THE TWO WORLDS.

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

No. 560—Vol. XI. Registered as a Newspaper. FRIDAY, AUGUST 5, 1898. PRICE TWOPENCE

Divine Initiation.

By H. BASSETT.

'It seemed to me that I had the keeping of a secret too great to be confided to one man.'—*Emerson.*

AT the apex of all existence, at the very core and centre of all beings, in the inmost recesses of all hearts, is one supreme power, one ultimate supernal goal, one ardent desire—Divine Love. It is the mystery of mysteries: vaguely hinted in types; faintly whispered in hopes; passionately yearned for in the heart; suddenly blazed forth and revealed in *spiritual* initiation. It is the gold of the spiritual alchemist; the white stone of the initiate philosopher; the secret of the initiation; the Holy Truth of all systems of religion. In all ages it has been the one subject that has been hermetically sealed against rash curiosity and the vulgar, with profound propriety and obscuration. Well knowing that no finite mind can transmit untainted the sacred knowledge and the holy truth as it is perceived in the pure white ray of light, radiating mediately from the heart of the spiritual sun, the initiate may wisely keep that which is unnutterable from profanation by the baser things of the senses, and guard his treasure against a Judas-kiss of betrayal into the hands of the unfit, the scoffer, and the feeble-minded.

No one can receive true initiation externally, at second hand—it is an interior experience and perception, an awakening to an intense degree of the fulness of life; a realisation of bi-unity or indivi-*duality*. When the mind is free from impurity, and the soul fit to receive spiritual baptism, the influence is imparted to the heart, from which it radiates and enwraps the whole being. Unto such an initiate 'it is given to know the mysteries of the kingdom of heaven.' No stony stare of intellectual interrogation, or straining of the eyes, will penetrate the veil of Isis; nor can the human will of itself break into the hallowed pale. Initiation is the result of Divine quickening, which opens the consciousness to direct perception and practical experience of the fact that the essence of man's being is communicated and poured mediately forth from the Infinite Fountain of all life; that he is not an isolated being but a recipient of life. He becomes conscious of the transmitted supernal vitality—electric life current, which transcendently flows from the Source of all being.

A seeker's attitude must be receptive rather than mandatory, prayerfully asking for that which cannot be forced, lovingly poising itself for upliftment, rather than rudely and foolishly attempting occult and rash experiments.

Fools rush in where angels 'humbly' tread; but the aspirant should reverentially seek with perfect openness of mind, doubt and fear being hindrances to spiritual unfoldment. A calm and serene attitude is necessary. Prejudice, self-righteousness, and a presumptuous spirit, or pre-conception of 'what ought to be,' may be so many cobwebs to be swept aside before the soul—the mirror of life—can reflect in degree the comparatively unrefracted Light of Truth. When human reason uses only the data of time it cannot comprehend Eternal Life; and all knowledge of higher or inner celestial states must be perceived on these planes. The errors of rationalism consist in trying to encompass, or by denying, eternal verities, when they use only the measures of time and sense perception. A sudden flash of intuition may reveal truths which defy analysis and logical conclusions, giving hints of things which may be taken as promises of fuller illumination and undreamed of knowledge.

A profound spiritual fervour and ardent aspirations are necessary for polarization and impregnation of the soul with the Divine Essence. This impregnation, dual-unification, or regeneration, is an immeasurably more real and exquisite experience than any outwardly awakened one. The latter, or sense perception, is analagous to a colour prismatically refracted, only a differentiated part of the full, pure white light. As a refracted colour has no isolated existence, but only exists from the white light, and reveals a differentiated part of its nature, so man exists from, and reveals part of the nature of God. But as prismatic colours differ from each other, and appear altogether different to the undifferentiated white light, so finite minds fail to see and comprehend the Infinite state of all Light and Love from conditioned manifestations and the lower impulses of love. This analogy of white light and refracted colours is a good one for analogically illustrating the Divine Life and Nature, the unconditioned, undifferentiated, incomprehensible Infinite, and the conditioned, differentiated finite. But we must carefully avoid any form of atheistic pantheism which exhausts God in manifestation. *God is* independent of Nature and prior to manifestation; God's Divine State, like the white light, exists prior to, and is independent of refraction.

The separation and interaction of polarities are the essential principles of manifestation or Nature. All the forces of Nature are the interplay, action, and reaction, of such polar opposites as attraction and repulsion, contraction and expansion, positive and negative, male and female, centripetal and centrifugal forces. A right conception of the separation of polarities throws much light on so-called evil, pain, bitterness, and longing. Initiation is the *practical* knowledge and realisation of the union of these dual principles. A few symbolical hints may not be out of place, and illustrate the 'tree of knowledge of good and evil.' Who has not seen or felt a 'watering at the mouth when some small boy has smacked his lips over a well-balanced concoction of a sourness contracted by sweetness; such bitter, pungent, acidulous natures as those of vinegar or lime-juice mixed with the sweetness of sugar? Truly a low illustration this keen relish, but it clearly illustrates some of the profound arcana of love, for the latter has a base or ground of yearning bitterness, which is transformed into the keenest and most exquisite ecstasy when flooded and appeased by its polar quality of sweetness.

It may be paradoxical but not a contradiction to speak of an 'agonised base of rapture,' or an 'aching ground of sweetness.' The keener the appetite, the greater the joy of appeasement. Do we not use pungent, acrid, spicy seasonings with our meals to whet the appetite? No one prefers an insipid, sickly sweetness to a keen relish. Fruit has a bitter, sour, pungent quality, before it is ripe; then comes the sweet quality which gives the combination its exquisiteness—a bitter base polarized and counteracted when in unification with sweetness. An un-unified being—male or female—is unripe fruit longing for its quality of sweetness. Who does not know the bitterness of unappeased longing? Rest assured that it is the ground being whetted and prepared for its polar opposite. Then you will know the 'why.'

It is evident that the secret arcana of Love, revealed in the Light and Holiness of the Celestial Eden, cannot be published abroad or put into words, only a few surface things can be vaguely hinted at; all should seek to understand from the unutterable depths of the heart; think, seek, aspire, learn to know for yourself—as all is within, but unfolded.

In all pleasurable states there is this duality—a keen appetite or base, satisfied and appeased by its polar opposite. The more profound sacred music breathes this duality and echoes the emotions of the soul. It breathes a sad, yearning, minor undertone, which is the longing ground for the full, joyous, major chords of satisfaction. A discord may be the desire-awakening tone, the whetting of the appetite, the craving forerunner of the delightful ecstatic strains. It may be discord working by definite laws, which prepares the ground for the keenest pleasure. Music breathes what language can never convey, and expresses pure emotions, or the soul's throbbing motions, which awaken a sense or partial realisation of higher spiritual states. Some composers must have penetrated, to some degree, into these states to be enabled to give such musical expressions to the inner verities of life; but they may have been unconscious of the deep reality of which their 'feelings' were hints, and their state a partial spiritual awakening.

He who has not tasted the bitterness of unrequited love, the heart's aching void, knows not what ecstasy is; as it is a flood of sweetness which quenches an agonizing, fiery and aching quality. *The very joy seems to bathe the soul in tears.* The purest and most exquisite beauty in facial expression manifests the same dual qualities—a wistful, yearning, aspiring soul, secure in hope, enwrapt in love, and wearing a sweet smile which attracts all it beams upon, and reveals a sympathetic compassion for all.

When the soul is suitably poised, and strong enough to bear the awe-inspiring revelation, or beatific vision, the sacred vestal fire enfolds, enwraps and uplifts the initiated one, and its glory illuminates with the 'light that never shone on land or sea.'

As the ignition of a lamp may occur by the descent of a flame along a current of gas generated by the heat of the flame held above it, so may the baptismal fire descend (apparently) upon the devoted soul, communicating its energising vital-electric essence, which manifests itself as Light and Love—or spiritual heat. The apparent descent of the spirit magnetically attracts and uplifts the soul, and the reciprocal union of the dual principles forms the blessed bi-unity, the androginous individuality, or two-in-one-ment.

This mystic experience can never be comprehended before its practical realisation; nor can it be even faintly conceived if

the ordinary sense-conception of space is not dismissed from the idea. Any external forms, stimulations, or second-hand processes of initiaton, are obviously questionable matters to dabble in. The true path is towards the centre of the aspirant's being, and seeking extraneous influences is dangerous and may impoverish the soul. There is a possibility of a subtle psychological fascination in seeking initiation at the hands of a human operator, which may blind the neophyte to its grave spiritual danger, and bind his soul with the golden fetters of magnetic influence.

Seek not the things of the spirit at the hands of man. 'If with all your heart ye truly seek, ye shall ever surely find.'

Spiritual realities relate to interior verities, and require the unfoldment of transcendent faculties for their apprehension. They are occult or hidden only to the spiritually unawakened, and silence is preserved about holy things because, being inexpressible, they are not communicable in their purity—those who are unable to appreciate them might ridicule or profane them.

The intellect is not the Light and Love, but bears witness to them. Electric light is seen when the positive and negative poles are unified. The celestial magnetic Light is revealed when the male and female, the positive and negative of life, are unified, and the soul is initiated into the mysteries of ecstatic life; some of the arcana there revealed 'it is not lawful to utter.' I unhesitatingly state, without fear of contradiction by anyone who has the spiritual right to say 'I know,' that Divine initiation can be obtained without human priests, adepts, or external operators, and *without retiring from the ordinary duties of the world.* What is required is a will strong enough to thrust aside worldly things when you retire from its duties, and instead of harbouring life's worries when the day's work is done, seek to practice right contemplation, and cultivate the aspirations of the soul.

All are immortal pilgrims to the self-same shrine—the Sacred Heart of all existence; all paths *ever* converge to the one incomprehensible centre; the truths symbolised in all systems of religion are the self-same wines in differently coloured glasses. The seer perceives that the Divine intention is the spiritual; that the phenomenal is the temporal dispensational mode. His vision pierces the ever-varying phantasmagoria of the senses. When the 'inward spiritual grace' is known, the meanings and symbolism of the 'outward visible signs' are perceived. All states prior to the celestial one are rudimentary and embryonic. Previous to this state of two-one-ment 'we see through a glass darkly,' but then face to face with our complemental being in the mystic marriage of the soul. As all force is originally and transcendently will-force, a fervent prayerful *attitude* of the heart (without words) is a polarisation of the highest efficacy; being a concentrated and potent form of will, focussed in contemplation and devotion.

Doubt closes the avenues of the soul against the influence of the spirit. If you would be taught of the spirit, become rooted in faith with openness of mind. Remember, the sun's heat is the cause of the perfume of flowers—it also stimulates unpleasant odours. It is the same heat energising different natures. To the pure all is pure in its own sphere. Cleanse the mind to see (relative) truth in its purity, as carnal minds only see divine things perverted. The chief requisites for spiritual knowledge are faith, aspiration, contemplation, and self-control: faith, or an unbounded trust in the wisdom beyond finite conception, 'perfect love casteth out fear'; aspiration, or the poising and polarising of the soul, ardently desiring to know something of the fulness of life, 'as pants the hart for cooling stream'; contemplation, or the entering and abiding in our own inner temple or sanctuary, 'the holy of holies where the kingdom of heaven is revealed.' Self-control, or the will to close the door against vain carnal desires, 'for the flesh warreth against the spirit,' not that the flesh is evil, but the lower must be ignored if we would know the higher. All force, power, activity, sensation, had its origin, in its purity, in the self-same principium, but we speak of them as low, base, instinctive, human, spiritual, or divine, according to the plane in which the manifestation of the love-principle is working. Love is the first principle, the supreme power, the life of all beings. Love gives knowledge of larger or fuller being; we become a larger self by loving another, as *we forever only realise and know our own states of consciousness.* If you have been absorbed in the charms of another you may say you had forgotten yourself. It was a delusion; your happier state of consciousness was still your own. We must ever aspire and reach out beyond any present limitation—overcome our habitual self to realise a fuller self. This is a profound paradox. *We can never get out of our own consciousness.* The same subject or 'knower' is ever extending its object state or being, as the real self and state cannot be separated. As a whole orchestra of music can exist in one individual consciousness, the whole harmony is unified self and state; so can the whole of being in degree exist *potentially* for each individual consciousness. Instead of *becoming* 'absorbed' in the sense of becoming lost, *the consciousness is ever expanding by absorbing* and embracing all in proportion to its awakening. But this is the important point to be grasped—that we, as subjects, are absolutely nothing or non-existent without an object. As a mirror is a mirror by virtue of reflection, so a subject is conscious by virtue of an object or state to be known. God's transmitted manifestations are objects of our consciousness. We should realise the stupendous fact that God has mediated relations with us on any plane of existence *only through the laws and functions of our own being,* which functions are ordained to be the avenues of refracted discrete degrees of the Divine State. This is self-evident when we thoroughly grasp the metaphysical fact that we for ever only know our own states. We did not ordain the possibility of the states we experience, hence the functions of our being are the avenues for the communication of the refracted Supreme Essence in *discrete degrees.* God's state is the incomprehensible, undifferentiated all of state; but the unbounded Love eternally sacrifices and communicates its essence, for the essential idea of love is '*all that I have is thine,*' to the extent of reciprocal and receptive capacity. Thoroughly grasp the fact that any state we realise is a refracted *discrete* degree of the Divine state, that we only know a small degree of intensity of the Essence of real being, and we shall see that earth life is but a dream to the awful depths of the great reality. The great illusion consists in attributing states, *as we feel them,* to external things, such as light, sound, and taste; when all are states of our consciousness in which we realise something of 'being.' Many scientists believe that light, heat, sound are only vibrations in the external, and it is self-evident that things don't feel—that fruit don't taste itself, that a violin don't hear. *Only for consciousness can feeling exist.* In dreams we experience apart from externality. In initiation we are awakened to the bliss and ecstasy of complemental completeness apart from external appearances.

This is the great arcanum: that to know anything of spirit we must realise in our own being; at least we call it *our own,* but the higher unified celestial angels know that they have nothing of their own, that what they feel as their own being is in degree something of God's being. In what form this 'being' is communicated is the great secret 'before which even the angels veil their faces with their wings,' as it has been poetically expressed.

If it be objected that, if all states exist from the Infinite state or Being, then the awful agony and pain that we may experience here is from the same source; but that which is pain, agony, bitterness, and fiery in separation from its polar opposite, becomes felicity, bliss, and unutterable ecstasy when unified and nullified by the flood of sweetness, the watery quenching quality. It is also important to know something about *discrete* degrees to understand the above. This side the veil we taste of the 'tree of knowledge of good and evil'; we are 'ashamed' till we recognise our dependence on the 'Tree of Life,' then Isis is unveiled, and knows no shame; the initiate knows the 'why' of shame.

The soul, in the *functions of its being,* pertaining to the different spheres of its eternal realisation of states, is ever being opened in degree, or unveiled to the influence of the limitless, incomprehensible Supreme Being. 'If your strength permit, behold, says the keeper of the mysteries, and the veil is removed before that awful Light and depth of Love which is revealed to the initiated soul.'

From the giddy height there streams into the soul of the regenerated one, the (to him) ever-brightening mediated effulgence of Divine omnipotence, and the ever-deepening inspiration and realisation of ineffable Love—not as vague sentiment, but as exquisite reality. This experience is Divine Initiation, all the mock forms of occult fraternities are sham symbols, or exoteric sacraments of the esoteric Truth.

EXPERIENCE OF A CASTAWAY.

We are always meeting with it. The psychic element seems to confront us everywhere. The current number of the *Wide World Magazine* has the commencement of the marvellous adventures of Louis de Rougemont, who has been cast away upon a little island in the Australian seas, and has been a chief over Australian aborigines. On the islet he spent two years and a half, and he says that when he had been there perhaps more than a year he went to his hammock one night feeling very despondent. 'As I lay asleep in my hammock, I dreamed a beautiful dream. Some spiritual being seemed to come and bend over me, smiling pityingly. So extraordinarily vivid was the apparition that I woke, tumbled out of my hammock, and went outside on a vague search. In a few minutes, however, I laughed at my own folly, and turned in again.'

But this was not all. The narrator continues: 'I lay there for some little time longer, thinking about the past—for I dared not dwell on the future,—when suddenly the intense stillness of the night was broken by a strangely familiar voice, which said, distinctly, articulately, and encouragingly (in French), "I am with you. Do not be afraid. You will come back." I can never hope to describe my feelings at this moment. It was not the voice of my father, nor of my mother, yet it was certainly the voice of someone I knew and loved, yet was unable to identify. The night was strangely calm, and so startling was this mysterious message that instinctively I leapt out of my hammock again, went outside, and called out several times, but, of course, nothing happened. From that night, however, I never absolutely despaired, even when things looked their very worst.'

If M. de Rougemont had not been so incredulous, perhaps something would have happened. But while men do not believe in the existence and presence of their spirit friends, the latter cannot help them very much.

A. J.

Were the Writers of the Bible Divinely Inspired?

By ALFRED KITSON, author of 'Were the Writers of the Gospel Divinely Inspired?' 'Is the Bible Opposed to Spiritualism?' etc

(Continued from page 494.)

THE NATURE AND ATTRIBUTES OF GOD.

BEFORE entering on the consideration of this subject it is necessary to define the terms used in order to avoid any misunderstanding or ambiguity. By 'writers' I mean the scribes who wrote the manuscripts. We may extend it to the prophets, who were considered to utter the divine commands and make known the divine will. By 'divine' I mean God, who is All-good and All-perfect. By 'inspired' I mean a spiritual in-breathing of wisdom and knowledge superior to that possessed by the recipients. Therefore any information obtained from old documents, cuneiform inscriptions on clay tablets, cylinders, or monuments cannot be considered as inspired, because they were the sources from which ancient historians derived their information to compile their histories, which Christians call 'profane,' in contradistinction to their Bible, which they call 'holy,' as having proceeded from God himself. So that the question at issue resolves itself as follows: Were the Writers of the Bible Inspired by God?

Now, in order to determine this question we must define what is generally considered to be God's nature and what are His attributes. These may be briefly stated as follows: God is Omnipresent, as the source of all life and being; God is Omnipotent, being superior to all the requirements of the universe. His omnipotence is bounded only by the laws of morality and mathematics. By morality, because being all-good, He can do no evil; being all-perfect, He can make no mistakes; being all-love, He can have no hatred. By mathematics, because two parallel lines can never be made to meet; the whole is equal to all the parts, no more no less. These are axioms, or self-evident truths. God is Omniscient, comprehending all things from the beginning to the end. God is Immutable; He changes not, as is evidenced by the laws of Nature, therefore He cannot alter, repent, or retract.

It is necessary that we keep these attributes clearly in mind, as they have a most important bearing on the issue before us. For if God is the inspirer of the Bible, as claimed by the Christian world, it should be found to harmonise with His nature and attributes; because, being All-wise implies that He comprehends everything—knows everything. He must know just how He created the heavens and the earth, and how long it took Him to accomplish the task. He must know at all times just what He has inspired any prophet to say, or scribe to write; and being unchangable, He can neither retract nor repent. If the Bible is found to be in full agreement with these Divine attributes, then the Christian's claim will be proved to be valid, and, on the contrary, if it be proved that the Bible is not in strict harmony with them, its claim must fall, being unsustained by facts, and the book must take its place with other books, and be valued for its real, and not assumed, worth. It will be of value to the world in so far as it shows what the ancients have thought of God and the origin of the world; but those crude conceptions must not fetter the soul's strivings after the truer revealings of science—material and spiritual.

THE CREATION.

The creation of the heavens and the earth, sun, moon, and stars was a problem which all ancient nations in common with the Hebrews tried to solve, as the following extracts will prove: 'The theology of the Phœnicians supposes the foundation of the universe to have been a dark and windy air, or the breath of a dark air, and a dismal chaos, covered with thick darkness; that these were infinite, and had no bounds for many ages. But when this spirit or breath placed its desire or love on these first principles, and a mixture was produced thereby; this conjunction was called *love*. This was the beginning of the creation of all things; but the breath, or spirit, was not created, and from its embraces proceeded *Mot*, which some call *Mud;* others, the corruption of a watery mixture. This was the seminary, and from hence were all things produced. In Mose's history we find the spirit or breath, and the darkness; and the Hebrew word Merachepeth signifies love.' *

The Indians believed 'that the world had a beginning and will have an end; that it is of a *spherical figure;* that God, the Creator and Governor of it, penetrates all things; that things had different beginnings; and that the world was made of water.'† It appears from the above that the Indians had a more correct conception of the shape of the earth than the Christians prior to the days of Copernicus and Galileo; the latter was persecuted by the priesthood for teaching that the earth is round, or 'of a *spherical figure*,' and Copernicus was saved from persecution by his death. He had an advanced copy of his work placed in his hands a few days before he died. It will be observed, too, that the Indians' conception of God as penetrating all things is much superior to that of the Hebrews' anthropomorphic conception.

Diodorus Siculus explains the Egyptians' idea of the creation as follows: 'In the beginning of the creation of all things the heavens and the earth had the same appearance, their natures being mixed together; but, afterwards, the parts separating from one another, the world received that form in which we now behold it, and the air a continual motion. The fiery part ascended highest, because the lightness of its nature caused it to tend upwards, for which reason the sun and multitude of stars go in a continual round; the muddy and grosser part, together with the fluid, sunk down by reason of its heaviness. And this rolling and turning itself continually round, from its moisture produced the sea, and from the more solid parts proceeded the earth, as yet very soft and miry, but when the sun began to shine upon it, it grew firm and hard; and the warmth causing the superficies of it to ferment, the moisture in many places swelling, put forth certain putrid substances, covered with skins, such as we now see in fenny moorish grounds, when, the earth being cool, the air happens to grow warm, not by a gradual change, but on a sudden. Afterwards, the aforementioned substances in the moist places, having received life from the heat in that manner, were nourished in the night by what fell from the cloud surrounding them, and in the day were strengthened by the heat. Lastly, when these fœtuses were come to their full growth, and the membranes by which they were enclosed broke by the heat, all sorts of creatures immediately appeared; those that were of a hotter nature became birds, and mounted up high; those that were of a grosser and earthy nature became creeping things and such like creatures, which are confined to the earth; and those which were of a watery nature immediately betook themselves to a place of the like quality, and were called fish. Now the earth, being very much dried and hardened by the heat of the sun and by the wind, was no longer able to bring forth living creatures, but they were afterwards begotten by mixing with each other.' *

Ovid, in the first book of his Metamorphoses, describes the Greek's idea of the Creation, in words that are very much like those of Genesis. He says:—

Before the sea, and earth, and heaven's high roof,
Were framed, Nature had but one form, one face;
The world was then a chaos, one huge mass,
Gross, undigested, where the seeds of things,
Lay in confusion, and disorder hurl'd,
Without a sun to cherish with his warmth.
The rising world, or paler horned moon,
No earth suspended in the liquid air,
Borne up by his own weight; no ocean vast,
Through unknown tracks of land to cut his way;
But sea, and earth, and air are mixed in one;
The earth unsettled, sea innavigable,
The air devoid of light; no form remained:
For each resisted each, being all confined;
Hot jarr'd with cold, and moist resisted dry;
Hard, soft, light, heavy, strove with mighty force;
Till God and Nature did the strife compose,
By parting heaven from earth, and sea from land,
And from gross air the liquid sky dividing;
All which from lumpish matter once discharg'd,
Had each his proper place by law decreed:
The light and fiery parts upwards ascend,
And fill the region of the arched sky;
The air succeeds, as next in weight and place;
The earth composed of grosser elements,
Was like a solid orb begirt with sea.
Thus the well-ordered mass into due parts
Was separated by Divine command.
And first, the earth not stretched into a plain,
But like an artificial globe condensed;
Upon whose surface winding rivers glide,
And stormy seas, whose waves each shore rebound.
Here fountains send forth streams, there one broad lake
Fills a large plain; thus, mix'd with pools and springs,
The gentle streams which roll along the ground,
Are some by thirsty hollow earth absorbed:
Some in huge channels to the ocean bend,
And leave their banks to beat the sandy shore.
By some power were plains and vales produced,
And shady woods and rocky mountains raised.
The heaven, begirt with zones; two on the right,
Two on the left, the torrid one between.
The same distinction does the earth maintain,
By care divine into five climates marked;
Of which the middlemost, through heat immense,
Has no inhabitants, two with deep snow
Are covered; what remain are temperate.
Next between heaven and earth the air was fix'd,
Lighter than earth, but heavier than fire;
In this low region storms and clouds were hung,
And hence loud thunder timorous mortals fright;
A forked lightning, mix'd with blasts of wind.
But the wise Framer of the world did not
Permit them everywhere; because their force
Is scarce to be resisted (when each wind
Prevaileth in its turn), but Nature shakes,
There discord is so great. And first the east
Obtains the morn, Arabia's desert land;
And Persia's, bounded by the rising sun,
Next, zephyr's gentle breeze, where Phœbus dips
Himself into the sea; then the cold north,
At whose sharp blasts the hardy Scythian shakes;

* The Truth of the Christian Religion, by Hugo Grotius. See note to page 23. London: 1825.

† Ibi p 25.

* Ibid, pp. 25, 26.

And last the south, big with much rain and clouds.
Above this stormy region of the air
Was the pure æther plac'd, refin'd and clear.
When each had thus his proper bounds decreed,
The stars, which in their grosser mass lay hid,
Appeared, and shone throughout the heaven's orb;
Then, lest a barren desert should succeed,
Creatures of various kinds each place possess'd.
The gods and stars celestial regions fill,
The waters with large shoals of fishes throng'd,
The earth with beasts, the air with birds was stock'd,
Nothing seemed wanting, but a mind endu'd
With sense and reason to rule o'er the rest;
Which was supplied by man, the seed divine
Of Him who did the frame of all things make;
Or else when earth and sky—
Some of the heavenly seed remained; which sown
By Japhet, and with watery substance mix'd,
Was formed into the image of the gods.
And when all creatures to the earth was prone,
Man had an upright form to view the heavens,
And was commanded to behold the stars.*

It will be observed in these quotations that there is a dominant idea that the earth was the starting point in creation. The heavens and the earth were mixed together in a chaotic mass. The sun, moon, and stars are a resultant of the separating of the various elements, 'The fiery part ascended highest because the lightness of its nature caused it to tend upwards.' This is in harmony with the idea expressed in Genesis. In the beginning was confusion and chaos. This is the very opposite of the 'nebular hypothesis.'

It is true that the above writings of the ancients are quoted in support of the Bible, and a plea is set up that they have been derived from the divine writings of Moses, but have become partly corrupted by the heathens. This is an assumption which has been very pleasing to the Christians. Their efforts to array them as witness for the divine inspiration of Moses, have saved to us those testimonies of a common origin, and when science has shown them to be erroneous, they are an evidence of what the original opinions of the ancients were concerning the creation, and are a standing protest against modern commentators, who try to read a new interpretation into them in order to bring them into harmony with the discoveries of geography, geology, and astronomy.

But the similarity does not end with the Creation; the stories of the Fall, the Deluge, and the Dispersion of Mankind were shared alike by the nations I have already quoted. Corroberative evidence of this has been furnished by Mr. Bryant and Mr. Maurice in their Asiatic Researches, concerning which the Right Reverend George Tomline, Lord Bishop of Winchester, says: 'Whoever, indeed, is acquainted with the writings of Mr. Bryant and Mr. Maurice, and the Asiatic Researches published in Calcutta, cannot but have observed that *the accounts of the Creation, the Fall, the Deluge, and the Dispersion of Mankind, recorded by the nations upon the vast continent of Asia, bear a strong resemblance to each other, and to the narrative in the sacred history*, and evidently contain the fragments of an original truth, which was broken by the dispersion of the patriarchal families and corrupted by the length of time, allegory, and idolatry. From this universal concurrence on this head, one of two things is necessarily true: either that all these traditions must have been taken from the author of Genesis, or *that the author of the book of Genesis made up his history from some or all such traditions as were already extant; or, lastly, that he received his knowledge of past events by revelation.* Were then all these traditions taken from the Mosaic history? It has been shown by Sir William Jones and Mr. Maurice, *that they were received too generally and too early to make this supposition even possible, for they existed in different parts of the world, in the very age when Moses lived. Was the Mosaic history composed from the traditions then existing? It is certain that the Chaldæns, the Persians, the most ancient inhabitants of India, and the Egyptians, all possessed the same story.** The italics are mine.

Seeing that the story was so well known, and generally received; and also that it is mere tradition and legendary lore, we must come to the conclusion that the Mosaic history was composed from the traditions then existing, and not—as the learned writer goes on to argue—given to him by divine inspiration.

Archæological research has thrown much light on these traditional accounts, both Biblical and otherwise, and it is revolutionising the theological world, as we shall see by and by.

(To be continued.)

* 'The Truth of the Christian Religion.' See note to p. 29.

*An Introduction to the Study of the Bible, p. 33. Lond.: 1822.

To New Readers: *A special offer.* We will send you The Two Worlds free by post for twenty-four weeks for 2s. 6d.

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

The Value of Spiritualism.

By James Robertson.

At no remote period many will be eager to gather up all the early chronicles of a movement which has had within it so much of consolation for the bereaved, so much of real knowledge as to man's spiritual possibilities, and which make the world of spirit and the world of matter into a complete universe. Longfellow had this thought when he sang 'The Two Worlds: the Seen and the Unseen.'

'The world of matter and the world of spirit
Are like the hemispheres upon your maps,
That touch each other only at a point.
But these two worlds are not divided thus,
Save for the purposes of common speech;
They form one globe, in which the parted seas
All flow together, and are intermingled,
While the great continents remain distinct.'

