THE TWO WORLDS.

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Do the Spirits Teach aught New?

We are often assured in all seriousness that the returning spirits have nothing new to tell us; that their highest teachings are already to be found in the Bible and Christianity, and Spiritualism is therefore superfluous. To show the fallacy of such statements it is necessary to contrast some of the spirit teachings with those of Christianity, and leave the reader to formulate his own conclusions.

Christianity teaches that because Adam and Eve disobeyed the Divine command in the Garden of Eden, they fell from a condition of pristine purity, and, as a consequence, the human race became innately depraved, and the wrath of God fell upon all their posterity. To the special pleader, the objection that the countless descendants of Adam and Eve had no share in Adam's sin is but a small matter. He will try and explain away this fatal objection on the ground of heredity, and calmly assert that we indirectly partake of the sin of our so-called first parents and must be punished, though we had no choice in coming into the world and were yet unborn when the sin was committed.

An earthly judge, who makes no pretension to infinite wisdom, would spurn with scorn the very idea of inflicting punishment upon the children because their father, or great great grandmother, had committed a crime of which they were totally innocent and unconscious.

But when we consider the flimsy nature of the finite offence, and the fact that a talking serpent was *permitted* to enter the garden, one is reminded of that play, 'Much ado about nothing.' The fact that the serpent was gifted with suasive speech (presumably by the Creator of all things), leads to the inference that it was really part and parcel of the so-called Divine plan and purpose that the subtile tongue of this phenomenal reptile should prevail and influence the woman to partake of the apple. As for Adam, he could hardly be in fault in sharing it with his wife.

What match indeed against the wiles and craft of this talking serpent were this innocent and blissfully ignorant couple, who were not aware that they were naked, until they had eaten of the forbidden fruit, which, somehow, not yet explained by science, caused them to realise for the first time the impropriety of being without some sort of clothing. It might be well to enquire where the needles and thread came from, with which the fig leaves were sewn together! We are asked to believe that in consequence of this alleged Fall, the second person in the trinity, part of the Divine Parent who could not die, was nevertheless incarnated and put to death (the creator killed by the created), and that this divine tragedy was enacted in order that the Fall of man in the garden might be put right, at any rate in so far as the few who believed it were concerned.

Heaven, we are assured, is a place for everybody; but few there be who enter therein. These few, we are told, will be exceedingly comfortable with the four and twenty elders and the beasts, full of eyes before and behind, while the majority of their brothers and sisters will be forever punished in another place, for the offences of a finite lifetime.

We are also required to believe that the worn-out bodies of flesh, which have been dispersed through earth and air (which have done duty for so many other forms of life) will be gathered together from earth and air, in order that the freed and emancipated spirit may again be 'cribbed, cabined, and confined' in the resurrected body. A cheerful prospect this, especially if we must again be subjected to all the aches and pains that flesh is heir to!

What have the returning spirits in possession of the immortal life and the larger experience to say concerning these unphilosophical theories set forth by the churches, which it is impossible for any one afflicted with the 'malady of thought' to believe? They affirm that man is the noblest work of God; the crowning consummation of infinite power and wisdom, and innately divine; that he is free to tread the golden path of eternal progress through a series of planes or spheres, growing more and more perfect, ever clothing himself with greater radiance and beauty, until he shall be fitted to enter through the golden gate of knowledge into the holy of holies of purity, and attain the heights of absolute freedom, when he can exclaim, 'Praise God, oh, my soul! and all that is within me bless His holy name!' The spirits teach us that there is no royal road to heaven anymore than there is to learning. All Nature teaches the solemn and unvarying lesson that with everything there is growth and evolution in accordance with irrevocable divine law, furnishing the solution to the enigmas of faith, mystery, miracle, and creation.

The Divine laws of truth, purity, and love are ever in operation for our eternal good, physically, spiritually, mentally, and morally; and just in proportion as we live in harmony with these laws, so in degree do we enter into fuller freedom. By coming into conflict with them we place ourselves in the position of the maniac who dashes himself against the rock to move it out of his way, and with each mad effort rebounds bleeding and wounded, while the rock remains steadfast and immovable. Man cannot *violate* Divine laws; rather do these laws violate those who oppose them. We may place our hands in the fire and feel the pain, but we violate no law: the very pain we suffer is a proof that the law operates. For every fleeting enjoyment, or so-called pleasure, we may experience through coming into conflict with Nature's laws, there is always the corresponding reaction. The physical law of motion, 'That action and reaction are equal and in contrary directions' is absolutely true of psychic laws. 'Be not deceived, for God is not mocked, whatsoever a man soweth that shall he also reap.'

Herein do spirit teachings throw a flood of light on the Bible. Judgment to come is shown by the spirits to be a judgment of cause and effect now and ever in operation; that heaven is not a place, but a condition of harmony and peace within the soul, flowing as the effect of man's vibrating in rhythm with Divine laws, which brings him *en rapport* with the Deity. On the other hand, by coming into conflict with Divine laws, man inflicts pain and suffering sooner or later on himself, loses his freedom, and becomes a slave to his own vices. It is such as these who live in the 'outer darkness where there is weeping and gnashing of teeth,' which but reflects the conditions of misery within themselves. Man, having the power to accept or reject the good, becomes his own saviour, and his own conscience is the judge. All religions should therefore become aids in the unfoldment of man's higher faculties, that he may live the true life here, which will be the wisest preparation for the life hereafter.

The spirits teach us that man is a spirit now, inhabiting a spirit body, clothed in the material garment of flesh, and that the resurrection has already come to every child born into the world; and, what is termed death, is only the casting aside of the last of those ten or twelve earthly bodies, which science teaches, we possess in the course of our earthly career; and when the soul has been finally liberated from the dominion of matter, it will never again be imprisoned in a casket of clay.

Where are these truths to be found in Christianity? The only thing of feeble resemblance is that flickering rushlight, as shadowed forth in the 'larger hope' which is spoken of with whisperings, and with bated breath, and now proclaimed by the brighter and bolder lights within the Church itself. We thank God even, for this peeping of blue sky; this speck of golden cloud, amid the universal darkness of man-created gods and creeds, which shut out the greater sunshine.

How lightly and fleet of foot will the Churches trip and skip over the slender grounds of their most vital doctrines, and seize here and there on some patch of solid truth, upon which, like a sort of Noah's ark, the dove of their own holier aspiration may find a resting place, and upon which the flag of their own more cultured aspirations and thought may flutter in the Divine breeze and sunshine?

While they will thus encircle the heads of the Hebrew healer and reformer, together with his following of fishermen, with the halo of their own higher thought and refinement, they seem not to understand that subtle psychic law whereby the positive action of their own higher aspirations reacting on themselves reaches but the harmony and melody of their own souls.

L. H.

Mediumship is a sacred trust, and its betrayal is one of the worst of crimes. Spiritualists are often to blame for the fall of their mediums. They fail to provide for their proper development and sustenance, and then curse them for trying to keep body and soul together. It would be well for Spiritualists to establish psychic schools for the protection and unfoldment of mediums before final judgment is pronounced upon anyone. When mediums do wrong after they have been well cared for they cannot reasonably expect anything further from Spiritualists. Even now, when red-handed frauds are detected in their nefarious work, or when genuine mediums deliberately resort to cheating, we believe they ought to be trusted no further. Like the telegrapher, let them feel the effect of public opinion, and receive no further patronage nor employment. It is high time for *character* to become the cornerstone of mediumship, and *principle* the guiding star of its destiny.—*Banner of Light.*

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 535.)

The location of Eden and its four rivers has long been a source of perplexity to Biblical scholars. In vain have they sought for them. The task has seemed so hopeless that some of them have tried to solve the enigma by treating the account as symbolical of the human system. Thus the statement that 'a river went out of Eden to water the garden; and from thence it was parted and became into four heads' (Genesis ii. 10) treated symbolically of the human system, the garden would signify the heart from which a river went out to water it, the body. The river would be the great aorta, and its four main arteries would represent the four rivers into which it divides. This ingenious theory was very plausible, as it got rid of a great difficulty, but in doing so, it created another and more serious one, namely, that of striking the death-blow at the Christian doctrines. For, granting its symbolical nature as being the correct interpretation, it would follow as a natural sequence that the whole incidents connected therewith: Adam, Eve, the Tree of Knowledge, the Serpent, the Disobedience and curse, would all be symbolical and not literal. This the Christian world would not tolerate, and so the theory was abandoned as being worse than the difficulty it sought to remove.

The improbability of a river parting into four heads does not seem to have been taken into account by the Hebrew scribe who took the Babylonian legend as the basis of his account. Rivers, as a rule, unite their forces as they flow towards the sea. The only exception to this rule is, I believe, where there are delta, and these are the products of the rivers.

The scribe, in following the legend which was the source of his inspiration, has rendered the task of identification easier, as the following extract will show: 'The garden, with the tree of life in its midst, was planted "in Eden eastward,"' for such is the correct rendering of the Hebrew text, and not 'eastward in Eden,' as the Authorised Version has it. Not only the garden, but Eden also, lay to the east of the land where the writer lived. The garden and its mystical tree were known to the inhabitants of Chaldea in pre-Semitic days. A fragment has been preserved of an old Accado-Sumerian hymn, with a Semitic-Babylonian translation attached to it, which tells us something about them. The garden stood hard by Eridu, 'the good city,' as it was called by its Sumerian founders, and thus in the very region where the salt river of the Persian Gulf was divided into its four heads. After giving a translation of the hymn referred to, the Professor continues: 'The sacred tree, whose branches reached to heaven, while its roots were nourished by the primeval deep, was the tree which supported the world. It was emphatically a "tree of life," and is accordingly represented time after time on the monuments of Babylonia and Assyria. Not unfrequently it was watched by two guardian spirits, "kirubi" as they were called in Assyrian, "cherubim" in the Hebrew, who stood or knelt on either side, with wings behind their shoulders and the heads sometimes of eagles, and sometimes of men.' . . .

'Enough has been said to demonstrate the close dependence of the "Jehovistic" account of the creation, and fall of man upon the Babylonia. We have not, it is true, as yet discovered a cuneiform text which bears the same relation to the second and third chapters of Genesis, that the cuneiform story of the deluge does to the Biblical narrative, but there are many indications that such a text must once have existed. As we have seen, not only the conception, but even the name of the cherubim, who guarded the tree of life, has a Babylonian origin, and besides the tree of life there are references in the cuneiform tablets to another tree, which might be described as that of knowledge. . . . The belief, moreover, that woman was created out of man is alluded to in an ancient Sumerian exorcism. Here we read of the storm-demons that "they bring forth, the woman from the loins of the man." The flaming sword of the cherubim is matched by that of Merodach, of which we are told in a Sumerian legend that it was a "weapon of fifty heads," "whose light gleams forth like the day," and "the terror of whose splendour [overwhelms] the world." The "wicked serpent," "the serpent of darkness," was mentioned in Sumerian texts, and Mr. Boscawen has lately found a Babylonian fragment forming part of the third tablet in the creation series, in which the fall of man seems to be described in plain terms. He (Mr. Boscawen), gives the following translation of it:—

'In sin one with another in compact joins.
The command was established in the garden of the god.
The Asnan-tree they ate, they broke in two
Its stalk, they destroyed
The sweet juice which injures the body.
Great is their sin. Themselves they exalted.
To Merodach their Redeemer he (the god Sar) appointed their fate.

'But it is not only in the matter of geography, and in the general outlines as well as in the details of the narrative, that the Biblical account of the Fall gives evidence of its derivation from Babylonia. The very words that are in it betray their Babylonian origin. We have already noticed some of these, but they are only a few out of many. When, for example, it is said that "there went up a mist from the land, and watered the whole face of the ground" (Genesis ii. 6), the word translated "mist" is the Babylonian "*edu*" or "flood," while that which is rendered "watered" signified in Babylonian "irrigation," which served to fertilise the soil instead of rain. "Adam" itself is the common Babylonian word for "man," and I have shown elsewhere that the name "Eve" finds its counterpart in the Babylonian *ivat* or "breath." When we read that man was formed out of the dust *âphâr* of the ground, we are reminded of the letters of Tel-el-Amarna, in which the writers describe themselves as the "dust (*epiri*) beneath the feet of the king"; and the "living soul," or *nephesh* of Genesis is the Babylonian *napsat* "life," which was bestowed upon man by the gods. . . .

'The conclusion, then, at which the archæologist is inclined by his evidence to arrive is that *the Biblical writer has drawn his materials* from different sources. But those materials, it is important to remember, were presumably all literary.' (Pp. 100-6).

The reader, no doubt, will be surprised at a learned Christian archæologist revealing the true source of inspiration for the Biblical account of the Creation, Garden of Eden, Tree of Life, Adam, Eve, the Serpent, the Temptation, Fall, and the two Cherubims with their flaming swords to be, not divine inspiration as previously claimed, but old Babylonian legends. But this was necessary in order to combat the hypothesis of the Higher Criticism that the art of writing is, comparatively speaking, only a recent invention, and therefore the first books of the Bible must be pure fiction. It will be seen that in order to refute this, it was necessary to engage the best authority, and for this purpose Professor A. H. Sayce was engaged by the Society for Promoting Christian Knowledge as already stated. There is no doubt that by the array of cuneiform inscriptions, bearing on the incidents related in the opening chapters of Genesis, the Professor has been able to adduce proofs, most conclusive, that the art of writing is very ancient, going back to a pre-Semetic period, and that all the leading incidents in the first and second chapters of Genesis were conceived and written on tablets long before the days of Moses, and that the Jewish scribes had a knowledge of these, and made use of them. We are very grateful to the learned Professor for such valuable testimony as to the true source of their information. Though unable to read either cuneiform inscriptions or Hebrew manuscripts, we are able to utilise their researches, for it is a well-known axiom and self-evident truth, that a fountain cannot rise higher than its source; the source of the Hebrew cosmology, therefore, being confessedly Babylonian legend, it cannot rise higher than it, and so it ranks only as legendary lore. Consequently we need not be surprised at the creation according to Genesis being at variance with the 'nebular hypothesis,' and the well-proven facts of geology and astronomy, or that there should be found discrepancies and contradictions in its own accounts. Indeed, were it otherwise it would be a mere coincident.

We must bear in mind that the Biblical account of the Creation, but especially the second chapter, is the bed-rock whereon the creeds and dogmas of Christianity are built. This being so, and the bed-rock being proved to be legendary lore, that was ancient in the days of Moses, the foundation for the Christian system of theology is destroyed. There being no Fall nor Curse of our first parents, there is no necessity for a Redeemer to atone for a supposed sin. Every man, woman, and child stands pure and free from all taint of the sin of Adam and Eve, and we are responsible only for our own personal sins of omission and commission. As we sow so must we reap.

Again, the Atonement, as set forth by Christianity, is illogical. Seeing that the sin of Adam and Eve is implied to all, whether they believe or not, whether they are Christians or not, the Vicarious Atonement, in order to be logically sound, should have been unconditional to the whole human race. When the Sacrifice or Atonement had once been made, the whole world should have been restored to its original purity; but instead of this, the Christian scheme of redemption made the operation of the Atonement conditional on belief.

Having traced the Hebrew cosmology to its true source, and found it to be legendary, let us try to help humanity to throw off the awful incubus that has oppressed it so long. We cannot do this more effectually than by establishing Children's Progressive Lyceums in connection with every Spiritualist Society in the land. No society should be considered complete that has not made due provision for the training of the children of its members. The teachings of geology and astronomy should supplant those of Genesis on the creation of the heavens and the earth. The pure and exalted teachings of spiritual truths and verities, should supplant the creeds of Christianity. Thus shall be raised a nobler manhood, a purer and more loveable womanhood, who shall take our place, and become fit instruments for a fuller and a diviner revelation from the world's of arison reformers.

Before leaving the Biblical account of the Creation, there are a few questions I desire to ask my Christian friends. The first is: Did knowledge use to grow in the form of a tree, bearing 'good and evil' as its special fruit, or is it an allegory? Did serpents use to talk, or is the story of the serpent a fable, or an astrological allegory? If God created everything and pronounced it good, where did the serpent get its evil from?

(To be continued.)

The Great Mystery.

By P. GALLOWAY.

(Continued from page 534.)

