

# THE TWO WORLDS.

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No. 445—VOL. IX. REGISTERED AS A  
NEWSPAPER.

FRIDAY, MAY 22, 1896.

PRICE TWOPENCE  
WITH SUPPLEMENT.

## ADDRESS BY MRS. BRIGHAM.

[Summary of a discourse delivered at Cavendish Rooms, London, W., on Sunday, 10th May, 1896.]

TAKING for the subject of her address some passages from the 14th chapter of St. John's Gospel,\* Mrs. Brigham said the words were very old, but they were as fresh to-day as they were when first uttered. A philosophy lay folded in the second sentence ("I will not leave you comfortless"), but there were comparatively few who had ever taken the letter out of its envelope, so to speak. They had taken it sealed and delivered, had cherished and believed in it; but they had not understood it. It was a strange thing that this should be so, with all the drift of life in the direction of true progression. But the want of spiritual discernment that existed did not imply retrogression. There was no such thing as retrogression in the Universe, save as an incident in the general progress, even as the advancing wave only rolled back that it might gather strength to rise again—falling and rising, its progress was onward and forward, always onward and forward. The world had made mighty discoveries and achieved wonders in the direction of material improvement; but so far it had shown but little growth and unfoldment in spiritual things. Still, material growth had to come before the spiritual. If they went back to the history of the planet they would find that when the radiant fire-mist had condensed—when the glowing ruby of the world had dulled in colour, and the rocks were formed, and the seas were shining in their places, and the tides were pulsing to and fro; when life began to awaken in the warm depths of the waters, when great ferns grew in the valleys, yet the world had never a blossom. But the blossoms came at last: they multiplied in the hollows of the hills, they nodded from the crests of the cliffs, they bloomed on the mountain sides, they cooled their velvet cheeks against the snows. And so humanity in its earlier days—its days of strife and hardness—had no room for the blossoming graces, no time for the unfolding of the spiritual. But at last the impulses of the spirit began to quicken; stirring faintly and feebly at first came the longing for something beyond this world, for love was as old as life, and sorrow was as old as love. And when love could not hold only for this life, when the clasping arms struggled to keep in their embrace that which was dearer than life itself, then grew the longing for some knowledge of the beyond, and the old question was asked, "If a man die, shall he live again"? In the olden days the spiritual element in the race had not progressed so far as to ask the question; but when the blossoms of the spirit began to unfold came the question and its answer. The true answer to the question was "No." Man did not "live again." He lived once, but that once was for ever.

Dealing with the life and teachings of Jesus of Nazareth, the speaker said that out of his consciousness of the Universal Spirit came his exalted teachings, his knowledge of the divine resources of the universe. What was the common idea of the spirit world? There were multitudes of believers in it who were called Christians, and who were supposed to be educated in regard to spiritual and religious matters; yet, their notions of the world beyond were strangely vague—there was a mist about it all, and a lack of anything substantial upon which to build. Here the speaker drew a pathetic picture of the mother's longing for her departed child, as to the state of which the prevailing faith had so little information to offer. She asked for bread and they gave her a stone—a grave-stone. "Friends," continued the speaker, "let us assure you that there is bread enough for all

\* Let not your heart be troubled. I will not leave you comfortless. Ye believe in God; believe also in me. In my Father's house are many mansions; if it were not so I would have told you.

who hunger,—there is consolation for the bereaved and assurance for the doubting, and it comes not in dreams, not in fancies, not in radiant bubbles that break or pass for ever from our sight. As surely as you may know that the stars are in their places in the sky, as truly as you may be conscious of your own existence, you may stand upon this rock, not of guesses, not of belief, but of positive knowledge."

In conclusion, dealing with the friends who have passed on, and who in that land of higher light and fuller knowledge await our coming, Mrs. Brigham said: "So, take to your hearts the lesson, and be assured that this personality continues, and this life's education and unfolding in that better country will give to you and keep for you your friends, and you may say, as the poet said, 'Life is ever Lord of death, and Love can never lose its own.'" D. G.

## MR. A. F. COLBORNE.

WHEN one arrives at a soul satisfying truth after many weary gropings, he has indeed reached the Mecca of a long long pilgrimage. Henceforth his way may lead from dawn to dawn, and his blessed light be still upon the horizon. Up the hills and down the valleys of life he appears in, and disappears from, the heavenly rays, but the next ascent brings him into the full burst of noonday sun once more. He sings a psalm with his head aglow from the burnish of the light above. The sun beats down upon his upturned face, and waves of light, warmth, and power, strike through into his soul. He presses on. The glory is yet above him, and its light too great to look upon. It seems as gates of gold, to which he hastens, and is due at the end of life. He thanks God he is a pilgrim to the light, even through the shadows, for the way is open to him, the truth and the life. Aweary he sleeps at length a long sweet sleep, and angels bless the pilgrim's slumbers. He is on again to-morrow, with greater joy and fresher life, through the heavenly arch of gold.

I look upon all Spiritualists as recipients of a great truth that is a far-reaching guide in life wherever they may turn. There is no limit to our Spiritualism and spiritualisation, short of the Great Spirit Himself. Spiritualism is ethical, reformatory and progressive. It is the true philosophy of life, and presents a finger-post at every cross-road. Its Mecca is the city of God. It is there we hasten and there we tarry when the journey of life is o'er.

\* \* \*

This is my entire conviction now, and as to the pilgrimage, I tarried long in the mists of the valleys.

When I first chanced upon Spiritualism I scoffed at it as the pet delusion of a number of high-strung fanatics. I was, however, free from any real bigotry or prejudice in the matter, having renounced both orthodoxy and Secularism as imperfect philosophies, but I despaired of discovering any truth in such pretentious claims. How I came to be introduced to the subject, and acknowledge fully the important evidences it has to offer upon death and the future life, I shall presently detail.

I was brought up in the Protestant faith, but I always felt extremely doubtful about certain points in the dogmas and creeds, as well as in the "good old book" itself. I appealed in my perplexity to the heads of the local church, and attended for explanations of Biblical and other matters, but received only evasive and unsatisfactory replies. Some of the answers I remember to this day. To one query the answer came, "It is wisely hidden from us"; to another, "God will reveal it in His own good time" (which he has done); and finally, upon another occasion, when I had harrassed a good clergyman for a truth he knew not, he vouchsafed the ambiguous explanation that "if it was thought fit we should know more, we should know more, that's all."

Although balked in these very natural inquiries, and sometimes dismissed with the admonition to exercise faith, reason finally dominated my religious thought, and the reaction set up in my mind brought me dangerously near Atheism and blank negation. I, however, found little of real value in Secularistic teaching, apart from the good it did in helping me to burst some of the bonds of the old faith which still hampered my thought and desire to be free. The only faith which remained unshaken after this sifting process and mental winnowing of truth from the chaff, was belief in God and His goodness, in that there might be for us some "far-off divine event."

I took shelter in the friendly camp of Agnosticism, believing with philosopher Pyrrho that there was no criterion of truth. I looked around me from this quiet refuge (it was like an oasis in the desert), over the desert I had deserted and the desert to come. All things seemed veiled and hidden, but I was thankful I had looked Truth squarely in the face, and I continued to question the sublime Sphinx as I had questioned mortal man. Religious emotions stirred me still as an Agnostic. What I had felt and attributed to the Holy Ghost in church days, I felt with me still. The soul-full-ness which grew upon me when I contemplated the Christ, his love, and his death, my redemption?) as a result of his pain, came again when I thought intently upon anything hallowed, "of virtue and good report." I was astonished that it was not an emotion confined to good Christians and believers. Clearly, then, the ecstasy could not be due to the blessed nearness of Jesus, but to the soul's natural and pure delight in a healthy exercise of its divine function. Thus were many idols broken and many errors of my faith exposed.

I will now pay advertisement a tribute as being a factor in my progress. Two paragraphs in the *Agnostic Journal* weekly set forth the objects reformatory and religious of two contemporaries, *Light* and the TWO WORLDS. Desiring nothing better than to hear all sides, I at length yielded to my curiosity, and ordered two specimen copies through my newsagent, in order to discover what was the basis for such extraordinary claims. With a half contemptuous smile in the interim, I adjudged Spiritualism to be the combined result of a disordered play of the imagination, dementia, and fraud. I was very much surprised, however, upon receipt of the copies, to find such a reasonable philosophy set forth, and the phenomena so well, nobly, and scientifically attested in the final page of eminent testimony then published in *Light*. So charmed was I with the sound sense of the articles, and the claim that spiritual manifestations were as old as the ages, and occultism the basis of the revelation of the sacred books of the world, that I ordered both papers regularly.

#### A STRANGE DREAM.

I had once a very strange dream, yet I am not habitually a dreamer in the extraordinary sense, or subject to night visions. I am a heavy sleeper, and my slumber is generally peaceful, undisturbed, and most profound. If I dream at all, it is generally that I am being levitated through the air, over the heads of other people in rooms, or, perhaps, over hill and down dale, the latter with surpassing swiftness and the most pleasurable of sensations. Once, lately, I was awakened by hearing my name distinctly and sweetly called in my ear. It was my first experience of such a nature, and I lay thinking over it until I fell asleep again. But the dream I am about to relate was altogether of a most unpleasant character. It was early in my investigations into Spiritualism. One night in my slumber I dreamt of spirits interfering to influence my mind to see a vision, a most unusual thing, as I never dream of spiritual visitors. I lay inert in my sleep, conscious that they were experimenting upon me. Presently, I felt that they were wanting me to behold something, but that my eyes were fast—or clairvoyantly holden. I distinctly experienced the sensation of the forcing of an interior gaze, and I was looking into the darkness in my dream, expecting every moment to see something. There was an indefinable sense of terror in all this, and its culmination was reached when I felt the touch of a hand magnetising my head and spine. Then my eyes burst their bonds, and I saw in my sleep with closed eyes (as though it were a brightly illuminated lantern picture in colours on a screen), a churchyard and church in the snow. In the foreground of the vision was an open grave with the earth heaped up on both sides. To the right, over the

wall of this phantasmal God's acre, was a glass house containing many plants in full bloom, and the impression came to me simultaneously with the vision, that I should be laid in the grave in the advanced winter of the coming year, when the approach of spring had with increasing suns of power began to warm the protected buds into unfolding flowers. And now a strange thing happened, to make my dream indeed a strange one. I suddenly awoke, with the vision melting before my eyes, and keenly sensitive to the dread impression of its potent. At the same moment my wife awoke by my side and sat up in bed, excitedly pointing into the darkness. "Oh! look! look!" she ejaculated, in terrified accents. "What is it?" I said quietly, but anxiously anticipating her answer. "A graveyard with an open grave," was her reply. This overwhelmed me with the conviction that my dream was not an ordinary one, and I concluded that the spirit manipulations of my head and spine was for the express purpose of rendering me sensitive to the dual consciousness of the vision and its portent.

Some months later I was in town, and visited Mr. Vango for a seance. I had almost forgotten the vision, when it occurred to me among other things to query the medium in trance upon the subject. One of my spiritual guides had possession, and I put it as friend to friend.

"Can you tell me anything of a strange dream I have lately had?" I said. "I will try," came the answer. After an interval the control said, "Was it of a churchyard?" "Yes." "And of an open grave?" "Yes," again I replied. "It was only a dream," the spirit remarked, reassuringly, "only a dream." And so it has proved, for two winters have passed away, and with them the eerie impression of my strange vision.

In explanation of the dream I now presume that my own vision was so vivid, that I impressed and controlled my wife to dream the same. Whatever conclusion my readers may arrive at concerning the foregoing, they will readily agree that the double dream and the medium's clairvoyance were alike remarkable.

The above may have been thought transference in both particulars, but another sitting with the same medium furnished me with a test of clairvoyance remarkably unique in the sense, that no thought-reading hypothesis can possibly account for it.

I came to London with the particular errand of seeing a lady safely into the train at Paddington for a holiday and rest in the west of England. She was in very indifferent health, and I feared from certain symptoms the development of a febrile growth. It was arranged that this lady should visit a physician a few days after arrival at her destination, and report me his diagnosis of her case. I saw the lady off, and then, having several hours to spare, I made my way to Mr. Vango's for a seance, as previously arranged through the post. I had a very successful sitting. Jane Flint, a spirit lady doctor, controlling, I asked whether she could give me any information upon the state of health of the lady who had just left me. She replied that she would make an examination when the lady was retired and at rest, as that would be the most favourable time, and then get the medium to send her diagnosis to me through the post. Here the matter ended, as far as the sitting was concerned, but I was surprised a few days later to receive a letter through Mr. Vango, with the spirit's dictated report of the case. It was to the effect that a thorough and careful examination had been made, and there was no growth, but great weakness. A tonic prescription was also added. Almost coincidentally with this I received another letter from the lady patient herself, which removed all my anxiety as to a growth, and informed me that her doctor had prescribed for great debility.

Here then is a case in which the spirit or medium was not influenced by the opinion of the sitter.

Who that flippantly talks of "spooks" is aware of the help and interest that is vouchsafed us from the "other side"—the kindly and benevolent influence of good co-operators, none the less existent and real, albeit unseen? I remember this self-same lady doctor in the spirit world once claiming to have aided in saving a valued life. The following is the simple story; mine first, to which I add the spirit's explanation. I was sitting one day at the mid-day meal, chatting pleasantly to my wife upon various topics, when I suddenly saw before me the gleaming,

crescent-shaped light always associated with the presence of spirit Dr. Jane Flint. I thought at first it might only be illusion at such a time, but look where I would, even out of the window up at the sunlit sky, I could still see the bright spirit-light distinctly. It persisted before my vision for some minutes, and when it vanished I thought no more of it. The next day my young wife was very ill, and as the hours of the succeeding night and dawn rolled on, she seemed to linger between life and death. I spent the time in an agony of suspense. I remember praying my spiritual helpers to aid where I could not, and when the dawn had become fully morning, and the silent streets full of refreshed and active life, the crisis was past, and she was spared to me. My succeeding exhaustion of body and mind was almost as complete as her own. I think *I never felt so utterly depleted of life*, and the asseverated reason of this was explained to me months afterwards. Again I was in Mr. Vango's parlours; Dr. Jane Flint controlling, I said, "Was it your light that I saw several weeks ago very distinctly the day before my wife's illness?" "Yes!" was the reply. "It was to try and make you understand that I foresaw it, and would be present to help you." Then followed some few remarks as to the critical state of the patient at the time, and the subsequent exhaustion of both. The spirit doctor observed that there was indeed great weakness, and then let in a flood of light upon my own utter depletion and prostration by saying, "*I used up all your vitality to save her, when her own was exhausted.*"

This is the explanation tendered me by one who, time after time, has brought clearly home to me evidence of her interest and help, and thus again is the occult side of life revealed as in most intimate and sympathetic relation to this.

MRS. BLISS.

A short time back Mrs. Bliss was in this city upon a visit, in company with Dr. Mack, and both favoured me with a call before leaving. Almost naturally, or as a matter of course so it seemed, Mrs. Bliss began to exercise her wonderful clairvoyant gift upon my behalf. Her descriptions—to use a stereotyped expression—were all fully recognised. She described a bright spirit who showed a star as symbol, and another who displayed a crescent. She said that the crescent was composed of smaller stars, and that reminded me I had heard the same thing from some medium before. Another spirit came forward with the badge and inscription upon his breast of a KEY—"to the inner life." Mrs. Bliss said his face was brown and bearded, and described his person. I have heard this spirit similarly described before, and conjectured it was Randolph. I possess a portrait of him which did not agree in one particular with the description of the clairvoyant. He has no beard of any length in the photograph, and the medium described it as *lengthy*. Upon the question of beard there develops a point of much interest. Some three years or more ago I had automatic writing from Randolph, who once gave me an outline sketch of his head by the same method of guiding, or using my hand. In the automatic sketch he has a lengthy beard. Dr. Mack was present when I handed Mrs. Bliss the photograph, and said, "Does this bear any resemblance to the man you see?" I forget her exact answer, but the reply in effect was "Yes, much resemblance, all except the beard; the spirit has a longer beard." Dr. Mack thereupon took the photograph and remarked, "I knew the man personally, and met him years ago in America. He had a longer beard than is represented in the photograph. This must have been taken when he was younger."

In this case both the clairvoyant and automatic writer are corroborated in their spiritual experiences by an outside testimony, of which they were both completely ignorant. I sent my sketch of Randolph to "M.A. Oxon" at the time, but he did not know the man, so could not tell me whether it was correct. When I came into possession of a photograph I discarded my sketch as quite faulty, chiefly on account of the beard. As the sequel proves, there was something in it after all.

One more seance may interest readers of this journal, and once more I return to Mr. Vango. At my last sitting with him, the late Mr. Burns, of the *Medium and Daybreak*, controlled. There was some difficulty in accomplishing this, and the first words of the departed and veteran editor were, "I found some difficulty in getting posses-

sion." The tone of voice was remarkably like our friend, the north country accent being the most convincing feature of the control. Mr. Burns stated that he regretted leaving his beloved work. I reminded him of his last words to us, and he repeated after me, "Yes! I shall still keep an eye on the work." I forgot Mr. Vango entirely when he said at last, most emphatically, "There is *too much Spiritism*, and *too little Spiritualism*." The whole individuality of the man was before me in these words, both in meaning, emphasis, and accent.

*To be continued.*

## REVIVALS—THE OTHER SIDE.

### A PROTEST IN THE NAME OF THE MORALISTS AND SPIRITUALISTS.

A lecture given by HUDSON TUTTLE, at the Opera House, Berlin Heights, O. Reported expressly for the *Banner of Light*.

[At the close of a religious revival, by solicitation of many prominent citizens, Hudson Tuttle replied to the assertions of the evangelist to an audience that crowded the house to the doors.]

FOR more than fifty years my life has been known to this audience, which represents the liberal element, the free-thinkers, and Spiritualists of this town.

I have devoted my best hours to the search for the truth, and endeavoured by every honourable effort to maintain it. I believe that everyone should be granted the right to seek for truth in his own way, and that he should freely give others the right he claims for himself.

I well know the sensitiveness of religious feeling, and how it hurts to have a cherished belief met with withering sneers.

The prayer taught us when we knelt by the mother's knee, the songs she taught our lips to lisp, may have been untrue and valueless, but they are associated with the sainted dead.

Religion is the strongest force in the world of mind. The warrior who faces fearlessly the red mouth of the smoking cannon, who rides unflinchingly as a forlorn hope into the jaws of death itself, falls on his knees and abases himself in the dust with trembling fear, when confronted by his religion. The weakest become strong, and the fiercest tortures are unflinchingly borne.

Whatever may be its source, I acknowledge its potency and respect the sensitiveness of belief. Yet, while I feel thus respectful of the rights of those who accept all the various forms of religion, I need not tell you that the pulpit has exercised no such courtesy in return.

In this town there is a majority of moral people, Liberalists and Spiritualists, who do not belong to any churches, who do not believe in dogmatic theology, who do their own thinking, and of whom the chance of their "speaking for Jesus" is about that of the sun rising tomorrow out of the west. Year in and year out, these people receive no favour from the pulpit. The preachers, standing behind their desks, have their own way, for to reply to their charges has been made a legal crime. For the past six weeks, the liberal thinkers, the moral men and women, and the Spiritualists of this place, have been abused and slandered in a way to show that they have no rights an evangelist is bound to respect.

We have been told that we are sinful because we love sin and hate righteousness; that the most virtuous and honest woman who chooses to think for herself, is a reprobate and worse, and that a moral man is dangerous just in proportion to his morals!

In the name of all the Liberalists, moral men and women, and Spiritualists of the town, I protest, and I come here to-night not only to protest, but to emphasise my protestation!

The doctrines taught are blighting and dwarfing in tendency, and the children subjected to their influence become dwarfed men and women. In the Japanese department of the World's Fair there were some famous dwarfed trees, oaks and pines, which were only a few feet in height, and yet were, I don't know *how* many hundred years old!

They had been placed in narrow vases, half-supplied with nourishment, their limbs cut off, their trunks scarred, to represent lightning strokes and combats with the storms. There they stood, and called the attention of the curious to the wonderful results of the gardener's art—gnarled, twisted, with scattered leaves and half-formed fruit.

As I looked at them I thought how like are these dwarfed trees to specimens of men and women so frequently met. They are taken in infancy and made to obey; they

are not allowed to think for themselves; their parents in the beginning take up this course, and they are turned over to teachers who pursue the same routine. They attend Sunday-school, and the process goes on.

If a thought pushes out in any direction it is clipped; the mental soil is lean and barren; the only fertiliser is the dust shaken from effete dogmas; the free air of knowledge is excluded with holy horror, and the child, fettered, confined, mentally starved, grows up into a Methodist, a Presbyterian, a Baptist, who compares with what a man *ought* to be, as the poor, dwarfed, scraggy, knotted pine starving in the Japanese vase, does to the monarch of the Sierras, with roots reaching down into the foundation of the mountain, and pushing its mighty trunk upward, adorned with a magnificent coronal of branches, in which the birds of heaven build their nests and sing their songs of love, and the winds murmur like the waves of the distant sea.

It would be an endless task to take up in detail what has been said against free thought; nor would it be profitable. Theology learns nothing—is infallible and changeless. I have this hope for the church-members—I will whisper it to you—they do not know it; they are better than their creed. I sympathise with Ingersoll in his attempt to silence the story that one of his daughters had been converted to religion. He denied the story publicly and published affidavits, but it continued to be quoted from paper to paper, until he has ceased his efforts in despair.

The old adage is true that a lie will go around the world while the truth is buckling her shoe. I will, however, pause at this point to correct a story that has been repeatedly told, which I have not cared to contradict in print before.

Some time ago I challenged a pastor to discuss the vital questions of the creeds. He accepted the challenge, and said as the challenged party he had the choice of weapons, and chose *prayer!* Now it is said that I dared not enter this kind of a contest. I wish to enlighten you: I *did* accept the conditions, but I made this reservation—which I had a right to do—that I should be allowed a condition, viz., that our prayers should be timed to fifteen minutes, and after we once began, we should pray alternately till one or the other received an answer to what he prayed for. I waited the acceptance of these conditions, and still await. I am ready for this prayer test at any time, though if we had begun at the time, a year or more ago, I feel certain we should be on our knees this blessed moment.

Why have we a revival here? Because, according to the doctrine of the Church, man is a fallen and depraved being, and cannot be saved by his own exertions. In the language of the New Haven Orthodox creed: "That mankind, in consequence of the fall of Adam, are born destitute of holiness, and are by nature totally depraved. The sinner who believes in the Lord Jesus Christ is fully justified on the ground of his atoning sacrifice, and on that ground alone."

The foundation of the Christian scheme of salvation is stated by these three propositions:

1. Man is a fallen being, because of the temptation of Adam and Eve in the garden of Eden.
2. Having thus inherited an utterly sinful nature, he cannot save himself—he must have a Saviour.
3. Jesus Christ is that Saviour.

I want to be just. If I do not correctly state the matter, I wish now in the beginning to be corrected. I ask anyone present who is dissatisfied to arise!—It is then undisputed!

I do not propose to enter into a discussion of this question in the usual polemic manner. The meaning of this or that text or passage of scripture has no significance in this discussion. I grant the correctness of all the passages which prove this scheme. There are, however, certain salient points of doctrine that I wish to allude to before turning to the main question:

It is said that this system of religion has reformed the world, and without it we would yet be heathen. This assertion would require an hour by itself; all I can say in passing is that Christianity has been nineteen centuries before the world, and it was promised that all the nations should be brought to Christ. To-day what have we? Four hundred million nominal Christians—one thousand million heathens! And in the great Religious Congress at Chicago, Christianity was obscured in the brightness of

Buddhism, which was thousands of years old when it [Christianity] was born; and when the apostle of Janism arraigned the effects of Christianity through its missionaries in Japan, the justice of his cause was so apparent that even Christians were forced to applaud.

Among professed Christians do we find such a marked distinction that he who runs may read!

*To be continued.*

## SPIRITUALISM IN MANCHESTER: NOTES ON PRESENT STATE.

ASH LODGE, CHEETHAM.

THIS is the latest addition to the number of bodies which assemble for communion with spirits and counsel upon all spiritual matters, and so far as I can learn, it is under the able conduct of Mrs. Brown, making a good impression. The meetings are conducted in a quaint little room of an old mansion house in Halliwell lane, the place is most comfortably furnished, and will seat about eighty persons. Meetings being the usual services on Sunday, and also Thursday, and appear to have such an intelligent attendance as to warrant the thought, that some day a large live society shall be organised to carry forward our great work. My thanks are tendered to "Owd Jonathan," for his additional information, touching the start of the Pendleton Society, and correction of my error in the name of Mrs. Clayton. I am pleased to meet with (if only in spirit, through the medium of his letter) our friend "Correcticus." My chief regret is, that in my peregrinations after notes, our meeting was so long deferred, for it is good to have the aid of one whose historical memory would have enabled me to furnish particulars in place of generalisations. I thank him most heartily, and I am almost glad of my omission which affords me an opportunity of presenting our friend and his facts to the great public, while it gives me an incentive towards trying to overcome some of that fallibility so common to human beings. My only purpose is to present Truth at its best, and lead to the right, in which I claim the hand of fellowship with our brother, and here afford his corrections to speak for themselves:—

SIR,—I should be glad if you can find a little space in the T.W. for the following correction, *re* Mr. "Sampler's" report of the Salford Spiritual Church, Chapel-street, in your issue of April 17. Its history, from its dissolution in Southport-street, may be briefly summed up as follows: When the Southport-street room was closed, through internal strife, some of its most active workers engaged a room at 4, West Craven-street, Salford, and stayed about five weeks, and then disbanded and remained blank (so far as a society was concerned) for a period of about twelve months. After that time our old friend, Mr. Thomas Ellison, ever desirous of rousing up the dying embers into a state of activity, requested some of the workers to attend a seance at his home in West Park-street, Salford. They attended these seances for three or four weeks, and then transferred the scene of operations to Clarendon-road in November, 1891, and remained there until March, 1893, when they removed to more commodious premises in Park Place, Salford, and continued to advance spiritual truth there until February, 1894, when they took possession of the Co-operative Hall, Chapel-street.

