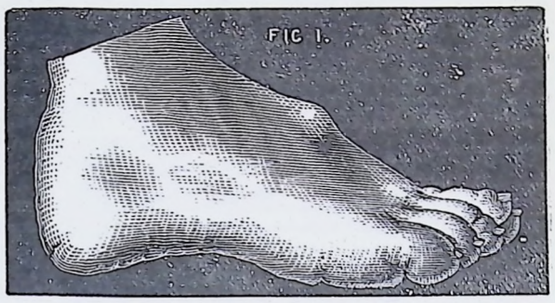
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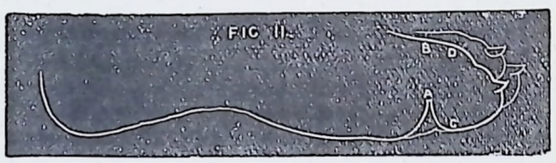
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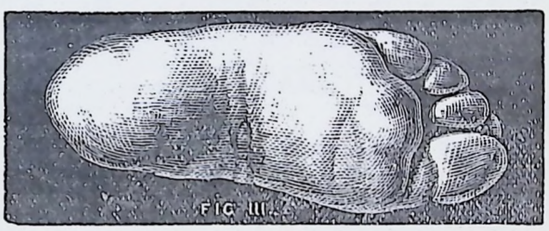
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Materialization Manifestations.

By WILLIAM OXLEY.







THE above drawings are exact reproductions from photographs on wood of the foot of a materialized spirit known as 'Bertie.' An account of the production of this and other wax moulds, from which plaster casts were taken, was published in the *Spiritualist* newspaper of July 26, 1878, but as these souvenirs are likely to be historic, I think it advisable (with the permission of the Acting Editor) to republish them, with fuller notes, in the TWO WORLDS, so that the readers may know something of the marvels which characterised the earlier times of the great spiritual movement in this country. That psycho-physical manifestations are now so scarce and all but impossible to witness, is, in my opinion, due in great measure to the attitude taken by outside opponents, and, what is worse, by so-called Spiritualists within the ranks, who, being ignorant of the laws that govern all manifestations, jump to the conclusion that all such are the outcome of jugglery and fraud, as stated in my last paper on the recent so-called Read exposure in Birmingham.

I speak advisedly on this matter, as some of the finest manifestations have been witnessed by me with nearly all the 'sensitives' who had been 'exposed.' If the past and present unhappy and blame-worthy attitude is continued, it is within a measureable distance of time when there will be no physical mediums to expose, and if Spiritualists are satisfied with clairvoyance and clairaudience, which appear to be the chief attractions on the Spiritualistic platforms, then Science and Philosophy, based on indubitable facts demonstrating the action of other than mortal embodied human beings, will remain in abeyance until other conditions are afforded by loyal and conscientious students of the laws of life.

It is more than twenty years since the phase of which I am now treating attracted my attention, study, and experiment. The medium was a Mrs. Firman (who died at Richmond, Surrey, Sept. 10, 1879), who came to Manchester, and, after giving a series of seances to Spiritualists and other investigators, was exposed, and had to fly the town. After a time Mr. Riemers—a leading violoncellist in Halle's band—brought her back to Manchester, and, in conjunction with myself and a few others, found lodgings for her in Burlington-street, where we used to meet once or twice a week for the purpose of witnessing and studying the various phenomena through her instrumentality. Mr. R. proposed to conduct the seances on 'scientific' principles, by which was meant the application of tests, such as rope and sack-tying, and the like. In pursuing this course I noticed a tantalising effect, for there was sure to be a flaw or hitch, notwithstanding our precautions. At last I said to Mr. R., 'The spirits are only fooling us; let us drop all this nonsense.' Immediately we had tests in abundance, far more convincing than any we could devise. That was the first and last of my *test-mongering* business.

The *modus operandi* in the production of these casts was as follows: 'A darkened cabinet was formed by utilising the bay window of the room, which was made dark by nailing black cloth inside the window so as to exclude all light. A curtain was suspended across the bay, and inside this dark recess the medium sat on a cane-bottomed chair, who, being a woman of large size, weighing some 14 stone, nearly filled the inside of the recess. We then prepared two vessels, one containing paraffin wax, melted and liquified by very hot water, and which of course floated on the top of the water. The other vessel was filled with cold water, the object being to set the wax on the foot of the materialized form by alternately dipping it in the hot wax and cold water. This required to be done some four or five times, so as to form as many layers of wax to make the mould sufficiently strong for the casting process.

Prior to the occasion on which the mould of the foot, as illustrated, was produced, we had several attempts, more or less successful, but the crowning episode was in April 1876, at Mrs. Firman's lodgings. Dr. Monck being on a visit to Manchester and my guest, joined our party at the seance, and was the medium, Mrs. Firman sitting round the table along with seven others. The table was pushed close up to the curtains, so that it was impossible for either ingress or egress by others without being seen. There was a fair light from an oil lamp, by which all objects in the room could be clearly distinguished. After a series of various physical manifestations, Monck went inside the darkened recess, and in a few minutes parted the curtains and showed himself in a trance state; in addition, two feminine forms—known to us as 'Bertie' and 'Lily'—put in an appearance in full materialized form, and a masculine form known as Mike, who played the part of Master of Ceremonies behind the scenes all through the series of physical manifestations which we carefully watched and studied for some two years. *Monck and the three materialized forms were all visible at the same time.* By way of parenthesis I may state that when a stranger was introduced I could immediately tell his or her mental condition, as it was reflected in the manifestations. Of this we had some striking instances, not very flattering to the said visitors, and it was this fact that caused us to keep our meetings select to enable us to pursue our psychic studies, and gain some knowledge as to the outworking of the laws which operate in these wonderful psycho-physical manifestations. To resume: the control, speaking through Monck, said they intended to give us some wax moulds, and consequently we prepared the wax, etc., as previously stated, and placed the vessels inside the recess. It must be noted here that *the medium was visible all the time.*

In a few minutes 'Bertie' re-appeared in full form in her usual robes of flowing white, and asked if we would like a mould of her foot, to which we replied in the affirmative. She then retired inside the recess, and we could hear the splashing of the water, etc. In less than three minutes she emerged from the recess with a wax mould on her foot, reaching a little way up the leg, which was plainly seen by all, and, placing her foot on the table, told me to take it. I did so, and immediately I touched the mould, the foot was withdrawn and the mould left in my hand. It is the cast from this mould that forms the illustration to this article. After this 'Lily' asked if I would like a mould from her hand, and after a similar process, as in the case of 'Bertie,' she emerged from the recess with a mould in her hand reaching above the wrist, showing a naked arm right up to the elbow. She stretched out her hand and told me to take it, which I did, when her hand was withdrawn (I presume it was dematerialized), and the mould left in my hands. I took the wax moulds next morning to an Italian plaster-modeller, Mr. Beniditto Laverno, of Lower King-street, Manchester, who filled them with plaster of Paris and then melted the wax on the casts in hot water, revealing perfect models of a human hand and foot, which I preserve as valued treasures, showing the action of beings of a different order to those human beings that we are conversant with.

Such is a bare narration of facts that may be questioned, but the casts themselves bear their own testimony, as it is a physical impossibility for such to be produced by any method known to external artists, there is not the slightest trace of a rupture in the mould or cast from the same. This is easily seen by referring to the Fig. 2, which shows the fine line over which the toes of the foot would have to pass when forcibly withdrawn. It is important also to note that the cuticle marks

are perfectly reproduced upon the toes as well as upon the body of the foot—convincing proof that the cast is of what was for the time being a perfect foot.

In the address of Sir William Crookes to the British Association for the Advancement of Science, on September 7, the learned Professor said: 'Thirty years have passed since I published an account of experiments tending to show that outside our scientific knowledge there exists a Force exercised by Intelligence differing from the ordinary intelligence common to mortals.' It is precisely this 'Force and Intelligence' that I am dealing with in these papers, and what these are I hope to make clearer in another paper to follow.

In my next paper I shall give an illustration showing another phase of psychic manifestation as striking and conclusive as the one noticed in this.

N.B.—The plaster cast, as illustrated above, is at the office of the Two Worlds, 18, Corporation-street, and I have no doubt the Acting Editor will show the same to any who are interested in psychic studies and experiments.

305, Bury New Road, Manchester.

Were the Writers of the Bible Divinely Inspired?

(Continued from page 582.)

By Alfred Kitson, author of 'Were the Writers of the Gospel Divinely Inspired?' 'Is the Bible Opposed to Spiritualism?' etc.

THE TENTH CHAPTER OF GENESIS A GEOGRAPHICAL CHART OF THE JEWISH WORLD.

It will be a great surprise to be told that the tenth chapter of Genesis is not an ethnological table describing the descendants of Noah through his three sons, Shem, Ham, and Japhet, but a geographical chart of the Jewish world; but such is the statement made by Professor A. H. Sayce in 'The Higher Criticism,' p. 120. He says, 'The chapter is concerned not with races, but with geography. It is, in fact, a descriptive chart of Hebrew geography, the various cities and countries of the known world being arranged in it genealogically in accordance with Semitic idiom. The idiom is not quite extinct even in our own day and in our own language. We still speak of a "mother-country," our German neighbours write about their "fatherland," and an idiom which is exceptional with us is a rule in Semitic tongues. The "sons of Canaan" are the Canaanites; the "daughter of Jerusalem" means the inhabitants of Jerusalem. . . . So, too, when we read that Sidon "the fishers' town," was "the first-born" of Canaan, all we are to understand is that it was the earliest of Phœnician cities. We are not to look, then, to Genesis x. for a scientific division of mankind into their several races,' But this is just what Biblical scholars and commentators have done; they have made all profane histories subservient thereto to the detriment of the world's progress. It is gratifying to find that such false assumptions are at last being refuted and corrected by Christian professors.

It appears that the three names—Shem, Ham, and Japheth—are used to represent the three zones into which the civilised world of the east was divided, viz., a northern, a central, and a southern zone. The northern zone is represented by Japheth, the central by Shem, and the southern by Ham. The passage relating to Nimrod he describes as disturbing the otherwise orderly arrangement of the chart. Of him he says, 'While elsewhere we have to do only with tribes or cities, it is an individual man who is suddenly brought before us. . . . He is introduced into the middle of the list of nations belonging to the southern zone, although his kingdom formed a portion of the zone of Shem. Asshur, moreover, who is mentioned in his right place, in a later verse (22) is here associated with the southern nations of the known world. Like Babylonia, he has been shifted from the central zone to the southern world of Cush. It is plain, therefore, that the passage which relates to Nimrod can have had no place in the original design of the tenth chapter.' (p. 123.)

