

THE TWO WORLDS.

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Some Experiences of Spiritualism.

By THE REV. C. WARE.—Continued from page 789.

Heaven doth with us, as we with torches do;
Not light them for themselves; for if our virtues
Did not go forth of us, 'twere all alike
As if we had them not. Spirits are not finely touch'd
But to fine issues. —*Measure for Measure*, Act i., scene 1.

I am inclined to think there would be frequent intercourse between good spirits and us, did not our deep lapse into sensuality prevent it.—*Mrs. Wesley*.

'A MOTHER IN ISRAEL' was the beautiful designation given to a celebrated seeress and prophetess of ancient Jewish history (Judges v. 7); and in our 'Israel,' or spiritual dispensation, there have been and are, noble and gifted women, to whom such a term may, in the same spiritual sense, be appropriately given. Among these, there is no one more truly entitled to that honourable designation than the well-known and greatly-esteemed speaker, seeress, and healer of Birmingham,

MRS. CAROLINE GROOM.

Truly 'a mother in Israel,' Mrs. Groom has been during many years in regard to our great spiritual movement. Wherever Modern Spiritualism has taken root, and found a status, there Mrs. Groom's name is known and honoured. It would be interesting to know how many amongst the members of the human family Mrs. Groom can claim as her spiritual children; she will not know in this world, but she will in the next.

I first had the pleasure of meeting Mrs. Groom in July, 1882. Whilst residing at Plymouth I had accepted an invitation to conduct anniversary services in Yorkshire, and en route thither Mr. Charles Gray, of Pershore-road, Birmingham, wrote asking me to stay a night at his house, and to meet some of the Birmingham Spiritualists. There was a goodly company assembled on that occasion at Mr. Gray's house. I initiated the proceedings by giving a lengthy account of personal experiences: and following this, a lady, Mrs. Groom, stood up, under control of a spirit, who announced himself as 'John Wesley,' and who gave an address that was characteristic and worthy of that venerable man. The control then told the company that he was accompanying me. I had been previously told by mediums that 'John Wesley' was much with me. At a subsequent stage of the evening Mrs. Groom was controlled by 'Mary Queen of Scots,' who uttered an eloquent and pathetic appeal for justice to be done to her memory and character, as against the interested, partisan, and slanderous spirit which often governs written history respecting her. I told the control that, as a student of history, her appeal had given me a new idea of the purpose and use of Spiritualism, in that it gave spirits an opportunity to return and vindicate their own characters when unjustly traduced and stigmatised.

I next met Mrs. Groom at Leeds, in February 1884, where I presided one Sunday over the services, when she was engaged to give lectures. This was in connection with that remarkable forward movement, which the Leeds Spiritualists were realising at that time. I do not think I have ever seen so much public excitement concerning Spiritualism as I witnessed during the three months that I resided at Leeds in the early spring of 1884. They were magnificent meetings that I presided over on the occasion in question, and Mrs. Groom's services as lecturer, improviser of poems, and her clairvoyant descriptions, were of a very successful character. The large audiences were rivetted to their seats, spirit after spirit being described to the number of between thirty and forty, a palpable sensation was produced by the successive exclamations of recognition. As it regards Mrs. Groom personally, when I note her advertisement in this paper as a healer, etc., I am reminded of a beautiful passage in Mrs. Duffus Hardy's novel, 'Paul Wynter's Sacrifice,' where of a certain person it is said, 'You do not know how your liberality is flowing; you give without knowing it, and are unaware of the blessings you bestow. You do not know how much happiness the very sight of your face, the sound of your footsteps may bring into some lonely life, nor how much influence you may be silently exerting now.' There are many who unconsciously exert a beneficent influence wherever they go, and I hope that debilitated and suffering ones will apply to Mrs. Groom.

I have now to refer to another medium, one of a very high order for speaking, clairvoyance, and psychometry,

MR. R. ROSTRON.

During the summer months of 1890 I had an important engagement in Ireland, being placed in temporary charge of the

Belfast Domestic Mission. On my way to the Emerald Isle I was privileged to have a Sunday and Monday's lecturing engagement with the flourishing society of Spiritualists at Collyhurst-road, Manchester. Mr. Rostron, who was a leading member of that society, invited me to attend his usual Tuesday evening circle. I thus had the pleasure of visiting the home of that gentleman and his excellent family. If I were asked to name a person of the other sex whom I should regard as a counterpart of Mrs. Groom, I should at once mention Mr. Rostron; the two friends seemed to me to be very similar, both in the spirituality of their disposition and the refined type of their mediumship. Mr. Rostron, being entranced, said to me, 'I see with you, as it were, behind your right shoulder, the spirit of a gentleman. He then proceeded to minutely describe the features, etc.; in a word, he gave me an exact portrait of my father. I say 'exact' advisedly; my father's spirit has been seen and described by many mediums, but Mr. Rostron's description surpassed them all in correctness. He then referred to the spirit of a young lady at my left shoulder, and again I recognised my half-sister. Then, as Mr. Rostron was coming out of the trance state, he saw normally, as though my face had vanished; and, in the place thereof he saw a spirit, whose hair was as if 'plastered down,' and then ended at the sides in curls. In plain words, it was John Wesley's face that he saw, whose wig most people will be familiar with in pictures. Mr. Rostron said that he had never before seen anything like it in his normal state.

Now, as I stated, I was proceeding to Belfast to undertake an onerous and responsible duty during nearly half a year; and here were ministering angels attending me—my father on one side, my sister on the other, and 'John Wesley' between the two. Should not this be a consolation? Yet, we are told that Spiritualism is of the devil: what a nice devil! Many other things occurred at this memorable seance. Mr. Rostron, under control, depicted my past career in a very striking manner; and, above all, there was flashed before me, as in a mirror, my true character and habits. One is not likely to forget that! Has there ever been anything so searching as Spiritualism?

In 1893 I had a pleasant experience at Cardiff. Several days I was with the friends there, being engaged for two consecutive Sundays. But it is to a private circle that I desire to refer, which was held at the house of that excellent gentleman, Captain Mark. The medium on that occasion was

MRS. ADAMS.

The readers of the Two Worlds are familiar enough with the name of that intellectually-gifted gentleman, Mr. E. Adams, but they do not so often see the name of his good lady, whom I found to be a medium of a more than ordinarily sensitive kind. At Captain Mark's circle she was controlled to give an address, in which occurred some statements that it would be well for all Spiritualists to remember. She said that 'every circle we hold, however insignificant it seemed to be, was a blessing to some spirit or spirits. We were not to think that because our circle was humble and the sitters few, that no good was done. On the contrary, the tiniest and humblest attempt to hold a circle was a source of blessing to the spirits.' This should lead us to embrace every opportunity to hold circles. It is a question whether we do not often hold circles just to please ourselves, or to meet our own convenience; it would be a new inducement could we realise that every seance we held was a source of gratification and benefit to the spirits. At the close of the address the medium saw a spirit standing as it were a little from me, from whose brain seemed to dart thousands of brilliant lights.

Mrs. Adams, in giving names, seems to see the letters of a name one by one; and in this case she gave, letter by letter, the following result; 'Charles Kingsley: Westward Ho!' I may say that I have been as much gratified to have this glimpse of the famous reformer and philanthropist as I was to have the clairvoyant description of Lord Beaconsfield, as given by Mrs. Green.

Whilst referring to distinguished names, I might mention that on Sept. 24, 1885, I had a delightful sitting at Mrs. Cannon's, New North-road, London, N. During the circle, Mrs. Cannon said, 'I see a spirit whom I should know,' then said, 'It is Tait—Archbishop Tait.' I think Mrs. Cannon had seen him in the body, but I am not even now familiar with his portrait.

In August 1882 I was staying a night with Mr. and Mrs. Wallis at their house at Nottingham. At the breakfast-table in the morning, whilst pouring out the tea, Mrs. Wallis paused a moment and said to me, I see a spirit with you. She then pro-

ceeded to give a correct description of 'Dean Stanley,' who had died the previous year. At Mr. Hardy's, at Sheffield, in 1884, a medium saw with me Dr. Colenso, the famous 'heretical' Bishop of Natal. All these descriptions have given me much pleasure.

(To be continued.)

The New Theory of Spirits.

By WILLIAM DANMAR. Continued from page 799.

THE ESSENCE OF THE WORLD-STUFF

BY THAT CLASS of Spiritualists who still believe that the spirits are nonsubstantial, supernatural beings, beyond the reach of science and knowledge, my articles may be considered superfluous, but for the growing number of spiritists who have benefited by the experiences of the last 50 years, and come to the conclusion that the spirits are natural beings, with bodies of some kind of substance, these considerations will be right to the point, because the object of them is to explain the nature of that substance.

The modern spiritists have successfully defended the mediumistic facts against the opposition of Church-Spiritualism, and have drawn a large number of people away from it, but the objections of theoretical materialism have been neglected, or rather avoided; yet as long as they are not overcome science will be against us.

Materialism is a much stronger opponent than the church, because it parades with the magnificent robes of science on its shoulders. While the church has but time-eaten dogmas, materialism has 'the known laws of nature' against us. Experience shows that the believers in these laws will rather mistrust their own senses than to acknowledge the truth of our facts, which do not agree with said laws.

No amount of practical demonstration alone can convince the materialists as long as their minds are filled with these theoretical objections. For this reason a theoretical campaign is absolutely necessary to settle these difficulties. If we can show the materialists that metaphysical Spiritualism and empirical spiritism are two different things, which have been connected only because the movement originated among church people in our and the other world: if we further show them that the spirits are no abstractions but real bodies, substantial and natural or physical, then one-half of their objection is overcome. The balance will go by showing them with positive proofs, that their idea of stuff was just as wrong as that of the original Spiritualists their counterparts.

Every philosophical system has a principle on which it is based, and with which it stands and falls. Heretofore, these principles have been arbitrary suppositions, hypotheses, 'revelations,' etc., but we had enough of them. The philosophy for the twentieth century must be free from hypotheses, and based on proven facts and laws only, must no longer be a speculative but a scientific philosophy. This step of philosophy from speculation to science required the discovery of the essence of the world, which is now made. I shall demonstrate it in the following, and defy the monistic and dualistic philosophers of the various colours to disprove it if they can.

Let us first agree on some new terms:

Paterity, P., collective name for heat and its analogues.

Materity, M., " " for cold " "

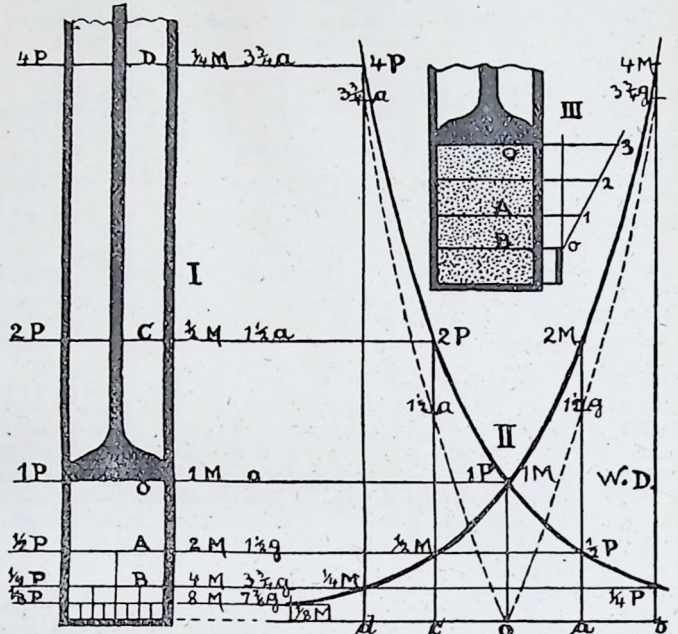
Galom, the constant product in time and space of the above.

It is now to be proved that this galom is really the constant essence of the world, the absolute being itself, the only existence which remains the same everywhere and forever through all the rush of happenings and phenomena, the being which has no counterpart, no relations, no conditions, no properties, etc., but simply—is; the absolute being which is neither good nor bad, neither masculine nor feminine, neither hard nor soft, neither small nor large, neither one nor more, etc., because to be either, it would not be absolute but relative, that is, it would have relation to either a counterpart or to a thing made by us; for instance, to be good, it would be relative to our interests, or to be One to our units, etc. It cannot be small nor large, for to be either it would have to be a quantity in space or time, while, to be absolute, it must be independent of space and time and any other of our abstractions. It is also independent of mathematical laws that we may invent, but since it cannot be described in any other way, we fasten it in the shape of a law as representative of this essence.

Such readers as still consider themselves children and want a world-father or world-mother, or a pair of world-parents, will be disappointed, because the absolute cannot be sexual, for to be so it would require a counterpart. It is not a God or ruler of the universe either (the term 'god' has nothing to do with the English term 'good,' but means ruler—the sun as the goda or ruler of the universe), because it takes no part in nature except that it requires of nature never to disturb its absolute constancy in space and time, and on that account the law which gives expression to this constancy becomes the law of nature. While this law which is representing the essence of the world-stuff is the law of nature, the mechanical laws which are laws of space and time, are laws in nature, laws of circumstances and temporary properties of things.

To prove our case positively and beyond all doubt, it is not required to make new experiments; experimental science has made them long ago, only the philosophers with their monistic and dualistic spectacles could not see the meaning of the results of these experiments.

Let us now handle a portion of the world-stuff in such a manner that its essence will have to disclose itself to us. We will first subject it to so-called mechanical action to see what remains constant under such action.



tional to the volume. As to the substance of the body, it is constant because referred to a certain condition, say to that at *c* it is of a constant quantity, but the stuff, that space-filling reality independent of condition, reduces and enlarges as the volume. We can not compress stuff, but only one of its forces, materity.

The two points where we reach pure or absolute materity 'matter,' at the one end, and absolute paterity or pure heat-stuff, 'spirit,' at the other end, do not exist; they are impossible extremes, not merely mechanically, but logically, because essentially impossible. There is no absolute zero of heat, and consequently no matter, neither is there an absolute zero of cold, and, therefore, no spirit.

Part 2 of our figure represents the result of our experiment. At *O* on the axis *b d* is our zero, at *a* the two ordinates (duordinates) are $\frac{1}{2} P$ and $2 M$, at *B*, $\frac{1}{4} P$ and $4 M$, at *c* $2 P$ and $\frac{1}{2} M$ and at *d* $4 P$ and $\frac{1}{4} M$. Between these points the duordinates represent the respective quantities of the two forces. Wherever we multiply the two, the product is constant, in this case a unit which is arbitrary, it may be any figure because it is independent of our units. This constant, which no mechanical action can affect, is our galom, the absolute essence of the world-stuff.

Experimental science has established the fact, that the entire quantum of heat in a case like ours is in quadratic proportion to the volume which affirms the above induction, because at *A* it is $\frac{1}{2} : \frac{1}{2}$, at *B* $\frac{1}{4} : \frac{1}{4}$, etc. At *C* it is doubled by doubling the average heat or paterity, and again by doubling the volume, consequently we have here four times as much total heat as at *O*, though being distributed over twice as much volume the average heat is $2 P$.

Let us now consider the magnetism in this case. Since paterity is the active expanding force, we simplify the problem by taking it this way that paterity attracts materity, though reversing it would also be right. They being factors of the stuff-essence and not stuffs themselves, they do not attract by their addition but by their multiplication. At *O*, $1 P$ of the atmosphere attracts $1 M$ of *K* with $1 \times 1 = 1g$, which, intending expansion of *K*, shows as interior pressure, and $1 P$ of *K* attracts $1 M$ of the atmosphere with $1g$, which tends to expand the latter, and, therefore, acts as exterior pressure on the piston, consequently we have equilibrium. When the piston is down to *A* we have an interior pressure of $1 P \times 2 M = 2g$, and exterior pressure of $\frac{1}{2} P \times 1 M = \frac{1}{2}g$, therefore a preponderant interior pressure of $1\frac{1}{2}g$, which must be balanced by a mechanical pressure of $1\frac{1}{2}g$ of the piston.