In the next place "Sampler" says, *re* the Lyceum, that it may now be considered to take a good place among the best worked schools of our movement. I do not think a Lyceum forms part of their programme at the present time. The corrections here penned, when compared with Mr. "Sampler's" statements, make such statements appear misleading, and it is our duty, as spiritual reformers, to instruct at whatever cost, and not make any pretence to misguide even in minor points concerning our movement, which is based on truth and justice.—I remain, yours fraternally,

Salford.

CORRECTICUS.

I am sorry that a misapprehension of a conversation with one who took part in Lyceum work misled me on the Lyceum question, the more so that my statement cannot stand as a fact. I am sorry that some of our Pendleton friends have felt hurt at my well-intentioned remarks, and that Openshaw friends should have misapprehended the purport of my references to their work, and if chance gives me the opportunity of a return visit, perhaps I may be enabled to make the *amends honourable*, but I still have my impressions. It is always a pleasure to learn that a society is solvent, especially when neither workers or public are any the less well off, only one is apt to diagnose the state of health by the symptoms presented. It shall be a real pleasure to realise that a society so well endowed is a true servant of the great public, who to-day need its unveiled light on the great issues which are destined to shake the foundation of all false systems.

With a strong desire for the ultimate triumph of the All-Good in the soul of man, are tendered these presents of

SAMPLER.

SPIRITUALISTS' NATIONAL FEDERATION  
HYMN BOOK

By W.

THE NEW HYMN BOOK is a marvel of merit and cheapness, so it would be well for all Spiritualists to possess a copy. The print also is good, which is not usually the case with cheap books. The selection of hymns is almost, if not quite, all that could be desired; and the few to which some would take exception are just those which others would pick out as being of special interest. There is a brightness, cheeriness, and hopefulness all through, which is just what a hymn book should be. The absence of all theological teaching—except the fundamental truths that God is, the soul's immortality, and "the communion of saints"—should make it acceptable to all shades of religious opinions and beliefs. The old familiar hymns which have become as household words to Spiritualists are all in, and many more besides. There are hymns adapted for every occasion, and all one's varying moods find expression—even the most despondent, but they, like the rest, conclude with and inspire hope.

When the mind is o'erwrought by any kind of feeling, there is in many natures a tendency, and with some an absolute necessity, to express themselves in verse; and there are few who, though they may not possess the power to relieve their feelings or give their message that way, cannot respond to thoughts so expressed by others. William Smith O'Brien is a good example of this, for "on the day on which sentence of death was passed upon him, October 9, 1848," he wrote the following verses:

Never despair! Let the feeble in spirit  
Bow like the willow that stoops to the blast.  
Droop not in peril! 'Tis manhood's true merit  
Nobly to struggle and hope to the last.  
When by the sunshine of fortune forsaken,  
Faint sinks the heart of the feeble with fear,  
Stand like the oak of the forest unshaken—  
Never despair, boys! Oh! never despair.  
Never despair! though adversity rages  
Fiercely and fell as the surge on the shore,  
Firm as the rocks in the ocean for ages,  
Stand the rude torrent till danger is o'er.  
Fate with its whirlwinds our joys may all sever;  
True to ourselves, we have nothing to fear;  
Be this our hope and our anchor for ever—  
Never despair, boys! Oh! never despair.

The genial Charles Mackay writes on the same subject, but in a different strain, probably illustrating somewhat the difference between the English and Irish natures:

Art thou low down, my brother,  
Thy forehead in the dust,  
Without a prop to aid thee,  
A friend in whom to trust?  
Trust to thyself, forlorn one,  
Stand upright on the sod,  
And, asking help from no one,  
Secure the help of God!  
Although to-day be stormy,  
To-morrow may be fair;  
To hope is pious duty,  
'Tis wicked to despair!  
If honest pride supports thee,  
And conscience keeps thee whole,  
Fate's arrows may be blunted  
By armour of the soul!  
When in the deadly struggle  
Of hand, and heart, and brain,  
Thy footholds seem to fail thee,  
Arise and fight again!  
Turn sorrow into solace,  
And in their own despite,  
Compel thy foes to aid thee,  
To conquer in the Right.

Hymn 298 has a message of consolation for the sorrowful.

When sorrow on the spirit feeds,  
Like birds of night that seek their prey;  
When, wrung by grief, the bosom bleeds  
In cold misfortune's tearful day;  
When sinks the soul by care oppressed,  
And woes abound and friends are few;  
And gladness, like a parting guest,  
Reluctant says, "Adieu, adieu!"  
'Tis sweet to hear an angel sing  
In music to the listening ear,  
"Hope on, sad heart! eternal spring  
Is almost here, is almost here."  
The angels burst the bars of doom;  
Then vernal flowers adorn the waste;  
Then sunshine gilds our mortal gloom,  
And heavenly friends with welcome haste.

For every tear there comes a smile;  
A joy for every pang is given;  
And angel guides appear the while,  
And gently lead us on to heaven.  
And yet 'tis when it mourns and fears,  
The laden spirit feels forgiven;  
And through the mist of falling tears  
We catch the clearest glimpse of heaven.

Doubtless many readers have had a like experience, and found when in the deepest depths of sorrow or misfortune that,

"Through the mists of falling tears  
We catch the clearest glimpse of heaven."

C. Fannie Allyn has some beautiful and joyous verses, where the spirit rises above the "torturing pains" when our "darlings lie low in the grave."

When the sorrows of earth, like a billowy wave  
Sweep over my heart and my brain,  
As I turn where my darlings lie low in the grave,  
To weep with a torturing pain,  
Ere I droop in despair with my sadness and fears,  
I hear like a silvery bell,  
The voices I loved through the mists of my tears—  
"It is well with our souls, it is well."

No longer the morning hath clouds for my sight,  
No longer the noontide is dim.  
No longer the twilight that fades into night  
Can shut out the heavenly hymn;  
Though starless the midnight, and faded to dust  
Are forms in the valley of woe,  
Still sounding in beauty and deathless in trust,  
Are voices I loved long ago.

Sing then, and be joyous, oh ye who still stay  
In the valleys and shadows of Time;  
Death loses its power, and the dawn of Life's day  
Shines out with a glory sublime;  
From rose-laden heights, from the gateways of light,  
Sweet voices melodious swell;  
From Highlands above they whisper with love,  
"It is well with our souls, it is well."

Should we, without the discipline of sorrow, be capable of receiving these heavenly visions and messages, which so often come when the soul is bowed down in grief? But in any case we know, broadly speaking, what to do under all circumstances—"Trust in God, and do the right." There are many hymns on that subject, which are quite a moral tonic. The following is by Norman Macleod:

Courage, brother, do not stumble,  
Though thy path be dark as night;  
There's a star to guide the humble;  
"Trust in God, and do the right."

Let the road be rough and dreary,  
And its end far out of sight,  
Foot it bravely! strong or weary,  
"Trust in God, and do the right."

Perish policy and cunning!  
Perish all that fears the light!  
Whether losing, whether winning,  
"Trust in God, and do the right."

Simple rule, and safest guiding,  
Inward peace and inward might;  
Star upon our path abiding,  
"Trust in God, and do the right."

Some will hate thee, some will love thee,  
Some will flatter, some will slight;  
Cease from man, and look above thee,  
"Trust in God, and do the right."

Having done our part, we then have the consolation of believing "God Knows it All," as we read in Hymn 79:—

In the dim recess of thy spirit's chamber,  
Is there some hidden grief thou mayest not tell?  
Let not thy heart forsake thee, but remember  
His pitying eye who sees and knows it well,—  
God knows it all!

And art thou tossed on billows of temptation,  
And would'st be good, but evil still prevails?  
Oh think, amid the waves of tribulation,  
When earthly hope and earthly refuge fails,  
God knows it all!

And dost thou wrong thy brother,—deeds concealing—  
In some dark spot no human eye can see?  
Then walk in pride without one sin revealing  
The deep remorse that should disquiet thee?  
God knows it all!

Art thou oppressed, and poor, and heavy-hearted,  
The heavens above thee in thick clouds arrayed?  
And well-nigh crushed, no earthly strength imparted  
No friendly voice to say "Be not afraid!"  
God knows it all!

Art thou a mourner? Are thy tear-drops flowing  
For one so early lost to earth and thee?  
The depths of grief no human being knowing,  
Which moans in spirit like the moaning sea?  
God knows it all!

Then trust thy God! Pour out thy heart before Him,  
There is no grief thy Father cannot feel;  
And let thy grateful songs of praise adore Him,  
By striving every wounded heart to heal!  
God knows it all!

E. W. Wallis, in Hymn 436, takes a hopeful view of the world's moral progress; and to know that our leaders of thought do think thus hopefully of the future should be an encouragement to all workers in the cause of progress and truth.

Oh! the race is onward marching,  
Growing better day by day,  
And this truth is overarching  
With its beauty wisdom's way.

Oh! the creeds like fetters falling  
Leave the spirit free to grow,  
And the angel voices calling  
Wake the God within us now.

Lo! new hopes and aims arising  
Make the weary strong again,  
They for brotherhood devising  
Strive to conquer sin and pain.

Hear you not the summons ringing,  
Calling you to do and dare?  
Hear you not the angels singing  
"Tell the truth out everywhere?"

"Spirit friends for aye are living,  
Progress is the law of life;  
And in justice, freedom giving,  
Men by Love will banish strife."

Oh, then, rouse ye; brothers, waken,  
Shout the anthem of the free;  
Falsehood's power for aye is shaken,  
Truth is life, is liberty.

No wonder we make progress when, with all our imperfections, there is still something of the divine in each one of us, "dwelling in our inmost part," as Mme. Guion wrote in 1689.

Almighty Former of creation's plan,  
Faintly reflected in thine image, man;  
Holy and just, the greatness of whose name  
Fills and supports this universal frame.

Whose spirit fills the infinitude of space,  
Who art thyself thine own vast dwelling-place;  
Soul of our soul, whom yet no sense of ours  
Discerns, eluding our most active powers.

Encircling shades attend thine awful throne,  
That veil thy face, and keep thee still unknown;  
Unknown, though dwelling in our inmost part,  
Lord of our thoughts, and sovereign of our heart.

With so many facts for the foundation of their belief in immortality as Spiritualists have, it is only what we should expect that they should have many very joyful hymns on the "Happy Land." Here are two verses:

I will sing you a song of that beautiful land,  
The far-away home of the soul,  
Where no storms ever beat on the glittering strand,  
While the years of eternity roll.

Oh, that home of the soul! in my visions and dreams,  
Its bright, beauteous walls I can see;  
Till I fancy, but thinly the veil intervenes  
Between the fair city and me.

But in order that it may be well with us when we cross the river of death, we must in this life think of and live for others as well as ourselves.

When fortune beams around you,  
When hearts with pleasure leap,  
And hopes and joys surround you,  
Forget not those who weep!

When friendship's smile invites you,  
To bless and to be blest,  
When every charm delights you,  
Oh! think of the distressed!

When golden gale betide you,  
As if by heaven decreed,  
And plenty stands beside you,  
Forget not those who need!

When pleasure's cup seems endless,  
Oh, prove it without end,  
By being to the friendless  
In every hour a friend.

This feeling of universal sympathy should be cultivated till all the world not only believes, but acts as if it believed in the brotherhood of man. As Wesley Noakes says:

All men are brothers, look not down  
On those of humbler birth;  
For oft a casket rough contains  
A gem of sterling worth.

Go forth into the world's highway,  
Where sin and strife abound,  
And help poor sinking souls, that they  
May reach the higher ground.

Let not the evils of the past  
Be cause for vain regret;  
But let them serve as stepping stones  
To raise thee higher yet.

Trust not to self, but ask thy God.  
For guidance by the way,  
And then thy path of life shall lead  
Unto the perfect day.

But the best way of getting to know what the New Hymn Book is like is for everyone to get a copy and judge for themselves. Some of the verses are so beautiful they will bear reading, or singing, over and over again, till the glorious truths they teach sink into the heart and become like beacon-lights on the pathway of life, ever cheering and helpful.

#### PHYSICAL SEANCE AT HASLINGDEN, IN THE LIGHT.

SIR,—Having seen reports of seances of various kinds in your columns, I feel it my duty to speak of the physical power of Mr. John Taylor, of Farnworth, late of Hapton. I arranged with Mr. Taylor for a seance, which took place on Saturday, May 16. About 7-50, before the singing of a hymn was finished, the table began tilting, first to one side and then the other, with great vigour. After a short time the control invited me to stand on the table, which I did, holding the hands of two of the sitters, while other sitters held the hands of the medium. The table lifted clean off the floor, making me think I was going against the ceiling. The medium then placed his hands on the table with the palms upwards, and requested me to stand on them, when the table was again suspended in the air. The control then left for a few minutes, after which the medium asked us to sing. The control again took possession, and asked for two persons to get on the table. He then requested a chair to be put on the table, and one person to sit on the chair, another to stand behind, when the table, chair, and two people were again raised some distance from the floor. I may say the table literally danced while suspended in the air. While we were singing one hymn at a later part of the evening, the table was raised high from the floor with three persons on the top. Many times during the evening, the table was raised from the floor without either medium or sitters touching it in any way.

Altogether the seance was a decided success. Allow me to say, in conclusion, on behalf of the medium, a more honest, unassuming gentleman, it would be difficult to find.

EDWARD COUPE, ALICE COUPE, ISAAC GOLDING, the MRSSES GOLDING, MR. and MRS. E. BARLOW, MR. and MRS. ENTWISTLE, MR. WILLIAM LORD.

31, Prospect Hill, May 18, 1896.

#### THE RECENT EXPOSURES.

SIR,—The recent difficulties that have arisen in connection with materialisation seances makes one ask "How long shall these things be?" A genuine materialisation of a spirit is one of the most convincing testimonies of the reality of spirit life that can fall to the lot of any man to witness; and there is no kind of phenomena that requires such careful preparation against the possibility of fraud. The genuine phenomena is so satisfactory and uplifting; but the miserable and abortive attempts to simulate the real—to trifle with the grandest and most beautiful truth the world has ever known—excite one almost to disgust.

No materialisation seance ought to be conducted except under fraud-proof conditions, and every genuine medium will welcome test conditions. But it often happens that one or more persons at a seance will say, "Oh, the medium is right enough; he is no doubt honest, there is no need to impose test conditions." But it is not a question of that kind at all. Every sitter should be able to say that to the best of his knowledge and observation the medium could not commit fraud, otherwise doubts must arise, and the seance is worse than useless, and no one can say fraud has not been practised, unless fraud-proof conditions were imposed.

Perhaps one of the simplest methods of preventing fraud is the following:—Fasten the chair to the floor on which the medium is to sit, then get some shoemaker's hemp, waxed—which is strong—and fasten each hand and foot of the medium separately to screw eyes fixed in the chair, the cords being long enough to allow comfort, but not a great deal of movement, and the knots of the cords should be sealed with sealing wax. The hands should be so fixed that they cannot touch one another, likewise the feet. The curtain should be at least two feet from the front of the medium. In this position the medium cannot get up from the chair, and is unable to hold anything near or outside the curtain. The waxed hemp is better than thick rope, as when tied into a firm hard knot, it is almost impossible to undo it. If a spirit appears outside the curtains, under these conditions, you may be pretty sure it is not the medium simulating. One genuine materialisation of a spirit satisfies a man for a lifetime.—Yours truly, W. J. LEEDER.

6, Charnley-grove, Charnley-road, Blackpool, May 14, 1896.

SOUTHSEA or Portsmouth. E. H. J. is mediumistic, and desires to join a circle for development. Can any T.W. readers help her?—Address E. H. J., c/o Editor Two WORLDS. (Advt.)

HUMAN NATURE for April, price 6d., published by the Ellis's, of Blackpool, is an interesting little magazine, especially valuable to phrenologists. There is an article on "Controls," in which some assertions are made that require proof. A new method of obtaining impressions of hands on paper, for transmission through the post for palmistry purposes has been devised; a few drops of Transference being poured into the palm of one hand, and the hands being well rubbed together, and then pressed firmly on an ordinary sheet of paper, a clear impression of the hands is thus obtained, the lines coming out even better than in a photograph. The composition will be sent free for 2s. 6d. to those who wish for a reading of their hands.—See advt.

## THE SPIRITUALISTS' NATIONAL FEDERATION.

## ARTICLE 6.—GENERAL COMMITTEE.

The conference shall elect a General Executive Committee of fifteen persons, seven to retire one year and eight the next. Retiring members shall be eligible for re-election. The General Executive Committee shall be elected from the members of affiliated societies, and the associate members of the Federation. The said committee shall elect its own chairman at each of its meetings. Nominations for the vacancies on the Executive Committee must be made in writing and sent to the secretary at least one month prior to Conference. No society shall have more than one member on the General Executive Committee, and not more than one person of a household shall be eligible from the associated members at one time.

All affiliated societies and associates who have not yet sent the present year's subscriptions, should send to the sec. as early as possible. Associates who have removed should notify the sec. of such change, enclosing full postal address. Copies of the Rules for the formation and guidance of District Councils, will be sent out with Delegates and Associates' tickets for the forthcoming Conference at Liverpool on July 5.

In view of the important business, special efforts should be made on the part of all Societies to send representatives to Conference, so that such pressing matters as Legal Status for Spiritualists' Schools or Classes, with Examining Board for Mediums, District Councils, etc., may be thoroughly discussed, and the best interests of the whole movement secured.

The Executive recognise with pleasure the classes commenced by Mr. P. Lee, at the Two WORLDS Office, and earnestly hope that full advantage may be taken of the facilities thus afforded for the development of mediumship.

Societies or Associates requiring copies of the Rules for District Councils before the tickets for Conference are sent out, may have them from the secretary by enclosing stamp for postage.

W. ROOKE, hon. sec.

165, Stockport-road, Levenshulme, Manchester.

## ITEMS OF INTEREST.

MR. J. J. MORSE sends us another letter, and also an article re "Theosophy," both of which will appear next week.

In place of the usual "reports" we have some special articles, summaries, and an interesting short story for next week.

NO REPORTS next week. In consequence of the holidays, we shall go to press on Tuesday and issue the papers on Wednesday.

PORTRAIT AND SKETCH of Mr. Mayoh, of Bolton, in our issue for May 29. Mr. Mayoh's friends should circulate this issue widely.

WE HAVE RECEIVED a good summary of the trance address on "The Education Problem," delivered in Liverpool by Mr. E. W. Wallis, which we shall print next week.

NEXT WEEK'S TWO WORLDS will contain a number of fine articles, including one by Mr. W. H. Robinson on "The exposure of a materialising medium in Sunderland." It should have a large sale.

THE attention of our shareholders is especially called to the important notice on page 329. Will those who have removed, and have not received notice of "calls" in consequence, please forward their present address?

MANCHESTER ANNUAL HOLIDAYS.—Most firms in Manchester close on Wednesday next week, and do not re-open until the following Monday, hence the TWO WORLDS will be "out" on Wednesday, and no reports can appear in our next issue.

THE *Horwich Chronicle*, for May 16, devoted almost a column to a report of the two meetings recently held in that town. The report was far above the average for fairness and accuracy, and should do good. The reporters and publishers have our sincere thanks.

BURNLEY.—Hammerton Street Society of Spiritualists wish to thank those persons who have kindly entertained their mediums, also those mediums who have given their services free at the public circles held there. Note change in corresponding secretary's address: C. E. Jones, 8, Mary-street, Burnley.

THE FORTHCOMING CONFERENCE of the Spiritualists' National Federation, to be held at Liverpool on the 5th July, delegates and officers needing sleeping accommodation, please communicate with Mr. S. S. Chiswell, 11 and 13, Renshaw-street, Liverpool. Efforts will be made to provide for all the friends.

THOSE students who are interested in tracing to its mythical and pagan origin the sacerdotal system called Christian, could not spend 6d. better than by sending to Mr. C. E. Ford, formerly a member of the Brighton Y.M.C.A., now living at 173, Victoria Park-road, for his pamphlet on "Christianity: its mythical and pagan origin."

PROPAGANDA MEETINGS.—Missionary meetings in favour of Spiritualism are always interesting. There is a romance about them to the outsider which is most attractive. Horwich was again the scene of such gatherings, Mr. J. Swindlehurst having arranged two meetings there on Tuesday and Wednesday, May 12th and 13th. The spiritual missionaries doing duty there displayed a "diversity of gifts" of which the good people of Horwich are not now "ignorant." Mr. E. W. Wallis ably expounded our philosophy on the first night, and on the second evening fully captured the oftentimes hostile audience by his forcible and eloquent answering of written questions from the audience. Miss Shackleton proved very effective as "the Singing Pilgrim" by the songs and solos she so gracefully rendered, a pleasing feature in the propaganda work, recently introduced by the organiser. Clairvoyance at such meetings—when all the debaters and cranks of the district are often present—is very difficult to proceed with. Mrs. L. Griffin endeavoured to tread the thorny path-way of spirit clairvoyance. Taking both evenings into consideration, Mrs. Griffin did remarkably well. In all 16 descriptions of spirit friends were given, eleven of which were acknowledged and recognised in the room, and one or two after the meetings had concluded. A good work has been done here; much spiritual seed has been sown by these missionary efforts of the National Federation. A few earnest and enthusiastic souls have been gathered together by the organiser's efforts, and another Spiritualists' Society will soon be called into existence to proclaim our glorious gospel.

PLANS, prospectives, and speakers' names intended for insertion in our next issue must be sent in at once.

KETTERING.—Mr. Hodson is doing a good work. We have found some good friends, and some who would do better to come out boldly for "truth sake." We are being persecuted by the Seventh Day Adventists, and Mr. Hodson desires to heartily thank the Federation for their proffered help. We hope to see Mr. Swindlehurst in the near future.

MR. TOM MANN, who so nearly won the North Aberdeen election, gave an able exposition of the Socialists' programme during his election campaign, which our printers (the Labour Press) have issued as a penny pamphlet. It deserves a large sale, if only that the opponents of Socialism may have a clear idea of what Socialists aspire to achieve.

MR. ALBERT ELLIS, the Blackpool phrenologist, has just concluded a successful winter campaign in London. He lectured twice daily for five consecutive months in the Royal Aquarium, Westminster, S.W., and had the pleasure of examining the heads of many well-known individuals, including the Marquis of Queensbury, many Members of Parliament, and quite a regiment of Dr. Jameson's men.

THE "Theosophic Isis" for May, price 6d., 28, Trothy-road, Southwark Park-road, London, S.E., reaches us, but we cannot say that its dry-as-dust disquisitions interest us. One wonders how many people are interested in the far-away speculations and assertions, which to us seem to have little or no touch with the life and experience of humanity. Abstractions are poor food for either heart or mind.

A FRIENDLY correspondent writes: "I am glad that I went to hear Mrs. Brigham, at Camberwell, last Sunday, for I never listened to a discourse that was more beautiful or more luminous. The delivery was perfect, and the artistic sense was as fully gratified as the intellectual perception and the spiritual faculty. 'O si sic omnes.'" [It is a pity we cannot have full reports of all her addresses.—ED. T.W.]

THE first annual Conference of the North-East Lancashire Lyceum District Council will be held on June 6, at the Tabernacle, Whalley-road, Accrington, business to begin at 3-30 p.m. At 5-30 a Tea Party and Entertainment will be held, tickets, adults, 6d.; and children under 12, 4d.; entertainment only, 3d. (entertainment 7-30). All friends of Lyceum work are cordially invited. A capital programme, consisting of songs, recitations, etc., is being prepared. Will secretaries not having sent in their returns, kindly do so at once to Thos. Wilkinson, sec., 5, Church Brow, Clitheroe?

THE "Great Secret" is the title of a book of 317 pages, issued by Mr. Geo. Redway, of 9, Hart-street, Bloomsbury, written by a Church of England clergyman, as a record of forty years' experience in the modern mystery. It is mainly interesting because of the testimony the writer bears to the reality of the phenomena, and the side glimpses it gives of the movement in London in the earlier days. Colloquial in style, and spiced with references to many mediums and personages, who have been active in Spiritualism, together with bits of biography, it is a very readable and interesting book. The especial feature which strikes us is the disappointment expressed by the author because his pet project failed. Like many others he clung to his church and his Bible, and declined to see anything antagonistic to them in Spiritualism, but rather claimed to see from the first that it was supplementary to the old evidence. Somehow, he has convinced himself that the wave of interest is subsiding. Surely it is because he has lost interest and touch with the movement, which has grown away from him, for never during the whole term of its existence was there so much interest in Modern Spiritualism as now.

"JESUS THE SOCIALIST" is the latest attempt to get Jesus on the side of a party. It is a report of a very able and interesting discourse by Rev. Dennis Hird, M.A., price one penny, of Clement Wilson, 29, Paternoster Row, London, E.C. We have read equally able lectures to prove that Jesus was not a Socialist. What difference does it make to modern Socialism whether he was or was not? Surely latter-day Socialism is based upon a stronger foundation than traditions and the sentiment of reverence for the authority of the reputed utterances of a supposed God-man. If Mr. Hird convinced our bishops and right honourables that true Christianity and Socialism were identical, does he suppose they would proceed to attempt to Socialise the government of this land? The evidence of the decay of authority, of the loss of real hold over the lives and deeds of people of the teaching of Jesus, is amply supplied by the fact that the majority of people profess to believe him, but act directly contrary to his recorded utterances. This proves that they are hypocrites, or that they realise the inapplicability of the teachings to daily life. Every insurance policy, every nest egg against "a rainy day," is a direct insult to him who commanded, "take no thought for the morrow."

