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PRICE TWOPENCE.

Mr. Oxley.

The following sketch has been written for us by a friend who has intimately known Mr. Oxley for a great number of years. Mr. Oxley is not in any way responsible for what we have published.

IN BRINGING our thoughts in touch with the personality whose portrait ornaments the front page of this magazine is a pleasant and profitable experience for the mind, and our memory is refreshed by many incidents in which his face and voice helped to cheer and carry us through the mists which enveloped the mind in the early days of our investigation into the mysteries of the spiritual philosophy; so that, in writing this sketch, it is something of the nature of a letter to a friend, and must embody the heartfelt utterances of the soul, along with the characteristic features of the noble and fearless life of this spiritual scientist.

Mr. William Oxley was born at Doncaster in Yorkshire on May 1, 1823, and his father's ancestral line extends back for several generations, some of them filling important positions, manifesting strong mentality and useful business habits.

In these modern times it requires the sharpest wit, along with good calculating powers, to stand the same ground which in the good old days was easily and comfortably occupied. The firm with which his name is associated, and is so well known in the city of Manchester, has executed in its time large contracts, in the production of small machinery for the manufacture of flax, cotton, and other textile industries; also fitting up gasworks, and tackling the execution of large Government orders, so that one paying a visit to the works at the Parsonage, Manchester, was at once struck with the complicated nature of what was going on, as it appeared to be a perfect hive of industry, and every corner animated with workmen carrying out the several details of the manufacturing process.

Mr. Oxley has virtually retired from business, which has been consigned to his son, who for many years was the representative of the firm in India, and who has now removed the works to larger and more commodious premises, called the Tudor Works, Pendleton, where there still goes on the throbbing industrious centre, which for so many years was inspired by the mind of our friend, whose dearly loved personality is now deeply enshrined in our own spiritual consciousness.

His visits on business matters led him regularly to visit Scotland, and while making one of these journeys as far back as 1877, a mill proprietor in the district where we resided told him that some people of his persuasion (as he always dropped a seed of truth when he considered it suitable) had been carrying on meetings to hold communion with spirits, and on this information he sought out the little group and brought with him the experience he had gathered himself, and gave out freely what he then possessed of the knowledge of the truth.

Mr. Oxley has been prominently successful as an investigator of spiritualistic phenomena from the fact of his entering the field with scholarly attainments, as he had a fairly good education, and being deeply religious, as well as scientific in his natural organisation, there was all the physical and natural conditions for a patient and candid survey of the facts then presented for his mental acceptance. It might be only a coincidence that he was led, previous to his touching the vital ground of Spiritualism, to join the obscure sect of Swedenborgians, as he was brought up in the teachings of the Wesleyan Methodist Church, and no doubt this fact gave depth and colour to the whole aspect of his future work in regard to spiritual manifestations.

For 25 years a close alliance in thought, sympathy and action with the spiritual movement has existed, and during that period he has been a stalwart champion of the facts, and also a zealous exponent of the principles as far as his own mind leads him to perceive, and a really earnest sympathy led him actively to provide the benefits of mediumship at much expense to himself for those living in different towns where he was visiting, and we have known him bring physical mediums from remote parts of England to Dundee in Scotland, and then bring together a company of representative men of the city to witness the phenomena, and so there, and many other places, laid down a knowledge of Spiritualism which has gone on generating a liberal influence on the minds of the people. And although time claims its right of

ascendency over every structure, including the earthly temple of the soul, it is truly wonderful how this veteran in the ranks of the reforming army holds possession of his mental sharpness and acumen in knowledge, as we can judge from those articles recently published in this magazine on mediumship and materialization of the spirit form. It is evident his hand has not lost its cunning, although his physical energies have somewhat abated.

We have always recognised a deep underlying principle of being in the constitutional elements of this one's life and movements since we came in contact with him. Outwardly in action he is kind, generous, and obliging, refined in manner, and commanding respect, so that no one, in meeting with him, is not the better for it, but it is that power which has brought him to the front and given him originality, and a representative character in all that he does. It is this power in the constitution of his mentality that has led him into fields of thought and inquiry quite fresh and original, as, for instance, the publishing of that volume, 'The Philosophy of Spirit,' where he renders the old sacred poem of India, the 'Bhagavat Gita' into the English language in a new dress, which really makes the language speak the spiritual aspirations of the student of spiritual philosophy in our own day, and a zest was given to the study of Aryan literature, which has grown into a strong thirst and inclination, and born fruit, say, as manifested in the growth and development of the Theosophical Society.

Again his attention was drawn to the study of Egyptian antiquities and literary stores of knowledge to sustain the influx of light which from time to time entered the region of thought. He was led at this period, along with a literary friend, to take a journey to the land of the Nile, and during that sojourn in Egypt he was deeply imbued with the knowledge attached to these ancient memorials of past greatness, and the sculptured faces of the tombs revealed to him a vast library of knowledge about to be opened up for the good of mankind, and would give practical demonstration of the falsity of those literary and religious gods which the civilised nations are actually worshipping at the present day. A volume published in 1885 by Mr. Oxley, entitled 'Egypt, and the Wonders of the Land of the Pharaohs,' and those who are in possession of this volume have a key to many puzzling and knotty questions which have vexed both Church and State. For publishing this book, and in recognition of its worth, a literary and scientific society of London presented him with the gold medal of the Society. Since that time the light of Egypt has streamed in upon his soul; and I feel sure no one living has a more perfect understanding of the esoteric nature of the religion and social life of the ancient Egyptians, and how interwoven their peculiar type of thought is with the religious expression and experience of this country.

Besides the publication of other works on the fundamental principles of spiritual thought, he was the Editor of the matter given at a private circle in Manchester, and these alone comprise five large octavo volumes. There is so much in these books, entitled, 'Angelic Revelations,' to awaken the conscious life of the readers, suggesting serious and thoughtful enquiry into boundless regions of investigations, which can only be grasped by the studious and contemplative. In fact, these volumes are a biblical encyclopedia, manifesting the involution and evolution of the spiritual being of man. The language is chaste and beautiful, and the imagery and symbolism conveying these profound truths are really sublime. These books are not given in the style of a popular treatise to command a large circulation, but as the gift of a devout and earnest spiritual circle, who came in contact with great thinkers and revelators on the spiritual plane of existence, who by methods original and unique, conveyed the great fact of human existence on the physical, psychical, and spiritual planes by the inspirational breathings of disembodied beings on these several planes of beings. The idea of the representative character of manifesting spirits is clearly defined in the pages of these books.

The true value and fitness of these volumes in the domain of spiritual thoughts will be better understood in the incoming age of growth and spiritual development, and the patient work of the circle and sacrificing efforts to put the communications into book-form will yet come to be duly appreciated as well as the position of the Editor, who must have spent many weary hours to bring into light and existence this mass of literature, altogether new and original in the English language. It was no feeling of curiosity, but allegiance to truth and devotion to the highest wellbeing of his fellow-men, which prompted these actions and conquered the insuperable difficulties which stood in their

way. I remember the late editor of a Spiritualist paper saying to me after he had got one of the volumes to print, that although he did not fully understand the nature of the communications, he inwardly knew that they were all true, and this sense is a general estimate of the position of the reader, because, truly, the facts are the embodied utterances of truth on the spiritual plane, and have a power and force to lift the mind into contemplative regions of spiritual life and light.

The circle which met for seven years to receive the *Angelic Revelations* (now out of print) was dissolved, and after the lapse of seven years a new circle was formed to enter on a more pronounced and objective series of communication. And as the outcome of this new organisation there has been issued two large volumes, entitled 'Life, and its Manifestations,' and matter for two other volumes await the time for further publication. These books form a sequel to the former series, and deal with the same truths in a more objective and illustrative form, and to our mind they make manifest the clearer organisation and divine order of the guiding intelligences on the spiritual disembodied plane, and there is a distinct intention in making clear those points on which controversies and disputations might arise in regard to the ultimatum, growth, and destiny of the human ego, and to the plain sailing Spiritualist he could find no better interpretation of these knotty points than is laid down in the *communications*, which are not published for general circulation.

We cannot enter into the details of this stupendous spiritual outbirth and intellectual life-force, further than record the close affinity of Mr. Oxley's mind with all that has been evolved; and we can in no better language condense the meaning from all that remarkable literature than in his own words: 'What the Christian sects regard as God—viz., a perfect human being in one personal form,—must henceforth be regarded as the central life in every human being, and consequently that universal personality, or the totality of all persons, is the most external manifestation of God, and the same is true of all spheres of being. This, and vastly more, is summed up in our philosophy, thus: There is only one life and one substance by which the one life is manifested in an infinitude of forms, inhabiting an infinitude of worlds, spheres, and suns.'

From this field of philosophical enquiry into which our friend naturally leads us, we wish to take a glance of our friend at his home, and one feature is his abiding dwelling-place as a quarter of a century has always found him in the same place a comfortable home, which was a while ago in the suburbs of the city of Manchester, but is now a point where miles of buildings stretch beyond, yet he finds conditions for the highest and fullest evidence of spiritual intercourse, and within his own sanctum or study the true picture of this modern apostle of spiritual thought is found; and from his writing-table to look around the apartment you at once perceive the genius and source of inspiration which has fed those fires of enthusiastic ardour for so many years past.

The spiritualism of the man is not like that of many who pose as leaders, for in many instances you cannot find a trace of their allegiance to the truth; it is actually hidden away in their own home, not so that of this earnest and truthful man, for there is disclosed to your view books, pictures, object lessons from seances, moulds of the feet and hands, and carefully preserved bits of the garments of materialised spirits, and samples of spirit writing, making you feel in very close proximity to the denizens of the vast beyond. Then, again, you observe the memorials of his Egyptian tour, and these spiritual symbols in bronze of Osiris, Isis, and Horus, the Egyptian trinity, and many carved amulets or charms which have played a part in the life drama of that ancient nation. There hangs a chart portraying his earthly descent, and parentage as well, showing that the individuality of the man is a known factor, and his position amid the myriad forms of life is well defined to himself, and the representative character of his teaching a well understood principle. A photograph of that study would be an object lesson not easily forgotten, and would convey a meaning of the man's life and work. It is not merely a hobby all this with him, but well-connected experience and living part of the living whole.

After what we have said, it will be seen that he is not inaccessible, and no one who desires to meet with something good and true but will love to hear this story, and feel their own life made better in knowing that Spiritualism has such a truthful representative, who is sound in faith as well as the embodiment of many sterling virtues, for during these many years he has been as true to his convictions as the needle is to the pole; and more than that, he is social, kind, and hospitable, so that all this mysticism is based upon a stratum of good human nature. One point we omitted, which shows his desire for his fellows around him, that in which he sought election and got it to the Corporation of Salford, sitting for three years, and by that means obtained an insight into the working methods of the civic system, so that Mr. Oxley is an all round man, and holds the facts of the spiritual philosophy in a well-balanced brain, a kind and genial heart, and altogether, a clean and unimpeachable life.

A. D.

We hope our readers will help to make the Two WORLDS a household word, by giving it to friends and talking about it.

ASTROLOGICAL REMARKS ON THE NATUS OF WILLIAM OXLEY,

BORN AT DONCASTER, MAY 1, 1823,

By R. A. STELLA, FEBY. 4, 1886.

THE native (W. O.) was born with the 7th degree of *Taurus* pressing upon the Eastern horizon. The planet *Mars* is just above the cusp, or level, of the horizon, while the *Sun*, *Mercury*, and *Saturn* are just below. *Uranus* and the *Moon* are in the zenith in the 10th mansion of the heavens. *Jupiter* and *Venus* are near the cusp of the second house. The *Moon* and *Uranus* are in true aspect to the *Sun*, *Mercury*, and *Saturn*, while the parallels of declination of *Uranus*, *Venus*, and the *Moon* are the same. These positions indicate the native to be a true mystic, and who possesses a strong natural tendency towards all things and subjects occult and remote, and makes him a lover of antiquities, curiosities, relics, etc., etc.

In all things connected with the above *this native stands out unique*. While he is a mystic by nature, he at the same time combines a strong element of common sense. An important and remarkable feature of this horoscope is that the *Sun*, *Mars*, *Mercury*, and *Saturn* are all nearly in conjunction in the sign *Taurus*, the same sign in which the great conjunction of planets took place. He would not do for, nor would he be successful, as a public speaker; his forte is not as a speaker or lecturer, but as a *writer*.

Some Experiences of Spiritualism.

By THE REV. C. WARE.—Continued from page 814.

For it so falls out,
That what we have we prize not to the worth,
Whiles we enjoy it; but being lack'd and lost,
Why, then we rack the value, then we find
The virtue, that possession would not show us
While it was ours.

—*Much Ado about Nothing*, Act iv., scene 1.

I have heard Garrison talk much of his faith in Spiritualism. He had no doubt whatever, and he was very happy. Death was to him but the passing from one room to another and a higher one. . . . I wonder whether if I could see a real spirit I should believe my own senses? I do sometimes feel very near to dear ones who have left me. Of one thing I feel sure: Something outside of myself speaks to me, and holds me to duty, warns, reproves, and approves. It is good, for it requires me to be good; it is wise, for it knows the thoughts and interests of the heart. It is to me a revelation of God and of His character and attributes; the one important fact before which all others seem insignificant.

—J. G. WHITTIER, the Quaker Poet.

IN VENTURING to describe some of the experiences I was privileged to realise at Plymouth, together with some particulars of the history and progress of the Cause of Spiritualism in the West of England; the natural order of things would seem to suggest that I should begin at the very beginning, and describe the initial steps of my introduction to the subject in 1879. Well, this I hope to do in a future article. At present there are reasons why I should reverse the last two figures, and, instead of 1879, begin with 1897. My principle object in this is that I might do honour to one of the best, most devoted, and most successful clairvoyants in this country—

MRS. S. TRUEMAN,

of the Plymouth Society. In my references to Mrs. Place I made use of the simile of a spiritual tree, of which that lady's spiritual gifts were some of the best and ripest fruit. I should be disposed to make use of precisely the same figure of speech in regard to Mrs. Trueman; for these two lady workers are mediums of the same class and order. They do not claim to be great scholars, nor orators, though they can both address audiences instructively; but as *seers* they are *sui generis*. Regret has been recently expressed in the Two WORLDS by several writers that mediumship for materialisation phenomena has become so rare. Remembering Shakespeare's words above quoted, perhaps we did not sufficiently value those mediums we had when they were with us; when we have *lost* them then we realise their value! In view of this let us properly prize the gifted clairvoyants whom we have with us, who help to make the spiritual realm so vividly real to us. In the vast economy of the heavens, as we all know, there are both planetary bodies and fixed stars. Had Mrs. Trueman been situated in the Midlands, no doubt she would have exercised her clairvoyant gifts over a wider area. Circumstances however have made her more of a fixed star. But the fact, that for more than a dozen years, she has stood before the same people—and by the 'same people' I mean the inhabitants of the same town, for the congregations, and even the meeting places, have frequently changed—constitutes as severe a test as could be given of the solid genuineness of her gifts. Taking up a promiscuous copy of the Two WORLDS, say for November 11th, we read, 'clairvoyance by Mrs. Trueman, 23 descriptions given, 17 recognised, and several striking clairaudient messages,' and this goes on from week to week. I requested Mr. E. Trueman to give me some particulars of his wife's first connection with Spiritualism; also his own, together

with some account of the present status and working of the Cause at Plymouth. In reply, I have received the following interesting narrative, written by the pen of the able secretary, Mr. Robert Forbes. Mr. Forbes says:—

'Mrs. Trueman bids me say that she was first brought into touch with Spiritualism in 1831, at an after-meeting at Richmond Hall. You had been addressing the meeting, and one of a party of Secularists present arose and said, "Mr. Speaker, you have been talking a lot about faith in the Lord: Now do you think if you were to ask the Lord, that he would move this table for you? We've been beside it for an hour and got nothing." Immediately the table went about like a mad thing, and Mrs. Trueman left the room in a state of dismay akin to terror!

'After being in attendance for several months with little visible gain in knowledge or sympathy, she was invited to a meeting where Mr. J. J. Morse was present. His controls told her that she would eventually develop the gift of clairvoyance, and make a good test medium. She accordingly sat for development, and just 14 years ago, *i.e.*, Sept. 1833, she was controlled by "Mark," and for some time gave clairvoyant descriptions in that condition. By Sept. 1834 she had become recognised as a trance clairvoyant for platform work, and her sphere of labour was the Richmond Hall.

'Mr. Trueman was at that time in service in Chinese waters. He had gone away before his wife had become in any way connected with Spiritualism. He, on first hearing of the matter, was *rather* against the whole of it, the mere name of 'Spiritualist' being enough for him. When he came home and found Mrs. Trueman in the midst of it, he was fairly nonplussed. After a few days he went with the others who formed the circle then held at Mrs. Trueman's house—into the room, but on no condition whatever would he take part in it; and on the first indication of table-movements he was on the alert, looking for the "wires." At last a message for Mr. Trueman was given—"Watson, engineer, H.M.S. Sapphire, passed away at Singapore." He knew that no one then present but himself knew of Watson, and that was the means of causing him to admit the genuineness of the phenomena. From that time (October, 1836), he has been an enthusiastic propagandist.

'Whilst meetings were held at the Mint, Exeter, Mr. Joseph Page, the President, wrote Mrs. Trueman, asking her to visit that city. Her guides said that she would be used then for the first time as a normal clairvoyant. She was rather diffident, and would have preferred being used as before, in trance; but when she went into the hall, and saw such a collection of spirit-friends, her fear left her, and from then onward she has been almost constantly employed as a normal clairvoyant in connection with the Spiritualist societies in the West.

'In the fall of 1836, Mrs. Trueman, in company with Mr. Macdonald and a few friends, went up to Saltash, and were received with a salvo of decayed vegetables, stale eggs, and similar odorous missiles, and had to beat a hasty retreat. Saltash at present contains a few Spiritualists, but public opinion deters them from open work.

'In the fall of 1837, Mrs. Trueman, on the advice of her guides, sat for materialisation. The first sitting resulted in nothing, so far as visible phenomena were concerned, but at a sitting a week later six forms materialised through her. Since then, at intervals, she has given materialisation seances, at one of which I had the pleasure of being present. I have had a talk with many who have witnessed that phase of phenomena through Mrs. Trueman's mediumship, and if it would be of any interest, I would endeavour to get for you an account of one or more seances signed by those present.

'Of course you are aware that the society which took the Richmond Hall, after leaving that place went to Notte-street, thence to the Assembly Rooms, the Corpus Christi Chapel, and lastly, to the Octagon. It failed to work successfully, owing to the usual bane of young societies, jealousy, and lack of coherence. For some time there was no regularly organised work in Plymouth; till in the early part of June, 1837, Mr. W. E. Long, the gifted leader of the Camberwell Free Spiritualists' Mission, came on a visit to Plymouth. At a meeting in Mrs. Trueman's house, he expressed in strong terms his astonishment at finding Plymouth so far down, and urged the advisability of doing something publicly at once. A few of those present went the next day, and endeavoured to secure a hall; and after a few rebuffs, they managed to secure the Oddfellows' Hall, Morley-street, which is the present meeting-place of the Plymouth Society. The original promoters—Mr. Trueman, Mr. Bishop, and Mr. Jewell, are at present on the committee of that society.

'From the commencement of the new society up till now, Mrs. Trueman has given clairvoyant descriptions from the platform every Sunday, and on Wednesday evenings, following the lectures. And she has invariably picked out all the visitors and strangers in preference to members and known Spiritualists; and to this we owe a great deal. Strangers come, get something to set them thinking, and come again. At the end of the first year of the new Society's existence, Mrs. Trueman was presented with an illuminated address thanking her for her services, and expressing a hope that she would long be with them to help to propagate a knowledge of the truth.

'One thing the society found in Plymouth was that public circles were oftener a source of discord than anything in the helping way. The public circle was therefore abandoned, and the philosophy of Spiritualism taught. Trance mediumship,

clairvoyance, and kindred phases being the only phenomena publicly given; and the people are sent home to investigate for themselves as to the reality of other phenomena. Of course we give them instructions, and, as far as possible, show them how to conduct their home circles; and by so doing they have every opportunity to convince *themselves*.

'Shortly after Easter we commenced a Lyceum (as yet unaffiliated with the B.L.U.) on a system almost entirely our own. We commenced with three, and at the date of writing (Sept. 18th) we have 38 on the roll, and 33 were in attendance. We meet at 10.45; one girl gives out the hymn-books; opening hymn; invocation; lesson read by conductor (Mr. Forbes), with responses by children; address by Mr. J. Evans; physical drill by Mr. Trueman; readings and recitations by children; the collection for outings taken up by the Lyceum secretary and treasurer; closing hymn and prayer at 12.15 finishes the morning's work. The children are encouraged, as far as possible, to bring others, help themselves, and interest their parents in our services.

'Altogether, the work at Plymouth is on a fair way to prosperity. Our mediums, Mrs. Trueman and Mr. J. E. Evans (trance speakers), normal speakers, &c., give their services free. I enclose a copy of our rules. Any more information will be willingly supplied by yours faithfully, Robert Forbes.'

Mr. Forbes' narrative will be appreciated by all who are interested in our public work. With regard to Mrs. Trueman, during the summer that lady visited some of the London societies, and from reports in *TWO WORLDS* she was as successful in the metropolis as at Plymouth. Almost the latest that I have heard of her she was at Dover, so that for a 'fixed star' she moves in a considerable orbit! It would give me pleasure in the coming year to see the societies in the north and midlands making Mrs. Trueman's acquaintance, and enjoying the benefit of her gifts. Mrs. Trueman's labours are not by any means limited to the platform; she is constantly occupied after business hours and frequently *in* them, in ministering to the spiritual wants of the people.

(To be continued.)

AN EVENING WITH THE NORTHUMBERLAND MINERS.

HAVING been invited by the committee of the Literary Society at Nowsham Colliery to devote an evening with an address upon 'Spiritualism,' Sunday, Nov. 27, found me at my promised post. Meeting not due until 7.30 p.m., to permit opportunities for the orthodox element of the district to attend, if desired, without compelling the usual church and chapel exclusion, this apparent lateness of the hour being prearranged. The local Spiritualists in the district announced an upper-room seance at an earlier hour for my attendance (five o'clock p.m.), the venue being an 'upper room' at the house of Mr. Potts (medium), South-street, New Delaval. Present, about 16 persons. The following is a brief recital of what occurred.

A horse-shoe circle was formed with the medium in the group, his hands on either side being clasped by two gentlemen. Light being extinguished we were at once treated to the sounds of machinery in rapid motion. The presence of a 'driving-wheel' sounded unmistakably. Such was followed by the resonant clicking of a sewing machine, as if it was performing useful work. Rappings upon the floors and surrounding objects were quite plentiful. Confectionery, which had been placed upon a side-board, were carefully wrapped in paper and handed to several favourites.

The feet of little children were audibly heard and felt upon the floor boards of the room, with other details. The spirit-rappers were evidently ancestral visitors, as each cheerfully and affectionately responded by peculiar action, to their names—thereby demonstrating identity. To the ego of the seer the apartment seemed lit up with spirit people in all stages of progress, so that such facts were even supplemented by clairvoyance. I may also state that the meeting was opened by most devotional singing and inspirational prayer, the whole reminding one of a repetition of a historic pentecost which, we are told, transpired in a small upper room at Jerusalem some 1,900 years ago.

Such, briefly, is a sample of the utility of retired meetings, not only for elucidation of the fact of inter-communication, but from what I perceived, a grander object is being attained, an exaltation of the spiritual selfhood. In boyhood I often accompanied my paternal parent to Methodist fellowship and prayer meetings, and which in remembrance will ever be a positive pleasure; and such simple, homely, domestic, spiritual re-unions amongst the northern miners, associated as such are with Spiritualistic evocations, may even be a 'means of grace' for soul ministrations. Mr. Ethridge, lately a Wesleyan local preacher, is the manager of Mr. Potts' meetings.

Newcastle-on-Tyne.

W. H. ROBINSON,

P.S.—Our scientific friends, the Psychical Researchers, upon reading the above, may say, 'Why darkness?' Quite right. Notwithstanding the disintegrative nature of the light ray on spirit seances, I would most absolutely recommend our Delaval friends and all others to eliminate darkness, if possible, from their investigations; their scientific value would augment a thousandfold.

Ideal Gods of the Nations.

By WM. SHARPE, M.D.

Hence from the new restatement of the word,
The word of truth by ancient sages taught,
Arose in time the creed of Christendom :
A type and principle made personal,
One seer or many fused into the Christ,
And based upon the old ideals framed
On nature-myths and the celestial signs
That marked the seasons in their annual round ;
A revelation on the heavens inscribed,
The Solar hero on the vernal Cross
Uplifted as the type of sacrifice
At Easter-tide, whom Royal Ishtar mourned
Ere he ascended as the Conqueror !

—The Dual Image, Book viii.

THE all-beautiful sun, to whose light and warmth the planets and their freight of teeming sentient life are indebted for outward or material embodiment and all the good they possess, furnished in its apparant annual passage through the twelve Signs of the Zodiac the grand theme, and supplied the model on which the poets and sages of old composed and framed the epics of their ideal gods and heroes, which thus allegorised and brought down to the earth-plane became the gods of the multitude. And these gods, in the first instance, such as the fish, the bull, and the ram, were sometimes named after the Signs which the sun entered one after another in the course of its precession.

Now, among the earliest of these ideal gods was the Man-Fish, known as An in Egypt and Oan or Oannes in Chaldea, which must necessarily have belonged to a previous cycle of precession to that of the present one through which the sun is now passing, and on which it entered when the Man-Fish, or Fish-God, after 26,000 years returned again as the Messiah or Manifestor emerging from the heavenly waters. And this Sign of the Fishes, or Fish-God, which marked then the vernal birth-place of the Kronian Messiah 255 years B.C., is the Sign out of which the sun is now on the very point of passing, and which, therefore, should we follow the old established custom of the sages, will involve a re-naming of the manifestor or, at least, a restatement of the doctrine of the Kronian Messiah in mystical keeping with the coming Sign, namely, that of Aquarius, or the Water-bearer, to whom mystical allusion is made in the gospel allegory as the man bearing the pitcher of water whom the disciples were to follow.