At *B* the pistons pressure is $3\frac{1}{2}g$, because the preponderant force is

$$1 P \times 4 M = 4g - \frac{1}{4} P \times 1 P = \frac{1}{4}g, \text{ or } 3\frac{1}{4}g.$$

If we now pull the piston up above *O* it requires mechanical suction instead of pressure. *A C* the interior suction is

$$2 P \times 1 M - \frac{1}{2} M \times 1 P = 1\frac{1}{2}a.$$

Mariottes empirical law says that in a case as above, pressure and volume are inversely proportional, which requires that the atmospheric and mechanical pressures are added. But since there is never pressure without suction (no repulsion without attraction) it follows from the above, that suction is directly proportional to volume and inversely to pressure (repulsion and attraction inversely proportional).

In this experiment temperature was not changed but constant, and yet materity and paterity changed through expansion and contraction of the enclosure, which was binding for the condition of *K*. This bound or latent condition we term *latenture*. We noticed that pressure assists materity in its contracting, and suction assists paterity in its expanding tendency in a case where no change of temperature is made.

But now it is an experienced fact of experimental science, that 'thermal action' may be substituted for mechanical (mechanical only when not considering the cause of it, which is temperal, chemical, or electrical). Heating of *K* to $2 P$ drives the piston up to *C*, or cooling to $2 M$ pulls it down to *A*. Consequently, since pressure and suction of *K* are inversely proportional, and since they can be substituted by cold and heat of temperature, these too are inversely proportional, and their product constant. The constancy of galom in temperature and latenture (latent or bound condition) is now proven by the above experiment. We have a number of other proofs; for instance, that if you heat an iron rod at one end and cool it just as much at the other end, the forces will not distribute along the rod according to the law of dualism with two opposite angles, but according to the law of galomalism, as shown in Part II of the above figure, and thermometers on this rod will show variations of heat, according to the transodes in our figure, representing the preponderant heat in one half and the preponderant cold in the other half of the rod. If this experiment is repeated with electricity and chemical magnetism, it will show the same result. All this is known to experimental science.

But before we leave the above experiment, let us first hear what the monistic and dualistic philosophies have to say about it. Part III of the above figure now shows the tube filled with one part of material atoms and three parts of either empty space or ether; it does not matter which, because neither has passive resistance; but to strike old-fashioned and modern materialism and also modern Spiritualism all at once, we will suppose the

three parts are ether or spirit. We now press the piston down to *A*; what has happened?

The material atoms are all there yet, but of the ether two parts got out, blown through the molecules of the enclosure like wind through the woods. We press the piston down to *B*, what now? All the ether is squeezed out, and nothing left but pure matter. The atoms are packed together solidly, and since their essence is absolute hardness or passive resistance, they are incompressible and unchangeable in themselves, therefore the entire body of *K*, consisting under this supposition of a finite number of such atoms, is now incompressible. We may press ever so hard, we cannot get further. Whether heat be explained as a stuff itself (ether, spirit, etc.), or whether heat be explained as motion of atoms, therefore, property of matter (in which case there is no use for ether except for overcoming the objection to empty space), it is evident that this body has no more of it. Here is matter without heat or spirit; here is the absolute zero of heat.

But the modern materialistic philosophers have not been consistent enough to stick to their principle, as above illustrated. Empiricism has led them astray. In the first place, they have accepted Mariottes law, which includes infinite compressibility, and has been a standing contradiction of materialism; secondly, they have accepted the idea of indestructibility of heat; thirdly, they have accepted the empirical decree; 'no matter without energy or heat and no heat without matter'; and fourthly, they did not object to the impossibility of absolute largeness, which excludes the possibility of an absolutely large force, such as absolute passive resistance which could not be enlarged essentially. But all these empirical inductions which materialism has quietly swallowed, contradict the existence of matter. Materialism has as big a stomach as the church which swallowed many a scientific nut and is now getting ready to swallow our mediumistic facts.

[To be continued.]

5, McAuly-place, Jamaica, New York.

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

'A Spirit's Idea of Happiness.'

By W., Ilfracombe.

A BOOK containing many good thoughts, but put together in a very wandering way, sometimes one paragraph following another without any connection whatever. There are no divisions into chapters; no rests or pauses from beginning to end, and it concludes without a conclusion. But of course we do not wish for any conclusion to happiness—it may be symbolical. Yet, had each subject discussed been kept by itself in a separate chapter and headed accordingly, it would have been much more effective. For instance, what good, though perhaps somewhat dangerous and controversial headings would be, 'Advice to Wives' and 'Advice to Husbands?' Then, 'The Duty of Servants,' 'The Management of Servants,' also 'Friendship,' 'Love,' 'Maternity,' 'Children,' etc. Who would not wish to turn to such chapters to learn what 'A spirit's ideas' thereon might be in reference to happiness. As it is we have these thoughts scattered up and down the book—here a little and there a little. It gives a feeling of want of order and conciseness.

The subject of Happiness is taken up at the very beginning, that is by discussing it first as an abstraction. 'Happiness is a quality of the mind independent of the physical nature, takes no colouring from it. . . . Disease may interfere with its full manifestation, but cannot destroy the thing itself.' That is certainly a contradiction, for if disease can (and it can and does) interfere with the full manifestation of happiness, then is a colouring given to the mind, even at times to its complete destruction.

But here is a happy thought, one we should ever remember: happiness, like any other virtue, can be cultivated and developed. We are too apt to forget that, and think we are entirely dependent on outside conditions and environments for our happiness. In various parts of the book are descriptions of conditions essential to harmony and happiness. Yet we cannot all command these conditions, and there lies the difficulty. If some spirit—mortal or immortal—could tell us how to be happy under entirely adverse conditions—conditions which it was impossible to alter—then would such a message be worth treasuring. The following sounds something like it: 'So soon as man reaches, in the physical state, a high degree of spirituality, then will he be in complete harmony with his environments, whatever they may be.' 'A bold statement,' as the spirit says. Yet, if men and women, she continues, 'would look within they will surely discover 'the very head and front of the offending.' That is half the battle; for self-knowledge is the first step to spiritual growth.' Yes, but such knowledge does not usually make one any more in love with uncongenial environments. The cultivation of the will-power can, to some extent, make us indifferent or superior to adverse circumstances, and so tend to more harmony, but that is only a negative kind of happiness after all. Such discipline develops character,

* 'A Spirit's Idea of Happiness,' by J. R. Tutin. Nichols and Co., 23, Oxford-street, W.

which in the end can usually make environments to suit itself, but that would not be making one'sself in 'complete harmony with his environments, whatever they may be.'

We are told of many things essential to happiness, such as health, cleanliness, pure air, and various mental and moral endowments, etc. Quite true, but the question should be how to be happy when compelled to be deprived of one or more of these requirements. The human soul craves for happiness; it is 'our being's end and aim,' yet how few possess it!

'Right-thinking has not a little to do with right-feeling, and happiness . . . is nothing more nor less than right-feeling'; or in other words 'the kingdom of Heaven is within.' But how are we to get this 'right-feeling' under adverse conditions? The fact is if a shoe is pinching very badly, or a tooth aching to distraction, no amount of philosophy, and the proving to absolute conviction the fact that the body does not feel, the spirit alone has that power, can make a sufferer happy so long as the cause of the misery or unhappiness remains.

One can become Stoical and work under the most appalling conditions—as many do—but such a state cannot be called happy, however much we may admire those who are capable of it. When we have learnt to be happy by being superior to our surroundings, 'whatever they may be,' then we shall no longer need the discipline of earth-life. Life here is for spiritual progress, and that cannot be without discipline—the discipline of sorrow, and often even of pain. Yet, probably, no one is entirely without happiness. But how to increase this, and make the most of our opportunities, is the object of this spirit's message to the world.

THE COUNTRY TRAVELLER.

SOME of the experiences which are related may be of interest, and it is solely on that account that I give them.

At Northampton are a band of honest, homely, earnest workers, the result of their labour being seen in the fact they possess their own hall and seance-rooms, the hall is neatly furnished, and has a platform and organ, and about 100 seats. I was favoured to sit in their members' circle. Each sitting is like the next chapter in a book, and which finishes with the 'to be continued.' So that unless the stranger can be perfectly in harmony with the sitters, that is by supplying a helpful sympathising harmonious atmosphere, he would be better away. The writer did not prove a discordant element.

After the opening hymn and aspiration we noted two of the friends were under influence; these were foreign controls, and had something to say to one another in a South African dialect, the meaning of which, 'interpreted' by one, were simply words of greeting and pleasure at being able to show themselves. The next control was that of a lady who had been in an insane asylum at the time of transition. At this circle she had come from time to time, brighter and more intelligent each seance, but with such a yearning desire to see and be re-united with her lost baby. This actually took place at this sitting, and was an affecting, pathetic, joyous, and dramatic scene.

After singing a hymn of thanks, an Indian controlled the lady medium. He, in gratitude to the kind help he had from the friends, gave some exquisite perfume, a phenomenon that can only take place in very harmonious circles; anyhow that is my experience, as it has happened to me only once before. We were requested to rub the palm of the hands of the medium for a few minutes; the hands were then put nearly together, as if manipulating something, and then opened for us to sense a delightful Oriental perfume. All this occurred with the gas burning brightly.

Several spirit-friends of the sitters manifested, one after the other, the happiness of true spirit-communion brightening every face. The success of such a gathering, really founded on the words, 'Where two or three are gathered together in my name, that is, aspiring after me when I have passed the veil, there am I in the midst of you'; and 'forsake not the assembling of yourselves together,' for if you meet in harmony and love you come to comprehend what is 'the communion of saints,' so glibly spoken in the words of the creed of the English Church, but not realised by one in a thousand.

I should like to say a few words as to public circles, and how to conduct them, and the reason is that unless under the control of an intelligent leader, certain phenomena occur which, not being in the least understood by the people, they are liable to go away with a very false and crude idea of what is spirit-communion. Really, the development of a medium should be conducted in a private circle only, and with sympathetic and experienced Spiritualists. Wherever there is a sincere desire to arrive at truth, comes the fulfilment of the promise, 'Seek and ye shall find.'

At the public circle of the Hull Society, some forty people were present, but with the exception of the organist none of the leaders, and I was invited to take charge. After the singing of a hymn, which, by the way, was very hearty and harmonious, an aspiration, and another hymn, I made a few remarks on the necessary conditions for spirit-communion, and then left the meeting open for spirits, both in and out of the physical body, to give expression to their thoughts or anything for mutual edification. Several spirit-forms were then described and recognised; one of symbolical character—a bright spirit, giving a name, threw a bright light down over a large lion, which might be interpreted, Be as bold as a lion in your search for and diffusion of truth for the benefit of mankind; or it might be a lion in the way, beware! Some besetting sin, may be, or bad habit, which is hindering the proper unfoldment of the spirit. Several friends then gave expression to kindly thoughts, and we felt, with so many spiritual gifts latent among themselves, with an earnest desire for truth, a high degree of unfoldment may be attained, and much good result therefrom.

The next evening I had an introduction to a highly-gifted and cultured gentleman and wife. The experiences related by him in connection with the subject are extremely interesting, and which I will give in my next.

T. B.

Spiritual Work and Workers in America.

By E. W. WALLIS.

THE MONTH of November has been an important one for us. Mrs Wallis has filled an engagement for two Sundays with the Berkeley Hall Society, Boston, and I hear very appreciative comments upon her work on all sides, and the reports in the *Banner of Light* have been highly commendatory. Her clairvoyant descriptions were almost all readily recognised. She also attended the Massachusetts State Convention, and took part in all the meetings at Lowell. (These State Associations are doing a good work, and will no doubt lead in time to greater unity, and become the intermediate ground between the local Societies and the National Association.) During the fortnight that was thus occupied I was busy in New York and Brooklyn, as mentioned in my last.

There are quite a number of mediums in New York, but there are only two Societies—Mrs. Brigham's, where morning and evening services are held, and the First Society, which, at present, holds but one meeting (in the afternoon), and that mainly for phenomena. I was very pleased to meet Miss Cushman and the other staunch and true friends who have so faithfully supported Mrs. Brigham, and enabled her to carry on her good work, and delighted to meet Mrs. Newton once again. This lady is the widow of Mr. Henry J. Newton, and her heart, time, and means are given to progressive works in all directions. Miss Fitzmaurice is an able and earnest secretary, and it is to be hoped that the efforts of these ladies will meet with increased support. In such a vast centre there ought to be more and larger meetings. Mr. Colville makes his home in Brooklyn, but spends as much, or more, time away in other towns. He is the regular speaker for the season at Philadelphia, going to and fro every week, besides visits to other towns and his many literary labours, make up a full and a useful life. A shrewd, critical gentleman showed me a slate with writing upon it, which writing, he assured me, came there under absolute test conditions, through the mediumship of Mr. Fred P. Evans. He took a bundle of seven slates, which he had previously thoroughly cleaned and secured. Three of them he had wired together, two he had screwed together, and the other, we were tied up with paper and string, then paper and string were wrapped and tied around the whole bundle. This bundle was never out of his sight, it was not touched by Mr. Evans, and yet a message was found upon the inner surface of one of the two slates that had been screwed together, when the gentleman opened the package and took out the screws in his own home, after his return there. I enclose you a cutting from a New York paper, which will, I think, interest our readers.

While I have been in New York I have met with a number of old friends, among them Mr. and Mrs. J. Moorey. Mr. Moorey will be remembered by many Spiritualists in and around Manchester as a bright and kindly young man with good mediumistic and psychometric powers. I hear very good reports of his work since he has been here, and many people have grown to like him and his wife. I was pleased to see them at most of my meetings—it was cheering to look upon their familiar faces, and I hope they will have continuous and increasing success. When last here I met Mr. and Mrs. Milton Rathbun—two of the best, truest, and kindest friends I then made. Harmonious, thoughtful, cheery and sympathetic, I valued their esteem and goodwill most highly, and looked forward year by year to meeting them again. So very many of the dear old friends passed over during the intervening years that I began to fear there would be none left, but, shortly before leaving home, we received a letter assuring us of a hearty welcome, and when I arrived at their lovely home in Mount Vernon I soon knew that the same spirit existed in their hearts; and their words were as sincere as their greetings were warm, and for nine days I have enjoyed a most delightful time with these dear good friends. Mrs. Rathbun is quite active in reform movements, and does a deal of work with her pen, and she has kindly promised to write for the 'T. W.' occasionally next year after my return.

The activity and fertility of the American mind is amazing, and as a consequence books—good, bad and indifferent, pour from the press in all directions. Just now there seems to be a lull in Theosophic and Spiritualistic productiveness in this direction, but books upon mental science, menticulture, metaphysics, etc., etc., appear at an alarming rate. Almost everywhere one meets with people who talk 'as one having authority,' and they expound their theories (or their assertions) with assurance and fervency. Not long ago I unfortunately and unwittingly submitted myself to mental torture, and for nearly five hours had to listen to the exposition of the ideas of a gentleman who has devoted immense time and considerable money to the formulation of his ideas. At first I was interested, and by and by I became a little weary, but he talked on and on, then I became apathetic, and longed to be able to rest, but he still expounded. My patience began to suffer from the strain, my head reeled, my brain felt pulpy, but he still, in a most animated manner, continued his explanations, arguments, illustrations, and ejaculations. I became confused, and lost all power of connected thought; I grew irritable, his voice rasped and rasped till my nerves felt sore, and I could bear no more. I begged to be excused, I needed to be calm and passive; I was to attend a circle shortly. The silence that followed could be felt, but it was too late. Mental indigestion, brain weariness, and nervous strain had undone me completely.

The circle that evening was a failure; I was ill all night, and suffered the whole of the next day from nervous headache. I have but the vaguest recollections of the hypothesis which the learned gentleman so earnestly (and to me so disastrously) expounded. But, so far as I can remember, it was a species of materialism, without God or Devil; selfishness was the great civiliser, millionaires were the best friends the working classes possessed, because they found them employment! Man is a thinking machine, set in motion by suggestion and incapable of originating anything, he was only an imitator; in short, a monkey—writ large. If I have done the gentleman's philosophy injustice he must blame himself for having given

me such an allopathic dose; for a novice, a homeopathic treatment would have sufficed.