TO CORRESPONDENTS.—There seems to be some misapprehension regarding "our Album." The Directors do not profess that it will contain portraits of all workers, old and new, worthy of a place in such a collection, but they intend to insert as many as possible, (upwards of 100) of those portraits which have appeared in the TWO WORLDS and *Light* (by the kind permission of Mr. Dawson Rogers). Should the Album meet with the success we anticipate, the publication of portraits in the TWO WORLDS will be continued weekly, and another volume (Album No. 2) will be issued in the jubilee year. There are many friends whose portraits we should like to have but cannot use in this first Album, solely for want of room, but in due course we hope to get them all—patience, friends. The Board will be asking for permission to use the pictures of both old and new workers and mediums as opportunity arises.—*J. Ainsworth*: He is a young fellow of very sensitive type, who was rather badly used—or thought he was—too negative. He won't stop there or we are mistaken.—*Committee Man*: Committee meetings are not usually opened and closed with prayer; but if people like it and are benefitted and harmonised by it, possibly assisted, or spirit-guided, as the result of aspiration, we see no objection. It might be tried. So long as it does not degenerate into a mere formal lip-service, good may be experienced.—*J. F. B.*: Thank you. Shall appear next week. Original articles are always welcome, and used if possible.

## THE TWO WORLDS.

*The People's Popular Penny Spiritual Paper.*

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FRIDAY, MAY 22, 1896.

EDITOR AND GENERAL MANAGER,  
E. W. WALLIS.

ALL COMMUNICATIONS SHOULD BE ADDRESSED TO THE COMPANY'S REGISTERED OFFICE, AT 18, CORPORATION STREET, MANCHESTER. Private letters for the Editor should be addressed 164, Broughton-road, Fendleton, Manchester.

### KILLED AGAIN.

EVERY now and then some theological soldier feels himself called upon to rush to the rescue of his creed, and realising that Spiritualism is its greatest foe, he trots out his antiquated blunderbuss, adjusts the flint, takes a blind aim, and pulls the trigger. The glare, and noise, and smoke which follow cause him to think he has succeeded in despatching his enemy to a better—or a worse world—generally he supposes to the latter—especially when he is loudly applauded by a circle of admiring friends. He may feel a bit sore about the shoulder, and stagger a good deal from the effects of the recoil of his gun—it generally “kicks back” a good bit—but he bravely smiles and imagines he has killed that pestilential heresy; or at least “put a nail in the coffin of that blasphemous Spiritualism;” or demonstrated that Spiritualism is an accursed thing; but alas and alack, and a-well-a-day, Spiritualism bears a charmed life, and despite the valiant efforts of these brave defenders of the faith, it lives and thrives. During its forty-eight years of life Modern Spiritualism has been thus killed and buried no end of times, but like its own ghosts, it will not remain decently interred, but is instantaneously resurrected, and grows lusty, daring, and more and more defiant.

For some time past we have ignored the shots of our friends the enemy, realising that it pleases them and does not hurt us to batter their heads against the facts which will not “down” at their bidding. But one of the latest of these attempts to “thoroughly expose” the “teaching and doctrine” of Spiritualism lies before us—by the way those last words are very suggestive—“lies before us.” It is from the fertile brain of Mr. J. Elliott (two ll's and two tt's, Mr. Printer, please), who sets out on the apparently congenial task of proving Spiritualism to be of Satanic origin. This is, of course, a most laudable enterprise. We have heard very much about a certain old gentleman, familiarly known as Old Nick, Harry Scratch, Auld Clootie, Nickey Ben, Lucifer, The Talking Snake, Satan, or Devil, but never had the pleasure of the gentleman's acquaintance, and we anticipated that a scholarly gentleman like Mr. Elliott would naturally and necessarily introduce us to the Father of Lies, and were of opinion that before essaying the task of proving the Satanic origin of Spiritualism, he would demonstrate the existence of the Devil. “First catch your hare, then cook it,” is good advice! But Mr. Elliott has forgotten it, or neglected it, or does not think it necessary. In any case he fails to track the Devil to his lair, fails to advance the ghost of a fact or a tittle of evidence to prove that such a personage lives, and, therefore, we are left to conclude he has mistaken *hearsay* for evidence; he repeats the folk-lore tales of superstitious and ignorant people, as if they were facts, and on that sandy foundation builds his house of cards. He is good enough to recite some striking testimony to the reality of the phenomena, which will, doubtless, have a very different effect with some people to what he intended. It will set them wishing that they could have similar experiences. Having admitted that there are *some* facts; that the millions of intelligent, honest, and veracious Spiritualists are not all playing tricks upon one another (we take off our hat, Mr. Elliott, and acknowledge the admission), but are perfectly sincere in the belief that the various manifestations come from their departed (or ex-carnated) spirit friends, he proceeds to *explain* such phenomena, and find their true cause. Seeing that there are millions of sincere, intelligent, honest, and veracious people who hold communion with their spirit friends, or *think* they do, and give strong

and intelligent reasons for so thinking, one would suppose Mr. Elliott would address himself to the task of *proving* that they are mistaken, for, this is really the true point at issue—the essential factor of the situation, but, no, Mr. Elliott coolly disposes of this point—the real *crux*—by saying: “I do not believe that human spirits have anything to do with these manifestations. I cannot stop to argue this point, but will refer to a few passages of scripture as a foundation for my assertion.” This is simply delicious! Oh, Mr. Elliott, you are a funny man! We owe you a debt of gratitude; we haven't enjoyed such a hearty laugh for many a long day, the humour of it is all the more enjoyable because it is unconscious. Mr. Elliott, good man, is so intensely serious. He shoulders his blunderbuss as if he really thought it a superior weapon to the magazine rifle of his foes! He fires *this* bullet to despatch our “human spirits.” When a man is dead “His sons come to honour, and *he knoweth it not*; and they are brought low, but he perceiveth it not of them,” Job xiv. 21; and follows it with this—“When a few years are come, then shall I go the way whence I shall not return,” xvi. 22. Still another pellet—“His breath goeth forth, he returneth to the earth, in that very day his thoughts perish,” Psalms clvi. 4, and finally—“The living know that they shall die, but the dead *know not anything*.” Ecc. ix. 5. But the “kick-back” of his blunderbuss, after having discharged these missiles, knocks him over, for they are every one assertions of the most materialistic character—if they prove anything they disprove a future life and prove that death is destruction. But *texts* settle nothing. The Bible can be quoted to *prove* (heaven save the mark!) materialism, natural immortality, conditional immortality, Spiritualism, or anything else. As some old fellow said, it “is a nose of wax,” and can be fitted to any face. It has created strife, caused bloodshed, aroused hatred, bred bitterness, bigotry, and intolerance, divided friends, and made relatives enemies, instilled fear and encouraged superstition, barred the road of progress and manacled the minds of men; it has been the weapon of tyrants, and used to buttress up slavery, polygamy, social and political injustice and religious despotism. On its warrant and authority, cruelties, inhumanities, frightful wars, feuds, internecine strife and heartless massacres, have been perpetrated, that constitute the blackest and foulest blot upon the escutcheon of humanity. In the claimed interests of its gospel of love and prince of peace, persecution, spoliation, and outrage, rack, thumb-screw, and stake; star chamber inquisition and butchering crusades—orgies of vice and villainy; sacerdotal institutions, priestly dominations and creedal barriers have been foisted upon mankind—and scientific, moral, and philosophical progress have been won at the cost of personal suffering and martyrdom, as the result of the opposition and denunciation of the Bible upholders, who have constantly sought to sweep back the stream of man's advance towards liberty, and turn the current of thought into the channels of orthodoxy.

The Bible has brought war, not peace.

The Bible has divided us, not united us.

The Bible *settles* nothing, but is itself a bone of contention.

The Bible is the bludgeon wielded by bigots.

The Bible is responsible for the fall, the flood, eternal fire—the fear of a frowning God—appeased by a murderous sacrifice and the shed blood of the innocent—all false—all man degrading and God dishonouring superstitions.

The Bible is responsible for the slaughter of hundreds of thousands of innocent people as witches, for the blighting, dispiriting, and demoralising doctrines of the elect—innate and total depravity—the uselessness of goodness—the necessity for self-surrender and creedal conformity.

The Bible is the stumbling block now as of old. To perpetuate its reign priestly partisans are seeking to force it into the supreme place of authority in the schools, and paving the way of a theological civil war—the battle for the children. It is the court of appeal for cowards who dare not or cannot reason. The cloak which every theological highwayman uses to blind the eyes and stifle the cries of his victim, the while he fills him with terror and robs him of his intellectual, moral, and spiritual independence and birthright of liberty, and hoodwinks his reason.

The Bible has given us the conceit that we (the Christian world) are the chosen and favoured people of God, and made us "great": so great (?) that we are hated by and isolated from the nations of the earth.

The Bible has given us the "Salvation by magic" doctrine, which plays fast and loose with all principles of Justice, Righteousness, and Truth, and practically puts a premium upon hypocrisy and wrongdoing by the evasion of consequences by obtaining forgiveness. True, the Bible contains many words of wisdom and truth, but they are not true because they are there; they are true because they are in accord with the everlasting principles of God, and would still be true if uttered by a Paine or an Ingersoll.

The Bible can be quoted to support personal responsibility just as it can be quoted to prove personal irresponsibility; man's innate sinfulness, as it can man's innate Divinity; man's right to reason, as it can the uselessness of reason; the necessity for virtue, as it can that virtue is a snare and only faith can save; that man is mortal (dies, and is no more), as it can that he is immortal; that God is Love, as it can that God is Jealous, and heartless. These contrasts and contradictions can be multiplied indefinitely. The Bible story is false as regards creation, misleading in its language and science, faulty in its morals, to say the least of it. In many parts it is indecent and unfit for general reading (in America men have been arrested, fined, and imprisoned for indecency, for sending certain passages on post cards through the mails; yet this is the book that bigots want to force children to read), and our versions are faulty, misleading, and frequently unlike the MSS. from which they were translated. We haven't an "original" Gospel at all, and are not sure that what we have are true—some passages are admittedly interpolations—and yet this is the book that Mr. Elliott accepts and quotes unquestioningly! This is the standard he erects by which to expose Spiritualism, and, modest man that he is, tells the millions of intelligent, honest, veracious, and sincere Spiritualists, who speak what they KNOW, and testify to what they have seen,—that they are all wrong because *he* doesn't "believe that human spirits have anything to do with the manifestations!" What does it matter to anyone but Mr. Elliott *what he believes*?—the question is one of fact, not belief. What does it matter what Job or David or Jesus, Peter or Paul said or thought or did—it is a question of what is the truth now. Do spirits return and communicate *to-day*? If they do, then no appeals to "texts"—to what someone else said or thought a thousand years ago, can have any weight against the demonstrated facts of our experience.

There is no credulity like that of the incredulous. Mr. Elliott aptly illustrates this. No intelligent Spiritualist would be so stupidly credulous as to believe or make such a foolish, childish, ignorant and superstitious assertion as does this funny man. He says: "Go to a Spiritualist seance with the name of 'Jesus' written on a piece of paper, and there is not a medium under heaven can touch it." Surely someone has been fooling you, Mr. Elliott. You cannot speak from knowledge! You make an absurd assertion that simply displays your ignorance, prejudice, and folly. You may know something of certain methods of interpretation of passages of the Bible (your interpretation is disputed by other Christians, your peers in ability, honesty, and intelligence, and we leave you to decide among yourselves *what the Bible does* mean before we trouble to believe or disbelieve you on that point) but you certainly speak out of the plenitude of your misconception and prejudice about Spiritualism, not from personal experience as the result of truth-seeking investigation, and we leave you with the remainder—it seems necessary in your case. He that answereth a matter before he heareth (knoweth) it—it is a shame and a folly unto him.

How our cold-blooded competitive system of labour, with each man on a perpetual tension of ingenuity to out-trade and circumvent his neighbour, hardens our poor human nature, and dries up its springs of charity and humanity. Is it any wonder that men become indifferent to the needs of the suffering poor? Is it not, indeed, a *seeming* necessity, at least, that they should come to regard selfishness as a sort of negative virtue? It takes a high order of spiritual unfoldment to enable one to rise superior to environment, and to be noble and grand, notwithstanding the besetting errors of our earthly conditions.

## THE TWO WORLDS PUBLISHING CO.

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Dated this twelfth day of May, 1896.

Signed,

S. S. CHISWELL, *Chairman*.  
E. W. WALLIS, *Secretary*.

### MEDIUMSHIP.

#### INTRODUCTORY REMARKS.

I HAVE for a considerable time felt the necessity for a systematic hand-book, dealing with the various phases of mediumship, and like Miles Standish, I have come to feel that if you want a thing done you had better do it yourself. So I am about to do it myself, not that I for a moment would dare to presume that I can either say the last or the best word, but simply to make an attempt by the way along which others may travel to better advantage. The dug-out of the savage was a rude attempt at a boat, but nevertheless it was the parent of the leviathans of the ocean which now link Liverpool and New York, Sydney and London.

Mediumship is the foundation of Modern Spiritualism; annihilate its facts and you destroy the bridge that carries the spirits over earth, and make a religion of proof an impossibility. Mediumship is a builder, and has sufficient potency to create a *modus operandi* by which religion and science may unite on common ground. It can by magnetic energy, bind the horses of fancy to the car of earth, and link the two ends of humanity together. Mediumship is too important to be ignored, and no amount of study can be too great by which a solution can be discovered of the how its highest unfoldment can be realised. Mediumship is a fact in science, and is wedded to our organism as truly as the circulation of the blood. It is the chemical agent by which the two conditions of spirit may be fused. It can only be understood by tabulating its manifestations, and not by dictation as to conditions under which we deem it ought to declare itself. Nature does not ask men how it shall do a thing, it does it, and leaves man to find out how it is done. Nature is a mystifier, and mediumship is one of its tricks, and we only learn the trick by observation. It does seem to me folly when I hear people say that mediums should not do this or that, because their actions do not tally with other people's sense of the proper. A medium is convulsed, shaken or knocked about, thrown into grotesque attitudes because he cannot help it if he is to unfold his powers. It is just as wise to expect that a chemist can dictate the course chemical action can take as to lay down hard and fast lines along which mediums shall travel. The true scientist is he who comes to any inquiry with an eye to facts, and notes the facts and their methods of presentation, and therefrom deducts conclusions. Mediumship is governed by these conditions, and you can only understand its nature and methods by observing its trend. It will brook no dictation, it demands obedience.

Mediumship in the hands of the scientist, would lead to the discovery of new worlds and a wider knowledge of that which he now deems he knows somewhat about. Take for instance the gentle rap upon the table; what a study in dynamics we have here. Then we move forward to the oscillations, and culminate in the upliftment of the table without human touch or man-made inventions. Supposing that spirits are not in it, and that the energy manifested arises wholly from his bodily conditions, to learn the means of its production and the law thereof might be of countless value. But when we go further, and realise that the energy is not blind, but is directed by

intelligence, as in slate-writing, we find a manifestation of potentiality that is truly absorbing. You may tell me that these are trifling matters. Ah, yes, but "trifles light as air" are by nature made the agency of vital and important results. So these trifles, if properly studied, might lead us to the discovery of potencies that at present we know not of. Materialisations open a wide vista in vital chemistry, and the varied forms of mental mediumship compel us to recognise that individuality is a far more complex problem than we have hitherto thought. No matter what direction you look at this subject, new landscapes rise before you and fresh fields stretch onward that need surveying.

Mediumship is a moral reformer, and a remaker of humanity. Its highest manifestations cannot be declared in the presence of immorality. It shrinks before selfishness, and is cribbed, cabined, and confined under the influence of avarice. It rises triumphant only when the inmost forces of the spirit can run and be glorified. It makes us to feel the blessedness of giving, and realise with a force we did not before, that to give of ourselves is only to discover ourselves.

Mediumship is an agency of joy; for being a bridge over which our loved and lost may return, the bitterness of death loses its power, and the sting of sorrow is robbed of its edge. We cannot fill the vacant chair nor have the physical presence perform the duties that once were a joy, but we can realise that they are here and not afar off, and in that we have a talisman that illuminates the dark places of theology, and warms the blood into action, giving conscious gladness that neither priest nor bishop could bestow.

JAMES B. TETLOW.

## LONDON NEWS AND NOTES.

**CAMBERWELL.** Surrey Masonic Hall.—We anticipated a happy time on Sunday, and were more than gratified. Mrs. Brigham had already won golden opinions, and we can only join our friends in mutual appreciation of her highly intellectual and truly spiritual addresses, while the graceful and eloquent rendering of her impromptu poems charmed everyone. In the evening Miss Cushman kindly gave us a delightful poem, which she explained had been given to her in an original manner from the spirit side. It was a day that will long be remembered as one of the steps of spiritual upliftment. We were very pleased to find such good audiences to welcome our friends. Sympathy and enthusiasm were not lacking, all expressing happy satisfaction and an intense desire to have the pleasure of another such meeting. Sorry our hall was not large enough to accommodate all our visitors.—A. E. B.

**CANNING TOWN.** 47, Hermit Road.—The meetings held here, Tuesday for development, and Thursday's meeting, were well attended. On Thursday Mr. Shaw's guide gave a splendid address on "The home over there," followed by good clairvoyance by Mrs. Weedymer to an appreciative audience.—Harris.

**CANNING TOWN.**—17: A large audience was greatly disappointed, Mrs. Branchley, we are sorry to say, being indisposed. Mr. Branchley delivered an able address on "Our guardian angels," giving several instances which went to show that "our guardian angels" are ever with us. He ably answered questions. T. W. on sale.—A. Hopper.

**CAVENDISH ROOMS.** 51, Mortimer Street, W.—An address by Miss Rowan Vincent on "Spiritualism, its ideals and realities," gained the highest appreciation from the numerous audience. In the best degree useful, educational, and encouraging to all. Clairvoyance at the close successful; a most pleasing fact in this connection being the evidence of another clairvoyant present, who saw nearly all the spirit people whom Miss Vincent so lucidly described. Two solos from Mr. Sherman splendidly rendered.

**DAWN OF DAY SOCIETY.**—Medium, Mrs. Charles Spring. A service was held at 81, Fortress-road, Kentish Town. After a reading, an address was given by Master Thos. Godfrey upon the relation between the different spirits. The speaker handled his subject well, and proved he had given it careful attention and study, and that there is the making of an excellent speaker in him. He has our sincere thanks and hope he will favour us again. Mrs. Ashton Bingham has received a letter from Buenos Ayres confirming clairvoyance given to a lady while in England, of seeing her son at a picnic in South America, also of an illness to the lady on her arrival there last February.—E. A. B.

**EDMONTON.** Beech Hall, Hyde Lane, London, N.—14: Miss Marsh gave excellent clairvoyance, some twenty descriptions, each one recognised. 17: Mr. J. Allen's guides gave us another splendid educational discourse upon "Mediumship, and its development for society propaganda," chosen from the audience. Everyone said it was most interesting.—A. Walker.

**MILE END.** 218, Jubilee Street, Welcome Hall.—As a clairvoyant Miss Marsh was very successful, nearly every description being recognised. She was highly appreciated by a large audience.

**NORTH LONDON.**—Sunday Morning, a well-attended meeting in Finsbury Park. Speakers: Messrs. Rodgers, Brooks, Valentine, Jones, and Emms. Evening, at Wellington Hall, Mr. Jones, in the chair, spoke on "Inspiration." Mrs. Jones, under influence, gave two addresses of a very instructive nature, especially on "So-called evil spirits," and concluded with an eloquent appeal that all Spiritualists should have special sittings for the upliftment of these earth-bound ones, by prayer and sympathy. "I will arise," was sung very

solemnly, and Mr. Emms followed. Spiritualists in the district are heartily invited to attend these services, we are sure they would find them helpful.—J. B.

**STRATFORD.** Workman's Hall.—Mr. Ronald Brailley gave an earnest address, and our large audience was highly pleased. Mrs. Brailley rendered "The gates of the west." A grand meeting. Mrs. Brigham, of New York, next Sunday, at 6-45 p.m.—T. R. McC.

**TO INQUIRERS AND SPIRITUALISTS.**—The members of the Spiritualist's International Corresponding Society will be pleased to assist inquirers and correspond with Spiritualists at home or abroad. For explanatory literature and list of members, address J. Allen, hon. sec., 115, White Post Lane, Manor Park, Essex. The meetings held at the above address will be closed on and from June 1st, and will re-open (D.V.) on October 4th, 1896.

**WALTHAMSTOW.** 107, Chawton Road.—Mr. Bradley's control gave a good address on "Lord, show us the Father," with beautiful illustrations. For the next three months we intend holding but one meeting on the first Sunday of each month.

## MANCHESTER AND SALFORD.

**ARDWICK.** Tipping Street.—11: Mrs. Dixon, medium, Mr. J. Gibson, chairman, gave their services in aid of Lyceum Banner. Psychometry very good, and a very pleasant evening. Wednesday, Mr. Macdonald gave a good address. Sunday, our old friend Mrs. Hyde gave good discourses and clairvoyance, one full name being given. The naming of two children was a very pleasing ceremony; the parents of one are members of the Lyceum, to it the name Elizabeth was given, spiritual name "Lillie." The other child was named Henrietta and "Forget-me-not." Wednesday, 27: Mr. J. Gibson. Whit Friday, Lyceum trip to Mottram. Friends, 11d.; children, 5½d. Tickets from Mr. G. Leigh.

**BRADFORD.** Church Street.—Splendid address by Mr. Moorey on "Should we live for the present, or for the future?" Clairvoyance and medical psychometry very good.—J. Savage.

**CHEETHAM.** Ash Lodge, Halliwell Lane.—14: Very pointed discourse by Miss Smith on "Tis the workers who win." Good clairvoyance and psychometry. 17: Good lectures by Mrs. Kay on "The spirit's mission in the spirit-world," and "A dream of heaven," from the reading given by Mr. Smith. Good clairvoyance.

**COLLYHURST.**—12: Mrs. Peters conducted circle in her usual able manner. 14: A pleasant evening with Master Hayes. 17: We had the great pleasure of listening to our old and worthy friend, Mrs. J. M. Smith, of Leeds, who delivered very good lectures to large audiences, and was very successful with clairvoyance. **Lyceum:** Good attendance. Delegates reported interesting and satisfactory news of their reception at Halifax Union Conference. Resolved to take up testimonial subscriptions to Mr. A. Kitson, as a token of appreciation for past services to Lyceum movement, on Sunday, June 7th. We trust friends will do justice to this deserving worker. Recitations by Olive Taylor, Cissie Smith, Minnie Tomkins, Ann Butt, S. A. Bowle, Clara Kay, heartily applauded. 18: Lyceum concert and dramatic sketch gave every satisfaction, and put everyone in good humour, and elicited almost consecutive encores. Heartiest thanks to all concerned, specially to Master Alf Daniels (character humorist), and Miss Richardson (mandoline), who kindly gave services, and added much to success.

**LONGSIGHT.** 21, Grey Street.—12: Good circle. Mrs. Uren's control spoke on "The better land," good psychometry and clairvoyance. Thursday: Mr. J. O. Lamb, Madam George, and Mrs. Uren all gave good psychometry and clairvoyance. 17: Mrs. Newton's control gave a nice interesting address on "What shall I do to be saved?" 24: The Lyceum children will give songs and recitations. Mrs. Hammond will give clairvoyance and psychometry. **Whit-Saturday:** Lyceum Picnic to Reddish Vale. Members and friends welcomed. No post delivery at Gorton on Sundays.

**MRS. BRIGHAM,** at Pendleton Town Hall, Sunday, May 31, at 3; subject: "What has Spiritualism revealed of life after death?" At 6-30, "Questions on Spiritualism, Religion, and Reform." Tea provided at Cobden-street Spiritual Church, for 6d., children half-price. Admission free, silver collection. Manchester and Salford friends should attend these meetings in large numbers.

**OPENSHAW.** Granville Hall, George Street—Very enjoyable day with Mr. Leaver's guides, on "Do spirits return; why not?" and "There is no death." Psychometry very good.

**PATRICROFT.**—13: Public circle by Miss A. Foster, in her usual acceptable manner. Clairvoyance good. 17: Mrs. Duckworth's first visit. Good discourses and clairvoyance.

**PENDLETON.**—14: Miss Foster gave short address and clairvoyance, and at nine o'clock left the meeting in the charge of Mr. J. Moulding, who gave psychometry very successfully. A pleasant evening. 17: Miss Cotterill gave stirring lectures, followed by telling clairvoyance. Pendleton friends are earnestly requested to purchase their TWO WORLDS from the room regularly, and so help the committee in a useful work.

**SOUTH SALFORD.** 4, West Craven Street.—Mr. Dootson spoke well upon "Spiritual gifts," illustrating the power of clairvoyance, and its effect upon humanity. Very good-clairvoyance.

**DUNSTER,** Somerset. Miss E. A. J. wishes to meet with Spiritualists, and join a home circle. She is mediumistic, and desires to develop. Address, E. A. J., c/o Editor, T.W.

**LEICESTER,** Burton, Derby, and Belper friends ought to keep Mrs. Brigham busy while she is in the district, on June 14th at Birmingham, on the 15th at Walsall, and on the 21st at Nottingham.

**A GENEROUS OFFER.**—Mr. Robert Cooper sends us a supply of a book, "Spiritualism, its facts and phases," by J. H. Powell, which contains his early experiences with two remarkable facsimiles of spirit writing, showing resemblance to the original. The book was reviewed by a Glasgow paper, and said to be the best that had been published at the time, so far as giving a good idea of what Spiritualism is. The published price was 2s. Mr. Cooper offers it to our readers at half price, post free, 1s. 2d. Address to Manager, TWO WORLDS Office, 18, Corporation-street, Manchester.

## PLATFORM RECORD.

**SPECIAL NOTICE.**—In view of the great increase in the number of Societies and the very numerous reports now being sent us for publication, the Directors of the 'Two Worlds' Publishing Co. Ltd., are reluctantly compelled to stipulate that in future NO report shall EXCEED seventy words. Corresponding secretaries and reporters generally will greatly oblige by conforming to the above rule.

**ACCRINGTON.** 26, China Street.—Mr. J. B. Tetlow gave two splendid addresses on "Faith, hope, knowledge," and "Light, more light." Good audiences.—J. M.