But most prominent amongst the ideal gods of the previous great cycle of precession was that of the sacred bull, Apis, worshipped in Egypt as an incarnation of Osiris, when the sun entered that particular Sign some 6,000 years ago, then in succession some 2,155 years later came the Ram, when the sun in like manner entered that Sign at the Vernal equinox; and hence the prominence given to the Ram as the Lamb of God in the book of Revelations: The Ram or Lamb that hung on the cross of the Vernal equinox from whence he ascended the heavens as conqueror.

Hence, therefore, the birth of each of these Messiahs was astronomical, and a period of some 2,155 years separated the one from the other. But in addition to this the incoming God was, also, like the sun of the new year, born in a cave, 'the cave of light,' at the Winter Solstice, at midnight, on the 25th of December. The new God was, moreover, said to be Virgin-born, because at the time of birth the Constellation of Virgo or the Virgin lay on the Eastern horizon, while as yet the sun was beneath it in the Sign of the Goat. They were also heralded by particular stars. When the birth was in the Sign of the Bull Orion rose in the East to tell where the young Sun-God was reborn. Hence Orion was the Star of Horus in Egypt, and the stars of his belt were the three Kings, who greeted the babe, and these, like the herald star, were afterwards utilised in the Gospel allegory of the birth of Christ as the wise men from the East, who came to worship the babe.

Touching this Egyptian God, Horus, Gerald Massey, as we have intimated above, says in his lectures:—'The mythical Messiah was always born of a virgin . . . which virgin-mother had been represented in Egypt by the maiden Queen, Mut-em-ua, some sixteen centuries B.C., who impersonated the Eternal Virgin that produced the Eternal Child.' He says:—'The scenes reproduced in my book are portrayed upon the innermost walls of the Holy of Holies in the Temple of Luxor. The scene on the left shows the God Taht, the Lunar Mercury, the Annunciator of the gods, in the act of hailing the Virgin Queen, and announcing to her that she is to give birth to the coming son. Next the God Kneph (in conjunction with Hathor) gives the new life. This is the Holy Ghost or Spirit that causes the immaculate conception, Kneph being the spirit by name in Egyptian.' Then, after showing the birth of the child in the scenes depicted, the Magi, or kings of the legend, are represented as kneeling and offering presents. And he goes on to say: 'The child thus announced, incarnated, born and worshipped, was the Pharaonic representation of the Aten-Sun in Egypt, the god, Adon in Syria, the Hebrew Adonai, the Christ-child of the Aten-Cult; the miraculous conception of the ever-virgin mother personated by Mut-em-ua as the mother of the

'Only One' and representative of the divine mother of the youthful Sun-God.*

And these gods, born in such wise, were further represented, in keeping with their solar origin, as wounded unto death/in their prime, impaled upon a cross, the cross of the Equinoxes, from the Autumnal one, of which they descended like the red, bleeding sun of Autumn to the under-world, but from that of the Spring at Easter-tide they conquered death, or winter, and ascended the heavens in triumph.

But the most lovable of all ideal gods were those on the female side, such as Ishtar of Chaldea, Isis of Egypt, and Ceres and Cybele of Greece, who represented the verdant flowery earth as the Virgin decked in bridal robes to meet her Spouse, the Sun; and then as the all-beautiful mother of life, bringing forth her teeming fruits for the sustenance of her children! or, as I have expressed it in Book vii. of 'The Dual Image':

As nature decked in bridal robes and wed
To her young lord, the genial sun of spring,
Or widowed, mourning in her wintry garb,
Bereft of him, her light of life and joy,
With whom she wandered by the rippling streams,
Through verdant lawns and woods by zephyrs fanned,
Rapt in the bliss that love alone can know!

* Gerald Massey's Lectures, to be had at 7d. each, at the Office of the Two WORLDS.

Humanity's Christ.

By WALTER HOWELL.

THERE has been disputation without end concerning the claim of Jesus to Christship. We know so little about the Jesus of history that it is almost impossible to essay the task of writing anything regarding him, unless one is willing to enter the field of polemics and contest his assertions with each controversialist as he presents himself to combat. I shall not therefore attempt such discussion, but rather consider the subject from another point of view.

Ours is not the Christ of India, or Persia, or China, or Egypt, or Islam, or Israel, but the Christ of Humanity. He is not so much a man as *man*. He is not attributes personified in one individual, so much as the humanizing principle embodied in many persons. The heart's need of a Christ is attested by the fact that all great nations have had either their God-Man, or their Man-God. Around these personages the ideal qualities of the race cluster, and when their real character is known, we discover these men to have been not the actual embodiment of all the virtues, so much as the representatives of them. Sakyamuni Buddha is the Christ of the Buddhists, Zoroaster is the Christ of the Persians, and Confucius is the Christ of the Chinese, as Jesus is the Christ of Christendom.

I shall offer no comment regarding the relative merit of these Avatars. I shall simply mention the fact that in each case their followers claim for them pre-eminence above their brethren in goodness, wisdom, and power; and invariably supernatural phenomena occur at the birth of these great souls, and a miraculous career attests their superhuman relations. As humanity evolves, it is noticeable that the ideal man aggregates more and more of the estimable qualities which recommend him as meeting the growing needs of a more highly-developed race. A careful study of the great religions of the world will confirm, I believe, this statement.

Such religious system emphasises some aspect or principle of truth and life. The following will illustrate what I mean: Brahmanism: Spirit, substance, unity. Buddhism: The individual, nature as law, progress, and compassion inspired by a pessimistic view of life and the world. Zoroasterianism: Freedom, right and wrong, inspiring heroism for light, truth, and goodness. The ideal of Greece was: Man, beauty, and development. The Scandinavian elements of religious idealism were: Nature as force, battle, and independence through victory. The Chinese elements were: Society, the past, conservatism; hence its want of adaptability to modern thought and life. The Osiris of Egypt, through mother nature Isis, was revealed as body, form, variety. Egyptians saw the grace of Gods in their cats, and their gardens grew manifestations of their Deities. Even cabbages declared to them 'The glory of God.' Islamism teaches fate, submission, and the will of Allah. Judaism made an ethical advance, and lifted its God above nature, giving to him moral qualities which shone out more and more clearly until Jesus proclaims him in essence, Love. Judaism is, in my opinion, the most ethical pre-Christian religion. Christianity aims at being a Pleroma, or fulness of life, and sought to adopt from other religions whatever it could incorporate without doing violence to itself.

It is not easy to build up a consistent character out of the materials supplied in the gospels. One cannot help feeling the force of the German writer who points to the apparent fact that there are three Christs in the New Testament: viz., the Judaizing Christ, the Paulist Christ, and the Neo-Platonic, or Johnian Christ.

If we read in the history of the development of the Messianic idea, and the Christ of the Gospels, not the history or prophesy of a man, but the evolution of that element in us which is most human, there will be a charming analogy; but if we endeavour

to fashion the life of one person out of this Messianic literature; we shall find ourselves in a sphere of thought where confusion, not order, reigns.

A Roman writer two centuries B.C. says, 'Whatever interests man anywhere has my sympathy.' Paul speaks of all believers as being members of the mystical body of Christ. The Roman Church regards itself as the representation of Christ on earth. M. Compté writes of 'the grand man.' Paul limits the Christ to the believing body, Romanism to the Church, and Compté talks of digesting machines, as though there were such called men, but in reality unworthy of that name. These are all limited acknowledgments of the presence in the world of the humanising spirit.

We do not call all books Bibles, or sacred literature! We only give that title to the best, holiest, and truest. In like manner, we do not recognise all men as Christs, only the divinest souls that shine in the firmament of our humanity, only the Buddhas, Zoroasters, Confucius' great prophets, and men like Jesus do we call our Christs! But, though we do not call ordinary folk Christ, we know that a possible Lord Christ dwells in each heart, and from the slumbering soul shall one day arise in all his majesty. It is this fact which makes possible an appeal from these souls to our inner spirit, and awakens within us the divine element so long dormant.

Jesus may a thousand times in Bethlehem be born;
But if not within thyself thy soul must be forlorn.

The moral and spiritual self that speaks so eloquently in some lives, whispers so feebly in others, and seems utterly dead in yet a few, is the Christ of humanity. He is the ever-present Christ, the mediator between God and that side of our nature not yet unified. This is the Christ who creates the family, society, and all institutions that minister to the social self. It is this Christ that provides for the poor, takes care of the sick, heals our diseases, lightens our burdens, protects the defenceless, and inspires us with a deeper longing for 'the coming of the kingdom of God.' He rebukes sin, but treats the poor sinner with tender consideration, striving ever 'to seek and save the lost.' He is not contaminated by contact with publicans or sinners of blackest hue; he mingles with them, eats and drinks with them, and still holds communion with Moses and Elias on the mountain top of moral and spiritual excellence. This Christ is always with us in some form or other, and is the most human and the most divine part of us. But for human love, we could not imagine divine love; but for human justice, we could not think of divine justice; and were human goodness not a factor in our life, we might live and die without an idea of Absolute Goodness. Our Christ, then, is that constant stream of noble men and women that make this world desirable as a habitation, and that element in us all that speaks of brotherhood, sainthood, and angelhood.

The Christ of tradition had a mysterious birth; what mystery passed solving shrouds the birth of that moral sense and spirituality of mind that hungers and thirsts after righteousness. What temptations in the wilderness this Christ has encountered. What miracles has he not wrought. 'He was and is bruised for our transgressions,' he suffers vicariously for our sins, he speaks the forgiving word, weeps in the darkness of Gethsemane, and expires on the calvary of priestly and political hatred: but does he really die? No, our Christ never dies! He rises as often as he is crushed, and never passes through the valley of shadows but to re-appear with added glory upon his princely brow. All the legends of the ages are realized in him, prophesy and poesy cannot picture a career in colours too brilliant to portray his regal form. This Divine Humanity shall tread down evil as with feet of fire, and take to his loving heart a sinsick and weary world!

This better self is the judge of quick and dead. He is our Saviour, our intercessor, and the medium through which God is made known to us. If humanity is one, then this higher self is simultaneously on earth and in heaven, for there is an organic relationship between angels and men, the physical and spiritual worlds; hence our Christ is an embodied soul and a disembodied spirit.

He was God manifest in the flesh, he is God manifesting, and evermore will be the revelation of God to mankind. The historian is his biographer, the poet and the prophet delineate his character, and all lovers of love and doers of good are his followers, whether they be Jew or Gentile, bond or free, black or white, Pagan or Protestant, Christian, Catholic, or Confucian. Wherever manly men and womanly women are found, there is 'the Christ of Humanity' within 'and that to bless.' Ring on, happy bells! Sing aloud ye joyous children of earth! Lift up your heads, O down-trodden toilers in the vineyards of industry! Christ lives! We too will celebrate his nativity, and our festivities shall bring anew 'The prince of peace and goodwill.' But his perfect reign will not be ours until every child born of woman shall be himself a God-like man.

THE essence of religion is the strong and earnest direction of the emotions and desires towards an ideal object, recognised as of the highest excellence, and as rightfully paramount over all selfish objects of desire. This condition is fulfilled by the religion of humanity in as eminent a degree, and as high a sense, as by the supernatural religions, even in their best manifestations, and far more so than in any of their other.—John Stuart Mill.

Spirit Communion.

UNOFRE, CHIEF PROPHET OF OSIRIS UNDER RAMESES II., 1360 B.C.

THE FOLLOWING was given by means of what is known as 'spirit control,' on September 13, 1891. The name of the instrument is withheld in order that the reader may estimate the merits of the communication uninfluenced by any consideration of the personality whose organism was utilised:—

I find myself subject once more to the conditions of Time, and but for this experience I should know nothing of it; yet, nevertheless, I see that my appearance on the scene is what you call opportune, for in that which opens out before my vista I can see what appears to me as the same forces still active that were operative in the time when I lived as a man upon the same earth on which your feet now tread: And this I find, that the solution of the problem in regard to the antagonism of these opposing forces is no nearer its accomplishment than in the day when I took my part in the drama of embodied human life, as a man among men. Although I am aware that I am not now in an embodied state like your own, yet, while in contact with you the memories and reminiscences of that long past condition come with a freshness and reality that cause me surprise; hence I appeal for your patience while I endeavour to prove its reality and actuality to myself, and whatever may be the result in your minds, I know that its value to me is incalculable. I find this state of consciousness is diverse from that which is proper to the sphere in which I have my life, home and self-conscious being in what you would term my normal state. In that sphere all is serene, but here I behold turmoil, contention and strife, and it is that which causes my surprise and awakens my deepest thought and wonder in what is involved in this (to me) new experience; for all that pertained to my earth-life has long since passed away, and but for this experience I opine I should never have recalled the reminiscences of that state.

May I ask, 'Is that which passes before my view the true state of your earth? Are the nations of the earth still engaged in warfare for supremacy?' If so, where is the progression which was the hope of that specific order with which I was allied, and of which I was a prominent member and representative when living on the earth? Then, oh earth! how sad appears thy lot! Will thy history still continue to be written in human gore, in misery and suffering? Will the conflict between nations never cease, and will the strife for supremacy and domination continue for ever? Yea! For so long as the outer earth shall continue, so long will the two opposing forces of so-called good and evil continue to be active, and the earth, as you know it, will be the theatre of antagonism in some form or other; for I see the marshalling of contending hosts on the inner, or mental, earth-plane, of which the outer earth and its inhabitants are the external embodiment. According to what I see, the dream of a brighter future in which we indulged, and the golden age of plenty, comfort, rectitude, justice, and equality, appears to be still in the far distant future.

The vista that widens out to my view as I proceed is overwhelming; for I am fully conscious, and even the specific details I can clearly distinguish; and this I find, viz., that what passes before me is representative of the world of embodied humanity, so far as you each are brought into contact therewith, and of the knowledges you derive thereby; and what some on the external plane of life would judge to be imaginative appearances are as real and actual to me as they are to yourselves; for entering into your own immediately surrounding spheres, I can enter into the knowledge and even experiences of the same, as to what each of you has gained and what you have passed and are now passing through. So I need not enter again into an external human embodiment of mine own to gain the knowledge which is now mine own. Were it possible for me so to do, and to be reincarnated in a form like your own, I could only come in contact with a very small portion of humanity; but in my present condition and position I can enter into the ramifications of many societies both on the internal and external planes of life.

This is the real and only true re-incarnation of emancipated spirits. You can bear witness to the fact that I am not objectively visible in an external, incarnated form, or organic structure; nevertheless, speaking from my present state, I have all the conscious experience that I could have, were it possible for me to be again incarnated into the same form as yours, and vastly more so. By this very means I discover the exact *modus operandi*, how is it that, by coming into contact with mortals of a certain specific life quality, I can trace the thread of my own life's current and being, backward to the time when I myself had an external organism like your own. Do you ask me to give you some details of that history?

Be it known to you, then, that I was a native of that country which was ruled over by the illustrious Ra-Ma-Men. At my birth, he sat on the throne of the kingdom known to you now as Egypt. He represented royalty, which in those times was supposed, and by many of the kings claimed to be the offspring of Deity; and I perceive that even yet the same claim exists on your outer earth (although somewhat modified in its conditions), and in what are assumed to be the most civilised nations. I see that there are some who claim the prerogative of royalty, by virtue of what is called 'divine right' in their election and selection. The illustrious potentate referred to was not without something of the same feeling, as possessor of a life power far above his subjects; hence, he considered it to be the natural and correct thing to be styled, 'Son of the sun,' like his predecessors on the ancestral throne. But, so far as I know,—and I had the opportunity for knowing, for my time was very near his,—he was never inflated and carried away by any false notion of his superior position, for the well-being of his subjects was ever prominent in his thoughts and actions.

I perceive in regard to scions of royalty that after their death they are laid out in state in order that their courtiers and other subjects may have the opportunity of gazing on the forms of those who had been their kings and rulers. After the decease of Ra-Ma-Men, of whom I am now speaking, I was an eye-witness of the process by which his body was mummified in order that it might be preserved in its integrity for three thousand years, at the expiration of which

time it was thought that the spirit would return and again claim the body as its tenement. I saw the actual organic structure when appressed in grave clothes and laid out in state; I also witnessed the gorgeous procession which wound its way to and through the Valley of Death, and saw the body deposited in the tomb and the entrance thereto made secure in order that it might rest in peace and remain undisturbed until the spirit should return and claim its own. Although I did not take an active part in the ceremonial attending the removal of the body from the palace to the tomb, yet I was present and saw the whole, and I know that my testimony is true. For reasons of state policy, I, in my official capacity, could not take any active part in the funeral obsequies, which were carried out under the auspices of the cult which had chief sway in the royal city, or capital, of the country, and which cult, with its forms of worship, was more modern than the ancient one I represented. The ruined remains of the great temple in which I frequently officiated are still to be seen at what is now known as Abydos, then the chief city of the province of which I was governor in addition to the office I held in connection with the temple and its worship. In one respect I see that the state of things in your own country is not very dissimilar to what prevailed in mine when I inhabited it; for I see that the older form of the religion of the State has been supplanted. So it was then. I held to the ancient religion which had come down from time immemorial, but as new dynasties of things came on the scene they built new capital cities and erected temples for other deities. It was under the rule of the monarch known in history as Rameses II., who was a son of Ra-Ma-Men, that I held my positions. My secular office was that of Governor of the City and Province, and my rule within my jurisdiction was only less absolute than that of the central government itself, which then had its seat in the great city known to you as Thebes. But we knew nothing of these names, and I only use them because thereby I can establish their locality and identity. Many other cities had been built with temples dedicated to their respective deities by alien dynasties who held my country in chains for several centuries, but from which it was delivered by an ancestor of the kings under whose sway I was born and lived. Here let me say that I rejoice with a joy that is unspeakable, for I see that representatives of your own beloved country are virtually exercising a beneficent sway and benignant rule over the descendants of those who were my countrymen; and long may it continue to be. Should Egypt never become an appanage of the great British nation, yet your country by the principles it represents, which are directed for the upliftment of humanity at large, must never, and shall never, allow the people of that land to become again the victims of conquerors who, like those of the past, are actuated by greed, avarice, and cruelty. I see also that the religious systems of the now long past antiquity which pertained to what was my country have all disappeared, and an alien power with a religious system of its own holds sway, which will continue until the mighty spiritual forces now beginning to operate shall change the destinies of both conqueror and conquered. You need not be surprised at my being carried away by the scenes which have been opened up to my vista. It is because I see the internal relationship existing between that country and your own.

Is it not written in the Records of the Past, which form the basis of the State religion of your country, 'Out of Egypt have I called my Son'? While this statement has a representative, and what some would term a spiritual, value, yet it has a literal application also; for the ancestors of yours who established what I perceive is the State religion now in vogue, owe it to that veritable geographical part of the earth in which I myself was a leader and teacher of an ancient religious system which afforded spiritual consolation and life to so many for some thousands of years; and you cannot dissociate the one from the other.

Unofre that was—for such was my personal name—is speaking and communing with you. I was not only Governor of the Province and Major Domo of the City of Abydos, but I was also the Chief Prophet of Osiris, and High Priest of the system and temple dedicated to the worship of Osiris, Isis and Horus under the reign of the son of Ra-Ma-Men. I held all these offices after my instalment, which was at the death of my predecessor. Under the instructions of that royal potentate, I undertook the enlargement and embellishment of what was then an ancient temple, and it was just after I had seen its completion, that I was summoned to join the spirits of my own ancestral line. The offices I held had been hereditary in my family for many generations; my ancestors had possessed the same offices for centuries before my time, indeed, from the time when a prior dynasty of kings, anterior to the one of which Ra-Ma-Men was second in line, held the throne; and although former kings introduced other deities, reared temples to them and supplied them with priesthoods, yet they never interfered with the worship and priesthood of the original deity, which they knew to be long anterior to the cults they established; for the great Osiris was still held in high veneration, and many of the wealthy and noble were attracted to the Holy City which contained the sepulchre, in which it was supposed the remains of the dismembered body of Osiris were deposited, and hence they desired that their own bodies should be preserved, and laid to rest near the tomb of their beloved deity.

That which I have stated exemplifies from the now long, long past what is actually transpiring in the great congeries of nations called Christendom, of which your nation forms a part, viz., the conflict of the various systems which now divides the nations. Then, each province with its capital city had its own local deity; the struggle for pre-eminence caused the conflict and suffering; and these religious contentions, aggravated by the introduction of foreign cults, were the chief source of internal trouble. And I perceive it is the same in your day; for although one deity is the same object of worship in the nations and among the great variety of sects into which the Christian system is divided, yet you have continuous struggle among them, each sect claiming that they possess the body of truth, and consequently that those who differ from them are in error.

I myself and the initiated ones associated with the Order of which I was chief, were quite aware that the gorgeous shrine, which was erected over the sepulchre that was supposed to contain the

remains of Osiris, did not contain any visible material remains of a personal God; and it was ours to convey truth of a higher and purer kind. Although the exigencies of the times, the demands of the central government and the ignorance of the masses required that the external show should be kept up, yet we well knew that true worship of the great Deity was not in outward forms and ceremonies, but that they were the external representations of spiritual truths and facts. It is the same now as then. The unenlightened ones of the various Christian sects still believe in the appearance of a personal Being, half divine and half human, in a long past period, just as the people of my country believed Osiris, Isis, and Horus to have been once denizens of the earth in personal form.

(To be continued.)

Mr. E. W. and Mrs. M. H. Wallis In America.

THE FIRST speaker we heard on our arrival at Lake Pleasant was the Rev. B. Fay Mills. Since then that gentleman has spoken out boldly in Boston, and some of the orthodox preachers have attacked him for his heresy, and the result is that the Hollis Street Theatre is crowded Sunday after Sunday to hear what he has to say. I enclose a brief report of his speech last Sunday evening, which will give a fair sample of his thoughts. He is a bright, magnetic, cheery man, and the people enjoy his personal enthusiasm and influence, probably quite as much as what he says. Almost the first person to greet us on landing, after we had met Mrs. Barrett, was the Rev. T. Ernest Allen. This gentleman was for some years Editor of the *American Psychological Review*, he has become a confirmed Spiritualist after prolonged and careful inquiry, and finding the Unitarian Church and pulpit not large enough to hold him, he has come out, and is trying to uplift the banner of the Higher Spiritualism, holding meetings in Boston, on the lines he has felt to be the need of the hour in the movement. The enclosed cutting from the *Light of Truth* will show the trend of his work, which I sincerely trust will meet with full support.

There are quite a number of meetings carried on in this city on Sunday, in fact, some people think there are too many. Yet it seems to me there can hardly be too many, while there are so many people in need of just such help as Spiritualism can afford to them. The work to be done, and the problem to be solved, it seems to me is this, 'How can we draw the thoughtful, the sad, and hungry-hearted into our meetings, and break for them the bread of life so that they shall not only feel happier, but shall be attracted to continue in fellowship and become inspired to take up the work of ministering to others as a sacred privilege?' It will be interesting to watch the results of the efforts of the two gentlemen I have referred to above. The Berkeley Hall Society is, I believe, the leading one in this city. It has a record of long and useful work for Spiritualism, and the Spiritual Lyceum holds its meetings in the same hall. On Sunday last, a fine audience assembled to greet me, and at the close of the address the expressions of approval and appreciation were many and frequent. The Lyceum is under the able direction of Mr. J. B. Hatch, Jr., who, with his bright little wife and active sons, are ever to the fore when there is work to be done. There are three generations of the Hatches and they have all been ardent Lyceumists, although the seniors are not now able to undertake very active work for the Cause owing to advancing years. On Wednesday, November 16, The Helping Hand Society tendered us a most cordial and successful 'Reception,' a good report of which appears in the *Banner of Light* enclosed. Yesterday was 'Thanksgiving Day,' a general holiday here, when families meet and enjoy social amenities. It was dull and drizzly all day, and at night sleet fell, followed by a sharp frost, but all the same, folk wore merry and ate their turkey, etc., much as we do on Christmas Day. I was invited by Mr. J. T. Rhodes, an old English friend, late of Newcastle-on-Tyne and Edinburgh, to visit him and Mrs. Rhodes, and spend Thanksgiving with them, which I did most pleasantly. Mr. W. H. Robinson and other friends in the 'Canny auld toon,' Mr. Alex. Duguid and other friends in Edinburgh, are warmly remembered by these sterling friends and old-time workers, in their comfortable home in Haverhill, Mass. Mr. Rhodes has a fine business at 47, Merrimac Street, and both he and his wife are well and happy. It was pleasant to see them and interchange experiences. In Lowell, on Wednesday, I met Mr. Pickup, Jr., who with his father came from Rawtenstall, and also other friends from that neighbourhood and Burnley, also Mrs. Haslam, late of Rochdale, and a shareholder in the Two WORLDS Co. In New England it is difficult to go anywhere now without meeting some friends and workers from Old England, and so the union between the two lands is being strengthened.

Thanksgiving day was first instituted by the Pilgrim Fathers in gratitude for a fine and abundant harvest. It was revived, and made a general holiday by Abraham Lincoln, and such a day of general rejoicing would make a fine Bank Holiday in England, and break a long stretch between the August and Christmas Holidays. The poet Whittier lived at Haverhill, and I was pleased to find the following verses, published to-day for the first time in a Boston paper, were from his pen.

A SONG OF PRAISES.

(An unpublished poem by John Greenleaf Whittier.)

