence. We see that this imbecile also has a divine spiritual centre—a soul. It is imprisoned—bound to hard conditions of capability and action, but a soul, nevertheless. Wordsworth's revelations of the inner workings of this unfortunately organised being, of the dark moor glimmerings which break impulsively through the ruins of his organism, and make him wild with joy or ghastly with terror—are unsurpassable achievements.

It is the province of the true poet to beautify the mean, or rather we should say to show what lies beneath it. The idiot boy externally is a wreck of humanity, but the Absolute Essence, the God, is still within him. He is not what he shall ultimately become in the higher life, a sane, balanced character. What, then, God has endowed with his spirit, the Seer (the exponent of God) shall love and honour.

It is, I believe, our acknowledged want of sympathy with the common which induced Wordsworth to devote his life and attention to the awakening of it. He knew that whatever is touched by genius is converted into gold, and stamped henceforth as sacred by the impress of its image. The Betty Foy's of human existence, although they too are 'encompassed by eternity' and destined to the same futurity as kings and queens, have never, before Wordsworth's time had a priest high enough to make them religious by his love and fidelity to them. It required immense faith and majesty of mind to hazard even the experiment. Wordsworth, however, did not care for names and orders, but saw and worshipped humanity alone.

Wordsworth purposely avoided the florid style in the architecture of his verse. His ideal model is the plain sincerity of the Saxon temple in which the grand and simple are united. He aimed at clear and unmistakable utterance. His chaste simplicity is the work of an artist. How quaint is the ballad

'We Are Seven.' In the great ode, he lifts the human soul 'upon his daring wings, and carries it into light and immortality.'

Our birth is but a sleep and a forgetting :
The soul that rises with us, our life's star,
Hath had elsewhere its setting,
And cometh from afar ;
Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory do we come.

'To every man of genius,' says W. J. Dawson, in his "Quest and Vision," 'the veiled angel of the destiny makes offer of two caskets, and bids him choose. The one glitters with jewels, and is ablaze with gold, but it is empty. The other is plain and undecorated, but it endures when jewels are scattered, and gold is lost in the miry roads along which the weary armies of mankind march, and it is full of the suffrages of posterity. The first casket is the prize of immediate notoriety, the second is the pledge of enduring fame. Many are there who choose the first, and few are they who trust their deeper instincts and choose the second. Of those few we know now, though sixty years ago none suspected it, that William Wordsworth was one; and this was the victory that overcame the world, even his faith.'

Lovers of sensationalism and what is of the earth earthly, truly enough say that Wordsworth is a man of one idea. But the idea is a grand one; it is nothing less than the Infinite and his manifestation in Humanity; and it is an idea that will serve us throughout eternity. 'Laodamia' is a noble poem. For elevation and beauty of style there is nothing to surpass it in our language. 'Laodamia,' whose husband has been slain in battle upon the beach of Troy, invokes the presence of the spirit of her Lord.

So speaking, and by fervent love endowed,
With faith, the suppliant heavenward lifts her hands ;
While, like the sun emerging from a cloud,
Her countenance brightens—and her eye expands ;
Her bosom heaves, and spreads, her stature grows ;
And she expects the issue in repose.
O terror! What hath she perceived? O joy!
What doth she look on?—Whom doth she behold?
Her Hero slain upon the beach of Troy?
His vital presence? his corporeal mould?
It is—if sense deceive her not—'Tis He,
And a God leads him, winged Mercury.

She finds that it is no mere 'spectre' that greets her, but the real spirit of her Lord, who relates the incidents of his earthly departure, and concludes with the injunction :

Be taught, O faithful Consort, to control
Rebellious passions; for the Gods approve
The depth, and not the tumult, of the soul.

The gift, then, that Wordsworth brings to us is serenity, and the message he delivers is simplicity. We do not go to him to be excited, but to be strengthened. He, in his turn, does not pose before us in a dramatic attitude, as a suppliant for sentimental pity; he stands before us as a wise teacher, in whose lips are the words of everlasting life. He truly has the vision and the faculty divine. It is by these ideal visions that men live; we live by admiration, hope and love. To love these visions is to fall into outer darkness. To keep them fresh and undimmed is to live nobly, to sustain life in harmonious unity, and round it off with divine completion. To attain truth the imaginative powers of the mind are as necessary in the critical and cause seeking. The imagination foresees the law which is to bind the phenomena together long before it can be established by proofs.

Kepler and Newton had a vision of harmony in the heavens of vast laws regulating the movements of the planets years before they were able to demonstrate them. 'The imagination,' says Dr. Freeman Clark, 'is not only a moral, but a religious, faculty. God is revealed by the universe, which shows him in its beauty. God,' he further adds, 'has filled the world with beauty all overflowing—superabounding beauty. He has manifested himself in snows and storms; in stars and flowers; in the majestic order of the universe; in the infinite variety of creation. And if we do not see this we do not see his working, do not behold his visible work. Nature plies evermore at the roaring loom of time to weave a garment by which we may see God. To see God in the order, variety, majesty, tenderness of the universe, will save us from superstitious terrors.'

This, as Wordsworth says, gives a sense

Of something far more deeply interfused,
Whose dwelling is the light of setting
A motion and a spirit which pervades
All living things, all objects of all thought,
And rolls through all things.

I believe that the study of the great mountain seer would contribute greatly to the kindling of the finer feelings and spiritual intuitions of our people and give them a greater interest than they at present possess in the magnificent seance which Nature provides for us.

WHAT thou wilt thou shalt rather enforce with thy smile
than hew it with thy sword.—SHAKESPEARE.

American Spiritualists in Parliament Assembled.

Reported by E. W. WALLIS.

THE SITUATION in regard to the National Spiritualists' Association in this country needs a little explanation before my readers can comprehend why so much importance attached to the Annual Convention this year. The N.S.A. was formed in Chicago in 1893, and headquarters were established in Washington, D.C. During the five years of its existence various efforts have been made to amend its constitution and by-laws, and many efforts have been put forth to unite the Societies in bonds of fraternal co-operation. Considerable work of a valuable kind has been performed in aiding the formation of local Societies State associations, helping mediums, and opposing attempted legislation inimical to the interests of progressive movements generally. Mr. Harrison D. Barrett has been president for five years, and under his energetic guidance for a time all went well. Last spring a grand Golden Jubilee celebration was held in Rochester, the official organizer of the same being Mr. Frank Walker, but owing to a variety of causes—the outbreak of the war, the change of date, almost at the last, the unfulfilled expectations of immense assemblies, and the heavy expenditure incurred in view of such anticipated 'crowds,' led to a heavy financial loss of somewhere about a thousand pounds. This lamentable failure gave the critics (and all those who had been opposed to it from the first) an opportunity of which they freely availed themselves, to criticise the N.S.A., its management and methods, to the fullest extent. Not only so, but a large number who wish the N.S.A. well, were decidedly in favour of important changes, and the Convention assembled under the shadow of disappointment, discontent and disaffection.

The N.S.A. issues 'Charters' of membership to societies affiliated with it, and the possession of such a charter entitles the society to send a delegate to the Convention, and additional delegates according to the number of members on the roll. Even if a society were practically defunct, holding no meetings and paying no dues to the N.S.A. it was still entitled to representation by a Charter Delegate, and this was felt by many to be wrong. The Conventions have been held in Washington for four years, and this was felt to be unjust to the Western societies owing to the immense distances. The New England delegates attended in large numbers, and the Western societies lost heart and interest. Still further, proxy voting was allowed, and it was possible for parties interested in certain candidates for office to get hold of proxies and 'pack the Convention' so as to carry their favourites. Indeed, charges of this having been done on former occasions have been made. I am, of course, unable to say how much truth there may be in such charges, but the possibility undoubtedly existed, and as the office of President carried with it a salary of 1,500 dollars (which it is due to Mr. Barrett to say he never drew), and the Secretary received somewhere about 1,000 dollars per annum, there was a financial inducement to run for office.

This, then, was the state of things under which this year's Convention assembled. I was deputed by the London, Ont., Canada, Society to represent them as a delegate—mainly to test the legality of such representation on a Charter held by the president of a moribund society, and therefore had an opportunity of taking notes of the working of the Convention, and I must say that, whatever may have been true of former years, so far as I could discover, everything was worked fairly and impartially.

Mr. Barrett made an admirable presiding officer, and his comprehensive presidential address gave a most complete survey of the whole field, together with extremely valuable advice and recommendations for the future working of the Association. His management from the chair was splendid throughout, and deserves the highest commendations. Never once did he, in my opinion, exceed his duty or lose grip of the business or the meeting. Mrs. Richmond (vice-president) rendered efficient assistance when occasion required. Mr. W. J. Colville, as reading clerk, had a great deal to do, and did it thoroughly well. It fell to his duty to read the various 'reports,' which were adopted and then referred to various committees (who were appointed by the President) to be reported upon, and the business arising out of them discussed *seriatim*. The first session was to a large extent wasted, because the Committee on Credentials had not reported, and no business could be taken until they had done so, and the roll call been gone through. Hence, after the preliminaries and address of welcome and the appointment of Standing Committees, the meeting adjourned until the afternoon. Surely something could be done to obviate this waste of time. It seems to me that the Committee on Credentials could be appointed the very first thing after the President calls the Convention to order; they could perform their duty during the preliminary opening ceremonies.

The afternoon was wholly occupied by the mere reading of the reports of president, vice-president, secretary and treasurer, but a resolution was passed that in future these reports should be published before the Conference in the Spiritualist press and taken as read, so that in future the time will be saved. The evening meetings each day were devoted to singing and speaking and test-giving. On the second day the reports from the Committee upon the President's and other official reports were read, adopted, discussed clause by clause, and voted upon. This occupied considerable time, with the result that the election of officers was thrown very late, and some important business was rushed through at the last minute, notably so in one instance, viz., a decision in regard to the method of electing officers.

The board consists of president, vice-president, treasurer, secretary, and five trustees. These all retire annually. Considerable discussion has been going on in regard to the constitution of the old board and also re the method of election which has been as follows: The president calls upon the delegates from each State to gather together and select one of their number to represent them upon a 'nominating committee' composed of one representative from each State. As I was the only Canadian delegate I was perforce a member of that committee. We assembled in an ante-room at mid-day on the third day to the number of 19. A chairman and secretary of the committee were selected, and the chairman appointed tellers.

Then names were submitted for the various posts, and voted upon, until nominees for each office were chosen. Suppose 3 candidates were proposed, and the votes were 2, 6, and 11, the one securing 11 was declared the chosen candidate, but suppose the voting went 5, 8, 6 (as 19 votes were cast), it would require 10 votes to go to one candidate to secure a clear majority of the total number of the votes, hence 'no vote' would be called, and another poll would be required, and sometimes stormy scenes occur in the nominating rooms of political parties, but fortunately with us the whole affair passed off without any hitch, and the business was soon and happily concluded.

The chairman of the Nominating Committee read out the names of the successful candidates, and the Convention ratified their choice in each instance; electing Mr. Harrison D. Barrett, president; Hon. A. H. Dailey, vice-president; Mrs. M. T. Longley (California) secretary; Mr. Meyer, treasurer. Trustees: Messrs. A. F. Brown (Texas), D. P. Dewey (Michigan), C. D. Pruden (Minnesota), E. A. Rice (Illinois), and M. F. Barnard (Washington). This Board of Trustees should give satisfaction to the great Western States, especially as it was decided that the next Convention shall be held in Chicago. The decision to make the Convention movable was a most important step in the right direction, and, in my opinion, will do much to insure the stability and success of the S.N.A. in the future.

The Convention decided by a large majority in favour of the abolition of the Nominating Committee and 'open nomination' from the floor of the house; but in some way the matter got into the hands of the Committee of Amendments, who, near the end of the Convention, brought in a proposal for an 'informal ballot,' and their recommendation was adopted without anyone perceiving that it conflicted with the previous decision of the house. I am afraid that 'open nominations' will be likely to lead to considerable time being taken up, and possibly a good deal of friction, especially if speakers are permitted to advocate the claims and canvas the merits of those they recommend. But it is worth trying.

Among the many resolutions was one in which the Convention put itself on record in favour of discountenancing smoking, drinking and gambling. To which might be added (while about it) swearing, scandal-mongering, and untruthfulness. Whether such 'pious opinions' are worth much depends on the individuals; it did not seem to affect the smokers, at any rate!

On the much-debated point of the advisability of a declaration of principles, considerable divergence of opinion was speedily betrayed, some repudiating the idea that Spiritualism was based upon science, and others affirming the point. Finally, the subject was dropped, and several drafts of 'declarations' are to be printed and discussed, and the matter re-introduced next year. It will want a whole Convention, specially called and devoted to the subject, and it is doubtful if anything very definite will be formulated even then, unless there is a spirit of 'give and take' displayed. 'Home circles' were recommended, and financial agents are to be appointed. The office of President is to be non-salaried in future, the incumbent to receive remuneration for actual time spent in the work of the N.S.A. at the rate of five dollars a day and travelling and hotel expenses. The Secretary's salary is to be 900 dollars in future, and expenses at headquarters and for printing are to be curtailed as far as compatible with efficiency, and the arrangements for entertaining the officers attending the Convention are to be carried out with strict regard to economy—local friends being requested to assist. Proxy voting is practically abolished, and no society is now entitled to representation on behalf of membership unless its dues have been paid, nor, unless the dues have been paid or a collection has been made for the N.S.A. on behalf of its Charter. A quarterly circular letter is to go to societies from headquarters so as to maintain 'touch' with the whole of the societies, and keep them posted as regards the work of the N.S.A.

The Convention made a clean sweep of all its old officials except Mr. Barrett, president, and Mr. A. F. Brown, trustee, and my sympathies are with the new Board, for they have a most difficult task before them. However, from what I saw of them, I feel sure they are earnest workers, who will prove themselves 'deserving' of success. I wonder how our societies would like to pay five dollars for a 'charter' (!) even if it entitled them to send an additional delegate to the Conference so long as their membership dues were paid. Is it worth trying? Mrs. Cadwallader was in her element, she worked hard and intelligently. Her proposals were businesslike, and almost all were accepted. She has worked hard for the Association from its inception, and displayed great ability and unflagging interest.

The last day of the Conference was devoted to the formation of the National Lyceum Constitution and By-laws and the election of officers. A portion of the time was set apart for the National Young People's Spiritual Union, and good work was accomplished on behalf of the Lyceums and the young people generally. Altogether a crisis in the organic work of the Cause has been passed, and there is greater hope than ever for progress along constructive lines. So mote it be!