One of the most striking features of the present phase or trend of thought over here is the almost constant discussion of the God Idea which one hears. There are those who are out-and-out Agnostics, who absolutely decline to accept any idea of an individualised or person God; those who do not believe in prayer of any sort, and on the other side those who cling to the idea of the Fatherhood of the Supreme; while between these are a great number who are prepared to see that there is a good deal to be said on both sides. 'God or no God' has become in some places almost a dividing issue. Some of the speakers who have had a materialistic training, hold tenaciously that religion has been a curse, is a superstition, and they plead for science, while others of the extreme metaphysical school, contend that 'all is God and God is all.' Then there is a strong, and at times almost bitter, division upon the question, 'Should phenomena be ruled off our platform?' and still further the great question, 'What is to be done to clear the movement of the stigma (and protect the honest mediums from the consequences) of the fraudulent practices of the unscrupulous fakes who undoubtedly exist?' These seem to me to be the principal disturbing elements that are disrupting our forces, and as a consequence emptying our halls, for, now as ever, 'a house divided against itself cannot stand.' However, I feel confident that the present is but a transition period, that these difficulties will be overcome, and a middle course—a medium—be found between the two extremes that will enable us to build upon the phenomenal base a rational and religious philosophy.

Some of the old-time Spiritualists will remember Mr. John Collier, who at one time took a very active part in spiritualistic work in Birmingham in the early days. He came to this country many years ago, and has been a successful journalist. I met him at Lake Pleasant seventeen years since, and enjoyed many interesting conversations with him. An announcement appeared in the *Boston Globe* of Nov. 11 of his passing on: 'One of his duties at the *Globe* office was the preparation of obituary sketches of prominent persons who had just died or were at the point of death. The boys would often say to him: "Well, John, who will write your 'obit.' when you are gone? Have you got it all prepared?" And John would always reply, "I don't want any obituary notice printed about me. I don't want anything said except that I am dead, and I want it to read like this: "John Collier, a faithful servant of the *Globe*, died yesterday." That is exactly what John Collier was—a faithful, loyal, conscientious, hardworking servant of the *Globe*. Everybody will miss him. Everybody will regret that the end has come to a life, which, though full of struggle and conflict, was also full of enjoyment. And everybody will say, "John Collier had a kind heart, and he loved the truth."'

Who could wish for a better epitaph?

The *Banner of Light* says of him: 'The sudden transition of John Collier on the evening of Nov. 10, was a profound shock to his many friends throughout the country. He was ill but a few hours, heart failure being the cause of his exit from the great stage of human life. Mr. Collier came to America more than a quarter of a century ago as a Spiritualist lecturer. He was employed at Lake Pleasant the first year of the meetings there, and frequently addressed local societies during the following winter. He was thoroughly in earnest, and ardently desired to advance the interests of the Cause. This wish led him to devote his energies, "without money and without price" to Spiritualism. Such devotion, with no organisation to aid him, could have but one result—a dearth of finances, and he was compelled to seek other fields of labour. He obtained a position as reporter upon the *Boston Globe*, and for many years has most acceptably held that important office. It is said that he wished his obituary to consist only of these words: "John Collier, a faithful servant of the *Globe*, died yesterday." He was a faithful servant, and he had the respect of all his associates upon that great journal. He had many friends in all denominations, especially amongst the Spiritualists, all of whom remember him most kindly. His career on earth is ended at the age of seventy-three, to enter upon his duties in the realms of the spirit.'

As a sample of the needs of the people, the following letter, addressed to Mrs. Wallis, speaks for itself:—

'In your talk of last Sunday it was very plain that we must use our reasoning powers to reach anything like real happiness. Yet we cannot reason and be orthodox. Neither schools or churches teach us to reason. The schools stuff and cram, and the churches say, "open your mouth and take this dose." It used to be a kind of castor oil or worse, and now, since the people will not submit to have their hands held tight, and free breathing shut off, as our mothers used to do with helpless babies (by holding their noses), while administering the above delectable oil, they are now giving us from the majority of pulpits something that cannot be defined. The ministers, not having anything very clear in their own minds, cannot make it clear to their hearers. I went several times to hear Professor Swing. His ability to construct sentences was the chief thing that charmed me, and I think that most of the really very finely educated theologians in Chicago to-day just hold people not by anything clear that they may say, but by flowery speech. I do not wish to do them an injustice, and perhaps if I could sit through more of the sermons and not get restless, I might find more to admire. However, what I want is food for reason, and I have no time for anything else.'

That is it, the people are hungry for food for both heart and head. When we have unmistakable phenomena which carry conviction to both head and heart, then 'the philosophy of life' can be made clear. It seems to me that it would be the height of unwisdom to rule all phenomena off our platforms, for that would rule out and off all mediums, whether inspirational or trance speakers, or test workers. Would it not be better to exercise discretion and seek to provide the very best under the simplest and most satisfactory conditions? What is wanted is, as this lady says, that we should have clear ideas, and present them in as clear and rational and convincing a manner as possible, and if these can be supplemented by clear demonstrations of spirit presence and identity then so much the better. As to the God idea it seems to me the whole subject is one in regard to which the less said the better, since no one can settle it authoritatively: surely each

one is entitled to be fully persuaded in his own mind, and there is often as much bitterness and intolerance displayed by the 'no God' man as by the 'believer.' When all recognize and admit equal rights of private judgment these unhappy dissensions will cease. In the meantime the moral responsibility of each individual to do his share in helping forward the social and spiritual progress of humanity holds the field, and co-operative services for the betterment of human lives in this world is the practical issue of the hour. How best to secure the adoption in daily life of the idea of Brotherhood is of paramount importance. The new Spiritualism, the higher Spiritualism, are frequently spoken of, but it seems to me that it is the same old question, the same old duty, that presses for solution, how can we, as individuals, apply the truths we know in our daily lives to secure the desired results of the greatest good for all—the 'union of each for all, and all for each.'

Correspondence.

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

A FREETHINKER SET THINKING.

SIR,—Will you allow me as an outsider and as a Freethinker of 30 years' standing to say that I have been a reader of the *Two Worlds* now for some years, and am a strong sympathiser of the good work that it is doing; but, at the same time, I have not as yet advanced any further than admiration and sympathy for the cause of Spiritualism. What I wish to say, however, is, that on Sunday, Nov. 20, I was induced to visit the Gladstone Lecture Hall in this town, to hear a lecture on 'Spiritualism, the religion,' by a Mr. Phillips, of Beeston, I believe, and the said lecture was a splendid educational address, given in a most (to some) convincing and masterly manner.

After the address, Mr. Fred Smith, of this town, gave some tests in clairvoyance, one of them referring to the writer of this letter. He described my wife, who has been dead (or, as you say, passed on) 32 years on Dec. 3 next; and I am bound to say that the test in my particular case was marvellous, and at the same time most accurate. Now he (Mr. Smith) could not have known her when living. The above has set me thinking, and I shall not be satisfied until I have studied Spiritualism more fully. I may add that the other tests were admitted to be correct by those concerned, one of whom, like myself, was a stranger. If you think the above worth inserting I shall be pleased, my only object being to serve the cause of truth. Yours in the cause of progress,

THOMAS BELLAMY.

6, Thoresby-street, Sneinton, Nottingham, Nov. 27, 1898.

THE SWORD.

SIR,—I cordially endorse the excellent protest of Mr. J. Fraser Hewes against the tone of your article of Nov. 11. I cannot help thinking that by some mischance it must have escaped the editorial eye, so intemperate is its language. The Army, the Volunteers, the C.D. Acts, and the Sudan are all impartially abused. What was the object of the writer? If he wished only to preach the blessings of peace as against the horrors of war, he went the wrong way to work. Spiritualists above all men should be fair and just, and carefully avoid exaggeration. I have no hesitation in saying that I never read a more grossly exaggerated statement than the article in question. Is the writer aware that the majority of the Dervishes were armed with breach-loaders, and that beyond the initial mistake of leaving the cover of Omdurman and fighting in the open, they showed considerable strategical skill, as they nearly succeeded in turning the flank of the Soudanese battalions?

As for the tirade against the Volunteers, I, though a member of the Volunteer force with 36 years' service, do not think it necessary to answer it, feeling sure that we have the approbation of the majority of our countrymen. I put it to you, sir, as a matter of business, if such an article, so manifestly unfair, and calculated to excite annoyance, is not likely to decrease your circulation? I have taken in your otherwise excellent journal for at least two years, but another such a leader would cause me to consider whether I should not do right to discontinue the purchase of the *Two Worlds*, and to advise my friends to do likewise.—I am, sir, your obedient servant,

92, George-street, Portman-square. BASIL A. COCHRANE.

SIR,—It is always a special treat to me to take up my *Two Worlds*, but I was very sorry to see that you allowed the letter written under the heading 'The Sword,' by Mr. Fraser Hewes, to find a place in your journal. In my idea it is entirely antagonistic to the spirit or the ideal for which your paper exists. He boasts of his having been a Volunteer. Like him I have had a short military career, but it is with regret that I look back on the day when I allowed myself to become a 'legalised assassin.'

War is a terrible curse at its best, but our modern warfare is simply damnable. Did Mr. Hewes ever ask himself why we went to war at all? Does he think it is from the point of view of suffering humanity? If this is really what he thinks, it is time someone took the film from his eyes. As a matter of fact, if it was not for the land-grabbing propensities of this and all other (so-called) civilised nations there would be no wars at all. Selfishness is the prime factor in all wars, and especially is this the case with those in which England has been engaged, and this after almost two thousand years of orthodox Christianity. This last war seems to be equal, or worse, in brutality than its predecessors. White soldiers, three thousand miles from home, in the pay of white Christian bondholders, bayoneting black Mohammedans for defending their native land, and setting the example of bloodshed to brown Mohammedans, whom they had already trained to slaughter. Good God! is it too much to hope that the day may come when every sane man will shrink from running a bayonet into a fellow-creature as he would shrink from torturing his own baby?

Mr. Hewes says it may not be Spiritualism. No, thank God, it is not Spiritualism, nor is it Christ-like, although it may be orthodox Christianity. The puzzle to me is how a man so well versed in modern Spiritualism as Mr. Hewes undoubtedly is, could for one moment harbour such horrible inhuman ideas as those pictured in his letter. Like him I believe in attending to this life first, and the only way to do that is to love thy neighbour as thyself, and remembering that the only way to get ready for the next life is to be ready for this.—I am, yours respectfully,
N. HOWARTH.
48, Queen's-road, Hyde Park, Leeds.

SIR,—I read your leading article under the above title, and think it a credit to spiritualistic literature. Would there were more such strong, robust denunciations of the evils of war and other evils of the present system, to be read in our journals or heard from our platforms. And as we cannot hope to expect many such out-and-out remarks from the churches and chapels, when we remember their attitude recently towards the Sirdar in praise of his bloody victories (if there is any victory at all), we look to those who profess to have more light and truth than any other sect to proclaim to the world what they have gleaned. Therefore, is it not lamentable to find J. Fraser Hewes and others among the Spiritualists, especially those who are members of societies, who are supposed to have something to offer humanity? and with all their facts, and the Christians lack of, I find some true Christians who have a clearer and more holy philosophy than some who have been convinced of the continuity of life through seances, etc., and think that is all that is required, like some of the orthodox Christians, who think to just believe and they are saved.

You are quite right, Mr. Editor, when you say it makes one shudder from head to foot when we hear of men doing such horrible barbaric deeds in the name of civilisation; yet how much more does it pain one when Spiritualists after the type of your correspondent 'J. F. H.' give vent to such unholy principles? I wonder if he would like some of these Dervishes to haunt his bedroom of a night and have their revenge on him and all others who willfully break the laws of love? And surely he will give them the same scope to do a grand service to civilisation? If they have their revenge on him, as he is so proud the English avenged Gordon, peace at any price would not be a crime then. I am afraid he is not a good scholar in this schoolhouse. What about the Brotherhood of Man? What about the equality of opportunity? What about the moulding of our characters so as to inherit a place among bright spirits in the great beyond?

You claim we must see to the affairs of this world to the best of our ability before dealing with those of a life beyond. What about your attitude towards the Dervishes? By it we have sent them to the life beyond. Why not have seen to the affairs of this life for them to the best of our ability? Your claim is illogical. He that hateth his brother is a murderer.—Yours faithfully,

HENRY BROOKS, late hon. sec., Hackney Society of Spiritualists.

SIR,—It is remarkable that Bro. Hewes should claim to be a Spiritualist and yet should agree with the sword as a means towards peace. And so because men are found still in a wild and barbarous state, ninety-and-nine-tenth per cent. are glad to know they have been mown down like so much hay, and 'the more the better.' (God forbid.)

And this is the best means an enlightened, civilised (?) nation, who holds the Bible as the reason of its civilisation, etc., can take to show its gratitude to the common Father for its enlightenment. These uneducated (infants of our race we may call them) are our brothers and sisters; being born in a different part of the globe, and being called by a different name, does not alter the fact.

Is the sword the best and only means to teach them? (God forbid.) Don't you think, and doesn't our brother think, that in the face of our learning and advancement (?) we, by trying only or first, these measures, are incurring a little bit of the title of bloodthirsty (pot calling the kettle black)? When nations fight they mean to kill. There's the rub. As if nations *must* fight. Our brother speaks of the 'necessity of war,' and 'you running down those who do our dirty work,' etc. 'Our dirty work!' We as the English people have had no quarrel with these Dervishes, and they had no quarrel with us; and this of necessity brings us to the causes that have led up to this war, which are too long to treat of here and now.

But whatever the causes, and however low and barbarous these dervishes, in the light of the facts, etc., of Modern Spiritualism, we are not mending matters by sending mad spirits over into the 'silent' land, falsely so-called. We know it is a very much alive state, and that like produces like, and we shall never, never cure bloodthirstiness by being bloodthirsty or even showing the appearance of it, so the sooner we turn round from this method the better, and, above all, let us set aside cant.

'Public spirit!' forsooth. What is public spirit? Is it that which leads the representatives of the rising education (?) of this civilised (?) Christian (?) country to unhorse a warrior's carriage and fanatically draw it themselves, as we read in the press the undergrads did?

Have we no depopulation going on, and no barbarism also in our own beloved land, and slow murder of the innocents here, the protection and rescue of whom would be more worthy of their zeal? Let us look at home and see the slow savagery being enacted under our own enlightened (?) 19th century legalities, and use any zeal for good against these bulwarks of wrong. This is the corps we should join and stimulate our sons to join.

As Spiritualists claim *this* world is with the *next* two stages of one life, and what we sow we shall have to reap, even to the extent of murder and bloodshed.

When hanging was the penalty for sheep-stealing, it was found to be futile to prevent, and had to be abandoned before sheep-stealing was stopped. In conclusion, I should be very sorry, and I should think many more of your readers also, to know that 999 out of every 1,000 were glad of any of the events that have recently been enacted in Africa under our auspices. Hoping I have not trespassed on your space and feeling, I have not said a fraction of what might be said on this side, I am, yours truly,
H. WALTON.
Edgbaston, Birmingham.

SIR,—I have read your leading article in issue of Nov. 11, and Mr. Fraser Hewes' letter in the current number, and with some of the sentiments of both I cannot help but agree. At the same time the main question of war is not so easily settled. With Russell Lowell I declare 'war is murder,' and with Burns I believe 'to murder men and give God thanks,' is rank barbarism. With the writer of the article I believe that the military system of Christian countries, as well as of non-Christian, is the cause of unspeakable social evils, and yet with friend Hewes I cannot see how war is to be made an end of in our day. To cry, 'Give peace in our time, O Lord!' is very well, but to 'keep our powder dry' is certainly a necessity of national life. Peoples before us have died by the sword, no doubt, and people before us have grown great, but also and always by the sword. Those who sat and waited for the 'glory of the Lord to do battle for them,' always—well, didn't win, nor continue long to exist.

So far in the history of the world, nations have only been kept alive so long as they were on the move, grabbing and able to hold on physically. To-day, at the close of the 19th century, the world seems to be still as much of a bully as ever it was. Might is Right, and gunpowder and glory seem to have sworn everlasting brotherhood. The glory of empire rules over all other glory, in all nations; but certainly I think we Spiritualists, who know what a terrible evil it is for humanity for hordes of men to be let loose from the body when all their worst passions are aflame, should certainly protest in season and out of season (if it can ever be out of season) against war and the war spirit. That we have to do with this world first is certainly true, but I think to save the 'living' from being cursed by the evil passions of the 'dead,' is surely serving this world, and is a work worthy of all Spiritualists.

