

# THE TWO WORLDS.

SENT POST FREE TO NEW READERS FOR 24 WEEKS FOR 2s. 6d.

No. 577—Vol. XI.

Registered as a Newspaper.

FRIDAY, DECEMBER 2, 1898.

PRICE ONE PENNY.

## Striking Testimonies to Phenomena

By JAS. ROBERTSON. *Continued from page 462.*

THE GREAT fact learned through the Spiritual phenomena with which I have dealt is that life is continuous, and that those who manifest are not devils or creatures apart from the human, but our own kindred. The myriad facts which have been accumulated, and which have satisfied the most intelligent minds in this century all vouch for this. In olden times we had no clear conception of death. People talked and wrote about resting in the tomb, waiting for a time when they would be brought again into conscious life, while side by side with this there was said that they were in heaven or hell. No Protestant Church had any clearly defined dogma on the matter. The Catholics had their purgatory for those who might ultimately get to heaven, and on the whole had kept a clearer hold of the spiritual aspect than the other sects, but it was gross in conception, and claimed to be a taxing institution, and paved the way for progress in accordance with the masses said and paid for. No church, however, had any definite position to assert, all was vague and uncertain, and it is the claim of Spiritualism that on the question of continued existence it has something positive to say. It makes clear much that is found in all religions where inspired souls uttered words they scarcely comprehended, or whose words were misunderstood by the ages which read them. A people such as the Jews were, whose thoughts were matter moulded, could scarcely catch the spiritual ideas which some of their great teachers gave expression to. We see that some of the older civilisations had come nearer the spiritual conception than those who claimed to be the special favourites of the Almighty, but in the most elevated the basic idea was at sea. Death to all was so full of mystery that they each wove conjectures regarding it, conjectures sometimes gross or childish, or full of mystic cloudiness, which failed to satisfy either simple or learned.

The mists which prevailed made many keep the subject away from their thoughts; the immortality which some of them offered was not such that any noble soul could delight in. Our Father, however sweet and expressed that might be in human language, was a tyrant. We felt this, though we said it not. In reality, he was the jailor, not the friend, of man. The fine sayings of Jesus might be quoted, but at heart the world bent in fear and awe before the presence who sustained life. 'It is a fearful thing to fall into the hands of an angry God' was quoted to the sinner, as if anyone could fall out of His hands. He was the God of chaos and caprice, not the God of law and order. We might prate about His love, but we scarcely felt it was true. It became a bit of hypocritical flattery when we said so. We did not trust Him with our dead, nor could we throw ourselves entirely into His hands. We tried to juggle with our own souls, and thought that if He could place before mankind such a scheme as Justification by Faith then He was the master-juggler, and not the Lord of love and sweetness and compassion. Our conception of many matters was based on the exercise of thoughts and reason. Our conceptions of God and His methods were based on the barbaric thoughts of early man, who had only newly emerged from animalism.

What mental tortures have been endured because we trusted not our own souls but believed rather the cruel thoughts born in fierce times. Doubt has been really the saviour of the world. Men have often sought to crush out the voice and thought it a tempter, when it was really the light of heaven seeking to illumine. How much the world owes to the doubters and deniers of churchal authority! They have, indeed, been saviours of the race.

Perplexed in faith yet pure in deeds,  
At last he bent his music out,  
There lives more faith in honest doubt  
Believe me than in half the creeds.

It took the world ages to see that coal and iron were prophetic of a great civilisation, and it will take the world ages yet to see that the deniers were messengers of the Most High not able to comprehend all the message, but faithful and brave in giving out what they thought. They have led us up the mountain where we can view the Promised Land they have prepared the soil on which will grow the ripened spiritual consciousness of the developed man, who will see more of God and His methods, and see how they can work with Him. All the agnosticism and atheism, which has been condemned so harshly, has, after all, been the power sent into the world to make for righteousness and true spiritual unfoldment. The purpose of life has been to make men not fawning, subservient hypocrites, as the

creeds have done; and so, though our forefathers may condemn, we will bless the noble army who thought it better to have no belief in God than a belief which was unworthy of Him. The old Spiritualism, the belief in angels and a life hereafter, with all its crudities, was largely born of myth and fed on tradition. As Massey says, 'There was no evidence associated with it.' We were told not to question or even to examine into the grounds for its being believed. All the stories were so clouded and misty that the rational thinker, seeing nothing analogous in his march through life to-day, could only deny the authenticity of the original statement. To him it was only fable; even the men who were kindly disposed to Christianity did not like the so-called miracles. The spiritual part was the stumbling block to David Hume, because the claim had been made that these were outside nature, the work of a God who acted capriciously and not by law, who made the sun stand still that a barbaric people might execute justice on their enemies, or who could not think of great moral and spiritual reformers without making his parentage different from that of ordinary mortals. Matthew Arnold, in his 'Literature and Dogma,' wants the world to accept Christianity, but to believe the miracles were an interpolation which never could have been. Theodore Parker, with the highest admiration for Jesus—'There is no dearer name than thine which time has blazoned on his mighty scroll'—could not accept the marvels associated with his name.

It was all the time a terrible difficulty to pious souls, because no one had ever pointed to spiritual law acting at times on the world of matter. There is no doubt but that the assertion of Ancient Spiritualism caused more revolt from the Christian faith than anything else. The peculiar experiences of individuals were of an isolated kind, and they were either ignored as pretentious or silenced by persecution. The materialistic mind had no place into which they could fit these experiences, while the Christians had it that with the times of Jesus and the apostles had gone all spiritual marvels, that the old records were sufficient, and, as they put it, 'Neither would they believe if one rose from the dead.'

The old Spiritualism had played its part, an age of demonstration had arisen, and now the world demanded that evidence regarding the spiritual should belong to the common experiences. The old was dead, and there came into view a living Spiritualism, which for fifty years has been knocking at the doors of all nations. Many things prepared the way; George Combe with his 'Constitution of Man,' and the phrenologists played their part. Mesmerism once demonstrated gave a key as to how mind could act upon mind on the earth plane, and thus mesmerists were oftentimes puzzled at finding another and stronger mind than those acting on their sensitives, which other mind claimed to be a denizen of the spirit world. All that Carlyle and Mill did for mental freedom, all that Thomas Paine and Voltaire expressed, cleared away the snow and made possible a pathway on which we could walk with dry feet. The evidence for the varied phenomena which I have set down—trance speaking, clairvoyance, automatic and direct writing, materialisation, raps, spirit-photography, etc., are all claimed to be the work of persons who once dwelt on earth. I know that there are theorists who ascribe much if not all to the subliminal consciousness, etc., but the power which acts behind the phenomena ever asserts we are spirits. When the eminent electrician, Cromwell Varley, mesmerised his wife for some complaint, the subliminal consciousness said, 'If you don't take care you will lose her. We advise certain treatment.' 'We,' he said, 'who is the we?' 'We are spirits,' and then followed long and minute details of events which would transpire and suggestions of remedies which might be used, all of which took place in the fashion and on the dates which the power had named. No person ever came in touch with the spiritual phenomena for any length of time without being satisfied, that not we, who live the life on earth, but those on the other side of the line, who manifest their presence.

Spiritualism has indeed pointed out that here and now we have mighty spiritual possibilities, that we are spirits clothed in mortal flesh, but its mission is clearly to show that the darkness which hid our loved one from view can be lighted up, and we again become conscious participants in their fellowship and love. It is not a dim light which is presented, but clear and penetrating, else it could not have held within its borders for so many years the crowds of clear-headed men and women in all ranks of life whom I have frequently named in these papers. It is not a set of ideas which are held for a time and then cast off, but it may surely be said, Once convinced of Spiritualism and you continue such through life. What Crookes witnessed

over 20 years since were actual; he does not withdraw his assertions. Alfred Russel Wallace brings out new editions of his 'Miracles and Modern Spiritualism,' with new additions strengthening his position.

There are more persons conscious of these facts transpiring than ever there were before. In a few years, those who thought they had extended vision will be surprised that they had ignored a knowledge, the most potent and powerful which ever illuminated mankind. It will be a repetition of the Rise of Christianity, which, as Lecky points out, was entirely ignored by the intellectual Roman, or, if mentioned, only with contempt, much as many view Spiritualism to-day. In that brilliant intellectual period, wherein was being worked the greatest religious change, the philosophers and historians of the period utterly failed to see what was transpiring around them. Another transition period has come in the world's history, and though a philosopher, a historian, a scientific observer here and there sees what is transpiring and its probable outcome, the dominant religious professor, the ordinarily clear-headed observer, is blind as to what is at work. We feel with Browning, 'God's in his heaven, all's right with the world.' And now it may be asked what we have learned beyond any peradventure from the varied phases of mediumship which have been enumerated, and how far do these revelations conflict with the speculations which the world held?

The old hell of fire and brimstone has never been seen by a dweller on the other side who may have used mortal lips to speak or hand to pen a message. However this mode of torture in the future life got to be woven into human thought, it is utterly denied by one and all who speak this message. That there is a hell condition on the other side of life is true, even as we have glimpses of the hell state here when we walk consciously aside from the paths of rectitude; but these sufferings are mental and not physical, which does not belong to the after-life. No one who has felt the pangs of regret, of remorse, and shame, but knows how actual is the punishment and how penetrating the pain. The spiritual messages are almost uniform in statement that there are myriads of conditions over there; not the two of Protestant theology, or the three of Catholicism, but as numerous as the varied temperaments of humanity. The old theology, amid much that is conflicting, has taught that a miracle takes place at the change, provided one can believe a certain dogma, that is, the blackleg and the thief, the depraved sensualist, the murderer, can be transformed through this belief into fit companionship with the morally and spiritually elevated. Spiritualism insists that each one gravitates to his own sphere, that the filthy in mind are not changed in character by the change of death, that mentally and morally they are the same as on earth, and that time and effort are needful before any change can be effected.

The old theology has taught that after death there can be no change in condition, and has been called a gospel. The spiritual messages continue to assert, and the evidence is readily gained, that after death there can be progress, that the Soul of God dwells in things evil, and that the depraved continually awake to the desire for amendment, and that repentance is not confined to this side of existence, but that scope is given and help extended to make even the lowest ascend by gradual steps to heights of grandeur. New powers, which were hid amid the environments of earth, buried in the flesh, spring forth into bud and blossom and flower. Few old Spiritualists but know those who on the other side have slowly but surely risen in moral integrity, in spiritual highmindedness. Men enter the spiritual state their naked selves. What men thought of them, good or evil, is nothing; what their daily life has built up is there, and hypocrisy is of no service. 'The dead shall look me through and through,' as Tennyson said with knowledge. Our views of sinners, and the theologic one, however, are not measured by the same standard. The old theology takes no account of circumstances and the truth of heredity. The God of Spiritualism is a God of justice, and all circumstances which have played a part in his life's history are part of the spirit. What fears will flow away from many minds when the world becomes awake to the fact that over there is given the chance to those who have missed their opportunity here. The blinded theologian will say this gives an impetus to sin, but few can believe this when they recognise that even here the swift and sure feet of justice follow the evil doer. It is in our human nature, called so often depraved, to get tired of vengeance. The spiritual messages only place in clearer light that the master soul is larger, grander, tenderer than his offspring.

The author of evil, the tempter of men, the great power of preachers of a ruder sort, has no place in spiritual states, dark or light; evil is only undeveloped good. The idea of a devil was a human fancy born of the undeveloped heart, and is even now in Christian preaching being ignored. Whatever suffering there is after death is not because a devil wills it, or that God punishes for His own glory. God's justice, as Theodore Parker says, is not vengeance but mercy, not poison but medicine, and so, as Jesus said the penitent thief would share heaven, so from dens of infamy there arise awakened to a new life, men clean and beautiful before God, who have had the better nature awakened. The All-wise wishes the welfare of his child, and it is the brightest part of the spiritual revelations, the clearly established fact of penitence and growth beyond that the progress

becomes more and more easy, and the desire for knowledge and lovingness is not hampered on any plane.

There are many things which our limited sense-perceptions do not permit us to grasp regarding the future life, but one thing is being continually reiterated, that all are happier in that state than in that of earth. Even those who disbelieved a future state, when they come back with their message, have said, 'Had they been told as a wonderful dream of poet or seer, they should have thought it a phantasm, their new mode of existence being almost too beautiful for realisation, it being a sweet helpful life where all their aspirations could be satisfied as they arose.' That communion is possible, and that the heart-throbbings of our loved ones can reach us and be felt, is a huge step indeed from the darkness which prevails. It may be that the unthinking and not highly moral or intellectual soul, who believed in the orthodox creed, may not comprehend the meaning of the new circumstances into which he finds himself. He may yet be waiting for the time which he may dimly have thought about on earth—the Judgment Day,—when he would receive his reward, but even here these poverty-stricken ones are raised by sympathy to a plane they comprehend, and recognise that the Judgment Day is here and now, and we carry each within us the Judgment.

Children in spirit-life are more happily environed than on earth; they are brought up free from the trammels of selfishness, and are helped to expand by the loving hearts who find the highest joy in spending themselves in lovingness. The man or woman who has lived a true life here, whether he know of Spiritualism or not, enters the next life under favourable circumstances. He goes from earth to spirit-life as from one room to another. Here the body helps us to something, but it also hinders from seeing; when we have dusted off this body a sense of freedom is ours which we could not dream of here. Death has been to the world a thing of gloom, which men put away from their thoughts, and when the dear one was wrenched from their lives they had nothing; some old words, perhaps, said to be uttered by a great man long ago, but actual knowledge there was none; they might reach out their hands and cry in agony, but the Church could only ask them to hope and trust.

Spiritual phenomena transcends all this, even as the thoughts of Jesus transcend those of Moses in moral and spiritual excellence. If the thought of immortality has been cheering to some, how much more should be the clear certainty. For the stricken heart there has come a balm, for the despairing has come peace, for the blinded there may come light, and amid the many things for which we have to thank God in this century of new knowledge, none can compare in grandeur and use with the assurance and certainty of living and progressing through the ages, and being able to manifest our presence still to our friends on earth.

As yet, we are in the A B C. Who can tell what may grow out of the present? Did Franklin foresee the developments of the infant force? Spiritualism is but a tiny baby, with infant possibilities that will enlarge and deepen, ennoble and purify human life in gladness and virtue, bringing in its wake increased sweetness, increased light, increased life and sympathy. It will not lessen our desire for knowledge as to how the plants may feed, or how the chemical attractions work on matter, or how physical man originated and ascended, how the mountains came into being, or how the waters were peopled. We will still reverence the apostle of the microscope and the spectrum, for it will give us eyes to see more clearly the working of God in matter and in mind, and bring into view that there can be no conflict between real religion and science.

(Conclusion.)

#### THROUGH DEATH TO LIFE.

MARY JANE, wife of John Fairbrother, who passed away on Nov. 9th, 1898, aged 63 years, and was interred at Blackburn Cemetery on Nov. 14th. She was an ardent Spiritualist.

IN LOVING memory of Joseph William, the only beloved son of Benjamin and Louisa Rowlands, who died Nov. 15th, aged three years, 11 months, and was interred at Crook Cemetery on Saturday, Nov. 19th, by Mr. R. Mercer, of Sunnyside, who gave a very sympathetic address to a good assembly. Not lost, but gone before.

PASSED to the higher life, on Nov. 14, our dear brother and worker, Mr. Timothy Crowther, aged 68 years. A large gathering of friends assembled at the Blackburn Cemetery on Nov. 10 to witness the interment, and to pay a last tribute of respect to the old veteran Spiritualist. His loss in the Society will be felt, as he was an earnest worker, and had been for a number of years. A large anchor of flowers from members of Freckleton-street Society, and wreaths and flowers, was sent by friends.

WITH deep regret, I report the passing on, on Nov. 25, 1898, of Sarah Ann, the beloved daughter of Mr. and Mrs. G. H. M. Arnold, Daisy Bank House, Longton. All Spiritualists will join in with their sympathy towards Mr. and Mrs. Arnold and family, this being the first to pass on to spirit-life from the home circle. It is a great trial for them.

Gone to the Summerland,  
Where all is bright,  
Free from all sorrow,  
Care and strife.

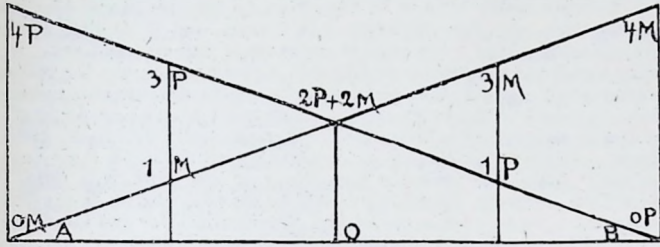
From the land of Love and Beauty  
She will come all fair and bright,  
To help us on our journey,  
And battle for the right.

# The Law of Nature.

PART. II.

By WILLIAM DANMAR.

THE FIRST 'known laws of nature' of modern times were somewhat monistic, mostly referring to weight as the proper measurement for the world-stuff, which leaves out ether, force, or any other imponderable; but since the indestructibility of heat and the empirical 'law of the preservation of energy' have been accepted by the scientists, 'the logic of events' requires a dualistic law, which is represented by this figure:



M represents matter and P matter or spirit; AB is the axis, the derivations from which represent quantities.

At A matter is at zero and spirit everything, or an absolute All, and at B is 'the absolute zero of heat,' which is a great dream of materialism. At these two extremes is death, but not the happy death of equilibrium (which could probably be supposed at O, though dualism never thought of it), but on the one end the horrible death of perfect frozenness, and at the other end the death of being burned to pure heat. Spirit is not life, for one force alone is not action, but where two opposite forces meet in different conditions there is action and life to equalise these conditions.

Between these two absolute extremes of pure spirit at A, and pure matter at B, are the different additions or compounds of the two entities. Aristotle, the great dualist, said, 'Between these extremes, graded nearer the one or the other, are all real things, made of matter and spirit.'

Apparently the dualists do not think it probable that the extremes are ever reached (though the latest news is that an experimenter got down to 250 degs. of heat, which is but 20 degs. from the supposed absolute zero of heat of materialism), but they cannot say that it is essentially impossible. Absolute heat-stuff on the one hand, and absolute cold-stuff on the other, are the extreme positions of these dualistic philosophers. All their 'known laws of nature' are laws of addition and subtraction. If in our figure we add the two entities at any point on the axis, we have a constant sum which enables dualism to keep space filled all the time; but if we multiply them, the product varies, yet dualism has no right to that and never did multiply them. There is only that queer constant of a product in the chemical conditions—well, the 'known laws of nature' ignore it as they do our spirits, and that settles that! And yet this law of the chemical constant was up to our discoveries the only law of nature based on experienced facts and not on metaphysical hypotheses.

As to the separate forces in nature, the 'known laws' are laws of uniform variation, beginning with a zero, and increasing uniformly. Since this is the law of increase of the work of a machine, it is the mechanical law, adding a unit in every unit of time, which caused the mechanical theory of nature. It is represented by the angle and its rotation the cone. It must now be clearly understood that all the mechanical 'known laws of nature' include the zero of energy, for if you reverse the uniform increase to such decrease, you will finally meet the absolute zero, which is the weak point of these laws.

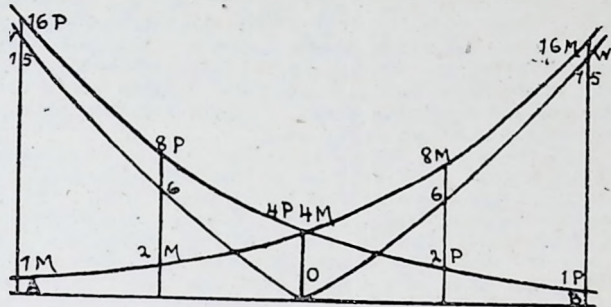
One of these mechanical laws is Newton's law of gravitation. It rests on the unproven supposition that the velocity of a falling body increases uniformly, which means, that in case it increases 1g in any one second, it does so, too, in any other second. At three seconds the moving force or velocity (not motion which is the consequence of this force, but the cause of motion which has been termed velocity, though this term is misleading) is = 3g, at one second = 1g, and at the beginning of the fall 0g; here is the zero of velocity. Now, weight and velocity are the two forms in which gravity appears. To drop a body means to transform gravity from weight into velocity, which, therefore, can not begin with a zero, but with a positive quantity of force equal to the former weight. I shall not now follow this law any further, but I wanted to show that we have declared war against every one of the said 'known laws' which make our spirits impossible. I believe many thinking spiritists have expected a revolution of philosophy—well, then, let us have a thorough one!