After devoting thirty pages to the careful analysis of the Biblical statement in the light of the cuneiform inscriptions, he finally sums up as follows on p. 152 by saying, 'We are now in a position to consider the results to which our archæological commentary on the tenth chapter of Genesis would lead us. The episode relating to Nimrod forms part of what we may call the Babylonian element in the book of Genesis, and must be left until we have the whole of that element before us. For the present it is enough to notice that the episode is foreign to the original plan of the tenth chapter, and that its insertion can be justified only on the ground of the geographical information which it gives about Babylonia and Assyria. But even so, the geographical information is given in the wrong place, since Babylonia and Assyria belonged to the central and not to the southern zone.

Now, for any Biblical scholar to assert that the writers of the Bible were divinely inspired in such cases as these, is to imply that an All-wise God did not know any better than to represent Babylonia and Assyria as belonging to the southern zone of the known world when they belonged to the central zone. Such assertions are illogical, absurd, and derogatory to the holy and divine character of God.

Continuing, the Professor says: 'The case is otherwise as regards the main chapter. Here we are referred unmistakably to the period when the Kimmerians first appeared on the geographical horizon of the civilised nations of Western Asia. It was a period, moreover, when Gyges, the Lydian, flourished, and when Lydians served as mercenaries in the army of Egypt. It is in short the period to which Ezekiel belonged, in whose prophecies we again meet with the names of the descendants of Japhet, which are enumerated in the tenth chapter of Genesis. The geographical chart of the Pentateuch thus presents us with a picture of the Jewish world as it existed in the seventh century B.C.'

This is a most serious statement, and would be difficult to credit, did it not come from such an eminent Christian authority, one, too, who has been chosen as the champion of the Christians' cause, to defend it against the attacks of 'The Higher Criticism.' We have here a case of a geographical chart, or map, of the Jewish world, *as it existed in the days of Ezekiel*, who lived only 595 years B.C., thrust into the tenth chapter of Genesis, which is dated 2,347 years B.C., thereby representing it to be 1,752 years older than it is. In my opinion such a serious anachronism is a clear proof of pious forgery. It is a mere waste of time for anyone to attempt to claim such a glaring case of fraud as being divinely inspired by an All-wise God.

Concerning the building of the Tower of Babel, we are told it was 'called Babel because the Lord did there confound the language of all the earth' (Gen. xi. 9). But Professor Sayce says that the Babylonians called the city of Babylon 'Bab-ile,' which means 'the gate of God.' So, the name of the city preceded the confounding of the language, and was not so called on account of it. And the meaning of the name is quite different from that given by the Biblical writer. It is quite evident an All-wise God was not the inspirer of such an error.

It has been the custom, until quite recently, for Biblical writers to represent that everything concerning religion has been drawn from the ancient patriarchs, whom, it was assumed, received the divine truth from God himself, and that at the dispersion of mankind after the confusion of tongues, the divine truth became adulterated; so that all profane history has been made subservient to the Biblical story, and those nations whose histories antedate the Biblical account have been held up to scorn and ridicule by Christian writers as being unworthy of credence. Concerning the validity of these assumptions, Prof. Max Müller says:—

'The opinion, for instance, that the Pagan religions were mere corruptions of the religions of the Old Testament, once supported by men of high authority and great learning, is now as completely surrendered as the attempts of explaining Greek and Latin as corruptions of Hebrew. The theory, again, that there was a primeval preternatural revelation granted to the fathers of the human race, and that the grains of truth which catch our eye when exploring the temples of heathen idols, are the scattered fragments of that sacred heirloom—the seeds fell by the wayside upon stony places,—would find but few supporters at present; no more, in fact, than the theory that there was in the beginning one complete and perfect primeval language, broken up in later times into numberless languages of the world.' *

Thus link by link the theological chain of assumption, which has so long bound earth's children and kept them in mental bondage, is being broken and the prisoners set free. Some have become so accustomed to their chains of bondage that they regard them as part of their religious nature, and without which it is impossible for them to live. To all such people—and their name is legion—facts and arguments are useless. The persons presenting them are looked upon with disfavour, borne of suspicion that they are enemies—robbers bent only on stealing their treasures. Such cases as these are object lessons of the great importance of providing suitable instruction for our own children that they may not become the victims of early errors imbibed when the mind is as wax to receive and marble to retain. For Truth abides with those alone who are willing to receive her. She will not stay an unwelcome guest.

When we are told 'the Lord came down to see the city and tower, which the children of men builded' (Gen. xi. 5), we find such statements in keeping with a tutelary or tribal god; but are altogether inconsistent with the God of the universe, Who is Omnipresent. It is self-evident that such a God can neither go up nor come down, for He, or It, fills and circumscribes all space.

These remarks also apply to the twelfth chapter of Genesis where the Lord (Yahveh) commands Abram to get out of his father's house, leave home, kindred, and country, and go to a land that he would show him, promising to bless those who blessed him, and curse those who cursed him. Such partiality can only be attributed to Yahveh, who was seeking to establish a nation who should recognise him as their particular god in preference to all other gods who were worshipped by all other nations. This view is the key to the Bible which will unlock all its mysteries and reconcile the discrepancies between a personal god and the Universal God. The mischief and difficulties have arisen from confounding the two, and attributing to an All-wise,

* 'Science of Religion,' p. 24.

good, and perfect God of the Universe the passionate, short-sighted, and blundering commands of a revengeful person, thus causing the better nature and feelings of good, noble, and true men and women to revolt at the frightful monster theology has presented for worship. This LORD or Yahveh was the god of Abram, Isaac, and Jacob. On one occasion when he appeared unto Jacob he seized him and would not let him go, although he begged to be released, until he blessed him. And he changed his name from Jacob to Israel, 'for as a prince hast thou power with God, and with men, and hast prevailed (Gen. xxxii. 28). To see God Almighty in the embrace of a puny man, pleading to be released, is a most pitiable spectacle. The children of Israel became his favoured people; so long as they kept his covenant he would be their spirit guide, or guardian, watching over them, advising, warning, encouraging, and reproving as occasion required. The 'ark of the LORD' and the 'holy of holies' were his cabinets, by and through which he manifested himself. He was very particular as to who he held communion with and offered sacrifices unto him, and was not slow to punish the intruder or disobedient.

When he promised to speak unto the Children of Israel from Mount Sinai, bounds were to be set round about the mountain to keep them from touching it. Any one disobeying was to be stoned or shot through, whether it were beast or man (Exod. xix. 12, 13). They were to wash their hands and feet ere they came near the altar (Exod. xl. 30-32). They were not to take wine nor strong drink (Lev. x. 9). Nadab and Abihu were slain for offering strange fire before the LORD (Lev. x. 1, 2). Poor Uzzah was killed for touching the ark, though it was but to steady it and keep it from falling (2 Samuel vi. 6, 7). And he smote of the men of Beth-Shemesh, because they looked into the ark of the LORD, even he smote of the people 5,070' (1 Samuel vi. 19). Evidently Yahveh hated those who disregarded conditions and the curious, if the above statements are to be credited.

Dealing with the fourteenth chapter of Genesis, Prof. A. H. Sayce says that it is 'The last portion of the Pentateuch which contains a distinctively Babylonian element. *It is the last narrative of which we can say that it was derived from the cuneiform documents of Babylonia, either wholly or part.* . . .

'The narratives in question (the Creation and the Flood) contain internal evidence that they have been derived from Babylonian sources at an earlier date than that of the Exile. The statement that Calah is "a great city" (Gen. x. 12) must have been writen before the overthrow of Assyria.'*

Such candid admissions as these, apart from any inconsistencies and contradictions, are fatal to the theory of divine inspiration, which cannot be maintained in the face of such evidence. The writers have confessedly drawn their material from Babylonian legends, and these are the bed-rock of Christianity, on which the superstructure of theology is built.

Although the fourteenth chapter of Genesis may be the last that has been derived from Babylonian sources, it is not to be supposed that the remainder of the Old Testament has been any more divinely inspired than that which has been already dealt with. The field, or source of inspiration so-called, has only been shifted from Babylonia to Egypt and Canaan.

* 'The Higher Criticism,' pp. 169, 170.

VIEWS ON THE IMMORTALITY OF ANIMALS.

A CORRESPONDENT in the *Manchester City News*, of Sept. 3, in reply to the writer of the note on the subject of the immortality of animals in a recent issue, says he seems to be under the impression that this doctrine is so new and strange that it is only held by the Rev. Forbes Phillips. It may interest him and others of your numerous readers to know that the opinion expressed by the reverend gentleman is one that has been held by eminent divines and others for some considerable time.

In the *Modern Rack*, by Miss Frances Power Cobbe, quotations are given from the writings of Butler, Wesley, Adam Clarke, Matthew Henry, and others in which the writers express themselves favourably to the view held by the Rev. Forbes Philips. Canon Wilberforce, preaching a few Sundays ago, in Westminster Abbey, is reported to have said:—'There are some people who believe that the existence of these creatures ceases with life; that there is no place for them in the future life. That I utterly refuse to believe. Personally, I would rather go into oblivion with dogs I have known than go into an exclusive heaven with some people I have known. To me it is an unutterable consolation to believe that these dumb creatures will enjoy a compensation in the future life equivalent to the wrongs they have endured on earth.'

Mary Somerville and Theodore Parker were, and George Macdonald and John Ruskin are, ardent believers in the future life of the higher animals. Many of the poets, including Jean Ingelow, Wendell Holmes, Barry Cornwall, and Southey held the same view. Southey speaks thus beautifully of his favourite spaniel:—

> But fare thee well! Mine is no narrow creed;
> And he who gave thee being did not frame
> The mystery of life to be the sport
> Of merciless man. There is another world
> For all that live and move—a better one!
> Where the proud bipeds who would fain confine
> Infinite Goodness to the little bounds
> Of their own charity, may envy thee.

And so we see that the doctrine is no new one. It is only being insisted on more frequently in our day, as men's minds become broader, and their hearts become more tender.

HARVEY HILTON,
Angel Crescent, Bridgewater.

The Knowledge of Spiritualism.

THOSE desiring a knowledge of Spiritualism in its higher aspects would do well to read 'Spirit Teachings.' It is a work rich in heavenly thought, pure as the crystal stream, an intellectual treat, and a spiritual mine of wealth—a book which no Spiritualist should be without. Its contents may be accepted as a Divine outpouring of the spirit in these latter times, when the churches have lost that which we are told was originally 'delivered to the saints,' and are only in possession of the 'outward form of Godliness,' while they deny the manifestation and power of the spirit, as demonstrated through the phenomena of Spiritualism. Orthodoxy to-day, with its clinging to the toys of outward form and ritualistic practices, may be said to have degenerated into a sort of image-worship and idolatry. It has lost the quickening fire of the spirit, which alone would lift it to the 'sun-crowned heights,' where it might shine out with radiance and beauty.

The voice of 'Spirit Teachings' is really that of an angel of light, soft and gentle as the dew from heaven, yet forcible and dignified in tone throughout. We commend it to those cultured minds whose duty it is as good shepherds to guide their flocks into the divine pastures of truth, purity, and love. It will, moreover, broaden the minds of those who live immured within the bastile of a creed, and who are fettered by dogma and doctrine, for it will teach them Nature's universal lesson that end or finality there is none; that everything is in a state of motion and activity; that evolution, growth, and progress are the order of the day; that what might have satisfied the far back ages will not suffice for to-day; hence, again comes this new revelation, or rather, shall we say, a revealing of the substance of an old revelation by stripping it of the 'accretion of error and rubbish of Pharisaical, ritualistic, respectable worldism into which it has sunk.