**ACCRINGTON.** St. James' Temple.—Monday: Mrs. Rennie gave very successful clairvoyance and psychometry. Sunday: Miss Smith's control gave nice addresses and very good clairvoyance. Miss Smith also sang a solo, "Lettie waits for me," very nicely.—A. S. Barnes.

**ACCRINGTON.** Whalley Road Tabernacle.—Mrs. Best was very successful in clairvoyant descriptions, and named a baby, Lillian Helliwell, spirit name "Primrose." Miss Haworth ably conducted our after-circle. Monday: Mrs. Best again gave remarkable phenomena.

**ARMITAGE GARDENS.**—Mrs. Waterhouse gave trance addresses and clairvoyance, all being recognised but one. In the evening a child was named Herbert, spirit name, "Progress." This is the first service, but we hope it will not be the last.—T. M.

**ARMLEY.** Theaker Lane.—Mrs. Sagar, under trance control, gave a splendid poem, and spoke on "The divine appointment" and "Spiritualism and Spiritualists." Large audience listened with deep interest. Clairvoyance very good, all recognised.

**ASHTON.**—Addresses from Mrs. Hulme, followed by psychometry and clairvoyance. In the evening she named a baby Sarah Ann, spiritual name, "Parity." After-circle conducted by Mrs. Fitton and Mr. Sellars.

**BARNOLDSWICK.**—Good discourses by Mrs. Marshall's guides on "Lead Thou me on," and "Is life worth living?" Clairvoyance afterwards.

**BARROW.** Philharmonic Hall, Warwick Street.—Mr. Fisher's guides spoke on "Triumph, sublimity, consolation," and "Forward, the day is breaking," and Mr. Dobson spoke on "The need of the age."—M. A. Fisher.

**BIRMINGHAM.** Masonic Hall, New Street.—10-45, Mr. Deakin conducted students' class. 11-30, Mr. Swindlehurst spoke on "The phenomena of Spiritualism"; 6-30, "Life in the spirit world." Both lectures thoroughly appreciated.

**BIRMINGHAM.** Broad Street Corner.—14: Monthly week night meeting. Mr. Thos. Hands addressed a large attendance upon psychometry, and our esteemed friend Mrs. Groom gave delineations from 17 articles, which were very successful. Nineteen clairvoyant descriptions were given, 16 fully recognised. She also gave two names correctly.

**BIRMINGHAM.** Bloomsbury.—Mrs. Barr's control gave a very eloquent address on "Glimpses of the spirit world." Attentive audience.

**BLACKBURN.** Northgate—Wednesday, public circle. Mrs. Whittaker gave good clairvoyance. Sunday, Miss Halkyard gave interesting addresses at the two services; 20 clairvoyant descriptions, 23 recognised.

**BLACKPOOL.** Liberal Club, Church Street.—Mrs. Barry gave splendid discourses on "Is Spiritualism a religion?" and "What shall the harvest be?" Good clairvoyance followed. Friends and visitors, look out for the corner stone laying of our new church on June 20.

**BOLTON.**—Mr. J. Walsh gave splendid addresses, which riveted the attention of all, on "The ministry of the beautiful," and "Signs and wonders." Clairvoyance and psychometry good.

**BRADFORD.** Boynton Street.—10: Mrs. Smith spoke on "Philosophy of re-incarnation," "What is a Mahatma?" and other subjects, listened to with rapt attention. 17: Mr. Walker addressed us on "Spiritualism, its relationship with the Bible"; evening, "If a man die, shall he live again?" both ably given. Clairvoyant tests given to many.

**BRADFORD.** 421, Manchester Road Mission.—Mr. Shadforth, for the first time, gave good addresses on "The educational controversy" and "Is Spiritualism a Yankee invention?" Fair audiences.

**BRADFORD.** Walton Street.—Mrs. Hunt's guides gave addresses on "Spiritualism" and "Cherish faith in one another." Good clairvoyant descriptions.

**BURNLEY.** Hammerton Street.—Mr. W. Johnson, of Hyde, spoke well on "Human redemption from a practical standpoint," and named a baby. In the evening, "His experiences during thirty years connection with Spiritualism."—C. E. Jones.

**BURY.** Georgiana St.—Wednesday services highly appreciated, clairvoyance remarkable. Sunday: Mr. E. W. Wallis dealt with "The three F's of Spiritualism," and at night, Written questions from the audience. Both services well appreciated.

**CARDIFF.** Psychological Society, St. John's Hall.—17: Mr. E. Adams conducted the service, the subject of the address being "The use of Spiritualism." A successful after seance was kindly led by Mrs. Dowdall's "Snowflake." Next Sunday, inspirational addresses by Mrs. M. H. Wallis, of Manchester, at 11 a.m., and 6-30 p.m.—E. A.

**CARDIFF.** Canton Spiritualist Society, 100, Cowbridge Road.—17: At the above rooms a good trance address on "Change, but not decay," was delivered by Mrs. Williams. Mrs. Williams is a good clairvoyant and trance medium (not Mr. Williams, who possesses no mediumistic gifts at present). Mr. Williams is president of our new effort.—W. J. W.

**CLITHEROE.**—17: Mrs. Gartside-Fletcher gave addresses on "Spiritualism, the need of the age" and "Life's responsibilities," followed by a few clairvoyant descriptions.

**DARVEN.**—Mr. G. F. Manning delivered grand and eloquent addresses, afternoon, "Why do the dead return?" and "Workers in succession to good men." Clairvoyance and psychometry very good.

**DERBY.**—Mrs. Dixon's controls gave pleasing and effective addresses to appreciative audiences on "Christ, the redeemer," and "The church of the future." Remarkable psychometry. Very successful after-circle conducted by Mrs. Dixon and local mediums.

**DEWSBURY.**—14: Mrs. Thornton gave a short address and very good clairvoyance. 17: Mrs. Brook gave very good discourses, and excellent clairvoyance and psychometry.—T. H.

**ELLAND.**—In Mrs. Holroyd's absence the guides of Mrs. Beard shall give eloquent discourses on "What is Spiritualism, and what are its teachings?" and "What is death? Clairvoyance very good. Every one seemed well pleased. We hope to have her again soon.

**FORESHILL.**—3: Grand inspirational address by Mr. Grant on "To us there are no dead." 10: Several controls, through Miss Carpenter, of Coventry. 17: Having no medium, several friends spoke on various topics, viz., Mr. Lloyd, Mr. Goode, Mr. Coleman, and Mr. Wilkinson.

**GATESHEAD.** 1, Team Valley Terrace.—13: Open circle. 17: Mr. Rostron, of Heaton, gave a very instructive address and several clairvoyant descriptions. Mr. Huish ably presided.

**GATESHEAD.** 60, Herbert Street.—Our meetings continue to prosper. Splendid manifestation, very satisfactory to all, given through the medium, Bro. T. R. Penman. God bless the Cause!

**GATESHEAD.** 97, Coatsworth Road.—11: A few of the oldest Spiritualists in this district seriously discussed "Spurious materialisations," so much in vogue in our midst. Is there not a purpose in all these late exposures, the sign of the indrawing of this kind of form manifestations for a higher to take its place?

**HALIFAX.** Raven Street, Queen's Road.—Mrs. Bottomley spoke very ably on "Ministering angels," and named a baby, Harry Jennings, followed by a short address and clairvoyance.

**HOLLINWOOD.**—12: Mrs. Hyde gave good clairvoyance. Sunday, Miss Schofield discoursed very ably; good clairvoyance at each service. P.S.—I am booking dates for 1897. Will mediums please send in at once, and state their gifts. Our terms are 5s. and expenses.—R. Booth, sec., 116, Drury-lane, Hollinwood.

**HORWICH.**—Mrs. L. Griffin's guides gave excellent discourses in the Co-operative Hall, Lee-lane, on "Where are our dead?" and "Spiritualism, the need of the age," in a very convincing manner, much appreciated. Clairvoyance very good, several cases not recognised when given were afterwards acknowledged.

**HULL.** No. 4 Room, St. George's Hall, Story Street.—Mr. Thompson presided. Mr. Thackeray's first appearance; he made a good impression with his very interesting address on "Selected opinions of the angels." Crowded attendance.—T. L. Lee.

**HUNSLER.** Goodman Terrace.—Mr. Wm. Smith spoke on "God is love," and "Brightly beams our Father's mercy." Miss Towers gave splendid clairvoyance, all recognised. Very good after-meeting.

**KEIGHLEY.** Heber Street, Temple.—17: Mrs. Place (Leicester) was highly appreciated by good audiences. By her clairvoyance she won the sympathy of the people, and altogether a very pleasant time was spent in her company.—J. W.

**LEEDS.** 8, Myer's Court, Castle Street.—13: Good time with spirit friends, three new mediums controlled. 17: A good address, well delivered, on "Catch the sunshine." Good clairvoyance and after-meeting. Audiences rapidly increasing.

**LEICESTER.** Crafton Street.—Mr. Muggleton delivered a trance address from Acts. vii. 43, "Ye took up the tabernacle of Moloch, and the star of your God Rempham, figures which ye made to worship." Good clairvoyance by Mr. Oliffe, well recognised.

**LEICESTER.** Millstone Lane.—An inspired and scholarly address by Mr. H. Clark, subject, "The Spiritualist's position," text, "And they that pass by shall be astonished, and shall hiss." Clairvoyance by Bro. Bunney.

**LEEDS.** Progressive Hall.—10: A grand time with Miss Barlow, excellent clairvoyant descriptions, also recitations and songs by Masters Barlow. Monday, 11: Tea and entertainment very successful. Thanks to all who ably helped. We look forward to their August visit. 17: Being disappointed with our speaker, Mr. Levitt ably filled the vacancy.

**LEIGH.**—Afternoon, local. Evening, "The morning light is breaking," treated in a lucid and masterly manner.

**LIVERPOOL.** Daulby Hall, Daulby Street.—Afternoon seance, conducted by Mr. John Lamont, harmonious and successful. Evening service, chairman, Mr. Edwin Allen; speakers, Mrs. Nock, Mr. Challis, of London, Mr. John Lamont, and Mr. S. S. Chiswell; but notwithstanding this effort by local friends, the attendance was somewhat meagre.

**LONGTON.**—Mr. Brookhouse gave a very good address, and Miss Plant gave a poem, entitled "The famished heart," in excellent style.

**MACCLESFIELD.**—Mrs. Peters, of Manchester, lectured on "Prayer," and "Intuition." Both addresses were appreciated by all. Good clairvoyance.

**MEXBRO.** Market Hall.—Mrs. Levitt's guides gave an excellent address on "God moves in a mysterious way." Clairvoyance and psychometry exceptionally good.

**MILLOM.**—Mrs. Richardson's controls spoke on "Now, concerning spiritual gifts, brethren, I would not have you ignorant."

**MONKWEARMOUTH.**—We are still alive here, despite the recent so-called exposures and hard things that have been said about us. We continue to have fairly good meetings, and Sunday last was no exception. Mr. J. Clare read a sermon, delivered by the Rev. Mr. Harrison, in St. Thomas's Church, Newcastle, on a subject relating to Spiritualism, and then answered it, pointing out where he disagreed and why. It was an intellectual treat. Mr. Clare fairly excelled himself.

**MORECAMBE.** 84, Euston Road.—Mr. Clarke gave an excellent discourse on "Man: his destiny and future possibilities." Monday: Mr. Thompson gave his services for the benefit of the society.

**NELSON.** Ann Street.—Mr. Davis gave excellent addresses on "Heaven, where is it?" and "Spiritualism, and its advantage." Psychometry and clairvoyance very good.

**NELSON.** Pendle Street.—12: Mrs. Best gave wonderful clairvoyance 17: Miss Foster discoursed on "Life in the spirit-world," and "Where are the world's great heroes gone?" Very good clairvoyance.

**NELSON.** Bradley Fold.—In Miss Smith's absence, our old friends, Mr. Bailey and Mr. Hoskin, spoke on "Spiritualism, what is it?" and "Is it better to die young, or live to old age?"

**NEWCASTLE-ON-TYNE.**—Mr. J. W. Griffin Hodson, of Birming-

ham, gave a very instructive and beautiful address, entitled "Spiritualism, not of Satan," to a good audience.

NEWPORT (Mon.). Arundel Villa, Barrack Hill.—6-30: An inspirational address by Mrs. Wayland on "What will the harvest be?" Clairvoyance at after-meeting by Miss A. Wayland. All welcome.

NORMANTON.—Two nice addresses from the guides of Mrs. Midgley, who in a pleasing manner named a baby, Eliza, named by guides "Faithful." Clairvoyance at each service.—E.B.

NORTHAMPTON.—First visit of Mrs. Colledge, of Leicester. Her control gave very good addresses to good audiences on "How can these things be?" and "Death: a change." "Jetty" gave clairvoyance, in one instance the full name being given, which was readily recognised.

NORTH SHIELDS. 6, Camden Street.—Mr. Jas. Wilkinson, Tyne Dock, gave an address on "The philosophy of life," in a very thoughtful and masterly manner.

NORTH SHIELDS.—Mrs. Yeeles gave clairvoyance, 17 out of 20 descriptions were recognised. A good audience. P.S.—Concert and dance on Whit-Monday. Picnic to Mr. Elwin's Farm, Billy Mill, on Whit-Tuesday.

NOTTINGHAM. Morley Hall.—Morning, circle for young mediums as usual. Evening, Mr. Barnes' control spoke with good effect to a good audience.

OLDHAM. Temple Society, Mumps.—Mr. Jones spoke well on "Life, past, present, and future," and "The river of life."

PARGATE.—Mr. W. E. Inman took subjects from audience, followed by good clairvoyance. Lyceum Trip to Wharnclyffe Craggs on Whit-Monday. Pargate friends will be pleased to meet any other Spiritualists who may be in the vicinity on that day, when the opportunity of combining well-doing with pleasure may probably present itself.

PRESTON. Weavers' Hall, Walker Street.—Good day with Mr. Macdonald, who discoursed ably on "The word of God in the book of nature," and seven questions from the audience were responded to in a masterly manner. Clairvoyance afternoon only, very good.

ROCHDALE. Penn Street.—Mrs. Butterworth gave short addresses and psychometry. Mr. Farrar was remarkably successful with clairvoyance.

ROYTON.—Mr. J. Kay discoursed to the satisfaction of all on "Man's salvation," and "Death, where is thy sting?" Clairvoyance and psychometry for sickness fully recognised. Whit-Saturday, annual demonstration, headed by Royton Public Brass Band, will leave the room at twelve o'clock. Tea-dinner provided at 1 p.m. Coffee and buns in field. Friends and Lyceumists from surrounding societies kindly invited. Tickets 8d., including all.

SEGHILL.—Mrs. Young gave 20 clairvoyant descriptions, 14 recognised. Tea Party, May 23, gents. 9d., ladies 6d., children 3d. Address in the evening by J. G. Gray and Mrs. Young.

SHAW.—13: Circle. Mr. J. Wood gave good psychometry. 17: Mr. Stevens gave good addresses. Evening subject, "Driftward; or, the haven of rest," splendidly given. Good clairvoyance. Hope he will keep in the good work. Please note, the cor. sec.'s address is Mr. James T. Dawkes, 14, Thomas-street, off Beal-lane, Shaw, near Oldham.

SHEFFIELD. Hollis Hall.—17: Mr. Samuel Featherstone gave splendid trance addresses from "A cruel creed, and what it has done for humanity" and "Spiritualism, its facts and philosophy." Both listened to with rapt attention.

SKIPTON.—Pleased to hear Mr. Jos. Brooks. His discourses were very interesting, and his clairvoyance and psychometry were excellent. He can be recommended.

SMETHWICK. Central Hall.—That hardworking and talented medium, Mrs. Groom, gave trance address, "There is no death," to a large audience. Generally acknowledged excellent, argumentative and convincing. Her guides also gave poems on subjects from audience, "Sympathy" and "Shadows." Successful clairvoyance.

SOUTHPORT. 17, Promenade.—Mr. and Mrs. Burchell, medical healers, late of Bradford, Yorks, were with us, when Mrs. Burchell's phenomenal gifts were much appreciated. Mr. Burchell requested, and read a most concise and simple statement of the principles of Spiritualism. Several strangers.

SOUTH SHIELDS. 16, Cambridge Street.—Mr. Bancroft spoke ably on "God." His manifestations are to be seen everywhere. After-meeting, Mr. Davison gave remarkable diagnosis of disease, and successful clairvoyance, much appreciated. Tea and Concert on Monday first, tickets 1s. All welcome.

STALYBRIDGE. Spiritualists' Progressive Society (late Trinity Street).—Wednesday, Mr. Ollins conducted the circle very successfully. Sunday, Mr. Ripley discoursed ably on "Spiritualism v. Orthodoxy" and "The future church." Clairvoyance very good.

STALYBRIDGE.—Wednesday, Miss Smith gave very good clairvoyance. Sunday, Mrs. Lambert's first visit, very striking clairvoyance, 23 recognised out of 25 delineations. Mr. J. H. Hunter delivered a short address, and in response to a special request, Mrs. Lambert related her experiences, listened to most attentively. We thank her most cordially for giving her services.

STOCKPORT. Madame Henry's guides discoursed in a very lucid manner on "Truth, like a narrow sea, divides that Summerland from ours," and "O give thanks unto the Lord, for He is good, and His mercy endureth for ever." Clairvoyance good. Whit Saturday, Lyceum Picnic to Torkington Farm. Friends going by lorry, 6d. each.

WAKEFIELD. Baker's Yard.—Mr. Gratton's guides spoke well on "Rambling remarks." Clairvoyance good, all recognised.

WAKEFIELD. Queen Street.—Mrs. Summersgill's first visit. Her guides gave interesting addresses upon "Spiritualism, is it anism to be depended upon?" and "Faith or works, which?" also splendid poems, much appreciated by a good audience. Psychometry good.

WEST HARTLEPOOL. 26, Richard Street.—17: Chairman, Mr. Mead; duets by Mrs. Henry and W. Shirley. Mr. Bevtitt's guides spoke well on "We shall know each other better." Accurate psychometrical delineations. W. Shirley's guide, "Rosy," gave good clairvoyance. Several strangers.

WISBECH. Public Hall.—A first-class discourse by Mr. Ward, on a subject from the audience, "They that work with the spirit of

the spirit have everlasting life." Clairvoyance excellent. Mr. Burrel presided in Mr. Weaver's absence.

WHITWORTH.—Miss Scott discoursed on "Handwriting on the wall" and "Ancient and modern mediums." Clairvoyance well recognised.

RECEIVED LATE.—Oldham. Bartlam Place. Mr. B. Plant spoke well and gave good clairvoyance, as also did Mr. Wood.—Brighouse. Mr. Sheard, in Mrs. Hoyle's absence, spoke nicely on "The God of the Bible."—Kettering. Mr. Hodson's guides spoke well and gave good clairvoyance. [Reports should reach us first post on Tuesdays to be in time.—Ed. T.W.]

### PROSPECTIVE ARRANGEMENTS.

ALL business communications should be addressed to 18, Corporation-street. Private letters and literary matter should be sent to Mr. E. W. Wallis, at 164, Broughton-road, Pendleton, Manchester.

BACUP.—On Whit-Friday, May 29, Saturday, May 30, and Monday, June 1, the Bacup Spiritualist Society are holding a Grand Bazaar for the benefit of the Building Fund. Donations and articles from friends wishing to contribute towards the same will be thankfully received and duly acknowledged by the Secretary, on behalf of the Committee, Mr. J. H. Jackson, 5 Henrietta-street. (Advt.)

BOOTLE (Liverpool).—On and after June 1, meetings will be held in the Masonic Hall, Merton-road. On Monday, May 18, at Masonic Hall, Entertainment and dance, 7-30 to 12 p.m. Tickets 1s.

BRADFORD. Walton Street.—May 30: Service of Song at 6 p.m. prompt, entitled, "Rest at last."

CARDIFF. St. John's Hall.—24: Mrs. M. H. Wallis, at 11, "The philosophy of the unseen," at 6-30, "The distinctive features of Spiritualism."

LIVERPOOL. Daulby Hall, Daulby Street.—24, Mrs. J. A. Stansfield. 31, Mr. J. Swindlehurst. June 7, Mrs. H. T. Brigham. 14, Mrs. M. H. Wallis. 21, Mr. J. B. Tetlow. 28, Mrs. J. A. Stansfield. July 5, Annual Conference of the Spiritualists' National Federation. —(Advt.)

LIVERPOOL.—Whit-Monday, members and friends of the Everton Society of Spiritualists will take their first excursion to West Kirby, Cheshire, to meet on the landing stage at 10 a.m. Will go by boat and train. Tickets for the journey and tea, single 2/6, double 4/6, juveniles 1/9. Tickets of Mr. A. W. Clavis, at 103, Queen's-road. We hope our friends will make this, our first outing, a great success.—(Advt.)

MEDIUMS visiting Morecambe at Whitsuntide are cordially invited to pay a visit to Lancaster Society, tram fares allowed, services 2-30 and 6-30.—John Dawes, 2, St. Leonard's Terrace.—Advt.

MR. G. F. MANNING is now booking dates for 1897, has not many open, speaker, psychometrist and prophetic seer. Secretaries kindly note. Write for terms, 202, Bury-road, or Spiritual Temple, Baillie-street, Rochdale.—(Advt.)

MRS. P. SUMMERSGILL, 18, Shore Head, Huddersfield, is now booking dates for 1897.

MRS. J. A. JOHNSTON, 24, Cinnamon Street, Spotland Road, Rochdale, is now booking dates for 1897. A few open dates for 1896, (Advt.)

MR. R. C. CRAVEN, 1, Wilson-street, Clitheroe, has open dates for 1896 and 1897. Full particulars on application.—[Advt.]

MR. W. J. LEEDER is now booking dates for 1897. A few open dates this year. Address 6, Charnley-grove, Charnley-road, Blackpool.—[Advt.]

MRS. YEELES, North Shields, Clairvoyant and Test Medium, by request of the committee of the North Shields Psychical Research Society, intends visiting London and Yorkshire districts about the middle of May, the object being to raise funds for the building of a new hall. Conditions to be as follows: Mrs. Yeeles will give two meetings to each society that may desire a visit from her, they to claim the whole of the first night's proceeds, herself to claim the second. Mrs. Yeeles pays her own travelling expenses.—For further particulars apply to Mr. J. T. MacKellar, 39, Howdon-road, North Shields. (Advt.)

NEWCASTLE-ON-TYNE.—May 31, at 6-30 p.m., Mr. W. H. Thomson, of Newcastle; subject, "Spiritualism, past, present, and future." Sunday and Monday, June 7 and 8, Mrs. M. H. Wallis, of Manchester.

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## BOTTOM FACTS NEEDED.

SIR,—In reading the article on "Root Religions," I have asked myself whether Spiritualists are supposed to accept the amazing statements by Mrs. E. B. Jackson. Melchizedek and Abraham are stated to have been Druid priests!! What is the authority for the allegation that on Mount Carmel stood a temple to the Unknown God? What period, or episode, in the history of religions is intended by "The rise of Monotheism was the deathblow of Pantheism," I cannot even guess at; the statement is absolutely meaningless, answering to nothing at all. The allegation that the Essenes, the Brahmans, the Zoroastrians, the Osirians, the Druids, and the Culdees, were all one under different names, strikes me with more amazement than any ghost would. Amid all this parade of names there is one thing that can be brought to the test, by which to gauge the author's obligation to accuracy. It is said that St. Paul preached about the Unknown God to the Ephesians in the Temple of Diana. Anyone who imagines that Paul would have been allowed to speak in the Temple of Diana could no doubt imagine much. Mrs. Jackson apparently means Paul's discomfit at Athens "in the midst of the Areopagus," or Mar's Hill. An error like this does not inspire one with confidence as to other statements not so readily tested. I would suggest that authorities ought in all cases to be given. Those who really make research could give them, and the condition would exclude those who will not take pains to be accurate.—LONDON COR.

## SPIRITUALISM IN THE TRANSVAAL.

SIR,—Doubtless a few notes concerning the progress of Spiritualism in the Transvaal will be found interesting to you, as, unlike Spiritualistic societies in England, we are unable to send you weekly reports. In the issue of the Two WORLDS for February 29, mention is made of a Mr. Richard Thompson (late of Normanton), who had reached Johannesburg, but was unable to find the whereabouts of the Spiritualists' meeting place. I am glad to be able to state that Mr. Thompson has found us out, owing to having seen our advertisement in one of the local newspapers. He is now a member of our society, and occupied our platform for the first time on April 5. His lecture having been duly advertised, a large audience presented themselves; in fact, several were unable to gain admission owing to lack of seating accommodation. Mr. Thompson has kindly consented to give us another lecture at an early date, when I trust another large audience will greet him. We have also added another valuable speaker to our society in the person of Mr. Taylor, who has recently arrived from Cape Town. Mr. Taylor has promised us his assistance on future occasions. He has already given one very interesting lecture, which was highly appreciated. You will be pleased to hear that we have Mr. J. Cooper (brother of Mr. W. T. Cooper) amongst us; he has joined our society, and will, I trust, be a great help to us. On the 10th inst. a social was held in the hall, at which close on 70 members and friends were present. Some capital songs and recitations were rendered by the members during the evening, after which dancing was indulged in, and we had a very enjoyable evening. It is the intention of the committee to hold these social evenings at shorter intervals, as they undoubtedly tend to bring the members into closer union. Johannesburg is once more resuming its usual routine, which I trust will augur well for the progress of our society.—Yours fraternally,

HOWARD J. HEMMING, hon. sec. S.A.S.A.

P.O. Box 2962, Johannesburg, April 20, 1896.