I admit we, as a nation, are grasping and greedy—for ever plundering somewhere; but, while admitting all that, I cannot agree that we are worse than other nations. I certainly believe we can colonise better than any other nation, and that all parts of the world under British sway are better ruled than if they were under the flag of any other country; and I protest against the continual attempt to 'foul our own nest' by so many of those who are against war, and often only sentimentally. Nevertheless, war is a horrible evil, the cause of untold misery, the mother of pestilence and diseases of the most agonising description; and the very fact that it seems to have a greater hold than ever over civilised nations should cause all forward people to persistently with every opportunity show it up in all its lurid colors.

While I think it the duty of Spiritualists more than all other sections of the community to declare eternal warfare against war, I admit we cannot end it in our day—for the millions who only can end it are too indifferent when not actually in favour of it,—but surely we can help to prepare the way for the coming of that glorious race who are to succeed us, when universal peace shall be a fact. We may not benefit here at that harvest reaping, is true, but we will have the glory in having helped at seed-time as a reward.—Yours faithfully,
P. GALLOWAY.

SIR,—Kindly allow me to most cordially endorse your remarks in your article on 'The Sword.' As a Spiritualist, remembering our first principle, 'The Brotherhood of Man,' and striving as far as in me lies for its realisation here on earth, and as an Englishman also, recognising the equal rights of the so-called inferior races, I am surprised that one calling himself a Spiritualist, should in the latter end of the nineteenth century, so far forget himself as to uphold a Christian (?) nation in their un-Christian acts of mowing down thousands of their fellow-creatures (for fellow-creatures they are altho' of a dark skin), and who only regrets that more were not so butchered. Is our civilisation then of such a high quality, as to render it expedient to thrust it upon these races (who heartily hate us, and I may say not without good reason) at the point of the bayonet and the mouth of the maxim. I say emphatically, no, and that the real reason of this war, was not as your correspondent suggests, to succour those villages and districts depopulated by the Dervishes, but to open up new markets for our manufactures, and thus procure a new lease of life for our already decaying capitalistic system of society, which is fast tottering to its fall, and to distract the attention of earnest reformers away from the industrial misery in our midst, (consequent on our being the workshop of the world), to manufactured crises abroad, where we studiously avoid a conflict with power, armed as we are; but do not hesitate to butcher and massacre practically unarmed natives where we are sure of success, and then label these battues glorious victories.

Why does not our Christian (?) Government 'put up the Sword,' and seriously try to grapple with the social problems at home, and not to thrust our vaunted civilisation on races who were far happier before we sought to civilise them with gospel, gin, and gunpowder? To quote from an article in the *Two Worlds* of July, 1897: 'The highest ambition and noblest employment of the Christian nations to-day seemed to be the invention of instruments of destruction whereby Christians could kill each other comfortably a dozen miles apart, and even more awful than this to contemplate is that the Government does not hesitate to use the same weapons here at home upon the poor overworked and underfed wretches who so far forget themselves as to demand a living wage. As a proof of this the shooting of the miners at Featherstone, and the feverish haste in which the military were despatched to South Wales in the recent dispute are sufficient evidences.'

So our governors do not hesitate to use our soldiers, and I doubt not would our volunteers (who are ostensibly for our own protection), against their own brothers, who are 'rightly struggling to be free,' to compel them to accept their employers' conditions, and thus submit them to the most abject form of slavery, wage-slavery. And all this by nations (for they all alike refuse to face industrial problems) who are supposed to hold up Christ as an example to its individual members, yet who so utterly disregard his injunction, 'Put up the sword, for he that useth the sword shall perish by the sword,' and work for 'Peace in our time,' by spending millions upon increasing our armaments, and turning a deaf ear to the cry of their people for bread, giving instead a stone, in the shape of a bullet from a Maxim or Gatling.

But let not these complaints dishearten you, Mr. Editor, and may God speed you and Brother Wallis in your good work, remembering that 'Peace hath her victories no less renowned than wars.'—Fraternally yours,
'FIAT JUSTITIA.'

ANSWERS TO CORRESPONDENTS.

GEORGE KNOWLES (Pudsey, etc.): Thanks for your letter; we will preserve it as a rare specimen of a professing Christian's personal abuse.

Items of Interest.

DEBATE SOCIETY'S meeting at Collyhurst on Tuesday at 8 p.m., Mr. W. Phillips, on 'Materialisation and its possibilities.'

SPECIAL XMAS DOUBLE NUMBER next week. Specially written articles, especially good. Price Twopence. Order at once.

COMMUNICATIONS RECEIVED.—L. H., A. Y. Trew Gabb (S. Africa), J. B. Chantwell, jun., M. C. Buckstone, Observer, J. Jacques, Bevan Harris, J. Fraser Hewes, W. Stansfield.

DOUBLE NUMBER.—No one will begrudge twopence for our Christmas Double Number next week. It will be full of matter fresh from the pens of brilliant writers in poetry and prose.

AN ARCANES CELESTIAL will be held in the Old Spiritualists' Hall, Bridge-street, Accrington, Dec. 14, '98, in aid of Mrs. Marshall, medium, of Burnley; to be conducted by Mrs. Whittaker.

GREAT PUSH.—Owing to a very great inrush of matter for the T.W. our time has been occupied to the fullest extent, even to working overtime, and, as a consequence, much is unavoidably held over.

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.

LEICESTER, Liberal Club Lecture Hall.—Sunday afternoons, 2-30, special meetings for development of psychical science research and the study of spiritual philosophy and mutual culture. Application for admission, by letter only, to Prof. Timson, The Hydro, Museum Square, Leicester.

TO CORRESPONDENTS.—The interesting discussion on 'The Sword' must be kept within very short limits. As it was originated by us we desire to have free expression, but want of space for other matters will compel us to close the correspondence unless writers are terse, and avoid irrelevance.

PAPERS RECEIVED.—The Truthseeker, La Paix Universal, Religio Philosophical Journal, Progressive Thinker, Harbinger of Light, Spiritualistisch Weekblad, Light of Truth, Het Toekomstig Leven, Teddy Ashton's Journal and also Annual, Christmas Photogram, The Eagle and Serpent.

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

SPIRITUALISTS' NATIONAL FEDERATION.—The National Propaganda Committee invite application for assistance in mission work from societies uniting for that purpose in the 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.

FEDERATION MISSIONS.—Meetings at Morecambe will be conducted by Mr. Jas. Swindlehurst, assisted by a lady clairvoyant, on Sunday, Dec. 11, in the Albert Hall. Also on Monday and Wednesday, the 12th and 14th, at 7-30. A meeting at Lancaster in the Athenium Hall, on Tuesday, Dec. 13. Clairvoyance at each service. Week-nights at 7-30. Questions invited. Collections towards expenses.

LONDON SPIRITUAL ALLIANCE.—The acting editor was in London last Friday, and was the guest of Mr. J. J. Morse, at the meeting of the above illustrious body of Spiritualists, where he met for the first time Mr. E. Dawson Rogers, the able and respected editor of our contemporary *Light*, and the Rev. John Page Hopps. The evening was spent in the narration of experiences, some of which were very extraordinary; but we think it would have been equally interesting if, as Mr. Hopps suggested, experiences of those whom Spiritualism had made better men and women had been stated.

BRIGHOUSE: AN URGENT APPEAL TO ALL SPIRITUALISTS OF ENGLAND.—We, the members of the above Society, have purchased the Martin Street Mission Hall at a cost of £850, and we intend to raise the money as soon as possible, and will be glad for all the help that we can get. All donations will be thankfully received and acknowledged through the *Two Worlds*, by George Crowther, Sec., Rogerson-square, Brighouse, and John Brook, Treasurer, 17, Upper Oxford-street, Brighouse.

THE BURNLEY SICK FRIENDS.—Mrs. Hartley has received the following additional sums, which have been duly handed to Mr. and Mrs. Marshall. Mr. W. Mason, Burnley, 1s.; Mrs. Clements, Burnley, 1s.; Pendle-street Society, Nelson, 10s. 7d.; Northgate Society, Blackburn, £1; circle, Bradford, and efforts of Mr. and Mrs. Russell, 12s.; G. T. B., 1s.; Bob Martin, 2s. 6d.; T. Thackeray, Hull, 1s. 6d.; T. E. (Austria), 16s. 7d.; total, £3 6s. 2d. We are desired to add that Mr. Marshall's health is improving, but Mrs. Marshall is fading fast, and longs for the time of her release; both friends are very grateful for the succour accorded in their hour of need.

TRUTH, WHEN PERCEIVED, CANNOT BE FORGOTTEN.—It is an old saying that 'truth crushed to earth will rise again,' but truth, when perceived, cannot be crushed or disfigured; it is like a diamond in its brilliancy, and can be discovered in twilight.—Ormond.

A CORRESPONDENT of Boston Ideas says:—'The New Home Club, on the evening of Nov. 10, made a special occasion by the president's reading of Dr. Wm. Sharpe's mystical poem of "Human Evolution," which is very beautiful, and in perfect keeping with the papers on Shaksperian Occultism given in the course by Madam de Louie. The ascent or rise of man through the worship of ideals is exquisitely told by Dr. Sharpe, adding interest to the mystical religion of the Persians, so interestingly given by Madam de Louie through the Shaksperian plays.' We may add that this poem of the Dual Image is published with the 'Fall of Lucifer,' etc., by Hy. A. Copely, of Canning Town, London, at 3s. 6d.

SPIRITUALISM IN THE SECULAR PRESS.—The *Accrington Advertiser* of November 22 contains a two column lengthy report of a bumptious tirade against Spiritualism, by the Rev. J. G. Sutherland. It reminds one of a bug in a blanket upbraiding a flea. The same paper in its issue of November 25 contains a like lengthy reply to this windy effusion, by Mr. Jas. Swindlehurst, in which he pounds this dissenting parson shapeless. The *Morpeth Herald and Reporter* contains an account of a lecture by our friend Mr. W. H. Robinson, of Newcastle-on-Tyne, which he delivered at the Newsham Mechanics' Institute, last Sunday evening. The report occupies a column-and-a-half. Judged by the questions put to him, Mr. Robinson had a merry time. As usual, some of the querists had all the sense, and assumed the better-informed man had all the other thing—all drunk but themselves—intoxicated with their own self-conceit. The *London Daily News* of December 3 has an account more than half-a-column in length of a meeting of the 'London Spiritual Alliance,' held at St. James' Hall the previous evening. It is a fair report of what was called 'A Spiritualist Experience Meeting.' The *London Echo* on the other hand, writing for a very frivolous class of reader, has a column in length of ridicule of some of the experiences narrated. Spiritualism was never more alive, and only requires sensible exposition to make it acceptable to intelligent people.

THE O.P.S. SICK, BENEFIT, AND PENSION FUND.—Sir,—Once more permit me to append to my letter, the usual acknowledgment of the subscriptions sent to this fund during the month of November. I am exceedingly sorry to say that the amount is, I believe, the smallest that has yet been received in any one month since the fund was started! This may be unique as a 'record,' but it is very distressing to my esteemed Treasurer, Mr. R. Pitton, and myself. Our resources are all but exhausted, now our November payments are made, and unless we receive some substantial contributions during the next week or so we shall not be able to meet our promises for January. To maintain the few pensions on our list we need some £5 a month, and that leaves nothing for incidental cases of distress or sickness. I am sure that Spiritualists will not allow their veterans to languish in want, or be unmindful of the deserving amongst us, who, from any cause, stand in need of a little assistance? I feel I shall not appeal in vain, not only to those able to send us a substantial contribution, but to those others whose 'mites' will be just as acceptable as useful, when I ask all to do something for the only practical benevolence in our movement. Since the acting-secretaryship devolved upon me in July last, I have received in all £16 3s. 7d. towards the work, but now the fund is all but gone in disbursements to those we help. Good friends, signalise the season of good-will by sending something, little or much as you can, and so relieve the anxiety of our treasurer and myself, and secure some comfort in the New Year to those on our books.—Faithfully yours, J. J. Morse, hon. sec., *pro tem.* Florence House, O-naburgh-street, London, N.W., December 5th, 1898. Amounts received during November: A Rochdaleite, 1s. 6d.; S. S., Whitley, 2s.

MEETING IN EDINBURGH.

A GOODLY NUMBER of ladies and gentlemen met together for the study and investigation of Spiritualism on the evening of Sunday, Dec. 4, in a room on George IV. Bridge-street, the same place in which they held a series of meetings last winter, under the guidance of Mr. A. Duguid. On this occasion the session was opened by the reading of a paper by Mr. William Langton, entitled 'Spiritualism and Science,' and the lecturer having had a long and practical experience in scientific matters, reasoned out in a logical and clear manner the position and claims of scientific inquiry, and made it evident to the listener that the door of investigation in the domain of physical science could never close, and the natural outcome of that new branch of study, psychology, is the entrance of scientific inquiry in the higher regions of spiritual psychology, and knowledge must extend in this direction through the pioneering efforts of the Spiritualist. He outlined all the branches and most of the particular phases of mediumship; and although in some of those manifestations the accredited law of gravitation appeared to be set at naught, such a condition did not forbid an inquiry into the regions of this 'unknown force,' as the illiberal and dogmatic position of science was entirely gone, with only a few exceptions, so that the position of science is in expectancy of a great and wonderful illumination from this new region of investigation.

He put the case beautifully in regard to inspiration and revelation, and proved the integrity of the human mind after discarding the earthly body at death, and the sure possibility of that mind advancing in the possession of a higher organic arrangement, and being able to communicate a clearer definition of truth, as it has been abundantly proved. The doctrine of Immortality, under his reasoning powers was reasonable, natural, and scientific, showing that faith shall give place to sight and knowledge, under the guidance of science. It was a magnificent bird's-eye view of the subject of Modern Spiritualism, and would do well to be inserted in the pages of the *Two Worlds* in *extenso* form.

After this auspicious beginning the members are in the hope of good things being furnished them through the course of the winter

THE TWO WORLDS.

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Experience.

'Experientia docet,'—experience teaches.

THE LEXICOGRAPHER has defined 'experience' as a 'Trial, or a series of trials or experiments; active effort or attempt to do or to prove something, or repeated efforts; a single trial is usually denominated an experiment; experience may be a series of trials, or the result of such trials; observation of a fact or of the same facts or events happening under like circumstances; trial from suffering or enjoyment; suffering itself; the use of the senses; knowledge derived from trials, use, practice, or from a series of observations.'

If we could detach life from consciousness at any moment, and bring it into the realm of examination it would be found that life was the sum or aggregate of all our experiences—nothing more and nothing less. It seems at a glance that in regard to experience the human family is divided into two great classes, one embracing those who are content to live in a very limited sphere of experience, and the other not content, but always looking out for something new, and never tired of adding to the sum of their experience. Of the former of these two classes it may be said they learn nothing, experience nothing but what is thrust upon them by the sheer force of circumstances, and when they are brought into contact with them, we discover they have mistaken their own little world for the universe, and they imagine everybody is a fool who is living outside it. At last these two classes are resolved into the class *know* and *not know*, that is, not ignorant and ignorant.

If we trace the history of any advance movement, we find it has been for a time one determined fight of the not-knows against the knows, and Spiritualism is not an exception to this rule. Something hitherto unknown has been revealed through the experience of some individual; he has watched, he has made a series of trials, of observations, of experiments, and he has gained knowledge which he had not before. We may take as types Galileo, Mesmer, and Dr. Jenner; men who have each made an epoch, so to speak, at first resisted, and now their experiences are common to millions of others who have come into their sphere of experiment or investigation. It is only by following the example of painstaking men like those we have named that we can in any sense lay claim to have experience which has any positive value. We may have a casual experience which is not common to others, and which for the time being may have apparently little if any importance, but it is within the terms of our definition an experience, after all. Falling apples had been a common experience with millions upon millions of people before the days of Sir Isaac Newton, but it does not seem to have occurred to anyone before Sir Isaac to ask the question why apples did not drop upwards, so to speak, instead of dropping downwards. Now it is one thing to have an experience which has some particular interest for us, which arrests our attention and becomes of utility to us, and quite another thing to have an experience which, by reason of prejudice from fixed notions of possibility or impossibility, loses all its effect upon us.