The study of mediumship will help to throw light on the life and character of men of religious genius who have been an enigma to many. We will understand genius somewhat when we learn something of spirit-control; in fact, get a key to much that are, at present, hidden mysteries. By its aid we find an explanation of the signs and wonders which were said to be associated with the life of Jesus of Nazareth, and get rid, at the same time, of such words as 'miracle' and 'supernatural,' for by its aid we see that here were certain magnetic conditions of the body, which vibrated in harmony with the finer forces in Nature's laboratory, upon which the spirit intelligences were able to play. In his case the instrument was in tune; in other cases, like the 'gift of tongues' in Edward Irving's church, there were less perfect instruments on which to play, and, consequently, discord and inharmony ruled. We have ignored the possibility of people in some other sphere of being acting on this, and thus closed all scientific inquiry into a realm of deep import.

Modern spiritual mediumship, once honestly investigated, will reveal that there are faculties clearly manifested in some, latent in others, which may be cultivated, and which would for ever settle the question, 'If a man die shall he live again?' Carlyle has said that the day has gone by forever for us again to make gods out of wonderful men. Evolution has taught us of unswerving law and orderly progression; that caprice and anger play no part in the government of worlds. Everything, however strange and wonderful, has to come under the realm called natural. Spiritualism, with all its strong assertions as to the reality of the so-called dead coming back and delivering their messages through the lips of entranced mediums; of moving the pen of mortals, still encased in flesh, to tell forth of the new and wondrous life; of building up bodies which can be seen and felt and photographed, still asserts that these things are in harmony with laws which the world has ignored.

A wider domain is coming into view, realms hitherto unknown are being explored, and the spiritual gifts concerning which Paul did not want his followers to be ignorant, are coming into the domain of exploration to be critically examined and tested, as we have done with other facts in Nature. The Bible will be of value to the race when we have thrown away the claims of infallibility and supernaturalism. It will be regarded as a record of the fact that in all ages the spirits sought to make an impress on the world of matter, and that those through whom wonderful events transpired, possessed what is now known as the mediumistic faculty. It is through mediumship alone that we can get evidence of the continuity of life after the withdrawal from the physical body, and without its aid the world may speculate, churches may be multiplied, floods of words uttered, and oceans of ink spread on paper, but certainty there will be none! The narratives of past occurrences may help the man or woman of born religious natures, but these are of little avail in an age that seeks to demonstrate all things. We have hitherto left unexplored the real part of our being, we have gone deep into anatomy and pathology, have studied brain and nerves, but the real *personage*, who is to endure, like a will-o'-the-wisp, has eluded our grasp. The great forces which the present century has revealed, existed since time began, but we had not the wit to read the oracle of electricity and steam and the new clairvoyance of Röntgen rays. We got, however, the instruments, the engines and batteries, upon which these forces acted, and then revolutionised the ideas of our forefathers; and so will it be with much of mental phenomena when the world gets at the key of mediumship, which will open to us the path that will lead us into a much larger world than did either electricity or steam. We shall see that, in Longfellow's words, 'The spiritual world lies all about us,' that it has ever played a part in association with this; and say with Paul, in a sense, we never truly comprehended before, 'the things seen are temporal, the things which are not seen are (spiritual or) eternal.'

The first Christian Church had spiritual manifestations; there exised the natural conditions through which these were possible. The spiritual wonder workers who prophesied and discerned spirits, talked in unknown tongues and healed by the laying-on of hands, may have thought that what transpired was outside Nature's laws, but then it was an age which knew little of the real God, which thought that the earth was flat, and that this speck in space was the only dominion of the Most High. They were ignorant, master and pupil alike, of the great truths that have come through Copernicus, Newton, Darwin, Lyell, Spencer, and Davis. Chemistry, geology, electricity, were all unknown, and it could not be expected that they would look at strange occurrences as we do to-day, but we have no need to doubt, like Matthew Arnold, and some preachers in the broad Church, that they transpired, and are able to accept many of them, along with the ethics of Christianity. As W. T. Stead wrote, in a paper read at the London Conference of Spiritualists, in June 1898: 'We are, in short, in a very distinctive manner, the recipients of a new revelation, which is but the rendering of the oldest of all revelations, the fundamental, essential, bed-rock of all religions, phrased in the latest dialect, explaining and harmonising all.' We do not need to unduly venerate events that are distant and unknown, and pin our life to

these, for we are living amid pentecostal showers, and can catch the breath not of ancient writers, but of living, moving inspirers. Spiritual mediumship depends not on any special mental capacity—some of the most gifted instruments have had little of the education of schools. A medium is a sensitive, the negative pole of the battery, and has to be, first of all, passive, receptive, and in a condition to absorb the finer emanations which are thrown off by the intelligences on the other side. Some feel the play of these forces from their earliest years, see faces and hear voices, and speak forth sentiments of a high order. Others, again, are utterly unconscious of mediumistic powers till some circumstances bring them into view, and sitting in a spirit circle, are astonished at finding there is a wondrous world which they had shut out from view.

W. T. Stead had done good work as a journalist, scarcely believing in the possibility of these later years giving evidence of the communion of saints, before he was conscious that people from the other life could use his hand to give forth their sentiments. Stainton Moses, M.A., who automatically penned 'Spirit Teachings,' had been a minister of Christianity for years before he discovered his gifts and became a preacher of the present ministry of angels. The world is full of people who have medial gifts but live on unconscious of their powers. The day is at hand when we will open our eyes, and drag the question of the immortal life out of the realm of inference and tradition into that of evidence, we will get to know the spirit world is real, and then will the Pentecost of spirit ministry come. Tennyson, who was himself a normal instrument for spirit expression and conscious of his own mediumship, writing that the living soul of one gone on had been flashed into his own, sets down perhaps the best conditions to bring about conversion with the spirit world and foster the growth of mediumship. He asks for purity of heart and soundness of head, spirituality, morality, and intelligence, in connection with our spirit circles—divine affections having their part to play in all we do.

In this spirit all may prove for themselves with patience, whether communion be actual or delusive, whether it be God's choicest revelation calculated to unfold, uplift, and inspire, or only a something for the weak-minded and superstitious. Surely in a matter that concerns every soul of mankind, it is a duty to investigate and, if possible, bring forth those powers that will link us on to that other life, and so be able to walk through the earthly pilgrimage with this knowledge ever beside us. If it be at a table—sitting in the right spirit and forming our positive and negative battery there—we will surely have our reward; if it be a planchette we place our hands upon in a truth-seeking spirit, some glimpses of a message will come from those gone on; but if we can only look at the matter as something to toy with and amuse, or as something that will help us to make of this world, and gather up its treasures, then we have misread the meaning of this phase of Evolution, which has come to the world because we need its light. We have extracted many of Nature's secrets, but the study of mediumship will outweigh these a thousand fold.

The Professor's Tales.

STORIES FOUNDED ON FACT. XVI.—'A MARVELLOUS ESCAPE.

By W. A. CARLILE.

[*The phenomena recorded in these tales have been collected from many reliable sources, their grouping or combination alone being the work of the author. Thus, though the tales as they stand are partly fiction, they are founded upon well-established facts.* ALL RIGHTS RESERVED.—W. A. CARLILE.]

'I HOPE I have given you every satisfaction, sir,' began the Professor, in relating to the Doctor the following interesting story of 'A Marvellous Escape.'

'I have nothing to complain of,' answered the departing guest, as he stood with his foot in the stirrup. 'I have had a good night's rest,' he continued, 'your fare has been excellent, and your charges moderate.'

The landlord seemed gratified at this appreciation of his services. 'I am pleased to think that you will be able to recommend my hostelry to your friends, sir, but before you go I may as well give you a word of warning.'

'And what is that, my friend?'

'Several suspicious characters have been seen in the neighbourhood lately, and if you are afraid——'

'Afraid,' answered the other with a laugh, as he sprang into the saddle, I don't want anyone to accompany me, for I have two good friends with me,' and as he spoke the young man laid his hand lightly upon the holster of one of the pistols which hung at his saddle bow. Then he put spurs to his horse, and with a parting wave of his hand, galloped away, leaving the landlord at the door of the Inn, gazing after him.

These were the days when the powers of steam were unknown, and before the shriek and thunder of the locomotive came to break the silence of our peaceful English valleys.

After a time the traveller slackened his pace and allowed his horse to walk slowly up the long slope of a hill up which the path ran. The road wound up the side of the hill, and as it was lined by dense woods, only a short distance could be seen of the way, either before or behind. Every sense of the horseman was on the alert, and with a pistol in his hand he scanned each opening in the woods through which a possible assailant might make his way; for in those days highway robbery was of not an unfrequent occurrence.

'I should have accepted the landlord's offer of an escort,' he thought, 'but I had no idea how readily the dense foliage hereabouts could be made use of by any villains who chose to lie in ambush.'

As this thought passed through his mind, the traveller drew rein, and, turning his head, listened intently, for at that moment he thought he heard the sound of a horse's feet upon the stony path over which he had just come. But now he could hear nothing but the sound of the wind in the trees, and the murmur of a rivulet which was close at hand.

'I hope I am not getting nervous for the first time in my life,' he thought, 'but the large sum of money that is in my saddle bags is enough to tempt any highwayman or footpad.'

Once more he resumed his upward course, but he heard no more the sounds which he had fancied were the footfalls of a horse. The brow of the hill was reached, and the traveller breathed more freely, for here the trees were wider apart, though, as a mist shrouded the summit of the hill, he could not see far through them. At this spot the path turned slightly to the left, while to the right was a wide grassy glade thinly covered with trees. As the road began sightly to descend the traveller touched his horse with the spur in order to quicken its pace, but to his astonishment the animal bounded to one side of the path, almost unseating the rider by the suddenness of its movement. Then it stood as if rooted to the ground, with head thrown back, nostrils dilated, and trembling in every limb. The traveller could see nothing to alarm the animal, and he again applied the spur, but with a snort of pain and fear the horse reared itself on its hind legs, and wheeling round upon them dashed along the grassy glade. In vain did the horseman try to rein in his steed. The horse had taken the bit in its teeth, and nothing could stop it. The rider abandoned the useless struggle, and devoted all his attention to avoiding the overhanging boughs of the trees, for without such precaution he would have been swept from his seat. He leaned over by the horse's neck, and though brushed by the boughs under which he was being borne at headlong speed, the rider escaped without serious injury.

At last the long descent of the mountain was ended, and the horse slackened its speed, as it struck into the path once more.

'That was a narrow escape,' muttered the rider, 'but I wonder what could have frightened the animal? And yet,' he continued, musingly, 'those that we call the lower animals are in many ways our superiors, and possess faculties which with us are extremely imperfect.'

Then another thought crossed the mind of the rider. 'It is always best to be ready for the worst, and I must see if the severe jolting we have had has not shaken the priming out of my pistols.'

An examination of the weapons was quickly made, and then the traveller discovered, to his amazement, that the charges had been withdrawn from the weapons. 'This must have been done at the Inn,' and with a flash of anger the speaker quickly re-loaded the weapons which had been tampered with.

. . . . . .

Five years passed away, and once more the traveller approached the inn where we first saw him. Slowly he drew near, leading a horse by the bridle, for the animal was limping badly.

The landlord hurried to the door, but it was not the same landlord, who, as the traveller believed, had tampered with his weapons. Seeing this to be the case, he made no allusion to what had happened five years before. He did not want to be delayed by explanations, and so he only asked the landlord if he could supply him with another horse. To his dismay the reply was in the negative. All the horses were away at the time, and until the middle of the next day none could be procured.

To the eager questions of the traveller, the host explained that a horse could be obtained at a posting station four miles farther on the road, and the traveller decided to walk that distance.

It was in vain that the landlord urged the length and loneliness of the way, and pointed out that darkness would overtake the traveller before he reached his destination.

'Get me some refreshment,' he said curtly. 'My business will not brook delay, and I know the path.'

Then when he had partaken of a hurried meal, the traveller threw his saddle bags over his shoulder, and with his pistols in his belt set out upon his journey.

But progress was slow, for the hill was steep and the bags were heavy; and the traveller soon discovered that darkness would be upon him before he could reach the posting stage. Many times he had to stop to rest, but at last he reached the summit of the hill. Through the fast gathering darkness he recognised the glade along which he had been borne by his affrighted horse five years before, and here he paused once more to rest, for he was well-nigh exhausted.

Then he resumed his journey. But dark clouds now covered the sky, and he discovered that the narrow path wound along the edge of a steep descent. Soon the darkness grew more dense, and the path became wholly invisible.

'I can go no farther,' he exclaimed, throwing down his bags by the roadside. 'I will certainly break my neck if I go on, and *that* won't further the purpose of my journey.' Then, resigning himself to the inevitable, the traveller moved his saddle-bags a few yards into the wood. The night was almost sultry, for not a breath of wind was stirring.

'If there is no rain before the morning, I will do very well here,' thought the traveller, as he threw himself upon the ground. Then he laid his head upon the saddle-bags, and in a moment was fast asleep.

Suddenly he was roused by the sound of voices near him. Two men appeared to be in conversation, but as they were speaking in a low tone he could not clearly distinguish what they were saying.

'Some footpads on my trail,' thought the listener. 'They have tracked me as far as this, and I must be on my guard.'

Noiselessly rising from the ground, the young man loosened the pistols in his belt, and cautiously approached the speakers. A faint light was seen through the bushes, and presently the traveller was peering through. Two men were crouching upon the ground, behind a clump of brushwood. Each held a gun in his hand, which was pointed towards the path in front of them.

'Am I dreaming,' thought the watcher, 'or how is it that I can see everything as clear as noonday, while all around is in midnight darkness?'

The young man looked high and low, but he could see no lamp of any kind. Besides, as the men seemed to be lying in wait for some one, they would not be likely to betray their presence with a light.

'I am certainly dreaming, but I have never had so vivid a dream before.' As this thought passed through his mind, he heard one of the men say: 'He is long in coming, Jack. Do you think that the Innkeeper has played us false? He may have killed and robbed him during the night, and then where would *our* share be?'

'He wouldn't dare to do that, Bill. You remember he was once suspected of having made away with a traveller, though they couldn't prove it against him. But *I* could have proved it,' continued the speaker, with a laugh.

'Well, when we get rid of this one, Jack, we can make off with the money, and the innkeeper won't dare to split upon us, for we could hang him if we chose.'

'The landlord is too wide-awake for that, for he told me he was going to follow the man, so as to see that all was fair and above board.'

The hidden watcher shuddered at the words of the blood-thirsty ruffians, and he was eager to warn the approaching traveller of his doom. He was about to move from the spot, but to his horror he found that he could not stir hand or foot. A spell seemed to have fallen upon him, and do what he would he could not make the slightest movement in order to shake it off.

'It's a horrible nightmare that has got hold of me, and I can do nothing but wait till it passes away.'

As the thought passed through his mind, the sound of a horse's feet arrested his attention. The ruffians evidently heard it too, for they gazed eagerly through the bushes, and placed their guns to their shoulders.

For some distance to the left the path could be clearly seen, as for that distance every stone in the pathway, and every twig in the bushes at its side, was as clearly revealed as if the noonday sun was shining. But the lighted part of the path abruptly ended in a towering wall of blackness, which was part of the midnight gloom that lay over the forest.

The footfalls came nearer, and suddenly a man emerged into the light. He did not seem to be aware of any change in his surroundings, for he leisurely trotted on. Nearer and nearer came the doomed traveller, and then, had he been able, the spectator of the approaching tragedy would have uttered a startled cry, for the rider, he recognised, was *himself*.

At that instant an extraordinary change occurred, for while in the act of gazing at his double, which was only a few feet away, horse and rider melted into thin air. At the same instant the light rapidly faded, until a dim and misty haze occupied its place over the enchanted region. The ruffians, however, seemed to take no notice of these extraordinary occurrences, and the watcher was not surprised at this, for he knew that it was only a dream that was being enacted before him.

'I wish it was a bit lighter, Bill, for I am afraid we may miss him.'

'It's this mountain fog that's about us, so we must let him come close before we fire.'

There is another traveller, then, thought the spell-bound watcher, and I only hope he will vanish, as my double vanished a few minutes ago.

Presently the sound of an approaching horseman was again heard, and a dark figure loomed up in the fog. There was a flash and a roar from the muskets, and the next instant the dreamer started up from the spot where he had lain down to sleep, and realised that he had been wakened by a flash of lightning and the roar of thunder, which was now dying away in long reverberations. A few heavy drops of rain began to fall, and as daylight was now breaking the traveller sprang to his feet, and, seizing his saddle-bags, plunged deeper into the forest, so as to get farther away from the scene of his horrible dream.

. . . . . .

Three hours later the men at the posting-stage saw a man slowly approaching them. He was dripping with wet, for the rain had been falling heavily all the morning. Behind him he dragged wearily along a pair of saturated saddle-bags, and the men, seeing that he was utterly worn out, hurried towards the traveller in order to relieve him of his load. As they approached, the man dropped his bags, and, standing over them, aimed a couple of pistols at those who came to befriend him. But the powder had been damped by the rain, and the weapons refused to go off. The next moment the man was overpowered and dragged into the post-house, and then it was discovered that he was delirious.

For several weeks the traveller lay at the point of death. Then he slowly struggled back to life, and at last was pronounced fit to travel. As he announced this welcome intelligence, the doctor looked round to see that they were alone, and said, 'In your delirium, sir, I learned all your story, and before you go I feel impelled to tell you that what you saw was true to fact. Two ruffians were in wait for you when your horse bolted and carried you to a place of safety. Then, in the fog, the landlord, who had followed you, was shot by mistake. The villains decamped when they found out what they had done, but as the landlord lived long enough to make a full confession, the men were hanged, and their skeletons now hang in chains at the scene of their crime.'

'I cannot rest till I have seen them, doctor,' the traveller replied, and in a short time, the doctor and his convalescent patient were soon approaching the spot.

As the gibbet came in view the young man started, for, instead of two skeletons he saw the forms and features of the two men he had seen in a vision in the wood. But as he gazed their clothing fell from them in rags, the form and figure of manhood disappeared, and two grinning skeletons looked down upon him, amid the dismal creaking of chains, as the keen autumn wind whistled through their bony framework.

THE INFLUENCE of the TWO WORLDS at Capetown.—'You will doublesss remember a letter, signed "J. T.", published in your edition of November 5, 1897, and will be pleased to hear that it has been the cause of bringing together many who, while anxious to form an association, did not know who, beside themselves, were Spiritualists. We have now a Cape Town Psychological Association, and have joined hands with Johannesbug and Kimberley, and though our roll of members is at present rather small, still we are constantly in receipt of letters from others anxious to help the work.—A. J. Trow Gabb, Secretary C.T.P.A.'

'Let the Dead Rest.'

By L. H.

IT IS frequently urged by Christians who are unable any longer to close their eyes to the facts of Spiritualism, and who find it impossible to ignore the absolute reality of communion with the so-called dead, 'Why not let the dead rest'? 'It is wrong to pry into such matters, it was never intended that we should do so'; and they will add, with a grave whisper, as if fearful lest the devil might overhear them, and pay them out afterwards, 'it may be the work of the Evil One.'

To begin with the latter supposition first, we would point out that the Bible tells us of a 'great cloud of witnesses by which we are encompassed.' It would be remarkable if it never occurred to the mind of the Christian that these witnesses were none other than our brothers and sisters; our beloved dead, together with the wise and good of all ages, who once lived in the flesh, as we do to-day! If it were no crime to hold sweet converse with these our brethren when in the flesh, for they were then just as much immortal spirits as they are now, surely it can be no crime still to speak to them and they to us? What is the difference? And why should the mere fact of their discarding the worn-out garment of the flesh, which is no actual part of the man himself, make any possible difference? If Deity intended the door between the two worlds not to be opened, we may take it for granted that He, in His wisdom and might, would most assuredly have barred and bolted this door so effectually that no other power, either in heaven or earth, could have opened it.

God, however, on the contrary, has not only left the door to be opened, but he has provided the key of psychic law and mediumship, and has placed this key at the disposal not only of the Spiritualist, but of the Christian, aye, all humanity. Just as physical conditions enable man to understand more or less the phenomena of external nature, so do psychic powers enable man to acquire knowledge of that more transcendent realm of Nature, upon which the grosser physical depends, and of which it is the effect.

When the man Jesus materialised and showed himself to the fishermen at that memorable seance in the upper room, where the latter were assembled together in holy aspiration, it was the mediumship of the sitters which enabled Jesus to make himself visible to their physical eyes. This same phenomenon is by no means uncommon to-day. Why? Because the same causes and conditions in the psychic realm must produce their corresponding effects, so that there is nothing miraculous about the matter; it is only cause and effect operating on a higher plane, which has yet to be explored, and which has hitherto—except on the part of a few brilliant lights—been sneered at and practically ignored. Anything new coming into the world has always been opposed by the conventional mind of the age in which it first appeared, especially by the old schools of theological and scientific thought.

The truths of Spiritualism are inherent in the human race, and, therefore, existed as soon as man appeared on this planet; *modern* Spiritualism is only the re-discovery, as it were, of a precious possession that priestcraft had buried beneath the vile wrappings and filthy rags of dogma and superstition.

In this sense Spiritualism may be said to be a new truth. The conspiracy of silence on the part of the press, which has now become a greater Pope than that of Rome, is really more dangerous to Spiritualism than its open opposition; for the latter would induce hundreds and thousands to read our literature, and perchance espouse the grandest of all truths; while in the absence of any opposition our sacred Cause remains to them unknown. Persecution and opposition are, therefore, a sure sign of progress. We are in possession of the two-edged sword of the spirit, and can call the hosts of heaven to aid us in our forward march against the prince and powers of darkness. It is, in fact, the heavenly hosts who are already in the forefront rank, leading us on to victory; to that victory of man's social and soul's salvation, when heaven shall be the happy lot of man here, as well as hereafter.

When the two Marys, with Salome, came to the sepulchre at the rising of the sun, Mark tells us that they asked, among themselves, 'Who shall roll us away the stone, for it is very great?' and when they looked they saw that the stone was rolled away. Here we have an illustration of that class of physical phenomena whereby heavy pieces of furniture are moved and made to float in the air without visible contact—a phase of phenomena well known to Spiritualists. If these phenomena were produced by 'two young men' (angels), two thousand years ago, why deny that the same apparent wonders are the work of angels to-day? Oh, Christian, if thou art consistent, and thy faith but as a grain of mustard seed, greater things even than these shalt thou do! Let not the inanimate and lifeless spectres and bogies of priestcraft deter thee from coming into actual communion with the saints, that thou mayest be taught of the spirit direct. In the fact that Jesus spoke to Moses and Elias on the Mount we have a glorious example of communion with the departed, for both Moses and Elias had long been denizens of the spirit-world; therefore, if Jesus was not afraid to use the psychic key of clairaudience and clairvoyance, why should not we develop and use those spiritual gifts and faculties?

Christians would do well to imitate their Master by establishing such a communion with the saints, and thus be possessed of a living and real religion of solid facts, rather than be satisfied with the cold and icy forms which chill our hopes and emotions, and extinguish the Divine spark within our souls.

If all the pioneers of progress whose labours have been a blessing to the race had timidly refrained from crossing the threshold of that which was previously unknown, where, we ask, would have been our present freedom, liberty, power, prestige, and civilisation? Should we not have still remained the primitive and painted pigmies, of savage and brutal instincts red in blood both in 'tooth and claw,' as the companions of the wild beasts of the forest?

Spiritualism demonstrates that but a thin veil divides the world of spirit from matter; and that this veil may be penetrated, so that man here may be again re-united with man and angels there. The Christian, while professing a belief in this thin veil, declines to draw it aside; hence, to him it only serves to shut out the light and sun-

shine of demonstrated immortality, and thus 'does the word become of no effect.'

Spiritualism brings all that is essential and all that is real in every religion to the touchstone of practical experience, and quickly casts aside the rags of tradition, and presents to view the hidden pearl of greatest price, the glittering diamond of immortality.

The dreamy sentimentality and empty ceremonies of the Churches only serve to fill the mind with gruesome spectres, the fear of death and after, and thus is man bowed down with a grossly superstitious dread of unseen companions, whom to know, and with whom to come into sweet fellowship and communion, should rather be the joy of our souls.

Many Christians would seem to regard the hereafter as a sort of chamber of horrors which those poor wicked and deluded Spiritualists enter, but we are glad to note that the greater lights in the Churches are fast awakening to the fact that Spiritualism is the science of all sciences, and this too, apart from the consideration that it is religion itself in essence; that it is independent of faith, mystery, miracle, or tradition, being founded on inviolable psychic laws; and, therefore, may be studied apart from the question of ethics and their bearing on human character, although, of necessity, these considerations are involved when once the continued evidence and identity of the spirit who communicates is clearly established. The seance, if conducted like unto that held by the disciples in the upper room, may become the holy of holies where man may walk and talk with angels, and come to know that the highest hopes and aspirations of all humanity shall be ultimately realised in the fullest sense; where man may know that the divine plan and purpose of eternal progress for all is to bring him into possession of the hidden riches and the brighter things that are in store, and which it hath not entered into his heart, in his present undeveloped state, even to conceive.

Come, brother Christian, if you believe in the 'communion of saints,' why not put it to the test, and let it be real, and not that of a sham and ill-defined belief? Why be content with blind faith and a belief in tradition when you may hear the sweet voice of the spirit direct? Why be satisfied with the shadow when you may have the substance, and why be content with the rushlight of faith when the electric light of knowledge may be added? Why sheath the gleaming two-edged sword of the spirit in the rusty scabbard of a barren and worn-out conventionalism?

'Why not let the dead rest?' you ask. Because they delight not in leading an indolent life, which means stagnation, inanition, and death. All Nature is active; the crystal stream is rendered pure and sweet because of its activity. Dam up the running stream, and it becomes the stagnant pool, emitting noxious odours, causing plague and pestilence around. The dead are much more alive than are we, who are 'cabined, cribbed, confined' in this clumsy clodhouse of clay. This stupid phrase, 'Let the dead rest,' would lead one to imagine that those who give utterance to it must be haunted with the lingering notion that the immortal spirit is curled up somewhere in a corner of the coffin, or lulled to sleep, and not to be disturbed until rudely awakened by the trumpet sound of the resurrection morn! But Spiritualism has proved that there are no dead in this sense. We now know

. . . 'All live, all love,
Our friends have only changed, have sped,
From lower homes to homes above.'

Correspondence.

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

RE 'SPIRITUALISM AND SOCIAL DUTY.'

SIR,—It was with feelings of pleasure that I read in your issue of July 8 the paper on 'Spiritualism and Social Duty,' by Dr. Alfred R. Wallace, F.R.S. With its object—'How to raise the bulk of our people out of that terrible slough of destitution, grinding lifelong labour for bare subsistence and shortened lives, uncheered by any of those refinements of art or enjoyment of Nature which are essential to the development of what is best in humanity,'—I am entirely in sympathy. Although I am young in the Cause yet I can plainly see that if we do not exert ourselves to remove the crying evils of the present social system, we shall make but small progress in spreading the principles of Spiritualism which we have so much at heart.

Most of us, I think, will agree that the evils complained of are real, and not imagined, and that there are causes which produce those evils. Again, I think we shall all agree with Dr. Wallace as to the great 'increase of wealth, and of wealth-creating power, unequalled in the history of the world, and adequate, if properly utilised, to give not only abundance of all necessaries, but comforts, luxuries, and ample leisure to all.' Not only is it proved that there is the power to create this amount of wealth, but it is also proved that it is produced now. That being so, insufficient production cannot account for the evils, although the system of production may have some connection therewith. It is the inequitable division of this wealth after it has been produced, in my opinion, that is the chief cause of the misery we deplore. We can produce sufficient for all, but cannot divide it fairly. If only justice were done, each one who had done their best towards the production ought to have an equal share of the wealth produced.

Now the doctor pleads for 'equality of opportunity,' which he says will cure all this. Perhaps it may (and I for one am pleased that such a man as Dr. W. has tackled this subject, whether he has given us the right remedy or not), but what does he mean by 'equality of opportunity.' Will he kindly explain? With him I believe that it is possible to alter the present state of things, and that it is my duty as a Spiritualist and a man to do my utmost to alter it; and if he will explain what he means and how it is to be applied, then we can use our reason and decide whether we can support it or not. Again, Dr. W. talks about taking the surplus wealth from those who have it. But this is illegal, and before you can make it legal you must have M.P.'s who are in favour of it, and will pass a law to that effect. Now how many are there in the present House of Commons who would favour it? I venture to say not one. Which, then, is the best way to go about it? To get some there who will do what we want. I cannot close this letter without expressing my thanks to you, Mr. Editor, for the great benefit I have derived from reading the Two WORLDS. Yours fraternally, B. D.—RAWMARSH.

MR. BIBBINGS' ENGAGEMENTS.

SIR,—Mr. Bibbings not having answered the questions on this subject contained in your issue of the 22nd inst., I beg to recall them to his notice, and to press him, as a matter of importance to the movement generally, for a full reply; and possibly his good taste may prompt him to apologise for the slight put upon the Salford Spiritualists.—Yours faithfully, A. W. ORR.

Didsbury, July 29, 1898.

THE SPIRITUALISTS' NATIONAL FEDERATION.

SIR,—Will you please allow me space in your valuable columns to call the attention of Societies and Associates in connection with the Spiritualists' National Federation to the change of Secretary, and to ask that all communications with respect to the general work of the Federation, shall be addressed to the undersigned; whilst all communications on Propoganda work shall be addressed direct to Mr. Jas. Swindlehurst, 159, Hammond-street, Preston, who has been re-appointed Organiser to the S.N.F.?

I would ask Societies and Associates to also bear in mind the fact that subscriptions for the current year (1898-99) are now due, and may be paid at any time to the Secretary. W. HARRISON.

37, North-street, Burnley, August 1, 1898.

MRS. CADWALLADER RETURNS THANKS.