For the land that gave me birth;
For my native home and hearth;
For the change and overturning
Of the times of my sojourning;
For the world-step forward taken;
For an evil way forsaken;
For cruel law abolished;
For idol shrines demolished;

For the tools of peaceful labor,
Wrought from broken gun and sabre;

For the slave-chain rent asunder,
And by free feet trodden under:
For the truth defeating error;
For the love that casts out terror;
For the truer, clearer vision
Of humanity's great mission—
For all that man upraises
I sing this song of praises.

I have found these lines on the back of a note received by Mr. Whittier in March, 1890, and they were probably composed at about that time. The poem was never finished or printed, and the manuscript is in the almost illegible style of his first rough drafts, and I have been compelled to guess at one or two of the words.

Boston, Mass.

SAMUEL T. PICKARD.

—From the Independent.

I have to-day booked berths on the Armenian, which will leave Boston on Jan. 18, so that Mrs. Wallis and I hope to land in Liverpool on Saturday, the 28th. We have but eight more Sundays here now, and are being kept busy almost all the time. We have both been quite unwell for a week with severe influenza colds, but are nearly well again, and hope to be able to enjoy the bracing colder weather. By the time these lines are in print it will be drawing close to Christmas, and I will now give the heartiest greetings and good wishes to all my old friends and new, and trust they—and all the readers of 'our paper'—may have a right royally happy Christmas-tide. Amen. So mote it be!

MEETINGS IN BOSTON.

THE BOSTON SPIRITUAL TEMPLE.—J. B. Hatch, jun., secretary, writes:—Sunday, November, 20th. Berkeley Hall was filled with a large audience, which gave E. W. Wallis a reception he will never forget. He in return gave them a lecture that they will always remember. At the close of his lecture he received an ovation and held an informal reception, meeting many old and making many new friends.—In the evening, Mr. Wallis took for his subject, 'The Spiritual value of Thanksgiving,' and gave another grand lecture. Miss Laidlaw sang a beautiful song, with violin obligato, C. L. C. Hatch, violinist, Mr. G. E. Schaller, pianist.

RECEPTION TO MR. AND MRS. WALLIS.

THE HELPING HAND SOCIETY.—Mrs. Grace Cobb Crawford, sec., writes:—Met at Gould Hall, Wednesday, November 16th; business meeting at four o'clock. The supper was enjoyed by all. Three long tables were filled, and pleasant conversation made the banquet enlivening. The programme for the evening began at 7-30. The hall was tastefully decorated with bunting, and the colours of our nation profusely covered the walls, the occasion being a reception to Mr. E. W. and Mrs. M. H. Wallis, of Manchester, England.

Mrs. Waterhouse greeted our friends by saying we all like to claim our English descent, and are pleased on this occasion to welcome honest English people, for 'an honest man is the noblest work of God.'

President E. L. Allen said: We have heard a good deal lately of an alliance with England. We are now carrying out that idea on a small scale. The best alliance we can have with any people is to understand them. Our good brother and sister have demonstrated their worth both in and out of Spiritualism.

Little Harry Greene then gave a recitation, and Esther Botts (a young Miss of the Lyceum) sang.

The next speaker was H. D. Barrett, President of the N.S.A. He said: Occasions like these bring us together as one family. Our friends across the sea have taken hold of the same great reformatory work that we have in America. The Spiritualists of England have been instrumental in carrying through Parliament the Anti-Vaccination bill, and they have set us a good example. He also referred to the attempt made by the Czar of Russia to reduce the armament of Europe. Let us, he said, do away with hatred, take courage from occasions like this, unite together to further the cause of liberty and peace. May we be one in sympathy and in love to make the world better.

We were next favoured with a duet by the Misses Wallenthein. Their voices are rich and powerful, and it is a treat to listen to them. Miss Lucette Webster then recited 'Jim Bloodsue,' and responded to a hearty *encore*.

A letter was read by the president, Mrs. Hatch, from Mrs. C. F. Loring, expressing her best wishes to our English friends, and also her regrets at not being able to be present at the reception.

Mrs. N. J. Willis gave greeting to the worthy couple. She said: Spiritualists know no country, the world is our home. We realise our friends have brought us an abundance from the mother country, but they will take back with them an abundance also. This is a land of freedom, science, philosophy, religion. All have their rights. Notwithstanding discord, the vibrations are sufficient to lift all souls in time.

Miss G. Laidlow then favoured us with 'All Eternity,' with violin obligato by C. Hatch. It was beautifully rendered.

Rev. T. E. Allen was then introduced. He said: The phenomena constitute the basis of Spiritualism. Everyone is working under the universal law, and the best and highest results can only be obtained by our own best efforts. In days past conditions have compelled people to do as they have, but when we see better methods we should adopt them. He spoke of the origin of telepathy as coming from the English Research Society. He spoke with great eloquence and earnestness.

Miss Etta Willis then gave one of her humorous readings, 'Seeing Things at Night.'

Dr. Dean Clarke read an original poem, dedicated to Mr. and Mrs. E. W. Wallis.

Mrs. Kate R. Stiles said: 'We cannot live without phenomena. True, honest, genuine mediumship should be encouraged. Money is not pay for true mediumship.'

Mr. E. W. Wallis then sang 'The Mystic Veil.' His son, Mr. Arthur Wallis, gave a reading, 'What you Pleeze.'

Mrs. M. H. Wallis was then introduced as one of the guests of the evening. She said it was difficult to express the appreciation one felt on an occasion like this. 'Thank you,' while a simple word, was apt to tremble on the lip. She made earnest reference to the sacredness and beauty of Spiritualism. Her remarks were very appropriate and well received.

Mr. E. W. Wallis followed in a genial speech. He made kindly reference to all who had taken part, and spoke particularly of the condition of the spiritualistic movement. He said the Americans took in the first grand sweep of the newest thought of the day, pouring it out from both press and platform, while the English pruned with careful hand and looked out for the details.

He expressed disappointment over the lack of healthy growth he had found in local societies, and suggested that we try to improve the conditions. Congregational singing he thought was a most essential part of any meeting, as it was an inspiration to the speaker, and pleasing to an audience. He also thought we should become better acquainted with each other.

Mr. Schaller, the pianist at Berkley Hall, favoured us with piano solos and accompaniments. The very pleasant meeting was brought to a close by the congregational singing of 'America,' and benediction by Mr. Barrett.—*Banner of Light*.

Mr. and Mrs. Milton Rathbun have been honoured with a guest from Manchester, England; Mr. E. W. Wallis, who is not only a lecturer of much note in his own country, but the editor and manager of a lively weekly newspaper, the *Two Worlds*, published in the interest of Spiritualism, as its name indicates. On the invitation of Mr. and Mrs. Rathbun, a goodly number of our citizens made the acquaintance of Mr. Wallis, and all agree in setting a high estimate upon his versatile talent and social characteristics. He delivered a series of five lectures in New York city, and on Sunday will inaugurate a series of lectures in Boston. It is hoped by our Mount Vernon people who attended his lectures in New York, that he will return and extend his lecture course until the middle of January, when he will sail for his home and regular busy life work.—*The Chronicle Record*, Mount Vernon, N.Y., Nov. 18.

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.]

O.P.S. FUND.

SIR,—As a member of the council of the O.P.S. Fund, may I support the appeal of our earnest and indefatigable friend Mr. Morse, for an augmentation of the fund? We have not many 'public' charities connected with our movement, charities which may legitimately claim the support of every Spiritualist, and therefore, I feel sure that at this season, when love and happiness seem to come nearer to us than perhaps at any other, it will only be necessary to remind our brother and sister Spiritualists of the need for their help, to ensure its being given freely and with pleasure.

Will a thousand readers of this letter send (each) half-a-crown to Mr. Morse, 26, Osnaurgh-street, Euston-road, London, N.W., and delight the heart of our good hon. sec. *pro. tem.*?—Yours faithfully,
A. W. ORR.

THE SWORD.

SIR,—Mr. Basil A. Cochrane's letter, oddly enough, exactly indicates the special vice of the thing he defends. Your article had behind it the dislike to see people bullied and ridden over. Mr. Cochrane objects to that, and duly proceeds to bully and ride. He warns you that your free speaking or your opinions may decrease your circulation, (could an argument go lower than that?) and he threatens that if you repeat your offence, he may not spend another penny on you, and may advise his friends to do likewise.

That would be a pity, for Mr. Cochrane and his friends. He, at all events, needs a few more lessons in freedom, charity, and self-respect. I wish him a Merry Christmas, a gentler spirit, and a more tolerant mind.—Yours truly,
A HUMAN BEING.

SIR,—I have been an interested reader of the correspondence under the above heading 'The Sword.' I should have been perfectly content to have remained simply a reader, to have refrained from throwing myself into the discussion, but for one thing. I desire to endorse the remarks of Mr. P. Galloway when he says, 'I cannot see how war is to be made an end of in our day.' I take it, that it is through such violent upheavings of the social strata, as wars, etc., that the atmosphere will gradually clear, and the blessings of peace be poured upon the children of the earth. At the present state of the world's evolution we could not live without them. I pray the great spirit that very soon may come the time when wars and rumours of wars shall flee before the face of the coming spiritual dispensation, as the night mists flee before the face of the rising sun in all its glory. One other thought, our country is doing well by those whom it has conquered. The great blessing of education is about to be given to the undeveloped inhabitants of Khartoum and district. The rule of the Khalifa was spirit crushing as well as body destroying, and the remaining inhabitants are only too glad to be delivered from his cruel sway. War is an evil, certainly, but what could England do? Could she stand idle and see one of the cruellest men on God's fair earth commit acts both dastardly and hellish, and not raise a finger to deliver the crushed children of the desert from under the foot of the tyrant? What good would arbitration be with those hordes of blood-thirsty Dervishes? It is a pity that war had to be resorted to, but, I ask, could it be otherwise? Out of wars will peace come. Already, the era dawns and the rosy clouds of the coming spiritual dispensation tinge the dark skies with bright beams of light. Hoping I have not trespassed on your space.—I remain, yours fraternally
'ESPERANZA.'

SIR,—It seems to me that the arguments on both sides are pivoted on the question as Mr. Hewes suggests, 'Is peace at any price criminal?' or are we to recognise 'mistaken kindness?'

Reverse the order of things, civilisation has long ago sheathed the sword, and here are these fanatical Dervishes laying all by the sword, growing in strength, power, and numbers, spreading over and demolishing all civilisation. Europe does not now exist. England's turn has come, a man would sooner see his wife and children and loved ones slain, than raise the sword of protection. No, I am prepared to defend hearth and home, and so England has done good service to the Soudan tribes in protecting them.

It may be that, but for the interference of Anglo-Egyptian forces that the numbers slain, etc., by the Dervishes, would have been double or treble those slain by the Anglo-Egyptian power, in that case only pointing out *mistaken kindness* which is not Spiritualism.

How is a power to meet these Dervishes, would they arbitrate? if no, why?—I am, yours truly,
J. B. CHANTBILL, JR.

SIR,—If it is, necessary to stand in the pillory with Mr. Fraser Hewes, in order to show that there are Spiritualists besides himself who hold that war may be necessary, and who rejoice in the substitution of British rule in the Soudan for the bloody tyranny of the Khalifa, I shall be pleased to take my place by his side,

The work of justice and of civilisation which Britain has done in Egypt is, in my opinion, one of the noblest tasks ever accomplished by a nation. The desolation of the Soudan has been brought about by the oppression of the Mahdi, and, still more, of his successor, and a way is now open for justice, civilisation, trade, education, and toleration. The Power that has made Egypt what it is will in not many years, if unmolested, make the Soudan wilderness blossom like the rose.

It is true that in the battle of Khartoum the number of Dervishes slain was immense in comparison with the number of British and Egyptian soldiers. That was a fortunate incident. Although our armament was vastly superior to that of the enemy, the event might have been quite different. I have been reading a statement of what might have happened if the Khalifa had attacked at night. In that case our superiority of armament would have counted for little, and the Dervish superiority of two to one in numbers would have counted for much, they being the bravest of the brave. Would your correspondents who are so angry with Mr. Hewes have been better pleased if thousands of their own countrymen had been killed? Apparently so; but I say with Mr. Hewes that the fact that the slaughter was on the Dervish side and not on ours was a crowning mercy.

I am for peace, but still, as the Chancellor of the Exchequer said, 'there are worse things than war,' and there could have been no civilisation in the Soudan until the Khalifa's rule of robbery and murder had been put down. I cheerfully support Mr. Hewes as a believer in the British empire, the British flag, the British army and navy, and the British volunteers. But for the last-named, your correspondents might have been compelled to serve their country by means of the conscription. If their ideas had sway, it would probably not be long before the people of Britain were fighting for their national existence on their own soil. No one would welcome a millennium more than I, but in present circumstances we have no choice; if the British empire is unable to fight, it must go under, and your correspondents who belittle it, and believe in any statement directed against their own countrymen, might have the opportunity which they seem to desire, of living under a foreign flag.

This whole question is political and in no sense Spiritualist, but since politics have been introduced, no one need be surprised that widely-different opinions are entertained.—Yours, etc.,
A. JAMES.

ANSWERS TO CORRESPONDENTS.

GEO. HEATON.—We do not like to discourage anyone when sending us reports, but the one you have sent us is scarcely of sufficient interest to our readers.

M. C. BUCKSTONE.—The narrative of your experience is no doubt interesting to you, and you are justly grateful; but testimonials of this character we are forced by long familiarity to regard in the nature of an advertisement.

THOS. DABBS.—If we were sitting together over a cup of coffee, we might answer your questions in a friendly way, and even then, with the best intentions, we might hurt your feelings, and we don't want to hurt anybody's feelings. But, you shouldn't write saucy letters to us.

MRS. CEASAR.—We are sorry you have put yourself to the trouble of writing so long a report. We cannot afford the space for it, and after all it does not go beyond the ordinary experience of the average Spiritualist. Moreover, when mediums want to be advertised, they should send their advertisements to our business manager and pay for them. Any newsagent will obtain the Two WORLDS for you.

MIDDLESBOROUGH.—The report you have sent is libellous. We are sorry you should have to complain in this manner.

THE new volume of the *Lyceum Banner* is just commencing. Now, Messrs. Rachael Bunn and Son (see front of cover) are much interested in this the oldest spiritual monthly in England, and would fain have it read by every reader of the leading weekly, the Two WORLDS. For the remainder of this month they will present to every purchaser who sends a postal order for five shillings for five boxes of their 'Weeping Willow Real Root Charcoal Compound,' a receipt entitling the holder to a copy of every issue of the *Lyceum Banner* for the whole of the forthcoming year. A request for the journal must be enclosed with the order. Messrs. Rachael Bunn and Son take this opportunity to tell their customers that all orders are executed with the greatest possible despatch, considering how short-handed they are, the business rolling in being far beyond their expectations. Orders are sent off in rotation, so send early. [ADVT.]

Christmas Day—1893.

A CHRISTMAS dawns with neither Christ nor mass
To hallow it to us, or make it glad;
Yet not less blithely, gladly will it pass!
I trust 'twill prove the merriest we have had,
I pray Our Father—God—Himself may guide
Our footsteps wisely in the glad Yuletide.

Tweed Green House, Whalley Range. KATE TAYLOR-ROBINSON.

Items of Interest.

AN ADVERTISER says: 'We find the Two WORLDS our best advertising medium.'

MR. WM. ONLEY'S ARTICLES.—The series of articles that recently appeared in the Two WORLDS are being printed in pamphlet form, and will be out in a few days.

MRS. HARTLEY desires us to acknowledge the following further sums received: Hammerton-street Choir, Burnley, 5/1; Rawtenstall Spiritual Church, 5/-; Mr. G. Ormerod, Rishton, 16/3.

The *Daily News* of Dec. 3 contains a very good and fair report of the 'Experience Meeting' held at St. James's Hall the previous evening, under the auspices of the London Spiritual Alliance.

MRS. M. H. WALLIS will return to Manchester from America by the end of January, 1894, and will be pleased to hear from societies re engagements during the following six months. Address, c/o. Mr. B. C. Wallis, Corporation-street, W., Walsall, Staffs.

NATIONAL FEDERATION.—Speakers and mediums who are associate members of the S.N.F. are urgently requested to send to me their open dates for 1894, together with gifts and terms, as early as possible, that I may be able to meet the necessities of societies in case of disappointment. W. Harrison, Sec., S.N.F., 37, North-street, Burnley.

'THE COMING DAY.'—It is always a pleasure to glance over the pages of this popular journal. The Rev. John Page Hopps, the editor, is a guarantee always to those who know him, that nothing but articles of the highest possible tone and character, educationally speaking, can possibly appear in its columns. We bespeak for it a wide circle of readers.

THE BURNLEY SICK FUND.—Those friends who have helped in this deserving case will be glad to learn that Mr. Marshall is now convalescent, but Mrs. Marshall is past human skill, and without complaint awaits her transition. They are for the moment relieved from financial pressure, and are very grateful for the sympathy and help they have received.

DEBATE SOCIETY.—At Collyhurst on Tuesday evening, Mr. W. Phillips opened on 'Materialisation and its possibilities.' The next meeting will be held at the Salford Spiritual Church, Chapel-street, on Tuesday, the 20th, when Mr. J. B. Tetlow will speak on 'Mesmerism, hypnotism, and mediumship.' This will be the last meeting of the Society for the present session.

A CORRECTION.—In our last issue *The London Echo* inadvertently came in for a rebuke which should have gone to the credit of *The London Star*, for its cynical report of the 'Experience meeting' of the London Spiritual Alliance. On discovering our mistake we at once made the *amende honorable* direct, and we offer here apologies to the *Echo*.

NOTICE TO CORRESPONDENTS.—We are compelled to hold over a considerable amount of correspondence to give place to other matter, which has been held over long enough. We have also excellent articles which we were in hopes of being able to print in this issue, but want of space compels us to hold them over. Have a little patience, friends; they will come in due course!

LOVE'S voice calls every mortal to a higher state in thought and purpose, when she speaks to his soul, his real self. Passion calls simply to the pleasures, the excitements of the hour, therefore leads his every follower into the mire of despair. Spiritualism is the religion of Love, therefore its call should be heeded by every one who is desirous of climbing higher in the scale of being.

LYCEUM SOIREE AT BIRMINGHAM.—The Committee of the Bloomsbury Lyceum have arranged to draw together all Birmingham Lyceumists at the Oddfellows' Hall on December 30. A special programme, of the nature of a masquerade and soiree, will be arranged. On the 29th a cantata, 'The Flower Queen,' will be given in order to provide part of the funds. The rest will be made up by friends, so that the invitation to the soiree may be free of charge. Suggestions and help are invited.

IT is braver far to face the responsibilities of life on earth than it is to go forth into the realms of spirit to solve the mysteries of the hereafter: 'Learn the Present, and thou wilt have solved the Future,' says an ancient sage. 'Learn the Present by bravely doing thine every Duty, each day thou livest, and then thou wilt have earned thy Future,' says Spiritualism. The brave man dares to do his duty for Right's sake, while the coward shrinks from life's responsibilities through fear of doing something he does not like. Spiritualists, set an example for the world through daring to live truly, purely, and nobly.

'THE LYCEUM BANNER.'—This Dec. number completes the 8th vol., and it maintains fully the high standard of its predecessors. Bro. Morse is to be congratulated on the eminently successful way in which he makes great thoughts intelligible to the young children—a duty at all times difficult, except to those with a special gift, or those who have had a professional training. The 'Preface' is sorrowful reading, where it says, 'The Editors have never received any cash remuneration for their services since the journal was started.' Each issue of the *Banner*, at a low estimate, deserves £2 for the work done. Will some friend kindly see how much this amounts to for 96 months?

Charles Dickens a Teacher of Spiritualism.

THIS HEADING may come as a surprise to many readers, and no wonder, for Charles Dickens was not, as far as I know, a Spiritualist in any ordinary sense of the word, and I do not know that he had ever thought about Spiritualism. I can even imagine that if he ever expressed an opinion on the subject, it might have been one of dislike or contempt, for the new 'ism' was much misrepresented and misunderstood. And yet the great writer taught Spiritualism, and none the less for being unaware of it, for true Spiritualism is seldom better taught than when spirits communicate it through the receptive though unconscious mind of a penetrating and sympathetic intellect. In this way Dickens taught Spiritualism. It is fitting that, as the evidence I am about to give is taken from his Christmas stories, the attention of the readers of the 'Two Worlds' should be called to it at Christmas time.

The ever-popular story of 'The Christmas Carol,' the mere reading of which—especially of late by Sir Squire Bancroft—has raised large sums for charitable purposes, is not merely a tale about spirits, such as fancy might prompt, but it is a sermon enforcing one of the most important truths which Spiritualism impresses upon those who come under its influence. That it is about spirits is nothing; they are brought into many an airy flight of imagination. But that it should set forth the doctrine of those spirits who have laid the foundation and reared the structure of Spiritualism as a religious faith—that is the important thing. No doubt the 'Carol' was received as the contribution of a kind-hearted man of genius to the benevolent activities of the Christmas season, a contribution marked by the strong and almost eccentric characteristics of the author as a literary man. Much of Dickens, in this sense, there may be in it; but there is more—there is the teaching that happiness in the after-life is the result of good done during the earth-life to one's fellow-creatures; and that the consequence of a hard, unsympathetic, uncharitable life here is an after-life of misery and self-reproach. There is no question of dogma; the whole story is one of deeds, not beliefs. And that I hold to have been written because Dickens was, unknown to himself, instructed by spirits, who informed his brain. He was a Christian; and yet he never, in his works, inculcated salvation by faith, but always the idea that the smile of God rests upon those who live up to their duties, and who are kindly and helpful to their fellow-creatures. That Dickens entered into the mind of Jesus, who 'went about doing good,' I freely grant; but that he suffused his works with the teaching of Spiritualism, knowing nothing of it as such, is to me clear evidence that he was spirit-taught.

The story of the 'Christmas Carol' turns upon the visit of Marley's ghost to Scrooge. Marley and Scrooge had been partners in business, both cold, grinding, selfish, unfeeling, un-giving. Scrooge's character is indicated in these words: 'Oh! But he was a tight-fisted hand at the grindstone, Scrooge! a squeezing, wrenching, grasping, scraping, clutching, covetous, old sinner! Hard and sharp as flint, from which no steel had ever struck out generous fire; secret and self-contained, and solitary as an oyster.' As Scrooge was, such Marley had been, and he had been dead seven years. The story opens on Christmas Eve. Scrooge had already acted as a curmudgeon to a pleasant nephew who had come on the hopeless errand of inviting him to dinner; had snubbed his underpaid clerk, to whom he grudged Christmas Day; had been rude to a benevolent gentleman who was getting up a Christmas fund for the destitute; and had threatened a carol singer with an office ruler. He had then shut up his counting-house, and had betaken himself to his solitary rooms, where he was sitting when his late partner visited him, after a prelude of knocking and bell-ringing which Scrooge pronounced to be 'humbug,' as it had no material cause. Marley comes up stairs, with a clattering as of a chain being drawn after him, and passes through the heavy door into the room. He is thus described:—

'Marley in his pigtail, usual waistcoat, tights and boots; the tassels on the latter bristling, like his pigtail, and his coat-skirts, and the hair upon his head. The chain he drew was clasped about his middle. It was long, and wound about him like a tail; and it was made (for Scrooge observed it closely) of cash-boxes, keys, padlocks, ledgers, deeds, and heavy purses wrought in steel. His body was transparent; so that Scrooge, observing him, and looking through his waistcoat, could see the two buttons on his coat behind.'

Scrooge is still scornful, but at length is convinced and alarmed, and begs for mercy.

"Man of the worldly mind!" replied the Ghost, "do you believe in me or not?" "I do," said Scrooge. "I must. But why do spirits walk the earth, and why do they come to me?"

"It is required of every man," the Ghost returned, "that the spirit within him should walk abroad among his fellow-men, and travel far and wide; and if that spirit goes not forth in life, it is condemned to do so after death. It is doomed to wander through the world—oh, woe is me!—and witness what it cannot share, but might have shared on earth, and turned to happiness!"

'Again the spectre raised a cry, and shook its chain and wrung its shadowy hands,

"You are fettered, said Scrooge, trembling. "Tell me why."

"I wear the chain I forged in life," replied the Ghost; "I made it link by link, and yard by yard! I girded it on of my own free will, and of my own free will I wore it. Is its pattern strange to you?"

Scrooge trembled more and more.

"Or would you know," pursued the Ghost, "the weight and length of the strong coil you bear yourself? It was full as heavy and as long as this seven Christmas Eves ago. You have laboured on it since. It is a ponderous chain."

Scrooge glanced about him on the floor, in the expectation of finding himself surrounded by some fifty or sixty fathoms of iron cable; but he could see nothing.

"Jacob," he said, imploringly. "Old Jacob Marley, tell me more. Speak comfort to me, Jacob!"

"I have none to give," the Ghost replied. "It comes from other regions, Ebenezer Scrooge, and is conveyed by other ministers, to other kinds of men. Nor can I tell you what I would. A very little more is all permitted to me. I cannot rest, I cannot stay, I cannot linger anywhere. My spirit never walked beyond our counting-house—mark me!—in life my spirit never roved beyond the narrow limits of our money-changing hole; and weary journeys lie before me."

"Seven years dead," mused Scrooge. "And travelling all the time!"

"The whole time," said the Ghost. "No rest, no peace, Incessant torture of remorse."

"You travel fast?" said Scrooge.

"On the wings of the wind," replied the Ghost.

"You might have got over a great quantity of ground in seven years," said Scrooge.

The Ghost on hearing this set up another cry, and clanked its chain so hideously in the dead silence of the night that the Ward would have been justified in indicting it for a nuisance.

"Oh! captive, bound, and double-ironed," cried the phantom, "not to know that ages of incessant labour, by immortal creatures, for this earth, must pass into eternity before the good of which it is susceptible is all developed. Not to know that any Christian spirit working kindly in its little sphere, whatever it may be, will find its mortal life too short for its vast means of usefulness! Not to know that no space of regret can make amends for one life's opportunity misused! Yet such was I! Oh! such was I!"