Except with the blind, who have fallen into the ditch to slumber, the dogmas of blood and brimstone are already dead and buried, for it is obvious that these degrading conceptions of a Deity, who is only to be approached through the shedding of blood and the merits of another, could only have had their origin in the mind of the untutored savage, who is no longer permitted by civilised man to resort to such diabolical practices as that of indulging in human sacrifices.

When we consider, too, that these blasphemous conceptions of infinite wisdom and goodness have no other foundation than that of the talking snake story of the mythical garden of Eden, one is almost inclined to doubt whether those who affect to believe in such puerilities and kindred parodies of more ancient legends, are not the victims of some subtle form of psychic mania, or is it that by frequent repetition and habit truth to them has become stranger than fiction? We should imagine that perhaps they had, without knowing or being conscious of it, become a prey to evil, familiar, and deceiving spirits. Is their contempt for the highest faculty that Deity has endowed them with, viz., reason, which is ignored and put aside for a figment of blind faith, not a proof in itself that such are the victims of seducing spirits, and that a strong delusion has come upon them, so that they believe a lie rather than the truth?

As of old, so it is to-day: we have the rival camps of ritualistic Phariaism on the one hand, and the scoffing, indifferent Sadduceeism on the other; and, as of old, the spirit-world, through the human agency of mediumship, broke through the gloom of superstition's night; so again have we the signs of a similar falling away when the spirit of darkness is upon us; and again comes the same effort, through human agency and mediumship, on the part of the spirit-world to vanquish this spirit of darkness and to draw aside the thin veil that separates man here from man there, and immortal spirit here from immortal spirit there. And again do we hear the same silly and wretched cry, begotten of ignorance and superstition, and therefore quickened and born in fear—a cry that was raised against the medium Jesus, whose works were also alleged to have been of Beelzebub, the prince of devils.

These modern Pharisees are quick to-day to perceive the moat in the eye of the Pharisee of old but slow to see the beam in their own. The growing thought of the age, and especially the facts of Spiritualism, will provide these modern Pharisees with the 'power and gift to gaze,' by which they may free themselves from 'many a blunder and foolish notion'—assuming they love light rather than darkness.

The correlation existing between the shell and the kernel of things is doubtless true in the concrete, but when analogically applied as a reason for retaining the accretion of rubbish that has stifled the central germs of spiritual truths, it argues both a lack of logical analysis and a looseness of discrimination on the part of those who, having freed themselves from the fetters of superstition to bask in the sunshine of the esoteric, are selfish enough to imagine that the exoteric darkness is quite good enough for others.

We agree with 'Spirit Teachings' that the accretion of error and rubbish must be cleared away before the seed of spiritual truth can hope to grow strong and flourish.

So long as man functions through a material organism, which relates him to earthly conditions, he will ever be prone to materialise the underlying spiritual verities, until at length the very existence of all that is spiritual is not only doubted but denied and derided; hence the tower of Babel, and the confusion

of tongues that exist, the speculative theology, and the thousand and one sects whose many tongues of interpretation distract the multitude.

God in His Wisdom and Goodness and Love for His creatures has provided a remedy against this evil ever becoming permanent, and that remedy is to be found in the facts and phenomena of Spiritualism, whereby it is possible for the men and women who have entered into spirit-life to come back and to make their presence known to those still in the flesh. That 'we are encompassed by a great cloud of witnesses' is not the myth that many imagine. This great cloud is doubtless the men, women, and children who once expressed themselves through bodily forms which related them to what is termed the earth-plane.

To come into communion, therefore, with these is not to converse with the dead, but the living, for the returning spirits prove that life here and hereafter is continuous, unbroken, and sequential, and that the body of flesh is no actual part of the man himself but only an instrument, or earthly tabernacle, in which the divine germ unfolds itself in the schoolhouse of earthly conditions, and when the outer bark of the physical body is shed, the astral or spiritual body becomes the objective and outer body through which the intelligent entity continues life's journey—not on some distant orb circling the stellar spaces, but here, until it has by progress purged itself of all earthly conditions and base attractions, and has qualified itself for a higher sphere. Man is a spiritual being even now while in the flesh; all that we can cognise, or know of him, reaches us through the centripetal and centrifugal avenues of his material body. When through old age, decay, or accident, man can no longer manifest or express himself through these channels, he loses possession and control of this outer body; hence, as it is built up of food, which comes from the earth, it is of course of the earth earthy, and, being part of the earth, it is in time, and time is only a measure of the earth's motion on its axis and in its orbit; therefore, the material body being subject to the law of gravitation, falls to the earth like a stone the moment man, the spirit, loses possession and control of it. We then say the man is dead, but again we are wrong, for it is the body that is dead and not the man. Man, accordingly, while in the earthly tabernacle of the flesh, is invisible to his fellowman. So long as the outer shell of the flesh shows signs of motion and activity, or, in other words, does the bidding of the invisible operator behind the machinery, we infer that man exists; and this inference is based on manifestation through organisation, just as the existence of God may be based upon the universal manifestations throughout all Nature. Invisible spirits, then, in the flesh, enter into daily communion with each other, and it is no sin to do so; neither do we label, or libel them all as of the devil, although many may be regarded with truth as demons and deceiving spirits, especially the 'rings' and 'company floaters' who play for high stakes at 'cribbage' with other people's money. We have also the sweater, the oppressor, the unprincipled statesman who would legislate in the interest of a class, and the ambitious monarch who would launch a nation into the horrors of war. Besides these, we have the 'sky-pilots,' who, while directing the poor to the land beyond Jordan, flowing with milk and honey, pile up for themselves much of the honey and good things here.

All these, together with the few really good people, must pass through the valley of the shadow of flesh into the spirit-world, which is just outside the thin crust of the flesh; it is, in fact, like passing through a folding-door into the other half of the room, as the physical body sinks to rise, as such, no more, the spiritual body arises from the ruins, and as the physical eyes close to physical things and surroundings, the spiritual eyes open to the things of the spirit and to surroundings more real than this, for this is the world of shams and fleeting shadows. All there will be as open books; no silk hats, smart frock-coats, and patent-leather shoes will hide the inner man. Nothing but a good character will stand the eagle eye of angels. 'Be not deceived, God is not mocked: whatsoever a man soweth that shall he reap.' Many there shall change places and positions. It will be a world of surprises for many, because deeds and not blood or creeds regulate and decide man's fitness as to what sphere or mansion he shall dwell in.

Then if it be no crime to converse with invisible human spiritual beings through the phenomena and channels of a material organism on earth, why should it matter a brass farthing if those selfsame persons, who have lost their own open portal of the earthly tabernacle of the flesh, and who are in the spirit-world which interblends with this, if they should borrow the open portal of another for a short time and use it, that they may comfort the sorrowing widow and the orphan or 'Rachel weeping for her children because they are not'? The evil spirits then that exist in the spirit-world are the spirits which come from this earth-plane, fettered with creeds and dogmas, ignorant, dark, depraved, and dazed when they reach the other side, and ministering spirits there find it no easy task to clear from the minds of these the stuff and rubbish that they have been taught on the earth by those who ignored the subject of Spiritualism, a knowledge of which would have enlightened them as to the actual facts concerning life in the next state. The same psychic conditions and laws by which the more advanced spirits are enabled to return are also at the disposal of Tom, Dick, and Harry, who may be the same sort of characters as they were while here, hence we must not believe all the spirits, neither need we dub them all of the devil, for the only devils that are seen or known to exist there are those we create here, ofttimes by our vicious laws, and still more by viler creeds.

The higher spirits desire to nip this evil of manufacturing devils here in the bud, so that humanity here may be blessed and that man may enter into life eternal robust in spiritual health and happiness, and not the miserable dwarf who has had to be content to feed on the husks of a creed while angels laden with spiritual food direct from heaven are knocking at our very doors. L. H.

A Materialist.

I.

Maurice du Chastelet had set out from the inn at Saint-Benoit about midday. The day was hot, the roads were dry and white and staring; Maurice was anxious to get over the ten miles of dust and discomfort that lay between Saint-Benoit and Ablancourt as soon as possible; and when his hired steed, after a first delusive show of mettle, dropped by degrees into a sort of dejected amble, the change was far from soothing to the young man's impatient spirit. He appealed alternately, and with considerable fervour, to every imaginable side of the animal's being: intellectual, emotional, and (at last) physical. It was all in vain; the brute persisted meekly in his measured, irregular motion, even to the last ascent; so that by the time Maurice drew rein where the road debouches from the pines on the downward slope to Ablancourt, the afternoon was far gone, and horse and rider were disposed, each in his own way, to thank his particular deity.

From here the scene which, in the cool, gloom-burdened pinewood, had suggested itself by glimpses through daylit rifts of foliage, spread out now into a full view of brown heath and yellow-tinged fields of grain, reaching away in harmonious undulations to where the dark blue sea, beyond its line of beach, flashed faintly as it caught the sun; and nearer, nestling at the young man's feet, the clustering, red-tiled roofs of the hamlet of Ablancourt.

Maurice had pulled up with a small thrill, but not in admiration of the scene discovered to his vision. A short distance to his left stood the little Catholic church of Ablancourt, aloof from the village itself, and half screened in a straggling outpost of the pinewood. What had brought Maurice to so sharp a standstill, and sent the blood to his forehead, was the fancy of a woman's voice, amid the sound of his horse's hoofs, and coming from the direction of the church.

He listened attentively. There was certainly nothing to be heard now, except his own heart-throbs; observing which, he smiled in ridicule of himself. Nevertheless he was far from satisfied that he had been the dupe of imagination. 'Someone was singing,' he said, mentally avoiding the significance of the first word. And then, still doubting, he turned his jaded steed aside into a bypath leading to the church.

He had not gone three paces when, sure enough, the figure of one apparently on the borderland between girlhood and womanhood issued pensively from the religious dimness of the edifice and stood in the pine-shaded porch. The plainness of her garb attested her as being of the peasantry—though a certain self-conscious purity and refinement of her countenance, and her gentle dignity of bearing, would scarcely have ratified such assumption of her caste. Maurice drew rein and gazed. He did not speculate upon the circumstances then, but it was the predominant impression of her purity that smote most strongly on his senses; feeling for her physical beauty lay dim, for the moment, below his consciousness.

The noise of hoofs had disturbed her; she looked up, and her face was instantly crimsoned—only for a second. In the next her colour had died away, and she was left pale, from intensity of emotion. Then, turning suddenly, she sped along the opposite branch of the pathway, and disappeared among the trees.