SIR,—Permit me before leaving England to express my sincere thanks to the London Spiritualist Alliance, Great Britain; The Marylebone Society, Camberwell; Stratford National Federation of Spiritualists; Manchester Society, Mr. Rocke, Secretary; Birmingham Union, Blackpool, and Liverpool Societies; also to the Children's Progressive Lyceum; for the many kind words they have spoken of me as the official representative of the oldest Society of Spiritualism—'The First Association of Spiritualists and the Young Peoples Spiritualist Union of the U.S.A.'

Everywhere I have met with cordial reception, heartfelt greetings, and on leaving was given God-speed to help me on my journey.

I trust to meet them again, and am sorry that owing to my desire to be present at the Convention of the Y.P.S.U. at Lily Dale, U.S.A., I am obliged to forego the other engagements offered me if I would stay in England longer.

Accept my hearty thanks, and believe me, always for the protection of genuine mediumship.—Yours truly, M. E. CADWALLADER.

Royal Mail Steamship 'Etruria,' July 30, 1898.

UNFURLING OF A NEW BANNER AT OLDHAM.

SATURDAY LAST, July 30, was a memorable occasion, and one not likely to be forgotten in connection with the Oldham (Bartlam-place) Progressive Lyceum. The proceedings commenced with an excellent tea, which was attended by a good many people. The tables having been cleared, the Lyceumists rendered the hymn, 'Wave the Banner,' and invocation by Mr. Bewick, of Manchester.

Mr. C. Shaw (chairman) made a few brief remarks, and then called upon Mr. Britland (president of the Society) to unfurl the banner.

Mr. Britland gave a short account of his Sunday-school life, he in his younger days being connected with the Primitive Methodists, and had been a preacher and class leader for over 12 years. He said he had been a Spiritualist about ten years, and during that time he had to abandon many ideas in connection with his early training. He pointed out the need of Lyceums, and spoke of the Lyceumists as being the Spiritualists of the future; that it was right that Spiritualists should refuse to let their children be misled, and they should be trained to discriminate between appearances and realities, and hold fast to truth. Banners were standards by which nations were identified, and that the soldier on the field of battle would rather lose his life than give up his standard. He hoped the Lyceumists would look upon it in the same light, and remember that the world and the orthodox people were looking on, and that they could do more by example than by precept. He then proceeded with the unfurling, and said: 'Now, in the name of Spiritualism and Spiritualists, in the presence of friends mortal and immortal, I unfurl this banner, and bid you take it forth into the world when the suitable time comes to declare to mankind the Fatherhood of God and the Brotherhood of Man.'

An entertainment was given afterwards by the Lyceumists, including dialogues, songs, and recitations. The gathering was large, brilliant, and altogether a distinguished success.

RE THE HYMN BOOK.—Will those musical friends who have noticed that wrong meters have been put to hymns, or other errors, please send us details of what they have noticed, for correction in a future edition?

PROTECTION FORMS.—Mediums who hold private seances should have one of our books, containing 100 certificates, to be signed by the sitters in the presence of a witness before the seance commences. It seems necessary we should repeat this warning lest the police should send out their agents again. We can supply these books post-free for 1s. 1½d.

A Good Sign of Progress.

THE FOLLOWING are a few of the most material passages culled from a sermon recently delivered by the Vicar of All Saints, Tufnell Park, London: 'Why should we be so anxious to maintain that every word that St. Paul wrote—those messages to Timothy about the cloak and the parchment; those hard words about the place of woman, and the out-of-date message about virgins—that these were all inspired? And why should we deny that the saintly, burning words of John Wesley, of Maurice, Charles Kingsley, and even of John Ruskin, are inspired? Why not say, with St. Paul, "Every scripture inspired of God is profitable," using the word scripture in its original sense, and not in the narrow, limited sense in which exclusive theology has used it? [We have not reached the limits of truth yet, and until we have, the spirit will be with us to be our guide in sure havens and quiet resting places.] And what is true of literature is true also of thought and opinion, however expressed. Thought is growing, running away from old dogmas as the vine runs away from the stake to which it was originally fastened; and running through its very sap into leaf and bud, and fruit, is the spirit of truth guiding into all truth. We do not all recognise this: some are mourning the new forms and the new features. Fret not; but be still. God is fulfilling Himself. The Spirit is leading the generations on; nor shall He be withdrawn till on the sun-crowned heights we behold, not as in a glass darkly, but with open vision. May we not say that every man who is in the spirit is as truly inspired by God with a message for his age as was the Seer of Patmos, who heard behind him a voice as of a great trumpet talking with him? Can we not trace that same perennial Fount of Wisdom in Tennyson's "In Memoriam," or in Browning's "Saul," as we acknowledge to be the source of the revelation of St. John?'

It is truly refreshing to read the foregoing passages, especially when we consider the source from whence they come! These sounding notes, which have the true spiritual ring about them, will be hailed with satisfaction by all Spiritualists. Spiritualism for half a century has been drumming these sounds and sweet notes of heavenly harmonies into the unwilling ears of those guides who have led their flocks into the morasses and swamps of dogma and tradition; and as the sheep are stuck fast in the mire, the difficult task that now presents itself is how the shepherds shall extricate them. The blind having been led by the blind have fallen asleep in the ditch, and are not easily awakened. The blind, who have been taught to regard every letter, word, and verse in the Bible as the infallible and unerring word of God, can hardly be expected to draw fine or delicate distinctions as to whether this or that part of the book is or is not the unerring word of God. Our advice to the blind is to 'Prove all things, and hold fast to that which is good,' no matter what the book may be, or by whom it may have been written. Whether gods in the flesh or goblins damned wrote the books composing the Bible is to us immaterial; the gems of beauty and truth therein we accept, while the rubbish we leave behind for the scavengers of blind belief and bigotry to grope through.

It is pleasant to note that many of the brighter lights of the churches are fast awakening to the spiritual needs of the age, and that evolution, or growth, is the universal lesson that all Nature teaches; 'that everything is in motion, faltering not in the steady purpose of their being'; that the Divine Parent is no respecter of persons, peoples, or ages; that He is the same God of Love, Wisdom, and Beneficence, yesterday, to-day, and forever; that He has not cut off His children of this age from the inspiration and quickening fire of the spirit; neither has He determined beforehand that His children of later ages should rest satisfied with the feeble and flickering rush-light, which, to those emerging from the night of primitive darkness, appeared strong as the sunshine glare.

The electric light of the higher inspiration and knowledge of to-day was reserved for those born in the light, and whose spiritual eyes have grown strong to bear even the more illuminating sunshine of Spiritualism, though many there are who close their eyes to this, the greatest light on earth, and, while closing their eyes, exclaim that all is darkness without, while in very truth the darkness is within themselves; for they live immured within the narrow confines of a creed, content to be the companions of primitive pigmies, rather than become the guests of angels, and be free to bask in the sunshine of eternal truth as it flows direct from the eternal source of all light.

Men, robust in mind, broadened in thought, self-reliant, and swift to perceive the hollowness, hypocrisy, and conventional shams that have been imposed on humanity as heavenly truths, are everywhere coming to the front to proclaim the glad tidings of a purer, freer, higher, and nobler gospel of man's innate divinity and kinship with the Divine Parent, in opposition to the Madhist teachings of man's innate depravity, founded on the absurd story of the Garden of Eden, the flaming sword, and gossiping serpent, and upon which priestcraft has founded the doctrines of salvation by blood, and damnation by brimstone, thus causing the creature, if he be not a coward, to conjure up in his mind the idea that Deity must be some almighty tyrant, who must be only approached like unto some earthly potentate, or creature clothed in the regal trappings of State, whose coming is heralded forth by a flourish of trumpets and the flashing gleam of sabres; while the gaping throng cry themselves hoarse, 'Great is Diana,' and death to those who have not lost their heads and self-respect in the general excitement and grovelling gush of the moment. L. H.

A WELL-KNOWN CLERGYMAN, an author of repute, who was for several years incumbent of a large parish in the centre of Liverpool, tells me an amusing story of the danger of consenting to preach at a fashionable West End church. When he arrived on Sunday evening, in the vestry, the vicar who had invited him said, 'Oh, I put you down to preach on Spiritualism.' 'Spiritualism,' replied the visiting parson, who had his sermon in his pocket, 'why I know nothing about it, and could no more think of preaching on it than of flying. But whatever made you put me down for it?' 'Oh,' was the rejoinder 'it looked attractive in the bill, and I thought you could say something about Spiritualism in alluding to the spiritual life just to make it all right, you know.'—*Manchester Evening News.*

Items of Interest.

IF ANY Yorkshire Union speakers have not been written to by Mr. J. Whitehead, will they please write to him and send their open dates for September on or before August 12, at 5, Womersley-place, Greenside, Pudsey?

MR. BIBBINGS' REMOVAL FUND.—I have pleasure in further acknowledging 10s. 6d. from Mr. Westmoreland and 1s. from 'A Friend,' both of Nottingham. This brings the total to £21 5s.—J. FRASER HEWES, 26, Mapperly-road, Nottingham.

ANSWERS TO CORRESPONDENTS.—*Preston Central:* 'The Spiritual Harp' may be had from the TWO WORLDS Office, post free, 8s. 10d.—*Perkins Ville:* We are obliged to cut down the reports or we should not have room for much besides. You fare no worse than others.

THE MRS. GRIFFEN APPEAL FUND.—Thos. Sheppard and family, 10s.; Collected by Mrs. Airey, from a friend, 10s.; Mrs. Airey, 2s. 6d.; Mr. J. T. Ward, 2s. 6d.; total, £1 5s. The above amounts have been remitted to Mrs. Griffen.—THOS. SHEPPARD, 57, Shear Brow, Blackburn.

THE FOLLOWING characteristic note has reached us, along with other business matter:—'5, Laburnum-road, Fairfield, Liverpool, August 2, 1898. Dear Brother Lee,—You can judge of my health by the shaky state of my pen, am about done, physically; however, that's all right. With greetings to you and yours.—JNO. LAMONT.'

NOTICE TO SECRETARIES.—No effort is spared to give as much space as possible to reports when received by first post on Tuesday. Bishop Auckland, Carlisle, and Perkins Ville reports did not arrive till Wednesday morning. Our friends must know that the printers and the machines cannot be kept waiting. Special reports, and matter for the 'Correspondence Column,' should be in our hands not later than Monday morning.

PROGRESSIVE THOUGHT IN THE CHURCH OF ENGLAND.—A correspondent writes:—What may prove to be a very important development within the Church of England has been inaugurated at a private conference of liberal clergymen (liberal in respect of religious thought) in Kensington. The meeting was very representative, and letters of sympathy and approval from many dignitaries of the Church were read. The conference was unanimons in affirming the Church's need of progressive religious thought, especially in view of the present formidable reactionary movement in favour of 'fossilised dogmas and sacerdotalism.' The fear was expressed that the Church was lagging behind the intelligent thought of the age. It was considered, therefore, that an organisation should be formed to unite the body of Churchmen, who consider that dogma is susceptible of reinterpretation and restatement in accordance with a clearer perception of truth attained by discovery and research. A provisional committee to that end was appointed.

ANOTHER OF THEM.—A man named Silas K. Hocking, that man, perhaps, we sometimes hear of as the 'Rev. Silas Hocking,' writing under the title, 'For a Quiet Hour,' in a Lancashire newspaper, has devoted three-quarters of a day, according to the rate at which he writes—'if I work a long day . . . 2,000 words'—to a cynical production, in which he ridicules some of those who took part at the recent International Congress of Spiritualists in London. Notably, Mr. Fidler, of Stockholm, who has committed the sin of being a large wholesale butter merchant, and enjoys the luxury of a 'study,' has received more than a becoming share of attention, the 'study.' in particular. The article reminds one of the lucubrations of another of the same species, who reproved a man named Balaam some years ago.

'Jack, eating rotten cheese, did say,
"Like Samson, I my thousands slay."
"Good! Jack," said one, "and so you do,
"And with the self-same weapon, too."'

'SEMPER EADEM' (always the same).—Dr. Bilsborrow, the Roman Catholic Bishop of Salford—has issued a letter to the clergy under him containing the following regulations as to 'mixed marriages,' which the Roman Catholic bishops have agreed to enforce. (1) No flowers, plants, or shrubs are to be allowed on the altar or on the sanctuary; (2) the Nuptial Mass and the Nuptial Blessing are not to take place; (3) no mass of any kind is to be said or sung in connection with a mixed marriage; (4) the bride, bridegroom, and witnesses to the marriage must not enter the sanctuary; (5) the priest officiating at the marriage must not wear cope or stole, but only a cotta (or surplice); (6) no bell or bells are to be rung; (7) no bishop is to be present either to officiate or even to act as a spectator; (8) no vocal music is to be allowed either before, during, or after the service—at the most a little instrumental music may be tolerated, when asked for, while the bridal party is leaving the church.' Protestants including Spiritualists should know by this in what estimation they are held by Romish Priests, and what we may expect if again they have the power.

MRS. AND MRS. WALLIS and Mrs. Cadwallader met with a hearty good-bye from a large and enthusiastic audience, in Daulby Hall, Liverpool, last Friday, the 25th inst., when Mr. S. S. Chiswell had arranged to have a contingent of the children and officers of the Lyceum present, for the purpose of gratifying a strong desire on the part of Mrs. Cadwallader to have the pleasure of observing the methods of conducting Lyceums in this country. The result was a perfect success, under the able leadership of Mr. Chiswell and his staff of officers, assisted by Mrs. Chiswell. The usual exercises, including calisthenics, were gone through. Mrs. Cadwallader briefly addressed the children, in feeling terms, stating the satisfaction she felt in being present, and observing the admirable manner in which the Lyceum was conducted. On Mrs. and Mr. Wallis being called on by the chairman, a most hearty greeting was accorded them, brief speeches being made by Mr. Parr, president of the Bootle Society; Mr. Venables, president of the British Lyceum Union; Mr. J. J. Morse, Editor of that excellent publication, the *Lyceum Banner*, and others. We observed on the platform, among others, the veteran, John Chapman, Mrs. Venables, Mrs. Morgan, Miss McLellan, Mr. Nock. The meeting was most cordial in its recognition of the services rendered to the movement by Mr. Wallis and his good and gifted helpmate. One incident is worth recording. One of the Lyceum girls sang the 'Star-spangled banner,' holding the American flag in her hand the while, Mrs. Cadwallader being moved to tears. Long may Britain and America cherish similar proofs of brotherliness.—J. L.

Immortality: For All or for None?

By E. ADAMS.

'One question more than others all
From thoughtful minds implores reply:
It is, as breathed from star and pall,
What fate awaits us when we die?'—*W. R. Alger.*

AS WE PONDER over these words, instinct with the deepest yearnings and with the pathos that ever attaches to the quest of its ultimate destiny which so deeply engages the solicitude of each human being, the mind is impressed by the thought that this vital inquiry must have concerned, equally with ourselves, the vast multitudes of the human family who have preceded us right away back through the ages to its earliest nativity; and as we thus get to realise somewhat of the magnitude of this momentous question, a vision seems to present itself to us: we pass in review before the mind's eye, as if they were an orderly and sequential, though well-nigh endless, array of living photographs, the vast battalions of humanity; and as the thundering tramp, tramp, tramp seems to reverberate through the infinitudes of space, we hear a prolonged cry arising from these myriad hosts, commencing as with a sigh of gentle zephyrs from afar off, increasing with a gradual crescendo as they approach, swelling into a mighty fortissimo as the point of review is neared and passed, then gradually merging as they recede into a prolonged diminuendo, until, as with a last expiring effort of futile yearning, they pass into silent oblivion, and our listening ears no longer catch even the echo of their weird cry. You would learn the burden of this strange dirge of humanity which has thus sobbed and throbbed and wailed through the ages! From every land, in every tongue, has this one deep yearning breathed to know, 'What fate awaits us when we die!' All or none? There is no uncertainty here. For our souls, with that innate sense of knowing which eludes the demonstrations of physical methods, inform us of a certainty that this potent question has stirred to profoundest solicitude the hearts and minds of all.

It has been said that 'the ability to propound a question presupposes the ability to supply the answer,' but how slowly and with what grotesque and un-Godlike devices has mankind advanced towards the solution of this vital question now before us. How our highest present day conceptions of a deific embodiment of Supreme Goodness, Wisdom, and Love have been travestied—aye, are being travestied to-day even by the theological 'swaddling clothes,' with which an enslaved humanity has invested the deity.

'For our God is a consuming fire,' Paul wrote to the Hebrews, xii. 29.

'And fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both body and soul in hell,' writes St. Matthew x. 28.

'. . . When the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, . . .' also wrote Paul to the Thessalonians (2 i. 7-9.)

These quotations, to say nought of the truly bloodthirsty characteristics with which the Jehovah of the Old Testament is invested, little accord with what we know to be the attributes of human parentage, and it is just such pronouncements as these which have done so much and so effectually to crush out of the hearts and minds of humanity all realisation of, or honest belief in, God as Divine Parent or an All-Father! In the light of these biblical declarations—mankind is rather made to feel that some supreme, inscrutable, implacable power endowed with the capability for manifesting either supremely, malignant vengefulness, or supremely gracious regard and mercifulness, holds in thrall the children of men, and leaves them in suspenseful uncertainty as to their future destiny. Intuitively realising that 'perfect love casteth out fear,' multitudes of our fellow-men find themselves utterly unable to recognise in these capricious qualities either infinite love or infinite wisdom, and so are driven to adopt the conclusion that there is no reasonable assurance or basis of hope for the attainment of future happiness by any; that whether the spirit of man lives on after physical death, or be swallowed up in the oblivion of annihilation, far from its attainment being possible for all, it is more than likely that such future state of happiness will be enjoyed by none.

Materialists, Agnostics, and others, are driven to adopt conclusions such as this, not from any lack of the yearnings common to all humanity, for a continuance of life in some sphere, which shall afford the fruition of earth's dearest hopes, and give recompense for its tribulations, but because of the positive and absolute lack of any reasonable evidence to the contrary to be found in the popular theologies of the day.

Were it not for the conflicting attributes ascribed to the theological deity, it might be far different. Were the popular teachings such as to accord with their highest ideals of supreme *Father*-hood, Infinite Wisdom, and Perfect Love, operating in all their ramifications through the realm of human affairs with such 'sweet reasonableness' as to give encouragement to each noble thought, and stimulus to lofty aspirations, while affording corrective, though beneficent, parental guidance to those who transgress, there would be comparatively few whose intuitions would not compel them to give, at least, a nominal assent thereto, although there might still be, so far as they knew, an entire absence of anything like definite proof of continued existence in a future state.

Such minds would then probably be won from crass Materialism, and would be likely to form some such conclusions as these: That seeing in the operations of the universe manifold evidences of some omnipotent control, intelligently outworking certain definite ends, manifesting attributes of wisdom and power infinitely transcending human conception, there is reasonable evidence that an infinite power, whom men call 'God,' exists, but that since no tangible evidence had been presented to them of any extension of life beyond the present mortal stage, they could only form the tentative conclusions that if such extension of life formed no part of the plan of deity, then certainly would it be attained and realised by none, but that should this continued life find actualisation in another state, then it must be realised by all without exception. And such thinkers as these would be therefore manifestly truthful and logical in declaring that 'immortality would be either for all or for none.' To affirm to them that immortality would be attained by a section of mankind only, while the vast remainder would be relegated to everlasting destruction, 'where the worm dieth not, and the fire is not quenched,' without anything like evidence in support, would be suggestive of the ravings of insanity, or the irresponsible chatter of imbecility! They prefer to trust implicitly to the unravellings of destiny, and aver that if God be Love, as they fain would believe, every member of the human family possesses an equal chance, who refuse to think that an Infinite Parent would inhumanly doom a portion of His family to eternal torments; and claim that whatever fate is reserved for humanity will indubitably be shared by all alike.

Again, how have the teachings of the Nazarene himself been perverted by the popular theologies from their native simplicity! Does he repeat a whole category of Mosaic denunciations, and declare that wrong-doers shall be put to death for this, that, or the other transgression? Does he counsel the children of men to follow the example of their Divine Parent of theology, who is said to 'utterly destroy the wicked,' and to slay all those who act unjustly towards them? Listen to his recorded words, 'Ye have heard that it hath been said, Thou shalt love thy neighbour (Lev. xix. 18), and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you, that ye may be the children of your Father which is in heaven; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? Do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? Do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect.' (Matt. v. 43-48.)

What can be more 'sweetly reasonable' than this? and I dare affirm, in view of these words of the founder of Christianity, that the God of orthodox Christian theology is not identical with the 'perfect Father which is in heaven' of whom Jesus taught! Could this 'perfect Father,' think you, be any less loving toward evil-doers, less forgiving toward enemies, less desirous to bless even them that curse him, or less solicitous to do good to them that hate him, than His finite children are enjoined to be? And is not the dogma of eternal punishment and torment for those 'that know not God' utterly at variance therewith?

This, then, suffices to show us that there is 'something rotten in the state of Denmark,' something which is radically and fundamentally necessary to a true conception of the relations and dealings of the All-Father, with His children wholly and lamentably lacking in the prevailing theologies of Christendom to-day.

But, let us take a glimpse at the broad and unalloted domains of human thought which lie outside the pale of conventional systems. Here, untrammelled by theological devices and sophistries, does the soul expand, and breathe more freely of a 'purer ether and a diviner air.' Here, those heaven-sent intuitions are given their fitting opportunity for exercise, and the human soul is thereby brought into silent communion with the great Soul of All. How many tens of thousands, unattached to any recognised sect or system of religious thought, thus realise 'the deep things of God,' and see the evidences of His wondrous wisdom, love, and power on every hand; and for the future emancipation of humanity from theological thraldom, let us bless God that it is so!

Contemplating the physical universe around him, when Nature wears her most sullen garb; when wintry winds have divested the trees of their last remnants of foliage; when all is bleak, and bare, and chilling; when storm clouds madly chase along through illimitable space, and the warring elements seek to outvie each other in their haste to harass the toiling hosts of humanity; does not such a one see with prophetic certainty the glorious spring and summertime that shall follow with all their rich benison, born out of present conditions of storm and cold, and all that seems most unpropitious.

Then, by the force of analogy, pondering upon the conditions obtaining in the realm of human affairs, he sees in whatever

department he scrutinises (whether social, national, intellectual, moral or religious), conflict, oppression, tribulation, strugglings, unrest, and all the thousand 'ills that flesh is heir to.' But with the luminous object lesson drawn from Nature before him, can he doubt that out of all the vicissitudes of mortal existence, in the outworkings of inscrutable Wisdom, there shall be born correspondingly rich compensations and fruitions; and that therefore all these trials of the flesh, and strivings, hopes and failures of humanity, give strong assurance of the crowning joys and triumphs which shall come, not to a favoured few (!), but to *all* earth's teeming millions in the due and orderly unfoldments of destiny?

Let us follow such a one again, as on a glorious day in summer time he wends his way amid the enchanting beauties of Nature when wearing her 'holiday garb.' As he 'views the landscape o'er,' listening to the joyous twitter of birds, the rustle of leaves, and the low gurgle of brooks, as they ripple and flash innumerable reflections of the glorious sunlight, which bathes and blesses all (even the ungodly as well as the righteous!) without exception, is he not impelled to bless the Giver of Life, and to feel that, surely here, in this beauteous scene, the beneficent Creator is most potently speaking His great love for His creatures, and telling them that if they will but study the pages of Nature's wondrous book they may, one and all, read therein the messages of His love, and see, with prophetic vision, bright intimations of unfoldments yet to be revealed out of the rich resources of a Beneficence and Wisdom that are so demonstrably boundless! Would you suggest to such a one that, in accordance with a fundamental dogma of orthodoxy, future blessedness be denied to a vast majority of the human family? And with flashing eye and noble scorn he will denounce it as a hideous libel upon the Eternal Goodness, which (unaided by priest-made theologies) he perceives to be operating through the glowing and pulsing universe around him, and declares that if these bright intimations of future felicity which Nature's physical glories bespeak to him be realised, then shall they bless the whole of humankind alike, from the humblest and weakest to the greatest and noblest.

It is, however, only when we come to Spiritualism that we are enabled to supplement these glowing inferences and analogies drawn from the physical creation, by anything like definite and conclusive evidences; and although, in defence of ancient prestige and vested interests, orthodoxy is wont to taboo and discredit these evidences, they go on presenting themselves with unabated persistence.

Let us then briefly glance at the nature of the evidences thus afforded by a study of Spiritualism, and see if these lead to any clear and well-proven conclusions concerning immortality, and whether it shall be realised by all or by none. It is not necessary to burden you now with details of the many phenomenal evidences met with, in many different phases, in the course of investigation into and exercise of the psychical powers in man, which are revealed by Spiritualism, and which form the bridge connecting the physical and spiritual conditions of life; neither is it necessary to tell you that these investigations prove immortality to be a fact, this being our fundamental claim. Hence, while we claim that it is proven that immortality is realised by some, our present point is to prove whether or no it is capable of being attained by *all*.

Now, the dividing barrier of the popular theology, which decides whether life everlasting or eternal damnation shall be the portion of a man, is placed between those who, prior to physical death, have accepted a certain creedal formula, and thereupon are admitted to the 'courts of heaven,' and those who (whether from unbelief or ignorance does not signify) fail to secure this diploma, and are straightway banished to the realms of the doomed. From the one region to the other there is no emigration, and so the unbelievers and those 'that know not God' are irrevocably consigned to a hopeless, horrible, and eternal damnation!

Now, let us take a mental glance at a gathering of truth-seekers, met for mutual investigation into the claims of Spiritualism. Imbued by an earnest and reverent desire for 'more light,' they have patiently plodded through the necessary initial seances, and are gradually being awakened to a keen sense of the important nature of the information gained. Ever and anon comes the message of a spirit-communicant, in some such terms as these: 'I thank you for allowing me to come and speak to you; your sympathy has helped me. I was in the darkness of despair, but you have helped me by your prayers and exhortations to see a little light. I thought I was doomed to everlasting misery, but now bright angel-friends, who, through your help, have been enabled to come near to me, assure me that it is "better on before," that I can rise, and by following the light, by cultivating the love principle, by-and-bye, with patient, steadfast endeavour, I shall overcome all those powers of evil, those selfish desires, and lusts of the flesh which have hitherto held me prisoner, and enter into higher enjoyments and unfoldments of life.' What experienced Spiritualist has not listened to messages of this nature, over and over again, and thanked God, not only that he has thus helped to bring light and happiness to 'spirits in prison,' and revealed to them an upward way, but that he has found those definite proofs of immortality, with their irresistible proclamation of 'progression for all,' which so gloriously vindicates the love and wisdom of the All-Father? Thus, through Spiritualism, may every human being be brought face to face with the evidences which, traced by 'God's own finger,' clearly demonstrate the glorious destiny which awaits *all* His children—that along the lines of self-conquest and personal endeavour (to which physical death opposes no insurmountable barriers) lies the 'upward way' for all, and that attainment of the richest unfoldments of life's God-given possibilities is not eternally barred to any.

In conclusion I would say, in the eloquent words of the learned Adin Ballou:—'Where is there another theme more intensely interesting to universal man than this of spirit-existence and manifestation? To insinuate the contrary is to mock the deepest yearnings of humanity in its best moments, and to ignore its entire religious history. Men instinctively grasp at whatever reveals an existence beyond the dissolution of the body, or re-affirms it, or affords the least indication that the departed can possibly find means of communicating with their earthly friends. Is it presumable, then, that the astonishing phenomena before us will not remunerate the pains of decent examination? and shall it be asked what good is to be expected from it, even if demonstrated to be what it purports? It will convert thousands from gross infidelity; it will cure millions of involuntary semi-scepticism; it will render a future existence real to the whole human race; it will re-invigorate every great religious and moral truth heretofore revealed to mankind. It will intensify all the sublime notions that urge human nature on to a heavenly destiny; it will advance from step to step of demonstration, till death shall be disarmed of its terrors, and will usher in a new era of faith, hope, and charity.'

'There is neither standing still nor retrogression,
In the laws of Eternal Governance,
And Death itself which prompts thee to repine,
Is no evil unto thee or thine,
But a step from good to better—an advance.

—*Charles Mackay.*

The *Keighley News* for July 9, in a leaderette, said: 'Of active hostility we believe the Spiritualists have little now to complain. The coarse charges of imposture, fraud, and immorality, once freely made and greedily accepted, now stand little chance of acceptance in face of the well-known character and reputation of many of our Spiritualist fellow-citizens. But Mr. Wallis must not be surprised or impatient if the alleged facts and phenomena of Spiritualism are examined carefully, and in a spirit of somewhat critical closeness. The wide differences which exist among mankind upon religous matters, and even among those who agree in calling themselves Christians, may be taken as proof of the complexity of spiritual phenomena; whilst the strong conservatism which makes men refuse to part with an old faith, until overwhelmingly convinced of the truth of a new one, is a fact too obvious to be overlooked. Nor can we be surprised if Mr. Wallis's skilful attempts to translate Christian nomenclature into terms of Spiritualism are very carefully scrutinised before being accepted. Spiritualists have a right to complain when they are fought with the unfair weapons of slander, misrepresentation, and falsehood. But they should be neither surprised nor impatient when they find that the great bulk of men regard with reserve and even distrust a method of presenting and inculcating spiritual thought which, in many of its aspects, is so contrary to previous experience and methods of thought.'

