

THE TWO WORLDS.

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

No. 455—Vol. IX. REGISTERED AS A
NEWSPAPER.

FRIDAY, JULY 31, 1896.

PRICE TWOPENCE.
WITH SUPPLEMENT.

AUTOMATIC OR SPIRIT WRITING.

SARA A. UNDERWOOD.

By W.

Concluded from page 478.

WHEN Mr. and Mrs. Underwood were one time discussing the advisability of asking a medium of their acquaintance to sit with them, they were told to "Wait. It is always best to test even mediumistic persons, since their control and yours may be on different planes, and belong to altogether different spheres. You do not on your plane wish to take into your confidence every one who professes to think and believe as they think you do." Good advice, truly, and another variation on the word "conditions."

The indefinite nature of description, usually given by "controls," of their environments in spirit life has many times been remarked upon, and it has even been brought as an accusation against mediumship that it was proof the control was not really from the spirit side of life, but probably merely an exalted state of the medium's own brain or thoughts, gathered from the other sitters. Mrs. Underwood complained about these indefinite descriptions being given in reply to her questions for information of spirit spheres, when was written:—"Words, as you know, are inadequate to present clearly pictures of the things most familiar to sense-perceptions. How, then, can we paragraph to your limited knowledge wonders beyond our power to describe or comprehend?"

Q. "Can you give a hint as to what the most marked differences between what your ideas were while here as to spirit existence, and the reality as you now know it?"

A. "Void are words, bounded by earthly meanings, to answer your query. Sense perceptions are on so much lower a plane of spirituality, that no words within your knowledge could convey definite ideas of spirit existence. . . . Those studying the A B C of life, cannot expect to understand the x of algebra."

Let us all remember this when inclined to complain of the imperfection of mediumship, that need not, of course, hinder us from ever striving after perfection, but it will help us to cultivate the virtue of charity in thought.

The following reply to a query as to whether it was worth while striving after more perfect knowledge of spiritual things, should stimulate those who think there is no progress in mediumship, and be an encouragement to the faint-hearted to persevere. "Those who have advanced as far as you have advanced, will grow in esoteric knowledge in spite of hard conditions."

An instructive and interesting answer is given to the question: "Are the different religious beliefs held by men on our plane carried on to your sphere, and believed in after their death?" "Clear thinking is not at once attained by even the fairest-minded, who experience the change you call death; and with new meanings attached to old ideas, the sects will persist for one or more changes of planes."

"Are you happy?" is often asked by inquirers, when a spirit friend controls the medium. Here is a reply from one, which is almost enough to make one long for the future life:—"Told as a wonderful dream of poet or seer, I should have thought this phase of existence a phantasm too beautiful for realisation, but living this new, sweet, helpful life, I am constantly wondering if I am a real part of this sphere."

Here is another question which has, in various ways, often been asked by investigators. The reply is instructive. "Why do you not answer our appeal to you on behalf of M.L., that she may hear from her friends?" "A. Shall not we who are *en rapport* with all spiritual entities such as the soul whose earth name you speak, know more fully than your short sight can guess at, the spiritual need of silence from our side, though desire and earthly longing would break and cancel all spiritual law? Should not a

spiritualistic mortal like the sweet soul you mention be disciplined to wait the proper hour for spirit communion?"

And that "proper hour" often is when the soul is in such deep sorrow that it inclines one to say with the psalmist, "All thy waves and thy billows are gone over me."

Spirit friends often remind us of the ephemeral nature of all life's trials, and that suggested the question, when Boehme purported to be in control, "how he viewed his own earthly sorrows now?"

A. "Bitter was the cup which spiritual powers compelled me to drink when on your plane. In the light of my higher knowledge on this plane, I am only sorry that even more bitter draughts were not offered me, while with such as you, to give blessed cause for the joys which I now experience. Be of good cheer, children of truth, ye shall reap tenfold what ye sow in tears and fearfulness."

One control spoke of feeling crestfallen when he got to the spirit-side of life, and how much better it would have been had he known something of the truth while in earth life. Another said, "The trials and temptations of both upper and lower strata of society are essential to true development."

The conditions on the other side the veil seem to be as varied as on this—perhaps more so—and one spirit found everything so different to anything he expected that it made him feel quite "homesick," and he was glad to get into communication with his old friends again.

A wealthy materialist wrote through the medium, "Those may thank their fates to whom has been given the cult of poverty." He was charitable, and did much good with his money when in earth life, but in spirit life his constant regret was, "Oh, the good I could have done had my eyes been opened; that makes me unhappy."

There are many discussions between the medium and her spirit friends, on deeply interesting subjects, such as Cremation; Religion and Morality; Christ, Buddha, and Mahomet; Theosophy and Spiritualism; Evil; Spirit and Matter; God; Eternity—all stimulating thought, whether we agree with what is written or not. Those who believe in individual immortality will be inclined to doubt the truth of the following, but which, nevertheless, sounds very like "a natural law in spiritual life."

"Spirit as a whole is eternal—exists, did exist—will exist by force of powers you do not understand. But you, as individuals, self-conscious atomistic particles of spirit wholeness, are not eternal, and must return to the Primal Source. There is happiness, however, almost undreamable—possible, before you atoms are submerged—returned to that Primal Source, which makes your existence all-good."

In the medium's desire to obtain fuller and more perfect knowledge of spiritual truth, she asked what was the best way. The answer was: "Love for all humanity is the 'short cut.' Salvation comes through love always, never through mere philosophical attainments."

Mrs. Underwood has a word of reproof for those who seek for phenomena only, instead of considering them simply as a means to an end.

"To those for whom phenomena and spirit recognition are the be-all and end-all of Spiritualism, only phenomena, and that not of the highest type, will come. In Spiritualism more than any other religious faith is it true, that only to those who earnestly ask for it shall the truth be given, and only those who knock at the door of spirit for admittance in their search for the key to the higher life shall find the way open?"

Mrs. Underwood was, at first, very reticent about her gift for automatic writing, and for some time did not mention it even to her most intimate friends; but this reticence was not pleasing to her spirit friends, who desired her to publish the writings. As a preliminary, they said: "Share your gladness with a select few before publication."

After a while they began to urge her to publish, but for long these importunities were resisted. Then they called her a coward; and sometimes in the middle of a sentence there would be a sudden pause, and then came the word "coward." While in a state of doubt on the subject, she asked: "Don't you know that many will disbelieve what we say?" to which they replied: "Some will doubt what you may state, but the many are an hungered and athirst for the truth as it has been given through you two." These invisible powers complained of feeling impatient because of there being "so little sensible appreciation of their work. . . . Your vanity is in the way. Mortals are as queer as ever!" Which compliment may, sometimes, be returned to our spirit friends!

After the first publication of her experiences, Mrs. Underwood had letters from many, to whom they had been helpful and comforting. And all who read the book will rejoice that she was at last obedient to the wishes of her spirit friends, for from cover to cover it is of unceasing interest. One lady, who lived in a lonely place, and who had gone through a like experience, but feared to tell anyone for fear they should think her mad, and treat her accordingly, was very grateful in her acknowledgment of the help it had been to her to know that hers was not a solitary case.

So interesting, suggestive, and instructive are the writings as a whole, that we can quite believe with Mr. Underwood that "These experiments have convinced her, as nothing in the orthodox faith held by her ancestors, in which she was educated, had or could, of the truth and reasonableness of the soul's survival of death, and of its progressive existence in spheres beyond this mortal life."

May every reader be equally convinced of its truth, and may there be many readers of Mrs. Underwood's interesting book on "Automatic Writing."

DEVIL WORSHIP IN FRANCE.*

MANY of the readers of the TWO WORLDS will be familiar with the recent lively discussions which have been started in regard to what is known as Modern Satanism. Amongst the English organs of psychical research, *Light* has occupied the most prominent position in connection with the controversy, and for some time past has devoted a large portion of its space to a *bizarre* series of revelations and letters bearing upon the same. Speaking personally, until the appearance of Mr. Waite's book, my feelings upon the subject alternated between languid interest and cynical indifference. That in these end-of-the-century days there should be any possibility of the revival in cultured minds of a belief in the Prince of Darkness, as an actual personality, manifesting amongst his followers on earth, seemed too absurd for sober contemplation. That the story of Dr. Faustus, and the other monkish legends of mediæval times, were to receive any quickening touches from the discoveries of modern psychological inquiry, seemed beyond the bounds of possibility. The alleged revelations set forth in *Le Diable, au XIXe Siecle*, struck me as merely a ridiculous jumble of so-called Satanic miracles, intermixed with records of actual psychical phenomena—the whole farrago being designed either to discredit the Spiritualistic movement, or to lure the pence from the pockets of lovers of sensational literature.

Even now it is difficult to give the subject that amount of grave consideration of which it has apparently been thought deserving by so many able writers, including Mr. C. C. Massey. It is comforting to find that Mr. Waite is to some extent of the same opinion, for his book abounds in brilliant flashes of satirical humour; and, indeed, the subject is well suited for *persiflage*. The present volume is the last, though apparently not the final, outcome of the Luciferian question, and as the work of a gentleman who is one of the foremost specialists in the domain of occult science, and a distinguished authority upon all matters relating to mysticism, particularly of the archaic order, it is worthy of our respectful consideration.

With these preliminary remarks, we may turn our attention more particularly to the subject which has so fascinated the occult fraternity in London and elsewhere, and is now permanently represented by this "record of things heard and seen in the secret societies, according to the evidence of initiates."

It is said that the principle personified in the theo-

logical conceptions of Satan or Lucifer is the object of formal religious worship at the present day in the cities of the civilised world. Now, the personification of the evil principle in Nature is almost unanimously rejected by Spiritualists, and it seems therefore antecedently unlikely that any of them, much less some of the most intellectual persons in the whole movement, should have concerned themselves with the follies of modern devil worship, assuming that it exists. Mr. Waite points out clearly enough in his first chapter that neither amongst Materialists nor Spiritualists, nor indeed anywhere, except in some narrow theological circles, has there been any question of Lucifer admitted in modern times until it was raised by the present revelations. But he goes on to inform us why it is that attention has been fixed upon these by precisely the last class of persons who would have been expected to concern themselves in it. Says our author, "The question of Lucifer has reappeared, and in a manner which must be eminently disconcerting to the average intelligence and the advanced and strong in mind. It has reappeared not as a speculative inquiry into the possibility of a personal embodiment of evil operating mysteriously, but after a wholly spiritual manner, for the propagation of the second death; we are asked to acknowledge that there is a visible and tangible manifestation of the descending hierarchy taking place at the close of a century which has denied that there is any prince of darkness." To put it shortly, we are told that the devil appears personally to his modern worshippers, and that the new religion, if this name can be applied to it, is characterised by extra-natural phenomena, which are of a most astonishing kind; in fact, as Mr. Waite observes, before its alleged marvels "the black sabbath turns white." It is the phenomena which have interested Spiritualists, and here it may be stated at once that the evidence produced concerning them is at first sight most impressive. To this day, Mr. C. C. Massey remains provisionally satisfied with its quality. Not only does Lucifer, or some ultra-mundane intelligence, posing as that being, appear in the presence of his faithful, but confers upon them powers which can only be called supernatural in the full sense of the term, so much do they seem at variance, not only with the known laws of Nature, but with accredited psychological experience. The simultaneous appearance of the same person in more than one place is one of the most elementary marvels. An established, regular, and unerring mode of communication between widely-separated centres, without any visible means; the instantaneous disappearance of persons in the presence of numerous witnesses; the animation of skeletons by demons; the manifestation of three-headed dragons; the substitution of one personality for another; the mystic marriage of human beings and demons, such is a bare enumeration of some of the minor wonders, gleaned almost at random from a wilderness of similar absurdities, which are, notwithstanding, earnestly attested. As a whole, they connect rather with the cabinet of the old magician, than that of the seance room; at the same time there are also accounts which resemble the phenomena of Spiritualism, but on a largely extended scale. For example, in one case, when the lights were turned up at the end of a certain sitting, "every article of furniture, including a large organ, was discovered hanging from the ceiling." Again, at the house of a lady in London, an ordinary table is said to have been transformed into a crocodile, which performed pleasingly on a piano, to the great astonishment of the auditors, after which, and various other exploits, it re-assumed its natural shape. Statements of this kind can scarcely be commended to the acceptance of the intelligent readers of the TWO WORLDS, but it is only just to say that their transcendental possibility has been defended in the columns of *Light*—but not by Mr. Waite. It is time indeed that we should distinguish the precise position taken up by the author of the work under notice. In the first place, Mr. Waite entitles his book, "Devil Worship in France," not because the reputed religion is confined to France, but because the evidence has been produced exclusively by French writers; if it is invention, he tells us, France should have the credit for its imagination, but if sound, we must thank that country for producing it. In a clear and satisfactory manner, Mr. Waite distinguishes between two kinds of alleged modern devil worship: "a worship of the evil principle as such," knowing it to be evil, and a worship of Lucifer, on the assumption that he is really a good and great spirit. The first division is founded on

* By Arthur E. Waite (Geo. Redway, Hart-street, Bloomsbury, London). Price 5s.

orthodox Christianity; "it acknowledges that the Devil is a lost angel, but it affirms that the God of the Christians has betrayed the cause of humanity, has exacted the suppression of the nature with which He Himself has endowed it; the worshippers of Satan have, therefore, abandoned a cruel and tyrannical master, and have gone over in despair to his enemy." The worshippers of Lucifer, on the other hand, like the old Manichæans, affirm the existence of two equal first principles, Adonai and Lucifer, but regard the latter as the God of Light and Goodness, while the Christian Adonai is the prince of darkness, and the veritable Devil. The religion of Lucifer,—and to state this alleged fact is like springing a mine upon the reader,—constitutes a secret society within the ranks of Freemasonry, a secret society which governs that great fraternity, without the fraternity being aware of it. This assertion seems equally absurd and insolent, but, good or bad, it rests on an enormous array of documentary evidence, including the testimony of persons who have filled the highest offices in the highest continental grades.

Mr. Waite's knowledge of the history and literature of masonry is evidently both wide and deep, and this, conjoined with his long experience in what is loosely called occult manifestations, fits him in a peculiar degree for the laborious task of sifting the evidence for the allegations made. He appears also to have a remarkable acquaintance with the various mystical confraternities which flourish in our midst to-day, of the existence of which little is known beyond the circles of membership. It would be an unprofitable task to take the reader through the whole course of Mr. Waite's investigations, involving as they do much which is of purely academic interest; but I may say generally that he has left the witnesses to the existence of Lucifer, as he himself observes, "in considerable disarray."

He does not claim to have closed that question, and dissuades anyone from thinking that there is nothing at the bottom of it; but "it is at least obvious that there is no end to its impostures." I quite coincide with this remark in the light of Mr. Waite's disclosures. I may say I was at first somewhat inclined to tentatively accept some of the apparently well-authenticated instances of Satanic apparitions (explaining them, of course, on purely psychological grounds), but it would seem there is no need for even this slight exercise of faith. If Mr. Waite's testimony as an expert is of any value (and of that there can be no question) it goes to show that the whole business is a huge imposture. Naturally, a number of actual facts are introduced to give the "revelations" coherence and plausibility, but the leaven of these is small and unimportant. The question then arises, what motive underlies the concoction of these bogus revelations? But this touches most of us in so slight a degree that it may be usefully left to those more strongly attracted by such speculations.

In conclusion, it may be permitted me to utter a word in praise of the manner in which Mr. Waite has done his work, since it was an undertaking that needed many other qualifications than mere scholarship. He has contrived to make his book not only convincing and explanatory, but extremely entertaining, in virtue of the rich vein of humour running through it. The witty headings to the chapters are also pleasantly noticeable; for example, *Ex ore Leonis*; as the title of the chapter in which the evidence of Leo Taxil is dealt with, and "The unveiling of Diana," as the heading of the section relating to "Diana Vaughan," are distinctly neat. It is this element which will go far to give the book something more than an ephemeral interest, such as might otherwise attach to it.

DAVID GOW.

BEWARE.—I know a medium who has predicted death in three instances, none of which have been fulfilled, although in two out of the three cases the time was specified. Some time ago I sent to a lady, in whom I have the greatest confidence, an article, asking her to send her impressions. She accurately described my conditions, adding, "I perceive a passing on in your surroundings." At the time I was very anxious about my son, who was in a very precarious condition, who, since then, however, has recovered and appears quite strong. What are the lessons? It must be dangerous and unwise of mediums to predict death; a mild warning ought to be sufficient, inasmuch as it is quite possible that counteracting influences may be at work, which may altogether alter the conditions. In my case, I quite understood the conditions, so it did not alarm me, but in the other three cases named, a great deal of pain and anxiety was the result. Mediums would do well not to try to make big hits for the sake of advertisement, or if ignorant, ought to be taught. Clearly it is time mediums were under restraint.—*Snapshot*.

THE MYSTERY OF MALHAM TOWERS.

BY WESLEY NOAKES, author of "*Basil's Quest*;" "*Red Cross*," etc.

CHAPTER I.—A STRANGE PROPOSAL.

MALHAM TOWERS, the residence of Sir Edward Carrington, Bart., was a widely-known, indeed a celebrated structure. To an antiquarian, and many of these gentlemen came from far distances to see it, it was a mine of priceless treasure. It possessed many features of interest, in addition to the architectural attractions of the building itself. The library contained many precious manuscripts, rare old tomes, and other relics of antiquity, some of them almost prehistoric.

The Towers had originally consisted of two portions forming a right angle. At a later period another wing had been added, and the edifice now formed three sides of a quadrangle. Deep depressions, close to the walls, showed the former existence of a moat, though now these parts were perfectly dry and grass-grown. The end of each wing terminated in a tower, rising considerably higher than the other portions of the building.

Of course, it was only in accordance with the eternal fitness of things that such an ancient dwelling should possess a haunted chamber and ghostly visitants. These individuals very considerably confined their nocturnal prowlings to the west wing, and as this portion was shut off from the rest of the house, the inmates could retire to rest without the disturbing anticipation of a visit from denizens of another sphere.

The Carringtons themselves had always believed in their family spectres, though friends often ridiculed the idea, and marvelled that people endowed with average intelligence in other matters could entertain such an old-fashioned and childish belief. Visitors had occasionally asked permission to sleep in the haunted room, and curiously enough, though most of them were exceedingly reticent when interrogated on the following morning, they could not be persuaded to pass a second night there.

Another curious problem for the unbelievers was the unanimity of opinion with regard to the dress and appearance of the spirit visitors, when they had been described by different individuals, many of them perfect strangers to each other. From the colour of her dress, and the fact that she generally came surrounded by a greenish light, one of the spirits had received the appellation of "The Green Lady." The other was a monk, clad in a long black robe, the cowl of which was always drawn well over the face, completely hiding the features.

The present owner of the Towers sat in his library, a scowl upon his otherwise handsome face. Before him stood a tall woman, in a black dress. This was Miss Hannah Pennington, his housekeeper. From the appearance of these two individuals, the most casual observer would have said that something of more serious importance than mere household matters occupied their attention.

The man drummed savagely on the table with his knuckles, his face exhibiting strong signs of displeasure and irritation.

"Why reap it all up again?" he said; "I am sick of it, and what is more, I won't stand it any longer. I warned you what would happen if this occurred again. You shall leave this house, and at once."

The woman remained quite unmoved during this speech. At its close she said quietly, but resolutely, as if resuming a former statement:

"When I was a girl, it pleased you to make love to me. The greater part of your college vacations was spent at my father's house. You promised to marry me, but said that as you were dependent upon Sir Richard, we must wait till his death, as he would never have consented to such an alliance. I remained faithful, and, as you know, refused other offers, some of them, from a worldly point of view, equally as advantageous as your own.

"After the late Baronet's decease, you put me off with spacious excuses, simply to gain time, knowing that you never meant to make me your wife. You won my heart,—Oh yes, I had a heart then—as the man sneered—but growing tired, you cast me aside as you would an old glove. When I was left destitute by the loss of both parents, you offered me the post of housekeeper here, a position I accepted from necessity, and to be near you, thinking that time would surely change your heart, and that my fidelity would be rewarded at last. I have waited year after year, until I am a middle-aged woman, my good looks gone, and the only prospect in store, a lonely, miserable old age. What is to prevent your

marrying me now? It is true I am the daughter of your father's steward, but he was a gentleman, and as well-born as yourself."

"I am not in a position to marry yet," answered the man; "you know the estate is heavily mortgaged, and that I have to live well within my income in order to pay off the debt."

"You lie, Edward Carrington! I know that the estate is encumbered, but you have a stronger reason than that, a mad infatuation for Madge Thornton, a girl young enough to be your daughter. That fact is patent to the entire neighbourhood. Everybody knows, likewise, that you are wasting your time; the girl simply detests you."

"Confound it, woman! You are going too far. I will stand your insolence no longer," thundered the Baronet. "Leave the room!"

Miss Pennington maintained a perfectly unruffled demeanour. She looked at her master contemptuously, and as their eyes met, he fancied that he could detect a peculiar gleam of triumph, mingled with a spice of malignity. What did it mean? An uneasy feeling took possession of him. Several scenes of the foregoing description had taken place during the period the woman had been in his employment in her capacity of housekeeper. These had, however, generally ended in his threatening to dismiss her, which usually brought on a fit of hysterical weeping on the lady's part, and a promise not to renew her importunities. The present departure from her customary manner of receiving her dismissal, struck him as being curious, and, in addition, led him to think, almost against his will, that something more remained behind, something inimical to his peace.

Hannah Pennington saw what was passing through his mind, and a look of malicious enjoyment crossed her face. Raising his eyes, the Baronet intercepted this look, and it maddened him.

"Will you go?" he commanded, walking towards the bell, "or shall I have you forcibly ejected?"

"Neither!" she returned. "You may ring for the servants; but if you do"—her voice was both threatening and impressive—"you will regret it to the last day of your life. Now, touch that rope if you dare!"

The man trembled with passion, but he withheld his hand. His companion resumed:

"I have begged of you for the last time. I say, now, that you shall marry me, and that within three months from to-day."

"Are you mad, woman?" he shouted, glaring at her like a maniac.

"No! my mental faculties were never brighter than they are at the present moment. I can, however, understand and make allowance for your surprise and anger, but when I have given you a little more information, your wonder will cease. *I have been in the west wing!*"

The Baronet collapsed into a chair, his face took a ghastly hue, and, for a moment, Miss Pennington thought he was about to faint. Making a strong effort to recover himself, he grasped the arms of his chair, and leaning forward, said hoarsely:

"Then you know——"

"Everything!"

If glances could have killed, the lady's lease of life would have come to an abrupt termination; as it was, the man's look of concentrated rage ended harmlessly in a groan of despair, and a futile wish of evil intent.

"What use do you intend to make of your knowledge?" he asked, after a long interval of silence.

"That depends," she replied. "My duty to er—society, is plain enough; on the other hand, if I were married, my husband's secrets and interests would be mine." Then speaking in a more familiar tone, she continued:—"Now, Edward, don't be a fool! You must perforce bend to circumstances. There is no alternative. I mean to take my place in the county as Lady Carrington. In return for this, I offer my assistance, and take half of your er—responsibility. Your infatuation for Miss Thornton must be nipped in the bud. You are too old—"

"Hang it!" he interrupted angrily. "I am not a Methuselah."

"You are verging on fifty," she said, "your hair is turning grey, there are crow's feet about your eyes, your carriage is not as upright as formerly." She seemed to take a delight in enumerating the Baronet's physical defects. His personal appearance was a sore point with

him, and every word sank deeply, until he writhed with mortification and rage.

"Again," she went on, "your mode of living has not tended to improve your condition and general health. A man cannot burn the candle at both ends with impunity. Now, touching financial matters, you are sole trustee and guardian of your niece's fortune and interests. If she dies unmarried, what becomes of the money?"

"It reverts to me, but I cannot prevent the girl marrying."

"No, but I can."

"What do you mean?" he exclaimed. "You—you—would not resort to violent measures?"

"Don't be an ass, Edward Carrington; and for heaven's sake don't try to pose before me as a man with a conscience. Your niece has no more capacity for business than this table. She accepts all your statements with regard to her money simply and implicitly. She does not know you. I do! The interest of this money has been drawn with unfailing regularity. What becomes of it? Not one tittle of it has gone to its rightful owner."

Sir Edward moved uneasily in his seat. For a few moments he looked his accuser in the face; then he quailed beneath her glance, and began to fidget nervously with his watch chain.

He muttered something about dress, presents, and current expenses, but Miss Pennington cut short his remarks:

"The girl dresses very plainly; she has few friends, and from what I have observed, she is not over-burdened with pocket money. This speaks for itself. I am merely going over these grounds to let you see that I am not blind. Of course money would be required to keep up my position here. Your tastes and habits are not what we might truthfully term frugal, therefore, you cannot indulge in them without the necessary means.

"Now it comes to this: carry out your threat of dismissal, and you know what to expect. On the other hand, accept my terms, and you lessen the trouble, anxiety, and risk. Make up your mind; is it to be a coalition for our mutual benefit or—making a slight pause—ruin?"

Sir Edward Carrington rose from his seat, and with his chin upon his breast, began to pace the room, revolving rapidly in his mind the woman's proposition. He saw everything in a clear light: her promise to share his risk, her thinly-veiled and unprincipled suggestion to use the money which rightfully belonged to his niece, her reference to his creature comforts—a strong point with a selfish man—and above all, the unmistakable threat of exposure, unless he consented to her plans. As he strode backwards and forwards, turning over the events which had led to his present predicament, he almost felt inclined to put into action his first intention, and ring for the servants. But this did not last. He was the personification of moral cowardice, and this, combined with his selfishness and love of luxury, far outweighed his momentary impulse of letting things take their course.

Then, beneath his breath, he cursed the woman who had got the whip hand of him, and whom, but for consequences, he could have murdered there and then, as she stood watching him, an ill-concealed look of triumph on her white face. And so it came to pass that Sir Edward Carrington married his housekeeper, and created a nine days' wonder in Malham and the surrounding district.

Miss Finch, an elderly lady of uncertain age, and an inveterate scandal monger, unconsciously echoed the thoughts of most of the county families, when she heard the news.

"Well!" she ejaculated, "Whatever possessed him to do it, and him over head and ears in love with Madge Thornton, as anyone could see with half an eye. He might have had the pick of the county" (herself included, though she did not say so). "Hannah Pennington is a clever woman. She has played her cards to some purpose."

To be continued.

THE following is reported by M. de Lavedan, from the lamented President Thiers of France: "I should be glad, he explained, in a tone of noble indignation, to confound Materialism, which is a folly as well as a peril. * * * I am a Spiritualist, an *impassioned one*, and I am anxious, I repeat, to confound Materialism, in the name of science and good sense."

MEDIUMSHIP.

CLAIRVOYANCE.

BEFORE reading this article, I would like my readers to refer to my remarks on sensitiveness, as it will help them to understand clearer what I have got to say now. I look upon all forms of mediumship as being a perfectly natural and orderly function of the human organism, either belonging to the physical or spiritual side of existence. I have striven previously to prove that sensitiveness is the key that will unlock very much of mediumship, and no part of it better than clairvoyance. From these remarks it will be noted that I recognise a physical side to the clairvoyant faculty. This is perfectly true, because all power and force must have means and agencies to attain their ends. But whilst I admit so much, I would also say that I know that the whole ground is not covered by that assertion. We are dual in existence, and, therefore, that part of our nature which cognises a thing can only do so on that plane to which it is adapted; or else, why talk of sensitiveness, or seek for a natural, orderly explanation? It will thus be seen that I am prepared to assert two kinds of clairvoyant operations; mind, I do not mean two faculties, by which clairvoyance declares itself, I only affirm that spirit discerns either direct on its own inner plane, or by the agency of subtle physical states of the bodily organism.

In Allen Kardec's "Medium's Book," pp. 113, we find the following:—"Whence comes the faculty of seeing spirits while we are awake?" That faculty depends on the organisation, and on the greater or less degree of facility with which the fluid of the seer combines with that of the spirit. It is, therefore, not sufficient for the spirit to desire to manifest himself; it is also necessary that he should find the requisite aptitude in the person by whom he wishes to be seen." On pp. 112 we find this question and answer:—"Do those persons who see spirits see them with their eyes?" "They think they do; but, in reality, it is their soul that sees, for they can see them with their eyes shut." In these two quotations there is very much of wisdom, evidencing an inner acquaintance with fact, and yet they do not altogether bring satisfaction. It is perfectly true in many instances, that there must be desire co-mingling the odyllic auras of spirit and human being before sight is obtainable. It is also true that mediums often fancy they see with their eyes, when it is only spirit discerns; and yet, do we ever see any other way than from within? Are we not always clairvoyant? Do we not always need light upon our plane of capacity before we can discern? Must we not always direct our mind in a given direction before we can see? So we need direction of organism, but we also need external conditions, that we may discern what we desire.