Newton formulated a law of a natural force without knowing its essence which it was to represent. He supposed 'matter attracts matter,' but it does not; matter repulses matter, and attracts matter or spirit, which repulses spirit and attracts matter. Who believes that feminality attracts feminality? Experience teaches otherwise. Newton believed in a world-father, but did not take him into account when formulating his famous law.

The heat of the interior of the earth attracts the cold of the harder bodies on her surface but repulses their heat. No

attraction without repulsion; but in this case some attraction is preponderant, which is gravity. The harder or colder the bodies, the larger the preponderant attraction in proportion to the entire attraction, because the smaller the repulsion, for this reason, the empirical law of the constancy of 'atomic weight and specific heat' requires a little correction, because specific weight is not the full representative of the matter of the substance but only of preponderant matter in relation to the condition of the earth. In the list of 'atomic heats,' as materialism has termed them, the product varies from 5.5 to 6.4 in such manner that it is averagely larger with heavier substances. We shall study this more closely in a later article.

Let us now compare the law of nature of galomalism with the erroneous 'known laws of nature.'



The opposite forces M and P do not increase uniformly or mechanically but (here a term is wanting) say growingly as nature increases its quantities; in every unit of time multiplying with a certain exponent, for instance, with two. Some hermaphrodites show how differently Nature increases from a machine: one drops in two, each again in two, etc. Here is the difference:

Machine:	0	1	2	3	4	5	6	7, etc.
Nature:	1	2	4	8	16	32	63	128, etc.

Nature is not a machine, and all the mechanical laws of nature are mistakes and as bad as the dogmas of the Church. There are no zeros of forces. The opposite forces represented in our figure vary from the infinitely small to the infinitely large, without units, measures, and figures. Forces are not 'properties of matter,' but are the essential factors of the essence and existence of the world-stuff, without which there is no reality.

There is another theory in our way, that of the 'unknowable.' Fifteen years ago E. Dubois-Reymond declared in his famous lecture ('Die Grenzen des Naturerkenntens') that 'the essence of matter is unknowable.' We believe him, because there is no matter. Yet materialism claims to know the essence of the world, and calls it matter. If this is unknowable, then materialism is bankrupt, and still the materialists claim to know that our spirits are impossible.

The 'unknowable' found its greatest advocate in Kant. He investigated 'pure reason,' and came to the conclusion it was limited to finite categories of understanding, which do not extend to the essence of things. In regard to quantity, he established the categories: *The One, the Many, and the All.* They are mechanical quantities which do not touch the essence of the material they are counting. For instance, the atom is the One (absolute unit), the aggregation of atoms to bodies is the Many, and the finite entire number of atoms in the world is the All, the universe.

Infinity! The infinitely small is not a one, a unit, because our arbitrary units do not concern it in the least; and the infinitely large is not an All, for it is never all, and such a thing as a universe is not existing. There are no units and numbers outside of those we make ourselves, therefore principles which refer to numbers, such as monism, dualism, trinism, etc., must be mistakes. Galom is not a unit nor an All; it is no quantity at all, for quantities are relative and not absolute. Judging from an arbitrary standpoint, we may divide the natural quantities into *the small and the large* as the two categories, but it must not be forgotten that they are relative, for even the infinitely small is but relatively small, while by itself it is just as positive a quantity as any and far from being a zero. Those who have understood the term *infinity* which has been used as a scarecrow for intruding thinkers, are not limited by mechanical laws of space and time in the perception of *the essence of the world-stuff*, which shall be the subject of my next article.

5, McAuly-place, Jamaica, New York.

[NOTE.—Mr. Danmar will be pleased to reply to correspondents direct.—Ed. T. W.]

THE PHILOSOPHY OF DEATH.—A knowledge of the ultimates is learning far beyond the possibility of recognising the death of one's body as the end of their life. Mind can generate thought as long as life lasts; hence the mind must be the real man or person.—Ormond.

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.]

## Mr. E. W. Wallis in New York.

New York, Nov. 12.

MY DEAR BRO. LEE.—This city has changed wonderfully since I was here last, and mainly for the better. Most of the streets have been paved and tidied up. The unsightly sky scraping signs are all gone, the telegraph and other wires are underground, the dirty horse cars are nearly all gone, and in their places are elegant electric trolley cars, commodious, clean, and bright, swiftly running in all directions; the wires are underground—not overhead. (I hope the Manchester Corporation will decide to have electric cars, and insist upon putting the wires underground. In many places here the streets are netted with the overhead wires, and they are a perfect nuisance, besides being very unsightly). The Elevated Railroads are still here and seem to be indispensable, but they spoil the appearance of the avenues. Brooklyn Bridge was almost finished when I saw it 17 years ago, now it is constantly employed for trains, trolleys, horse cars, and foot passengers. Looking at the apparently slender buttresses and columns which support the wires, etc., one cannot help a feeling of fear that they are hardly substantial enough to support the immense weight of the bridge and the continuous stream of traffic of all descriptions, but there seems to be no fear on that score.

Spiritualism does not thrive in New York, so far as society work is concerned. The people are too busy with money making and social enjoyments to devote their time or money to the work of propaganda, and comparatively few regard the subject as a religious one. Mrs. Brigham continues her good work here, assisted by a faithful few, and heartened by her loving companion and helper, Miss Belle V. Cushman. They have a nice, bright, comfortable hall, centrally situated, capable of seating some 250 persons, and on Sunday last I was cordially welcomed by the friends who assembled there, Miss Cushman ably presiding. Mrs. Brigham was filling an engagement in Willimantic, thus affording me an opportunity of meeting with and addressing her people. An earnest effort is being made to extend the work and obtain the sympathy and co-operation of an increased number of supporters, which, I trust, will be eminently successful. The hall ought to be crowded every Sunday.

The First Society of Spiritualists, of which Mrs. Newton is the capable president, holds Sunday afternoon meetings only, and relies mainly upon phenomenal mediums for its success, and beyond these two I do not know of any other public meetings in this huge city. In Brooklyn, now part of Greater New York, there are a number of meetings and several societies, which are doing good work. Prominent among these is the Women's Progressive Union, which has engaged as pastor for the season, Rev. Wiggins, who is a forcible and eloquent speaker, and gives ballot test seances after his addresses. On Thursday last I was invited to a reception at the hall of this Society, and was very cordially welcomed. Here, as at other places, I conveyed to the friends assembled the cordial and fraternal greetings and good wishes of the Spiritualists of Great Britain, in accordance with the resolutions passed at the Jubilee Celebrations in Manchester and the Conference at Keighley. The audiences everywhere have acknowledged those greetings and fraternal regards with great appreciation and kindly warmth. Judge Dailey, at Brooklyn, on Thursday, in very feeling and felicitous terms, proposed a resolution, which was seconded and carried with a rising vote, of acknowledgment of the good wishes of the British Spiritualists, and desired that I should convey to the friends in the old country the sincere and most cordial feelings of fellowship and goodwill from the members and friends of the Union, and after eloquently referring to the splendid work which Great Britain had done for civilisation and progress, he spoke with pleasure of the good feeling existing between the peoples of the two great nations, which together have done so much for the spread of knowledge and the benefit of humanity by their enlightened methods of administration, and the extension of liberty and the blessings of freedom wherever they held sway. He trusted that the spirit of brotherhood and spiritual fellowship which now blessed so many would gain extended influence, and that Spiritualists everywhere would recognise the importance of the great work in which they were engaged. His eloquent address was loudly applauded, and it affords me great pleasure to convey these felicitations to the friends of liberty and spiritual progress everywhere.

Yesterday, after spending an enjoyable time under the hospitable roof of my good friends, Judge and Mrs. Dailey, I called upon that wonderful woman, Miss Mollie Fancher. She received me most cordially, and I had a very interesting interview with her. Time will not permit me to tell her story in this letter, but I will take the first opportunity to do so, and at the same time review the book written and published by Judge Dailey, entitled 'Mollie Fancher, the Brooklyn enigma. An authentic statement of facts in the life of Mary J. Fancher, the psychological marvel of the nineteenth century. Unimpeachable testimony of many witnesses.' This work sells at 6s. 6d., and ought to have a large sale. It constitutes a record of clairvoyant and other experiences of the most unique kind. I can supply copies from 603, Tremont-street, Boston, Mass., and shall bring some home with me. Although Miss Fancher is totally blind I did not remember the fact while I was conversing with her, and nothing she did or said reminded me of the fact. Indeed, she acted, looked, and spoke as if she saw me all the time—as undoubtedly she did, although not with the usual organs of vision.

Returning to New York I called to see Mr. Fred P. Evans, the famous slate writing medium. Mrs. Evans greeted me, her husband being engaged with a sitter, and soon I found that I was talking to an old friend. Many Yorkshire Spiritualists will remember Miss Hance, who, when quite a young girl, engaged in public work for Spiritualism at Keighley, Shipley, Sowerby Bridge, Halifax, and other places nearly twenty years ago. She is now Mrs. Evans, and she and her husband have had some of the most remarkable experiences of any living mediums. A fortnight ago, before the audience of the First Society, Mr. Evans gave a public demonstration of his powers. A committee of eight gentlemen went upon the platform and cleaned two slates. People in the audience were requested to call out names, and one name was written in large letters on each surface of two slates; these slates were then put together and held in

full view of the audience, and messages were written upon them. The whole committee, including one gentleman who had been very sceptical and antagonistic, publicly declared their complete satisfaction, and the audience were equally pleased. It is quite possible that Mr. Evans may visit England before many months are passed. Phenomena such as those which occur in his presence, under such conditions, would create a sensation, and be eye-openers to many people.

A good work is being carried on by Mr. Colville, in Brooklyn, where he conducts classes in his home, and carries on his numerous literary labours. He is the most indefatigable worker and speaker I ever met. Always cheery, kindly, and generous, willing and considerate, he has hosts of friends, and deserves them all.

Another active worker in Brooklyn is Mr. Ira Moore Cowlis, a test medium, who has made hosts of friends, and is helping a great many people by his powers as a clairvoyant and clairaudient. It is truly wonderful how many people will consult mediums for private seances, who would not be seen entering a Spiritualist meeting. Society work in Brooklyn is in a much more active and flourishing condition than it is in New York, although only the river divides them. Early in the New Year it is intended to hold a large 'mass meeting' there, and probably something of the kind will follow in New York. Surely, something should be done to stir up the interest, enthusiasm, and self-sacrifice of the Spiritualists for the Cause they love and for the good of humanity. I have also met Mr. W. Sargeant, the able and courteous editor of a monthly paper called 'The Evolutionist,' which is published in Brooklyn. Mr. Sargeant is wisely determined to try to make it a 'State' paper, to endeavour to build up the work in New York City and State, and I wish him every success—there is room for just such work. It has struck me many times that this country is so vast, and distances so great, that it is quite useless for any one paper to expect to cover the whole field, and that concentration of energy to a given sphere, and the exercise of influence within those limits, would enable a paper to do very efficient work for organisation, and I shall watch with much interest to see how far 'The Evolutionist' succeeds.

## Correspondence.

### FORMATION OF A LIBRARY AT LEICESTER.

SIR,—May I take the liberty of informing your readers that the Leicester Queen-street Society are taking steps towards the formation of a library, but not being in a position as yet to purchase any amount of books, we are relying on friends doing what they can, either in giving books or prompting others to do so. It occurred to us that out of the many progressive souls who read the 'T.W.', no doubt there are those who would only be too glad to contribute one or more books towards so worthy an object. There are many intelligent inquirers in this town who are anxious to read some good literature on the subject; it seems to us that the time is ripe to make an advance in this direction, and in meeting this demand we shall be opening another pathway for those who are searching for truth. Thus will the Cause be strengthened.

Should your numerous readers feel a sudden inspiration to walk up to their bookshelves, in response to this appeal, we hope they will give way to it. Of course, if some who read this haven't books to spare, we shouldn't like them to feel debarred from the privilege of helping us. They could take a walk down to the Post Office, and see how obliging the official can be in handing over postal orders to any amount they like to ask for.

I should be glad to receive and acknowledge all contributions of books or otherwise. Thanking you in anticipation of your courtesy for the insertion of this letter.—Yours for truth and progress,  
Newfound Pool, Leicester. FRANK MARSHALL (President).

[Our correspondent is evidently a humorist.—Ed. T.W.]

### TESTS AND THEIR EVIDENTIAL VALUE.

SIR,—I am interested in putting on record any special cases of medial development, and I feel sure that both yourself and all readers of the Two Worlds will understand the motive and spirit this is done in, viz., to encourage the highest development in all mediums, so that the use of their gifts may lead to the best result in the evidential sense. Preston Society was specially favoured on Sunday last by a first visit from Mrs. Hollingworth (*nee* Knight), and it is with pleasure we state that in her clairvoyant descriptions she was eminently successful, giving particulars of dress, habit, conversation, surroundings that must have carried conviction to many a mind. This, in several cases, was further emphasised by the giving of the full name (recognised) of the spirit. This is one of the points of real worth, seeing that so few mediums can get beyond the Christian name of John, Thomas, Ann, or Alice, which, in a nation like ours, is rather vague. However, let us be thankful for what we can get, and encourage those mediums who try to give evidence of a special character as well as plead the philosophic side. We could also speak in high terms of the psychometric readings of Mrs. Hollingworth, but suffice it to say that her judicious discrimination and discretion made the delineations more pleasurable than is sometimes the case.

The Cause is very much alive in Preston at present. We have passed through deep waters this last twelve months, and have had to carefully consider the whole position, especially the financial one. We were much interested in the discussion regarding the paying of mediums, etc., but as we were only just beginning to gain experience we did not enter into the controversy. If any struggling society cares to have our experience we should be very pleased to give it. We have gone over the whole ground of those who talk about 'test-hunters,' and also those who sneer at the 'tommytalkers,' with the result that we feel the need of all true Spiritualists in the great work of proving spirit-return and man's responsibility, and we do not mean to be diverted from that end by any merely personal questions. Hoping our desire to further the cause of Spiritualism may be our excuse for troubling you, I am, yours sincerely,  
FANTÔME.

[NOTE: If our correspondent had given us the benefit of his experience we could have saved societies the trouble of writing to him.—Ed. T.W.]

## THE BIBLE AND THE HIGHER CRITICISM.

SIR,—I beg most respectfully to thank Annie E. Fitton for her truly excellent letter. It is seldom one meets with such sweet reasonableness and I would go a long, long way to shake hands with one so gifted as Annie E. Fitton.

Much of the Biblical science, as Denton has ably shown, is worthless and cannot be reconciled with our modern knowledge, and the history of the Bible in many instances is no better than mythology and very poor mythology, too. While many of the Jewish kings were a law unto themselves and cared nothing for the law of God, must we then abandon the Bible, must we put it in the museum? Mr. Howell says decidedly not, and his essay showing why we should not is a very able one indeed. But that gentleman must not forget that Mr. Kitson is simply protesting against the false claims of priestcraft and nothing more, and his insect-powder will do much to exterminate the fanatical claims that have fooled us so long.

One word more. Your article on 'The Man Jesus' is a most refreshing contribution and represents the views held by Mr. Wallis, who had the courage to say that the Jesus of the New Testament—that Jesus who is alleged to have wrought miracles, commanded demons, and vanquished Satan, never lived.

The truths in his excellent essay on 'Did Jesus Die on The Cross?' stand up like a 'statue of Parian marble surrounded by a patch of skunk cabbage.'—Agnostically yours,  
JOHN KING.  
110, Ingleby Drive, Glasgow.

## SPIRITUALISM FOR THE PEOPLE.

SIR,—Recently, under the above heading, you published a manifesto issued by the Onward Spiritualist Association, urging Spiritualists to undertake a systematic house to house distribution, on loan or otherwise, of Spiritualist literature. Since the manifesto appeared a quantity of back numbers of Spiritualist periodicals have been sent to me for distribution by the Association, and correspondents in the country write offering further parcels.

Will you kindly allow me to state that these parcels, and any others that may be forwarded to us, we shall be glad, provided they be sent carriage paid, to receive and distribute? At the same time, however, I should like to point out that our appeal was not to Spiritualists to send literature for us to give away (we already have, or can obtain, as much as our limited opportunities will allow us to distribute advantageously). Our manifesto was issued to endeavour to induce our fellow-Spiritualists to 'scatter the seeds' themselves in their own respective districts.

Whilst there remain so many unconverted people in the provinces, it seems to us to be a pity for Spiritualists to pay to send parcels of literature to London. Moreover, the sacrifice London does not deserve, or, at any rate, will not appreciate. Londoners are proverbially the despair of every advanced movement, their apathy being appalling and, one sometimes thinks, simply impenetrable. All things considered, therefore, my committee cannot help thinking that the correspondents to whom I have referred, and Spiritualists generally, would do well to devote what literature they possess or can purchase to their own several localities.—I am, dear sir, fraternally yours,

HERBERT E. BROWN, hon. sec., Onward Spiritualist Assn.,  
80, Grenard-road, Peckham, London, Nov. 24.

## THE MARTYRDOM OF TRUTH.

SIR,—I have read the letter signed 'J. King.' I have no wish to violate the laws of courtesy, but surely 'J. King,' whose motto is 'We seek for truth,' should at least try to obtain truth before he enters upon the functions of the critic, and try to cultivate the power to distinguish truth from opinion; the latter may be false, but the truth will always be true. 'J. King' makes the assertion that I have much to learn in the way of being 'logical or cautious,' but 'J. King' apparently forgets to point out any single statement of mine to which the brand of bad logic can be applied. Until he does so, I will continue in the belief that I am as logical and as cautious as my intellect will permit me to be. I did not cast any reflections on the character of Secularists, but I did remark upon their disinclination and inability to perceive truth.

I do not regret (nor did I make any such statement) that 'Secularists do not seek truth in the way Spiritualists are doing,' but I do say that Secularists give the lie to their motto, for they do not seek for truth in any way whatever; this fact is wholly accountable for the mental desolation so much in evidence among the National Secular Society. They refuse to acknowledge anyone to be a truth-seeker who does not belong to the N.S.S. The very fact of criticising one theory, and putting all others out of view, makes the discovery of truth impossible. I know that sceptics are rarely treated with intellectual fairness, especially by the clergy, but I also know that the clergy are seldom treated fairly by the Secularists. With regard to the regret of J. King that 'Spiritualists are not content with one-world-at-a-time philosophy,' I can only say, 'One man with a conviction is worth ninety-nine with interests.' The gross failure of Secularism is that it provides little for man here and less hereafter. I am pleased that J. King was so obliging as to verify my statement that 'the highest standard of ethics Secularism can give is practically public opinion'; but it seems to me a Spiritualists' meeting was a most peculiar place for J. King to endeavour to find the voice of public opinion.

Your own action gives evidence that the word 'Freethinker' is a misnomer when applied to the Secularists. They are the greatest bondslaves in the world. Not one of them dare assert the right to think for themselves. Governed by a self-constituted autocrat, who claims the most implicit obedience and blind confidence; nor dare they question the validity of this claim. I daresay J. King is well versed in the writings of the sceptics of the day. In the course of my search for truth, I found Professor Tyndall repudiated Atheism, and said, 'There is a God supreme over all Gods, diviner than mortals (Belfast address). Charles Darwin said, 'I have never been an Atheist in the sense of denying the existence of God.' Professor Huxley affirms that 'Atheism is logically absurd.' Samuel Laing, in

'Modern Science and Modern Thought' (page 71), tells us: 'There is one other conception, of which we may certainly say it is not true, i.e., Atheism.' Professor G. J. Romanes, the eminent scientist, etc., says, 'I am not ashamed to say that, with the virtual negation of God, the universe to me has lost its soul of loveliness.' Mr. Buckle, in his 'History of Civilisation,' writes 'The belief in a future state approaches certainly nearer than any other belief.' The difficulty in regard to the definition of Secularism that arose between Mr. G. J. Holyoake and Mr. Bradlaugh was, that the former gentleman admitted there might be another world, while Mr. Bradlaugh did not, though the latter gentleman, in his 'Logic of Atheism,' speaks of a 'great beyond.'