"But you were always a good man of business, Jacob," faltered Scrooge, who now began to apply this to himself.

"Business!" cried the Ghost, wringing its hands again. "Mankind was my business. The common welfare was my business. Charity, mercy, forbearance, and benevolence were, all, my business. The dealings of my trade were but a drop of water in the comprehensive ocean of my business!"

It held up its chain at arm's length, as if that were the cause of all its unavailing grief, and flung it heavily upon the ground again.

"At this time of the rolling year," the spectre said, "I suffer most. Why did I walk through crowds of fellow-beings with my eyes turned down, and never raise them to that blessed Star which led the wise men to a poor abode? Were there no poor homes to which its light would have conducted me?"

The Ghost passed out through the window, which seemed to open of its own accord, and 'there were confused noises in the air, incoherent sounds of lamentation and regret, wailings inexpressibly solemn and self-accusatory.' Scrooge looked out.

'The air was filled with phantoms, wandering hither and thither in restless haste, and moaning as they went. Every one of them wore a chain like Marley's Ghost; some few (they might be guilty governments) were linked together; none were free. Many had been personally known to Scrooge in their lives. He had been quite familiar with one old ghost, in a white waistcoat, with a monstrous iron safe attached to its ankle, who cried piteously at being unable to assist a wretched woman with an infant, whom it saw below upon a doorstep. The misery with them all was, clearly, that they sought to interfere for good in human matters, and had lost the power for ever.'

There are two or three touches in this picture, and especially that 'for ever,' which we must attribute to Dickens rather than to a guiding spirit; but is not the essence of the philosophy ours?

There are some things in the Christmas story of 'The Haunted Man' which will bear reading in the same connection. A sensitive person, with sorrowful memories, makes a bargain with a phantom by virtue of which he forgets all his troubles. But it is part of the agreement that he imparts a similar insensibility to all with whom he comes into contact, and the results are deplorable. A blighting selfishness, a detestable coldness and hardness, and a general suspicion, arise wherever he appears. There is a beautiful character, Milly, a woman in humble life, who has had a great grief, in the death of her infant at its birth. Wherever she goes she does good, and is full of pity and all kinds of helpfulness. Here is a passage between her and the Haunted Man:

"I have no learning, and you have much," said Milly; "I am not used to think, and you are always thinking. May I tell you why it seems to me a good thing for us to remember wrong that has been done us?"

"Yes."

"That we may forgive it."

"Pardon me, great Heaven!" said Redlaw, lifting up his eyes, "for having thrown away thine own high attribute!"
Milly and her husband speak of the little dead child, in the presence of the Haunted Man.

"I am very happy in the recollection of it," William dear," she answered. "I think of it every day."

"I was afraid you thought of it a good deal."

"Don't say afraid; it is a comfort to me; it speaks to me in so many ways. The innocent thing that never lived on earth is like an angel to me, William."

"You are like an angel to father and me," said Mr. William, softly. "I know that."

"When I think of all those hopes I built upon it, and the many times I sat and pictured to myself the little smiling face upon my bosom that never lay there, and the sweet eyes turned up to mine that never opened to the light," said Milly, "I can feel a greater tenderness, I think, for all the disappointed hopes in which there is no harm. When I see a beautiful child in its fond mother's arms, I love it all the better, thinking that my child might have been like that, and might have made my heart as proud and happy."

Redlaw raised his head, and looked towards her.

"All through life it seems by me," she continued, "to tell me something. For poor neglected children my little child pleads as if it were alive, and had a voice I knew, with which to speak to me. When I hear of youth in suffering or shame, I think that my child might have come to that, perhaps, and that God took it from me in His mercy. Even in age and grey hair, such as father's is at present; saying that it, too, might have lived to be old, long and long after you and I were gone, and to have needed the respect and love of younger people."

Her quiet voice was quieter than ever, as she took her husband's arm and laid her head against it.

"Children love me so, that sometimes I half fancy—it's a silly fancy, William—they have some way I don't know of, of feeling for my little child and me, and understanding why their love is precious to me. If I have been quiet since, I have been more happy, William, in a hundred ways. Not least happy, dear, in this—that even when my little child was born and dead but a few days, and I was weak and sorrowful, and could not help grieving a little, the thought arose, that if I tried to lead a good life, I should meet in Heaven a bright creature, who would call me, Mother!"

Redlaw fell upon his knees with a loud cry.

"O Thou," he said, "who through the teaching of pure love hast graciously restored me to the memory which was the memory of Christ upon the cross, and of all the good who perished in His cause, receive my thanks, and bless her."

And so the curse of forgetfulness of sorrow and wrong passed away from the Haunted Man.

When I was young it was not an uncommon thing to hear or to read that Dickens was not a religious writer. So it was thought then by many; but the Churches and the professors have made considerable approaches since to his higher standard of religion. Certainly, one hardly hears the complaint now. Dickens was a great magician—a master, as has been said, of smiles and tears. More than this, he was a potent preacher of righteousness, and purity, and pity, and truth, and good will.

I do not doubt that this Christmas morn, as usual, some loving and reverent hand will place a memorial wreath upon the slab that covers the spot in Westminster Abbey where the body of the immortal novelist was laid. Let us also give our tribute of affectionate recollection, and thank God for Charles Dickens!

A. J.

MY DUTY.

I will not mourn o'er that which 'might have been,'
I will not pine for that I cannot reach;
I will not curse the fate which placed me here,
I will not rail at God with bitter speech.

But rather, I will strive to understand
His laws, and learn to cheerfully obey;
To do my duty in this humble sphere,
That I, to higher realms, may pave the way.

God's world is everywhere and so his work
Extends to low as well as high degree;
The monarch eagle soaring toward the sun;
The chirping sparrow in the hawthorn tree.

The grain of sand upon the ocean shore
Is sister to the shadowy mountain tall;
The tiny rill upon the green hill-side
Is brother to the thunderous waterfall.

The root, which delves in darkness through the earth,
Is one in nature with the giant oak;
The letter of the children's alphabet
Is kinsman to the soul-entrancing book.

From nature, then, I would my lesson learn
And do my best while I continue here,
Then, when the law requires, I shall be fit
To take my place in more exalted sphere.

Nov. 4, 1898.

WILL PHILLIPS.

Spiritualism and the 'Vale of Tears.'

By JOHN KINSMAN.

IT HAS BEEN URGED, again and again, that those who believe in the reality of life beyond what we call death, think so much of heavenly things that they make anything but ideal citizens. In many cases that charge has, unfortunately, been well founded, people imagining that it was wrong for them to interest themselves in such worldly matters as politics, for example, when they had to look after the welfare of their precious souls. They have set their minds on 'things above,' to the exclusion of those duties which lie nearest to them. The dictum, 'My kingdom is not of this world' has led many people to the mistaken conclusion that they can best prepare themselves for the next stage of existence by ignoring this world entirely, and in this conclusion they are to a certain extent upheld by the collection of Hebraic literature, which they hold to contain the revelations of the Almighty to poor fallen man for his guidance as he journeys through this 'vale of tears' to his happy home above.

Spiritualism, however, condemns such an imperfect view of life in the most emphatic manner. It is true that the messages from the spirit spheres teach that this life is but the fraction of our existence; but we are solemnly warned that our future state will depend upon the manner in which we have lived the earth life. Those who have returned from the spirit world tell us they are reaping there the results of their sowing here. The idlers, who wasted their opportunities, found barrenness awaiting them; those who delighted in wickedness found they were unable to escape from the consequence of their follies; the drunkard found he had to endure the agonies of that taste cultivated on earth, and since he could not find that wherewith to satisfy his craving, he was in very truth in hell—a hell of his own making; the miser, who spent his earth life in the hoarding and worship of golden dross, found his nature responded to nothing but the gold which he had to leave behind, and it was exquisite misery for him to watch the dissipation of his hoards by others; the man who had lived selfishly, caring for none but himself, found he had prepared a lonely desert for his future home—a desert that could only be transformed as its creator changed. On the other hand, those who lived here usefully, finding joy in the service of others less favoured than themselves, were delighted to see the veritable heaven they had all unconsciously prepared for themselves, and to know that they could continue, under happier conditions, the work begun on earth, returning to the scenes of their triumphs and failures to cheer those who were doing their best for truth, and striving to uplift those who had passed through death to reap the Dead Sea fruit of misspent lives.

All this testimony of our spirit-friends would be wasted did it not impress upon us the supreme importance of life, here as well as hereafter. Those who are on the earth are as truly spirits as those who have passed beyond, and if we can but catch the meaning of the messages of hope and guidance which have come from the spirit-world, we shall know of a surety that this life is of tremendous import. If a child has to pass through a school, the greatest care is taken to see that the best conditions prevail in the infant class—conditions which will tend to prepare the child for the part it has to play after it has passed beyond that stage. So would it be with this world did men but recognise the truth of the spirit teaching that this life is the prelude to the fuller life to which we are all hastening. Were this clearly understood, there would be no more talk of this world being a 'vale of tears,' out of which one should hurry so soon as a mysterious Providence permits. Life is one and indivisible; and if we fail to learn the lessons of the present state we shall retard our growth, for we shall find the unfinished lesson awaiting us when we have crossed the bar.

It follows that everyone to whom this teaching has become something more than an academic belief will see the necessity for making the conditions here as nearly perfect as possible. All will not agree as to the best method of arriving at the desired result, but each will do his utmost in the direction that seems to him fullest of promise. An industrial system under which a few live in inglorious ease as the result of the degradation of the many will not be tolerated, and there will be no rest until the conditions are so adjusted as to promote the fullest development of the spiritual side of man.

With this knowledge the Spiritualist should need no reminder of the fact that his place is in the van of all progressive movements. I do not plead that he should join hands with this party or the other; but merely that he should be true to the knowledge he has, and that whenever there is a blow to be struck for freedom he will be there to strike it. I believe Spiritualists have generally been found in that position; but there are those who are inclined to leave too much to their spirit friends, and who like to lead as easy a life as is possible. To them I would appeal. He who knows the truth and declines to live in accordance with it: who knows a certain course should be taken and yet hesitates to take it, is sowing seed that must eventuate in a harvest of remorse. Have we not all conversed with those who have passed into the spirit-world after such a life, and noted how bitterly they have mourned over wasted opportunities? And, shall the lesson they have so vividly placed before us be lost?

Rightly appreciated, Spiritualism would turn this world into a veritable paradise—a fitting haven of preparation for the

journey that stretches before us. Meanwhile every Spiritualist should do his best to help the chariot of progress along, and should be able to find endless inspiration in the fact that the weakest effort is not lost, and that the humblest may do something to hasten the advent of the Golden Age.

All who strive will, naturally, encounter obstacles, and will, at times, be inclined to cry with William Morris:

We've toiled and failed. We spake the word—
None hearkened. Dumb we lie.
Our hope is dead: the seed we spread
Fell o'er the earth to die.

But, in the light which Spiritualism sheds even in the darkest corners of earth, we shall be able to exclaim with the same brave fighter for saner conditions of life:

What's this? For joy our hearts stand still,
And life is loved and dear.
The lost and found the Cause hath crowned
The Day of Days is here.

The Voice of the Spirit.

THERE were those of old who regarded every spirit who spoke through a medium as the spirit of the Lord, who regarded many voices from the spirit-world as one voice, and who also believed in the voice of the priest, and much that he added to the voice of the Lord.

The spirit-world then, as now, was seeking to break through the darkness, but the 'darkness comprehended it not,' or, at any rate, but very dimly was the light discerned. No fault need be found with those earlier children of the world's infancy, seeing that they had some occult facts upon which to base the hope that was in them, but what shall be said of the faith and credulity of those in this age who ignore all facts of a similar nature, while they take on trust the things that are recorded to have taken place thousands of years ago?

There are those to-day who seem to imagine that Deity somehow has changed His ways, and is not the same as of old; but, having spoken once and for all, the voice of inspiration has been hushed into silence for ever; that the angel of the Lord no longer appears unto mortals; that the operation of irrevocable law has been stayed; and that man to-day must be content with the stale traditions that have filtered through the bygone ages, and have become tainted in their passage through a thousand channels. And yet, in spite of this, the Spiritualist knows that the 'earth moves'; that the same psychic laws still operate, producing their like effects; that the tide of inspiration still flows through the channels of human agency and mediumship; that the writing on the wall has not ceased; that the modern Seer of Patmos is no idle myth; that as prophets and mortals of old heard voices and saw visions and had dreams, so is it to-day; that as Jesus, while in the flesh, conversed with Moses and Elias, and possibly with other spirits who had long left the flesh, so do thousands converse with spirits to-day; that as Jesus showed himself to his followers and disciples who were in the flesh, though he himself had put aside the mortal form, is a proof of the truth of Spiritualism; for the Spiritualist is only following the example set by Jesus; and, though many to-day arise from the grave, yet the followers of Jesus, while professing a belief in the communion of saints, decline to practice what they say they believe and teach! Why be content with a vague hope and a barren belief, when to these and to faith we may add knowledge?

Thus saith the Lord, etc., etc., are passages in the older records capable of a just interpretation in the light of the facts revealed through Spiritualism, because this ancient form of Spiritualism may be made to harmonise with the phenomena of its twin-sister to-day.

Modern Spiritualism has come to pull down and destroy; it has come 'to seek and to save that which is lost'; it has come to clear away the 'accretion of error and the rubbish,' so that the flower of the spirit may spring up into fresh bloom and beauty. This task may not be pleasing to the ritualistic Pharisee who is content to flounder in the morass and the mire of outward and empty forms, but it is the mission of the returning spirit-people to strip those ancient germs of spiritual truth of that false divinity that is said to hedge a king: of that weird glamour and that halo of hoary sanctity which have so long enchanted the view, and which still blur the vision of so many, till man by a concentration of gaze at this Oriental blinking Sphinx-like oracle, has become the psychologised subject, who can hear naught but the hypnotic suggestion of the Mahdist magician.

Must the more brilliant light and splendour of the higher thought and inspiration of to-day be clouded in the cycling ages that must come and go before man shall be able to gaze on them or perceive their beauty? Must the more robust thought and the more transcendent knowledge of this age wax hoary, and be wrinkled with fable and legend before they are appreciated? Why so much of this antiquated idolatry and primitive fetish worship?

Thanks to 'Spirit Teachings' and kindred outpourings of inspiration, which are finding a resting place in the more broadened and receptive mind of this age; in these comes the answer that 'God is fulfilling Himself,' and that the old features and forms, like clouds, are passing away, as the sun of a new dispensation has already begun to dawn on the horizon.

'As the light dawns upon the world, and the clouds lift, the watchers, whose eyes are spiritually opened to discern the signs of the times, they who stand on the watch towers to catch the first gleams, these are ready to welcome with joy the break of day. "Joy comes with the morning," "Sorrow and sighing flee away." The terrors of the night, "the powers of darkness," are past. But not for all. Full many there will always be for whom no ray of light is visible till the sun has gained his meridian splendour. They slumber on, heedless of the light that is breaking on the world.'

"Spirit Teachings" have come not to destroy the truth, but to clear away the "overlaid errors of human invention," and to reveal that which is absolutely true, without a shade of colouring, namely, that we are spirits placed for awhile in a garb of flesh to get training

for an advanced spirit-life, where the seeds sown in the past bear their fruit, and the spirit reaps the crop which it has prepared. No fabled, dreamy heaven of eternal inactivity awaits us, but a sphere of progressive usefulness and growth to higher perfection.'

'Immutable laws govern the results of deeds. Deeds of good advance the spirit, whilst deeds of evil degrade and retard it. Happiness is found in progression and in the gradual approach to the God-like and the perfect.' The spirit of divine love animates the actions, and in mutual blessing the spirits find happiness. For them there is no craving for idleness; no cessation of desire for gradual advancement in knowledge. Human passions and human needs and wishes are gone with the body, in the developed spirit which lives a life of purity, progress, and love.' The spirits 'know of no hell save that within the soul: a hell fed by the flame of uncontrolled lust and passion, kept alive by the agony of remorse and sorrow, and fraught with the pangs that spring unbidden from the results of past misdeeds, from which the only escape is by retracing the steps, and in cultivating the qualities which shall bear fruit in love and the knowledge of God.'

'Be not deceived: God is not mocked: whatsoever a man soweth that shall he reap.' The spirit world emphasises the unerring truth of this doctrine of good works, upon which man's salvation or damnation hinges, i.e., as the returning spirits explain, man's salvation consists of happiness within the soul itself, as the outcome and natural effect of living a life of truth, love, and purity, or, in other words, man, by living in harmony with natural laws, which are the expression of the Divine Mind, is at one with the Father, and has his heaven of peace and joy as the direct consequence of sowing the good seed. On the other hand, man's damnation, i.e., his hell of misery within the soul is the direct outcome and effect of sowing the seed of evil deeds; hence heaven and hell are not places, but states of consciousness meted out in degree to each with mathematical accuracy, in accordance with irrevocable laws. Man is, therefore, the creator and arbiter of his own destiny: if he prefers to live a life of sin and folly he loses his liberty, and becomes a slave to his own vices; the fleeting so-called pleasures he indulges by an evil course of conduct, must finally reduce him to the condition of the idiot and the imbecile, when he shall not have the power to respond to a single vibration of love, beauty, or pleasure.

The so-called pleasures of sin are enjoyed at a fearful cost: they sap the vitality of man's physical, spiritual, mental, and moral life, the fountain of his being is dried up, and yet his evil passions, like a troubled sea lashed into fury by the winds, are full upon him, but no gratification of these is possible. Here we have the true interpretation of that passage concerning the 'outer darkness, where the worm dieth not, and the fire (of passion) is not quenched.' Judgment is an ever-operating quantity. See the drunkard, as he reels along, with unkempt hair, bleary-eyed, and bloated face, with tottering step and trembling limbs, loathed and despised of men, is this not proof enough of judgment, and even hell on earth?

To quote again a passage or two from 'Spirit teachings': 'This mortal existence is but a fragment of life. Its deeds and results remain when the body is dead. The ramifications of wilful sin have to be followed out, and its results remedied in sorrow and shame. None are excused as favourites: none are punished mercilessly for error which they were unable to avoid. Eternal Justice is the correlative of eternal love. Mercy is no divine attribute. It is needless; for mercy involves remission of a penalty inflicted, and no such remission can be made save where the results have been purged away. We know nought of that sensational piety which is wholly wrapped up in contemplation to neglect of duty. We know that God is not so glorified. We preach the religion of work, of prayer, of adoration.'

The man who sows the good seed by leading the good life, according to the light that is in him, at once enters the golden path of eternal progress; peace, and joy, and light begin to flood his soul; no loss of vitality with him: the fountain of his being overflows with living waters having their source and rise in the ocean of the Infinite. As he progresses in purity of thought, nobility of character, sincerity, self-sacrifice, and in losing sight of self and all that is selfish, so in proportion does he enter into a fuller joy and freedom. The finite creature can add nothing to the Infinite Creator or Evolver. If the finite could add to the Infinite, then the Infinite would fall short of what the finite added; that is, the Infinite would not be Infinite, which would be absurd.

His are, therefore, 'all the kingdom, all the power, and all the glory.' It is obvious, then, that man can no more add to the honour or glory of God than he could add to the knowledge or Wisdom of God. The highest form of service that man can render to God is obedience to divine laws, whereby man, according to his capacity to receive, may fill the storerooms of his being with Deity's knowledge, wisdom, justice, beauty, and love; and, as man thus clothes and crowns himself in the Father's glory, he shines out with more radiance and beauty, until finally the divine principles of truth, purity and love, are so fixed and rooted in his nature that no power in the universe could uproot them, nor influence the man to deviate for a moment from the path of godliness. Man, having soared to this altitude of a robust angelhood, will enter into possession of that crowning reward of absolute freedom, when no power other than the Divine Father can touch him. Man will then be free to explore the heights and depths, and behold with open vision the hidden riches of the Father's grace, and the brighter glories that are in store for all His children, and which it hath not entered into the heart of man to conceive in his present undeveloped state. Then, indeed, can man be trusted with absolute freedom, for he will have arrived at that stage in his eternal progress when that superficial growth of evil shall have been entirely eliminated and eradicated from his being; but, to his progress in knowledge and wisdom there can be no finality, because the universe is boundless, and assumes a never-ending condition of joyful experiences.

L. H.

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THE TWO WORLDS.

The People's Popular Penny Spiritual Paper.

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Experience.

II.

SINCE writing our former article, we have had an opportunity of reading in some of the London papers an account of the 'Experience Meeting,' held at St. James's Hall, London, under the auspices of the London Spiritual Alliance, a meeting at which we were favoured to be present. Whilst there, we realised an ambition which had long lingered in our mind—to see the day when a large number of highly educated, cultured, and refined people should be gathered together behind the name of Spiritualist. Judge of our surprise, however, when on reading the newspapers referred to, we discovered that the meeting was made up of two extremes: the larger portion of ladies and gentlemen of wide experience and modest bearing, the remainder containing some ill-informed and prejudiced reporters of what is often spoken of as an enlightened press. We are very sorry for the enlightened press, when its existence depends on the retelling of ignorant and prejudiced accounts of things it is not familiar with, to a body of still more ignorant readers who lack the knowledge or experience necessary to discriminate between a hoax and a serious affair. We should be even more sorry still, if we could think that this low class of journalist knew better, and merely wrote to supply the needs of their gullible readers. 'Seest thou a man wise in his own conceit, there is more hope of a fool than of him.'

It is said that an itinerant clock-maker—a clock-dresser—when travelling in the north of England in the early part of the century, came to a village where there was not a single clock, and on asking one of the villagers how they did without them, he received the reply:—

We eat when we are hungry,
And we drink when we are dry;
To bed we all when tired go,
And get up when we can't lie.

Truly, 'where ignorance is bliss 'tis folly to be wise.' With the experience of the ages, and our own experience behind us, why wonder men are foolish; nay, rather ask why are we not wise? If Thomas Carlyle came back to-day and said, 'The population of these islands is nearly forty millions, mostly fools,' it would be as true as when he said it of thirty millions. In vain would it seem to have been written, 'The way of transgressors is hard,' 'be sure your sin will find you out.'

In analysing the causes of man's folly, his ignorance and lack of wisdom, we enter at once upon an interesting pursuit, which if it benefit not mankind at large should at least be of service to the individual. And the strong probability is, that when we are in a mind to commence the experiment, we shall start with ourselves. The great aim of science in the material realm is to discover laws and causes; in the development of human character there are laws and causes at work, and doubtless it is the duty of the student of human character in which is involved man's spiritual nature, to discover those general laws at least to which man by nature is subject.

It cannot be for a moment doubted that our first consciousness was a contact with the material world through the realm of

sense, everything appealed to the mind through a concrete state of things, and abstract ideas were totally unknown to us.

The new-born babe, by a natural instinct, through the sense of touch, seizes its mother's teat, but it would seize a hundred different teats in like manner, and if it were never told it would never know its mother from any other woman. All was interesting to us; each new toy amused us for a day and then we broke it; the value of the thing we knew nothing about. Indeed, we knew nothing, but our contact with fire and scalding water, which caused us pain, gave us the abstract idea of heat; our tasting of things sweet, by and by, gave us the idea of sweetness, and so on through the operation of all the senses. We found out in course of varied experiences what was pleasant to us and what disagreeable; what pleased us we indulged in, what we did not like we avoided, and following on the lines of instinctive self-gratification we became selfish, and hoarded those things from which our senses received their pleasures; hence the origin of the idea, 'every man for himself.' But with this unreasoning selfishness there came a sense of injustice when the weaker found himself in need of those necessities of existence of which the stronger had become possessed. In this respect we are exactly like the pup or the kitten or the young pig, ours, like theirs, is a mere animal existence.

Now, we are brought by our parents into contact with precept, our selfish desires are modified, and we are not allowed to eat and drink and do just what pleases us; they have an experience that we know not of, and out of their natural affection and desire for our future welfare, they instruct us in our filial and social duties, imposing punishment upon us in one form or another, if necessary, to coerce us into the performance of these duties. The law of right and wrong is laid down for us, and we learn for the first time something of the abstract notion of responsibility; the moral sense, as it is called, is awakened, and with it conscience, by which we judge ourselves and others; the golden rule is established within us by an unconscious effort, and we know without any process of reasoning right from wrong by their positive and negative abstractions as they exist in idea in our own minds. Those who have much experience in the training of very young children will recognise the truth of this, in the fact that when charged with wrong they naturally show their guilt in manner more than in words; whilst they equally manifest pleasure when their innocent well-doing is marked by approbation.

If we could suppose it possible that there are parents in whom the sensuous desires and the moral sense are evenly balanced, we could imagine a race of beings springing from them who would be a nation of angels, but we cannot so imagine, for our common experience shows the whole human race to be entirely out of equilibrium. But whilst this is the case generally, the pages of history and our own experience show many instances where the moral, mental, or spiritual sense has become so highly developed that the animal or selfish principle has become subordinated, and the wisdom of the soul has brought all sensuous desires within her dominion. It is recorded that a physiognomist of his time declared Socrates to be brutish and sensual, and the populace would have mobbed him, but Socrates declared that by nature he was so, but by 'will' he had overcome his natural disposition.

The whole testimony of religious and philosophical history proves that all men grow through or out of the desires of the flesh to the life of the spirit, and that there is perpetual warfare between the aspirations of the spiritual nature and the animal selfishness. It proves, moreover, that self-denial has brought the greatest happiness to the individual, and that wisdom outlives all the records of tyranny, riches, and selfishness; the former is loved for its virtues, and the latter are hated for their vices by all who have grown out of them. Anaxagoras said, 'To philosophy I owe my worldly ruin and my soul's salvation.' On the purely religious side, the psalmist says, 'I have been young, but now am old, yet never saw I the righteous forsaken, or his seed begging their bread.'