WE ARE more or less anchored to earth, so, more or less, our work lies here; and instead of groping after the unknowable and the unthinkable, and leaving the solution of every-day difficulties severely alone, we must see to it that the spark of that same Divinity we reverence so much at large, which is embodied in our fellows, has a better chance to express itself, and then perhaps we will see more of God in them than we ever dreamt of. This knowledge we possess of the continuity of life beyond the change of death has satisfied the hungering for more life, and has given us the hope of developing unbounded powers undreamt of possibilities in the future. But what has the world gained because of our greater knowledge?

The Divinity in our fellows is degraded often until it is difficult to get a glint of it, and it is neither reverenced nor heeded as it might be, if we were determined to arouse it. There is much sorrow, and suffering, and heartache in the world. Have we done anything to lessen it? Is it not time we left off dreaming and commenced working? Time we left off soaring above the clouds, and gushing about the spiritual states, the golden streets of the celestial cities, the glories of the Summerland, and saw that the streets on earth were kept clean, that the air was less polluted, and that poverty and disease were charmed away? The world is beautiful and wonderful enough, if the utter waste of life for worthless ends for so many did not turn it into a wearying wilderness. Why cannot we insist upon our having that 'land of the blest' here? In no country of the beyond can the grass grow greener, the flowers bloom brighter, or the birds sing more sweetly than here. The sun is as impartial, the air as free and invigorating, the requirements for enjoying life as bounteous as we can dream of being in any other world. Love is as brave and unselfish, and sympathy is as valuable on this old earth of ours as ever it can be over there.

We may safely postulate perfection as the ultimate end of all life, and that the Power we call God is perfect, works intelligently, and makes no mistake, is proven all around us. But perfection is not within man's reach as a whole or individually, and however the few may soar into the heavens, they must come back to the valleys: hunger, the most acute of all their cravings, will compel them to return.

All life is one, humanity a mighty army which can only move as quickly as its heavy laden baggage carriers will allow it; and if a little more speed is wanted, it can only be got by sharing in the burden-carrying. Not on this side nor the other has Nature favourites whom she lets soar away out of sight and out of touch of the flotsam and jetsam, the human wreckage of the world. Heaven cannot be taken by storm we have been told, neither can the celestial hills be scaled by the strong using the weak as stepping stones. 'The race is not always to the swift, nor the battle to the strong'; in spiritual things, the highest—he who can see farthest ahead—must be the messenger for those in the rear, the guide of the stragglers; and the strongest in love, the bearer of him who is foot-sore and weary. The more perfect our development, and the greater faculties we possess, enable us to be of better service to those who, for want of what we own, are poor and weak and a hindrance to all advancing towards the light.

The recluse who shuts himself away from his fellows, so that their contaminating breath shall not come near him, hopes to gain favour in heaven, and to please God, by running away from the weaknesses of his brethren. And yet his very efforts to gain favour shall be his undoing, and shall debar him from entering into that paradise he hoped for. His ideals have been so limited and material that he has only been able to conceive of God as a jealous tyrant, who requires degrading sacrifices of body and soul, and cowardliness, instead of bravery, to gain his favour. The monkish mind is as narrow in its selfishness as is the mind of him who devotes all his energies for selfish physical ends. They might be twin brothers, only working out the one ideal of personal aggrandisement in different ways. But the question to be faced must come from ourselves, as it does on this side, and not from any jealous or angry God. And that question is more likely to be, what have you done? than what have you thought or how much have you prayed? And as we must question ourselves so must we give the answer. We know best what we have done, and what we should have done; as well as our motives for doing, or for leaving undone. The sting of memory will not be withdrawn, neither will the wound it makes be covered up with the semblance of what we have given from our abundance. Our only relief will be, by beginning to *do*, under greater difficulties than we might have had to contend with, when the doing was so pressing, and when our actions might have resulted in the happiness of many who, because of our cowardliness, had perhaps to struggle and suffer longer than we care to think of.

No one can dogmatise on such a subject, and I may be mistaken; but it seems to me, much energy is wasted on a search for what is undiscoverable, that might be put to better use. By and by when we have had a much longer experience of consciousness, we may be more able to penetrate the mystery that surrounds Deity; but to-day, there is so much needs doing and discovering which we can do and discover, that to attend to these things first would be, not only the wisest plan, but would bring to the world much more of that real happiness for which it so sorely craves.

What is wanted on our spiritualistic platforms, is a little more teaching of how to apply the philosophy—and no ism ever had a better—to the elevation and the emancipation of ourselves and humanity in general, from the many social and religious ills, which hang like a millstone about the neck of all of us. This seems to me to be the true work of the Spiritualists, more than the searching for the unknowable, and the talking about and trying to give shape and fashion to,

> 'That far off Divine event
> To which the whole creation moves.'

JUBILEE OF MODERN SPIRITUALISM.

Grand Scottish Bazaar

TO BE HELD IN THE

ASSEMBLY ROOMS, 136, Bath Street, GLASGOW.

ON

THURSDAY, FRIDAY, and SATURDAY, SEPTEMBER 29 and 30, and OCTOBER 1, 1898.

The Bazaar will be opened on Thursday, September 29, by the REV. JOHN PAGE HOPPS, of Free Christian Church, Croydon, London, and formerly of Glasgow.

REV. JOHN PAGE HOPPS will also deliver Addresses in the ASSEMBLY ROOMS on the preceding SUNDAY, September 25, 1898.

The Bazaar will be opened on FRIDAY, 30th September, by MRS. ERNEST STEVENS, of Grand Theatre; and on SATURDAY, 1st October, by MR. J. J. MORSE, of London.

Prominent advocates will occupy the chair.

It was originally intended to hold the Bazaar at the end of March, but seeing that a similar work was being engaged in by our English friends at that period, the Committee decided to postpone their work till the end of September.

Fifty years ago, silent and unnoticed as are the beginnings of all revolutions, at Hydesville, near Rochester, America, there was inaugurated from the other side of life a movement which is now known and recognised as a living power all over the world. Modern Spiritualism has been to many a message of gladness, lifting the veil and removing the gloomy pall which the world has so long associated with death.

It is hardly realisable to many people that it is possible to get anything clear regarding a spiritual world and spirit people, but the phenomena of Spiritualism have been the means whereby conviction and certainty have been brought to the minds and hearts of thousands.

Already it has done more to dissipate the prevailng Materialism than all the preaching of the Churches or the circulation of theological literature, Spiritualism not being a question of speculation or inference, but a series of objective phenomena—*Clairvoyance*, *Automatic Writing*, *Materialisation*, *Spirit Photography*, etc., etc., which demonstrate to the full that life is not blotted out by the change of death, but that our friends removed from earth can and do take an affectionate interest in our welfare, and send us messages of hope and consolation, of guidance and affection.

Men and women of the loftiest intellect and noblest lives have in many cases courageously stated the reality of their convictions as to the beauty and import of this revelation.

Robert Owen, of New Lanark, after a long life of doubt and denial, was able to say that it was a mighty illumination which had brought to him the assurance of immortality. His gifted son, Robert Dale Owen, the American statesman, after witnessing automatic writing at Naples, devoted the remainder of his life towards its advocacy, contributing to our literature, 'Footfalls on the Boundary of Another World' and 'The Debatable Land,' which contain his own spiritual experiences and those of others which he had verified.

Dr. Robert Chambers, of Edinburgh, was long familiar with the phenomena and acknowledged that they had redeemed multitudes from Atheism and Materialism.

Elizabeth Barrett Browning, the sweetest poetess of the century, marvelled that the world could keep up its prejudice against Spiritualism, as to her it had been the richest consolation.

One of the first of living naturalists (Alfred Russell Wallace, L.L.D.) has written largely in its defence in 'Miracles and Modern Spiritualism,' and declared that before he came in contact with the phenomena he had only a belief in matter and force, but now all was changed, and Spiritualism was to him the all of religion.

Sir Wm. Crookes, F.R.S., President of the British Association for 1898, has investigated and vouched for the reality of spirit raps, spirit writing, spirit materialisation, and after several

years' silence says he has nothing to retract from his published statements in 'Researches in the Phenomena of Spiritualism.'

Names innumerable might be given of eminent persons in literature, science, and art, who have been blessed by the knowledge. Its influence has been much greater that what is openly acknowledged. Many clergymen know of the facts, and though only a few like Rev. John Page Hopps and Rev. H. R. Haweis openly declare themselves, others have had a strength and power given to their preaching through the knowledge.

In poetry and fiction are regularly set down what are veritable truths known to the Spiritualist, and which have had their bases in genuine spiritual experiences.

No other force that has come to the world has accomplished the same marvellous changes in the mental sphere—'The old order changeth, yielding place to new, and God fulfils Himself in many ways.' Oliver Wendell Holmes, the brilliant American writer, said of Spiritualism: 'While some are crying out against it as a delusion of the devil, and some are laughing at it as an hysteric folly, Spiritualism is quietly undermining the traditional ideas of the future state, which have been and are accepted.' Gerald Massey, the poet, says Spiritualism will make religion infinitely more real, and translate it from the domain of belief into that of life. 'It has been for me,' he says, 'in common with many others, such a lifting of the mental horizon and a letting in of the heavens—such a formation of faith into facts—that I can only compare life without it to sailing on board ship with hatches battened down and being kept a prisoner, living by the light of a candle, and then suddenly on some splendid starry night allowed to go on deck for the first time to see the stupendous mechanism of the heavens all aglow with the glory of God.'

A power such as is claimed here is surely worthy of being published broadcast so that the mourner may be cheered and the doubter have knowledge. To place the question of a future life on a firmer foothold, not as a mere creed or dogma, but as an ever-present familiar fact, is the most clamant need the world has to-day.

Spiritualism has no relation to miracle, it claims to be natural and in accord with law as much as the many physical discoveries which have blessed our century. As every bit of coal, every piece of iron, was a prophecy of steam engines and steam ships, so the lives of religious heroes of the far past, of Joan of Arc, of Swedenborg, of Blake, of the M'Donalds of Port Glasgow, which culminated in 'the gift of tongues' in the church of Ed. Irving, were all prophetic of a fuller spiritual unfoldment which would one day be.

The funds realised from this Bazaar will be utilised to make the truth known in many parts of Scotland by the engagement of trance lecturers, clairvoyant and other mediums, and the circulation of literature.

Already several gifts of work and sums of money have been promised, while many eminent workers, among others Rev. John Page Hopps, Mrs. Ernest Stevens, Mr. J. J. Morse, and others, have promised to assist at the opening ceremonies. Any contributions may be sent to the names given below, or to the undersigned.

James Robertson, 19, Carlton-place, Glasgow, *President.*
David Anderson, 20, Ward-street, *Vice-president.*
John Sharpe, 28, Waverley Gardens, Crossmyloof, *Vice-president.*
August Van Straaten, 28, Waverley Gardens, Crossmyloof, *Treasurer.*
James Stevenson, 6, Stair-street, Maryhill, *Secretary.*

RECEIVERS OF WORK.

Glasgow (South).—Misses Robertson, 33, Moray-place, Strathbungo; Mrs. Urquhart, 143, Eglington-street; Mrs. Boyd, 13, Nithsdale-road, Strathbungo; Mrs. Van Straaten, 28, Waverley Gardens, Crossmyloof; Mrs. John Robertson, 13, Skirving-street, Shawlands; Mrs. Ewen, 100, Bedford-street; Mrs. M'Farlane, 18, Prince Edward-street, Crosshill; Mrs. Livingstone, 493, Victoria-road, Crosshill; Mrs. Gilchrist, 518, Victoria-road, Crosshill; Mrs. Sutherland, 57, Jamieson-street, Govanhill; Miss Hamilton, 9, Wyndover-crescent, Langside; Miss M'Lelland, c/o Mrs. Nicholson, 357, Eglington-street.

Glasgow (North).—Mrs. Campbell, 4, St. James'-terrace, Hillhead; Mrs. Bell, 120, Holland-street; Mrs. Douglas, 22, Cromwell-street; Mrs. Buchan, 139, Albert-street, Townhead; Mrs. Davidson, 9, Silver Grove-street; Miss M'Culloch, 7, Stewartville-street, Partick.

Edinburgh.—Mrs. Fairbairn, 9, Spence-street, Edinburgh; Mrs. George Young, 8, Murieston-terrace, Edinburgh.

Portobello.—Miss Alicia Flint, Muirton Villa, St. Mark's-place, Portobello.

Dundee.—Mr. Jas. Scott, Temperance Hotel, Newport, Dundee.

Aberdeen.—Mrs. Bain, Balmoral Lodge, Holborn-street, Aberdeen.

Kilmarnock.—Mrs. Gibson, 21, Grange-street, Kilmarnock.

Rutherglen.—Mr. George M'Lean, 142, Main-street, Rutherglen.

Greenock.—Mrs. Burdee, 21, Ardgowan-street, Greenock.

Berwick-on-Tweed.—Mrs. Atkinson, Parade View, Berwick.

Alva.—Mr. Wm. M'Callum, Bank-street, Alva.

Hamilton.—Miss Bessie Hastie, Black Bull Hotel, Hamilton; Mrs. Mason, 66, Windsor-street, Burnbank, Hamilton.

Kirkcaldy.—Mrs. Briggs, 21, Loughborough-road, Sinclairtown, Kirkcaldy.

London.—Miss M'Creadie, 8e, Oxford and Cambridge Mansions, Hyde Park, W.

The Professor's Tales.

Stories Founded on Fact. XVIII.—'Service and Sacrifice.'

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.]

'The wind is freshening, Tom, and it's about time we returned to the harbour.'

'It strikes me that we are too late, for in a short time a squall will be upon us,' and as he spoke the young man looked keenly round the horizon.

His companion at the helm followed his gaze, and saw that Tom had spoken truly, for in the distance the sun was blotted out by a dark vapour, which was rapidly approaching.

'We must run for shelter somewhere, Harry, or the wind will blow us on the rocks.'

Eagerly the coast-line was scanned, but all the shore near at hand showed only jagged rocks, interspersed with rounded boulders.

'Our only chance is *there*,' and Tom pointed ahead to where a small promontory ran out into the sea.

'We can never reach it in time,' answered Harry; 'it is quite two miles away, and the squall is almost upon us.'

The boat was, however, headed for the friendly promontory, and under the freshening gale it heeled dangerously over until the gunwale was almost under water. But the young men dare not shorten sail, for the race was one for their lives.

The tide was running out, and as it forced its way against the breeze which blew from the sea, angry waves leaped up all round the boat. This made the danger greater than it otherwise would have been, and Tom was kept busily employed in baling out the water which was shipped at every moment.

The gale increased in fury and sail had soon to be shortened, though still the boat dashed on at racing speed. The driving rain blotted out the view, as Tom peered anxiously ahead for the goal which they sought.

Suddenly a dark mass was seen on the seaward side of the boat, which, at the same moment, glided into calmer water. The helmsman was quick to take advantage of the change, and with a skilful movement of the tiller the boat ranged up alongside a low-lying ledge of rock.

Tom sprang on shore with one end of a rope in his hand, the other end of which was fastened to an iron ring in the bow of the boat, and almost as quickly as it takes to tell it the boat was safely moored to the rock.

'It's an isolated rock, Harry, the one that we saw lying out beyond the promontory. We have kept too far from the shore, and would have missed the headland altogether, but this will suit our purpose as well.'

The two young men climbed up the rock, but as soon as they raised their heads above its friendly shelter, the fierce wind met them full in the face, and a breaking wave enveloped them in a cloud of spray.

'Its lucky we were not on the other side of the rock,' said Harry, as he looked down at the line of foaming waves that were thundering upon its base. 'I call this a providential escape.'

'I don't know what you mean. Everything is providential, whether we go to the bottom of the sea or remain on the top, and I don't consider one is more providential than the other.'

'You speak like a philosopher, a fatalist, but just think how easily we might have been lost. The slightest turn of the tiller to the left would have carried us too far from the shelter of the rock, while a hair's breadth of the rudder in the other direction would have sent us straight upon the rock, or carried us among those raging waves outside it.'

'Well, it's plain that our time hasn't come just yet, and so here we are. But what was that, Tom?'

'I didn't hear anything,' said Tom, 'but the roar of the wave and the whistling of the wind.'

For a few moments the young men listened intently, and presently a dull booming sound was heard.