MR. E. W. WALLIS ON 'HUMAN NEEDS SUPPLIED BY SPIRITUALISM.'

Mr. E. W. Wallis, the English trance speaker, recently lectured before a large audience, and claimed that humanity needed freedom, mentally, morally and spiritually. In the hour of trial and bereavement man needed knowledge and comfort, which Spiritualism supplied by proving the continued existence of the departed. The great mass of toilers need equality of opportunity. Spiritualism, when rightly understood, supplied these needs by demonstrating that no one can evade or escape the consequences of their deeds; that in the life after death each one goes to his own place and is happy or miserable as the inevitable result of the life lived on earth. That the way out from the miseries of this world is the path of personal purity and righteousness. What the world needs most is men and women of integrity and cultivated intelligence. 'Be thyself' is the call of the angels.

The address was a rich treat, eloquent and sympathetic. It won the closest attention and approval, especially when the speaker claimed that another Nazarene is needed who would expose the hypocrites and overturn the tables of the money changers. He claimed that Spiritualism is the science of the spirit in all its modes of manifestations.

—Reprint from American Paper.

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.]

CHRISTIANITY AND SPIRITUALISM.

SIR,—The letter of 'Consistency' seems to me most inconsistent and uncalled for. He has gone out of his way to prove assertions I never made or confute arguments not admitted. The sole front of my offence is my attributing to Mr. E. W. Wallis his disbelief in the personality of Jesus Christ, of which even he, the writer of the article, gives sufficient proof of his amount of belief. Now, why this said gentleman should take up the cudgels for another is beyond, in my opinion, his province, and more especially the rough manner in which he does it overhits the mark. His prolixity on Christianity—as if attributing other people's thoughts to me—is quite uncalled for. Let me assure the gentleman (who conceals his name) that I am thoroughly conversant with not only all the articles in the Two WORLDS, but also have a knowledge of the principal American and European writers on Spiritualism. If I err, it is not for lack of knowledge. I am surprised to learn, through 'Consistency,' of 'the fury and indignation' of myself, the writer. If this opinion were general I should regret it.—I am, sir, ALICIA FLINT

(formerly teacher of the French language in Glasgow).

The Priory, Newhaven-road, Edinburgh, Nov. 13.

ALLEGED OFFENSIVE EPIETHETS.

SIR,—Mr. Osborne is making a ridiculous fuss about nothing. Mr. Wallis was simply echoing the sentiments of the early critics of Christianity, among whom were Saccus, Celsus, Faustus, and others, who all maintained that the Christianity of their day had much in common with Paganism. But I admit it was injudicious to say so to ignorant and badly-read Christians who know nothing about the history of their religion. As for the morality of the New Testament, much is good, but much, I regret to say, is impossible, as Mr. Osborne must know. You cannot love your enemies, nor turn the cheek to the brutal smiter, nor yet lend to every borrower. The rest of Mr. Osborne's letter, anent fig-trees and Roman historians, is less interesting and less reliable than a last year's almanack, and about as amusing as a treatise on crinkles in tripe. Christ himself was ten times more virulent than Wallis. Wallis simply referred to a belief—a faith, whereas Christ spoke of his opponents as vipers and hypocrites.

It is respectfully suggested that Mr. Osborne should read more and write less about the 'famous phrase' that sums up in one line the opinions of whole schools of philosophers. Mr. Wallis knew what he was talking about, and, as Stevenson would say, you can lay to that. 110, Ingleby Drive, Glasgow. J. KING.

SIR,—I have read with feelings of regret that such quibbles should be, as in some of the correspondence in your last issue. Why do not your correspondents take the advice I have seen continually given in the Two WORLDS to 'Build, build, build, but never to throw down?' I have been a Spiritualist all my life, and have been taught that the knowledge of God's inner mysteries is only revealed in some part to those who, with holy thoughts and calm minds, approach His Holy of Holies.

I cannot believe that people who storm and rave, and attempt to forcibly upset doctrines, are really Spiritualists; they only think they are, for the God we worship demands reverence and veneration in all who approach His Temple. Spiritualists should be the people nearest God in the whole world. They have obtained specific knowledge of man's continuous existence. They can and must build a system of philosophy which is bound to contain all that is true and essential in other philosophies and systems of doctrine. They may claim privileges that others have only a dim knowledge of, and they have distinct proof that they may obtain spiritual aid by asking for it. We cannot make men Spiritualists by giving them feelings of disgust for the Doctrine of Christ or any other doctrine. We cannot fight for converts and graspingly count them into our fold as some sects do; men cannot be converted into Spiritualism. It is a revealed knowledge that, in spite of bickerings and continual drawbacks often caused by the questionable conduct of some self-styled Spiritualists, is gradually spreading into the heart of every religious sect, and turning men's minds toward a closer study of the mysteries of God. Our plan should be to spread the Gospel of Spiritualism with love and charity to all men, remembering that the holy truths we have to impart are far-reaching enough to embrace everything of good all the world over. ARGUS.

SIR,—Some of your correspondents appear to be considerably perturbed by the outspoken manner of Mr. E. W. Wallis in characterising Christianity as 'blighting baptised heathenism.'

Mr. Osborne and G. Knowles, in the current issue of the Two WORLDS, express jointly sorrow and surprise that Mr. Orr should endorse such a sentiment, and as I, in common with many readers of your valuable paper, regard Mr. Wallis' description of orthodox Christianity as appropriate, I hope you will allow me space for a brief reply.

As Mr. Kinsman has already indicated, 'It is useless and unfair to take a few moral platitudes common to all religious systems, string them together, and label them "Christianity"; and I propose to show by a brief examination of its three cardinal doctrines, viz., the Fall of Man, the Atonement, and Salvation by Faith, that Christianity, as a distinctive religious system, fully merits the description so distasteful to some of your readers.

1. Science has demonstrated that the story of the Fall of Man is a myth, and even intelligent exponents of Christianity have been forced to this conclusion. At the magic touch of science this story, which is the very foundation of the Christian Religion, has crumbled to decay, and although its votaries seek to bolster up the superstructure by continually modifying the interpretation of the Bible

text to harmonise with the revelations of science, their efforts are unavailing, and it is rapidly tottering to its fall. I submit, then, that as regards the historical value of its fundamental doctrine, Christianity is on a par with the religious system of the most benighted heathen.

2. The Fall of Man being purely mythical, an Atonement was unnecessary, and this great central doctrine of Christianity becomes simply a tremendous mistake. But, apart from this, the doctrine of the Atonement is an *immoral* doctrine, inasmuch as it teaches that the sufferings of the innocent can take away the sin of the guilty. That the innocent should suffer for the guilty entirely subverts all human ideas of justice, and the idea that a God of Love required the blood of an only son as a *sacrifice* for sin is 'blighting, baptised heathenism' of the very lowest order, and revolting in its unparalleled brutality to every refined and sensitive soul.

3. 'He that believeth and is baptised shall be saved; but *he that believeth not shall be damned*' (St. Mark xvi. 6). The malignant and intolerant spirit manifested in this text is diametrically opposed to the spirit of investigation and intellectual progress. It places a premium on blind credulity, and makes mental freedom a crime. It was this spirit of intolerance which lighted the fires of Smithfield and invented the tortures of the Spanish Inquisition, and it is this same spirit which is to-day doing its utmost to retard the progress of spiritual truth. A more *mentally blighting* doctrine than that contained in the text I have quoted would, I think, be impossible to imagine.

Mr. Osborne thinks that the free expression of opinions such as those held by Mr Wallis is not calculated to win converts to Spiritualism. I am not so certain of this. My own experience is, that many people require to have their religious prejudices very roughly shaken before it is possible to rouse them from the lethargy of superstition. Certainly no open-minded unprejudiced investigator of Spiritualism will reject it even though it overthrow his pet theories and clash with conventional ideas of religion, neither will he deny himself its beautiful consoling truths because the opinions of its exponents do not harmonize with the tenets of his own particular creed.

I would like to touch upon other points raised during the correspondence on this subject, but I am afraid I have already trespassed upon your valuable space.

ALFRED SAYSELL.

Bishop's Castle, Nov. 13.

Sir,—It would be discourteous and possibly misleading were I to leave unnoticed the letters of Thos. C. E. Osborne and G. Knowles, therefore, and for the last time on this subject, I must encroach once more upon your space.

Mr. Osborne charges me, by implication, with stigmatising the moral teachings of Jesus as 'baptised, blighting heathenism.' Will he be good enough to quote, and give reference to, any words of mine which justify such a charge? I maintain that it is without foundation, and, in corroboration, I refer Mr. Osborne to the last paragraphs of my letters in your issues of Sept. 23 and Oct. 23. I expect the charge against Mr. Wallis is equally baseless, as I know his views on the value of the teachings of Jesus coincide with mine.

When Mr. Osborne has replied to my question in your number of October 28, viz.: 'Which portions of the teachings ascribed to Jesus he can prove to be historically true?' the ground will be cleared for an answer to his enquiry.

Too much stress is laid on the alteration of the era from B.C. to A.D. as evidence of the date of the birth of Jesus. There is too much of the 'post hoc, sed non propter hoc' about the argument (when all the facts are taken into consideration) to make it valuable. We should know when, by whom, and under what circumstances the change was made, to enable us to judge of its soundness as evidence. It may be considered evidence that some persons held that Jesus was born about that time, but nothing more. On the other hand we have the fact that neither Josephus nor Pliny mention Jesus or his works, nor even the terrible massacre of the innocents (which should certainly have fairly accurately fixed the date had it occurred) although each recorded far less important occurrences. Some record should remain of the trials before Pilate and Caiaphas, of the crucifixion and the wonderful events said to have then happened. It is also worthy of note that neither of the evangelists who presumably would have been present on the occasion of the Ascension, viz.: Matthew and John, mention the circumstance, and the reference to it in Mark is part of an acknowledged interpolation.

That the dogmas of orthodox Christianity are blighting in their character is my firm opinion, and the men named by Mr. Knowles were, as happily many are, 'Better than their creed.' One cannot judge by a few exceptional cases of the general effect of a creed professed by millions, it would be just as reasonable to point to the many murderers and other evil-doers who have been of the Christian faith, and say, 'See what Christians do!' Christianity—not the teachings of Jesus—is blighting because it requires an absolute and unreasoning faith in, and obedience to, its dogmas; because it gives a degrading idea of the Creator, and causes, and has caused, anguish to thousands of persons by its horrible and blasphemous dogma on eternal punishment.

As to slavery, it is well-known that the Christian Church neither in England nor America took any active part in the work of Emancipation, but that on the other hand the clergy on both sides of the Atlantic preached in support of the institution, and that vehemently. The Abolitionists carried their reform (as so many other reforms have had to be carried) in spite of the opposition of the Christian Church. Scholars say that the text, 'Servants obey your masters,' should read 'Slaves obey your owners'; and Paul sent back to his owner Philemon the slave Onesimus, admitting thereby the moral right of slave-owning.—Yours faithfully,

A. W. ORR.

Didsbury, Nov. 11.

ANSWERS TO CORRESPONDENTS.

C. TURNER: Mr. Oxley says:—'I really cannot say more than I have said, and I decline to enter on controversy.'

THE BIBLE AND 'THE HIGHER CRITICISM.'

Sir,—Permit me to thank Mr. Walter Howell for his able contribution to the above subject, which, by the tone and character of his remarks, he has raised to a higher level. I can add little to his fine defence of an old book, which, in the pages of this journal, is undergoing dissection. I can only hope that Mr. Kitson may see his way to take up the challenge so courteously thrown down, and out of a seeming chaos of contradictions present a more reasonable whole.

The Bible, unfortunately, has suffered most at the hands of its devoutest champions. They have set it upon a pedestal as a divine revelation from its opening to its closing pages. Its contradictions, if incapable by any process of logic of being explained away, they have discreetly ignored, and its history, science, and chronology have been accepted in unquestioning faith, no matter to what absurdity they might lead.

All this has made the enemy to blaspheme. Men and women, chafing against these false claims, and refusing to submit their reason to bookish tyranny, have rushed to the other extreme, and, rather than exercise a wise discrimination, and as Mr. Howell suggests, separate the gold from its accumulated refuse, have contemptuously rejected the whole. But surely the Spiritualist may find a better way out of the difficulty than this. The spiritual philosophy is broad enough to meet the demands made upon it, and can supply to the doubting mind lost in the quagmires of speculation, a firm foothold amid the confusion of creeds. We need not go to the Secularist for 'light and leading.'—I am, sir, yours, etc.,

ANNIE E. FITTON.

A MEDIUM'S VIEW OF MEDIUMSHIP.

Sir,—Where shall I begin? At the beginning will be best. When mediums first understand they are mediumistic, how does it find them? Not without exception, always highly moral or even educated; sometimes, it may be, without ordinary refinement, their first step, therefore, should be to look inward and examine themselves. The evil will reveal itself, and then, determined by the strength God gives, without leaning on any prop whatsoever, they will overcome, and in that way their bodies shall be a fit vessel for the Father's use. Slowly they will realise the growth of a purer life; to sacrifice everything that will be an impediment will become easier; their powers and gifts will gradually unfold themselves until the dear ones of the spirit-world prove the sensitive to be in tune to convey the gospel of their knowledge to those still in the body. The medium should see to it that all the time they grow more spiritually-minded, the work must *never* be taken up lightly or thoughtlessly, and as their various gifts become more pronounced all must be sacredly used for the good of humanity, to comfort the bereaved, to wipe away the mourner's tears, to cherish lonely hearts, to give light to those who are in darkness, and above everything, never to lend themselves to anything that is ignoble, or receive a fee from anyone to whom they have administered anything unwholesome, however much it has been sought for. As we write we think of many who are still amongst us who have made their lives sublime, and we reverence them; such have made just men and women over their their choicest friends. Let each of us try for it, that we become worthy of the responsibility resting on us, which we cannot shirk off.

ONWARD.

INTERESTING EXPERIENCE.