What do we mean by clairvoyance? My Chamber's dictionary reads as follows; Clairvoyance: the alleged power of seeing things not present to the senses. French, *clair*; Latin, *clarus* (clear); and French, *voir*; Latin, *video* (to see). In short, it means to see clearly. But the act of seeing is perception, spirit cognisance, accomplished by sense-nerve-agency, or direct impingement on the inner side of consciousness. I would go even a step farther, and claim that clairvoyance is not only the power to discern objective existences that are not present to the physical senses, and the capacity that perceives the presence of spirits, but is a function of being that can perceive the nature and character of ideas that have not been uttered in words. In this article, I will, however, only deal with two aspects of this power, and leave the side that deals with ideas when I come to inspiration. Clairvoyance, then, is functional and spiritual, a declaration of spirit by the agency of matter.

Like all other organic powers it is capable of development. It exists within the nature of all men, but it is only in a few that it finds clear, practical demonstration. One of the simplest means by which the clairvoyant faculty can be proved to exist, and is sufficiently developed to be of use, is to get a cup of cold water, and whilst alone, quietly look into it, trying to forget everything and everybody for a period of about ten minutes. If in that time the water appears to grow muddy, or filled with a white smoke-like appearance, you can depend upon it that you have got the power, and you only need patience and proper methods for its further unfoldment, that it may be practically useful.

Whilst I claim that there are certain physical signs by

which a clairvoyant may be discovered, yet we must never forget that its due exercise depends upon habits of body and mind. Nerve aura is requisite in all forms of medial manifestations, and in clairvoyance often the spirits need to take on conditions from the medium to declare their presence, and make him understand what they require. Nerve aura is generated from the foodstuffs we eat and the drinks we absorb, and, according to their nature, is the density of the aura that emanates from us, and the class of spirits that can exist within the sphere of our influence. This is a very important matter, because it depends upon the character of our emanations and the nature of our mind operations as to what aspects our clairvoyance shall assume. A moral man is better as a medium than an immoral one, but the functional power of mediumship does not lie in the region of moral capacity. Let us note this, and it may save us from many heart-burnings, and we may be prevented from asking some questions that would otherwise trouble us, because we may find a man or woman with splendid clairvoyant powers, and yet be occasionally drunk, or affected by the drink they take. This, I must say, that however capable a person may be as a clairvoyant, if their habits appertain to the sensual, they are certainly on the down grade, and will most assuredly limit their power and narrow their means of usefulness, and if they could put away their customs, and live a cleanly life, a wider area of service would be theirs.

The means by which clairvoyance may be brought into operation and sustained are various and diverse. Andrew Jackson Davis, perhaps the most marvellous clairvoyant of modern times, found his faculty by the agency of a few mesmeric passes. Mesmerism may be very useful to the purpose required, but it has its objections. It puts you into the hands of others, and it may not attain what is desired at all times. The same force that enables us to see, may prevent us from seeing. Whilst I believe and recognise the utility of mesmeric assistance, I must confess to an internal shrinking at its use, especially in an indiscriminate manner. Like the taking of poisons, it must only be applied by those who know what they are about, that mischief of a serious character may not be the results. A cup of water is very handy, but it is not always helpful, because it produces an hypnotic tendency, which is to disorganise the nerve energies, and produce vision at the expense of health. Be careful what you do, if you find a sense of weakness follow your experiments, you had better cease your operations, lest other things arise that will make it difficult for you to regain your former equanimity. Crystal gazing is one step less dangerous with some people, but with others far more mischievous, as crystals have a magnetic power of their own, and if you are very sensitive and you cross their polarity, you may bring on paralysing sensations, that are far from pleasant. I have a suggestion to make. Should a cup of water or a crystal be troublesome to you, then get a piece of cannel coal, polish it very smoothly, and use it as a centre to gaze upon. It is negative, and does not produce nerve irritation like a crystal. One word, never use a zinc plate with a copper centre, if you have any respect for your health and sanity. Another means, form a spirit circle, and make the room dark. I know objections can be here raised, but darkness is favourable for the generation and manifestation of odyllic energy, and these are the rays by which clairvoyance can be awakened. Of course, this method ought never to be practised unless all have confidence in each other, and are in earnest for the attainment of the end in view.

I have here presented a number of methods, any one of which will suit some person, but all of them will not suit everyone. It is, therefore, necessary that great carefulness be observed, and some information be obtained, ere you make many experiments in the attempt to bring out the faculty. My advice is: read up some book on the subject, question someone who has had experience, and understands the various methods required for the various organisms, and, having found your method, be careful to note your conduct, where you go, and what are your habits and food stuffs, as all these things will influence your results. Having once started out, and heard what others have to say, watch your own sensations, note your own impressions, and you will find intimations that others cannot give and no one but yourself can obtain, for the spirit within you and the spirit without will co-operate if you

will let them. But above all, try to learn the use and the practice of Andrew Jackson Davis' "Magic Staff." "But thou must first learn not to be under any circumstances depressed, nor by any influences elated." Keep an even keel, and thou wilt find the port of power.

JAMES B. TETLOW.

CORRESPONDENCE.

Letters for this page must reach us first post on Mondays, at latest. Short letters will have preference, long ones are often held over for want of room. The Editor does not hold himself responsible for the opinions of correspondents, either here or in the reports. Personalities must be avoided.

"ANOTHER MORSE" LECTURING.

SIR,—I think the societies have hardly realised yet that we have amongst us, waiting to be heard, another grand speaker—his name is Mr. G. H. Bibbings. My friend, Mr. E. Adams, the respected president of the Progressive Cardiff Society, writes me that he is struck with the similarity of ideas and power of expression of the controls of J. J. Morse and G. H. Bibbings. That Mr. Bibbings has an impressive style (he is, by the way, over six feet high) is eloquent, and has all the advantages of a college education. He has been second master of various schools, but is, I believe, now suffering in consequence of his Spiritualistic views becoming known.

We have, as is well known, all too few accomplished and reliable mediums in our midst, and it is of the greatest importance that we should not treat with indifference any chance of adding to the list.

Mr. Adams, who has kindly undertaken to organise a tour for Mr. Bibbings, has put various notices in the paper testifying to his ability, and asking for dates, but I regret to say there have been so few responses that a tour is not yet practicable.

Allow me to most earnestly impress upon all Societies, and especially the progressive ones, the desirability of giving this gentleman a trial. If there is another Morse available, by all means let's have him, and keep him fully occupied!

If a Sunday engagement is impossible, then give him a week-night, and, in any case, write for dates for 1897. Mr. Adams' address is 303, Cowbridge Road, Cardiff.—Yours etc.

Nottingham.

J. FRASER HEWES.

SPIRITUALISM AND THE FAIRWATER MURDER.

To the Editors of the *Western Mail* and *Evening Express*.

SIR,—Referring to the article published in your issue of the 20th inst., if your interviewer had called upon me on Sunday morning, as he appointed, when I remained at home to meet him, a more adequate and explicit statement of the relation of Spiritualism towards crime and criminals could have been given, instead of the meagre and somewhat twisted account of a three minutes hurried talk when other duties were pressing.

Your enterprising pressman is not by any means the first who has been struck by the "brilliant idea" of utilising for the discovery of criminals, the psychical powers which the study of Spiritualism shows to be inherent in mankind; but unfortunately, scanty knowledge—or I might say complete ignorance—of the subject from a practical point of view, leads them to misjudge entirely, both the legitimate scope of these psychical powers, and the true mission of Spiritualism. Spiritualism is religion in its highest and best sense; since, by its phenomena, which positively demonstrate continuity of life, it meets all the requirements of reason; and, by its philosophy, the sequential outcome of the phenomena, the deepest yearnings of the spiritual nature are abundantly satisfied, giving vastly nobler conceptions of life and its issues than those which are deemed orthodox to-day. This being so, it should be easy to see that to those who have realised this aspect of the matter in their own experiences, Spiritualism is too sacred a thing to be thus dragged down to the mire, and Spiritualists the most unlikely to turn detectives, or pollute their coffers with blood money!

But why rail at the Spiritualist, because, as the result of painstaking investigations, his fuller knowledge makes it impossible for him to turn bloodhound? Why fret and fume like a spoiled child, because its "brilliant idea" cannot be gratified?

Spiritualists do not claim a monopoly of these psychical powers! They are free as the air we breathe, for all who care to develop them, and may be possessed and exercised whether communion is held with spirit people or not; they are none the less normal because of the prevailing ignorance concerning them; while it may be quite possible that there are many sensitives, who, having developed these faculties upon the mundane plane, could, probably, crown with success your pressman's "idea of magnificent brilliance!" But I venture to say that in all such cases, the spiritual calibre of the individual would be stunted, and there would be more or less of moral obliquity.

As to capital punishment, it surely is not a new thing to meet with those who object thereto! I did not tell your interviewer that the objection is shared by "many members of the Psychological Society," although this would be true, but that it is shared by a large number of people; it is by no means limited to Spiritualists, while my own objection antedated my adoption of Spiritualism by many years. But it is significant that the facts of Spiritualism prove that the trend of reformatory thought in other directions, as well as this, is on the up grade.

Therefore, again, why rail at the spirits because their added experience indicates the defective basis of a legal system, which is only physically punitive, and vengeful towards criminals, instead of remedial and morally educative? The murderer is subjected to the farce of being whitewashed with a faulty theology, and hypnotised into believing that he is a full-blown angel, going straight to glory, instead of being made to work out his redemption, and yield some practical recompense for the support of those who were dependent upon the poor victim. Such a sentence would effectually ensure what, in most cases, is the only compensation in the power of the murderer to make, while the knowledge that he was doing some-

thing by way of expiation of his crime, would exert upon him a strong moral influence for good. Perhaps, also, such a sentence would, with many, be a powerful deterrent from the commission of crime.

I trust this will help to remove from the minds of your readers any misconceptions as to the nature and mission of Spiritualism, and to afford a rational explanation as to why Spiritualists are not desirous for the very doubtful glory which the suggested investigations might yield. The results of inquiries within its own proper domain are already sufficiently ample, and are in no need of extraneous support of this character.

In their attitude towards the various questions of the day—social, political, or religious—Spiritualists are mainly supported by the testimony of the facts which occur in their experiences with such corroborative persistency. When the rest of mankind begin to realise this, and the basis of legal, social, religious, and national life become adjusted harmoniously with those facts, the dawn of an emancipated humanity will appear, and the many evils and incongruities which infest us to-day become things of the past.—Yours truly,

E. ADAMS, President of the Cardiff Psychological Society.

Cardiff, 21st July, 1896.

[Cardiff Spiritualists have had public attention drawn to them by the local newspapers, which have become hysterical, because a murder has been recently committed at Fairwater, and the criminal has not been discovered. A reporter scented an opportunity to make "copy," and published a garbled "interview" with Mr. Adams. The sensation-loving public were dosed daily with all sorts of stuff about the murder, and a reward of £50 has been offered by one "enterprising" journal for evidence that will lead to the conviction of the murderer. We cannot determine the *motive* of this act, whether it is in a spirit of revenge, or merely as a matter of business, but we fail to see where Justice comes in! Newspapers, now-a-days, pander to the baser moods of men, and readily chronicle crime and make criminals notorious, but give scant courtesy to the heroic deeds, to the self sacrificing labours and lives of the earnest and upright people who are the salt of the earth. "The worst use you can put a man to is to hang him," is a sentiment that does not appear to have penetrated the consciousness of a large class of people, and certainly our present prison arrangements are more calculated to brutalise a man than to reform him. Why one crime should be thought to justify another we cannot understand, and on principle we are utterly opposed to our national barbarous system of so-called *Justice*. It was with the utmost difficulty that Mr. Adams was able to secure the insertion of the above letter in one of the papers that have been employed to ridicule and misrepresent the efforts of at least as sincere and honourable a band of earnest truth-seeking and upright men and women as any in Cardiff. Papers which devote space to the demoralising and often ruinous, betting intelligence, can always find room for the blood-curdling details of the latest horror, and daily present one with a sort of Newgate calendar of the vices, villanies, and crimes of the world, regardless of the injurious influence which the perusal of such pernicious details may have upon the minds of the readers, but they cannot be expected to understand the frame of mind, or the spirit, of those who decline to undertake detective work, and descend to the level of the revengeful avenger. "Curses"—and crimes—"come home to roost!" There is no escape from the mental, moral, and spiritual consequences of wrong-doing, whether perpetrated by the criminal or those who, to gratify ignoble motives, would track him down. If the object of the search were not only to prevent the perpetration of other crimes, but to humanise, educate, and reform the criminal, the case would be different. As for the plea that "he must be murdered to deter others from murder," statistics and experience ought to have proved long since that capital punishment, as a deterrent, is a failure. That it does not deter is proved by the murder epidemic through which we are passing.

The recent triple legal murders are a sad commentary upon our so-called Christian civilisation! We follow *in practice* the law, "A life for a life," in theory we profess to imitate one who declared *against* that Draconian code, and taught men to forgive their enemies. We save a man's soul, by proxy, and make him fit to go to God and the angels for ever—but we haven't sufficient faith to believe he is good enough to be trusted to go back into the world, so we swing him "from the gallows to glory"—according to orthodox belief—forgiven by God, but hated and unforgiven by man. When he gets into the other world, and finds he is *not* an angel, not in heaven, but still *himself*, with the consequences of all his past evil thoughts and deeds on his own head, to be atoned for and outgrown, what is likely to be the result of the revulsion of feeling he will experience when he finds how he has been lied to and misled? If a criminal is too dangerous to be at large in this world, are we any safer by sending him into the other world to exercise his evil influence upon earth dwellers? Better reform him before he goes there.—ED. T.W.]

NORTH-EAST LANCASHIRE LYCEUM DISTRICT COUNCIL.—Will all Lyceums in the district note article 6—business—of the constitution. General business to be introduced by motions only. Notice of the same to be sent to the secretary not later than August 7. All reports and returns from Lyceums to be made up to and including the second Sunday in August, and to be sent to the secretary the week following, that the same may be audited and inserted in the secretary's report.—Thos. Wilkinson, hon sec., 5, Church Brow, Clitheroe.

MISS CAROLINE MARTYN, of late years, had become a popular lady speaker on social problems, and was recently appointed editor of a little monthly called "Fraternity." She was earnest, sympathetic, and devoted, and threw herself heartily into the work of a trades union organiser among the women workers in Dundee; but she over-estimated her strength, and an attack of pleurisy found her with little or no reserve force, and, after but a few days illness, her bright and brave spirit passed into the unseen, on July 23. She was thoroughly humanitarian, and worked for the moral as well as economic elevation of the workers. She was much interested in Spiritualism, and strongly attracted to its philosophy. One can but regret that a promising career of usefulness has thus terminated on this side, but thank God death is not the end, and her active spirit will not cease its loving labours for humanity.

ITEMS OF INTEREST.

No reports next week.

Don't miss reading our New Serial.

Read the "Mystery of Malham Towers."

ANOTHER very interesting letter from our old friend Mr. J. J. Morse, next week.

THE "pro" and "con" of Re-incarnation in our next issue. This will interest Theosophists and other occult philosophers.

OF COURSE, no Spiritualist will need to feel "hit" by it, but all the same, the "Practical Sermon," in our supplement, will bear reading and thinking over.

HYPNOTIC mysteries are the fashion just now, and the story, "An invisible witness," is interesting and timely; it is quite within the bounds of possibility and probability.

NEXT week's Two WORLDS will not contain any reports, in consequence of the holidays, but we have an abundance of good things to lay before our readers in lieu thereof.

WE shall in a week or two give the portrait and sketch of Miss Smith, the Manchester medium, who was prosecuted last year. The paper containing these should be a popular one.

LONDON friends, please take notice. Next week we shall print an extremely interesting sketch of Mrs. Bliss, and also give her portrait on the cover. You should circulate this issue freely.

MANCHESTER Spiritualists will most probably have an opportunity of inducing inquirers, Theosophists, and Researchers to listen to Mr. Slater's tests on August 31 and Sept. 1. Particulars later.

LONDON open-air workers who want papers for free distribution in the parks can be supplied on condition that they will guarantee that the papers are not wasted, but judiciously employed so as to do good.

WE have many good things to come, and intend to make things "hum" this autumn and winter, and we want the co-operation of our readers to send up our circulation, like—well—the thermometer on a blazing hot day.

Now is the time to begin to take the Two WORLDS regularly! We will post it to new subscribers for 24 weeks for 2s. 6d., post free. We hope to be "deluged" with postal order for half-crowns. You will get full value for your money.

THE *Banbury Advertiser* published an interesting report of an able address at Knightcote, in the home of Mr. W. Lloyd, by Mr. Deakin, of Birmingham, who bids fair to become a good speaker, as he is an earnest worker for Spiritualism.

WE regret that the stormy weather on Saturday spoiled the reception to Brother Howell at Bradford, as far as numbers went, but not its heartiness. Next week we shall give a synopsis of his address last Sunday on "Immortality; or, the continuity of life."

THE *Clitheroe Advertiser* and the *Times* both gave very nice notices of the first anniversary proceedings of the Spiritualists in that town, and admit that considerable progress has been made. A good report was also given of the speech by Mr. Manning, of Rochdale.

AMONG LONDON mediums Mrs. Bliss has gained a place in the front rank by the success attending the exercise of her powers as a clairvoyant, etc., and in our next issue we shall print a very interesting sketch of that lady's experiences, accompanied by her portrait. London friends, please note!

TO CORRESPONDENTS.—*John Lord*: Next week. Letters intended for insertion in our next issue should reach us not later than Monday morning, long ones should be sent in earlier. *G. W. Blyth*: We have not asked for such addresses; there is some mistake. *Jupiter*: We do not see them; you must be clairvoyant.

NEWS, notes, philosophy, poetry, facts and fancies, smart thoughts, and helpful sentiments are crowded into the Two WORLDS every week, and yet some people only buy the paper occasionally, and thus they miss many interesting items. Reader, won't you buy the paper regularly? It is worth the penny every time.

PEOPLE who only buy "our paper" occasionally miss many good things, and unless they order their newsagent to supply them with the Two WORLDS regularly they will miss the reading of the clever, bright, cheery and stirring story which begins in this issue. Every chapter is full of incident and "go." Don't miss any of them!

IN BORDERLAND for July, Mr. Glendinning reports some interesting results of experiments in psychic photography. Plates that were never placed in the camera, and were merely held by Mr. Duguid and Mr. Glendinning, after being carefully wrapped up by the latter, were found to have portraits upon them when "developed."

OVERSTRAIN.—Mr. Stead, writing in "Borderland," says he has been suffering from nervous overstrain, and has had to leave London to avoid a total breakdown. We have often wondered how he could get through all the work he did, even with the aid of his staff of helpers. We can sympathise with him, and trust he will soon be restored to health.

MR. WALTER HOWELL is meeting with much appreciation wherever he goes, and may be induced to prolong his stay in "the old country," if he is kept busy. He ought to be lecturing every night in the week; he is a real revivalist. For dates and terms for Sundays and week-nights in 1896 and 1897 address him, c/o the Editor, T. W. Office.

THE "Banner of Light," for July 18th, was a "Robert Burn's Souvenir Number," and was full of good things about the people's poet. Here is one quotation well worth preserving: "As almost all my religious tenets originate from my heart, I am wonderfully pleased with the idea that I can still keep up a tender intercourse with the dearly beloved friend, or still more dearly beloved sweetheart, who is gone to the world of spirits."—To De Moore, in 1791.

HAVE you read it? What? Why, "Talks with the so-called dead" of course! No; is it good? Why, certainly! It is good to read for yourself, and just the thing to put in the hands of that friend of yours who is beginning to want to know. Send 6d. to the Two WORLDS office, and get it and read it while on your holidays, and then, accidentally for the purpose, forget it in the boat, or train, or 'bus, or boarding-house, or post it to some one who wants to know. See?

THE testimony of Dr. A. R. Wallace and Mr. R. Hodgson to facts which demonstrate the presence of spirit intelligences, is the best feature of the July "Borderland." Mr. Hodgson confesses himself beaten—at last—and records his conviction that through Mrs. Piper's mediumship he has had proofs of telepathy from the dead.

NOTICE. CHANGE OF NAME.—Pursuant to Act of Parliament, enabling persons to change their names on simply publishing same in a newspaper, I hereby give notice that I do irrevocably drop and discard my name Hugh and my surname Evans. On and after this date my full name is as follows, by spiritual direction, viz., John Owen Starling, 156, Iverson Road, London, N.W., July 17, 1896.

OUR NEW STORY opens well, but there are sensational and thrilling incidents to come which will prove of absorbing interest as the plot develops. It is a thoroughly Spiritualistic story, and quite suitable to these holiday times. Readers will oblige us by recommending their friends to peruse this first instalment, and order the paper to be supplied to them regularly, so that they will not miss any portion of this splendid serial. To new readers we will post the paper for 24 weeks for 2/6 post free.

Reader, don't miss the new story, which opens in this issue. Kindly recommend your friends to read it, you will do them a service. We can unhesitatingly affirm "Malham Towers" is by far the most interesting, not to say exciting, story that has appeared in "our paper." The "Red Cross" was much enjoyed by hosts of readers, and "Malham Towers" will please them still more. If Two WORLDS' readers will each and all try to get us one new regular customer, we shall be thankful for their kind services.

WE HAVE always felt a warm regard for the Quakers—perhaps because the spirit friend who has been our loved and faithful preceptor and "guide" was, in his earth life one of the early followers of George Fox—be that as it may, there can be no question of the great moral value of the sturdy independence of the gallant few who have rallied under the "Friends" banner. In "Borderland," for July, Mr. Stead, has introduced George Fox into his gallery of Borderlanders, and gives an extremely interesting account of his life and work and psychical experiences.

A TABLE MESSAGE FROM CHARLES DICKENS.—Mr. H. W. Lucy, the well known author, and writer of Parliamentary Sketches, has the following story in the London Letter of the *Lincoln Gazette* of July 25, *apropos* of the death of Charles Dickens the Younger:—"I never had any transaction with Charles Dickens the younger, but once, and that under very peculiar circumstances. More than twenty years ago, at a time when table turning was in vogue, I took part in an attempt made by three other earnest seekers after truth to test the *bona-fides* of the mystery. From what followed, I can certainly vouch that it was due to no deliberate trickery. We four sat round a table, which presently conducted itself in liveliest fashion. After a while the usual formula of enquiry elicited the interesting circumstance that "the spirit" at the moment of communication with us was that of the late Chas. Dickens. A peculiarity of the visitation was that C.D. declined to hold communication with anyone but me. When any of the three others joined in the conversation there was no reply. When I took up the examination, answers were promptly spelled out. I have them now somewhere among my papers, written down at the time. I remember the purport of the message was that Chas. Dickens was very anxious for me to make the acquaintance of his son Charles, and bade me call upon him at the office of *All the Year Round*, in Wellington-street. What much impressed me and the others was the boyish, almost babyish, humour of the style of communication. It was a sort of imitation of exaggerated East End talk, substituting W's for V's, and the like. This seemed nonsensical and out of keeping with Dickens' habits. When, a short time after, 'Forster's Life' came out, I found in it many scraps of letters sent to Forster and other intimate friends, in which, Dickens dropped into exactly the same exaggerated colloquial style as his curious message to me. I was so impressed with the incident that I resolved to follow it up. At that time my name was unknown outside a narrow journalistic circle. If I called on the Editor of a then prosperous journal I had no more right to be admitted to his presence than had a passing milkman or 'bus-driver. However, I made the call as bidden, was forthwith invited to the editorial sanctum, and found cordial, acceptance for a suggestion, timidly made, to write an article for *All the Year Round*. I did not then, nor at any time since, tell Charles Dickens the younger how I came to call upon him."

IN MEMORIAM.

In Memoriam Notices not over ten lines in length are published gratuitously. When exceeding that number, sixpence for each additional line will be charged. Ten words on an average make a line. No poetry admitted under this heading.

PASSED to the higher life, Mary, the beloved wife of John Taylor, Harrison-street, Pendleton, on Sunday, July 19. The interment took place at the Salford Cemetery, on Wednesday, July 22. Service conducted by Mr. R. A. Brown, of Manchester, who in well-chosen language referred to the good and noble deeds performed by our sister whilst yet in the body.

MEXBRO'.—In loving memory of Mr. W. Adshead, who, through an accident, passed to the higher life July 23rd. His mortal form was interred at Mexbro' Cemetery July 27th, by Mr. G. Featherstone. He was the President of the Mexbro' Society, and a very able worker, a man who could always give a reason for the faith that was in him.—E. J. Sale.

WE deeply regret the passing on of one of our Lyceum scholars, Elizabeth Alice Hellowell, aged 20, on Monday, July 20. The casket was carried to its last resting place in Rastrick Cemetery on July 22 by eight Lyceum scholars and friends. Mr. Shillito, president of the Brighouse Lyceum and Society, spoke words of comfort and cheer to the bereaved parents and friends at the house, and also offered up a beautiful invocation at the graveside. Our young sister was beloved by all who knew her. She had been a Lyceumist for a great number of years; also a singer in the choir. She will be greatly missed. Much sympathy is felt for her bereaved parents.

THE TWO WORLDS.

The People's Popular Penny Spiritual Paper.

Subscription rates to all parts of the world:—

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

LONDON WHOLESALE AGENTS.

E. W. Allen, 4, Ave Maria-lane; John Heywood, 2, Amen Corner,
Marshall and Sons, 125, Fleet Street; West End Agents, Nichols
and Co., 23, Oxford-street, W.

FRIDAY, JULY 31, 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, Pendleton, Manchester.

A SPIRITUALIST'S COMMENTS ON CHRISTIAN TEXTS.—No. 3.

Matthew vi. 12.—And forgive us our debts, as we forgive our debtors.

THIS text and comment are closely connected with those in the TWO WORLDS of March 6. The words are from the Lord's Prayer, and are more familiar in the Prayer Book version—"And forgive us our trespasses, as we forgive them that trespass against us." The Revised Version is: "And forgive us our debts, as we also have forgiven our debtors," and this is in complete accord with the subject of the last comment, Matt. v. 23, 24, which passage teaches that at the moment of asking forgiveness of God one must not have resentment against any human being.

Spiritualism inculcates forgiveness as fully as Jesus taught it, and probably for the same reason. One so spiritually-minded as Jesus was, and so much in communion with the spirit-world, must have known that reason, though it is not expressly given—namely, that to forgive absolutely and unreservedly raises a person into the spiritual condition which is really what is meant by the somewhat indefinite term "grace." Paul says, "The grace of our Lord Jesus Christ be with you." That grace could not be with any man who bore hatred or malice to another. And Spiritualism also teaches that to retain resentment and to seek after revenge, is to do injury to one's own spirit; to live on a lower plane here, and to carry to the next life so much of the stain and burden of this as to unfit one for the bright and free company of those who have forgiven. So that refusal to forgive drags one down in both worlds, while forgiveness lifts up the soul to peace and calm here, and to a happier sphere in the life immediately following. Jesus forgave his murderers before passing into spirit-life.

It must be admitted that it is not easy to forgive—perhaps there is nothing harder to do. But it must be done, now or later, or there is no progress. It may seem as if this is a selfish way of advocating forgiveness, but motives are mixed in all we do. It would be still harder to preach forgiveness, as it would be to preach righteousness, if one had to say that there was no reward. Even then, virtue would not be without followers. The reward of forgiving is greater spirituality of mind, and forgiveness is not real if sympathy is not felt for the offender, if there is not a sentiment of pity that he should have done that which requires to be forgiven, and a readiness to do him good. We are so acted upon by influences from the spirit world, that I find it easy to believe that the act of giving full and free forgiveness to one who has wronged us will start a wave of ameliorating tendency in his mind. It does not matter that he does not know its origin—he *feels* the thing, and is helped spiritually by it. In this way, forgiveness itself may be a returning of good for evil, and may, like mercy, be twice blessed. And we also may be aided and calmed and strengthened, though unconscious of the cause, by waves of forgiveness flowing in upon our spirits from those to whom we are debtors, and who are cancelling the debt.

It is said that as men who have lived long in the world draw near their end, they crave to be forgiven. We may be sure that those who have that longing forgive in turn. It may be that the feeling is itself a perception of the law of the spirit world into which they are about to enter,

where love is brightness and joy, and the absence of love, darkness and misery. The spirit, about to leave its mortal encumbrance and enter its own abode, may have a strong desire to be free from the weight which hangs upon it from the withholding of forgiveness on the part of others. No one, surely, would refuse to forgive a dying or dead enemy. But forgiveness should not be deferred; let it be given early, and the grace which it draws down be shared by both. And if one who has done an injury has passed to the spirit land, let the message of forgiveness be unhesitatingly sent. It will find its object, and be transferred into comfort and hope. Both worlds have a divine telepathy, along whose subtle medium every impulse of sympathy travels, certain of not going astray.