'A ship is driving upon the rocks,' exclaimed Tom aghast. 'It must be that schooner which we saw in the offing about an hour ago. I wonder whereabouts she will strike?'

The voice of the speaker was drowned by the roar of a cannon, which sounded close at hand, and the next moment a dark mass loomed out of the darkness of the driving rain and bore down upon them. It was the schooner they had seen but a short time before, and as it grazed the rock and plunged onward towards the shore, the youths could see the sailors gazing at them as they swept by. They shuddered as they saw that a woman stood at the stern of the doomed vessel. With her left arm she clasped a child to her breast, while her right hand firmly grasped the bulwarks of the vessel. The woman's hair was tossing wildly on the breeze, and a stony look of despair was on her face. Then the schooner plunged on, and in a moment had passed out of sight.

'The Seabird. I saw the name on the stern as the schooner passed,' ejaculated Tom.

Then a sound as of the rending and crashing of timbers came up against the wind, followed by a cry, which in the furious wind could scarcely be heard.

'They are close at hand, Harry, or in this gale we could not have heard them at all. What do you say. Shall we go to their help? If we can only reach them we would be sheltered by the headland, and might save them.'

But before Tom had finished speaking Harry was on his way to the boat. The rope was cast off, and with only a small area of the sail exposed to the wind, the two daring youths pushed off from the island. For a few yards their progress was slow, but as they got out from under the lee of the rock, the furious blast struck the sail. The mast bent under the strain as if it would break, but as the boat

bounded onward the pressure of the wind lessened, and the danger was averted for the moment.

From side to side the boat was violently tossed. Then a great wave rushed upon it, and, amid a cloud of hissing foam, the frail bark was lifted high in the air, and hurled forward as the wave passed under. Then, to their astonishment, the young men found that all danger was over, for the boat had been driven into a small natural harbour, where it was protected from the violence of the winds and waves. And now a gleam of light from the setting sun broke through the clouds, and the voyagers looked eagerly round for the ill-fated schooner. But though they could see around them for a considerable distance, no sign of the schooner could be seen, nor was there any floating wreckage in sight.

'The schooner has foundered with all hands,' said Harry, 'and so our labour has been in vain. Well, we did our best, and no one can do more than that.'

After a time they realised that further search was useless, and they turned the bow of their boat to the shore.

'There are sure to be plenty of people here presently, for they must have heard the signal guns, and would come to render what help they could,' said Harry.

'There is nobody here yet, Harry,' and Tom looked round on every side as he stepped ashore.

'We had better wait for them, then,' said the other, as he assisted his companion to draw the boat high up on the beach, to a spot where the tide could not reach it. The two youths then climbed higher up on the rocks, and choosing a sheltered spot, they seated themselves upon the ground.

'It's a good thing that this is midsummer, or we should have been frozen to death in this desolate place; but don't you think, Harry, that the wind is getting stronger?'

'I believe it is, and I am glad we got away from that rock, for I am sure that it is covered at full tide.'

'We shall see in a few hours, for the summer night is short, and at daylight the tide will have returned.'

'I hope to be far away from here by that time, but I wish the people would come to guide us to some house.'

But as the two hours passed by, and no one came, the youths made the best of their uncomfortable surroundings, and leaning their backs against the rocks were soon fast asleep.

As soon as daylight appeared, Harry sprang to his feet. 'Get up, Tom, and let us see if anyone has been brought ashore with the flood tide.'

'All right,' answered the other, 'but it is extraordinary that no one has been attracted to the scene of the wreck.'

The storm was still raging with unabated fury, and as the young men looked seaward they saw that the island rock was the centre of a furious turmoil. It was wholly covered by the tide, but as the waves rolled over it its black and jagged surface could be seen through the white foam of the billows that broke over it, as they dashed their spray high into the air.

'We would have been lost had we stopped there, Harry.'

'Yes, but we didn't stop there, so it's all right now,' and the speaker hurried down to the shore. Their boat was lying where they had left it, but there was not a vestige of the wreck to be seen.

'We can do no good by stopping here, Tom; we must go to the natives, since they won't come to us, and they will be able to search far more thoroughly than we can.' This was agreed to, and in a few minutes the two young men were making their way inland. They had proceeded only a few hundred yards when they came to a fisherman's cottage which was upon the top of the headland.

'It's strange that this man didn't hear the guns,' said Tom, as he knocked at the door. There was no time for a reply, for the door opened at the knock, and a fisherman stood before them.

'A schooner was wrecked here last night,' said Harry, eagerly, 'and we want you to help us to search for the bodies.

The fisherman looked curiously at the speaker.

'Were you two saved from the wreck, and what was the name of the vessel?'

'No, we were not on board, but we saw a schooner drive on the rocks, and her name was the Seabird.'

The countenance of the fisherman took on a surprised look as he stepped on one side, to give entrance to his visitors.

'Come in, young men, and tell me all about it.'

The youths readily obeyed, and having finished their narrative, inquired: 'Did you not hear the sound of the cannon?'

'No,' answered the man, 'and if there had been any firing I would have heard it. I am stationed here with a rocket apparatus, and I was on the watch all night for any vessel that might be in distress.'

Tom and Harry looked at each other with an expression of bewilderment that was not lost upon the fisherman.

'And so you never heard before of the loss of the Seabird,' continued the fisherman with a steady gaze at his visitors.

The look of surprise that was turned upon him was too genuine to admit of further doubt, and the last trace of suspicion vanished from the mind of the old man.

'Young men,' he said solemnly, 'I thought you had come here to play a trick upon me, but now I believe that you really saw what you told me of.'

The two visitors were too much astonished to speak, and their host continued, 'Twelve months ago, a schooner called the Seabird was lost at the place you speak of. She was driven into the bay where you found refuge, and though her back was broken, there would have been no loss of life had the crew kept their heads. There was a woman and child on board, and these were the only ones who were rescued.'

'And what became of the men?' asked the youths.

'A panic seized upon them, and the moment the vessel grounded they lowered a boat. They thought only of themselves and nothing of their passenger, and as they sprang into the boat it capsized and all were drowned.

'But you say the woman was saved.'

'Yes, for she had to remain on board, and we soon got her ashore.'

'And where is she now?'

'In London; and as it happens I received a note from her yesterday, for that was the anniversary of the wreck. She sent me a little present as well, in memory of her rescue.'

Further questioning made it plain to the young men that what they had seen was but a phantom reproduction of what had happened to the Seabird twelve months before.

Tom and Harry rose to leave, and as the fisherman shook them warmly by the hand he said, 'You tried to rescue others, and by so doing were yourselves brought to a place of safety. The crew thought only of themselves and were drowned. And this reminds me,' said the old man, as he adjusted his spectacles and opened a large Bible which lay on the table, 'it reminds me that "whosoever will save his life shall lose it, but whosoever will lose his life, the same shall save it." In one way at least,' said the fisherman, as he opened the door, 'you have proved that those words contain a wonderful truth, and may you always act up to it in the future as you have already done.'

Correspondence.

[Letters for this page must reach us NOT LATER *than* MONDAY *morning.*

SPIRITUALISM AT RATCLIFFE-ON-TRENT.

THE DEVIL CALLED UP.

THIS lovely village, containing about 2,000 inhabitants, is located six miles north-east from the great lace emporium, on the G. N. Railway to Grantham. The air is pure and vitalising; the position almost an earthly paradise. While I am writing, the larks, the tom-tits, and blackbirds are voicing to each other their love carols. The waving masses of green foliage, the lovely festoons of red and white roses, intermingling with delicious holly-hocks and carnations, and closely united are the sweet-pea blossom and mignonette; while beneath the leaves of the snug pleasant dwellings beautiful swallows build their summer homes, and so domesticated are they, they each seem to interchange loving courtesies with the villagers.

Through the centre of this beauteous region flows the Trent waters, whose sylvan glories were immortalised by that true singer of Nature—Kirk White,—while in the vicinity we meet with some touching memorials of the eloquent, but unhappy, Lord Byron. Every nook and corner of this delightful landscape is tinged with immortal memories. To come to times modern, I may say that Ratcliffe in its green vestments attracts visitors innumerable from Nottingham, and thousands of cyclists, weekly, make the village lively with their gymnastics.

Religion is represented by Wesleyan and Primitive Methodism, the former sect having been in existence for nearly a century, although I was told that John Wesley, the founder, never reached the village. The church is an ornate structure architecturally, the Rev. John Cullen being the appointed pastor, and I am told he is the almoner of a number of bequests by wealthy and beneficent citizens for the poor of Ratcliffe; such, with other vested powers, doubtless render him an important personage among the villagers, and, notwithstanding the establishment of a Parish Council, the district is still too much priest-ridden for our advanced times, judging from the bitter personal attacks which our reverend friend has made from his pulpit (which is always a coward's castle) upon the few earnest investigators of Spiritualism. He acts as though he were the divinely appointed sponsor for their souls' destinies.

During his last Lenten sermons no less than three were devoted to a so-called exposé of spiritualistic advanced thought, and the Theosophists were, during the same course, honoured with one solitary notice. These attacks were remarkable for their sectarian venom and parsonic maliciousness, as if his parishioners were incapable of using in soul matters their own judgment. These pulpit diatribes were to a considerable extent supported from Pember's 'Earliest Ages,' a volume which every intelligent Spiritualist, with many Christians, will know—was deftly compiled by a dishonest compiler to arrest the too rapid incoming of our newest thought. But the Rev. Mr. Cullen must know that essays upon 'Demonology' are now flat and stale. Even 'Hell' and the 'Devil' have become obsolete in even the thought of rational Christianity.

Such parsonic instruments of appeal are nearly defunct. At the same time it is almost inconceivable that a man educated at Oxford or Cambridge is so deficient in ethical culture as to exhibit such played-out bogey-men, even in priestly Ratcliffe. But such indicates the depths of moral degradation which priestism is willing to submit to in order to prevent thoughtful neighbours from using their God-given reason on matters distinctly personal to themselves. The clergy make a mistake in believing that all the learning is necessarily included in the Oxford *regime*, or that Truth is only revealed in Athanasian Creedalism. Such might fit the Dark Ages, when the parson was paramount, but current science and inquiry has proclaimed free investigation as king, and all postulates, whether parsonic, Christian, or even Spiritualistic, must now be submitted to judicial inquiry.

Yet, despite the efforts of our gallant and indefatigable friend, Mr. B. Harris, in striking the standard in this unspiritual vineyard, the parson, by his acute tactics, has, I regret to say, obsessed the innocent villagers with his 'devil' idea. In his pulpit he has literally reproduced the devil, with the horns and cloven-foot of the Dark Ages; and the villagers who have hitherto let the parson think for them, are at the present moment oppressed with the foul apparition of the Satanic Majesty which they never fancied was originally the creation of priestcraft, and the idea of 'Black-Appolyon' is, at this moment, by Mr. Cullen's pronouncement, filling the brain cells of the decent villagers of Ratcliffe-on-Trent.

Let your readers picture the degraded condition of a village parson who is even willing, in the paltry interests of his 'parish,' to add to the sorrows of poor innocent working people, by using such pulpit word-pictures in these times of light and leading. We have evidence that the public mind has thus been influenced. If so, what are we to think of the worse than heathen superstitions inflicted by

their pastor, or the state of religious fetishism rampant in a village honoured by the residence of three professional parsons? What we would desire most earnestly would be an education sufficiently advanced to eliminate the necessity for such intermediaries, and for the people to do their own thinking.

It is hard to believe in the sincerity of any man who, in his anxiety to exterminate any new thought which he cannot prevent from invading his parish, should submit to the ignoble trick of saturating the villagers' homes with such a degrading idea. I should say he stands condemned at the bar of most of his own compeers.

In conclusion I may say, Mr. Harris and a few earnest friends are carrying the battle to the gate, and so long as these worthy men and women reside in the village, notwithstanding Rev. Cullen's pet devil and all the devils in his inferno, by the visits of able expounders of spiritual and scientific truths, a healthy Spiritualism will survive there. Mediums and lecturers visiting Nottingham ought to go down and give gratuitous help to this veteran of many campaigns.

Newcastle-on-Tyne, Aug. 11. W. H. ROBINSON.

SPIRITUALISM IN DUNDEE.

SIR,—The *Dundee Advertiser* of June 23 contains a long paragraph or leaderette, comprising a series of sarcastic comments upon the International Congress of Spiritualists, which was recently held in London.

The Dundee Spiritualists' Society requested me to reply thereto, and this was done. I forwarded a letter to the *Advertiser* on July 8. This, however, has not been inserted. Possibly the Editor does not realise that there is something to be said in favour of Spiritualism as well as antagonistic thereto. All good Spiritualists must hope that he will soon see differently.

The Dundee Spiritualists have desired me to make this statement in the Two WORLDS, so that friends in England may see that they are moving along in the North of Scotland, and doing something to help to extend the dispensation of truth and freedom among the people.

—Yours faithfully, C. WARE.

20, Poltimore-square, Exeter, August 12.

JOHN TAYLOR AT HUYTON QUARRY.

SIR,—Kindly permit me to speak of the genuineness of Mr. Taylor's mediumship. We have interested a few friends since our propaganda meeting, who agree with the philosophy but required some phenomena, and I am pleased to say that on Saturday last, the 6th inst., they got something that dispersed all idea of fraud or delusion from Mr. Taylor's guides. We formed a circle of fifteen persons, and the phenomena were similar to what has often been recorded in the Two WORLDS. Everyone present was convinced there was some power at work other than the medium's.

Sunday's circle was less satisfactory, one of our friends, sceptical and prejudiced as to spirits, but a great follower of the Nazarene, when requested by Mr. Taylor's guides to mount the table, refused, on account (he said) of having a headache, whereupon the guides bid us good morning.

For real truth-seeking people our opinion is that the cause of Spiritualism is lacking demonstration equal to what is exhibited through the mediumship of Mr. Taylor.

(Signed) PETER DAVIES, CHAS. HAYES, D. KILSHAW.

The Nursery, Huyton Quarry, Aug. 9.

SPIRITUALISM IN BELFAST.

SIR,—We have been favoured during the past two weeks by a visit from that splendid medium, Mr. David Anderson, of Glasgow, who was over here on his holidays. Mr. Anderson's health, unfortunately, did not permit of his undertaking any public work, but we managed to organise a few sittings, at which his controls were heard to great advantage, and the issue of which will help to build up the Cause here and stimulate the faithful few to fresh endeavour.

At the close of Mr. Anderson's visit, a few friends arranged an excursion to Whitehead, a well-known watering place, fifteen miles from Belfast, where, after a tour round the caves and over Blackhead cliff, the friends adjourned for tea. The hotel proprietor afterwards kindly granted the use of a room in which to hold our meeting. This meeting was the best during Mr. Anderson's visit, and at the close, Mr. Kane, secretary, moved a vote of thanks to Mr. Anderson for his helpful and inspiring words, and hoped that he would return home refreshed and invigorated by his visit to Ireland.

Mr. Anderson, in the course of his reply, said that the Glasgow Spiritualists were endeavouring to promote a Bazaar in September, for the purpose of helping on the propaganda of Spiritualism, and he hoped that the friends in Belfast would do all they possibly could for the success of the Bazaar. Circulars were distributed on behalf of the Glasgow Association, and the party then returned to Belfast, much cheered and refreshed.

We are, unfortunately, at present without a meeting place; our room had to be given up on account of our landlady extending her business, and we are now on the look-out for suitable rooms. These in Belfast are pretty hard to get, those who have suitable places not caring to run the risk of odium by having Spiritualists upon their premises. However, we are doing what is just as necessary—arranging home circles—and have no doubt that in the course of time, when our mediums are developed, we shall be able to hire a hall and present our phenomena and truths to the public. We are only eight months in existence, and although the inquirers are many, they are rather faint-hearted, and lack the enthusiasm necessary to help on the movement. Some of our friends (?), too, have proved themselves anything but friendly; but I suppose this is only to test our calibre as an Association, and prove our earnestness or otherwise. Most Spiritualistic Societies, doubtless, have to pass through a similar experience.—Yours very truly,

WILLIAM GEO. KANE,

Secretary Belfast Psychical and Spiritual Association.

EFFICIENT SPEAKERS.