Mr. Charles Watts, in the *Freethinker*, April 1, 1893, writes, 'The truly wise man will not dogmatise respecting the unknown.' These are only a few of the thoughts of well-known sceptics (with one exception), and I found that not one of them attempted to adopt the position which Secularism does, when it says it 'knows nothing of divine guidance, and that nobody else knows anything either.' I always take a pride in weighing evidence for and against, and I find that though Secularism claims some of these writers as their authorities, all that is written in opposition to their view is quietly ignored. It is Secularism that puts forward the 'monstrous claims,' and I do not hesitate to say that Secularism trades upon the scientific ignorance of the people. Let J. King dwell upon the above paragraph and remember that the beginning of all knowledge is the rejection of prejudice, and that we should keep a perfect indifference for all opinions, not wish any of them true, or try to make them appear so; but, being indifferent, receive and embrace them according as evidence, and that alone gives the attestation of truth. Evidence, therefore, is that by which alone every man is (and should be) taught to regulate his assent, who is then, and then only, in the right way when he follows it' (Lockes 'Conduct of the Understanding').

In conclusion, I wish to express my heartfelt thanks to the donors of *Light, Agnostic Journal*, Rachel Bunn and Son for pamphlet, and the various anonymous friends. (Miss) ADA JACKSON.  
38, Bengel-street, Hall-lane, Liverpool, Nov. 9, 1898.

## HAVE FRAUDULENT MEDIUMS THEIR USE?

SIR,—I note in your issue of the 19th that this notion has been well threshed out under the heading, 'The National Association of America.' Being in one of our public libraries yesterday, for which our somewhat progressive district is famed, I took up the *English Mechanic and Journal of Science*, and knowing the animus that generally prevails therein against Spiritualism, likewise to be found animating those otherwise progressive journals under the same proprietorship, the *Weekly Times* and *Daily Echo*, I was not surprised, though amused, to see a phantom face illustrated thereon as a sample of spirit-photography obtained, of course, by some simple photographic manipulation, and also full diagrams of the slate-writing trick. Our friend Eglinton, who convinced so many intelligent men years ago, would smile at this. A nib of soft lead or slate pencil, impregnated with steel filings, is enclosed between two slates, and a magnet is then manipulated by the fraudulent medium outside, and some sort of scrawl (*sic*) is then seen pencilled out on separating the slates. How wonderful! What a pity the exposure did not occur to the late E. W. Gladstone, when he received closely-written communications in different languages, and it so effectually explains communications unknown to the medium, crossed and re-crossed in different coloured chalks, a common incident in Eglinton's time. The slate and carpet trick, too shallow to deceive a schoolboy, is also largely illustrated. Now, sir, Spiritualism ought to be dead and buried long ago if it could have been effected by this wonderful and largely-circulated journal of science, and yet still they never seem to have enough of it. They are always at it, so perhaps fraudulent mediums as advertising agents, gratis, have their use, after all.—Yours fraternally, C. DELHOLME.  
2, Beacon House, Hemstall-road, West Hampstead, N.W.

## DISPUTATION.

SIR,—It seems to be such a sad pity that Spiritualists should waste their energies in disputation, and so give cause for much unpleasant criticism. Until human nature alters there must be different views that seem in a great measure to result from organism. Not two mortals regard a given subject in exactly the same way. Could they do so, there would be at once o'er the globe 'Union in Faith.' As it is one inclines to belief and another to scepticism.

'Who can really know the truth?' Do not spirit-messages differ in a most unaccountable manner? Even the spirits frequently disagree in doctrinal matters. Apparently they see according to their lights. I personally believe firmly in the 'Light of the World,' yet not in the perfectly orthodox manner, for I reject the dogma of a 'vicarious sacrifice.' My belief is that set forth in M. A. Oxon's 'Spirit Teaching,' but I do not expect others to think as I do. The doctrines can take care of themselves, why trouble about them? In God's own time all His children will learn the truth. Is it not wiser to leave the sublime mysteries to the Great Unknown, and instead give our thoughts and time to questions whose answer we may find by *work*. The oppressed are crying for help—little children and tortured animals. Their cries are for ever rising from earth's hells. Can we turn our faces starwards and forget these unhappy ones? Let us first look downwards, and not only look but act. Let us strive to make selfishness hide her face and cruelty flee for ever away. Then, perchance, when our souls are poised above earth's murky atmosphere—when they can only gaze on all, on everything, misunderstandings, quarrels, ill-feeling, with sublime pity and love—when we have achieved complete 'self-abnegation'—then perchance may the Divine Wisdom permit us to see clearer. Surely, in order to gain a fuller comprehension of sacred problems, which have puzzled earth's sages since the world began, we must grow in grace and purity and labour *only* for the love of 'Goodness.' Even then we are but mortals in the first stage of progression. The central truths of the Universe must be far beyond our puny understanding, and can only be revealed to God's Holy Angels.—I am, sir, yours faithfully,  
MINA SANDEMAN.

## EVIDENCE FOR THE EXISTENCE OF JESUS.

SIR,—With your permission I should like to make a few remarks upon a letter in your paper of the 18th, and signed Jesmond Dene. The writer says: 'I wish we had half as much positive evidence for the existence of Jesus that we have for Soorates and the other old sages of history.' Allow me respectfully to suggest that if those whose minds are troubled on the question of Jesus, his existence, his life, in a word, all connected with him, would get and read Dr. J. R. Buchanan's work on 'Primitive Christianity,' and with a mind open to conviction, they would find the most satisfactory answer to everything connected with him. The writer says 'that Jesus was not a perfect man.' If the ground on which that opinion rests is the New Testament, as we have it, it is correct, but that is not the view of his character as given by Dr. Buchanan.

One can scarcely imagine anything more perfect, lovely, attractive, and satisfactory, than his character, as depicted in the pages of 'Primitive Christianity.'

I am perfectly aware that some may question the reliability of the testimony which Dr. Buchanan produces in support of the claims of Jesus (whom he does not represent as God, but as the highest manifestation of God given to men). To say the least, Dr. Buchanan's claims to credibility are superior to those of our New Testament, but, let his be subjected, like everything else from the spirit-world, to the test of reason, and the verdict can hardly be against him. Of course, the question comes back to Dr. Buchanan himself, and I think I may assert with the utmost confidence that he is incapable of giving to the world that which he did not himself believe, and have the most solid grounds for believing, was perfectly true. His work clears away errors about Jesus, and imparts a feeling of rest which satisfies. The writer will find the question as to the relation between Buddhism and Christianity fully answered in 'Spirit Teachings,' by Stainton Moses.

W. G.

## CHRISTIANITY AND SPIRITUALISM.

SIR,—I consider it *most unfair* on your part to suppress my last letter, especially as you have *misrepresented* it in your 'Answers to Correspondents. If you will re-read it, you will find it nowhere states that Jesus has been *seen*.

The only conclusion I can come to is, that if the *truth* of Spiritualism depends upon whether you *believe* the manifestations, it must indeed be not worth the enquiry.—Yours, etc.,

THOS. C. E. OSBORNE.

NOTE.—We have not been '*most unfair*' to Mr. Osborne, and we have not '*misrepresented*' him. An account is given of 'a little private seance,' at which an 'Intelligence' is asked, 'Is Jesus Christ a reality?' to which the answer is given, 'Yes.' If this 'Intelligence' had not *seen* Jesus Christ, she had no right to affirm that Jesus Christ was a '*reality*.' There is the letter of a statement and there is the spirit of a statement, and we submit that in using the word '*seen*,' which was taken haphazard to express the state of our mind as caused by the reading of Mr. Osborne's letter, there is no misrepresentation whatever. A courteous correspondent always points out an error without descending to personal abuse.—Ed. T.W.]

SIR,—Will you kindly allow me a short reply to 'F. W.'? I am sure he will agree with me that it is not right to hold Christianity responsible for the wrong-doings of a body of men (whatever they may call themselves) whose actions are in direct opposition to its teachings.

Christianity is a system of religion which demands a strict conformity to the teachings of its founder, Jesus Christ. This being so, any evils resulting from actions which are *contrary to such teaching* cannot be chargeable to Christianity.

It would save much misunderstanding if speakers and writers, when denouncing the *false* Christianity, so often practised by *professing* Christians, would be more careful to make it plain that it is this spurious Christianity they are condemning and not that taught by Christ himself.

'F. W.' would consider anyone very unjust who would stigmatise Spiritualism, for instance, as a system of fraud and trickery because some people practice such whilst *calling themselves Spiritualists*.—Yours, etc.,

THOMAS C. E. OSBORNE.

The Pharmacy, Moss-lane West, Moss Side, Manchester, Nov. 26.

## THE SWORD.

LORD KITCHENER'S 'DIRTY WORK.'

SIR,—Precisely, Lord Kitchener's work in the Soudan was 'dirty work,' as Mr. Hewes admits, and that is just why many of us think there is a certain brutality in all this delirious glorification of it. We have sent the hangman behind walls to do his dirty work in silence and obscurity; why should we turn our strongest sunshine upon the men of blood as though they were the greatest and noblest of men? It is a little disgusting; it is a good deal saddening.

The real truth is that at our present stage of development the fighting brute, from whence we have descended, is still pitifully in evidence with us, and many will be sorry to see Mr. Hewes so far giving in to it as to say of the Dervishes, 'the more killed the better.' Does he really think that it is our duty to go up and down the world killing off the undeveloped races?

I may add that, as usual, the horrors of Dervish rule have been greatly exaggerated; it is a well-known game in politics and aggression.—Yours, etc.,

A SORROWFUL ONLOOKER.

SIR,—The letter on this subject from Mr. J. Fraser Hewes, which appears in your issue of the 25th ult., might well have been written by a sanguinary Jingo of very limited intelligence.

In that letter you are taunted with lack of public spirit, because, forsooth, you, in effect, said that our volunteers might easily spend their leisure time to much better purpose than in military drill. The only fitting reply to that taunt is, that in the estimation of those who know you, whatever you do lack, it is not public spirit. We are told that 'Lord Kitchener has, in the opinion of 999 out of every 1,000, rendered a grand service to civilisation by his splendid victory in the Soudan. Indeed!

To that it may be said, in the first place, that, in the opinion of our best thinkers, 999 out of every 1,000 have no opinion at all on any subject—no thought in their brains that can be truly designated as an *opinion*:—in the second place, that killing people, no matter how bad they are, has no civilising effect whatever, but the reverse; in the third place, that killing a bad man does not get rid of him, but may, and almost invariably does, increase his power for evil, as you so cogently contended in the leading article now under criticism, and as the grand philosophy of Spiritualism so strenuously urges upon all thinking men; and, in the fourth place, that the 'grand service' rendered by the mercenary Kitchener and his hiring soldiers, was to the holders of Egyptian bonds, and to no one else—to the money-bags of millionaires and money-lending usurers.

Mr. Hewes may have an unnumbered gratuity of the 'grandeur' of the 'service' he so thoughtlessly writes about. He is wondering if you, sir, have ever heard of the fiendish doings of these black men, the Dervishes; as if the proverbial man in the street, let alone the esteemed and intelligent editor of 'our own paper,' hadn't heard of those travellers' tales. I am wondering, sir, if Mr. Hewes knows even the first letter of the alphabet of this Egyptian business! And, then, of this wonderful civilisation we hear so much about, and the spreading of it by machine guns and big battleships! What in sober truth is it? In large measure, just such a civilisation as requires guns and battleships to preserve; and no real civilisation can be thus preserved, for the preservative is not only of the earth, earthy—it is of hell, hellish!

Let us Spiritualists, at least, try to get away from such fiendish materialism rather than lend ourselves to it; strive to become invested with the power that protected Daniel in the lions' den, and the three men in the fiery furnace; to attain to that knowledge, foregleams of which that noble Spiritualist, Camille Flammarion, has given us. Let us, above all things, deal justly and love mercy. Were these our characteristics as a nation we should have no need of guns and battleships to protect us.

All honour to you, sir, for your noble leader on 'The Sword'; fear not the carping critic—he defeats himself.—Yours truly,

CHRISTOPHER NORTH.

SIR,—I thank you heartily for the spirited and timely leader on 'The Sword,' in your issue of the 18th ult. The article speaks volumes for your high principles, and shows how you can rise superior to the false patriotism and childish jingoism of a misguided people. Your views have been expounded by real leaders of men in all times, from Jesus Christ to our modern apostle of peace—Count Leo Tolstoi.

It is a weird satire, sir, upon our boasted civilisation that we should send out to Egypt a vast army of men, backed by a small army of preachers of the gospel of peace, to carry out a *massacre* that must for ever stand out in the annals of this nation as brutal as it was unjust.

You call our soldiers 'poor, misguided hirelings.' I venture to go further, sir, and submit that nine hundred and ninety-nine out of every thousand who took part in 'the brilliant victory in the Soudan' knew practically nothing of the principles for which they all too readily risked their lives. 'England, home, and beauty' (?)—*cant!* Let us be honest and say: landlordism, overrented slums, supply and demand, labour—undignified, inartistic, forced,—dirty streets in ugly cities, ignorance, and hunger, with their adjuncts, the 'Jabesh Windbags,' backed by local 'Bobuses,' and a press whose highest aspiration is to secure two-column advertisements, setting forth the merits of a 'Morrison Pill' to a disordered people. Our soldiers are to all intents as ignorant of the true meaning of life as are the religious fanatics they go out to fight. Of course our men are well trained to manipulate the 'machinery of hell,' but this circumstance is merely accidental; the Dervishes were quite as 'brave and fearless' in their primitive way.

Will J. Fraser Hewes tell us what effect the capture of Khartoum will have upon the wages and hours of labour of our over-worked industrial classes, or what refining influence it will have upon shirtmakers, matchmakers, chainmakers, and the host of sweaters' victims?

Will he give us a reason for our presence in Egypt from the time we sent our gunboats to bombard Alexandria at the express invitation of the Egyptian bondholders? Has he read of the way the natives have been outraged by British soldiers? how native maidens have been seduced by our young men and in the presence of the victims' sweethearts and parents? how villages have been plundered and laid waste, and how innocent blacks have been 'potted at' just to see them leap in the air after they have been struck by our bullets, and for *fun!*?

I suspect from the grievous tone of Mr. Hewes' letter that he has taken his information of these matters from the hiring press, bossed and controlled by men who have everything to gain by conquest, and who are ever ready to sacrifice principle for plunder when opportunity affords.

And now that we have obtained possession of Khartoum, and have conquered the Soudan, the results, even from the standpoint of plunder, seem to point to a dismal failure. Mr. Stevens, the able correspondent of the London *Daily Mail* (a Tory organ), who accompanied Kitchener to Khartoum, speaks of the Soudan as follows: 'The poor Soudan! The wretched dry Soudan! Count up all the gains you will, yet what a hideous irony it remains, this fight of half a generation for such an emptiness. . . . The Soudan has no colour and no age—just a monotone of squalid barbarism. It is not a country; it has nothing that makes a country. Some British institutions it has, and some bloodthirsty chivalry. But it is not a country; it has neither nationality, nor history, nor arts, nor even natural features. Just the Nile—and for the rest there is absolutely nothing to look at in the Soudan. Nothing grows green. Only yellow half-grass to make you stumble, and sapless mimosa to tear your eyes; dom palms that mock with wooden fruit, and Sodom apples that lure with flatulent poison. For beasts it has tarantulas and scorpions, serpents, devouring white ants, and every kind of loathsome thing that flies or crawls. Its people are naked and dirty, ignorant and besotted. It is a quarter of a continent of sheer squalor. Overhead the pitiless furnace of the sun; underfoot the never-

easing treadmill of the sand, dust in the throat, tuneless singing in the ears, searing flame in the eye, the Soudan is a God-accursed wilderness, an empty limbo of torment for ever and ever.' And on the top of all this, Kitchener sums up the Soudan as 'a pestilential swamp.'

J. Fraser Hewes may credit us with the above Eldorado. As a liability we debit the nation with the loss of thousands of young lives (on both sides); a wanton waste of human labour, skill and ingenuity; and the taxes necessary to meet the butcher's bill—a tax to be paid by the sweat of the brows, brains and hearts of our already overworked industrial army. The balance of glory (if any) we cheerfully present to our friend.

And you are pitied for your lack of public spirit! Sir, as an admirer of your public work, I hope you will long be spared to pursue the course of conduct you have so unselfishly marked out for yourself, and, in conclusion, let me say that I hope Mr. Hewes' children will have so grown in knowledge by the time they reach maturity that, instead of joining the volunteers, they will enlist themselves in the army of social and spiritual reform, there to wield the weapons of enlightenment and truth against the great gaunt giants of ignorance and prejudice, and that they will enjoy health and strength to help build up true cities, for, as Walt Whitman well says, 'The great city is the city of the greatest men and women. If it be but a few rugged huts, it is still the greatest city in the whole world.'—Sincerely yours,  
HARRY HENSHALL.

#### ANSWERS TO CORRESPONDENTS.

T. CLAYPOLE.—We do not doubt but that all you say of your friend is true, but your letter contains nothing specific of public interest.

GEO. KNOWLES.—We must be the judge in such matters.

W. W.—The first opportunity.

GEO. HARWOOD.—We are obliged to use In Memoriam notices just as we find it convenient. We are always sorry when forced to delay their insertion.

FANTOME.—'Common courtesy' is one of the commonest of our virtues, so common, indeed, that we raise our hat to a charwoman. Your letter was not printed because there was not room for it last week.

MRS. FIRTH (Toronto).—Will write soon.

We have no account of any Society at 166, High-street, Poplar.

R. HUGHES.—Your allusions are so directly referable to certain Societies and individuals, that we shall violate our policy of non-interference with the business of Societies if we print your letter. Past unpleasant experience has made us very cautious in these matters.

#### Items of Interest.

THANKS to those friends who have been solicitous about our health—we are improving.

LETTERS RECEIVED.—Henry Brooks, Thomas Bellamy, W. Stansfield, N. Howarth, Fiat Justitia, Basil A. Cochrane, John Pollard, H. Walton, W. Latimer.

THE FEDERATION PROPAGANDA.—The Federation is prepared to help Societies in conducting missions in their own rooms, or hired halls. For terms apply Jas. Swindlehurst, 159, Hammond-street, Preston.

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.

YORKSHIRE UNION.—The Union held two very successful meetings at Clayton, on Sunday, November 20; hall crowded at both services. Mesdames Beardshall and Burchell; Messrs. Parker, Gavin, and Whitehead, taking part. A healthy spirit of inquiry was manifested.

BURNLEY SICK FRIENDS.—Mrs. M. Hartley acknowledges with thanks for Mr. and Mrs. Marshall the receipt of the following sums, which have proved very helpful: O.P.S. Fund, £1; Islington Spiritualists, 5s.; Mr. Robert Fay, Greenock, 5s.; Mr. G. Smith, Brighton, 2s. 6d.

ERRATUM.—In the TWO WORLDS for October 21, in Mr. Wallis's letter, he was made to say that Mr. Heber Eaton had married Mrs. Wright's daughter. It should have been Mr. Eaton, junior, as Mrs. Eaton, senior, is alive and hearty, and sends greetings to her Oldham friends.

NORTH LONDON.—Some of your metropolitan readers may be glad to learn that Mr. J. Page Hopps is to give a lecture on Thursday, December 1, in Unity Church Schoolroom, Upper-street, Islington, commencing 8 p.m. The subject is 'Four Studies from Shakespeare,' and includes an address on 'What is a man?' Admission free.

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.

WALTER HOWELL, of 3 Thyra Grove, Beeston, Notts, writes: Sir,—Having received letters from friends solicitous about my wife's health, please allow me to thank them and assure them that she is now quite well, and but for her recent bereavement, which of course is a source of heart-sorrow, she would be in mind and body perfectly healthy. In Mr. Adams' kindly notice of my work in South Wales, he says I need cheering and sympathy. My friends in the Cause have been good enough to express their condolence, and my wife unites with me in thanking all who have thus communicated. I feared some slight misunderstanding if this acknowledgment were not publicly tendered. More than this expression of sympathy I neither expect nor require.