Maurice's first impulse was to follow, but he reflected a moment and then shrugged. 'Voyons!' said he, 'you are too impetuous, Maurice, my friend, too clumsy. Prudence!' He twirled his moustache with great finesse, still looking toward the point where she had vanished. 'And besides, my friend, you are very hungry, and love does not nourish except in pictures and poems. Let us see what our estimable uncle has to offer. Up, many-cornered rascal!' he apostrophised the horse, which was nosing among the heather; and, applying his heel with some energy, he induced the animal into a shuffling canter down the road toward the village.

He drew rein at the first cottage—a low white building fronted by a long garden and covered with creepers green and flowering,—the home of the village curé. The priest himself was there in the garden, stooping among his vegetables, and when he rose up at the sound of Maurice's approach, he showed a tall figure not wanting in dignity, and a dark countenance at once grave, kind, and firm, embodying the spirit of thought and suffering and strong faith.

'So, my uncle,' said Maurice, 'you see your graceless nephew once more before you. You are surprised?'

The priest was looking at him out of serious eyes, curious and doubtful.

'No,' he said simply, 'I am not surprised'; and added, 'welcome, Maurice, to my humble roof.'

II.

Maurice was a young man of no unusual type: frank, gay, and careless, roving with the freedom of youth among principles of ethics, philosophy, and art, and binding himself to none. He was the only son of his widowed mother—a devout Catholic,—who saw her boy's laxities with horror, and loved him the more for them. He had some conceited pretension to be a man of thought, and, so far as a young man may achieve that distinction, his claim was fairly grounded. But the young man lives first and last by his emotional nature; the reflective side of his being is dormant, or its action, at best, is merely tentative; and his most serious ventures in the domain of thought are to seek (with an amazing assumption of sincerity) logical justification for his sensuous and emotional predilections.

So it was with Maurice. He lived warmly, breasted with the exultation of a strong swimmer the red-gleaming eddy of life in the ateliers, the theatres, the café's chantants, and the thousand and one channels in which the bright, moving existence of the Parisian art student frets itself away. He fancied that he held the heart of life in his hand, held it lightly, nor allowed his smiling dreams to be disturbed by the inflexible truths that seem to stand coldly apart from life itself, yet without which no real possession of life is possible.

'Call me a Materialist, a sensualist,' he said, 'I prefer to call myself a Realist—no less in ethics than in art. I deal with what is at hand and self-evident. Your dreams of so-called moral perfection I give them to you with all my heart. Dreams they are. Nor do I consider your moral perfection a necessity; on the contrary, it would eliminate from life all that makes life interesting and even tolerable.'

On the evening of this day he sat with his uncle in the chamber that served most uses of the ascetic curé, and held forth volubly upon these and kindred themes, drifting finally into pictures of the busy student life, with gossip and stories of the kind that is the very breath of the buoyant *Quartier Latin*. The curé sat in the half gloom and listened, looking into a wisp of firelight that flickered in the grate.

'But one tires of it all,' Maurice appended with a grimace—'all except perhaps one's art and *les jolies femmes !*—and longs for change. And so here am I under your quaint little roof, to make up for the hurry of my visit a month ago. Your country hereabouts—*c'est ravissante !*—and the people attract me more than I can say, with their simplicity and their steady adherence to traditional ideas and their serious acceptance of life.'

The curé looked up. 'These attract you here?' he said.

'Yes.'

'Nothing else?'

Maurice moved in his chair and said, 'Many things.'

'In all this there is—pardon me, Maurice—how much of sincerity?' The curé spoke with a sort of kindly gravity that disarmed resentment.

There was a pause, Maurice reddening perceptibly in the twilight.

'I put the question,' said the curé, 'because I have heard you this evening scout the existence of the moral sense as a living principle of the soul; and I know that what you call adherence to traditional ideas and serious acceptance of life, on the part of the people, are merely flowers deep-rooted in the moral sense.'

'Imagination rules the world, it has been said,' observed Maurice. 'Men are universally self-deceivers; they cannot or do not choose to *see*. I see nothing more in your moral sense than a phase of uncontrolled imagination, bearing the same relation to "living principles" as my own light, fanciful impulses towards brushes and paint.'

'Yes,' said the curé, reflectively, without direct response to what Maurice had just said, 'these people of Ablancourt live simply, one might almost say narrowly; but what their life loses in breadth it gains in intensity, and what in your Parisian existence is merely an event, numbered among others like beads on a string, would here be the bursting volcano that shatters and overwhelms. You have said with your own lips that you have no moral sense. And yet, Maurice, you would not betray a friend, or a friend's sister, you would not take your Parisian morals into a pure household—a homestead, say, of Ablancourt,—and bring desolation upon a family already striken in sorrow.'

There was another interval of silence, in which presently Maurice drew a deep breath, and said, slowly, 'No—you are right—I would not.'

The curé reached forward as by force of habit, and put a consecrating hand upon the young man's head. Then he rose briskly to his feet. 'And so,' he said in livelier tones, 'you stand confuted out of your own mouth. There !—not another word. I will hear no more. And now I must make a call upon one of my parishoners who is seriously ill; and you shall go out by yourself and view our ravishing country as it appears after sunset, and so pass your time till my return.'

During the few preparations of the curé for his errand of mercy, no further word passed between them; and when with a salutation he had gone, Maurice stood leaning in the narrow embrasure of the open window, his face brushed by red geranium and drooping purple fuchsia and sprays of the increeping ivy, and looked forth upon the fading hillside. It was a moment favourable to reflection. The smooth green pastures, motionless cornfields, and heath-covered uplands were sinking insensibly into quiet gloom; far up, a spirit of sombre tranquility settled upon the pinewoods, and beyond the hill-peak, outside the verge of pale western light, one or two stars had began to shine in nascent deeps of the cool, still evening.

Looking out thus, Maurice found it difficult to shake off an obsession which, left to himself, he began to find a little irritating: the obsession of his uncle's image, and the unaccustomed influences which it irradiated, like a halo. The man's life, his self-sacrifice, his nobility and (above all) strength of purpose, had come home to Maurice during their conversation like a truth; and it was all unaccountably blended with the impression of the girl he had seen in the chapel porch. Of her, indeed, he had been unable to think unmoved since she had first dawned on his emotional horizon in the flying visit a month since. But this evening his regard of her had been lifted, it seemed, into a new and finer atmosphere: her image came to him bathed in tender light, before which something within him seemed to cover his eyes. Maurice pondered on the change; and the more he thought the more was his imperious egoism disposed to rise in arms against a presumable impertinent interference implied in the undercurrent of his uncle's talk. Knowledge, too, was of course implied. How gained? How far was the curé speaking from surmise? How far was his guesswork correct?

There was something in the last question a little too blunt and direct for the sophist within: he doubled lithely, and took refuge on a fresh flood of resentment.

A volume was taken up, with flushed brow; and a cigar was lighted and blown away in great puffs. Maurice read the title of the book, and, when he saw that it was a weighty diatribe on some doctrinal point, he flung it aside, reached for his hat, and hastened into the air.

What roads he took, how long he walked, were afterwards questions of some doubt; his misty impressions were of the scent of orchards and of pines, deserted reaches of sea-water on the beach, shining pale in the last daylight, black, heavy fringes of pine foliage against the starlit sky, and, clearer than all, a single lighted cottage below him in a sweep of the valley, which he watched from a rocky plateau among the tall hillside broom—watched with a singular quietude stealing over him in the dewy night. When he finally reached the cottage his uncle had returned.

'My friend is gone.' These were among the curé's first words. 'She died peacefully an hour ago. I fancy you are not unacquainted with the family. The daughter Catherine has told me that she exchanged words with you on an afternoon a month ago.' He looked Maurice in the eyes. 'A good girl; intellectual, too. She shines out among the honest people here. Her culture has been my especial charge, and I have reason to be satisfied. I think I may tell you, Maurice, that she has made covert inquiries about you; and by the way she flushed through her grief when I entered this evening. I judge she is not ignorant of your presence here to-day.'

Maurice bit his lip and could not trust himself to reply, and, presently, the curé, perceiving it may be that nothing more was to be gained just then, rose to his feet, lighted a candle, and indicating to Maurice the heavy *lit clos* in a corner of the chamber, wished him a grave 'Good night.'

Maurice was not long in deporting himself to the clumsy, comfortable bed, for the effects of his day in the open-air had begun to manifest themselves. His sleep, however, was fitful, and haunted by a recurrent dream or vision. A woman's face swam up continually in his dream consciousness; the face, he imagined, of the woman who had died that evening—the mother of Catherine. And the look upon it was more than Maurice could bear; it was so full of supplication and steadfast, tender reproach. The eyes sank into his soul, the pity of them seemed to burn him, and thrice he awoke with a protesting cry upon his lips. The third time he remained awake in the grey light of early dawn, resolved to sleep no more, and as he lay the significance of his dream and the woman's expression was borne in upon him like a tide; for the first time he came to full perception of his true purpose in this visit to Ablancourt, and he revolted from it with an access of self-loathing.

He rose, dressed himself, and went forth into the cold, hushed dawn, where the fields and woods and moorlands seemed yet asleep, waiting the whispered thrill from the lingering morn-spirit. The hamlet, too, lay under the deathly spell; while over the broad leaden sea, murmuring hoarsely beyond, the shadow of night still hovered reluctant.

As by instinct, Maurice made his way through the wet, silent fields toward the hillside point of vantage, whence he had looked down last night upon the lamplit cottage. Nearing the spot he became vaguely aware that he was not the only soul abroad; he brushed through prickly gorse up the uneven path, rose upon the plateau, and then came to a sudden stop with the name of 'Catherine' on his tongue.

There she stood among the high dew-beaded broom, fair as the dawn, and as pale and melancholy: startled for the moment, it seemed, out of her maiden defence—his name rose to her lips and fell upon his heart like flower petals.

Thus they remained looking at each other for several long moments, then he began to speak, husky at first and tremulous.

'Catherine,' he said, 'I would not insult your grief, but if the spirit of your dead mother is near you, as I believe, she cannot be other than happy to hear me tell you that I love you with all the depth and purity of my nature. I want you to be my wife—but not yet, for I am not fit for you. This day I start for Rouen

and my mother's home, and when I have made myself worthy, I will return. Catherine'. . .

He stopped there, and the question he would have asked was answered by the light that dawned like sunshine through the sorrow of her eyes. THOS. CHESWORTH.

Correspondence.

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

MR. THOMAS WILD'S CLAIRVOYANCE.

SIR,—Some time ago the Two WORLDS devoted space in discussing the above subject, and many minds were tossed on a sea of doubt as to whether Mr. Wild's clairvoyance was genuine or otherwise. Please allow me to acquaint the readers of 'our paper' with a few unvarnished facts.