Here we may safely affirm that prejudice is the barrier to experience in very many instances, arising out of that state of mind which we have already indicated, viz., the vain conceit

either that the individual knew all that was to be known, or that he was content to remain in a state of ignorance. It is these personal conceits and prejudices which are the cause of war in regard to what may be termed mere differences of opinion; in politics and in the theological sphere is this particularly the case. It is remarkable that both in politics and in theology the majority of the people have no mind, we will say, no experience, and they are led by the mere *ipse dixit* of political and theological leaders. Let us observe that we differentiate between what is theological and what is religious, religion and theology not being convertible terms.

This is our experience of these two sections of the community. There is political hatred and there is theological hatred; in the former case because you do not subscribe to some one or all of the planks, so-called, in the political platform, in the latter because you do not subscribe to a form of theological belief founded upon some text or texts of scripture. It is only when a man discovers for himself the hollowness and pretence involved in either a theological or a political system that he can be said to have experience of either the one or the other; experience therefore may be taken always as an effect of some cause, no matter what that cause may be; a cause in very truth, or a cause founded in error and misconception.

Supposing now we were to commence a philosophical examination of our experiences, what would happen? We might proceed by one of two courses, either by analysis or by synthesis, and in both cases the result would be the same, in analysis we go from where we are, to what we were; in synthesis we come from where we were, to what we are, the same individual, the same bundle of experiences. The net result of such an examination could only be determined by a comparison with some other individual living in the same time and under the same general circumstances, the test being the wisdom or the folly of either individual, because only the experience that had made the fool wiser would possess any validity.

Our remarks hitherto have been general, and apply equally to Spiritualists and to non-Spiritualists, but now we wish to make a direct application of our reasoning to Spiritualists in particular. Every Spiritualist has necessarily had some experience which resulted in his acceptance of the spiritual philosophy. He says I have come from darkness into light by the blessing of a new experience, a very revelation from the world of spirits; it has been demonstrated through my senses; I have seen that which is impossible under any *known* law of nature, and my ears have heard that which alone is a message from the so-called dead, and it is in this respect that Spiritualists differ from all others who have not seen and heard as we have stated. But here even is cause for caution. It is requisite that the senses should be alert, and that reason should not have abdicated her throne. To the uninitiated the statement seems at first so utterly impossible to be true that it is relegated to the limbo of fools and visionaries. This is our experience, and hence the necessity for carefulness in the statements of our experiences.

Now in regard to the purely phenomenal aspects of the Spiritualist movement, there is much in common to most investigators, and it is our desire that these experiences should be noted as they are, the truth, neither more nor less. The medium through whom the spiritual revelations take place should be careful to state only what he sees and knows, for we can speak from experience and declare that much purporting to come from the spirit side of life has no evidential value whatever. The clumsy, ignorant way in which some of our people place their experiences before the world is calculated to repel rather than to attract the intelligent and earnest truthseeker. The experience of one person alone can have but little weight in the mind of the critical inquirer, but when he is confronted with a large array of statements testifying to similar events, it is calculated at least to impress him with the idea of sincerity, and ultimately to lead him also into the pathway of truth.

Hitherto, we have treated our subject as it appears, exposed to the surface in the phenomenal realm of investigation or world of sense. We have dealt with the matter on the plane of pure selfishness, in which we see not the slightest difference between the Spiritualist and the non-Spiritualist. In a subsequent article we propose to deal with those hidden experiences which lie deeper down in the human heart, and which reveal the common experiences of the spirit struggling out of darkness into light.

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

Progress and Retrogression in Christian Bodies.

By REV. CONRAD NOEL.

THE fourth lecture of the Rev. Conrad Noel's course on 'Religious Evolution in England,' was delivered on Sunday, November 6, in the church of Saint Philip, Longley Street, Newcastle. Every great religion, the lecturer contended, when accepted by the majority in becoming popularised, tends also to become materialistic. The breadth of its founder is forced into a narrow compass; the truth of some one tenet is wrenched from the context of the whole, distorted and preached in complete disregard of the proportion of faith. Compare the Hinduism of the adept with that of the multitude, or Buddhism as held by its saintliest disciples, with the crude form of it so dear to the majority in China or Ceylon, and the same holds good of even so essentially democratic a religion as Christ's. His religion was not to be a mere rival of already existing creeds. It was the development of what was best in them, shewn forth in the life of Jesus Christ. It was Catholic (universal), claiming all truth wheresoever found as God begotten, claiming all men as children of the one Father, proclaiming universal brotherhood. The people (I mean no one class, but the majority in all classes) have narrowed down the conception of His teaching. Their Christianity is a hostile rival of all other religions. God is the Father of a few orthodox persons. The rest are children of the Evil one. The church in its purer days taught that eternal life consisted not in flat, endless duration of years, but in the loving knowledge of God and His creation. The popular version is that man goes suddenly at death to everlasting bliss or woe. It is argued that this narrowing of the faith is due to Priests, Papist, or Protestant, but although they sometimes lead, they as often reflect public opinion. If the priests are narrow, oftentimes the 'people have loved to have it so.' Crude, popular, narrow religion is the product of the masses—priests and people.

Nowhere are these two tendencies, *i.e.*, of the retrogressive majority, of the truth-loving pioneer minority, more apparent than in the treatment of the Christian Sacraments by these two several parties. The Church Catechism defines sacrament as an outward visible sign of an inward spiritual grace given to us; the external, tangible, visible, through which the real inward God makes Himself known—a point of communion between the material and the spiritual. The doctrine of sacrament is grounded upon the bedrock of nature and experience. It is not an isolated novelty invented for the first time by Christianity. Christ, in preaching a Sacramental creed, is once more expanding, developing, deepening an already partially felt truth of Nature, for nature is sacramental. Surely the best interpreters of Nature are the poets. Charles Kingsley speaks of even the humblest flower as being a wayside sacrament. Another post-naturalist sings thus:—

I thank Thee, Lord, I may enjoy
Thy Holy Sacrament of Spring.

Or again, Wordsworth, who has surely seen 'into the heart of things,' describing an ever and everywhere present Spirit, speaks thus of His habitation:

Whose dwelling is the light of setting suns,
And the round ocean and the living air,
And the blue sky, and in the mind of man:
A motion and a spirit that impels
All thinking things, all objects of all thought,
And rolls through all things.

It is this same poet who speaks of the loutish creature of whom, not being a sacramentalist, it had to be written:

The primrose by the river's brim,
A yellow primrose was to him,
And it was nothing more.

To Wordsworth, sacramentalist, because true interpreter of Nature, the primrose is much more than a yellow primrose. It is an outward visible sign of the God whom he worshipped in spirit and in truth. How often had he not found in flowers 'thoughts that do often lie too deep for tears!' How much more wealth had not those 'dancing daffodils' brought to him, than millionaires have ever dreamed of possessing—untold wealth, knowledge of beauty, of love; knowledge of God and man.

S. D. Headlam has aptly contrasted Wordsworth's dullard, who could not see anything in the primrose but so much green or yellow, with the sacramentalists portrayed by Tennyson, who exclaims:

Flower in the crannied wall,
I pluck you out of the crannies,
Hold you here, root and all in my hand,
Little flower—but if I could understand
What you are, root and all, and all in all,
I should know what God and man is.

Christian Sacramentalism, then, answers to Nature; secondly, it is in accord with universal experience. Mrs. Besant in the course of an excellent lecture on the Christian Sacraments, given last year in Manchester, pointed to the fact that 'all religions have their sacraments.' The outward visible sign she described as being a pictorial allegory, a representation of something expressed by action, not simply an allegory of words, not a parable, not a *story* intended to convey a truth, but an

ACTED REPRESENTATION,

certain definite material things used in a particular way, chosen to picture some truth which it is desired to impress on the minds of the people. She further describes a Sacrament as being the link between the visible world and the invisible Reality under-standing it.

In the early church the number of the sacraments was left undefined. A sacrament was 'anything sensuous whereby something holy might be thought and enjoyed' (Harnack). Gradually out of the mass of sacraments seven came into special prominence—Baptism, Confirmation, Holy Communion, Penance, Orders, Matrimony, Unction, and among these, Baptism and Holy Communion were considered the most important.

Now, we find in these seven sacraments a witness to those fundamental truths of Religion which have been spoken of throughout this course of lectures. But this very witness has been clouded and rendered of none effect by the narrowing and perverting of the meaning by both Papist and Protestant. Let us consider them one by one.

BAPTISM OR NEW-BIRTH.

Popular Roman Catholic and High Church view the unbaptised as children of the Devil. Through the ministers' sprinkling the person brought to the font with water, and pronouncing the name of the Trinity, the person in that moment undergoes an internal change, and becomes friend and child of God.

POPULAR PROTESTANT VIEW.

The baptised and unbaptised are children of the Devil. Baptism has no power to alter the fact. A person only becomes a child of God when he is converted, *i.e.*, when he accepts the fact that Christ has died in order to appease an Almighty Tyrant's wrath, and to take the punishment upon his own shoulders. Baptism is merely a form.

RATIONALIST-CATHOLIC VIEW.

The baptised and unbaptised are all children of God. Neither baptism nor conversion can make you what you already are. But baptism *declares* the fact of every child—without distinction of birth, race, colour, or subsequent belief—being a child of God.

But further, it not only declares the fact, but it effects something for the person brought. The rationalist Catholic agrees with the Roman Catholic that it effects something, as against the Protestant belief that it effects nothing; but he disagrees with the Roman Catholic as to what that something is. It is no internal magical change, but a perfectly straightforward non-magical external change. Everyone is born an individual into the world. At baptism he is reborn—born a second time,—born into a brotherhood, a corporation, a society established by Christ for the actualising of the kingdom of heaven here and now—founded in order not only to declare the law of man's life to be not in disunion, but in oneness, but also to make that declaration a reality by acting it out in a corporate, visible society of equals, a nucleus of the kingdom of heaven on earth which is to come. Baptism, being the gate of the Church, is the entry for the individual into a society which, if it is true to its highest ideal, shall help him to actualise the idea of the kingdom of heaven, or solidarity of the universe, or God-centredness of the race, in his own daily life, and so fulfil the law of his being.

Thus baptism for the rationalist-Catholic is no hocus-pocus magic, as the Papists and High Anglican would have it, no meaningless ceremony as the Protestants affirm (although they still confer it—quite illogically), but a declaration of God's Fatherhood over all mankind, and a means whereby man is aided by entering a society to actualise his divine childhood in his daily life.

MR. MORSE IN SCOTLAND.

On the morning of Sunday, the 27th ult., a Spiritualist meeting was held in Greenock, as the first step in the scheme of propaganda work in Scotland, which has been undertaken by the Glasgow Association. The meeting was held in the New Masonic Hall, and was well attended by an intelligent and appreciative audience. Mr. J. J. Morse, of London, was the medium, and Mr. J. W. T. Vance, of Glasgow, discharged the duties of chairman in an able and acceptable manner. After the opening hymn Mr. Vance read a selection from Tien Sien Tie's 'Answers to questions,' and gave a short address on 'The dawn and development of the modern spiritualistic movement,' at the close of which he introduced Mr. Morse to the audience.

After an invocation Mr. Morse's guides delivered a most eloquent and instructive address on 'The ministry of angels: fact or fiction.' The discourse was listened to with rapt attention from the statement of the problem and the gradual building up of the argument, till the clinching and unassailable conclusion.

At the close of the meeting, many of the audience expressed their great pleasure at having listened to such an inspiring address, and also their fervent hope that Mr. Morse would soon revisit Greenock. Mr. and Mrs. Burdie and the small band of earnest truthseekers that have gathered around them, deserve all encouragement in their efforts to spread a knowledge of the truth that has gladdened their own souls. In the evening, Mr. Morse lectured in the Assembly Rooms, Glasgow, to a crowded audience on 'Spiritualism, a gospel for here and hereafter,' and on Monday night in the same place, answered questions in a manner that compelled the admiration of his audience. Mr. Robertson, President, occupied the chair on both occasions.—J.S.

Societary Doings.

LONDON NEWS, NOTES, AND NOTICES.

BATTERSEA, Henley Hall: Mr. Davies gave an address, which was thoroughly appreciated. Mr. Boddington admirably dealt with the 'Drink question in relationship to Spiritualism.' Mr. Stelbins also spoke. In Battersea Park a very successful meeting was held. The speakers were Mr. Stelbins and Mr. Adams. Questions were satisfactorily answered.—**BOW, 193, Bow-road:** A splendid meeting. Mr. Walker read a poem, and spoke on the subject of 'Prayer,' chosen by the audience, a beautiful discourse in trance, which was highly appreciated. Mr. Walker also gave successful clairvoyance. Wednesday, also good meeting.—**CAMBERWELL, Surrey Masonic Hall:** We had a grand time at our morning public circle. At the evening service our leader's guide 'Douglas' dealt at some length with the important point as to whether a soul can be damned, dealing with Stainton Moses and his writings, which appeared in *Light* on January 8th of this year. The great point in the address was that nothing certain could be relied upon on anything founded on mere belief. **33, GROVE LANE, S.E.:** A grand gathering. Instead of the usual control a vigorous address was given by 'John King.' Later on 'Bluebell' came and gave helpful advice to many sitters. At the after-circle some striking clairvoyant tests were given by Mr. Tubb to a sceptical stranger who was present, minute details being completely recognised.—**CAVENDISH ROOMS, 51, Mortimer-street, W.:** Stirring address by the inspirers of Mr. J. J. Morse, subject, 'Spiritualism: Phenomenal, educational, and religious.' Full attendance. A very able effort enthusiastically appreciated. Miss Florence Morse sang 'Ye that are weary' (L. Kane), and Mr. Morse read a poem prior to the address. Such addresses as that of last Sunday are of inestimable value in the propagation of Spiritualism.—**CANNING TOWN, Ford's Park-road:** On Tuesday Mr. Davis gave an address on 'Why I am a Spiritualist.' Sunday, Mr. Drake, instructive address. **EAST LONDON SPIRITUALISTS' ASSOCIATION, FOREST GATE CENTRE:** Tuesday night, circle at Oakhurst-road well attended. Mrs. Whimp giving good clairvoyance, mostly recognised. Mrs. Phillips kindly assisted by giving a grand address, and several others showed signs of control. On Sunday night, Mrs. Hellier gave an address at the Liberal Hall, which was homely, instructive, and encouraging to all who are seeking into the truths of Spiritualism. **MANOR PARK CENTRE:** Monday, Mr. Davis devoted the evening to psychometry, very successful. Friday, we spent a very enjoyable evening with Mr. Weedemeyer, who gave a splendid address. Mrs. Weedemeyer gave wonderful clairvoyant tests and also magnetised the sick. Sunday, Mr. Ronald Brailey's guides gave a grand address to a crowded hall, which was much appreciated. Messrs. Clegg and Brooks also gave addresses. **LONDON SPIRITUALISTS' CONFERENCE:** This Conference was held at the Temperance Hall, White Post-lane, Manor Park, on Sunday, Dec. 4. In the morning we had an open-air meeting, Mr. Clegg presiding. Messrs. Gwinn, Barrel, and Gibbs addressed a very attentive audience, and it is to be hoped that good seed was sown. Mr. Scott assisted with his cornet in the singing in the afternoon. The questions of forming a band and future propaganda work were discussed, and these propositions taking up the time, the paper that had kindly been written, on 'Lyceum work,' by Mr. J. Kitson, was postponed until next month, when it will be read. The Conference adjourned to tea, and at night Messrs. Brailey, H. Brooks, and Clegg addressed the meeting.—**HACKNEY:** Our platform was occupied on Sunday last by Mr. J. Adams and Miss Pierpoint, of Battersea. Mr. Adams gave an excellent address on 'Salvation' and answered questions from the audience with entire satisfaction. Miss Pierpoint gave a very striking reading, which was well appreciated, besides admirably rendering a song, 'The promise of life,' and also a short address.—**ISLINGTON, Wellington Hall:** Mr. Willis gave a reading. Mr. Brenchley dealt with 'Materialism and Spiritualism,' with a short account of the late Chas. Bradlaugh.—**KENTISH TOWN, 85, Fortess-road, N.W., Dawn of Day Spiritualist Society:** Sunday evening, very nice meeting. Answers to questions, 'Why do the spirits return to earth?' ably answered by the guide of Mrs. Spring. Also psychometry; remarkable proofs given to inquirers and friends.—**NORTH LONDON, Finsbury Park, 14, Stroud Green-road:** At the morning conversational the poetic writing and mediumship of T. L. Harris was a most interesting subject. In the evening, Mr. Jones in the chair, 'The purpose of life,' was the topic dealt with by the chairman, Messrs. Brooks, Emms, and Hewitt. Mr. Beavor read an inspirational paper on 'Ideals.' Mrs. North and Mrs. Jones gave clairvoyance, the latter also giving cheering spirit-messages to friends.—**SHEPHERD'S BUSH, 73, Becklow-road:** Mr. E. Burton read an essay entitled 'Spiritualism, its message to me.' It was most interesting and very elevating. Mrs. Burnhill gave a solo, 'The Holy City,' very much appreciated. Mr. Phipps read a paper by Hudson Tuttle. Miss Chaplin gave a solo 'Only tired,' followed by clairvoyance by Mrs. Clowes and Mr. Norton.—**STRATFORD CENTRE, Workmen's Hall, West Ham-lane, E.:** Dec. 1, Mr. Gwinn opened the meeting with a reading, followed by a grand address by his controls. Mr. Pressman then discoursed eloquently on 'Perfection,' and essayed some psychometry, which met with well-merited approbation. Sunday, Mr. Gwinn presided, and gave a reading from the Bible. Mr. Whyte (Evangel), then took charge and delivered a splendid address in his nice and able manner, rousing the audience to enthusiasm. **MARTIN-STREET HALL:** 4th, Mr. Barrell spoke, appealing to the people not to cover up their faults, but to see that they were erased altogether. Mrs. Barrell also spoke at some length on the advisability of everyone seeking out their own salvation, and not to delay doing so, as life was short, and opportunities presented themselves now. Mrs. Barrell also gave psychometry and clairvoyance, most of which was recognised. On 1st December we had a lively discussion, and Mrs. Donovan gave some clairvoyant descriptions, which were acknowledged. Councillor Scott gave the prizes to the Lyceum children after a very good address to them, and expressed his willingness to attend on some future occasions. *Prospective:* Next Sunday Mr. Brearton. On Thursday discussion and psychometry by Mrs.