## SHAM PHENOMENA.

SIR,—I believe it is the duty of all Spiritualists to expose sham phenomena. It is only by a strict adherence to justice and truth that the Cause can make legitimate headway. For some years I have been an investigator of spiritual phenomena, and have witnessed much that has convinced me that Spiritualism has a substantial foundation. In my investigations, I have spared neither time nor expense, and while I have been rewarded with genuine manifestations, I have witnessed much that was spurious, and it is only with the view of preventing offending persons imposing on the public that I will briefly record the particulars of a seance, which took place at my house on Tuesday, May 5. There were present Mr. and Mrs. Wilson, Mr. Cameron, Mrs. Buckston, myself, and Mrs. Davison. The latter was the "medium," and professed to give form manifestations. This person resides in Monkwearmouth. She has given seances all round this locality, and also in Scotland. Her performances that I have witnessed were very unsatisfactory, and the "spirit-muslin," sometimes thrown on to sitters, was, I believe, the tangible and earthly fabric brought with her. After the usual singing, Mrs. Davison entered the cabinet, and professed to be under spirit control. The lights were turned low. She gave a sort of representation of a child, at least a small white object was shown; next a tall, white "form" came into view. I determined to test the reality of this, and stepped up to the cabinet, and brought the so-called spirit-form out. It resisted this operation with the utmost vigour, but I held my grip, determined that it should not go until it faced the light. Although I asked for the gas to be turned on, it was, presumably in the excitement of the moment, shut completely off. A minute or two passed, during which the "spirit" wrestled with a force quite equal to Jacob of old, and then we had the light, and lo, the "spirit" was no other than Mrs. Davison, with a muslin robe pinned over her head. The moment she was released she ran out of the house, but afterwards returned for her shawl and bonnet. I am left in possession of the muslin skirt, which was torn in one or two places during the conflict. These facts require no comment. I have always encouraged genuine mediums, but impostors have my abhorrence. I trust you will be able to find space for these few remarks, so that Mrs. Davison may not be encouraged to further disgrace the Cause by her common-place tricks. I may mention that once before I seized a "materialised form," and discovered it to be the so-called medium herself, she having managed to fetch a sheet from an upper room of my house and secrete it about her; clad in this material, she posed as an orthodox ghost, although this person promised never to sham again if nothing was said about the affair, she was at her game the very next night! She is still giving sittings, her name is Mrs. Warren, and she also lives in Monkwearmouth.—Yours fraternally,

Bridge-street, Sunderland.

ROBERT BLACKLOCK.

## READ

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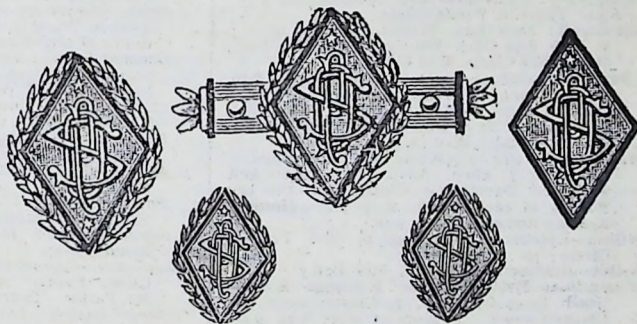
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**26, China-st.** Lyceum, 10-30; 2-30, 6. Mrs. Crossley Army (near Leeds).—Theater-lane, Lyceum, 10-30, 2-30, 6-30. Mrs. Summersgill. Mon., 2-30, developing circle. 7-30. Service.  
**Ashton**—Church-st. (off Warrington-st.), 2-30, 6-30. Mr. T. A. Collins. Public Circle, Tues., 7-30.  
**Ashington**—Spiritual Temple, 5.  
**Athercliffe**—Vestry Hall, at 3 & 6-30. Madam Henry.  
**Bacup**—Victoria Hall, Market-st., Lyceum, at 10 2-30, 6-30. Mrs. Lambert.  
**Barrow-in-Furness**—Psychological Hall, Dalkeith-st. 11 and 6-30.  
**Bailey Carr**—Town-st., Lyceum, at 10 & 2-30; 6. Mr. Pawson. Mon., Mothers' Meeting 3, and Choir Practice at 7-45. Thursday evening, a Members' Developing Circle, 7-45 prompt.  
**Belper**—Jubilee Hall, Lyceum, 10, 2; 10-30, 6-30. Open. Wednesday, 7-30.  
**Birmingham**—Masonic Hall, Union, 11, 6-30.  
**Smethwick**—Central Hall, Cape Hill, opp. Windmill Lane. Lyceum at 3; 6-30. Mr. Featherstone.  
**Blackburn**—Old Grammar School, Flockstone-st. 9. Lyceum; 11, Circle; 2-30, 6-30. Open.  
**Bootle, Liverpool**—County Hall, Pembroke Road. 2-30. Open Circle; 6-30. Mon., 8, members only. Tuesday, 8. Seance, admission by ticket.  
**Bolton**—Bradford-street, Lyceum, 9-30; 2-30, 6-30. Open.  
**Bradford**—Milton Hall, 32, Rebecca-st., City-rd. Lyceum, 10; 2-30, 6. Mrs. Stretton.  
**Brighouse**—Martin-st. Lyceum, at 10; 2-30, 6.  
**Bursley**—North-st., 9-30, 2-30 and 6. Mrs. Griffin. Hammerton-street, Lyceum at 9-30; Services at 2-30 and 6 p.m., Mr. J. B. Tellow.  
**Bury**—Spiritual Hall, Georgiana-street, Lyceum at 10; 2-30, 6. Mrs. Standish. Wednesday, 7-30. Mrs. Best.  
**Cardiff**—St. John's Hall, St. John's Square, Lyceum at 2-45; 6-30. Mrs. M. H. Wallis.  
**Cardiff**—Spiritualists' Association, Swiss Hall, Queen Street. Lyceum, 2-45. Service at 6-30. Seance, 10, Custom House-st. Tues. & Thurs., 8  
**Carlisle**—1, Crown Street, 2-30, 6-30 Wednesday, 7-45. Developing.  
**Clitheroe**—Liberal Club, Wellgate, Members' Circle. 10-45. Lyceum; at 2-30 & 6. Mr. G. Smith.  
**Colne**—Cloth Hall, Lyceum, 10; 2-30, and 6-30. Mrs. Hulme.  
**Covens**—Lepton, near Huddersfield, at 2-30 and 6.  
**Darwen**—Church Bank-st., Lyceum 9-30 and 1-45 Circle, 11, 3, 6-30. Mr. J. Swindalehurst and Miss Ribchester. Wed., at 8.  
**Glasgow**—4, Carlton-place, 11-30, 6-30.  
**Heywood**—Temple, William-st., Lyceum, 10; 2-30 and 6. Tuesday, 7-30.  
**Huddersfield**—Brook-street, Lyceum, 10, 2-30 and 6-30. Mrs. Stair.  
**Hyde**—Mount-street, Travis-street, Lyceum at 10 & 2-30, 6-30. Tues., 7-30.  
**Lancaster**—Athensum, St. Leonard's Gates, 2-30, 6-30. May 31, Mrs. J. A. Stansfield.  
**Leeds**—Psychological Hall, Lyceum 10; 2-30, 6-30. Mrs. Hyde. Monday, 7-30.  
**Leicester**—People's Hall, Millstone Lane, 6-30. Mr. Hodson. Tues. and Thurs. at 8.  
**Liberal Club**—Tewks Hall Square, 11 and 6-30. Thurs., 8. Public Circle.  
**Liverpool**—Dauby Hall, Dauby-st., 11 a.m. Children's Lyceum; 3. Seance, 7. Mrs. J. H. Stansfield. Tues. 8, Members' Seance. Tues. 8, Public Seance. Admission by Ticket.  
**London—Camberwell New Road**—Surrey Masonic Hall, 6-30. Mr. Whyte on "Temperance and Spirituality." Thursday enquirers at 7; discussion class at 8.30.  
**Stratford**—Workman's Hall, West Ham Lane, E., 6-45. Mrs. Brigham. Thursday, 8. Mrs. Savage  
**Macclesfield**—Cumberland-st., Lyceum, 10-30 & 3; 6-30.  
**Manchester**—Ardwick: Temperance Hall, Tipping-st. Lyceum, 10-30; 2-45, 6-30. Miss Foster. Tuesday at 8. Choir practice. Wednesday, at 8. Mr. J. Gibson. Fri., 8. Members. Sun., 8-30. circle for members.  
**Harpurhey**—Collyhurst-road, Lyceum, 10-15, 2-45. 6-30. Thurs., 8. Public Circle.  
**Patricroft**—New Lane Winton, Lyceum at 10; at 3 & 6-30. Mrs. Rennie. Tues., 8; Wed., at 8. Public Circle. Miss Knight.  
**Pendleton**—Cobden-street, Lyceum, 10; 2-45, 6-30. Mr. B. Plant. Thurs., 8. no Circle.  
**Salford**—Co-op Stores, Chapel-st., 6-30. Mrs. Brooks. 8-15. Mr. A. Braccagiale's Public Circle. Mon., 8. Social. Wed., 8.  
**Manor Park, Essex**—115, White Post Lane. Sunday, at 11. Mr. J. Allen. Advice to inquirers and Members' Developing Class, also the last Sunday in each month at 7 p.m. Monday, Reading Room open at 7 p.m.  
**Millom**—Lyceum 10, 2, and 6. Mr. Proctor. Circle 7-30. Wednesday, 7.  
**Nelson**—Bradley Fold, 2-30, 6. Mrs. Berry  
**Newcastle-on-Tyne**—Spiritual Evidence Society, Good Templars' Hall, 2, Clayton-street, off Blackett-street. Lyceum at 2-30; 6-30 p.m., Mrs. J. A. Green, also on Mon., 7-30. Wed., 7-30  
**Nottingham**—Masonic Lecture Hall, 10-45 6-30. Miss J. Bailey.  
**Oldham**—Temple Society, corner of Coronation-st., Mumps, at 3 & 6-30. Mrs. Dixon Tues. 7-45. Mrs. Brooks.  
**Parkgate**—Spiritual Temple, Ashwood-road Lyceum at 10 and 1-45; 2-30 and 6. Miss Barlow.  
**Preston**—Weavers' Hall, Walker-street, Lyceum 9-45; 2-30, 6-30. Mr. Hepworth. Mem., 7-30. Thurs., 8, members only.  
**Rawtenstall**—Lyceum, 10-30; at 2-30, 6. Mrs. Hyde  
**Royston**—Lyceum, at 10 and 1-45; 2-45 and 6-30 Mr. C. Willis. Mon., 7-30. Wed., 7-30.  
**Sheffield**—Hollis Hall, Bridge-st., 3 & 7. Mr. C. Shaw.  
**Slaithwaite**—Lath Lane, 2-30, 6.  
**Sowerby Bridge**—Hollins Lane, Lyceum, 10 and 2; 2-30, 6. Mrs. Midgley.  
**Stalybridge**—Progressive Society, 3 and 6-30. Mr. T. Postlethwaite. Tues., 7-30. Wed., 7-30. Miss Cotterill.  
**Stockport**—Hall, Wellington-road, nr. Heaton lane, Lyceum at 10-30; 2-30, 6-30. Mr. R. A. Brown.

**Walsail**—Central Hall, Lyceum, at 10, and 2-30. 11. 6-30. Mr. Johnson  
**West Vale**—Green Lane, 2-30, 6. Mr. Asa Smith  
**Wisbech**—Lecture Room, Public Hall, 6-45. Mr. Ward  
**NON-AFFILIATED SOCIETIES.**  
**Acorning**—Tabernacle, Whalley-rd, Lyceum 10-30. at 2-30 & 6-15. Mrs. Smith. Mon., 7-30. Public Circle. Wednesday, at 7-30.  
**Barnoldswick**—Spiritual Hall, Lyceum, 10, 2-30, 6. Barrow—Philharmonic Hall, Warwick-street, Newbarns, 2-45 and 6-30.  
**Batley**—Wellington-street, Lyceum, at 10 and 1-45, 2-30, 6. Mr. J. Mitchell.  
**Bishop Auckland**—Temperance Hall, Gurney Villa, at 2 and 6.  
**Birmingham**—Blossbury, 6-30. Mrs. Groom.  
**Birstall**—Railway Terrace, 2-30 & 6. Mr. Watkin. Wed., 7-45.  
**Blackburn**—15, New Market-st., W., Northgate, Circle 11, 2-30, 6-30. Mon., 7-30. Members. Wednesday, 7-45. Public Circle.  
**Blackpool**—Liberal Club, Church st., Lyceum 9-30. 11, 2-30, 6-30. Mr. J. Brook.  
**Bradford**—Bowling: Harker-street, 10-30. Public Circle; 2-30, 6. Mr. Bedford. Mon., 2-30. Wed. 7-30.  
**Little Horton-lane**, Spicer-street, 2-30, 6. Mrs. Mercer.  
**Lower Temperance Hall**, Leeds-rd, 11, Developing Circle; 2-30 & 6-30. Mrs. Hoyle. Mon. and Wed. 7-45.  
**Otley-road**, Lyceum, at 10-30: at 2-30 and 6, Tuesday.  
**St. James Church**, Lower Ernest-st., 10-30. Developing Circle; 2-30, 6-30. Mr. Barraclough. Wed. at 7-45.  
**Walton-street**, Hall-lane, 2-30, 6. Mr. Hopwood. Monday, 7-30.  
**West Bowling**—Boyn-ton-st., at 10, Lyceum, 2-30, 6. Thurs., 7-45.  
**Burnley**—Guy-st., Gannow Top, Lyceum, 10-30; 2-30, 6-30. Mon., 8. Wed., members' Circle at 8. Plumb-street, Lyceum, 10, 2-30 and 6. Wed., 7-30.  
**Burton-on-Trent**—Cafe near the Station, at 6.  
**Cleckheaton**—Walker Street, Lyceum, 10; at 2-45 and 6. Mon., in old room, 7-30. Developing Circle. Thurs., 7-30. Public Meeting.  
**Derby**—12, Normanton-rd., 2-30 and 6-30. Mr. W. E. Harrison. Wed., 7-30.  
**Deasbury**—Bond-street, Lyceum, 10 & 1-45. 3 and 6 Mrs. France. Thursday, 7-30.  
**Edmonton**—Beech Hall, Hyde-lane, 7. Mr. Walker.  
**Elland**—Spiritualists' Church, Newcombe-street, Lyceum at 9-30 and 1-30; at 2-30 and 6, Thursday, 8. Public Circle.  
**Exeter**—Friars' Hall, Friars' Walks, 6-30.  
**Felling**—Hall of Progress, Charlton Row, 2-30 and 6.  
**Foleshill**—Edgwick, 10-45 and 6-30. Monday, 8. Developing Circle.  
**Gateshead**—31, Ripon Street. Sunday, 6-30. Wed. 7-30.  
**Halifax**—Winding-road, at 10-30, 2-30 & 6. Mr. G. Hey. Monday.  
**Raven Street**, West End Assembly Rooms, Queen's-road, 2-30 and 6. Mr. G. Lewis  
**Heckmondwike**—Thomas-street, at 10. Lyceum. 2-30, and 6. Thursday, 7-30.  
**Hollinwood**—Factory Fold, 2-30, 6-30. Mr. Young.  
**Huddersfield**—St. Peter's-street Assembly Rooms, Lyceum, 10 a.m.; 2-30 and 6-30. Mr. W. Ripley.  
**Hull**—Psychological Society, No. 4 Room, St. George's Hall, Story-street, at 2-30, and Cobden Hall, 6-30. Mr. Needlo. Wednesday, 8. Members' Developing Circle, Thursday, 8, both at No. 8 Room, Friendly Societies' Hall.  
**Hunslet (Leeds)**—Institute, Joseph-street, 2-30 & 6, Tuesday, 7-45. Private Circle. Sat., Public Circle at 8.  
**3, Bottom of Joseph St.**: 2-30 & 6. Mr. Abson. Circles, Tues. at 7-30, and Saturday, at 7-30.  
**Keighley**—Heber Street Spiritual Temple, 2-30, 6. Mrs. Best, and on Monday, 7-30.  
**Leicester**—Crafter-street, at 11 and 6-30. Wed., 8. Public Circle.  
**Leigh**—Newton-street, 2-30, 6-15. Mrs. L. A. Peters.  
**Leeds**—Progressive Hall, 16, Castle-st. (near G.N.R. Station), Circle 10.30 a.m.; at 2-30 and 6-30. Mrs. Crossley. Monday, 2-30, 7-30. Public circles, Thursday and Saturday, at 7-30.  
**Liveredge**—Carr-street, Little Town Lyceum at 10; 2-30 and 6. Mrs. Taylor.  
**London**—Marylebone—Cavendish Rooms, 51, Mortimer-st. W., at 7. Mr. T. Everitt, "The continuity of consciousness during sleep."  
**Canning Town**, 2, Fords Park-road, Trinity-street, Sunday, at 7. Mrs. Barrell, and clairvoyance by lady friends. T.W. on sale. Wed., 8.  
**47, Hermit-rd.** Tuesday, 7-30. Private Circle. Thursday, Public Circle.  
**Islington**—Wellington Hall, 6-45. Special service Wednesday, 8. Members' Circle.  
**Mill End**—Welcome Hall 218, Jubilee-st., at 7. Mr. Dalley.  
**Paddington**—227, Shirland-road, at 7. Wed., 8. Saturday, 8. reception.  
**Longton**—Courier Buildings, Market-st., 2-30, 6. Monday, 7-45.  
**Manchester**—Openshaw Granville Hall (Liberal Club), George street, at 10-30 and 6-30. Mr. Parfitt. Thurs., at 8. members.  
**West Gorton**: Labour Hall, 24, Grey-street, Longsight, Lyceum, 10-30, 6-30. Mrs. Hammond and Lyceum children. Tues., 8. Thurs., Public circle.  
**South Salford**, 4, West Craven-street, Regent-rd., 6. Mr. Duffey. After-circle at 8. Wed., Circle at 8. Thurs., 8. Choir Practice.  
**Mexborough**—Market Hall, 2-30 and 6. Mr. S. Featherstone.  
**Middlesborough**—Spiritual Hall, Newport Crescent, Lyceum, 10-30 & 2. 3 & 6-30.  
**Middlesborough**—Spiritualistic Progressive Church, 77, Grange-road, 2-30, 6-30. Tues. & Thurs., 7-30  
**Morley**—2-30 and 6-30. Mr. J. T. Todd. Monday, 2-30; 7-30. Tues., 7-30. Public circle.  
**Nelson**—Pende-st., Lyceum, 10; 2-30, 6. Service of song, "Angel in disguise." Tues., 7-30.  
**Nelson**—Ann-street, 2-30 and 6. Mrs. Johnstone.  
**Newcastle-on-Tyne**—Heaton and Byker, Spiritual Institute, 3, Addison road, Heaton, at 6-30.  
**Normanton**—Queen-st., 2-30 & 6. Miss Patefield.  
**North Shields**—6, Camden-st., 10-45 and 6-30.  
**Northampton**—Spiritualists' Hall, St. Michael-rd., 11, 6-30

**Nottingham**—Morley Hall, 2-30, Lyceum; 10-45, 6-30  
**Oldham**—Hall, Bartlam Place, Lyceum, 10; 3 and 6-30. Thurs., 7-45. Circle.  
**Osselt**—Queens-St., Lyceum 10. 2-30, 6.  
**Plymouth**—3, The Octagon, 10, 6-30. Wednesdays 8.  
**Preston**—Central Buildings, 2-30 & 6-30.  
**Rishton**—2-30 & 6.  
**Rochdale**—Regent Hall, Lyceum, 9-45; 2-30 and 6. Mr. E. W. Wallis  
**Water Street**, 3, 6-30. Tuesday, 8. Public Circle.  
**Penn-street**, Lyceum 9-45, 2-30, 6. Mr. Moorey, Wed., 7-30. Mr. W. H. Taylor.  
**Shaw**—Broadbelt's Assembly Rooms, off Sandylane, at 3 & 6-30. Mr. Jas. Wood. Wed. at 8.  
**Sheffield**, Edward-st. Mission Hall—2-30 & 7. Mon. and Thurs. 8.  
**Shipley**—Westgate, 2-30, 6.  
**Skipton**—Lecture Room, Temperance Hall, 2-30 & 6. Miss S. Hunter; 31, Mrs. Russell.  
**South Shields**—16, Cambridge-st., 6. Tues., 7-30.  
**Spennymoor**—Central Hall, 2-30, 6. Thurs., 7-30.  
**Stalybridge**—Grand Theatre Buildings, Lyceum, 10, and 1-30; at 3 and 6-30. Mrs. Griffin. Wed., 7-30. Miss E. Walker. Thurs. choir practice 7. Members' Developing Circle at 8.  
**Sunderland**—The Spiritual Students' Institute, 27, Ann-street, Sundays at 6-30. Every evening, 8. Monkwearmouth, Miners' Hall, Roker Avenue, 6-30. Mr. Rostrom.  
**Wakefield**—1, Barstow-square, Westgate, at 2-30 and 6. Wednesday, 7-30.  
**1, Baker's Yard**, 2-30 and 6. Mr. and Mrs. Wilby. Queen St., Westgate—2-30 and 6, Mrs. Bealand Wednesday, 7-30.  
**West Pelton**—Cottage Meetings at 5-30.  
**Whitworth**—Market-st., 2-30, 6. Edith & Eliza Taylor  
**Yeadon**—Town Side, Lyceum, at 10; 2-30 and 6. Mr. Long. Mon., 8. Members' Circle.  
**OTHER MEETINGS.**  
**Armitage Gardens**—2-30 and 6-30. Mrs. Robinson.  
**Birkenhead**—78, Woodchurch-road, Oxtou, L. Walker, late of Allerton-road, Tranmere, public circles, Wednesday, at 8.  
**Bradford**—421, Manchester-road Mission Room, 10-30. Circle, 2-30, 6. Mr. Smithson.  
**South Field Lane Mission**, Monday and Wednesday, circle at 7-30.  
**Bristol**—134, Grosvenor rd., Sun., 7. Thurs., 8 sharp  
**Burnley**—102, Padilham-rd., at 2-30 and 6. Every evening, 7-30. Wednesday, Members only  
**Clitheroe**—8 Little Moor Road, Saturday, 7-30. Tuesday, at 5. Church Brow.  
**Gateshead**—97, Coatsworth Road, Receptions Mondays, 7-30.  
**81, High West st.**, 6-30, Reception. Tuesday, 8.  
**Herbert-street**, 6-30. Wednesdays, 7-30.  
**47, Kingsboro'-terrace**, at 6-30. Thursday at 7-30.  
**Heckmondwike**—Bethel Lodge, meetings at 7-30.  
**Church Lane**, 7-45. Wednesday. Saturday, 7-45. Public Developing Circles.  
**High Shields**—1, South Eldon-street, Lyceum, 2-30, 11 and 6.  
**Hunslet**—Goodman-terrace, 2-30, 6. Miss Towers. Circles, Tues. Thurs., Sat., and Sunday, 7-30.  
**Leeds**—28, Back Adelphi-st., 2-30 & 6-30. Mr. Seakim Circles, Mon. & Thurs., 7-30.  
**8, Myer's-court**, Castle-st., 6-30. Wed., 7-45  
**Liverpool**—103, Queen's Rd., Everton, 3 and 7. Thurs. at 8.  
**Eaton Hall**: Breck-rod, 4, 6-30, Tues., 8.  
**London**—102, Camberwell Road (Mrs. Clark's).—Sunday, at 7. Open circle. Wednesdays at 7. Free Healing, 8. Open Circle.  
**113, Lisson Grove, Marylebone**, N.W.—Tues., 8. Mr. H. Towns, clairvoyant.  
**16, Harpur-street, Theobald Road, W.C.**—Monday and Thursday evening seances at 8 p.m.  
**113, Edgeware-road** Mr. H. Hunt at 7. Every evening, except Tues., at 7-30.  
**111, St. Thomas' Road, Finsbury Park**.—Public circles, Tuesday and Thursday, 8.  
**Kentish Town**—85, Portress-rd., N.W. 7-30. Mrs. Ashion Bingham. Thursday, 8.  
**7, Lyndhurst Grove, Vestry Road, Camberwell**, S.E., Wednesday at 8-30.  
**2, Millmen street, W.C.**, Thursdays, 7 & 8 for investigators and, 8. seance.  
**North Kensington**—43, Cambridge Gardens, Mondays and Thursdays, at 8 for 8-30.  
**251, Ladbroke Grove**, Mon. & Thurs., 8. Mrs. Purseys.  
**Notling Hill Gate, W.**—51, Ladbroke-road. Sun., 11. Free Healing, Mr. W. Goddard; 7. seance Mon. 8. Tues. & Fri., 8. Mr. Goddard. Sat. open meeting.  
**Stepney**—Mrs. Ayers, 45. Jubilee-st., Tues., at 8.  
**5, Wansley-st.**, Walworth rd., Tues. & Frid., 8.  
**Stockwell**—4, Sidney-rd., Tues. 6-30. Free Healing  
**18, Tavistock Place, Tavistock Square, W.C.**—Tues. and Thurs. at 7-30. Public Seances.  
**Waltham-low**—7 sharp, at 107, Chawton Road, Pretoria Avenue, Friday at 8 p.m. Developing circle.  
**Manchester**—Bradford: Church Street, Shakespear-street. Lyceum, 2. 3 and 6-30. Tuesday 8. Members' Circle. Thurs., 8. Public Circle.  
**Hulme**: Corner of Junction-st., 6-30. Public Circle. Mon., 8. Thurs., 8. Mr. Lamb's Circle, 395, Oldham Road: Co-operative Hall, Mutua Improvement Class at 11. Lyceum, 2-30, & 6-30  
**Cheetham**, Ash Lodge, Halliwell Lane: Sunday, 2-30 and 6-30. Miss Knight. Mon., 8. Public Circle, Thurs., 7-30.  
**Morecambe**—Boond's Dining Rooms. Service 6-30, Local.  
**Newport (Mon)**—Spiritual Institute, Arundel Villa' Barrack Hill, 6-30. Healing free.  
**Nottingham**—2, Porter's-yard, Holden-street, Public Meetings, Wednesday and Thursday at 8 p.m.  
**Rochdale**—Baillie-st.: 2-30, 6. Public Circle. Wed., Milnrow Rd.—2-30 & 6. Public Circles. Tues., 7-45.  
**Rothwell**—2-30 and 6.  
**Whitworth**—2-30 and 6-30.  
**Windhill**—Local Board Office, Cragg Rd., Lyceum 10.15; 2-30 and 6.