I was fulfilling an engagement at Hyde on Aug. 14, when I found Mr. Thomas Wild was among the audience; so I took the opportunity of asking him to assist me in clairvoyance. He said he had come to listen, but very kindly consented to help, and during the evening he described my surroundings. The descriptions were as follows, which the chairman was good enough to take down for me, so that I might verify them afterwards. Here they are just as they were received:—

1. Little girl, near 12 years of age, name Alice Phillips, of 25, Broad-street, Leicester; father's name, Geo. Philips.

2. Boy, near 12 years of age, name Ernest Wells, 45, Junction-road, Leicester; father's name, Charles Wells.

3. Gentleman, near 33 years of age, passed on a few years, medium height, has on dark trousers, wears an apron, by trade a shoemaker; name, Thomas Rowe, of 141, Birstall-street, Leicester. Thomas wants you to tell his brother John he still lives; Bro. John lives at the Black Swan, Belgrave Gate, Leicester.

4. Hears a spirit calling William Burrage, of 4, Hotel-street, Leicester.

5. Lady, near 47 years of age, been passed on near two years, named Elizabeth Smith, 40, Great Holme-street, Leicester.

Mr. Place has been to all these addresses, and found each one correct; all the names and particulars have been verified, with one slight exception, viz., in the third description the name proved to be Tow instead of Rowe. In the case of the fourth Mr. Place found the house had been pulled down, but made inquiries at the adjoining premises (Messrs. Cort and Paul), to whom he was well known.

Now, sir, I lay these facts before your readers, they can draw their own conclusions; to me it is ample evidence that Mr. Thomas Wild is a reliable clairvoyant. I saw some of the spirits which he described, but did not know them. He said, 'They have followed you, and they want their friends to know that they are here.'

Surely, such evidences as these are valuable and deserve recognition. I trust this will help to restore confidence in those who doubted his mediumship. I send this to you, because I think the above facts are worth recording. Trusting you will devote space to their publication.—Yours for truth and justice, MRS. PLACE.

55, Coventry-street, Leicester.

ORGANISATION.

SIR,—In order that it may be ventilated I venture to address your numerous readers upon the above subject. Many Societies are feeling the necessity for some change in the present system of platform arrangements, and the divergence of opinion among speakers on so many topics makes the necessity for some change very apparent. I have had more than one instance given me of speakers following each other on consecutive Sundays, stating such diametrically opposite views of the same subject as to greatly disturb the minds of inquirers, and to enhance the difficulties of those labouring to spread the truth.

Our American brethren have long realised the necessity of some better method than the itinerant system, and I read lately, in the *Banner of Light* (June 18, 1898), of an extremely interesting ceremony. It was the installation of Mr. and Mrs. Hull as pastor and assistant pastor of the First Spiritualist Society of Buffalo, N.Y.

The settlement of speakers is a plan which is receiving wider adoption from year to year across the Atlantic, and the question comes, Would the system be of advantage to us in England?

Already one or two Societies have tried the experiment in our country, and the personal influence of the pastor or speaker, the organising centre which he should prove, and the saving of travelling expenses, seem to be points which tell in favour of such a system.

At present a great deal of jealousy exists in our midst—often induced by the desire for leadership. The presence of a duly recognised leader in a Society should do away with these strivings after power, and affairs should work more smoothly.

The presence of an Organiser in a Society should increase the sphere of that body's influence, by building up a good central spiritual assembly, and by the organisation of mission work, in which local talent may be utilised, and mediumship thus cultivated.

The personal influence of the pastor should count for a deal in such a movement. At present, whatever influence a speaker may personally wield, appears to be swallowed up in the long period elapsing between his visits to the same Society.

The resident pastor should also be able to keep in touch with the sick and unfortunate members of the Society, and be able to put those who could help in communication with those who needed assistance.

The platform being occupied by one speaker for a length of time (a year or longer) would enable him to deal with a series of subjects, and to follow a line of thought which is now impossible, so that in place of the mixture of which I have spoken there should be such a well-ordered sequence of subjects that listeners should be attracted, and good-building, as well as missionary work, be accomplished.

The financial side of the matter should show an improvement under such a system, for the money which now goes into the pockets of the railway companies would be saved and applied to the working of the Societies direct.

However, without further enlarging upon the matter, I leave it to the discussion of the movement, trusting that good may result from a correspondence which I hope may be largely engaged in, as by this means only may a wider idea of the mind of the movement be obtained.—I am, sir, yours fraternally, WILL PHILLIPS.

36, Humber-road South, Beeston, Notts.

PHYSICAL MANIFESTATIONS.

SIR,—Please allow me space in the Two WORLDS for the following details:—On Saturday night, Sept. 10, a very successful seance was held at the house of Mrs. Beecroft, with Mr. Taylor, of Farnworth, and his guides. After fifteen minutes of quietness, the table rose bodily from the floor, about the height of twelve inches, with a gentleman placed on it, weighing about fourteen stones; this, along with manifestations, took place in the presence of twenty-three persons, who were all heartily satisfied as to the genuineness of the medium and his guides. It was the hope of everyone present that Mr. Taylor might continue to be useful in the grand and noble work in which he is engaged.—Yours truly, MRS. BEECROFT.

39 Whitehall-road, Leeds, Sept. 12, 1898.

ADJOURNED CONFERENCE.

SIR,—Arrangements for the forthcoming adjourned Conference at Southport, on Saturday and Sunday, October 8 and 9, are being made. The Conference meets at Hawkshead Hall, Hawkshead-street, Southport, on the Saturday at 5 p.m., and proceeds with the further consideration of the Deed Poll. Arrangements have been made for public meetings to be held on Sunday afternoon and evening in the Temperance Institute, London-street, should the business portion of the Conference be concluded. Dinner and tea will be provided in the Foresters' Hall, which is only a short distance away. Should any Society or Associate not have received their card of admission to the Conference, I should esteem it a favour if they would communicate with me at once. It would greatly facilitate matters if all Delegates and Associates requiring accommodation, would drop me a p.c. to that effect as early as possible, but *not later* than Sunday, October 2.

37, North-street Burnley. W. HARRISON, Secretary.

PRESENT STATUS OF THE SPIRITUAL MOVEMENT.

SIR,—I am pleased that you allowed Mr. Robinson's letter to appear in the Two WORLDS on 'The Present Status of the Spiritual Movement.' I can endorse every sentiment of his, and I think as he does that the time has arrived to give an elevating tone to the Cause by selecting good speakers to expound its philosophy and counteract the adverse influences if possible, so that appreciative hearers will be attracted and edified.—Yours truly. T. WILSON.

1 and 3, Oak-street, Teams, Gateshead.

SIR,—I was pleased to see a letter on the above subject from Bro. Robinson. It is time some one spoke out. I for my part have been thoroughly disgusted at the time taken up and more than wasted at the performances at our so-called spiritual meetings. Let us have done with phenomena publicly, and if Societies cannot afford to engage lecturers such as Mr. W. Howell, Mr. Bibbings, Mr. Morse, and the like, let them read a good paper on the subject, anything rather than our great and grand Cause be brought into ridicule. I fully endorse Bro. Robinson's letter, and ask, 'Can we not make a shaking among the dry bones of wonder-seeking ignorance, and establish a sound principle of spreading truth in its highest phases of spiritual knowledge?' JOHN BLAND.

Hull.

SIR,—I really think our 'Free Lance' should be ground down blunted, or sheathed a little bit. I am not a *nom de plume*, or I might get a thrust. That little word 'if' is very handy in our friend's stricture. Are we going down under? I have no fear, and am ready to pull off the gloves, and, if need be, another garment, too., I think 'right does at times need protection.' Righteous people have often suffered as wrongdoers, though it is 'better to suffer for right than wrongdoing.'

Now, our friend plunges at the 'hordes of fortune-tellers.' It is a terrible thing to be labelled a fortune-teller, of course, as it might suggest a gipsy encampment, a 'peep and mutterpipe, and the little sixpence.' But, after all, is there not truth in the faculty of forecasting the future? (I too could a tale unfold) and what is this but fortune-telling? Has not the gift been exercised from to-day backward 19 centuries, and B.C. as far as history carries us? Where is the immoral tendency of looking ahead if you can for a longer or shorter period? It sounds very dreadful to read of 'such departure from' high, holy, and pure Spiritualism as pertains to the use of this particular spiritual gift, if it be one; and is it not as truly spiritual as healing or any other kind of mediumship?

'Regiments of cut-and-dried clairvoyants and psychometrists.' That is a smart cut, but at Radcliffe we should be glad to see some of them. Yes, we who go for manifestations of spiritual gifts, with their improvement and desire for perfection, although without the misfortune of meeting with one hit against 19 misses.

Let us be thankful for what we have, things might be worse. Above all, don't let us make the worst of it, but try our best to help on every effort in the direction of improvement. Some are at the bottom of the stupendous mountain, some at the top (tip-top), but we all have a work to do.

I have not yet 'left off inviting strangers to our hall,' nor do I intend, not even if Lindley Murray is unknown to our speakers, believing that truth can and does reach the mind and heart through a rough Galilean or Northumbrian dialect, or a non-collegiate and ungrammatical speech. BEVAN HARRIS (another Free Lance).

Sir,—The letters on this subject which have appeared in your columns during the last three weeks are painful reading, because the state of things described is true. What are the causes, and how can they be remedied? They seem to be:—

(*a*) The demand by persons, eager to be startled or amused, for exhibitions of what are called 'phenomena.'

(*b*) Disinclination on the part of members of societies to properly remunerate good speakers.

(*c*) Want of organising and governing power on the part of secretaries and committees.

(*d*) Lack of unity among societies.

(*e*) Desire for prominence by individuals.

All these are phases of selfishness and want of spirituality. While in no wise depreciating the value of phenomena when presented by qualified mediums in a dignified manner and on suitable occasions, it should be remembered that it is equally important that the teachings of the philosophy should be clearly and intelligently set forth from our platforms by persons who have carefully cultivated their mental powers, and have thus fitted themselves to become media through whom enlightened spirits may express their thoughts and impart the knowledge they desire to convey.

It is also essential that those who aspire to public work should be of high moral character. If they be careless, untruthful, or immoral, their influence cannot be elevating, because the force of example and the unquestionable evidence of sincerity will be lacking.

Every man and woman who conscientiously works—and real work is necessary—to fit themselves as speakers, deserves adequate remuneration, and Committees should refuse to degrade the cause of Spiritualism by engaging persons to speak who are unqualified to do so. There are unhappily in our ranks many who from mere self-conceit desire to pose as speakers, and because they are 'cheap' some societies are not ashamed to engage them. If single societies cannot afford to regularly engage good speakers, they might in many cases combine for the purpose, especially in considerable centres of population. Representatives of neighbouring societies might meet and arrange for a speaker to visit each society in turn, and by the help of the National Federation, valuable propaganda work might be done at light expense.

The only real remedy lies in the Spiritualist people. They must learn to be unselfish, willing to make sacrifices for their Cause, and loth to lower it by endeavouring to get something for nothing from their speakers; they must desire progress in spiritual knowledge, must put away all consideration of selfish ambition, and be content to do the work nearest their hand—however humble and unobtrusive—from a pure desire to spread the knowledge of truth, and then we shall see a wonderful change in the status of our movement. Manifestations of spirit-power are good in their place, but none are so far-reaching in their effect, or so thoroughly command respect, as the consistent manifestation in the life and conduct of the individual Spiritualist of the great principles of love, purity, and truth.—With apologies for length, I am, yours faithfully, A. W. Orr.