SIR,—As one of the London working mediums, I should like to say how I am at one with the sentiments which Mr. John Kinsman has put in print. Cannot we mediums do something to extend our knowledge to raise ourselves, and not leave everything to the spirit friends? I wish all the spirit guides would be as plainly spoken as mine were, and tell their mediums, as I was told: 'You are like a musical instrument, and the better attuned you are to our touch the better able we shall be to use you.' Further still, they told me what books to read and study, and I thank them for doing so. It is not painful for all true mediums to hear truth from someone who dares to speak it sometimes.—Truly yours, A LONDON MEDIUM.

SIR,—Inasmuch as there appears to be a general desire to have efficient speakers for the propagation of Spiritualism, I beg to bring before the notice of the general body of Spiritualists a gentleman known only to a few of us, viz., Mr. J. W. Boulding, of London, author of the following works: 'The Double Rose,' 'The King Maker,' 'The White Queen,' 'Agnus Dei,' 'Stones of England,' 'Satan Bound,' 'Fables and Fancies,' etc.

Mr. Boulding's orations are excellent, and I have the authority of the E.C. of the Nottingham Spiritual Evidence Society to recommend him as being a lecturer of a high order. Societies wishing to engage or know particulars, please apply to me, enclosing stamp for reply. Mr. Boulding is a very busy literary man, and has not time to attend to correspondence.—Yours respectfully, THOS. STUBBS.

71, Mansfield-road, Nottingham, Aug. 12, 1898.

SIR,—The writer of the letter which appears in your last issue under the above heading, quite misses the point of my plea for efficiency. I do not despise information when it is given by an illiterate person; but I do, most emphatically, protest against mediums of the kind referred to in my previous communication standing up as the representatives of Spiritualism, and reeling off crude statements and illogical opinions as samples of our philosophy. Such mediums only bring contempt upon the movement, repelling instead of attracting the very people who would be of use; and when they announce that the crudities which have been uttered are the work of an exalted spirit, they provide the enemy with the very opportunity he wants. I repeat that the Spiritualist platform should be occupied by speakers who can clothe their thoughts in something like Queen's English, and who know something of the philosophy of Spiritualism. If spirits from the spheres above when speaking through trance mediums cannot conform to these conditions, then the work had better be done by normal speakers. The trouble seems to me to be that some mediums are too fond of leaving everything to 'the dear spirits,' instead of preparing for the important work they set themselves to do. By their ignorance they seriously handicap the spirits who use them, and make effective work impossible. I am not attempting to throw mud at mediums, but am merely pleading that the spirits should be given a fair chance of expressing their thoughts. It would be insulting a great pianist to offer him a broken down instrument on which to perform, and it is surely no compliment to the spirit friends who wish to work with us, to offer them mediums who are totally unfitted for the purpose.—Yours fraternally, JOHN KINSMAN.

64, Lloyd-road, Walthamstow, Essex, Aug. 13, 1898.

BODY, SPIRIT, AND SOUL, AND THE 'LYCEUM MANUAL.'

SIR,—I notice 'J. T.,' in his able articles on the above subject, refers to the *Lyceum Manual* as favouring the definition of 'spirit' being the *ego*, and 'soul' as being the body of the spirit in spirit life, and he cites Nos. 105, 106, 111, and 137. I notice the editor does the same in a foot-note to my letter of April 19, 1895, referred to by 'J. T. The letters I receive on the above question prove to me that Lyceum' conductors and leaders are not satisfied with the divergent ideas concerning 'spirit' and 'soul' contained in the above 'Golden Chain Recitations.' For instance, we are informed in No. 137 that man is a threefold being: a physical body, a spiritual body, and an innermost spirit; that the physical body is the temple of the soul; the basis on which it rests; that by the bodily senses the soul is brought into contact with the physical world. The question that naturally arises here is, Which part of man's three-fold nature is it that is referred to as the soul? Considering that the physical body is spoken of as the temple of the soul, and it is by the bodily senses that the soul is brought into contact with the world, we are led to the conclusion that it is the innermost spirit to which we refer. But on reading the last response we learn that 'the term soul is nearly synonymous with that of spirit, and is often so used; but soul is more the seat of the affections and passions, whilst spirit is more that of the intellect, reason, and will. The impression conveyed by this definition is that the 'innermost' is dual, one portion being the seat of the affections and passions, and the other the seat of reason, intellect, and will.

Taking this as our data, let us examine the others. We find No. 111 divides Nature into two distinct divisions: matter and spirit, matter being the material of which everything is made. This applies as much to what is generally termed the spirit world as it does to the earth. 'Spirit' is defined as a pure, eternal, and intelligent force. Mr. Tuttle discards the term 'soul' as being meaningless, so that the definitions of these two, Nos. 111 and 137, do not agree. On turning to No. 106, we find 'spirit' is defined as a self-conscious being in *human form*, manifesting affection and intelligence. Here 'spirit' appears to be limited to the *human form*. What is, or whence, the life that animates the animal world does not appear. It will be seen that this definition is not agreeable with No. 137.

Here are three divergent definitions, from which both conductors and leaders are expected to impart correct ideas concerning man as an immortal being. Is there any wonder that conductors and leaders are at a loss to determine which is the proper and correct definition? Evidently, there is a strong case for a careful revision. This is not to be wondered at, seeing there is no recognised definition of man as an immortal being.

W. J. Colville, in answer to a correspondent, says: 'The spiritual body may be spoken of as the sheath of the soul, or the instrument

through which it makes itself intelligible to others in expression. The soul, in the highest meaning which can be attached to the word, is the real individual, the abiding, changeless entity, lying back of expression, and the cause of it. The spiritual body is that form of the individual through which the entity acts, which is just as palpable and plainly visible in the spiritual state as the material body is on earth.' The inspirer of Mrs. Cora V. Richmond gives a similar definition, and these terms are consistently used in 'Outlines of Spiritualism,' as being most in harmony with the spiritual philosophy. It will be a boon to conductors and leaders when the publisher of the 'Lyceum Manual' adopts the same. I define spirit as being to the spiritual world what matter is to the material world—the material of which everything is made,—so that I use the term spirit to distinguish between the earthly or physical matter, and the etherealised matter of my esteemed friend, Mr. Hudson Tuttle. This is the sense in which clairvoyant descriptions of our spirit friends, flowers, and mansions, etc., are made; they are composed of etherealised or spiritualised atoms. This term spirit also enables us to distinguish between the physical body and the spiritual body, the physical world and the spiritual world. This is as it should be in a spiritual philosophy that treats of a spiritual world and its denizens, in contradistinction to the physical world and its people. We are not 'soulists,' having clairvoyants describing 'soul-forms,' as distinguished from physical forms. Soul is the *ego* or life, and not the body of the spirit in spirit life.

In the above definitions we have all that is necessary to build up a spiritual philosophy superior to any the world has yet seen.

ALFRED KITSON, Secretary B.S.L. Union.

BIRMINGHAM EXPOSURE.

SIR,—As you have already published a letter *re* the seizure of Miss E. Read, at the seance of July 22, held at County Chambers, Martineau-street, Birmingham, and which letter assumes to be a defence of the mediums or medium, I should be greatly obliged if you would allow me space to give an account of what took place.

I, too, am a Spiritualist, and was present on the occasion referred to. The cabinet is merely one corner of the room, confined and cabin'd by a piece, or, rather two pieces of red muslin stretched across on strings. A large oblong table stands in front of the curtain, usually leaving a space of about ten or twelve inches between its corners at the curtain end, and the adjacent walls. The table, at the commencement of the seance is about two-fifths covered with luminous cards, but for the final or concluding portion of the manifestations these are turned face downwards, thus leaving the sitters to appreciate the succeeding phenomena as best they can. A piece of luminous tape, a musical box, two bells, a banjo and a concertina, complete the list of ordinary appurtenances. The essential medium always sits next the cabinet on the right side. Other sitters occupy places around the three sides of the table, two rows being formed when the attendance is large. I wish to be explicit with these preliminary points, as it is essential, to a complete understanding of the circumstance.

For some reason or other, at the seance of July 22, I was not permitted to occupy what I had almost come to regard as my privileged usual place, in the inner circles, *i.e.*, third from the cabinet on the left side of the table.

Now, as to what occurred. We had already obtained the earlier manifestations such as rappings, ringing of the bells, strumming on the banjo and concertina, etc., when four late gentleman-arrivals were admitted into the room. To secure harmony of condition more singing was indulged in, and then followed the most striking feature of the seance (a common phenomenon), the materialising of a 'spirit' hand—generally one, and that the right. To fully appreciate this, strangers are invited to take their stand by the cabinet, to place their hand upon the luminous cards, and to await the contact of the spirit hand, which, protruding through the opening of the curtain, touches theirs, sometimes essaying to give them mental tests.

One of the gentlemen alluded to was invited to the table to experience this manifestation. However, when the spirit-hand came out, in a very faltering fashion, it was promptly seized and held in a strong grasp for some considerable time. Light being produced we all then saw the arm to be that of Miss Read, and there was still to be seen twisted around the wrist and arm an ordinary looking pocket handkerchief, while one of the curtains was enfolded within her arm.

I should only be too happy if such an incident could be satisfactorily explained. I am not entirely unacquainted with spiritualistic literature, and have, I believe, been a fairly industrious student and investigator of spiritistic phenomena in circles and out, and in anticipation, may therefore say I have heard of a theory of sympathy between medium and spirit and of repercussion, which, so far as I can understand by the application of ordinary common-sense rules of reasoning, are entirely inadequate to meet this case. If I am not to accept the palpable evidence of my senses, let someone come forward and give sound logical reasons and explanations why their evidence should be nullified.

But, even in those cases, where I have known this plea put forward, there has always been noticeable an abnormality in the condition of the medium, either preceding, during, or following the exhibition of such striking phenomena. That is to say, when materialisations of the whole body, or the bust, face, or hands, of a spirit takes place, the physiological and psychical condition of the medium is more or less indicative of the strain on the vital organism. Hence, it seems to me phenomenally surprising that the medium in this case should always retain her apparent normal condition before, during, and after the seances, frequently laughing, conversing, or leading with a merry jest at the frolicsome nature of the manifestations.

I might add that the name and address of the gentleman I have alluded to is Mr. J. W. Reade, Ardeu House, Waverley-road, Smallheath, Birmingham. Apologising for the length of this intrusion on your valuable space, I am, yours faithfully, GEO. W. YOUNG.

Alleynes-road, Stevenage, Herts., Aug. 10, 1898.

'IN MEMORIAM' notices, Correspondence, etc., crowded out.

Items of Interest.

SPECIAL REPORTS.—Will writers be as terse as possible? We want to oblige, but cannot stretch our columns.

HALIFAX. Winding-road Society.—The new secretary is Mrs. John Wood, 55, Beacon Hill-road, Halifax.

COMMUNICATIONS RECEIVED.—Dr. Sharpe; L. H.; John Theo. Audy; V. Frances. V. F.: Could you oblige us with your address?

DO YOU WANT TO HELP?—If so, a copy of THE TWO WORLDS, when a month old, will be sent to any address you may give, post free, on receipt of a penny stamp.

HOLY TRUTH.—What a purchaser says about it: 'I received "Holy Truth" safely, and think it wonderful value. It should be in every Spiritualist's Library.'—S. PATTINSON.

NOTICE TO SECRETARIES.—Matter of reports is stale when 14 days' old; the line must be drawn somewhere. We have not room for all the fresh matter our friends would have us make public. QUARMBY: Insufficient postage has cost us a penny.

PROSPECTIVE NOTICES IN REPORTS.—We must respectfully decline these, as it will lead to endless trouble; if it is done for one, we must do it for all. Prospective notices must be paid for in advance.

A CORRECTION.—The gentleman described as the 'President' in the West Ham photograph, should have been the General Secretary, Mr. T. McCallum. The mistake is ours entirely, and we apologise.

PROPAGANDA, PROPAGANDA.—The Federation Organiser will be pleased to hear from any society or friends who desire mission meetings in their district.—Address JAS. SWINDLEHURST, 159, Hammond-street, Preston.

RATCLIFFE-ON-TRENT.—Our old friend W. H. Robinson, of Newcastle-on-Tyne, has been lecturing for three days down here. The parson of the place has given him the 'bile,' and no wonder, judged by his letter in another column.

MR. BIBBINGS' REMOVAL FUND.—I have pleasure in further acknowledging 12s., as follows: Mr. Reade, 5s.; A Friend, 2s. 6d.; A Friend, 2s. 6d; Mr. Tomlinson, 1s.; A Friend, 1s.; all of Preston.—J. FRASER HEWES, 26, Mapperley-road, Nottingham.

BAZAAR FUND.—I have received £10 8s. from Mr. Venables, for goods sold at Keighley, at the Conference Bazaar; £4 from Mrs. Chiswell, for goods sold at her home; and 15s. 2d. from Children's Effort, Darwen, per Mr. A. Kitson.—A. SMEDLEY, treasurer.

PAPERS RECEIVED.—'Medium,' 'The Lyceum,' 'Faith and Hope Messenger,' 'Religio Philosophical Journal,' 'Light of Truth,' 'Diamond Fields Advertiser,' 'Harbinger' (India), 'Progressive Thinker,' 'Harbinger of Light,' 'Wedding Chimes' (circular), Wheatland, Mich., U.S.A.

IMPORTANT.—Adjourned Conference at Southport. Will all Secretaries of Affiliated Societies drop a post card containing their names and addresses, and name of society, to the undersigned, so that the necessary cards for delegates may be sent out.—W. Harrison, secretary, 37, North-street, Burnley.

SPIRITUALISTS' WEDDING.—A unique event in the annals of the Blackpool Spiritual Church was the wedding celebrated last week. The ceremony was the first of its kind in that edifice. It was conducted by Mr. T. Coupe, of Blackpool, and attended by a large number of friends, the church being crowded. The bridegroom was Mr. Ainsworth, of Blackburn, and Mrs. Walsh, of Lytham Road, South Shore, the bride, the couple being attended by Mr. and Mrs. Sharp, of Blackburn. Great interest was taken in the celebration.—*Blackpool Times.*

MRS. BARNES.—I am again obliged to appeal through your paper for assistance for this worthy medium. She is in a very weak condition, and quite unable to do anything. Owing to the length of her illness the subscriptions have fallen off so much that the outlook for the near future is a gloomy one, and something must be done for her at once if she is to be saved from a sad fate—what, I will leave you to guess? There are many who know of Mrs. Barnes' long service to the cause, who will be willing to help her in her hour of distress when they know how much that help is needed. Contributions may be sent to Mrs. Clarke, 115, Robin Hood's Chase, Nottingham, and will be acknowledged in the Two WORLDS. Mrs. Clarke is the local helper of the O.P.S. Sick Fund.—Yours faithfully, J. Fraser Hewes, 26, Mapperley-road, Nottingham.

ANSWERS TO CORRESPONDENTS.

'PROGRESS.'—Next week.

'OWD JONATHAN.'—Perhaps you are right.

ARMLEY.—Mr. John Lamont, Fairfield, Liverpool.

ALFRED CLEGG.—It would be injudicious to print your letter.

LONGSIGHT.—We do the best we can for you; mistakes will occur, etc., etc.; we are sorry.

WE WILL NOT notice any correspondent who will not trust *us* with real name and address.

J. W. LOWREY.—You must be joking. If Mr. Wallis had been in England he would have fulfilled his engagement.

CHARLES H. MATHEWS, New Philadelphia, Ohio, U.S.A.—Your post card has been sent to Mr. Walter Howell's address.

FRIEND PETERS.—There is nothing personal, you have mixed up myth with man. Send on anything you are impressed to write, and leave us free to deal with it. Thanks.

ARIEL.—Your complaint draws an invidious distinction between two worthy speakers who are long-time personal friends. Had your letter been a general suggestion on the point raised it would have been admissible.

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FRIDAY, AUGUST 19, 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.

Should Mediums be Educated?