If proof were wanting of the rapid growth of Spiritualism in Hyde, it was provided on Saturday evening. We were aware the local society had a pretty strong following, but the large and enthusiastic assembly in the Temperance Hall far exceeded our estimate. Such a splendid gathering, presided over by one of the most respected, conscientious, and far-seeing ministers that ever stepped into a pulpit, was in decided contrast to the time, less than five years ago, when Mr. Alphonso Whitehead, the esteemed president of the society, was scoffed at as he passed along the streets as being the chairman of the spirit rappers, and a promising candidate for a lunatic asylum. Though things have greatly changed in the public conception of Spiritualism, there are yet many people who ridicule the idea of holding converse with the spirits of the departed. Perhaps they would not do so if they were to study the subject. We do not profess to understand the mysteries which enshroud the messages or the visitors from the unseen, neither does Mr. Dowson, but he would indeed be a narrow-minded mortal who, because he happened not to possess knowledge on any specified problem, would dispute and pooh-pooh the idea of others being schooled in the matter on which he was unenlightened. Therefore we agree with Mr. Dowson in the belief that the Spiritualist fraternity will be conferring a boon upon mankind if they can cast light into the material darkness which obscures the spiritual vision of those who, in their varied spheres, are seekers after truth, and would fain learn more of the eternal verities. Consequently, inspired by the whole-hearted sympathy of so powerful a champion of liberty as their chairman on Saturday evening, the Spiritualists of Hyde have a vast field for the exercising of their influence in the future, and as one safe means to the desired end they cannot do better than train the children of their Lyceum to march steadfastly along the road of truth and righteousness, led onward by the beautiful silken banner which Mr. Dowson unfurled.—*Hyde Reporter.*

What is Spiritualism?

HUDSON TUTTLE has well said: 'There is no one who does not desire to believe that there is an existence beyond the grave, where the broken strands of this earthly life are united and "the loved ones gone before" await our home-coming. Under the teachings of a remorseless materialistic science, re-acting against the superstitious inculcations of the past, life after the death of the physical body has come to be regarded by many as "an iridescent dream," yet there still remains in the hearts of mankind a hope, a desire for immortality, which is the voice of the spirit, conscious of its high and eternal destiny.

'Theological dogmatism with its questionable methods, has disgusted those whose minds have been enlightened and broadened by scientific studies, and they demand evidence. To such, Spiritualism offers satisfactory *demonstration* in place of the belief or faith which the creeds insist upon. Spiritualism comes to the scientist with a *new* science, while to the broken-hearted, mourning over the loss of loved ones, it comes with the blest assurance that beyond the grave is the grand reality of which this earthly life is but the shadow.

'As a science, Spiritualism is the knowledge of the psychical, or spiritual nature of man; and as spirit is the moving force of the universe, its study is that of creation, and is not complete until the unknown becomes known. In a narrower sense, as *applied to the communion between Spiritual Beings and Man*, it embraces the facts, laws, and conditions of such intercourse. It unitizes the psychical phenomena of all ages and races of mankind, by proving that they are governed by the same underlying laws.

'*Modern Spiritualism* eliminates *miracle*, and furnishes data by which right judgment may be formed. From a vast number of observations made by competent and impartial investigators, which may be verified, it accepts the statement as fully demonstrated that the intelligences which control mediums are departed friends, as they claim to be: spirits who once lived on earth, and who return because held by the strength of their love or desires.

'*The methods of communication* vary, the *physical* manifestations being quite distinct from the *psychical*. In order to have such manifestations, a medium, or sensitive, has always been held necessary. In preceding ages the seer, priest, prophet, and magian stood between the spirit-world and man, and religious systems were based upon their utterances, or thereby supported. There is no evidence that the greatest of these surpassed the modern medium, but there is abundance to prove that the present phase, by its clear and comprehensive grasp of the whole, exceeds the past as much as chemistry, alchemy, or astronomy, and astrology. A better understanding of these laws and conditions has yielded and will continue to yield a higher, better, and more trustworthy order of sensitives.

'*Mediumship is capable of culture* along known lines: is not a gift from a foreign source, but a faculty common to all; varying in degree and methods of expression with each individual.

'*Spirit Communication:* If death makes no change except of condition, the individuality being perfectly preserved, communications must be like their source, and the psychological influence, exerted upon mediums, will be good or bad according to the moral and intellectual status of the controlling spirit. But the law of affinity strictly holds, and a bad spirit cannot force a sensitive into wrong-doing, more than can a human companion. On the other hand good spirits possess the talismanic qualities—charity, pity, love,—which enables them to enter the sphere of the lowest and raise them up.'

Experience during the past fifty years has proved that the psychic powers of the organism of sensitive persons is utilised and intensified by the influence of spirit operators. Thus during their trances, mediums frequently afford most striking evidences of the fact that they are controlled to act and to speak by an outside Intelligence, and the internal evidences of purpose and knowledge displayed in their speech and actions, constitute proof of spirit action and the identity of the operator, thus demonstrating the continued conscious existence of man after the dissolution of his physical body. The value of these facts can hardly be over-estimated. Mr. Myers has well said: 'The question whether ought in man survives the death of the body is of course, and undeniably, the most important which researches such as ours can ever hope to solve. It is more than this: it is the most important problem in the whole range of the universe which can ever become susceptible of any kind of scientific proof. . . . Could a proof of our survival be obtained, it would carry us deeper into the true knowledge of the universe than we should be carried by an even perfect knowledge of the material scheme of things. It would carry us deeper both by achievement and by promise. The discovery that there was a life in man independent of blood and brain would be cardinal, a dominating fact in all science and in all philosophy. And the prospect thus opened to human knowledge—in this or in other worlds—would be limitless indeed.'

The discovery that man *is* alive, 'independent of blood and brain,' can be made through mediumship, as even Mr. Myers has admitted.

In a paper on 'Recognised Apparitions Occurring more than a Year after Death,' Mr. Myers says: 'I believe that telepathy—the transference of thought through other than sensory channels—exists both as between embodied spirits and as between embodied and disembodied spirits. I hold that there is a continuous series of manifestations of such power, beginning with thought transference experiments and hypnotism at a distance, proceeding through experimental apparitions and apparitions coincident with crisis or death, and ending with apparitions after death; the results, in my view, of the continued exercise of the same energy by the spirits of the departed.'

Elsewhere Mr. Myers states, 'In these two papers I have given, I think, a sufficiently full account of Mr. Moses's physical phenomena, explaining my reasons for believing in their genuineness; and also a sufficiently full account of communications professing to proceed—and as I believe, for the most part really proceeding—from spirits who have recently quitted this earthly life.'

This is the great and important *fact*, besides which all speculations, assertions, and faiths must necessarily fade and fall. Mediumship alone can afford to the sad and sorrowing, the sceptical and dubious, the materially selfish and spiritually blind and halt, the comfort, the conviction, the conversion, and the strength and knowledge which will call out their better nature and more spiritual powers by proving, as in this case, and in that of thousands of others, like the following testimony by Mr. Richard Hodgson, that communion can be had with *living* persons whom the world calls dead.

After a study of trance phenomena and automatic writing through Mrs. Piper for more than ten years, Dr. Richard Hodgson, secretary of the American branch of the S.P.R., says in his recently published report of 300 pages: 'I cannot profess to have any doubt but that the chief "communicators," to whom I have referred in the foregoing pages, are veritably the personalities that they claim to be, that they have survived the change we call death, and that they have directly communicated with us whom we call living, through Mrs. Piper's entranced organism.' This very emphatic testimony from one who, for years, was a strong antagonist, is most important and significant.

HOW TO INVESTIGATE—HOW TO FORM CIRCLES AND DEVELOP MEDIUMSHIP.

The investigation of spiritual phenomena is best conducted in the home circle. It is there the departed love to return, and anxiety to receive on our part is met with even greater desire to communicate on theirs. Sensitiveness or the mediumistic faculty is possessed by all in varying degrees, and is capable of cultivation. There is nothing miraculous or mysterious about it. Sometimes a member of the circle that gathers around the table for the first time is found to be mediumistic, and communications are at once received from spirit friends. This is not often the case, however, as there are certain essential conditions, and several attempts may have to be made before these are complied with.

Although there is nothing arbitrarily fixed in the manner of forming a circle, as is generally supposed, there are rules, the observance of which will facilitate development. The number in the circle should not be less than four or more than twelve. The members should be so selected that, as a whole, there will be perfect sympathy and harmony. An equal number of males and females is preferable to a preponderance of either sex. The date of meeting should be fixed and unchanged; and every member should attend regularly. The seances should be held at least once each week, but not more than twice. It is best, when practical, to have a room set apart for the circle, and invariably meet there. The members should sit around a table, always occupying the same places, except when requested by the spirits to make a change.

The sensitive, or known medium, should form part of this circle, which may or may not join hands. At the commencement, joining hands (the right over the left always) has advantages, but afterwards the hands can be placed on the table, palms downward. No one should be allowed in the room who does not sit in the circle. It should be constantly borne in mind that pure air and convenient seats, insuring perfect ease and physical comfort, are essential to success. Even more necessary is freedom from mental excitement, dogmatism, and self-assertion. There must not be feelings of hate, envy, jealousy, or contempt between the members. Vicious and ignorantly credulous persons, also triflers and arrogant sceptics, should be rigidly excluded.

The evening is the best time to hold meetings, because of the negative conditions which then prevail. It is advisable that freedom from interruption, during the holding of circle, should be provided for. The light may be shaded, preferably with blue. The circle having met, composed of those who have warm fraternal sympathy and desire for the truth, it is well that the harmony be increased by singing, reading, and appropriate conversation for twenty minutes or half an hour. Then the seance may be held, lasting from an hour to an hour and a half. All discussion or heated argumentation should be avoided. There should be an earnest purpose to learn the truth; all care and anxiety should be cast aside, and the mind be made passive, making no absolute demands, but ready to receive whatever may be given. No one should sit in a circle if ill or over-fatigued.

There are many phases of mediumship, and the manifestations vary with almost every individual. The physical, such as rappings, the movement of tables or other objects, etc., are not as common as the purely psychic, viz.: writing, trance, and impressibility. Whatever phase appears, it should be cultivated on its own line, undisturbed by curiosity or eager zeal. While a cheerful mind is commendable, there should be concentration of attention, and an earnest desire to have the friends in spirit-life lift the veil which conceals them from view. The circle is the foundation of Spiritualism, and its primary organisation. Wherever there are two or more Spiritualists, or those willing to investigate, such a society may be formed. What association can be more instructive or more satisfying to the social, intellectual, and spiritual needs of our natures? The truth comes, and is satisfactorily demonstrated to all.

When a medium has been sufficiently developed by the circle, the communications given furnish the best guide for its conduct. Under no persuasion admit the curious or attempt to convince sceptics by bringing them into the circle, unless so directed by the controlling spirit intelligence for a special purpose. Scoffers and unbelievers, by their presence, may irreparably disturb the harmony and destroy the conditions of spirit-control. Especially hold in mind that you are conversing with unseen beings who are spiritual, and therefore do not seek advice in worldly business. Sometimes this is given when spirits deem it necessary, but those spirits who are willing to continue to delve in material things are not always to be trusted. Spiritualism comes to purify, refine, and elevate, out of the all-powerful materialism of the time. Neither should the communications received be considered infallible. They should be tested by reason, and taken as advice, not as command. If blunders or mistakes are made in communications, the delicacy of the essential conditions and unknown difficulties encountered, should cause us to be thankful that we receive anything, rather than criticise. The results cannot be pre-determined or commanded. They must be received and adjudged on their own merits, with care and circumspection.

The lives of many of the great thinkers, sages, and reformers, show us what mediumship may become at its highest and best; what a potent factor it may be in education; what it *will be* when this awakening faculty is fully understood and harmoniously cultivated.

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, and for our Albums, Pamphlets, etc.; John Heywood, 2, Amen-corner; Marshall and Sons, 125, Fleet-street; West End Agents, Nichols and Co., 23, Oxford-street, W., and for our Albums, Pamphlets, etc.

FRIDAY, AUGUST 5, 1898.

EDITOR AND GENERAL MANAGER, E. W. WALLIS.

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

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

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

SPECIAL NOTICE.

WILL those friends who have so kindly expressed affectionate good wishes and appreciative regards towards ourselves, please accept this acknowledgment of all their favours? We regret we are unable to reply to all by post, but trust our correspondents will 'take the will for the deed.' We are happy to feel we have such a warm corner in the hearts of so many of our co-workers and fellow Spiritualists, and shall be all the more eager to return and continue to co-operate with them in the work of the Cause.

In the meantime, we bespeak for Mr. PETER LEE (the Acting Editor), and Mr. JOHN WILSON (the Business Manager), the kindly help of all contributors and agents; and trust that every effort will be made to send up our circulation and increase the usefulness of 'our paper,' so that the work may in nowise suffer from our temporary absence from the post of duty.

Visit of Mr. E. W. Wallis and Mrs. M. H. Wallis to America.

TO THE EDITOR OF THE *Banner of Light*.

DEAR SIR,—In a few days after this letter reaches you, Mr. E. W. Wallis, the able and esteemed Editor of the TWO WORLDS, accompanied by his devoted wife (Mrs. M. H. Wallis), will have left England by the steamship Cestrian, August 3, and it is sincerely hoped, will safely arrive on the American shores.

Long and close application to work, especially in the case of Mr. Wallis, has rendered a change and rest absolutely necessary for a considerable time.

At the ordinary monthly meeting of the Directorate of the TWO WORLDS, held a week ago, the unanimous felicitations of the Directors present were accorded to Mr. and Mrs. Wallis, and through them they desired to extend their heartiest good wishes to their American co-workers, and at the same time commended Mr. and Mrs. Wallis to their kindly sympathies and attentions, in the hope that they would receive a hearty welcome, render efficient services for the Cause, and in due time return to their native country renewed in health and vigour, with a more extended knowledge as the result of their travels, fitted in all respects to re-commence at home the noble work of human elevation and redemption, which is so dear to their hearts and lives.—I am, yours faithfully, PETER LEE,

Rochdale, England, 19th July, 1898. Acting Editor.

KINDLY ALLOW ME to draw the attention of the delegates of the Lancashire Lyceum Demonstration to the condition of the singing at these gatherings. We learn in the Lyceums from the Manuals that singing is one great source of unity with the spirit world, and yet on Saturday, July 9, at Ardwick Green, there was absolutely no singing at all, with the exception of an occasional outburst now and again. I think that with a little good management this could be remedied to the satisfaction of everyone concerned. On Sunday, July 10, I visited Stockport Lyceum in the afternoon, the occasion being a floral session, and there were, perhaps, 60 Lyceumists, who all joined in the singing, and I was surprised at the sweetness of their youthful voices. Now compare this with the day before (600 voices) and what a contrast we have! Going back a little while to the Stockport and Ashton Demonstrations, there was an attendance of 1,100 and 1,270 respectively, and we find that the singing has gradually deteriorated. I will leave the matter now, hoping that someone in our noble Cause will take it up and conduct it properly, so that we can look upon it with loving thoughts of happiness.—INTERESTED.

Mediums and Mediumship.

By STUDENT.

MOST INVESTIGATORS begin by asking, 'Can I be a medium?' or 'How can I develop my mediumship?' and they often lose heart because they cannot obtain results off-hand, or be directed how to proceed so that complete success will reward them immediately. Now this is most unreasonable. The child has to grow, and many years are occupied in its bodily and mental development and culture, yet people expect that their psychical powers can be employed without any preparation or training. Many individuals are natural sensitives, and may be 'influenced' at the first sitting, but even then the spirit operators have to learn HOW to use them, and they, too, require experience to discover how to guard against injury and avoid excess: to discriminate between their own thoughts and feelings and the impressions or impulses from the other side.

Those who desire mediumship should be single-hearted and pure-minded. Many mistaken ideas have gained currency in regard to it, and it has become necessary to point out that mediums should not imagine that the 'spirits will do it all.'

In an address delivered by Mr. T. Grant, at Maidstone, a good many years ago, that gentleman ably summarised Andrew Jackson Davis's 'Table of Media.' As we know of nothing better in its way, we will give the following extracts therefrom:—

In order to establish the necessary conditions to obtain spirit-manifestations, or, in other words, to form a human magnetic battery, a few persons of similar magnetic temperament sit together round a table, and endeavour, by prayer, singing, and other means, to promote harmony of feeling whilst waiting passively for the presence of spirits to be indicated by rappings, movements of furniture, or other means. If one or more developed media are present, the object is greatly facilitated. This organisation, or battery, is called a spirit-circle; but any single person, sitting alone in a passive state of mind with patience and an earnest desire for spirit-communion, would soon perceive indications of the presence and action of spirits in some way suitable to his individual nature.

There are many ingenious contrivances to aid spirits in communicating, and as tests to prove the independent nature of the influence, such as the planchette, a little machine on wheels for writing, which requires only the hand laid upon it; also, a similar instrument for pointing out letters on a card; crystals, to aid the psychologic medium, who sees passing scenes therein.

Andrew Jackson Davis, the celebrated 'Poughkeepsie Seer,' who, although perfectly uneducated, has been, and still is, a medium, through whom have been given from the spirit-world a great many most remarkable volumes of a scientific character, has been influenced to give, in his work called 'The Present Age and Inner Life,' a classification of the varieties of mediumship; divided into four successive groups, or strata, as he calls them, namely, Outward, Inward, Onward, and Upward, each stratum including six varieties of mediumship, making twenty-four classes in all.

TABLE OF MEDIA.

OUTWARD.	INWARD.
1. Vibratory Medium.	7. Pulsatory Medium.
2. Motive Medium.	8. Manipulating Medium.
3. Gesticulating Medium.	9. Neurological Medium.
4. Tipping Medium.	10. Sympathetic Medium.
5. Pantomimic Medium.	11. Clairlative Medium.
6. Impersonating Medium.	12. Homo-motor Medium.
ONWARD.	**UPWARD.**
13. Symbolic Medium.	19. Therapeutic Medium.
14. Psychologic Medium.	20. Missionary Medium.
15. Psychometric Medium.	21. Telegraphic Medium.
16. Pictorial Medium.	22. Speaking Medium.
17. Duodynamic Medium.	23. Clairvoyant Medium.
18. Developing Medium.	24. Impressional Medium.

The *Outward* stratum includes all kinds of mediumship in which spirits act only on the physical organism, first using simply the electrical or magnetic emanations from the medium and others in the room to produce movements of objects, or concussions called rappings, and to control matter in various ways; and secondly, using portions or the whole of the medium's body, by direct action of spirits upon the bodily organs, the medium's spirit being more or less passive and not taking part in the performance.

When persons first come under the influence of spirit-power of the first or lowest kind namely, the Outward, they often experience involuntary movements of the body, or parts of the body, of a most extraordinary character, and often quite alarming to those who are ignorant of the subject. Perhaps the medium is made to twist round with great rapidity like a top, and if he try to stop by throwing himself down, he is made to roll rapidly over the floor, until the influence, which comes in paroxysms, is expended. Sometimes the body is made to jerk all over in the most violent way. These, among many others, are forms of *Vibratory Mediumship*, and multitudes of persons are sometimes attacked together, with variations in accordance with individual character. The physical excitement and convulsive phenomena often witnessed at revival meetings are chiefly of this kind.

The *Motive Medium* comes next in order; he furnishes the magnetic power by which spirits are enabled to move tables and other material objects. With our present imperfect knowledge, or, absence of knowledge, of the nature of magnetism, it is not

easy for us to understand how these movements of ponderous things are managed, although many attempts at a scientific explanation have been made by spirits, which I have not time to enter upon. This kind of mediumship is the most common, and at the same time appeals most directly to the senses. When a circle is well organised and strong in number, objects weighing several hundredweights are moved about like feathers, and often without any visible human contact: chairs with their occupants are thus floated about, and sometimes up to the ceiling. The power is not derived from the medium alone, but is gathered more or less from all persons in the room, and it is a necessary condition that all present should be selected for a similarity in the character of the magnetism which they give out.

The third class is *Gesticulating Mediumship*, which appears to be a development of the vibratory. It is exhibited by the sect of 'Shakers' of the present day in the initiatory stage of their development, and was a form of mediumship common among the prophets of the Cevennes, the votaries of St. Vitus, and in most religious excitements.

Tipping Mediumship follows next, and this again is a step in advance from the *Motive* mediumship, the movements of tables and other objects being so regulated by the intelligence of spirits as to produce telegraphic communications. A considerable amount of patience and harmony in a circle is requisite, after getting the simple movements, to obtain free and rapid communications, and the medium generally has to undergo a lengthened course of development.

Pantomimic Media belong to the fifth class; they are made, by the controlling or guardian spirit, to put themselves in various postures, so as to represent any peculiarity belonging to spirit-friends who are standing by wishing to make their presence known and to communicate. Lecturers on Electro-Biology produce, to some extent, the same effects.

The last in this stratum is the *Impersonating Mediumship*, which is a development from the Pantomimic. In this case the communicating spirit enters and takes full possession of the medium's body, whilst his own spirit stands aside. The spirit then, through the medium's organs, speaks and sees and acts as he used to do when in the flesh; and when this kind of mediumship is well developed, the very features of the face become changed, exhibiting the well-remembered peculiarities of the person whose spirit is communicating, so that he can indeed often be recognised before he begins to speak; when he does so, identification is then further established by his manner, gait, tone of voice, idiomatic expressions, and so forth, and his intellectual acquirements are distinctly brought out in a most wonderful manner, the medium's organs being often made to speak in languages known to the spirit but not to the medium, and bygone occurrences are referred to which have afterwards to be verified.

The exceedingly varied and wonderful kinds of manifestations performed by spirits through media belonging to this Outward group, assisted by a circle battery, are too numerous to mention; but direct spirit writing and elaborate drawings are performed, generally in a few seconds of time, whole sheets of paper being also covered with writing quite as instantaneously, is a remarkable characteristic of these productions, to obtain which a dark chamber is requisite, which may be conveniently formed by providing a large thick table-cover reaching to the floor, sheets of marked paper, with pencils, saucers of paint, etc., being passed under the table and withdrawn when the spirits give the signal. In this way the room may remain lighted.

The *Inward* stratum differs from the Outward, inasmuch as the spirits act more or less through the mind or spirit of the medium, and not upon the body only.

First we have *Pulsatory Mediumship*, in which the medium receives communications from spirits and answers to mental questions by means of pulsations, like tiny raps on different parts of the body, or by sounds heard only by himself. These manifestations, although very convincing to the medium himself, afford but little satisfaction to anybody else.

Manipulating Mediumship, which follows, is, in fact, Curative Mesmerism, in which, however, the will of the mesmeriser is strengthened and guided by spirits. Dr. Newton, of America, was a most remarkable and successful medium of this class, many of his cures having, indeed, all the appearance of miracles.

In the next form of mediumship, the *Neurological*, the spirit impresses thoughts upon the brain, and the medium puts them into words; thus the communications partake of the peculiarities of the medium, and if the medium is impressed to write, he does so in his own handwriting and mode of diction and spelling.

Next comes *Sympathetic Mediumship*, which is an extension of the Neurological, but in which the spirits enter more intimately into sympathy with the medium. Both of these last are transitional forms of mediumship, and not very reliable until carefully developed.

In *Clairlative Mediumship*, which succeeds in order, scenes of the past are clearly reproduced, or original scenes pictured to the mind, as in dreams and visions.

The last of this Inward group is called the *Homo-motor* medium, one who is in perfect sympathy and under the complete control of one individual spirit only, who, in fact, appears to live a second life on earth in union with him.

The *Onward* stratum is a decided advance from the two former groups, and is generally reached after a long course of development through one or more of the lower states. Yet all the types of mediumship in this stratum are still transitional, or steps upward to still higher conditions.

In *Symbolic Mediumship* the interior vision is opened by spiritual aid, and the medium sees in a vision the almost exact prefigurations of things which will occur at some future time, or which do in reality now exist, either in germ or in full or partial development.

In treating of this class of media I must refer at some length to the prophetic faculty which some appear to possess, instances of which are very common, many having been recorded of so remarkable a character as to lead one to suppose that all events are predetermined, and unfolded with as much regularity as the growth of a plant from a minute seed.

The second in this group, *Psychologic Mediumship*, is a very important form. A medium of this class is one who is in a condition to be impressed by a sympathetic spirit with any set of ideas which he desires to represent. It is sometimes done in a pictorial form, when the medium clearly sees and describes scenes which appear to the vision, such as the appearance and movements of an army, a landscape, a congregation in a cathedral, and so forth. These scenes, which are minutely real and life-like, may or may not exist in fact. At other times a medium is perhaps made to plan out a system, in all its details, for the formation of a social community intended to regenerate the human race, which is probably the genuine production of the spirit of some enthusiast. A psychologic medium who has a talent for music may be made the instrument for giving to the world, perhaps, a new oratorio, composed by the communicating spirit or spirits. Drawing media belong to this class, and their productions are wonderful in their extent, beauty, and perfection, although the media themselves are in most cases ignorant of the art. There is no limit to the variety of ways in which a psychologic medium can be employed; and ideas can also be impressed upon his mind by embodied spirits, as we see done by popular lectures on psychology or electro-biology.

The *Psychometric Medium* has the power of feeling and correctly describing the characteristics of persons with whose spheres he or she is brought into sympathy or contact. The power is generally exercised by placing to the forehead, the perceptive region of the brain, anything which has been intimately connected with the person, as a piece of his hair, his handwriting, or a well-worn article of dress. Some will thus read a sealed letter or the mottoes enclosed in nuts; and when this most interesting and wonderful faculty is industriously cultivated, the whole past history and surrounding circumstances, not only of any person, but of any object whatever, can be seen, felt, and described with the greatest minuteness. Thus a closed volume can be read by simply placing the book, or a piece of paper torn from it, to the medium's forehead, and forthwith the whole contents of the volume is intuitively perceived by him as if he had actually composed it; or he can, at will, direct his attention to any part. There are well-known media in England who have thus, in a short time, devoured the chief contents of whole libraries. Thus again, a chip from a mastodon's tooth is sufficient to place the medium *en rapport* with the animal, enabling him to go through all the circumstances of the animal's life upon earth, just as we might call up past events to the memory; also to enter into the monster's feelings, and to see and examine all that the animal came in contact with during its lifetime, besides all that the particular portion of its body under examination has been associated with to the present time.

Psychometry alone is worthy of being taken up as a life study; it has, I believe, already led to valuable results in directing mining operations and in various other ways; but I must now get on to the next class, namely, *Pictorial Mediumship*, which differs from the Symbolic chiefly in the circumstance that the things seen and described by the medium do not in reality exist as material facts, but are only representations, prefiguring or bodying-forth a spiritual or psychical truth. Ezekiel, Daniel, the writer of the Apocalypse, and Swedenborg are instances of Pictorial media, and there are many beautiful examples among modern media.

The next is the *Duodynamic Medium*, a word signifying two powers, he being capable of exhibiting two or more forms of mediumship at the same time. These compound media, maturely developed, are said to be comparatively rare.

The last in this Onward stratum is the *Developing Medium*, through whom spirits can very usefully assist in developing the mediumistic faculty in others. They have the power of harmonising the influences which affect them, and of rendering media passive to the action of the spirits who are seeking the control of their organisms.

We now come to the last group, called the *Upward* stratum, which represents generally the highest development of which certain classes of media are capable.

First, the *Therapeutic Medium* is one who effects the cure of many diseases through the sympathetic power of seeing and describing minutely the disorganised parts of the body, and directing the necessary treatment; sometimes the manipulating mediumship is added, when the medium not only sees the source of mischief, but also makes curative mesmeric passes at the same time.

Next we have the *Missionary Medium*, who is irresistibly impelled to go, without knowing why or whither, wherever the

spirit guides him. Under this controlling influence, media have been made to travel nearly all over the civilised world, generally without purse or scrip, or any personal knowledge of the places; the spirits raising up friends and helpers at every step as they are required.

The class which follows, namely, the *Telegraphic Medium*, is one who is informed by impression of things that are taking place, or have occurred, at a distance, such as the death of a distant friend. A medium of this kind can often be impressed at will by a friend in the body many miles away, with whom he is in sympathy, with any thoughts which it may be desired to communicate, and in this manner is capable of being employed in many useful ways. This has been experimentally accomplished in single instances with marked success.

The next class, *Speaking Mediumship*, when highly developed is a most useful and instructive faculty. Spirits can make use of the medium's organism to pour forth, with every accompaniment of gesture, intonation, and impressive animation, the grandest flow of powerfully reasoned and ornate eloquence that I have ever witnessed or heard of.

In most cases speakers have to be entranced, that is, have to be rendered quiescent for a time, in order to give the acting spirit full control; but when this has to be done the medium is but little advanced from the personating mediumship, which is one of the successive stages which a fully-developed speaking medium generally passes through. Many of our most celebrated and effective preachers and speakers have been, or are, really speaking media, under the guidance of spirits, without its being suspected or understood even by themselves. This is, indeed, 'inspiration.'

The *Clairvoyant Medium* follows next in order, and is in advance of the telegraphic, because he is able to see the scenes that are actually transpiring at the time in another place, no matter how far distant. A form of clairvoyance, or what usually passes for such, is said to be sometimes accomplished by the spirits concerned in the events that are going on in each place, uniting their spheres together at an elevated angle in or above the atmosphere, in order to impress from thence upon the medium's spiritual vision the scenes as they transpire.

We now arrive at the close of this classification, the *Impressional Medium* being the last of the Upward group; he is generally one who has advanced through the neurologic, sympathetic, clairlative, and psychologic phases, and thus become so easily and thoroughly impressible by his guardian spirit that the medium appears to live a double life, the conditions and circumstances of both states of existence finding a ready expression through his organism at all times without his being entranced, the spiritual existence becoming, as much as the physical, his normal state.

Davis guards media from supposing that they can, correctly or profitably, exercise more than one type of mediumship. Each should be content to become perfectly developed upon the particular stratum to which he constitutionally belongs. The age, he says, demands inspired men and women—media taught by the spirit of truth. Let everyone who can become a teacher of this world, and strive for development and inspiration. He maintains that the true object of spiritual intercourse is the progressive spiritualisation of the nations. The manifestations are not intended to amuse the idle, nor to gratify the lovers of the marvellous, neither must they be regarded as an end; they simply point to the great and glorious destinies in store for mankind, socially, intellectually, spiritually, when we may become fitted, one and all, to have our interior faculties opened, and when it may truly be said, in its full sense, 'Death is swallowed up in victory.'