Barrell. Friday, Dec. 9, tea and social. Tea at 6 p.m. Tickets 9d. each. Social only at 8 p.m., 4d. each, at Martin-street Hall. Donations for Lyceum Xmas gathering will be thankfully received by W. A. Renfree, 36, Westbury-road, Ilford.—**STOKE NEWINGTON:** Mr. Peters gave some psychometric readings from articles handed by audience on Sunday last, at Blanche Hall, and our good friend was eminently successful, and great pleasure was expressed by the audience for the clear and decisive way in which he was enabled to give such proof of spirit-return. Madame Nellie Cope sang a solo with her usual charming manner.

MANCHESTER NEWS AND NOTES.

ARDWICK: Nov. 30, Mrs. Porter gave good clairvoyance and psychometry. Dec. 4, Lyceum open session, which was quite a treat. In the afternoon, marching and calisthenics were gone through very well indeed. Besides solos, duets, recitations, and a trio, there were performances on the mandoline, piano, and violin. In the evening, the Misses Cheetwood, Leigh, Treherne, and Whelan, and several other children gave very good recitations. Misses Braham and Vernon sang a duet, and Miss H. Roughsedge sang a solo. Solos on the piano by little Misses Dempster and Shawcross very well rendered, and a trio by the Misses Whelan and Master J. Whelan. Master J. Simkins and Miss A. Cheetwood gave good clairvoyance; both Lyceumists. Altogether a very pleasant day was spent, the services being entirely conducted by the Lyceum.—**BRADFORD, Grey Mare-lane:** Dec. 1, Mr. W. Lamb occupied our platform, and was very successful in phenomena to a good audience. On Sunday, Mr. Taberner kindly assisted us, and his guides gave an excellent discourse on 'Life, its experiences and comparisons,' which was listened to with close attention, and we sincerely hope that the words which we heard will be put into practice by all who heard them. Mr. Taberner is at present unable to devote the time he would like to the work of Spiritualism. We all enjoyed Sunday night, it was quite a treat. The after-circle was also one of the best we have had, as Mr. Taberner stayed with us, and with the aid of members and friends we had a very good time, both services being well attended. Our Lyceum was again as successful as usual, and there is a marked improvement in the marching and calisthenics. A recitation was given by Mr. Davies, being an outline of a dialogue he is writing.—**CHEETHAM, Ash Lodge, Halliwell-lane:** Lyceum progressing; very good attendance. Good recitations were given by the children. Marching and singing still improving.—**COLLYHURST STREET: Lyceum:** Usual routine, marching and calisthenics done very well. Recitations by Florry Francis, Ethel Wills, May Pollock, Bertha Turner, Florry Tonge, Philip Smith, and Arthur, Hugh, and Percy Arundale. A very harmonious session. Present, 70.—**ECCLES:** Nov. 30, Mr. Wood, jun., gave a short discourse and good clairvoyance. Dec. 4, Mrs. Eyles's controls gave a nice discourse on 'Keep striving to be wiser,' and gave very clear clairvoyance to a good audience.—**LONGSIGHT:** Nov. 29 and Dec. 1, Good circles. Dec. 4, Mrs. Greenlees was indisposed, but sent an able substitute in Mrs. Williams, whose clairvoyance was quite a treat. Good after-circle. Lyceum well attended, 50 present.—**MOSS SIDE, Princess Hall:** Thursday and Sunday our platform was occupied by Mrs. Hulme. At both meetings we had very good audiences, who were well pleased with her addresses and psychometry. After-circle crowded on Sunday. **OPENSHAW, Granville Hall:** 1st, Mrs. Porter did well with phenomena. 4th, Our Lyceum Sessions was a real treat, marching and calisthenics quite in order. Solo by Miss A. Daly. Several recitations by the children. Altogether a very enjoyable day. Mrs. Brown conducted the morning circle.—**PATRICROFT, New-lane:** Dec. 4, Mr. Kay answered questions from the audience in a very able manner. Good psychometry.—**PENDLETON, Cobden-street:** November 30, Mr. J. Gibson and his son gave good clairvoyance and psychometry in an able manner. Dec. 4th, Mrs. Green gave an address in the afternoon, subject, 'The need of Spiritualism,' followed by clairvoyance, both highly creditable. Evening subject, 'Hereafter,' in which the controls pointed out that as the human family are the products of nature, they must be governed by its laws, just as the vegetable and mineral products are. And as the death, so-called, of the one precedes its renewal, the law also holds good for all Nature's products. Clairvoyance after, almost all recognised. 5th, Mr. T. Wild, of Rochdale. After a few remarks by our friend, Mr. J. B. Tetlow, who we are pleased to see recovering. Mr. Wild gave some remarkable evidences of his clairvoyant powers, some 15 descriptions being given, 12 being fully recognised to the strangers present, of which there were a large number present. The manner in which he gave full names and addresses came as a revelation, and I am sure has given much food for reflection. **BROAD-STREET:** 4th, Mr. Aldersley, on 'Do we need Spiritualism?' and 'Shall we accept or reject the Bible?' two splendid addresses, followed by very good clairvoyance. Our Lyceum opened at 10-30. After the lessons, marching and calisthenics well done. Number of scholars 32. **SALFORD:** Wednesday circle. Good phenomena by Mr. P. Bewick to large circle. Sunday, afternoon and evening, circles ably conducted by Mr. A. Bracegirdle. 6-30, Earnest address by guides of Mr. W. Walker on 'The message of the age,' which was claimed to be 'Spiritual freedom.' An earnest appeal was made to all to use their influence against the slavery of intemperance, and parents were urged to bring up their children in pure and healthy spiritual conditions, with courage to stand against the slavery of vice and ignorance.

LANCASHIRE AND CHESHIRE.

ACCRINGTON, 26, China-street: Mr. R. C. Craven occupied the rostrum and gave addresses on 'Miracles' and 'Spiritualism, in relation to reform.' After-circle a success. **TEMPLE:** Monday, public circle conducted by local mediums in a very successful manner. Sunday, Mr. Hoskins and his guides gave two excellent addresses, followed by good clairvoyance. Good after-circle, invocation by Mr. Butterworth, excellent clairvoyance by Mrs. Greenwood.—**ASETON-UNDER-LYNE:** Tuesday, Mrs. Greenlees gave very good phenomena. Sunday, Mr. W. E. Leaver, stirring address and good psy-

chometry. Good after-circle conducted by Mrs. Cropper.—BLACKPOOL: 4th, Mr. R. A. Brown, of Manchester, gave two instructive and interesting addresses. In the afternoon, the subject was 'Spiritualism from a minister's point of view.' A review of some recent pulpit utterances in support of the claims of Spiritualism. Another indication of the complete change of front in the theologic world with regard to the spiritual movement. The evening discourse was based on Sir William Crookes' recent presidential address before the British Association; the importance of such remarks could not well be over-rated, seeing the influence of that scientific body extended to the whole of the civilised world.—BOOTLE, Masonic Hall, Merton-road: 4th, Mr. Hilton, of Blackpool, gave good addresses, also clairvoyance at each service; much appreciated.—BURNLEY, Guy-street: We had Mrs. Foran with us on Sunday. She gave good tests in clairvoyance at both services.—BURY: Wednesday, Mrs. Rennie gave excellent clairvoyance and psychometry. Sunday, Miss Butterworth gave excellent addresses and clairvoyance; many strangers left the meeting with good impressions.—DUKINFIELD: Dec. 1, Mrs. Bateman gave good address and Miss Bateman gave good clairvoyance. After-circle, Mrs. Peat.—GREAT HARWOOD: Mr. T. Cross spoke on 'The origin of religion' and 'The parson's dilemma.' Room packed.—HOLLINWOOD, Factory Fold: Miss E. Barlow, on Nov. 29, conducted the circle. Clairvoyance very good. Mr. J. Young conducted the service on Dec. 4 to very good audience. Clairvoyance and psychometry at each service, with very good results. *Lyceum*: Good attendance. Calisthenics and marching done well. Mr. Musgrove, of Blackpool, was present, and gave a very encouraging address to the children.—HOLLINWOOD, Labour Hall, Bower-lane: Nov. 30, Our platform was occupied by Mrs. Williams, who gave good clairvoyance and psychometry. Dec. 4, We had a grand time with Mr. Hollows, of Heywood. Two grand addresses on 'Our homes in heaven' and 'Why should we be saved.' Splendid after-circle, over 90 stayed. Dec. 5, We had a grand mothers' party, when 60 friends sat down to tea.—LEIGH: Mrs. Sellers, of Oldham, did very good service. Her address, being full of sympathy, made a deep impression on all present, subject, 'Suffer little children to come unto me, for of such is the kingdom of heaven.' Clairvoyance all recognised but one.—MACCLESFIELD: Very good day with Mr. Johnson. Fine addresses, very much appreciated. Good music.—MIDDLETON: 4th, Good day with Mr. Lloyd, who gave good addresses both afternoon and evening. Clairvoyance after each address very good. After-meeting ably conducted by Mr. Lloyd. Good audience.—MILNKOW: The guides of Mr. Thos. Postlethwaite in the afternoon gave a very pleasing address, the evening subject being 'Spiritualism, its defence and demands.'—MORECAMBE, Albert Hall: 4th, Good time with our brother, Ernest Marklew, who delivered two eloquent and logical discourses. Hope to welcome him again very soon. Mr. Smith, late president of Accrington Society, presided for Mr. Marklew. We are happy to welcome Mr. Smith as a society and Lyceum worker for Morecambe. 5th, Mr. Back, of Morecambe, answered written questions from the audience in a most able and satisfactory manner. Everyone delighted.—OLDHAM, Bleasby-street: Mr. Trueman, of Dukinfield, gave very interesting addresses on 'Through the valley of death I will go' and 'Who was Jesus, and what did he teach?' Good clairvoyance.—PRESTON, Central: Very good addresses were given by the guides of Mrs. Berry on 'Man, what is he?' and 'Are the teachings of the Bible in harmony with Spiritualism?' Clairvoyance. SHAW: Mrs. Clegg gave good clairvoyance and psychometry, well appreciated. Dec. 4, A very pleasant day with Miss Annie Stansfield. Afternoon, splendid psychometry. Evening, an interesting address on 'Brethren, of your spiritual gifts I would not have you ignorant,' and was well explained. Good after-circle, led by our medium and friends.—SOUTHPORT, Foresters' Hall: Very acceptable addresses from Mr. Parker, with excellent clairvoyance. HAWKSHED HALL: First visit of Mr. A. N. Worsman, of Bradford. He gave two very fine addresses, and his next visit will be looked forward to with pleasurable anticipation.—STALYBRIDGE: Nov. 30, Mrs. Hollingworth gave very good clairvoyance to attentive audience. Dec. 4, Miss Kershaw gave two excellent addresses to large audiences, followed by good clairvoyance, nearly all recognised, this being her first visit. After-circle, Mrs. Bury and Miss Hambleton.—STOCKPORT: Mrs. Mellor delivered two beautiful addresses on 'The Spiritualists' God' and 'Spiritualism, what is it?' followed with good clairvoyance by Miss M. Richardson.—TODMORDEN: Mr. Allen discoursed well from the subjects, 'Vicarious atonement and what has it done for humanity?' and 'Man's inhumanity to man.' He also gave very good psychometry. Good time.—TRANMERE: On Sunday afternoon our vice-president read a paper, 'How to become a medium.' It was of great interest. Being a young society we need much instruction, and feel our indebtedness to Mr. Horton for his assistance. In the evening Mrs. Rosbottom's guides gave a splendid address, while Mrs. O. Keefs' clairvoyance was excellent. Many descriptions of spirit friends were fully recognised.—WARRINGTON: Dec. 4, Mrs. L. A. Peters. Good addresses, especially in the evening on 'Spiritual reform,' which was powerful, logical, and eloquent. Clairvoyance very good. Monday evening, good clairvoyance, principally to strangers.

MIDLAND AND EASTERN COUNTIES.

BIRMINGHAM, BLOOMSBURY: Our old friend, Mr. Thompson, again favoured us with a good address on 'Facts or fancies, which is true?' Our friend gives great promise for the future. CAMDEN-STREET BOARD SCHOOLS: Mrs. Groom gave us another intellectual treat, which must also have been very interesting to investigators, subject, 'We do not die.' She also gave two poems, 'Mother' and 'Sympathy,' words taken from the audience, concluding with her well-known graphic clairvoyance, nine out of 11 definitely recognised.—DERBY, Midland-road: Nov. 31st, G. H. Bibbings, editor of *Torch*, gave one of his masterly discourses to an interested audience, many strangers being present to hear this well-known public orator. Dec. 4, Mrs. Shepherd, of Derby, delighted her hearers with excellent addresses on 'The spirits mission' and 'Does death end all.' Very striking psychometry. Full hall, and large after meeting. 1A,

NORMANTON-ROAD: 4th, Miss Nuttall, of Bury, gave nice addresses. Evening subject 'Heroes,' well handled; followed by good clairvoyance. 5th, Good clairvoyance. TRAFFIC-STREET MISSION: Nov. 27th, Able lectures by Mr. Webb's controls. Good and appreciative audience at night. Dec. 4th, Professor Timson delivered a scientific lecture at night, and aroused his audience to the point of enthusiasm, by the masterly style in which he treated his subject. His return visit before Christmas is eagerly looked forward to.—LEICESTER, Crafton-street; The control of Mr. Sainsbury gave an excellent address from the words of one of the hymns, 'All the faithful and true-hearted.' Very good tests were given to strangers at after-meeting by Mrs. Richards and Mr. Sainsbury. LIBERAL CLUB, Town Hall-square: The controls of Mrs. Sturgess gave a very good discourse from 'Is Spiritualism beneficial to man?' Very successful clairvoyance. QUEEN-STREET: Our platform was occupied by our old friend Mr. W. Howell; afternoon subject, 'The larger psychology,' and evening, 'Spiritualism as a science and religion.' Crowded and very attentive audience in the evening. Grand address. Clairvoyance at close by Mr. Bunney.—NORTHAMPTON: Mr. Ashby, of Leicester, again gave addresses and clairvoyance to very good meetings. A fair sprinkling of strangers interested in the descriptions.—RADCLIFFE-ON-TRENT: The friends here were much cheered and helped by Bro. Lote's visit, who was good enough to give us his presence and that of his guides, afternoon and evening. The gatherings were not large. Bro. Lote gave us an interesting sketch of his spiritualistic experience, followed with psychometry and healing prescriptions by his medical control. In the evening, a trance address, with delineations, very satisfactory.—SMETHWICK, Central Hall: Our dear friend and valuable helper, Mrs. Place, was with us, and gave clairvoyance at our public circle. At 11 she spoke, and gave recitation to Lyceum at 3. Evening, she delivered a capital address, and afterwards gave clairvoyance, as usual most convincing, in some cases quite startling.—WALSALL, Central Hall: Mr. G. Featherstone. The subject for the evening address was 'Is Spiritualism in accordance with divine revelation?' The Irish control was listened to with great interest.