SEVERAL ARTICLES, etc., are in type but crowded out.

'THE SWORD.'—Several letters on this subject are unavoidably crowded out.

YORKSHIRE UNION SPEAKERS.—Will Yorkshire Union Speakers to whom I may have omitted to write, please send me their open dates for January, not later than December 8; also will societies who may not be represented at the Monthly Conference, please send me their plans as early as convenient, so that the Union Monthly Plan may appear in complete form.—J. WHITEHEAD.

MUNICIPAL HONOURS TO A BLACKPOOL SPIRITUALIST.—At the recent municipal elections in Blackpool Mr. Butterworth, the treasurer of the Blackpool Society of Spiritualists, has been returned for the ward he contested at the head of the poll with a large majority over all his opponents. This is as it should be. We are found at last to be possessed of sense enough and are respectable enough to hold offices on public bodies.

GRATITUDE.—One of our friends writes as follows: 'I am full of the influence of Sunday evening's service. Never have I realised so much influence direct from the spirit side. I wish I had language eloquent enough at command to pay tribute to the inspirers of Mr. Walter Howell and the instrument they are so glad to use. His tongue was touched with "Holy Fire," and our hearts burned within us, for truly the place we were in was 'holy ground.'

THE Debate Society's meeting was held at Hilton-street, Higher Broughton, on Tuesday evening, when Mr. J. C. Macdonald gave an address on 'Spiritualism, the complement of the rational thought of the times.' Owing to a previous engagement of the South Manchester Society there will be no meeting on the 6th December. The next meeting will be held at Collyhurst on December 13, when Mr. W. Phillips will open on 'Materialisation and its possibilities.'

MR. E. ADAMS, of Cardiff, writes: 'Sir,—Kindly permit a brief reference to my note *re* Mr. Walter Howell, which appeared in your last issue. There is no suggestion of a monetary appeal intended, as would be distasteful to Mr. Howell. My note was inspired by a deep feeling that brother Howell's work has not yet received in this country the full recognition and prominence to which its intrinsic worth and high character justly entitles it. Mr. Howell modestly and stoically leaves the merit of his work to tell its own tale, and this it does wherever it speaks, but he deserves a yet wider audience, and keenly feeling this, and knowing also that "evil is often wrought by want of thought," I feel constrained to urge upon representatives of Societies and all who desire to see the higher Spiritualism established in our midst to give Mr. Howell the fullest possible employment—on weeknights and not only on Sundays—and thus help to afford the practical "cheering up" which is needed.

#### ITEMS OF PROPAGANDA.

NOTTINGHAM can claim the services of two well-established societies for the purpose of assisting in the general establishment of spirit communion to its inhabitants. Within a very short period both these societies have been compelled to vacate their old quarters, and have removed to other abodes. The purchasing of the Morley Hall by the Young Men's Christian Association necessitated the transference of the Morley Society to other chambers if they desired to still continue as a Society, so they migrated to the Gladstone Hall, St. Ann's Well's Road.

This seems to the writer to be an entirely new district for Spiritualism, and the devoted souls soon saw the need for good missionary effort in the attempt at Society building in their new quarters if Spiritualism was to keep its foothold there.

Seeking the assistance of Mr. Swindlehurst, as Federation organiser, a week's missionary work was soon arranged, with the able assistance of Mrs. Place. The walls were well posted with large posters, whilst 3,000 handbills were distributed from house-to-house in the district of the Gladstone Hall.

The mission, commencing Monday, Nov. 14, was successful from the start. Each evening the hall was crowded, many having to stand through the services. Mr. Ashworth presided the first evening, and on Thursday, Mr. Phillips, of Beeston. The interest was sustained to the end. Questions and discussion came in abundance. The solo so sweetly rendered on Tuesday evening, by Miss Carson, a blind lady, was warmly applauded. The display of clairvoyance during the whole mission was remarkably clear and to the point, one being of a person who was crushed to death; another, Ann Lane, was duly recognised. Another was that of a person who lost his reason before passing on to the other side; and one spirit, duly recognised, who gave his name as Harry Short, confessed to his taking too much intoxicating drink whilst on earth. The week's propaganda closed with a hearty vote of thanks to Mrs. Place, Mr. Swindlehurst, and the National Federation.

Monday and Tuesday, Nov. 21 and 22, found the missionaries at Rawtenstall. Good audiences greeted the propagandists in this district. The discourses by Mr. Swindlehurst were listened to with marked attention. Mrs. Shaw, of Preston, made her first appearance as clairvoyant to this kind of meeting. She gave her descriptions in a clear and concise manner, and soon made a deep impression on the audience, more than two-thirds of her delineations being recognised at the time.

From Rawtenstall to Accrington. Nov. 21 being a stormy day the roads were almost beyond travelling as through snow and sleet the missionaries of Spiritualism wended their way to China-street. The meeting conducted here assumed the nature of a reply lecture to the sermon given against Spiritualism by the Rev. J. G. Sutherland, the Sunday previous. There was a good audience, despite the unfavourable weather outside.

The reporter being present from the *Accrington Advertiser*, he gave a fairly good report of two columns length in his Friday's issue. Again Mrs. Shaw did duty as clairvoyant, her descriptions being much enjoyed. The full outcome of these meetings may be summed up as being most useful and encouraging to the societies, and a grand success so far as the National Federation propaganda is concerned.

## THE TWO WORLDS.

*The People's Popular Penny Spiritual Paper.*

SUBSCRIPTION RATES TO ALL PARTS OF THE WORLD

One year, 6s. 6d.; six months, 3s. 3d.; three months, 1s. 8d.  
post-free, including all Supplements.

FRIDAY, DECEMBER 2, 1898.

EDITOR AND GENERAL MANAGER, E. W. WALLIS.

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

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

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

### Miracle.

The common definition of man is false: he is not a reasoning animal. The best you can predicate of him is, that he is an animal capable of reasoning.—WARBURTON.

IGNORANCE and miracle are twin brothers, and like the Siamese twins, when one dies the other will die. A miracle is defined as 'an event contrary to the established constitution and course of things, or a sensible deviation from the known laws of nature: a supernatural event.' A miraculous event is said to be 'effected by the direct agency of Almighty power, and not by natural causes.' Perhaps the most remarkable thing to note is, that thousands of men have passed through the universities of this and other countries, and gone forth to the world teaching the doctrine of miracles. The whole of orthodox theology is founded on miracles, and when these are logically and scientifically examined, they become sources of amusement, and we wonder that intelligent and so-called educated people should have believed them so long.

Now, it is well known to the scientific student that there are some laws of nature that cannot be interfered with, *i.e.*, however much we try to run counter to them, we cannot, they are fixed—irrevocable and eternal; we know they must always have been, and we know they always will be. Moreover, we know that if it were possible even for God to vary them, he could not do so and maintain consistency in His attributes, for 'God is the same yesterday, to-day, and for ever.' Speaking in reference to these natural laws according to which our thinking is regulated, Sir Wm. Hamilton says: 'Whatever violates the laws, whether of Identity, of Contradiction, or of Excluded Middle, we feel to be absolutely impossible, not only in thought but in existence. Thus we cannot attribute even to Omnipotence the power of making a thing different from itself, of making a thing at once to be and not to be, of making a thing neither to be nor not to be. These three laws thus determine to us the sphere of possibility and impossibility, and thus not merely in thought but in reality, not only logically but metaphysically.'

As soon as we get a clear comprehension of what is meant by natural law or natural laws and their absolute irrevocability, we know for certain that no event has ever happened in contravention of these laws; we know that these laws will always be the same; heat will always expand, and cold contract or expand according to its own law. The quicksilver in the thermometer will rise or fall as the temperature changes, and in the barometer it will rise or fall as the weight of the atmosphere changes. Thunder, lightning, wind, rain, hail, frost, or snow will be present or absent according to the operation of those natural laws which regulate each. A valley is the natural condition associated with two hills, and neither water nor ice can remain still on an inclined plane. The law of gravitation keeps a million suns in motion, while the moon is followed in her courses by the tides. Armed with a knowledge of these laws, and of the forces resulting from their operation we see quite clearly there can be no miracle, for there is no necessity for miracle.

Down, down deep into the bowels of the earth we can descend; back, and still further back, into what was at one time the mysterious past, we find primitive rivers, lakes, seas, and oceans, peopled with myriads of molluscs. Then turning round we re-trace our steps steadily over æons of time, and we pass stage by stage the gradual development from the animal invertebrate, to the animal vertebrate; from the fishes to the reptiles, from the reptiles to the birds, from the birds to the mammalians, at the head of which stands man, in all his wondrous complexity of organisation, and all his mental genius

so far transcending the mentality of all below him, that the leviathan of sea and earth and air are brought into his service, and yet there is no miracle.

Mighty forests, brought into being under the genial influence of the sun's heat, millions on millions of years ago, have been pressed and solidified into fields of coal, which lie one over another, the result of change and interchange with thousands and tens of thousands of years between these changes; but there is no miracle. Man has grown in stature and intelligence; he has grown from an associate of the beast in the caves of the earth, to be a companion of angels in the lowly homestead and in the monarch's palace. He chains the lightning and defies the ocean storm; he makes the earth subservient to every need; but there is no miracle.

Knowledge has taken the place of ignorance, and miracle is gone for ever. The woman turned into a pillar of salt is a lie, whenever the story is seriously told. That Moses cut the Red Sea in two with a stick is an impossibility, the law of gravitation forbade it, and yet this monstrous story is told as if believed in by the priests. It is a lie. The flood story is all myth, and a little common sense would show this. The ten plagues of the Egyptians present a story which for incongruity surpasses almost every so-called miracle in the Bible, the only incident having a semblance of truth being that in which the Jews borrowed the jewellery of the Egyptians, for they have been engaged very largely in that business ever since. That a just God should have hardened Pharaoh's heart and then punished him for acting as he did, is too stupid a story to find credence in the mind of any rational creature. That the sun and the moon ever stood still, every student of physical science knows to be an absolute impossibility. If Moses ever went up into Mount Sinai and brought down two tables of stone and said, God, 'whom no man hath seen at any time,' had written the ten commandments on them with his finger, he made one of the most infamous statements it was possible to utter.

The idea of a man being swallowed by a big fish and not digested under three days, but cast out of the big fish's belly high and dry on the sea beach, has been turned into stale jokes, we believe, more than any other story in the Bible.

The clergymen and ministers who have taken the science course in the universities don't believe these stories. They know that they perjured themselves when they subscribed to the Thirty-Nine Articles, but they did it, and then read these stories in the church or chapel, Sunday after Sunday. We know we state the truth, for on putting the case to a clergyman a short time ago, as plainly as we put it now, he wished, with a feeling we shall never forget, that the Bible might undergo a process of expurgation, and these unscientific, untrue stories be thrown out.

In this respect the New Testament is as bad as the Old. The swine story, in which devils get credit for entering swine, and then going into the sea for a bathe, and getting drowned, is sheer nonsense; and the story about dead people walking out of their graves on the day of the crucifixion is no better—they are both equally absurd and ridiculous. But, as showing that Bishop Warburton was right when he said man 'is not a reasoning animal,' we commend our readers to the last verse in St. John's Gospel, which says, 'And there are also many other things which Jesus did, the which, if they could be written every one, I suppose that even the world itself could not contain the books that should be written.' This miracle, it will be seen, overshadows all the rest; it is arrant nonsense, and the wonder is that anyone should say he believes it. This silly statement can be tested by a simple arithmetical sum. A rapid speaker utters about 150 words a minute. Jesus is said to have expired on the cross when about 33 years of age; if he had talked and worked night and day, and someone had recorded his history at that rate, how many words should have been written? Some years ago we worked out this sum, and we found that all the words, printed on paper as thin, and type like that of which some Testaments are made, the books could be conveniently packed in a joiner's tool box.

There are no miracles, we repeat, never were any, and an Almighty and just God does not require them. Everywhere is the law of God manifest in the physical and the spiritual realms. He has endowed us with five senses, besides the power of intuition, and beyond all these, has blessed us above the brutes with the faculty of reason. 'Ah, but these are not to be trusted,' says the theologian, 'you must believe in revelation, and I am the man who knows all about it.' Well, we believe in revelation too, but it is revelation from personal experience; we can dine by proxy, learn by proxy, suffer by proxy, live by proxy nor die by proxy; these *would be miracles!*

## Psychical Phenomena and Spiritual Science.

By THOMAS POWERS.

By the recent papers of Mr. Oxley more particular attention has been directed to psychical phenomena, and his graphic delineations of materialised forms and their presentation must have produced such an impression on the minds of the more thoughtful and studious readers as to awaken the desire to pursue the subject to a more interior domain, in order to gain additional knowledge as to the precise nature of these wonderful phenomenal forms, and the *modus operandi* of their production.

Indefiniteness and misconception are terms which may, in all fairness, be used in describing the mental attitude of the great majority of those persons interested in Modern Spiritualistic phenomena, whether as witnesses of their production or students of the recorded observations of others; yet the whole of such genuine phenomenal manifestations are the product and outcome of laws, which are as undeviating and infallible as those known to the savants and students of physical science, and cannot be evaded or transcended.

It is to the study of *spiritual science* the energies of the thoughtful must be directed, otherwise they cannot become proficient in the wisdom of spiritual laws and the processes of their outworking.

With reference to materialised forms, two main questions have to be resolved, viz., 'What are these objective phenomenal forms in their reality?' and 'What is the *modus operandi* of their production?' That such appearances are produced has been demonstrated to the satisfaction of many earnest and intelligent students during the last decades of the present century, to say nothing of the actuality of such phenomenal presentations attested and recorded as the experience of those in preceding ages.

We speak of these appearances as *forms*, but let it be understood that in using the designation 'form' we do not mean configuration alone, but the substance utilised by the ego for the time or state being, whatever its configuration, to make itself manifest, and to provide those conditions by and through which it may enjoy a self-consciousness of cognition while in such condition or state.

Let us for a moment review what transpires in the seance room where suitable conditions are provided, by the presence of a developed sensitive, environed by a band of sympathetic friends. Where success is attainable, the most general outcome is the emergence from a darkened pavilion of a form of life, which, to all appearance, is a human being, in the human configuration, endowed with intelligent consciousness, and which, upon careful examination, proves to be of solidified substance, actual and tangible to the sense perceptions, and so much like the human beings into whose presence it has been introduced that it is most difficult to discover in what specific particulars they are not identical. Upon some occasions the forms are produced under the actual observation of the spectators, the first indication probably being the appearance of a cloudy self-luminous substance, which, with rapid pulsation, grows and expands, gradually presenting the semblance of a concealed human being; and when the process is completed and its veil drawn aside. Lo! 'and behold! there stands a human form divine.' in apparent self-conscious realisation of the conditions and surroundings into which it has been introduced.

Some of these forms bear the impress, not of strangers, but of friends or relatives of the personalities present, and so faithful is the re-presentation that complete mutual recognition follows with fond and loving greetings, and a realisation that the dark gulf has been bridged, resulting in the knowledge that the so-called dead are not lost, but as much alive as ever they were. Afterwards these forms disappear, and the beings represented pass into the unseen whence they came, leaving the impressed beholders in a state of wonderment cogitating as to the reality of such remarkable presentations.

The crucial questions presented to the mind are these: Are these apparitional appearances and apparently living forms, *per se*, the actual forms of the loved ones whose recognised identity was so pronounced? And if they are not then what are they? The materialised form thus presented is not—as will be most apparent to even a casual observer—the actual physical organism discarded at the period of so-called death, inasmuch as those 'remains' were committed to the care of mother-earth, or perhaps to the Crematorial furnace, in order to be resolved into their constituent elements for the use and advantage of unborn generations of humanity; but that temporary form was one of the physical substance or humanised molecular atoms borrowed for the purpose from the organism of the medium and other personalities present, as also, from atmospheric and other surroundings, and so built up by an intelligent manipulation as to present the appearance of the discarded tabernacle, and so much like it, indeed, that the delighted beholder fails to perceive that it is not the self-same veritable form once so familiar to them, and which they so much loved.

This materialised form, so built up and produced for the temporary use of the spiritual ego, becomes representative of the discarded organism, and for the time or state being serves the same useful purpose, temporary, that did the old one now lovingly laid aside, as a permanent one. The production of

these phenomenal appearances is not the outcome of the exercise of so-called miraculous powers or of the *will* exercise of the personality, but is in perfect accord with the conditions provided and in expressed obedience to psychical natural laws; nevertheless, the self-conscious ego, animating the temporary structure, is the self-same one that animated the organism of the once external personality.

We now turn our attention to the consideration of those phenomenal life forms perceived clairvoyantly by such as are in possession of the rare gift of clear-seeing, which forms, when so present to the beholder, assume a configuration and actuality as real and tangible to the psychical faculties as do the more ponderous materialised ones, of which we have been speaking—to the physical senses.

Are these psychical presentations so perceived, the real and actual spirit forms of 'the loved ones gone before?' They are not, for the same laws are operative in the production of these psychical forms clairvoyantly perceived as in the case of the materialised ones; with this important difference, that whereas the more external presentations are composed of physical substance, these more ethereal ones are built up of psychical substance proper to the plane or state on which the phenomenal presentation is perceived and in exact conformity with its circumscribed conditions of life, and, when they have been utilised for the accomplishment of the end in view, these forms—like the more ponderous ones—are dissolved, and the substances restored to the reservoir whence they were drawn.

Nor are these psychical forms so perceived, the veritable ones, indrawn at the time of physical dissolution, except in cases immediately following the change from mortal conditions to spiritual states, and such as are recognised by the term 'earth-bound spirits'; for the indrawn form enshrining the human spirit during and after the change called death, being only a temporary or nexus form, in accord with its new state of life, soon commences to disintegrate, and its constituents, like those of the discarded physical organism of which it is really an integral though ethereal part, are restored to the source whence they were drawn; the more refined atoms being carried forward as the nucleus for building up a more spiritual form in a state of life and being of more discrete degree.

Those psychic forms, perceived clairvoyantly, are not conscious of contact with physical substances, personal forms, and surroundings, but with the inner of which the more ponderous external ones are the re-presentation. When materialisation occurs then these clairvoyantly-perceived forms become the inner and actuating ones of the more external, and it is then the beings are able self-consciously to cognise physical substances, with personalities and surroundings; but in each case the experience is, to the true spirit form itself, an abnormal one, and in exceptional circumstances only are they self-conscious simultaneously in the dual degree, and the self-consciousness varies according to the state of the true spirit form and the conditions provided both internally and externally.

In all cases, for the time or state being, the human spirit-ego realises that it is its own actual self and no one else; nor could this be otherwise, because it is itself to whom its own self-consciousness belongs, nor can one be self-conscious for another.

These phenomenal presentations may be correctly designated, accommodated, or representative forms, for without such clothing, covering, or form they could not re-enter self-consciously into the cognition of either the psychical or physical states of embodied humanity, although once their own normal conditions for the enjoyment and realisation of life and being; therefore they need to be 'clothed upon' with substances proper to such states, and if such forms are provided, and are not identical with those which once served the purpose for the self-conscious realisation of life when in mortal condition, of necessity they must be representative ones, and enable the human spirit to re-enter the memories and reminiscences of a life which was once to them the present, but is now the past.

These phenomenal forms thus represent, or re-present, the discarded ones which are no longer available, and serve the purpose for communion and contact with mortals. The utilisation of these forms is destructive neither of the individuality nor Identity, any more than the varied changes in the make-up of the physical organism between say the ages of ten and the allotted span of three score years and ten. The veteran realises that he is identically the same self-conscious 'I am what I am,' or ego, that animated the stripling, that was, notwithstanding the fact that no molecular atom of that youthful form is to be found in the composition of his present physical make-up. These changes are not confined to the physical conditions of life, but are as actual in the make-up both of the mental and psychical structures of the man. The identity is established, not the identity of the form or clothing, but of the human principles of life, the true man enshrined within the form, and which survives the processes of all changes, whether of form or state; and when once more brought into contact with mortals through the instrumentality of these representative phenomenal forms, the self-consciousness of the ego becomes self-centred, and so pronounced that if questioned as to its identity it must respond, and that truthfully, that it is itself and none other, even though it fails to recognise that its present make-up is not identical with its former one, any more than it failed to realise that its old form at mature old age was not the same in its composition as the one claimed as its actual self in the days of youth.