Sir,—Would you kindly allow me a small space in your paper to give an account of an incident which occurred on July 18, 1898? My sister and myself went to visit a relative at Burneside, near Windermere, and each had our watches and chains when we left home in the morning. I remember looking at mine when we were passing through Milnthorpe station, just after 10 o'clock, and did not think about it again until 2-30 in the afternoon, when I found it missing. We searched the house, garden, and fields over and over again, but could not find it. I could not say where I had lost it, whether in the railway compartment or on the road from the station, which is three miles to the house we visited. I know this, I had to return to the station without it, and my cousin, a young man of 23, accompanied us down to the station and made inquiries in the village, but could hear nothing of it. At the station they telephoned up to Windermere to have the carriages searched, but no watch and chain could be found, so I had to return home without it, promising to give a reward to anyone finding it and sending it up to my uncle's at Larch Bank, Burneside.

When we got to Lancaster on our journey home, four ladies and a gentleman entered the compartment, and one lady had in her hands some flowers and her purse, and threw them down on the seat while she spoke to someone on the platform. When she returned to her seat she missed her purse, but instantly said to her friends, 'I shall not trouble about it; some of you have it,' to which I observed, 'Yes, I think you can rest more contented over your purse than I can over my watch and chain, which I had this morning when I travelled up to Burneside. I know that I had it passing through Milnthorpe Station, but remember nothing of it afterwards. One of the other ladies asked me if a young man dressed in light clothes travelled in the same compartment with us, but I said 'No, there were only ladies,' to which she replied, 'Have you been in company with a young man dressed in light clothes to-day, between complexities?' I said 'Yes; our cousin, who accompanied us to the station, was dressed in a light suit and was of medium complexion.' The lady answered, 'Well, I should advise you to advertise right away, and I think you will be successful, as I have an idea you will get it back through a young man dressed in light clothes between the age of 22 and 23.' I thanked her and said 'I hoped her words would prove true, and if so I should like to let her know if she would give me her address. She said, 'Mrs. Greenlees, Hollinwood,' and when we got out at Manchester her friend that missed her purse told me she was a Spiritualist, and she thought I might rely on what she had told me.

On the Thursday morning following I had my watch and chain

returned by post, together with a letter from my uncle, saying a mason's labourer had found it between the village and their fields about 1-30, and when he heard there was one lost he sent it to my uncle, who sent it to me by post. I wrote back to ask the age of the man who had found it, and how he was dressed, and sent a postal order for the amount I had promised as a reward to the finder. I had a reply to say he was 36 years of age, and was dressed in light clothes, being a stone mason's labourer, but it was through enquiries made by my cousin that I got it, who was also dressed in light clothes and 23 years of age.

I had never seen or heard anything of Mrs. Greenless before the night we travelled from Lancaster together, and I wrote to her to say how correct her words proved in my case, and at her request I write this to you, hoping it may be of some benefit to others.—Yours respectfully,
E. H. HOLLY.

184, Bolton-road, Pendlebury.

THE HEALING ART.

SIR,—Please allow me through your columns to say to the friends, many of whom sympathised with my endeavour to 'heal the sick, and who so promptly replied with stamped envelope to my recent letter in 'T.W.,' that through illness I have not been able to go on with that work. 'Physician heal thyself,' some may think. However, I am to the fore as soon as able, and hope to present an outline of my plan by post. I am greatly encouraged by this kindly, well-spread feeling, as well as by our success in our first meeting exclusively for this subject, last Sunday, with Bro. Lote.

BEVAN HARRIS.

PASSING NOTES.

SIR,—I notice that a lady is very much hurt and angry at certain remarks about Jesus (I always like to say Jesus, not Jesus Christ, because I hold they are two distinct characters fused into one in the New Testament). I can quite understand and sympathise with the lady for the simple reason that I have gone through it all myself. Yes, it is a bitter day for us when our idols lie shattered, but the truth must be told however rough—the awakening. It is very disagreeable to be roused from your sleep by the cry of the fireman, fire! fire! your life is in danger; and so is it more disagreeable and more painful (for the time being) to see the one being on whom you relied for your soul's salvation taken down, not too gently, from his pedestal, never to be replaced in the same position again.

I wish we had half as much positive evidence for the existence of Jesus that we have for Socrates and the other old sages of history; and we want far more evidence of the existence and actual words of Jesus than we do for the existence of the 'Bactrian Samian sage, and all who taught the right,' for the simple reason that we are told our soul's salvation depends upon our belief. I heard Mr. Peters say a few weeks since that Spiritualism had abolished hell. Very well, let us push this a step further. The Jewish Rabbis have always taught that the story of the Garden of Eden is an allegory. Now, Jesus as the redeemer, stands between the two. If the first and the last are fictions, and there is no doubt about it, the need for the figure standing between the two is useless, and perforce must vanish also. If the Jesus of the Gospels ever lived, his real life has yet to be discovered. The late F. W. Newman wrote a very instructive pamphlet on 'Christianity before Christ,' and there are Mr. Gerald Massey's lectures which I would recommend the lady to read.

I am very glad to see Mr. E. W. Wallis advocating settled speakers or pastors, for I believe there would be more good work done, there would be more cohesion among the members, and the teachers could co-operate with one another for the general good and advancement of Spiritualism. And now, if you will permit me, I would like to say a few words on the lecture by the Rev. Conrad Noel on 'From Atheism to Theosophy.' Mr. Noel takes a very broad and liberal view of the Old and New Testament, but I do not think it is a view that would be endorsed by a very large number of either Church of England or Nonconformist ministers; but he declares that the Bible bears irresistible evidence of its having proceeded from the 'Holy Spirit.' Why? Because, he says, 'It finds a man.' Then, sir, I should contend that in precisely the same way, viz., by the Holy Spirit or inspiration, the original writers of the 'Light of Asia,' the 'Song Celestial,' so beautifully translated by Sir Edwin Arnold were inspired; that the lame slave, Epictetus, Marcus Aurelius, together with our own Tennyson, Shelley, and Longfellow, were also inspired. But surely Mr. Noel would not claim inspiration for the books of Judges, Songs of Solomon, etc. Then Mr. Noel proceeds to argue that Jesus was most truly God because he was most truly man. What does he mean? What cloud of dust is he raising to blind our eyes? The wisest, best, and truest of men that ever lived could be only the very faintest reflection of the all-perfect, all-loving Father and Mother of the universe—a reflection even more faint than the little ripple on the pool images the waves of the mighty ocean. It is this Unitarian idea, this exaltation of the character of Jesus, that we have to combat. Jesus was not a perfect man; that was no fault of his. There never has been a perfect man; there may be in the course of the ages, but by that time Jesus will have taken his place with Krishna, Horus, Apollo, and the rest. It is a most difficult question as to whether Buddhism borrowed from Christianity or vice-versa. My opinion is that Buddhism, being the older faith, filtered through from India to Syria, and much of the Indian lore became the common property of the Essenes. Now, if Jesus ever trod the shores of Galilee, he was of the school of the Essenes, hence the incorporation of this teaching in the four gospels. It has been wisely said, 'The deification of Jesus is the grand historical testimony to the meanness of man's thoughts about God.'

One word more. After again reading the fourth paragraph of the article 'From Atheism to Theosophy,' I am compelled to ask the question: Is the Rev. Conrad Noel the minister of a Christian church, or is the church of St. Philip Unitarian or Theist?—Yours in the cause of truth,
JESMOND DENE.

Items of Interest.

MANY of us who are overworked can say with Pat, 'I wish Saturday was every day and the next day Sunday.'

COMMUNICATIONS RECEIVED.—W. H. Robinson: Thanks for cutting; J. Fraser Hewes; Fantômi Onward; F. W.; J. Thompson.

A. W. O. writes: 'Dear Mr. Lee,—I wish to express my admiration for the excellent article by Mr. Walter Howell in last week's number. It is the right thing in the right place at the right time.'

THE CAPACITY OF MIND.—Mind is not material, and its circumference cannot be measured by material tape lines; its capacity is limitless for good thoughts, so there need be no fear of crowding them.—Ormond.

NORTH-EAST LANCASHIRE LYCEUM DISTRICT COUNCIL.—Notice of motion received from Rawtenstall Lyceum, 'That means be provided whereby each Lyceum shall receive a visitor once a month.'—THOS. WILKINSON, Hon. Sec.

PROPAGANDA MEETINGS.—At Rawtenstall Spiritual Church, Monday and Tuesday, Nov. 21 and 22, Mr. Jas. Swindlehurst and Mrs. Shaw, of Preston. Meetings at 7-30 prompt. Collections. Discussion invited. Clairvoyance.

WANTED MISSIONERS.—Would speakers and mediums willing to render assistance in propaganda work for the National Federation, kindly communicate with Propaganda Committee at once?—Address JAS. SWINDLEHURST, 159, Hammond street, Preston.

MR. P. LEE'S CLASSES.—A preliminary meeting of intending students will be held at THE TWO WORLDS Office, 18, Corporation-street, Manchester, on Tuesday evening next, Nov. 22, at 7.30, when the objects and methods of these classes will be explained.

You ask what occupation have the spirits. Here is an occupation for a great many—to teach and train children in love and sympathy, to help to set free the dwellers on the threshold, and liberate those who are enslaved by the senses and the old theology.—*Death's Chiefest Surprise.*

THE Debate Society's meeting was held on Tuesday evening at Salford, when Mr. Ernest Marklew delivered an address on 'The Utility of Spiritualism.' Next Tuesday, at 8 p.m., the meeting will be at Tipping-street, when Mr. W. Johnson will open on 'The Ethical and Social Aspects of Spiritualism.'

A CASE OF URGENT NEED.—Mrs. Marshall, one of the Burnley platform mediums, has been ill fourteen months. The husband is also ill, and the only daughter and support of the house has had to leave her work to wait on them. M. H. Hartley, Railway-street, Burnley, will be glad to receive contributions, which will be duly acknowledged.—[ADVT.]

SPIRITUALISTS' NATIONAL FEDERATION.—The National Propaganda Committee invite application for assistance in mission work from societies uniting for that purpose in their district, or from District Committees already established, or from new or declining societies. Address JAS. SWINDLEHURST, Secretary of the Propaganda Committee, 159, Hammond-street, Preston.

NOTICE TO SECRETARIES.—We must once more remind our friends that reports of events which took place a fortnight ago are stale and not interesting; they are dead, and they bear their deadness to the spirit of the reader. Everyone who has studied psychometry knows this. If the report is worth writing it is worth sending at once. Again, we refuse to insert notices of socials in the Platform Guide; these must be paid for as advertisements.

THE 'MERTHYR CHRONICLE.'—We are glad to notice our contemporary with admiration for its boldness and fairness in regard to Spiritualism. A fortnight or three weeks ago it contained a lengthy and concise account of an address by Mr. Will Phillips, and it has since published a long account of a lecture delivered by Mr. G. H. Bibbings. If we had more of the same kind of papers, Spiritualism would grow with greater rapidity.

WHERE WE GO EVERY WEEK?—We, that is the TWO WORLDS, take a weekly trip to Brighton, Bradford, Burnley, Birmingham, Belfast, Blackpool, Beattock, Bellingdon, Blackburn, Barnsley, and Bellbush in County York; as well as little jaunts to several centres in Scotland, Ireland, and Wales. We also call on such towns as Liverpool, Leeds, and London, not forgetting Newcastle-on-Tyne, Derby, Halifax, and Sunderland, yet still have time to visit Ramsgate, which is about as far from this office as any place in England can be, and many other cities and towns too numerous to mention. How do we know all this? Simply because Messrs. Rachel Bunn and Son (see front of cover) have postal patients in all these towns. They are Medical Herbalists by Special Diploma, and holders of the Gold Medal of the Medical Herbalists' Protection Association of Great Britain. They never had a case of death, much less a failure, and all their ex-patients are alive and well.—[ADVT.]

WE DO NOT profess a knowledge of the astrology of the Chaldeans; but we have amongst us a gentleman who does, and who is constantly prognosticating with a surprising degree of accuracy with the horoscopes of individuals. We refer to the irrepressible astrologer, Mr. George Wilde, of Halifax. He certainly scores in an interesting way in the horoscope of Mr. L., whose letters we have inspected, and who writes: 'You warned me that I am threatened in health and fortune by indignities, litigation, sorrow, and heavy loss. How very true all this proves you have my letters to say. You warned me especially against April 1st, 2nd, 11th, and 12th, 1897, the very time I went to my new quarters in P., which landed me in litigation. . . Your prophecies have been verified again and again.' A lady writes: 'My mental qualities, disposition, and the remarks on my health are just as depicted by you.' A gentleman writes: 'The horoscope recently cast for me, taken on the whole, is wonderfully accurate.' We have inspected a number of letters of testimony of this kind, which bear witness that Mr. Wilde's skill in this old world science is indisputable.

THE TWO WORLDS.

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FRIDAY, NOVEMBER 18, 1898.

EDITOR AND GENERAL MANAGER, E. W. WALLIS.

Acting Editor, PETER LEE. Acting Manager, JOHN WILSON

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

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

The Man Jesus.

'The God of Mind made all minds free
Its birthright then is liberty.'

THERE is no greater slavery, no greater tyranny than those of so-called religious creeds; there is not a greater barrier to mental growth than prejudice. Before our last word is written, although it is written in the interests of truth, and with the full conviction that we are performing an inestimable public service, we shall have earned the hatred and ill will of some whom we have never injured, have no desire to harm and have never seen. We speak from the general experience of all who have drifted away from popular religious prejudices and superstitions, or who have opposed them to destroy them, as well as from our own individual experience.

Judging by what has happened before, someone for a time at least, will, after reading what follows, cease to subscribe to 'our paper.' This will be done, too, by men and women who came into the world with the nucleus of a broad and liberal mind, which the incrustations of creeds and dogmas, of one form or another, have dwarfed in the littleness of petty jealousy, hatred, and strife. The words of Jesus to these people are spoken in vain, 'Another commandment give I unto you, that ye love one another.' Well, while we are armed with the sword of truth in the one hand and the pen of righteousness in the other, we shall continue to fight against every obstacle to mental freedom and the expression of its best thought. We claim to be guided by our senses and the light of reason, directed upon those ideas that come to us through the senses, and those which come by inspiration. 'Prove all things, hold fast that which is good,' is the Divine injunction, and we have obeyed it.

In the proving of anything we stand confronted always with two opposite states of our mind, the positive and the negative, the 'Is' and the 'Is not,' and so by this law, a natural law of thought, Jesus was a man or he was not; Jesus is God or he is not. Stated as logical propositions the whole case stands thus, because every positive implies a negative: Jesus was a man—Jesus was not a man; Jesus is God—Jesus is not God.