This doctrine of forgiveness, so strenuously taught by Spiritualism, suggests a reflection which may not be out of place. Spiritualism undoubtedly informs us that each back must carry its own burden, that each sinner must bear his own sin. This I hold to be true, but if the doctrine be too rigidly insisted on, if no qualification be admitted, are we not in danger of making a sort of new Materialism, or Necessarianism, out of our Spiritualism? Is there to be no place of operation for the pardon of God? If forgiveness be so productive of good to forgiver and forgiven as I have endeavoured to show, are we not to ask God to forgive us, will He not do so, and will His forgiveness be without effect? I grant that it will not prevent the natural consequences of wrongdoing, for natural law will have its course. We are not to roll a boulder down a mountain side, and expect the law of gravitation to be suspended in order to avert the physical results. But as we have to undo our own wrong acts by subsequent acts, I must believe that the forgiveness of God is an important element in the task, that by repentance and forgiveness we obtain the best means of accomplishing it, that we receive in that way the greatest spiritual aid, and that we are thus able to press on in progress and the service of our fellow-creatures and fellow-spirits, and to grow into an ever more and more spiritual Spiritualism.

A. J.

MR. JOHN SLATER.

IF AN introduction were needed for the accompanying portrait of Mr. Slater it would only be necessary to recite some of the good work he has accomplished for the Cause, and this has been done from time to time in these columns, and also in *Light*.

Mr. Slater was born in Philadelphia, Sep. 24, 1859. His parents were both English, and were born in Manchester. He has been a public test medium since a boy, and he is now 36 years of age. The gift of clairvoyance has been with him since he could talk, although it was not understood by his people; in fact, his parents, when they did understand, were directly opposed to it, and thus through this gift he was turned away from home, and for days was starving, being too proud to go back and ask for assistance. At this early age he would tell of people who had been "dead" and buried, and of things pertaining to them, especially prophetically. At school, he says, when asked a question he would see the book before him, open at the page, and would unhesitatingly read, his master frequently being astonished at the accuracy of the answer. Thus he became the leading scholar of the village, occasionally correcting his master. These facts are still remembered by the schoolmasters, and can be verified this day if required.

His first professional engagement was at Brooklyn, New York, and when the meeting was over, and the dollars placed in his hand, instead of thanking the giver, the only remark he made was "I have sold myself."

Soon after this, a lady came to him for a private sitting, and Mr. Slater being entirely unconscious, his guides told her she was engaged to be married to a certain Geo. Hobe, son of Baron Hobe, a very prosperous banker, but that she would never marry him, for he would die, and she would marry their sensitive within three years; needless to state that this came true to the letter. Some six months before their child was born, the spirits prophesied that it would be a boy, and even formed his name in pins on the pincushion. This son is now four years of age, and has (according to Mr. S.) even better mediumship than himself. These facts can be testified to by the medical attendant, Dr. James Ward, 824, Geary-

street, San Francisco, Cal., U.S.A., and Fabriola Hospital, Oakland, Cal.

This wonderful medium has given tests from the platforms of the best known halls in nearly all the principal cities in the United States of America, the meetings being reported by the leading daily papers, and all his meetings, according to these reports (which I have perused), have been a series of brilliant successes. It would be as well to state here, that Mr. Slater is the only medium that the daily papers of the U.S.A. have legitimately recognised. At Kansas City, and other places, the mayor has presided at his seances.

Perhaps a very noticeable fact in this portrait is Mr. Slater's nose; this prominent feature of the face was broken by a gang of roughts in token of their dissent from his teaching. Another gentleman of murderous disposition (after being told of matters he thought were dead, and that he did not appreciate) is undergoing eight years in a penitentiary for attempting to kill him with a revolver shot. Mr. Slater, in relating this incident, says: "The weapon was placed right in the centre of my back, and I could not think how the shot missed me, until I saw the man in prison. He then told me, that as he pulled the trigger something pulled his arm up into the air, and he was so frightened that he stood rooted to the spot till he was removed by the police.

Mr. J. J. Morse says, in his "Status of American Spiritualism": "Mr. Slater will hold an audience of two thousand people two hours at a time, narrating to them the names, particulars, and events of departed people, with such accuracy and variety that one almost fancies that he is a wizard, by all considerations he is to be accounted the most remarkable for his phase of mediumship of any person at present before the public." In fact, one cannot refer in too glowing terms to Mr. Slater's work as a medium, and the high quality of his gifts.

B. B.

PROSPECTIVE WORK OF THE SPIRITUALIST'S NATIONAL FEDERATION.

IT MAY not only be permissible, without infringing upon the official duties of the new Executive of the Spiritualist National Federation, but in my opinion desirable from the standpoint of societies and individual workers, to make a general summary of the practical issues arising out of the recent Conference, as affecting those who wish to aid in the accomplishment of the many objects, both old and new, that are now invested in the Federation, and it may also assist in some small measure to lighten the arduous task of its organising secretary when the time comes, as I hope it soon will do, for him to approach associate members and affiliated societies to construct and set in motion the new machinery of the proposed District Councils. I cannot but think that the 4,000 Spiritualists represented at the Conference desire to know more about the resolutions their 55 delegates voted for and against, and as the delegates themselves for want of time were unable to fully question and discuss the several matters of propaganda work, district councils, qualification of speakers, educational methods, legal status, etc., the Executive have little for their guidance in the way of suggestions and recommendations except the bare resolutions passed. Two sessions of three hours each for a National Conference to dispose of twelve months' business, ventilate new plans and important subjects is altogether insufficient, and imposes a painful duty upon the chairman to close useful discussions, besides running the possible risk of causing a wrong decision for lack of information. On this latter point, however, there has as yet been nothing to regret, for while the Conference enlarged the objects and scope of the Federation, and gave to the Executive a vast amount of *prospective work*, it did not commit itself to new laws or legislation, but at the same time I take it that it did morally commit itself to share the responsibilities it imposed upon its Executive. It is all very gratifying to listen to the reports of work done, such as those of Messrs. Swindlehurst and Rooke, and to kindly sanction the doing of still more, to enjoy the nice refreshments provided, to make one's self agreeable at the social meeting, and thoroughly enjoy the fine speeches, and finally to pronounce it a "success," and anticipate a similar treat next year—all this would, doubtless, win over the "free lance" agitator, and inspire all with confidence and delight.

But now that all these good things are over, the

question that presses heavily upon those actually engaged in the work is: What are you—the 55 delegates, the 4,000 Spiritualists, and all those who are not yet associated with the Federation—going to do during the next 12 months? Now, it is clear, without another word of explanation, that each Spiritualist and Society, can, by the aid of this national body, perform, as it were, a *double work*; while pursuing their own course of action with absolute freedom, in their own way, they can, as an associate member, become an organic particle, or to combine as a council, become a distinct organ with a special function, belonging to a national organisation, performing work that *cannot* be accomplished single-handed.

We have already seen what can be done by one organising secretary, who, during a period of eight months, has held 5 meetings a week, averaging a cost the to Federation of 2s. each. I believe the proceeds from Mr. Slater's seances in Liverpool will cover the cost of 50 meetings. Just in exact proportion to the financial support given, so can the Federation increase the workers to two, three, and more organising secretaries, until every hamlet, village, town, and city in the kingdom, has received the message of Spiritualism. Two other questions, besides propaganda work, have now come to the fore: those of the education and development of mediums and speakers, and "Legal Status." Nothing was more marked at the Conference than the strong, demonstrative feeling against incompetent public speakers, it looked as though the old prejudice against paid speakers had died, and there was now a demand for *quality* instead of *cheapness*. Although people's notion of fees vary so. Some months ago, in a certain district, it was decided to advance speakers fees from 2s. 6d. per Sunday, to the magnificent sum of 5s. No wonder friend Armitage thought they had better "sit" in the interest of the poultry yard rather than the spirit-world. Of course no one wishes to disparage or underrate honest effort, and the question of character is as important as intellectual ability; that was the gist of Mr. Johnson's amendment to the proposed Board of Education, and the final substitution of a published list of approved speakers will be helpful, until superseded by a comprehensive and complete educational scheme.

A. J. SMYTH.

SPECIAL REPORTS.

SPIRITUALISM IN BOOTLE.

There was a large attendance at the weekly service of the Bootle Society of Spiritualists, in the Masonic Hall, Merton-road, on the occasion of the visit of Mrs. H. T. Brigham and Miss Belle Cushman. Mr. J. Dibbles said they would remember the phenomena that Mr. John Slater gave them. Well, Miss Cushman's were much the same. They were entirely original: they were not made, written, or planned by anyone. She gave them from a source entirely her own, and he was sure they would be pleased and benefited by what they heard. Miss Cushman said she had no fixed subject, but she had just been thinking what would be the first sensation of a liberated spirit. She would, therefore, call her recitation "Freed from the body." The poem, which was couched in effective language, was recited with clear intonation and rare elocutionary ability. The chairman next introduced Mrs. Brigham, saying that he did not know what her subject was, in fact, she did not know herself. But he was sure they would hear something that would edify them. That they were able to attract such a large gathering as that on so warm a night showed they were exciting some interest in the place. Mrs. Brigham said the chairman had stated that she did not know the theme on which she was going to address them. Well, she really did not. She went on the old scriptural truth, "Take no thought, the words shall be given you." Some familiar words had, however, just come back to her from the past, and those were, "Lo, I am with you always, even unto the end of the world." They had a halo of sacredness about them, and to them they possessed a special beauty, because they presented a spiritual truth. What did it mean? Jesus would be with his apostles, his beloved, even unto the end of the world to come? Let them consider the morning of life, the end of the world, and the sweet communion of spirits. Those who were sitting there that night were spirits. They would not have to wait till they were cold and rigid. They were clothed with mortality now, but they would by-and-by be stripped of that. They would go from this land to another, but they need not wait for that to find that they were the sons and daughters of God. They were spirits in this life. They might doubt that, but whatever they believed or doubted, they should believe in spiritual manifestations. Every time their eyes opened, their ears heard, their lips moved, they were showing spiritual manifestations. The time would come when that wonderful "ego" went out, and left the dust behind it, and that was what they called death. But when they did change into death, it would only be for a brief period. They would hardly have said "Good night" on earth—almost, indeed, as they were speaking it—they would hear the angels giving them greetings, and welcoming them with the "Good-morning" of the skies. Continuing, the preacher said the end of the world was not to be on any particular day, on any particular time, or in any particular locality, but would come to every man, woman, or child when the

spirit rose delivered from the body. When that spirit left the mortal body, that would be the end of the world to each of them, and be the dawning of a new life. Might all present find beyond this life joy and glory in the beautiful world above, and while on earth, with angels watching over them, might they make their lives full of kindly thoughts, deeds, and words, always bearing in their minds the text, "Lo, I am with you always, even unto the end of the world. Mrs. Brigham subsequently recited a beautiful original poem on the subject of "Sympathy," that being the theme suggested by one of her audience.

THE THEOSOPHIC CRUSADERS—IMPRESSIONIST OPINION.

SIR.—The Summer of 1896 will long be remembered for a host of good things. Our tight little island, sparkling like a gem 'mid silver seas, has been radiant for many weeks with sunshine, and redolent with the rich perfume of honey-laden flowers. So wonderful a feast has nature provided this beautiful year, we fain would wish eternity were one long summer's day. At no period within the Christian era has there existed so intense a desire to dive into the mysteries of soul life; physical science is even now competing with metaphysics in this search for the soul. Miss Alice Binks, recently, kindly invited me to visit her beautiful residence at Westoe, and specially requested that I would also invite any and all individuals of advanced type, who would like to meet the American contingent of Theosophic "Crusaders." To psychic insight and characteristic rationalism, this lady adds real spiritual endowments of a superior order, her elegant parlours often being the trusting centres of active occult congratulations. While styling herself a "real Theosophic chola," and an ardent disciple of the ascended heroes, H. P. B. and W. Q. J., she yet remains the firm friend of and sympathiser with mediums, who may not yet have attempted to tread the "path." Therefore, I was not astonished when my friends and self entered her home to find a goodly number of psychic people, old and new. We were informed by wire that the "Crusaders" were detained in Middlesbro', but the mediumistic energy being abundant, Bro. Curry, of Ashington, interested the company with psychometric impressions, and I am uncertain whether this was not more enjoyed than the ponderosity of the lady adepts who afterwards lectured us. After a practical exercise of our gustatory organs, as through the kindness of Mrs. Binks, lunch was provided, the four stately Americans, accompanied by Mesdames Tingley and Wright, appeared, to whom we all received a pleasant introduction, the former lady being named as the legal successor of H. P. B., and consequently a rival of Annie Besant, who, I find, is "not wanted" by a large section of Tyneside Theosophists. I remain un instructed as to the reason, but one thing is certain, the sublimities and subtleties of this *New Wisdom Religion* have failed to eliminate crude jealousy and self seeking.

At a public meeting in the Congregational Hall, South Shields, in the evening, three-fourths of the audience were either Spiritualists or persons tinged therewith. The addresses were ably put from the Theosophic side, and it required considerable attention to follow the mental gymnastics of the various speakers. I should say that their line of thought was a hybrid betwixt German Idealism and Christian Rationalism, strongly spiced with Hindu metaphysics, involving re-incarnative theories, with observations on the use of the will, etc. The addresses gave me the impression of an excellent attempt to spread the net for recalcitrant Christians, as many of the observations were a sort of galvanised Hebrewism, minus, of course, the usual "Faith," "Christ," and "Blood." Ancient mysteries were hinted at, but none divulged. Theosophy was exhibited as a practical system of thought, suited to the occident, but I doubt that the Oriental Buddhism, with which it was saturated, will dim its splendours in the West. Whatever virtuous English thinkers may lack, they loathe superstition and speculative assumptions. Religion, with common sense folk, does not involve dogma, or mere postulates, but goodness and character, all the rest being "leather and prunelle." Bro. Hargrove, however, stripped off a good deal of the nonsense taught by "our Annie," in the "seven principles," as being superfluous and unthinkable, and his remarks relating to the laws of thought, will, and the primary basis of spirit were in good order, and left a good impression. Mrs. Wright offered some fine ideas on charity and toleration, which gave general satisfaction. But although, through Mrs. Binks' kindness, the Spiritualists really made the audience (and I am informed such was the case in Bradford and other towns), the Spiritualists got small recognition from the platform. By repeated experiments and public work, they have made a popular study and exposition of occult problems possible; nay, they have really formulated a science of man's nature and progress, but these somnolent "Crusaders" omitted the whole thing. Query: How could we have a science of the spiritual without a cultivation of the psychic power, with spirit communion thrown in? Yet in the face of this fact, the very name was purposely omitted from the platform, except when we managed to get in an inconvenient question, which brought only a half-hearted reply. I find in meeting Theosophists they generally rush the gamut of speculation, but scorn the psychic facts which form the base. Should their acute assumptions turn out to be correct, they will be wonders indeed; but how shall we test them? The patient, scientific experiments conducted by Spiritualists, both in the New and Old Worlds—so far as laying a base is concerned—will do them lasting honour. I would respectfully ask Mrs. Binks, or any one of the Crusaders, how it comes that they deny the desirability of psychic inquiries, especially in relation to incarnate entities, when, of necessity, some base of fact is required for their unprecedented and astonishing speculations. They refer us to life upon other planes, but Spiritualists, practical in their methods, explore life from planes within their comprehension, and the chief compliment which we can pay Theosophists is that they are wilfully kicking down the ladder which leads to practical results. The idea of universal brotherhood sounds beautiful, but it is not new. We will see whether our friends will develop it in a higher form than is attained by Christians; but their own torn and divided ranks look bad. In conclusion, thinking over the results of the meeting with the "Crusaders," my verdict is, that it marks an advance of thought upon the lines of Christianity,

but fails to add any new ideas in practical science or philosophy. It is not equal to Spiritualism in presenting a clear and comprehensible science of psychics. What it teaches in ethics is not new, and who of all its disciples, will affirm that its occult theories are rigidly accurate? Therefore, until tested, we must say, "Not proven."

For many years I have been accustomed to hear from the lips of our most capable exponents the best features of the philosophy now proclaimed as Theosophy (minus, of course, the so-called "seven principles" and reincarnation), but let anyone read the article by Mrs. Besant, in "Borderland," for July, on "What happens after death"? and Mr. Leadbeater's article on "The other world," and I fear an impression will be created that about such teachings there is immeasurable insanity. What a contrast with those papers is Mr. Richard Hodgson's common sense account of his inquiries through Mrs. Piper. Let us as strong, healthy, common sense inquirers, only accept in spiritual science what we can prove, the ethics will be sure to take their true place. Such experiments await us at our very doors, we need not make a pilgrimage to the Ganges to test them. It has been the crowning glory of the West, by the inductive process, to utilise the study of metaphysics in a practical direction, and by such an embodiment of our thought to work out in physics the vast progress of Western intelligence.

W. H. ROBINSON.

RECEPTION TO WALTER HOWELL.

UNDER the auspices of the Yorkshire Union, a meeting was convened to welcome Mr. Walter Howell, after his sojourn in the United States of America, on Saturday last, July 25, in the Temperance Hall, Bradford. Unfortunately, the day was unfavourable, as the rain came down in torrents, and Halifax offered a counter attraction in the royal visit, to which many of our friends journeyed. Shortly after 4-30 a moderate company sat down to tea, amongst whom might be seen prominent Spiritualists from different parts of the county, old workers and new. The tea was served in the room used by the Temperance Hall Spiritualist Society.

About 7-30, Mr. BRADBURY, of Morley, took the chair, and was supported by many of the officials and members of the Yorkshire Union. The proceedings were opened by a hearty rendering of the well-known hymn, "Nearer, my God, to Thee," which was followed by a grand invocation by the guest of the evening.

The CHAIRMAN then spoke of the purpose of our meeting together, and bore eloquent testimony to the noble personal characteristics of Mr. Howell. He hoped we should be able to keep him in our midst, find him plenty of work, and, as a result, win over to our Cause, those who can only be attracted by the able exposition of our grand philosophy.

Mr. PARKER, in a clear and sympathetic address, gave voice to our expression of welcome to our friend and guest.

Mr. A. MARSHALL ably followed. After another hearty blending of voices, Mr. HOWELL rose, and was greeted with hearty and prolonged applause.

During the time he occupied the attention of his many hearers, he gave to us many gems of philosophic thought, interspersed with flashes of humour, which we should have been pleased to have placed before your readers verbatim. He said that the gathering was reminiscent, old associations and friends seemed to present themselves. He was going to be himself; if he was inclined to be merry, he would be merry; if he felt disposed to be solemn, he would be so. Seventeen years ago he came to Bradford, and met at Charlotte-street a man called Jarvis, who was something of a phrenologist. Jarvis said to him: "You have no veneration; the angel Gabriel himself could not make you pray." Mr. Howell did not know but what there might be some truth in this. He could venerate that which was worthy of veneration. That which was false and unworthy he would hate with a lasting and inveterate hatred.

He felt, somehow, that he was in a sense adopted by Yorkshire. Homeless, fatherless and motherless, yet he had always had a home in the warm hearts of the people. There had been times when tempting offers had presented themselves to keep him away from his old friends, but dollars did not weigh when "God bless you's" were in the scale. From the Atlantic to the Pacific he had made friends, but those friendships had not obliterated his memories of Yorkshire. Yorkshire folks could do some things better than anybody else, and some things worse (a sentiment he seemed inclined to withdraw after the collection). In the summer of 1887, the Yorkshire friends had, in that very hall, presented him with two albums, which contained the portraits of many whose faces were dear to him.

The Christians had owed it all to Jesus, doing little or nothing themselves, and he was afraid that many Spiritualists wanted the angels to do everything for them. The great religions of the past had appealed to the emotional in man's nature, Unitarianism, Socialism, etc., to the intellectual. But man has also a will, and he should be taught to use it, as that was the greatest of human powers. He did not look on a drunken man as a sick man, but as a weak man. You cannot have reformation without information, neither can you have regeneration without generation. Some dreamed that the world would be mended and things put right by a re-adjustment of social conditions; but that was not so; people must be taught and informed, the true aspects of life shown to them, and only by those means could the emancipation of the world's people be secured.

Many other inspiring expressions were given to us, of which the above seem to come most readily to our memory.

Mrs. Stair, Mr. W. Hopwood, Miss Hunter, Mr. J. Collins (president of the Yorkshire Union), and others contributed to the success of a gathering which, in spite of a certain degree of disappointment at the paucity of visitors, was a memorable event in the history of Yorkshire Spiritualism.

JOHN SMITHSON, sec., pro tem.

THE TWO WORLDS penny pamphlets are all interesting and instructive: we will send a parcel containing one of each of "Does Man Live after the Death of the Body?" "An Investigative Study of Spiritualism" "The True Basis of Spiritualism" "Homes in the Hereafter," "Man's Message to Man," "Re-Incarnation," post-free for 6d; or, including Mrs. Keeves Record's "Remarkable Mediumistic Experiences" post free for 8d.

LONDON NEWS AND NOTES.

BATTERSEA PARK. Open Air League.—Afternoon meeting prevented by the storm. An opponent, from the Protestant Alliance, with strong lungs, unintentionally gathered a good audience for us. Messrs. Wyndoe, Adams, and Boddington gave good addresses. Next Sunday at 3 and 6-30, same speakers, near the band stand. Received and distributed parcel of literature from Mrs. Brown.

102, CAMBERWELL ROAD (Mrs. Clark's).—26: Mrs. Perry was the medium, and under control by "Topsy," she gave clairvoyant descriptions, advice as to health and private affairs, and prescribed for those who were weak or suffering. Mrs. Perry is an excellent medium—patient, persevering, and, in most cases, successful.

CAMBERWELL. Surrey Masonic Hall.—We were pleased to welcome our energetic friends, Mr. and Mrs. Brenchley. The former gave an interesting address upon "Spirit return," reminding us of many historical records from all countries, and through all the ages down to our present-day facts, all bearing the same message, "The immortality of man." Mrs. Brenchley kindly gave a few descriptions of spirit people. All were recognised, either at the time or acknowledged afterwards.

CANNING TOWN. 2, Ford's Park Road.—22: Mr. Claguo, from the North of England, related experiences to an interested audience. 26: A good audience welcomed Mr. Robson, who dealt with subjects from the audience. Mr. Robson is sadly in need of help, he is a Spiritualist of thirty years standing, and assistance would be thankfully received. His address is 26, Bournemouth Road, Peckham, S.E.

CANNING TOWN. 47, Hermit Road.—23: Address from Mr. Shaw's guide. 26: Mr. Weedemeyer dealt in a masterly manner with subjects from the audience. Spiritualism has made great progress here, through the noble efforts of our pioneers, Mr. and Mrs. Weedemeyer, one strong society having formed from the parent stem. We are about to form another. Experience meeting next Sunday.

CAVENDISH ROOMS. 51, Mortimer Street, W.—An educational and highly enjoyable evening with Miss Rowan Vincent, whose address, entitled "The Land of Promise," was one of the very best we have heard in Cavendish Rooms. Bright, original, and instructive to all. Clairvoyance at close most successful, only three unrecognised.

EDMONTON. Beech Hall, Hyde Lane.—Mr. R. Brailley's guides dealt in a masterly manner with subjects from the audience: "Speak out for truth," and "Spiritual teachings," also a poem on "Spiritual love," and gave successful psychometry.

FINSBURY PARK.—Open-air work, Sunday morning. Messrs. Brooks, Davis, and Rodgers addressed the meeting. Sunday next, 11 a.m., as usual.

81, FORTRESS ROAD, N.W.—Mr. H. Waller gave an exhibition of spirit sketches to a highly appreciative audience. Mr. Waklor produces drawings of the spirits he sees clairvoyantly. A good many of his sketches have been recognised. Mr. West had kindly sent a few spirit photographs. Mr. Dale delivered a short address, affirming that those who want spiritual tests must live spiritual lives. Mrs. Spring and Mr. Walter followed with clairvoyance.

ISLINGTON. Wellington Hall.—Evening, Mr. Rodger, chairman, read an extract from the "Eternal Life," by M. J. Savage. Messrs. Schaknitz, Emms, Davis, Brooks, and Harris also took part in the service.

STRATFORD.—Mr. Veitch gave a very interesting address on "Spiritualism and the Bible," and, need I say, was again much appreciated.—Annual excursion, on August 22, to Epping Forest, by brakes. Tickets, 2s 6d., and 1s. 6d. for children, including tea, dancing, etc.

ON TUESDAY, July 21, Mr. Slater gave another of his public sances at Cavendish Rooms, London. This remarkable medium is becoming so popular in London, that it has been necessary of late to close the doors long before the commencement of these sances, in order to avoid the overcrowding and inconvenience that would necessarily accrue. I have noticed too of late a great number of theologians seem interested, and attend regularly.—B. B.

PUBLIC SEANCE BY MISS MCCREADIE.—On Saturday evening last, at a public circle for clairvoyance and psychometry, in a large seance room of the Marylebone Society, at 7, Regent-square, King's Cross, clairvoyant descriptions were given by Miss McCreddie, in her normal state, and subsequently small articles handed up by the sitters were psychometrised. Some of the delineations were really brilliant, and caused the greatest satisfaction to the recipients, who received not only convincing tests, but valuable advice of a kind that could only have been dictated by a phenomenal insight into the peculiar circumstances of each case. The circle was held under the auspices of the Marylebone Society.

MANCHESTER AND SALFORD.

ARDWICK. Tipping Street.—22: Miss Knight gave remarkable clairvoyance and psychometry. Wednesday next, Mr. Pearson. 26: Mrs. Dixon delivered good addresses from the hymns sung by the congregation, and gave good psychometry.

BRADFORD. Church Street.—Better attendance last night, when the guides of Mr. Crompton gave an address; excellent psychometry and clairvoyance.

COLLYHURST STREET.—21: Miss Cotterill conducted a large circle. 26: Mrs. Hyde gave very pleasing discourses, and her clairvoyance was most remarkable. Miss Pollard sang "The children's land" in her usual pleasing style. *Lycium*: Morning and afternoon well attended. Marching and callisthenics splendidly done.

GORTON. Ainsworth Street.—Pleased to hear Mrs. Uren's controls on "The Summerland," followed by good psychometry for ailments. 8-15 p.m., public circle. Madam George gave good clairvoyance. Magnetic healing was performed with satisfactory results. Sufferers are invited. Good test by Miss C. Griffiths.

HULME. Junction Street.—Thursday: Mr. W. Lamb gave psychometry. Sunday: address by Mr. W. Lamb, and clairvoyance; after-circle. Monday: Mr. Ben Plant, after an amiable address, gave clairvoyance. Monday next, no meeting.

LONGSIGHT. Gray Street.—21: Mr. Wright gave a good dis-

course on "We then that are strong ought to bear the infirmities of the weak." 26: Mrs. Kay, of Blackburn, discoursed on "What must I do to inherit eternal life?" Clairvoyance all recognised.

OPENSHAW. George Street.—An enjoyable time with an Old Friend. Morning subject—"The aim of Spiritualists;" Evening, four questions from the audience were dealt with in an intellectual manner. Psychometry good. After circle, well attended. Mrs. Booth and Miss Barlow gave clairvoyance.

PENDLETON. Spiritual Church.—"The soul of things" was the subject chosen by Mrs. Britten, and rendered in that majestic manner peculiar to this lady. In the evening, written questions were answered, to the great satisfaction of those present.—F.J.

SALFORD.—22: Circle, Madame Henry gave satisfaction to many inquirers. 26: Mr. Wm. Davies read from the current number of the T.W., an article by Mrs. Wallis, commenting thereon in his usual practical manner. Miss Allen discoursed in prose on "Life here and hereafter." Several clairvoyant descriptions were nearly all recognised. Bright and hearty singing characterised a most happy meeting.

PLATFORM RECORD.

ACCRINGTON. St. James' Temple.—Miss S. Butterworth's control gave excellent addresses on "Stand for the right" and "Spiritualism"; never heard to better advantage. Good clairvoyance and psychometry.—A. S. Barnes.

ACCRINGTON. Whalley Road.—Mr. Davis' guides gave good addresses on "Spiritualism, its uses and abuses," and "My Father and your Father, my God and your God." Monday: Mr. Davis gave short, stirring addresses, and very successful psychometry and clairvoyance.

ARNLEY.—21: Mrs. Emma Hardinge Britten spoke on "Spiritualism, the religion, science, and reform of the Nineteenth Century," and answered questions from the audience to the satisfaction of a very large assembly. 26: Mr. J. C. Spencer discoursed on "Natural and revealed religion" and "Three Hebrew children." Audience delighted.

ASHTON.—The control of Mr. George Smith gave good addresses. Evening, subject chosen by the audience, "The four worlds: political, social, religious, and spiritual." Also named a baby.

ATTERCLIFFE.—19: Mr. J. Gibson gave good addresses and psychometry. 26: Miss Foster gave very good discourses on "Life in Spirit land, and how I have found it," and "Spiritualism, does it elevate the soul?" Very interesting clairvoyance.

BARNOLDSWICK.—Grand clairvoyance by Mrs. Foran. Nearly all recognised.