There is a general misconception in the minds of the students of spiritual phenomena, which, in its turn leads to the illogical and irrational conclusion of obsession by departed spirits.

The general impression is, that the spiritual being indrawn at the occurrence of physical dissolution returns in *propria-persona* and becomes incarnate in these phenomenal forms that manifest upon the psychical or physical planes, as the case may be. Were this possible, it would be indeed, and of a truth, nothing more, but nothing less than re-incarnation, notwithstanding *appearances* to the contrary, it is not, it could not be, and in reality there is no need for such a process, in order to realise a self-consciousness of presence and contact with mortals, as the student of the laws of life discovers when he is sufficiently advanced to discriminate between appearances and realities, by making the survey from the vantage ground of spiritual interiority, for it is then he learns most conclusively that the spiritual ken of the embodied mortal man is very circumscribed by reason of the limitations imposed upon physical conditions of life, and that the actualities of spiritual states of life and being are not what they seem to be when viewed from the external standpoint of 'appearances of truth.'

In spiritual realms of life and being the modes of self-conscious cognition are so diverse from ours in mortal states that the limitations we now experience are unknown. What we conceive of as time and space limitations are not so realised by beings in spiritual worlds, and of these conceptions it may be said that they become *non est*, not for the reason that what we understand as space ceases to be, but by reason of the absence of those limitations which circumscribe our self-consciousness of vista, and the transcendent powers of the spiritual faculties of perception to which ours bear only a likeness of correspondence. Hence should the human spirit ego be actuated by the desire to be present at what we should designate a very long distance from its home and state that can be accomplished with ease without removing from its home and surroundings, or the transference of its true and actual life form, although this would be a necessity to us in physical states of life, and in such specific conditions the spiritual being would realise a self-consciousness of presence and contact such as we could only gain by the transference of our physical form, owing to the limited range of the faculties of sense perception which circumscribe the powers of the true man encased within such physical organism.

Life is to the human and all sentient beings a question of self-consciousness, and the whole circle of life's experiences, embracing spiritual, psychical, and physical conditions, are appointed for the accomplishment of this one grand and glorious purpose, that of developing the self-conscious principle in the unitary expressions of the one supreme and ubiquitous life-power, thereby endowing the unit with a self-consciousness of its very own, that it may in after-states, in spiritual realms of life and being be able to participate in the self-consciousness of the whole of which it forms a unitary part, which curriculum of training is gradual in its out-working but certain in its accomplishment; little by little, step by step, state by state; involution, evolution, and development, until the self-conscious man becomes the self-conscious angel, which is the heritage of universal humanity.

#### THE BRITISH SPIRITUAL LYCEUM UNION.

The joint committees of the above visited Halifax, Winding-road, on Nov. 19 and 20. The 19th was devoted to important matters, for which the reader is referred to the *Lyceum Banner* for December.

Sunday was devoted to propaganda work, as is customary at these visits. Messrs. W. Johnson, W. Mason, and A. Kitson visited Raven-street Lyceum in the morning, Messrs. Venables (president), S. S. Chiswell, H. A. Kersey, J. Clark, W. Harrison, and Mrs. Greenwood visting Winding-road. The sessions were good. The visitors were invited to address the Lyceums, and the remarks were appropriate and well received.

In the afternoon and evening the committees assembled at Winding-road Spiritual Church, when two most enjoyable services were held. The chairman of the society cheerfully gave preference to Mr. J. Venables, of Walsall, who presided in his usual genial manner, and briefly explained the position of himself and colleagues in being with them that day. All the speeches were short, bright, and appropriate to the occasion. Several indications of warm approval were manifested.

In the evening the church was too small, many having to stand. Yet, notwithstanding this drawback, they unanimously elected to prolong the meeting in order to hear more from the speakers. The question of the training of our children was viewed and treated in all its diversified aspects: social, moral, spiritual, and religious. No monotony or sameness characterised the speeches, each one instinctively taking up a different aspect of the question. Mr. S. S. Chiswell, at the conclusion, related his recent visit to Mr. Andrew Jackson Davis, the founder of the Children's Progressive Lyceum. The description of the 'grand old man,' his lovely home, with its beautiful surroundings, and the genial personal interview were highly interesting, and filled one with a great yearning for a similar experience. (See Mr. Davis's letter for his words of courage and cheer to the English Lyceum workers.)

Much disappointment was expressed at the absence of Mr. T. O. Todd, of Sunderland, and regret for the cause of his inability to be present. The sympathies of many were expressed, together with the hope for his speedy recovery. The society generously gave the collections (£2 15s. 10d.) towards defraying travelling expenses, for which the committees returned a vote of thanks, and also for the cordial reception accorded us.

ALFRED KITSON, Sec.

Royd-street, Hanging Heaton, nr. Dewsbury.

#### AN IMPORTANT LETTER FROM MR. A. J. DAVIS

(THE FOUNDER OF THE CHILDREN'S PROGRESSIVE LYCEUM).

To Alfred Kitson, Secretary, B.S.L. Union.

To ALFRED KITSON, faithful and true secretary, and to JOHN VENABLES, President of the British Spiritualists' Lyceum Union,—Beloved workers, and *practical* teachers, co-operating with the multitude on earth, and with the children's superintending friends in Summerland—to you this cometh with grateful affectionate greetings, and with a deep appreciation of all you have done and are doing for the others, and to me—and especially for your introduction to us of such delightful living souls as Mr. and Mrs. Chiswell.

They came to our little suburban home with their whole natures illuminated. Adorable lovers of the very heart of unchangeable TRUTH. They glowed with intelligent love for the Children's Progressive Lyceum—seeing in its very constitution the best deed most endowing blessings—with the school of absolute internal liberty for all to grow into whatever promotes individual independence and responsibility in the spheres of Love, Will, and Wisdom. Brother and sister Chiswell are unfolded in *spirit* rather than in the organised form of Truth. We rejoiced with them and wished for more of their society. Thank you for them!

Often I have read the strong and very noble appeal of your true President, Mr. John Venables, in Bro. Morse's indispensable *Lyceum Banner*, also in *Light*, and in the other papers. So that when the highly-cultured and most worthy delegate (Bro. Morse) to the Jubilee at Rochester, N.Y., presented the address of the great congregation of children, leaders, and officers of your wonderful demonstration, I was prepared to hear among the other loving ones who signed the testimonial, the name of your esteemed and generous President. To him, to you, to all—all individually I return love-born gratitude.

The honour medal was in some way mislaid in the Custom House, and having directions to Editor Barrett of the *Banner of Light*, I will soon receive it when he returns from the National Convention at Washington, D. C. In advance, I thank you all for remembering me amid all your cares, trials, labours, and delights.

Dear Alfred! If you can stand so much volunteer work, bringing so little material reward, for a season longer, it seems to me that you will be personally sustained, and your family too, so that you can consecrate your whole individual life to the prosperity of the Lyceum.—Cordially and fraternally ever,

A. J. Davis.

Boston, Oct. 23, 1898.

P.S.—Spiritualism (externally) in this country is going through a purgatorial experience, but will come up brighter and purer.—A. J. D.

### Societary Doings.

#### LONDON NEWS, NOTES, AND NOTICES.

BATTERSEA, Henley Hall: Our platform was occupied last Sunday by Miss McCreddie, who gave a stirring address, full of good advice, after which she gave 16 clairvoyant descriptions, 14 of which were fully recognised.—BOW, 193, Bow-road: Mr. Bullen gave a very logical and interesting address on 'Spiritualism versus Christianity,' also clairvoyance. Wednesday, We also had a very interesting meeting. We have started a library in connection with the work here.—BRAEMAR-ROAD, Co-operative Hall: 24th, Mrs. Whimp and guides gave clairvoyance, the descriptions were all recognised. 27th, Mr. Dennis gave an address on 'Is Spiritualism the work of the devil?' and Mr. Savage gave psychometry with great success.—CANNING TOWN, 2, Ford's Park-road: Tuesday, Mr. and Mrs. Barrell occupied our platform, and gave addresses and good psychometry. 27th, Mr. Richardson gave a very good address.—CAVENDISH ROOMS, 51, Mortimer-street, W.: An able and spirited address by Miss Rowan Vincent, subject, 'Spiritualism: imposture, delusion, or fact?' Crowded audience delighted and intensely interested. Successful clairvoyance. A noble effort by a noble worker.—33, GROVE-LANE, S.E.: Eloquent address by Mr. Holdgate's control on 'Prove all things, hold fast that which is good.' The careful experimental investigation of Spiritualism was advocated, and contrasted with the blind faith required by the Church. Harmonious gathering at the after-circle, and good manifestations of spirit power. HACKNEY: Last Sunday our platform was occupied by Mr. and Mrs. Weedemeyer. The former delivered a very earnest address on 'Capital punishment.' 'Dr. Smith,' a guide of Mrs. Weedemeyer, gave medical advice to several friends, and another control described a good number of spirit-people among the audience, nearly all recognised.—ISLINGTON, Wellington Hall: Mrs. Willis gave a reading from Gerald Massey's lectures on 'The pre-Christian saying of the pre-Christian Christ.' Mr. Brenohley dealt on 'The Lord's Prayer.'—EAST LONDON, MANOR PARK CENTRE: Monday, Mr. Davis gave a very impressive and instructive address. Friday, Mr. Gibb's guide gave a good address on 'Life of man,' also clairvoyant test. Mr. Noyce gave several clairvoyant tests (normally), most successful. Sunday, In the unavoidable absence of Mr. Walker, Mr. Lock was most successful with psychometry to a well attended audience. STRATFORD CENTRE, Workmen's Hall, West Ham-lane, E.: Thursday, Mr. Pressman presided. A thrilling address by Mr. Savage attentively listened to, followed by splendid psychometrical tests. Sunday, Mr. Pressman presided. Miss Pierpoint gave a recitation, much appreciated, followed by very interesting discourse by Mr. Adams, also a short address by Miss Pierpoint, eloquently delivered, and roused the audience to great enthusiasm.—NORTH LONDON, Finsbury Park, 14, Stroud Green-road: On Sunday morning, the subject considered was 'Premature burial.' We invite thinking men to these very helpful conversational meetings. In the evening, Mr. Jones in the chair, 'Imagination and faith' was the subject, dealt with by various speakers. Helpful clairvoyance was given by Mrs. Jones.—SHEPHERDS BUSH, 73, Becklow-road, W.: Mr. Davis, Canning Town, gave a short address on 'The hope of Spiritualism.' He impressed on all the importance of facts on which to base their belief. Mr. Drake followed with a few stirring remarks, endorsing what Mr. Davis had said.—SOUTH

LONDON, Camberwell: We had a good time on Sunday morning, explanations of the various points in the previous Monday evening debate were given. On Sunday evening, our Leader's guide, 'Douglas,' dealt very ably with 'Dr. Coit and common-sense telepathy,' being an answer to an address delivered by Dr. Coit. We tried to arrange a debate with him, but he declined; he has had some. We had a very good attendance, and many remained to the after-circle. We wish it to be well understood that the Saturday evening circle, at 12, Louth-road, is for all members and associates who care to come.—STOKE NEWINGTON: Our President, 'Evangel,' gave a splendid address on Sunday last. After the meeting a gathering for members to relate their experience was held. Amongst other friends, Mrs. Martha Rendle, a private medium (sister to Mrs. Trueman, Plymouth), gave a very interesting account of his experience, followed by four clairvoyant tests, which were recognised. These meetings prove very helpful to the members, and we shall continue the same. We intend opening our Lyceum in January next, and we shall be glad if members and friends in the neighbourhood will take advantage of this, and send their children at 2-30 p.m. on the first Sunday in New Year. STRATFORD, E., Martin Street Hall: Mrs. Boddington gave a very excellent address to a full hall, the applause shewing how much her remarks were appreciated. We are most anxious to secure the services of more of these gifted speakers, who do much to spread our Cause. Mrs. Boddington also pathetically sang 'I dreamed a dream.' Mr. Hedley during the evening, rendered a flute solo, much to the enjoyment of the audience. On Thursday, Mr. Jeffreys gave some of his experiences in Spiritualism, which he felt were unquestionably genuine, and has promised an address on 'clairvoyance,' a subject he has made his special study. *Prospective*: Next Sunday, Mrs. Barrell. Thursday meeting for discussion, assisted by Mrs. Donovan with clairvoyance. Tea and Social, Friday, December 9; tickets 9d. each; tea at 6 p.m.; concert at 8 p.m. Donations for Christmas Gathering will be thankfully received. Will mediums and speakers kindly communicate with W. A. Renfree, 36, Westbury-road, Ilford?

#### MANCHESTER NEWS AND NOTES.

ARDWICK: Nov. 23, Mrs. Morley gave very good clairvoyance and psychometry. 27th, Mr. J. Pilkington gave excellent addresses to poor audiences. The Committee hope that members and friends will help them in the work by attending the meetings as often as possible. 27th, Lyceum well attended. Several solos and duets by Misses Dempster, Shawcross, Braham, and Vernon. Good reciting by Lyceumists.—CHEETHAM, Ash Lodge: On Thursday evening last Mrs. Greenlees gave good phenomena. Sunday, at 10 o'clock, Lyceum. 2-30 and 6-30, Mrs. Cropper gave good addresses and clairvoyance. Lyceum well attended, marching and singing very good. BRADFORD, Grey Mare-lane: 24th, We had a very pleasant evening with the guides of Mrs. Williams, of Cheetham Hill, who was very successful with both clairvoyance and psychometry. 27th, Mr. O. Pearson again occupied our platform, and was very good in his phenomena, being much appreciated by a good audience. Mr. Pearson also stayed to the after-circle, and with the assistance of members and friends we had a very good time. Both meetings well attended. Our Lyceum still continues to do good work by the assistance we receive from members and friends. On Sunday we had a solo by Miss Foster, reading by the Misses Ida and Olive Pearson, and a recitation by H. Selway, being quite a treat all through the session.—ECCLES: 23rd, Mrs. Eyles took the place of Mr. J. B. Tetlow, who was absent through indisposition, but we hope that he will be able before long, to work in the Cause which unites us all, and we thank Mrs. Eyles for officiating. 27th, Miss Jones spoke on 'Our Father who art in heaven' in a nice manner, and gave very good psychometry to a good and appreciative audience.—HIGHER BROUGHTON, Hilton-street; 24th, Madam Henry gave very good phenomena. 27th, Lyceum, 43 present. 10 recitations, solo by Miss Pollitt. Afternoon and evening, Miss Chadwick gave short addresses and very good clairvoyance. Duet by Mrs. Boyden and Miss Rotherham very well rendered. After-circle conducted by Mr. Smith.—LONGSIGHT, 24, Grey-street: 22nd and 24th, Good circles. 27th, Mr. R. Hughes answered questions from the audience very satisfactorily. Lyceum progressing favourably.—MOSS SIDE, Princess Hall: Thursday, Owing to the indisposition of Mr. J. B. Tetlow, we had once more to rely upon the aid of our local mediums, and, as usual, we had a very successful evening. Sunday, Our morning service has been discontinued owing to lack of support and interest. Mr. Pickthall was with us in the evening, and gave a very interesting address to a good audience.—OPENSHEW, Granville Hall: 24th, A very pleasant evening with Miss Cotterill. 27th, Mr. Standish spoke well on 'Spiritualism, a religion of comfort,' and 'What Spiritualism teaches.' She also gave clairvoyance. After-meeting, Mrs. Brown, Mrs. Blood, and Miss Taylor did good work.—PATRICROFT, New-lane: Miss Chadderton spoke on 'Spiritualism, a religion.' A marked improvement in her address. Good clairvoyance.—PENDLETON: 23rd, Miss Knight, clairvoyance and psychometry. 27th, Mrs. Robinson gave good addresses and clairvoyance afternoon and evening. *Lyceum*, 60 present; calisthenics improving; marching good, fast recovering lost ground.—I.L.P. HALL, Broad-street: 27th, Mr. W. H. Taylor, afternoon subject, 'What is religion?' Evening, 'God moves in a mysterious way,' both being very nice. Clairvoyance after each, very clear and well recognised.—SALFORD: Wednesday, circle conducted by Mr. A. Bracegirdle. Sunday, Mr. Pemberton paid a surprise visit to the *Lyceum*, and at the afternoon circle, gave an interesting account of his experiences in Spiritualism. Evening service and after-circle, Mrs. Hulme's phenomena very successful.

#### LANCASHIRE AND CHESHIRE.

ACCRINGTON, Bridge-street: 27th, Mrs. Mellor, of Accrington, gave two addresses, which were very good, followed by splendid clairvoyance. Circle conducted by local mediums. 26, CHINA-STREET: The guides of Mrs. Best named the infant of Mrs. and Mr. Loxley, earthly-name Annie, spirit-name 'Ivy.' The guides gave a number of clairvoyant descriptions which were mostly recognised; after-circle

conducted by Mr. J. Holmes.—TEMPLE: Monday, Mrs. Walmsley gave very good clairvoyance. Sunday, Mrs. Entwistle gave two very good addresses and excellent clairvoyance; good after-circle conducted by Mrs. Greenwood and Mrs. Baron, both giving good clairvoyance; invocation by Mr. Baron.—ASETON-UNDER-LYNE: Tuesday, very good evening with Mrs. Hyde. Sunday, Mr. Lamb gave two very interesting addresses and good phenomena; good after-circle.—BLACKPOOL: Nov. 27, The President (Mr. H. E. Howes) occupied the rostrum at both services, and gave two very earnest and impressive addresses, which were listened to with very close attention. The afternoon meeting took the form of a Memorial Service to the memory of a Lyceumist, Miss Leech, who had passed to the higher life a few days before. Good congregations at both services.—BOOTLE, Masonic Hall, Merton-road: 27th, Mr. Trocott (local) gave excellent address on 'A new religion,' an intellectual treat to all, greatly appreciated.—BURNLEY, Guy-street: The guides of Mrs. Alder gave two good addresses, also clairvoyance.—BURY: 23rd, Mr. J. Cross gave delineations from photos. 27th, Miss Schofield gave nice addresses and good clairvoyance.—DUKINFIELD: 24th, Mrs. Mort gave good clairvoyance and psychometry: 27th, Mrs. Peat gave good addresses and clairvoyance. After-circle conducted by Mrs. Peat.—GT. HARWOOD: Mrs. Waddilove spoke in her usual argumentative and persuasive way in the afternoon, 'Can man by searching find out God?' Evening, 'Death the gateway to liberty.' Clairvoyance: descriptions 14, 11 known.—HOLLINWOOD, Labour Hall, 2 Albert-street, Bower-lane: Nov. 23, Our platform was occupied by Mrs. Hamer, who gave very good clairvoyance. 27th, Mrs. Nichols, gave two good addresses to good audiences. We had a grand after-circle, over 60 stayed. FACTORY FOLD: Mrs. Beresford on the 22nd conducted the circle with good results. Clairvoyance very good. Mr. Taylor on Sunday discoursed very well to good audience. Mrs. Law gave a few very good psychometric tests.—LEIGH: Mrs. Greenlees occupied our platform, taking for her subject, 'Spiritualism ancient and modern,' and was never heard to better advantage. Her clairvoyance was of the highest order, every description given being fully recognised, and her psychometry correct in every instance. After-circle. MIDDLETON: Mr. Hollows gave good addresses on 'Footprints on the sands of time' and 'We do not die, we cannot die.' Also good clairvoyance. After-meeting conducted by Mr. Hollows very good.—OLDHAM, Spiritual Temple: 22nd, Mrs. Horn gave clairvoyance and psychometry. 26th, Mrs. Sellars, one of our local mediums, conducted the circle on behalf of the building fund. She gave excellent clairvoyance, and her psychometry was also very good. 27th, Mrs. Horrocks gave us two addresses on 'Ours is a mission of love' and 'What are the spirits?' Clairvoyance nearly all recognised. BLEASBY-STREET: Mr. Hilditch gave a very good address on 'Here and here-after.' Excellent clairvoyance and psychometry. Very good audiences.—PRESTON, Central: First visit of Miss S. Butterworth, whose guides gave us two splendid addresses on 'Is there progress after the change called death?' and 'Spiritualism and the Bible,' followed by successful clairvoyance.—RAWTENSTALL: We had a grand time on Sunday with the guides of Mr. Plant, who dealt with his subjects in a splendid manner. Afternoon, 'Spiritualism explained': evening, 'The occupation of spirits in spirit-life.' Very good audience. Clairvoyance after each address.—ROYTON: Miss Halkyard addressed very fair audiences and gave very successful clairvoyance.—SHAW: 22nd, Our social was a great success, the room being packed. 27th, Afternoon, Mrs. Fogg gave good clairvoyance, and Mrs. Brooks excellent psychometry for sickness. 6-30, Mrs. Brooks gave an interesting address on 'Behold I bring you glad tidings of great joy,' followed by successful clairvoyance. Very good after-circle.—SOUTHPORT, Hawkshead Hall: Very good addresses by Mrs. Newton, and excellent clairvoyance, fully recognised. Hall full at the evening service.—STALYBRIDGE: 23rd, Miss Cotterill gave very good clairvoyance and psychometry, well appreciated. 27th, Our speaker spoke well on 'Spiritism and Spiritualism' and 'The river of life,' afterwards giving very successful clairvoyance. Good after-circle, conducted by Mrs. Bury and Mrs. Mellor.—STOCKPORT: Afternoon, Miss Allen gave a beautiful address on 'Feed my lambs'; evening, 'Giver of all.' Clairvoyance, with names, very accurate, to a large audience.—TODMORDEN: Mrs. Hall lectured well on the subjects, 'The dead still live, the lost are found,' and 'Heaven, where is it, and where shall we find it?' Clairvoyance and psychometry good.—TRANMERE: Sunday afternoon, Mr. Houghton (vice-president) gave an excellent paper on 'The advantage of Spiritualism over other religions.' It was most interesting and helpful to all present. Evening, An experience meeting was held, when many valuable testimonies were given in proof of the reality of spirit return.—WARRINGTON: Mrs. Fielding gave good clairvoyance in the afternoon instead of address. In the evening, after address, which was attentively listened to, she was moderately successful in obtaining recognition. 28th, In the Druids' Hall, clairvoyance, in which she was more successful.