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# SUPPLEMENT TO THE TWO WORLDS.

No. 3.

FRIDAY, MAY 22, 1896.

We see but half the causes of our deeds,  
Seeking them wholly in the outer life,  
And heedless of the encircling spirit-world,  
Which, though unseen, is felt, and sows in us  
All germs of pure and world-wide purposes.

No man is born into the world, whose work  
Is not born with him; there is always work,  
And tools to work withal, for those who will.  
—"Behind the Curtain," J. R. Lowell.

## MATERIALISM, EVOLUTION, AND SPIRITUALISM.

TO THE doctrine of evolution there can be no objection, provided always that we do not assert the absurdity that something is evolved out of nothing, reason out of unreason, order out of confusion, light out of darkness, fire out of frost, or the positive in any shape out of mere blind negations. All evolution implies a divine power. To talk of development and evolution teaches nothing except the bare fact of gradual progress, unless you teach also whence the evolution proceeds. From God, says the Hebrew; from *Logos* or Reason, says the Greek. And what say you, the wise men of this last quarter of the 19th century?

If you say that all this magnificent organised Something comes from a mighty, inorganic Nothing, then you say something even less than I learned from the old Boeotian theologian, who taught that Night was the mother of Light; and I am entitled to hold your wisdom very cheap.

If you say that the ultimate cause of all things is not Nothing, but only a vast Unknown and Unknowable,—then I ask, what thing is there, within the range of your curious analysis, of which you can say that you have penetrated into its essence by direct cognition? Do you know me, yourself, anybody, or anything, except by outward manifestation? And why should you imagine that you should be able to lay your finger directly on the Supreme Reason, when you cannot directly handle any finite reason?

That there is an Evolving Spirit in the cosmos—that evolution simply shows us that the divine art and process is *growth*—a Spiritualist surely will not find it hard to believe. Valentinus, the Gnostic, centuries ago anticipated this conclusion, for in one of his hymns he says:—

"All things evolved from Spirit I see;  
Flesh from soul depending,  
Soul from air forth-flashing,  
From ether, air descending:  
All from the Depth Divine o'erflowing."

In vain Materialism fixes its microscope, and invites us to see in cells or molecular atoms the ultimate reality of existence. For the wondering mind sees in them only depth beyond depth of an unfathomable mystery. In vain Positivism denies all recognition of aught but what can be analysed, or measured, or weighed. The tendency to see, beyond all moral laws, a Divine and Eternal Sanction, and to find beneath the vision of the world an all-comprehensive Life, is as irrepressible, and surely as true to the significance of the universe as the craving of the eye for colour, or of the ear for exquisite sounds.

Philosophically unprovable, and unable to account for the most common phenomena, that modern Materialism, which would exclude all spiritual force, seeks support in natural science, and reasons thus: "We have not yet been able to discover a spirit, and there is consequently no spirit." But, with the same right, a man might say, "I have never seen music with my eyes, and there is therefore no music"! As soon as natural science makes its negation absolute, it is pretentious, and has left its own legitimate sphere, and enters another of which it knows nothing, and therefore can have nothing to say.

If, as modern Materialism would teach, all is matter, and there is nothing but matter, then thought is likewise matter, "an accidental conglomeration of atoms in the brain." Each sphere of thought is, therefore, an accidental phenomena, and lacks the character of logical necessity. If two men think the same thoughts, then according to Materialism, it must be owing to the accidental similarity of the atoms of their brains. Universal and necessary truths, that is, truths which each and every one has by necessity, there cannot be.

But, if this be so, what right has the Materialist to proclaim his idea of the world as the only true one, and what interest prompts him to attack opposite views? If he is consistent he cannot do anything else than complain bitterly of fate or accident, by which, in the brain of others, atoms conglomerate in a manner so vastly different from that in his own brain!

To say that mind is a phenomenon of matter does not trouble the Spiritualist; for it amounts to much the same as saying that mind is a phenomenon of *X*, which no one need be concerned to deny. For who shall say that *X* may not be, in its ultimate essence, spiritual? To us the doctrine of an eternal continuity of development has no terrors; for in every cosmic revolution, we see "a change from glory to glory, as by the Spirit of the Lord."

To ask, "What is it thinks? the brain, or something and above the brain, called the mind? is very much as if we were to ask, What is it in the magnet that attracts? The iron, or the magnetic energy taken up into it?" Both of these questions are to be answered in the same way. That which attracts is the magnetised

iron; that which thinks is the vitalised brain. And whence comes life but from the eternal source of all life and of all force?

If a man can really think that the glory of the universe is explicable on the hypothesis of little indestructible and eternally dancing points of matter, which have no deeper reality within or beyond them, then certainly religion is in that man an incongruity, but it does not follow that he will be wholly destitute of it. For we do not believe that any man, in his rational moments can really think any such unthinkable absurdity. He may think that he thinks it; but that is all. What he means is, that there is no further explanation manifest to him, however much it may be needed; and therefore he calls his atoms the ultimate explanation of the world.

But that does not hinder him from many a moment of reverie in which he recognises in the universe some nameless unity that awes his spirit to a silent worship; in which his roused spirit takes its stand upon the self-evident truth, that inasmuch as something now is, something must have been; and therefore being is eternal. In the beginning was the word: "That is to say, before the act was the will; before the means, the end; before the way, the purpose; before the body, the soul; before death, life."

## GOD'S CHILDREN, ALL.

"Am I my brother's keeper?"—Genesis iv. 9.

UPON every man that lives is imposed a double responsibility—he is definitely and sharply responsible for himself, and to a certain extent for everyone who comes within the sphere of his influence.

The man who wants everything is apt to end by being in want of everything, while he who gives freely is apt to grow richer in heart, though he grows poorer in purse.

It is curious to note our dependence on each other, and how impossible it is to be sufficient unto ourselves. The world may get on very well without us, but not for a day can we get on without the world. It furnishes us with pretty nearly all the materials out of which we build character and success. It donates a thousand physical comforts and conveniences which we could not fashion for ourselves. It surrounds us with certain moral influences which are the growth of ages, and presents for our imitation the careers of its noblest heroes in every department of life. You are but one thread in the great fabric, and would be counted as nothing but for the other threads which give you your importance.

Out of these facts certain duties grow, and these duties, properly set in order, make up what we call practical religion. It is a system of religion that can rouse our deepest enthusiasm, for it is based on the fatherhood of God and the brotherhood of man. It goes back to the time when shepherds fed their flocks on the everlasting hills, and it goes forward as far as the millennium. Men may speculate as they please about the nature of duty and the various methods by which salvation can be attained, but their creeds may all be whistled down the wind like so much thistledown, for over and above all creeds and all speculation, even as a giant bendeth over a child, these two facts tower in splendour and majesty—namely, that religion consists in love toward God, a love that flies upward to the stars, and love toward man, a love that makes each sufferer our neighbour, or, better still, our brother. The angels stoop to earth with smiling faces whenever a man sacrifices his own comfort in order to encourage some disheartened soul. The æolian harp makes exquisite music when the breezes sweep over its strings, but the human heart makes far better music when willing hands have busied themselves to uplift a fallen brother. There is no satisfaction so nearly divine as that which comes when God's angels knock at your door and thank you for saving one who but for your efforts would have gone far astray.

You would not dare to sit indifferently by if some one, blindfolded, were staggering toward a precipice. It would be the rankest heresy and the most contemptible cowardice to declare that no responsibility for his fate rested on your shoulders. If by your exertions you can save him, you are by that fact made responsible for the injury that befalls.

You cannot wrap your mantle of self-righteousness about you and pursue the policy of saving yourself and letting others take their chances. The fatherhood of God repudiates that kind of religion, and the brotherhood of man grows pale at the thought of it.

There are many precipices, and many blindfolded souls are staggering dangerously near the edge. Temptation drives with a whip of knotted cords, and our passions and appetites deprive us of our common sense. Men are reeling toward a thousand hells, and pits of perdition yawn everywhere. Shall you be dumb or sit at your ease because there is no pit near you? If a man falls whom you can save, you shall also fall in the great hereafter. If souls are crying out for help, and you sit idly by, there is no heaven for you either to-day or to-morrow. You are your brother's keeper, and you can do nothing better for yourself than doing something for others. If you can say, I have saved this man or that man, the angels will reply, and at the same time, and by that very act, you saved yourself.

What a grand thing, then, is religion! With what dignity it bears itself, and how majestic is its mien! What a grasp it has on the heart, and what fires of love it kindles! How close to God we get by getting close to our fellowmen, and how near to heaven we are when surrounded by good deeds. Speak, then, the kindly, cheering word whenever opportunity offers; reach out the helping hand to those needy ones who cross your path, and you will be surprised to find brightness and gladness in your own life, for no one ever clasped his brother's hand without discovering that in some mysterious way, he clasped God's hand also. The world is beautiful when there is love in the heart.—*New York Herald.*

## THE SEAMSTRESS.

[Automatically written by A. F. Colborne, purporting to come from Charles Dickens.]

In the heart of the great City dwelt a young girl, an orphan, whose father and mother had left her in early childhood to fight life's battle alone, uncared for, and unaided.

'Tis true she was consigned to the questionable affections of an aged relative, but from whom, alas! she received scant kindness.

This now had given place to a lone and bitter struggle with the world for the necessities of bare existence. Her guardian had ceased to blame and chide; she was also gone, and the orphan was now friendless and alone, in chill and cheerless London.

This relation was poor, and left nothing behind her, save a few unpaid bills, which her niece, by dint of much labour, honestly discharged.

She was a splendid needle-woman, this poor girl, which occupation was now her only means of existence.

There was at present no dearth of work. Patiently, day after day, she sat in her humble, ill-lighted garret, with her task before her. So much work! So poor the pay! From morn till night she scarcely moved from her bent, wearying posture, making no complaint, heaving no sigh, content but to gain a livelihood and pay her way.

Day by day she toiled thus, and every evening saw her hurry away with an accomplished task.

Few, who saw that pale face and deep wistful eyes, but were touched with infinite pity, as she hurried past them to the brilliantly-lighted shop, from which she would again emerge with fresh employment. And day by day they noticed her pallor increase, her face more wan, and her lustrous eyes more weary.

But what cared they for this? It was a common sight to them. Even she knew that when she could no longer work, there would be no more pay, and presently this time came.

One day she awoke later than usual, to find the sun striving to find its way through the dim and narrow casement. She essayed to rise; the hour was late. What was to become of the work, which lay piled high upon the little work table?

For the first time her limbs refused their office. A dull aching pain in the forehead told her what she had long feared. Her bodily strength was exhausted. The strain, so long continued, had been too much for her; she was incapacitated for her daily toil. The thought was agonising in its intensity. She made another effort to rise, and fell back in a dead faint.

When she awoke, she found the rough, hard-featured landlady by her side, holding some weak spirits to her lips.

This poor girl, who had never robbed her as others had done, with her gentle voice and courteous ways, had touched the hard, harsh heart. For her she had felt something akin to love and pity.

Hearing no movement in the chamber above, as was usual, she had entered. Struck with the lifeless pallor, and something unnatural in the expression, she had touched her lips with the only simple remedy to hand, and this kindly act had caused the heavy lids to open.

The poor seamstress never recovered from this utter exhaustion and paralysis of her bodily powers. She rallied for a few days, but the drain had been so excessive, that the constitution was wrecked.

Gradually she sank, her face wearing its old, tender smile. No word of complaint or murmur breathed through those paling lips. Her expression was calm and peaceful, and as each day her strength waned, more beautiful she became; but as the beauty of an angel, slowly reaching the boundary where these woes are not.

The kind-hearted landlady, with her harsh features transformed by pity, was ever near her. No more the callous, rough-voiced termagant, but a reborn, sympathetic woman, with infinite and tender pity.

At last the gates opened for her charge. Upon the pale face shone the glory of an angel morning; already the brightening gleam of the immortality to come.

With hands raised aloft in the sunlight, no earth light saw she, but the glorious radiance proceeding from countless forms, who were waiting to conduct this poor earth child to sunnier, happier realms.

What wonder that her face was glorified! The gates have parted. She is no more of earth, but of heaven.

PROF. KNIGHT, a thoughtful writer, represents the views of others in our time when he says: "The spirit shrinks from a ghostly or disembodied state as its perpetual destiny; . . . but how to find a body, how to incarnate itself, or even to conceive the process by which it could . . . be robed anew, remains a puzzle." We cannot be disembodied, but are "robed anew" at the hour when the fleshly garment is cast aside; and we cannot lose our personal identity and continue in existence. Tertullian, a father in the church, centuries ago said: "The soul has the human form the same as its body, only it is delicate, clear, and ethereal." John Wesley said: "The soul (as Paul calls the spiritual body) seems to be the immediate clothing of the spirit, never separated from it either in life or death; nor affected by the death of the body, but it envelops the separate, as it did the embodied spirit." The late Prof. Benjamin Peirce, of Harvard University, not only an eminent mathematician but a clear spiritualist thinker, gave a course of Lowell Institute lectures in Boston in the winter of 1878-79, in which he said: "The body is needed to hold souls apart, and preserve their independence, as well as for conversation and mutual sympathy. Body and soul are essential to man's true existence. Without them he must, in accordance with the Chinese theology, be instantly absorbed in the Infinite Spirit. In this case, creation would be a false and unmeaning tragedy. The soul which leaves this earthly form still requires incorporation. The grandest philosopher who has ever yet speculated on this theme has told us, in his sublime Epistle, that there are celestial bodies as well as bodies terrestrial. . . . Can we fear lest the substance of the celestial bodies will be less adapted to the soul which they are to clothe? Is it not a fair and just inference that such body will be nicely fitted to its soul, as if organised and crystallised under the controlling influence from within?"

## INSPIRATION.

INSPIRATION in the theologic sense presupposes that the prophets and apostles were advanced to that superhuman state where they had risen above the possibility of error. Were this supposition true, we should have the demonstration of the finite becoming equal in this respect with the infinite. In a late number of the *North American Review*, six writers, representing that number of leading denominations, have each contributed an article on this subject, in which some of them have seemed to use language, as Johnson said, to conceal ideas; while others, begging the question, have laboured to show that the prophets and apostles were inspired by the divine spirit, and under that influence were in a condition in which it was impossible to err. The Rev. Dr. Hedge, however, takes a more sensible view of the matter as follows:—

"There is no better statement of it than that of Peter: 'Not by the will of man,' but as 'moved by the Holy Ghost.' The statement, as I understand it, expresses the motive power, but does not cover every thought and word of the writers. I do not suppose that their views and conceptions were blown into them, much less the propositions which express those views were dictated to them from without. They were full of divine spirit, and from the fulness of that spirit they thought and wrote. They were not mere passive media of divine influence, but active participators of, and co-operators with it. Their writings are the genuine natural products of the human mind, but of mind stimulated and informed by a higher life.

Inspiration must not be confounded with infallibility. The idea has been greatly prejudiced by that confusion. A writing may be inspired without being in every particular theoretically and scientifically true. The will, the sentiments, the moral nature, may be inspired; there may even be an inspired vision of great general truths, without that perfect illumination of the understanding which insures a thorough discernment and entire freedom from error in all the details of the subject, and in matters incidental to the general theme. . . . In a word, inspiration is telescopic not microscopic, creative not critical; it sees, beyond ordinary minds, the truth in gross, but not in all the details."

Inspiration literally means to *breathe in*, as air is drawn into the lungs. This, when applied to spiritual things, as Dr. Hedge says, would not carry the conclusion that the ideas "were blown into them," but that prophets and seers in all ages were possessed of capacities and powers which enable them to draw upon the world of spirit for information, and to gather knowledge of coming events, which had already culminated there as the real and only possible results of conditions developed and developing here.

"I THINK it impossible to overestimate the value of a universal recognition of the life of the spirit. When men become aware of the value of the spiritual as compared to the value of the material, all the aspirations of man will be reversed; and instead of the prevailing thought and anxiety being to provide for the wants of the body, the chief concern will be to provide for the needs of the spirit. If ample provisions were made for the spirit, scarcely a thought or an anxiety or any exhausting or fatiguing labour would be required to make ample provisions for the body. The motto of the world should be, Seek first of all a knowledge of the spiritual, and all other needs will be supplied naturally and pleasantly."—Wm. Henry.

The proof which the clergy is seeking of the delusions of Modern Spiritualism, equally discredits all the narratives in the Old and New Testaments. It would not only discredit Abraham's entertaining the strangers (angels on their way to Sodom), but would leave him to sacrifice Isaac; would discredit the appearance of Samuel and his message to Saul; do away with Shadrach, Meshech, and Abednego, and the fiery furnace; leave Daniel to the tender mercies of the lions, openjawed, and prove that Ezekiel's vision by the river of Chebar was a fraud. It would do still more: would prove that those who wrote the Gospels were frauds; that Jesus never appeared to the women at the sepulchre; that he never appeared in the midst of his disciples when they were in a chamber and the doors were shut; that he never walked with the two or talked with them; that Thomas had good reason to doubt, and that his doubts were never removed. In short, this kind of evidence would disprove the authenticity of Scripture, and make both the Old and New Testaments appear as glaring frauds to impose upon the credulous and mislead the ignorant. Do the clergy desire to produce this result? If they do, then the course they are pursuing of embracing and upholding self-confessed frauds, professional tricksters, and sleight-of-hand performers as expositors will in the end be sure to accomplish that result with the mass of church-goers.

"THE GREEK ORACLES," Mr. F. W. H. Myers gives some very interesting information as to the beliefs entertained by the ancients on what we should now call spirit-control. Porphyry tells how the "demon" (spirit) sometimes speaks through the mouth of the "recipient" (medium) who is entranced: sometimes presents himself in an immaterial or even material form. The trance-state is mixed with "exhausting agitation or struggle." Right choice of time and circumstances for inducing the trance-state, and obtaining oracular replies, is, according to Porphyry, most important, for a Pythian priestess (medium) compelled to prophecy (speak in trance) while under control of an alien spirit, died; and under favourable conditions, "the spirit would warn the auditors that he could not give information, or even that he would certainly tell falsehoods on that particular occasion." "On descending into our atmosphere the spirits become subject to the laws and influences that rule mankind . . . and then a confusion occurs; therefore, in such cases, the prudent inquirer should defer his researches, a rule with which inexperienced investigators fail to comply." Given a favourable day, and a "guiltless intermediary" (a true medium), some confined space would then be selected so that the influence should not be too widely diffused. This place was sometimes made dark, and the spirit was invoked with "yells and singing." During this singing the medium "falls into an abnormal slumber, which extinguishes for the time his own identity, and allows the spirit to speak through his lips," or, in the exact words of Porphyry, "to contrive a voice for himself through a mortal instrument."—*Spiritual Notes*.

WHAT YOU MAY AND MAY NOT DO ON SUNDAY

You may buy tobacco and cigars, but may not be shaved.  
 You may have your dinner cooked, but your baker may not use his oven to bake bread.  
 You may take in as much drink as you can carry between 12-30 and 2-30, but may not spread the amount over a longer period.  
 You may join a Salvation Army band, with its tambourines, etc., but may not use the "bones" as well.  
 You may walk twenty miles, but may not row twenty yards.  
 You may read books at home, but may not do so in some public libraries.  
 Your servant may cook a five course dinner for you, but she may not sew on a button.  
 You may talk scandal privately by the yard, though it is written, "you may not bear false witness against thy neighbour."  
 You may go to church, but usually may not expect a second welcome unless you put in the collection.  
 And the Sunday concerts and lectures are worked on similar lines to the churches in this respect. *Verb. sap. sat.*

THE WISDOM OF SOLOMON.

"Who was the wisest man?" inquires the Sunday-school teacher. The Catechism has taught the pupil to reply, "Solomon."  
 The "Wisdom of Solomon," chap. ii. 1, to sequel, may be consulted as evidence of that wisdom:  
 "Our life is short and tedious, and in the death of a man there is no remedy; neither was there any man known to have returned from the grave. For we are born at all adventure; and we shall be hereafter as though we had never been: . . . come on, therefore, let us enjoy the good things that are present, . . . let us fill ourselves with costly wine and ointments; and let no flower of the spring pass by us: let us crown ourselves with rosebuds before they be withered; let none of us go without his part of voluptuousness; let us leave tokens of our joyfulness in every place."  
 Now, that is the wisdom of the "wisest man," who illustrated that wisdom in the person of seven hundred wives and three hundred concubines, portrayed in that admirable production which the Church has preserved to us from the ancient of days, as they want us to believe. Though "The Wisdom of Solomon" is an apocryphal book, yet the reader may compare and find the same sentiment confirmed in Eccles. ii. 24; Isaiah xxii. 13 and lvi. 12; Luke xii. 19; and 1 Cor. xv. 32. Are we not taught to "search the Scriptures," and so we found it recorded and confirmed, *Selah!*

THE "SERMON ON THE MOUNT."

IS IT possible to act out the "Sermon on the mount?" Henry Ward Beecher once spoke the plain truth, which far too many people ignore, that Christians do not and cannot live as they were instructed to live by their greatest authority. Mr. Beecher said:—  
 "The literal following of the Sermon on the Mount would destroy order, morality, law, and human nature itself."  
 "If you literally accept the Sermon on the Mount you have got to give to every man who asks, and lend to every man who wants to borrow. I would like to see Wall Street act on this precept for about an hour."  
 "Ultimately the ideal man will come to a state in which animal force won't be necessary, I believe; but in the administration of human life, and in all the economies of society, is this the meaning of the Sermon on the Mount, that goodness must lie down while badness walks over it?"  
 "The people who believe in a literal interpretation of the Bible have no right to have one single cent ahead. They have no right to accumulate little properties than can be used to meet the exigencies of coming days. Yet universal poverty would be the result, and universal poverty is animalism."  
 "The law of development is the law of industry and of property accumulation. There is morality in this; there is government in it; there is happiness in it, and everything else that builds up."  
 "Take the flowers of the field. It is true that they don't weave or spin, and yet God clothes them with beauty. Very good. A flower has to develop. There isn't a flower in all the wilderness, nor in all the gardens, that does not work for its living."

RECOGNISING the inmost spirit—undying, primal and creative—and its intuitive immortal hope, it sets forth the coexistence of the two bodies—the "inner man renewed day by day"—in this earthly life; their separation at physical death, and the truth that both here and hereafter the spirit must be clothed upon and served by a fit body—this being the divine and natural process and method of human existence. To die or to lose our personality is impossible. How simple, yet how sublime! To Paul, and to a royal line of sane and illuminated thinkers, all this was as real and more lasting than the solid earth on which we stand. To awaken a deep conviction of these realities in the minds and hearts of the people is the work for which this age is ripe.

Then shall come the Eden days,  
 Guardian watch from seraph eyes,  
 Angels on the slanting rays,  
 Voices from the opening skies.

Spiritualism gives the only key to rational and intuitive interpretation. For thousands of years this earth revolved on its axis and swept around its vast orbit amid millions of stars and suns, while its poor human dwellers thought it a plain set in the centre, with one sun and a few stars moving around it for their sole service. But at last a great truth burst upon them, giving a larger horizon to thought and life. They learned that this little ball was but one of millions of stars and suns. So will these "things of the spirit" come to light, uplifting and enlarging our thought and life. Who so fit to help the coming of this light as the growing company, free and reverent, who have no finality in religion or science? For these to discover truth is joy, to accept and proclaim it is life, to reject or ignore it is death.

SPIRITUALISM AND THE BIBLE.

ALL great gospels that have power to live and to uplift many souls for ages are inspired. All great religious reformers are moved by the spirit in their work. There own inmost being—that "spirit in a man that giveth him understanding"—is all aflame, and is open and receptive to spiritual influences from the higher life. A Buddhist chronicle tells this story twenty-five hundred years ago:

"At this time, Ananda, and all the great congregation, gratefully attentive to the words of Buddha, as he opened his argument, their bodies and minds worn out, *obtained illumination* . . . They beheld their generated bodies, as so many grains of dust in the wide expanse, now safe, now lost; or as a bubble of the sea, sprung from nothing and soon to be destroyed. But their perfect and independent soul not to be destroyed but ever the same, identical with the divine substance of Buddha."

Emerson wisely said:

"Out from the heart of Nature rolled  
 The burdens of the Bible old;  
 The litanies of nations came  
 Like the volcano's tongue of flame."  
 \* \* \* \* \*  
 One accent of the Holy Ghost  
 The heedless world hath never lost."

This heedless world keeps close hold of some great truths in these living gospels, and holds them closer as the ages roll on.

Of Mohammed we are told how, when forty years old, "keeping the sacred mouth," the God's truce of the Arabs, in prayer and fasting on Mount Hira, a huge barren rock, torn by cleft and deep ravine, standing out solitary in the white glare of the desert sun, he thought he heard a voice saying, "Cry," and asked, "What shall I cry?" when the answer came:

"Cry, for thy Lord is the Bountifullest!  
 Who taught man what he did not know.  
 Shun abominations  
 And wait for thy Lord."

And so began his gospel, and his work, fitted for his age and race, not for ours.

These inspirations and these gospels are valuable, but not infallible. The Bible is not, to the thinker of to-day, *the* book—one and infallible, direct from Deity—but a collection of divers writings; in part of lofty ethics and the sweet intuitive morals of the Nazarene; in part of low ideas of God and man, the wrath of a dread being in one part, the love of a Father in another.

Running through it, like a thread of gold, the Spiritualists can see the history of Oriental experiences, of travels, of angel visitants and resurrections, paralleled by like events to-day—not miraculous or supernatural, but all in the wide range of law, and of human life under that law, here and hereafter.