NORTHERN COUNTIES.

BLVTH: Dec. 4, Mr. T. Henderson, of Newcastle, addressed the meeting on 'Spirit-life in the different spheres.' Questions being allowed, three or four were put. Mr. Henderson's answers were well to the point and in a generous spirit. Both questions and answers were of a nature calculated to make us investigate and study the question. Psychometrical tests were given, which were very interesting.—CARLISLE, Temperance Hall: Dec. 4, Mr. W. H. Penman, of Gateshead, again gave us his services, his guide speaking in a sympathetic manner on 'Hand in hand with angels,' followed by clairvoyance.—CROOK, Mechanics' Hall: Mr. E. Cransbury, of West Pelton, paid us a return visit, and delivered two interesting and intelligent addresses on 'The philosophy of Spiritualism' and 'The rising generation.' The addresses were of the best form, and it was a grand treat to listen to the clairvoyance, all recognised immediately. He also conducted an after-circle in aid of the organ fund.—GATESHEAD, I.L.P. Hall: Mrs. Moor, of Gateshead, gave 31 clairvoyant descriptions, 27 were fully recognised, the applause at the close showing how much her services were appreciated. A hope was strongly expressed that this gifted medium would soon be back again in our midst. We had a crowded hall. 47, KINGSBOROUGH-TERRACE: Mr. Nichol gave a good discourse on 'What benefits do we gain by being a spirit or a Spiritualist?' After-circle, Good delineations given by Mr. Wilson and Miss Yendall, who is a young medium. ST. CUTHBERT'S HALL: Nov. 30, The members held their annual tea and concert, which was well patronised, a large number of friends being present, everyone enjoying themselves with the programme that was provided. Dec. 1, Mr. Stevenson, of Gateshead, delivered a lecture on 'Love, courtship, and marriage,' which was both amusing and instructive, being dealt with from both a practical and spiritual view. Dec. 4, Mr. J. Stevenson lectured on 'Mediumship, its use and abuse,' explaining the various forms of mediumship, and how they should be utilised; full of instruction for those who are investigating or developing.—NEWCASTLE-ON-TYNE, Northumberland Hall: Dec. 4 and 5, Three addresses were delivered by Mr. G. H. Bibbings. The lectures may be summed up in one word, 'brilliant.'—PERKINS VILLE: Mr. Joseph Beck, of West Stanley, gave us a short address, which was a treat to the audience present.—SPENNY-MOOR: In the afternoon we had a circle. In the evening, Bro. H. Barker gave an address, well appreciated. After-circle, as usual, over 30 persons stayed.—WEST HARTLEPOOL, Omega Spiritual Society: We had a very pleasant day with our old and esteemed friend, Mrs. Shannon, of Middlesborough, whose guides at the afternoon meeting gave us a splendid address from 'What must I do to be saved?' which was attentively listened to by a good audience. At the evening service the large hall was filled, several having to stand, when she gave us a well-appreciated address, taking for her subject 'Seek and ye shall find.' After each address she gave very successful clairvoyance and psychometry, nearly all recognised. At the after-circle a great number remained, and were highly delighted with the tests given them by Mrs. Shannon's guides. We never had such a good time since we opened our hall; her visit has benefited our Society in every way, for which she has our heartiest thanks. We hope to have her again soon.

WALES AND WESTERN.

BARRY, Psychological Society: Mr. E. J. Taylor conducted our service on this occasion, and gave a reading and short address, after which the guides of Mrs. Dowdall, of Cardiff, gave grand tests of spirit identity, the clairvoyant descriptions in almost every case being perfect, and in several cases names also were given. The tests given by the workers who work without fee or reward for this society have of late been most convincing, attracting large audiences, and auguring well for the future.—BRISTOL, 24, Upper Maudlin-street: On Sunday last Mr. E. W. Oaten's controls gave a very fine address in the morning on 'Humanity,' and in the evening on 'The weakness of

the Church.' Both well handled. Miss Johnson gave good clairvoyance, a number being recognised. We were glad to see the room packed, some could not even get inside. We hope for better times in the future.—CARDIFF, St. John's Hall: Service conducted by Mr. J. Miles (hon. sec.), who gave some exceedingly interesting extracts from Mrs. Tappan's address upon 'The progress of the human spirit.' 198, COWBRIDGE-ROAD: 5th, Trance address on the 'aid modern inventions had given the spirit-world in proving man was and is progressive,' from Mrs. Williams. The spirit-son of a lady present followed out the subject through Mrs. Preece. Clairvoyance from both ladies.—PLYMOUTH: Nov. 30th, Mr. Forbes; subject, 'The Church v. Spiritualism.' Dec. 4th, The guides of Mr. J. Evans gave a thrilling lecture on 'Immortality,' which was much appreciated by all. Clairvoyance by Mrs. Trueman; 15 recognised.—MERTHYR TYDFIL: 4th, Address by Mr. W. M. Howells on 'The homes of the so-called dead.' Mrs. Billingsley kindly gave some clairvoyance, and was very successful. Crowded hall.

YORKSHIRE.

ARMLEY.—We had a splendid day with our friend, Mr. Barraclough, who took subjects from the audience on various phases of spiritual philosophy, giving a great amount of information. We feel for our home speaker that the audiences are not greater than they are to hear such a speaker as he is.—ATTERCLIFFE, Vestry Hall: Nov. 27, Mr. and Miss Inman. Mr. Inman answered questions from the audience in a very able manner. Clairvoyance good. Dec. 4, Mrs. Stair answered questions in a very intelligent style, and gave impromptu poems.—BARNSELEY, George Yard: A good day with Mr. T. E. Morgan. His inspirers gave two grand addresses. Evening, 'The Bible and Modern Spiritualism,' well appreciated. After-meeting by Messrs. Morgan and Astley. Clairvoyance and psychometry good.—CLECKHEATON: The Yorkshire Union visit to our town on Sunday was a great success. Two large audiences met to give our esteemed friends, Mr. J. Pawson and Mr. and Mrs. Burchell, a hearty welcome. Afternoon, Mr. Pawson proved the truths of Spiritualism from a collective standpoint, as witnessed by some of the best thinkers of the age, after which Sister Burchell gave twenty clairvoyant descriptions, every one of which was recognised. In the evening the Oddfellows' Hall, which we had taken for the day, was crowded from the door to the platform by anxious inquirers. Mr. Pawson took nine questions from the audience, all of which he dealt with in his well-known masterly manner. The nature of the questions proved that we had a deeply religious and thinking company together. Mrs. Burchell again gave a large number of clairvoyant tests, mostly recognised, which went to prove Bro. Pawson's arguments. Truly we had a real spiritual feast, a day long to be remembered by those present. Mr. Burchell, who occupied the chair, made a favourable impression by the appropriate explanation of the Union visit, and we tender him our hearty thanks, also to Mrs. Burchell and Mr. Pawson, and hope the time is not far distant when they will pay us another visit.—DEWSBURY: Mrs. Crossley, of Halifax, gave two very good addresses and very good clairvoyance.—HORSFORTH: Lyceum, Mr. Crossley, of Elland, gave two good addresses on 'The best in Spiritualism' and 'Is Spiritualism reasonable?' Mrs. Beecroft, of Leeds, cheered up the hearts of many by her unexpected appearance. Clairvoyance excellent. God bless her earnestness and good will.—HUNSLLET, 3, Bottom of Joseph-street: We had an excellent time with the guides of Mrs. Clough, who gave an excellent address on 'Blessed are the poor in spirit.' Clairvoyance very good. GOODMAN-TERRACE: The guides of Mrs. Stretton gave two very good addresses on 'Does death end all?' and 'What must I do to be saved?' also very good clairvoyance. ORIEL HALL, Top of Joseph-street: Mrs. Taylor and her guides spoke well on 'Death, and its effect upon humanity,' and 'Peace on earth, good-will to men.' Clairvoyance very good.—NORMANTON, Spiritualist Society: A good day with our friend, Mr. S. Featherstone, who discoursed well on 'What Spiritualism has done for humanity,' in a most effective manner, to a very good audience. A very large after-circle, the members of which were well satisfied with the guides of Mrs. Baker.—ROTHERHAM: Miss Cotterill and her guides delivered a powerful discourse to a good audience and gave very good clairvoyance.—SHEFFIELD, Hollis Hall: Dec. 4, Mr. Smithson, of Dewsbury, and his guides gave two excellent discourses on 'If I am wrong teach my heart to find that better way' and 'Why halt ye between two opinions.' Good audience, and lectures well appreciated.—SKIPTON: Mr. H. Long, 'Whence came we?' A highly original address, full of bright thoughts and ideas.

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NEXT SATURDAY, DECEMBER 10, 1898.

Lecture

— BY MR. W. PHILLIPS —
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Admission 3d.

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Prospective Arrangements.

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BATTERSEA Park Road, Henley Hall.—Sunday, Dec. 11, Mr. Bullen. Every Friday public debates, as follows: Dec 9, 'Bros. Davenport,' Mr. Stelbins; 16th, 'Christian Spiritualism,' Mr. H. Boddington; 23rd, 'Permeation,' Mr. Spencer; 30th, 'Franchise for Woman,' Mr. Marsh; Jan. 6, 'Dream Life,' Mrs. Boddington. 578

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

GATESHEAD, I.L.P. Hall.—On Sunday, Dec. 11, Mr. Bennett, of Newcastle. Wednesday, 6-30 p.m., open circle; December 18, 7-30 p.m., Mr. Wm. Dowell Todd, of Sunderland. On New Year's Eve our Annual Tea, at 5 p.m. to 7 p.m. Tickets 9d. each, to be had of Mr. J. W. Hunter and the Secretary.

GATESHEAD. St. Cuthbert's Hall.—Sunday, Dec. 11, Mr. W. Bancroft. Thursday, Dec. 15, open circle. 578

LIVERPOOL. Spiritual Evidence Society, Phoenix Hall, 64, Low Hill.—Monday, committee. Wednesday, Miss Knight. Thursday, Circle, admission, 2d. 578

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

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

Mr. R. C. CRAVEN, 16, Eshton Terrace, Clitheroe, having resumed platform work, has Dec. 11, 18; Jan. 1, 15 and 29, vacant, also other dates for '99. Terms reasonable. 579

Mrs. B. JOHNSTON, clairvoyant and psychometrist, is staying at 15, Upper Forster-street, Walsall, till the end of December. Private sittings daily from 10 a.m. to 1 p.m. Fee, 1s. 578

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.

MR. P. WALLACE will lecture for societies within 15 miles of Bury. Fees: expenses only. Eight years' experience as teacher, superintendent, and local preacher. Address, 313, Turton-road, Tottington, near Bury. 578

NELSON. United Spiritualist Society, North-street.—A Grand Soiree will be held in the above hall, on Saturday, December 10th. Dancing to commence at 6-30. Tickets, 1s. each, including supper. Cloak rooms provided. 578

NEWCASTLE-ON-TYNE. Northumberland Hall.—Dec. 11th, at 6-30, Special Services by the members of the Lyceum, during which the Prizes will be given away to the successful winners thereof. 18th and 19th, Mrs. J. A. Green. 578

PERKINS VILLE.—Dec. 11, at 6 p.m., Mr. Joseph Beck, of West Stanley. Dec. 18, at 6 p.m., Mr. and Mrs. Moore, of Gateshead. A kind invitation to all. Come and hear the truth. 578

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

PLYMOUTH. Oddfellows' Hall, Morley-street.—Meetings, Sunday, at 6-30 p.m.; Wednesday, at 7-30 p.m.; Friday, M.I.C., at 7-45 p.m. Lyceum, Sunday, at 10-45 a.m. Clairvoyance by Mrs. Trueman every Sunday and Wednesday after service. A Bazaar, etc., will be opened by J. G. Jackson, Esq., C.C., on Wednesday, 14th, at 3 p.m. A programme of varied instrumental and vocal music will be gone through, and will be followed by a dance. Admission, Adults 3d., Juveniles 1d. Refreshments; proceeds for building fund. 578

SMETHWICK, Central Hall, Cape Hill, opposite Windmill Lane.—Mr. F. Hepworth, of Leeds, trance and clairvoyant medium, on Dec. 11, at 11 and 6-30, and on Dec. 12, at 7-45. Silver collection on Monday. 578

SOUTH-EAST LANCASHIRE DISTRICT COUNCIL.—The next council meeting will be held on Saturday next, Dec. 10, at Broadbelt's Rooms, Lion-street, Shaw. At 4-30 a public tea will be provided, to be followed by an entertainment. Tickets 8d. each; under 12, 4d. A good attendance is earnestly desired, as we have business of importance. 578

SPEAKERS and Mediums having vacant dates for 1899, please write A. Currie, Corresponding Secretary, Derby United Spiritualists' Society, 68, Gerard-street. 578

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

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PLATFORM GUIDE.

SOCIETIES AFFILIATED WITH THE NATIONAL FEDERATION.