THIS perennial question has turned up again with its usual diverse answers, all according to the state of mind of the individual. As long as this is the case the conflict will continue. Surely it is possible to get some general principle, some common basis which all parties will recognise and abide by. If we reduce the case to the admission of two evils, and apply the axiom, 'Of two evils choose the lesser,' there should be no difficulty in deciding. It is not likely that any sane person will say that ignorance is a lesser evil than knowledge, because common experience—in other words, common sense—has shown that the result of education is the improvement of the race generally, by the fact that as education has advanced crime has decreased. It is recorded of Professor Faraday that he has said, 'The greatest of all ignorance is ignorance of our own ignorance.' There are very many cases where ignorance is the misfortune of the individual, and up to a certain point these deserve our deepest sympathy and commiseration.

But if at this juncture anyone has the power to alter his conditions in regard to self-improvement, he is not entitled to be excused if he remains in ignorance any longer. It is from this point of view that we must look at the matter. Is a man's lack of knowledge due to wasted opportunities? and, Is he content to go on wasting his time and remaining in a complete state of undevelopment? are questions that ought to be answered. If answered in the affirmative, away with all talk of education, and let us drift back into primitive savagery; if in the negative, away with all the excuses some are continually making for illiterate, uneducated mediums. What is required in the case of mediums who are the willing mouthpiece of the spirit people, is really so little that there is no excuse, but a bad one, if they don't do the little it lies in their power to do—to learn to speak English. Six months' *work*, or twelve at most, under an intelligent teacher, and the same time spent in reading good authors aloud, in the presence of some one who could help them, would make such an improvement that anyone not too exacting would cease to complain.

One thing is quite certain, no REAL attempt could be made without benefit, but here we must be plain. It is within the knowledge of some, who have watched the careers of our public speakers, that some of them are too lazy to do anything to help themselves. They are controlled; they please those in the sphere in which they move. They are flattered, fawned upon, and adulated; hence, in view of those who expect better things, they sink in estimation below mediocrity. Instead of presenting our beautiful philosophy and religion in its most attractive form, as it deserves to be, it is put forward in such a way as to repel those, who, by reason of more highly cultured minds, look for, and have a right to expect, something better.

This may seem harsh, but those who in years gone by strove by the example of their lives, and are striving now, to lift the movement into the realm of culture and intelligence, deserve to be encouraged. It is wrong that no real effort is made to lift our platform speakers to such a standard of excellence as will not bring shame to the cheek of those who are co-workers in other directions. Ours is a holy cause and demands our best efforts. We know, alas! too well, 'that the spirit indeed is willing, but the flesh is weak'; yet, admitting this, it is no reason, in the light of the cardinal doctrines of Spiritualism, why we should not be strengthening our weakness by daily exercise, by personal effort, by self sacrifice, and determination to conquer ourselves, 'For greater is he who conquereth himself than he who taketh a city.' We have no choice in the matter; we must do it ourselves. 'There is no royal road to learning.'

The Cry against Education.

[The education question has so forced itself on our attention that we have deemed it prudent to reproduce the following excellent article from the *Harbinger*, published fortnightly, at Lahore, Punjab, India.—ED. 'T. W.']

NOWADAYS many people are in the habit of condemning education, and they offer no substitute for it. Those who are inclined to religion are for sweeping away everything except religion, which with them is the panacea for all conceivable ills that afflict suffering humanity. If all come to believe in religion, they will weep no more. But unfortunately there is a great variety of religion, with no agreement among them. Each sect calls the other false. Now this confusion cannot be got under by weak minds. It is only the strong of judgment and discernment that cut their way through this dense mass of conflicting thoughts. But as the strong of sense are few in comparison with the weak of intelligence, the people all the world over never come to a definite understanding in the religious question. Consequently the dream of religionists will never be realised. Also those men who are thoroughly religious are not often seen happy, nay, they, poor fellows, suffer the greatest persecution from their contemporaries. Hence religion cannot replace education. Its advantages are different and, it is sad to remark, are little understood by the blind faith.

Those whose object is to make money more than any other thing, go for trade. They also cry against education; for it is unproductive of money. They point out to a host of persons with university diplomas about their necks, knocking about from door to door in search of employment and meeting with nothing but 'no vacancy.' They triumphantly ask: What is the use of education? Now persons who never think themselves, cannot reply to them. It is, therefore, a common thing to hear from the pulpit and the platform that we should follow some trade or profession. Great efforts are sometimes made to start technical schools, but very few pupils attend them and those who do, do so for the sake of scholarship they receive there. When they come out, we never see their mouth filled with gold. They are also as miserable as others. If they seem a little better, it is because they are scarce. Also a great many persons go hungry even in commercial centres. European capitals are great marts of trade, but we hear they are crowded with paupers.

Besides these two opponents of education, there is a third party, which bases its objections on physical health. They say that education makes a man weak in body. He is generally consumptive. He cannot see without his nose being mounted with glasses. He walks a few steps and is soon out of breath. He is generally short-lived.

These arguments appear to be very strong to be refuted. But let us try to dispose of them as briefly as we can. As regards the substitution of religion for education, we advise our religious friends not to think religion to be so easy of understanding. Without the light of knowledge the comprehension of religion is impossible. Sadi says: *Beilm natwan khudara shinakht* (God cannot be understood without knowledge). A man who does not know what God is, or who at least does not understand how He is revealed in the world, will not be able to practise religion. This huge mistake is committed by those religions which demand faith for their practice without understanding its nature. The evil of this kind of religion is found in its failure to uplift its followers, who are mostly robbers, adulterers, even after declaring their faith in it. Christendom and Islamdom are as full of wicked people as heathendom, rather the heathen are more virtuous and purer in life than believers. Ask any ignorant religious man what he knows of God, soul, heaven, hell, truth, purity; and you will be amused at his absurdities. If a Hindu, he says that God is a beautiful man of black colour, with four hands lying on a tremendous hydra at the bottom of a milk sea, with a young woman shampooing his legs. Another says He lives in the Kailas mountain and rides on a bull, and so forth. These puerilities only raise a laugh; they do not edify. But go to a learned man and see how he describes the allegorical representation of God, resting on the hydra with seven heads. In jails ignorant men preponderate over learned, although they are very religious, uttering God's name at every turn in matters. Therefore religion of ignorants is no religion at all. The modern ridiculous religions of the Hindus are simply the offspring of ignorance.

Now what is education? It is a system which enables a man to acquire knowledge. It is possible that a system may be bad, but knowledge is very valuable. For instance, travelling

is very desirable, but the means of travelling, such as the heavy bullock carts and donkeys, are very bad. We can dispense with the particular means and adopt others in their stead, but we should not discard the thing itself. The scoffers of modern education cry down knowledge itself, which is different from the system of acquiring it. The modern system of education may be bad with reference to some class of people.

But that does not justify their censures against knowledge. Their absurd attacks on education, taking it in the sense of knowledge as they use it, will be known to be futile if they imagine the modern system of education as swept away. We cannot suppose that no person will desire to acquire knowledge, and that they will be content with the rejection of idolatry and caste system, for there are some persons who want to acquire knowledge for its sake. Well, these will have to go to learned men, and then the old order will come back in all its strength. It consisted of individual teaching, each student forming a separate class. Then one teacher could not teach more than a dozen pupils in a whole day, and them only he could teach but one subject. In old times learning consists mostly of the acquisition of language. As soon as a pupil was well up in language, he was looked upon as an educated man. The times have since changed. Knowledge has made gigantic strides in progress. Not only one science is greatly developed, but many useful sciences and arts have since sprung up. Besides, the thirst for knowledge is not now felt by an individual here and an individual there, but all appear to be eager for it. Also the number of human beings is inconceivably increased, and knowledge whose application to innumerable wants has been discovered, has become a necessity for man in the same way as food and drink. The discoveries of new countries has necessitated the employment of improved means of communication; our old bullock carts will not do in these days of fire and electricity. In like manner the old system of education is gone now and cannot be revived without injuring the best interests of humanity. In old times knowledge was kept secret, in modern times it is forced in the way of all, and it is for their good. We now compel persons to read, but in ancient times they were kept off from attempting the acquisition of knowledge. Women were not allowed to read, now female education is the order of the day. To meet this increasing want mass education is only proper. Individual system of education will not do. By this it is not meant that the evils of the modern system of education should be retained. These evils originate from the employment of irresponsible juvenile teachers, who make schools stepping stones to their hobbies. The ancient custom of hereditary teachers, who were Brahmins, was not altogether bad. Of course blind rigidness is everywhere bad, and so to be deprecated. If Brahmins be not found to be equal to the task, others should be allowed to step into their shoes. Heredity should be accepted so long as it is good.

It is also urged upon them who set their face against the modern system of education, that whatever scheme they may choose to adopt for the propagation of knowledge, they will have to teach the same standard authors. In English, Milton, Shakespeare, Johnson, Goldsmith, and Addison, are immortal. They will last till the English language lasts. So they cannot be set aside. In Sanscrit, Vyasa, Valmika, Kalidas, and Bhabuti, are also inseparable from this divine tongue, whether a man agrees with their views or not. The same case is with other languages. The new authors have not yet mounted the platform of authority, that is, they have not yet scraped universal approbation like Valmika and Shakespeare. This being the case, we can only arrange their study in a manner that it may not clash against our views. Sciences must also be learnt, although their developers may be antagonistic to the set opinions of some people. Darwin, Tyndall, Huxley, Spencer, and others are synonymous with the sciences they have built up. It is useless to fight with them. They don't spoil our morals. It is misunderstanding them that may help a person in its wicked course. Thus if the system of education has been found to be injurious to some people, they should mould it to their advantage. If Othello does not suit them, they can study King Lear, but they can't dispense with Shakespeare.

Now the system of modern education was inaugurated by the English to enable the people to take part in the government of the country. How well it has succeeded, there are no two opinions. Our barristers, pleaders, judges, and officials are not a whit inferior to the English. In many cases the natives beat the English in competitive examinations. And had the simultaneous examinations been held in India, there would have been in a few years as many barristers here as there are people in the whole united kingdom of Great Britain and Ireland. But this system of education is not suitable to us when we don't want to serve under the Government. Our native professions and manufactures have died out for want of men. All these men are fallen upon the Government. There are now evident signs that they will eat away the Government unless it finds new sources of supplying them with livelihood. The only safety of the Government lies in conquering new countries and send these educated men there in its service. In this way alone the present discontent among the educated can be allayed. As this is not easy, it is thought proper to change the educational policy, that is to say, instead of preparing men for the Government service or the Bar, which are almost overcrowded, men should be instructed in their ancestral religion and profession. Religion is the trade of Brahmins. If our religion is refuted, the Brahmins will have to be provided for. Ancestral profession should be encouraged. This could be done by diminishing the emoluments of Government posts, for so long as they are very lucrative, persons are not going to revert to their ancestral professions.

There is another mistake in the cry against education. People want to get bread from education, but the object of true education is the pleasure of the mind. That man is very happy who is properly educated, so as many persons should be educated as possible. Since want of food prevents people from prosecuting their study, the question of food can be solved by a better system of Society. When our Society is based upon the principles which regulate the affairs of our private households, there will be no poor persons in the world, as there are no poor animals on earth, all being equally rich or poor. We should cast off the wrong idea that education, *i.e.*, liberal knowledge, will give us bread.

Knowledge is luxury. Just as we use perfume, which does does not cleanse our body, so we acquire knowledge, not to fill our belly, but to derive pleasure from it. It enables us to understand the enigma of the world and to know what God is and what we are, etc.

Thoughts Suggested by the Death of Prince Bismarck.

THE FOLLOWING reflections are rather suggested by incidents in the life of Prince Bismarck than by his death. But the death has been the occasion of a large amount of information—some new, some familiar—being published concerning the life, and the departure of a prominent man is always the point at which one sums him up more conclusively than at any period while he is living. The following passage from a newspaper 'appreciation' is based upon what is accepted as a fact, and remains uncontradicted:

> In diplomacy his one motto was 'My country—right or wrong,' and, seeing how much he did to serve that country, it was a melancholy reflection which he uttered once, that he had made no one happy, neither himself, his family, nor anyone else, 'but probably many unhappy.' Had it not been for him, he said, there would have been three great wars the less, and the lives of eighty thousand men would not have been sacrificed! But, he added, 'that I have settled with my Maker.'

It was a peculiarity—and a ridiculous one—of the first Emperor William of Germany, as of the present Emperor (notably of the present one), that they imagined themselves to be in a sort of partnership and confidence with God. All monarchs use somewhat similar language, but these two (notably again the second) seem to have believed it. If the feeling of working with God be of the right kind, it tends to promote personal humility; when it leads to arrogance and vanity it is emphatically of the wrong kind. Bismarck appears to have shared in this idea of having a personal property in the Deity; and thus we have him saying that he has caused the loss of 80,000 men (I should have supposed the figure to be really far higher), but *that* he has settled with his Maker.

This remark shows that Bismarck's mind was infected with what I may term the virus of theology—he was suffering from a sort of moral pyæmia. This religious condition is not incompatible with the utmost unscrupulosity. There will be fewer crimes, national and private, committed, when men are taught that they will have in another world to bear the burden which they have placed upon themselves here—that it is with their victims that they will have very largely to settle their affairs. A man might as well say, 'I have spent my life in robbing my fellows, and I have slain them when they stood in my way. I am now old, and can do so no longer. I must soon enter the other world, but the things that I have done here do not trouble me—I have settled all that with God.' Our prison chaplains do, indeed, try to get murderers into something like this frame of mind, but the most creed-dosed of the public perceive that something is wrong somewhere in reading pious utterances from the condemned cell. The chaplains, however, endeavour to bring about repentance, which is the beginning of upliftment and purification. But we have not the smallest ground to suppose that Bismarck ever repented of having made three wars to create the German empire.

Jingoism is so great a deluder of the mind that no doubt there are many men in every country who would count the responsibility light of making a war which added to their country's possessions, or gave it a triumph over a rival. But this would be responsibility for fighting, which has always sat lightly on the conscience of our combative race. In this sense, Bismarck's responsibility for the war with Denmark and the war with Austria was different from his responsibility for the war with France, as the earlier wars were part of a policy of which he had the key, but, apart from the nature of that policy, were not connected with personal baseness beyond the ordinary chicane of diplomacy. The war with France was the crowning catastrophe, the gigantic calamity, reducing to comparative littleness all that had gone before And that dreadful contest was brought about by a deliberate falsification

on the part of Bismarck. He knew the weakness of France at that time—twenty years of the second empire had sapped her strength, and corruption had brought about its inevitable consequences. Bismarck wished to strike there and then, and was afraid that the opportunity opened up by the Hohenzollern candidature for the crown of Spain might pass away. Mr. Charles Lowe, in his book 'Bismarck's Table Talk,' gives the deceased statesman's own account of how he precipitated the war by a deed as false, as tricky, as cruel, and as wicked as has ever been known in the dark and bloody annals of statecraft:—

I had asked Roon and Moltke to dine with me, and discuss all eventualities. While we were still at table a telegram came in from Ems (detailing the last meeting between the King and Benedetti, the further importunity of the latter, and the final refusal of His Majesty to receive the Ambassador again on the subject). On my reading out his telegram, both Roon and Moltke dropped their forks and knives, and receded a little from the table. There was a long pause. We were all very much depressed, feeling that the matter was slipping through our fingers. At last I said to Moltke, 'Is our fighting instrument, is our Army, really in such an efficient state that we can enter into a war with the highest hope of success?' Moltke's belief in this respect was as firm as a rock. 'We have never,' he answered, 'had better war material than now.' 'Well then,' said I, 'you can now calmly go on with your dinner.' Thereupon I sat down at the round marble table, standing near the dining one, perused the King's dispatch once more with great attention, took a pencil, and erased the sentences referring to Benedetti's request for another audience, leaving only the head and the tail. And now the telegram read somewhat differently. My two guests exclaimed, 'Splendid! That will do!' And now we continued our meal with the best of appetites. The effect of the telegram in Paris was that of a bombshell. In Bismarck's own words: 'It was such as to make them believe that their Ambassador had been rudely treated by the King. The boulevards now burst out into cries of 'A Berlin! A Berlin!'

And this is one of the matters which Bismarck said he had settled with his Maker! The crime was successful; the war, with all its miseries and ruin, came about. Germany was the victor. But what resulted? A lasting feud between Germany and France, the establishment of the huge armies which have made Europe an armed camp, the constant alarm of an impending war on a colossal scale, and alliances, dangerous to the peace of the world, formed expressly to strengthen one or other of the two nations that Bismarck, by a lie, hurled at each other. And the end is not yet. 'The evil that men do lives after them.'