There are just sixteen words in these four propositions; they are symbols of thought as they stand before your eyes, nothing more and nothing less, and yet they are associated in the thought involved in them, with more bloodshed than war has ever caused, more hatred, tyranny, barbarity, cruelty, petty hatred, malice, spite, and strife, than any other four propositions recorded in the literature of the whole world. In spite of this, claiming our inalienable birthright—perfect freedom of the mind,—we refuse to accept with unquestioning simplicity the truth or the falsity of either one proposition or the other. Our position is perfectly judicial, and we are open to receive the true evidence in regard to any one of them. Were we to take up any other position we should be guilty of self-afflicted tyranny, and we should be guilty of that tyranny towards others which we have already condemned. Was Jesus a Man, there must be evidence of his existence, and his biographers are the only witnesses on whom we can rely.

If Jesus was a man, he depended for his entrance into the sphere of life of a man upon the operation of those natural laws and causes, without which he could not have existed. To affirm the contrary in the face of the known irrevocability of natural law would place the subject outside logical and scientific investigation and discussion, and in the

light of our education and experience we decline to discuss it in any other manner. As long as we can guide ourselves by absolute evidence we are on perfectly sure ground. This is found in the realm of natural fact and experience, and all those who are content with the chimerical evidence of speculation are self-deceived; they are 'blind leaders of the blind,' and yet it is in this realm and this alone in which the only evidence is to be found concerning our subject. If there were no Theology, there were no Jesus, and what is Theology but a speculative 'science which teaches the existence, character, and attributes of God, His laws and government, the doctrines we are to believe and the duties we are to practice.'

The Bible is the Christian theologians' text book, and it is in this book we must look for any evidence on which we can safely rely. But in the light of discoveries that have been made within this century, the theology of to-day is not the theology of a century ago, material statements in the Bible being no longer accepted as true, in point of fact, and determined by the now known laws of nature, and by the disproof of modern discovery, which have clearly shown that the Bible is not accurate as regards historical statements.

Now it so happens that the proof of the existence of any man depends upon two necessary and indispensable sets of circumstances. He can only have one natural lineage, and a correct record of his genealogy must have been kept. In royal lineages this rule is supposed to be rigidly observed, and it is fortunate for our purpose that we can call this to our aid in regard to the man Jesus. His biographers, of whom there are two—St. Matthew and St. Luke—trace the genealogy of Jesus back to King David. But unfortunately for those who affirm that the man Jesus lived as recorded and did and said all that is ascribed to him, his biographers testify to two genealogies, and they disagree in almost every particular. In calling attention to this contrary circumstance, Mr. Thomas Paine, in his 'Age of Reason,' says: 'The book of Matthew gives (chap. 1 verse 6) a genealogy by name from David, up through Joseph, the husband of Mary, to Christ, and makes there to be twenty-eight generations; besides which there are only the two names of David and Joseph that are alike in the two lists.' This statement is vouched for by Mr. Paine, who has placed the genealogies in juxtaposition, and the genealogy according to St. Matthew consists of twenty-eight persons in direct ancestral line, while St. Luke gives forty-three.

We have spoken of these as contrary; in point of fact they are contradictory, because a man *can not* have two genealogies, therefore one of these lineages, by a natural law of thought, must be true and one false. In the exercise of our judicial function, we dismiss the case on the evidence, and give the prisoner the benefit of the doubt.

But the doubt in the scientific mind must be cleared, and science has not the slightest difficulty in removing it. Science has long since erased the word miracle from its vocabulary, and declares that every event in the plane of nature stands related as antecedent and consequent, and no matter what a man may believe he discredits all that sustains that belief, if it runs counter to scientific canons and doctrine. In this connection how stands Jesus in regard to his Fatherhood? He could not have two fathers, and yet we are confronted with two sets of circumstances that remain to be analysed. The Romish Church teaches, claiming to be the only true and original Church, and the Church of England, as by law established, teaches the doctrine of the Triune God; the Father, God, the Son, God, and the Holy Ghost God, yet not three Gods but one God; and it is asserted by these Churches that the Holy Ghost is the father of Jesus through the Virgin Mary. There is no doubt whatever, the base and the crux of the whole question lie here; for if to support his case or explain away a difficulty anyone affirms that Joseph was the father of Jesus, then we have the denial of Mary, who ought to know, for she admits that she was overshadowed by the Holy Ghost, and Joseph also denies his paternity, for Mary had become *enocinte* in his absence, and he upbraids her with infidelity.

What, then, is our conclusion? The priests invented the Trinity, and therefore invented the Holy Ghost; this, like all other priestly inventions, is myth, therefore the father of Jesus is myth, and as by a law of nature each kind reproduces its own species Jesus must be myth. We, for ourselves, therefore, solve the Christian problem by accepting Jesus, the Christ, as a spiritual ideal personified, and we will neither hate, despise, nor quarrel with those who do not see with our eyes, if they will leave us alone.

The National Association of America.

THE *Progressive Thinker*, published in Chicago, in its issue of October 15, in view of the meeting of the N.S.A., which has since been held and is referred to in Mr. Wallis's letter this week, published a long and most ably written article from the pen of Mr. Chas. Dawbarn, who is described as the 'California Philosopher,' in which he pleads rather for individual liberty than organisation, and dealing with the question of a 'Declaration of Principles,' concludes his article in the following words: 'I assert, and I know I do not stand alone, that Modern Spiritualism is no more a religion than astronomy is. Man made a religion out of astronomy in the past just as other men would make a religion out of spirit-return to-day. A man can use Modern Spiritualism to

DEGRADE HIS MANHOOD

or ennoble his life, and a 'declaration of principles' will not help him either way. It is only to-day discovered that every man has a subliminal self. This self seeks companions after its own heart just as the man we see does. If religion will better the man, whether objective or subliminal; if it will raise him to a purer manhood, with an influence towards the coming brotherhood; I will bless that religion instead of attacking it. But to manufacture a spurious religion out of a natural fact, and brand it with a "declaration" collar, is obnoxious to common sense and absurd to the philosophical mind.

'For the above reasons I earnestly protest against every attempt to afflict Modern Spiritualism with a "declaration of principles." And I beg most respectfully and earnestly to warn the N.S.A. against officially accepting or promulgating any such "declaration," lest it thereby lose all influence with those who, like myself, consider this proposition as an impertinent attempt to compel them to endorse Modern Spiritualism as a system of religion.'

Writing on the same subject in the same paper, Mr. Byron W. Barge says:

'I am in favour of a declaration of principles on condition that we declare principles only. There are many thousands of earnest Spiritualists (and I include myself) who will everlastingly protest against any oriental or occidental flaptrap concerning Deity, which has nothing more substantial than metaphysical speculation to commend it. Spiritualists, in their holy work of saving men by educating them, must not have a "word-of-God" club held over their heads. There are those among us who teach that by some hocus-pocus process they can receive inspiration and communication directly from God. This is the same old theological dogma (in a new dress) which has crushed human liberty and rational thinking for ages.'

There are also three other long and able articles by Lyman C. Howe, Dr. T. Wilkins, and N. F. Rawlin, who all deal with the question in a very broad, outspoken, and comprehensive manner. The N.S.A. seems to be passing through a stage similar to that which we are going through at the present time. Speaking of the movement generally in its relationship to the N.S.A., Mr. N. F. Rawlin says:

'To my certain knowledge there are persons travelling under the endorsement of the National Association,

WHO ARE A DISGRACE

to the cause of Spiritualism. They have neither character, reputation, influence, nor education entitling them to respect or consideration. The National Association stands no higher in public esteem than the character of its ordained representatives. To my certain knowledge it endorses platform test mediums who are in the habit of dealing out "stock tests," and deceiving the credulous, who think they are getting communications from their darling loved ones in spirit. Such things are not only a shame and a disgrace to Spiritualism, but they are a crime deserving punishment in the penitentiary for a term, at least, of ten years. If the N.S.A. cannot shake off such barnacles, it had better go out of existence. The same might be said of the spiritual press, and of Spiritualism itself. If we are at the mercy of

SHAMELESS FAKES,

then, for one, I prefer to attend strictly to the cultivation of my own spiritual nature, and seek my spiritual associations in higher realms. I believe in organisation and in a National Association, notwithstanding what I have written above.'

Commenting on Mr. Charles Dawbarn's article on the N.S.A., our esteemed friend and occasional contributor, Dr. Sharpe, says: 'His arguments against its value are as clearly proved as logic, facts, and mathematical precision can make them. It cuts dead against the N.S.A., and yet Mother Nature smiles at his logic, and says: Your logic is indeed good and your arguments are seemingly unanswerable, but I will show you that you are quite wrong all the while, viz., now were such arguments to be heeded the world never would have got beyond barbarism to this day; no constitution for government and civilisation would ever have been even attempted, for the philosopher with clear logic would show that voters would vote only as self-interest impelled, and that the administration would be run and the laws made by the greatest rogues and rascals upon earth. In fact, that the organisation of a civil government on any principles of liberty would be worse than useless, that corruption would be at the head and tail of all, yet Mother Nature says, practically: "Heed not the logician, I will show his

logic to be the reverse of truth. I will steer the crazy ship of State myself and bring her through the rocks, and though there may be many a back-set in the course of her long voyage, humanity will never lose what it gains, I will take care of that." And, indeed, the arguments Mr. Dawbarn now uses could have been used against the starting of the great American Republic. And what is the result, with all its rings and unlimited knavery? Look at its many noble administrators that have come to the front to guide its destinies, despite all the rings, etc.

Look also at the grand results to civilisation; look at its inventors, and men of science, etc. So let the National Association of Spiritualists take heart for all the arguments against it. There will be plenty of the knave element therein at all times.

Fraudulent mediums, etc., etc., will go on and prosper. Even they, too, strange to say, are used by Mother Nature to further the good cause of illuminating the world. For instance when a clever self-possessed rogue goes to exploit some country town, some kind body there lends him a hall gratis, a free lecture is announced, and a meeting is got up, and simple people hear about the great gospel of Spiritualism, and this is the only true thing about the whole business, for they are thereby set to think, and finally to read about Spiritualism, with a result that many believe and some become even public mediums, and many more private mediums in their own family circle, and all this because our bogus medium had come among them, and exploited them by his tricks and duped the more simple of them, out of their money, and raised his collection from all, and went on his way rejoicing.

Nevertheless, he has preached the gospel to those in darkness and who, had they waited till a real medium had come around, would have waited till doomsday and never heard of Spiritualism, for real public mediums are not to be found in sufficient numbers to meet all needs of the public. Even the very discussions about the true and false are spreading abroad the light of Spiritualism. So let the National Association of Spiritualists heed no adverse arguments, but continue to organise, and its labours will not be in vain. It was a wise and mystical saying that said, 'Let the tares and wheat grow together for a time,' and Nature of her own natural selection will choose the one from the other. Indeed, he would be a foolish farmer that would sow no wheat because a philosopher proved to him that the land was naturally given to weeds that would spring up of themselves and disfigure, if not altogether spoil, his crop. No, let Spiritualists organise to spread the great gospel for the enlightenment of the world. Even in this the knaves will help them; knaves are everywhere. Many a knave, by his oratory and persuasion in the Christian Church, sent home some wandering and wayward soul all tears, full of a resolution to lead a new life of love and kindness, a life of which he, the preacher, knew nothing, so Nature ever brings good out of evil, and in this way the world progresses, still advancing from ignorance and selfishness to knowledge and brotherly love.

The knavish element among mediums will no more sweep out true Spiritualism, than will forgers and coiners sweep out the national currency, but they will make people more cautious of frauds, and thereby encourage home Spiritualism and the private circle all over the world, and these private home mediums are, and will be, the great foundation of future Spiritualism, and these people, who know our truth banded in a great association, whether inscribed on the rolls or not, will be, and form, a foundation of Spiritualism that never will be rooted up; so let all true Spiritualists not be deterred from joining a great Nationalist Association by logic or fear they might thereby be screening and sanctioning a knave here and there; this is inevitable. But, on the other hand, let all according to their means help those who are giving their time to the Cause, whether as mediums, or lecturers, or teachers. Indeed we want disseminators and teachers for the great Cause more than mediums. If people contributed more freely to procure good lecturers on Spiritualism the bogus mediums would not have such an open field for wholesale swindling. But in the meantime Nature smiling at philosophers says, if not proclaim this glorious truth by liberally paid and properly constituted teachers, I, Mother Nature, will see that swindlers prompted wholly by self interest will disseminate the light and obtain by fraud the payment that is now denied to honest workers.

TRUE GOODNESS is like the glow worm in this, that it shines most when no eyes but those of heaven are upon it.—Harc.

THE more readily we admit the possibility of our own cherished convictions being mixed with error, the more vital and helpful whatever is right in them will become; and no error is so conclusively fatal as the idea that God will not allow us to err, though he has allowed all other men to do so.—John Ruskin.

THE GREAT BEYOND.—The Marquis of Salisbury, speaking as President of the British Association in 1894, said that, in a scientific point of view, 'we live in a small, bright oasis of knowledge, surrounded on all sides by a vast, unexplored region of impenetrable mystery. From age to age the strenuous labour of successive generations wins a small strip from the desert, and pushes forward the boundary of knowledge.' In spiritual truth, we may add, there likewise is a great beyond, an invisible world ever at our doors, but into which we are only admitted step by step, and sometimes very slowly. The moral is, 'Follow on to know,' if you wish to know.

Societary Doings.

LONDON NEWS, NOTES, AND NOTICES.