Nearly every person can be, and is, mediumistically influenced to some extent in some way, and if we were aware of the fact, we might be more wary of evil designs, and carefully question the moral character of the impulses and ideas which are instilled into our minds. In so far as we resolutely form for ourselves standards of truth and virtue, and resist all temptations to depart from those standards, we greatly help to weaken the hold that ignorant and malicious spirits have upon the world, and even they are benefited, and sometimes reformed, thereby. These reformations of malevolent spirits have been often witnessed at circles, causing scenes extremely touching and impressive. Their malice generally arises from intense darkness and ignorance, and it has often been found that they can be turned from their course by argument, persuasion and kindness.

Whenever a circle is formed for the manifestation of spirits friendly to the members of the circle, other spirits, opposed to the movement, may present themselves, if they find the slightest affinity in the spiritual condition of any of the party. Hence the necessity of weeding out from the circle such members as possess discordant affinities, which can be only ascertained from the spirits themselves, and it often happens that the early communications are so involved, through ignorance of the influences at work, that the sitters abandon their object altogether, thoroughly disappointed. This view of the matter will show the desirability, when attempting to form a circle, of obtaining the services of a developing medium, or of one or two well-tried media of other kinds, through whom the spirits, who have already established their control over them, can direct the circle in the selection of its members.

With all possible precautions, the difficulties in the way of forming large circles are great, and it is much better to confine a circle at first to two or three, until a good control is thoroughly established, after which, for the purpose of increasing the power or extending the influence, others may be admitted cautiously, one by one, being careful to keep open two or more distinct lines of communication, so that any operation of opposing spirits through new members may be immediately telegraphed by the guiding spirits to the chairman of the circle, through the media first developed.

Overworked Telepathy.

Concluded from page 496.

Speaking of the experiences of Mr. Stainton Moses, Mr. Myers observes: 'The passages which I have selected for quotation are simply such as best illustrate the subject matter—the most striking and characteristic samples of the recorded phenomena. This may not, perhaps, be the most politic course, in view of the reader's difficulties of belief; but (as already implied) there seems no valid ground for selecting what he might regard as the least incredible among so many incredibilities. The evidence for all the incidents is practically the same; the whole group of witnesses are as fully pledged, say, to the falling of pearls from the air as to the automatic script or the trance phenomena.' (Part xxv., p. 254.) In the previous quotation we dealt with an explanation of phenomena: this time with phenomena themselves. We have already seen why it is that Mr. Myers could not pick out certain species of facts as more credible than others. The considerations which forced him to receive them as facts were all external, all related to the characters and capacities of the witnesses, and all entirely independent of the internal characteristics or the inherent nature of the alleged facts. Again, we cannot legitimately talk of 'incredibilities,' and the best way to smooth out the 'reader's difficulties,' and to win at the same time all the elbow-room we want, is to call his attention to the fallacies, combated herein, which have led him astray.

Let us turn now to Mr. Podmore. 'From the very nature of the case,' he tells us, 'it would be almost impossible to obtain conclusive evidence of the latency of a telepathic impression for any lengthened period. At all events, in our present ignorance, to postulate an unknown cause is more hazardous than to assume an improved extension of the operations of a familiar agency.' (Part xvi., p. 283.) We find here the weighing of one probability against another, where, as already shown, such a process can not be applied. But, leaving this aspect of the case, let us examine the statement from another point of view. He uses the latency of a telepathic impression to explain a number of cases, though he grants that 'we have little positive evidence for the latency of a telepathic impression.' (P. 283.)

In the latency theory, A experiences a subjective hallucination, which is telepathically transmitted to B, and which makes itself manifest in his conscious mind some minutes, hours, or days later. When we inquire about subjective hallucination, Mr. Podmore tells us that 'if our imaginary interlocutor were to . . . contend that every so-called subjective hallucination is due to *post-mortem* agency of some kind or another, I should be at a loss to prove his position untenable. But it is clear that in a serious argument the burden of proof would lie upon him who invoked an unknown agency.' (P. 239.)

Again, he says, 'In the great majority of the cases under consideration, however, the hypothesis of latency is clearly inadequate, and the suggestion of thought-transference from the living requires further justification. . . . There is evidence that a man can transmit the image of some inanimate object—a picture or a card—from his own mind to that of another person. There is evidence also that he can cause a hallucinatory image resembling himself to appear to another person. There is even some evidence already for our hypothesis (*i.e.*, telepathy from the living), the evocation of the hallucinatory image of some person other than the agent.' (P. 285.)

Speaking of a phantasm of the dead observed by several people on different occasions where A's experience is explained as 'a purely subjective hallucination,' and the others by thought-transference from A or his wife, he observes: 'The explanation may seem far-fetched and improbable, but the critic should be reminded that we have much evidence for the operation of telepathy between living minds, but we have very little for the existence or the agency of disembodied spirits.' (P. 276).

We have in these citations several things to deal with: (1) Experimental thought-transference; (2) subjective hallucination; (3) the latency of telepathic impressions; (4) telepathy from the living; and (5) *post-mortem* agency. We agree that thought-transference has been proved. Subjective hallucination, the latency of telepathic impressions, and telepathy from the living alone or in combination are opposed as explanations to post-mortem agency. From Mr. Podmore's point of view, which is that also, so far as method is concerned, of orthodox science, experimental thought-transference stands upon a higher evidential level than any of the others, because his colleagues and himself have had the advantage of observation at both ends of the line: the agent's end, and the percipient's end. Or, in other words, they have been able to verify their conclusions.

Of the four alleged causes left upon the lower evidential level, the advantage which the other three have over *post-mortem* agency is the fact that they all involve what are held to be known causes, while *post-mortem* agency is regarded as an unknown cause. He does not claim that his causes have been observed from both ends of the line, or if so, that the evidence is more than very meagre—that they have been experimentally verified. He confessedly would find it difficult to stand his ground against one who claimed that his cases of subjective hallucinations were really cases of *post-mortem* agency. The evidence outside of the cases it is invoked to explain, for the latency of telepathic impressions is acknowledged to be weak, and, I fear, even then, that such evidence may have been misinterpreted. In the majority of cases, too, and those, probably, most favourable *prima facie* to *post-mortem* agency, it is, using Mr. Podmore's own words, 'clearly inadequate.'

We come next in our review to telepathy from the living. When, in a *prima facie* case of *post-mortem* agency, it can plausibly be supposed that the content of the mental state under consideration was in substantial agreement with the conscious thought at the time of a person cognisant with the facts, and under conditions similar to those which have been found to prevail in cases of veridical (or truth-telling) cases of telepathy, then the case is ambiguous, and should not be labelled 'telepathy from the living' until evidence is obtained from the mortal agent proving it to be veridical. But, in such cases, when there is no reason to suppose that the content of the mental state was engaging the conscious attention of a mortal who might be an agent, when an appeal to a living agent would require the telepathic act to proceed from an unconscious part of the agent, then, strictly speaking, the efficient cause invoked, taken in its entirety, is as much an unknown cause as Mr. Podmore alleges *post-mortem* agency to be, and, even from his point of view, has a no stronger claim upon our attention. On the other hand, when he says in a certain case explained as telepathy from the living that 'the explanation may seem far-fetched and improbable,' I take his statement to be an admission that the cause he invokes is not the one 'immediately and most forcibly suggested' by the facts, as required by the criterion I have laid down; for, were it thus derived, it could not be called 'far-fetched.' In other words, his statement seems a practical admission that his alleged cause is not the true one.

Furthermore, in opposition to all of his assigned causes, where the cause 'immediately and most forcibly suggested' is spirit agency, I claim, in harmony with the principles laid down in this paper, that such agency is the indicated, true cause, and that, Mr. Podmore to the contrary notwithstanding, the burden of proof lies not upon one who claims *post-mortem* or spirit agency, but upon him who alleges any other cause!

What wonder that, according to Mr. Podmore, 'we have very little' evidence 'for the existence or the agency of disembodied spirits,' when his own reaction upon evidence has been so biased by prepossessions whose distorting effect I have pointed out! At the present time these prepossessions cannot be urged as discreditable to him, however, since he came by them so honestly, having received them, along with many sound and valuable doctrines, at the hands of thinkers of high repute. (See in this connection Third Edition of 'Miracles and Modern Spiritualism,' by Dr. A. R. Wallace, Preface, pp. i.—liii., and in which fallacies of Hume, Lecky, and others are exposed.)

It will be well to examine more closely Mr. Podmore's claim that 'to postulate an unknown cause is more hazardous than to assume an unproved extension of the operations of familiar agency.' Speaking of *post-mortem* agency, he says, 'But it may be pointed out that it involves not one assumption, but two. It assumes, in the first place, the survival after death of some form of consciousness, and in the second place, the affection by this consciousness of the minds of persons still living.' (P. 285.) His thought is that in assuming the 'unproved extension of a familiar agency'—here the latency of a telepathic impression—he has the known agent, a mortal, to start with, and needs only to make an addition to the proved scope of telepathy to produce a workable hypothesis, and he thinks his position much stronger than that of the advocate of *post-mortem* agency, who must furnish himself with both an agent, as yet unacknowledged by orthodox science, and some kind of force joining this agent with mortals.

Mr. Myers says, on the other hand, 'I prefer to put my own theory in my own way—as a single postulate which will carry with it all that I am endeavouring to show in detail. I assume, then, that the individualised energy which generates veridical phantasms is not coeval with the body. It has not, I mean, the same duration as the body: it may have pre-existed, and it may survive.' (p. 319.) This claim that a single postulate is sufficient, if just, neutralises, from Mr. Podmore's standpoint, the advantage he believed himself to possess, since the score is now one to one instead of two to one, a known agent with an improved power v. an unknown agent with a proved power.

It will be worth while, however, to make an independent analysis of the theory of spirit agency in order to discover whether it involves two postulates, or one, or even none at all. To begin with, we have two factors, a man and a real, objective universe. Certain states of consciousness command the attention of the man. How did they arise? (1) Some, we know, were produced by the impact of the objective universe; (2) some we call 'subjective hallucinations,' since we fail to trace them directly to such an impact, and, following good authority—whether wisely or not, I am not prepared to say—receive as having originated within the man's mind or body, or both; and (3) some we are in doubt about. Now, when a mental state results from impact from without, there are certain prerequisites. There must be: (1) something real that initiates a vibratory disturbance; (2) a force that transmits the disturbance, and (3) a sensitive channel belonging to the mind that permits the disturbance to determine a mental state.

Let us reassure ourselves upon these points, as they are important. If we omit (1)—the object—we can assume, if you please, that there is a continuous impact of vibrations upon the mind, but as the quality is always the same, they have no power to produce a state of consciousness. If we omit (2)—the force—the link between object and sensitive channel is removed, and the possibility of the object determining a mental state is destroyed. And finally, if we omit (3)—the sensitive channel—there may be any number of vibratory rays outside capable of producing mental states, but the mind is insulated from them, the door is closed and locked, and they are practically non-existent. Bring all three into operation again and, at once, objects initiate or reflect vibrations which may be said to transmit a definite and constantly-changing content, and these find a door of the mind flung wide open to receive them, the dynamic unity is then restored, and a state of consciousness results.

Is it right now to say, that because analysis has disclosed these three factors, we have laid down three independent postulates which must be separately verified every time we come to deal with what is really, or apparently, a new type of mental state? No; for the three cohere so closely that, as I have shown, they can no more be split apart and perception continue than the atom of hydrogen can be removed from a molecule of water without destroying it!

The real question, when a new type of mental state comes under consideration, is this: Is this type of mental state initiated from without or from within? Is it a new thoroughfare connecting the mind with a real universe, and of great probable value, or does it merely lengthen that seemingly blind alley named 'subjective hallucination?' We naturally prefer the thoroughfare to the alley, and we shall establish its existence, if we can prove that the new type of state is veridical, that it reflects something in the objective universe. We can accomplish this, if we can succeed in obtaining confirmatory information through already-trusted channels. If A has a hallucination conveying information of which he was ignorant, concern-B, who is deceased, and C, a living relative, confirms it, the hallucination is then known to be veridical, and this corroboration tends to establish the existence of a new class of perceptible objects in the universe, and, consequently, to prove the reality of the three inseparable factors—object, force, and sensitive channel—corresponding to the type of mental state involved, without the laying down of a single postulate!

The further question arises, is the object perceived in the mind of a mortal, of a spirit, or is it a spirit or object in a non-material world? Without fully discussing this question, we will consider two points which throw light upon it, and which, in my judgment, point to the means through which that all-powerful 'consensus of the competent' that sways the thought of the educated world is to be brought to the side of the spirit hypothesis.

1. There are many veridical cases of supernormal perception where the information conveyed includes statements of the form, 'It is I, C, who tell you these things.' In spite of the possibilities in the way of personation by lying spirits, I question whether this characteristic of many such perceptions has ever been accorded proper weight. Well does Dr. Wallace call our attention to the 'low morality, its constant lies' of the '"second" or "sub-conscious self,"' since an appeal to it so often makes it dishonest in that it represents itself to be a discarnate spirit when the corresponding conscious self is above misrepresentation.

2. It is universally conceded with reference to the physical senses that the right sort of use increases their discriminating power, and makes their reports more accurate. The savage on the plains, and the old salt, distinguish objects at a distance which the ordinary man overlooks entirely. The artist and musician detect differences of colour and tone imperceptible to the majority. To what is this difference due? Chiefly to the repeated attentive use of the special sense involved. When Mr. Podmore says, therefore, that 'the argument in favour of adopting' the explanation of subjective hallucinations 'will be perceptively strengthened if we find that the primary percipient or one of the percipients has had previous hallucinatory experiences (Part xvi., p. 239), according to all that we know of perception in general, he is clearly in error. There would be great force in this claim were it true that our knowledge of man's perceptive power is exhaustive. But the infinite possibilities as to states of consciousness necessarily involve, as a correlative statement, that the possibilities as to the kinds of perceptive powers are also infinite. Hence it is, I take it, that the recognition of one or more mental states which impress the subject as unique or inexplicable by known modes of perception, should at once suggest the query: Have we not here evidence of a new kind of perceptive power which may (or must?) prove of value to humanity?

With not less justice, then—and possibly with more—might I claim the repetition of hallucinatory experiences as an argument in favour of supernormal modes of perception by which the mind is made cognisant of real, even though not material, objects existing in the not-self. The cultivated supernormal perceptions of mediums like Mrs. Piper and Rev. W. Stainton Moses should be more accurate than those of percipients who have had but a single 'hallucinatory experience.' We ought to invoke the testimony of such persons in a more intelligent manner than has ordinarily been done. I do not hesitate to affirm that now I see a horse, now remember one, and that now I imagine one with a barber's pole growing, as it were, out of his back. I suspect that the experience of some mediums might enable them to affirm with conviction, 'This comes from the mind of a spirit, but the other is an object in the spiritual world.'

We are bound, then, to appeal, from the comparatively narrow range of phenomena upon which Mr. Podmore's inductions here discussed are based, to the whole content of the psychical field, and especially to the experience of well-developed mediums. It is probable that it is exclusively upon the testimony of such persons as to their states of consciousness, and as to the scope and characteristics of their supernormal perceptive powers as viewed by themselves, and as inferred from their reported mental states by psychical students, that we must rely in obtaining a positive answer to many of the unsettled questions bearing upon supernormal modes of perception.

I have tried to show why it is that I believe that telepathy from the living has been overworked, or illegitimately applied as an explanation of psychical phenomena. I have also indicated certain principles, which, it seems to me, must be reckoned with if we wish to include all the evidence that should be taken into account, to make our reaction upon evidence as normal as possible, and to infer from it the true cause or causes.

In conclusion, I must express my profound conviction that before many years most of the principal investigators and authors of the S.P.R.—and perhaps all,—will be converted to the spirit hypothesis, for the establishment and propagation of which they will then have done a mighty work. Certainly, the tide may fairly be said to have set in that direction. I confess, however, that in view of Mr. Myers' defence of phantasms of the dead, and his published statement that some, at least, of Mr. Moses' phenomena point unmistakably to spirit agency, and of the recent acknowledgment of Dr. Hodgson, in Part xxxiii of 'Proceedings,' that spirits are concerned in some of Mrs. Piper's phenomena—I confess, in view of these things, that I cannot claim that such a conviction is based upon the possession of any appreciable development of the gift of prophecy.

For the Children.

A SON'S LOVE.

A mother was arrested for intoxication and arraigned before the judge. 'Seven dollars and sixty cents fine,' said the judge, sternly. But the woman had not a cent. Her seven-year-old boy said to his tiny sister:

'Come on; we've got to get that money or mam'll have to go to jail. Just wait, Mr. Judge, and we'll get it!'

The children hurried out of the court room, and going from store to store, solicited contributions to 'keep mam from going to jail,' the boy promising to return the money as soon as he could earn it.

Soon he came back, and laying a handful of change on the desk, exclaimed:

'There's two dollars, Mr. Judge, and I can't get no more now. I aint as big as mam, and I can't do as much work, but if you'll just let me go to jail 'stead o' her, I'll stay longer to make up for it.'

The bystanders wiped their eyes, and a policeman exclaimed:

'Your mother shan't go to jail, my lad, if I have to pay the fine myself.'

'I will remit the fine,' said the judge.

The mother in tears, and clasping her boy, solemnly promised that she would lead a better life.

THE DOG SOLDIER.

'WHO brought that dog here? Send him back at once.'

So spoke, in his deepest and sternest tones, old Colonel Eugene Noirmont, as he rode out of the French Fort at Biskra, in the Sahara Desert, at the head of a strong body of irregular cavalry, which had been sent to check the raids of a hostile Arab tribe.

'He is my dog, Colonel,' answered the junior Captain, young Alphonse de Picardon, glancing apologetically at the small white poodle that was close at his horse's heels; 'and I hope you will not object to his going with us, for it would break his heart to be left behind.'

'And whose heart will it break,' growled the Colonel, 'if the brute begins barking just as we're going to take the Arabs by surprise.'

'It is not for me to contradict you, Colonel,' said the young officer, 'but, with your permission, I can soon show you that there is no fear of that,' Turning to the dog, he said: 'Jacquot, silence!'

Then, at a sign from their Captain, the men began to shout, but Jacquot never uttered a sound.

'Very well,' said the Colonel, 'the dog may go, but I shall hold you, Captain de Picardon, responsible for his behaviour.'

It was weary work riding over stony ridges and sandy hollows through the blistering heat and blinding glare. Mile after mile of the desert was left behind, and still there was no sign of the enemy. The soldiers grew impatient. But all at once the dog stopped short, snuffed the air uneasily, and then begun to run restlessly backward and forward, uttering a low, anxious whine.

'Do you think he scents the enemy?' whispered the Colonel to Captain de Picardon.

'I'll stake my life that he does,' replied the Captain. 'I've never yet found him wrong. There must be some hollow here that we can't see. Here, Morel and Barbot, hold fast to each other while I climb on your shoulders.'

Supported by the two burly troopers, he raised himself high enough to make out a dry watercourse a short distance ahead, in which a large number of men might easily be hidden.

'Aha!' cried the Colonel, when he heard this, 'they want to catch us in ambush do they? Half a dozen of you dismount, lads, and unsling your carbines, move forward about fifty paces and then fire.'

The crash of the volley rolled like thunder along the silent desert, while the Colonel roared, in Arabic:

'Come out, you dogs! We see you plainly.'

The effect was magical. Up started a swarm of savage faces and wild figures, while the flash and crackle of the answering volley followed as thunder follows lightning, but the Arabs, firing at random, only wounded two men.

'Now,' thundered the Colonel, 'upon them before they can reload.'

Down swept the French upon their enemies like a whirlwind, and in a moment were hand to hand with them. The Arabs fought like tigers, but training and discipline soon began to tell, and the battle was over (as one of the French troopers regretfully observed) 'almost before one had time to enjoy it.'

But when the Arabs began to scatter and fly, the Colonel, whose blood was fairly up, dashed off in pursuit of them so recklessly that he was soon left almost alone, seeing which, three of the enemy faced around and attacked him.

Captain de Picardon—who was famous as the best swordsman in the regiment—came dashing up, barely in time to cut down one of the Colonel's assailants, while the Colonel himself disposed of another; but the third man was just about to stab De Picardon in the back, when his dog flew at the Arab's throat, and clutched it with such energy that the man fell to the ground bleeding and half strangled.

'Form in line!' shouted Colonel Noirmont when the fight was over and the wounded had been brought in. 'My children, you have done well, and I thank you. To-morrow you shall be reported for good service to the commander-in-chief himself, and he will not forget you; but I have one acknowledgment to make before that. Captain de Picardon, bring forward your dog.'

The four-footed scout was at once produced, and when set down in front of the Colonel he stood up on his hind legs and made a military salute with his fore paw, to the unbounded delight of the soldiers.

'A soldier who knows his duty so well,' said the Colonel, with a grim smile, 'must not go unrecompensed, and thus I reward his services.'

So saying, he detached from his own uniform the cross of the Legion of Honour, and hung it around the dog's neck amid thundering cheers from the assembled troopers, who declared with one voice that this decoration had been fairly won by the 'Dog Soldier.'

DAVID KER.

TOT'S STORY OF HER PET CROW.

ONE summer day I stopped to water my horse at a trough overgrown with moss, in front of a pretty white New England farmhouse. A little girl, in a pink calico sun-bonnet, came running down the old stone steps, and said:

'It's about four miles.'

'What is?' I inquired.

'It's about four miles to the city,' she said. 'I knew what you were going to ask. They all say: "Little girl, can you tell me how far it is to the city?"'

'Since you have answered so promptly the question I might have asked, perhaps you will tell me something about the bird that is tugging at the hem of your dress.'

'Oh, that's Ned!' replied the little girl, looking up at me with laughing brown eyes. Then she turned around, and, with uplifted finger, said:

'Ned, you're a naughty crow, to be so impatient for your bath that you can't wait till Tot tells the gentleman how far it is to the city.'

Ned had let go the dress and was strutting around and making a croaking noise in his throat.

He seemed to say: 'All right, Miss Tot! If you don't appreciate neatness in a domesticated, feathered biped, I will become a horrible example of negligence in respect to personal appearance, bringing disgrace upon the household and a heavy burden of blame upon you, miss.'

'Where did you get him?' I asked, becoming interested in both Ned and his mistress.

'Duke found him in the field more'n a year ago,' said Tot. 'Duke is our chore boy.'

'And you clipped Ned's wings and tamed him?'

'No, sir; he was a baby crow, and didn't need any taming. When Duke took him out of his pocket and tossed him on the kitchen floor, he was a poor, helpless little crow, and Buff was going to eat him up—Buff is one of the cats, you know—but I wouldn't let him. Ned was a very little fellow, but was just as black as he is now—black as a crow—and he held his red mouth open as though he was hungry.'

'You ought to have given him some bread.'

'So we did, and he wouldn't touch it. Then I went and dug a fish-worm for him.'

'Did he eat that?'

'Yes, sir. Mamma said he ate ravenously, and my brother Harry, who is home from college on his vacation, laughed and said: "The crow eats ravenously. How is that for a pun?"'

'Does Ned know his name?'

'Of course he does. In less than a week he knew his name as well as we did—didn't you, Ned?'

Ned turned his head to one side and seemed to be listening. Somebody has written that it is a great advantage to possess the art of listening well. Ned seemed to be an accomplished listener. When he turned his head to one side he became the personification of attentiveness. It seemed as though a bird that could listen so well ought to talk.

Ned appeared to be of the same mind, for he stretched out his neck, moved his bill, and made the deep, croaking sound in his throat, looking up to us eagerly, and swaying his body from side to side.

'Do you have to dig fish-worms for him now?'

'Yes, except when the men are ploughing. Then Ned runs along in the furrow till he finds a worm, when he flies up on one of the horse's backs and eats his worm at his leisure. He knows when I take down a hoe and start to dig worms for him in the garden, and he perches on my shoulder and goes along, too. He gets down and scratches with all his might in the dirt, and seems to think he can do better with his slender claws than I can with the hoe. Sometimes he hides on the eaves of the house, peeping down at me when I'm pretending to be looking around for him, and dodging back when I look up.'

'You spoke about Ned wanting a bath?'

'Oh, yes! One day he came in from his playhouse, and—"

'His playhouse?'

'Wait till I get to that. One day he came in from his playhouse and flew up on the kitchen sink. He looked into the wet sink and then at me. I thought he was thirsty, and got him a saucer of water. That seemed to make him angry, and he began to scold. I told him he was a naughty crow, and threw him out into the yard. He came back, caught hold of my dress, and tugged at it till I followed him out. Then he climbed into a large pan, in which the young ducks had been paddling, and went through the motions of bathing. I got him some water, and it was an hour before he had finished his bath. He was an awful looking crow when he came out of the pan. His feathers pointed in all directions. He perched on the back of a chair and plumed himself for another hour, and then he was the proudest crow in the land. You ought to have seen how his feathers glistened. He now has to have his bath every day.'

'Now, about Ned's playhouse, Miss Tot?'

'Well, puppies have playhouses, you know, and Ned drove the puppies out of theirs, because he wanted it. It's in the corner where the barns come together. There he carries bits of bright-coloured cloth, pieces of shining tin, and a silver teaspoon, when he can get one. He drags old shoes and hats and other heavy things there, too; and when he has more fish-worms than he wants, he takes them to his playhouse and buries them. Of course they crawl further into the ground and get away, and then Ned seems to think the hens have stolen them. I suspect that's why he dislikes the hens so, and spends so much time bothering them.'

'Isn't he on good terms with the hens?'

'No; he gets in their pan of feed, drives them away, and struts around in the pan as though he had done something to be proud of. One night papa heard a great cackling in the hen house. He thought there was a robber there, and he got a big club and went out. He found all the hens on the ground, walking about and cackling. On the roost sat Ned, looking the picture of innocence, but hens are not half so much afraid of him as the puppies are.'

'And Ned and the puppies don't agree either?'

'No; it all began by their interfering with the croquet games. They would chase the balls and roll them around. One day Ned sat on one of the wickets, enjoying the game—he is very fond of croquet, though he doesn't play himself. The puppies kept rolling the balls out of place till Ned couldn't stand it any longer. Then he flew down from his perch and caught one of the puppies by the end of his tail. The puppy gave a yelp and tried to jump away, but Ned hung on. Then the dog got frightened and started for the woodshed. Ned didn't let go, but let himself be dragged through the grass by the yelping puppy till both were out of sight round the corner of the house. Ned came straight back and drove the other two puppies into the woodshed in the same way, and then he took his seat on the wicket again and began fixing up his ruffled feathers. The dogs don't trouble him now.'

Ned had flown from the ground to his little mistress' shoulder, and she had been caressing him.

Then he had flown to the horse's back, climbed up his mane, and was just then engaged apparently in whispering something in his ear.

The horse shook his head impatiently, and Ned scolded as much as to say that if he and the horse were to scrape an acquaintance on equal terms, he could'nt be expected to stand on the ground, where his head would come no higher than the horse's fetlocks.

'Ned is very fond of horses, all except white ones,' Tot explained. 'When visitors come he always welcomes their horses before he notices the folks in the carriage. I guess you'd better come down now, Ned The horse doesn't seem to like it,' she said, breaking off a tall weed that grew by the roadside, and switching the bird from his perch on the headstall.

Ned flew to the ground, caught up the switch that the little girl had dropped, and walked away with it in his bill, shaking it as though punishing the instrument of interference with his pleasure.

'He always does that,' Tot explained. 'He will carry the whip off in the field and hide it. He is a very spunky crow, but there is so much that is good about him that he is forgiven when he is naughty. He comes down the lane to meet me when I come from school, and runs up to the door ahead of me, trying his hardest to tell how glad he is to see me. I'm sure that if he could talk at all, he would talk then.'

'Well, little Miss Tot,' I said, 'I'm glad to have seen you and Ned, and I'm much obliged to you both; but I must go now.'

'Yes, you'd better,' she said thoughtfully, 'or you'll be late.'

—E. M. Rewey, in *The Lyceum*, Cleveland, Ohio, U.S.A.

Prevention and Cure of Consumption.

The Presidental address delivered by Dr. Wm. Robinson in Sunderland on 11th July, will, we hope, be widely circulated and widely read. It deals, in language which the lay mind can understand, with the prevention and cure of consumption. As the deaths from tuberculosis number 60,000 per year in the United Kingdom, and as the disease claims its victims in every land, under sunny skies and under leaden skies, it is not necessary that we should insist upon the importance of the subject. There is probably no more saddening spectacle than the wasting away of human life in its prime. And yet this is an every day experience—an experience that has been all the more melancholy because until quite recently phthisis was regarded as beyond the reach of human skill. A few years ago Dr. Koch, of Berlin, raised the hopes of many by his great discovery and his remarkable experiments. He found the bacillus of tubercle. Influenced by Pasteur's work, he set to himself the task of making a toxin, hoping that by inoculating bodies therewith he might be able to arrest the progress of the disease, and to effect a cure in all save the most hopeless cases. His researches, however, were not successful, and the elation created by the ill-judged publicity given to his system of treatment was followed by dejection. But Koch, although he failed to find a remedy a la Pasteur, enabled the medical profession to understand more clearly than it had done before the true character of tuberculosis and its method of development; and this new knowledge has been helpful in ways which promise far better results than could ever come from the inoculatory processes of Koch. We confess to a healthy horror of inoculation under any form. That it may be necessary in certain cases we shall not contest; but the duty of medical science is not—to use the language of politics—to enter into a treaty of alliance with diseases, but to destroy them. The human body which is so regulated that it can resist disease is in a far healthier state than the body guaranteed by the injection of innumerable toxins. And in the case of consumption, at least, such wise regulation is, to a large extent, possible. This is one of the facts which the discovery of the bacillus of tubercle has confirmed; and to Koch are we primarily indebted for this achievement.