To all, except Spiritualists, who have outgrown the old idea of the infallible book, large parts of it must be myth or incredible marvel; written out by credulous persons who have been held as prophets and apostles; but who really must be quite weak, and lacking in weight and balance of character, to tell these absurd stories about dreams, and angels, and trances, and the like.

QUEER MISTAKES IN THE BIBLE.—In addition to the "Wicked" and the "Bugge" Bibles, Dr. Wright enumerates the following, notable for their grotesque mistakes: The "Breeches" Bible—"Then the eies of them both were opened and they knew that they were naked, and they sewed figge tree leaves together and made themselves breeches (Gen. iii. 7); printed in 1560. The "Treacle" Bible—"Is there not treacle at Gilead? Is there no physician there?" (Jer. viii. 22); printed in 1568. The "Rosin" Bible—"Is there no rosin in Gilead? Is there no physician there?" (Jer. viii. 22); printed in 1609. The "Placemakers" Bible—"Blessed are the placemakers; for they shall be called the children of God" (Matt. v. 9); printed in 1561-2. The "Vinegar" Bible—"The parable of the 'vinegar,' instead of the 'vineyard,' appears in the chapter heading to Luke xx. in an Oxford edition of the authorised version which was published in 1717. The "Ears-to-ear" Bible—"Who hath ears to ear, let him ear" (Matt. xiii. 43) printed in 1810. The "Standing Fishes" Bible—"And it shall come to pass that the fishes will stand upon it," instead of "fishers" (Ezek. xlvi. 10); printed in 1806. The "Discharge" Bible—"I discharge thee before God" (1 Tim. v. 21); printed in 1806. The "Wife-hater" Bible—"If any man come to me, and hate not his father . . . yea, and his own wife also" (Luke xiv. 26); printed in 1810. "Rebekah's Camels" Bible—"And Rebekah arose, and her camels," instead of "damsels" (Gen. xxiv. 61); printed in 1823.

MAN is greater than any or all his conditions. These conditions are circumstances; he is a circumstance; but he is also a centerstance. He is those circumstances embodying the centerstantial power which makes them circumstances. He is a microcosm, and I argue the question of moral freedom from that point. Man is whatever the world is. If he be an immortal, he is a microcosm. If philosophy be a possibility, he is a microcosm, and hence his sphere of moral possibilities is vast as the empire of the stars. Man is not an object of Fate; he is *Fate itself*, organised. He is not merely under law, but he is law; he is law arisen into self-cognition and volition. All the energies of the cosmos were embodied in primeval and savage humanity. Emerging from the great deeps of infinite life, Nature saw herself embodied and humanised in an immortal and unitive structure, within which were planted the seeds of all possible future grandeurs—of manhood, angelhood, Godhood. The world had found its king. No more should her savage powers run loose and wild in river, ocean, and clouds. This spiritual king—Reason—approached with chains of light to bind the untamed forces of frost, and fire, and lightning. There was a stronger lightning. There is a stronger lightning in man than in the clouds. There were hotter fires in his bosom than in the heart of the globe—fires of God, from which all other flames have kindled, and which, streaming through the clouds, and brighter than the sun, lights up the pathway toward the throne of Infinite Power.—SELDON J. FINNEY.

## IN A PRISON CELL.

[Inspirationally written by Mrs. M. H. Wallis.]

"TRIED to drown her child."

"How terrible."

"Terrible indeed."

"Ah, but let me tell you my story. Don't turn away. Unhappy indeed am I. My head swims, and I pray God for death. Let me tell you. You will listen, there is shrinking horror in your face."

"How long was it? Sometimes I think it must be a century. I was young and fair, and life was full of hope. Mamie's father wooed me, and I was supremely happy. We were married. Time sped swiftly. Then came the shock and misery. A few weeks before Mamie was born, they brought him home to die, crushed by a stone falling in the quarry where he had worked, and I—I was left alone. Mamie came, and I struggled for her sake, and could scarcely keep body and soul together. Then I met Tom Handy. He persuaded me to marry him. I believed him when he promised to be a good father to Mamie. It was for her; it was for her. Better had I, with her in my arms, leaped into the rushing river; death would have been merciful. He was merciless. How can I tell you. He tried to sell me to his friends; he, my husband. Blows and curses were my lot. I could have borne it for myself, but my child; oh God, my child! He taught her baby-lips to utter oaths; he trampled on all her natural tendencies to good, and delighted in all evidence of evil. He would laugh and sneer at me, and teach her to defy me, and taunt me with what he would do when she grew older: she should earn gold, her pretty face and clever ways would be sure to attract, and he would have an easy time. I appealed to him on my knees, and his answer was a blow that struck me to the ground. He would set her amongst his companions; men like himself, and they, too, would teach her evil, and applaud all her naughty ways. Then she turned against me, her mother, who would have given my heart's blood for her. In vain were chidings or pleadings. Then I grew wild, as I thought of what he would make her, thought of her destruction, body and soul. One night I coaxed her out and put her in the river, more willing to trust her to heaven's mercy than man's. I should have followed her, but we were seen.

"She was rescued, and I am here; here with the thought it was all in vain. He has got her; he will do with my darling what he will, and I am caged. Why did I not make sure? All in vain, all in vain.

"What's that you say? She is not with him? Where, then, is my Mamie? You have taken her? You will take care of her and bring her up well? Thank God! Then with a light heart will I bear my imprisonment, and oh, kind lady, do not tell her where her mother is. Tell her I will see her one day, and that I bid her be good and grateful to you; and may the prayers of a mother avail for you that your path be free from care, that you may never feel such bitterness as mine."

DOOMED to eternal justice: "There is no possibility of bringing man forward in a moment of time; all that can be done is to allow the higher nature to govern the brute nature. Shall those men who are basely born, those men who never had a hundredth part of a chance on this planet, ever have an opportunity for expansion in the future? Is there only a place for them where suffering and torture are to afflict them for ever? If so, I can understand them as questioning the wisdom and cursing the act of the power that placed them there. Shall these wretched beings never have a chance in the ages to come? They shall, every one of them! Nature has doomed us (if I may use the word) to eternal justice: placed before us in the great eternity something that will compensate us for all the past, however horrible it may have been. There is a life to come, to which we are all tending: a life of progress, of soul development. There is glory for us all. I heard some Methodists singing 'glory' at a revival meeting last night, and it seemed to me that in view of this future for universal humanity we might also shout 'glory!' The portals of the future are open, and all souls shall find themselves at last at home!"—WM. DENTON.

DR. JOHNSON AND COMMUNICATIONS FROM THE DEPARTED.—Though it is not recorded that Dr. Johnson received any communication from the spirit world, the following extract from "Boswell's Life of Johnson" is interesting, as showing that in one instance, at least, he prayed for it, and that he would not have been surprised if he had been so favoured. Boswell appears to have believed himself to be more fortunate than his illustrious friend:—"The following very solemn and affecting prayer was found after Dr. Johnson's decease by his servant, Mr. Francis Barber, who delivered it to my worthy friend, the Rev. Mr. Strahan, Vicar of Islington, who, at my earnest request, has obligingly favoured me with a copy of it, which he and I compared with the original. I present it to the world as an undoubted proof of a circumstance in the character of my illustrious friend which, though some, whose hard minds I shall never envy, may attack as superstitious, will, I am sure, endear him more to numbers of good men. I have an additional, and that a personal, motive for presenting it, because it sanctions what I myself have always maintained, and am fond to indulge:—"April 26, 1752, being after 12 at night of the 25th. O Lord! Governor of heaven and earth, in whose hands are embodied and departed spirits, if Thou hast ordained the souls of the dead to minister to the living, and appointed my departed wife to have care of me, grant that I may enjoy the good effects of her attention and administration, whether exercised by appearance, impulses, dreams, or in any other manner agreeable to Thy government. Forgive my presumption, enlighten my ignorance; and however meaner agents are employed, grant me the blessed influence of Thy Holy Spirit, through Jesus Christ our Lord. Amen!" What actually followed upon this most interesting piece of devotion by Johnson, we are not informed; but I, whom it has pleased God to afflict in a similar manner to that which occasioned it, have certain experiences of benignant communication by dreams." It is also worthy of notice that Johnson writes, under date of March 28, 1753, "I kept this day as the anniversary of my Tety's death, with prayers and tears in the morning. In the evening, I prayed for her conditionally, if it were lawful."—A. J.

## STRAIGHT OUT, FLAT-FOOTED HELL.

A CORRESPONDENT in the *Blackpool Gazette* pleads for honest, consistent, outspoken Christianity, and deprecates the present nondescript thing which is dressed up and made to do duty for the good old faith. He says:

"Amid so much pandering to the popular tastes, so much juggling with eternal truths, how can Methodism flourish? That it is declining is evident from observance, and the extract reprinted by you from the *Methodist Recorder* makes clear the fact that delating, tampering with, or altogether ignoring decisive doctrines is the cause. Why should we try to dress up the Almighty's distinct deliverances in transparent apparel, woven by our own insignificant souls! or twist to our own liking the utterances of inspired men? Let us, in the words of the famous preacher before quoted, 'make Hell as hot, the Devil as black, and God and Heaven as beautiful as the Bible makes them.'

"Another point, and one that explains the leakage complained of in your last issue is this—Hell and Heaven, God and the Devil, stand or fall together. If you loose one you let go the other. If you doubt one you doubt all. Half heartedness is the curse of any creed, take for example that mentally lopsided creed called Unitarianism.

"Concluding, let me say if you wish to carry on the mission started by him who said, 'Follow Me,' then teach the unmistakable message, 'He that believeth and is baptised shall be saved, but he that believeth not shall be damned.' What the world wants to awaken it to a sense of its sins and obligations is, in the words of Brother Pierce, in the new novel entitled 'Illumination,' by Mr. Harold Frederic, 'Straight out, flat-footed hell—the burnin' lake of fire and brimstone.' And without this all sects must fail finally, for they are but fighting with half the truth, which is 'worse than a lie.'—Yours, etc., A. FISH.

[We deny that the Almighty has given any "distinct deliverance,"—the Bible is a book produced by men, not miraculously given by God to men, but we agree with Mr. Fish: let those who believe it be consistent, and let those who do not believe it be honest with themselves and others, frankly disavow that which has led to so much strife, bitterness, and foolish faith. Spiritualism demonstrates the only hell there is (the hell of consequences); not forgiveness, but compensation, restitution, and righteousness, are necessary to find the way out.—Ed. T.W.]

## THOUGHTS ON BEING CALLED AN "INFIDEL."

"An Infidel!" how easy said;

But wherefore comes the name?

What is an "Infidel," I ask,

And is it cause for shame?

Is it to take for Truth and Right

What reason has weighed well;

To "prove all things," "hold fast the good?"

Then am I "Infidel."

Is it to trust with fearless faith

The God within the soul;

Heeding the voice that speaks therein,

Spurning all false control.

Trusting in inspiration past,

In inspiration Now;

Selecting wheat from out the chaff,

Where'er it comes, or how;—

Believing Heaven oft fills our souls

With promptings pure and high?

If this,—all this, be "Infidel,"

Then "Infidel" am I?

Unflinchingly I face the scorn,

Freely accept the shame;

For if "an Infidel" mean this,

I glory in the name.

With angel breathings round me oft,

With hopes most bright to cheer,

With earnest soul-pants after Truth,

I cannot stop to fear.

With love to God, and love to man,

To Justice, Truth, and Right;—

Heaven grant I ne'er be "Infidel!"

To past or present Light!

To creed-bound Dogmas, false though old,

I've bid a last adieu;—

Your fetters ne'er can bind my soul;

I'm "Infidel" to you.

S. J. P., in *Banner of Light*.

In the portfolio of Mr. Longfellow, soon after his death, were found the following lines, which were written by him in July, 1879, but were not made public until recently:—

"In the long, sleepless watches of the night,

A gentle face—the face of one long dead—

Looks at me from the wall, where round its head

The night lamp casts a halo of pale light.

Here in this room she died, and soul more white

Never through martyrdom of fire was led

To its repose; nor can in books be read

The legend of a life more bedight.

There is a mountain in the distant West,

That, sun-defying, in its deep ravines

Displays a cross of snow upon its side.

Such is the cross I wear upon my breast

These eighteen years, through all the changing scenes

And seasons, changeless since the day she died."

## THE PHENOMENON OF DEATH.

The following description of the phenomenon of death was given to the writer, through a trance medium, by one whose name, if it were permissible to divulge it, would be received with reverence, as well as respect, by those who are familiar with such communications and their sources. But it is the desire of the spirit that his words should be left to speak for themselves:—

"When the spirit finally quits the body, and the magnetic cord is loosened, its vibration is so weak that the bond of union is easily dissolved. A breath, a touch, will sever the connection, and the spirit, longing and yearning for rest, takes flight and goes from hence to its appointed home. That part of the spiritual attraction which I have called the magnetic cord, is severed in as brief a space of time as is occupied by the drawing of a sigh, and is no longer of use to the departed spirit. It has been carefully sundered by the Angel of Release, so as to set free the spirit which is longing for its emancipation. And then that spirit feels that it is returning home; although, so long as it was in the material life, it may have had no desire to change its environment. But, as soon as the cord begins to loosen, and when the hour of deliverance arrives, it is then fully conscious that it is proceeding homeward, after a weary journey, and it has no desire to remain, even although the couch, on which the body lies, may be surrounded by those who are dear to it. And has it not fallen within your own experience that, at the period of dissolution, a spirit, whether it has fulfilled its mission or otherwise, has no wish to remain?"

"This is for the reason I have already given. As the connecting link between body and spirit, between heaven and earth, becomes more attenuated, the longing increases to attain unto that perfection of bliss which accompanies its re-union with those who have preceded it, and there entered upon what is, to you, the unseen world. Death, as it is called, is but the severance of the magnetic bond, between the physical and the spiritual. So long as the latter needs the support of the former, it remains in the natural body; but when that necessity has ceased to operate, when all the organs of the corporeal frame are weakened by excessive trouble or anxiety, by disease, or old age it can no longer restrain or retain the spirit, which longs to flee away and be at rest. And, at such a time, the guardian angel is usually seen by the departing spirit, which feels the same eagerness to quit the body, as a weary wayfarer often experiences to revisit the home of his childhood.

"Then, when the spirit enters a new life, a great awakening necessarily takes place, although it differs in every individual instance. For, were it not so, where would be the justice of the Divine Ruler? As ye sow, so will ye reap. If ye have sown evil seed, ye will reap evil fruit. If ye sow the seeds of purity and love—love comprehending all the attributes of God—beautiful indeed will be the fruitage. Therefore, the great awakening of the spirit, on its entering the sphere assigned to it, is exceeding sorrowful to some, and full of joy to others. For it will oftentimes happen that he who was puffed up in his own conceit and self-righteousness, feeling confident that, when his time of departure should arrive, he would enter into the Holy of Holies, is compelled to undergo an unexpected experience. For he finds the Book of Life placed within his hands, and he must read, word by word, the record of the mistakes of his earthly career. He discovers that he has left unfulfilled the Divine mission entrusted to him, and he is brought to perceive that all his prayers have been of small avail, because they were tainted with self, and because he was deluded by his own self-righteousness. Therefore is the end of that man's earthly life the beginning only of an experience he never so much as dreamed of. For he now sees nothing but darkness around him, and is bewildered by his position. He enquires of those who are near him what he has done to be so placed. He had always considered himself better than other men. He had lived for his Church; had assisted to erect and maintain it: had given liberally of his substance to the poor; and had thanked God that he was not as other men. What an awakening! Mountains seem to arise before him, dark, dismal, and impassable. He can perceive no outlet, and there is no light. He cannot understand it. In his disappointment and perplexity, he could almost curse those who had preached to him. He perceives that he has lived a lie; he finds he has put his trust in fables, and so he concludes, in the desperation and forlornness of his mind, that there is no truth in anything or anywhere.

"And every child of earth will have to render an account of why he has neglected to investigate these things, and why he has allowed his reason to remain unexercised. For every being, who has been sent upon your planet, should ask him or herself these questions: 'Who am I? Why am I here? And what is the end of human life? inasmuch as an end and an object it must surely have. Is it to be one of nothingness? Did I come out of the void, and shall I pass into the inane? Or shall I proceed, after the change called death, to some region which I know not of, there to be received either by the 'Well done, thou good and faithful servant'; or to be cast into the great gulf of fire, which is said to be reserved for all those who are not of the elect?"

"The higher object for which the human race has been placed upon the earth is seldom thought of; and yet each man, woman, and child upon this planet has his or her mission, and each will be held responsible for the faithful fulfilment of that mission, which has been thus expressed: 'Little children, love one another.' Man was not intended to live by bread alone—by the food that perisheth—but by his love for his fellow men. His duty is to unfold all the beautiful faculties, instincts, thoughts, and capacities latent within him; and more particularly the precious gift of charity towards his brethren. This is his paramount duty, and by fulfilling it, he renders himself acceptable to God. For the lack of it, man is suffering so grievously to-day."—*Harbinger of Light*.

TELL us what you know of Spiritualism, and not find fault with others' conception of it, or the way others are happy in it.

A LITTLE Parisian, Gontran by name, was taken out to see a regiment marching past, with a band of music at its head. "Oh, its fine!" he said, clapping his hands; "but what's the good of all those fellows who aren't playing any instrument?"—*Youths' Companion*.

## THE PHENOMENAL EVIDENCES OF SPIRIT EXISTENCE.

SINCE the year 1847 the manifestations of spirit existence and of the power of unseen intelligences over matter, have been increasing in number and in power.

Few intelligent persons who have patiently and persistently investigated the phenomena, undeterred by frauds, failures and disappointments, have escaped the conviction that the essential phenomena claimed do actually occur. Among the many objective manifestations are the following:

Independent raps and movements; the intelligent playing of musical instruments by unseen agents; independent writing on slates or on paper under conditions rendering fraud impossible.

The presentation of faces, hands, feet, arms, etc., which move and give evidence of life and intelligence, but are not attached to any visible body.

The presentation of fully developed human forms, often clothed in white flowing garments; the gradual development of such forms out of seeming vacuity, and their disappearance, in an open room when both the medium and the sitters are visible to one another.

Independent speech, whether proceeding from visible forms or not; and the action of visible forms in walking, talking, singing, breathing, writing, appearing, and disappearing.

These are but a few of the various and ever multiplying phenomena that are known to take place.

"Even in the most cloudless skies of skepticism," said the late Lord Brougham, "I see a rain-cloud, if it be no bigger than a man's hand; it is modern Spiritualism." The rain-cloud has been getting bigger as time goes on.

"I have both seen and heard," says the celebrated mathematician, Prof. de Morgan, "in a manner which should make unbelief impossible, things called spiritual, which cannot be taken by a rational being to be capable of explanation by imposture, coincidence, or mistake."

Cromwell F. Varley, Electrician of the Atlantic Submarine Cable Company, says: "That spiritual phenomena exist, any man of common sense can prove for himself by experiment."

Yes, Varley and the rest are right. But patience and persistency are the price we must pay for the truth. Is not the attainment worth all the trouble?

On the decision whether most men may say *Aye* or *No* to the question, "When a man dieth, shall he live again?" will depend, in yet undreamed-of measure, the moral condition of coming generations. And if, as we believe, there is a religious significance in Spiritualism, let us, by soliciting all good and holy influences, seek to find it out.

## BUT HE WAS.

A rosy, merry maiden she  
Who kept the village school;  
A daring little scapegoat he,  
Who daily broke the rule.

Yet when the time for parting came  
He felt his spirits fall,  
And she within her heart held Jack  
The dearest rogue of all.

Of all the lads and lasses there  
This one she most would miss,  
And when he came to say good-bye  
She asked him for a kiss.

A moment's sudden shyness came  
And hushed the tongue so bold;  
"Why, Jack," she laughed, "and can it be  
You think yourself too old?"

At first he flushed and answered "No,"  
In accents strangely gruff,  
Then raised his roguish eyes and sighed:  
"I am not old enough."

—Exchange.

THE religious sentiment cannot be reasoned out of existence. We are told that we are passing out of a religious into a positive age; that religion did very well for the childhood of our race, but that now we must concern ourselves only with scientific realities. But we cannot escape the ineradicable facts of our nature. Religion may take different forms; in one mind it may be a disinterested scientific quest; in another, abjuring all creeds and outward form, it may be God-like action, beneficence, philanthropy, the courage that falters not before any antagonism in a righteous cause; here it may manifest itself in a generous devotion to art, and there in devout meditation on the problems of existence; it may utter itself only in the still, small voice of conscience; it may tremble on the lips of sympathy; it may break forth in the love and enthusiasm of an affectionate heart. But it is one and the same vitality, pouring its sap through every branch and leaf of the great tree of human faith, emotion and aspiration.

I REST on this assurance, and I think everybody should, that the universe is *one*—all its facts and laws are in accord, each consistent with every other. Facts are the words of God, and give no double, uncertain meaning. These words of God must be all true, and must be useful as well. The smallest things at first have become the greatest and most useful at the last. The spark from Franklin's kite, notwithstanding the short sighted question, "What of it?" has grown into the—"Who can comprehend its immensity?" Knowledge is, and is to be, the saviour of the world. This alone overcomes superstition and its troops of woes. Let us, therefore, stand by the facts that we have, obtain other and better facts as best we may, and to this end improve our mediumship through which we receive them. If broad and full and given by the higher intelligences, as they may be, within the scope of our theory, they will put all lesser questions at rest.

## WHAT SPIRITUALISM HAS DONE.

SPIRITUALISM has not only demonstrated the certainty of a future life, but shown the naturalness of spirit-converse through psychic sympathy, promonitions, visions, and trance and inspiration; given to us a revised geography of the spheres and the many mansions in the Father's House; encouraged every great national reform of the age; but it has so liberalised the public mind that royal-souled men and women may speak their highest thought and live out their ideal life unharmed by press or priest. No truth dies.

Neither the work nor the workers for humanity perish away into forgetfulness. Socrates lives in the libraries of all lands; Demosthenes lives in that masterly Oration upon the Crown; Appollonius lives in his travels and spiritual marvels; Jesus lives in the beatitudes he breathed, the blessings he pronounced, the sufferings he endured, the spiritual gifts he imparted, and the sweet tenderness he cherished towards his enemies. George Fox and Ann Lee live in the truths that streamed like pearls from their lips: live and look down from the bending heavens over us; and so, too, do Thomas Paine, Frances Wright, Eliza W. Farnham, Hosea Ballou, Robert Owen, Theodore Parker, Henry C. Wright and others, live not only in memory (not only in their surviving works), but live as conscious men and women, disrobed of mortality; they are with us to-day, and their voices mingle with ours in psalms of praise to our fathers who, with their blood, sealed the sacred trinity: *free thought, free speech, and a free press!*

All the right-minded Spiritualists are both active moralists and liberalists. And though possessed of sufficient freedom of choice to make them responsible, I might almost say of moral necessity, they are all "free-thinkers." Though numbering millions they have organised themselves into no sect. They strenuously oppose all creeds that limit investigation, and all formulas that can cramp the human mind. Under the law of evolution they know of no finality. They seek truth from all sources. They encourage all genuine reform movements, and insist upon the strictest fidelity to moral principle. They would fain strike the axe at the root of the tree, by right penetration, wise education, and heavenly ministrations from those brighter, holier ones in spirit life. Their most effective prayers are aspirations actualised in good deeds; their ideal is the life of perfection; and their temple of worship the measureless universe of God.

Such are the real substantial Spiritualists of to-day. They fondly expect to be better to-morrow. Progress is eternal. Impostors are going, Judas-like, to their own places. Excesses are being lopped off, and Spiritualism is rapidly assuming fairer proportions. The future is golden with promise.

The coming Spiritualist will be scientific, rigidly moral and deeply religious. But his religion will be humanitarian, trustful, reverent—a life, rather than a creed! He will live in the light and the liberty of manly thought, conscious integrity, courageous self-denial and holy endeavours. On his breast-plate will be written not only *knowledge of a future existence*, but consecration to the good, enthusiasm for the right, and deep unselfish love for universal humanity!

He will comprehend the meaning of that great word toleration. His stern love of justice will be tempered with charity. He will clasp hands and stand shoulder to shoulder with all liberalists, who sincerely seek the good of human kind. He will be more constructive than destructive in method. He will seek after righteousness. His heart will be alive to duty, simplicity, and the divinity of truth wherever found.

He will combine in himself the medium, the prophet, the teacher, the healer, and the master-builder. He will seek to rightly balance in himself the physical, the intellectual, and the spiritual, and then do the work of the hour and the day gladly. He will not content himself with the common demands of a partial amelioration, but he will go to the fountain-head and strive for the prevention of evil and for the removal of all misdirection and all moral wrong. His hands will be magnets of health, his words benedictions of peace, and his life a real perpetual Sabbath of charitable thought and benevolent action.

J. M. PEEBLES.

SALADIN, in the *Agnostic Journal*, replying to a correspondent, writes:—"Saducee: We do not think that you will find that the great minds of either antiquity or modernity have been or are, 'atheistic materialists.' Hesiod says: 'Invisible, the Gods are ever nigh, pass through the mist, and bend the all-seeing eye.' Homer says: 'The Gods, like strangers from some foreign land, assuming different forms, wander through cities watching the justice and injustice of men. There are avenging demons and furies who haunt the ill-disposed, as there are Gods who are the protectors of the poor.' Pythagoras says: 'Spirits announce to men secret things and foretell the future.' Speaking of Greece, Home says: 'We learn from a hundred masterpieces of intellect how untiring was that restless spirit of inquiry with which every people of Hellas searched into the secrets of the unseen.'"