We do not intend to quarrel with the Secularist, whose experiences have not yet brought him within the purview of spiritual verities, but we object to anyone acting the part of a dictator in a sphere of knowledge in which we know him to be ignorant, and would say, 'Whoso answereth a matter before he heareth it, it is a shame and a folly unto him.' The cynic may revel in the jibes of his empty brain, and the bigot besport himself in his own imaginary world, but these can never stand against the experience of the wise and great of all ages, nor against the experience of those who live to-day. The oldest man is but a child, led by paths he knows not, and as he looks back over his long life he sees that all his experiences, when wisely viewed, are but the warp and the weft of the pattern of that spiritual garment by which his character is known in the spiritual world.

The Bed-Rock of Spiritualism.

By P. GALLOWAY.

THE bed-rock of Spiritualism is spirit, and upon this solid foundation is built the whole spiritualistic philosophy. To define spirit is perhaps impossible at this stage of human development, but the definition the Rev. John Page Hopps gave might, I think, be accepted and be endorsed by the bulk of thinking people as being the best possible with our present knowledge. 'Spirit,' said he, 'is to me what God is—the great, necessary, inevitable inference.' And if it be true that 'Reason cannot show itself more reasonable than to leave reasoning on things above reason,' then we had better leave it at that, for with our present limited experience of conscious life we are absolutely unable to do more than speculate on things eternal. But even in those great depths, or heights, of mystery we are not altogether shut out from guidance, for although 'away down in the dim recesses of the human soul there is no reason,' there are instincts and impressions always on the alert and not to be gainsaid. And that instinct and those impressions, coupled with our faulty observations, our unregulated imagination, our limited reasoning, and the results of our experiences, however badly these results have been noted, are all tending to the development of faculties which will enable us one day to understand more clearly and to define with more certainty. But after all when man sits in judgment upon his life—whether that be done daily, or yearly, or once in an age or an æon, matters not, but do it he must—he will enquire of himself, 'What have I done? What have been the motives which inspired my actions? He will not trouble himself so much as to what he knew, for instinctively we all know sufficient to find the work we can do and ought to do, and what can only be done by ourselves alone, if we want to do it.

It is a strange life this of ours, for, although our abilities be only of the most common order, our place in the world unnoticed and of the least importance, and if we were moved out of it to-day would be filled to-morrow, and perhaps for the good of humanity, to much better purpose. Yet, while we are here in our own place no one else can do so well what we do, nor can anyone else see as well as we can what we ought to do. Someone said, and said truly, 'the race is run by one and one, and never by two and two.' But although 'God has made very many heads, there is only one heart in all the world,' and what to do is never hidden from it. For that great common heart beats and throbs eternally with the one dominant theme of love and service, a theme that all understand, and the melody of which runs through the whole masterpiece of creation.

But despite the difficulties in defining spirit with mathematical precision and clearness, it is undoubtedly the foundation as well as the keystone of what we are pleased to believe will eventually become the religion of the whole human family. It may be, nay, it is to be hoped it will be, a many-sided religious system; that it will express itself in many forms, and be wide enough in its scope to take in all variations of thought. For, after all, truth never changes; it is man that changes; and in his infinite variety and continual mental modifications different aspects of truth are not only likely, but are a moral necessity.

Huxley said, 'Science commits suicide when it adopts a creed'; and so it must be said of a scientific religion. And if it be true what another wise man says, 'There is only one real failure in life possible, and that is not to be true to the best one knows,' then a creed at best can only be a stunter of growth, a breeder of mental disease, a halter for slaves. But in a free society (which the society of the future will be) with a natural religion, a creed, such as we know it, will be an utter impossibility. Even now, with all the inherited bias in favour of creeds, when a man comes to the end of his earthly career, when he is looking out across the meadows and the river that separates him from the land he is hastening to, they have little if any influence upon him. To use the words of Rudyard Kipling, 'When a man has come to the turnstile of night, all the creeds in the world seem to him wonderfully alike and colourless.'

But the Spiritualist, without a creed, who has only in a minor degree grasped the greatness of his philosophy and the solidity of its foundations, can more than any other 'be all things to all men,' without lowering his dignity or holding his principles as pious opinions only. With the Christian he has common ground for many of his beliefs, although on that same ground he builds so very differently. He believes in the spiritual, in the things, 'not carnally discerned'; 'in the world to come'; but, to him, the spiritual is here as well as yonder, and 'the past and time to come are one, and both are now.' He believes in 'the communion of saints,' but he likes best to commune with his own saints, for he knows them best and can only fully appreciate their communion. He does not object to have communications with others of his fellows out of the body, any more than he objects to have sympathetic connection with them in the body; but to hear again the sound of the silent voice of those he thought he had lost he hungers most, and his whole being craves for the knowledge and assurance that they live still and are near him. He minds not the means used nor in what form they come to him; he cares not how they prove their identity if they will only come and answer to his call.

I shall not fear thee, howsoever thou come,
Thy coldness will not chill, though Death is cold—
A touch, and I shall know thee, or a breath;
Speak the old well known language, or be dumb;
Only come back! Be near me as of old;
And thou and I shall triumph over death.

The Spiritualist and the Christian both believe in grace, but again differently. 'The heavens declare His glory,' saith the one; and the earth is but the reflection thereof, saith the other. Badly mirrored it may be, twisted and contorted undoubtedly it is; but only ignorantly and all unwittingly, for man is not yet an adept at reflecting the glory of the eternal. However, the light is in him, and he begins to know it, for he has learned to say:—

It is enough that through Thy grace
I saw naught common on Thy earth.

And this is a most marvellous advance upon the time when he advocated the doctrine of natural depravity and original sin. The Spiritualist believes in Heaven, for he sees

Earth crammed with heaven
And every common bush afire with God

He believes also in hell, but, like Omar of old, his experiences have persuaded him that hell is near and personal.

I sent my soul through the invisible,
Some letter of that after-life to spell;
And by and by my soul returned to me
And answered, I myself am heaven and hell.

To him there is no heaven and no hell in the great universe other than there is in the heart of man. And in the days to come, when Love and Wisdom have driven out Hate and Cruelty, hell shall have passed away forever.

He believes in death, but by no means as an enemy; in the grave, but only as a lumber-room for old clothes; in election, but in the election of all living, all that have lived, or ever will live. He believes heartily in a saviour, but that every man is a saviour to his brother man, and all are brothers.

The Spiritualist believes with the Deist in one God, the Father-Mother of all, 'the Almighty Reason.' A God who is the source of all being, the central sun from which streams continually the life-giving principle, the Universal-All, which

Lives through all life, extends through all extent,
Spreads undivided, and operates unspent.

With the Polytheist he believes in many Gods; for he holds that all men are gods, embryonic gods, with all god-like qualities within, mainly dormant it may be, but only waiting for the necessary conditions to declare themselves and to become active.

He believes with the Secularist, in perfect freedom of thought, but he has a wider conception of its meaning; for in all 'thought' he sees Truth clothing herself as best she can with the material at her hands. And in Free-will he sees, 'not the liberty to do whatsoever one likes, but the power of doing whatsoever one sees ought to be done.'

He believes with the Materialist that all things should be tested and proved as far as it is possible to test and prove. That nothing exists but what man can know, and that he ought to search and probe until he does know; that there is nothing hid but what can be revealed, and nothing secret but what some time will be made known; but that man is mortal, only he draws the line. In the words of Whitman, he cries:—

If ants and maggots end us,
Then alarm for we are betrayed.

All our emotions, all our instincts, all our aspirations for higher things, our hunger for harmony and spiritual rest, our hatred of discord, our reverence for life, our instinctive shrinking from severance and all that savours of death, surely are not false lights? Men may arm mortality with terror to play the bogey with, but

The soul, secure in its existence, smiles
At the drawn dagger, and defies its point.

He believes with the mystic in the spiritual essence of all things—the indwelling secret that can only be found by him who diligently searches. He believes very much with the mystic, but objects to his mentally shutting himself up, monastically-like, from the world which needs him and his light so much.

How can a bird that is born for joy
Sit in a cage and sing?

And with men so with birds: work and freedom, joy and usefulness can only be active and valuable among their kind. While the Spiritualist believes that all is spirit, that the things seen are only the husks within which the kernels dwell, and to discover the secret of the kernels can only be done under certain conditions, still the work of studying human life can surely only be done amongst men—never in the wilderness nor in the monkish cell.

He believes with the Individualist that each and every man must be perfected in and by himself; that he must develop himself. He agrees that 'every man has within himself a continent of undiscovered character,' and that continent he himself must explore. But he also knows of the absolute necessity there

is for an environment, physically and spiritually, much healthier and wider in every sense, before human character can be of a much higher order than it is at present. And that this much-deserved improvement can only be effected when it is fully realised that men are wholly dependent upon one another for very life itself. 'Humanity is but a species in the vast garden where the flowers of heaven are cultivated,' and this human flower, like those in the gardens of earth, can only grow healthily when the necessary conditions for such growth are given.

With the Socialist he is at one in believing that all men are brothers; but he goes further when contending that this brotherhood principle continues to be operative in that wider sphere which all men must enter sooner or later. And as the Spiritualist knows that the character of men goes with them wherever they go, and that from across the borderland they can with their new-found powers influence with greater effect than ever those left behind, he as a consequence must be more of a Socialist than the Socialist who is not a Spiritualist ever can be. He knows as well as the Socialist that narrowness of mind, the stunted intellect, the undeveloped sympathies are engendered by the wrongs unrighted, the oppression and injustice of this selfish age; but he also knows these unhappy conditions are not righted at once when the body is cast aside, but are still active hindrances to their own well-being as well as to those on the earth they still cling to. All life is one, and the influence of man upon man is eternal. And the influence of men on the 'other side' can only give help and encouragement to those still 'climbing up the steep of time,' when the conditions surrounding life allow for the production of such good influence here before the earthly experiences are ended. When the principle of brotherhood rules upon earth, then the influence of man beyond time, now a burden grievous to be borne, will be strengthening and health-giving; and the Golden Age will be near at hand.

But although Spiritualists have such an all-embracing philosophy, they have not by any means become possessed of all the virtues; they are just like all other sections of society, a mixture of saints and sinners—men and women doing the best they can under the trying conditions of their daily existence. The world is bad enough in many ways, but in many others very good. Religious sects are wretchedly intolerant all the world over, but in them all there is a leaven which works for righteousness. The 'Saints,' though perfectly sincere, may be but 'broken lights,' but they reflect somewhat of that true light which 'lightens' every man that cometh into the world. Their 'isms' may be narrow and exclusive, their beliefs cold, but

Our little systems have their day;
They have their day and cease to be;
They are but broken lights of Thee,
And thou, O Lord, art more than they.

But the philosophy of Spiritualism, not being tainted with supernaturalism, nor hampered by traditional authorities, can absorb the good and true from all other systems of religious thought. Being natural, it is as wide as human needs, and free from all that might prevent a fuller expression of truth—and truth is welcome, come how or when it may. Its basic principles can be demonstrated without the aid of priest or scientist, yet be scientific and religious. It is like a wide-spreading tree, whose root is firmly embedded in the earth, and whose great trunk reaches up into the heavens—a mother tree sheltering under its branches all the children of the earth, and among its leaves the myriad children of the air.

The good time has not yet come when the lion and the lamb can lie down together without danger; and we Spiritualists have 'a long row to hoe' before our philosophy will be universally accepted. Sorrows and trials, persecutions and hatred may be our lot before the good time comes, as it has been the lot of all pioneers of advanced thought in the past. But we may not rest, neither falter, although we know the journey will be long and toilsome before the goal is reached. The work has to be done, and can only be done by persistent and strenuous effort.

Forlorn the way, yet with strange gleams of gladness,
Sad beyond words the voices far behind;
Yet we, perplex with our diviner madness,
Must heed them not—the goal is still to find!
What though beset by pain, and fear, and sorrow,
We must not fail, we children of To-morrow.

SIMPLE SOULS still clamour occasionally for what they call 'a new religion.' My friends, you will not get this new religion of yours; I perceive you already have it, have always had it! All that is true is your 'religion,' is it not? Commanded by the Eternal God to be performed, I should think, if it is true. Do you not already, in your dim heads, know truths by the thousand; and yet, in your dead hearts, will you perform them by the ten, by the unit?—*Carlyle.*

THE old saying has it that 'In the midst of life we are in death.' 'Behold, I die daily.' You are dying daily, as regards the physical form. But you are living the spiritual life now, thinking the spiritual thoughts now. Who knows when the death-knell will sound that will close the book of this life? That book once closed you can never inscribe any fresh records therein. One of the greatest regrets of many who pass out of this life is, 'Oh, if I had only known, I would have done so differently.' 'I should have liked to help So-and-So.' *Do it now.—Death's Chiefest Surprise.*

Uncanny Rooms.

ON THE SUBJECT of haunted houses many volumes have been written, while the more fugitive literature of the newspaper and the magazine dealing with the same topic may well be described as vast. Nothing like so much has been written concerning the many mysterious rooms to be found in various old houses in the United Kingdom, a consideration which may serve to justify the present notice.

Perhaps the most remarkable, and certainly the best known, example of a mysterious chamber is the 'Secret Room' of Glamis Castle, one of the finest and most picturesque of Scottish castles, and the seat of the Earl of Strathmore. This secret chamber, it is said, according to the custom and tradition of the family, must only be known to three persons at once, the Earl, his heir apparent, and any third person they may take into their confidence.

Many efforts have been made by persons not in the secret to discover the locality of this remarkable room; but all search has hitherto been in vain. Naturally, conjecture has been rife regarding the mystery attaching to the place, and all kinds of stories are told to account for it. It will be sufficient to quote the most popular, and perhaps the most probable, of these explanations, which is to the effect that in the days when blood feuds were common amongst the Highland clans, a desperate encounter took place between the Ogilvies and the Lindsays, in which the former were defeated. A number of the conquered clan, flying from the victors, sought refuge in Glamis Castle. They were admitted by the owner, who, under pretence of concealing them, secured them all in an inner room and left them to perish of hunger. Their bones, it is said, lie there to this day, and the horror surrounding the chamber led to its being walled up many years ago, only the secret of its locality serving to keep alive the recollection of the terrible tragedy.

A book published some years ago, on the haunted homes and family traditions of Great Britain, gives an account of a house in the south of England, one of the rooms of which had a mysterious lighted window. The place was uninhabited, and all the windows were dark, with the exception of this particular window, the chamber of which it was the outlet being filled with a strange, sickly light. Once, it is stated, an attempt was made by a couple of strong-minded individuals to solve the mystery; but on entering the room, they stated afterwards, they were the victims of such strange sensations, amounting to an overpowering horror, that they were glad to escape from the place. The room became known as the 'luminous chamber.'

A well-known lady journalist recently narrated to the writer an odd experience she had passed through in connection with the haunted corner of a room. It was the corner of a sitting-room in a large residence in the west end of London—a room in daily use by the family. The lady referred to happened one day to pay a visit to the house, the occupants of which were acquaintances of hers, and while in this particular room she became conscious of certain eerie and uncomfortable sensations whenever she approached a certain corner. The influence, or whatever it was, seemed to be so very marked that she mentioned the fact to her hostess, who at once said: 'I am very sorry. I ought to have told you about that. That is the "haunted corner."' It appeared that the sensations experienced by the visitor had been felt by others who had happened to sit or stand in that particular corner. No very definite theory had been put forward to account for the mystery, although there was an idea in the family that a visitor of the previous tenant had some tragical connection with the spot.

A somewhat similar case was recorded in a monthly magazine some time ago. The narrator of the incident stated that he was staying at a country house with some friends. One day when the inclement weather prevented any out-door pursuit, he spent some time by himself in the library, but during that time he was conscious of so deep a sense of depression and fear, accompanied by a strange feeling that he was not alone in the room, that he became alarmed, fearing that he might be on the verge of some serious illness. On narrating the circumstance to his host, the latter remarked that it was not the first occasion by many that he had heard of the matter, although the experience was chiefly confined to persons of a sensitive temperament. The library, it appeared, was the scene of some dark passage in the life of a previous occupant of the house, long since deceased, and this was the generally received explanation coupled with a whispered rumour that the library was haunted by the spirit of this person.

At Creslow House, Buckinghamshire, it is said, that one of the bedrooms is rarely if ever used, since it cannot be entered even in the day-time without a feeling of trepidation and discomfort. Tradition, as usual, associates it with a tragedy.*

Near Colne is an old country house known as Wye-Coller Hall. It was formerly the residence of an old family named Cunliffe, and contains a room to which a gruesome superstition is attached. On a certain day every year, so the story runs, a phantom horseman visits the house, and dismounting, makes his way up the broad oaken stairs to the particular room, which soon afterwards resounds with a woman's shrieks. The horseman is stated to be a member of the Cunliffe family, who murdered his wife, and who (after the mysterious fashion of the orthodox ghost) re-enacts the tragedy annually.*

* Those acquainted with practical psychology will know that it is not the actual spirit which repeats the original tragedy, but that as a rule the whole scene is simply a sort of psychometric picture.

Caverley Hall, in Yorkshire, has a room which, according to report, has an uncanny atmosphere, and is generally shunned by the inmates, as having been the scene of a terrible tragedy in the seventeenth century.

Such are a few of the many examples of rooms to which a grisly interest attaches, an interest that challenges the attention of the Spiritualist, and provides a nut which materialism will never be able to crack.

D. G.

Constructive Spiritualism.

By WILL PHILLIPS.

'A TREE is known by its fruits.' Spiritualism with all other religions must pass under the form of judgment contained in this dictum, and, if it is to hold a permanent place among the religions of the world, much more if it is to become the religion, Spiritualism must evidence some fruitage as a result of its labour, some manifest result of its endeavours, some objective form of its subjective teaching.

Mr. T. O. Todd, in the *Lyceum Banner*, recently, struck the key of helpfulness in his proposition to establish a seaside home for invalid Lyceumists; but this is the only endeavour that has been made lately for a philanthropical side to our movement, save the O.P.S. fund. It is not in order to find fault, but that we may help each other to a mutual understanding of our position, that this article has been penned; and, when we refer to the meagre support granted to the O.P.S. funds, and the general lack of enterprise in systematised endeavours to help the needy and suffering, it is that we may, if possible, help to arouse some endeavour in the direction of truly constructive Spiritualism.

Any religion which makes a man selfish, and leads him to forget the requirements of others and his duty toward them, is not only not helpful but positively injurious. Now, Spiritualism has been in existence some fifty years and the statement may reasonably be made, as it was by an intelligent American gentleman, 'You cannot show me one endowed school in running order; you cannot point to fifty well-equipped temples of worship; you cannot show any charitable work nor missionary effort such as the Unitarians and Adventists exhibit, and they have not one-fifth of the followers that Spiritualism has.' This was spoken of the United States, but it may apply equally well to this England of ours. This may seem to be a showing forth of our weaknesses, but no man ever became strong until he had found out his weak places and remedied them; so with a movement; let us face the place of our greatest weakness, and never rest until it is as strong as the strongest.

The gentleman quoted further remarked, 'Either you Spiritualists do not believe what you profess to believe, or you have sought Spiritualism for the purpose of escaping certain well-defined duties to your fellow-men.' This is a strong statement, and made, says the Editor of the *Banner of Light*, 'a deep impression upon the mind of his auditors.' Well it might. Is the accusation true? Spiritualism teaches the great principle of the Brotherhood of Man, and so well is this idea sustained that over and over again we have failures in our Societies because men will not be brotherly. We know it is frequently out of the question to judge of a movement by the lives of its followers, but surely such a noble religion as ours should be showing at least the incipient stages of those helpful and unselfish institutions which are the addenda of all other religions.

The early days of a religious system are usually its most enthusiastic. Christianity was so earnest that its earliest followers instituted a Commonwealth, and gave all they had that their fellows might be benefited. Shall we not as Spiritualists do something to evidence in our social lives the glorious truths we breathe from time to time? It may be enjoyable to sit in circle to participate in spirit communion; but we owe a sterner duty to the world outside,—that starving, suffering, emaciated world without our doors. There is a call to us to be up and doing. The smallest chapel has its band of hope, its fund for charitable purposes, and makes its regular contributions to the main body for the help of the needy and for the advancement of what is to them a saving ideal. Shall we not, as Societies, be banded together for work along the same lines. There is a mighty reserve force in our movement for a great work, and all that is needed is for us to put ourselves in line and marshal the forces of generosity and kind-heartedness which may be found in large measure amongst us. The *Banner of Light* says, 'Spiritualism can never do its perfect work while its followers are solely bent upon destroying that with which they do not agree. . . . We feel that it is time to begin the work of construction.'

The first effort toward construction seems to be in the endeavour to consolidate societies; and to do this by the settlement of speakers or pastors in the various centres. The need of this is being largely felt in the United States, and we find the President of the National Spiritualists' Association, Harrison D. Barrett, in his presidential address, voicing the sentiment of the Conference in the following words: 'Another measure that will help to revive local societies is the settlement of speakers. . . . By this method Spiritualism can exert some influence in each locality, whereas the itinerant system destroys every atom of good that is accomplished from month to month.' The Committee on the President's Report agreed that: 'The settlement of speakers, as recommended by the president to the attention of local societies as a progressive policy, is endorsed.' Not only has this representative body of Spiritualists pointed to the desirability of such a course, but we find two eminently Spiritualistic churches started independently of the National body; one in Boston by the Rev. T. E. Allen, who has recently resigned his pastorate of a Unitarian church, the other in St. Louis, Mo., with Professor W. T. Peets as pastor. We have already pointed out in a letter to the *Two Worlds* our reasons why this settlement of speakers should be accomplished: 1. For the purpose of better organisation in every way. 2. For the continuous exertion of personal influence by the speaker. 3. For the better presentation of our philosophy by consecutive addresses from the same source. It will amply repay our English societies to turn their attention to this subject with their American cousins, and to decide for themselves upon the matter,

seeing there are many other minor reasons beside the three mentioned.

With an eye to construction, it seems essential that societies shall be banded together for organised work. Our National Federation, to be of the greatest service, must be a Federation of the Society of Great Britain, One resolution of the American Conference was as follows:—'That we believe all Spiritualists throughout the country should organise into local societies; that all local societies should organise into State Associations; and that all State Associations should join the National Association.' Here we have in a nutshell the great desideratum in our own country. First, local associations; secondly, district associations; and, thirdly, the National Federation of all Societies.

Construction in our ranks demands that we shall have some settled place in which to worship; so that our church may become the granary from which we shall not only dispense spiritual but physical blessings. In order that we may have a church, it is essential that Spiritualists should first realise the need, and then—forgetting personalities, work for the attainment, not only of the ideal, but of the necessity. A church will have the effect of binding the people together; it will become their spiritual home, and with a proficient leader, it may be the sally-port for all kinds of endeavour against the evil we see around us. Spiritualists must battle not only against orthodox theology but against the conservative orthodoxy all around in state as well as in church. Not only must it war against these, but it must become the 'good Samaritan.' The essence of the religion of Christ is, 'inasmuch as you have done it unto one of the least of these, ye have done it unto me.' The Buddhist erects his caravanseries, the Christian his monasteries; at both of which the weary, way-worn traveller can find hospitality and repose. The greatest work of the Christian Church, Anglican, and Roman to-day is the attention of their ministers to the needs of the poor. Spiritualism, which would be a prophet to these, pointing to the dawn's red flush of richer promise, must show them some better works than they have already performed; or, at least, must combine with her teaching as great works as they have accomplished, in proportion to her ability.

All too frequently a few ardent workers are left at the heads of societies to bear the entire burden of financial responsibility. They bear with long-suffering fortitude the load which is cast upon them by their fellows—many of whom seem to harbour a desire to gain all for nothing. Honour to the little band, the inner circle, in every society which is working and giving continuously; but to the fringe of selfish hangers-on, shame! Let us put some decided projects before the people, and they may be stimulated to help.

Constructive Spiritualism must commence in the individual. He must see the need for unselfish work in connection with his cause. It would be interesting to know how many Spiritualist societies in this country have sewing meetings to make garments for the poor; how many have funds to feed and clothe at least one aged and helpless soul; how many are organising to bring warmth and comfort to at least one home through the bitter winter weather; how many give one collection a year at least to our National O.P.S. fund? It is by helping others we become best able to help ourselves, and by self-sacrificing endeavour we build up our own moral character; so with societies. Let us band together for some organised efforts, both for the spread of our noble truth, and for the embodying of it in action, which shall be unmistakably read by all who live in towns where there are Spiritualistic societies. Then shall we have commenced a new era in our life as Spiritualists, a truly golden age of charity and sympathetic benevolence.

EYES.—The eyes of gross persons are musty; are often bleared and suggest within and behind them frog-ponds filled with moral miasms and animal fevers. But the eyes of pure cultured and spiritual persons are clear as the morning star, fresh as the dew, and suggest within and above the soul which looks out of them, the over-arching firmament of eternal light, liberty and love. The eyes of cultured and stainless maidenhood are redolent of all conceivable beauty and sweetness; nothing is so sweet as human sweetness. . . . He who has not and does not love some sweet, pure, and beautiful woman, knows not the highest and holiest joy.