Didsbury, Sept. 9, 1898.

BIBLE INSPIRATION.

Sir,—I note Mr. H. L. Warren's 'protest against my position that Spiritualism is necessarily opposed to Christianity.' He also informs us that 'as a Spiritualist he claims one vote.' I would be very sorry to try to deprive him of it. He appears to be labouring under the impression that I am attacking the Swendenborgian interpretation of the Bible. As a matter of fact I have never referred to it, either directly or indirectly. I also wish to point out that his claim of 'the spiritual sense of the Bible being laid open' is unrecognised by orthodox Christians. What would they say to his admitting that the 'tree of knowledge' and the 'talking serpent' are allegories? Seeing that the Fall, or Curse, rests on these two incidents, does he not perceive that it, too, must be an allegory? And these being the bed-rock on which Christianity is reared, the whole fabric collapses for want of a solid foundation, so that his 'protesting' is of little consequence.

Whilst admitting the superiority of Swedenborg's interpretation of the Bible, it does not follow that he has discovered the hidden spiritual sense of the ancient scribes, any more than it does that the interpreters of the ancient mythologies of Homer, and even 'nursery rhymes,' have discovered their hidden meaning. This is proved by the fact that the incidents are a Jewish recast of Accado-Summerian legends that were old in the days of Moses. Alfred Kitson.

PS.—I am sorry to see that Mr. Yeates, like Mr. Warren, fails to perceive that I have only one clear, definite question before me, and that it would be out of place to notice its psalms, proverbs, and admonitions to a good life. Whilst Christians insist on Spiritualists accepting, or rejecting, the Bible in its entirety, while they continne to affirm that it is all divine truth, given by God himself to be our guide, there will be cause for a careful examination of its claims, and laying bare its human imperfections in order to prove that such is not the case.

Why press the allegorical interpretation of the Bible when not one Spiritualist in a hundred knows anything about Swedenborg's 'Law of Correspondence,' and not one in a thousand knows anything about the interpretations of Philo, Origen, Clemen, etc.? the ignorance of Christians concerning these matters, excepting the ministers, being ten times greater.

On the other hand Christians *are* teaching and insisting on the divine nature of the Bible. Spiritualists *are* sending their children to be so taught, and for their sake I undertake the task of writing those articles, and am prepared to bear the opprobrium of those who are too imbued with their early theological impressions to break away from them. Alfred Kitson.

Sept. 10, 1898.

A number of letters are unavoidably crowded out. See page 623 for 'Answers to Correspondents.'

Items of Interest.

Communications Received.—N. Smith, C. Turner, Alfred Gray, Dr. Sharpe, H. Walter.

Blackpool Bazaar.—The programme has reached us, and it is a very business-like production.

D. B. Robinson, 31, Rowland-street, Skipton, writes to say that he has been appointed secretary in place of Mr. Lund, who is leaving the town.

Re Mrs. Barnes.—We acknowledge receipt of postal order for 2s. 6d. from Rustomjee Byramjee, Liverpool, which has been duly forwarded.

Mr. Wm. Oxley's 'Cast of Spirit's Foot,' referred to in this week's article, may be seen any afternoon, except Tuesdays, between three and five o'clock.

Rochdale, Penn-street.—Mr. J. T. Dearden, 180, Spotland-road, Rochdale, is the new secretary, to whom all communications in future must be addressed.

Mr. W. H. Robinson has a long and most interesting article in the *Newcastle Daily Chronicle* in reference to Sir Wm. Crookes' address at the recent meeting of the British Association.

False hero-worship consists in a want of discrimination and self-respect whereby foolish men exalt their men of genius, virtue, or courage into demi-gods, and set them on thrones to rule.

A country girl, coming from a morning walk, was told she looked as fresh as a daisy kissed by the dew. To which she innocently replied, 'You've got my name right—Daisy; but his isn't Dew.'

Perfectly Waterproof.—Preacher (arriving drenched)—What shall I do, Mrs. McGregor? I am wet through and through. Old Scotchwoman—Get into the pulpit as sune as ye can. Ye'll be dry eno' there.

Papers Received.—'Progressive Thinker,' 'Spiritualestesch Weckblad,' 'Banner of Light,' 'Religio-Philosophical Journal,' 'Agnostic Journal,' 'Light,' 'Freethinker,' Hastings paper (per Mrs. Brenchley), 'Harbinger of Light.'

The Chinese are evidently Pagans. They spend their holidays paying their debts, and forgiving their enemies, and shaking hands all around. Do we want any such barbarians among us? No! they would fly in the face of our time-honoured customs.

Federation Mission.—In the Cobden-street Hall, Pendleton, on Monday and Tuesday, Sept. 19 and 20, Mr. James Swindlehurst, assisted by Mrs. Porter and Mr. Joseph Gibson (who will give clairvoyance), will conduct mission services. All invited. Chair at 8 o'clock. Questions allowed.

To be thoughtless is to be spiritually negative—open to evil influences; to be thoughtful is to be spiritually positive—guided by Wisdom intelligences. The most thoughtless or negative period is when we awaken from sleep. Be positive then for good, and the rest of the day will be the happier.

Newcastle-on-Tyne Spiritual Evidence Society.—A sale of work has been organised by the Newcastle friends, to be held in the Northumberland Hall, on Oct. 4th and 5th. It affords us pleasure to bespeak help in goods and money, and also by purchasing the articles which will be offered for sale. (See page 627.)

Letters to be Forwarded.—'May I say in your columns that when letters are sent to me to be forwarded to Mr. Bibbings, or anyone else, they *must* be stamped, otherwise there is a risk of their non-delivery. I find it necessary to say this, as correspondents apparently think Nottingbam is a small village, whose inhabitants see each other every day!'—J. F. Hewes.

Birmingham (Bloomsbury).—A Dramatic Performance and Cantata will be given by the members of the Bloomsbury Lyceum, in aid of a fund for spreading the Lyceum system of Sunday-schools, on Saturday, the 24th. and Monday, the 26th September. It should receive the support of all Birmingham friends. Tickets, 1s., 6d., and 3d., of Mr. T. Browne, 163, St. Saviour's-road, Saltley.

To Inquirers and Spiritualists.—The members of the Spiritualists' International Corresponding Society will be pleased to assist inquirers and correspond with Spiritualists at home or abroad. For explanatory literature and list of members address:—W. C. Robson, 166, Rye-hill, Newcastle-on-Tyne; C. Hardingham, 5, Corrance-road, Brixton, S.W.; or J. Allen, hon. sec., 76, Chestnut-avenue, Walthamstow.

S.N.F. Bazaar Fund.—Will the friends who have in hand any money collected on behalf of the above fund, or for goods sold for the same, kindly send in the amount at once to the treasurer, Alfred Smedley, Esq., Park Mount, Belper? Any outstanding bills against the fund should be sent to me to check and initial as early as possible, and thus enable the committee to make a full report at the Southport Conference, on 9th October.—John C. Macdonald, hon. sec., 61, Cromwell-road, Patricroft.

Propaganda Work, Cheap and Simple.—By chance I strolled into a Methodist (Wesleyan, beg pardon) chapel, being unable to reach the Spiritual Halls in town. Our young preacher had a neat little sermonette, suggested by his text, 'Be not weary in well doing,' which, I presume, was his first effort in New Bridgeford since the 'triennial earthquake' (as the elect body of some hundreds jocularly call the annual shake-up, or shake-down, resultant from Conference orders to the spiritual soldiers in a Methodist camp). But I am forgetting. The text inspired me, not I the text inspired. Having, as usual, a pocketful of tracts, I bided my time, leaving one on the seat and outside distributing to as many as would receive, which was all (courteously, too), with one exception. If any 'T.W.' readers will follow suit I will advise them to send 1s. to Mr. A. Janes, 5, Crofton-road, Camberwell-road, London, and have a parcel of his splendid tracts for this purpose. Sisters and brothers, do your own propaganda work, and you will not get 'weary in well-doing.'—Bevan Harris. [Please write in ink.]

THE TWO WORLDS.

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FRIDAY, SEPTEMBER 16, 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.

Science and Theology.

TO THE philosophical student nothing is more interesting than the study of these widely divergent subjects. Going no farther back than Thales, who died at the ripe old age of 96 (548 B.C.), one of the seven wise men of Greece, we find him on the side of science, the first to calculate with accuracy a solar eclipse. He discovered the solstices and the equinoxes, divided the heavens into five zones, and the year into 365 days, and between his time and the advent of the Christian cosmology, there was a gradual ascent in the realm of science and mental philosophy. Sect after sect came into being, epoch followed epoch, each originated by and through the discovery of some new truth, or some advanced philosophy propounded by such great and wise men as Pythagoras, Anaxagoras—who said, 'To philosophy I owe my worldly ruin and my soul's prosperity,'—Plato, Aristotle, Socrates, and many others—

> The great of old!
> The dead but sceptered sov'rans, who still rule
> Our spirits from their urns.

The soul swells in admiration culminating in reverence as we contemplate the wisdom of these giants of intellect. But, alas! how we shrink with horror as we see the revelationists, like a huge black cloud, overshadowing their mental and spiritual brilliance with a darkness worse than night.

Ecclesiasticism, founded by Origen and Justin Martyr, and headed by the Popes, who were imbued with pomp and glamour, ignorance and presumption, now held sway, placing a limit on human aspiration and restricting human thought within their stern decrees.

Taking a bound over a period of seventeen hundred years during which time Paganism and Christianity struggled for supremacy, we see this dark cloud, which has hitherto overshadowed the path of science, shading faintly into that grey edge which created the one ray of hope that ere long it would pass away.

About this time Giordano Bruno, having entered the monastery of San Domenico Maggiore, in Naples, passed his novitiate and taken the monastic vows, soon found himself face to face and surrounded by what he described as a 'constellation of pedants, whose ignorance, presumption, and rustic rudeness would have exhausted the patience of Job.' The loathsomeness of these conditions became unbearable, and he finally quitted them, only to be compelled to move from place, to place where and for so long as he could, with safety to his person, proclaim new truths, and denounce the errors embodied in the orthodox theology. We are told that 'doubts filled his mind as to the truth of many doctrines taught by the Church—the Trinity, the Incarnation, and the Atonement. This great man, this unflinching pioneer of truth, accepting the hospitality of one Monsenigo, was in the meanest and most contemptible manner handed over by him to the Inquisition, by which he was sentenced to be burnt to death, an execrable punishment that was carried out on the 17th February, 1,600. It is needless to recount to the student of history the horrible persecutions and murders perpetrated under the canons of theology as interpreted by the then Christian Church.

During the whole history of mankind it is impossible to conceive that there ever was anything more fiendish, more inhuman, than those deeds perpetrated under the sanction of the Church, and warranted by its theology, upon those who dared to think and give public utterance to their deep-rooted convictions.