BATTERSEA PARK-ROAD, Henley Hall, Henley-street: Our anniversary meeting was all that could be desired. Our lady president gave the opening address. That her remarks were appreciated the applause amply testified. Mr. Adams followed with a short address, full of wit and apt illustrations. Mr. Boddington drew comparisons between government in spirit life and the jealousies, ambitions, and selfishness which sway the voting of men. Solos by Mrs. Boddington and Miss Pierpoint. Invocation, Miss Morris. At the officers' meeting, immediately after, the following were elected: President, Mrs. Boddington; secretary and circles director, Mr. H. Boddington; treasurer, Mr. Stebbens; press sec. and musical director, Miss Pierpoint; members' sec., Mr. W. Boddington; warden, Mrs. Gould and Mrs. Sussenis; provident fund sec., Mrs. Murrell. Future communications to hon. sec., H. Boddington, 99, Bridge-road, Battersea.—**BOW**, 193, Bow-road: Very enjoyable evening with Mr. Walker, whose guide took a subject from the audience, 'The ethics of Spiritualism,' on which Mr. Walker, in trance, gave an admirable discourse, after which he also gave very good clairvoyance. Wednesday, Mrs. Whimp gave clairvoyance.—**CAMBERWELL NEW-ROAD**, Surrey Masonic Hall, S.E.: In the evening, 'Edgar B.' gave a fine explanation of 'The Peculiar People, and others,' including their mode of treatment to the sick. The hall was full. At the meeting of members that followed, 10 associates were elected, and the report of our leader showed an increase in all the branches of our work.—**CAVENDISH ROOMS**, 51, Mortimer-street: Crowded meeting with Miss McCreadie. Very successful clairvoyance, 23 descriptions, 19 fully recognised. All present intensely interested, good work done. Solo by Mrs. Mason. Chairman, Mr. T. Everitt, President of the M.A.S.—**CANNING TOWN**, Co-operative Hall, Braemar-road: On Sunday Messrs. Richardson and Thomas conducted the meeting with success. 2, **FORD'S PARK-ROAD**: On Tuesday Mr. Davis gave an address and answered questions. On Sunday Mrs. Whimp's controls conducted the meeting.—**EAST LONDON SPIRITUALISTS' ASSOCIATION**, FOREST GATE CENTRE, Liberal Hall, near Station: On Sunday evening the guides of Mr. W. Ronald Brailey lectured upon the subject 'Where are the dead?' Preceding the lecture an exposition upon verses from 1 Cor. xv. was given by Mr. Brailey from a spiritualistic point of view. In place of clairvoyance, discussion and questions followed, closing a meeting filled with spiritual food and thought. **MANOR PARK CENTRE**: Monday, Mr. Davis was with us and gave a short address and very good psychometry. Friday, Mrs. Woods' guides gave a short but impressive address, and afterwards gave good psychometry. Sunday, Mr. Gwinn's guides gave a very impressive address. Mr. Lock, for the first time from a public platform, gave six psychometrical tests very successfully. **STRATFORD CENTRE**, Workmen's Hall, West Ham-lane, E.: 10th, We had a splendid circle and very good results. 13th, Mr. Pressman presided. Recitation by Miss Burrows much appreciated. Mr. Davis then answered several questions in his terse clear manner, evoking attention and applause.—**33, GROVE LANE**, S.E.: 13th, An address on 'Psychological phenomena, are they worthy of investigation?' was given by our leader, who sought to show the necessity also for our beliefs to rest on a thoroughly scientific basis. Unusually good clairvoyance by several members at the after-circle, and great power.—**HACKNEY**: On Sunday last Mr. Sherwood gave his first address on 'Animal magnetism,' illustrating same by placing a lady in mesmeric trance. At the close of the address, Mr. Sherwood demonstrated to what good use the power might be employed by completely removing the pain of three friends, who, in response to the invitation, asked to be relieved. A good audience listened with great interest. He will be welcome again. **ISLINGTON**, Wellington Hall: Mr. Willis gave a reading, 'The German Lourdes, or, healing in the Fatherland,' Mr. Branchley dealing with Christian science and healing. Our faithful and energetic worker, Mrs. Branchley, gave clairvoyance to the satisfaction of all.—**SHEPHERD'S BUSH**, 73, Becklow-road: Nov. 9, Mrs. Clowes and Mrs. Morton gave good clairvoyant tests. 13th, Mr. Peters spoke in his usual style on a subject chosen by one of the audience, 'What is the ultimate destiny of the human race?' followed by good clairvoyance, all recognised.—**STOKE NEWINGTON**: Miss Findlay kindly visited and conducted our members' circle held on Monday, the 7th inst., and we have to record the success attending the meeting and the expression of pleasure the members felt for Miss Findlay's great assistance. Our President, Evangel, gave a splendid address on Sunday on the subject of a pamphlet sent by an unknown person to the Secretary on 'Is Spiritualism of God?' and Madame Nellie Cope contributed two solos with her usual accomplished precision and ability. We are making arrangements to open our Lyceum on the first Sunday in January.—**STRATFORD**, Martin-street Hall: On Sunday, at a memorial service, Mr. and Mrs. Clegg gave a very sympathetic address to an attentive audience, expressing the wish that the bereaved might feel comforted in the fact that their loved ones, though absent from the body, were present with them in spirit. Mr. Rainbow occupied the chair. We thank friends for their kind offerings of flowers, which were presented to the West Ham Hospital. At the after-meeting Mr. Savage rendered good service with clairvoyance, all but one description being recognised; Mrs. Clegg also kindly assisted. 10th, Mrs. Phillip's guides very ably spoke to us, with good advice, and Mrs. Donovan closed with a song (under control). *Prospective*: Next Sunday, Mr. W. A. Renfree, subject, 'The other side, as seen by our spirit friends. Donations for Children's Xmas Gatherings thankfully received by W. A. Renfree, 36, Westbury-road, Ilford.

SOUTH LONDON. Surrey Masonic Hall, Camberwell New Road.—On Monday, November 21, a debate between the Rev. A. J. Waldron (Christian Evidence Society) and Mr. W. E. Long, subject, 'The Immortality of Man, Christian or Spiritualist, which?' Admission free, reserved seats, tickets sixpence and one shilling. Doors open 7.30, debate 8 p.m.

MANCHESTER NEWS AND NOTES.

ARDWICK: 9th, Mr. O. Pearson gave very good clairvoyance and psychometry. 13th, Mr. E. Marklew gave splendid addresses, both afternoon and evening, to large audiences.—**BRADFORD**, Grey Mare-lane: 10th, Miss Chadderton occupied our platform, and gave excellent clairvoyance, all recognised, and was also very good with psychometry. 13th, We had a very good time with the guides of Mr. Duffy, who gave a very good and convincing address on 'Mind and matter, or body and spirit,' afterwards giving a few excellent psychometrical readings. Mr. Duffy stayed for the after-circle, and with the aid of a few members and friends we had a very good time. Our Lyceum was again well attended, and recitations were given by one of our members, Edith Lolley, and T. Willis, Collyhurst Lyceum. **CHEETHAM**, Ash Lodge, Halliwell-lane: 10th, Mrs. Morley gave good clairvoyance to strangers. Sunday, Madame Henry's elevating discourse much appreciated; also good clairvoyance. *Lyceum* still progressing, good attendance. Marching and calisthenics well done. Singing-class improving.—**ECCLLES**: 9th, Mrs. Peters gave a short discourse and very good clairvoyance, and named a child. Sunday, 13th, Mr. J. Kay answered written questions in a remarkable manner. **HIGHER BROUGHTON**, Hilton-street: 10th, Mrs. Cropper named a baby Harold, spirit name 'Purity,' after which she gave very good psychometry and clairvoyance to a large audience. 13th, Afternoon and evening, Mr. B. Plant gave good addresses and clairvoyance. Miss Rotherham gave a solo, which was very much appreciated. Very good after-circle.—**LONGSIGHT**, 24, Grey-street: 8th and 10th, Circles and good attendance. 13th, Miss Allen gave a nice address, followed by some interesting phenomena. After-circle crowded. Our Lyceum is progressing favourably. We give all an invitation.—**OPENSHAW**, Granville Hall: 10th, Mrs. Hollingworth gave splendid phenomena. 13th, Mrs. Cropper gave nice addresses on 'There is a beautiful home on high' and 'Belshazzar's feast,' listened to with close attention. Good clairvoyance and psychometry. About 130 stayed to after-meeting, Mrs. Cropper conducting. She gave very convincing proofs of spirit return, everyone being satisfied.—**PENDLETON**, Broad-street I.L.P., Milton-place: 4th, Miss Chadwick afternoon and evening, subject, 'Is life worth living?' A very nice homely address. Clairvoyance at both meetings very good.—**PENDLETON**: 9th, Mrs. Williams gave address and clairvoyance. 13th, J. B. Tetlow gave good address and psychometry in the afternoon. Evening service, questions from the audience, which he answered in a manner highly satisfactory. Clairvoyance and psychometry followed with excellent results to large congregations.—**SALFORD**: 9th, Large circle conducted by Mr. Jas. B. Tetlow, who continued series of discourses, which have proved very interesting and instructive. 12th: Tea and social very successful, pleased to have presence of, and encouraging pithy speeches from Messrs. Johnson (Hyde), P. Lee, and Tetlow. 13th, Large circles, conducted by Mr. A. Bracegirdle, reveals a spirit of earnest enquiry. 6-30, Service and address by Mr. R. A. Brown on the 'Modern Sermon on the Mount,' referring to the address of Sir W. Crookes as President of the British Association, and showing that during the last 25 years the movement had grown from insignificant proportions to the capture of the chief seat in scientific circles. The future progress of Spiritualism will be still greater if its adherents work with the same vigour and freedom from selfish motives displayed by the workers in the past.—**SOUTH MANCHESTER**, Princess Hall, Moss Side: Thursday, Our platform was occupied by Mrs. Butterworth, in the absence of Mrs. Hyde. We had a very pleasant evening, devoted to psychometric tests, with success, to a crowded audience. Sunday, Mrs. Hulme again with us, and, as usual, we had a grand time.

LANCASHIRE AND CHESHIRE.

ACCRINGTON, Bridge-street: 7th, Miss Bruce gave a very good address on 'Silently the shades of evening,' followed by excellent clairvoyance. 13th, Miss Ribchester, of Preston, gave two very good addresses on 'Spiritual gifts,' and 'Let there be light.' Splendid clairvoyance. Circle conducted by Mrs. Hitchen and others. 26, **CHINA-STREET**: We had a circle in the afternoon, with good clairvoyance and psychometrical readings. Miss Howarth, Miss Riding, and Mr. Kenyon taking part. Evening, Mrs. Greenwood spoke well on 'Is there any God?' and gave good clairvoyance. Good results. **SPIRITUAL TEMPLE**: Sunday, Mr. Hoskin and his guides gave splendid addresses and good clairvoyance to good audiences. Successful after-circle conducted by Mr. Booth, an old pioneer of Spiritualism in this district, also Mrs. Pollard and Mrs. Baron.—**ASHTON-UNDER-LYNE**: Tuesday, Miss Cotterill gave very good psychometry. Sunday, Mr. Armitage, of Batley Carr, took subjects from the audience, and gave us something worth remembering.—**BLACKPOOL**: Mr. Parker, of Bradford, gave two earnest addresses on Sunday. Clairvoyant descriptions exceedingly good. Large congregation in the evening. Offertory for Blackpool Victoria Hospital.—**BOLTON**: Crowded meetings on Sunday. Our engaged speaker having booked two places for the same date, we had to fall back upon our G.O.M., Mr. Ormerod, who gave two powerful addresses on 'Legacy left by Christ' and 'Train up a child when young in the way it should go.' He kept the large audience interested. Mr. Barlow, local, gave clairvoyance, and Mr. Todd two solos.—**BOOTLE**, Masonic Hall: Mr. W. J. Leeder, of Blackpool, gave excellent addresses afternoon and evening, well delivered and received by very appreciative audiences. Clairvoyance mostly recognised.—**BURNLEY**, Guy-street: Mrs. Kay gave a good address on 'Angels, who and what are they?' also some clairvoyance and psychometry. **BURY**: Wednesday, Mr. H. Golding gave short sympathetic address. Good psychometry. Sunday, Mrs. Fletcher. Good addresses and clairvoyance.—**DARWEN**: 5th, A Lyceum tea-party and entertainment were held to celebrate the opening of a new room for Lyceum purposes. A large number of friends sat down to the good things provided. Our good friend, Mr. Venables, of Walsall, was with us, and ably assisted our newly-married conductor, Mrs. Hodgkinson, in presiding over the entertainment. 6th, The first annual Lyceum anniversary was held. In the morning there was an open Lyceum session, and in the afternoon a service of song, entitled,