#### MIDLAND AND EASTERN COUNTIES.

BIRMINGHAM, Bloomsbury: 27th, The inspirers of our friend and co-worker, Mr. H. Terry, gave us a treat. They took as subjects questions from the audience, amongst them being: 'Who and what is God?' 'Thought,' 'Affinity,' 'Is Spiritualism a science?' and 'Seeing the Bible is taken as a text-book by our religious contemporaries, what is the reason of so many sects and creeds amongst them?' All the queries covered a part of our beautiful philosophy, treated in grand style and a lucid and effective manner. Well appreciated by a large audience.—CROMFORD and DISTRICT: Mr. Fielding, of Old Whittington, has been on another visit to the district. Spiritualistic addresses and clairvoyance excellent. A central meeting house is much needed. May a door soon be opened, and our rostrum advertised in the T. W.—DERBY, Midland-road: Very successful opening services by Mr. Lote, of Derby. Excellent addresses on 'Death and its advantages' and 'The triumph of the spirit.' Good psychometry at each service. Good audiences and large after-circle.—FOLESHILL: Mr. W. H. Grant gave an eloquent and most scientific address on subjects taken from the audience. He blended two or three questions into one, the thread of the address being given on

'Hypnotism, Mesmerism, and Spiritualism.'—LEICESTER, Crafton-street: The inspirers of Mrs. Sturgess gave a very interesting and instructive address on 'Spiritualism the light of the age,' also successful clairvoyance.—QUEEN-STREET: 27th, Anniversary services conducted by Mr. G. H. Bibbings; afternoon subject 'Spiritualism and what justifies it;' a very good audience and splendid address. Subject for night, 'Spiritualism, in and out of the Bible,' the room being crowded, numbers having to stand. Mr. Bibbings delivered a powerful address, which would appeal to all thinkers; the audience listened with marked attention to the clear and forcible manner he linked the phenomena of the past, to that of the present, showing how mankind had accepted the biblical record of Spiritualism, but ignored the present. The lecture was one of those which bids dull souls awake into newness of life and spiritual activity. The audience manifested great appreciation; successful clairvoyance by Mrs. Place.—NORTHAMPTON: Mr. Ashby, of Leicester, gave a good address to fair audience, also clairvoyance to some strangers present, who seemed surprised that anyone could see their friends and describe them.—SMETHWICK, Central Hall: 21st, Miss E. A. Smith gave 24 clairvoyant and psychometric delineations, all acknowledged correct but two. Mr. W. Howell kindly recited Byron's 'Belshazzar's Feast.' 23rd, Mr. W. Howell answered questions in his own splendid fashion. 27th, First visit of Councillor Chaplin, of Leicester, who spoke at the public circle at 11, and delivered a most eloquent and logical address on 'The Bible and Spiritualism.' Large and appreciative audience. Mrs. Walton in the chair.—WALSALL, Central Hall: 27th, Morning, a successful circle by a few members. Evening, Mrs. Groom lectured, and gave good clairvoyance.

#### NORTHERN COUNTIES.

BLVTH: One of the members addressed the meeting on 'How he became a Spiritualist.' In the course of his address he pointed out the necessity of investigating in a spirit of sincerity, free from prejudice, exercising charity. Good audience. Mr. George Lee followed with three beautiful recitations, making the evening a most enjoyable one. The usual after-circle was held.—CROOK, Mechanics' Hall: Mr. R. Mercer, of Sunnyside, paid us a return visit, and delivered two very interesting and intelligent addresses on 'What shall we do with our children?' and 'The social aspects of Spiritualism'; both addresses were highly appreciated.—GATESHEAD, I.L.P. Hall: Mr. Wedderburn, of Gateshead, gave an address on the 'Wisdom of God in a mystery, even the hidden wisdom which God ordained before the world, unto our glory' (1 Cor. ii. 7), to a good audience. A good after-circle, many strangers being present. ST. CUTHBERT'S HALL: Mr. J. Stevenson, of Gateshead, gave a short address, and then answered questions from the audience on various phases of spiritual philosophy, giving everyone an astonishing amount of information, which must have awakened their spiritual faculties.—NEWCASTLE-ON-TYNE, 3, Addison-road: Mrs. Young addressed a large audience, and afterwards gave a large number of clairvoyant descriptions, the most of which were recognised. NORTHUMBERLAND HALL: Oct. 27th, Mr. Wm. Davis, of Burnley, occupied the platform both morning and evening, during which he gave short addresses, followed by clairvoyance and psychometry. A most successful first appearance up in the North.—PERKINS VILLE: 27th, Mr. Bennett gave a short address on the 'Souls' awakening,' very much appreciated. Psychometry good. We hope soon to have Mr. Bennett again.—SPENNYMOOR: We had developing circle. In the evening Bro. J. Morland gave an address on 'Life in the spirit-world,' well spoken. Evening circle conducted by Bro. D. Lee. Our choir is practising for Christmas.—WEST HARTLEPOOL, Omega Spiritual Hall: We had three splendid services on Sunday the 27th, when Mrs. A. Brown, of Middlesbro', paid us a return visit. We found our hall too small for the great audiences that came to hear her speak and exercise her remarkable gifts of clairvoyance and psychometry. Her evening address 'What does Spiritualism teach us?' was a treat. About 60 remained at the after-circle, when she gave some wonderful tests, all recognised. She has by her visits given a great impetus to the cause of Spiritualism in this town, besides being the means of benefiting our society financially, and augmented the attendances at our meetings.

#### WALES AND WESTERN.

BARRY, Psychological Society: 27th, Our service was conducted by Mr. G. Harris, of the Cardiff Society, whose guides gave a splendid discourse on 'The origin of man,' showing that by the slow process of evolution he had advanced to his present high state of progression. A few clairvoyant descriptions were also given and well recognised.—BRISTOL, 24, Upper Mandlin-street: Meetings on Thursdays and Sundays are still interesting. Friends should rally round. On Sunday last we were favoured with an address by Mr. Oaten, senr., very much enjoyed. Let everybody come next Sunday. (See Prospectives).—CARDIFF, St. John's Hall: On Sunday last the services was conducted by Mrs. M. A. Sadler, who gave a very thoughtful and lucid address on 'Prayer.' 198, Cowbridge-road: Trance address through Mr. Williams on 'Imagination's utmost skill in wonder dies away.' Mrs. Preece was asked to speak on the hymn, 'How pure in heart,' etc. Clairvoyance from both ladies.—MERTHYR TYDFIL: In his usual good style, Mr. S. F. Wayland (Newport) addressed a large and appreciative audience on 'Do the so-called dead return?' Mrs. Billingsley kindly assisted with clairvoyance.—PLYMOUTH, Odd-fellows' Hall, Morley-street: Nov. 23, 'Experiences in Spiritualism,' by Mr. Sammells and Mr. Forbes. 27th, 'Genesis analysed,' a criticism of the first book of the Bible, by Mr. Kenward. Clairvoyance by Mrs. Trueman, 13 descriptions recognised.

#### YORKSHIRE.

ARMLEY: Owing to our speaker missing her train locals occupied the platform in the afternoon. At night Mrs. Stair gave a thoughtful and interesting address to a splendid audience, and we were well pleased.—BARNSELEY, George Yard: Mr. Oates and Mrs. Wilks gave a short address in the afternoon, also psychometry. Evening, Mr. Oates' guides took for subject, 'Man's responsibility.'

Psychometry very good, appreciated by all. After-meeting by Mr. Oates, Mrs. Wilks, and Mrs. Roberts. Clairvoyance by Mrs. Roberts.—DEWSBURY, Bond-street: 27th, Mrs. France, of Huddersfield, gave two very good addresses and very good clairvoyance.—HUNSLET, 3, Bottom of Joseph-street: We had a glorious time with the guides of Mrs. Hatton, who gave two good addresses on 'Speak gently' and 'The wages of sin is death, but the gift of God is eternal life.' Clairvoyance very good. GOODMAN-TERRACE: The guides of Mrs. Hodsworth gave two very good addresses; also psychometry and clairvoyance, giving satisfaction to crowded audience. ORIEL HALL, Top of Joseph-street: Mrs. Lake and her guides gave good addresses and clairvoyance; the address at night was on 'The character of the man Jesus.'—LEEDS, 28, Back Adelphi-street: We had a good time with the guides of Mrs. Crossley, on Sunday: church packed. PROGRESSIVE HALL: Nov. 27, Mrs. Levitt. All meetings well attended by intelligent and earnest inquirers.—MIDDLESBOROUGH, Boundary-road: Sunday, Nov. 27, at 6-30, Mr. Wilton, of Middlesborough, occupied our platform for his first time in public. He spoke very well on 'Progression.' Trusting he will continue the grand work he has begun. Good after-meeting. Clairvoyance by the guides of Mrs. Shannon.—NORMANTON: Mrs. Russell, being unable to come, our friends Mr. Foulds and Mr. Wooler, of Bradford, gave us their kind services, and a grand day we had. Mr. Foulds gave us his experience in the afternoon, which delighted the audience. Mr. Wooler, in the evening, gave a splendid lecture on 'Bondage and Liberty' to an appreciative audience. Good after-circle. Remarkable clairvoyance by Mr. Wiberley, also Mrs. Denby. ROTHERHAM: Mr. S. Featherstone's guides dealt with questions in a masterly manner, and Mrs. Jenkins followed with very good clairvoyance, all recognised.—ROTHWELL: Nov. 20, We had a good day with Mr. H. Crossley and his guides. He spoke very well at both services, and his clairvoyance was exceptionally good. 27th, We had another grand time with Mr. J. Pawson, who spoke very well at the afternoon service, and at night he answered written questions from the audience in a masterly manner. We think we never heard him to better advantage. Clairvoyance very good. We hope to have him again soon.—SHEFFIELD, Hollis Hall: The guides of Mr. C. Shaw of Sheffield, took questions from the audience, which were answered in a most excellent manner. Good audience also on Monday night. SKIPTON: Good day with Mrs. Beardshall, whose guides spoke well on 'What greater love than he who gave his life for another?'—SOWERBY BRIDGE: Nov. 27, Mrs. Clough, of Bradford, occupied our platform, speaking from the text, 'Blessed are the poor in spirit.' Clairvoyance given after, seven out of nine recognised. A very good audience.—WAKEFIELD, Queen-street: Mrs. Myers conducted the services in a creditable manner, and spoke well on 'Let us walk in the light,' and 'I will arise,' which were listened to very attentively by a large audience. Psychometry successful.

#### YORKSHIRE UNION PLAN FOR DECEMBER.

ADWALTON—11, Mr Collier; 18, Mrs Webster; 25, Mrs Falla.  
BARNSELEY—11, Mr Baldwin; 18 Mr Walker  
BATLEY—11, Mrs Midgley; 18, Miss Hall; 25, Mr Spencer.  
BATLEY CARR—18, Mr Barraclough; 25, Mr Armitage.  
BISTALL—11, Mr Todd; 18, Mrs Shulver; 25, Mrs Smith.  
BRADFORD—Boynston Street—11, Mrs Falla; 18, Mrs Richardson. Milton Hall—11, Miss Hall; 18, Mr Todd. Otley Road—11, Union Conference; 18, Mr Spencer; 25, Miss Mander. Spicer Street—11, Mr Watkin; 18, Miss Hunter. Tong Street—11, Mrs Brook; 18, Mrs Stretton; 25, Mrs Tolson.  
BRIGHOUSE—11, F Colbeck; 18, Mrs Stair; 25, Mr Brooke.  
CLECKHEATON—11, Miss Robinson; 18, Mr Watkin; 25, Mrs Stretton.  
HALIFAX, Winding-road—11, Mrs Berry; 18, Mrs Beattie; 25, F Colbeck.  
HUDDERSFIELD—11, Mr Hopwood; 18, Mrs Midgley; 25, Mrs Taylor.  
HULL—18, Union Visit.  
KEIGHLEY—11 and 12, Mr Morse; 18, Mrs Crossley; 25, Mr Smithson.  
LEEDS, Psycho.—11, W Johnson; 18, Mr Smithson.  
MORLEY—11, Mrs S Roberts; 18, Mrs Gregg.  
PARRGATE—11, Mr Morgan; 18, Mrs Markham; 25, Mr Tyas and Mr J Turner.  
ROTHWELL—11, Miss Mander; 18, Mr Lewis; 25, Mrs Myers, jun.  
SHIPLEY—11, Mrs Webster; 18, Mrs Bolland; 25, Mrs Hatton.  
SHEFFIELD—Attercliffe—11, Messrs Jones and McLeod; 18, Mr A Marshall.  
WEST VALE—11, Mrs Bottomley; 18, Mr Brooke.  
YEADON—11, Mr Spencer; 18, Mrs Brooke; 25, Mrs Murgatroyd.

#### HIGHER BROUGHTON SPIRITUAL SOCIETY, HILTON STREET.

### A SERVICE OF SONG,

will be held in the above Hall

On MONDAY, December 5th, 1898,

Entitled: 'IN HEAVEN'S NAME' (by Mr. Walter Booth), in aid of the Banner Fund.

Chairman - Mr. SHEDLOCK.

Reader, Mrs. BRUMMITT. Organist, Mr. BRUMMITT.

Collection. Subscriptions thankfully received by the Hon. Sec., E. Stafford, 11, Eskrigge Street, Higher Broughton. 577

#### PENDLETON SPIRITUAL CHURCH.

Sunday, December 4, 1898, at 8 & 6-30,

### MRS. E. GREEN.

Monday, December 5, 1898,

### MR. THO. WILD (OF ROCHDALE)

The Celebrated Clairvoyant, at 7-45. Admission by ticket, 2d.

WEDNESDAYS SERVICES AT EIGHT. December 7, MR. J. GIBSON.

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

## 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.]

**BATTERSEA.** Henley Hall, Henley Street, Battersea Park-road.—Friday, December 2, discussion, 8-30; opened by one of the ablest exponents of Theosophy, Mr. King, 'Idea of re-birth.' Debaters wanted.

**BIRMINGHAM.**—The Bloomsbury Spiritualist and Spiritual Evidence Societies will hold their Second Annual Joint Soiree, in the Oddfellows' Hall, Bloomsbury-street, on Jan. 13th, 1899. Further particulars in future announcements.—Mr. G. Lloyd, 46, Crompton-road, Nechells. 577

**BLYTH** Spiritual Evidence Society, 37, Disraeli-street.—On Christmas eve we intend holding a Social Meeting. Songs, duets, speeches, etc., after which a supper will be provided.

**BLACKPOOL.**—Mr. T. Coupe is anxious to help poor societies within reasonable distance during spring and summer. Expenses only. Inspirational Speaker. 60, Regent-road. 580

**BRISTOL,** 24, Upper Maudlin Street.—Sunday, December 4, Mr. Oaten, and Miss Johnson, of Cardiff, will give trance addresses and clairvoyance at 11 a.m. and 6-30 p.m. 577

**CLITHEROE** Society have December 11 open, also a few open dates in 1899. Would be pleased to hear from speakers whose fee and expenses do not exceed 10s.—Thos. Wilkinson, Sec., North Cross Cottages, Clitheroe. 577

**DERBY,** Spiritualists' Hall, 1A, Normanton-road.—Meetings conducted, as usual, at the above hall. Sundays, Lyceum, 10-30; services, 2-45 and 6-30. No connection with any other room or Society in Derby. Speakers, mediums, and friends, please note all correspondence must be addressed John Roe, Jun., 1, Normanton-road, Derby. 577

**GATESHEAD.** I.L.P. Hall.—Sunday, Dec. 4, at 6-30 p.m., Mrs. Moore, of Gateshead. Wednesday, open Circle at 7-30 p.m. Dec. 11, Mr. Bennett, Newcastle. 577

**GATESHEAD.** St. Cuthbert's Hall.—Dec. 4, Mr. J. Stevenson, of Gateshead, on 'Mediumship, its uses and abuses.' Thursday, Dec. 8, Mr. Movell and Mr. Givens, of South Shields, will give a seance in aid of Mr. Grey, of South Shields, who is unable to follow his employment through illness. Clairvoyance and psychometry. Admission 3d. 577

**LIVERPOOL.** Daulby Hall, Daulby-street.—Services every Sunday, at 3 and 6-30 p.m. Dec. 4, Local Speakers; 11th, Mrs. Green; 18th, Mr. J. J. Morse; 25th, No meeting. Monday, at 8, Members' Circle. Thursday, at 8 p.m., Public Circle. 576

**LIVERPOOL.** Spiritual Evidence Society, Phoenix Hall, 64, Low Hill.—On Wednesday next, the 7th inst., a grand Conversation and Dance will be held at the above address. There will be music, dancing, and other interesting entertainments. Tea on the tables at 7-30 p.m. prompt. A long and enjoyable evening anticipated. Tickets 9d. each. Members and friends cordially invited. Monday, Members' Meeting. Thursday, Public Circle. 577

**LONDON SPIRITUALISTS' CONFERENCE.**—Our next Conference will be held at Temperance Hall, Manor Park, East London, on Dec. 4. Sunday morning, weather permitting, we shall hold an open-air meeting. Conference commences at three o'clock in the afternoon.—M. Clegg, sec. 576

**MOSS SIDE.**—Owing to Mrs. Griffin, Mrs. Green, and Mr. J. B. Tetlow giving up their dates with us, we have the pleasure to announce that Mrs. Hulme will be with us on December 1st, 4th, and 15th. We have to thank Mrs. Hulme for helping us out, and trust our friends will rally round and let us have good meetings. 577

**MIDDLETON SPIRITUAL SOCIETY.**—All correspondence to be addressed to Mr. F. Brown, Secretary, 5, Ashton-lane, Middleton.