If there be no satisfaction in pleasure, none in wisdom, none in ambition, none in the golden mean, what then? Ah, where then? In duty. In doing right, because it is right. In God. And in following God because to follow God is right. Not for reward here, not for reward hereafter, not for happiness on earth, not for crowns in heaven, not for immortality of fame, and not for immortality of personal existence. Apart from immortality, apart from heaven, apart from golden gates, apart from all that, but because duty is duty and right is right, and God is God. Be a hero in the strife, be willing to be crowned with thorns, be willing to be nailed upon the cross, be willing to do, to dare, to suffer anything, so that at the end, looking back, you may say, I have fought a good fight, I have kept the faith, I have been an honest man. This, it seems to me, is Ecclesiastes.—*Rev. Dr. Lyman Abbott.*

A LITTLE CHILD SHALL LEAD THEM.—How? For a moment or two we will place one of these little ones by our side. We stand looking down upon it, thinking in the pride of our knowledge what a long distance has to be travelled before our height is reached, rarely remembering we are little more than grown children ourselves. A mental picture is presented to us of a 'grand old man' with a distinguished presence, inspiring deference wherever seen, full of wisdom as of years, and by his side is a little child, a close companion. Strange that such extremes should meet and harmonise, and the larger and fuller life be made grander by that same influence! Some of the flowers we may call from the life of a little child are, love unadulterated, trust free from suspicion, absence of self-consciousness, or humility, without which no life ever was, or ever can be truly great. This helps us to understand why 'a little child shall lead them.'—ONWARD.

The Reminiscences and Experiences of a Re-incarnated Baby.

By (MRS.) E. B. JACKSON.

AH, I REMEMBER! Ah! I remember the happy days of yore! when I roved a free Maori in my native wilds of New Zealand, before the white men came to settle, and then to conquer us poor children of Nature; to dispossess us of our lands and lives. It is true the Maori race could never hold their own against the white man. Who can? But if we Maories lacked all the adjuncts of a high civilisation, we had neither the diseases nor vices of the white man. Their priests and medicine men—doctors they called them—spoke of the Great White Spirit, who was their God; who was a God of love, and cared for the poor Maori in his hunting grounds; aye, even for the mocking bird, and that every leaf and blade of grass had their special drop of dew or rain; that all that happened on this earth, *i.e.*, in New Zealand, was in direct accordance with His sovereign will and pleasure, even to the butchery of us poor Maoris. They were ordered by their Great White Spirit to invite our people to their love feast, and they gave us rum and fire water to drink, to wash down the poisoned pudding, I suppose. That was a great feast, held about Christmas time, when their Great White Spirit is said to be born on earth. The God of the Maoris was never born!

Well I remember the feast of the poisoned pudding. I was a chief of my tribe, a warrior, held in high esteem by my own people, and respected by my enemies of the other tribes. My arm was strong; few could throw the wet-weet or the boomerang better than I could. Well, then, the white chiefs invited us heads of the tribes to a great feast, to settle amicably our respective differences about the usurped territory. There was plenty of firewater and tobacco. After we had eaten to our hearts content (we Maoris are always hungry, and we eat almost anything that comes handy in the shape of roots, meat, or even offal), we smoked the pipe of peace, and buried the hatchet of enmity and discontent. Helped on by the firewater, our hearts grew light, then our people began to dance and be merry. We were three hundred assembled that cold winter's night on the snow, guests of the white chiefs. Each man laid aside his arms and ate the white man's bread! But in the midst of the feast our great men began to feel bad, and lay down in the bush. Before morning every soul who had tasted that poisoned pudding was dead—stiff, lying on the ground—myself among the rest. I lay down to die beside my men; thus, done to death like rats, and not in the field of battle as becomes warriors to die. My agony was frightful, and my suffering lasted until the next day. It seemed as if that accursed pudding had turned to fire in my stomach, with the firewater I had drunk, and thirst, burning, intolerable thirst, added additional tortures to my death-pangs. My end was near, I had no fear to die; but I vowed a vow that if the Great Spirit who created the white man and the Maori man permitted such a thing, I wished to return to earth in some shape or other to avenge my people's and my own wrongs. That was my supreme desire as the film of death closed my eyes after my horrible suffering.

I awoke to find myself near a streamlet; it was so sweet to drink that limpid water, so cool and fresh; but, stranger than all, I was not dead. Oh no, I was alive, conscious, myself. Near me stood my father, and my men all round me. My father had brought many braves to welcome us, for he, too, had been a great chief, and had many warriors at his command. He made us drink of that cool water flowing through that green expanse, and we were restored. Then he brought us to an encampment of white braves, who were fighting among themselves for plunder and land, besides other things the white man loves so much to possess. Our braves fought with the white men, and sometimes we won, sometimes they won. Both parties were increased in number every day by the multitudes of white men and Maoris slain every day. As soon as these souls came across that river which divides this under-world from the hunting ground of the Maori, the fight began anew, and continues still.

I stayed a long time in these hunting grounds with my people, yet I longed to return to earth to avenge the wrongs of my tribe, and especially my own sufferings. Often I visited the old familiar scenes, and fought against the white man, but my tribe did not seem to see me nor pay the least attention to me, in fact, seemed quite unconscious of my presence among them, a circumstance which grieved and angered me much. What! even the people of my own race and kindred disown me—their chief! It was an insult not to be borne. For long I brooded over my wrongs, wondering how I should be able to return to my native land—the land of the poor despised Maori in *propria persona*. No easy matter. The white man had appropriated the whole island and put his chief—a woman, they say—to rule over the white man and the Maori also. All strange news to me then, nearly a hundred years ago. However, I have learned some things since then.

My ardent desire to re-visit earth in mortal form made me wander from place to place on earth, and as space and distance were unknown conditions wherever I wished to be, there I was—splendid, was it not. I desired to visit the white man's lands, which I found were far greater than those of the poor Maori. Nearly the whole earth I found belonged to the white race. Ah! why did they waste our lands, so far off, too, from theirs? To dig up the gold, and fight over it. Well, that is their business. I wandered all over Europe, learning many strange things, seeing many strange customs, some good, some bad. I saw also the white man's chief, the woman, who sat on a throne, wearing all her war paint and jewels, very fat, very fair; not like our Maori women, very grand—wonderful! I could not understand how she wanted the land of the poor Maori.

Sitting down one day, very sad, thinking of all these strange things, two white men sat down also beside me. I saw them, but they saw not me, and they spoke to each other in their own tongue. Now, we souls who have crossed the flood don't need to speak, we think at each other, and read the thoughts of our neighbours. That mode of communication has its advantages and disadvantages, as anyone will admit. Reading their thoughts thus, I was very much puzzled to perceive the subject matter of their discourse was

Re-incarnation, a theme we Maoris were altogether unacquainted with. I listened, surprised indeed to know or learn there was a possibility of returning to earth-life in the body once more, which set me a thinking in earnest to see how I could accomplish my particular *re-incarnation*. But how to effect so desirable a consummation was a hard nut to crack for a poor, ignorant savage like me. Of course, I listened to all that these two men had to say on the subject of this *re-incarnation* business. These two white men were very learned, very wise, and were called Theosophists. We Maoris had never any Theosophists in our tribes. For a long time I was undecided where and how to re-incarnate myself if I should go back to my own people again to work destruction among the white men now most powerful in New Zealand, or try re-incarnation through the medium of the Theosophists—by that name, I understood, the white men were called. But how? That was the question—how? You see I had no clue, no nothing. However, a bright idea struck me. I followed the tracks of these Theosophists home. Ah, that was a brilliant thing for the wild man to do; didn't I laugh in my sleeve, and kept hovering around until I found a Theosophist's squad. I should like to be my new mother when I became manifest in the flesh a second time upon the stage of Time, but how, is a secret known only to Theosophists, and I must not betray the wisdom of my new tribe. Suffice it to say I became re-incarnated, and appeared on this mundane stage as a white man. I refused to alter my sex in the process.

Babyhood has its charms the savage breast to soothe. So I felt as I lay in my white mother's arms, and sucked in life and milk from this new fountain. She seemed beautiful in my eyes, fair as a lily, gentle as a dove; these women Theosophists embodied perfection in these my sucking days. I grew strong, and just my new father's very image, so said the people about. I cut my teeth, for the splendid set I had from my Maori mother had gone somehow in the re-incarnation evolution. Whooping cough and measles followed. My white mother physiced me *ad nauseam*. I rebelled; my savage soul refused physic, even if it was hidden in jam or lollipops, for which rebellious, act I was whipped and made to swallow the nasty stuff perforce. I began to think, and feel also, that re-incarnation was not unalloyed bliss, and sighed for my lost freedom, even if it was the freedom of the desert. I sucked my thumbs, and ruefully surveyed my small dimensions in a big looking glass. Just imagine a Maori chief sucking his thumbs before a mirror, and knowing it.

On the whole my infancy was not unhappy. I was the pride and plague of my new white mother, who loved me as only an affectionate mother can love, and I returned her love with more than filial fervour. My other parent also lavished upon me great tenderness, and taught me my letters in untearable picture books, and when I was six years old I was sent to a public school for boys. At first I felt almost overcome by the awfulness of my surroundings. Cabined, cribbed, confined in a suit of new knickers, new boots (tanned leather), very shiny and bright and stiff, I was suddenly ushered into the presence of the Head Master, who eyed me severely, little dreaming he saw before him a Maori Chief, totally unused to such supercilious regards. That look roused my savage soul, and I swore, internally, war to the knife.

'What's your name, sir?' demanded the master (Old Flogemwell was his name), and he didn't belie it, either. I hesitated a minute, for I thought if I give my real name he will not be able to pronounce it in Maori, and it would sound ridiculous in English, 'Hairy Hams,' therefore I gave him the name my Theosophist parents gave me at the baptismal fount—Frederick George Augustus Smith. Lord! didn't the other boys giggle when I let it out in full.

'I say, Frederick George Augustus Smith, you'll want two forms to sit on with that name,' one cried, mimicking my tones to the life. It was another insult I meant to pay off.

'Master Frederick George Augustus Smith, come up to the desk and let me hear how you can read,' said old Flogemwell to me. I felt confused, for in my old Maori life I had never been to school. However, I went up, and began to stumble through the A, B, C,—it wasn't a picture A, B, C—so I could not read it so easily, which made the master frown and manipulate a cane he had lying beside him. I wondered what it was for then—but I knew afterwards. Returning to my seat, my class-mates called me pumpkin-head, and that continued to be my name at school, a place I never liked; but I learned some things useful even there to serve me when I grew a man, to avenge my wrongs on the white man. If I was a dunce at latin, I was a good hand at football and cricket. My great pleasure was, when old Flogemwell played with us on the Saturdays, to send the ball his way with all the force I could. Fortune favoured me one day. He had caned me well the day before, and was still tender on a tender part. That ball hit him with such force right on his nose, that it was broken, which layed him up for a long time, to my great delight. Ah, wait until I grow a man again, I thought, and that's nothing to what I'll do. Now I am under a new master, who is not so cross, and I get on better since I broke old Flogemwell's nose. The boys don't call me so often Pumpkinhead or Greengoslin. The other day I was elected captain of the boys cricket club. Oh, if I could only get a wet-weet or a boomerang I'd show them pumpkinhead. Its coming on the long vacations, for which I'm glad. My theosophistic parents have promised me a boat to sail in—a real boat—and a velocipede; with that last I am meditating an overland journey to New Zealand to see my kinsmen and country, and if these reminiscences are favourably received may continue them; but all that depends on Our Father—the Editor.

THE SCOTCH WAX.—An English tourist with a humorous eye, or ear, or both, was recently amused by hearing the Salvation Army singing, in the town of Oban, their beautifully orthodox hymn, as follows:—

'Ma auld companjons fair'ye weel
A' will na gang wi' ye to he'l,
Will ye gaa-ang,
Will ye gaang.

CHRISTMAS: SHOULD SPIRITUALISTS OBSERVE IT?

CERTAINLY. Why not? Is it a time of gladness and rejoicing? Surely, then, of 'all people that on earth do dwell,' we are, or ought to be, the happiest of them all, and join hands with the mirth and jollification of the festive season. We let go the grip of toil, drive dull care away, abandon ourselves to the frolics and games of the children, and join the 'endeavour society' to try and forget the troubles of the past, re-incarnate ourselves, as it were, in childhood's experience once more.

Now, why all this turbulent joy just now? Christians say it is the birthday of the world's saviour, and we ought to be glad, reminding us of the prophet's words, 'to us a child is born, to us a son is given.' This universal hilarity is seasonable, it is the anniversary of their Redeemer's birth, they tell us, although the more intelligent Bible students have long given up the authority of that book for the day, if not the person and deed.

Well, this great world's holiday festival we Spiritualists keep as did the old-time solar worshippers, and for the same reason. On this day (25th December apparently) was born the king of the solar system—our glorious sun. No frail child of earth who lived but through one generation but the majestic life-giving sovereign of the skies, who in his onward beneficent course, though appearing to die on the 21st and to live again on the 25th of this month, assures the teeming population of this planet that God cares for them, and will help them with light and heat for the coming year. This the anniversary we Spiritualists keep in view—the million-fold birth of the sun—the great luminary of the skies—who every Christmas proclaims (if only our ears were opened) 'There is no death.'

Then we will rejoice and be glad. We are not sun-worshippers—our fathers may have been, and what more glorious object in the material universe could they worship? Millenniums have passed since then. We have been borne on the road of progress, and now know that Almighty Creator, Spirit (God) animates and permeates all suns, planets, systems, and worlds.

A Christian lady (profoundly orthodox) said to the writer, 'Why, even Christmas is not the same it used to be before you heard of Spiritualism.' She was right—and because it is so very much more, instead of formal, ceremonial, ritual performances, it is like the welling up of living fountains in a parched desert, or the floral decoration of summer's gait in contrast with the brown earth to-day. The Spiritualist's day is a bound of exquisite delight, with the assurance of a speedy re-union with those who used to play aforesaid the games of earth, suspended but for a moment.

So let Christians, Heathens, and Spiritualists unite in this great world festival, with the hearty grip and wish of the Merry Christmas and a Happy New Year.

BEVAN HARRIS.

THE TELEOLOGICAL ARGUMENT.

By JOHN KING.

THE writer had the good fortune to hear an excellent paper delivered by a reverential and thoughtful Spiritualist, and it was noticed that the rewriter of the paper relied for the proof of God's existence mainly on Paley's argument, that is to say, we everywhere perceive marks of a designing intelligence, or rather we perceive the apparent traces of mind in nature, and as nature could not of itself have brought about these traces of mind, therefore the ultimate cause of nature is not a blind force, but must be a free and superior intelligence to ours.

Lying before me is a gold watch; the disciple of Paley would say, obviously a mind was concerned in the production of this article, ergo a greater and more powerful mind must have operated in the production of the world. But, pardon me, the student of Paley is confusing an artificer with a creator. To make or arrange a watch from pre-existing material is quite a different thing from creating a world from nothing. As Professor Knight puts it, 'There is no analogy between a human artificer arranging a finite mechanism and a Divine Creator originating a world.' Had the thoughtful and judicious Spiritualist in question refreshed his memory by reading Hume's argument on the point, he would have seen that it is not the arrangement of phenomena but their origin that completely baffles and bewilders us. It is the origin of say a grain of sand that we cannot explain by any known argument. To make myself quite clear, the pen I am using exhibits marks of a designing intelligence, but it must be apparent that the maker of the said pen had his raw material ready at hand, whereas we are to understand that the cosmos if created was created from nothing, unless, indeed, we say with some of the Greek philosophers that matter, like deity, is eternal. At all events creating a world from nothing is a very different thing from merely arranging a watch or edifice from previously existing matter—matter ready made, so to speak. Mr. Bradlaugh puts this argument most clearly in his writings. He says, 'There is no sort of analogy between a finite artificer arranging a finite mechanism and an alleged divine creator originating all existence.' The italics are mine. Hence the argument of our esteemed and most respected friend, who relied on Paley, falls to the ground. Could it be shown how even a grain of sand came from nothing, we by parity of reasoning, could explain how a world might come into being, but obviously this we cannot do, and I think the safest course in a case like this is to suspend judgment. At all events I should regard it as a favour if some of your able correspondents would notice this letter.

Again, if it be urged that the beautiful in nature betrays marks of a designing mind, then it may be logically contended that Nature was exquisitely designed to produce wholesale carnage in the animal kingdom. Hence, I say, that if the inference of benevolence is a valid one, so also is the inference of malevolence, and as the schoolmen say, being equal and opposite, the one force neutralises the other. Both Darwin and Huxley have ripped up the old argument of design, yet I perceive the more advanced theologians are taking advantage of the newer and riper knowledge, and are clothing the old argument in a new dress.

A word in closing. I regret not being a subscriber earlier, as I find the Two WORLDS broad and tolerant, and the recent slashing

editorial on 'Miracles' is calculated to make the orthodox champions take in a reef or two, as well as rub their eyes too long afflicted with pseudo-blepsis.

Societary Doings.

BIRMINGHAM SPIRITUALIST UNION.

ON SUNDAY, December 4th, we were favoured for the third time by a visit from Mr. Boulding, playwright, author, and poet, of London, who since his introduction to the B.S.U. has become a prime favourite. His addresses are stamped with a distinct and rare individuality, and can only be described as poems in prose. He paints word pictures with a subtle charm and fund of humour which entrances and delights his audiences, while at the same time he imparts the ethical teachings of Spiritualism with an impressive eloquence that should leave indelible effects on the minds of his hearers. His practical acquaintance with the phenomena enables him to illustrate his subjects with some really unique experiences, and it would be difficult to find a normal speaker who has more points that command attention than Mr. Boulding displays. It is a matter for wonderment that he has been allowed to remain comparatively unidentified with the public work of the movement, but now he has mounted the rostrum, Spiritualist societies throughout the kingdom should see to it that he is kept busy. It is with much pleasure that the B.S.U. recommend him as a cultured exponent of Spiritualism in its highest aspects, and we look forward with pleasurable anticipations to his visit early next year.

J. H.

NELSON UNITED SPIRITUALIST SOCIETY, NORTH-STREET.

THIS SOCIETY, like many other societies, is anxious to have a suitable building of its own, and as a means of raising money for that purpose a Bazaar was opened on Friday, Nov. 25, by Mr. J. Swindlehurst, of Preston, supported by Mr. Macdonald, of Patricroft. The Chairman, Mr. Wilkinson, gave a brief report of the society's progress since its formation, and closed his remarks with a formal introduction of Mr. Swindlehurst to the people present.

Mr. Swindlehurst, who was received with loud applause, said he was pleased to see such a nice display of useful articles, causing much fun by his witty remarks. The ladies in charge of stalls were: No. 1, Mesdames Kendal and Walton; No. 2, Mesdames Green, Kendal, and Butterfield; No. 3, Mesdames Whittaker, Hodgkinson, and Miss M. Buller; No. 4, Mesdames Eastwood and Elliott; No. 5, Mesdames Barker and Bolton; No. 6, Mrs. J. H. Brown and Miss Buller; book stall, Messrs. Jackson and Bolton; refreshment stall, Mesdames Sanderson, Bradshaw, Allsop, Holmes, Dugdale, and Miss Lister. The tea room was superintended by Mesdames Pratt, Sagar, Sargent, and Whitely. Total receipts for the day, £38 8s. 10d.

Second day, Saturday, the bazaar was opened by Mrs. Wm. Greenwood, of Sowerby Bridge. The chairman, Mr. Harrison, of Burnley, in a few well-chosen words introduced Mrs. Greenwood, who was received with applause. Her gentle and unpretentious manner won the hearts of her audience. After she had declared the bazaar duly opened, the conductor of the Lyceum kindly asked Mrs. Greenwood to accept a small token of love and sympathy from the leaders and members of the Lyceum in the form of a bouquet of white flowers and ferns, which was presented by Florrie Kirby, the smallest member of the Lyceum. The recipient kissed the donor, and with much feeling thanked the members of the Lyceum. Owing to the large amount of goods sent, the committee decided to continue the bazaar on Monday, Nov. 28. The total receipts for the day were £38 1s. 11½d.

Third day, Monday, Nov. 28, at 6-30. Having no person selected to open the bazaar, Mrs. Jackson, an old lady member of the society, was selected, who, in her costume of a fisherwoman, caused much fun by her appearance on the platform. Mr. Wilkinson officiated as chairman, and briefly explained the cause of their presence on the platform. Mrs. Jackson, in broad Lancashire dialect, said she wa' nowt at makin' a speech, but wur fain to see so many theer, and they mun aw' get to wark. At this point the treasurer of the Lyceum rushed on the platform and presented her with a bouquet of artificial flowers. The total receipts for the night were £15 16s. 9d.

The total amount received for the three days is £89 7s. 6½d.

LIVERPOOL SPIRITUAL EVIDENCE SOCIETY.

THE work under the auspices of this society still continues to be carried on vigorously at Phoenix Hall, Low Hill, the membership of late increasing weekly. Although essentially a week-night society, the large attendance at the various meetings testifies to the need of capable speakers and workers in all departments. On alternate Monday evenings, meetings are held exclusively for the benefit of members, usually presided over by two of their number previously chosen, who determine what course the proceedings should take, light refreshments being occasionally served, the social and philosophical elements usually blending well together. On Wednesday evening the usual service is conducted, and is made instructive and attractive alike for members and for friends. On Thursdays, a public circle is held, which seems to give scope for a large number of investigators, who usually have various theories to explain the phenomena, but as a rule have eventually to accept the facts as presented to them. Quite a number of other circles are held in private families, to which respectable and earnest inquirers are often invited. On Wednesday evening last, the annual social gathering was held, and was numerously attended alike by members and by friends, a substantial tea being provided by the Ladies' Committee—Mesdames Russel, Blythe, Cupid, and Leigh. A most enjoyable concert and dance followed, when the Misses Blythe, Swinnington, Humphreys, and Morris, and Messrs. Whitway, Taithum, and Bromham contributed an attractive programme. A short vigorous speech was delivered by the veteran, Mr. John Chapman, urging all friends of the cause to purify Spiritualism by adhering to the rules of virtue and temperance. The meeting went merrily on under the president's direction, and all seemed to feel the blessed influence of a night all too

short. The annual business meeting will be held early in January, when the election of office-bearers and other important business will be transacted.

LONDON NEWS, NOTES, AND NOTICES.

BATTERSEA PARK-ROAD, Henley Hall, Henley-street: On Sunday we had a very pleasant meeting, conducted by Mr. Bullen, who, in his address, dealt with 'Old thoughts regarded by the light of Spiritualism.' Mrs. Boddington occupied the chair, and songs were given by Mrs. Gould, Mrs. Murrell, and Miss Pierpoint. A very excellent meeting was held in the Park, the speakers being Mrs. Boddington and Mr. Adams.—**BOW, 193, Bow-road:** Mr. Barrell gave an address, and Mrs. Barrell good words of advice, also some very successful psychometry. Wednesday's meeting also very good. We have started an open public meeting on Fridays for table phenomena. All are welcome.—**CANNING TOWN, 2, Ford's Park-road:** On Tuesday, Mr. Gwinn's control gave an address on 'The religious teaching of Spiritualism.' On Sunday, Mr. H. Boddington gave a very instructive address.—**CAVENDISH ROOMS, 51, Mortimer-street, W.:** Rooms crowded, Miss McCreadie being on the platform, with the President of the M.A.S. in the chair. 'Sunshine,' Miss McCreadie's Indian control, gave 22 clairvoyant descriptions, 12 of which were immediately recognised. Miss McCreadie, in her normal state, then gave a few descriptions, amongst which there was one, that of a suicide, most remarkable. Considerably over 60 persons were unable to obtain admittance. Good work done.—**EAST LONDON: Manor Park Centre:** Monday, Mr. Davis gave a very instructive address, followed by psychometry. Friday, Mrs. Wood being unavoidably absent, a circle was formed, which Mrs. Clayton kindly conducted. Sunday, Mr. Gwinn (president of the association), under control, gave a very impressive address. Mr. Lock gave several psychometrical delineations very successfully. **FOREST GATE CENTRE:** Tuesday night meeting well attended. Mrs. Whimp gave good clairvoyance, and J. Humphrey gave an address and three clairvoyant descriptions, all recognised. On Friday night our centre held an enjoyable social and dance. Mr. Hayday acted as M.C., and kindly gave us the use of the hall for the evening. Sunday morning, discussion good. Evening, Mr. Ronald Brailey gave a Bible exposition and a grand address. **STRATFORD CENTRE, Workman's Hall, West Ham-lane, E.:** Dec. 8, We had a very interesting circle. 11th, Mr. Pressman presided. Our old friend, Mr. Davis, solicited questions from the audience, and dealt with them in his usual clear and masterly manner, evoking enthusiasm from the audience.—**GROVE LANE, S.E.:** Sunday, A well attended and harmonious meeting. 'The Bishop' took as his subject. 'He that hath ears to hear let him hear,' being followed by 'John King,' who gave a short address, and 'Bluebell,' whom we were pleased to hear again. Very successful clairvoyance by Mr. Tubb at the after-circle. Members wishing to join our new developing circle next month are kindly requested to send in their names early.—**HACKNEY:** In the unavoidable absence of Mr. Sherwood, Mr. Whyte ('Evangel') kindly delivered one of his eloquent addresses, in which he demonstrated the foolishness of some of the objections to Spiritualism contained in a tract issued by the anti-Spiritualist organisation. Our president, Mr. Kinsman, conveyed to Mr. Whyte the hearty thanks of the society for his timely help.—**ISLINGTON, Wellington Hall:** Mr. Catto gave a reading, 'Progress and retrogression in Christian bodies.' Mr. Brenchley admirably dealt with 'Objections to Spiritualism,' and Mrs. Brenchley gave most convincing clairvoyance.—**PINSBURY PARK, 14, Stroud Green-road:** A goodly number of members and friends attended the morning conversational meeting, the subject being 'The brain as the organ of the mind.' In the evening, Mr. Jones presiding, 'Spiritual gifts,' 'Thought,' and 'Suicide' were the subjects dealt with by various friends, including Messrs. Barley and Hewitt and Mrs. Jones, under control. Friends kindly note that members of the society only are admitted to the Wednesday circle. (T. B.)—**SOUTH LONDON, Surrey Masonic Hall, Camberwell New-road, S.E.:** The public circle was well attended, but the absence of our leader was felt. At our evening service 'Douglas' dealt with the 'Second death,' a revelation to many of the audience. At the meeting of members held after the service our leader's statement was that the past month showed an increase in every direction.—**SHEPHERDS BUSH, 73, Becklow-road:** We had Mrs. Peters with us again, who dealt with two subjects chosen by the audience, 'Is God in the robin?' and 'Is it sinful or hurtful to bring our friends back again?' It was a most interesting and cheering address, and I think many felt the better for having heard it. Clairvoyance very successful.—**STOKE NEWINGTON:** The entertainment and dance held on the 7th inst. brought together about 130 friends, and was a great success. Among the company assembled were Mr. and Mrs. Everitt, Mr. and Mrs. and Miss Morse, Mr. and Mrs. Vango, Mrs. Rushton, Mr. Gwynn, Mr. and Mrs. Sernark, Mr. and Mrs. M. Clegg, Mr. and Mrs. Pritchard (from Stratford), Mr. and Mrs. Boddington and friends (from Battersea), Mr. and Mrs. Brenchley (Islington), Mr. and Mrs. Robinson and friends (from Hackney), Mr. and Mrs. Jones, Mr. and Mrs. Brookes (North London Society), and many others. Madame Nellie Cope, who contributed two solos, has on many occasions assisted this society by her generous services, and we are greatly indebted to her. The dance was entered into with great zeal, and continued up to 11-30 p.m. The Committee desire to record their sense of gratitude to the numerous members of the Marylebone Association for their unstinted sympathy and assistance since the opening of this Society. Altogether, we may congratulate ourselves on the signal success of this effort. On Sunday last Mr. Cooper (Vice-president Marylebone Association) gave a splendid address, which was followed by clairvoyance by Mr. J. A. White, all of which were recognised. Hope to see Mr. Cooper again in Stoke Newington. **STRATFORD, Martin-street Hall:** We had a most enjoyable evening with Mr. Brearton on Sunday last on 'What seek ye?' Some sound advice was given. Mr. Hedley played a very good flute solo, and Miss Kate Wrench recited, 'He sent His angel,' making the evening very pleasant. The after-circle was also a success, thanks to the assist-

ance of Mrs. Whimp. Thursday, 8th, was a good night for investigators. Mrs. Barrell took the second half with psychometry, most of which was recognised. On Friday last our tea meeting proved a great success, friends from Canning Town and other places joining with us. The social was enjoyed by everyone. Games, zither playing by Master Budgetts, concertina duet by Bros. Hoy, recitations by Miss Alice Burrows and Miss Kate Wrench, and dancing, everyone leaving in good spirits. Our thanks are due to Mrs. Lambert for getting the tea, assisted by Mrs. Budgett, Mrs. Barrell, Mrs. Tarrant, and Mrs. Renfree. *Prospective:* Next Sunday Mr. and Mrs. Clegg. Next Thursday, investigators' meeting. Donations for Children's Xmas gathering will close shortly. (W. A. Renfree, 36, Westbury-road, Ilford, secretary.)