'A Terrible Lesson,' was given by the choir. Mr. Venables supplied the connective readings, and in the evening he gave his experiences of Spiritualism, which were much enjoyed. The amount collected for the day was £4 9s., including 10s., generously given by Mr. Venables to the Lyceum fund, for which he has our sincere thanks. Profits from tea-party £3 10s., making a total for both days of £7 19s.—DUKINFIELD: 10th, Mrs. Mellor gave short address and psychometry. 13th, Mrs. Horne gave addresses and clairvoyance, very good. Good after-circle conducted by Mrs. Horne and Mrs. Peat.—GREAT HARWOOD: Mrs. Alder, afternoon, 'Heaven,' evening, 'Where are our dead?' Evening address gave comfort to many of the audience. After-circle was conducted by Mrs. Alder, Mrs. Hague, and Mr. Owen (two last local). Room packed evening and after-circle. HOLLINWOOD, Factory Fold: 8th, Mr. P. Bewick conducted the circle. Sunday, Mr. Trueman conducted the services. Clairvoyance on each occasion. Very good attendance at Lyceum. LABOUR HALL, Bower-lane; 9th, Mr. Morley gave good clairvoyance. 13th, Mrs. Entwistle gave a grand address to large audience at night.—LEIGH: Miss Halkyard occupied our platform afternoon and evening, subjects, 'The conduct of life,' in a very able manner. Her clairvoyance was good, all recognised. Strangers convinced. Good after-circle. MACCLESFIELD: Mrs. Kirk gave a very nice address and good clairvoyance in the afternoon. In the evening Mr. Brown gave an address on 'Faith,' exceedingly good.—MIDDLETON: Mr. Taylor spoke well on 'Spiritualism, its aim and object,' and 'The unrest of the age.' Mr. Law gave excellent clairvoyance after each discourse. After-meeting conducted by our locals, Mrs. Pedley and Master T. Ratcliffe, who gave good clairvoyance and psychometry.—MILNROW: Mrs. Horrock's guides discoursed in a very able manner on 'For what purpose are we assembled here?' and 'A spiritual religion of progression.'—MORECAMBE, Albert Hall: Splendid opening services of the Morecambe Spiritualists' Association. Words fail to express the spiritual wave of inspiration that was realised through the eloquent inspirers of our Bro. G. H. Bibbings, Editor of *The Torch*. 600 people present, many unable to obtain admission. Messrs. Back and Nettleship presided. Glad to see the genial face of the President of Barrow Society on the platform. The meetings were a spiritual surprise to Morecambe. More in store for them.—OLDHAM, Bleasby-street: Nov. 13, Miss Chadderton, of Hollinwood, was with us, and gave two capital addresses on 'Where are the angel ones?' and 'Praise ye the Lord.' Very good clairvoyance; every one recognised. We have begun services on Saturday at 7-30, and on Sunday morning at 10 a.m. SPIRITUAL TEMPLE: 8th, Mrs. Robinson, of Rochdale, gave clairvoyance. 12th, Mrs. Brooks conducted circle on behalf of building. She gave excellent clairvoyant descriptions, and her psychometry was splendid. 13th, Mrs. Best, of Burnley, gave clairvoyance both afternoon and evening, several remarkable tests being given. Good attendance all day.—PRESTON, Central: The guides of Mrs. Britten gave good addresses on 'Thy will be done,' and 'The sands of time.' Psychometry good.—RAWTENSTALL: Nov. 13, Mrs. Whittaker, of Accrington, spoke on 'Be with you, the angels will greet you.' Evening, Mrs. Mellon, of Accrington; subject, 'Where are the dead?' Very good audiences afternoon and evening. ROCHDALE, Penn-street: Mrs. Hyde delivered two addresses in good style on 'Spiritualism and its teachings, what is it doing for the future?' and 'Make use of me, my God,' and was heartily received by large audiences. Clairvoyance all recognised, psychometry very good.—SHAW: Nov. 8, Mrs. Beresford, of Oldham, gave good psychometry for sickness to fair audience. 13th, Mr. Charles Eyres, of Stockport, gave two addresses, also clairvoyance and psychometry, to good audience. After-circle, good results.—SOUTHPORT, Forrester's Hall: 13th, Special addresses from the guides of Mrs. Peters, with clairvoyance, which was well recognised.—SOUTHPORT, Hawkshead Hall: 13th, First visit of Mrs. Markham, of Sheffield. Good addresses and most excellent clairvoyance. In the evening she gave 12 descriptions, and all were fully recognised.—STALYBRIDGE: 9th, Miss Richardson gave very good clairvoyance and psychometry to large and interested audience. 13th, Mr. Leaver gave splendid addresses on 'The unseen world' and 'Not lost but gone before,' in special reference to the passing on of our esteemed sister and worker, Mrs. Rothwell. Crowded audience in the evening, many having to stand. After-circle, Mrs. Bury and Master Bray.—STOCKPORT: Afternoon, Mr. Mayoh gave very instructive address on 'Different phases of mediumship.' Evening, answered questions in his usually first-class manner. Well appreciated.—TODMORDEN: Mrs. Mort devoted the afternoon to phenomena, giving excellent clairvoyance. In the evening she spoke from the subject, 'What is prayer?' and gave good clairvoyance afterwards.—WARRINGTON: 12th, Mr. Llewellyn's circle gave a social for benefit of Lyceum funds. Provisions all given. Over 60 present. After tea songs, duets, and trios were given by various members. Mr. R. Dolphin presided over a very pleasant meeting. 13th, Mrs. Porter visited the Lyceum in the morning, and kindly gave considerable guidance and instruction. In the afternoon a capital address on 'Spiritual gifts,' and in the evening a powerful address on 'The soul's dissatisfaction.' Convincing clairvoyance given at each meeting, all recognised. Good audiences.

MIDLAND AND EASTERN COUNTIES.

DERBY, Traffic-street: Last Sunday the inspirers of Miss Jackson gave splendid addresses, subject at night being 'Awake, for the light is at hand.' The clairvoyant descriptions were very clear, nearly all recognised.—FOLESHILL: Oct. 30, We received a welcome visit from our friend and co-worker, Mr. Findlay, of Smethwick, gave two excellent addresses, full of earnestness and enthusiasm. Nov. 6, Platform was occupied by Mr. W. H. Grant, who spoke on 'Life, death, and destiny.' 13th, Miss Lucy Carpenter occupied the platform, her guides, as usual, giving good counsel and guidance.—LEICESTER, Crafton-street: The control of Mrs. College gave a very good address on 'God and his works,' followed by very successful clairvoyance. QUEEN-STREET: Miss Smith, of Southport, occupied the platform. Afternoon subject, 'There are no dead,' when tears were drawn from many eyes. She afterwards gave 16 clairvoyant

descriptions to a good audience. Evening subject, 'Reason.' Crowded audience, very attentive, splendid discourse; afterwards she gave 20 clairvoyant descriptions.—LONGTON: Mr. Mason (Rishton) paid his first visit on Sunday, and spoke on 'The philosophy of Spiritualism.' Splendid evening discourse attentively listened to by a good audience, followed by psychometry. After-circle conducted by Mr. Holcroft, assisted by friends.—RADCLIFFE-ON-TRENT: On Sunday we were favoured by Mr. Lote, of Derby, who has given the people something to think about. Bro. Lote's address on 'Healing,' followed by experiment, interested all present, as it was the first in Radcliffe on that phase of the movement. We hope good, physical and spiritual, will result, as some of the cases had been pronounced incurable. Good attendance.—SMETHWICK, Central Hall: 13th, Morning, inauguration of our public circle; most encouraging results; leader, Mr. Morris. Evening, Mr. J. Rooke, of the B.S.U., spoke most acceptably on 'Religion and reason' to a large and attentive audience. Mr. Lennard recited 'The Heart's Charity.'

NORTHERN COUNTIES.

BLYTH: 13th, Mr. Geo. Lee, of Blyth, delivered an address on 'Spiritual culture,' the audience being very attentive and apparently well satisfied with the instruction given. The usual after-circle was held. We are pleased to note progress in our mediums.—CROOK: Mr. G. Moorland, of Spennymoor, paid us a return visit, and gave two very interesting addresses from subjects chosen by the audience. In the afternoon he dealt with 'Will or thought,' and in the evening 'The origin of man' and 'Is death a failure?' Both addresses were well appreciated by the audiences.—GATESHEAD, I.L.P. Hall: Mr. J. H. Lashbrooke, of Newcastle, gave an exceedingly interesting and thoughtful address on 'Emancipation of the soul' to a crowded audience, which was well received. ST. CUTHBERTS' HALL: 13th, Mr. James, of Newcastle, was with us, when his guides gave a vigorous address on 'Spiritualism in its social aspect, which was much enjoyed by those present.—MILLOM: 13th, Mr. W. Tyson gave a good address. Good audience.—NEWCASTLE-ON-TYNE, Northumberland Hall: 13th and 14th, Mr. J. J. Morse gave two very fine lectures. On the Sunday evening Miss Sidebottom, R.A.M., sang the 'Holy City,' with beautiful expression. Mr. Chapman, accompanist. NORTH SHIELDS, Lewis Hall: Mrs. M. Yeales still attracts very large audiences with her much successful clairvoyance and psychometry, and we all feel encouraged in our work by the increasing patronage of the public. Our Lyceum makes headway in its work: everyone stands firmly shoulder to shoulder, causing many recruits to join our ranks, and serve faithfully under our glorious banner. On Friday evening, Nov. 18, prizes will be presented to some of the scholars for good attendance. The kind and generous donors of these valuable prizes is Mr. J. W. Anderson, of this town: there are four in number, and the recipients of them are Miss Jane Harrison and Master L. A. Cobley, Miss Elsie Anderson and Master Willie Harrison. After the presentation we intend winding up the evening with a Lyceum demonstration and music and singing, etc.—SPENNY-MOOR: Afternoon, Bro. T. Neasham spoke on 'Bible Spiritualism,' and in the evening Bro. H. Barker on 'Dreams, or sensitiveness during sleep,' to a good audience. Public circle good.—WEST HARTLEPOOL, Omega Spiritual Hall: 13th, We had a grand day. The guides of Mrs. A. Brown, of Middlesbro', gave two splendid addresses, 'The span of life,' evening subject, highly appreciated. We had some good singing, thanks to Mr. E. McBean and Miss A. Lawrence, after each service, and at circle after evening service, the guides of Mrs. Brown gave wonderful clairvoyance and psychometry to crowded audiences.

WALES AND WESTERN.

BARRY, Psychological Society: Nov. 13, We were again favoured with a visit from Mr. G. Harris, of Cardiff, whose guides gave an able address on 'What must we do to be saved?' that salvation was attained by a harmonious condition of mind, produced by kind and loving actions, noble deeds, pure thoughts, and high aspirations while in the body. Crowded meeting.—BRISTOL, 24, Upper Maudlin-st.: We are still moving on. Mr. Hill gives very interesting readings from old vol. of 'T. W.' Mr. Woodland's guides are bringing him out very well. Glad to see old faces back with us again. We shall succeed if we all stick to our ropes. Better times are coming.—CARDIFF, 198, Cowbridge-road: 13th, Trance address through Mrs. Williams, 'The last enemy that shall be destroyed is death.' Good clairvoyance.—PLYMOUTH, Oddfellows' Hall, Morley-street: Wednesday, Mr. Kenward, 'Messengers of Peace,' an excellent lecture, enjoyed by all. Clairvoyance by Mrs. Trueman, 19 descriptions, 18 recognised. CARDIFF, St. John's Hall.—On 13th inst. we enjoyed the real privilege of again listening to the inspirers of Mr. Walter Howell, of Beeston, who gave addresses with all their wanted eloquence and lucidity, upon 'Marriage, here and hereafter,' and 'The Spiritual world, and our loved ones there.' Our hall was filled at night with an evidently appreciative audience. In the afternoon Mr. Howell gave an ideal children's address to the Lyceum scholars. On Wednesday, 9th inst., a most enjoyable and successful 'Happy evening' was spent; a large number of friends assembled, and a quite *recherché* programme of vocal and instrumental music was presented. Refreshments were distributed at the interval, and dancing brought a delightful evening to a close about midnight.

YORKSHIRE.

ARMLEY: The guides of Mr. Shaw gave us an excellent discourse in the afternoon on 'Psychometry,' and in the evening he took subjects from the audience, and dealt with them in a very fine style.—ATTERCLIFFE: Nov. 6, Miss Cotterill gave inspiring addresses and successful clairvoyance and psychometry. 13th, Mr. J. Gibson, good addresses and psychometry.—BARNESLEY, George-yard: Another grand day with Mrs. Scales. Afternoon, 'Does death break the cords of Love?' evening, 'Is Spiritualism the work of God?' Clairvoyance and psychometry by Mr. McLeod very good. After-meeting by Mrs. Scales. Mrs. Lazenby gave clairvoyance,

and Mr. McLeod psychometry. Audience all seemed satisfied.—HORSFORTH Spiritual Lyceum: Mr. Horseman, of Leeds, gave two splendid addresses on 'What has Spiritualism done for humanity?' Subject well treated. Miss Preston, of Leeds, gave numerous tests in clairvoyance in a practical way. Progressing beautifully; prospects of a larger hall in view.—HUNSLET, Goodman-terrace: The guides of Mrs. Crossley gave two very good addresses on 'Do your duty here' and 'Kindness or unkindness,' also very good clairvoyance.—TOP OF JOSEPH-STREET: 13th, Mr. C. Place and his guides, of York, in the afternoon, spoke well on 'Spiritualism: is it rational?' and in the evening on 'Spiritualism: its utility, its beauty, and its usefulness to the human family.' Hall crowded at night.—LEEDS, 28, Back Adelphi-street: We had a good time with the guides of Mrs. Sydal, who spoke well and gave good clairvoyance; church packed.—NORMANTON: A good day with our friend Mr. Inman, who discoursed well on 'The origin of sin,' to a most respectable and crowded audience, followed by clairvoyance and psychometry. Good after-circle by the guides of Mrs. Baker.—ROTHERHAM: Mr. Fielding and his guide gave two very good addresses and remarkable clairvoyance, in some cases both names given.—SHEFFIELD: Mr. Marshall, of Bradford, gave two grand discourses on 'Bible Spiritualism versus Modern Spiritualism' and 'How can we make Spiritualism a more practical religion?' well appreciated by a good audience, who listened very attentively.—SOWERBY BRIDGE: Mrs. Robinson, of Rochdale, occupied our platform, giving us a short interesting address on 'God is love and love is immortal,' after which she gave clairvoyance to the number of ten, eight being recognised. There was a good audience.—SKIPTON: Very good day with Miss Hunter, whose guides spoke on 'Spiritualism, a reality or fraud, which?'

RECEIVED LATE.—HUNSLET, 3, Bottom of Joseph-street: Nov. 13, We had a glorious time with the guides of Mrs. Thornton, who gave two good addresses and excellent clairvoyance, all readily recognised.

Prospective Arrangements.

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

BLACKPOOL. Albert-road.—Lyceum Anniversary Services Sunday, Nov. 20th; speaker Mr. Wilkinson, Nelson; clairvoyant Miss Gerrard, Blackburn. Monday, Nov. 21st, Lyceum Anniversary Tea. Tickets, 6d. each. 575

BRADFORD. Otley-road.—Speaker for Nov. 20, Mrs. Wade, of Bradford; and Nov. 27, J. T. Todd. A hearty welcome to all. 576

BRITISH SPIRITUALISTS' LYCEUM UNION.—The members of the executive and publishing committees will visit Halifax, Winding-road, on Nov. 20. They will address the Lyceum Open Session in the morning, and also the services afternoon and evening. The following are expected to be present: Mr. John Venables, President, Walsall; Mrs. Jessie Greenwood, Sowerby Bridge; Messrs. S. S. Chiswell, Liverpool; W. Mason, and W. Harrison, Burnley; H. A. Kersey, Newcastle-on-Tyne; T. O. Todd, Sunderland; J. Clark, Nottingham; W. Johnson, Hyde; Alfred Kitson, Dewsbury. Collections in aid of the Union General Fund.—Alfred Kitson, Sec. B.S.L.U.