It is time that Spiritualism taught everywhere the direct accountability of men in another life for their actions in this life, when we find that the deliberate promoter of a great war, prepared to do an act of personal infamy lest that war should not come about, could calmly, in his old age, look forward to death, and remark, 'I have settled that with my Maker.' While such delusions are possible, the world is not safe. An unscrupulous and ambitious man in power is at all times a public danger, but that danger is immensely aggravated while a belief prevails that a man may bring countless horrors upon his kind by lies and the fomenting of evil passions, and then, by a dogma or a formula, 'settle that with his Maker,' die in the odour of sanctity, and go to eternal peace.

Bismarck has been generally styled 'great.' I demur to the title. The possession of great gifts which are misused does not make a man great. Such a man is potentially great, but really little. Bismarck, however, did not possess great gifts in the usual sense of the term. His greatness chiefly consisted in absence of scruple, a quality that links him with a far greater man—the first Napoleon, as lacking the moral sense. Has he given liberty to his countrymen, has he blessed mankind, has he ensured peace? He had not settled these matters with his contemporaries, and yet could imagine that he had settled with his Maker! A time will come when men like Bismarck will be regarded as being what they really are, the enemies of the human race; and then, looking back upon the history which Bismarck began, and of which we cannot yet foreshadow the end, I think that he will probably be reckoned among those who have been great in evil, and in evil influence, if in naught else—'by merit raised to that bad eminence.' A. J.

SCOTLAND (GLASGOW).

July 31 and Aug. 1: We were favoured with a first visit from that prominent worker, Mr. J. B. Tetlow, and the audiences, large for the season, were delighted with the able manner in which he lectured and answered questions, and on Monday night particularly with the superior display of clairvoyant and psychometric power which he gave. We trust he will prove to be to us a hardy annual. 7th, Mrs. Young, of Edinburgh, again drew good audiences, and though suffering from a rather depressing circumstance, her peculiar form of mediumship was successfully demonstrated in a number of cases.

The Association has just received a gift of exceptional munificence. A gentleman who has recently become deeply interested in the movement, presented us with a handsome nine-reed church organ with 13 stops. This is a long-felt want supplied, which will improve our services very much, and the members are unspeakably grateful to the generous donor. Mr. Vall, who has rendered such excellent service to the Association in the past, readily consented to play the instrument on its inaugural day, and delighted the audiences with two voluntaries in his usual finished style. (J. S., sec.)

Societary Doings.

LONDON NEWS, NOTES, AND NOTICES.

BATTERSEA PARK ROAD, Henley Hall, Henley Street: Interesting addresses were given by Mr. Spencer and Mr. Boddington, the latter speaking on 'The evils and extent of indifferentism. Clairvoyance by Mr. White. Songs and recitations were rendered by Mrs. Murrell and Miss Pierpoint. Mrs. Boddington presided in Battersea Park; a very successful afternoon meeting was held.—BOW: 14th, we had a very pleasant evening with the guides of Miss Whimp, who gave very good clairvoyance, proving that spirits can and do return, make their presence known, and proving the continuity of life. 10th, we also had a large and successful meeting. 14th, clairvoyance by Mrs. Weedemeyer.—CAMBERWELL, 33, Grove Lane: Very excellent address by Mrs. Holgate's guide (The Bishop), on 'Spiritual gifts'; interesting after-circle, much appreciated.—CANNING TOWN, 2, Ford's Park-road: 9th, Mr. Davis dealt with questions from the audience. 14th, Mr. Gwynn's control gave a good address.—CAVENDISH ROOMS, 51, Mortimer-street, W.: Despite the hot weather, a large audience welcomed Mr. Peters, whose clairvoyance was as clear and pointed as ever; upwards of 24 descriptions were given, and many instances astoundingly correct. Solo by Miss Samuel, 'The Ten Virgins' (Sir Wm. Robinson), a beautiful rendering.—EAST LONDON, Manor Park Centre: 8th, Mr. Davis gave an address and good clairvoyance. 11th, at the developing circle 22 friends were present out of 24. 12th, Mr. A. Noyce, junr., for the first time gave an address, his control taking for subject, 'Death and its meaning,' which was very instructive. Mr. W. Noyce gave grand clairvoyant tests. 14th, In the absence of Mrs. Wood, Mr. A. Noyce, jnr., kindly gave an address under control, and his guides also gave very good clairvoyance for the first time, and twice for address.—EDMONTON: 14th, Mr. Brenchley gave a beautiful and instructive discourse on 'Sow that which you would reap,' setting forth the political life of Bismarck as an example of the text taken. At the close of the service, Mr. Thomas thanked the members for their ready sympathy in his recent bereavement.—HACKNEY: 14th, In the regrettable absence through indisposition of Mrs. Russell-Davies, Mr. Clegg, secretary of the London Conference, occupied our platform, and gave an interesting account of his experience and views of Spiritualism. Under impression an accurate description was given to a gentleman.—ISLINGTON: Mr. Dalley gave an address on 'Mediumship.' Mr. Palmer gave his experience and the happiness he gained through Spiritualism.—NORTH LONDON: Open-air work in Finsbury Park. An old opponent helped us to a large audience. Messrs. Thompson, Emms, Jones, and Brooks, in reply, carried with them the sympathy of the audience. Evening, at the hall, Mr. Jones in the chair, many friends took part in experiences and mutual instruction; many strangers present seeking for the truth.—SHEPHERDS BUSH: Mr. Bradley gave an address on 'What is Spiritualism? Is it of Satanic origin?' followed by very good psychometric readings.—SOUTH LONDON, Surrey Masonic Hall: Our public circles are well attended, and our membership increases, but we are limited for space. 14th, Evening, our leader's guide, 'Douglas,' spoke on 'Mesmerism as an aid to Mediumship,' showing its identity with the ancient system of the 'laying on of hands.' This guide will be absent from our midst for some little time. At the general assembly seven candidates were elected members. We have added another £3 worth of new works to our lending library, the whole of 'Borderland' (in four handsome volumes) among them. We have hymn books on sale, 1s. each; by purchasing them you will be helping the work of the mission.—STRATFORD, Martin-street Hall: 14th, Mrs. Phillip's guide spoke a few words on her return from her holiday. Mr. Dennis's address on 'The New Testament, compared with Spiritualism of to-day,' was well received. Last Monday 49 children and 29 adults went to Southend for the Lyceum outing, and enjoyed themselves very much, but owing to it being a rainy day, we intend taking them again next Saturday for a romp in the forest. Adults are invited to join us. WORKMEN'S HALL, West Ham-lane, E: 11th, at 8-15, a trance address by our esteemed President, Mr. Gwynn; discussion enjoyed which followed. 14th, A very interesting discourse, by our esteemed brother, Mr. Davis; subject, 'The spirit of inquiry. We are always glad to see our friend, his choice of subjects being always of an interesting kind.—STOKE NEWINGTON: 'Evangel' displayed his accustomed fluency of speech and mastery of the subject, and was appreciated. We have splendid audiences attending these meetings, considering the hot weather, etc., and they are characterised by an intelligent and inquiring spirit. Good seed is being sown in Stoke Newington. Our best thanks are due to Madam Cope, who, suffering from a cold, kindly contributed two beautiful solos. Will friends kindly note November 2, when Mr. J. J. Morse has consented to give his splendid Lantern Lecture in our hall.—WEST BROMPTON, 4, Merrington-road, S.W.: 10th, After a short address by Mr. Peters' guide, we had clairvoyance, both under control and normally. Mr. Lucas kindly gave us selections of classical music during the evening.

MANCHESTER NEWS AND NOTES.

ARDWICK: 10th, Mrs. Greenlees gave good clairvoyance and psychometry. 14th, the speaker gave good address; in the evening he answered written questions from the audience, everybody being highly satisfied.—BRADFORD, Grey Mare-lane: 11th, Mrs. Williams gave successful clairvoyance and medical psychometry. 14th, Mr. W. Stevens gave excellent address on 'Lead, spirits bright; the way is dark and drear!' also good clairvoyance. After-circle conducted by Mr. W. Stevens, assisted by Madam George; 124 present.—CHEETHAM, Ash Lodge, Halliwell-lane: Very remarkable psychometry to strangers by Mrs. Williams. 11th, Pleased to meet Mrs. Morley for the first time, who gave every satisfaction. 14th, Mr. W. Rooke gave good addresses and clairvoyance.—COLLYHURST STREET: August 14, Usual routine. Marching and calisthenics done very well. Recitation by Arthur Arundale, who has earned the name of 'The champion reciter.' A most harmonious

session. Present 62. We also had the company of some friends from Middleton.—HIGHER BROUGHTON, Hilton Street: August 11, Madame Henry gave good clairvoyance and psychometry. August 14, *Lyceum*, 46 present; good recitations by the children, and lessons on physiology very ably given by Miss Rothwell. Singing conducted by Mr Brummitt. Encouraging words by Mr. Pickthall closed a very happy session. Splendid addresses by Mr. Pickthall. After-circle conducted by Mr. Smith. Clairvoyance by Mrs. Hyles and Mr. Crompton. LONGSIGHT, 24, Grey-street: 9th, Madame Henry gave a good address. 11th, A good circle. 14th, Madame Henry gave a good discourse on 'The day after death,' which her guides treated efficiently. After-circle, good results.—OPENSHAW, Granville Hall: 14th, The inspirers of Mr. Kay gave excellent addresses on 'Our position' and 'Is Spiritualism needed?' A pleasant after-meeting, at which Mr. Kay gave several tests in psychometry.—PATRICROFT, New-lane: 9th, Miss Knight devoted the evening to clairvoyance and psychometry, giving every satisfaction. 14th, Mrs. Rennie, afternoon, clairvoyance good; evening, address, 'Thou great first Cause least understood.' Subjects fairly dealt with, clairvoyance good.—PENDLETON: 14th, Miss Nuttall gave addresses and clairvoyance.—SALFORD: 10th and 14th, Mr. A. Bracegirdle took the place of Mrs. Brookes, who was unavoidably absent on Sunday, some of the phenomena being quite remarkable for accuracy in detail. Mr. Hilditch, of Oldham, rendered some assistance at the afternoon service Our grateful acknowledgments are due to both these true friends.—SOUTH MANCHESTER, S.S., Princess Hall, Moss Side: 11th, Miss Knight with us for the first time devoted the evening to clairvoyance and psychometry, being very successful in her delineations. 14th, Being without medium, a friend kindly read a paper which was followed by clairvoyance from one of our mediums. After-circle very good.

LANCASHIRE AND CHESHIRE.

ACCRINGTON, Bridge-stret: ex-Councillor Ormerod, of Rishton gave two very good addresses on 'Spiritual gifts' and 'What has Spiritualism done for humanity?' Mrs. Walmsley gave clairvoyance at each service. Both mediums gave their services, for which the committee are sincerely thankful. CHINA-STREET: July 31, Miss Janet Bailey gave good clairvoyance, and was ably assisted by Mr. Moulding, of Pendleton, with psychometry. Mr. Holmes opened and closed with prayer. 14th, Mr. James Swindlehurst gave two most able discourses; night, 'Man's need of Spiritualism' was very closely reasoned and much appreciated by those privileged to hear it. TEMPLE: Mr. Alder gave two very good addresses, that at night on 'Where are our dead?' being very interesting, and must have brought comfort to the bereaved who do not as yet fully understand that there is no death. We feel that much good was done.—ASHTON-UNDER-LYNE: 9th, We had Mrs. Cropper, phenomena very good. 14th, Miss Cotterill named a baby and gave two very good addresses.—BLACKBURN, Spiritualist Hall, Freckleton-street: On Sunday last the platform was occupied by Mr. Thomas Cross, of Rishton, who gave two good addressess; Miss E. Westwell, of Blackburn, gave clairvoyance and psychometry, which were very good. Mr. H. Smith, Vice-president, officiated afternoon and evening.—BLACKPOOL, Spiritual Church, Albert-road: Mr. Macdonald, afternoon, gave earnest discourse. Evening, written questions were dealt with very satisfactorily. Clairvoyance on both occasions good. On Monday he gave his services for building fund.—BOOTLE, Masonic Hall, Merton-road: 14th, Mrs. Greenlees, of Hollinwood, gave good address on 'Where are our world's heroes gone?' also good clairvoyance, nearly all recognised immediately. She also named a baby, earthly name, Nesta Lillian, spiritual name, 'Purity.'—BURNLEY, Guy-street: Miss Sage gave good addresses and clairvoyance.—BURY: 10th, Public circle, successful meeting. 14th, Miss Chadwick (local), nice addresses, full of sympathy; good clairvoyance.—CASTLETON: 9th, Miss Butterworth, of Rochdale, gave us a treat; her psychometry was, as usual, correct and good. 14th, We had our first public circle, and a friend from Heywood generously helped.—CLITHEROE, Church Brow: See 'Prospectives.'—HOLLINWOOD: 9th, Mrs. Beresford conducted the circle. Clairvoyance and psychometry. 14th, Mr. Trueman conducted the services. Discourses very good, and also clairvoyance.—LEIGH: 14th, Miss Halkyard gave very good address, subject, 'What is wanted?' Interesting to all; fair audience. Also clairvoyance very good, all recognised.—MACCLESFIELD: Mr. Peter Lee answered questions from the audience in the afternoon, and in the evening he gave a very instructive, elevating, and inspiring address on 'Is life worth living?' much appreciated by an attentive audience.—MILNROW: Mrs. Wainwright gave two very interesting addresses on 'Scatter seeds of kindness' and 'We do not die'; clairvoyance very good.—OLDHAM, Spiritual Temple: 9th, Mrs. Johnstone gave good clairvoyance and psychometry. 14th, Mrs. Sellar gave us two excellent addresses and clairvoyance, all recognised. 13th, Mothers' meeting had a successful ramble to Nimbo Farm, about 60 taking advantage of the out. Everybody was satisfied.—PRESTON, Central: The guides of Mrs. Robinson spoke well on 'Why am I a Spiritualist?' and 'Where are our dead?' Clairvoyance excellent. W. S.—RAWTENSTALL: We held our first Lyceum demonstration on July 30. We walked in procession, headed by the Newhall Hey Brass Band. This was also made the occasion of the unfurling of our new banner, by Mr. Pamber, of Crawshawbooth, who gave a very good address. There were 212 in the procession, and we had a red-letter day. Aug 7, Miss E. Barlow gave clairvoyance in the afternoon; evening, Mrs. and Miss Barlow sang duets. 14th, Mr. B. Plant spoke on 'What does man know of God?' and 'What would humanity gain of Spiritualism?'—SHAW: 9th, Miss Chadderton gave splendid clairvoyance and psychometry. 14th, Mr. John Young gave two short addresses, also good clairvoyance and psychometry for sickness.—SOUTHPORT, Hawkshead Hall: Mr. J. Pawson gave splendid address in the morning, and ably replied to questions in the evening. He also favoured us, at a special meeting, the following (Monday) evening. FORESTERS' HALL: Very good addresses from Mrs. Berry, of Halifax, with clairvoyance, mostly recognised.—STALYBRIDGE: 10th, Miss Cotterill gave very good phenomena well appreciated. 14th, The speaker delivered impressive discourse, and gave very successful clairvoyance. After-circle conducted by Mrs. Mellor, assisted by Master Bray, one of our Lyceum boys.—STOCKPORT: 14th, 2-30, Open session. 6-30, Service of song, entitled 'For ever true.' Readings by Mr. Brown. Solo by our young blind friend, Miss Simister.—TODMORDEN: Mr. Allen discoursed well from the subjects, 'In my Father's house are many mansions' and 'What has Spiritualism done for humanity?' Psychometry good.—TRANMERE AND ROCKFERRY: Owing to mistake, the medium engaged did not turn up. Mr. Seymour kindly filled the vacancy, and was much appreciated. Mrs. Seymour afterwards sang with much taste, accompanied on the organ by Mr. Seymour.—WARRINGTON: 7th and 8th, Mrs. Porter, good addresses, clairvoyance, and psychometry. 14th, Mr. J. Pemberton gave two addresses. Clairvoyance by Miss Miranda Richardson, who also gave clairvoyance and psychometry on the 14th, and was very successful in both.