MANCHESTER NEWS AND NOTES.

ARDWICK: Dec. 7, Mrs. Hyde gave very good clairvoyance and psychometry to a very fair audience. 11th, Mr. J. Mayoh gave very instructive addresses, both afternoon and evening. *Lyceum:* Well attended. Recitations by Misses E. Dempster and J. Taberner, solo by Miss E. Braham; Master G. Daniels gave a very fair rendering of the overture from the 'Bohemian girl,' although only young, he is a very fair player.—**BRADFORD, Grey Mare-lane:** Dec. 8, Mr. Cross gave a nice address on 'Spiritualism, a beacon light,' and delineations of character from photos, and was very successful. 11th, Mrs. Brown gave a splendid address on 'Was Jesus the saviour of mankind?' and was listened to with great attention by a good audience. Mrs. Brown stayed to the after-circle, and gave very good phenomena. By the help of members and friends we had a nice circle. *Lyceum* was a success, as usual, and several of our Lyceumists and visitors gave recitations, viz., Masters W. and H. Selway and E. Britland, also Misses R. Wills and Orme. We also took for the Lyceum colour, red, white, and blue. Collection, 2s.—**CHEETHAM:** Dec. 8, An interesting address from the inspirers of Mrs. Mellor, and clairvoyance and psychometry from Mrs. Cropper. 11th, Afternoon, Lyceum session, also an instructive address and clairvoyance by Mrs. Johnstone, whose inspirers also gave an address and phenomena in the evening.—**COLLYHURST-STREET:** *Lyceum,* Usual routine. Marching and calisthenics done very well. Recitations by Ethel Pollard, Florry Francis, Esther Rogerson, Ethel Wills, and Arthur, Hugh, and Percy Arundale, and Philip Smith. About 80 present.—**ECCLES:** 8th, Mrs. Porter gave a short discourse on 'Spiritual gifts' and very clear clairvoyance. 11th, Madame Henry spoke very ably on 'The judgment day,' and also gave very good clairvoyance to a good audience.—**HIGHER BROUGHTON, Hilton-street:** 8th, Mrs. Hollingworth gave very good clairvoyance and psychometry to a good audience. Sunday, Lyceum still improving; afternoon and evening, good addresses and clairvoyance by Mr. Hilditch. Solo, 'The Children's Home,' was excellently sung by Miss Jackson. Our choir also gave some good music under the leadership of Mr. Brumnitt. Very large after-circle. Excellent clairvoyance by Miss Chadderton and Mr. Hilditch.—**LONGSIGHT, 24, Grey-street:** 6th, Madame Henry gave some interesting phenomena. 8th, Mr. B. Plant gave a grand address, listened to by a large audience; also excellent clairvoyance. Crowded after-circle. Good attendance at Lyceum.—**OPENSHAW, Granville Hall:** 11th, Mr. Kay gave a grand lecture on 'Biblical Teaching, and its misconstruction.' Evening, he took questions, three being dealt with: 'The utility of Spiritualism,' 'Was Jesus the Saviour of the World?' and 'Do spirits return, and what for?' His answers were really good, and gave great satisfaction.—**PENDLETON:** 7th, Mr. J. Gibson and son gave good psychometry and clairvoyance. 11th, Miss Butterworth spoke in the afternoon on 'Death, and what afterwards?' She also gave excellent clairvoyance. Evening subject, 'Spiritualism,' the subject being dealt with in a very satisfactory manner, followed by clairvoyance with very good results. *Lyceum:* Still progressing, very good attendance, marching and calisthenics in a praiseworthy manner. **BROAD-STREET, I.L.P. HALL:** On Sunday Miss Chadwick spoke well on 'What shall we do for the Children?' Clairvoyance good.—**SALFORD:** On Wednesday evening Mr. J. B. Tetlow delivered another of his interesting course of lectures, and afterwards gave successful phenomena. On Sunday, at 3 and 8-15, very well attended circles were held under Mr. A. Bracegirdle, with the assistance, in the evening, of Mrs. Williams. At the 6-30 service, the guides of Mr. Will Phillips gave a stirring address on 'The light of life,' showing how out of seeming chaos order evolved, and how out of the struggle for existence for the individual is brought forth the effort for the good of others and the working of the law of Love.—**SOUTH MANCHESTER, Princess Hall, Moss Side:** Thursday, Another very pleasant evening with Miss Hulme. Sunday, Mrs. Crossley occupied our platform in an able manner. Interesting address and excellent clairvoyance. After-circle well attended and successful.

LANCASHIRE AND CHESHIRE.

ACCRINGTON, Bridge-street: Miss Nuttall gave two addresses on 'We share our mutual woes' and 'Do we believe in Christ?' Clairvoyance good. 26, **CHINA-STREET:** We had a red-letter day with Mr. Hanson Heys. His discourse was 'Among the poets' and 'Resist.' After-circle a success. **TEMPLE:** Monday, Miss Butterworth conducted circle in a very successful manner. Sunday, Mrs. Hulme and her guides gave two very nice addresses, followed by medical psychometry, in which she was very successful. After-circle conducted by Mrs. Greenwood and Mr. Myrescroft, who both gave excellent clairvoyance and psychometry.—**ASHTON-UNDER-LYNE:** Tuesday, Mrs. Cropper gave good phenomena. Sunday, Mrs. Standish gave two interesting addresses and good clairvoyance. After-circle by Mrs. Haslam and Mrs. Gaskill.—**BLACKBURN, Freckleton-street:** On Sunday the platform was occupied by Mr. Leeder, of Blackpool, and his subject in the evening was 'The merit of goodness.' He demonstrated the various acts of goodness and how they are rewarded. Mrs. Harwood closed with successful clairvoyance. The choir rendered the hymn, 'A loved one gone,' in respect to the passing away of the infant daughter of Mr. A. Bullen, and also to the passing away of Mrs. Kenyon, of Great

HARWOOD, late of Blackburn.—BLACKPOOL: 11th, Mrs. Clarke, of Nottingham, occupied our rostrum for the first time, and generously devoted her services towards the Building Fund of the Church. Very good congregations at both services, the room being literally packed in the evening. The close attention of this large gathering was most marked. Clairvoyance eminently successful, and the Blackpool Spiritualists and friends greatly enjoyed the visit of this refined lady speaker and clairvoyante. The spiritual platform in this country has in Mrs. Clarke a valuable acquisition. Public circle on Monday evening mainly devoted to clairvoyance.—BOLTON, Bradford-street: 6th, We had a grand argumentative lecture from Mr. Swindlehurst, subject, 'Is Spiritualism rational?' He also answered several pertinent questions from the audience in a masterly style. 11th, Good day with Mrs. Peters. Grand audiences, splendid addresses, clairvoyance marvellous, quite astounding strangers. Both Mrs. Peters and Mr. Swindlehurst can always rely upon a hearty reception in Bolton.—BOOTLE, Masonic Hall, Merton-road: 11th, The Lyceum took the platform, Mr. R. Owen in the chair. Solos by Miss J. Fry and Miss Maggie Oakes. Golden chain recitation by Edith Parr and Hilda Irvine; golden chain recitation by Harry Youdes and Thomas Owen. Speeches by Miss A. Hughes and Messrs. Thompson and Hollinrake, better appreciated.—BURNLEY, Guy-street: Mrs. Taylor gave two good addresses, also clairvoyance. Our Lyceum is progressing; we had five new scholars on Sunday morning.—BURY: Dec. 7, Mr. T. Cross's first visit; he gave every satisfaction, address and psychometry good. 11th, A good time with Mr. Tetlow, address and psychometry highly appreciated. Evening, He ably answered questions.—CLITHEROE: North-East Lancashire Lyceum District Council. The quarterly Council meeting was held on Saturday, Dec. 3, at Clitheroe. The attendance of delegates was very poor, which was regrettable, as business of importance should have been gone into. Owing to the unavoidable absence (through sickness) of the worthy president, Mr. Wm. Mason, the chair was ably occupied by Mr. Palmer (Rawtenstall). The Secretary's and visitors' reports were discussed and adopted. It was also decided to take into consideration at next meeting the desirability of holding the Council meetings on a Sunday, and after business to hold public meetings or otherwise. Acorrington, Argyle-street, extended a hearty invitation for next Council meeting. After business, an enjoyable tea was partaken of, followed by a capital social evening. A hearty vote of thanks was given to the Clitheroe friends for their kind entertainment of delegates. (Thos. Wilkinson, hon. sec.)—DARWEN: 4th, Large audiences assembled to listen to the controls of Mrs. Cartman, of Blackpool. The meetings were very successful. 11th, Mr. J. Tyrrell, of Blackburn, conducted large and successful meetings.—DUKINFIELD: 9th, Mrs. Williams gave good clairvoyance. 11th, Mr. Lamb gave two good addresses, and Mrs. Eastwood gave good clairvoyance. Good audience. After-circle by Mrs. Peat.—GREAT HARWOOD: Mr. Hoskyn's guides spoke in the afternoon on 'The workers win'; evening, 'The evolution of man and spirit.'—HOLLINWOOD, Factory Fold: Mr. W. Hilditch conducted the circle on the 6th with very good results. Clairvoyance, all recognised. On Sunday our esteemed friend, Mrs. Brooks, was with us, when she discoursed well to an overflowing audience. Clairvoyance at each service with marvellous result. LABOUR HALL, Bower-lane: Dec. 7, Our platform was occupied by Mrs. Greenlees; very good clairvoyance to good audience. 11th, Miss Booth, of Bolton, gave two good addresses to good audiences on 'The new church,' also good clairvoyance on Saturday evening. We had a coffee social; quite a success. Pleased to be honoured by Mr. and Mrs. Musgrove, of Blackpool, at our mothers' party.—LEIGH: Mr. Pilkington, of Bolton, spoke on interesting subjects: afternoon, 'Is it true?' evening, 'The mystery of the spirit,' and gave much food for thought. Everybody delighted. Good after-circle.—MACCLESFIELD: Mr. R. A. Brown gave two splendid uplifting and educational addresses on 'Spiritualism from a minister's point of view,' and 'The master speaketh, or the modern sermon on the Mount.' Every appreciation. MIDDLETON: Mrs. Kay, of Blackburn, gave two very good addresses on 'Angels, who and what they are?' and 'If a man dies shall he live again?' Good clairvoyance.—MILNROW: Miss Kershaw's guide spoke exceedingly well on 'Scatter seeds of kindness,' 'Seek and ye shall find,' and clairvoyance well recognised. Good audience. After-circle well attended.—MORECAMBE, Albert Hall: Splendid meeting; evening; over 500 present. Mr. Swindlehurst in his best form. Mrs. Shaw, of Preston, gave clairvoyant descriptions, all recognised, with one exception. We thank both missionaries.—NELSON, Pendle-street: Miss Westwell, of Blackburn, gave two grand addresses on 'The teaching of Spiritualism,' and 'Does God answer prayer,' and she was wonderful in her clairvoyance and psychometry.—OLDHAM, Bleasby-street: Miss Jackson, of Bury, gave two splendid addresses, 'In a band of unity' and 'Rest not, pause not by the way.' Very good clairvoyance and psychometry.—PRESTON, Central: In the afternoon Mr. Hodgson, a local medium, gave us a good address on 'What is Spiritualism?'; evening, Mrs. Smith's controls spoke on 'The moral aspect of Spiritualism' to good audience. Clairvoyance excellent. WEAVERS' HALL, Walker-street: Madam Pears gave excellent discourses on 'The power of thought' and some spiritualistic experiences, keeping her audiences much interested, although the room was packed in the evening. Mrs. Griffin gave very good clairvoyance, in several instances giving the full names.—SHAW, 6, Bridson-street, South East Lancashire Lyceum District Council: The Quarterly Council Meeting was held on Saturday last, Dec. 10, at Shaw. We had an excellent tea and social, over 100 being present. The attendance of delegates was good, and amongst the business we discussed the demonstration question of next year. Mr. Chisnall and Mr. Musgrove gave interesting speeches. LYON-STREET: 6th, Mrs. Nichols, of Heywood, gave remarkable clairvoyance to an attentive audience. 11th, A good day with Mr. Trueman, who gave two excellent addresses on 'Our Father' and 'The martyrs of Spiritualism,' which were highly appreciated. Very good clairvoyance after each address.—SOUTHPORT, Hawkshead Hall: 11th, S. Featherstone gave fine addresses on 'Spiritualism—Destructive and Constructive' and 'Who are our Saviours?'—SOUTHPORT, Forresters' Hall: 11th, Interesting address from Mr.

Hilton, also good psychology.—STALYBRIDGE: Dec. 7, Mrs. Cropper gave a good address on 'Carol singers,' followed by clairvoyance and psychometry. 11th, Mrs. Hyde performed the interesting ceremony of naming two children in the afternoon. 6-30, Splendid address on 'Feed my lambs.' Good clairvoyance at each service. Good phenomena at after-meeting, conducted by Mrs. Horne and Mrs. Mellor.—STOCKPORT: Afternoon, Mr. Macdonald delivered a good address on 'Shadows and sunshine in spiritual life.' In the evening he very ably answered questions from the audience.—TODMORDEN: Mr. Murray gave two good lectures on 'If a man die shall he live again?' and 'Christianity weighed in the balance and found wanting.' He also gave good clairvoyance.—TRANMERE: Sunday afternoon, Mr. Houghton kindly gave us a paper on 'Evolution,' which delighted all present. In the evening the guides of Mrs. Nook gave a most interesting address, which was well appreciated. The president, Mr. Seymour, also gave some of his experiences, which will not be easily forgotten.—WARRINGTON: 11th, Splendid day with Mrs. Cropper, who gave good addresses and normal clairvoyance. She kindly stayed for after-circle. 12th, Mrs. Cropper gave good medical psychometry.

MIDLAND AND EASTERN COUNTIES.

BIRMINGHAM, Bloomsbury: Our energetic and indefatigable co-worker, Mrs. Groom, again favoured us. She took her subjects from the audience, 'Mediumship' and 'The relation of matter to spirit,' which she dealt with in a forcible manner, finishing with two grand impromptu poems, also from the audience, 'Hope' and 'Sympathy.' Clairvoyance in her usual style, 12 descriptions, mostly recognised. CAMDEN-SERRETT BOARD SCHOOLS: Sunday, the guides of our brother and co-worker, Mr. Cope, gave us a very interesting oration on 'Man's message to man,' followed by a few clairvoyant descriptions, which were also very successful.—SMETHWICK, Central Hall: 11th, Mr. F. Hopworth spoke at public circle at 11. At 6-30 delivered a most logical and eloquent address on 'Homes and occupations in the spirit-world,' comparing the popular opinion with the Spiritualists' position on this important subject. Much appreciated by a crowded audience. Clairvoyance.—FOLESHILL, 8th: Mrs. Barr, of Coventry, occupied our platform, and delivered a very beautiful address, subject, 'The workers win.' 11th, a visit from our old friend, Mr. Ashby, of Leicester. Room full, and clairvoyance very successful at both meetings.—DERBY, United Spiritualist Society: Miss Beaver, of Huddersfield, gave a trance address in the afternoon on 'Unity,' and in the evening elected to give her personal experiences under the title, 'How I became a Spiritualist, and why I remain one.' Both addresses listened to with much interest. We must also thank our sister for her assistance in the after-circle, which was much enjoyed. The Lyceum was inaugurated in the morning, and officers elected. The number present bids well for its future success. 1A, NORMANTON-ROAD: Mr. Duffy gave excellent discourses on 'Lead, spirits bright,' and 'What proof of a life hereafter?' Very successful psychometry. TRAFFIC-STREET: Mr. Inman, in the afternoon, delivered an address on 'What is religion?' and at night dealt with questions sent up by the audience in a very clever manner. Clairvoyance remarkably good.—LEICESTER, Crafton-street: Mr. Clark gave an excellent address from 35th psalm, 20th verse, 'For they speak not peace, but they devise deceitful matters against them that are quiet in the land,' and was applicable to the crisis in the church. The address was listened to attentively by a fair audience. QUEEN-STREET HALL: Our local medium, Mrs. College, gave an excellent address to a large and attentive audience on 'The angel's song,' afterwards giving very successful clairvoyance, mostly recognised.—NORTHAMPTON: Mr. Lote, of Derby, again favoured our society with a visit, giving every satisfaction to good audiences, many being fortunate in getting prescriptions for their different ailments. He was much appreciated. RADCLIFFE-ON-TRENT: Mr. Thos. Stubbs addressed us on the 'Father's house with many mansions.' All seemed pleased, and were most attentive as the speaker unfolded his subject, throwing out some beautiful and useful thoughts of the conditions and employments of those who had passed into the spirit spheres.—WALSALL, Central Hall: Developing circle on Wednesday making excellent progress. 11th, Mrs. Gregg spoke to large audiences morning and evening. Clairvoyance good. The subject for the evening was 'The world, its people and religion.'—WISBECH, Public Hall: Mr. D. Ward gave a very interesting address from a subject sent up from the audience, 'Angels' whisper,' and very good clairvoyance, to a fairly good attendance.

NORTHERN COUNTIES.

BLYTH: 11th, Our meeting was of a social character. Bro. Lee opened out by a reading, which was followed by a short impromptu address from the secretary. Solos by Mrs. Roper and from one of our own mediums under control; and afterwards by an impersonation of a well-known character belonging to the town. Recitation by Mr. Lee, and more solos brought to a close a very enjoyable meeting.—CARLISLE, 36, York-street: 7th, Mr. Penman kindly gave his services for the benefit of our afflicted sister, Mrs. Marshall, of Burnley, the effort resulting in a collection of 16s.—CROOK, Mechanics' Hall: Mr. W. D. Todd, of Sunderland, paid us a visit, and delivered two soul-stirring addresses. In the afternoon he spoke on questions from the audience, which he dealt with very ably, and astonished the people of Crook. In the evening, 'The Spiritualists' creed, articles,' etc., was something splendid to listen to.—GATESHEAD, I.L.P. Hall: Mr. Bennett, of Newcastle, delivered a most instructive address on 'The spirit's awakening.' His psychometry was also well received by a large audience. The President, Mr. Vitch, spoke well, relating his spiritual experience, the comfort and consolation it gave him. In the after-circle, the guides of Mrs. Beckett and Mrs. Winships gave clairvoyant descriptions. Mr. Penman's guides gave a splendid address on 'Spiritualism, its mission and purpose.' We are doing well in this hall.—GATESHEAD, St. Cuthbert's Hall: Mr. Bancroft, of Ashington, delivered an eloquent address on 'Death, where is thy sting?' showing how the sting of

so-called death is only the experience of a misspent life on earth, urging everyone to live this life so that they need not fear the next.—**MILLOM**: Mr. Robson, of Barrow, spoke on 'When shall we have the millenium?' Very good.—**NEWCASTLE-ON-TYNE**, 3, Addison-road: Mr. Shepherd gave an interesting address to a large audience upon 'Saul, and the Witch of Endor.'—**NORTHUMBERLAND HALL**: 11th, The Lyceum members held a special service, during which the prizes for good attendance and behaviour were handed over to the winners by Mr. Kersey. Songs were well rendered by Miss Macfadyen, Mr. E. Greenwell, and singing class. Recitations likewise by the Misses L. Thompson and L. Ellison, and Messrs. Moore and Morris, and pianoforte solos by Messrs. Chapman and Beals. We had a very large audience, who seemed highly pleased with the programme rendered.—**PERKINS VILLE**: Mr. Joseph Beck, of West Stanley, gave a startling address on 'If a man die shall he live again? If so under what condition?' to a large audience. The guides asked for questions, but none were asked, all being satisfied.—**SPENNYMOOR**: Afternoon, a circle. Evening, Bro. J. Morland named a child of Brother and Sister Neasham; name, William, spirit name Violet. Subject chosen by the audience, 'Training of children.' Bro. Lamb is doing great good as a free healer.

WALES AND WESTERN.

BARRY, Psychological Society: Mr. Ernest Oaten and Miss Johnson, of Cardiff, paid us a visit, our room being filled with an intelligent audience of friends and inquirers, who were treated to a grand address from Mr. Oaten's guides on 'Good resolutions,' earnestly inviting all to begin the New Year by firmly resolving to become more uplifted in spirit. Miss Johnson afterwards gave splendid clairvoyant descriptions, all but one being recognised.—**BRISTOL**, 24, Upper Maudlin-street: The Cause here is still progressing, but we should like to see a more regular attendance. Everybody invited for next Sunday (see Prospectives).—**CARDIFF**, 198, Cowbridge-road: Trance address through Mrs. Preece, 'Harvest home,' a control also giving a beautiful incentive to all to train their spirits for the higher homes. Mrs. Williams on 'Lead, kindly light,' which was considered to be a very soul-stirring effort. **ST. JOHN'S HALL**: Service on Sunday evening last conducted by Mr. E. Adams, who gave an address upon, 'After that—the dark!'—**MERTHYR TYDFIL**: 11th, Mr. Muxworthy spoke well on 'Death and the after-life.' Much appreciated by an attentive audience.—**PLYMOUTH**: 7th, Mr. Kenward's and Mr. Sammells' 'Experiences in Spiritualism.' 11th, Mr. Kenward 'Biblical records v. Geology.' Clairvoyance by Mrs. Trueman, 13 recognised. Several striking clairaudient messages. Mrs. Trueman desires to thank the anonymous giver of the splendid gold chain sent from London.

YORKSHIRE.

ATTERCLIFFE: Mr. Jones gave trance addresses at 2-30, followed by Mr. McLeod, with clairvoyance and psychometry. Successful day.—**ARMLEY**: Mr. Marshall took subjects from the audiences, and dealt with them in a very able manner. The audience listened with close attention. Mrs. Marshall gave very good clairvoyance, mostly recognised.—**BRADFORD**: Boynton-street. A pleasant day with Mrs. Falla, of Batley. We look with pleasure to her visit again in February.—**HUNSLET**, 3, Bottom of Joseph-street: We had a pleasant time with the guides of Mrs. Halliday, who gave a good address on 'Where is God?' Mr. B. Jowett gave excellent clairvoyance to a crowded audience. **ORIEL HALL**, Top of Joseph-street: We had a good day with Mrs. Clough and her guides, who spoke well on 'Who are the saviours of this world?' and gave excellent clairvoyance and psychometry. Also good after-meeting.—**LEEDS**, 28, Back Adelphi-street: Mrs. Worner and Mrs. Ingleson did exceedingly well. **PROGRESSIVE HALL**: A good time with Mr. Brooks. Afternoon, 'Five were wise and five were foolish.' Evening, 'Give me a penny.'—**NORMANTON**: Mrs. Midgley spoke in the afternoon on 'Launch out into the deep, and you will be fruitful.' Evening, a most beautiful address on 'Spiritualism.' Both addresses were very interesting, and listened to with close attention by very good audiences. Clairvoyance very good. Very good after-circle.—**ROTHERHAM**: Mr. Roddis gave two addresses, and Mrs. Jenkins gave clairvoyance. Very good.—**SHEFFIELD**, Hollis Hall: Mrs. Hunt, of Morecambe, gave splendid trance addresses on 'Behold, he prayeth' and 'Is Spiritualism any benefit to mankind?' Clairvoyance very good, and very much appreciated by good audiences. Also on Monday. **LANGSETT-ROAD**: The members of this Society met on Tuesday evening to perform a very pleasing duty, viz., the presenting of a testimonial to the president, Mrs. Markham. With a sum of £4 4s., enthusiastically given, the Society was enabled to offer its President a well-deserved tribute. Mr. Judson was chairman, and spoke of Mrs. Markham's splendid services to the Cause generally, and to Langsett-road in particular. Mr. Bellamy, in making the presentation, dwelt much on the self-sacrificing spirit of the lady, and replied to some unjust criticisms. Others having spoken, Mrs. Markham, in a touching address, responded.—**SKIPTON**: Very profitable day with Miss Smith, who gave two splendid addresses on 'Who is my Saviour?' and 'Heaven and hell, where are they?' Clairvoyance very good.—**SOWERBY BRIDGE**: The control of Miss Hunter, Heckmondwike, gave us a splendid address from the text, 'Brethren, come, let us reason together.' Crowded audience.—**WAKEFIELD**: A good time with Mr. Barraclough, who dealt with questions from the audience. We look forward to his next visit.