ERNEST MARKLEW has Dec. 4th and 11th in current year disengaged.—Apply, with stamped envelope for reply, to 14, Summerford-terrace, Whitebirk, Blackburn. 575

FROM the pressure of many friends I have decided to give a few illustrated Lectures for any Society on Phrenology and its kindred sciences. Terms easy.—Prof. Wm. Musgrove, 2, Miller-street, Blackpool. 575

GATESHEAD. I.L.P. Hall.—Nov. 20, Miss Rust, of Newcastle, at 6-30. Wednesday, open Circle at 7-30 p.m. Nov. 27, Mr. Wedderburn, of Gateshead 575

GATESHEAD. St. Cuthbert's Hall.—The members will hold their Annual Tea, Concert, and Social, on Wednesday, Nov. 30th, tea at 5 o'clock, Concert at 7-30. Tickets 9d. each; Concert and Social only, 6d.; children, Tea and Concert, 6d. 575

HOLLINWOOD. Factory Fold.—Our room will be closed on Sunday, Nov. 20. We have taken the Co-operative Hall, King-street, Oldham, and Mr. T. Wild is to be the medium. It is for the benefit of a New Place of Worship at Hollinwood. 575

LIVERPOOL. Daulby Hall, Daulby-street.—Services every Sunday, at 3 and 6-30 p.m. Lyceum at 11 a.m. Nov. 20, Mr. Rae; 27th, Mr. W. Howell. Monday, at 8, Members' Circle. Thursdays, at 8, Public Circle. 575

LIVERPOOL. Spiritual Evidence Society, Phoenix Hall, 64, Low Hill.—Monday, members only. Wednesday, Miss Smith. Thursday, Public Circle, admission 2d. each. 575

MORECAMBE.—In the Large Albert Hall, on Sunday, Nov. 20, at 2-30 and 6-30, G. H. Bibbings (the Editor of *The Torch*) will again lecture on Spiritualism. Another spiritual baptism anticipated. Monday evening, 7-30, written questions. 575

MR. THOMAS WILD, Clairvoyant and Clairaudient Medium. For terms apply 62, Oldham-road, Rochdale. 578

MR. T. GRIMSHAW, formerly of Burnley, and now lecturing in America, wishes to inform Societies that he will return to England about second week in June, 1899, and is now booking dates. Mr. Grimshaw is a good trance lecturer, and is now on his second year for a Society in St. Louis.—For terms apply at once to Mr. W. Mason, 31, Belgrave-street, Burnley. 577

MR. A. ALDERSLEY, Trance Speaker, Clairvoyant, Psychometrist, is now booking dates with societies for 1899. Also at liberty Nov. 13 and 26, Dec. 4 and 11, 1898. Address, 47, Dalton-st., Nelson.

MR. R. C. CRAVEN has resumed platform work, and will be glad to hear from secretaries. Has Nov. 20 and 27, Dec. 11 and 18 vacant; also open dates for next year.—16, Eshton-terrace, Clitheroe.

MRS. A. BROWN, trance medium, clairvoyant, psychometrist, now booking dates with Societies for 1899; few dates open for 1898.—For terms apply 43, Grange-road West, Middlesbro'. 575

MRS. J. M. SMITH, having removed from Leeds, wishes all letters to be sent to her new address—St. Hilda's, Victoria-road, off Warbreck-road, North Shore, Blackpool. A few open dates during winter months.

NEWCASTLE-ON-TYNE. Northumberland Hall.—Nov. 20, at 6-30, short address by Mr. J. H. Lashbrooke 27th, Mr. W. Davis, of Burnley. 575

NORTH-EAST LANCASHIRE LYCEUM DISTRICT COUNCIL.—The next Quarterly Council Meeting will be held at Church-brow, Clitheroe, on Saturday, Dec. 3, 1898. Business to commence at 3-30. At 5-30 a Public Tea will be held, to be followed at 7-30 by a Social Evening. Tickets for tea and social, 6d. each; for social only, 4d. each. A full attendance of delegates is earnestly desired.—THOS. WILKINSON, hon. sec., North Cross Cottages, Clitheroe. 577

NOTICE TO SECRETARIES.—Mr. A. Walker, 10, Hillside-road, Bradford, is now booking dates for 1899. Inspirational speaker and clairvoyant. Terms, 5s. and expenses. 576

NOTICE TO SECRETARIES.—Mrs. Shephard, 48, Molineux-street, Derby, is now booking dates for 1899; Inspirational Speaker and Medical Psychometrist. Private interview by appointment. 576

PROFESSOR DAVIS, Phrenologist and Psychometrist, will give four lectures and delineations at Mr. Drake's, 34, Lancaster-road, Westbourne Park, first on Friday, November 18, 1898, at 8 p.m. 1/- Ring bell. 575

SMETHWICK, Central Hall, Cape Hill (opposite Windmill-lane).—Miss E. A. Smith, the renowned Trance, Clairvoyant, and Psychometric Medium, of Southport, on Sunday, Nov. 20, at 11 and 6-30. Seance on 21st, at 7-45. Silver collection on Monday. 'For the good of all.'—D. FINDLAY. 575

SOWERBY BRIDGE SPIRITUALIST PROGRESSIVE LYCEUM, Hollins-lane.—An 'At Home' will be held in the above Hall on Saturday, Sunday, and Monday, Dec. 3, 4, 5, 1898. Saturday evening, Host and Hostess, Mr. and Mrs. Joseph Sutcliffe. Sunday afternoon, Children's 'At Home,' Host and Hostess, Master Bertie Gaukroger and Miss Dora Rushworth. Sunday evening, Host and Hostess, Mr. and Mrs. Wm. Greenwood. Monday afternoon, Mothers' 'At Home,' Hostess, Mrs. Longbottom. Monday evening, Young Folks' 'At Home,' Host and Hostess, Mr. Hy. Robinson and Miss Thorpe. Programme, Saturday and Monday, to consist of Songs, Glee, Games, Phonograph, Phrenology, etc. Sunday, Address, Clairvoyance, Sacred Solos, etc. Admission, Saturday 1s.; Sunday, Silver Collection. Monday afternoon, Tea and Admission, 6d. Monday evening, 6d. No half-price. Refreshments will be provided at reasonable charge. 576

T. E. MORGAN, of 15, Burcot-road, Meersbrook, Sheffield, is now booking dates for 1899. An early application for them is requested. 575

THE ROTHWELL SPIRITUAL CHURCH intend holding a Bazaar on Dec. 26 and 27. An earnest appeal is made for help to all sympathising friends. Particulars later.—Secretary, Mr. W. Fox, 25, Cross-street, Rothwell, near Leeds. 580

WANTED, FOR SALE, SITUATIONS, ETC.

WANTED, situation, Companion Lady-help or housekeeper.—'R.,' Two WORLDS Office. 578

WANTED, by a lady Spiritualist, to adopt as her own, a little girl about six.—'Adoption,' Two WORLDS Office. 576

ORGANIST.—Now at liberty, would like to hear from secretaries in Manchester in want of same.—Address, Organist, Two WORLDS Office. 575

OUIJAS, 4s. 6d. and 6s. 6d. per return.

REVEAL PAST, PRESENT, AND FUTURE.

Press Opinions:—'Star,' 'Gentlewoman,' 'Oracle,' 'Pall Mall Budget,' 'Islington News,' etc., etc.

LUND, Cycle Agent, BRADFORD. 583

ASTROLOGY.

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Astrology.—G. WILDE will cast Your Horoscope,

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Address:—G. WILDE, Occult Book Company, 6, Central-street Halifax, Yorkshire.

Extract from the Christmas Number, 1895, of "Pearson's Weekly":—

Mr. Pearson says: "I do not think there is the least doubt about the fact that Mr. Wilde had not the smallest knowledge of the personality of the individual whose horoscope he was casting. . . . So many points in this horoscope are so curiously accurate, that I thought almost anybody would probably be interested in glancing through it."

Mr. Wilde was extraordinarily successful with Mr. Pearson, for whom he did a very elaborate horoscope, which was right as to the past, and has since been verified in relation to matters which were then in the future.—*Borderland*, October, 1897.

NELSON UNITED SPIRITUALIST SOCIETY,
NORTH STREET, SCOTLAND ROAD.

÷ A GRAND BAZAAR ÷

Under the auspices of the above Society, will be held in the above rooms (over the Baths),
On FRIDAY & SATURDAY, NOV. 25, & 26, 1898.

The Bazaar will be opened on FRIDAY, NOV. 25, at 2-30, by Mr. JAMES SWINDLEHURST,
Of Preston (Organiser of the National Federation of Spiritualists).

Chairman: Mr. A. WILKINSON, of Nelson.

The Bazaar will be opened on SATURDAY, NOV. 26, at 2-30, by Mrs. GREENWOOD, of Sowerby Bridge
(Ex-President of the British Spiritualist Lyceum Union).

Chairman: Mr. WM. HARRISON, of Burnley (Secretary of the National Federation of Spiritualists).

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CHILDREN HALF PRICE.

SPECIAL NOTICE.

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will be held at the

CHEETHAM SPIRITUAL CHURCH (Ash Lodge, Halliwell Lane),
On Wednesday, November 23rd, 1898,
COMMENCING AT 7-30 P.M. PROMPT.

MISS PATTIE BANCROFT
And other select Artistes, will sing. Also

VENTRILOQUIAL ENTERTAINMENT. Admission 6d. each.

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PLATFORM GUIDE.

SOCIETIES AFFILIATED WITH THE NATIONAL FEDERATION.