MIDLAND AND EASTERN COUNTIES.

BIRMINGHAM, Camden Street: Mrs. Groom named an infant, Albert Warrington, and made a very impressive speech; she also gave splendid address and spirit descriptions, subject, 'Our immortal homes.' Large audience.—DERBY, Ia, Normanton Road: August 14, Mr. J. Duffy, of Openshaw, gave able addresses on 'God is love,' and 'A closer walk with God.' Very successful clairvoyance.—FOLESHILL: August 7, Our regular form of service was dispensed with, and a circle held with Miss Lucy Carpenter as medium. Enjoyed by all present. 14th, Mr. H. Grant delivered an inspirational address on 'Peace,' subject chosen by the audience. Fairly good attendance and much appreciated.—LEICESTER, Liberal Club, Town Hall Square: The inspirers of Mrs. Peters gave good and instructive addreses to large audiences, successful clairvoyance. QUEEN-STREET: 14th, Mr. Sturgess gave enthusiastic address from the subject: 'The harvest is coming, what are we going to reap?' much appreciated. She also gave clairvoyance successfully.—NORTHAMPTON: Mr. Muggleton, of Leicester, kindly took the place of Mr. Swinfield, who was unable to come. Very interesting and instructive address on 'Take no thought for the morrow,' showing how absurd and how impossible it would be to try and carry it out.—RATCLIFFE-ON-TRENT: Our little society has just had the privilege of a four day's visit from the 'Seer of Northumberland,' who spoke to us in his usual eloquent manner. Three public and one circle meetings were held. Our public meetings would have been more satisfactory, but garden and field duty kept some away, and prejudice, fed by clerical opposition, many more. At the circle, Mr. Robinson's guides spoke through him, to the edification of all present. The public addresses, it is to be feared, were above the intelligence of the hearers.—SMETHWICK, Central Hall, Cape Hill: 14th, Our good brother, Mr. W. Howell, delivered splendid addresses: 'The tree of life' and 'Churchianity or Christianity, which?' Good audiences, highly edified and blessed. Thanks be to God and the spirit world for such exponents.

NORTHERN COUNTIES.

CARLISLE: Miss Ribchester, of Preston, gave her services for the benefit of our Society, and had a most successful time, some most striking clairvoyance being given.—CROOK: Mrs. Robson, of North Shields, delivered two good discourses on 'Sympathy' and 'What more can a man do than give his life for another?' followed by striking clairvoyance and psychometry. The addresses, etc., were listened to by good audiences.—GATESHEAD, Cuthbert Hall: Mr. W. Davison gave a good address on 'Spiritual teaching for the young,' impressing on all Spiritualists their duties in this matter. A good after-meeting, with clairvoyance from Mr. Davison mostly all recognised. I.L.P. HALL: Mr. W. Dowell Todd, of Sunderland, gave a good discourse on 'The fatherhood of God and the brotherhood of man,' urging his hearers to be truthful and act up to the ideal of the true Spiritualism in their everyday life. Good after-meeting, but the weather was too warm. (D. J. H.)—LINTZ: We are getting more members and stronger every day. Splendid meeting at Mr. Barnes', on Tuesday night and on Sunday. The guides of Miss Lily Barnes spoke remarkably well on 'God, home, and spirit-land,' etc.—NEWCASTLE-ON-TYNE, Heaton and Byker, 3, Addison-road: Mr. Shadforth addressed a large gathering on 'Ritualism.'—NORTH SHIELDS, Lewis Hall: 11th, Mrs. Morton held good meeting, her guide giving nine correct descriptions, audience well pleased. 14th, Mrs. Yeeles lectured on 'The various influences we come in contact with verify Spiritualism,' large audience. 15th, Miss Macfadyen, of Jarrow-on-Tyne, made her first public appearance, giving most startling psychometry. A good audience assembled on the occasion, and loudly applauded her success at the close. Miss Macfadyen responded in a suitable manner.—SPENNYMOOR: 7th, Bro. H. Barker, 'Power of the will.' 14th, Mrs. A. Lambert, two addresses, excellent clairvoyance, 36 recognised out of 40; she also named a child of Mr. and Mrs. Pearson; well appreciated by large audiences, much good done.

WALES AND WESTERN.

CARDIFF, 18, Charles-street: August 8, Mr. E. Oaten's guide's discourse much enjoyed. 'God the same, yesterday, to-day, and for ever.' The spirit of the Lord spoke through the seers and prophets of old, and yet we are told that now it is the spirit of the devil which enters into people, viz., those who profess to believe that God is unchangeable. Psychometry and clairvoyance by Mrs. Dowdall's controls astonishing in its accuracy of detail. 14th, 'How can we the closer rivet this world with the spirit realms?' was most intelligently and clearly answered by the guides of Mr. E. Oaten; the realms of thought, the link which unites, illustrated by hynotism and

mesmerism. Miss Johnson's clairvoyance gave satisfaction to all. CANTON, 198, Cowbridge-road: 14th, Trance addresses on 'The cultivation of spiritual communications from intelligent spirits,' through Mrs. Williams and Mrs. Preece, followed by striking clairvoyance to all present. These meetings are more for inquirers, as room is limited. ST. JOHN'S HALL: We always value it as a real privilege to listen to the extremely able and eloquent efforts of the inspirers of Mr. G. H. Bibbings (Nottingham), whose addresses on Sunday last upon 'Ministration' and 'Man: past, present, and future' were full of rich thought and vigorous spiritual helpfulness, whilst the uniform brotherliness, personal worth, and whole-hearted service which Mr. Bibbings brings into the work have won our highest esteem.—EXETER, Friar's Hall: August 13, We were very pleased indeed to have Mrs. Raine, of Bradford, Yorks., who is spending a week or two in the West of England, gave us a most interesting account of the Lyceum work with which she is connected in Bradford, and also an excellent description of the Spiritualists' Jubilee proceedings recently held in that district. In the afternoon Miss Raine very kindly inaugurated our Lyceum. Both meetings proved very successful.—MERTHYR TYDFIL, Central Hall: 14th, Mrs. Muxworthy spoke well on 'Spiritualism.'—PLYMOUTH: 10th, The guides of Mr. Evans on 'Revelations of Spiritualism,' an excellently handled discourse, and well received. 14th, Mr. Kenward answered written questions; interesting points touched on. Clairvoyance by Mr. Trueman

YORKSHIRE.

ARMLEY: We had another red-letter day with Mr. Smithson, who delighted his hearers in a masterly manner with 'Is Spiritualism true?'—BARNSLEY, George-yard Mission: Open-air meeting the first time, on May Day Green, Barnsley, chairman, Mr. Duffill, when the following speakers unfurled the truth of Spiritualism. Messrs. Jones and McLeod, very ably assisted by Messrs. Baldwin and Seeking, which brought many strangers to our room at night. Our best thanks to the speakers, who have done good service to the Cause in Barnsley. Good meetings at room each service.—DEWSBURY: 11th, Mr. H. Ledgard spoke well, and Mrs. Crawshaw gave very good clairvoyance. 14th, Mr. Barraclough; good day with our friend.—NORMANTON: 14th, A good day with our friend Mr. Wedgewood; clairvoyance by Mrs. Baker very good, a good number staying to the after-circle. 14th, A nice day with our friend, Mrs. Myers, and her daughter, who gave very good clairvoyant descriptions. We thank all the above for their kind services; good after-circle. 12, HIGH-STREET: Aug. 7, A good time with Mrs. Griffin, who has lost none of her charming abilities. We bespeak for her more work in the near future. 14th, A truly serviceable day with Mrs. Griffin and our local worker, Mr. Johnson. Friends came from distant places to hear Mr. Johnson's noble guides. They expressed gratitude for help and guidance received from the spirit world through his mediumship. He rarely gives description of spirits without both Christian and surname. HUNSLET, Goodman-terrace: 14th, Mr. Houseman gave two good addresses, afternoon, 'A hearty welcome'; night, 'Is Spiritualism beneficial to humanity?' Miss Tempest gave very good clairvoyance at both meetings. WILLIAMSON'S BUILDINGS: A good day with Miss R. E. Hall, who gave very good addresses, excellent clairvoyance and psychometry, delighting the audience. 3, BOTTOM OF JOSEPH-STREET: Mr. Lewis gave a very good address on 'The miracles of Christ.'—LEEDS, Progressive Hall: Memoriam services were given by our esteemed friends Mrs. Myers and Miss Towers. Afternoon, 'The children in spirit-life,' by Miss Towers; Evening, Miss Myers on 'In the midst of life we are in death,' with marked effect. Clairvoyance by Miss Towers to good intelligent audience, with our sincere thanks for services rendered to our child.—ROTHERHAM: Mr. C. Shaw, of Sheffield, dealt with subjects from the audience, and gave very good psychometry.—SHEFFIELD, Langsett-road: 7th, Our esteemed friend Mr. Armitage, of Dewsbury, was with us again, and answered questions from the audience in his usual intelligent and jovial manner, to the delight of a crowded audience. Our committee are very grateful to our friend for his ready help to our Society. 14th, Our worthy President, Mrs. Markham, delivered two inspirational addresses on 'Come, let us reason together,' and 'What will the harvest be?' in a very instructive manner. Very successful clairvoyance and psychometry.—SKIPTON: Mr. Murray, of Nelson, gave good address in the afternoon on 'Man's spiritual possibilities,' followed by a rousing one in the evening (supported by Biblical extracts) on 'Christianity versus Spiritualism.'

RECEIVED LATE.—DERBY, TRAFFIC-STREET MISSION: Mr. Inman gave inspirational addresses on Sunday last. At night three subjects were given by the audience, 'Man's Duty,' 'Ideal Religion,' and 'Was Jesus a Spiritualist?' each being dealt with in an able manner.

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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

BATLEY CARR Spiritualist Society will hold their Annual Tea and Entertainment on Saturday, August 20. Part of the entertainment will consist of clairvoyance and psychometry by Mrs. Markham. Tickets, 9d., 6d., and 4d. On Sunday, 21st, the Anniversary Services will be held in their rooms, Town-street, 2-30 and 6. Speaker, Mrs. Markham, of Sheffield. 562

BRADFORD. Otley Road.—Anniversary Sunday, August 28, speaker, Mr. Pawson. Special hymns, first time. Original music by Mr. Armitage, words by Mr. J. Brook. 563

BRADFORD. Spicer-street.—Anniversary Services will be held on Sunday, August 21, at 2-30 and 6 o'clock, when two addresses will be given by Mr. John Farnsworth, of Leicester, late of Manchester. Friends come and help us. Also a plain tea provided, 6d. each. 562

CLITHEROE. Church Brow.—The Anniversary Services will be held on August 28. Speaker, Mr. Mayoh, Bolton. Clairvoyant next week. A hearty invitation extended to all. 562

DARWEN.—On Sunday next, the Harvest and Flower Festival will be held. Mrs. Stair will be the speaker, and Miss E. A. Smith, of Southport, will give clairvoyance. On Monday evening an entertainment will be held. The committee will thankfully receive gifts of money, flowers, fruit, etc. 562

GATESHEAD. Eden Progressive Spiritual Society, I.L.P. Hall, back of Westbourne Avenue and Vernon Parade.—On August 21, Mr. McKeller, of North Shields, will occupy our platform at 6-30; August 24, the Wednesday night open circle at 7-30 prompt; August 28, Mr. F. Easthope, of Newcastle-on-Tyne. I have to announce to the speakers who have given dates, that the Secretary elected will correspond with them as these dates fall due. His address is: Mr. G. Alderson, 1, Crossley Terrace, Bensham, Gateshead. 562

GATESHEAD. St. Cuthbert's Hall, Bensham.—Sunday, Aug. 21, Mr. Dowell Todd, of Sunderland; Thursday, 25th, Open Circle; Sunday, Mr. Westgarth, Newcastle. 562

J. MURRAY, Speaker, clairvoyant, and psychometrist, is now booking dates for Sundays and week-nights for 1899. A few open dates for 1898. Old and new societies please note. For terms apply 12, Rook-street, Nelson. 562

LEEDS. Alexandra Hall.—The committee of the Leeds Psycho. have great pleasure in announcing that they have arranged a two night's Public Debate, subject, 'Is Spiritualism true?' between Arthur J. Waldron, London, the world-renowned champion of the Christian Evidence Society, and G. Horatio Bibbings, the well-known apostle of Spiritualism. Reserved seats, one night 1s., two nights, 1s. 6d. Balcony, 6d. each night. An early application for tickets should be made, as they are limited. J. W. Lowrey, 3, Grafton-street, Leeds. 564

LEEDS, Psychological Hall.—Monday, August 22, Mrs. Hyde, of Manchester, Clairvoyance and Psychometry. Wednesday, 24th, Mr. Marklew will give an address. Come and see for yourself who will give clairvoyant descriptions. A surprise for you. 7-30 prompt. [562

LONDON, Hyde Park.—On Sunday next, August 21, at 6-30, in Hyde Park, near Marble Arch, Mr. Joachim Kaspary will lecture upon the subject of 'Modern Spiritualism,' proving that all mediums are frauds and imposters, and that there is not one intellectual man believing in the reality of spirit return, as taught by Spiritualists. Reply has been offered to the undersigned.—W. O. DRAKE. 562

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. J. ALLEN, Clairvoyant and Medical Psychometrist, 7, Hulme's-road, Stockport-road, Denton, is now at liberty to conduct public or private circles. 572

MRS. SHEPHARD, Speaker and Psychometrist, at home daily for giving advice on health, business, etc. Fee moderate. Also has some open dates for '98.—48, Molineaux-street, Derby. 562

MRS. MENMUIR, Inspirational Speaker and Clairvoyant, now open for engagements.—48, Grafton-street, Leeds. 562

NEWCASTLE-ON-TYNE. 3, Addison-road, Heaton.—Aug. 21, Mr. Hodson, of Birmingham; 28th, Mrs. Young, of South Shields, at 6-30. 562

NEWCASTLE-ON-TYNE. Northumberland Hall.—August 21, at 10-45 and 6-30, Mr. Frank Hepworth; 22nd, Good Templar's Hall, at 7-30, Mr. Hepworth, addresses and clairvoyance; August 28th, Open Circle. 562

NORTH-EAST LANCASHIRE LYCEUM DISTRICT COUNCIL.—The Quarterly Meeting will be held at Hammerton-street, Burnley, on Aug. 27, 1898, business to commence at 3-30, prompt. At 5-30 a Public Tea will be held, to be followed at 7-30 by a social evening. Tickets for Tea and Social, 6d. each; Social only, 4d. A full and prompt attendance of delegates is earnestly desired.—THOS. WILKINSON, hon. sec., North Cross Cottages, Clitheroe. 563

SECRETARIES, Please Note!—Mrs. A. Nicholson, Whinburn Cottage, Windhill, has removed to 76, Otley-road, Shipley. Break-

fasts, Dinners, Teas, and Suppers, Tobacco and Cigars. Pleased to meet old and new friends. 562

SMETHWICK. Central Hall, Cape Hill (opposite Windmill-lane).—Mrs. Barr, of Coventry, Trance Medium, on Sunday, Aug. 28, at 11 and 6-30. Come, do come! 563

TO SECRETARIES.—Mrs. E. Cropper, Speaker, Clairvoyant, and Psychometrist, is now booking dates for 1899, and has Sep. 25, Oct, 9 and 31 open for 1898. Address: Mrs. E. Cropper, 96, Curzon Road, Ashton-under-Lyne. 562

To SECRETARIES.—Mrs. A. Williams, Clairvoyant and Psychometrist, is now booking dates for 1899, has a few open for 1898. Address: Mrs. A. Williams, 13a, Anne-street, Halliwell-lane, Cheetham Hill, Manchester. 562

TRANMERE AND ROCK FERRY. Spiritualist Gospel Hall, Union Street.—Services every Sunday at 3 and 6-30. Public circles on Thursdays, at 8 p.m. All are invited. 562

WILFRED ROOKE, 165, Stockport Road, Levenshulme, Phrenologist, Mental Science Specialist, Mesmerist, and Lecturer, now booking dates. Week-nights October till March. Syllabus, fees and dates, post free on application. Scientific, amusing, and instructive. Apply early. 567

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

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

WANTED Situation as Lady-Help or Housekeeper in a Comfortable Home. Address 'M., 41, Holland-road, Chorlton-cum-Hardy.