RECEIVED LATE.—West Hartlepool, Gurney Valley, and Patricroft too late. The printers are compelled by us to work to time, and they justly look to us to supply in time the necessary matter. Our rule is that reports must reach us not later than the first post on Tuesday morning, otherwise we cannot guarantee insertion. Will Secretaries please note?

Prospective Arrangements.

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

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

BATLEY.—Leeds Lyceum District Council will hold a public Tea and Concert at Batley on Saturday, Dec. 17, '98. Tea on Table at 4-30. Concert, at 7-30, 3d. each. The talented district singers and Glee Party will take part in the concert. Special invitation given to those in this district. 579

BATTERSEA PARK-ROAD. Henley Hall.—Sunday, Dec. 18, Mr. King. Friday, public debates, as follows:—Dec. 16, 'Christian Spiritualism,' Mr. H. Boddington; 23rd, 'Permeation,' Mr. Spencer; 30th, 'Franchise for Women,' Mr. Marsh; Jan. 6th, 'Dream Life,' Mrs. Boddington. 579

BRADFORD, Boynton-street.—The friends of this church wish to thank all who helped to make the tea party a success on Saturday, Dec. 10. Also to those who kindly gave their services for the entertainment, and to Mr. Pound, of Leicester, for giving his services by palmistry. The proceeds of tea party, £3 1s. 6d. 579

BRADFORD, Milton Hall, 32, Rebecca-street, will hold their annual Tea and Entertainment on Dec. 26, which will consist of songs, solos, etc. Tea on the table at 4-30: tickets 6d. each, under 12, 4d. Social at the close of the entertainment. Chairman, Mr. J. Collins, at 7-30. 580

BRISTOL. 24, Upper Maudlin-street.—Sunday next, 18th, at 6-30 p.m. Mr. S. F. Wayland, of Newport, will give an address. All are invited. 579

DERBY. Spiritualists' Hall, 1A, Normanton-road.—Sunday, Dec. 25, Mr. Walter Howell, the well-known inspirational lecturer. Lyceum, 10-30. Services, 2-45 and 6-30. 579

FAILSWORTH.—Will mediums having dates vacant for 1898 and 1899 communicate with the Corresponding Secretary of the above society? S. A. Ingleson, 10, Sydney-street, Failsworth. State gifts, fees, &c. Enclose stamp for reply. 579

GATESHEAD I.L.P. Hall.—On Sunday, December 18th, Mr. W. Dowell Todd, of Sunderland. Wednesday, 21st, open circle. On Sunday, 25th, an open circle. 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. On New Year's Day, January 1st, Mrs. Young, of South Shields, at 6-30 p.m. 579

GATESHEAD. St. Cuthberts Hall.—Sunday, 18th, Mr. Lash-brooke, of Newcastle. Thursday, 22nd, open circle. Sunday, 25th, Mr. McKellar, of North Shields. 579

LIVERPOOL. Daulby Hall.—Services every Sunday, at 3 and 6-30. Dec. 18, Mr. J. J. Morse; 25 and 26 no meetings. Monday, 19th, members' circle. Lyceum, Sunday mornings at 11. 579

LONDON.—The Annual 'Happy Evening' or Social Gathering of Spiritualists and friends will take place early in New Year at Wellington Hall, Islington, when a capital entertainment will be arranged, including 'Cinderella' dance. Look for advertisement next week. 579

LIVERPOOL. Spiritual Evidence Society, Phoenix Hall, 64, Low Hill.—Mondays, members only: Wednesday, Miss Jones; Thursday, public circle, admission 2d. each. 579

NEWCASTLE-ON-TYNE. Northumberland Hall.—Dec. 18 and 19, Mrs. Green; 25th, Mr. W. H. Robinson. Lyceum services held every Sunday, at 2-30. 579

NEWCASTLE-ON-TYNE. 3, Addison-road.—Dec. 18, Mr. Robinson; 25th, Mrs. Young, at 6-30. 579

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

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

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.

ROTHWELL.—Don't forget the Bazaar. To be opened on Monday, 26th, at 3 o'clock, by J. Armitage, Esq. On Tuesday by Mrs. Walton, at 5 o'clock. Monstre attractions. Refreshments, Side Shows, Shooting Gallery, Concert, etc. Come in crowds.

TODMORDEN Spiritualist Society's Annual Christmas Tea Party and Entertainment, on Saturday, Dec. 24. Tickets 1/- each. Children under 12 half price. All are welcome. Tea on table 4-30.

WEST HARTLEPOOL. Mediums, Tyneside or Tees district, having vacant dates for 1899, please send terms etc., to Secretary, Spiritual Society. Address, Robert Tate, 9, Kilwick Street. 579

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PLATFORM GUIDE.

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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, Mr. Leeder 8, public circle
Ashton—Hall of Progress, Burlington st., 2 30, 6 30 W H Taylor, and on Tues. 7 30 Miss Knight
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 Marklew
Birmingham—Masonic Hall New st., Union, Class 10 45; 11, 6 30
Bloomsbury: Lyceum 11; 3, 6 30, Mrs Place
Smethwick: Central Hall, Caps Hill (opp. Windmill lane), Lyceum 2 30; 11, 6 30, Mr Clark and on the 12th at 7 30
Blackburn—Old Grammar School, Freckleton street Lyce. 9; circle 11; 2 30, 6 30, J Swindelhurst
Blackpool—Spiritual Church, Albers road, Lyceum 9 30; public circle 11; 2 30, 6 30, W H Phillips
Bootle, Liverpool—Masonic Hall, Lyceum 11; 2 30, Mrs Nock Mon. 8 Tues. 8, Seance
Bolton—Bradford st., Lyceum 9 30; 2 45 and 6 30, Open
Burnley—Hammerton st., Lyceum 9 30; 2 30 and 6, W Johnson
North st., Lyceum, 9 30; 2 30 and 6, F Hepworth Tues. 7 45, public circles. Wed. 7 30, members
Guy st. 10 30, 2 45, 6 30, Miss Sage Mon. 8 Thurs. 8, Locals
Bury—Spiritual Hall, Georgiana st., Lyceum 10; 2 30, 6, Mrs Robinson Wed. 7 30, Mrs Kay
Cardiff—St John's Hall, St John's sq., Lyceum 2 45; 6 30, E G Sadler
Carlisle—38, York street, 2 30, Mr Shaw, in Temperance Hall, Caldew Gate, 6 30
Oththorpe—Old School Church Brow, Lyceum 9 45; 2 30, 6, Mrs Allerton Mon. public circle 7 45 Thurs. members, 7 45
Colne—Cloth Hall, Lyceum 10; 2 30, 6 30, Miss Butterworth
Darwen—Church Bank st., Lyceum 9 30 and 1 45; members' circle 11; 3, 6 30, circle at 8, and on Wed. 8
Derby—in Normanton rd., Lyceum 10 30; 2 30, 6 30, Mon. 7 30 Wed. 7 30
Midland rd. 2 45 and 6 30, Mr Grattan
Glasgow—Assembly Rooms, 135, Bath-st., 11 30, 6 30 St Harwood—Britannia st. 2 30, 6, Jas Cross
Heywood—Temple, William st., Lyceum 10; 2 30 and 6, Tues. 7 30
Huddersfield—Brook st., Lyceum 10; 2 30 and 6 30, Hyde—Mount st., Travis st., Lyceum 10; 2 30, 6 30, R A Brown Mon.
Lancaster—Athensum, 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, Councillor J Chaplin
Liverpool—Daulby Hall, Daulby st., 11 Children's Lyce. 3, 6 30, J J Morse Mon. 8, members circle 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, Lyceum. 3 Mr King Thurs. 8 45, members' seance. Fri. 8, Mrs Boddington. Sat. 8, social
Briston—8, Mayall rd., 11 open circle; 7. Tues. and Thurs. 8, circles
Canning Town—2, Ford's Park rd., Trinity st., Lyceum 11; 7, Mrs Wood 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 Peters Thurs. 8 sharp, Mr Savage
Forest Gate—Liberal Hall, Sun., Discussion 10 30 11, Lyceum 3; 7, Tues. 8 Thurs. 8 circles at 19, Oakhurst road
Westbourne Grove.—26, Hereford-road, Monday and Thursday at 8 for 8-30
Longton—Post Office Buildings, 11, 2 30, and 6 30, after-circle, 8. Mon. 7 45, Thurs. 7 45, public circle
Macclesfield—Cumberland street, Lyceum 10 30; at 3 and 6 30, Mrs L A Griffin
MANCHESTER—Ardwick—Temperance Hall, Tipping st, Lyceum 10 30; 2 45, 6 30, Mrs O Hyde 8 30, members' circle Wed. 8, Mrs Greenlees
Harpurhey—Collyhurst st., Oldham rd., Lyceum, 10; 3, 6 30, Mrs Beresford Wed. 8, Mrs Hyde
Patricroft—New lane, at 3 and 6 30, Mr Moorey Tues. 8, public circle Thurs. 8, members' circle
Pendleton—Cobden st., Lyceum, 10 30 & 1 30; 3 & 6 30, Mrs J A Johnstone Mon. at 8, developing circle. Wed. 8, J Kay
ILP Hall, Milton place, Lyceum 10 30; 2 45 and 6 30, Mrs Cropper
Salford—Co-op. Stores, Chapel st., Lyceum 10 30 3 public circle, 6 30, Mrs Brooks. 8 15, public circle Wed. 8 15, Mr J B Tetlow
Merthyr—Central Hall, at 8, W Howells
Mexborough—Lees Arcade, Lyceum 10; 2 30, 6, S Featherstone, and on Mon. at 7 30
Milton—Lyceum 2; 6. Circle 7 30. Wed. 7, meeting
Nelson—North st., Lyceum, 10; 2 30, 6, Mrs Kay 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. 18th & 19th, Mrs Green
Nottingham—Cobden Hall, Peachy st., 10 30, 6 30, Gladstone Hall, Lyce 10 45, 6 30, T Timson
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
Rawtenstall—Lyceum 10 30; 2 30, 6, Mrs Shannon
Rishton—2 30 and 6, Miss F Barlow
Rotherham—Boro' Temperance Band Room. Lyceum 2; 3, 6 30, Mrs France Mon., Wed. 8 public circle.
Boytan—Hall, Union at Lyceum, 10; 3, 6, Mrs Greenlees Wed. 8
Shaw—Broadbelt's Rooms, 3, 6 30, J Young Tues. 8
Sheffield—Langsett road, Lyceum, 10 and 2; at 11 public circle; 3, 7 Mon. 8
Stafthwaite—Laith lane, 2 30, 6, H Long
Southport—Foresters' Hall, 5, 6 30, Mr Mayoh Wed Evng. 3, members developing circle
Hawkehead Hall, 11, 6 30, I Pickthall Wed. 8, Miss Smith
Spennymoor—Victoria Hall, 2 and 6. Thurs. 7 30
Stalybridge—Lyceum, 10 30; 3, 6 30, Mr Pilkington Wed. 7 30, Miss Cotterill
Stockport—Hall, Wellington rd., near Heaton lane, Lyceum 9 30; 2 30, 6 30, Mr Rooke and also Mon. at 7 30
Sunderland—27 Ann street, 6 30. Dally 8
Walsail—Central Hall, Lyceum 2 30; 11 and 6 30, W H Howell Wed. 8 p.m. developing circle
Warrington—Temperance Hall, Academy st., Lyceum 10 30; 3 & 6 30, Miss Smith, 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, Mrs Webster
Arling (near Leeds)—Theaker lane, Lyceum 10 30; 2 30, 6 30, Mr Parker Mon. 7 30
Barnsley—George yard, Lyceum, 10 30; 2 30 and 6 Mr Walker Mon. & Wed. 8, circles
Batley—Wellington street Lyceum, at 10 and 1 45; 2 30, 6, Miss Hall and Mon. 7 30
Batley Carr—Town street, Lyceum, 10 30, 2 30; 6, Mr Barraclough
Bristol—Railway ter. 2 30, 6, Mrs Shulvor Tues 7 30 public circle
Bradford—Boytan st., West Bowling—Circle at 11; 2 30, 6, Mrs Richardson Thurs. 7 45
Tong st.—Dudley Hill, Lyce 10; 2 30, 6, Mrs Stretton Mon. 7 30, public circle Tues. 7 30
Milton Hall, 32 Rebecca st., City rd., Lyceum 10, 2 30, 6, Mr Todd
Oley rd. Lyceum, 10 30; 2 30, 6 30, Mrs Spencer
Spicer st., Little Horton in, 2 30, 6, Miss Hunter
St. James' Church, Lower Ernest st., Lyceum 10 & 2; circle 3; 6, Wed. 7 45
*Brighouse—Martin st. Lyce. 10; 2 30, 6, Mrs Stair
Cleckheaton—Walker st. Lyceum, 10; 2 45 and 6, Mr Watkin
*Donbury—Bond st. Lyceum 10, 1 45; 3, and 6, Mrs Russell Thurs. 7 30
Elland—Newcombe street. Lyceum 10; 2 30, 6, Halfaz—Winding rd, 10 30; 2 30, 6, Mrs Beatie
Raven st, Queen's rd, 2 30 & 6 30
Huddersfield—St. Peter st. Rooms. Lyceum 10; 2 30, 6 30, Mrs Midgeley
Hull—Granville Hall, Silvester st., Lyceum 10; 2 30, 6 30, Union visit Wed. 7 30. Thurs. 7 30, members' circle
*Keighley—Heber st. Spiritual Temple, 2 30 and 6, Mrs Crossley, and on Mon. 7 30
*Leeds—Psychological Hall, Lyceum 10; 2 30 & 6 30, Mr Smithson; 8 15, circle. Mon. 2 30 Tues. 8, members circle Wed. Thurs. Sat. 8, circles
Leedsedge—Carr street, 10, Little Town; Lyceum; at 2 30 and 6,
Mryley—Lyceum 10; 2 30, 6, Mrs Gregg Tues. 7 30 public circle
Normanton—Queen st. 2 30, 6, Mrs Armitag circle 8 Tues. developing at 7
Osettl—Queen st. Lyceum 10; 2 30, 6
Parkgate—Temple, Ashwood rd. Lyceum 10 30; 2 30, 6, Mrs Markham; 8, circle. Wed. 8, circle
Rothwell—Lyceum 10; 2 30, 6, Mr Lewis Sat. 8
*Sheffield—Attercliffe, Vestry Hall, 2 30 and 6, A Marshall After-circle at 8
*Hollis Hall, Bridge street. circle 11; 3, 7, Mrs Summersgill Mon. 7 30
Shipley—Market Buildings, Teal Court, 2 30, 6 Mrs Bolland
Skipton—Temperance Hall, 2 30, 6, Mrs Greenwood
*Soverby Bridge—Hollins lane. Lyceum 10 and 2; 2 30, 6, Mr G Featherstone
West Vale—Green ln, 6 Wed. 7 30, Mr Brook
Windhill—2 30 and 6, Mrs Midgeley
Yeadon—Town Side, Lyceum 10; 2 30 and 6, Mrs Brook Mon. 8 members' circle

NON-AFFILIATED SOCIETIES.
Accrington—St James st, Lyceum 10 30; 2 30, 6 Mrs Waddilove, circle 8. Wed. 7 30, members
Bacup—Princes 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, Mr Hopwood Mon. 7 30
Temperance Hall, Lyceum 10 30; circle 10 45; 2 30, 6 30, Mrs Berry Wed. 7 45, circle
Bristol—Upper Maudlin st. Sun. 6 30, B F Wayland Thurs. 7 30
Gambote—Spiritual Evidence, 2, 5 30
Castleton—Heywood rd, 2 30 and 6, Tues. 7 30
Crook—Mechanics' Hall, 2 30 and 6
Dearnley—Spiritual Temple, 2 30 and 6
Derby—Traffic st. Spiritual Mission, 2 30, 6 30, Madam Henry Mon. 7 30
Dukinfield—Astley street, 2 30 and 6 30, Mr Duffy Mon. and Thurs. 7 30, circles
Dunferm.—N.B.—Gifflian Hall, Walk. 8, room 3
Exeter—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—Outhbert's Hall, Bensham. Sun. Lyceum 2 30; 6 30, Mr Lashbrook Thurs. 7 30, 97, Coatsworth road.—Receptions, 7 30

47, Kingsboro' ter.—6 30, Thurs. 7 45, open circle
L.P. Hall, 6 30 W D Todd Wed. 7 30, open circle
22, Redheugh rd. Circle, Sunday, 6 30, Tues. 7 30 Thurs. 7 30
Heekmondale—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 J T Standish
Hollinwood—Labour Hall, Bower lane—Sun. 2 30, 6 30 Miss Allen Wed. 8, Miss Halkyard
Hadfield—Salisbury street, off Station rd. at 3 & 6
Huddersfield—Quarmby, 2 30, 6, Mrs Hall
Hunslet—Oriol Hall, Top of Joseph st., 2 30, 6, J Foulds. Mon. Tues. Sat. 8, public circle
Goodman terrace—2 30, 6, Local Tues. Thurs. and Sat. 7 30
3, Bottom of Joseph st. 2 30, 6, Mrs Crossley Mon
Mrs Lambert 2 30, 7 30 Tues. Thurs. 7 30, Sat. 8
Williamson Buildings—2 30 and 6, Mon. 7 30, Wed. & Sat. at 8
Leigh—Newton st., 2 30 and 6 15, Mrs Hollingworth Wed. 7 45, circle
Leicester—Craftern st., 11, 6 30 T Muggleton Wed. 8
Leeds—Progressive Hall, 16, Castle st., 2 30 & 6 30, Mrs Falla Mon. 7 45 Thurs. and Sat. 7 30, public circles
28, Back Adelphi st., 2, 6 30, Mrs Siddall. Mon. 2 30 and 7 45 Thurs. and Sat. circles, 7 45
Liverpool—Phoenix Hall, Low Hill, Mon. members Wed. at 8, Miss Jones Thurs. 8, circle
Lantz Colliery—98, Cinder Oven Row, at 6. Tues and Thurs. at 7
LONDON—277 Battersea Park rd, 7 30, Wed. 8. circle
Bow—193, Bow road, 7, Mrs Whimp Tues. and Fri. 7 30, private circles, Wed. 7 30, Library
Bromton (West)—4, Merrington rd., Wed. 7 30
Camberwell—33 Grove lane, Sun, at 7
102, Camberwell rd, 7, Wed. 7, healing; 8, circle
Hackney—Manor Rooms, Kenmore rd., Mare st., N.E. 6 45, Papers and Hymn Books on sale
Islington—Wellington Hall, Upper st, 7, Mr Dalley. Thursday 8 members only, Mrs Brenchley. T W on sale
Kentish Town—85, Portess road, N.W. 7 psychometry. Mon., Thurs. 8. Wed.
Manor Park—Temperance Hall, 7, Mr Davis
Fri. Messrs. Gibbs & Lock Mon. Mr Davis
Marylebone—Cavendish Rooms, 51, Mortimer st W 7, G H Bibbings
Marylebone—113, Lesson grove, NW, Tue. & Fri. 8
North London—14, Stroud Green rd, 11 30 and 7. Tues. 8. Wed. 8, members only
Shepherd's Bush—73, Becklow rd, 6 30, Mrs Boddington Wed. 8, Mrs Clowes & Mr Morton T W on sale.
Stratford—Martin st. Hall, Sun. Mr & Mrs Clegg Thurs. Investigators' meeting at 41, Salway rd
Stoke Newington—Blanche Hall, 99, Wisbaden rd. 7, Miss McCreadie Mon. 8, members' circ, at 51, Bouverie rd. Thurs. 8, at 59, Barratt's-grove
MANCHESTER—Bradford: Labour Hall, Grey Mare ln 2 30, Lyceum; 6 30, W Stevens; after-circle, 8 15 Tues. 8, mem circ. Thurs. 8, Mrs Beresford
Ochestham—Ash Lodge Halliwell lane, 10 Lyceum; Lyceum and address at 2 30, 6 30, — Moorey. Mon 8, public circle Thurs 8
Eccles—Conservative Club, 2 45, 6 30, J B Tetlow Wed. 8, Samuel Jackson
Higher Broughton—Hilton st., Lyceum, 10 30 & 2; 3, 6 30 Mr Eyles Tues. 7, mems' circle Thurs. 8 Mr Hulme
Hulme—Corner of Junction st., Lyceum, 10 30; 3 & 6 30, 8 15, circle Mon. 8 15 Wed. 8 30, members Thur. 8 15, Mrs Eastwood, Mr Lamb, and Mr Blumenthal
Moss Lane East—Princess Hall (Bradshaw-st. Car terminus), 10 45, 6 30 and 8, F Colbeck Mon. 8 members' circle Tues. Ladies' sewing meeting Thurs. 8, Local
Openshaw—Granville Hall, George st. 10 30; 2 30, 6 30, Mrs Horrocks Thurs. 8, Mrs Brown
Longsight—West Gorton, 24 Grey st., Lyceum 10 30 & 2 30; 6 30, Mrs Horne Tues. 8 15, Miss Cotterill Thurs. 8 15, public circ, doors close 8 30
South Salford—4, West Craven st. Regent rd. Sunday at 6, Mrs Brooks; circle at 8 Wed. 8
Middleborough—Newport Crescent, Lyceum 10 30 and 2; 3 and 6 30
Progressive Church, Boundary rd., 2 30 and 6 30
Mtnrow—Over the Stores, Dale st., 3 and 6 30, Mrs Scott. Tues. 7 45
Middletun—Co-op. Hall, 3 and 6, Mr R Hughes
Monkwearmouth—Hall, Roker avenue, 6 30
Morecambe—Moss lane, off Queen's sq., 2 30 and 6 30 Mon. 7 30
West End—Liberal Club, Clarendon rd, 6 30
Nelson—Albert Hall, 8 50 and 6. Wed. 7 30, circle
Newcastle-on-Tyne—Heaton and Byker Institute, 3 Addison rd, 6 30, Mr Robinson Mon. & Sat. 8
Market Arch, 23, Nun st., Wed. 7 30. Sat. 7 30,
North Shields—Bons of Temperance Hall, Norfolk st. 6 30 Wed. 7 30
Lewis Hall, Waterville road, at 6 30. Tues. 7 45
Northampton—Hall st., Michael rd., 11, 6 30
Oldham—Bartlam place, Lyceum, 10; 3 and 6 30 Thurs. 7 45 circle
Bleasby st., at 3, 6 30, Wed. 7 30 circle. Mon. at 3, mothers
Perkinsville—Sun. 6
Preston—Central, 2 30, 6 30, Wed 7 30, members' circle
Weavers' Hall, Walker st. Lyceum 9 45; 2 30, 6 30, Mrs Mellor. cir 8. Wed. 7 30. Thurs. 8, cir members and friends invited
Radford—I L P Rooms, 10, Bloomsgrave st. at 6 30
Rochdale—Regent Hall, Lyceum 9 45; 2 30 and 6, Miss Patefield
Summer st., 2 30, 6. Tues. 7 45
Penn st., Lyceum, 9 45; 2 30 and 6. Wed. 7 50
Seaton Delaval—5 30
South Shields—16, Cambridge st., 6. Tues. 7 30
Tadorneden—Sobriety Hall, 2 30 and 6 30, Mr Hartley Wed. 7 30, members' circle
Tranmere and Rock Ferry—Spiritualists' Gospel Hall, Union st. Sun. 3, 6 30, Thurs. 8. All invited
Wakefield—Queen st, Westgate, 2 30, 6, H Crossley Wed. 7 30
West Hartlepool—Lynn st., over Oliver's Stores, 2 30 and 7 Tues. 8, members' circle at 9, Kilwick Wed. 7 30, public circle
West Pelton—Cottage Meetings, 5 30
Whitworth—Market st., 2 30 and 6

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SOUTHPORT.

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To Inquirers.

WE ARE constantly in receipt of letters asking for advice upon mediumship, and seeking for information regarding Spiritualism—its evidences, philosophy, scientific and religious value, and how best to investigate. It is, of course, impossible for us to reply fully or deal privately with all the difficulties of inquirers, most of which, by the way, will disappear if a steady course of patient investigation and study is adopted.

While we gladly do our best to privately help all beginners, we have endeavoured to meet their wants in the publications which we have printed at no little expense. For instance: If you are a beginner, you cannot do better than read up Mr. James Robertson's pamphlet, "THE RISE AND PROGRESS OF MODERN SPIRITUALISM," price 6d., and Mrs. Duffey's "INVESTIGATIVE STUDY OF SPIRITUALISM," id.; and William Denton's "CASE FOR SPIRITUALISM," or "Is Spiritualism True?" This affirmative answer is built up in a most logical and scientific manner, the facts stated being clear and convincing.

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