It is often necessary, before opening the mind to fresh knowledge, to clear it of misconceptions and erroneous ideas. This is more particularly necessary in considering the subject so ably treated by Dr. Robinson in his address. The popular idea—an idea fostered until recently by the profession itself—is that consumption is a hereditary disease, and that is only to a slight extent, if at all, communicable. Now it has been clearly proved that the contrary is true. Tuberculosis is not inherited, except in rare cases. A weak constitution liable to infection—that is, liable to succumb to the attack of the bacilli, may be inherited; but such constitutions may be fortified by judicious care and proper treatment, and they may be preserved from attack. Then it has been abundantly demonstrated that tuberculosis can be communicated, that an infected lung discharges in the spittle, as Dr. Robinson says, 'enormous numbers of the bacilli, often millions daily.' If this sputum (to give it the scientific name) is not allowed to dry there is little danger, but if it dries the bacilli may be scattered broadcast, polluting the atmosphere of the room, and all who enter will run the risk of infection. The strong man, with an abundant supply of the microbe-eating cells which every healthy body possesses, would probably suffer no serious consequence from visiting a patient in a polluted room. But the weak man would fall a victim. In the battle between the baccilli and the cells the former would prevail, and the fatal wasting would begin. The problem, therefore, of science is to prevent the diffusion of the bacilli. If this can be done, even the weaker constitutions can be saved from a fatal attack. Now, the chief defensive weapons in combating this, as in fighting most other diseases, are sunshine and air—remedies which Nature provides, and which should be within the reach of all. Let the sun shine into the room, and let the air circulate freely, and the destruction of the baccilli will begin. 'They love the darkness rather than the light, their deeds being evil.' Phthisis is spread by those propagators of all infectious diseases—filth, overcrowding, and all insanitary conditions. Dr. Robinson quotes a startling example of infection derived from rooms that had been inhabited by a tuberculous patient. Family after family which entered them fell a prey, because no steps had been taken to cleanse and purify the dwelling, because the pure air had never swept through it, and the rays of the sun had never penetrated within. The local statistics which he gives, and the comparisons which he draws, are especially valuable. They demonstrate clearly what a remarkable effect on the death-rate ill-ventilated rooms, badly-lighted dwellings, and overcrowding have. The infectiousness of consumption, he declares, is the only key which explains every feature of the disease in man and animals alike. It explains why consumption is 'rare in sparsely populated districts; why, even in the latter, if the conditions for its spread are favourable, the death-rates from it may be excessive; why it is more common in girls than in boys, who are more in the open air; why nomadic tribes are free from it, but become affected when they come to houses; why it occurs in every race, in every country, and in every climate.'

One other dangerous medium of infection must be noted. Cows are very liable to tuberculosis; and this arises chiefly because they are housed under most insanitary conditions. The byres have not the sunlight nor the ventilation that is needed. The milk from the contaminated animal may communicate the disease to anyone who drinks it unboiled. Certain peoples never drink milk unboiled. The English are not among the number. Hence they are more liable to infection. Dr. Robinson has not contented himself with exposing the cause of the spread of consumption, he has recommended special methods of treatment which deserve the attention of the public. Let us note, however, that a great improvement has already been effected. The spread of sanitary knowledge, the increased material welfare of the people, the increasing demand for airy and more commodious dwellings—these and similar changes have effected a remarkable reduction in the consumption death-rate. It was 38 per 10,000 in 1838, and only 14 per 10,000 in 1895. That an acceleration in the rate of decrease is possible we confidently believe. We cannot say that we approve of all Dr. Robinson's drastic recommendations. The medical profession has a tendency to call on public bodies to force all their prescriptions on the public. We have greater faith in the spread of knowledge and the use of persuasion. Once let the people come to understand that consumption may be destroyed by sunshine and air, and we may expect that under the guidance of their medical advisers they will arm themselves with the best weapons that science can provide. It is want of knowledge that has been the great ally of phthisis. Patients have been cooped up in rooms into which the breezes of heaven were never allowed to penetrate. 'Put them out into the air and the sunshine, even although the weather be cold,' says Dr. Robinson, taking, of course, care that the body is kept sufficiently warm by clothes, and, if necessary, by warming pans. His appeal to the charitable and to the public-spirited to provide sanitoria where the best systems of treatment will be applied will, we hope, find a response in the north of England. Consumption can be banished as cholera has been. It is not infinitely complex regulations of sanitary authorities that are required, but the diffusion of knowledge, and the help of all who have the means and the power in the beneficent work which Dr. Robinson has put his hands to.

—*Newcastle Daily Leader.*

YORKSHIRE UNION PLAN FOR AUGUST.

Adwalton—14, Mrs Shulver; 21, Mrs Camm; 28, Mr Houseman.
Armley—14, J Smithson; 21, Service of Song; 28, Miss Hunter.
Attercliffe—14, Mrs France; 21, C Shaw; 28, E Marklew.
Barnsley—14, Mr Seekings; 21, Mrs Shulver; 28, Mrs Myers.
Batley—14, Miss Hunter; 28, Miss E Hall.
Batley Carr—14, Mrs Roberts; 21, Anniversary, Mrs Markham; 28, J Armitage
Birstall—14, Y U Conference; 21, Mrs Richardson; 28, Mrs Nicholson.
Bradford—*Boynton Street*—14, Mr Harkley and Mrs Whiteoak; 21, Mrs Falla; 28, Mrs Shulver. *Milton Hall*—21, Miss Hunter; 28, Mr Brook. *Otley Road*—28 Anniversary, J Pawson. *Spicer Street*—21, Anniversary, J Farnsworth; 28, Mr Seekings *St. James'*—14, Mrs Clough; 21, Mr Barraclough; 28, J T Todd. *Tong Street*—14, Mrs Stretton; 21, Mrs J Waterhouse; 28, Mrs J Colbeck.
Brighouse—21, Mrs Nicholson; 28, Mr Smithson.
Cleckheaton—14, Mrs Nicholson; 21, Mrs J Colbeck; 28 Mrs Falla.
Dewsbury—14, Mr Barraclough; 21. A Walker; 28, Mrs Clough.
Elland—14, Mrs Richardson; 21, Mr Baldwin; 28, Mrs Armitage.
Halifax, No. 1—14, F Hepworth; 28, Mrs L Bailey.
Halifax, No. 2—14, Mrs J Colbeck; 21, J Pawson; 28, Mrs Fielding.
Huddersfield—14, Miss E Beever; 21, Mrs Midgley; 28, Mr & Mrs Marshall.
Keighley—14, Mr Hopwood; 28, T Wild.
Leeds, Psycho. Hall—14, Mrs Stair; 21, Mrs Hyde; 28, Miss Cotterill.
Liversedge—14, Mrs Falla; 21, Mr Hopwood; 28, Mrs Hall.
Morley—21, Local; 28, Mr Baldwin.
Ossett—14, Mrs Buckley; 21, D Jagger; 28, J C Spencer.
Rothwell—14, Mr Walker; 21, Mrs Hall; 28, Mrs Midgley.
Sheffield—Hollis Hall—14, Mrs. Hulme; 21, Mr Smithson; 28 Mr Shaw.
Shipley—14, Mrs Webster; 21, Mrs Harrison; 28, Mr Firth.
Skipton—14, J Murray; 21, W Fielding; 28, Mrs Burchill.
Sowerby Bridge—14, Local Speakers; 28, C A Holmes.
West Vale—28, T Postlethwaite
Yeadon—14, Locals; 21, Mr & Mrs Marshall; 28, Mr Barraclough.

Societary Doings.

MR. AND MRS. WALLIS AT BOOTLE.

On July 31, at the Masonic Hall, Merton-road, Bootle. Mr. Wallis's inspirers dealt, in the afternoon, with the subject, 'The delight of living in fine style,' and was well received by very attentive audience. In the evening Mr. Wallis was assisted by Mrs. Wallis (a great surprise to our audience, as on the Sunday previous it was announced that, owing to Mr. and Mrs. Wallis having to set sail for America on the 30th ult., Mrs. Nock had kindly consented to fill vacancy). Mr. Wallis's inspirers—after invocation by Mrs. Wallis and solo by Miss Williams—took charge of the meeting with excellent discourse on 'True Monarchy'; well delivered, and received by fairly large audience, considering the holiday season. Following the discourse Mr. Wallis sang the solo, 'The Loom of Life,' followed by clairvoyant descriptions from Mrs. Wallis.

Before closing, the following resolution, on the motion of Mr. Parr and seconded by Mr. Owens, was unanimously passed: 'That this meeting of members and friends of the Bootle Society of Spiritualists desires to place on record its hearty appreciation of the services rendered to Spiritualism by Mr. and Mrs. Wallis, and on this the eve of their departure to America cordially wishes them *bon voyage*, and trusts that they may shortly return, invigorated both physically and inspirationally, to resume their work for the Cause in this country.'

Mr. and Mrs. Wallis responding, thanking members and friends present for kind wishes, brought the meeting to a close.

J. W. Hollinrake, Sec.

THE BIRMINGHAM SPIRITUALIST UNION BID ADIEU TO MR. E. W. AND MRS. M. H. WALLIS.

On Monday, July 25, the members and friends of the B.S.U. held a social gathering in the 'Princess' room of the 'Metropole,' High-street, Birmingham, to take leave of our esteemed friends and co-workers, Mr. and Mrs. E. W. Wallis. There was a large attendance, including friends from Manchester, Wolverhampton, and Walsall.

Mr. Harry Lucas, president of the B.S.U., in opening the proceedings, expressed the pleasure it gave the Birmingham friends to meet Mr. and Mrs. Wallis in a convivial gathering prior to their departure for America, and to embrace the opportunity thus afforded of conveying to them our sincere and hearty good wishes for a pleasant journey, a happy holiday,' and a safe return. He spoke in warm terms of our admiration for the work and personal worth of both Mr. and Mrs. Wallis, and assured them that no one would be more pleased than their Birmingham friends to see them return to England, in every way benefited by their sojourn in the States. He commended them to our American brethren as worthy of the heartiest welcome, and hoped that the Cause of Spiritualism in the United States would be strengthened by their visit. As a further slight token of regard, he asked their acceptance of a shawl for Mrs. Wallis and a travelling rug for Mr. Wallis, which he hoped would prove of seasonable utility, and serve occasianally to remind them of their friends in Birmingham and district. He concluded by moving a resolution embodying our good wishes, which was ably seconded by Mr. J. Rooke, supported by Mr. Aldridge, of Wolverhampton, Mrs. Lawrence, and Mr. P. Galloway, and carried with acclamation.

Mrs. Wallis first responded, and with suppressed emotion sincerely thanked the assembly for their kindly sympathy and good wishes. She expressed herself endeared to Birmingham, where she always felt very much at home, owing to the kindly manner in which she had at all times been received, and she delighted to regard her co-workers in Birmingham as among her true friends.

Mr. Wallis expressed his gratification at the appreciative kindness which had prompted the encouraging words of cheer that had been uttered, and which he said would do much to solace him for past labours, and sustain him for future effort.

After an interval for refreshments, a long and enjoyable evening was concluded with music and singing. Our hearty thanks are due to Mrs. Starling, Miss Showell, Miss Connor, Mr. Kelly, and Mr. Wilkes, the artistes who gave their services, whose brilliant efforts were appreciated to the full by loud and prolonged applause. Cor.

LONDON NEWS, NOTES, AND NOTICES.

[Reports *of ordinary meetings should not exceed 50 words.* Post Card *reports, clearly written, will save us trouble and the writers postage' Names of Speakers, Mediums, and Places should be very plainly written.*]

BOW: 31st, Mr. Walker read a poem, after which one of his controls gave a magnificent address, which was listened to with rapt attention; he also gave very successful clairvoyance and psychometry. 27th, Mrs. Bird gave very good psychometry to a very good meeting.—CAVENDISH ROOMS, 51, Mortimer-street, W.: Visit of Mrs. Green. Address on 'The mission of Spiritualism.' Clairvoyance successful, one or two descriptions being exceptionally realistic and recognition complete. Solo by Mrs. Paulet, 'The Holy City,' greatly enjoyed.—EAST LONDON, Manor Park Centre: 25th, Mr. Davis, good psychometry. 28th, Developing circle began, and proved very successful, by Mr. and Mrs. Noyce. 29th, Mr. Woods, address; Miss Woods' clairvoyance and psychometry well recognised. 31st, Mrs. Sloane gave very good address, good psychometry and clairvoyance.—EDMONTON: 31st, Mr. Wallace's guides gave an excellent address on 'Homes in the hereafter,' and also a short account of his journey in the Midlands.—HACKNEY: July 27, the controls of Miss Harris gave very good tests in clairvoyance and spirit return. The Wednesday circle will be closed during the month of August. *Prospective:* On Sunday, August 7, at 6-45, Mr. Davis will give address, clairvoyance, and psychometry. On Sunday, August 14, Mrs. Bessie Russell Davies will address the meeting in the evening. Open-air meeting in Victoria Park at 11-30 a.m. as usual. 31st, In the morning we held a very successful open-air meeting in Victoria Park at 11-30, at which Messrs. H. Brooks, M. Clegg, Mrs. Hillier, and Mr. Bullen took part. Lively questions and discussion followed which lasted till two o'clock. A very instructive time at our hall at 6-45; a reading from 'Spirit Teachings,' by Dr. Stainton Moses, was given by H. Brooks, and another reading: Dr. Gratton on 'The Mind,' was given by another member, also some valuable comments by Mr. Andrew Glendinning, on the mediumship of Mrs. and Miss Reid in relation to the exposure of fraud. Appreciative audience. H. Brooks, cor. sec.—ISLINGTON: 31st, Mr. Catto gave a reading, and Mr. Brenchley gave an address on 'In my Father's house are many mansions.' Mr. Palmers (Central) followed, on the same subject. Mrs. Brenchley gave an experience she had had during the week.—NORTH LONDON Spiritualists, Finsbury Park: Open-air work was preceded by a children's service, followed by addresses by Messrs. Jones, Thompson, and Brooks. The meeting at 14, Stroud Green-road had for subject 'The benefits of Spiritualism,' in which several friends took part, one lady giving recognised clairvoyance.—SHEPHERDS BUSH, 73, Becklow-road: Mr. Peters dealt in very able manner with two questions chosen by the audience, 'The danger of undeveloped mediumship' and 'The difference between Theosophy and Spiritualism.' After some good clairvoyance, Mr. Peters went under control, and delighted the audience with a chat with his controls.—SOUTH LONDON: Surrey Masonic Hall, Camberwell New-road, S.E.: Morning, public circle well attended. Mrs. Trueman, Plymouth, gave us (normally) 15 clairvoyant descriptions, 10 of which recognised at the time, and two after the circle. At the evening service our leader presided, when Mrs. Trueman again gave us clairvoyance, more successful even than in the morning, 22 descriptions being given, and many names; 19 were recognised. At the after-circle, Mrs. Trueman gave some of our members a description of their spiritual gifts, and how best to develop them. We had the pleasure of witnessing this lady's spirit powers for the first time, but hope it will not be the last.—STOKE NEWINGTON: Mr. Vango's visit was characterised by the success which invariably follows the clairvoyant descriptions given by this good worker and medium. Fifteen tests were given, eleven of which were at once recognised, and it can be truly said that great care is taken by his control to convince the audience. We are greatly indebted to Mr. Vango for his kind service, especially as he seldom takes part in any public work on Sundays. Mr. Neander (President of Hackney Society) ably acted as chairman, and was supported by 'Evangel,' who gave Mrs. Britten's splendid poem 'Evermore.' Next Sunday at 7 p.m. address and clairvoyance by Mr. Alfred Peters.

MANCHESTER NEWS AND NOTES.

BRADFORD, 41, Hinckley-street: 28th, We had a very good night with the guides of Mrs. Brown, of Openshaw. There were a few present who tried to baffle her, but she was equal to the occasion. 31st, Mrs. Duffy's guides gave very good address on 'To-day shalt thou be with me in Paradise.' Subject fairly dealt with. She also gave clairvoyance and psychometry. Good after-circle; well attended, and by the help of a few friends we had a nice time.—ECCLES: 27th, Mrs. Hyde gave splendid clairvoyance and psychometry. 31st, Miss Smith gave good addresses and clairvoyance, and gave full names to many of the descriptions. (J. Bromley.)—HIGHER BROUGHTON: 28th, Miss Chadderton gave excellent clairvoyance and psychometry. 31st, Mr. Eyres gave good address and clairvoyance. Grand solo by Mrs. Fitton. After-circle conducted by Mr. Smith.—OPENSHAW, Granville Hall, George-street: 28th, A very pleasant evening with Miss Knight. 31st, Mr. Leaver delivered interesting addresses on 'Does the unseen see us as we are?' and 'Was Christ the redeemer of the world?' Psychometry good, closing with an Irish control, who caused amusement. After-circle, Mrs. Brown and Mr. Mason did good work amongst strangers.—PATRICROFT, New-lane: 26th, Mrs. Williams' first visit; psychometry good, hope to see her with us again soon. 31st, Mr. Young gave exceedingly good clairvoyance and psychometry for sickness.—PENDLETON: July 31st, After an absence of five months from the public platform through ill-health, Miss S. Scott gave excellent addresses and clairvoyance, afternoon and evening. At the evening service she also named two children: Albert, spirit name 'Victor'; and Richard, spirit name 'Stalwart.' We hope Miss Scott will soon have strength to take up her work with renewed vigour.—SALFORD: Sunday evening, Mrs. Peters. Good address on 'The claims of Spiritualism,' followed by excellent clairvoyance.

LANCASHIRE AND CHESHIRE.

ACCRINGTON, St. James' Street Temple: July 23, we had Madame Henry, who gave two addresses in her usual grand manner. Her clairvoyance was all that could be desired. 31st, we had Miss Stansfield, and considering that it was only her third time on a public platform, was very good indeed. Bridge Street, Old Spiritualist Hall: Mrs. Magerison, of Walton-le-Dale, gave addresses, subjects: Afternoon, 'My final farewell.' Evening, 'Shine thou on, thou starry token.' After-circle well attended, conducted by Mrs. Scott, Mrs. Walmsley, both of Accrington. Clairvoyance good.—ASHTON-UNDER-LYNE: 26th, Mrs. Eyles gave good clairvoyance. 31st, Mrs. Hyde, good addresses and clairvoyance. After-circle, conducted by Mesdames Horne and Haslam.—BLACKBURN, Freckleton-street: 24th, Being the 18th anniversary of Modern Spiritualism in Blackburn, Mr. E. W. Wallis, Editor of the Two Worlds, gave trance addresses, being his last visit before going to America. Afternoon subject, 'Is man mortal only?' evening, 'What is the good of Spiritualism?' Both addresses were listened to with rapt attention, the room being packed both afternoon and evening. Miss Janet Bailey, of Blackburn, gave clairvoyant descriptions, which were all recognised. In the afternoon, Miss Holden sang a solo, 'Angels ever bright and fair.' Mr. Quigley, president, officiated. Mr. J. T. Ward, ex-president, on behalf of the members and friends, wished Mr. and Mrs. Wallis every success in their visit to the States, and hoped they would come back benefited. Mr. Wallis

esponded in feeling terms for the kindness he had received from his many friends in Blackburn. Having seen many of the young people grow up, he felt like a patriarch among them. July 31, Mr. Hanson Hey, of Halifax, gave two addresses. Mr. J. T. Ward officiated.—BLACKPOOL, Albert-road: 31st. A grand day commenced at the Lyceum at 9-30, when Mr. J. Venables (president of the Lyceum Union), and Mr. J. J. Morse (editor of *Lyceum Banner*), Mrs. Morse, and several other distinguished visitors were present. Mr. Morse, in the Lyceum, named a baby James Heys Birch, the father and mother being scholars. The ceremony was beautiful, many visitors being present. Mr. Venables also made a few remarks. Afternoon and evening, Mr. Leeder gave addresses and excellent clairvoyance. Mr. Morse, in the evening, made a good chairman. Mr. Venables also made a few remarks, pleading the children's cause, which he has so much at heart.—BURY: July 24, Mr. Ben Plant gave good addresses and good clairvoyance. 31st, Annual Flower Service, the room being beautifully decorated with flowers, fruit, and plants. The service of song, 'The Voice of Flowers,' was ably rendered by the choir, every member deserving credit, Mr. Harold Towler, reader, who is doing good work in the cause of Spiritualism; Mr. J. Fletcher conducted the singing, Miss P. Clough presiding at the harmonium.—CASTLETON: 26th, Another open-air service with Mr. Marklew, with better success than the last. In dealing with the questions put by the audience he simply astounded them. Capital audience. 31st, Mr. Hilditch delighted a fair audience. Clairvoyance and psychometry excellent. We wish him every success.—HOLLINWOOD: 26th, Mr. Young conducted the circle, and on Sunday Mrs. Mort, of Oldham, conducted the services. Clairvoyance at each service with good result.—HEYWOOD, Discussion Hall: Mr. T. Postlethwaite, of Rochdale, gave splendid addresses. 'Spiritualists demand a defence!'—LEIGH: Mr. Pilkington, in his usual masterly manner, dealt with the important subjects: 'The angel,' and the 'Genesis of being, and of heaven,' to a good audience; many strangers being present, who expressed themselves in terms of high appreciation.—LIVERPOOL, Phœnix Hall: On Saturday last the Lyceum and friends held their first picnic, in brakes, to Sefton, and a very enjoyable day was spent in the meadows. About 70 sat down to tea, after which the children enjoyed their games and races. Brakes returned at 9 o'clock.—MACCLESFIELD: Very good addresses were given by Mr. Brown, of Macclesfield, on 'Spiritualism and Christianity,' and the advantages of Spiritualism,' very good. Clairvoyance by Miss Richardson after each address.—MIDDLETON: 31st, Miss Jackson gave good addresses on 'Sow here,' and 'As if in this it had but slept.' Very good clairvoyance and psychometry. Attentive audience.—OLDHAM, Bartlam-place: On Saturday evening last, 150 persons sat down to tea, and our new banner was unfurled by our president, Mr. Britland, in very suitable terms. He was supported by Mr. C. Shaw and the committee, after which a very interesting entertainment was given by the Lyceumists, consisting of hymns, recitations, and dialogues. The banner has been painted by Messrs. J. Skerrick and Sons, of Bury, and is much admired, and gives entire satisfaction to all concerned. It is hoped the good feeling manifested by all those who have helped to raise the money to pay for the banner may ever remain, and the ladies especially connected with our Society are worthy of all praise for their kindness in working and aiding in such a labour of love; for in helping the cause of Spiritualism they are blessing themselves and others. On behalf of our committee we thank all for their noble efforts for good.—PRESTON, Central: The guides of Mr. Gibson gave grand addresses on 'Sun rays and light' and 'Salvation.' Clairvoyance and psychometry good.—SHAW: 26th, Miss Kershaw, of Rochdale, gave splendid clairvoyance to a very fair audience. 31st, Mrs. Beresford gave two very interesting addresses on 'Where have the world's heroes gone?' and 'Eternal love.' Good clairvoyance, all accurate, with several full names.—STALYBRIDGE: 31st, Miss Knight gave convincing clairvoyance and psychometry to large and appreciative meetings. Good after-circle, conducted by Mrs. Mellor and Mr. Attwood.—SOUTHPORT, Foresters' Hall: 31st, Afternoon and evening splendid addresses from Mrs. Stair, and impromptu poems on 'Charity,' 'Benevolence,' 'Eternal progression,' and 'Humility.'—SOUTHPORT, Hawkshead Hall: 31st, In the absence of Mr. R. C. Craven, through illness, Mr. O. Hemingway very ably took the morning service, and Mrs. Newton kindly gave an address and very good clairvoyance in the evening.—STOCKPORT: Mr. Rooke gave two most eloquent addresses in his usual style to appreciative audience.—TODMORDEN: 31st, Miss Sage again acted as a substitute, and gave two splendid lectures and good clairvoyance.—WARRINGTON: 31st, Mr. J. C. Macdonald. Afternoon, 'What must I do to be saved?' Evening, questions from the audience well answered. Clairvoyance.

MIDLAND AND EASTERN COUNTIES.

NORTHAMPTON: Mr. G. H. Bibbings gave a grand discourse on 'Man, past, present, and future,' which was thoroughly enjoyed by all those who were present. Pleased to say we have secured a large hall for his next visit.—BIRMINGHAM, Central Hall, Smethwick: 31st, Mr. Brian Hodgson, very kindly gave a most thoughtful and suggestive address, 'Spiritual lessons of childhood,' and made a very earnest appeal for 'non-resistance' in our spiritual work, and the more general observance of charity towards those who differed from us.—WISBECH: 31st, Mr. D. Ward gave a very interesting address from subject sent up from the audience to very good number present.

NORTHERN COUNTIES.

CROOK, Mechanics' Hall: Mrs. Naylor, of Middlesbrough, gave excellent addresses on 'What does Spiritualism prove?' and 'Is Spiritualism a necessary religion?' Both were much appreciated by large audiences. Mrs. Naylor's guides gave about 30 clairvoyant and psychometric delineations, most of them of a convincing character, all being recognised but one. Next Sunday's meetings will be held in the Market-place.—GATESHEAD, I.L.P. Hall: 31st, Night, we had a splendid time with Mr. Mansfield's guides; subject from the audience, 'Conscience, with a thousand tongues' and 'Withered Leaves.' The subjects were treated in a masterly manner, and enjoyed by the audience. We hope soon to have the pleasure of hearing them again. Good after-meeting by other mediums.—HEATON (Newcastle-on-Tyne), 3, Addison-road: July 31, Mrs. Young, of South Shields, gave an excellent address, afterwards a number of clairvoyant descriptions, the greater part being fully recognised.—SPENNYMOOR: 31st, Bro. R. Crawford gave two addresses in the Victoria Hall, 'Dare to be a Daniel' and 'Is the Bible connected with Spiritualism?'

WALES AND WESTERN.

PLYMOUTH: 27th, Mr. Sammels; 'Spiritualism as I know it,' much appreciated by all. 31st, Mr. Kenward; 'The fatherhood of God,' ably given. Mrs. Trueman gave clairvoyance on Wednesday.—CARDIFF, St. John's Hall: 27th, Our worthy vice-president, Mr. Fredk. Ward, in celebration of his sixtieth birthday, very generously gave a picnic to the Spiritualists of Cardiff and their children at his Llanishen farm. About a hundred attended, including Mrs. Ellen Green, of Manchester, and a most enjoyable time was spent. Mr. and Mrs. Ward and family were most assiduous in ministering to the pleasure of all, providing an ample and excellent *al fresco* repast. Subsequently, after a cordial vote of thanks and hearty recognition of Mr. Ward's uniform geniality and devotion to our Cause, a handsome walking stick, suitably engraved, was presented to him as a slight token of esteem from the Spiritualists of Cardiff. An interesting souvenir of the occasion is afforded by a capital photograph of the group, taken by Mr. E. G. Sadler. The service on Sunday last was conducted by Mr. E. Adams. Subject of address, 'The phenomena of the material and spiritual worlds: their lessons and uses.'—MERTHYR TYDFIL: 31st, Mr. Sadler, of Cardiff, very kindly assisted us by giving an appreciative address, which was followed by good clairvoyant descriptions from Mrs. Billingsley.

YORKSHIRE.

HUNSLET, Oriel Hall: July 31st, Mrs. Beanland's inspirers gave powerful lectures on 'Spiritualism, its nature and use' and 'There is no death.' Clairvoyance and psychometry a perfect treat. Large audience at night. Williamson Buildings; Mr. Oliffe's inspirers gave a splendid address on 'What cometh ye here for?' to the satisfaction of a moderate audience. Good psychometry.—LEEDS, 29, Back Adelphi-street: Good time with Mrs. Siddle's guides. NORMANTON: A nice day with our friend, Mrs. Russell, on 'Spiritualism, its needs and facts,' to a very intelligent audience. Clairvoyance very fine. A good number stayed to the after-circle. Clairvoyance by the guides of Mrs. Baker very good.—ROTHERHAM: Mr. Mason, of Sheffield, spoke on 'The religion of the savage,' and gave clairvoyance, very good. Mrs. Jenkins followed with clairvoyance in grand style, all recognised.—SHEFFIELD, Langsett-road: 31st, Our brother, Mr. Haywood, gave two intelligent lectures on 'Spiritual discernment' and 'Shall we know each other there?' in a remarkably interesting manner. Mr. Tozer gave clairvoyance.—SKIPTON: Mrs. Hoyle, of Halifax, gave very instructive addresses on 'Does death end all?' and 'Concerning spiritual gifts I would not have you ignorant.'—WAKEFIELD, Queen Street: Mr. W. Seekins' guides gave a splendid address on 'Life after death,' much appreciated by a moderate audience. Clairvoyance and psychometry good.—YORK: Mrs. Midgley, of West Vale, visited York on the 27th inst., when we had a good time with her inspirers. A few clairvoyant descriptions were given, after which Mrs. Midgley detailed some of her experiences, which quite interested the audience.