BIRMINGHAM. Bloomsbury.—19: Mr. Rooke kindly addressed very interested audience on "Personal experiences of Spiritualism." 26: Mr. Brian Hodgson's address on "The Spiritualism of the New Testament" very much appreciated.

BLACKBURN. Northgate.—A good day with the guides of Mrs. Best, who gave striking clairvoyance, and in some cases full names. *Correction*: Last week reported Mrs. Marshall as medium; should have been Mrs. Summersgill.

BLACKPOOL. Liberal Club, Church Street.—Mr. John Walsh gave really good addresses, followed by clairvoyance and psychometry.

BOLTON.—26: Miss Schofield, of Rochdale, gave addresses on "The harvest is great, but the labourers are few," and "Spiritualism of love, light, and liberty," both listened to with close attention. Clairvoyance very good, mostly recognised.

BOOTLE. Liverpool.—Mr. Samuel Featherstone responded to our call, and gave very interesting lectures on "Spiritualism: its philosophy and facts," and "God, man, and immortality," both thoroughly appreciated. 19: Miss Cushman's recitation, "Freed from the body," was highly appreciated. Overlooked in haste to get away to picnic (20th) to Ruby Mere, which was very successful, about forty members and friends well delighted with the day's outing.

BRADFORD. 421, Manchester Road.—Mrs. Summersgill, for the first time here, delivered good addresses on "Where is the kingdom of health?" and "What has Spiritualism done for the people?" Good psychometry to good audiences.—J.A.

BRADFORD. Walton Street.—26: Two good addresses by the guides of Mr. Williamson, much appreciated.

BRIGHOUSE.—26: Memorial services in respect for our young sister, Miss Helliwell. Mrs. Midgeley's inspirers gave a beautiful address, speaking words of comfort to all, especially to our dear sister's parents and companions, assuring them that she was not dead but had arisen. Special hymns were sung out of the new hymn books by the choir. Instead of the usual reading, our president, Mr. Shillitoe, selected a musical reading out of the Manual.

BRISTOL. 136, Grosvenor Road.—Pleasant circles, two strangers present. Mr. Hooper's control gave advice and clairvoyance, two other mediums again controlled.

BURNLEY. Hammerton Street.—Mr. Swindlehurst, of Preston, spoke on "Intuition" and "The ideals of man," both dealt with in good style, calling forth the feelings of the audience.—C. E. J.

BURY. Georgiana Street.—Mr. Standish read excellent lessons on "Spiritualism, its glad tidings to mankind," and "The gospel of Spiritualism." Both services well appreciated. Very good psychometry.

CAMBOIS.—Mr. Thomas Ashton, of Newcastle, lectured in the Mechanics' Institute Hall, at 2 and 5-30, on "How I became a Spiritualist," and "Our Detractors: our duty." Highly appreciated. Mr. Murday ably presided.

CARDIFF. St. John's Hall.—26: We were again privileged to listen to our good brother, G. H. Bibbings, of Plymouth, whose guide gave masterful and eloquent addresses upon "Mediumship," and "Wanting, is what?" which were listened to with manifest interest, the high ability and great earnestness of the speaker powerfully enforcing the lessons conveyed. Mr. Bibbings also rendered choice recitations in a most finished manner.

CARDIFF. 100, Cowbridge Road.—19: Trance address by Mrs. Williams on "Man, know thyself." 26: Trance address by Mrs. Williams on "The heavens declare the glory of God, and the firmament showeth His handiwork." Clairvoyance very good.

CARLISLE.—Mrs. Lambert, of Burnley. Afternoon, our chairman read a poem from Longfellow. Mrs. Lambert, of Burnley, gave clairvoyance, and at night, related her experiences, and gave clairvoyance to members and friends.

CASTLE GRESLEY. Princess Street.—A grand time. Mrs. Place, of Leicester, discoursed ably on subjects from an intelligent audience. Marvellously good clairvoyance and psychometry. We hope for good results in the near future, and expect Mr. Swindlehurst. Some have testified to the truth from that meeting. If there is any medium passing this way who will give us a call, if we can arrange for a meeting, we will.

CLITHEROE.—Sunday last we were again favoured with the attendance of the tract distributors, at the entrance of our hall. The tract given out in the afternoon, "The settlement of sin," furnished a splendid subject for our speaker, Mr. Craven (our president), shewing that we had to settle for sin ourselves, and not, as the tract said, by the blood of the Lamb. Evening subject: "Christianity and Spiritualism," followed the afternoon very well. Both subjects were ably handled. This was Mr. Craven's first appearance on our platform as the speaker, and he was quite a surprise, all being highly pleased. Sunday next, owing to an open-air concert, postponed from last Sunday, we shall only have evening service, which will be a musical one, given by a number of the instrumentalists from the concert. Good time expected, and hope we shall have more tracts.

DARWEN.—Mr. Wilson, of Hyde, delivered good address. Miss M. Bury, of Darwen, gave good clairvoyance.

DERBY. 67, Upper Dale Road.—Good meeting; Mrs. Foster's controls spoke well on "Jesus and the woman of Samaria." Clairvoyance good. Wednesday's circle conducted by Mrs. Foster; afterwards clairvoyance.—W. H. B.

FELLING. Hall of Progress.—Mrs. Stansfield presided, and Mr. J. Hall dealt with subjects from the audience, viz: "What is God, and where is he?" "Man's duty to man," and "What relationship is Spiritualism to Christianity?" and gave great satisfaction.

GATESHEAD. 47, Kingsboro' Terrace.—23: Good meeting. Clairvoyance and personation by several mediums, all recognised by friends. 26: Grand time with the guides of Mrs. Young, of South Shields, who gave an address on "What has Spiritualism done?" Crowded hall.

GATESHEAD. Team Valley Terrace.—Mr. Wightman's guides gave good address, followed by clairvoyance. Mr. Dixon presided.

HOLLINWOOD.—21; Circle. Mr. Collins, of Royton, conducted. Clairvoyance very good. Sunday: Mrs. Fielding discoursed very well, she is improving both with her clairvoyance and her lectures.

HULL. No. 3 Room, St. George's Hall.—2-30, Mr. Birks presided. Mr. Tetlow's article, "Mediumship," in T. W., was read and discussed. No. 4 Room, 6-30, Mr. Thompson presided. Mr. Birks gave a reading, "Occult philosophy," and Mr. Thompson short address from Matt. vii.—T. L.

HUNSLY. Top of Joseph Street.—A grand day with Mrs. Hunter, who gave good addresses. Her daughter, aged 12, gave clairvoyance and psychometry very quickly and accurately. Room crowded at night.

HUNSLY. 3, Bottom of Joseph Street.—A very good circle. Good addresses given by a friend on "I will arise and go to my Father." Good clairvoyance by our friend Mrs. Abson.

HYDE. Mount Street.—19: A most successful day with our esteemed Mr. Kitson, secretary of the B. S. L. U., truly the children's champion, and the harmonious feeling that prevailed enabled Miss Smith, of Manchester, to give 35 descriptions, 34 being recognised.

LEEDS. 8, Myer's Court.—Address by a friend on "Let your lights burn brightly;" much appreciated. Excellent clairvoyance by Mrs. Eastwood. After meeting, good results.—J. H.

LEEDS. Progressive Hall.—17: A good time with Mr. Kidd, Mrs. Smith being ill. 26: Mrs. Levitt's guide spoke on "Mist and shades alone divide us," and "Eternity," and named the daughter of Mr. and Mrs. Hadcock, Harriet; spirit name, "Lily."

LEICESTER. Town Hall Square.—Mrs. Rennie, of Manchester, gave three very interesting addresses, morning, afternoon, and evening, to large audiences, also clairvoyance. 27: Clairvoyance and psychometry to large gathering. Our Society is much indebted to Mrs. Rennie for the amount of work she has done during her short stay.—H. Clark.

LEICESTER. People's Hall, Millstone Lane.—26: Mr. J. Chaplin gave an interesting address on "They that be whole need not a physician, but they that are sick," applauded. Good clairvoyance by Mr. Bunney.

LEIGH. Newton Street.—Mr. Mayoh's guides discoursed on subjects from the audience, "The handwriting on the wall," "What is evil?" in his usual lucid and masterly manner, everyone well pleased; their good wishes follow him through life.

LIVERPOOL. Daulby Hall, Daulby Street.—Mr. J. B. Tetlow. Thoughtful addresses, clairvoyance and psychometric delineations excellent. Moderate attendances.

LONGTON.—19: Flower service. Mrs. Hulme gave good addresses and psychometry to appreciative audiences. On Monday, 110 people sat down to tea, and a public meeting was afterwards held. Mr. Brookhouse, the president, urged upon the members the necessity for unity of effort and oneness of purpose, for the spread of Spiritualism, and the consequent benefit to humanity. Spiritualists have a grand cause and a glorious future if they will only work steadily, and march onward firmly, shoulder to shoulder, with their faces ever turned to the light of truth. Mrs. Hulme urged the necessity for the establishing of a Lyceum, and the training of the young. A most enjoyable week-end was spent, and over £3 were raised towards the reduction of a debt which is standing on the church property.

MEXBRO' Market Hall.—Mr. C. Shaw gave a very good address on "Immortality: its people, punishments, and pursuits."

Psychometry very good. His guides made a few remarks touching the death of Mr. W. Adshead.

MORECAMBE. Bond's Coffee Tavern, Cheapside.—Mr. Armitage gave a good, sound, logical address on "What is Spiritualism, what has it done for the world, and its relation to science?"

NELSON. Ann Street.—Mr. Hartley's guides spoke excellently on "What do we Spiritualists believe in?" and "The harvest is great, but the labourers are few." Mr. T. Wild gave wonderful clairvoyance and clairaudience. Very good collections.

NELSON. Pendle Street.—Tuesday: circle. Mrs. Harwood gave grand tests. Societies would do well to keep this medium going. Sunday, Mr. Sanders gave his life as a missionary. Evening subject, "Man's inhumanity to man." Clairvoyance and psychometry.

NORMANTON.—A good day. Mrs. Beanland discoursed well on "There is no death." Good audience, well pleased. 51 persons stayed to the evening circle, when Mrs. Beanland gave her services for a sick brother. 5s. was collected, which we are pleased to hand over to him. Psychometry at each service recognised.

NORTHAMPTON.—Mr. Ashby, of Leicester, again visited our society, with his usual success, giving two addresses and some good clairvoyance.

NORTH SHIELDS. Oddfellows' Hall.—26: A full house to hear Mrs. Yeeles again, who, after a short address on "Who shall roll away the stone?" gave 21 clairvoyant delineations, 19 fully recognised. The whole highly appreciated.

NOTTINGHAM. Masonic Hall.—Mrs. M. H. Wallis lectured in the morning, and answered questions in the evening. Her replies to certain questions were of high order, anthropomorphism and plenary inspiration being dealt with in an interesting manner. Spiritualism knows of neither, and certainly has a higher conception of the Supreme Being.

OLDHAM. Bartlam Place.—23: Public circle with Miss Knight, of Manchester; successful meeting. 26: Lyceum open session. Evening, service of song, "Her Benny." Reader, Mr. Wilkinson; musical director, Mr. J. Leech; conductor, Mr. W. H. Wheeler. Good attendance.—F. Crompton.

OLDHAM. Coronation Street.—Mrs. Brooks gave very instructive addresses, much appreciated. Clairvoyant descriptions, nearly all recognised.

PARKGATE.—19: Mr. Mason, of Sheffield, delivered interesting addresses, followed by psychometry. 26: Unfavourable weather caused us to have rather small but appreciative audiences. The controls of Miss Cotterill delivered earnest addresses, followed by psychometry, remarkable for its accuracy and usefulness.—E. M.

PRESTON. Weavers' Hall, Walker Street.—Society's third Anniversary. The guides of Mr. E. W. Wallis spoke eloquently on "Spiritualism, a matter of fact, and rational religion," and "Rejoice with me, I have found that which was lost." Mr. Wallis gave a few words of encouragement to the friends to hold fast, and work harmoniously, and maintain the large accommodation they have already provided for spreading the truth. Mrs. Jackson in the evening rendered a solo very nicely, "Sometimes we remember."

ROTHWELL.—A grand day with Mrs. Wood's guides. Clairvoyance very good, nearly all recognised; audience well pleased.

ROYTON.—Mrs. Johnstone discoursed on "Spiritualism, a ray of light," and "Spiritualism, a bridge between the Two Worlds," in a very creditable manner. Clairvoyance and psychometry good.

SEGHILL.—Mr. John Huggins gave an address on "Who are these arrayed in white, and whence came they?" very successfully.

SHAW.—22: Mrs. Fielding, of Oldham, gave a splendid address on "Our home over there." Good clairvoyance, all fully recognised. 26: Mr. Collins, of Royton, gave a splendid address on "Acquaint thou thyself with God, and make peace." Good clairvoyance and psychometry. Mediums, please note, the new secretary's name is Cecil Pears, 32, Cowlshaw, Shaw, Nr. Oldham.

SKIPTON.—Pleased to hear Miss Skipper again. Her subjects, "Light," and "My body," were handled in an interesting manner. Clear delineations were acknowledged by the audience.

SMETHWICK. Central Hall.—26: Owing to the inclemency of the weather, audience rather small to listen to Mr. Knibbs' guides on "Spiritualism, what does it teach?" Most successful psychometry.—D. F.

STALYBRIDGE. Trinity Street.—26: Grand addresses by Mrs. Johnstone, listened to with rapt attention, large, appreciative audiences.

STALYBRIDGE.—Sunday: Mrs. Hulme delivered addresses and delineated good phenomena.

STOCKPORT.—Owing to the passing on to the higher life of Miss Beatrice Williams, a Lyceumist, whose mortal form was consigned to mother earth on Saturday, by Mrs. Hyde, an "In Memoriam Service" was held by the Lyceumists on Sunday afternoon, conducted by Mr. Thos. Edwards, which was most impressive. Mr. Wilfred Rooke delivered a beautiful spiritual address on "Immortality." Evening, selected subjects treated by Mr. Rooke, "Socialism, in relation to Spiritualism," and "Evidences of a future life." Worked out in telling addresses, and illustrated by thrilling stories of mundane and spirit life. Interesting clairvoyance.

WHITWORTH.—26: Mrs. Parson's excellent discourse and clairvoyance gave great satisfaction.—J. A.

RECEIVED LATE.—Bradford, Otley Rd.—Annual Flower Service. Very good addresses were given by Mrs. Waterhouse on "The beauties of nature," and "Was Jesus God." She also named the child of Mrs. Pell, Jane Elizabeth, spirit name, "Violet." Crowded audiences. At the Lyceum session, held in the morning, after the invocation by Miss Arnold, short addresses were given by Messrs. Smithson and Collins. We wish to heartily thank all friends who kindly lent us plants and flowers, also those friends who helped us to decorate the rooms. Duet by Misses Cochrane and Stair. London, Victoria Park, at 11.—Messrs. Emms, Rodger, and others. West Hartlepool.—Mrs. Robinson gave a very interesting address. Derby, Normanton Road.—Miss L. A. Griffin gave a beautiful address and clairvoyance, and, on Monday, solo by Miss Shackleton. Deursbury.—23: Circle. 26: Mrs. Russell spoke well and gave good clairvoyance.

YORKSHIRE UNION PLAN FOR AUGUST.

ARMLEY.—9, Mrs. France; 16, Mr. Hartley; 23, Mrs. Stair; 30, Mr. Pawson.
 ATTERCLIFFE.—9, Mr. Brown; 16, Miss Patefield; 23, Mr. Shaw; 30, Madame Henry.
 BATLEY.—9, Yorkshire Union Conference; 16, Mrs. Shulver.
 BATLEY CARR.—9, Mr. Parker; 16, Mr. Williamson; 30, Mr. Smithson.
 BRADFORD.—Milton.—9, Mr. Hopwood; 16, Mr. Pawson; 23, Mrs. and Sarah Hunter; 30, Mrs. Clough, Idle.
 BRADFORD.—Otley Road.—9, Mrs. Roberts; 16, Mr. Marshall; 23, Service of Song (Little Nellie); 30, Mrs. J. Waterhouse.
 BRADFORD.—Temperance Hall.—9, Mrs. Beardshall (Flower Service); 16, Mr. Hopwood; 23, Mr. Newton; 30, Mr. Bamforth.
 BRADFORD.—Boanton Street. 9, Mrs. Brook. 16, Frank Colbeck (Lyceum Anniversary); 23, Mrs. Russell.
 BRADFORD.—Spicer Street.—9, Mrs. Russell; 16, Miss Walton; 23, Anniversary, Mrs. Beardshall and Mr. Parker; 30, Mrs. Armitage.
 BRADFORD.—St. James.—9, Mrs. Mercer; 16, Service of Song; 30, Mrs. Taylor.
 BRIGHOUSE.—9, Miss Patefield; 16, Mr. Collins; 23, Mr. J. Smithson; 30, Mr. G. Lewis.
 CLECKHEATON.—9, Mrs. Armitage; 23, Miss Hall; 30, Mr. Williamson.
 DEWSBURY.—9, Mrs. F. Colbeck; 16, Mrs. Mercer; 23, Mrs. Brook; 30, Mr. C. A. Holmes.
 HALIFAX, No. 1.—9, Mrs. T. Bailey; 6, Mrs. Green; 23, Mrs. Midgley; 30, Mrs. J. A. Johnson.
 HALIFAX, No. 2.—9, Mrs. Stair; 16, Lyceum Anniversary; 23, Mr. W. Ripley; 30, Mr. Brook.
 HUDDERSFIELD.—9, Mrs. Berry; 16, Mr. Ripley; 23, Mr. F. Colbeck; 30, Mr. Armitage.
 KEIGHLEY.—9, Mrs. Taylor; 16, Mrs. Hoyle; 30, Mrs. Hunt.
 MORLEY.—9, Mrs. Stretton; 16, Mr. Armitage, Flower Service; 23, Mr. Wilkinson; 30, Frank Colbeck.
 ROTHWELL.—9, Mr. Collins; 16, Mrs. J. Crossley; 23, Mr. Long; 30, Mr. Hindle.
 SOWERBY BRIDGE.—9, Miss Lee; 23, Mr. Rowling; 30, Mrs. Robinson.
 SHIPLEY.—9, Mr. J. C. Spencer; 16, Mrs. Stretton; 23, Mrs. Shulver; 30, Mr. Shadforth.
 WEST VALE.—9, Mrs. Waterhouse; 16, Mr. D. Jagger; 23, Mr. J. Brook; 30, Miss Shaw.
 WINDHILL.—9, Mr. Williamson; 16, Miss G. Hunter; 23, Mr. Pawson; 30, Mrs. Mercer.
 YEADON.—9, Mrs. Smithson; 16, Mr. A. Walker; 23, Mr. Teale; 30, Mr. Worsman.
Important Notice.—Delegates, speakers, and all, please note Union Monthly Meetings, movable. August 9th: Meeting; Batley Conference, all day. Large meeting at night. Tea provided. Societies who require Walter Howell, send delegate to Batley meeting.

PROSPECTIVE ARRANGEMENTS.

Terms—Four lines for 6d. per insertion, beyond four lines, 1s., beyond eight lines 1s. 6d. Cash with announcement.

BACUP Society will be pleased to arrange with mediums for 1897 who will oblige for 5s. and railway fare. A. Hurst, 16, Pombroke-street.
 BRADFORD. Central Society, Temperance Hall.—Flower Services on August 9. Speaker, Mrs. Boardshall. The committee will thankfully receive flowers, plants, etc., from friends. Tea will be provided for friends coming a distance. A hearty welcome to all.
 BRADFORD. 421, Manchester Road.—Our second annual Flower Services on August 2. Speakers, Mr. Smithson and Mrs. Webster. Special hymns and anthems will be sung. Plants, flowers, etc., will be thankfully received by Mrs. Webster.
 BRADFORD. Otley Road.—A Service of Song, on Sunday, August 23, entitled, "Little Nellie." Reader, Miss Gertrude Armitage. Service will be conducted by Mr. Armitage. All are welcome. Soloists, Misses Cochrane, Stair, and Mr. G. Wyatt. Collection at the close of each service, 2-30 and 6.
 BURY, Spiritual Hall, Georgiana Street.—Aug. 9: Annual Flower Service and Service of Song, "Gleanings from the Harvest Fields." Flowers and Vegetables thankfully received.
 FELLING-ON-TYNE.—Saturday, August 1, Anniversary Tea and Concert. Tea on table at 4-30 p.m. Adults, 9d; children, half price. Social, 3d. All are kindly invited.
 LIVERPOOL. Daulby Hall, Daulby Street.—Aug. 2: Mrs. H. T. Brigham. 9: Mr. E. W. Wallis. 16: Mr. John Lamont. 23: Mr. E. W. Wallis. 30: Mr. J. B. Tetlow.
 MACCLESFIELD.—Lyceum Anniversary and Floral Services on August 2. 10-30: Speaker, Mr. Thos. Olman Todd, of Sunderland. Subjects, 10-30 a.m., "Boys, Girls, and Angels." 3 p.m., "Poetry and Spiritualism." 6-30, "The Standard of Truth." A cordial invitation to all. We hope to have good meetings.
 MR. SLATER intends visiting Birmingham, Manchester, Liverpool, Burnley, Newcastle-on-Tyne, Bradford, and Nottingham. Will those persons interested, or requiring information, kindly address Mr. H. Rumford, 26, Osaburgh-street, London, N.W.
 SECRETARIES please note. Mr. John Thos. Tetlow has removed to 49, Arthur-street, Rochdale.

WANTED, FOR SALE, SITUATIONS, ETC.

Terms: 6d. per line; three lines, 1s. Cash with advt.

WANTED by Widow Lady (Spiritualist), Situation as Housekeeper or attendant upon invalid, experienced. Address R., Two WORLDS office.

WANTED at once, an experienced General Servant. Age over 20. Knowledge of plain cooking. Small family. Apply Wednesday, Aug. 5, 19, Withington-road, Whalley Range, Manchester.

SPIRITUAL TRUTH and COMMON SENSE.

A PLEA FOR SPIRITUALISM. By BRIAN HODGSON.

Interesting and thought-provoking.—Two WORLDS.
 A first-rate fighting pamphlet.—Light.
 States case with a moderation as commendable as arguments are convincing.—Literary World.
 Terse and logical in style.—Mid. Inst. Mag.
 A strong indictment against ignorant prejudices.—Pop. Phrenologist.
 Hard-hitting, humorous, and convincing presentation of the Spiritualists' case.—The Coming Day. Post Free, Sevenpence.

CORNISH BROS., Birmingham.

"Two Worlds" Publishing Co., Corporation-st., Manchester

* * Magnetism is Life; it Invigorates both Body and Mind. * *
 Mr. and Mrs. Hawkins, Magnetic Healers. At home daily from 12 till 5 p.m. Patients visited at their own homes. Mrs. Hawkins gives Sittings for Clairvoyance, at 16, Harpur Street, Theobald's Road, W.C.—Healing Seances, Sunday morning, 11 o'clock.

NEW CHART OF SPIRITUAL GIFTS & MEDIUMISTIC CAPABILITIES

Most valuable advice upon the different phases of Spiritual Gifts, and how to develop each gift, post free 7d., cloth 1s. 6d.; your special capacities marked therein, 5s. 6d.; written particulars, 10s. 6d.
 "The general information, divisions and descriptions are good, and persons studying mediumship and desiring to develop will here find useful hints."—Two Worlds
 From the author, Prof. Timson, The Hydro. Museum-square, Leicester
 Special terms to medium and examiners.

MR. and MRS. BROOKS,

16, WATERLOO STREET, OLDHAM,

PSYCHOMETRISTS AND HEALERS,

Disease Diagnosed from Lock of Hair. State age and Sex. Herbal Remedies carefully made up.

Terms moderate.

FREE TO ALL FOR TWO STAMPS.

A Valuable Book, giving details of

Dr. Hall's Great Discovery,

for the cure of Indigestion, Constipation, Piles, Fistula, Inflammations, Fovors, Lumbago, Liver, and Kidney Trouble, etc. Without Medicine. Address:

A. MUXWORTHY, 72, Brecon-road, Merthyr Tydfil, South Wales (late of Parkgate, Yorkshire).

MADAME HENRY,

11, LAMB STREET, SHAKESPEARE STREET, STOCKPORT ROAD, MANCHESTER,

Trained Masseuse (London Certificate), Medical Psychometrist and Herbalist. At Home Wednesdays and Fridays before 5 p.m., or appointment. Massage treatment at patients own home if desired. Terms moderate.

TO SPIRITUALISTS EVERYWHERE!

NOTE.—ANOTHER LITERARY BARGAIN SECURED.

W. H. ROBINSON,

CENTRAL BOOK STORES, NEWCASTLE-ON-TYNE,

In thanking correspondents for past favours, desires to offer to the Spiritual Public a large consignment of

DU PREL'S "PHILOSOPHY OF MYSTICISM"

(SPIRITUALISM),

At an immense reduction. This work, in two vols., large 8vo., 648 pp., covers the widest range of the Psychic Philosophy. It treats in a unique, condensed, and specialised mode, of the marvellous problems relating to the soul life of the ego, and its defined relationship to Spiritual Universe. Essentially a student's book. No public or private library ought to miss it. The book will be sent post free for 9s. 7½d.

N.B.—Secretaries of societies are offered special terms for parcels by the instalment system. Do not delay sending!

W. J. LEEDER,

Doctor of Magnetism, Medical Botanist,

Magnetist, Clairvoyant, etc.,

IF YOU SUFFER from any kind of disease, you can have your case carefully considered by sending description of ailments, and stamped addressed envelope for reply.

MEDICINE SENT ANYWHERE

AT THE MOST REASONABLE CHARGES.

Open Daily for personal consultations and advice from 2 to 8 p.m.

Advice on Business, Mediumship, Spiritual Gifts, etc. Send Stamp for List.

Address: 6, Charnley Grove, Charnley Rd., Blackpool (5 Minutes walk from Central Station).

PLATFORM GUIDE.