Bounding again over a period of another two hundred years, and coming to the beginning of the present century, when burning, for conscience sake, was no longer lawful, we still find the spirit of religious ignorance, hatred, bigotry, and persecution abroad. As recently as 1817 William Hone was three times prosecuted and persecuted for daring to publish satires on the incongruities involved in the Christian system of belief. But coming nearer still, to 1840, Mr. George Jacob Holyoake was tried by jury and sent to prison for preaching Atheism, and while there was not allowed to attend the funeral of his favourite child. Nearer and nearer still, coming down to the advent of Modern Spiritualism and the intervening time, the same spirit of ignorance, bigotry and intolerance is active, and those who embraced the truths of Spiritualism only a quarter of a century ago, have a lively recollection of the hateful persecution they endured at the hands of the Christian theologians. Even to-day, among the followers of the meek and lowly Jesus, there are those who, in their arrant priestly presumption, do not hesitate to say and do those things which excite prejudice against and injure our prospects in the ordinary concerns of our lives; but thanks be to those great souls who battled against error, who in the centuries that are past declared the truth and died for it; thanks to those noble souls of our own day, who, by patient study and continuous labour, have wrested from Nature her secrets, and at the risk of personal suffering at the risk of the loss of wealth and influence and friends, have found the truth and proclaimed it to the world—have bridged the chasm of death, and declared among a host of spiritual hirelings that there are no dead.

We admire the true, the noble, and the good, who by their courage, lessen the possibilities of our own tyranny; but, it is to be feared, we forget the gratitude we owe to them—it is to be feared we are too negligent to be watchful over that liberty and freedom which their courage has secured to us, for 'Eternal vigilance is the price of liberty.'

Sir William Crookes, Dr. Alfred Russel Wallace, Dr. Hodgson, and many others eminent in the realms of science, have stood like giants in the front of battle, and made it possible for us to become soldiers in that mighty army that is destined to break down all forms of superstition and ignorance; all forms of religious tyranny and persecution. Science has become queen of the earth, and under her dominion shall all mankind be blessed; it is the mighty heel under which all forms of priestly pretensions and hypocrisy shall be crushed; it is that Divine Revelation which presents to us a Deity—

> The brightness of whose countenance
> Dispels the night of ignorance,
> And makes life perpetual day.

Mr. and Mrs. Wallis in America.

FROM LAKE PLEASANT, after a most kindly 'Reception' at the home of Judge Dailey, we journeyed to Lily Dale, travelling nearly twenty hours (including a three hours' wait at Dunkirk). We were met at the station by a large company of friends, members of the 'Young People's Spiritual Union' (which we joined in England), who had turned out in full force, headed by Mrs. Cadwallader, to give welcome to their fellow-members.

I am at a loss to tell the story of the week we spent at Lily Dale (Cassadaga), so many and varied and enjoyable were the happy experiences.

The following brief description of the Camp will be helpful to the reader, but it fails to give any *adequate* conception of the natural beauties of this charming resort; it must be visited to be understood:

'This camp, opened in 1880 in a wilderness 1,500 feet above sea level; has become the largest Spiritualist encampment in the world, and a veritable town, with its own public school district and building, electric light plant, water system, Post Office, public library, reading, bowling and billiard rooms, hotels, restaurants, etc. Many of its 300 dwellings are as substantial, beautiful, and costly as are found in any locality. Its shady groves, well-kept lawns, beautiful lakes, and perfect air, make this an ideal spot. In its large amphitheatre immense audiences have listened to the eloquence of the leading Spiritualist lecturers of this country and Europe, as well as many of the most noted orators of the world, of various nationalities and religious faiths. Famous mediums of every phase and from every clime assemble annually at this garden spot of the universe. During its 18 annual convocations, nearly half a million of people have passed within its gates.'

The daily programme is pretty much as follows:—Breakfast at from 8 to 9; Lyceum session and grove meeting from 9 till 10; from 10 till 10-30, music by the band; 10-30 till 12, Conference or some other meeting at the Auditorium; dinner, 12 till 1-30, then music in the grounds; at 2 p.m., lecture by some

prominent speaker at the Auditorium, often followed by tests; supper at 6; forest meeting at 7 and at 8 p.m.; various meetings, entertainments, or seances at the Auditorium, Library Hall, or Octagon Hall. Fact meetings, mediums' meetings, conferences, receptions, concerts, balls, and other social functions fill up each day.

There are fifty acres of ground belonging to the Association, who let it out in lots at a yearly rental of three or four dollars for building purposes. There are over three hundred houses already built: no two are alike, and some are truly handsome structures. Embowered among the trees and shady groves, with the cool breezes from the lake, and the restful calm and seclusion from the turmoil of life, one can hardly imagine life, even in Summerland, being more beautiful or desirable. Private seances are going on all the time; slate writers, trumpet mediums, portrait painting mediums, clairvoyant and test mediums, palmists, astrologers, psychometrists, physical mediums, healers, etc., etc., are all here, and one hears remarkable stories of tests and wonders—of comforting messages and spiritual guidance on all hands.

Under the kindly hospitality of Mrs. Cadwallader, and Mr. and Mrs. B. B. Hill, of the First Society of Philadelphia, our days were filled full of incident and pleasure. Mr. and Mrs. Chiswell were expected, but could not attend. One evening the Lyceum children gave a very creditable performance of an operetta called 'Cinderella,' interspersed with songs and dances by the little ones. Dorothy Damon and Porter Moore were each presented by Mrs. Cadwallader with the English Lyceum medals, which she said had been sent to her by a 'fairy godfather' (the President of the British Lyceum Union), Mr. J. Venables. The whole entertainment, arranged in honour of the English visitors, reflected great credit upon the performers, and upon Mrs. Sperra, the able conductor.

The following morning the Lily Dale Y.P.S.U. carried out an interesting service for the especial benefit of the English visiting members. A procession, in which the Lyceum children took part, marched from Library Hall to the Auditorium, headed by the band. Calisthenic exercises were well gone through, conducted by Mr. Brooks, of Chicago, and some interesting and novel movements were introduced, which should be as beneficial as they were striking to witness. A young lady sang a solo from Mr. Kersey's Spiritual Songster, 'Say a kind word when you can,' and Mrs. Moore, a very earnest worker on behalf of the rising generation, made a telling speech based upon the same theme. Miss Maud Babcock read a thoughtful and cleverly-written paper on 'What can we do to improve this camp?' Mr. W. H. Bach, Editor of the *Sunflower*, made a thoughtful speech; Miss Evans gave a recitation; Mr. Jones, of Rochester, sang two solos very sweetly, and Mrs. Cadwallador very clearly explained the objects and principles of the Y.P.S.U. Mrs. Wallis cordially acknowledged the compliment which had been paid to us, and wished success to the work of the Union.

To still further add to our pleasure, on the next day we were invited to the house of Mr. Skidmore, a veteran whom everybody esteems, and on the lawn in front of the 'Wyoming Tent' (thus named in honour of the first State that adopted Woman' Suffrage) the members and friends of the Y.P.S.U. assembled, and the band played national airs, including 'God Save the Queen.' Mr. Brooks, as usual, made an efficient chairman. Mr. Bach gracefully and cordially welcomed us, and Mrs. Cadwallader, in her customary pleasant and kindly way, referred to the hearty receptions accorded to her in England, and spoke of the pleasure it afforded her to be able to give similiar greetings and extend hospitality to Mr. and Mrs. Wallis. Miss Prettyman, the capable and kindly secretary of the Union, then, in a few sympathetic words, on behalf of the Y.P.S.U. of Lily Dale, presented a beautiful bouquet of flowers (to which was attached a white silk ribbon, with the initials of the Union upon it) to Mrs. Wallis. Mr. B. B. Hill, in a few well-chosen words, spoke of the importance of the work of the Union, and both Mr. and Mrs. Wallis feelingly responded. Then cups and plates were handed round, and an '*English* tea' was served to all and greatly enjoyed. Mrs. Cadwallader had brought the tea from Liverpool and reserved it specially for the occasion. A photograph of the groups of friends was taken. The reception committee were Mrs. Cadwallader (chairman), Mrs. Porter Moore, Mrs. Evi Bach, Mrs. Sherman, and Miss Cornstock.

A very interesting 'surprise party' occurred one evening. Word was passed round, and the band proceeded to the home of Mr. Gaston (the capable, quiet, business-like, and courteous president of the Camp), where it began to discourse in sweet strain. Friends gathered round, and Mr. Brooks intimated that they had come to show their esteem for and sympathy with Mrs. Gaston, who is a great invalid, and unable to get about or attend meetings except in a wheeled chair. Several speakers gave brief and kindly speeches, and a photograph of the group was taken.

Mr. Gaston and the officers have treated us very kindly, and on Monday afternoon Mrs. Wallis and I had a large audience in the auditorium, both of us speaking. We also had a meeting in the Library Hall for answers to written questions, and the utterances of our spirit friends were highly spoken of and much appreciated. Mrs. Wallis gave descriptions, all but one being immediately recognised.

Camp meetings have become a great institution; no less than 58 have been held this year in the States. We have heard brilliant discourses from a number of speakers, both at Lake Pleasant and Lily Dale. At the latter, Hon. A. B. Richmond, Willard J. Hull (the able editor of 'The Light of Truth'), Carrie E. S. Twing, and the Rev. W. W. Hicks, spoke very effectively, their bright thoughts requiring the closest attention, yet the audiences readily caught and responded to their best points. Mrs. Maggie Waite gave remarkable test messages, names, relationships, and other details, with surprising clearness and accuracy.

Mr. Spurgeon's Explanation of a 'Ghost.'

IN THE SECOND VOLUME (just published) of the life of the late C. H. Spurgeon, by his widow, there is a curious account of how the great Baptist preacher explained a ghost story. Mr. Ruskin appears to have related the story, which is stated to have made a deep impression upon Mr. Spurgeon:—

> Some children of a widower accompanied their father to an old farmhouse which he was negotiating to purchase for a residence. The children found a door at the head of some dark stairs, and were rushing down them at great speed, when they saw *their mother* waving them back. They fled in haste, telling their father they had seen 'Mother.' Search was made, and at the bottom of the steps was found a deep and open well, entirely unguarded, into which, but for the warning, they must have fallen and perished. Once Mr. Spurgeon told the story to his students, and being asked for his theory of the appearance said he could not explain it, but he thought that God had impressed on the retina of the children's eyes an object which would naturally cause them to return at once to their father, thus ensuring their safety.

It was the occupation of Mr. Spurgeon's life to teach people about the ways of God, the nature of heaven, and the character of the after-life generally. Yet, when asked to explain the ghost in this story, which Mr. Ruskin and Mr. Spurgeon seem to have accepted as true, the eminent preacher had nothing to offer but this whimsical and ridiculous hypothesis. He could not, apparently, imagine that God would let the mother actually return to save her children, but he was ready to think of God as a showman, a sort of superior Maskelyne, producing a deception which the children were to mistake for a reality. There could not be a real spiritual presence, because, you see, Mr. Spurgeon's Calvinistic creed did not provide for such a thing, and it was well-known to Calvin, Dr. Watts, and Mr. Spurgeon that

> Man departs to heaven or hell,
> Fixed in the state wherein he dies.