RECEIVED LATE.—Accrington, Argyle-street: 31st, Miss Chadwick, trance speaker and clairvoyant, of Ashton-under-Lyne, with us, and in the afternoon her guides gave a splendid address on 'Spirit, what is it?' She also named a baby; earthly name, George Edward, spiritual name, 'George,' described its spirit guide and the child's progress. At night her guides spoke on 'Is Spiritualism beneficial to humanity?' Clairvoyance splendid, everything accurate. After-circle well attended, conducted by Misses Case, Cross, and Hindle, all members. Miss Chadwick kindly gave her services, for which the committee and members thank her heartily, for help in our present trials.—Barry: 31st, Our meeting was conducted by Mr. W. Evans, who gave a good address on 'Spiritualism, its relation to primitive Christianity.' Highly appreciated by all present.—Camberwell, 33, Grove-lane, S.E.: 31st, A trance address on 'The old covenant' was given by Mrs. Holgate, and an account of his experiences was given by one of our members. Several controls manifested at the after-circle, and good clairvoyance was given.—Gateshead, St. Cuthbert's Hall: A very interesting paper was read by a well-known local gentleman, giving his experiences of how he became a Spiritualist, to a very attentive audience. We hope to have him again soon.—Oldham, Mumps: 31st, Mr. Pickthall, inspirational speaker, of Stockport, gave excellent addresses in a masterly manner.—Stratford, Martin-street Hall: 31st, Mr. Clegg spoke very ably on 'Man, know thyself!' to live up to natural laws, and to make our environments sound, physically and mentally. Mrs. Clegg's guides also spoke a few words on the same subject, advocating Spiritualists to speak out the truth of Spiritualism.—Barnsley, George-yard: A good time with the guide of Mrs. G. Roberts, subject, 'The immortality of the soul,' well appreciated by all. Good clairvoyance. A good after-circle to a large audience.—Hunslet, Goodman-terrace: Our speaker gave good addresses on 'Spiritualism' and 'Emancipation.' Good psychometry.—Mexboro': Mr. A. Tyas gave a very interesting address on 'The reformation of the future.'

An Open Letter to Christian opponents of Spiritualism, to Rev. Fleming and Mr. Waldron and the public generally, by E. W. Wallis. This letter has been printed as a four-page tract, and can be had from this office, price 1s. per 100; 3s. 6d. for 500; 6s. 6d. for 1,000, carriage free.

Resurrexi.

BY INSPIRATION OF EDGAR A. POE—MISS LIZZIE DOTENS INTERMEDIARY

From the throne of Life Eternal,
From the home of love supernal,
Where the angel feet make music over all the starry floor—
Mortals, I have come to meet you,
Come with words of peace to greet you,
And to tell you of the glory that is mine forevermore.

Once before I found a mortal
Waiting at the heavenly portal—
Waiting but to catch some echo from that ever-opening door;
Then I seized his quickened being,
And, through all his inward seeing,
Caused my burning inspiration in a fiery flood to pour!

Now I come more meekly human,
And the weak lips of a woman
Touch with fire from off the altar; not with burning as of yore,
But in holy love descending,
With her chastened being blending,
I would fill your souls with music from the bright celestial shore.

As one heart yearns for another,
As a child turns to its mother,
From the golden gates of glory turn I to the earth once more.
Where I drained the cup of sadness,
Where my soul was stung to madness,
And life's bitter, burning billows swept my burdened being o'er.

Here the harpies and the ravens—
Human vampires, sordid cravens—
Preyed upon my soul and substance till I writhed in anguish sore;
Life and I then seemed mismated,
For I felt accursed and fated,
Life a restless, wrathful spirit, wandering on the Stygian shore.

Tortured by a nameless yearning,
Like a frost-fire, freezing, burning,
Did the purple, pulsing life-tide through its fevered channels pour,
Till the golden bowl—Life's token—
Into shining shards was broken,
And my chained and chafing spirit leaped from out its prison door.

But while living, striving, dying,
Never did my soul cease crying,
'Ye who guide the Fates and Furies, give, O! give me, I implore,
From the myriad hosts of nations,
From the countless constellations,
One pure spirit that can love me—one that I, too, can adore!'

Through this fervent aspiration
Found my fainting soul salvation,
For from out its blackened fire-crypts did my quickened spirit soar;
And my beautiful ideal—
Not too saintly to be real—
Burst more brightly on my vision than the loved and lost Lenore.

'Mid the surging seas she found me,
With the billows breaking round me,
And my saddened, sinking spirit in her arms of love upbore;
Like a lone one, weak and weary,
Wandering in the midnight dreary,
On her sinless, saintly bosom, brought me to the heavenly shore.

Like the breath of blossoms blending,
Like the prayers of saints ascending,
Like the rainbow's seven-hued glory, blend our souls forevermore:
Earthly love and lust enslaved me,
But divinest love hath saved me,
And I know now, first and only, how to love and to adore.

O, my mortal friends and brothers!
We are each and all another's,
And the soul that gives most freely from its treasure hath the more;
Would you lose your life, you find it,
And in giving love, you bind it,
Like an amulet of safety, to your heart forevermore.

G. ST. JOHN DAY,
ELECTRICIAN, OLDHAM
Batteries, Bells, Telephones, Lighting, Motors, Cycle Lamps.
Depôt for Electric and Magnetic Appliances. [572

MAGNETISM IS LIFE.
PROF. J. R. DE ROSS, Mesmerist and Magnetic Healer,
Cures Fits, Deafness, Rheumatism, Paralysis, etc., by Magnetic Treatment. See Original Unsolicited Testimonials for Cancer, Rheumatism, etc. 5, LILY-ST., LOWER BROUGHTON, MANCHESTER.
BY APPOINTMENT ONLY. [572

THE General Epistle of Dr. James M. Peebles to anti-Spiritualists—parsons and others—which appeared in these columns recently, can now be had as a four-page leaflet. It is admirably adapted for distribution among Christians who oppose us. We will supply them at 1s. per 100, post-free; 3s. 6d. for 500, post-free: 5s. 6d. per 1,000, carriage extra; or 6s. 6d. per thousand, carriage paid.

Prospective Arrangements.

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

ASHTON Spiritualist Society will Open their New Hall on Saturday, August 6th. A Procession will leave the Old Room, Church-street, at 3 p.m., and proceed to the New Hall, Burlington-street. Sandwich Tea, at 4-30, tickets 1s. All friends invited. 560

BACUP. Princess-street.—Lyceum Flower Service, to be held on Aug. 7, J. H. Jackson, speaker. Flowers and Plants thankfully received. 560

BLACKPOOL SPIRITUAL CHURCH. Albert Road. — A Grand Scenic Bazaar representing Jericho will be held on Thursday, Friday, and Saturday, Sept 29, 30, and October 1, 1898. Donations of money or goods will be thankfully received by Mr. Musgrove, Miller-street, South Shore, Secretary; or Mr. Coupe, 60, Regent-road, Treasurer, or any of the Committee.—W. HOWARTH, Cor. Sec. 567

BRADFORD. Spicer-street. – A surprise Tea and Entertainment on Saturday, August 6, under entire management of ladies. Tea on tables at 4-30. Tickets, 6d. each. 560

GATESHEAD. St. Cuthbert's Hall, Bensham.—Sunday, Aug. 7, Mrs. Robson, of North Shields, a short address, followed by clairvoyance and psychometry. All are welcome. 560

GATESHEAD. Eden Progressive Spiritual Society, I.L.P. Hall, back of Westbourne Avenue and Vernon Parade.—August 7, Mrs. Moore, of Gateshead, will occupy our platform and give clairvoyance and psychometry at 6.30. August 10, Open Circle at 7-30. August 14, Mr. Dowell Todd, of Sunderland. 560

LANCASHIRE LYCEUM DEMONSTRATION. — The next meeting of delegates will be held at the Temperance Hall, Hilton-street, Higher Broughton, Manchester, on Saturday, August 13, 1898. Tea at 4-30 (6d. each); meeting afterwards. Business: Election of Treasurer and Secretary; What place to hold next year's Demonstration; Balance Sheet; and other important business. It is essential that every delegate should attend this meeting. A Concert will be given by the Broughton Lyceum. Admission: adults, 2d.; children, 1d. Friends and Lyceumists cordially invited to make it a successful gathering, it being our first visit to Higher Broughton.—*J. B. Longstaff*, Hon. Sec., 28, Caton-street, Moss Side, Manchester.

LEEDS. Psychological Hall.—Mr. Bibbings having Sunday next, August 7, open, owing to a Society having planned two speakers for that day, we shall again have the pleasure of a visit from Mr. Bibbings at 2-30 and 6-30. Also on Monday night, written questions from the audience. Don't forget! Mr. Bibbings at Psycho. on Sunday and Monday. 560

LIVERPOOL. Spiritual Evidence Society, Phœnix Hall, 64, Low Hill.—Sunday, at 3 o'clock, Lyceum. Wednesday, at 8, Mr. W. J. Rae. 561

LIVERPOOL. Daulby Hall.—Next Sunday, at 6-30, Mr. S. S. Chiswell will deliver a valedictory address previous to his departure for Canada and the United States. 560

LONDON (Peckham), 81, Talfourd-road.—Monday, Seance at 8, Mrs. Coleman. 563

MISS H. ROBINSON, 79, Lee-street, Oldham, is now at liberty to conduct week-night Circles in Oldham and surrounding districts.

MR. DAVID ANDERSON, of Glasgow, will be in Ireland from July 23 to August 8. Address c/o Mr. James Duff, Old Dublin-road, Lisburn. 558

MR. R. HUGHES, Speaker, Psychometrist, etc., has a few dates open in '98, and is also booking a limited number in '99, Sundays only. (Card for reply.)—Address 16, Wally-street, Higher Broughton, Manchester. 561

MRS. SELLERS, Clairvoyant and Speaker, has removed to 37, Mitchell-street, Oldham. Open dates for 1899. 560

MR. J. ALLEN, Clairvoyant and Medical Psychometrist, 7, Hulme's-road, Stockport-road, Donton, is now at liberty to conduct week-night, public, or private circles, in Denton and surrounding districts.

NELSON. Pendle-street.—Will all mediums who will come for 5s. and expenses kindly correspond with Mrs. Brown, 23, Lee-street, Barrowford? 560

NEWCASTLE-ON-TYNE. 3, Addison-road, Heaton.—Aug. 7, A. G. Shepherd, of Sunderland; 14th, Mr. Shadforth, at 6-30. 560

NEWCASTLE-ON-TYNE. Northumberland Hall.—Sunday, Aug. 7, at 6-30, and Monday, Aug. 8, at 7-30, Special Lyceum Services. All invited to come. August 14, Mr. Griffen Hodson. 560

NORTH-EAST LANCASHIRE LYCEUM DISTRICT COUNCIL.—The next Quarterly Council Meeting will be held at Hammerton-street, Burnley, on Saturday, Aug. 27, 1898, according to the Constitution, Article 6. Business: Notices of motions relating to business should be forwarded to Secretary not later than 7th of Aug. All reports and returns to be made up to and including August 14, and forwarded during the following week.—THOS. WILKINSON, hon. sec., North Cross Cottages, Clitheroe.

SALFORD.—Sunday, 7th, Mrs. Ellen Green. Wednesday, 8-15. Sunday, 3, usual circle. 560

STRATFORD (London). Martin-street Hall.—Next Sunday, Aug. 7, Mr. W. A. Renfree will take the meeting. Monday, Aug. 8, Lyceum Children's Outing to Southend, free. Adults, fare 2s. 6d.; Children of friends, 1s. 9d., including tea. We offer all friends a hearty welcome. Developing Circle, Friday, 8-30 p.m. 560

TO SECRETARIES.—Mr. Isaac Pickthall, Trance Speaker, 14, Heathland Terrace, Cale Green, Stockport, has the following dates open for 1898: Sept. 4, Oct. 16, Dec. 11. Also booking Sundays for 1899. Old and new societies invited. 561

WILL FRIENDS please note that Mrs. J. Margerison, formerly of Accrington and Houghton, has removed to Pleasant View, Walton-le-Dale, near Preston?

Will MEDIUMS having November 13, 1898, open, correspond with J. Bramhall, the Avenue, Hadfield, also dates for 1899. State fees. 560

CLITHEROE. Old School Church Brow.—Lyceum and Society Picnics can have use of above hall on reasonable terms. Hot water and teas provided with due notice. Good floor. New piano. Address, Thos. Wilkinson, North Cross Cottages, Clitheroe. 565

All Excursionists to Southport are invited to call for their Meals at the 'Avenue' Dining Rooms, 33, Scarisbrick Avenue, where Choirs, Schools, or Lyceum Parties, and others, will find every attention paid to their creature wants, at most reasonable prices. Inquiries by post receive prompt attention. Mrs. Evans, Proprietress. 563

WANTED, FOR SALE, SITUATIONS, ETC.

JOINER (small), established 20 years, wants joinering repair. Dry-rot speciality. Apply, TWO WORLDS office. 572

CROASDALE'S PERSONALLY CONDUCTED TOURS TO DUBLIN, LAKES OF KILLARNEY, KENMARE, GLENGARIFF, CORK, AND QUEENSTOWN for five or eight days, short sea passage, daylight service, August 20 and 27. Good Hotels and three meals a day. Our aim is to give every satisfaction to all that join our tour. Mr. Croasdale has been personally conducting parties to all parts of England, Ireland, and Wales for fifteen years, and is, therefore, experienced in the work. Also Conducted Tours to BELFAST, LARNE, PORTRUSH, & GIANTS' CAUSEWAY every FRIDAY and SATURDAY, for six days, for 55s. Good Hotel, three meals a day, and excursions included.—For Bills and Tickets apply to the Conductor, 43, Melbourne-street, Stalybridge. National Telephone, 189. Please mention the TWO WORLDS when writing for Bills or Tickets. 562

Phrenology, Physiognomy, Chirognomy & Chiromancy.

HEADS, HANDS, AND PHOTOS;
Your Character, Ability, and Prospects from these.

JOHN C. MACDONALD,

Inspirational and Normal Lecturer, Clairvoyant, and Exponent of Mental Science in all its branches, is open to Lecture on

SPIRITUAL, MENTAL, AND SOCIAL SCIENCE, including THE TEMPERANCE QUESTION

In all parts of the country on week nights. Book dates early, and save disappointment. Terms moderate, for which write

61, CROMWELL ROAD, PATRICROFT, NR. MANCHESTER

CONSULTATIONS BY APPOINTMENT.

W. J. LEEDER,

Magnetic Healer,
Medical Botanist and Psychometrist,

will consider any case of suffering

FREE OF CHARGE.

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

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

Belgrave Avenue, Leicester.

DEAR SIR,—I am very pleased to tell you that my leg and foot—which has been afflicted with chronic ulceration for several years—is very much better, and appears to be well on the road to recovery. Thanking you for treatment, I remain, yours respectfully, S. G.

Originals of testimonials can be seen if desired.

Personal consultations and advice daily from 2 to 8.

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

6, Charnley Grove, Charnley Road, Blackpool.

Mr. & Mrs. BURCHELL,

☞ *'The Yorkshire Healers.'*

We try to give satisfaction to all requiring our assistance on health.

We have received this day the following undermentioned testimonials, which must convince the most sceptical of the Wonderful Virtues of BURCHELL'S GOLDEN REMEDIES. They are not 'Cure-alls,' but for the various complaints they are intended for will be found, as we affirm,

REAL GOLDEN REMEDIES!

Will You prove them for yourselves?

WILL YOU TRY THEM? It will cost you but a stamp, as we offer A FREE SAMPLE BOX to anyone who will send a stamped addressed envelope for the same. If we had not every confidence in them we should not make this bold offer!!

Try BURCHELL'S
SAFE HERBAL AND MAGNETIC REMEDIES

FOR THE TREATMENT OF DISEASE.

We call Special Attention to the following

Six Golden Remedies,

which by one trial will speak for themselves

Burchell's Special Stomach and Liver Pills
Burchell's Wonderful Tic and Nerve Pills
Burchell's Special Indigestion Pills
Burchell's Special Cough and Bronchitis Pills
Burchell's Special Diuretic and Gravel Pills
Burchell's Special Female Pills

Sold in Boxes, 1/- Post free, 1/1. Three Boxes, post free, 3/- Six Boxes, post free, for 5/-, forming a useful Medicine Chest for any home.

For full particulars see our advertisement inside back cover.

From this day's Testimonials—

Rose Cottage, Mirfield, May 18, 1898.

Dear Madam,—Will you please send two boxes of Nerve Pills, as my mother wants some more? She is sure that the last did her a great deal of good. Yours truly, J. R. PARRY.

230, Bramall Lane, Sheffield, May 18, 1898.

Dear Madam,—Please find P.O. for 1s. 1d. Will you send me one box of pills for asthma and bronchitis? The other box you sent me, I am glad to say, has done me a great deal of good, as I have been for years a sufferer from bronchitis and asthma. Yours truly, P. GILMORE.

Hamilton Street, Stalybridge, May 18, 1898.

Dear Mr. and Mrs. Burchell,—Please find enclosed P.O. for 5s. I see by the Two WORLDS that you send six boxes of pills for 5s. please send the Stomach and Liver, Cough, and Diuretic. We received the others all right. H. ROTHWELL.

Newton Hill, nr. Wakefield, May 18, 1898.

Dear Madam,—I am sure I feel a lot better; I can sleep better and eat better. I am thankful for the medicine you have given me, for I think I should have died if I had not come to you. Will you please send on another supply, also a bottle of Pain Killer for my neck, as it is taking all the swelling down? I beg to remain, yours, E. GREEN.

Mauchline, Ayrshire.

Dear Friend,—Your very kind letter received to-day, and astonishment is so faint a description of the feelings it produced. Your knowledge of me is as true as it could possibly be, supposing you had lived always beside me. After reading the letter over several times I felt as if you must have been told something of me; but how could you? Will you please send on the Nerve Pills as soon is convenient, as I want some for a friend? Yours, MRS. C.

NOTE THE ADDRESS

65, Girlington Road, BRADFORD.

PLATFORM GUIDE.

SOCIETIES AFFILIATED WITH THE NATIONAL FEDERATION.

Secretary: W Harrison, 37, North street, Burnley

Accrington—Argyle street, Lyceum, 10 30; 2 30 & 6 circle at 8
26, China st., Lyceum 10 30; 2 30, 6, circle at 8
Ashton—Church st. (off Warrington st.), 2 30, 6 30 J Gibson. Tues. 7 30, Mrs Cropper
Ashington—Spiritual Temple, 5,
Barrow-in-Furness—Psychological Hall, Dalkeith st Lyceum 10; 11 and 6 30, Tues. 7 30
Barry Dock—Atlantic Hall, 24 Dock View road 6 30 Tues. 8, members' circle
Belper—Jubilee Hall, Lyceum 10, 2; 10 30, 6 30, J Farnsworth
Birmingham—Masonic Hall, New st., Union, Class 10 45; 11, 6 30,
Bloomsbury: Lyceum 11; 3, 6 30
Smethwick: Central Hall, Cape Hill (opp. Windmill lane), Lyceum 2 30; 11, 6 30, J W Mahoney
Blackburn—Old Grammar School, Freckleton street Lyc. 9; circle 11; 2 30, 6 30,
Blackpool—Spiritual Church, Albert road, Lyceum 9 30; public circle 11; 2 30, 6 30, Mrs G Fletcher
Bootle, Liverpool—Masonic Hall, Lyceum 11; 2 30, 6 30. Mon. 8. Tues. 8, Seance
Bolton—Bradford st., Lyceum 9 30; 2 45 and 6 3 0, Miss Smith
Burnley—Hammerton st., Lyceum 9 30; 2 30 and 6, C A Holmes
North st, Lyceum, 9 30; 2 30 & 6, Hanson G Hey Tues. 7 45, public circle Wed, 7 30, member's circle
Guy st., 2 45, 6 30, Mon. at 8, Thurs. 8, Locals
Bury—Spiritual Hall, Georgiana st., Lyceum 10; 2 30, 6, W Johnson. Wed. 7 30 public circle
Cardiff—St John's Hall, St John's sq., Lyceum 2 45; 11, 6 30
Carlisle—Temperance Hall, Caldew Gate, 6 30
Clitheroe—Old School Church Brow, Lyceum 9 45; 2 30, 6, Miss F A Barlow. Mon. public circle, 7 45. Thurs. mems. 7 45.
Colne—Cloth Hall, Lyceum 10; 2 30, 6 30, Mr Murray
Darwen—Church Bank st., Lyceum 9 30 and 1 45; members' circle 11; 3, 6 30, F Hepworth; circle at 8, and on Wed. 8
Derby—1a Normanton rd., Lyceum 10 30; 2 30, 6 30, Mr Markiew Mon. 7 30. Wed. 7 30
Glasgow—Assembly Rooms, 136, Bath-st., 11 30, 6 30
Great Harwood—Britannia st., 2 30 and 6
Heywood—Temple, William st., Lyceum 10; 2 30 and 6, Tues. 7 30,
Huddersfield—Brook st., Lyceum 10; 2 30 and 6 30, R C Craven
Hyde—Mount st., Travis st., Lyceum 10; 2 30, 6 30, Mrs Mort. Mon., 7 30
Lancaster—Athenæum, St Leonard's Gates, 2 30 and 6 30
Leicester—Liberal Club, Town Hall sq., 11 and 6 30, Mon. 8, public circle
Queen st, Lyceum 10 30; 2 45, 6 30, Tues. Thurs. 8
Liverpool—Daulby Hall, Daulby st., 11 Children's Lyceum; 3, 6 30. Mon. 8, members' circle. Thurs. 8, public circle
London—Camberwell New Rd—Surrey Masonic Hall, 11, public circle; 3, Lyceum; 6, Lending Library; 6 30, E Long's guide 'Tim,' on 'Purgatory, and the way out.' *Two Worlds* and S.N.F. Hymn Books on sale. 8, members' circle Sat., 12, South rd, 8 30 circle membs & associates
Battersea Park Rd—Henley st, at 8; 7, Friends special tea, 6d. Thurs. 8, seance. Sat. 8, members social. Park at Old Band Stand, 3 30
Westbourne Grove.—26, Hereford-road, Monday and Thursday at 8 for 8-30
Brixton—8 Mayall road, 11 open circle; 7, Mr Dale. Tues. and Thurs. 8, circles
Canning Town—Temperance Rooms, 2 Ford's Park rd, Trinity st, Lyceum 11; 7, Tues. 8, *T. W.* on sale
Canning Town—Co-op. Hall Braemar rd. 11 30, discussion; 3, Lyceum; 7. Mon. (public), at 8. Tues., members. T W on sale
Stratford—Workman's Hall, West Ham lane, E. Lyceum 11; 7, Thurs. 8 15
Forest Gate—Liberal Hall. Sun., Inquiry 10 30; 11, Lyceum 3; 7, Tues. 8, Thurs. 8, circles at 19, Oakhurst rd
Longton—Post Office Buildgs, 2 30, 6 30, after-circle, 8, Mon. 7 45. Thurs. 7 45, choir
Macclesfield—Cumberland street, Lyceum 10 30; at 3 and 6 30, T Olman Todd
Manchester—Ardwick—Temperance Hall, Tipping street, Lyceum 10 30; 2 45, 6 30, 8 30, members' circle. Wed. 8. Fri. 8, members
Moss Lane East—Princess Hall (Bradshaw-st. Car terminus), 10 45, 6 30. Thurs. 8. August 4 and 8, Mrs Peters
Harpurhey—Collyhurst st., Oldham rd., Lyceum, 10; 3, 6 30 Wed. 8, Miss Cotterill
Patricroft—New-lane, Winton, 3, 6 30, Mr Adams Tues. 8, Miss Knight. Thurs. 8, mems' circle.
Pendleton—Cobden st., Lyceum, 10 30 only. 2 45 6 30 Mon and Thurs at 8, developing circle
Salford—Co-op. Stores, Chapel st., Lyceum 10 30 2 30, 6 30, Mrs E Green. Wed. 8 15, circle,
Merthyr—Central Hall, 11; 2 30 & 8,
Mexborough—Lees Arcade, Lyceum 10; 2 30, 6, Mr C Shaw. Mon. at 7 30
Millom—Lyceum 2; 6. Circle 7 30. Wed. 7, meeting
Nelson—Bradley Fold, Lyc. 10; 2 30, 6, Tues. 7 30. Sat. 7 30. Wed. 7 30, Members' circle
Pendle st., 2 30, 6, Tues. 7 30, Sat. 7 30
Newcastle-on-Tyne—Northumberland Hall, Lyceum 2 30; 10 45, 6 30, Special Lyceum Services. Mon. 7 30. Aug. 14, Griffin Hodson. *See Prospectives*
Nottingham—Cobden Hall, Peachy st., 10 30, 6 30. Gladstone Hall, Lyc. 2 30; 10 45, 6 30
Oldham—Coronation st., Mumps, 3 and 6 30. Mon. 3, mother's meeting. Tues. 7 45, public circle
Parkgate—Temple, Ashwood rd. Lyceum 10 30 2 30, 6, W Rooke; 8, circle. Wed. 8, circle
Plymouth—Oddfellows' Hall, Morley st. Lyceum at 10 45, and 6 30, Mr J Evans. Clairvoyance by Wed. 7 30, J Evans. Fri. 7-45 M I Class
Rawtenstall—Lyceum 10 30; 2 30, 6, Miss E Barlow
Rishton—2 30 and 6, Mrs Bullen
Rotherham—Boro' Temperance Band Room. Lyceum 2; 3 & 6 30, W C Mason. Monday, 8 Wed. 8, public circle.
Royton—Hall, Union st, Lyceum 10; 3, 6, Mrs Hyde and on Wed. 8
Shaw—Broadbelt's Rooms, 3, 6 30, Miss Halkyard Tues. 8
Sheffield—Langsett road, Lyceum, 10 and 2; at 11 public circle; 3, 7, Jos Armitage Mon. 8
Slaithwaite—Laith lane, 2 30, 6, Mrs France
Southport—Forestors' Hall, 6 30, Geo Featherstone. Wed. 8, Phenomena
Hawkshead Hall, 10 45 and 6 30, Mrs Peters. Wed. 7 30
Spennymoor—Victoria Hall, 2 and 6. Thurs. 7 30
Stalybridge—Lyceum, 10 30; 3, 6 30, Mr Kay Wed. 7 30,
Stockport—Hall, Wellington rd., near Heaton lane, Lyceum 9 30; 2 30 and 6 30, J Swindlehurst and on Mon. at 7 30
Sunderland—27 Ann street, 6 30. Daily 8
Walsall—Central Hall, Lyceum 10, 2 30; 11, 6 30 J C Macdonald
Warrington—Temperance Hall, Academy st., 3 and 6 30, Mrs Porter, and on Mon. at 7 45
Wisbech—Lecture Room, Public Hall, 6 45, D Ward

* YORKSHIRE UNION SOCIETIES.

*Societies marked thus * are also affiliated with the National Federation.*

Hon. Sec.: J Jackson, 1 Crow Tree lane, Daisy Hill Bradford

Adwalton—At 2 30 and 6, Mrs Nicholson
**Armley (near Leeds)*—Theaker lane, Lyceum 10 30; 2 30, 6 30, J Foulds. Mon. 7 30, circle
**Barnsley*—Cook's Buildings, Wellington st., 10 30, Lyceum; 2 30, 6, Mr Tyas. Wed. & Sat. 8
Batley—Wellington street Lyceum, at 10 and 1 45; 2 30, 6, J Baldwin. Monday 7 30
**Batley Carr*—Town street, Lyceum, 10 30, 2 30; 6, Mrs Brook. Monday, Mothers at 3
Birstall—Railway ter. 2 30, 6, Mrs Clough. Tues. 7 30, public circles
**Bradford*—Boynton st., West Bowling—Circle at 11; 2 30, 6, Mrs Webster. Thurs. 7 45
Tong st—Dudley Hill, 10 30 public circle; 2 30 & 6, Miss Hall. Mon. 7 30.
Milton Hall, 32 Rebecca st., City rd., Lyceum 10, 2 30, 6,
Otley rd. Lyceum, 10 30; 2 30, 6 30, J T Todd
Spicer st., Little Horton ln, 2 30, 6, Mrs Smithson
St. James' Church, Lower Ernest st., Lyceum 10 and 2; circle 3; 6, G Lewis. Wed. 7 45
**Brighouse*—Martin st. Lyc. 10; 2 30, 6, J Parker
Cleckheaton—Walker st. Lyceum, 10; 2 45 and 6, Mrs Gregg. Mon. in old room, at 7 30 Thurs 7 30, public meeting Cleckheaton (No. 2)
**Dewsbury*—Bond st. Lyceum 10 and 1 45, 3 and 6 Mrs Crossley. Thurs. 7 30
Elland—Newcombe street. Lyceum 10; 2 30, 6, Mrs Waterhouse
Halifax—Winding rd, 10 30; 2 30, 6, Mr and Mrs Marshall. Mon. 7 30
Raven st, Queen's rd, 2 30, 6 30, Mrs Berry
Huddersfield—St. Peter st. Rooms. Lyceum 10; 2 30 and 6 30, W Smithson
Hull—Granville Hall, Silvester st., Lyceum 10; 2 30, 6 30, Wed. 7 30. Thurs. 7 30, members' circle
**Keighley*—Heber street Spiritual Temple, 10 45, 6, service of song. Mon. 7 30
**Leeds*—Psychological Hall, Lyceum 10; 2 30, 6 30 8 15, circle. Mon. 2 30 J H Bibbings Tues. 8, mems. circle. Sat 8 circle
Liversedge—Carr street, 10, Little Town; Lyceum; at 2 30 and 6, Mrs Thornton
Morley—2 30,, 6 30, C Frith. Mon. 2 30. Tues. 7 30
Normanton—Queen st., 2 30, 6, Mr Wedgewood; cir 8 Tues. developing at 7 30.
Ossett—Queen st. Lyceum 10; 2 30, 6, service of song
Rothwell—Lyceum, 10; 2 30 and 6, Mrs Harrison Sat. 8
**Sheffield*—Attercliffe, Vestry Hall, 2 30 and 6, After-circle at 8
*Hollis Hall, Bridge street. circle 11; 3, 7, Mr Mason Mon. 7 30
Shipley—Market Buildings, Teal Court, 2 30, 6, Mrs Bolland
Skipton—Temperance Hall, 2 30, 6, E Hoskyn
**Sowerby Bridge*—Hollins lane. Lyceum 10 and 2; 2 30, 6, W Johnson
West Vale—Green ln., 6 Wed. 7 30
Windhill—2 30 and 6, Mrs Kendal
Yeadon—Town Side. Lyceum 10; 2 30 and 6, Miss Hunter Mon. 8 members' circle

NON-AFFILIATED SOCIETIES.