SOCIETIES AFFILIATED WITH THE NATIONAL
FEDERATION

Accrington.—Temple, St. James-street, Lyceum 10-30; 2-30 and 6, Miss Knight, Monday, Wed., 7-30, Members' Circle.
26, China-st., Lyceum, 10-30; 2-30, 6, Army (near Leeds)—Theaker-lane, Lyceum, 10-30, 2-30, 6-30, Mr. Rowling, Mon., 2-30, developing circle. 7-30, Service.
Ashton.—Church-st. (off Warrington-st.), 2-30, 6-30, Public Circle, Tues., 7-30.
Ashington.—Spiritual Temple, 5.
Attercliffe.—Vestry Hall, at 3 and 6-30, Mr. Fielding.
Bacup.—Victoria Hall, Market-st., Lyceum, at 10, 2-30, 6-30, Mr. Manning.
Barrow-in-Furness.—Psychological Hall, Dalkeith-st. 11 and 6-30.
Batley Carr.—Town-st., Lyceum, at 10 & 2-30; 6, Mon., Mothers' Meeting 3, and Choir Practice at 7-45. Thurs. evening, a Members' Developing Circle. 7-45 prompt.
Belper.—Jubilee Hall, Lyceum, 10, 2; 10-30, 6-30, Mr. Walker.
Birmingham.—Masonic Hall, Union, 11-30, 6-30. Smethwick: Central Hall, Cape Hill, opp. Windmill Lane. Lyceum at 3; 6-30.
Blackburn.—Old Grammar School Freckleton-st. 9, Lyceum; 11, Circle; 2-30, Mrs. Hyde. Flower Service. 6-30.
Boole, Liverpool—Masonic Hall, 2-30, Open Circle; 6-30, Mr. H. Jones. Monday, 8, Tuesday, 8, Seance, admission by ticket. Wed., 8, members only.
Bolton.—Bradford-street, Lyceum, 9-30; 2-30, 6-30, Mrs. Brooks.
Bradford.—Milton Hall, 32, Rebecca-st., City-rd. Lyceum, 10; 2-30, 6, Mrs. Armitage.
Brighouse.—Martin-st. Lyceum, at 10; 2-30, 6, Mr. C. A. Holmes.
Burnley.—Hammerton-st., Lyceum at 9-30; Services at 2-30 and 6 p.m., Mr. W. Rooke.
North-st., 9-30, 2-30 and 6, Miss Barlow.
Bury.—Spiritual Hall, Georgiana-street, Lyceum at 10; 2-30, 6, Mrs. M. H. Wallis. Wednesday, 7-30.
Cardiff.—St. John's Hall, St. John's Square, Lyceum at 2-45; 6-30.
Cardiff.—Spiritualists' Association, Swiss Hall, Queen Street. Lyceum, 2-45. Service at 6-30. Seances, 10, Custom House-st. Tues. & Thurs., 8
Carlisle.—36, York Street, 2-30, 6-30, Wednesday 7-30, Developing.
Clitheroe.—Liberal Club, Wellgate, Members' Circle. 10-45, Lyceum; at 2-30 & 6, Mr. R. C. Craven.
Colne.—Cloth Hall, Lyceum, 10; 2-30, and 6-30, **Cowms**.—Lepton, near Huddersfield, at 2-30 and 6.
Darwen.—Church Bank-st., Lyceum 9-30 and 1-45. Circle, 11, 2-30, 6-30, Mr. Swindelhurst 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. Craven.
Hyde.—Mount-street, Travis-street, Lyceum at 10 & 2-30, 6-30, Mr. T. Postlethwaite. Tues., 7-30.
Lancaster.—Athenæum. St. Leonard's Gates, 2-30, 6-30, Mrs. Gibson and Son.
Leeds.—Psychological Hall, Lyceum 10; 2-30, 6-30, Mrs. Bealand. Monday, 7-30.
Leicester.—People's Hall, Millstone Lane, 6-30, Mrs. Place. Tues. and Thurs. at 8.
Liberal Club: Town Hall Square, 11 and 6-30, Thurs., 8, Public Circle.
Liverpool.—Daulby Hall, Daulby-st., 11 a.m. Children's Lyceum; 3, & 7 p.m., Mrs. H. T. Brigham Tuesday, at 8 p.m. Seance. Admission by ticket.
London.—Camberwell New Road—Surrey Masonic Hall, 6-30, Mr. W. E. Long. Thurs. enquirers at 7, students' class at 8.15.
Manor Park, Essex.—115, White Post Lane. Sunday. Closed until Oct. 4th.
Stratford.—Workman's Hall, West Ham Lane, E., 6-45. Thurs., 8.
Macclesfield.—Cumberland-st., Lyceum, 10-30 & 3; 6-30, Mr. T. O. Todd, Lyceum Anniversary and Flower Service.
Manchester.—Ardwick: Temperance Hall, Tippling-st., Lyceum, 10-30; 2-45, 6-30, Mr. Pilkington. Tues., 8, Choir practice. Wed., 8, Messrs. Pearson and Sergeant. Friday, 8, Members. Sunday, 8-30, circle for members
Harpurhey.—Collyhurst-street (corner of Percival Street, via Rochdale Road and Oldham Road Trams), Lyceum, 10-15, 2-15, services 3 and 6-30. Mr. Pilkington. Thurs., 8, Public Circle.
Patricroft.—New Lane, Winton, Lyceum at 10; at 3 & 6-30. Tues., 8, Wed., at 8, Miss Knight.
Pendleton.—Cobden-street, Lyceum, 10; 2-45, 6-30, Mr. R. A. Brown.
Salford.—Co-op. Stores, Chapel-street, 6-30, Mr. Mayoh. Saturday, Aug. 1, social, 6-30. Wed., 8, Miss Knight.
Millom.—Lyceum 10, 2, & 6. Circle 7-30. Wed., 7
Nelson.—Bradley Fold, 2-30, 6.
Newcastle-on-Tyne.—Spiritual Evidence Society, Good Templars' Hall, 2, Clayton-street, off Blackett-street. Lyceum at 2-30; 6-30 p.m., Mr. J. B. Tetlow. Wed., 7-30.
Nottingham.—Masonic Lecture Hall, 10-45, 6-30, Mr. Galley.
Morley Hall, 2-30, Lyceum; 10-45, 6-30.
Oldham.—Temple Society, corner of Coronation-st., Mumps, at 3 and 6-30. Tues., 7-45.
Parkgate.—Spiritual Temple, Ashwood-road Lyceum at 10 and 1-45; 2-30 and 6, Mr. C. Shaw.
Preston.—Weavers' Hall, Walker-street, Lyceum 9-45; 2-30, 6-30, Mrs. Summersgill. Thursday, 8, members only.
Rawtenstall.—Lyceum, 10-30; at 2-30, 6, Mr. Foster.
Royton.—Lyceum, at 10 and 1-45; 2-45 and 6-30 Mr. Heskeith. Mon., 7-30. Wed., 7-30.
Sheffield.—Hollis Hall, Bridge-st., 3 and 7.
Slathwaite.—Lath Lane, 2-30, 6.
Sowerby Bridge.—Hollins Lane, Lyceum, 10 and 2; 2-30, 6.
Stalybridge.—Progressive Society, 3 and 6-30, Miss Smith. Wed., Mrs. Hulme. Thurs., 7-30
Stalybridge.—Grand Theatre Buildings, Lyceum, 10, and 1-30; at 3 and 6-30, Madame Henry. Wed. 7-30, Miss Foster. Thurs., choir practice, 7, Members' Developing circle at 8.

Stockport.—Hall, Wellington-road, nr. Heaton lane, Lyceum at 10-30; 2-30, 6-30, Mrs. Hulme.
Sunderland.—The Spiritual Students' Institute, 27, Ann-street, Sundays at 6-30. Every evening, 8.
Walsall.—Central Hall, Lyceum, at 10, and 2-30. 11, 6-30, Mr. J. E. Brown.
West Vale.—Green Lane, 6, Mr. Crossley
Wisbech.—Lecture Room, Public Hall, 6-45, Mr. Ward

NON-AFFILIATED SOCIETIES.

Accrington.—Tabernacl, Whalley-rd. Lyceum 10-30, at 2-30 and 6-15, Mrs. Smith. Monday, 7-30, Public Circle. Wednesday, at 7-30.
Armitage Gardens.—2-30 & 6-30, Mr. Levitt.
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, Miss Hall.
Bishop Auckland.—Temperance Hall, Gurney Villa at 2 and 6.
Birmingham.—Blossoms-rd., 6-30.
Birstall.—Railway Terrace, 2-30 & 6, Wed., 7-45.
Blackburn.—15, New Market-st., W., Noringate, Circle 11, 2-30, 6-30. Mon., 7-30, Members. Wednesday, 7-45, Public Circle.
Blackpool.—Liberal Club, Church-st., Lyceum, 9-30. 11, Public Circle. 2-30, 6-30, Miss E. Walton
Bradford.—Bowling: Harker-street, 10-30, Public Circle; 2-30, 6, Mr. Lewis. Mon., 2-30, Wed. 7-30.
Little Horton-lane, Spicer-street, 2-30, 6, Mr. A. Walker
Lower Temperance Hall, Leeds-rd., Developing Circle; 2-30 & 6-30. Mon. and Wed., 7-45.
Otley-road, Lyceum, at 10-30; at 2-30 and 6. Mrs. Stretton. Flower Service. Tuesday.
St. James' Church, Lower Ernest-st., 10-30, Developing Circle. 2-30, 6-30, Mrs. Hoyle. Wed., at 7-45.
Walton-street, Hall-lane, 2-30, 6, Mrs. Stair, Annual Flower Service. Monday, 7-30.
West Bowling.—Boytan-st., at 10, Lyceum, 2-30, 6, Mr. Campion. 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.
Cambos.—Spiritual Evidence Society, 2 and 6.
Cleckheaton.—Walker Street, Lyceum, 10; at 2-45 and 6. Mr. W. Ripley. Mon. in old room, 7-30, Developing Circle. Thurs., 7-30, Public Meeting.
Dearnley.—Liberal Club, 2-30 and 6.
Derby.—1A, Normanton-rd., 2-30 and 6-30, and on Mon. 7-30. Wed., 7-30.
Dewsbury.—Bond-street, Lyceum, 10 & 1-45. 3 and 6 Mrs. Thornton. Thursday, 7-30.
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, Mr. J. Stevenson. Anniversary.
Foleshill.—Edgwick, 10-45 and 6-30. Monday, 8.
Gateshead.—31, Ripon Street. Sunday, 6-30, Wed. 7-30.
Halifax.—Winding-road, at 10-30, 2-30, and 6, Mr. Hillon. Monday.
Raven Street, West End Assembly Rooms, Queen's-road, 2-30 and 6. Miss G. Hunter.
Heckmondwike.—Thomas-street, at 10, Lyceum. 2-30, and 6. Thursday, 7-30.
Holliswood.—Factory Fold, 2-30, 6-30.
Huddersfield.—St. Peter's-street Assembly Rooms, Lyceum, 10 a.m.; 2-30 & 6-30, Mr. Barraclough.
Hull.—Psychological Society, No. 3 Room, St. George's Hall, Story-street, at 7-30, and No. 4 Room, 6-30. Wednesday, 8, Members' Developing Circle, Thursday, 8, both at No. 8 Room, Friendly Societies' Hall.
Hunslet (Leeds).—Top of Joseph-street, 2-30 & 6, Mr. J. Brook. Tuesday, 8, Private Circle. Sat., Public Circle at 8.
3, Bottom of Joseph St.: 2-30 & 6, Mrs. J. Crossley. Circles, Tues. at 7-30 & Saturday, 7-30.
Keighley.—Heber Street Spiritual Temple, 2-30, 6, Miss Patefield, and on Mon., 7-30.
Leicester.—Crafter-street, at 11 and 6-30. Wed., 8, Public Circle.
Leigh.—Newton-street, 2-30, 6-15.
Leeds.—Progressive Hall, 16, Castle-st. (near G.N.R. Station), Circle 10, 30 a.m.; at 2-30 and 6-30. Local 2-30, 7-30, Public circles, Thursday and Saturday, at 7-30.
Liversedge.—Carr-street, Little Town Lyceum at 10; 2-30 and 6, Mr. Spencer, Lyceum Anniversary
London.—Marylebone—Cavendish Rooms, 51, Mortimer-st. W., at 7, Mr. W. T. Cooper, "Charity in the light of Spiritualism." Clairvoyance by Miss McCreadie.
Canning Town. 2, Fords Park-road, Trinity-street, Sunday, 7, Mr. Walker. Clairvoyance. T.W. on sale. Wed., 8, Mr. and Mrs. Wrimp.
Edmonton.—Beech Hall, Hyde-lane 7. Mr. Dalley.
Islington.—Wellington Hall, 6-45, Spiritual Service. Wednesday, 8, Members' Circle.
Paddington.—227, Shirland-road, at 7. Wed., 8.
Longton.—Courler Buildings, Market-st., 2-30, 6, Monday, 7-45
Manchester.—Openshaw Granville Hall (Liberal Club), George street, at 10-30, 2-30, and 6-30, Mrs. Dixon. Thurs., 8.
West Gorton: Labour Hall, 24, Grey-street, Longsight, Lyceum, 10-30, 6-30, Mr. Young. Tues., 8, Miss Allen. Thurs., Public circle.
Gorton, Ainsworth-st., Clowes-st., 6-30.
South Salford, 4, West Craven-street, Regent-rd., 6, Mr. Rothwell. Alter-circle at 8. Wed. Circle at 8. Thurs., 8.
Mexborough.—Market Hall, 2-30 & 6, Mr. Mason.
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
Mitfield.—2-30 and 6-30.
Morley.—2-30 & 6-30, Monday, 2-30, 7-30. Mr. G. Newton
Nelson.—Pendle-street, Lyceum, 10; 2-30, 6. Tues., 7-30.
Nelson.—Ann-street, 2-30 and 6, Flower Service, Mrs. Pickles.
Newcastle-on-Tyne.—Heaton and Byker, Spiritual Institute, 3, Addison road, Heaton, at 6-30.
Normanton.—Queen-st., 2-30 & 6, Mrs. Mercer.

North Shields.—6, Camden-st., 10-45 and 6-30.
Northampton.—Spiritualists' Hall, St. Michael-rd., 11, 6-30. Mrs. Walker.
Oldham.—Hall, Bartlam Place, Lyceum, 10; 3 and 6-30. Thurs., 7-45, Circle.
Osselt.—Queens-St., Lyceum 10. 2-30, 6.
Plymouth.—8, The Octagon, 10, 6-30, Wednesdays 6.
Preston.—Central Buildings, 2-30 & 6-30.
Rishton.—2-30 & 6.
Rochdale.—Regent Hall, Lyceum, 9-45; 2-30 and 6. Miss Cotterill.
Millarow Rd.—2-30 & 6, Public Circles. Tues. 7-45.
Penn-street, Lyceum 9-45, 2-30, 6, Wed., 7-30.
Shaw.—Broadbell's Assembly Rooms, off Sandy-lane at 3 & 6-30. 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 and 6, Miss A. Craven.
South Shields.—26, Cambridge-st., 6. Tues., 7-30.
Spennymoor.—Central Hall, 2-30, 6. Thurs., 7-30.
Sunderland.—Monkwearmouth, Miners' Hall, Roker Avenue, 6-30.
Wakefield.—1, Barstow-square, Westgate, at 2-30 and 6. Wednesday, 7-30.
1, Baker's Yard, 2-30 and 6.
Queen St., Westgate—2-30 and 6, Mr. T. H. Collins. Wed., 7-30.
West Pelton.—Cottage Meetings at 5-30.
Whitworth.—Market-st., 2-30, 6, Mr. B. Plant.
Yeadon.—Town Side, Lyceum, at 10; 2-30 and Mrs. Taylor. Mon., 8, Members' Circle.

OTHER MEETINGS.

Birkenhead.—78, Woodchurch-road, Oxton, L. Walker, late of Allerton-road, Tranmere, public circles, Wednesday, at 8.
Bradford.—121, Manchester-road Mission Room, 10-30, Circle, 2-30, 6, Harvest Festival, Mr. Smithson and Mrs. Webster.
South Field Lane Mission, Monday and Wednesday, circle at 7-30.
Bristol.—134, Grosvenor rd., Sun., 7. Thurs., 8 sharp
Burnley.—102, Padham-rd., at 2-30 and 6. Every evening, 7-30. Wednesday, Members only.
Derby.—67, Upperdale Road, 7. Wed., 7-30.
Gateshead.—97, Coatsworth Road, Reception Mondays, 7-30.
81, High West st., 6-30, Reception. Tuesday, 8.
Herbert-street, 6-30. Wednesday, 7-30.
47, Klingsboro-terrace, at 6-30, Mr. Clare. Thurs. at 7-30.
Team Valley Terrace, at 6-30, Wed. 8, Sat. 8.
Heckmondwike.—Bethel Lodge, meetings at 7-30.
Church Lane, 7-45, Wed., Mr. Brook. Sat., 7-45, Public Developing Circles.
High Shields.—1, South Eldon-street, Lyceum, 2-30 11 and 6.
Hunslet.—Goodman-terrace, 2-30, 6, Circles, Tues., Thurs., Sat., and Sunday, 7-30.
Leeds.—28, Back Adelphi-street, 2-30 and 6-30.
Mrs. Eastwood. Circles, Mon. & Thurs., 7-30.
8, Myer's-court, Castle-st., 6-30. Wed., 7-45
Liverpool.—103, Queens' Rd., Everton, 3 and 7. Thurs. at 8.
Eaton Hall: Breck-rd., 6-30, Tues., 8
London.—102, Camberwell Road (Mrs. Clark's).—Sunday, at 7, Open circle. Wednesdays at 7. Free Healing, 8, Open Circle.
Camden Road, N.W.—5, Osney Crescent, Circle Wednesday, 7-30.
16, Harpur-street, Theobald Road, W.C.—Monday and Thursday evening seances at 8 p.m.
113, Edgeware-road, Mr. H. Hunt at 7. Tues., 8, 47, Hermit-rd., 7. Tuesday, 7-30. Private Circle Thursday, Public Circle.
38, Keildon Road, Leathwaite Road, Battersea Rise, S.W. Enquirers welcomed. Wednesday 8 prompt. No collection.
111, St. Thomas' Road, Finsbury Park.—Public circles, Tuesday and Thursday, 8.
Kentish Town.—Fortress-road, N.W. 7-30 p.m., Spiritual Service, Mon., 8, Development Thurs., 8, circle.
81, Fortress-rd., N.W., 7-30. Mon., 8, development. Thurs., 8, Circle.
2, Millmen street, W.C., Thursdays, 7 to 8 for investigators; 8, seance.
North Kensington.—43, Cambridge Gardens, Monday and Thursdays, at 8 for 8-30.
251, Ladbroke Grove, Mon. & Thurs., 8, Mrs Pursey.
Notting Hill Gate, W.—51, Ladbroke-road. Mr. W. Goddard; seance, Tues. & Fri., 8, sharp.
Stepney.—Mrs. Ayers, 45, Jubilee-st., Tues., at 8.
Stockwell.—4, Sloney-rd., Tues. 6-30, Free Healing
18, Tavistock Place, Tavistock Square, W.C.—Tues. and Thurs., at 7-30, Public Seances.
Walthamstow.—7 sharp, at 107, Chewton 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.
Gorton: I.L.P. Room, Ainsworth Street, Clowes Street, 2 and 6-30, Mr. R. Hughes. Wednesday 8, Public circle
Hulme: Corner of Junction-st., 6-30, Public Circle. Mon., 8, Closed. Tues., 7-30. Thurs., 8, Mr. Lamb's Circle.
395, Oldham Road: Co-operative Hall, Mutual Improvement Class at 11. Lyceum, 2-30, & 6-30
Cheetham, Ash Lodge, Halliwell Lane; Sunday, 2-45 & 6-30. Mon., 8, Public Circle. Thurs., 8.
Morecambe.—Boond's Coffee Tavern, Cheapside. Service 6-30 Open to visitors.
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.
Rothwell.—2-30 and 6, Mr. Pawson.
Windhill.—Local Board Office, Cragg Rd., Lyceum 10-15; 2-30, and 6-30.

THE LYCEUM BANNER contains interesting Serials, Recitations, Attractive Selections, Notes, Monthly Chat, Open Council, The Golden Group, Historical Sketches for Lyceums, Letter Box, etc.

APARTMENTS.

TERMS CASH WITH ADVERTISEMENT IN ADVANCE

Clapham Common (South Side), 73, Lynette Avenue.

Southport.—Mrs. W. Stansfield, 17, Promenade. Apartments. Easy terms.

Camden Road, N.W., 5, Oseney Crescent. Wed. 7-30. Aparts.

Lytham.—Mrs. Arthur Catlow, 81, Clifton-st. Apartments, teas, etc.

Blackpool. Mrs. Hardy's, Sheffield House, 10, Gt. Marton-rd., Central Drive, Central Station.

Mrs. W. Entwistle (from Darwen), 40, Hull-road, Blackpool. Near the Central Station and Sea. Piano.

Blackpool. Visitors will find comfortable Home at Mrs. Pickles 98, Lytham-road, Sea View. Piano.

Visitors or Picnic Parties can be supplied with teas or hot water Mrs. Sandbach, Strines Cottages, Reddish Vale.

Readers of the Two WORLDS will find comfortable accommodation at Mrs. Dickenson's 14, Kent-road, off Chapel-street, Blackpool.

Blackpool.—Mr. Thos. Riley, Bury and Pendleton House, 8, Vance-rd. Piano. One minute's walk from Central Station and sea.

Blackpool.—Mrs. Mewis, Maybell-avenue, off Queen-street, close to Talbot-road Station and North Pier. Home comforts. Moderate terms.

Morecambe.—Visitors will find every comfort and convenience at Mrs. Procter's, 29, Alexander-road, West End, close to Pier. Terms moderate.

Morecambe.—Opening of the W.E. Pier. Mrs. Whitaker, 25, Regent-road, thanks her numerous patrons for past favours, and hopes to have a continuance of same.

Blackpool.—Visitors will find home comforts at Mrs. G. Galley's, 3, Mostyn Terrace, near Royal Oak Hotel, Lytham-road, South Shore. Trams pass the street and close to sea.

Blackpool.—Friends will find home comforts at Mrs. C. L. Hilton, 8, Charnley-grove, Charnley-rd. (late of Bradford). Three minutes walk from Station, Sea, Wheel, and Tower. Piano.

Morecambe.—Comfortable apartments, terms moderate. Two minutes from tram and sea and now pier.—Mrs. Hargreaves, 28, Parliament Street, off Rogent Road, West End, Morecambe.

Blackpool.—Mrs. Milner begs to inform her friends and visitors, she has removed from 81, Albert-rd. to 30, Regent-rd., where they will find home comforts. Near station, sea, and tower. Terms moderate. Piano.

J. BLACKBURN, (Late of Halifax),
D.M.
PSYCHOMETRIST,

15, FLORENCE ROAD, SEACOMBE, CHESHIRE

Diseases diagnosed from a LOOK OF HAIR FREE. State age and sex; also enclose stamped envelope. Hundreds of Testimonials.

A RARE COLLECTION OF WORKS ON SPIRITUALISM, ASTROLOGY, MAGNETISM, etc. Write for catalogue to J. BLACKBURN, 15, Florence Road, Seacombe.

SPHERES AND OVOIDS (Solid and Hollow, White and Tinted) for Crystal Vision.

MR. VENMAN is supplying these celebrated instruments of translucent composition (the result of forty years occult research) two qualities, irrespective of size (No. 1 and No. 2), the former of special hard Bohemian Glass, the latter of pure flint. The No. 1 are specially recommended. Descriptive Price Lists can be obtained by sending one rd. Postage Stamp to the Psychological Research Department, London Science Depot, 20, Pimlico-road, S.W. These Spheres and Ovoids are highly praised in the Spiritualistic and Occult Journals and by Miss X and other authorities, and are the only kind used by the Incorporated Society for Psychical Research.

MR. VENMAN also supplies OUIJA BOARDS, PLANCHETTES, 5s. 6d.; PSYCHOGRAPHS, 5s. 6d.; PYTHOS and CHRAOS, 7s. 6d. and 2s. 6d.; "TAKOT" PACKS and BOOK, 7s. 6d.; DIAL-PLANCHETTES, 7s. 6d.; HYPNOTIC DISCS, 3s. 6d.; SHELLS for Clairaudience and all instruments or psycho-physical research.

GLOBES, 2s. 6d., 4s., 5s.; OVOIDS, 5s., 7s. 6d. (white), including carriage in U.K.

A MODERN ASTROLOGER.

Those in difficulty or contemplating a new enterprise, should consult

MR. WILDE,

(who will calculate the horoscope for a small fee). Address: **Railway Terrace, Brighouse, Yorks.**

[From "Borderland."]

Mr. W. T. Stead on Mr. Wilde's Test Horoscope:—

"It would be difficult for anyone to ignore the test horoscope of Mr. Pearson, of *Pearson's Weekly*, which is published in this number, from the pen of Mr. Wilde; and to deny that it is possible for an astrologer to use his curious science in such a way as to obtain extraordinarily accurate results, both as to the character and history of the person, whose horoscope he casts. No doubt mistakes are frequent, and there may be more misses than hits, but a series of hits such as Mr. Wilde seems to have made in the case of Mr. Pearson, is hardly explicable on the hypothesis of mere coincidence."

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

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

PUBLIC SPEAKERS AND MEDIUMS.

Miss Lillian Gambrill, Clairvoyant, 1, Rockbourne road, Forest Hill.

Ida Ellis, Kent-road, Blackpool. Send Photo, Letter, or Hair. Fee 2s. 6d.

Miss Jackson, Trance Speaker, Clairvoyant, Business & Medical Psychometrist 3, Franklin-st., Bury. Photo or Lock Hair, 2s., and stamped env. Dates for 1896

Miss Gilby, Clairvoyant, Psychometrist and Business Medium. Hours, 10 to 4 or by appointment. 36, Balacava Road, Southwark Park Road, S.E.

W. J. Leeder, Clairvoyant, gives advice on Business, Health, Character, Lesson on Mediumship, &c., written or spoken. Fees 1s. upwards. 6, Charnley Grove Charnley Road, Blackpool.

Miss McCreadie, Clairvoyant and Psychometrist, at home dally (Saturday's excepted) from 2 till 6, or by appointment, stamped envelope for reply. 1, Portsea Place, Connaught Square, W.

Dr. Mack, Healer, 70, Preston-street, Brighton.

Miss Ada Leak, clairvoyant, 15, Bond-street, Bury.

W. H. Lote, Healer, etc. Apply, 85, Gerard-street, Derby.

Mrs. Alvinza Lambert, Natural Clairvoyant, 144, Branch-rd. Burnley

Mrs. Parsons, 40, Regens-street, Rochdale, is booking dates for 1897.

J. Young, Clairvoyant, Psychometrist, Healer.—119, Edward-street, Werneth, Oldham.

Mr. A. Peters, Clairvoyant, 59, Summerley-street, Earlsfield, S.W. Letter first.

Mr. Jeremy Gibson, Trance Speaker, Psychometrist, 38, Strawberry Hill, Pendleton.

J. N. Bowmer, Astrologer, Trance Speaker, Psychometrist, and Prophetic Seer, Hayfield, Stockport.

Mrs. S. J. Foster, Test Clairvoyant, Medical Psychometrist. Hours from 10 till 6. 67, Upperdale-road, Derby.

Mrs. Gregg, Clairvoyant, Psychometrist, and Trance Speaker, 1 Wordsworth Street, Kirkstall Road, Leeds. (Letters only.)

Mrs. Hyde, Clairvoyant and Psychometrist, 95, Exeter-street, Devonshire-street, Stockport-road, Manchester. Letter first.

Mrs. Walker, clairvoyant, 114, Clarendon-road, Notting Hill. At home dally from 2 till 9. Sunday and Wednesday, seance at 7.

Mr. W. G. Coote, clairvoyant and psychometrist. Delineations from hair, letter, etc., 1s. 1d. 13, Tavistock place, Russell Square, W.C.

The surroundings of Letters or Photos described by Spiritual Clairvoyance, 2/2. Miss Blako, 3 Herborn-st., Whit-lane, Pondleton, Manchester

Mrs. Gill, 45, Banks-street, N.S. Blackpool. Apartments with or without board. Every home comfort. Terms moderate; sea view, piano.

Mrs. H. Whiteoak, Trance and Clairvoyant Healer, 471 Manchester-road, Bradford, near Corporation Baths. Private business by appointment only. Closed on Fridays.

Divine or Mental Science.—For £1 you can have a set of books from which the science can be thoroughly learned and result in healing. Primary books alone 7/6. G. OSBOND, Plympton, Devon.

Medical Herbalist, Clairvoyant, Healer. Business Hours from 10 to 6; after, by appointment. Address, enclosing stamped envelope, Mrs. Sagar, 36, Florence-rd., Amberley-rd., Armsley. Closed on Saturdays.

Mrs. Brechley, Normal Clairvoyant, Psychometrist, Healing Medium. Hours, 12 till 4, or by appointment. Public Seances, Tuesdays and Thursdays at 8 for 8-30. 111, St. Thomas's-road, Finsbury Park, N.

Mr. J. J. Vango, Clairvoyant and Healing Medium. At home dally from 10 till 5, or by appointment. Public Seances Mondays and Thursdays at 8 for 8-30. 43, Cambridge Gardens, North Kensington, Close to Notting Hill Station.

Blackpool. Mr. Victor Wyldes, Psychometrist, may be consulted at 16, Rigby-road, South Shore, Blackpool. Personal or written advice upon Health, Character, Business, Mediumship. Fees 1s., and 2s. 6d., in proportion to time and study.

Mr. Thomas Wild, the celebrated clairvoyant, of Rochdale, is now open to accept engagements for 1896-97. For particulars as to terms, etc., write Mr. Wm. France, 33, George-street, Hyde, or Mr. Wm. Johnson, 143, Mottram Road, Hyde.—(Advt.)

Clairvoyant, Psychometrist, Phrenologist, Pathologist, Magnetic Mesmerist, etc. Send photo, letter, or hair. Fee 2s. 6d. Character, health, business, etc. A brief description of principal symptoms of disease should be sent. Hours 1 to 9 p.m. Medicine post free. Address W. Hall, herbalist, 17, Portland Crescent, Woodhouse Lane, Leeds.

Astrology.—Helios (commended by J. J. Morse, the late M. A. Oxon, and J. Burns) delineates Character, Abilities, Business Prospects, Health, Marriage, &c., &c. Write for Circular to J. Helios, 1, Pratt Street, Halifax.

MAGNETISM IS LIFE.

PROF. J. R. de ROSS,
Hypnotist & Magnetic Healer,

CURES FITS, DEAFNESS, NEURALGIA, RHEUMATISM, LUMBAGO, PARALYSIS, NERVOUS DEBILITY, &c.

BY MAGNETIC TREATMENT.

N.B.—Patients attended to at their own homes.

6, Lily Street, Lower Broughton, Manchester.

CONSULTATIONS BY APPOINTMENT.

Standard Works supplied, post free, at prices quoted by the
PROGRESSIVE LITERATURE AGENCY

(ESTABLISHED 1878),

26, Osnaburgh Street, Euston Road, London, N.W.

J. J. MORSE, Proprietor.

IMPORTER, PRINTER, PUBLISHER AND DEALER.

In all works upon Spiritualism, Mesmerism, Psychology, and on Health Physiology, Phrenology and general Reform. Any work not in stock procured to order. European Agency of Colby and Rich, Boston, Mass

Hints to Inquirers into Spiritualism. By J. J. Morse. New edition enlarged, making upwards of seventy pages. 3d.