Secretary: W Harrison, 37, North street Burnley

Accrington—Argyle street, Lyceum, 10 30; 2 30 & 6, circle at 8
 26, China st., Lyceum 10 30; 2 30, 6, Hansen Heys 8, public circle
Ashton—Hall of Progress, Burlington st., 2 30, 6 30 J T Standish, and on Tues. 7 30
Ashington—Spiritual Temple, 5
Barrow-in-Furness—Psychological Hall, Dalkeith st Lyceum 10; 11 and 6 30, Tues. 7 30
Barry Dock—Atlantic Hall, 24 Dock View road 6 30 Tues. 8, members' circle
Belper—Jubilee Hall, Lyceum 10, 2; 10 30, 6 30, Mr Howell
Birmingham—Masonic Hall New st., Union, Class 10 45; 11, 6 30
 Bloomsbury: Lyceum 11; 3, 6 30, Mrs Groom
 Smethwick: Central Hall, Cape Hill (opp. Windmill lane), Lyceum 2 30; 11, 6 30, F Hopworth and on the 12th at 7 30
Blackburn—Old Grammar School, Freckleton street Lyce. 9; circle 11; 2 30, 6 30, W J Leader
Blackpool—Spiritual Church, Albert road, Lyceum 9 30; public circle 11; 2 30, 6 30, Mrs Clarke
Bootle, Liverpool—Masonic Hall, Lyceum 11; 2 30, 6 30, Lyceum Day Mon. 8 Tues. 8, Seance
Bolton—Bradford st., Lyceum 9 30; 2 45 and 6 30, Mrs Peters
Burnley—Hamerton st., Lyceum 9 30; 2 30 and 6, C A Holmes
 North st, Lyceum, 9 30; 2 30 and 6, Mrs Stair Tues. 7 45, public circle. Wed. 7 30, members Guy st. 10 30, 2 45, 6 30, Mrs Taylor Mon. 8 Thurs. 8, Locals
Bury—Spiritual Hall, Georgiana st., Lyceum 10; 2 30, 6, Mr Tetlow Wed. 7 30, Mrs Best
Cadiff—St John's Hall, St John's sq., Lyceum 2 45; 6 30, Mr E Adams
Carlisle—33, Princess street, 2 30, Temperance Hall Caldew Gate, 6 30
Clitheroe—Old School Church Brow, Lyceum 9 45; 2 30 and 6, open Mon. public circle 7 45 Thurs. members, 7 45
Colne—Cloth Hall, Lye 10; 2 30, 6 30, Miss Ribchester
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, Mr Duffy Mon. 7 30 Wed. 7 30
 Midland rd., 2 45 and 6 30, Miss Beaver
Glasgow—Assembly Rooms, 135, Bath-st., 11 30, 6 30
Gt Harwood—Britannia st. 2 30 6, Mr Hoskyn
Heywood—Temple, William st., Lyceum 10; 2 30 and 6, Tues. 7 30
Huddersfield—Brook st., Lyceum 10; 2 30 and 6 30, Mrs Summersgill
Hyde—Mouna st., Travis st., Lyceum 10; 2 30, 6 30, J Featherstone 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
Liverpool—Daulby Hall, Daulby st., 11 Children's Lye; 3, 6 30, Mrs Green Mon. 8, members Thurs. 8, public circle
LONDON—Camberwell New Rd—Surrey Masonic Hall 11, public circle, doors closed 11 15 sharp; 3, Lyceum; 6 30, W E Long Lending Library Two Worlds & S.N.F. Hymn Books on sale 8, members' & associates' circle Sat., at 12, Lowth road, 8 30, circle, members & associates
Battersea Park Rd—Henley street, 7, Mr Bullen Thurs. 8, developing class Fri. 8, meeting for discussion 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, Mr H Boddington Tues. 8. 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 Davis Thurs. 8 sharp, members' meeting
Forest Gate—Liberal Hall, Sun., Discussion 10 30; 11, Lyceum 3; 7, Mr Brailey. Tues. 8 Thurs. 8 circles at 19, Oakhurst road,
Westbourne Grove—25, 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, R A Brown
MANCHESTER—Aradwick—Temperance Hall, Tipping st, Lyceum 10 30; 2 45, 6 30, Mr W J Mayoh 8 30, members' circle Wed. 8, Mrs Hollinsworth
Harpurhey—Collyhurst st., Oldham rd., Lyceum, 10; 3, 6 30, Miss Cotterill Wed. 8, Mrs Hyde
Patricroft—New lane, at 3 and 6 30, Mr A. oorey Tues. 8, public circle Thurs. 8, members' circle
Pendleton—Cobden st., Lyceum, 10 30 & 1 30; 3 & 16 30, Miss Butterworth Mon. at 8, developing circle. Wed. 8, Miss Cotterill
 I.L.P. Hall, Milton place, Lyceum 10 30; 2 45 and 6 30, Miss Chadwick
Salford—Co-op. Stores, Chapel st., Lyceum 10 30 3 public circle, 6 30, Mr W Phillips; 8 15, public circle Tues. 8 15, Mr J B Tetlow Wed. 8 15, Mrs Eyles Sat. 7 45, Lecture by Will Phillips (see advt.)
Merthyr—Central Hall, at 8, W Howells
Mezborough—Lees Arcade, Lyceum 10; 2 30, 6, Miss Barlow and on Mon. at 7 30
Milton—Lyceum 2; 6. Circle 7 30. Wed. 7, meeting
Nelson—North st, Lye. 10; 2 30, 6, Miss F Barlow 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, Lyceum prize giving
Nottingham—Cotden Hall, Peachy st., 10 30, 6 30, Gladstone Hall, Lye 2; 10 45, 6 30, F T Hodson
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
Ravenstall—Lyceum 10 30; 2 30, 6, Mrs Russell
Rishton—2 30 and 6, Mrs Waddilove
Rotherham—Boro' Temperance Band Room, Lyceum 2; 3, 6 30, Mr Roddis Mon., Wed. 8 public circle
Royston—Hall, Union st Lyceum, 10; 3, 6, Mrs Mort Wed. 8
Shaw—Broadbelt's Rooms, 3, 6 30, C W Traeman Tues. 8
Sheffield—Langsett road, Lyceum, 10 and 2; at 11 public circle; 3, 7 Mon. 8
Slithwaite—Lalth lane, 2 30, 6, Mrs France
Southport—Foresters' Hall, 3, 6 30, Mr Hilton, and Mon 6 30, Mrs Chiswell, Wed. Evng. 8, members developing circle
Hawkshead Hall, 11, 6 30, S Featherstone Wed. 8
Spannymoor—Victoria Hall, 2 and 6, Thurs. 7 30
Stalybridge—Lyceum, 10 30; 3 and 6 30, Mrs Hyde Wed. 7 30, Mrs Porter
Stockport—Hall, Wellington rd., near Heaton lane, Lyceum 9 30; 2 30, 6 30, Mr Macdonald and Mon. at 7 30 W Hilditch
Synderland—27 Ann street, 6 30, Dally 8
Walsall—Central Hall, Lyceum 2 30; 11 & 6 30, Mrs Gregg Wed. 8 p.m. developing circle
Warrington—Temperance Hall, Academy st., Lye. 10 30; 3 & 6 30, Mrs Cropper, and on Mon. 7 45
Walsch—Lecture Room, Public Hall, 6 45

* YORKSHIRE UNION SOCIETIES.

Societies marked thus * are also affiliated with the National Federation.
 Hon. Sec.: J WHITEHEAD, 5, Womersley-place Greenside, Pudsey, near Leeds.
Adwalton—At 2 30 and 6, Mr Collier
***Armsley (near Leeds)**—Theaker lane, Lyceum 10 30; 2 30, 6 30, Mr & Mrs Marshall Mon. 7 30
***Barnsley**—George yard, Lyceum, 10 30; 2 30 and 6 Mr Baldwin Mon. & Wed. 8, circles
Batley—Wellington street Lyceum, at 10 and 1 45; 2 30, 6, Mrs Midgley and Mon. 7 30
Batley Carr—Town street, Lyceum, 10 30, 2 30; 6, Mon. Mothers 3
Birstall—Railway ter. 2 30, 6, Mr Todd Tues. 7 30 public circle
Bradford—Boynton st., West Bowling—Circle at 11; 2 30, 6, Mrs Falla Thurs. 7 45
 Tong st—Dudley Hill, Lye. 10; 2 30, 6, Mrs Brook Mon. 7 30, public circle Tues. 7 30
 Milton Hall, 32 Rebecca st., City rd., Lyceum 10, 2 30, 6, Miss Hall
 Otley rd. Lyceum, 10 30; 2 30, 6 30, Union Conf'nce Spicer st., Little Horton in, 2 30, 6, Mr Watkin
 St. James' Church, Lower Ernest st., Lyceum 10 & 2; circle 3; 6, Wed. 7 45
***Brighouse**—Martin st. Lye. 10; 2 30, 6, F Colbeck
Cleckheaton—Walker st. Lyceum, 10; 2 45 and 6, Miss Robinson
***Densbury**—Bond st. Lyceum 10, 1 45; 3, and 6, service of song Thurs. 7 30
Elland—Newcombe street, Lyceum 10; 2 30, 6, **Haltwhistle**—Winding rd, 10 30; 2 30, 6, Mrs Berry Raven st, Queen's rd, 2 30 & 6 30
Huddersfield—St. Peter st. Rooms. Lyceum 10; 2 30, 6 30, Mr Hopwood
Hull—Granville Hall, Silvester st., Lyceum 10; 2 30, 6 30, Wed. 7 30. Thurs. 7 30, members' circle
***Kettleigh**—Heber st. Spiritual Temple, 2 30 and 6, Mr Morse and on Mon. 7 30
***Leeds**—Psychological Hall, Lyceum 10; 2 30 & 6 30, W Johnson; 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,
Morley—Lyceum 10; 2 30, 6, S Roberts Tues. 7 30 public circle
Normanton—Queen st. 2 30, 6, Mrs Midgley; circle 8 Tues. developing at 7
Ossett—Queen st. Lyceum 10; 2 30, 6
Parkgate—Temple, Ashwood rd. Lyceum 10 30; 2 30, 6, Mr Morgan; 8, circle. Wed. 8, circle
Bothwell—Lyceum 10; 2 30, 6, Miss Mander Sat. 8
***Sheffield**—Attercliffe, Vestry Hall, 2 30 and 6, Messrs Jones & McLeod After-circle at 8
***Hollis Hall**, Bridge street. circle 11; 3, 7, Mrs Hunt Mon. 7 30
Shipley—Market Buildings, Teal Court, 2 30, 6 Mrs Webster
Skipton—Temperance Hall, 2 30, 6, Miss E A Smith
***Sowerby Bridge**—Hollins lane, Lyceum 10 and 2; 2 30, 6, Miss Hunter
West Pale—Green in, 6 Wed. 7 30, Mrs Bottomley
Windhill—2 30 and 6, Mrs Bond
Yeading—Town Side, Lyceum 10; 2 30 and 6, Mr Spencer Mon. 8, members' circle

NON-AFFILIATED SOCIETIES.

Accrington—St James st, Lyceum 10 30; 2 30, 6 Mrs Hulme, circle at 8. Wed. 7 30, members
Bacup—Princess street, 2 30, 6 30,
Barnsley—George Yard Mission Room, 2 30 and 6 Mr Baldwin 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 in Public circle 10 30; 2 30, 6, Miss Patefield Mon 7 30
 Temperance Hall, Lyceum 10 30; circle 10 45; 2 30, 6 30, Mrs Hatton Wed. 7 45, circle
Bristol—Upper Maundlin st. Sun. 6 30, Thurs: 7 30
Cambots—Spiritual Evidence, 2, 6 30
Castleton—Heywood rd, 2 30 and 6, Tues. 7 30
Crook—Mechanics' Hall, 2 30 and 6
Dearley—Spiritual Temple, 2 30 and 6
Derby—Traffic st. Mission, 2 30, 6 30, Mr Webb Mon. 7 30
Dukinfield—Astley st, 2 30 and 6 30, Mr W Lamb Mon. and Thurs. 7 30, circles
Dunfermline—N.B.—Gillfillan Hall, Wed. 8, room 3
Ezeler—Friars' Hall, Friars' Walk. Service 6 45, Wed. 8, members' circle
Felling—Hall, Charlton row. 2 30, 6, Mrs Place
Foleshill—Edgwick, 10 30, 6 30, Mon. 8
Gateshead—Cuthbert's Hall, Benham. Sun. Lyceum 2 30; 6 30, W Bancroft Thurs. 7 30, 97, Coatsworth road.—Receptions, 7 30

47, Kingsboro' ter.—6 30, Mr Wilson Thurs. 7 45 open circle
 I.L.P. Hall, 6 30 Mrs Bennett Wed. 7 30, open cir 22, Redheugh 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 Mrs Brooks
Hollinwood—Labour Hall, Bower lane—Sun. 2 30, 6 30 Miss Booth Wed. 8, Mrs Morley
Hadfield—Salisbury street, off Station rd. at 3 & 6
Huddersfield—Quarby, 2 30, 6, Mrs Crossley
Hunslet—Oriel Hall, Top of Joseph st., 2 30, 6, Mrs Clough Mon. Mrs Shulver Tues. Sat. 8, public circle
 Goodman terrace—2 30, 6, Local Tues. Thurs. and Sat. 7 30
 J, Bottom of Joseph st. 2 30, 6, Mrs Halliday Mon 2 30, 7 30, Tues. & Thurs. 7 30, Sat. 8
 Williamson Buildings—2 30 and 6, Mon. 7 30, Wed. & Sat. at 8, Mr B J Jowett
Letch—Newton st., 2 30 and 6 15, Mr J Pilkington Wed. 7 45, circle
Leicester—Craftern st, 11, 6 30 Mr H Clark Wed. 8
Leeds—Progressive Hall, 16, Casae st., 2 30 & 6 30, Mon. 7 45 Thurs. and Sat. 7 30, public circles 28, Back Adelphi st., 2 30, 6 30, Mon. 2 30 and 7 45 Thurs. and Sat. circles, 7 45
Liverpool—Phoenix Hall, Low Hill, Mon. members Wed. at 8, Miss Knight. Thurs. 8, circle
Lints Colliery—98, Oinder 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, Mrs Barrell 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, Kenmore rd., Mare st., N.E. 6 45, Mr Sherwood Papers and Hymn Books on sale
Islington—Wellington Hall, Upper st, 7, Mr Brenchley Thurs. 8, members only, Mrs Brenchley. T W on sale
Kentish Town—85, Fortess road, N.W. 7 psychometry. Mon., Thurs. 8, Wed.
Manor Park—Temperance Hall, 7, Mr Gwinn Fri. Mrs Wood Mon. Mr Davis
Marylebone—Cavendish Rooms, 51, Mortimer st W 7, Miss McCreadie
Marylebone—113, Lesson grove, NW, Tue. & Fri. 8
North London—14, Broad Green rd, 11 30 and 7. Tues. 8. Wed. 8, members
Shepherds Bush—73, Becklow rd, 6 30, Mr Peters Wed. 8. T W on sale
Stratford—Martin st. Hall, Sun. Thurs. at 41, Salway rd.
Stoke Newington—Blanche Hall, 99, Wisbaden rd. 7, J W Cooper, Esq. Mon. 8, members' circle, at 51, Bouverie st. Thurs. 8, Mr J A White, at 59, Barratt's grove
MANCHESTER—Bradford: Labour Hall, Grey Mare Ln 2 30, Lyceum; 6 30, Mrs Brown; after-circle, 8 15 Tues. 8, mem circle Thurs. 8, Mr P Bewick
Cheetham—Ash Lodge Hallwell lane, 9, Mutual Improvement class; Lyceum and address at 2 30; 6 30 Mon. 8, public circle Thurs. 8, Eccles—Conservative Club, 2 45, 6 30, Madam Henry Wed. 8
Higher Broughton—Hilton st., Lyceum, 10 30 & 2; 3, 6 30 Tues. 7, members' circle Thurs. 8
Hulme—Corner of Junction st., Lyceum, 10 30; 3 & 6 30, Mrs Hollingworth; 8 15, circle Mon. 8 15 Wed. 8 30, members Thurs. 8 15, Mrs Eastwood Mr Lamb, and Mr Blumenthal
Moss Lane East—Princess Hall (Bradshaw-st. Car terminus), 10 45, 6 30 & 8, Mrs Crossley Mon. members' circle Tues. 8 to 10 30, social club Thurs. 8, Local
Openshaw—Granville Hall, George st. 10 30; 2 30, 6 30, Mr Kay. Thurs. 8, Mrs Greenlees
Longlight—West Gorton, 24 Grey st., Lyceum 10 30 & 2 30; 6 30, B Plant Tues. 8 15, Miss Chadderton Thurs. 8 15, public circle, doors close 8 30
South Salford—4, West Craven st. Regent rd. Sunday at 6, Miss Nuttall; circle at 8 Wed. 8
Middlesborough—Newport Crescent, Lyceum 10 30 and 2; 3 and 6 30
 Progressive Church, Boundary rd., 2 30 and 6 30
Milnrow—Over the Stores, Dale st., 3 and 6 30, Miss Kershaw. Tues. 7 45, Mr John Hamer
Middleton—Co-op. Hall, 3 and 6, Mrs A E Kay
Monkwearmouth—Hall, Roker avenue, 6 30
Morcams—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 Shepherd 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
 Blosby st., at 3, 6 30, Wed. 7 30 circle. Mon. at 3, mothers
Perkinville—Sun. 6, Jos. Beck
Preston—Central, 2 30, 6 30, Mrs Smith Wed. 7 30, members' circle
 Weavers' Hall, Walker st. Lyceum 9 45; 2 30, 6 30, Madame Edith Pears and Mrs Griffon circle 8. Wed. 7 30. Thurs. 8, circle members and friends invited
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Seaton Delaval—5 30
South Shields—16, Cambridge st., 6. Tues. 7 30
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