Accrington—St James st, Lyceum 10 30; 2 30, 6 circle at 8. Wed. 7 30, mems.
Bacup—Princess street, Lyceum, 10; 2 30, 6 30, Lyceum Flower Service, J H Jackson
Barnsley—George Yard Mission Room, 2 30 and 6 Mon. and Wed, 8, circles
Barnoldswick—Spiritual Hall, Lyceum 10; 2 30, 6,
Birmingham—Dixon road Board School, 6 30 p.m. Camden St. Board School, at 6 30,
Bishop Auckland—Temp. Hall, Gurney Villa, 2 & 6
Blackburn—15 New Market street, W., Northgate. Lyceum 10; services at 2 30, 6 30. Circle, 8. Mon. 7 30, members. Wed. 7, public circle
Bradford—Bowling, Harker st., 10 30, circle; 2 30, 6 Mon. 2 30, 6 30. Wed. 7 30
Walton street, Hall lane, Public circle 10 30; 2 30, 6, Mrs Croney. Mon. 7 30
Temperance Hall, Lyceum 10 30; circle 10 45; 2 30 and 6 30, Mesdames Kellett, Holdsworth, Farrar, and Mr Hatton. Wed 7 45, circle
Cambois—Spiritual Evidence, 2, 5 30
Cardiff—18 Charles street. Sun. 7 p.m. Mon. 8
Castleton—Heywood rd, *2 30* and *6*, Mr Duffy, Tues. *7 30*, Mrs Butterworth, Wed. 7 45 circle
Crook—Mechanics' Hall, 2 30 and 6
Dearnley—Spiritual Temple, 2 30 and 6
Derby—Webster's Buildings, Traffic st., 2 30, 6 30 Mon. 7 30.
Dukinfield—Astley st., 2 30 and 6 30, Mrs Hyslop Mon. and Thurs. 7 30, circles
Dundee, N.B.—Gilfillan Hall, Wed. 8, room 3
Exeter—Friars' Hall, Friars' Walk. Service 6-45. Wed. 8, members' circle
Felling—Hall, Charlton row. 2 30, 6 (see prospectives
Foleshill—Edgwick, 10 30, 6 30. Mon. 8
Gateshead—Cuthbert's Hall, Bensham. Sun. 6 30 Mr. Robson Weds. 7 30. (see Prospectives, 47, Kingsboro' terrace.—6 30, Thurs. 7 45 I.L.P. Hall, 6 30, Mrs Moore
22, Redheugh rd.—Circle, Sunday, 6 30, Tues. 7 30 Thurs. 7 30
Heckmondwike—Thomas st., Lyceum, 10; 2 30 and 6. *Bethel Lodge*, Tues., Sat., 7 45
Heywood—Adelaide st., 2 30 and 6,
Hollinwood—Factory Fold, Lyceum 10 30; Mrs Eyles
Hadfield—Salisbury street, off Station rd. at 3 and 6.
Huddersfield—Quarmby, *2 30, 6*
Hunslet—Oriel Hall, Top of Joseph st., 2 30, 6, Tues. and Sat. 8, public circles
Goodman terrace—2 30 and 6, Miss A Kilburn; Tues Thurs and Sat. at 7 30
3, Bottom of Joseph street—2 30 and 6 30. Mon. 2 30 and 7 30; Tues. Wed. Thurs. and Sat. 7 30
Williamson Buildings—2 30 and 6, Mrs Eastwood Mon. 7 30, Mrs Beecroft. Wed. and Sat. at 7 30
Leigh—Newton st., 2 30 and 6 15, Wed. 7 45, circle
Leicester—Crafton st, 11, 6 30, Wed. 8 circle
Leeds—Progressive Hall, 16, Castle st., 2 30 & 6 30, Mon. 7 45. Thurs. & Sat. 7 30, public circles
28, Back Adelphi st., circle 10 30; 2 45 & 6 30, Mrs Crossley. Mon. 2 30 & 7 45. Thurs. and Sat. circles, 7 45
Liverpool—Phœnix Hall, Low Hill, Lyceum 3. Wed. at 8, W J Rae 'Mental Science.'
Lintz Colliery—98, Cinder Oven Row, at 6. Tues and Thurs. at 7
London—277 Battersea Park rd, 11 and 7. Wed. 8 circle (see Prospectives).
Bow—193, Bow road, 7, Mr & Mrs Weedemeyer Tues. and Fri. 7 30. Wed. 7 30, public circles
Brompton (West)—4, Merrington rd., Wed. 7 30 A Peters
Camberwell—33 Grove lane, at 7
102, Camberwell road, at 7, Wed. 7, healing; 8, circle
Canning Town—116, Barking road, Miss Marsh Tues. 7 30. Thurs. 7 30,
Lower Edmonton—2, The Crescent. 11; 7 memb's meeting. Sat. 7, Bldng. Committee; 'Orlando
Hackney—Manor Rooms, Kenmuire rd., Mare st., at 6 45. Wednesday 8, members' circle at 155, Richmond rd. at 8. Open-air, Victoria Park, at 11 30; Helpers wanted. Papers and Hymn Books on sale.
Islington—Wellington Hall, Upper street, at 7, Thurs, 8, members, Mrs Brenchley. T W on sale
Kentish Town—85, Fortess road, N.W. 7. Mrs Spring, psychometry. Mon., Thurs. 8. Wed.
Manor Park—Temperance Hall, 7
Marylebone—Cavendish Rooms, 51, Mortimerst W. 7, J J Morse
Marble Arch, 5, Seymour Place, W.—Mon. and Thurs., seances 8
North London—14, Strond Green rd, Lyceum in the Park 11 15, till further notice. Spiritual service, 7. Tues. 8. Wed. 8, mems. Finsbury Park Open-air, Sunday, 11 30
283 Ladbrooke grove. Seance, Mon. and Thurs. 8 for 8 30. Sun. 11, clairvoyance
41 Salway rd.—11 a m. class, Spiritualists invited Wed. Thurs. open meeting at 8
Shepherds Bush—73, Becklow road, 6 30, next Sun only, Mr Bullen. *T.W.* on sale.
Stratford—Martin street Hall, Lyceum 11; 7. Thurs. at 41, Salway road
Manchester—Bradford: Hinckley street, Thurs. 8 public circle, Mrs Beresford. Sun. circle 6 30, after-circle, 8 15
Cheetham—Ash Lodge Halliwell lane, Lyceum 10 30; 2 30, 6 30. Mon. 8, Thurs. 8
Eccles—Conservative Club, 2 45, 6 30, Wed. 7 45,
Higher Broughton—Hilton st., Lyceum, 10 30; 2 30 6 30, open-air service Tues. 8 15, members' circle. Thurs 8, Madame Henry
Hulme—Corner of Junction st., Lyceum, *10 30*; *3* and 6 30, Mrs Eastwood; 8 15, circle. Mon. 8, Closed. Wed. 8, mem. Thurs, 8, clairvoyance and psychometry
Openshaw—Granville Hall, George st. Lyceum 2 30; *10 30*, 6 30, Mrs Brown. Thurs. 8, Mrs Greenlees
Longsight—West Gorton, 24 Grey st., Lyceum open sessions, 10 30, 2 30, 6 30. Tues. & Thurs. 8 15.
South Salford—4, West Craven st., Regent rd., 6, 8, circle. Wed. and Thurs. 8
Middlesborough—Newport Crescent, Lyceum, 10 30 and 2; *3* and 6 30
Progressive Church, Boundary rd., 2 30 and 6 30
Milnrow—Over the Store, Dale st., *3* and 6 30, Mon. developing circle, 8 prompt
Middleton—Co-op. Hall, 3 and 6, Miss Stansfield
Monkwearmouth—Hall, Roker avenue, 6 30
Morecambe—Moss lane, off Queen's sq., *2 30* and 6 30 Mon. 7 30
West End—Liberal Club, Clarendon rd, 6 30
Nelson—Albert Hall, *2 30* and 6. Wed. 7 30, circle
Newcastle-on-Tyne—Heaton and Byker Institute, 3 Addison rd, 6 30, A J Shepherd Mon. Sat. 8, circles
Market Arch, 23, Nun st., Wed. 7 30. Sat. 7 30, circle
North Shields—86, Saville st., near G P O, 6 30
Lewis Hall, Waterville road, at 6 30. Tues. at 7 45
Northampton—Hall st., Michael rd., 11, 6 30
Oldham—Bartlam place, Lyceum, 10; 3 and 6 30 Thurs. 7 45 circle
Bleasby st., at 3, 6 30. Wed. 7 30 circle. Mon. at 3, mothers
Perkinsville—6, Camp meeting (see Prospectives).
Preston—Central, 2 30, 6 30. Wed. 7 30, mems. circle
Weavers' Hall, Walker st. Lyceum 9 45, 2 30 6 30, Local Mediums; circle at 8. Thurs. 8 circle, members and friends
Radford—I L P Rooms, 10, Bloomsgrove st. at 6 30
Rochdale—Regent Hall, Lyceum 2 45; 2 30 and 6, Mr Davies, public circle
Summer st., 2 30, 6. Tues. 7 45
Penn st., Lyceum, 9 45; 2 30 and 6. Wed. 7 30
Seaton Delaval—5 30
South Shields—16, Cambridge st., 6. Tues. 7 30
Todmorden—Sobriety Hall, 2 30 & 6 30, Mrs Armitage Wed. 7 30 members' circle.
Tranmere—Lyceum 3; 6 30
Wakefield—Queen street, Westgate, 2 30, 6, Mrs Midgeley. Wed. 7 30
West Hartlepool—Lynn st., over Graham's shop, 2 30 & 6 30, Wed, 7 30, public circle
West Pelton—Cottage Meetings 5 30
Whitworth—Market st, 2 30 and 6

Read the LYCEUM BANNER

Apartments.

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

To Spiritualists. A Sitting and one or two Bedrooms to let in a quiet Country Hotel (without board). Very pleasantly situated, quarter of a mile from town, close to Railway Station. Roddis Hesketh Hotel, Towcester.

BLACKPOOL.

Mrs. D. Milner, 30, Regent road. Piano. 564

Mrs. M. Brindle, 12, Raikes road. 568

Mrs. Fielding, 5, Cedar-street, off Church-street.

Mrs. Sykes, 53, Dickson-road, North Shore, near sea. 554

Mrs. Mewis, Maybell Avenue, close to the North Pier, Winter Gardens, and Talbot-road Station. 566

To VISITORS.—Mrs. Hardy's, Sheffield House, 10, Central Drive, Great Marton-road, opposite Central Station. 560

Mrs. Hoyle and Mrs. Harrison, Eiffel Tower House, 40, Central Drive, 1 minute from Station and Sea. Good Spiritual Home. Piano. 562

Spiritualists visiting Blackpool will find a home at Mrs. C. L. HILTON'S, SWANSWELL HOUSE, 104, CENTRAL DRIVE, close to Central Station and Sea. PUBLIC and PRIVATE APARTMENTS, with or without board. PIANO. 505

Spiritualists and others will find home comforts at Mrs. TAYLOR'S, 35, SPRINGFIELD ROAD, one minute's walk from sea, Fleetwood tram terminus, and Talbot-road Station, and eight minutes walk from Spiritual Church, Albert-road. Public and Private Apartments. Piano, Bath, etc. 561

ST. ANNES-ON-THE-SEA.

Mrs. Harry Henshall and Miss West, Derecourt House, Tarsus-road. One minute from Sea and Trams. Public and private apartments.

SOUTHPORT.

Miss Kearton, Abergeldie, 26, Promenade. 532

Mrs. Newton (late of Stockport), 25, Promenade.

Mrs. F. Hull, 57, Manchester-road. Comfortable Apartments. 567

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

MORECAMBE.

Mrs. Coe, 35, Albert-road, West End. 560

Mrs. Back, Elvedon House, 67, Alexandra-road, W.E. Bath. Near sea and pier. 561

Mrs. Whitaker has removed to Oakdene, 5, Chatsworth-road, W.E., where she will be pleased to accommodate old and new friends. 571

Mrs. Kendall, Devonshire House, 30, Clark-street, off Green-street, comfortable apartments, public or private. Two minutes from East End Pier. 554

A Home from Home for Spiritualists and Friends, at Mrs. Wollook's No. 5, Wellington Terrace, opposite the L. and N.W. Station. All new beds and spring mattresses.

Spiritualists and friends will find a home at Mrs. Hunt's, Albert Cottage, West View road, East End, off Skipton street. Special terms for Winter. Sittings by appointment for medical diagnosis and advise on health. 539

HARROGATE.

Comfortable and pleasant home for Spiritualistsand friends. Special terms for winter. Sittings by appointment for medical diagnosis and advice on health, etc. Address: Mrs. Summersgill, 9, North Station Parade.

LONDON.

8, Harrington square, N.W., close to Euston, Midland, and Gower-street (Met.) Stations; 20 minutes to Oxford-street. Superior furnished rooms, highly recommended by tenants, Spiritualists, and Members of Parliament.—Proprietress, member of L.S.A. 568

NOTICE.

Mrs. E. Gavan, Medical Psychometrist, 26, Milton-street, W. Gorton, Manchester, gives state of health, ailments, time to cure, advice, etc., from article of patient's, sex, whether married or single, for 1s., stamp for reply. Incurables preferred.

Helena Kara, Clairvoyant and Healing Medium, has returned from abroad, and will continue her work at 18, Osborne-terrace, Clapham-road, London, S.W. English and foreign references given. At home 12 to 6. Open to appointments.

Special Notice.—HIGHER BROUGHTON SPIRITUAL SOCIETY
Temperance Hall, Hilton Street.

A GRAND OPEN-AIR SESSION

Will be given by the Scholars of the above Society (weather permitting) for the benent of the Organ Fund,

ON SUNDAY, AUGUST 7, 1898, AT 2-30 AND 6-30,

ON THE GREEN BEHIND THE HALL,

Kindly lent for the occasion by

JOHN ASHWORTH, ESQ. AND WILLIAM OXLEY, ESQ.

Addresses will be given by the Leaders of the Lyceums.
Conductor, Mr. Smith. Leader of Marching and Calisthenics, Miss Garner.
Musical Director, Miss Rotherham.
If wet, the Services will be held in the Hall. All are cordially invited. Collection

HALF PRICE!!—'Spiritualism Vindicated.' Some years ago a two nights' debate took place in Leeds between Mr. J. Grinstead and Mr. E. W. Wallis. It was reported at the time, and a large edition was printed as a sixpenny pamphlet. We find we have a few hundreds of these left, and to get them into circulation we now offer them at *threepence* each, *post free for 4d.* Address E. W. Wallis, 18, Corporation-street, Manchester.

Public Speakers and Mediums.

Mrs. Forrester, 55, Rabone-lane Smethwick. Sittings by appointment.

Ida Ellis, 33, South Beach, Blackpool. Send Photo, Letter or Article. Fee 2s 6d

Mrs Rennie, Speaker, Clairvoyant & Psychometrist, 26, Birch-st., Ashton-u-Lyne

Mrs. King, 67, Andrew-st, Leicester, clairvoyant & trance medium, appointment

Mr. Penman Healer, Thurs., Fri., Sat., from 1 p.m., Deckham Farm, Gateah'd.

Miss M. E. Nuttall, trance speaker & clairvoyant, 37, Vernon-st., Bury. Open dates

Mrs. Richards, 37, Hazel-street, Leicester, Clairvoyant and Trance Medium.

Mrs. J. A. Johnston, 12, Heights-lane, Rochdale, open date for 1899. 571

Mrs. Heller, Speaker, Clairvoyant, and Psychometrist, 5, Warwick-rd., Upper Edmonton. 562

Mrs. Mawdsley-Mc.Dermott, Herbalist sittings daily for the sick, 1, Holmfield, Rawtenstall 561

Fred Easthope, Psychometrist, Clairvoyant, mediumship delineated, private seances attended, circles formed, advice on mediumship, character, &c. Fee 1s. 6d. Photo and stamped envelope. 148, Tamworth-road, Newcastle-on-Tyne.

Miss Jones, Clairvoyant, 1 Whitford-st., Whitefield-rd., Anfield, Lpool

Character, photo or letter, 'VERA,' 129, Garnett-st., Bradford; fee 1/-

John Young, Clairvoyant, Psychometrist, Healer and Wound Dresser, 119, Edward-street, Werneth, Oldham.

Advice on Health and surroundings, by letter or appointment, Mrs. Johnson, 39, Glen-road, Nether Edge, Sheffield.

Mrs. J. Bentley, Clairvoyant and Psychometrist. Delineations by correspondence only. Fee, 2/6.—91, Masleyud-street, Bradford.

Mrs. Weedemeyer, Magnetic Healer and Test Medium, at home daily for private sittings (letter first). 116, Barking-road, Canning Town.

Victor Berton, Healer. Paralysis and Defective Eyesight a speciality. Apply by letter first, V. Berton, c/o C. Brookly, 295, Edgware rd, London, W

Mrs. Hyde, 95, Exeter-st., off Devonshire-st., Ardwick, Clairvoyant and Psychometrist. Thursday and Friday only, from 1 o'clock to 8.

Astrology.—Valuable advice on Constitution, Disposition, Business, Marriage, Prospects, etc.; Sex, Birthtime; 2s. 6d. Leo, 82, Walnut-st., Blackburn. 546

Mr. W. G. Coote, Clairvoyant, Psychometrist, and Magnetic Healer. All cases treated. Delineations from letter, etc., 1s. and 2s. 6d. 32, Regents Square, St. Pancras, W.C.

Mrs. Summersgill, Healer, Psychometrist, etc. Advice on Health, Character, and Business, from photos or article.—Address, 9, North Station Parade, Harrogate.

A Clairvoyant, Psychometrist, and Healer gives sittings by appointment. Insomnia a speciality. Letters to 'Medeor,' 21, Foxbourne-road, Upper Tooting, London, S.W.

Miss Constance, Clairvoyant and Psychometrist. At home, 3 to 6, p.m., Saturdays excepted. Fee, 2s. 6d. and 5s. Seances, Wednesday and Friday, at 8 p.m., Admission 1s.—46, Regent's-square, W.C

Mrs. Pursey, 26A, Hereford-road, Westbourne-grove, Bayswater, near Richmond-road, Psychometrist and Prophetic Clairvoyant. At home daily from 2 to 7. Seances, Mondays and Thursdays, at 8 for 8-30

A. Whitfield, Psychometrist, Medical Herbalist, and Magnetic Healer. Diseases Diagnosed from article or letter. State age and Sex. Fee, 1s. 6d., with herbal medicine. 544, Manchester-rd., Bradford, Yorks.

Mrs. S. H. Jackson, private sittings given, Clairvoyant, also diagnosis of disease, healing massage to ladies only.—Mrs. S. H. Jackson, 21, Mornington-road, Regents Park, London, N.W.

David Anderson, Trance Medium, Psychometrist and Clairvoyant, Advice on Health, Mediumship, and Spiritual Surroundings, by Appointment only. Stamped and addressed envelope, 20, Ward-street. Glasgow.

Vision of your spiritual surroundings described from handwriting, 1s. 3d. and stamped envelope. Vision from photo, 2s. Advice by letter only. Miss Blake, 3, Herbert-street, Whit-lane, Pendleton, Manchester.

Mrs. B. Johnston, Speaker, Clairvoyant, and Psychometrist, at Home Tuesday, Wednesday, Thursday, 2 to 6, or by Appointment. 62, Brighton Avenue, Bensham, near Bensham Station. Circle, Tuesdays, 7-45. 567

Massage and Magnetic Treatment by a Certificated Masseur and trained male nurse. Numerous medical references. Clairvoyant—visit only by appointment. Terms moderate.—G. H. Vincent-Goddard, 2, Retreat, Pimlico, S.W. 541

Magnetism is Invigorating.—Madame Robinson (to Ladies only) will give treatment on Mondays and Thursdays from 11 to 7. Fee, 2s. 6d.; at other times, by appointment, extra fee. 32, Albion Road, Stoke, Newington, London, N. 556

Alfred Peters, Clairvoyant and Psychometrist, at home daily (Saturdays excepted) from 3 to 6 p.m. Seances by appointment. Public Seance for inquirers, Wednesday at 7 30, 1/-.—4, Merrington road, St. Oswald's road, West Brompton, S.W. 558

Mrs. Brenchley, Normal Clairvoyant, Psychometrist, Healing Diseases diagnosed (Hours 12 till 4 p.m., private sittings, from 5s.) After 4 p.m. by appointment. Delineations from letter. Fee, 2s. 6d. 111, St. Thomas's-road, Finsbury Park, N. Close to Station.

Mr. J. J. Vango, Clairvoyant and Healing Medium, at home daily from 10 to 5, or by appointment. Seances for investigators Monday and Thursday, at 8 for 8-30. Sunday morning at 11. 283, Ladbrook-grove, Notting Hill, W., close to Notting Hill Station.

*** **Magnetism is Life: it Invigorates Both Body and Mind.** ***

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

PROGRESSIVE LITERATURE AGENCY,

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

(ESTABLISHED 1878).

J. J. MORSE, Proprietor,

IMPORTER, 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 subscription Agency for the 'Banner of Light,' Boston, Mass.

Hints to Inquirers into Spiritualism. By J. J. MORSE. New edition enlarged, making upwards of 70 pages, 4d.

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, 1½d.

Three Journeys around the World: By J. M. PEEBLES, A.M., M.D., etc. Dr. Peebles' latest book; a mine of information on Spiritual things. 500 pages, cloth. Post free, 7s. 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.

Real Life in Spirit Land. By Mrs. MARIA M. KING. 4s. 6d.

Immortality: Its People, Punishments, and Pursuits. Trance Addresses by Mr. J. J. MORSE. 7½d.

Heaven Revised: A thrilling description of after-death experiences. Post free, 7d.

ulis: The Third Revelation of Soul and Sex. P. B. RANDOLPH. A work containing many secret and inner doctrines of the Rosicrucians. In it and by it both man and woman have not merely the road to enormous power, mental and individual, but the grand energy of effecting wished-for change in others, prolongation of life, and rendering existence a road to perpetual joy. Price, 10s. 6d.

Love, Woman, Marriage. P. B. RANDOLPH. A work devoted to the Study of Magnetic Attraction. The Mystery of Mysteries. 10s. 6d.

Seership: Guide to Soul Sight. P. B. RANDOLPH. Clairvoyance, or Somnambulic Vision, its art and culture, with rules for its attainment. Price, 9s.

After Death: or Disembodiment of Man. P. B. RANDOLPH, 10s. 6d.

Pre-Adamite Man. P. B. RANDOLPH. Showing the existence of the Human Race upon this earth 100,000 years ago. 8s. 6d.

MORSE'S LENDING LIBRARY of Spiritualist and Progressive Literature. Country subscriptions for two works at the time, six months, 5s. 6d. List and particulars free for one stamp.

Terms—Cash. Catalogue of Works issued and sold at the Progressive Literature Agency, sent post free.

ASTROLOGY.

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

Full judgment free to each purchaser. 559

CHRISTIAN METAPHYSICS, by A. P. Barton; A.B.C. OF TRUTH, 1s. 3d. HEALING THOUGHTS. THE BIBLE: AN HISTORICAL AND CRITICAL STUDY. THE MOTHER OF THE LIVING, 2s. 6d. each, post paid.

Send loose stamp for particulars of Circulating Library and Reading Club, to be started in August.

MR. GEORGE OSBOND,
Scientor House, Norman Avenue, Stoke, Devenport.

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

BED-TIME TEA.

NATURE'S FINEST HERB REMEDY

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

6d. and 1s., post free, from

MR. RINGROSE, 1, Pratt-street, NORTH PARADE, HALIFAX.

Agents wanted, write for terms.

A Book of Comfort and Good Counsel for all. Red-lined edition prettily printed and bound for presentation.

YEAR BOOK OF GOOD COUNSEL.

Homilies in Little from Day to Day throughout the year.

By the author of 'From over the Tomb,' etc. Cloth, extra, gilt over red, 3s. net. Limp cloth, gilt over red, rounded corners, 4s. net.

J. BALE & SONS, Gt. Titchfield-street, W., and all Booksellers

'WE have received a spirited and suggestive pamphlet by our old friend, Robert Cooper, on the question, 'If Christ came to Eastbourne?' The pamphlet was suggested by the preaching of the usual anti-Spiritualist sermon by some clerical person. It is a capital missionary and militant tract.'—*Light*. We shall be pleased to supply copies of this pamphlet: 12 copies for 9d.; 25 for 1s. 6d.; 50 for 2s. 9d.; 100 for 5s.; post free in all cases.

SECOND-HAND BOOKS, Etc., FOR SALE

BY MRS. M. H. WALLIS (post free at prices named),

Lizzie Doten's Poems of Progress, 3s. The New Education, by Professor Rhodes Buchanan, 6s. Life and Letters of James Hinton, 8s. 6d., for 6s. What Was He? Denton, for 4s. 6d. The Alpha (4th ed.) 4s. 3d. Psychic Facts, 4s. 6d. Arcana of Nature (first edition), 2 vols., 7s. Organic Magnetism, Private Instructions, bound in morocco, by Chandos Leigh Hunt, 15s. Poems from the Inner Life, Doten, 3s. The Great Harmonia, A. J. Davies, 5 vols., 4s. 9d. each, complete, for £1 1s. The Seeress of Provost, very scarce, 5s. 6d. Incidents in My Life, D. D. Home, 2s. Experiences in Spiritualism, Mrs. Berry, 2s. The Safest Creed, O. B. Frothingham, 3s. Forty Years of American Life, T. L. Nicolls, 4s. Biography of Mrs. Conant, 2s. 6d. The Philosophy of Religion, Principal Caird, 4s. Leaves of Grass, 1876, American best edition; Two Rivulets, ditto, by Walt Whitman, 5s.; the 2 vols. for 8s. 6d. Radical Discourses, Denton, 3s. 6d. Letters from America, J. F. Potts, B.A., 2s. 6d. Social Evolution, G. S. Carr, 2s. Birth and Death, Helenbach, 2s. The Educator, J. Murray Speer, 2s. Exeter Hall, A Theological Romance, 2s. Progression by Antagonism, Lord Lindsay, 1s. The Old Faith and the New, D. F. Strauss, 3s. Modern American Spiritualism, Mrs. Britten, 7s. Symbolical Language of Ancient Art and Mythology, by Payne Knight, 6s. Ancient Faiths and Modern, Inman, 7s. 6d. Through America, W. G. Marshall, 450 pp., 2s. 6d. The Light of Egypt, 6s. Heaven and Hell, Swedenborg, Cloth 1s. The Gates Ajar, cloth 1s., 9d. Sermons on Daily Life and Duty, Geo. Dawson (6s.), 3s. 6d. Letters and Tracts on Spiritualism, Judge Edmonds, 2s. 6d. The Spirit World, Miss Marryat, 6s., for 4s. The Study of Primitive Christianity, Lewis Janes, 4s. Life Lectures, E. N. Dennys, 3s. The Clergy, a source of danger, 2s. 6d. Enigmas of Life, W. R. Gregg, 2s. 6d. Ethnology and Phrenology, J. W. Jackson, 2s. The Ministry of Angels Realised, A. E. Newton, 9d. The Empire of the Mother, H. C. Wright, 1s. 6d. Spiritual Science of Health and Healing, Colville, 220 pp., 3s. Lectures on Hindoo Religion, Philosophy, and Yoga, 1s. Bible Readings, 1s. Hymns to the Eternal, and other Poems, Kinnersley Lewis, 3s. 6d., for 1s. 6d. Life of George Fox, 9d. John Plowman's Talk, 9d. Cruden's Concordance, 9d. Get Thee Behind Me, Satan, a home-born book of home truths, by Olive Logan, 2s. A. R. Wallace's Miracles v. Modern Spiritualism, 1st edition, 3s. 6d. A Defence of Spiritualism, A. R. Wallace, paper, 1s. The Bible: its origin, growth, and character, by J. T. Sunderland, 4s. 6d

18, CORPORATION STREET, MANCHESTER.

MR. and MRS. BROOKS,

16, WATERLOO STREET, OLDHAM.

PSYCHOMETRISTS AND HEALERS.

Disease Diagnosed. Herbal Remedies carefully made up.

Terms moderate.

WORKS BY ARTHUR LOVELL.

Ars Vivendi.

Second Editon, just published. Containing a *resumé* of the contents by Sir Montagu Pollock, Bart., entitled 'Principles of Mental Science culled from the first edition of "Ars Vivendi."'

Crown 8vo., price 2s. net; postage 3d.

Volo; or the Will.

WHAT IT IS, HOW TO STRENGTHEN, AND HOW TO USE IT.

Crown 8vo., Cloth, 3s. 6d. net; by post, 3s. 9d.

CHEIRO'S LANGUAGE OF THE HAND.

A complete practical work containing hundreds of illustrations, also reproductions of some of the most famous hands in the world.

When ordering, see that you get the English Edition, with the Serpent on the cover.

'Without exception the clearest and best book on the study of Hands ever written.'—*New York World.*

'With this book in one's hand anyone could be a palmist.'—*New York Herald.* Price 12s. 6d.; by post, 13s.

Crown 8vo., Cloth, Price 5s.

CRYSTAL-GAZING AND CLAIRVOYANCE.

By JOHN MELVILLE.

Nichols & Co., Publishers, 23, Oxford Street, London, W

Dr. de AUTE-HOOPER,

(OHIO U.S.A.)



MAGNETISM IS LIFE.

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

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

17 PORTLAND CRESCENT, LEEDS.