News from the Invisible World. This is the celebrated Wesley pamphlet, Gives Rev. John Wesley's experiences of Ghosts. 12 for 1s., or per single copy, 1 $\frac{1}{2}$ d.

The Encyclopedia of Biblical Spiritualism: A Concordance of the principal Passages of Old and New Testament Scriptures which prove or imply Spiritualism. By Moses Hall. Large 8vo, cloth, 5s.

The Life Work of Mrs. Gora L. V. Richmond: A complete statement of the public work of Mrs. Richmond from childhood. Contains Mrs. Richmond's experiences in the Trance state. Three portraits of Mrs. Richmond—1857, 76, 94. By Prof. H. D. Barrett. Large 8vo, cloth, 9s.

The Lyceum Banner: A Monthly Paper for the Spiritualist Lyceum and home. The only paper of the kind. 1 $\frac{1}{2}$ d. per copy, or 1s. 6d. per year.

Outja. The marvellous message board. 6s. 6d.

Remarkable Experiences of Mrs. Keeves-Record (with portrait). 2 $\frac{1}{2}$ d.

Real Life in Spirit Land. By Mrs. Maria M. King. 4s. 6d.

Full and Complete Instructions how to Magnetise. By J. W. Caldwell. 2s. 6d.

Death and the After Life. By A. J. Davis, illustrated, 3s. 6d.

Garrison in Heaven. By Professor William Denton. 3d.

Life in Two Spheres. By Hudson Tuttle, with portrait. A fascinating account of life in the Spirit World. 1s. 6d.

Mediumship: a Chapter of Experiences. By Mrs. Maria M. King. Every medium should read this book. 1s. 1d.

Immortality: Its Pursuits, etc. Trance Address by Mr. J. J. Morse. 7 $\frac{1}{2}$ d.

The Mysteries of Mediumship, life of J. J. Morse, with portraits of himself and his control. 4d.

Heaven Revised: A thrilling description of after-death experiences; post free 7d.

The Conqueror: a sublime poem, by Dr. Wm. Sharpe. 7d.

The Haunted House of Ben's Hollow. 1s. 1 $\frac{1}{2}$ d

How to Read Heads. J. Coates. 1s. 2d.

The Light of Egypt: grand Occult work. 8s. (Former price 12s. 6d.)

Outlines of Spiritualism. Alfred Kitson. 1s. 6d.

Hafed, Prince of Persia. David Duguid. 3s. 10 $\frac{1}{2}$ d.

Hermes, a Disciple of Jesus. David Duguid. 3s. 10 $\frac{1}{2}$ d.

Seership: How to Develop Soul Light. Randolph. 9s.

Eulls: Third Revelation of Sex. P. B. Randolph. 10s. 6d.

Love, Woman and Marriage. P. B. Randolph. 10s. 6d.

Rise and Progress of Modern Spiritualism. J. Robertson. 7d.

Does Man Live After Death? Rev. M. J. Savage. 1 $\frac{1}{2}$ d.

The Mesmerists' Manual. 1s. 1 $\frac{1}{2}$ d.

*. Morse's Lending Library of Spiritualist and Progressive Literature

Country Subscriptions for two works at the time, six mos. 5s. 6d.

List and particulars free for one stamp.

Terms—Cash. The trade supplied. Full prospectus, and Catalogue of Work issued and sold at the Progressive Literature Agency, sent post free.

READ

"THE ORIGIN, RISE, AND DECLINE OF THE DEVIL."

(Price 1d.; per post, 1 $\frac{1}{2}$ d.) By

WILFRED ROOKE,

HEALER, HERBALIST, CRANIAL AND MEDICAL PSYCHOLOGIST.

165, Stockport Road, Levenshulme, Manchester.

HEALTH FOR ALL.

May be had by consulting

Mr. & Mrs. SLADE GILL

MEDICAL BOTANISTS, PSYCHOMETRIST, MAGNETIC HEALERS, AND CLAIRVOYANTS,

312, WAKEFIELD ROAD, BRADFORD.

Disease carefully diagnosed from a lock of hair, state age and sex. Fee, including a parcel of Medicine, 2s.

THE SPIRITUAL HARP.

A Collection of Vocal Music for the Choir, Congregation, and Social Circles.

By J. M. PEEBLES and J. O. BARRETT.

E. H. BAILEY, Musical Editor.

NEW EDITION.

Culled from a wide field of literature with the most critical care; free from all theological bias; throbbing with the soul of inspiration; embodying the principles and virtues of the Spiritual philosophy; set to most cheerful and popular music (nearly all original), and adapted to all occasions. It is, doubtless, the most attractive work of the kind ever published. Its beautiful songs, duets and quartets, with piano, organ, or melodeon accompaniment adapted both to public meetings and social circle.

Cloth 8s. 6d, post free, 9s.

COPLEY'S STANDARD PUBLICATIONS.

Nature's Unveiling: A New Bible, by Jos. M. Wade. Complete edition of Wade's inspired writings. 3s. 6d. cloth.

Arcana of Nature: The History and Laws of Creation, by Hudson Tuttle. Marvellous work, showing how, where, and when, man originated. 3s. 6d. cloth.

Philosophy of Spirit and the Spirit World, by Hudson Tuttle. The vademecum of Spiritualism. 3s. 6d. cloth.

Heresy, or Led to the Light, by Hudson Tuttle. A thrilling story of Protestant hypocrisy. 1s. 6d. paper.

Secrets of the Convent, by Hudson Tuttle. A stirring story of the infernalism and licentiousness of the Roman Church. 1s., paper.

Studies in the Outlying Fields of Psychic Science, by Hudson Tuttle. The only work classifying psychic science. 3s. 6d., cloth.

Lyceum Guide, by Emma Rood Tuttle. A manual of spiritual, intellectual, and spiritual culture. 2s., cloth.

Light thro' the Crannies, by Emily E. Reader. Beautiful parables and teaching from the "other side." 3s. 6d., cloth.

The Dual Image, by Wm. Sharpe, M.D. 1s., paper.

Automatic, or Spirit Writings, by Sara. A. Underwood. A remarkable record of psychic experiences. 6s., cloth.

Soul to Soul, by Emma Rood Tuttle. Contains all her best poems. 4s., cloth

Echoes of Thought, by Emily E. Reader. 2s. 6d., cloth.

ALL ABOVE ARE POST FREE AT PRICES QUOTED.

SPECIAL.—One of each (12) of above will be sent to any address, carriage paid, on receipt of Postal Order for 30s.

Address the Publisher: **HY. A. COPLEY CANNING TOWN LONDON**

FOR SPIRIT-MESSAGES DURING THE HOLIDAYS READ
USE
THE PLANCHETTE **SPIRIT GUIDED.**
A SPIRITUALIST LOVE STORY
OR
Automatic Writing Board. BY E. W. WALLIS.

Post Free, 3s. 9d.

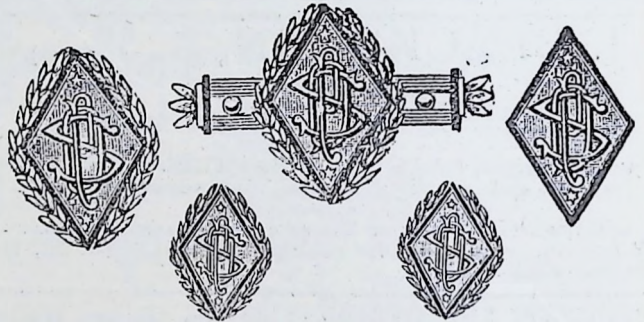
PRICE 1s., POST FREE.

All of Mrs. M. H. Wallis, 164, Broughton Rd., Pendleton, Manch' str.

O.P.S.

RECOGNITION SYMBOL,

now being worn by hundreds of Spiritualists all over the country



VERY SPECIAL LINE—Gold Fronted Brooches, 10/6 (SPLENDID VALUE).

SYMBOLS IN SOLID SILVER, HALL MARKED

Brooches, 3/6, enamelled blue or ruby, 6/-; Scarf Pin, 2/- (with or without the laurel wreath), enamelled 3/6; Badge (for lady or gentleman), 2/-; Pendant, 2/9; Pendant (with design on both sides), 3/9. Small-size Pins, 1/6, enamelled blue or ruby, 3/- Sleeve Links, Studs, and Solitaires made to order.

Gold-Fronted Badges, 7/6; Gold Plated Pendants, 3/6; Gold Pendants, 9c., 17/6; Gold Fronted Pins, small size, 4/-

They can be easily cleaned with a small brush, and are strong, durable and useful.

MRS. M. H. WALLIS,

164, BROUGHTON ROAD, PENDLETON, MANCHESTER.

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

THE AGNOSTIC JOURNAL AND ECLECTIC REVIEW
Edited by "Saladin." Every Thursday, price 2d. The only journal of advanced thought that has adopted a policy compatible with the higher moral tone and riper culture of modern times. It distinctly repudiates the crude sedition in politics and the revolting prurience in sociology which have for so long made popular "Freethought" a byword with all whose adherence would be of value. Some of the most scholarly and able writers of the age contribute regularly to "The Agnostic Journal," the columns of which are ever open to articles in defence of Spiritualism from writers of recognised ability. Free by post on the following terms.—Quarterly, 2s. 8 $\frac{1}{2}$ d.; half-yearly, 5s. 5d.; yearly, 10s. 10d.—London: W. Stewart & Co., 41, Farringdon-street.

SUPPLEMENT TO THE TWO WORLDS.

No. 4.

FRIDAY, JULY 31, 1896.

INSPIRATIONS FROM WITHIN.

GREAT aims, we are told, inspire great men, and an inward impulse is the best incentive to persistent and fruitful effort. "Not the praise of man which bringeth a snare," but the voice within which prompts to duty, even if the path be to a cross instead of a crown and the howl of the mob sound along the way, but not the applause of admiring crowds, is to be heard and heeded.

"The man who would best serve his fellows must free himself largely from the tyranny of desire for contemporary approbation; must be able to sustain himself by the consciousness of the elevation and integrity of his own purpose, and from that consciousness must derive the serenity and cheerfulness which preserve one from the bitterness and discouragement of disappointed ambition.

Those who would work cheerfully and persistently for the good of others must perform that work out of pure love for doing it; must count it joy to give and not receive again; must win renewed energy from rebuff and defeat, and be stimulated through disappointment to that persistency of effort which never fails of its fruit in due season."

This is a gospel full of uplifting strength. That old saying: "The blood of the martyrs is the seed of the church," really meant that the victories of truth were won by those who faced the fire and fagot with serene joy rather than bate one jot or tittle of the truth that was in them burning for utterance.

In the martyr age of the old anti-slavery movement a young and noble Quaker girl stepped out of her path of pleasant life and took the field as an anti-slavery speaker—the most unpopular step then possible, even for a man, and far worse for a woman. For years she heard the howl of the mob, the sneer of the priesthood, the slander of the vile, who vainly tried to sully the white purity of her stainless womanhood. Years after a Woman's Suffrage Convention was held at Worcester, Mass., her home, and those in attendance were treated with kindly courtesy and marked respect. She was called on to speak, and her rich voice trembled as she said: "Sisters, bloody feet have walked over the ground that is now strewn with roses for you." Men and women wept, thrilled by the pathos and truth of those words of Abby Kelly Foster. She had "wrought in sad sincerity," not for herself, but for her sisters and for the slave, and because she and others had so wrought, success has come largely, and is to come fully. As it has been, so it is now. As great reforms have gained, and great truths have won, so is this great truth of Spiritualism to win by like devotedness of effort and steadfastness of purpose. The inspiration of the earnest Spiritualist is from within and from above, and the higher intelligences from the Spirit-world will ever ask that truth be put above self, and that duty be done, even if unappreciated and unrecognized.

SPIRITUAL LIFE.

SPIRITUAL life is universal and infinite. It is the answer to our hopes, desires, our abiding faith. Whence come they? They are the natural spontaneous expression of our inmost nature. As the flower expands, its petals bending to the rays of the sun, so we turn to the light of the spiritual sun, and only in the invigorating warmth of its rays expand into completeness. As the foulest slime, oozing sluggishly from the sewers of great cities, when exposed to the light, casts down all stains, and sparkles in the crystalline waves, so humanity in the light of spiritual truth is purified and freed from its stains. Hope, faith, desire, the poetry of the present, the prophecy of the future! Their voice proclaims the esoteric wisdom of the soul, which is wiser than all books; for are not books children of the soul? Has anything ever been written which no soul did not know? or that is not possible for all souls to understand? As the soul is the receiver, so is it the radiator. It can not receive what it has not the capability to throw out. It understands, because it is the sum of all the elements and forces of the universe. It is a brother of the titanic energies which hold revolving suns and worlds in the hollow of their hands, and can read the ritual of the dancing stars.

Infinite, it has never exhausted, it can never exhaust itself. Books are imperfect stammerings of its eternal consciousness. It is as much superior to them all, as the master to his sketch, the sculptor to his model, the builder to the engine, which feebly embodies in brass and steel his ideas, which only are perfect.

We are Spiritualists by constitution and inheritance, not because of a narrow belief. We are immortal, and hope and desire tell us the wondrous tale of an undying future. We cannot blot out that immortality; cast aside its awful responsibilities; escape the duties, or in the end be deprived of its grand possibilities.

Standing on the apex of the pyramid of creation, it is not for us to inquire how to escape hell and gain heaven in the next life, for life to us is a continuity, and now is the precious moment when we begin our eternal journey.

The very name *Immortality* is a sacred word, carrying with it the ideas of endless progress, justice, liberty, love, purity, holiness, power, and beauty, in the limitless flow of the boundless deep. To these it adds the communion of angels, inspiration, the sensitiveness of the spirit to the pulsations in the thought atmosphere of the spirit world. From these flow the religious conceptions of mankind, and that character is fashioned that affects the conduct of life.

Without the ever-present consciousness of eternal being, religion would be impossible, and there could be no ideal of excellence superior to the gratification of the hour. But man feels the aspiration for superior life, a soaring out of and above the physical senses; he feels the promptings of duty, of right, of justice, and truth, outwrought from his innermost being. The pleasures of the time are cast away; selfishness yields to unselfishness; and the soul amid pain, apparent loss, and the scorn of its fellows, proves its kinship with the immutable and ideal. Such is true spiritual life: The outgrowth of spiritual science, which makes morality a birth-right of the soul, and its expression in character a consequence of obedience to laws of our being.

GHOSTS YESTERDAY: PSYCHICAL PHENOMENA NOW.

ARE you psychic? When your friends approach, can you feel them around the corner? In conversation, can you anticipate what they are going to say? Did you ever see a friend when he, or she, is in a distant town? If you ever have experienced any of these, you are psychic.

It is the mode in town to be psychic. It implies finer sensibilities, keener perceptions, subtler apprehension than the average, and is not for a moment to be confounded with the vulgar powers of alleged mediums. The word psychic used to be a high class term, that nobody less than a poet or professor would presume to use. Now psychic is reduced to the ranks, and a girl of sixteen may handle it as familiarly as "awfully" or "elegant." "When I heard the door bell ring, I knew it was you. Psychic, see? Come, take off your things," and that is all there is of it.

Psychic experiences have knocked out ghost stories. They are more interesting because they are more individual. Ghost stories are generally hearsay, but in the unobscuring moment of confidence, most people will be found to have had psychic experiences. The other day, a woman was building with great care a dialect story. Suddenly she found her attention called to the corner of the room. There she saw a friend, who lives in Washington, seated with bowed head, crying. The story writer called out the visitor's name, and the vision fled. Immediately, on the scribbling paper, this woman wrote to her friend, detailing the circumstance.

The next day she received a letter from her friend, saying: "A queer thing has just happened to me; I was sitting in my room, crying, when I heard you call my name. It was as distinct as if you had been in the room with me." The two letters had crossed one another in transit.

Another woman relates: "I was in Chicago at the time, lying ill from nervous prostration. The family were at dinner. I was looking out on a glorious sunset, when suddenly I felt an overwhelming desire to see a young brother at West Point. Directly after, I heard him call my name three times. I was overcome with fear, and when the family came up I told them, confident that the boy was ill, or in trouble. Thirty-six hours after, I received a letter from him, saying: "A strange thing happened to me yesterday evening. I was doing guard duty when suddenly I saw you in a long white robe. I called your name three times, and so loudly that the man at the next post heard me. It makes me very anxious about you."

Then the wife of a well-known man in town added her testimony: "We were living on Washington Heights. A heavy snow was falling. Without warning of any sort, I said to my mother: 'I must go to town. I feel that George is dying, and wants to see me. George was an old friend of the family, but one I had not seen for months. My mother begged me not to be influenced by so foolish a thing, and, of course, the family laughed. I refused to listen; the carriage was ordered, and in the driving snow, I went to town. It was a four-hours' journey, for it was before the day of the elevated road. Arriving at my friend's house I went directly to his room. A clergyman was with him; he was not only ill, but at the point of death. 'How I have wanted to see you,' he said, 'How I prayed that I might not die until I saw you. There is something I must say to you, and alone.' The clergyman left the room, my friend told me what he desired to tell, and died with his hand in mine."

But the last woman alone expressed no surprise at these strange narrations. "My husband, you know, is away from home a good deal, and we are naturally anxious about one another, and never communicate any other way than psychically. Each day, at a certain hour, wherever we may be, we mentally withdraw from everything else, but thoughts of one another. In that way, he informs me how he is and how his affairs are going, and I tell him how the children are, and any little home matter that may interest him." It is needless to add that this lady was begged for her recipe for evading the mails. She said it was a matter of finding the requisite vibration. With this easy solution she would say no more.

New York Journal, June 6th.

M. G. H.

DR. RONTGEN has shown that it is possible for photography to pierce our robe of flesh and accurately portray the bones which it conceals. DR. BARADUC, a French scientist, professes to have gone a long stride further, and to have discovered a method of "photographing thought." He can, he claims, project his thoughts on to a photographic plate in the dark. As an illustration he showed *inter alia*, the form of a heart which he had projected on a photographic plate, after visiting the church of Sacré Cœur, at Montmartre. This example, at all events, sounds more like a mediæval miracle than a modern "fairly tale of science."—*Leamington Chronicle*.

THE MISSING LINK.—Dr. Eugène Dubois, a Dutch officer, about eighteen months ago discovered remains in Java, which several prominent American scientific men now agree with him in considering as those of forms intermediate between man and the apes, sought for with such eagerness by scientists. The specimens were discovered embedded in a volcanic tufa, covered by a thick deposit of river sand, about fifteen yards below the surface of the ground. Last September they were examined at Leyden, in Holland, during the meeting of the International Congress of Zoologists, and expressions of opinion that they are what is claimed for them have been many. Their antiquity is unquestionable, as the deposits in which they were found belong to the Pliocene Period, and no human remains have previously come down to us from so long ago. The discovery is certainly an event of very great importance to the scientific world.—*Leamington Chronicle*.

CHRISTIANITY AND THE BROTHERHOOD OF MAN.

Now that men are beginning to realise that society is composed of something other than mere units; that there is, in its composition, a something that makes "all men kin," a subtle bond that unites all in a common brotherhood, the parsons and theologians, as is their wont, are claiming this awakening as the result of Christian teaching. We are being continually told that Christianity was the first religious system to teach "The Brotherhood of Man." This may, or may not be true; but are we to assume that had there been no Christ this great truth would have remained hidden from mankind? Is it not a fact, that after having held full sway in these islands without a rival for eighteen centuries, Christianity has failed to awaken a true sense of brotherhood in its votaries? Further, is it not a fact that those who hold this truism most dearly, those who are most ready to live by it, or to make self-sacrifice for its realisation, are not Professing Christians?

Is it not also true that those Christians who do hold the maxim that "all men are brothers," do so more as a result of the criticism of their opponents, and because it is becoming fashionable to endorse this view, than as a result of creedal conviction? Are we not, then, justified in declaring that it is due rather to the exigencies of human progress and development than to Christian teaching?

Is it not apparent that in every human breast, at least when a certain stage of development is reached, there exists that affection and intuition, by which the individual feels, and becomes conscious of his oneness with the rest of humanity, and this without any suggestion from the parsons.

The Church, the Bible, and the clergy unite in telling us that without "faith," good works avail us nothing. If any minister says the contrary, he not only denies the truth and authority of both the Church and the Bible, but utterly destroys the efficacy of Christianity as a saving power. If, however, he affirms the principle of salvation by faith only, he, in theory, consigns to eternal torment nearly all the greatest thinkers of the past and the present, and, in all probability, of the future too. In no time have great minds been so unanimous in denying the "vicarious atonement" and "salvation by faith" as at the present.

But there appears to me to be an unfortunate significance implied by the latter dogma that is not often commented upon; it is this: If faith in the saving power of Jesus, in his divinity, the atonement, and so forth, can save a man, wherein comes the necessity for good works at all? If works by themselves avail nothing, while "faith" can do all, where is the necessity to do good, to be good? "Faith" alone gives a passport to heaven; works alone are but a mockery. Does not this give a licence to the evil doer, a licence from the framer of the creed, through Jesus and the Apostles, from God? No Christian openly affirms this, but any Christian will affirm the principles which lead to it. If any Christian denies this, he denies the efficacy of "faith," and that gone, the whole Christian fabric totters to the ground. Thus it will fall, thus it must fall, for men will not much longer tolerate a principle affirmed one day and denied the next.

A creed which does not insist upon the necessity for doing good, simply cannot establish human brotherhood. Such a creed sinks into significance beside such an one as that of Zoroaster for instance, which says, "Day and night think of doing good. Life is short. If when thou oughtest to benefit thy fellow creatures to-day, thou delayest till to-morrow, make atonement. When thou eatest give also to the dogs to eat. To be insensible to the sufferings of our fellow creatures is the most dangerous disease of the mind," and so forth.

Here we see the exhortation to be continually doing good, the necessity for works. Any creed which demands less than this is an inferior creed. A people who did not feel the necessity for continually doing good, could not live as brethren, in unity and love.

Could the brotherhood of man be evolved from a creed which did not affirm, as an absolute doctrine, the necessity for doing good? Could it be evolved from a creed which apparently sanctions the most blood-thirsty conduct with a people whose greatest crime is their ignorance, whose greatest fault a dark skin? a creed which sanctions oppression and wrong, wherever oppression and wrong are not dangerous; a creed whose advocates only know that "all men are brothers" when it would be dangerous to priestly as well as other skins to be enemies; who sanction murder and lust in Africa, and hold up their hands in pious horror when it is attempted in America and Armenia, characterised in one case as being for the glory and honour of God, in the other as "fratricidal war!"

And these men, these Christians, ask us to believe that without Christ, and themselves to propagate his teachings, there would have been no consciousness of human brotherhood; without a priesthood, no sense of morality! Can we believe this? or must we believe that without a Christ, and without a Christian priesthood, the world would not have lacked a single moral truth?

This brings us to the question of what, with all its noise, the Church has really taken the trouble to teach. A very slight examination shows us that it is less the ethical teachings of its so-called founder, than the wild, meaningless, and sophisticated speculations of its theologians. Though I cannot, nor do I desire to deny that Jesus taught many beautiful things, that he helped to emphasise many great moral truths, still it cannot be truly said that he originally inculcated a single moral truth. If it is urged that the "Brotherhood of Man" is such, I reply that though he may have anticipated the realisation of this truth somewhat more clearly than the majority of his contemporaries, the principles which gave birth to it were, and had for some time been in existence, and widely known and advocated. But is there anything so marvellous in such a frequent occurrence as the intelligent interpretation and expression of a growing principle as to warrant the interpreter being dubbed divine? If so, we are in the midst of a veritable deluge of avatars, for this is an age in which the science of exegesis, not only in documents but in Nature, and natural tendencies, is reaching a high state of perfection, and almost every day witnesses the definite unfolding of some great principle of human evolution and growth. Even though we admit that Jesus may have discerned and spoken of this fraternal principle, we cannot say that his followers have ever contributed much to its recognition.

They have always omitted to mention it when it was possible to do so; when they have mentioned it, they have never emphasised it. It has always been their pleasure to gloss it over with elaborate sophistries, perhaps chiefly on account of the obligations that would devolve upon them in ease of its full acceptance.

To say that the spirit of the Christian church has ever, since its early days, been such as could be reasonably expected to hasten the establishment of society upon a basis of human brotherhood, is quite contrary to fact. It has fostered division and faction, flourished on corruption, and gloried in war and bloodshed. As in the past, the leaders of the Church unrelentingly opposed, condemned, damned, and endeavoured to crush every new discovery in the realm of science, to befog and besmirch every new vista in the realm of thought, so have they endeavoured by every means to which fanatical madness could resort, to crush every innovation that reformers have tried to bring into social ethics and practice for the good of the people. To-day the Christian church is as unrelenting in its pursuit of privilege and power, as determined in its support of inequality, luxury, pomp, and splendour, and everything that makes for poverty and misery, death and despair, as it dare be in a state where conscience and intelligence are awakening to activity, where mind is beginning to make itself manifest, and thought to become a factor in contemporary national life.

J. T. B.

AN EXPURGATED EDITION.

IT APPEARS the Christian sisters who want the Bible read in the schools have prepared an expurgated edition, wherein much objectionable inspired matter is dropped out of the holy record. Wonder if they omitted an account of the drink-offering of "the fourth part of a hin," mentioned in Numbers, xxviii., 7, which was to be made day by day to the Lord? The command is unconditional: "The fourth part of a hin of strong wine" was to be poured unto the Lord for a drink offering. A hin was a Hebrew measure of six quarts. One-fourth of this, three pints, was to be given the Lord each evening. With this fact in mind we turn to Jeremiah, xiii., 13, 14, and read:

"Thus saith the Lord: Behold, I will fill all the inhabitants of this land, even the kings that sit upon David's throne, and the priests, and the prophets, and all the inhabitants of Jerusalem with drunkenness; and I will dash them one against another, even the fathers and the sons together, saith the Lord; I will not pity, nor spare, nor have mercy, but destroy them."

If a man should make such awful threats, knowing he was drinking three pints of strong wine daily, a zealous effort would be made to induce him to sign a temperance pledge. The preachers will tell us this wine-bibbing and these terrible threats of producing drunkenness, have a spiritual significance; but all these passages which represent God as a brutal character were reflections of the vileness of the writers, and it is simply shameful to impose them on the world as the "Word of God." Though emasculated in the interest of a higher civilisation, what remains will be inferior to modern thought.—*Progressive Thinker.*

BASED UPON ITS OWN FACTS.

THERE is a tendency among a certain class of Spiritualists to attach undue importance to the phenomena recorded in the Bible. It is true that almost every page of that collection of ancient writings teems with instances of spirit-power. At times it is useful to refer to these to show to Christians their inconsistency in accepting the book as inspired truth, yet denying the fact of spirit-communion. This may lead some Bible believers to investigate, but there its utility is ended. We should not lose sight of the fact that the great majority of intelligent people of this generation are not Bible believers. Spiritualism is taught in the Scriptures, but we need not expect reasonable men and women to accept its truths the more readily on that account.

We are building up a philosophy and a religion upon principles old as the universe, by evidence given personally to each of us in our own time. We do not search among musty records for worm-eaten and mildewed testimony concerning the beliefs of past ages to find a foundation for our own faith. Churches erected upon Bible texts are falling to pieces every day. That Spiritualism which seeks to adapt itself to their delusions will fall with them. Paper and ink cannot prove the continuity of life. The Bible, with its comparatively few grains of truth, almost lost in a mass of contradictions and errors, cannot—except constructively—assist our Cause. The returning spirit whom we can see and hear, or who manifests himself in such a way as to convince us that he still exists, retaining life, intelligence, and the same personality he had on earth, gives us the only reliable evidence of immortality we can receive, and it is all we need.

It is easy to find in Scripture instances of almost all the phenomena now known, but every year the number of thinking people who will accept this testimony as proof is diminishing. Men want to know not what Moses or Jesus believed, but what is fact. They care not so much if the greatest medium on earth lived eighteen hundred years ago, as which is the medium in their own neighbourhood through whom their departed friends can best communicate. Every historical research into the records of the time makes the personal existence of the man Jesus more doubtful; while every philosophical research into our spiritual nature causes the impersonal Christ-principle, which is the divine spark of human love animating us all, to be more fully recognised. One by one churches worshipping Jesus as God, or accepting him as the world's greatest teacher, have passed or are passing away; Spiritualists must not put on the fetters which fall from the skeleton limbs of dead faiths. The truth we know is the truth to adhere to, to proclaim to all the world. We do not know that Jesus ever lived, but we do know that we shall never die. We know that eternal progress is a natural law, and that the best is always before, never behind us. Let us be wise, and build our philosophy upon the solid rock of ascertained fact, not upon the shifting sands of opinion, which come to us through traditions and books belonging to the past. E. J. BOTHWELL, in *Banner of Light*.

MY MYSTERIOUS VISITOR.