**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.

**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.** 3, Addison-road.—December 4, Mr. Easthope; 11th, Mr. Shepherd, at 6-30. 577

**NEWCASTLE-ON-TYNE.** Northumberland Hall.—Dec. 4 and 5, Mr. G. H. Bibbings; 11th, Lyceum Prize Giving; 18th and 19th, Mrs. Green. 577

**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.**—Mrs. James Lindley Thewlis, of 24, Bank Top, Slaithwaite, is now booking dates for 1899. Trance Speaker, Clairvoyant, and Psychometrist. 577

**PROFESSOR DAVIS** will conduct a Seance at 34, Lancaster-road, Westbourne Park, on Fridays, at 8 p.m. sharp. Ring bell. 576

**SMETHWICK,** Central Hall, Cape Hill, opposite Windmill Lane.—Mrs. Place, the well-known clairvoyant, at 11 and 6-30 on Dec. 4, and at 7-30 on 5th. Mr. F. Hepworth, trance, and clairvoyant medium, on Dec. 11, at 11 and 6-30, and on 12th at 7-30.

**STOKE NEWINGTON SOCIETY,** beg to announce an Entertainment and Dance, on Wednesday, December 7, at Blanche Hall, 99, Weisbaden-road (near Alexander Theatre), to commence at 7-30 p.m. Vocal and instrumental music; refreshment at nominal prices. Chairman, T. Everitt, Esq.; amongst others the following mediums and friends will be with us: Mrs. Everitt, Mr. and Miss Morse, Mr. and Mrs. Vango, Miss McCreadie, Mr. J. Robertson (from Glasgow), and others. Tickets 1s., to be obtained at 37, Kersley-road, or at the Hall. 577

## WANTED, FOR SALE, SITUATIONS, ETC.

WANTED, situation, Companion Lady-help or housekeeper.—'R., TWO WORLDS Office. Comfortable home main object. 578

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

WANTED Situation, any capacity, by man 33 years of age. J.C., TWO WORLDS Office. 578

\*\*\* Magnetism is Life: It Invigorates Both Body and Mind. \*\*\*

**Mr. and Mrs. Hawkins,** Magnetic Healers. At home daily from 12 till 5 p.m. Patients visited at their own homes. Mrs. Hawkins gives Sittings for Clairvoyance, daily at 5, Seymour-place, Marble Arch, W. Seances Monday and Thursday, at 8-30 p.m. Healing Seances, Sunday morning, 11 o'clock.

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.

**STANLEY DAWSON** will give, for a small fee, Map of Nativity, with Advice on Health, Wealth, Marriage, etc., and Forecast your Future by directions of the stars. Send stamped envelope for particulars, to STANLEY DAWSON, 4, THORNEY ROAD, DOUGLAS, ISLE-OF-MAN.

Full judgment free to each purchaser. 559

A Complete Manual of Health for every Man and Woman. Price 5s. net. Postage 3d.

## ESOTERIC ANTHROPOLOGY

(MYSTERIES OF MAN).

— Profusely Illustrated with Fifty Engravings. —

250,000 copies of this work having now been issued to the general public is, we consider, the best testimony of its value as a Hygienic Guide.

NICHOLS & Co., Publishers, 23, OXFORD ST., LONDON, W.

## MRS. MASTERMAN,

COSTUMIER AND LADIES' TAILOR,

38, Harrington Square,

Hampstead Road, LONDON, N.W.

COURT, BALL, AND EVENING GOWNS A SPECIALITY.

WALKING, CYCLING, AND TAILOR

MADE COSTUMES, MOURNING ORDERS, WEDDING

TROUSSEAUX, AND CONTINENTAL OUTFITS

AND CORSETS.

FIT AND STYLE GUARANTEED.

Prompt Attention given to Letter Orders.

DRESSES MADE FROM MEASUREMENT OR BODICE PATTERN.

SALFORD SPIRITUAL CHURCH.

NEXT SATURDAY, DECEMBER 10, 1898.

## Lecture

BY MR. W. PHILLIPS

On "Dickens and his Characters,"

Illustrated by Lantern Views.

Admission 3d.

A few reserved seats 6d. each.

PLATFORM GUIDE.

SOCIETIES AFFILIATED WITH THE NATIONAL FEDERATION.

Secretary: W Harrison, 37, North street Burnley
Accrington—Argyle street, Lyceum, 10 30; 2 30 & 6, R O Craven; circle at 8
26, China st., Lyceum 10 30; 2 30, 6; 8, public circle
Ashton—Hall of Progress, Burlington st., 2 30, 6 30
W E Leaver Tues. 7 30, Mrs Cropper
Ashtington—Spiritual Temple, 5,
Barrow-in-Furness—Psychological Hall, Dalkeith at
Lyceum 10; 11 and 6 30, Tues. 7 30
Barry Dock—Atlantic Hall, 24 Dock View road 6 30
Tues. 8, members' circle
Belper—Jubilee Hall, Lyceum 10, 2; 10 30, 6 30,
Mr Macdonald
Birmingham—Masonic Hall New st., Union, Class
10 45; 11, 6 30,
Bloomsbury: Lyceum 11; 3, 6 30, A Thompson
Smethwick: Central Hall, Cape Hill (opp. Wind-
mill lane), Lyceum 2 30; 11, 6 30, Mrs Place
Wed. 7 30
Blackburn—Old Grammar School, Froakleton street
Lyc. 9; circle 11; 2 30, 6 30, Mrs Midgley
Blackpool—Spiritual Church, Albert road, Lyceum
9 30; public circle 11; 2 30, 6 30, R A Brown
Bootle, Liverpool—Masonic Hall, Lyceum 11; 2 30,
6 30, Mr Hilton Mon. 8 Tues. 8, Seance
Bolton—Bradford st., Lyceum 9 30; 2 45 and 6 30,
Miss Halkyard
Burnley—Hammerton st., Lyceum 9 30; 2 30 and 6,
Mrs Green
North st., Lyceum, 9 30; 2 30, 6, J B Tetlow
Tues. 7 45, public circle, Wed. 7 30, members
Guy st. 10 30, 2 45, 6 30, Mrs Foran Mon. 8
Thurs. 8, Locals
Bury—Spiritual Hall, Georgiana st., Lyceum 10;
2 30, 6, Miss Butterworth Wed. 7 30, T Cross
Cardiff—St John's Hall, St John's sq., Lyceum 2 45;
11 & 6 30,
Carlisle—33, Princess street, 2 30, Temperance Hall
Caldew Gate, 6 30,
Ollithorpe—Old School Church Brow, Lyceum 9 45;
2 30 and 6, W J Mayoh Mon. public circle
7 45 Thur. mems. 7 45
Colne—Cloth Hall, Lyc 10; 2 30, 6 30, Mrs Kay
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
Midland rd. 2 45 and 6 30, Mrs Shepherd
Glasgow—Assembly Rooms, 135, Bath-st., 11 30, 6 30
St Harwood—Britannia st. 2 30, 6, T Cross
Heywood—Temple, William st., Lyceum 10; 2 30
and 6, Tues. 7 30,
Huddersfield—Brook st., Lyceum 10; 2 30 and 6 30,
Mrs Gregg
Hyde—Mound st., Travis st., Lyceum 10; 2 30,
6 30, J Swindlehurst Mon.
Lancaster—Athenaeum, St Leonard's Gates, 2 30
and 6 30
Leicester—Liberal Club, Town Hall sq., 11 and 6 30,
Mon. 8, public circle
Queen st, Lyceum 10 30; 2 45, 6 30, W Howell
and Mon. at 8
Liverpool—Daulby Hall, Daulby st., 11 Children's
Lyc; 3, 6 30, local speakers Mon. 8, members
Thurs. 8, public circle
LONDON—Camden New Rd—Surrey Masonic Hall
11, public circle, doors closed 11 15 sharp; 3,
Lyceum; 6 30, W E Long 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 street, 7, Mr Davis
Thurs. 8, developing class Fri. 8, meeting for
discussion, Mr King 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, W O Drake Tues. 8, G F Gwinn
T W on sale
Canning Town—Co-op. Hall Braemar rd. 11 30,
discussion; 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, Mr Whyte Thurs. 8, Mr Davis
Forest Gate—Liberal Hall, Sun., Discussion 10 30;
11, Lyceum 3; 7, 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, W Johnson
MANCHESTER—Aradwick—Temperance Hall, Tipping
st, Lyceum 10 30; 2 45, 6 30, Lyceum open session
8 30, members' circle Wed. 8, Mrs Hyde
Harpurhey—Collyhurst st., Oldham rd., Lyceum,
10; 3, 6 30, Mrs Rennie Wed 8, P Bewick
Patricroft—New lane, at 3 and 6 30, Mr Kay
Tues. 8, public circle Thurs. 8, members' circle
Pendleton—Cobden st., Lyceum, 10 30 & 1 30; 3 &
6 30, Mrs Green Mon. at 8, Mr T Wild
Wed 8, J Gibson
I.L.P. Hall, Milton place, Lyceum 2 45, A Alders-
ley; 6 30, service
Salford—Co-op. Stores, Chapel st., Lyceum 10 30
3, public circle, 6 30, W Walker; 8 15, public
circle Wed. 8 15, J B Tetlow
Merthyr—Central Hall, at 8, W Howells
Meaborough—Leas Arcade, Lyceum 10; 2 30, 6,
open Mon. at 7 30
Millom—Lyceum 2; 6, Circle 7 30. Wed. 7, meeting
Nelson—North st, Lyc 10; 2 30, 6, Mrs Summersgill
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 and 6 30, Mr Bibbings and Mon. 7 30
See Prospectives
Nottingham—Cobden Hall, Peschy st., 10 30, 6 30,
Gladstone Hall, Lyc 2 30; 10 45, 6 30, W E Inman
Oldham—Coronation st., Mumps, 3 and 6 30, Miss
Chadwick 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
Barnetstall—Lyceum 10 30; 2 30, 6, Mrs Robinson

Rishton—2 30 and 6, Mr Moorey
Rotherham—Boro' Temperance Band Room, Ly-
ceum 2; 3, 6 30, Miss Cotterill Mon., Wed. 8
public circle.
Royton—Hall, Union st Lyceum, 10; 3, 6, Miss
Chadderton Wed. 8
Shaw—Broadbelt's Rooms, 3, 6 30, Mrs J A Johnston
Tues. 8
Sheffield—Langsett road, Lyceum, 10 and 2; at 11
public circle; 3, 7 Mon. 8
Slatthwaite—Laith lane, 2 30, 6, Miss Patefield
Southport—Foresters' Hall, 3, 6 30, R A Brown. Wed
Evg. 8, members' developing circle
Hawkshead Hall, 11, 6 30, A E Worsman Wed. 8
Spenny Moor—Victoria Hall, 2 and 6, Thurs. 7 30
Stalybridge—Lyceum, 10 30; 3 & 6 30, Miss Kershaw
Wed. 7 30, Mrs Cropper
Stockport—Hall, Wellington rd., near Heaton lane,
Lyceum 9 30; 2 30, 6 30, Mrs Hollingworth and
Mon. at 7 30
Sunderland—27 Ann street, 6 30. Daily 8
Walsall—Central Hall, Lyceum 2 30; 11 & 6 30, G
Featherstone Wed. 8 p.m. developing circle
Warrington—Temperance Hall, Aoademy st., Lycm
10 30; 3 & 6 30, Mrs Peters, and on Mon. 7 45
Wisbeck—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.
Adeulton—At 2 30 and 6, Mrs Waterhouse
\*Armsall (near Leeds)—Theaker lane, Lyceum 10 30;
2 30, 6 30, Mr Barraclough Mon. 7 30
\*Barnsley—George yard, Lyceum, 10 30; 2 30 and 6
T E Morgan Mon. & Wed. 8, circles
Batley—Wellington street Lyceum, at 10 and 1 45;
2 30, 6, Mr Tyas and Mon. 7 30
Batley Carr—Town street, Lyceum, 10 30, 2 30; 6,
Mrs Mriham Mon. Mothers 3
Birstall—Railway ter. 2 30, 6, Tues. 7 30, public
circles
Bradford—Boynton st., West Bowling—Circle at
11; 2 30, 6, Mrs Webster Thurs. 7 45
Tong st—Dudley Hill, Lycm 10; 2 30, 6, Miss Hall
Mon. 7 30, public circle Tues. 7 30
Milton Hall, 32 Rebecca st., City rd., Lyceum 10,
2 30, 6, Mr Hepworth
Oley rd. Lyceum, 10 30; 2 30, 6 30, Mrs Whitehead
Spicer st., Little Horton ln, 2 30, 6, Mrs Nicholson
St. James' Church, Lower Ernest st., Lyceum 10
& 2; circle 3; 6, Wed. 7 45
\*Brighouse—Martin st. Lyc. 10; 2 30, 6, Mr Shaw
Olechheaton—Walker st. Lyceum, 10; 2 45 and 6,
Union Visit
\*Deewbury—Bond st. Lyceum 10, 1 45; 3, and 6,
Mrs Crossley Thurs. 7 30
Elland—Newcombe street. Lyceum 10; 2 30, 6,
Hallyw—Winding rd, 10 30; 2 30, 6
Raven st, Queen's rd, 2 30 & 6 30
Huddersfield—St. Peter st. Rooms. Lyceum 10;
2 30, 6 30, Mr Walker
Hull—Granville Hall, Silvester st., Lyceum 10;
2 30, 6 30, Wed. 7 30. Thurs. 7 30, members'
circle
\*Keighley—Heber st. Spiritual Temple, 2 30 and 6,
Mr Hopwood Mon. 7 30
\*Leeds—Psychological Hall, Lyceum 10; 2 30
and 6 30, Mr Farnsworth & Mrs Griffen; 8 15,
circle. Mon. 2 30, Tues. 8, members circle
Wed. Thurs. Sat. 8, circles
Liversedge—Carr street, 10, Little Town; Lyceum;
at 2 30 and 6, Miss Hall
Mryley—Lyceum 10; 2 30, 6, Mrs Baldwin Tues. 7 30
public circle
Normanton—Queen st. 2 30, 6, S Featherstone; circle 8
Tues. developing at 7
Osett—Queen st. Lyceum 10; 2 30, 6
Parkgate—Temple, Ashwood rd. Lyceum 10 30;
2 30, 6, Mrs France; 8, circle. Wed. 8, circle
Rothwell—Lyceum 10; 2 30, 6, Mr Seekings Sat. 8
\*Sheffield—Attercliffe, Vestry Hall, 2 30 and 6,
Mrs Stair After-circle at 8
\*Hollis Hall, Bridge street. circle 11; 3, 7,
O Shaw Mon. 7 30
Shipley—Market Buildings, Teal Court, 2 30, 6
Mr Pirih
Skipton—Temperance Hall, 2 30, 6, Mr Walker
\*Sowerby Bridge—Hollins lane. Lyceum 10 and 2;
2 30, 6, 'At home'
West Vale—Green ln, 6 Wed. 7 30, Mr Postlethwaite
Windhill—2 30 and 6, Mrs Bolland
Yeadon—Town Side. Lyceum 10; 2 30 and 6, Mr
Brook Mon. 8 members' circle
NON-AFFILIATED SOCIETIES.
Accrington—St James st, Lyceum 10 30; 2 30, 6
Mr Hoskins, circle at 8. Wed. 7 30, members
Bacup—Princes street, 2 30, 6 30,
Barnsley—George Yard Mission Room, 2 30 and 6
Mr Oates 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 Wed. 7 30
Walton st. Hall ln. Public circle 10 30; 2 30, 6, Mr
Williamson Mon 7 30
Temperance Hall, Lyceum 10 30; circle 10 45;
2 30, 6 30, Mrs Russell Wed. 7 45, circle
Bristol—24, Upper Maudlin st. 11 and 6 30, Mr Oaten
& Miss Johnson
Cambots—Spiritual Evidence, 2, 5 30
Castleton—Heywood rd, 2 30 and 6, Tues. 7 30
Crook—Mechanics' Hall, 2 30 and 6
Dearnley—Spiritual Temple, 2 30 and 6
Derby—Traffic st. Mission, 2 30, 6 30, Mr Webb
Mon. 7 30
Dulstnfield—Astley st, 2 30 and 6 30, Mr Crompton
Mon. and Thurs. 7 30, circles
Dundee, N.B.—Giffillan Hall, Wed. 8, room 3
Exeter—Friars' Hall, Friars' Walk. Service 6-45,
Wed. 8, members' circle
Felling—Hall, Chariton row. 2 30, 6, Mrs Place
Foleshill—Ebdgwick, 10 30, 6 30, Mrs Barr Mon. 8
Gateshead—Cuthbert's Hall, Bensham. Sun.
Lyceum 2 30; 6 30, J St. venson Thurs. 7 30,
Messrs Corell and Givens
97, Cotsworth road.—Receptions, 7 30
47, Kingsboro' ter.—6 30, Mrs Young. Thurs. 7 30
open circle
I.L.P. Hall, 6 30 Mrs Moore Wed. 7 30, open circle