YOUNG MAN seeks home comforts with a Spiritualist family residing in Kensington, Anfield, or Walton. Apply personally or by letter to D. McGarry, 10, Robson-street, Liverpool. 562

WANTED, Unfurnished Rooms, with attendance, from September 29th (Neighbourhood, Highgate or Hampstead), by Married Couple. No children, terms moderate for permanency, near train or 'bus route. Particulars, Hope, care of Two WORLDS.

HULME SOCIETY.

JUNCTION STREET.

SPECIAL NOTICE.

The committee of the above Society beg to draw the attention of all Spiritualists to the fact that their Developing Circle is progressing favourably. All friends can rest assured that all Sitters are Members either of this or some other society, and they are at liberty to develop their gifts in any method they desire.

No one is admitted without producing a Membership Card. [564

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.

Harrogate, 1898.

DEAR SIR,—It is only right that I should bear testimony to your wonderful powers of clairvoyance, and the effects of your medicine. No medical man has ever equalled your description of my case; although you did not see me. I have been a sufferer for years, but no medicine has ever had the—I may say—magical effect upon me that yours has had. Your liver medicine is a marvel. I am grateful for your kindness and interest. You can show this to anyone who may care to know.—Yours faithfully, MRS. L. M.

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—Argylo street, Lyceum, 10 30; 2 30 & 6; circle at 8
26, China st., Lyceum 10 30; 2 30, 6, Mrs Best circle at 8
Ashton—Hall of Progress, Burlington st., 2 30, 6 30 Tues. 7 30,
Ashington—Spiritual Temple, 5,
Barrow-in-Furness—Psychological Hall, Dalkeith st Lyceum 10; 11 and 6 30, Tues. 7 30
Barry Dock—Atlantic Hall, 24 Dock View road 6 30 Tues. 8, members' circle
Belper—Jubilee Hall, Lyceum 10, 2; 10 30, 6 30, W H Phillips
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 Hands
Blackburn—Old Grammar School, Freckleton street Lyc. 9; circle 11; 2 30, 6 30, Miss F Barlow
Blackpool—Spiritual Church, Albert road, Lyceum 9 30; public circle 11; 2 30, 6 30, Mr Hilton
Bootle, Liverpool—Masonic Hall, Lyceum 11; 2 30, 6 30, W E Inman. Mon. 8. Tues. 8, Seance
Bolton—Bradford st., Lyceum 9 30; 2 45 and 6 3
Burnley—Hammerton st., Lyceum 9 30; 2 30 and 6, North st, Lyceum, 9 30; 2 30 and 6, R A Brown Tues. 7 45, public circle Wed, 7 30, member's Guy st., 2 45, 6 30, Mr Aldersley. Mon. at 8 Thurs. 8, Locals
Bury—Spiritual Hall, Georgiana st., Lyceum 10; 2 30, 6, J Young. Wed. 7 30 public circle
Cardiff—St John's Hall, St John's sq., Lyceum 2 45; 11, 6 30
Carlisle—33, Princess street, 2 30. Temperance Hall Caldew Gate, 6 30
Cltheroe—Old School Church Brow, Lyceum 9 45 2 30, 6, Miss K. Ribchester See Prospectives Mon. public circle, 7 45. Thur. mems. 7 45
Colne—Cloth Hall, Lyceum 10; 2 30, 6 30, Mrs Taylor
Darwen—Church Bank st., Lyceum 9 30 and 1 45; members' circle 11; 3, 6 30, Mrs Stair; clairvoyance by E A Smith. Circle at 8, and on Wed. 8. See Prospectives
Derby—1a Normanton rd., Lyceum 10 30; 2 30, 6 30, Mr Swinfield 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, Mr Rooke
Hyde—Mount st., Travis st., Lyceum 10; 2 30, 6 30, Mr Swindlehurst. Mon., 7 30
Lancaster—Athenæum, St Leonard's Gates, 2 30 and 6 30
Leicester—Liberal Club, Town Hall sq., 11 and 6 30, Mrs Richards 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, Mrs Craven 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,' *Two Worlds* and S.N.F. Hymn Books on sale. 8, members' circle Sat., 12, South rd. 8 30 circle members & associates.
Battersea Park Rd—Henley st, at 7, experience meeting. Thurs. 8, developing class, Sat., 8, members and friends social evening
bers' circle
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 street, Lyceum 11; 7, open meeting Tues. 8, Mrs Hillier *T. W.* on sale
Canning Town—Co-op. Hall Braemar rd. 12th, 14th, 11 30, discussion; 3, Lyceum; 7 Mon. 8 Tues., members. T W on sale
Stratford—Workman's Hall, West Ham lane, E. Lyceum 11; 7, A Peters Thurs. 8 15, meeting
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, J C Macdonald
Manchester—Ardwick—Temperance Hall, Tipping street, Lyceum 10 30; 2 45, 6 30, I Pickthall. 8 30 members' cir. Wed. 8 Fri. 8, members
Moss Lane East—Princess Hall (Bradshaw-st. Car terminus), 10 45, 6 30, Mrs Peters. Thrs. 8, Local
Harpurhey—Collyhurst st., Oldham rd., Lyceum, 10; 3, 6 30, Madam Henry Wed. 8, Madam Henry
Patricroft—New-ln, Winton, 3, 6 30, Mrs Greenlees Tues. 8, Miss Nuttall Thurs. 8, mems' circle.
Pendleton—Cobden st., Lyceum, *10 30* only. 2 45 6 30 Mr Edwards. Mon, 8, public circle. Wed. 8. J B Tetlow.
Salford—Co-op. Stores, Chapel st., Lyceum 10 30 3, 6 30, Mrs Hulme Wed. 8 15, circle,
Merthyr—Central Hall, 11; 2 30 & 8, G H Bibbings
Mexborough—Lees Arcade, Lyceum 10; 2 30, 6, 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, Frank Hepworth. Mon. 7 30. Aug. 22, Good Templars' Hall, F Hepworth, *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, A Tyers & Miss Inman; 8, circle. Wed. 8, circle
Plymouth—Oddfellows' Hall, Morley st. Lyceum at 10 45, & 6 30, J Evans. Clairvoyance, Wed. 7 30, Mr Sammels. Fri. 7-45. M I Class
Rawtenstall—Lyceum 10 30; 2 30, 6
Rishton—2 30 and 6
Rotherham—Boro' Temperance Band Room. Lyceum 2; 3 and 6 30, G Featherstone Monday, 8 Wed. 8, public circle.
Royton—Hall, Union-st Lyceum, 10; 3, 6, Mrs Greenlees, and on Wed. 8
Shaw—Broadbelt's Rooms, 3, 6 30, Miss Knight Tues. 8
Sheffield—Langsett road, Lyceum, 10 and 2; at 11 public circle; 3, 7, Mr Mason Mon. 8
Slaithwaite—Laith lane, 2 30, 6, Mr Johnson
Southport—Forestors' Hall, 6 30, Mrs Armitage Wed. 8, Phenomena
Hawkshead Hall, 11 and 6 30, Mrs Place. Wed. 8, Miss Smith
Spennymoor—Victoria Hall, 2 and 6. Thurs. 7 30
Stalybridge—Lyceum, 10 30; 3, 6 30, Wed. 7 30
Stockport—Hall, Wellington rd., near Heaton lane, Lyceum 9 30; 2 30, 6 30, Mrs E Fletcher. Mon. 7 30, Miss Allen
Sunderland—27 Ann street, 6 30. Daily 8
Walsall—Central Hall, Lyceum 10, 2 30; 11, 6 30 J B Tetlow
Warrington—Temperance Hall, Academy st., 3 and 6 30, J Moorey, 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 Camm
**Armley (near Leeds)*—Theaker lane, Lyceum 10 30; 2 30, 6 30, service of song. Mon. 7 30, circle
**Barnsley*—Cook's Buildings, Wellington st., 10 30, Lyceum; 2 30, 6, Mrs Shulver Wed. & Sat. 8
Batley—Wellington street Lyceum, at 10 and 1 45; 2 30, 6 Monday 7 30
**Batley Carr*—Town street, Lyceum, 10 30, 2 30; 6, Anniversary, Mrs Markham Mon. Mothers 3
Birstall—Railway ter. 2 30, 6, Mrs Richardson Tues 7 30, public circles
**Bradford*—Boynton st., West Bowling—Circle at 11; 2 30, 6, Mr Falla Thurs. 7 45
Tong st—Dudley Hill, 10 30 public circle; & 2 30 6, Mrs J Waterhouse Mon. 7 30.
Milton Hall, 32 Rebecca st., City rd., Lyceum 10, 2 30, 6, Miss Hunter
Otley rd. Lyceum, 10 30; 2 30, 6 30,
Spicer st., Little Horton ln, 2 30, 6, anniversary, J Farnsworth
St. James' Church, Lower Ernest st., Lyceum 10 and 2; circle 3; 6, Mr Barraclough Wed. 7 45
**Brighouse*—Martin st. Lyc. 10; 2 30, 6, Mrs Nicholson
Cleckheaton—Walker st. Lyceum, 10; 2 45 and 6, J Colbeck. 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 A Walker. Thurs. 7 30
Elland—Newcombe street. Lyceum 10; 2 30, 6, Mr Baldwin
Halifax—Winding rd, 10 30; 2 30, 6
Raven st, Queen's rd, 2 30, 6 30, J Pawson
Huddersfield—St. Peter st. Rooms. Lyceum 10; 2 30 and 6 30, Mrs Midgley
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, Mon. 7 30
**Leeds*—Psychological Hall, Lyceum 10; 2 30, 6 30 Mrs Hyde, 8 15, circle. Mon. 2 30, Mrs Hyde Tues. 8, mems. circle. Sat 8, circle
Liversedge—Carr street, 10, Little Town; Lyceum; at 2 30 and 6, Mr Hopwood
Morley—2 30,, 6 30, Local Mon. 2 30. Tues. 7 30
Normanton—Queen st., 2 30, 6, Mrs Berry; circle 8 Tues. developing at 7 30.
Ossett—Queen st. Lyceum 10; 2 30, 6, D Jagger
Rothwell—Lyceum, 10; 2 30 and 6, Mrs Hall, Sat. 8
**Sheffield*—Attercliffe, Vestry Hall, 2 30 and 6, C Shaw After-circle at 8
*Hollis Hall, Bridge street. circle 11; 3, 7, Mr Smithson Mon. 7 30
Shipley—Market Buildings, Teal Court, 2 30, 6 Mrs Harrison
Skipton—Temperance Hall, 2 30, 6, W Fielding
**Sowerby Bridge*—Hollins lane. Lyceum 10 and 2; 2 30, 6, Local
West Vale—Green ln., 6 Wed. 7 30, T Postlethwaite
Windhill—2 30 and 6, Mrs Bond
Yeadon—Town Side. Lyceum 10; 2 30 and 6, Mr & Mrs Marshall Mon. 8 members' circle

NON-AFFILIATED SOCIETIES.

Accrington—St James st, Lyceum 10 30; 2 30, 6 Miss Butterworth; circle 8. Wed. 7 30, mems.
Bacup—Princess street, Lyceum, 10; 2 30, 6 30, Mrs Harrison
Barnsley—George Yard Mission Room, 2 30 and 6 Mr Morgan. 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, flower service, Mr Firth Mon. 2 30, 6 30. Wed. 7 30
Walton street, Hall lane, Public circle 10 30; 2 30, 6, Mrs Brook Mon. 7 30
Temperance Hall, Lyceum 10 30; circle 10 45; 2 30 and 6 30, Mrs Beardshall 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*, Mrs Beresford Tues. *7 30*, Mr Hallows 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, Mrs Foster
Dukinfield—Astley st., 2 30 and 6 30, 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 Dowell Todd. Thurs. 7 30, open circle (see Prospectives)
47, Kingsboro' terrace.—6 30, Thurs. 7 45
I.L.P. Hall, 6 30, Mr McKellar. Wed. 7 30 open circle
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
Hadfield—Salisbury street, off Station rd. at 3 & 6
Hudderefield—Quarmby, *2 30, 6*, Mrs Seekins
Hunslet—Oriel Hall, Top of Joseph st., 2 30, 6, Mrs Hoyle. Tues. & Sat. 8, public circls.
Goodman terrace—2 30 and 6, Mrs Eastwood Tues. Thurs. and Sat. at 7 30
3, Bottom of Joseph st—2 30 & 6 30, Mrs Stretton. and Mon. 2 30, *7 30* Tues., Thurs., 7 30. Sat. 8
Williamson Buildings—2 30 and 6, Mrs Walton, and Mon. 7 30. 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, Mrs Taylor. Mon. 7 45. Thurs. & Sat. 7 30, public circles
28, Back Adelphi st., circle 10 30; 2 45 & 6 30, Mon. 7 45. Thurs. and Sat. circles, 7 45
Liverpool—Phœnix Hall, Low Hill, Lyceum 3. Wed. at 8
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, Mrs Whimp 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. Tues. 7 30. Thurs. 7 30,
Lower Edmonton—2, The Crescent, 11; 7 Mr. and Mrs Webb.
Hackney—Manor Rooms, Kenmuire rd., Mare st., 6 45. open-air meeting, Victoria Park; evening, Mr Edwards, address. Wed. 8, membs' circle 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, 7, Mr Brenchley. Thurs, 8, members, Mr Palmer. TW on sale
Kentish Town—85, Fortess road, N.W. 7 psychometry. Mon., Thurs. 8. Wed.
Manor Park—Temperance Hall, 7. 21st and 22nd, Mr Davies
Marylebone—Cavendish Rooms, 51, Mortimer st W 7, E Whyte
Marble Arch, 5, Seymour Place, W.—Mon. and Thurs., seances 8
North London—14, Stroud Green rd, Lyceum in the Park 11 Spiritual service, 7, in the hall 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.
Stoke Newington—Blanche Hall, 99, Wisbaden rd. 7, R Boddington, 'The A B C of Spiritualism.'
Stratford—Martin street Hall, Lyceum 11; 7 Mr Walker. Thurs. at 41, Salway road
Manchester—Bradford: Labour Hall, Grey Mare lane Tues. 8, membs' circle, Thurs. 8, Mrs Horne Sun. 6 30, after-circle, 8 15
Cheetham—Ash Lodge Halliwell lane, Lyceum 10 30; 2 30, 6 30. Mrs J A Johnston. Mon. 8, public circle. Thurs. 8, Mrs Greenlees
Eccles—Conservative Club, 2 45, 6 30, Miss Jones Wed. 7 45
Higher Broughton—Hilton st., Lyceum, 10 30; 2 45 6 30, Mrs Cropper, open-air service Tues. 8 15, members' circle. Thurs 8, Mrs Hulme
Hulme—Corner of Junction st., Lyceum, *10 30*; *3* & 6 30, Mrs Frank Taylor 8 15, circle. Mon. 8 15 prompt, Spiritualists only. Wed. 8 *30*, mem Thurs, 8 15, clairvoyance and psychometry, Mrs Eastwood, Messrs Blumenthal and Lamb
Openshaw—Granville Hall, George st. Lyceum 2 30; *10 30*, 6 30, Mrs Porter. Thurs. 8, Mrs Porter
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, Mrs Hamer. Mon. developing circle, 8 prompt
Middleton—Co-op. Hall, 3 and 6, Closed 14th & 21st.
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, Mr Hodson, of Birmingham. 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, Eli Jackson; circle 7 Thurs. 8 circle, members and friends invited
Radford—I L P Rooms, 10, Bloomsgrove st. at 6 30
Rochdale—Regent Hall, Lyceum 2 45; 2 30 and 6 Mrs Midgeley, 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* and 6 30, Miss A Stansfield. Wed. 7 30, members' circle.
Tranmere and Rock Ferry—Spiritualists' Gospel Hall, Union st., every Sun. 3, 6 30. Public circles Thurs. 8. All are invited
Wakefield—Queen street, Westgate, 2 30, 6, Mrs France Mitchell. Wed. 7 *30*
West Hartlepool—Lynn st., over Graham's shop, 2 *30* & 6 *30*, Mrs Shannon. Wed, 7 *30*, public circle
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