I AM a photographer, in business for myself in a moderate way. At the time of which I am writing, trade was very bad, and I was doing all my own work, in order to keep expenses down. One fine afternoon I was engaged with some printing at the back of the premises when my attention was arrested by a slight noise proceeding from the reception-room, which is at the front of the house. The noise itself was nothing alarming, only that of someone dropping photographs on the table, but the cause of it? Who could it be? No one was in the place but myself, and the bell above the door had never sounded, as it always does when the door is opened. I listened. Yes, there it was again: one, two, three, four, and so on. I was now certain someone was there, so away I went, and, to my surprise, found a lady standing at the table, with some photographs in her hand, dropping them, one by one, after she had looked at them. How she had got in, I could not make out, but there she was, a beautiful lady indeed, and she turned towards me with a sweet expression on her face.

"Good afternoon, sir," she said, in a sweet and musical voice.

"I beg your pardon, madam," I replied. "I was not aware you were waiting. I hope I have not kept you long." I was here going to explain that I had not heard the bell ring, but she raised her hand, saying, "Never mind the bell; it is all right. I am in no hurry, and I was looking at those photographs; they are all very nice, indeed!"

This is the usual compliment I get for my work, but to-day it grated upon my feelings. The weather was lovely and business bad, and the thought crossed my mind, "everybody says my work is nice, yet why am I not patronised better?" But here this lady anticipated my thought.

"You ought to be better patronised," she added, with peculiar emphasis. "I want some cabinet pictures of myself. Perhaps you will take two or three different ones, and let me see the proofs?"

"With pleasure, madam," I answered. I felt very thankful, and assured her I would do my best.

"I am sure of that, and I am very anxious to have them good. I will just be taken as I am, so you need not trouble about a dressing room." (Strange again, I was just going to show her to one.)

We entered the studio, and she took the chair I placed for her. While I stood at the camera deciding the pose I should like to place her in, I was a little surprised to see her assume the very position I had mentally suggested. At first I thought it might be chance, but I soon found otherwise. Whatever alteration in head, hands, or dress I thought of, was accomplished before I could get near. I was very much perplexed at this, and the lady watched my puzzled look with amused satisfaction. I never saw such a beautiful expression on a face before, and I felt certain I was going to get the best pictures I had ever taken. I took four negatives, which, on development were each a success. When I came out of the dark room, and before I had time to speak, the lady cried in ecstasy, "I am so delighted you have succeeded! You will let me see the proofs on Thursday, will you not?" I looked at her—still that amused expression on her face. How did she know I had succeeded, and was going to promise her proofs in two days? This was Tuesday.

"Yes, madam," I replied, "you have guessed correctly. The negatives I have taken are the best I have ever done, and I will have the proofs by Thursday."

"I am so glad! I am so glad!" she said. "I will call on Thursday afternoon, and then I will be able to tell you how many will be required."

She departed, and as I opened the door for her the bell rang as usual. "How strange," I said to myself. "Is it possible that lady could have come in by that door and I not hear the bell?"

By the Thursday I had the proofs finished, and on the table for the lady's inspection. I was printing again in the back, and thinking the time was drawing near for my fair visitor. I was very particular this day to listen for the sound of the door bell. I felt very happy this afternoon, perhaps like an artist who has finished his masterpiece. I was a little proud of those photographs, and I had been several times to the reception room to have just another look at them. Oh, how I longed to put them out in my show-case! Would she object? I made sure she would, she seemed such a lady; but I resolved I would ask her, there could be no harm in that. I'll just have another look at them, and so away I went, singing gaily along the passage.

"I am glad to see you so happy, sir," said a sweet voice as I entered the room. I stopped breathless; there stood my lady visitor in the same place as before, looking at her proofs.

"I feel unusually so to-day," I replied, with some hesitation.

"They are very beautiful," said the lady, alluding to the proofs. Then she murmured to herself, "Very, very beautiful indeed; they could not have been better had they been taken five years since. My poor James, how surprised he will be." Turning to me she continued, "I am more than satisfied, I am delighted. You will put all four in your showcase outside, and if you will lend me a pen I will sign my name under each."

This to me was strange. Ladies, as a rule, object to you putting their photos in a show case without their name being on them. However, I gave her the pen and ink, and she wrote under each photograph Edith M. Dransford, saying as she finished, "They will bring you lots of business, you will see. You may print one dozen of each kind. When they are ready, a tall fair gentleman will call for them, and he will pay you what you ask. I am very thankful to you, sir," she continued, fixing on me a look of indescribable tenderness, "More thankful than I can express." She turned to leave, and I again opened the door for her, and again the bell rang out as usual. I glanced up at it and then at the lady. She only smiled and wished me good afternoon; at the same time I am confident she knew as well as myself what was passing in my mind.

The lady in my show-case was quite an attraction, everybody was charmed with the pictures, and, as she had predicted, they brought me lots of business, all the most unlikely faces wanted to be taken like the lady with her name on her photographs, I got quite busy, and I blessed the beautiful lady in my heart of hearts—but the numerous inquiries about her, I could not satisfy, nor could I tell at present

why she had written her name on the photographs, it was all mystery to me, and nobody seemed to know who she was, or where she had come from, she had given me no address, saying it was unnecessary, as her husband would call for the photos. The look of her face was security enough for me, and I had been amply repaid by the increase of trade her picture had brought, even if the tall, fair gentleman did not come for the photos when finished.

Two weeks passed away, and the four dozen cabinets were finished and ready for delivery—I was wondering how the gentleman would know when to call for them, as there had been no time mentioned, when the door opened and in walked the gentleman himself, I knew him from the description given, although I had never seen him in my life before. This was exactly the second Thursday since the mysterious lady had given her order—and I had just finished the last photograph a minute before—He comes in all right I thought, as the sound of the bell died away.

"Good afternoon, sir," he said. "I have called respecting some photographs of a lady you have in your show case. I mean the lady with the name written underneath." He sat down, as though he could not say more. At length he said: "Where did you get that signature?"

"The lady herself wrote the name, and requested me to put them all in the show case, and she also said you would call for them when they were ready, they have only just been finished."

"When was that?" he asked, staring at me in utter bewilderment.

"Two weeks last Tuesday since the lady sat for those pictures, and called on the Thursday to see the proofs."

"Tuesday?" he asked.

"Yes, sir," I replied, "that is, three Tuesdays since."

"Yes, three Tuesdays," he repeated, as if speaking to himself, and then remained lost in thought. Presently I heard him say, "It is all like reality, I never thought it would come to this." Then he addressed me, "You saw this lady or you could not have photographed her, but, tell me, was she like an ordinary person. You did not for a moment think she was anything else?"

"No, sir," I replied, "she was a very sweet and beautiful lady (I began to think by his manner there was something unusual coming) only—"

"What?" he asked.

"She seemed to read my thoughts, gave answers to questions I was only thinking of, and when she came I was puzzled to know how she got in. No bell rang, and each time I found her standing in this room."

"Well," he said, "I will tell you how I came to call here, and you will see when you hear me you have had no mortal, but a spiritual visitor."

"Indeed, sir," I said, "do let me hear. I was beginning to think this was no ordinary occurrence."

"A most extraordinary one," he said, fixing his eyes upon me. "The form you have photographed, which to all appearances looks like the portrait of an earthly person, belonged to my dear wife; she has been dead four years. The year before she died she was to have been photographed, but somehow it got put off from time to time, as these things sometimes do, until she became ill, and then died, and I was left without the poorest image of her sweet face, except what was burnt in my memory. I have been tortured with regret ever since."

The lady's remark, "It could not have been better had it been taken five years since," occurred to me, but I remained silent, and the gentleman continued: "I live twenty miles from here, and as I have taken the journey especially on account of those photographs, you will be curious to know how I became aware they had been taken?"

"Yes, sir," I replied, "unless some friends have seen them and told you."

"I have no friends here, and you may have observed that nobody has recognised either name or photograph; we were both strangers in this part. The Tuesday you photographed the lady was the anniversary of her death, and on that day, as I always am when the time comes round, I was very sad, and thinking a great deal of her. The regret of not having her image to look at came forcibly upon me, and when I retired that night I could not sleep for hours. At length, when sleep came, I dreamt I was in my sitting-room. It was a lovely afternoon, and my wife had gone out for an hour or two. When she returned, the first words she said to me were, 'I have had that photograph taken that has been put off so long.' I looked up at her, I thought, and she was dressed exactly as she is here.

"I am very glad my dear," said I, as I went to meet her, "but I awoke, just as I was about to take her hands in mine. I thought this dream must be the result of my depressed state of mind, so I took no further notice of it until the next Tuesday night, when the same dream was repeated. I could not but think this remarkable, but still greater surprise was in store for me on last Tuesday night, when I had the same dream, varied by my wife bringing in the photographs in her hand, and I read your name and address on them, and also saw her signature underneath, and awoke on the point of asking her why she had written her name there."

"I could sleep no more, so got up and dressed, it was just three o'clock but the impression these repeated dreams had on me was very remarkable. I remembered with distinct clearness every minute detail, even to the rings upon my wife's fingers, and the name and address of the photographer (there was no need to write it down) seemed imprinted on my mind, and I felt that I could never forget it. All the next day I debated with myself whether I should not go and see if there was a person of that name and profession at the address, but I could not make up my mind to think there could be anything in it—yet it haunted me, and when I went to bed I tried in vain to get it out of my mind and go to sleep, but it was of no use—at last I determined I would go and satisfy myself in the morning, and then, perhaps, all this would end—when I had made this decision I did not find any difficulty in getting to sleep—nor was I disturbed by any dreams, I was up early, and away to catch the first train, and strange to say, walking from the station I found myself directed as

though by an unseen hand, I came straight to the street, and was not aware of it until I saw the show-case, and the very pictures, with my wife's signature, as I had seen them in my dreams, I need not add the name also was the same."

I listened to this recital with breathless interest, and when the gentleman ceased, I said, "It has indeed been the spirit of your wife, and that accounts for the peculiar feeling I had when in her presence, and also the fact of her reading my thoughts."

The gentleman did not answer. He was sitting with his hands up to his face, deeply lost in thought. At length he said, raising his eyes to mine, "Yes, I must believe it, there is no alternative; this is the conviction I have so much needed. Had I known four years since what I know to-day, the parting with her would not have been such a terrible shock. I never thought I should see her any more, and the thought was frightful, but now I am convinced I shall; I am also convinced her beloved presence is with me, and that she knows my every thought. I have always been a Sceptic, believing that the grave was the last of mortality, but not that it was the first of immortality. During our married life, my wife and I had only one difference, and this was it: She was a firm believer in a future state, and used to say she would convince me some day. That day has come, she was right, and I cannot but accept the occurrences of the past fortnight as the conviction she so often spoke about."

The gentleman took the photographs his spirit wife had ordered, and paid me for them, remarking, it was the greatest pleasure to him to have had the order coming through her, and the number was exactly what he wanted. He also requested me to photograph himself to match his wife's portraits. From these I printed the same quantity. He also had two large pictures, so that, taking all in all, I was indeed thankful for my *Mysterious Visitor*.

"875 TONGUES SHORT."—Headlines are always a feature in American newspapers, and a writer in the *Outlook* recalls a hearty laugh he had over the ingenuity of this one: "875 Tongues Short." It introduced the account in a Monday's paper of a service in a once famous church, whose congregation had been reduced to a handful by quarrels over the pastor—the account beginning something like this: "A congregation of just 125 worshippers opened their service yesterday morning, in the Rev. Dr. Blank's church, by disconsolately singing the hymn, 'O, for a thousand tongues to sing!'"

THERE are at least a dozen crimes and vices sanctioned by the Bible. Scattering this book broadcast over the land, making it the chief text-book of the Sunday School, and, above all, placing it in our public schools, and compelling our youth to accept it as infallible authority, is a monstrous wrong; and you who advocate it are the enemies of virtue. There are within the lids of this Bible chapters sanctioning the bloodiest deeds in all the annals of crime; and this is the book you wish to place in the hands of our sons! There are within this Bible chapters which no modest woman can read without her cheek becoming tinged with the blush of shame; and this is the book you wish to place in the hands of our daughters! If you delight to feast upon such carrion, you have the right to do so; but you have no right to thrust it down the throats of your neighbours.

We have evidence in the Gospels themselves that they were not written for many years after the events they referred to are supposed to have occurred. For example, after the tale about the bribing of the Roman soldiers (who are said to have guarded the tomb of the crucified Jesus) to say that they slept whilst his body was removed, it was stated, "This saying is commonly reported among the Jews until this day," evidently indicating that a considerable period had elapsed between the occurrence of the events referred to and the date of writing regarding them. This story is of itself sufficient to prove the falsity of the whole affair, for it is as reasonable to believe that a British officer would order a company of English soldiers to watch the grave of a murdered Maori, as for a Roman guard to have been told off for such a purpose at the request of a few superstitious Jews; besides which, for a Roman soldier to have confessed that he slept when on guard would have been, according to Roman law, instant death, therefore, no bribe would have induced them to make such an admission. When the irreconcilable differences that exist in the various books which constitute the New Testament are unbiassedly considered, its utter unreliability is evident. The accounts of the life of Jesus in the three Synoptical Gospels vary greatly in many points, whilst the Jesus of the Gospel, said to be written according to John, is of a different character altogether. The latter Gospel is strikingly marked throughout by elegance of language and with Platonic ideas of which the others are devoid.—*A Rational Faith*.

"THERE does not exist in the world a single manuscript of any portion of the Old or New Testament which is an original autograph." Theologians admit that none of the copies extant of the New Testament were written prior to the fourth century, and not two of them agree. It is worthy of note that a Greek monk named Simonides confessed that the celebrated MS., the *Codex Sinaiticus* (discovered in 1859 by Tischendorf, in a convent on Mount Sinai, and supposed by him to have been written in the fourth century), was written by his hand at Mount Athos only a few years previously. For all we know, the *Codex Vaticanus* and the *Codex Alexandrinus*, which, with this *Codex Sinaiticus*, are considered the three most ancient manuscripts of the Bible extant, may have had a like origin. And as to deceive and lie for the sake of piety and religion, on the ground that the end justified the means, was regarded, not as a crime, but as a virtue by the Romish priests, we are justified, I maintain, in looking upon all ancient MSS. referring to Christianity with very grave suspicion. The copies of the Gospels which we possess are not written in Syriac (the language spoken in apostolic times) but in Greek, and do not profess to be the Gospels of Matthew, Mark, Luke, and John, but are said to be merely the Gospels according to these men. We have nothing to prove that there ever existed originals of these Gospels, but there is strong presumptive evidence that such originals never did exist, for had they done so the early Christians would certainly have referred to them in their disputes with heretics.—*Hugh Junor Brown*, in "A Rational Faith."

A PRACTICAL SERMON.

"And their tongue is deceitful in their mouth."—Micah, vi., 12.
THE one thing to be guarded most carefully is the tongue. Deceitful tongues have done more harm than all the wars that were ever waged. Cities have been ravaged by the sword, but reputations are ravaged by the tongue. As a weapon of revenge, slander and gossip are surer than poison. They are more cunning than the subtlest drug, and more effective, for while the one produces death, which is a matter of very little consequence, the others result in despoiling a life, which is a matter of infinite moment.

There are two crimes which stand side by side at the head of the list—to speak evil of your neighbour, and to listen to it. The listening ear and the slanderous tongue are the two organs of the human body upon which the devil chiefly depends for the accomplishment of his purposes. If you will give him your ear and let him find the tongue to fill it, heaven will grow sad and the pit will rejoice.

One of the highest virtues the heart can cherish is the virtue of a dull ear when slander croaks. Slander is never backed by a good motive. It is only a base heart that can say base things. The homes are countless that have been wrecked by loose talk, which had no more foundation than "the baseless fabric of this vision," and he who deals in it does what not enriches him, but makes some else poor indeed. As a general thing, when one slyly distils an evil rumour in your ear, it is because he hopes it is true. If the rule of Christ were followed, "Let him that is without sin among you cast the first stone," slander would slink away and hide itself, as did the accusers of the Magdalen in the olden time.

How precious may a few words be if rightly and opportunely spoken; if they take the form of encouragement; if they have a warm and generous impulse behind them! What miracles they may work in one's life! "I have dreamed a dream!" cries the hopeful youth as he faces the future. Someone hears him and replies: "I made my dream come true, and you can do the same." How changed that future is, and what fresh inspirations are added to that soul, just getting a glance at the reality of things! "Nay, nay," says the saintly matron to the young girl who is about to step aside from the path of virtue, "this is God's world, and we must do God's will at any cost to ourselves." Hesitation becomes fixed resolve, and to the ninety and nine is added one more to make the hundred complete.

Now, opposite the sweetest lies the bitterest, and opposite the best lies the worst. What can the mind conceive more unworthy of an immortal soul than a phrase so framed that it bears discouragement to him who hears it? A sentence that contains an innuendo may cause more evil than can be measured. If a man is trying to get out of the pit, such a sentence is like a heavy hand placed on his shoulder pushing him back. To spread a rumour of evil concerning anyone, and especially concerning any woman, is to do an act at which the angels weep, and on which the very heavens frown. It is hard enough to do right under the best of circumstances, and he who adds to the difficulty may perchance make it thereby impossible to do the right, and so seal the doom of a struggling fellow-creature. Words are sometimes as light as thistle down in the wind, but at other times they are as heavy as lead, or they may even crush like an avalanche.

I say, therefore, that nothing in your possession should be so carefully watched as your lips. Do and say all you can to cheer, for God only knows the secret of our lives, how much we need to hear such words and how much influence they may exert. But never, never, never, under any provocation, allow yourself to strengthen a rumour of scandal. If there is wrong in any soul it will produce its own results, for the laws of the universe are inexorable; but if the wrong is not there, and by any word from your mouth you give the impression that it is there, you judge as you would not like to be judged, and you would think it a great calamity if a like measure were meted out to you.

We should be helpful, not hurtful, to each other. It is one of the primary demands of the Christian religion that we shall love our neighbour, and where love is there is always pity for the falling, but never a word that shall make it easy for them to slip further down. Open your mouth to say all the good you can of every one, but seal your mouth against the utterance of a sarcasm or a suspicion. Let it not be said in the future, when we shall see face to face, instead of through a glass darkly, that you pressed any soul back by an ungenerous utterance; for words are things, words are piercing swords, words are blizzards that tear trees up by the roots, words are lightning bolts that strike, sometimes to kill.

If you can say nothing good, say nothing at all. Remember the legend of the stranger who stood unknown in the crowd that was curiously gazing at a dead dog. The poor creature had many blemishes, and they were all enumerated by the lookers-on, but one mild voice was heard saying: "He had beautiful white teeth." They turned in surprise, and a woman whispered: "It must be the Christ, for He alone could say anything good of a dead dog." The example is worth following.

And how much better the world would be, if in lieu of speaking evil we should either utter words of praise and encouragement, or maintain a charitable silence. —G. H. HERWORTH, *New York Herald*.

How calm, confident, and noble were the last words of Socrates in contrast with the pitiful cry, "My God, why hast thou forsaken me." He said to his judges: "In another world they do not put a man to death for asking questions; assuredly not. For besides, being happier in that world than in this, they will be immortal, if what is said be true. Wherefore, O judges, be of good cheer about death, and know of a certainty that no evil can happen to a good man, either in life or after death. He and his are not neglected by the gods; nor has my own approaching end happened by mere chance. But I see clearly that to die and be released was better for me; and, therefore, the oracle gave no sign. For which reason, also, I am not angry with my condemners or my accusers; they have done me no harm, although they did not mean to do me any good, and for this I may gently blame them. The hour of departure has arrived, and we go our ways: I to die, and you to live. Which is better, God only knows."

HERE REST IN GOD.

I walked through a city of graves one day,
 Absorbed in selfish grief;
 O'er the night of my soul, there fell not a ray
 Or even a hope of relief.
 But lifting my eyes for a moment's space,
 From the path where my feet had trod,
 They fell on a monument's stony face,
 And the words "Here rest in God."
 "Here rests" I said, "The useless clay,
 Down buried 'neath the sod;
 But of the spirits, who shall say
 That here they rest in God."
 "Are we to clay so near akin—
 So wedded to the dust,
 That we the grave shall lie within
 Because the body *must*?"
 "Shall thought, and hope, and love descend
 To dwell beneath the sod;
 To *this* does aspiration tend,
 Is this our rest in God?"
 Oh, cruel creed to heart bereft!
 What comfort can we find,
 What source of consolation's left
 If, in the grave confined,
 Lies all that claimed our tenderest thought,
 And made our living blest?
 Oh, cruel stone, tell thou me not,
 That here in God we rest."
 Some blessed angel heard I knew,
 For as from out the sky,
 As Summer airs at evening blow,
 I heard a voice reply—
 "When back to native soil is given
 This worn out borrowed vest,
 'Tis dust to dust, but out in heaven
 The Spirit seeks its rest."
 "To earth, or flood, or cleansing fire,
 As man may deem it best,
 We give the dust, but we aspire
 To find in God our rest."
 * * * * *
 I left that city's gates again
 Where, entering sore oppress,
 I brought such weight of grief and pain
 To find in God my rest.

BELLE V. CUSHMAN.

A YARMOUTH BLOATER.—A parson went the other day to see an old woman, who told him that she had just had a visit from a gentleman, who had read and prayed with her. "Well," said the vicar, who knew the visitor to be a Plymouth Brother, "it was very kind of him, but he's not a Churchman. Do you know what he is?" "No, sir, I don't exactly; but it was something like a Yarmouth bloater." No doubt we are all erring mortals.—*Vanity Fair*.

This, in my judgment, is real religion. To do all the good you can is to be a saint in the highest and noblest sense. To do all the good you can—this is to be really and truly spiritual. To relieve suffering, to put the star of hope in the midnight of despair—this is true holiness. This is the religion of science. The old creeds are too narrow; they are not for the world in which we live. The old dogmas lack breadth and tenderness; they are too cruel, too merciless, too savage. We are growing grander and nobler. The firmament, inlaid with suns, is the dome of the real cathedral. The interpreters of nature are the true and only priests. In the great creed are all the truths that lips have uttered, and in the real litany will be found all the ecstasies and aspirations of the soul, all dreams of joy, all hopes for nobler, fuller life. The real church, the real edifice, is adorned and glorified with all that art has done. In the real choir is all the thrilling music of the world, and in the starlight aisles have been, and are, the grandest souls of every land and clime. "There is no darkness but ignorance." Let us flood the world with intellectual light.

MAN is naturally religiously and spiritually inclined, demanding by virtue of a strict moral necessity the assistance of a mind superior to his own. Every man in his best moments has an ideal self to which he aspires, a spiritual magnet, so to speak, drawing him onward and upward above the crudities of his animal nature, and the interior desire of the soul has its appropriate gratification. History's every alcove and niche are occupied with the story of some person, lit up by divine inspiration that flowed like a silver pool about his consecrated soul. Roll back the tide of a few thousand years, and what do we behold? Moses with his iron-clad laws—"An eye for an eye, a tooth for a tooth." Then followed the Christian dispensation, with the olive branch, "Love ye one another!" "Peace on earth, good will to man." Then came the age in which we now live, the most golden that ever rolled in from the sea of centuries, and with it came the most marvellous spiritual influx that the inhabitants of earth ever beheld—the gifts of the spirit that maketh alive; o'ershadowing, with a halo of divine love, the dead letter of the law which killeth. Along with this rich legacy came "Nature's Divine Revelations," with that higher law, "Prepare ye to love one another;" that it is better to be born well than to be regenerated again; that humanity is moulded and shaped like the moistened clay in the hands of the potter: that by physical temperance in all things the soul is elevated in spirituality, and that by obedience to the laws of justice and harmony, the spirit of every man may beam radiant with celestial light and perpetual inspiration! By reverencing the laws of nature, as written upon the inner constitution, the human spirit may enjoy a heaven on earth. Then, all hail the advent of spirit ministry, whose bright faces have cast ten thousand beams upon us like the sun! All hail the Harmonial Philosophy, with its living exponent and seer! All hail each member of this free religious association!

PASSING OF THE CREEDS.

I saw them passing down the steeps of time,
 Each with their own small caravan,
 And each the other shun'd and slunk away
 As tho' a venom'd serpent crossed his path.
 The ages passed, and came and went again,
 Until the sun of glory rose upon
 The way at Hydesville, whence its quickening rays
 Shone forth o'er all the dismal, mourning earth;
 And soon in all the creeds some saw the light
 And sought its pure soul-elevating beams,
 While others, in their own dark shadows hid,
 And in their own conceit with heaven made war.
 But still that light increased, and creeds went down—
 First Unitarians joined the gladsome throng,
 Then Universalists sought the broadening light;
 Next Methodists and Christians came along,
 And e'en Theosophists sought their fountain head.
 At length all Christian creeds, Mohamedans,
 Osirians, Buddhists, Brahmans, all alike,
 Bathed in the new-found golden spiritual light
 That set the world aflame with human love.
 Sectarian lines sank in eternal night;
 The boundaries of nations also passed,
 And broad, fraternal love, by seers foretold,
 Ruled all the world as one harmonious whole.
 ERNEST S. GREEN.

UNFURL THE BANNER OF FREEDOM.

Hear duty's call, "There's work for all!"
 The young as well as old;
 The harvest white—a pretty sight—
 Waits for the sickle cold.
 Bare the strong arm, with love kept warm,
 Nor fear the storm or rain;
 Ripe is the seed, on hill and mead—
 Reap now the golden grain!
 Injustice reigns in earth's domains,
 The hero of the hour;
 Might still is right—in man's dull sight—
 And Tyrants hold the power!
 Base errors fade in darkest shade,
 Before the breath of Truth;
 God will uphold those who unfold
 His Love in early youth!
 The Spirits dear, from Love's own sphere,
 Bring Peace and Joy to all;
 Patient they wait at Heaven's gate,
 And "Forward! brothers," call.
 Forth to the fight, uphold the Right!
 Nor turn ye from the fray;
 God will prevail! He cannot fail!
 Though weak ones often stray.
 Strike sure and fast, loud blow the blast,
 As perish Lust and Greed!
 Enthroned the Wise! Falsehood despise!
 And bow no more to Creed!
 Beauty and Love, from realms above,
 Break in upon the soul;
 Inspire each heart to take its part,
 And free the fettered thrall!
 Give the world Light! Diviner Sight!
 To pierce the mortal veil;
 Open the door to that blest shore,
 Where blows no storm or gale.
 Lift from the deep the sad, who weep,
 In anguish and despair;
 Show them "their own"—in wisdom grown—
 Arrayed in garments fair!
 Your Banners raise! with songs of praise!
 Heedless of scorn or jeer;
 Dare to be brave, the world to save,
 From Error's gloom and fear!
 The angels bright, in robes of white,
 Smile on your Leaders, true;
 Your Duty done! the Victory won!
 They wait to Welcome you!

14, Heathland Terrace, ISAAC PICKTHALL.
 Shaw Heath, Stockport, 1896.

THE hour of worship, however simple, may be filled with such sweetness and light, may breathe such airs of heaven that no worshipper there need go without a feeling of hallowing and uplifting. This also wants means, but they are such means as no money can buy, and no poverty can shut out. A few earnest loving souls drawn together, not by mere consent as to a definition, but by honest delight in each other's welfare, and looking to the Great Source of all love for the help they need to love mankind more—these are all that are needed, and no one can come into such a society without being affected for good. The ideal of the Home should be paramount. The young persons in our families must be cordially and wisely welcomed, set to work, and made to feel that the Church belongs as much to the young as to the old. We have heard of a method of holding drawing-room meetings in different districts, where conversation can be freely enjoyed on the most serious subjects, under the leadership of the minister or other able mind. The idea is excellent, and if the church buildings can be utilised for such purposes so much the better. But for such purposes the Home ideal should be kept well in view; and while all things are done with becoming dignity, the surroundings should satisfy the need for beauty and comfort alike for body and mind.

AN INVISIBLE WITNESS.

By LOUIS BERT.

Author of "Mysteries of Maitland Castle," etc.

It was a great surprise to all Miss Florence Dunkerton's friends and acquaintances that she should have married such a common-place, insignificant looking man as James Todd, with his scanty locks of red hair, his snub nose, and florid complexion. True, he was a good-natured, generous sort of a fellow, amiable and kind, but in appearances they were not suited to each other by any means. She was a tall, graceful girl, quite aristocratic looking, with dark brown hair and bright magnetic flashing eyes, but they were quite happy, in spite of the difference in their looks. The wedding had been a very quiet affair, on account of the sad death of Colonel Dunkerton, her father, who was murdered ten months previously. Up to that period, Mr. Todd's friends had looked upon him as a confirmed bachelor; he had been a member of a club composed of unmarried men, most of whom were sorry to lose his company; they looked upon it in the light of a grievance when one of their number fell into the toils of matrimony, as they termed it, and in spite of the fact that Todd was looked upon as a bit of a crank, and often made himself a nuisance by impressing his theories upon them, still, the meeting house did not seem so pleasant without him. Mr. Todd and his wife were hospitable people, and entertained many old friends at their smart villa residence.