22, Redhenge rd. Circle, Sunday, 6 30, Tues. 7 30
Thurs. 7 30
Heckmondwike—Thomas st., Lyceum, 10; 2 30 and 6
Horsforth—Meeting Room
Heywood—Adelaide st., 2 30 and 6.
Hollinwood—Factory Fold, Lyceum 10 30; 2 30 & 6 30
Mr J Young
Hollinwood—Labour Hall, Bower lane—Sun. 2 30,
6 30 Mr Hallows Wed. 8, Mrs Greenlees
Hadfield—Balisbury street, off Station rd. at 3 & 6
Huddersfield—Quarumby, 2 30, 6, Mrs Armitage
Hunslet—Oriol Hall, Top of Joseph st., 2 30, 6,
Mrs Taylor Mon. Tues. Sat. 8, public circle
Goodman terrace—2 30, 6, Mrs Strotton Tues.
Thurs. & Sat. 7 30
3, Bottom of Joseph st. 2 30, 6, Mrs Clough. Mon.
2 30, 7 30, Tues. & Thurs. 7 30, Sat. 8
Williamson Buildings—2 30 and 6, Mon. 7 30,
Wed. & Sat. at 7 30
Letch—Newton st., 2 30 and 6 15, Mrs Sellers.
Wed. 7 45, circle
Leicester—Craiton st, 11, 6 30 Wed. 8
Leeds—Progressive Hall, 16, Castle st., 2 30 & 6 30,
Mon. 7 45, Mrs Hutton. Thurs. and Sat. 7 30,
public circles
28, Back Adelphi st., 2 30, 6 30, Mrs Parker.
Mon. 2 30 and 7 45 Thurs. and Sat. circles, 7 45
Liverpool—Phoenix Hall, Low Hill, Lyceum 3.
Mon. members. Wed. at 8, social. Thurs. 8,
Lints Colliery—98, Cinder Oven Row, at 6. Tues
and Thurs. at 7
LONDON—277 Battersea Park rd, 7 30, Mr Davis
Wed. 8, circle
Bow—193, Bow road, 7, Mr Walker Tues. and
Fri. 7 30, private circles, Wed. 7 30, Library
Brompton (West)—4, Merrington rd., Wed. 7 30
Camberwell—33 Grove lane, Sun, at 7
102, Camberwell rd, 7, Wed. 7, healing; 8, circle
Lower Edmonton—2, The Crescent, 11, Building
Committee; 7
Hackney—Manor Rooms, Kenmare rd., Mare st.,
N.E. 6 45, Mr J Adams Papers and Hymn
Books on sale
Islington—Wellington Hall, Upper st, 7, Mr
Bronchley Thurs. 8 members only, Mrs
Bronchley. T W on sale
Kentish Town—85, Fortress road, N.W. 7 psy-
chometry, Mon., Thurs. 8, Wed.
Manor Park—Temperance Hall, 7, Mr Ronald
Brailley. Fri. Mr & Mrs Weedemeyer Mon.
Mr Davis
Marylebone—Cavendish Rooms, 51, Mortimer st W
7, Mr J J Morse
Marylebone—113, Lesson grove, NW, Tue. & Fri. 8
North London—14, Stroud Green rd, 7. Tues. 8
Wed. 8, members
Shepherds Bush—73, Becklow rd, 6 30, Mr E Burton
Mr Morton, and Miss Clowes Wed. 8. T W on
sale
Stratford—Martin st. Hall, Sun. Thurs. at 41,
Salway rd.
Stoke Newington—Blanche Hall, 99, Wisbaden rd.
7, Mr Peters. Mon 8, members' circle, at 51,
Bouverie rd. Thurs. 8, at 59, Barratt's-grove
MANCHESTER—Bradford: Labour Hall, Grey Mare ln
2 30, Lyceum; 6 30, Mrs Morley; after-circle,
8 15 Tues. 8, mem circle Thurs. 8, Mr J Cross
Oxetham—Ash Lodge Halliwell lane, 9, Mutual
Improvement class; Lyceum and address at
2 30; 6 30, Mr Standish. Mon 8, public circle
Thurs. 8, Mrs A Williams
Ecoles—Conservative Club, 2 45, 6 30, Wed. 8
Higher Broughton—Hilton st., Lyceum, 10 30 & 2;
3, 6 30, Mr Pickethall Tues. 7, members' circle
Thurs. 8, Mrs Hollingworth
Hulme—Corner of Junction st., Lyceum, 10 30; 8
and 6 30, Mr Lamb; 8 15, circle Mon. 8 15.
Wed. 8 30, members Thur. 8 15, Mrs Eastwood
and Mr Blumenthal
Moss Lane East—Princess Hall (Bradshaw-st. Car
terminus), 10 45, 6 30 & 8, Mrs Hulme Mon.
members' circle Tues. 8 to 10 30, social club
Thurs. 8, Mrs Hulme
Openshaw—Granville Hall, George st. 2 30; 10 30,
6 30, Lyceum Open Session. Thurs. 8, Mrs
Porter
Longsight—West Gorton, 24 Greyst., Lyceum 10 30
& 2 30; 6 30, Mrs Greenlees Tues. 8 15, Madam
Henry. Thurs. 8 15, public circ, doors close 8 30
South Salford—4, West Craven st. Regent rd. Sun-
day at 6, Mr J Duffy; 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
Minrow—Over the Stores, Dale st., 3 and 6 30,
Tues. 7 45
Middletown—Co-op. Hall, 3 and 6, Mr Lloyd
Monkwearmouth—Hall, Roker avenue, 6 30
Morecambe—Moss lane, off Queen's sq., 2 30 and 6 30
Mon. 7 30
West End—Liberal Club, Clarendon rd, 6 30
Nelson—Albert Hall, 2 30 and 6. Wed. 7 30, circle
Newcastle-on-Tyne—Heaton and Byker Institute, 3
Addison rd, 6 30, Mr Easthope Mon. & Sat. 8
Market Arch, 23, Nun st., Wed. 7 30. Sat. 7 30,
North Shields—Sons of Temperance Hall, Norfolk
st. 6 30 Wed. 7 30
Lewis Hall, Waterville road, at 6 30. Tues. 7 45
Northampton—Hall st., Michael rd., 11, 6 30
Oldham—Bartlam place, Lyceum, 10; 3 and 6 30
Thurs. 7 45 circle
Bleasby st., at 3, 6 30, Wed. 7 30 circle. Mon. at
3, mothers
Perkinsville—Sun. 6
Preston—Central, 2 30, 6 30, Mrs Berry. Wed.
7 30, members' circle
Weavers' Hall, Walker st. Lyceum 9 45; 2 30,
6 30, Miss Ribchester; circle 8. Wed. 7 30, G H
Bibbings Thurs. 8, circle members and friends
invited
Radford—I L P Rooms, 10, Blooms Grove st. at 6 30
Rochdale—Regent Hall, Lyceum 9 45; 2 30 and 6,
Mr Rooke
Summer st., 2 30, 6. Tues. 7 45
Penn at., Lyceum, 9 45; 2 30 and 6. Wed. 7 30
Seaton Delaval—5 30
South Shields—16, Cambridge st., 6. Tues. 7 30
Todmorden—Sobriety Hall, 2 30 and 6 30, Mr
H Allen Wed. 7 30, members' circle
Tranmere and Rock Ferry—Spiritualists' Gospel
Hall, Union st. Sun. 3, 6 30, Thurs. 8. All invited
Wakefield—Queen st, Westgate, 2 30 & 6, Mr C Webb
Wed. 7 30
West Hartlepool—Lynn st., over Oliver's Stores, 2 30
and 7 Tues. 8, members' circle at 9, Kilwick st
Wed. 7 30, public circle

**Public Speakers and Mediums.**

- Mrs. Forrester, 55, Rabone-lane Smethwick. Sittings by appointment.
- Ida Ellis, 33, South Beach, Blackpool. Send Photo, Letter or Article. Fee 2s 6d
- Mrs. M. E. Nuttall, trance speaker & clairvoyant, 37, Vernon-st., Bury. Open date
- Mrs. Browne, 376, Ashton-rd, Openshaw, Speaker, Psychometrist Open dates 99
- Mrs. Richards, 37 Hazel-street, Leicester, Clairvoyant and Trance Medium.
- Mrs. Mawdsley-McDermott, Herbalist sittings daily for the sick, 1, Holmfield-Rawton-stall 576
- Madam George, Psychometry, disease from articles. Fee: 2s. Bright Avenue Syndall Street, Ardwick, Manchester.
- Fred Easthope, Psychometrist, Clairvoyant, mediumship delineated, private seances attended, circles formed, advice on mediumship, character, &c. Fee 1s. 6d. Photo and stamped envelope. 146, Tamworth-road, Newcastle-on-Tyne.
- Miss Constance, Clairvoyant and Psychometrist. At home from 2 to 5 (Monday and Saturday excepted). Seance, Wednesdays and Fridays at 8. Admission 1s. 33, Gt. Ormond-st., Bloomsbury, London, W.C. Those wishing to join an afternoon class for the study of Palmistry, please write for particulars. 577
- Miss Ada Leak, Clairvoyant 15, Bond-street, Bury. 574
- Mr. Walter, Healer, 42, Longford-street, London, N.W. Letter 4
- Mrs. F. Watson, Medical and Business Clairvoyant, 6, Henry-terrace, Leeds-road, Yeadon, late 42, Tennant-street. 580
- Wm. Davidson, Herbalist, Clairvoyant, and Magnetic Healer Belle Vue Crescent, Tyne Dock, South Shields. 613
- John Young, Clairvoyant, Psychometrist, Healer and Wound Dresser, 119, Edward-street, Werneth, Oldham.
- Mrs. Weedemeyer, Magnetic Healer and Test Medium, for private sittings (letter first). 62, Star-lane, Barking-road, Canning Town.
- Mrs. Gregg, Speaker and Psychometrist. Character and advice from photo. or letter. 9, Oatland Avenue, Camp Road, Leeds. 585
- Mrs. Bird, Trance Clairvoyant and Psychometrist. Letter first. 3, Mitford-terr., Wick-ln., North Bow, London, nr. Vict. Park Station.
- Mrs. Hyde, 95, Exeter-st., off Devonshire-st., Ardwick, Clairvoyant and Psychometrist. Thursday and Friday only, from 1 o'clock to 8.
- Astrology.**—Valuable advice on Constitution, Disposition, Business, Marriage, Prospects, etc.; Sex, Birthtime; 2s. 6d. Leo, 88, Walnut st., Blackburn. 546
- Mrs. J. Bentley, Clairvoyant and Psychometrist. Delineations by correspondence only. Fee, 1/- and 2/6; Enclose article.—10, Lister Avenue, Bradford.
- Mrs. Summersgill, Healer, Psychometrist, etc. Advice on Health, Character, and Business, from photos or article.—Address, 9, North Station Parade, Harrogate.
- Esther Hood, Normal Clairvoyant and Psychometrist, advice on business, marriage, etc.—Address letters, E. Hood, c/o Smith, 3, Bruton-place, Clifton, Bristol; fee 2/- 567
- 'Synthiel,' The Famous Clairvoyant and Clairaudient. Advice on Health, Character, and Business, from Photo., etc. Fee: 1s. and 2s. 6d. 373, Edge Lane, Liverpool. 587
- Mrs. Hollingworth (nee Miss Knight), Trance Medium, Clairvoyant, and Psychometrist, 56, Sour Acre, Wakefield-road, Stalybridge. At home Fridays and Saturdays. Secretaries, please note. 579
- Vision of your spiritual surroundings described from handwriting, 1s. 3d. and stamped envelope. Vision from photo, 2s. Advice by letter only. Miss Blake, 3, Herbert-street, Whit-lane, Pendleton, Manchester.
- Mr. W. G. Coote, Clairvoyant, Spiritual and Material. Delineations from own letter, photo, etc., 1s. and 2s. 6d. Seance, Wednesday 8 to 10 p.m., 2s. 6d. 16, Caroline-street, Eaton-square, London, S.W.
- H. Towns, Clairvoyant Medium, business, health, character, etc., at home daily 10 to 6 or by appointment, Sat. excepted. Public seances, Tues. and Fri. evenings 7-30 for 8.—113, Lisson-grove, Marylebone, London, N.W. 585
- J. A. White, Clairvoyant, Psychometrist, and Healer. Insomnia a speciality. Seances and private sittings by appointment. Public Seance, Tuesday and Friday at 8, 1s.—21, Foxbourne-road, Balham, London, S.W. (near station).
- Alfred Peters, Clairvoyant and Psychometrist, at home daily (Saturdays excepted) from 3 to 6 p.m. Seances by appointment. Public Seance for inquirers, Wednesday at 7 30, 1/-.—4, Merrington-road, St. Oswald's road, West Brompton, S.W. 558
- Mr. J. J. Vango, Clairvoyant and Healing Medium, at home daily from 10 to 5, or by appointment. Seances for investigators Monday and Thursday, at 8 for 8-30. Sunday morning at 11. 283, Ladbrook-grove, Notting Hill, W., close to Notting Hill Station.
- Mrs. Pursey, 26A, Hereford-road, Westbourne-grove, Bayswater, near Richmond-road, Psychometrist and Prophetic Clairvoyant. At home daily from 2 to 7. Seances, Mondays and Thursdays, at 8 for 8-30, 1s. Private Seance, 5s.
- Mrs. Brenohley, Normal Clairvoyant, Psychometrist, Healer. Diseases diagnosed (Hours 2 till 5 p.m., After 5 p.m. by appointment. Your spiritual surroundings described from letter. Fee, 2s. 6d. Seances for Investigators, Tuesdays, 8-30 p.m., fee, 2s. 6d.—111, St. Thomas's-road, Finsbury Park, N. Close to Station.

**SOUTHEND.** Mrs. Edwards, 10, Elmer Avenue, Queen's rd., close to station and Sea. Spiritualists.

**BLACKPOOL.**

Home for Spiritualists at Mrs. C. L. Hilton's, 104, Central Drive. [579 Spiritualists and others will find home comforts at Mrs. TAYLOR'S, 35, SPRINGFIELD ROAD, one minute's walk from sea, Fleetwood tram terminus, and Talbot-road Station, and eight minutes' walk from Spiritual Church, Albert-road. Public and private Apartments. Piano, Bath, etc.

**SOUTHPORT.**

Mrs. W. Stansfield, 'Yorkshire House,' 52a, Promenade.

**W. J. LEEDER,****Magnetic Healer,****Medical Botanist and Psychometrist,**

will consider any case of suffering

**FREE OF CHARGE.**

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

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

Personal consultations and advice daily from 2 to 8.

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

**Kidney & Liver Pills.**

Compounded of the finest ingredients.

Pearl coated and tasteless.

All who try them like them.

Each box contains 40 pills

Only 7d. per Box, Post-free.

**Cough Syrup.**

Compounded of Comfrey, Liquorice, Slippery Elm, and other valuable demulcents and expectorants.

Children take it with avidity.

Contains no poisons or deleterious substances.

Persons of all ages like it.

Each bottle contains thirty doses.

Only 8d. per Bottle, Post-free.

ADDRESS:

6, CHARNLEY GROVE, CHARNLEY ROAD,  
BLACKPOOL.

# THE PROGRESSIVE LITERATURE AGENCY.

(ESTABLISHED 1878.)

J. J. MORSE, Publisher and Manager, 26, Osnaburgh Street, London, N.W.

Keeps in stock, or supplies to order the works issued by the *Banner of Light* Publishing House (formerly Colby & Rich), Boston, U.S., and other Publishers. Terms: Cash. Subscriptions received for all the American Spiritualist Journals.

- Eulis: The Third Revelation of Soul and Sex.** P. B. RANDOLPH. A work containing many secret and inner doctrines of the Rosicrucians. In it and by it both man and woman have not merely the road to enormous power, mental and individual, but the grand energy of effecting wished-for change in others, prolongation of life, and rendering existence a road to perpetual joy. Price, 10s. 6d. Postage 4d.
- Love, Woman, Marriage.** P. B. RANDOLPH. A work devoted to the Study of Magnetic Attraction. The Mystery of Mysteries. 10s. 6d. Postage 4d.
- Seership: Guide to Soul Sight.** P. B. RANDOLPH. Clairvoyance, or Somnambulo Vision, its art and culture, with rules for its attainment. Price, 9s. Postage 3d.
- Life in Two Spheres.** by HUDSON TUTTLE, with portrait. A fascinating account of life after death, as seen clairvoyantly by this wonderful seer. Post free, 1s. 8d.
- Antiquity Unveiled:** Ancient voices from the spirit realm, concerning the heathen origin of Christianity. A compilation of communications from ancient spirits, with explanatory remarks by Jonathan M. Roberts. Cloth, 606 pages, 6s. 6d. Postage 4d.
- News from the Invisible World.** The wonderful account of the extraordinary experiences at the house of Mr. Samuel Wesley, Sen., during 1716 and 1717, being a full reprint of the celebrated Letters of the Wesley Family, and a full extract concerning these wonderful matters from the Diary of Mr. Samuel Wesley, Sen., by the Rev. John Wesley. With an introductory explanation by J. J. Morse. 1d., post free 1 1/2d.
- Wilbram's Wealth: or, The Coming Democracy.** A tale of the times, for the times, by J. J. MORSE. A few dozens only to clear out. Published at 1s., post free, 6d. Handsome scarlet cover.
- Views of Our Heavenly Home.** By A. J. DAVIS. A sequel to 'A Stella Key.' This work is illustrated with diagrams of celestial objects and views of different portions of the Celestial Home. Cloth, 3s. 6d., Postage 3d.
- Death and the After-Life.** The following table of contents presented by this book will serve to give the reader some insight as to why so many editions of it have been sold:—Death and the After-Life; Scenes in the Summer-Land; Society in the Summerland; Social Centres in the Summerland; Language and Life in Summer-Land. 3s. 6d. Postage 3d.
- Real Life in Spirit-Land.** By MARIA M. KING. Being life experiences, scenes, incidents, and conditions illustrative of spirit-life and the principles of the Spiritual Philosophy. Given inspirationally. Cloth. Post free, 4s. 6d.
- Hints to Enquirers into Spiritualism.** With rules for the formation of Spirit Circles. New edition. Tenth thousand. By J. J. MORSE. This handy and valuable little tract treats upon the following topics: What books to read: their number and variety. The Phenomena, what do they prove? The Philosophy, in relation to life here and hereafter. The Teachings, scientific, moral, and Mediumship, its phases. Testimonials of Eminent Persons in favour of the facts. Post free, 4 1/2d.
- Christ the Corner Stone of Spiritualism.** By J. M. PEBBLES, M.D. A large pamphlet. This has had a sale of over 25,000 copies. It treats of the Spiritualism of the Bible and shows the harmony between the past and present spirit manifestations. Price 3d.
- Immortality: or Our Employments Hereafter.** By J. M. PEBBLES, M.D. 300 pages. Showing the proofs of a future existence from consciousness, intuition, reason, and the present demonstration from spirits, together with what a hundred spirits say about their dwelling places in the world beyond this. Price, 6s. 6d. Postage, 5d.
- Garrison in Heaven.** By William Denton. A racy, remarkable, and scathing exposure of the orthodox doctrine of hell. Price, 3d. Post free, 3 1/2d.
- How to Mesmerize.** Full and comprehensive instructions. By Prof. J. W. CADWELL. It is the only work ever published giving full instruction how to Mesmerize, and the connection this science has with Spiritualism. 8vo., 128 pp., paper, post free, 2s. 6d.
- A Spirit's Idea of Happiness.** J. R. TUTTIN. An emanation from the Spirit-side of Existence, through the means of Automatic writing. Cloth, 340 pages. 3s. 6d. Postage, 4d.
- Big Bible Stories.** Not ridiculed, but calculated mathematically. By W. H. BACH. Contents: The Creation; The Exodus; The Flood; Noah and the Ark; Joshua Commands the Sun to Stand Still; Jonah and the Whale; Wonderful Increase of the Israelites in Egypt; The Tower of Babel; Feeding the Multitudes; Heaven and its Inhabitants. Cloth, with portrait of the author, mailed post-paid for 2s. 6d.
- The Lyceum Banner.** Monthly. Edited by J. J. Morse. Devoted to the Lyceum work and the general interest of young and old. Post free, 1 1/2d. Annual subscription, 1s. 6d.
- MORSE'S LENDING LIBRARY** of Spiritualist and Progressive Literature. Country subscriptions for two works at the time, six months, 5s. 6d. Particulars free for one stamp.
- General Catalogue, and full List of the Works of A. J. Davis, P. B. Randolph, and William Denton, sent post free.

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

The Cup that Restores and Strengthens ] **RINGROSE'S** [ The Cup that gives a lovely complexion

**BED-TIME TEA.**

NATURE'S FINEST HERB REMEDY

For Constipation and Sick Headache; it Purifies the Blood and Clears the System of all Humours and Obstructions.

6d. and 1s., post free, from  
MR. RINGROSE, 1, Pratt-street, NORTH PARADE, HALIFAX  
Agents wanted, write for terms.

**Astrology.**—G. WILDE will cast Your Horoscope,

Prefiguring health, wealth, weal or woe, the stars have in store for you. Read the following testimony of Mr. Wilde's skill in a test horoscope, and then write to him, sending your birth-time.

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

**'BORDERLAND' REMAINERS.**

(18 Parts).

CHOICE ARTICLES

INCLUSIVE OF THE WHOLE RANGE OF OCCULT SCIENCE.  
Some Issues were Published at 2/6, others 1/6 per part.

OFFERED AT 1/3 EACH, FREE.

Don't miss this offer!

W. H. ROBINSON,  
Northern Book Stores, Newcastle-on-Tyne.

**MR. and MRS. BROOKS,**

16, WATERLOO STREET, OLDHAM.

PSYCHOMETRISTS AND HEALERS.

Disease Diagnosed. Herbal Remedies carefully made up.

*Terms moderate.*

**LIGHT:** A Weekly Journal of Psychical, Occult, and Mystical Research. "Light" proclaims a belief in the existence and life of the spirit apart from, and independent of, the material organism, and in the reality and value of intelligent intercourse between spirits embodied and spirits disembodied. This position it firmly and consistently maintains. Beyond this it has no creed, and its columns are open to a full and free discussion—connected in a spirit of honest, courteous, and reverent enquiry—its only aim being, in the words of its motto, "Light, More Light!" Price 2d or 10s. 10d per annum post free. Office, 2, Duke-st., Adelphi, W.C.

MAGNETISM IS LIFE.

**PROF. J. R. DE ROSS,**

**MESMERIST, & MAGNETIC HEALER,**

Cures Fits, Deafness, Rheumatism, Paralysis, etc., by Magnetic Treatment. See Original Unsolicited Testimonials for Cancer, Rheumatism, etc. 5, LILLY-ST., LOWER BROUGHTON, BY APPOINTMENT ONLY. MANCHESTER. [572]

**Dr. de AUTE-HOOPER,**

(OHIO U.S.A.)

MESMERIC, MAGNETIC, & BOTANIC  
HEALER, PSYCHOMETRIST,  
CLAIRVOYANT.



MAGNETISM IS LIFE.

Fits, Rheumatism, Eczema, Piles, and Tumors cured. Advice by post, One Stamp Advice on Mediumship and Business by letter or photo, 1s. 1d., and 2s. 6d. Personal consultations daily. Public circle Thursday, 8, silver collection. Eczema positively cured, remedy 1/2, post free. Thousands cured. Testimonials on application.

17 PORTLAND CRESCENT, LEEDS.