Secretary: W Harrison, 37, North street
Burnley

- Accrington**—Arzyle street, Lyceum, 10 30; 2 30 & 6, Miss S Butterworth; circle at 8
25, China st., Lyceum 10 30; 2 30, 6, Mrs Summers-gill public circle at 8
Ashton—Hall of Progress, Burlington st., 2 30, 6 30
8 Featherstone Tues. 7 30,
Ashington—Spiritual Temple, 5,
Barrow-in-Furness—Psychological Hall, Dalketh at
Lyceum 10; 11 and 6 30, Tues. 7 30
Barry Dock—Atlantic Hall, 24 Dook View road 6 30
Tues. 8, members' circle
Belper—Jubilee Hall, Lyceum 10, 2; 10 30, 6 30,
Mrs Green
Birmingham—Masonic Hall, New st., Union, Class
10 45; 11, 6 30,
Blossbury: Lyceum 11; 3, 6 30
Bromwich: Central Hall, Cape Hill (opp. Wind-
mill lane), Lyceum 2 30; 11, 6 30, Miss E A
Smith
Blackburn—Old Grammar School, Freckleton street
Lyc. 9; circle 11; 2 30, 6 30, W J Mayoh
Blackpool—Spiritual Church, Albert road, Lyceum
9 30; public circle 11; 2 30, 6 30, Lyceum Anniver-
sary, Mr Wilkinson and Miss Gerrard
Boole, Liverpool—Masonic Hall, Lyceum 11; 2 30,
6 30, Mrs Griffin Mon. 8 Tues. 8, Seance
Bolton—Bradford st., Lyceum 9 30; 2 45 and 6 30,
Miss Booth
Burnley—Hammerton st., Lyceum 9 30; 2 30 and 6,
North st., Lyceum, 9 30; 2 30, 6, W J Leeder
Tues. 7 45, public circle. Wed. 7 30, members
Guy st. 10 30, 2 45, 6 30, Mrs Smith Mon. 8
Mr Davis Wed. 8, members Thurs 8, Locals
Bury—Spiritual Hall, Georgiana st., Lyceum 10;
2 30, 6, Mrs Best Wed. 7 30, James Cross
Cardiff—St John's Hall, St John's sq., Lyceum 2 45;
11 & 6 30, Walter Howell
Carlisle—33, Princess street, 2 30, Temperance Hall
Caldew Gate, 6 30,
Clitheroe—Old School Church Brow, Lyceum 9 45;
2 30 and 6, C L Hilton Mon. public circle
7 45 Thur. mems. 7 45
Colne—Cloth Hall, Lyceum 10; 2 30, 6 30, J Wood
Darwen—Church Bank st., Lyceum 9 30 and 1 45;
members' circle 11; 3, 6 30, circle at 8, and on
Wed. 8
Derby—la Normanton rd., Lyceum 10 30; 2 30, 6 30,
Mon. 7 30 Wed. 7 30
Glasgow—Assembly Rooms, 136, Bath-st., 11 30, 6 30
Gr Harwood—Britannia st. 2 30, 6, Mr Adams
Heywood—Temple, William st., Lyceum 10; 2 30
and 6, Tues. 7 30,
Huddersfield—Brook st., Lyceum 10; 2 30 and 6 30,
C A Holmes
Hyds—Mount st., Travis st., Lyceum 10; 2 30,
6 30, W Johnson Mon.
Lancaster—Athenium, St Leonard's Gates, 2 30
and 6 30
Leicester—Liberal Club, Town Hall sq., 11 and 6 30,
Mon. 8, public circle
Queen st., Lyceum 10 30; 2 45, 6 30, Mr Marshall
and Mon. 8
Liverpool—Dauby Hall, Daulby st., 11 Children's
Lyceum; 3 and 6 30, Mr Rae Mon. 8, members
Thurs. 8, public circle
LONDON—**Camberwell New Rd**—Surrey Masonic Hall
11, public circle, doors closed 11 15 sharp; 3,
Lyceum; 6 30, W E Long Lending Library
Two Worlds & S.N.F. Hymn Books on sale
8, members' & associates' circle Sat., at 12,
Lowth road, 8 30, circle, members & associates
Battersea Park Rd—Henley st., 7, Mrs Boddington
& Mr Adams Thurs. 8, members' circle Fri.
Mr Stebbins Sat. 8, social
Brixton—8, Mayall rd., 11 open circle; 7, Mr Dale
Tues. and Thurs. 8, circles
Canning Town—2, Ford's Park rd., Trinity st.,
Lyceum 11; 7, Mrs Hellier Tues. 8, Mrs Barrall
T W on sale
Canning Town—Co-op. Hall Braemar rd. 11 30,
discussion: Messrs West & Kibble, 3, Lyceum;
7, Mon. Thurs. 8 T W on sale
Canning Town—62, Star lane, Public circle every
Thurs. at 7 30. Door closed at 8. Medium:
Stratford—Workman's Hall, West Ham lane, E.
Lyceum 11; 7, A Peters Thurs. 8, Mr King
Forest Gate—Liberal Hall, Sun., Discussion 10 30;
11, Lyceum 3; 7, R Brailey Tues. 8 Thurs. 8,
circles at 19, Oakhurst road
Westbourne Grove—26, Hereford-road, Monday
and Thursday at 8 for 8 30
Longton—Post Office Buildings, 11, 2 30, and 6 30,
after-circle, 8. Mon. 7 45, Thurs. 7 45, public
circle
Macclesfield—Cumberland street, Lyceum 10 30;
at 3 and 6 30, Rev A Rushton
MANCHESTER—**Aradwick**—Temperance Hall, Tipping
st., Lyceum 10 30; 2 45, 6 30, Miss Schofield; 8 30
members' circle Tues. debate, W Johnson
Wed. 8, Mrs Morley
Harpurhey—Collyhurst st., Oldham rd., Lyceum,
10; 3, 6 30, Mr Postlethwaite Wed. 8, Miss
Chatterton
Patricroft—New lane, 3, 6 30, Mr Young Tues. 8,
public circle Thurs. 8, members' circle
Pendleton—Cobden st., Lyceum, 10 30 & 1 30; 3 &
6 30, Mrs Singleton Moss Mon. 8, developing
circle. Wed. 8, Miss Knight
LLP Hall, Milton place, Lyceum 2 45, Miss Con-
way; 6 30, service
Salford—Co-op. Stores, Chapel st., Lyceum 10 30
3 (public circle) & 6 30, Mrs Brookes; 8 15, public
circle Tues. 8, debate society's meeting Wed.
8 15, public circle
Merthyr—Central Hall, at 8,
Mezborough—Lees Arcade, Lyceum 10; 2 30, 6,
E Marklew, and on Mon. at 7 30
Milom—Lyceum 2; 6. Circle 7 30. Wed. 7, meeting
Nelson—North st., Lyc. 10; 2 30, 6, J Swindlehurst
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, J H Lashbrooke Mon. 7 30
See Prospectives
Nottingham—Cobden Hall, Peachy st., 10 30, 6 30
Gladstone Hall, Lyc 2 30; 10 45, 6 30, Will Phillip
Oldham—Coronation st., Mumps, 3 and 6 30, M
Chatterton Mon. 3, mothers' meeting Tues.
7 45, public circle
Plymouth—Oddfellows' Hall, Morley st., Lyceum at
10 45, 6 30, Clairvoyance, Wed. 7 30 Fri. 7 45,
M I Class
Ranston-stall—Lyceum 10 30; 2 30, 6, Mrs Kay
Rishton—2 30 and 6, Mrs Whittaker
Rotherham—Boro' Temperance Band Room, Ly-
ceum 2; 3, 6 30, Mrs Markham Mon. 8 Wed. 8
public circle
Royston—Hall, Union st Lyceum, 10; 3, 6, Mrs
Johnstone Wed. 8, Mrs Brooks
Shaw—Broadbell's Rooms, 3 & 6 30, Miss Kershaw
Tues. 8
Sheffield—Langsett road, Lyceum, 10 and 2; at 11
public circle; 3, 7, Miss Cotterill Mon. 8
Siathwaite—Laithe lane, 2 30, 6, H Kay
Southport—Foresters' Hall, 3, 6 30, Mr Peter Lee and
clairvoyance by Mrs Newton
Hawkshead Hall, 11, 6 30, J F Back Wed. 8
Spennymoor—Victoria Hall, 2 and 6. Thurs. 7 30
Stalybridge—Lyceum, 10 30; 3 & 6 30, Miss Jones
Wed. 7 30, Miss Cotterill
Stockport—Hall, Wellington rd., near Heaton lane,
Lyceum 9 30; 2 30 and 6 30, Mrs Hyde, and
Mon. at 7 30
Sunderland—27 Ann street, 6 30. Daily 8
Walsall—Central Hall, Lyceum 2 30; 11 & 6 30, Mrs
Newton
Warrington—Temperance Hall, Academy st., Lycm
10; 3 & 6 30, I Pickthall & Miss M Richardson,
and on Mon. 7 45
Wisbech—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.
Adwinton—At 2 30 and 6, Mrs Shulver
*** Arnsley (near Leeds)**—Theaker lane, Lyceum 10 30;
2 30, 6 30, Mr Pawson Mon. 7 30
*** Barnsley**—Cook's Buildings, Wellington st., 10 30,
Lyceum; 2 30, 6, Wed. & Sat. 8
Batley—Wellington street Lyceum, at 10 and 1 45;
2 30, 6, Mr & Mrs Marshall and Mon. 7 30
Batley Gurn—Town street, Lyceum, 10 30, 2 30; 6,
Mr Hopwood Mon. Mothers 3
Birstall—Railway ter. 2 30, 6, Mrs Stretton Tues.
7 30, public circles
Bradford—Boynston st., West Bowling—Circle at
11; 2 30, 6, local Thurs. 7 45
Tong at Dudley Hill, Lyc. 10; 2 30, 6, Mrs Nichol-
son Mon. 7 30, public circle Tues. 7 30
Milton Hall, 32 Rebecca st., City rd., Lyceum 10,
2 30, 6, Mrs Lambert
Otleys rd., Lyceum, 10 30; 2 30, 6 30, Mrs Wade
Spicer st., Little Horton lane, 2 30, 6, Mrs Hall
St. James' Church, Lower Ernest st., Lyceum 10
& 2; circle 3; 6, Mr Lewis Wed. 7 45
*** Brighouse**—Martin st. Lyc. 10; 30, 6, Miss Patefield
Olechheaton—Walker st. Lyceum, 10; 2 45 and 6,
*** Dewsbury**—Bond st. Lyceum 10, 1 45; 3, and 6,
Thurs. 7 30
Elland—Newcombe street. Lyceum 10; 2 30, 6,
Mrs Falls
Halfpenny—Winding rd., 10 30; 2 30, 6, Lyceum Con'ce
Raven st., Queen's rd., 2 30 & 6 30, R A Brown
Huddersfield—St. Peter st. Rooms. Lyceum 10;
2 30, 6 30, Mrs Clough
Hull—Granville Hall, Silvester st., Lyceum 10;
2 30, 6 30, Mr Wilson Wed. 7 30. Thurs. 7 30,
members' circle
*** Kethley**—Heber st. Spiritual Temple, 2 30 and 6,
Mrs Russell Mon. 7 30
*** Leeds**—Psychological Hall, Lyceum 10; 2 30
and 6 30, Madam Henry; 8 15, circle. Mon.
2 30, Tues. 8, members circle Wed 16, Thurs
Sat 8, circles
Liveridge—Carr street, 10, Little Town; Lyceum;
at 2 30 and 6, Mr Walker
Marley—Lyceum 10; 2 30, 6, D Jagger Tues. 7 30
public circle
Normanton—Queen st. 2 30, 6, Mrs Hunter & daughter
circle at 8 Tues. developing at 6 30, Mr Walker
Parkgate—Temple, Ashwood rd. Lyceum 10 30;
2 30, 6, G Featherstone; 8, circle. Wed. 8, circle
Rothwell—Lyceum 10; 2 30, 6, H Crossley Sat. 8
*** Sheffield**—Attercliffe, Vestry Hall, 2 30 and 6,
Mrs Hulme After-circle at 8
*** Hollis Hall**, Bridge street. circle 11; 3, 7,
Miss Cotterill Mon. 7 30
Shitpley—Market Buildings, Teal Court, 2 30, 6
Mr Murgatroyd
Skipton—Temperance Hall, 2 30, 6, Mrs Stair
*** Sowerby Bridge**—Hollins lane. Lyceum 10 and 2;
2 30, 6
West Vale—Green lane, 6 Wed. 7 30, Mr Brook
Windhill—2 30 and 6,
Yeadon—Town Side. Lyceum 10; 2 30 and 6, Mr
Seelings Mon. 8 members' circle
NON-AFFILIATED SOCIETIES.
Accrington—St James st, Lyceum 10 30; 2 30, 6
circle at 8. Wed. 7 30, members
Bacup—Princess street, 2 30, 6 30, Mr Standish
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, circle. Mon. 2 30, 6 30, Mr Firth Wed. 7 30
Walton st., Hall ln., Public circle 10 30; 2 30, 6, Mr
Todd Mon. 7 30
Temperance Hall, Lyceum 10 30; circle 10 45;
2 30, 6 30, Miss Hunter Wed. 7 45, circle
Gambois—Spiritual Evidences, 5, 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
Dearley—Spiritual Temple, 2 30 and 6
Derby—Traffic st. Mission, 2 30, 6 30, Mrs Foster
Mon. 7 30
Dukinfield—Astley st., 2 30, 6 30, Mr Hilditch Mon
and Thurs. 7 30, circles
Dunfermline—Giffillan Hall, Wed. 8, room 3
Embsay—Friars' Hall, Friars' Walk. Service 6 45.
Wed. 8, members' circle
Felling—Hall, Charlton row. 2 30, 6, Mrs Place
Foleshill—Edgwick, 10 30, 6 30. Mon. 8
Gateshead—Cuthbert's Hall, Bensham. Sun.
Lyceum 2 30; 6 30, Thurs. 7 30
97, Coatsworth road.—Receptions, 7 30
47, Kingsboro' ter.—6 30, Thurs. 7 30, open circle
I. L. P. Hall, 6 30, Miss Rust Wed. 7 30 open circle
22, Redheugh rd. Circle, Sunday, 6 30, Tues. 7 30
Thurs. 7 30
Heckmondwike—Thomas st., Lyceum, 10; 2 30 and 6
Bethel Lodge, Tues. Sat. 7 45
Heywood—Adelaide st., 2 30 and 6.
Hollinswood—Factory Fold, Lyceum 10 30; 2 30 & 6 30
T Wild
Hollinswood—Labour Hall, Bower lane—Sun. 2 30,
6 30 Mrs Melior Wed. 8, Mrs Hamer
Hadfield—Salisbury street, off Station rd. at 3 & 6
Huddersfield—2 30, 6, J R Hollows
Hunslet—Oriel Hall, Top of Joseph st., 2 30, 6,
Mrs Roberts Mon. Tues. Sat. 8, public circle
Goodman terrace—2 30, 6, Mr Murgatroyd Tues.
Thurs. & Sat. 7 30
3, Bottom of Joseph st. 2 30, 6, Mon. 2 30, 7 30,
public meeting Tues. & Thurs. 7 30, Sat. 8
Williamson Buildings—2 30 and 6, Mon. 7 30,
Wed. & Sat. at 7 30
Leigh—Newton st., 2 30 and 6 15, Wed. 7 45, circle
Leicester—Oraton st., 11, 6 30, T Muggleton Wed. 8
Leeds—Progressive Hall, 16, Oastle st., 2 30 & 6 30,
Mrs Halliday, service of song Mon. 7 45. Thurs.
and Sat. 7 30, public circles
28, Back Adelphi st., 2 30, 6 30, Mrs Myers and
daughter Mon. 2 30 and 7 30 Thurs. and Sat.
circles, 7 30
Liverpool—Phoenix Hall, Low Hill, Lyceum 3.
Wed. at 8, Miss Smith Thurs. 8, circle
Lintz Colliery—38, Cinder Oven Row, at 6. Tues
and Thurs. 7 30
LONDON—277 Battersea Park rd., 7 30 Wed. 8, circle
Bow—193, Bow road, 7, Mrs Whimp Tues. and
Fri. 7 30, private circles, Wed. open circle
Brompton (West)—4, Merrington rd., Wed. 7 30
Camberwell—33 Grove lane, Thurs. 13th, at 8.
102, Camberwell rd., 7, Wed. 7, healing; 8, circle
Lower Edmonton—2, The Crescent, 11, Building
Committee; 7
Hackney—Manor Rooms, Kenmore rd., Mare st.,
6 45, J A Whyte Wed. 8, members' circle at 155
Richmond rd. Helpers wanted Papers and
Hymn Books on sale
Islington—Wellington Hall, Upper st., 7, Mr
Brenchley Thurs. 8 members, Mrs Brenchley
T W on sale
Kentish Town—85, Fortess road, N.W. 7 psy-
chometry. Mon. Thurs. 8. Wed.
Manor Park—Temperance Hall, 7, Mr Davis
Fri. Mr & Mrs Weedemeyer Mon. Mr Davis
Marylebone—Cavendish Rooms, 51, Mortimer st W
7, Mr James Robertson
Marylebone—113, Lesson grove, NW, Tue. & Fri. 8
North London—14, Broad Green rd., 7. Tues. 8
Wed. 8, members
Shepherd's Bush—73, Beeklow rd., 6 30, Mr Boddin-
gton Wed. 8, Mrs Clowes & Mrs Morton T W on
sale
Stratford—Martin st. Hall, Sun. Thurs. at 41,
Salway rd.
Stoke Newington—Blanche Hall, 99, Wisbaden rd.
7, Miss McCreadie Mon. 8, mems' circle, at 51,
Bouverie rd. Wed. 8, at 59, Barratt's-grove
MANCHESTER—**Bradford**: Labour Hall, Grey Mare ln
2 30, Lyceum; 6 30, Mrs Eyles; after-circle, 8 15
Tues. 8, mem circle Thurs. 8, Mrs Greenlees
Ocheatham—Ash Lodge Halliwell lane, 9 to 10 30
discussion class; Lyceum 10 30 to 12; 2 30, 6 30,
Mrs A Williams Mon. 8, public circle Thurs 8,
Mrs Greenlees
Eccles—Conservative Club, 2 45, 6 30, Mr Taylor
Wed. 8, J B Tetlow
Higher Broughton—Hilton st., Lyceum, 10 30 & 2;
3, 6 30, Mrs Porter Tues. 7, members' circle &
singing class Thurs. 8, Madam Henry
Hulme—Corner of Junction st., Lyceum, 10 30; 3
and 6 30, Mrs Eastwood; 8 15, circle Mon. 8 15
Wed. 8 30, members Thur. 8 15, Mrs Eastwood
& Messrs Blumenthal & Lamb
Moss Lane East—Princess Hall (Bradshaw-st. Car
terminus), 10 45, 6 30 & 8, W Rooke Mon.
members' circle Tues. 8 to 10 30, social club
Thurs. 8, Miss Cotterill
Openshaw—Granville Hall, George st. 2 30; 10 30,
6 30, Mr Leaver Thurs. 8, Miss Cotterill
Longlight—West Gorton, 24 Greyth. Lyceum 10 30
& 2 30; 6 30, Mr J Moore Tues. 8 15, circle
Thurs. 8 15, public circle, doors close 8 30
South Salford—4, West Craven st. Regent rd. Sun-
day at 6, Mrs Mort; circle at 8 Wed. 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 Chadwick Tues. 7 45, Mrs Tetlow
Middleton—Co-op. Hall, 3 and 6, W Williams
Monkwearmouth—Hall, Roker avenue, 6 30
Morecambe—Moss lane, off Queen's sq., 2 30 and 6 30
G H Bibbings 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
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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 and 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
Perthshire—Sun. 6
Preston—Central, 2 30, 6 30, Mrs Robinson Wed.
7 30, members' circle
Weavers' Hall, Walker st. Lyceum 9 45; 2 30,
6 30, Mrs Greenwood; circle 8. Wed. 7 30, G H
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Seaton Delaval—5 30
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