One evening a number of gentlemen called to visit them, and were cordially welcomed. One of the friends having just returned from Canada, had called to offer his congratulations. A jolly time was spent together, chatting about old times. Mrs. Todd retiring about ten o'clock, gave the gentlemen the opportunity of a little private conversation.

"Well, I was surprised when I heard you had become a benedict," said Gilbert Royton. "I had always looked upon you as wedded to science. Have you entirely given up your studies in astronomy, etc.? I remember your discoveries brought you into prominence when you found the comet through your new telescope, for instance, and it turned out to be a lamp fixed to the village pump, about five miles distant."

A roar of laughter greeted these remarks. Todd's colour deepened, but he joined in the laugh good humouredly.

"How did you come to make up your mind to give it all up for the arduous duties of the married man? I never thought you would have got caught in love's meshes."

"Ah!" said Todd, "you see how easy it is to be mistaken, the unexpected always happens, you know."

"So it seems, old boy. Have you given up your experiments altogether since you entered the matrimonial noose?"

"Well, not exactly," answered the host reflectively. "Were you in England when I took up the study of hypnotism?"

"Oh, yes; I remember you and Jones arguing upon the subject very often."

"Well, it was through my investigations into that science that I gained my wife."

"Oh, indeed, was it a Trilby case, then?"

"Oh, no, not that. If you have no objection I will tell you all about it, and a strange story it is."

"All right, old boy, let us hear it."

"Well, at one time I considered hypnotism humbug, and all persons professing to be under its influence deceived, and confederates of the wily self-styled 'professor,' whose business it is to amuse a gaping crowd by the grotesque exhibitions of supposed mesmeric subjects. That intelligent, thinking people would be hoaxed by such performances, I did not for one moment believe, nor did I give the subject any serious consideration; but I changed my opinions after an interview with Professor Moody, the eminent hypnotist, mesmerist, and magnetic healer, in the company of Tom Smith, who was suffering agonies from toothache, and his gums had become so badly swollen and ulcerated that no dentist would undertake to extract the teeth; but the professor exercised his power, and under the hypnotic influence, the offending molars were removed, and all pain ceased. Smith was jubilant, and I thought this a very wonderful thing, so I determined to gain a deeper knowledge upon the subject, and often visited the professor at his residence, where he had a number of patients under his care. The cures he made were marvellous, and his methods were very simple. He just sent the sufferer to sleep, and informed him that the illness had disappeared; then he awakened him, and the sick man was healed, and went on his way rejoicing. No drugs of any kind did he use; a few herbs occasionally, if the case required it, was the only medicine he ever tried, yet the cures were perfect; the sleep was deep and deathlike (the trance condition it is called), and the sleeper's limbs may be amputated without the slightest pain being felt by him. The professor hypnotised one man in my presence, then had him placed into a bath containing water heated to one hundred and twelve Fahrenheit. He was then removed, and suddenly plunged into ice-cold water, and not a tremour shook his frame, or a muscle of his face moved. What a wonderful power it is, thought I, and felt more determined than ever to thoroughly understand it, for I felt sure that if this force was better known, and more regularly utilised (by qualified individuals, of course), that all the ills that flesh is heir to could be painlessly cured, and mankind in general be able to say, like Macbeth, 'Throw physic to the dogs, I'll none of it.' But the time has not yet arrived; by most people the hypnotist is viewed with distrust, as I once viewed him. Well, to make a long story short, I told all my friends of the knowledge I had gained, and tried to impress them with its importance, and felt convinced that by daily exhibitions of the power they would believe me, but they only laughed and held me up to ridicule, none more so than Frank Jones, who was very sceptical. I was determined to make him realise the truth, if possible, and we had many discussions upon the point. My argument was this: Mesmerism is a force in nature, as demonstrated in birds and animals of prey; they possess the irresistible influence to fascinate and hold spellbound their victims by the magnetic attraction of will force, concentrated in the eye, which lures them to destruction

"But Jones would not hear me; he is atheistical in his views, and cried, 'You will be trying to convince me next that the whale hypnotised Jonah, or that Noah mesmerised the animals, and willed them to enter the ark two by two.'

"Not at all improbable," I answered.

"Rubbish. I will stay no longer to listen to such humbug," said he, and, reaching his hat, went out.

"I always notice that when a man is beaten in argument he ends the discussion by going home! Well, I attended the professor's classes regularly, and he told me that I possessed the gift of concentrating the will forces, that I could, by practice, become a good hypnotist myself. This delighted me, so I commenced at once; but to my intense disgust none of my friends or acquaintances were willing to be experimented upon, so, after exhausting my powers upon the cat, canary, and a pair of turtle doves, the sport became monotonous.

"I was living in apartments at the time I commenced my experiments in mesmerism. The landlady was Mrs. Josiah Brown, a lady of ample dimensions. It occurred to me to try the power upon her; this I did surreptitiously, thinking it would be an excellent plan to entrance her, and then suggest that she had received the settlement of my bill when I was suffering from impecuniosity, a complaint that troubled me very badly at times, but either she was not susceptible or my powers were not forcible enough; any way, it did not come off, nor was I successful in fixing the attention of Jane, the servant maid. I tried the fascination of the eye upon her, thinking to compel stricter attention to my orders in the future, so I tried staring fixedly at her and making a few passes, but she turned upon me in a terrible rage.

"What do you mean, Mr. Todd, by your antics, I should like to know? It's my opinion you are going a bit dotty. The missus said yer eyes were enough to scare a body, but I ain't afeard of yer, there then," and placing the articles she had brought into the room with a bounce upon the table, she departed, highly indignant.

"So I quietly submitted to the disregard of my orders in the old, sweet way. Now, it is not possible to become a brilliant and successful hypnotist without practical experience, so I should be compelled to let my wonderful gift remain hidden if I did not find subjects to experiment upon. I mentioned this to the professor, who assured me that I could command plenty of persons willing to be hypnotised by paying for them. Now, it did not agree with my ideas of the eternal fitness of things to pay a man for the pleasure of putting him to sleep, nor did it suit my pocket either. But an idea struck me to try the power upon myself. This I did, with excellent results. I found that I had possibilities within my own grasp I had not dreamt of: by will force I could compel myself to fall asleep at a given time, and awaken to the second; latent talents, dormant faculties, and powers unlimited were aroused, and sprang into activity as though touched by the wand of the magician. The subliminal self, or the soul part of man, the feminine or receptive principle that is almost entirely submerged through lack of knowledge, the most real and beautiful part of man's complex nature, which has many duties to perform, yet is rarely used, I discovered by my experiments, so I determined to utilize my knowledge for my own benefit. I found, by compression of the will-force I could project my thought-body, and float in space. I could leave my physical frame lying upon the couch while I took a survey of the room, and examined the furniture, &c. By degrees I became quite an adept at thus projecting my ethereal part, and could go in and out of my body quite easily, I even ventured into the street, and found that a magnetic force attracted me, and I floated through space with ease; buildings of stone or brick were not the slightest obstacles to my progress. To feel myself speeding swiftly through the air was a curious but delightful sensation. What a glorious discovery I had made, I could have a double life, active by night as well as day. Now was my time to put this knowledge to account, I could visit my friends in the invisible state, take a mental note of what transpired during my presence, then send the information by letter; what would they say then to my 'hobby,' as they called it.

"The first person I determined to surprise was Jones, my most sceptical opponent; so one night I willed myself to sleep, as usual, then projected my thought-body to the domicile of friend Jones, I arrived about 10-30 p.m. Jones and his wife were just finishing supper, so I took up a comfortable position near the firegrate, and was a silent and invisible listener to all that took place. I chuckled to myself, 'Ah, my boy, I will convince you this time; I will bring overwhelming evidence of my powers, you will not gainsay the proof I shall give you.' I noticed that Jones did not use the domineering tone in his home that characterises his behaviour outside; he struck me as being rather henpecked. Mrs. Jones' temper is not one of the mildest, and upon their retiring I noticed that Jones paced the floor with the baby, to try to soothe it to sleep, while 'the missus' quietly dozed. It dawned upon me that he did not have a very good time of it, if this was the usual programme, for the lady talked a very great deal when she wished to enforce her views, whether it was about burglars, or the time Jones usually came home at night, or the baby, but that was not my business; I had to convince my old friend of the powers of hypnotism, and the possibility of projecting the thought-body.

"The next day I sent him written details of all that I witnessed at his house, 124, Portabella-road. Of course I took good care to mention small details, such as: 'Mrs. Jones removes her front teeth (top set) before retiring, and carefully places them into a basin of cold water, also, that she does her hair in curling pins, and wears a lace night-cap,' and so on, so that he should be thoroughly convinced. But, oh dear! Jones called to see me, soon after he received the letter in a towering passion. He threatened to annihilate me, and would not listen to any explanation whatever, called me a 'meddlesome donkey,' and other unkind names. Really, it was too bad. He went so far as to say I must have bribed the servant-girl to gain my information.

"Well, my experiment failed to convince my old comrade, and I lost his friendship, so fearing to bring further reproaches upon my devoted head, I reserved my visits to other friends for the future

but did not give up my wanderings. I added to my stock of knowledge daily, or rather nightly. I entered palaces, mansions, villas and cottages at different times, and the little secrets I could tell would surprise you all, but I am not a man of that sort, it is not my business to reveal private matters unless as a means to an end, so I will not enlighten you further upon that point. You must understand that the soul part of man, or what the Spiritualists call the Spirit, is the duplicate part of one, but is much more sensitive to influences. Now, I found that my spirit or thought-body, choose your terms, was not always under my own control, that I attributed to its feminine proclivities, I had wooed into power the other part of me, and the jade, like a capricious mistress, got her own way oftener than I did mine.

"I had met a few persons who were interested in the science of Spiritualism, and one of the number informed me that I was a medium, and that it accounted for my spirit taking the reins and going ahead, as it were, and strongly advised me to investigate its truths. I considered, however, that I had quite enough on hand at the present, so decided to leave it over for a more propitious opportunity. I had trusted to the force so far, and was beginning to understand a little, and would do so for a while yet. I had begun to notice very often when I emerged from my body, that instead of taking the direction I had intended, an irresistible force drew me in another, so one night, after seeing the door, etc., secure, and retiring, I felt unusually drowsy, before I could concentrate the will, I was slowly drawn outside of myself through the window and away on a journey; the night air was chilly, and I felt inclined to shiver once or twice. At last, I found I was entering a building of good dimensions, and, finally, found myself in the sleeping apartment of a gentleman; he was fast asleep, so I took good stock of him. He was a tall, fine looking man, about fifty years of age, with a Wellington type of nose, even features, the mouth closed firmly, and I felt that he was a man of strong determination, and not easily turned from his purpose if he had once made up his mind.

"I turned from the sleeper and took a look at the room. I saw that he had many quaint ornaments for decoration, many of them coming from abroad. Some letters that were lying on the dressing table were directed to Col. Dunkerton, so I concluded, and rightly, that it was the gentleman's name. I was beginning to wonder why I had come to this place, drawn by some magnetic cord against my will, and for no earthly purpose, as far as I could judge. A noise in the adjoining room startled me. Glancing through the wall I saw the form of a man stealthily creeping towards the door that opened into the bedchamber; in his right hand he firmly grasped a sharp, glittering knife. I watched him, fascinated. He drew nearer and nearer, until he stood by the side of the bed, towering over the unconscious man. Raising the knife into the air, he made a quick motion, as if about to strike.

"I then found I could read his thoughts quite easily, yes, he intended to kill the Colonel, his master, for he was the valet, for that gentleman held incriminating papers of the servant-man's guilt, he having committed forgery to draw some of his master's money, and the Colonel, rightly, or wrongly, insisted upon the man signing a paper to pay back the appropriated sum, hence the hate and revenge that the valet intended taking. I felt paralyzed up to now, but rushing forward I tried to stay the intended murderer's hand, but alas, I was not material, the man did not see or hear me, but again raised the dagger, plunged it into the sleeper's chest; a convulsive shudder, a slight moan, and all was still, he was quite dead, the assassin then withdrew the weapon, wrapped it carefully in a cloth or handkerchief, put it in his coat pocket, then made a detour of the room, searching for the papers, he found them at last.

"He had turned all the drawers upside down, throwing their contents on the floor, before he found what he was seeking for. He shook his fist in the direction of his victim, and muttered deep imprecations. He then unfastened the window, and made it appear that some one had broken in from the outside, and filled his pockets with all the valuables he could find. He left the room on tiptoe, just as he had entered. I was shaking with fright and horror. A dreadful sensation seemed to pass through me. I felt I must get back to my body, but the same powerful influence that had forced me to that spot, drew me to follow the valet to his own room. There he divested himself of the blood-stained clothing; carefully cleaning them, and all the stolen property, with the blood-stained knife, he carefully placed into a chest or travelling trunk, where, artfully concealed, and opened by a spring, was a false bottom; then, closing it, he packed what looked to be the box with the ordinary clothing. Thinking he was quite safe from suspicion, he went to bed. My nerves had received an awful shock, so, hurrying back once more, I took possession of my body with feelings of relief.

"I must have slept a very long time, for when I awoke it was with the noise of Mrs. Brown thumping at the door, and enquiring if I was dead. I reassured her on that point, and she was much relieved, and explained that breakfast had been waiting two hours, so hurrying over my morning tub, I descended to the dining room. Mrs. Brown's greetings were effusive.

"I really thought, Mr. Todd, that you were dead or murdered, so many horrible things happen every day, but I was glad to hear you answer me. I had sent twice before, but you did not awake, and there was a terrible murder last night; a gentleman named Dunkerton was stabbed in his bed by burglars not far from here, and one does not feel safe when they hear such things. There, get your coffee, sir; I have done my best to keep it hot for you."

"A murder, did you say, Mrs. Brown?" I interrupted. "Have you got the paper with the account of it?"

"Yes, sir, it's a colonel that lives in Marlborough-terrace. He was a good many years in India, so the papers say, and to think he should come to England to be killed, and by a nasty lot of thieves and burglars."

"Would you mind sending the paper to me at once, Madam?" I asked, firmly, for I knew she would stand talking all day if I did not check her.

"Law, oh! yes, sir," she answered, and bounced out of the room.

"I got the paper, and—yes, it was the murder I had witnessed,

as I surmised, but the police did not know where to find the perpetrators, and I did, so I at once decided what to do. I would go and lay the information I possessed before the proper authorities. Directly I had finished my meal I took a cab and drove to Scotland Yard, and asked to see the chief of the police. But I found I must be contented with an interview with a much less important personage; it was to a superintendent I unburdened my mind.

"I saw an incredulous smile steal over his features when I explained that I was present at the scene of the murder, in the spirit. He said nothing, however, but took my name and address, and quite thought I was a harmless sort of lunatic. Telling me to wait, he went out, but left a constable in charge. In a short time a messenger arrived with the news that a cab was waiting outside, and I was escorted to the office of a detective who had the murder case in hand. He did not smile when I told my tale, but asked me to accompany him to the house where the crime happened. I did, of course, and, at once, identified the corpse, and the valet also, that individual entering the room in a silent and subdued manner, with white face, and every sign of deep grief.

"In a cringing tone he addressed the detective, 'Oh my poor master!' 'Have you made any further discoveries, Mr. Judson? do you think you will be able to bring the wretches that did the foul crime to justice?' 'Yes, I think so,' answered the detective carelessly, 'Oh! I am glad to hear you say so, sir, it was a dreadful death to die, oh my poor kind master,' and there he stood, the hypocrite, pretending to be sorry.

"I felt inclined to knock him down, and I wondered the detective could answer him so gently, but quite suddenly Mr. Judson turned, and said, 'Give me your keys, Wilson,' the man's face turned livid for a moment, then he pretended he did not understand, but the command to hand up the keys of his trunk to allow it to be searched, given in an impressive manner, brought him to his senses. 'Yes, sir, of course, sir, I am not afraid for you to examine my things, why should I be?'

"Two men now appeared at the chamber door; the valet tried hard to compose his face; the men returned in a while with the information that they had found nothing out of the ordinary; he then stepped forward with quite a jaunty air, 'Of course not, sir; why should they, sir?' held out his hands for the keys, but the detective did not part with them, he did not pretend to remember he held them, but gave a few orders to the men waiting, and then started a conversation about the habits of the murdered man, Wilson answering, likely enough.

"I was beginning to wonder at the detective's delay, when a noise startled us; the two men appeared with the trunk of Wilson's, to all appearance quite empty. When it was unlocked, turning to me, the detective said: 'Now, sir, the false bottom, open it, please!' I knelt down, touched the spring as I had seen done the night previous, it was revealed—the evidence of his guilt, the unfaithful servant. Well, I shall never forget that man's rage, he seemed stunned at the time the box was brought in, and stared aghast when the false bottom was mentioned, but he now sprang at me like an infuriated animal, and I firmly believe that he would have killed me if he dared, he looked so diabolical; but though he stamped, raged, and frothed at the mouth, it was no use, the proof was before him. The detective slipped the handcuffs upon him, and took him away. I remember what a sensation the trial caused; he was ultimately sentenced to death and executed.

"It was at the inquest I first met Miss Florence Dunkerton, her beautiful face, white and drawn, was a sad picture. She went to live with a maiden aunt, the only relative she had left in the world, as far as she knew, so I asked and gained permission to visit her. She told me she had always mistrusted Wilson, and begged her father to dismiss him. A strange, uncomfortable feeling always overcame her when the man was in her presence, but Colonel Dunkerton would not allow slight prejudices to influence him. The earthly affairs of the murdered man were finally settled, and the house closed, for it was not easy to find a tenant, people fought shy of the place. I became a regular visitor at the home of Miss Dunkerton, her aunt always accorded me a hearty welcome. I summoned up courage and proposed to the young lady, and she did me the honour to accept me. I urged an early marriage, but had to wait, with all the patience I could muster, until a proper time of mourning had elapsed; Florence, dear girl, wanting to allow a year to pass over, in respect of her father's memory, but with persuasion I managed to shorten the time."

"Did you not use your wonderful power, and will the lady into submission?" asked one of the party, quietly.

"Now, gentlemen, I protest; that is not a fair question, said Todd. Did you ever know me to take a mean advantage of any power I may possess? I did not hypnotise the lady, if that is what you mean. I know that I have nothing to boast of in the shape of good looks, but I maintain that I have other qualifications that quite eclipse mere looks; and if a lifetime's devotion will compensate for the lack of them, well, my wife will not miss them."

"Bravo, old boy," exclaimed Royton, rising to his feet and yawning. "I think it is time to despatch," so, with hearty good wishes and congratulations, the friends bade each other good night, and dispersed to their respective homes.

THE END.

LITTLE Johnny had often prayed for a bicycle, having been taught that God would listen to prayer. His parents, wishing to strengthen his faith in prayer, especially as he had been so earnest in his supplications for a bicycle, decided they would do what they could to secure an answer to his petition. Afraid lest he should suffer from accidents with a bicycle, they purchased a tricycle, and placed it outside his bed room door. Before leaving his bed room next morning, he again prayed that God would be good enough to hear his prayer and send him a bicycle. Judge of his profound astonishment when he found the tricycle outside his room. His parents, who were in hiding, were rejoiced to see him return to his room and fall on his knees, as they thought, to thank God for His goodness, but they were more astonished than pleased when he said, "Oh, God! do you not know the difference between a bicycle and a tricycle."

GOLDEN THOUGHTS.

WHAT is religion, rightly understood, but a just perception and use of the relations between the seen and the unseen, the finite and the infinite? In its primitive root derivation, the word implies this. It is simply a binding together of the human and the divine, and a right observance of the obligations growing out of these relations.

ONE of the most ominous of modern tendencies is the disposition shown by multitudes of men to judge great questions only from one point of view, and to disparage those who see that truth is multifarious. It is only as men cultivate breadth of thought—which presupposes many points of view—while holding fast intensity of conviction, that they can expect to find the blessings that add no sorrow.

LET us accept Spiritualism as it is; and if we discover crudities and absurdities, instead of turning away in ridicule or condemnation, earnestly seek to make it less and less objectionable by our combined efforts to understand and apply the laws which make manifestations possible: by educating ourselves to deal gently and intelligently with medial instruments, and by teaching these instruments to become wise in self-government, and harmonious in action with their spirit bands, in whose hands they have been placed.

LET each human being within the limits of the possible be self-supporting; let every one take intelligent thought for the morrow, and if a human being supports himself and acquires a surplus, let him use part of that surplus for the unfortunate, and let each one, to the extent of his ability, help his fellowmen. Let him do what he can, in the circle of his own acquaintance to rescue the fallen, to help those who are trying to help themselves, to give work to the idle. Let him distribute kind words, words of wisdom, of cheerfulness and hope. In other words, let every human being do all the good he can and let him bind up the wounds of his fellow-creatures, and at the same time put forth every effort to hasten the coming of a better day.

ACCEPTING the Bible—not for what it has been claimed to be, the word of God, but for what it is, the work of man—I can excuse in a degree the crude ideas of right and wrong, and the laxity of morals that prevailed among the people whose history it records. The age in which they lived, the circumstances that surrounded them, must palliate, to some extent, their deeds and theories. But it is humiliating to think that in these better times, illuminated by the light of a glorious civilisation, there are those who spurn the robes of virtue, that Reason, in the loom of grave Experience, has woven, and who, from the dark and musty closets of the past, drag forth for use the soiled and blood-stained garments that barbarians wore.

I WOULD wish that the friends who bid us "good night" in this world might meet us with "good morning" there. Just as long as we love one another we'll hope for another world; just as long as love kisses the lips of death will we believe and hope for a future reunion. I would not take one hope away from the human heart or one joy from the human soul, but I hold in contempt the gentlemen who keep heaven on sale; I look with contempt on him who keeps it on draught; I look with pitying contempt on him who endeavours to prohibit honest thought by promising a reward in another world. If there is another world, we'll find when we come there, that no one has done enough good to be eternally rewarded, no one has done enough harm to meet with unending, eternal pain and agony. We'll find that there is no Being that ever hindered a man from exercising his reason.—*Robert G. Ingersoll.*

WHO is the successful man? Is it the one with title deeds to vast estates, with a large rent roll, and plethoric bank account? Or is it the man who has stored his mind with useful knowledge, and brought his spirit under the dominion of wisdom, love, and truth? That life is the greatest success whose possessions afford the highest degree of happiness, and endure the longest. What is the brief span of human existence as compared with eternity—a drop of water to the ocean, an atom to the universe. Earthly possessions perish with our capacity to enjoy them; and we cannot surely enjoy them when we cease to control them; or, rather, when we pass beyond the conditions of earth wherein they alone exist. Look back over the lives of men—was Nero a more successful man than old John Brown, or William the Conqueror than the humblest toiler who labours faithfully to support his family and train up his children in ways of virtue and usefulness?

If the knowledge that the loving eyes of a mother or father, a beloved child, or a companion, are watching us with tender solicitude is not a restraining influence from evil courses, and an incentive to a higher, purer life—is not an influence for good—then, indeed, may we ask what good is Spiritualism doing for us; we have not arisen above the restraining influence of fear into the realms of love, and perhaps need to be kept in the straight and narrow way through fear of the displeasure of the fabled, vindictive God, portrayed by unprogressive theologians. To those who—by the exercise of their own reasoning powers—have rejected the cruel and irrational dogmas of theology, the knowledge of the possibility of communion with the spirits of the loved ones beyond the veil, leading to a realisation of the great assistance and instruction to be gained through such communion, must be one of the greatest incentives to the cultivation of nobility of living it is possible to conceive of.

"MAKE the best of one another." We may if we choose, make the worst of one another. Every one has his weak point; everyone has his faults; we may make the worst of these; we may fix our attention constantly upon these. It is a very easy task; and by so doing we shall make the burden of life unendurable, and turn friends into enemies, and provoke strife, hatred, heartburnings wherever we go, and cut off from ourselves one of the chief sources of happiness, and goodness, and usefulness. But we may also make the best of one another. We may forgive, even as we hope to be forgiven. We may put ourselves in the place of others, and ask what we should wish to be done to us, and thought of us, were we in their place. By fixing our attention on their good qualities, we shall rise to their level as surely as, by fixing our attention on their bad qualities, we shall sink below their level. By loving whatever is lovable in those around us, love will flow back from them to us, and life will become a pleasure instead of a pain, and earth will become like heaven: and we, if God so please, shall become not unworthy followers of Him whose name is Love.—*Dean Stanley.*

HE who has once solemnly and with conviction renounced, and then, for no new cause, has taken to himself again that which he renounced, has broken the mainspring of his life.

THE reformer of practical abuses first begins to be wise when he allows for the obstinate vitality of human error and human folly, and is willing to believe that those who cannot see as he does are not themselves necessarily bad men.—*J. Russell Lowell.*

LEARN to think without prejudice, love all beings for love's sake, express your convictions fearlessly, lead a life of purity, and the sun of truth will illuminate you. If theology and dogma stand in your way in the search after truth, put them aside. Work out your own salvation with diligence.

THE harping on life's dullness and man's meanness is a loud profession of incompetence; it is one of two things: "The cry of the blind eye," "I cannot see," or the complaint of the dumb tongue, "I cannot utter." To draw a life without delights is to prove I have not realised it.—*R. Louis Stevenson.*

SURPRISE is always an excitement, and generally a pleasurable one, and monotony must be relieved by change if serenity and happiness are to be maintained. Yet the love of what is extraordinary, if carried to excess, may be productive of much harm by hiding the true value of the regular and uniform affairs of life.

PERHAPS there is no means more widely prolific of good than by so applying the executive power to any special excellence as to bring into effective action that which would otherwise be for ever hidden from the world. The judicious employment of money, or time, or opportunities, or discernment for this object is never thrown away. It benefits alike the individual worker and society in the positive results gained by each; and it also increases the bond of sympathy between every variety of talent.

WHEN we speak of seeing a man, we mean that we see his physical body. When a clairvoyant sees a spirit, he sees the spiritual body of one who has passed from the physical plane of existence. He does not see the soul, as the soul is immaterial, and only pure soul can come into contact with pure soul. These three constituents of our being here are not related to each other like the husk, shell, and kernel of a nut. In perfect health the soul or life permeates every atom of the fleshly and of the spiritual body. In disease this equilibrium is disturbed, and some part of the physical body begins to die. If the equilibrium be restored, health returns.

MR. A. E. NEWTON, in the course of an essay on "Mediumship and Morality," published in the *Banner of Light*, wrote that he "believed it to be an undeniable fact, though seldom recognised, that mediums, in consequence of their peculiar susceptibility to surrounding influences, are largely what their visitors make them. They are affected for good or ill by the physical, mental, moral, and spiritual states of those who approach them to an extent that is little realised . . . The responsibility, therefore, for their careers must rest largely upon those who consult and employ them, and this in ways and to an extent that few are aware of." This question of "Mediumship and Morality" is one which certainly demands the most careful consideration.

IN DEATH the myriad little links that bind the more ethereal body to the fleshly one are dissolved, and death may thus very aptly be called "dissolution." When this takes place the soul and its spiritual body pass out of the fleshly one; and so far from being "dead," the individual feels more alive than ever, as he becomes accustomed to the new mode of existence. This transition to the new life is another birth. The person who seems to die is really "born again." This process has been seen by many clairvoyants. They are not dreamers nor the subjects of hallucination. They are persons who see more clearly than ordinary mortals because they are able, while here, to use the senses of their spiritual body.

WHAT "WIFE" MEANS.—Says Ruskin: "What do you think the beautiful word 'wife' comes from? It is the great word in which the English and Latin languages conquered the French and Greek. I hope the French will some day get a word for it instead of that *femme*. But what do you think it comes from? The great value of the Saxon words is that they mean something. Wife means 'weaver.' You must either be house-wives or house-moths, remember that. In the deep sense, you must either weave men's fortunes and embroider them, or feed upon and bring them to decay. Wherever a true wife comes, home is always around her. The stars may be over her head, the glow-worm in the night's cold grass may be the fire at her feet, but home is where she is, and for a noble woman it stretches far around her, better than houses ceiled with cedar or painted with vermilion—shedding its quiet light for those who else are homeless. This, I believe, is the woman's true place and power."

OUR MESSAGE OF PEACE.

I saw a ship with a deep wide hold,
Which the captain said was filled with gold.
"O where are you going, my sailor bold?"
"Going to pay the missionaries!"
I saw a ship on the Moslem coast,
With a savage captain at his post;
Each sailor looked like our Herr Most.
"O where are you going, my gallant host?"
He waved his sword with haughty boast—
"Going to protect the missionaries!"
I saw some soldiers climbing a hill,
And the captain thundered forth his will.
Each soldier his gun proceeded to fill
With sixteen bullets bound to kill.
"O where are you going you sons of ill?"
"Going to protect the missionaries!"

O leave the Pagan of child-like smile
To worship God in his own old style.
Despite our fears, perhaps he'll reach
The pearly gates of the After While,
By the good old route his fathers teach.
HENRY CLINTON PARKHURST.