INSPIRATIONAL WRITING.—A successful writer speaks as follows in a private letter. "I know what it is to carefully plan an article, to study upon the subject to be treated, classify my ideas systematically, and work from the beginning to the end. I have also experienced a method of writing very different from this, in which I have been entirely ignorant of what I was about to write, and when the ideas have literally come to me at the point of my pen. I used to express it that 'I dipped them out of the inkstand.' At such times the impulse leading me to write is imperative. In this manner I have written poetry, line by line, never even knowing my subject, until developed by the poem itself. At these times I am in a peculiar dreamlike condition, when nothing seems real around me. These experiences date back almost as far as I can remember, for when a child of seven years I learned to write down the poems that came to me. Young as I then was, I realised that these poems were not my own, but were dictated by a superior intelligence, who or what I did not know, nor did I venture to express this conviction for fear of ridicule. This was before the days of modern Spiritualism."

## THE SPIRIT SPHERES.

[A brief synopsis of an Address by Mrs. Emma H. Britten.]

THE old systems of religion were based more upon a conventionality of thought than upon reality; but in those latter days we dealt with facts, and we had been brought face to face with the proofs of immortality. Life commenced upon the earth; it was purified by passing through matter. The world was but the microcosm—the representation of the life hereafter. The second sphere was the Spirit-world—a duplicate of this—where dwelt those who had not fulfilled their mission, including misers, the immoral, thieves, murderers, and drunkards, etc., as upon earth. There they must live and suffer, until they were fit for a higher state. In the third sphere dwelt little children in the arms of their spirit fathers and mothers. In the fourth were those who rejoiced in intellectual life, and gemmed the world with knowledge. There dwelt the members of the "fourth estate." The fifth was the sphere of love. Of all the elements that survived the grave, love was the strongest. From that sphere came all warnings and monitions. Heaven consisted in the ministry of angels, and to whom should they minister, if not to their friends? In the sixth sphere love and wisdom were united, and there dwelt those who had fitted themselves to be our guardian angels. There were higher spheres still, which were briefly referred to. The lecturer made an earnest appeal to her hearers to listen to the voices of the shipwrecked souls in the second spheres, who, not having fulfilled their missions on earth, must make atonement—must pay in suffering, repentance and well-doing for all the sins they committed when in the flesh. The glories of redemption were then referred to in glowing terms.

DR. A. R. WALLACE, F.R.S., writes:—"My position is that the phenomena of Spiritualism in their entirety do not require further confirmation. They are proved, quite as well as any facts are proved in other sciences, and it is not denial or quibbling that can disprove any of them."

AN AXIOM OF SCIENCE.—That "no two atoms can occupy the same point in space at one and the same time." Say rather that they are merely centres radiating force, no two forces of like quality and intensity can operate on the same line in conjunction in opposite directions at the same time. What is force? An attribute of being. All is soul.—Ed. S. Wheeler.

"TETOTALERS" and temperance people will be pleased to hear that at last a decided attempt to cure drunkenness is to be made by the medical world. "Medical Island" is the name which has been given by a syndicate of physicians from New York, Paris, London, and Berlin, to a tropical island of volcanic origin, eleven days' sail from San Francisco. Here is to be elaborated a model sanatorium for the cure of the drink and opium habits. There will be no hotels or boarding houses, but in their stead there will be three handsome club houses, without bars. Patients must consent to remain away from the continent for one year, and pay all expenses for that time in advance. The island is, of course, under the jurisdiction of Great Britain, from whom the syndicate will secure its needed concession.

AFFLICTIONS are grievous to the body, but they are often beneficial to the soul. Nature, after a long continuance of sunshine and calm, needs a storm to agitate the stagnant waters, and fill the foaming waves with vital air for the good of the creatures of the sea. It needs the tempest to set the particles of the close, impure atmosphere that has been long at rest into violent motion, and thus impart to them those vital influences which the plants and animals of the land require for their health and well being. And so the man whose prosperous life settles down upon the lees of his nature, and partakes of their sordidness, requires the storm of trial to purify the atmosphere of his soul, to rouse him from his selfishness, to brace up his energies, and to make him a blessing to others, and a grander and truer man.—B. B.

IN THESE DAYS of the Reading baby farming horror and Muswell Hill and other murders, one would think the time had arrived when the great law of individual responsibility would be enforced. But there are a few consistent christian believers yet, who really believe that *theirs* is the only true faith and way of salvation, and one of these has the courage to publish, as an advertisement at the top of the "agony column" in the *London Daily Chronicle*, for April 3rd, this choice effusion: "*A message from God.*"—"Be it known unto you that this man (the Lord Jesus Christ) is preached unto you, the *forgiveness of sins*, and by Him all that, believe are justified from ALL THINGS."—Acts xiii, 38 and 39. "How shall we escape if we neglect so great salvation."—Heb. ii, 3. Fancy the "believing" murderer forgiven and "justified from all things!" The innocent victim who is hastily despatched, having no time to repent, *goes to hell*—the red-handed criminal clutches at a straw (and the chaplain fosters the fiction) not to be trusted to live and compensate for his crime in this world, he swings from the gallows into heaven—sudden death, sudden glory—forgiven and justified.

THE prospect of a renewal of earthly family ties is one of the strongest motives for the belief in a future life, and this motive was undoubtedly very influential among the ancients, with whom reverence for ancestors amounted almost to worship. Such a belief must have affected conduct more or less, and this was particularly observable among the Egyptians, who were reminded by the introduction of a mummy to their feasts, always to be prepared for the end which comes to every child of man. The idea of a future life had indeed a very practical significance for the ancient Egyptians. At death the soul had to appear at the bar of the Judge of the Dead, and to go through a fearful ordeal. If it was found to have led an evil life, it was condemned to inhabit the body of an unclean animal, from which it could ascend again to human form only by a series of painful transformations. The good, on the other hand, were promised rewards such as the human mind could not imagine. The effect of those ideas on the life is shown in the fact, that the Egyptians prized justice above all the virtues, and deified the attributes of mercy, love, and charity. What is true in connection with the Egyptians, may be equally true with respect to any other peoples, whether Pagan or Christian. At the same time, no belief has been effective in leading to correct conduct on the part of a morally undeveloped people.

OUR ANGELS.

We love to know they linger with us still;  
 That when our souls are full of longings deep  
 They come about us at their own sweet will  
 And steal into our being, soft as sleep.

Shall they not come whose sympathies were ours,  
 The friends we loved most tenderly and true—  
 Whose graves are fresh with spring's first offered flowers  
 And benedictions of the summer dew?

These are our angels—flesh and blood no more.  
 As ere we laid them in our kindred earth:  
 And yet our souls may reach them, gone before,  
 And gather strength from beings of new birth.

These are our angels, for love cannot die,  
 Nor yet in heaven its tender lips be dumb—  
 Our heralds, who will watch, and fondly cry  
 In the great presence: "Lo, our friend, they come!"

A GENTLE, white-souled, loving woman, what is there in all the universe to compare with her, unless it be the very angels who walk the flower-decked ways of eternal glory. Her presence in the home of poverty and want, by the sick bed, in all the walks of life, is ever an inspiration and a benediction. She leaves a trail of light behind her, and fills the air with the aroma of heaven. As a wife, a mother, a friend, a comforter in sorrow, she is all perfect. She wears on her white brow the royal insignia of angelhood, "and of such is the kingdom of heaven."

I AM AFRAID the thought of being buried alive will have a rather depressing influence on sensitive minds, so I venture to send a little advice which I read some years ago. A large reward offered to the medical faculty for the quickest and surest way of finding out whether a person was dead or living, and one doctor won the reward by sending the following:—"Hold the hand of the person who is supposed to be dead up to the light, with the fingers touching each other, if a red line is seen between the fingers the blood has not ceased to circulate, but if a white line is seen then life is extinct in the body." Will it not be better to prove for ourselves whether our loved ones have passed on, or if we may yet have them with us in the body, rather than leave it to the undertaker? If we fear being buried alive ourselves, we might ask someone we can trust if they will kindly do this small office for us, before allowing our body to be laid in the ground.—Pattie Partington.

By FLORENCE MARRIAT.—Readers of "There is No Death" will be familiar with the marvels and mysteries that are brought to the aid of pure fiction in the making of *The strange Transfiguration of Hannah Stubbs*. Hannah Stubbs is certainly an unconventional type of heroine as we have encountered. Frankly unprepossessing in appearance, she is a simple country girl, who acts in the capacity of general servant and drudge to a London lodging-house keeper. Unfortunately for her peace of mind, she has the weird power of being able to imbue heavy furniture with the property of volition. This depresses the gentle soul of Hannah, who regards it as "devils," as do Hannah's mistress, her mother and father, and her "young man," Joe. An Italian nobleman of impoverished fortunes, who resides in the house and teaches languages for a living, on the contrary, finds satisfaction in the discovery, which promises to give him considerable assistance in the occult sciences he has long been investigating. A German doctor lends his aid; together the pair exploit Hannah, and satisfy their curiosity on many strange and miraculous subjects. Misunderstanding and a strenuous opposition eventually drive the girl and the Italian into matrimony, which results badly for the latter by reason of the intervention of a first wife, who was discovered from her youth and to take on attributes foreign to her gentle nature must be left to the book to explain; but the teaching seems to be that the mysteries of Spiritualism are not to be lightly inquired into. We have it on good authority that "he who sups with the devil needs a long spoon;" but just how far Spiritualists will relish this interpretation of their creed remains to be seen.—"Literary World."

From "The Crown of Song," No. 98, a music book for *Sunday Schools!*

"At the cross of Jesus,  
 Humbly bow, lowly bow;  
 Take the blood of Jesus,  
 And bathe thy burning brow."

Keep this for next edition of Hymn Book!!! *Illustrated!!*

I believe in Life; he is dead who believes in death.  
 In strenuous life I believe, of unpolluted breath;  
 With fulness of thought and of vision, and faith in itself that shall  
 move

Life's indivisible host in the wake of its leader, Love.

I believe in Growth, in the upward growth of the race;  
 Hesitant, stumbling at times; disfigured with many a trace  
 Of the dust from which it has risen, the brute from which it has  
 sprung;

But growth has never yet ceased, and life and the world are young

Growth is the law of life, and Being and Growth are one;  
 Sturdier, broader, the tree shall expand in the light and the sun;  
 On to a mighty Morrow the race progresses—and then  
 To-a still more vast To-morrow we take our march again.

For I do not believe in perfection; I cannot, I will not believe  
 In a day when desire shall be dead, when naught shall be left to  
 achieve;

For as long as the spirit of life the soul of humanity fills  
 The light of to-day shall pale in the dawn of the Morrow upon the  
 Hills.

—Joseph Whitaker, author of "In Divers Tones," published by the  
*Clarion Newspaper Company.*

SPIRITUALISM, GOD, AND RELIGION.

RELIGION is not an end, but a means whereby to reach the highest culture through the greatest peace of soul.—Goethe.

SEATED at a writing desk in my room in a hotel, I open a small drawer and find, pasted on its inner surface, a printed slip of paper. It reads: "Where will you spend your eternity?" Some earnest soul has sought to throw a line to a fellow-voyager. But what a question! Where will I spend my eternity? Why, I am spending it now; and not "where" is it being spent, but *how?* is the real question. How am I living? What am I doing with my powers to make the *Now* fuller, richer, better? The sun does not shine that the world may be lighted to-morrow. The dews do not fall that to-morrow's blossom may drink. The winds do not blow that shall fill to-morrow's sails. Nature is the finger of the Everlasting, writing: "*Now* is the day of salvation."

"Thy purpose high, and ever clear in view,  
 Move thou, unquestioning of when or where,  
 Toward its accomplishment.  
 God sits enthroned in the Eternal Now—  
 To-day is centre and circumference both  
 Of thine eternity."

THE effort to fasten Atheism upon Spiritualism reveals a total ignorance of the spiritual philosophy. In this transition period the old conception of a living God outside of a dead world, operating from without and in an arbitrary way on inert matter, is passing away, and no doubt among free thinking people like the Spiritualists there may be crude and varying opinions, for which we do not condemn each other, but the essential idea of a spiritual philosophy is the positive supremacy of mind over matter, the rule of mind in all things. Andrew Jackson Davis says, "God is the greatest fact in the universe, . . . the Positive Mind. . . . The essential qualities and properties of his infinite soul penetrates all Nature, all things, all spirits." Epes Sargent wrote with beautiful reverence and rare wisdom in like strain. A late work by G. B. Stobbins has a chapter, "A supreme indwelling mind the central idea of a spiritual philosophy." William Denton in his "Is Darwin Right?" in which evolution is held as the result of the constant action of "an intelligent spirit in the universe," says, "Without this it is inconceivable that we could have this living, growing, intelligence permeated planet, that adorns itself with grassy blade and tinted flower."

THE GREAT CAUSE.—Without thought we can make no advance. Nothing can be regarded as a true cause of any given effects, which is plainly insufficient to produce those effects. No singly material cause, no purely physical unity can be conceived as capable of producing the phenomena of the universe, including the mind of man. Throughout the universe all is contingent, nothing is necessary, nothing a cause of itself. To explain the Cause of All, therefore, we must admit a cause which may be necessarily a cause of itself and of all things. This Cause *being*, since it is necessary, it follows that God is, for it is God. The Motor Power of the Universe is, then, the Divine Will. Every step that science makes brings us nearer to the evidence of an Eternal Substance, of which the phenomenal and the changing are but the transient robes. But if God is, then we may reasonably infer that man has an immortal soul. If there is a spirit in the macrocosm, then is there a spirit in the microcosm. But Spiritualism gives us the assurance of immortality, independently of this inference from the Divine Existence.

CREATE in us a clean heart, O God, and renew a right spirit within us. For all that we have done that we ought not to have done, for all that we have left undone that we ought to have done, we pray that Thou wilt help us to a true repentance. Oh, come, Thou source of all truth, come and make clear to our minds the way of life everlasting; teach us that our future heaven must be reflected in tranquil depths of the soul even now; and that we must begin here the work of purification and advancement. Save us from the apathy that is not roused to adoration and to joy by the great fact of immortality; by the provision of a glad reunion with the dear ones gone before. Show us Thy paths, that we may walk therein. Give us worthy conceptions of Thy nature and Thy providence; and such a sense of our eternal relations to Thee and Thy creatures as shall keep us humble, just, charitable, forgiving, and diligent to serve; knowing that he worships Thee best who does best service to mankind and all created things. Amen.

THE religious faculty, in its devotional aspect, may not be developed in every man; and if one say, "There is nothing in me which agrees with what you describe," we have no answer to give him. To the blind it is useless to talk of colours; to the unmusical ear it is idle to offer sweet sounds. There are times, too, when the devotional faculty seems inert in those who possess it. The tides of Godward desire that sweep so refreshingly over the soul at certain seasons, may have their periods of ebb, leaving our hearts cold and bare and dry. The law is this: We must seek the Infinite, if we would have the Infinite find us. We must fully realise that there is a good Power in the universe higher than ourselves. The cold heart that is quite content with its chill, may beat for many a long year without feeling the glow of God: while the spirit that loves and needs the Divine Sunshine, rarely wanders beyond reach of its rays. We are in the world to act; for action is worship, action is obedience to the highest laws of our nature;—but we are here also to be acted upon. We are largely recipients. From all that we encounter, we contract something, good, bad, or indifferent. A certain great painter used to refuse to look upon bad paintings, lest he might unconsciously borrow from them something that would vitiate his own style. So in the moral world; only the peace and purity of God in our hearts can save us from contamination. First seek God and His righteousness. Do you still say to me, "Where is your God?" I reply: If there is not a law of absolute right yet revealed to you: if you cannot yet distinguish between moral deformity and moral beauty, then God help you! There is a Will in the universe that makes for righteousness; a stream of tendency by which all things, sooner or later, fulfil the law of their being. In short, there is God. Still is the ascription of Solomon pervaded with a profound truth: "I love them that love me, and those that seek me early shall find me." Search out the divine law; ponder it; love it; obey it.

## GOLDEN THOUGHTS.

TRUTH told at the propitious moment is as good as sympathy.

ONE of the very best of all earthly possessions is self-possession.

THE miser lives poor to die rich, and is the mere gaoler of his house, and the turnkey of his wealth.

BIGOTRY is a kind of rheumatism, which twists a man's soul into all sorts of deformities.—Henry Simon.

I AM quite at my ease with a true man: one who has in his heart and his head the love of the human race.—Voltaire.

DON'T expect to be called a good fellow a moment longer than you consent to do precisely what other people wish you to do.

THERE are few who know how to be idle and innocent, and the very first step out of business is usually into vice and folly.

MAN is the eternal manifestation of the divine life, and is himself the exponent of Deity as he rises to the altitude of wisdom and power.—E. S. W.

NO one can have argued against a superstition without noticing an entire insensibility to the plainest evidence when it opposes a conviction.—G. H. Lewes.

NO way has been found for making heroism easy even for the scholar. Labour, iron labour, is for him, the atoms of which it is made are opportunities.—Emerson.

SOUTHEY in his "Life of Wesley," vol. 2, p. 86, says: "He believed in the ministry of both good and evil angels." "And certainly," said he, "it is as easy for a spirit to speak to our heart as for a man to speak to our ears."

"MY BOY," said a father to his young son, "treat every one with politeness, even those who are rude to you; for remember that you show courtesy to others, not because they are gentlemen, but because you are one."—Exchange.

WE believe in education, we believe in reading and availing ourselves of the experiences of others, and if this course were followed by all persons who desire to become mediums for the mental phases, the results would be gratifying to the guides, the mediums, and the audiences, and give our spirit guides the respect which is due them.—H.

WHEN the preachers get their eyes open what will they do? The old dogmas of blood atonement, trinity, hell and the devil are fading. Will they let them go? Will they accept the facts of spirit-presence, and so be strong and above the clouds of materialism? Will they say that man is more sacred than any book, a true life on earth greater than any creed? We wait to see.

AM I asked, "What month, or at what period the unborn becomes an immortal being?" Important inquiry! The embryo fetus is immortal from the sacred moment of a well-defined conception. When in marital life the positive and negative relational forces and fluids blend, then and there is the divine incarnation, the implantation of the conscious soul-germ!—Dr. J. M. Peebles.

INCIDENT in the early life of Mary A. Willis, a minister in the Society of Friends:—"It happened on one occasion that an old lady who resided with us, and with whom I slept, had gone to bed in usual health, and had, about midnight conversed with me, and made no complaint of feeling unwell. In the early morning I was awakened by a knock at the head of the bed, which was repeated three times, and struck a most indefinable terror into me, so that I crept under the clothes and went to sleep, as if it were from fear of being awake, without the least apprehension of death being so near. Yet so it proved, for on awakening from this terror stricken sleep, a corpse lay at my side."—The Friends' Annual Monitor for 1867.

LIFE belongs only to the soul. The departure of the soul leaves only a decomposing corpse. Decomposition is the continual tendency of organised matter. The functions of the body depend on continual decomposition and waste of its substance. In plain language, it lives only as it rots, and the vital power is continually engaged in assimilating and utilising new matter. Then there is a continual struggle between the vitality of the soul and the moribund tendency of matter, and perfect health can come only from a large inherited endowment of the vital soul power. Anthropology shows that this soul power can be cultivated by a noble life transmitted by heredity, establishing a life of perfect health, to last a century at least.

INSPIRATION.—Referring to the works of an Australian author, Mr. J. H. Nicholson, a writer in the *Literary World* for Feb. 28, 1896, says of him: "He had attempted no solid literary work. But one day he was seized with an impulse to write. He commenced this imaginative volume, and wrote on for months, scarcely able to fix his mind on anything else; and just as suddenly as the inspiration had moved him to write it left him, the book lay for years unfinished in his desk. After passing through a period of sore trouble the impulse to write stirred him again, and he completed the work. He says that in writing it 'I always seemed to be as one that waited and listened.' He has, without doubt, the open vision and the eager ear towards that realm from which the true seer's inspirations come."

THE *Methodist Recorder* is in sore grief. It seems that the leaven of unrighteousness is spreading to an alarming extent among the ranks of the faithful. They are being seduced from that happiness which is supposed to attend those who consider it their duty to be always miserable. They are gradually yielding to the unholy fascinations of theatrical performances, sport, feasting, and frivolity. And tell it not in Gath. The men and maidens, the modest and demure, have so far forgotten themselves as to trip the light fantastic toe. This state of things has plunged the editorial soul of the *Recorder* into the deepest gloom. But worse remains behind. For, to the unspeakable anguish and despair of the Shepherds, neither in pulpit nor in pew is there the same beautiful and comforting belief in hell that there used to be. Isn't it dreadful to contemplate, those foolish wandering sheep throwing away their spiritual solace, their comfort in affliction, their joy and peace, in this reckless manner? What is to be done about it, and what is to become of them? What hope is there for people who thus cast to the wind their chief article of belief? No hell! No haven of refuge. No brimstone. No burning lake. No Old Gentleman with a forked tail. No wonder Wesleyan Methodism is declining in this country! No wonder its adherents are decreasing. For if you rob it of its hell, you rob it of its principal and almost only fascination.

WHEN a man becomes too blind to his errors, it is time for him to step down before he damages the cause he represents.

PSYCHOMETRY reveals the past, inspiration the present, and love the future; intuition or discernment being an effect of the latter.

"MR Tompkins," said Willie Smith to his teacher the other day, "when the whale spouts does he do it to bale himself out?"—*Harper's Young People*.

THE vulgar mind fancies that judgment is implied chiefly in the capacity to censure; and yet there is no judgment so exquisite as that which knows properly how to approve.—Simms.

THERE is a kind of false modesty, which is vanity; a false grandeur, which is meanness; a false virtue, which is hypocrisy; a false wisdom, which is ignorance.—La Bruyere.

THOUGH England is deafened with spinning wheels, her people have not clothes; though she is black with the digging of fuel, they die of cold; and though she has sold her soul for grain, they die of hunger.—John Ruskin.

HOW ingenious and true is Feuerbach's remark, that the cultured man is a very much more refined being than the god of the savage, that god whose intellectual and physical nature must naturally be exactly proportionate to the stage of civilisation of his worshippers.—Buchner.

A CURIOUS ACT OF SOMNAMBULISM.—A lady, Mdme. M.—(living at Boulogne-sur-Mer), says *Le Messenger*, was, one night very recently, seized with an attack of somnambulism during which she caught hold of the telegraph wires that passed before the window of her room on the third floor of the house, got out of the window, mounted the wires and ran long this frail and narrow path for a distance of thirty yards, with all the precision and assurance of the most accomplished acrobat.

I CLAIM that Rev. John Wesley, the founder of the Methodist Church, did fully believe that the spirits of persons who had lived here had returned and identified themselves to their friends on earth. If the reader has any doubt on this subject, he should read "The Wesley Family," by Dr. Adam Clark. He can not question the belief of those distinguished divines. Then let him read Mr. Wesley's Journal, and he will soon ascertain what was Mr. Wesley's belief, by the numerous cases he gives upon the "best human testimony."

THE standard argument against Spiritualism by religious people is that it comes from the devil. Do we not offer these people some evidence that they may be right? We must expect to be judged by our work and our workers. If we openly protect, or even sanction by silence, a person as a medium in the name of Spiritualism, whose character or work is low and frivolous, and especially if it is dishonest and debasing, we give our religious opponents the strongest possible evidence that they are right, and that some of Spiritualism at least is of the devil.

IT does no good to scold, or find fault with your neighbours. You cannot mend their faults in that way, while you will be very apt to cloud your own spirit. There is a bright side to every human nature, no matter how undeveloped or fogged by vice or crime. It is by this bright side, where are located the open windows of the soul, we must always approach our fellow beings if we would do them good. Try it, ye who would work the reformation of humanity. Reach forth a loving hand to the erring one; it is only thus that you can become his saviour.

DREAMS.—On a Sunday night W. A. Gentry dreamed that he was run over by an electric car; Monday night he dreamed that he was the victim of a cable car accident. The successive dreams so impressed him that he bought two accident tickets for 5,000 dollars each, good for a day, and made application in a regular accident agency for a policy of 25 dollars a week accident indemnity and 2,500 dollars in case of death by accident. This policy had to go to New York for approval, and to cover the day intervening he took two more 5,000 dollar, one-day tickets. On the next afternoon, Mr. Gentry stepped on an icy crossing, and fell prone upon the street, his left arm directly under a heavy coal cart wheel. He is at the City Hospital, where it is the opinion of the surgeons that amputation will be necessary.—From *Baltimore Underwriter*.

ONE of Mark Twain's latest whimsicalities is a scheme for the moral regeneration of the whole human race. Starting from the theory that every sin conceals a moral lesson, he suggests that each sin committed shall be carefully stored away in the memory, the idea being that a sense of shame will prevent its repetition. The offender may commit other sins, but not that particular one; so that as he goes along, laying up each sin in its proper place in his memory, he is building a moral edifice, a sort of protection against the commission of similar sins in the future. The logical result of this is that the more sins a man commits, the richer he becomes morally; and, inasmuch as the number of sins is limited, the greater his speed in running the gamut of them, the brighter the prospect of his declining years. On the hypothesis that all the sins could, with an effort, be committed inside twelve months, Mark Twain wants to see the whole world, on a given day, entering upon the commission of sin and crime, and keeping it up for a year. At the end of that period the whole human race would, of necessity, be spotless. Ah! ah! Perhaps?—B. B.

WOMAN'S TRUE FUNCTION.—In a leader on woman's true function, the *Times* observes that "it is enough that Society should discourage the pursuit by women of callings which are not compatible with the maintenance of true womanliness." Aye, that is "enough." It is "enough" that Society should cease to employ women to make its shirts, coats, matches, etc., at starvation wages; for starvation is not compatible with the maintenance of true womanliness. It is "enough" that Society should cease to drive every simple girl who has loved and trusted too much into a life of unceasing shame; for prostitution is not compatible with the maintenance of true womanliness. It is "enough" that Society should cease to hawk its daughters in public places to dispose of them to the highest bidders; for the marriage of clean young girls with wealthy old prigs is not compatible with the maintenance of true womanliness. Aye, truly, if Society has already "discouraged the pursuit by women of callings which are not compatible with the maintenance of true womanliness," Society has done well enough. But when did Society do this? The news had not reached our office at the hour of going to press. Has the *Times* received some special telegram about it?