As spirit-return was not in the Baptist creed, of course there could be no spirit-return, and God was reduced to a tricky expedient, unless the children were to fall into the well. I hope that all devout souls who read the narrative will be duly impressed by the dignity and elevation of the divine artifice which Mr. Spurgeon thought probable, and by its manifest superiority to the explanation which would be afforded by that grovelling superstition, Spiritualism. A mere Spiritualist would be satisfied with the idea that the mother's affection and solicitude, continuing after death, had caused her to present herself to her children to warn them of the danger, and that God had permitted her thus to appear to them. But if this view were to become general, what would become of the Baptist doctrine, which requires that a mother shall be unable to help her orphan children, or be indifferent to their welfare, being herself either engaged forever in celebrating the praises of God upon a golden harp, or weltering eternally in 'a dreadful hell, with everlasting pains'?

It is a small matter in itself that Mr. Spurgeon knew very little, if anything, of the real nature and conditions of spirit-life. He was a good and well-meaning man, who has left a record of philanthropy behind him. But it is important to bear in mind how ignorant this confident guide of others was of the after-life upon which he was supposed by a large number of persons to be a great authority. As it was with him so it is with the multitude of guides of all churches, preaching creeds and theologies elaborately spun out of men's minds, without warrant or knowledge. The Spiritualism of early Christianity they have long since lost touch of, and the conception of such phenomena is so alien to their minds that I imagine some Christians must be relieved by the reflection that these things happened ages ago.

The humblest Spiritualist necessarily knows more of spirit-life than any so-called divine, whether Pope, cardinal, or priest, Protestant archbishop, bishop, or parson, or Dissenting minister of any denomination. All these are mere speculators, or the followers of speculators, upon a matter with regard to which they have no experience. Of learning they may have much, they may be good men or even saints, they may by holy and beneficent living make excellent preparation for the future, they may be models of what is beautiful and useful in the conduct of life; but of the nature of the spirit-world they may not only know nothing that is accurate, but they are extremely likely to have conceptions, based upon rigid creeds, which are preposterous in view of the things that are known to us. How ridiculous, for instance, must Calvinism, the idea of eternal reward or punishment for a belief, and vicarious atonement, seem to a spirit when face to face with the facts of spirit-life!

The religious delusions of earth may, as we know, last for a time after the earth has been left, but at length they disappear. It is to be hoped that they will eventually vanish on this side also, for while they last they are, like all forms of obstinate and entrenched ignorance, hindrances to truth. In the meantime, no amount of authority, or ascendancy, or splendour, can impose upon the Spiritualist. He can understand alike the ghost stories of the Bible and the apparitions of to-day. He knows the secret—an open secret to all who care to learn it—of the spirit-world, with regard to which all our professions of various and conflicting creeds are only groping in the dark.

A. J.

THROUGH DEATH TO LIFE.

CASTLETON.—Gone to mother. With deep regret I report the passing on of the infant daughter of Mr. R. Newton, one of our members, who also lost his beloved wife in March last.

JEFFERY.—In loving memory of our mother, Ellen Jeffery, of 37, Russell-street, Rochdale, who passed into spirit life Sept. 8, 1897, aged 65 years, and was interred at Rochdale Cemetery, Sept. 11, by Mr. J. B. Tetlow.

I AM desirous to inform my friends that my husband, William Forrester, late of 64, Wilton-street, Swatterscarr, Middlesboro', passed away into higher life on August 31, 1898, at his residence, 55, Rabone-lane, Smethwick, Birmingham.

THE other day I received a notice of the decease of one of our worthy workers who was connected with our movement twenty-five years ago, namely, Mrs. Sutton. She passed into the higher life at the age of 92 years. Many of our friends in Manchester will remember her in her quiet, regular, and consistent life, who in her humble way did what she could to advance the cause of Spiritualism. —R. FITTON, Sept. 11, 1898.

IN LOVING MEMORY of Benjamin Ernest, the infant son of Mr. and Mrs. Wm. Hunt, of Leicester, who passed to the higher life Aug. 28, aged 4 months, and was interred at Leicester Cemetery Aug. 30.

'From that land of love and beauty
He will come all fair and bright;
This will help us on our journey,
This our little ray of light.' —W. H.

ANSWERS TO CORRESPONDENTS.

W. H. R.: Justice, prudence, and fortitude have guided us.

W. J. RICHMOND: It is your misfortune, but we cannot print your letter.

E. BARKER: Thanks for *Harbinger of Light*. At present we have much in hand, but we may use what you have marked.

JOSEPH BROOKS: We cannot possibly give you space for so long a letter. If you send stamped envelope we will return it.

THOS. HANDS: The TWO WORLDS was certainly not established as a paper in which quasi-scientists might, *ad lib.*, discuss their own folly. We may use as much of your letter as refers to Mr. Oxley's point, but we regard the rest as an insidious attempt to re-open the whole question. See our answer to 'W. H. R.' above All future letters must be considered as open.

JOHN HILL: We certainly will not lower the tone of the paper by allowing one correspondent to write of another as one whose 'impudence is on a par with his ignorance.' The TWO WORLDS is a newspaper, whose columns are open to receive the expressions of educated men, whether we agree with them or not. We have readers who will possibly think calmly over the article before denouncing it, even in polite terms. We will take good care our 'favourite paper is not made the receptacle of every foolish theory begotten by the brains of self-styled philosophers.' Pray do not have any anxiety about that.

WM. SAWBRIDGE: The testimony to which you refer was signed, so far as we know, by nine credible witnesses, to the effect that the seance was held under '*test conditions*,' and in the LIGHT. You admit that 'the seance took place in TOTAL DARKNESS, and with the aid of phosphorescent cards,' etc. The testimony of a man who sees in the dark is of no value at any time, and certainly no man in his senses will oppose it to a man who sees in the LIGHT. We have been at considerable trouble to get at the facts in regard to the character of the individual you name, and the result has compelled us to suspend judgment and to keep an open mind. The editorial policy of the TWO WORLDS has been a consistent denunciation of dark seances, and we have no sympathy with those who seek in the dark for what they can have in the light.

'WERE THE WRITERS OF THE GOSPELS DIVINELY INSPIRED?' Paper, 50 pages, price 4d., post free 4½d. This pamphlet consists of Mr. Kitson's articles, which appeared in the TWO WORLDS, and can now be had from this office.

'IS THE BIBLE OPPOSED TO SPIRITUALISM?' Paper, 75 pages, price 6d., in cloth covers 1s. This little book contains Mr. Kitson's articles, which appeared in the TWO WORLDS under the above heading. They have been carefully revised, and presented by the author to Mr. T. O. Todd, the publisher, who will devote the profits to Lyceum work. It can be procured at this office.

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

Societary Doings.

LONDON NEWS, NOTES, AND NOTICES.

BATTERSEA PARK-ROAD, Henley Hall, Henley-street: Mr. Drake gave an earnest address, Messrs. Adams and Boddington following with short speeches. Solos by Mrs. Gould and Mrs. Murrell. Mrs. Boddington presided. Good meeting in the park. Mrs. Boddington and Messrs. Stebbings, Adams, and Boddington addressed an attentive audience, and ably replied to the criticisms of two Christian opponents. Our Saturday evening socials are very successful, indeed, members and friends spending a most enjoyable evening together.—BOW, 193, Bow-road: 11th, Mr. Harris spoke on the advantage Spiritualism had attained to by having the president of the British Association as one of its champions. Mr. Pearson, of Poplar, under control, gave an address, and we are pleased to note the excellent improvement in his development. Miss Gadbury ably presided over an appreciative audience. Wednesday, good meeting.—CAMBERWELL, S.E., Surrey Masonic Hall: We had a glorious time at our public circle, several descriptions given and recognised. Evening service, held in the large hall, when we had the pleasure of having our leader with us. His guide 'Douglas' dealt with the second section of 'Salvation through life or death'; very good attendance, all seemed pleased with the address. At the meeting of members 14 new inquirers were enrolled.—CAVENDISH ROOMS, 51, Mortimer-street, W.: Large audience welcomed Miss McCreadie, whose Indian guide gave upwards of 25 clairvoyant descriptions, and made some pertinent remarks upon spirit-return. Conditions scarcely suitable to clairvoyance. Solo by Mrs. Paulet, much appreciated.—EAST LONDON Spiritualist Association, Manor Park Centre: Monday, Mr. Davis gave a short address and very good psychometry. Friday, Mr. Gibbs' guides gave an address, and Mr. A. Noyce's guides clairvoyance. Sunday, Mr. Gwinn's guides gave a trance address, very impressive. Mr. W. Noyce's guides clairvoyance; grand tests.—EDMONTON: The guides of Mr. Walker gave a most interesting and instructive address on 'The spiritual ascent of man,' followed by accurate psychometry, 14 tests being given.—FOREST GATE, Liberal Hall: Tuesday, at 19, Oakhurst-road, several mediums took part and a good evening's work was done. Sunday morning, an article by our general president was read, and all who cared to give their opinion were allowed five minutes each. We should like to see more attend. Mr. and Mrs. Barrell in the evening, and we had a good address, followed by good and accurate psychometry.—HACKNEY: On Sunday evening, Mr. G. Dalley gave a trance address on 'Spirit and matter,' afterwards giving psychometry.—ISLINGTON: Mr. Brenchley on Sunday last spoke on Sir William Crookes' address at the British Association on 'Science and Spiritualism.'—NORTH LONDON: Finsbury Park open-air meeting conducted by Messrs. Brooks and Thompson, was well attended. At 14, Stroud Green-road, in the evening, Mr. Jones in the chair, subject, 'Friendship.' Speakers, Messrs. W. Wallace, Hewitt, Brooks, and Jones.—PSYCHOLOGICAL INSTITUTE, 33, Grove-lane, S.E.: An exceedingly interesting address was given by Mrs. Holgate's guide on 'Mediumship,' the various phases being dealt with, and the necessity of pure living emphasised by the speaker, if one is desirous of attaining to the best results. Very successful clairvoyance by Mr. Tubb and others at the after-circle. Inquirers cordially invited.—SHEPHERDS BUSH: Mr. Peters dealt with two subjects chosen by the audience, 'What is the condition of the suicide on the other side of life?' and 'Has Spiritualism a dark side while we are here?' He also gave 11 clairvoyant descriptions, nine were recognised.—STOKE NEWINGTON: We were crowded to excess to hear Mr. Sherwood's first lecture on 'Animal magnetism,' which was listened to with deep interest, and the more so on account of Mr. Sherwood demonstrating the facts by putting a lady friend into the cataliptic state. Mrs. Clegg kindly sung a solo, 'The chorister,' which was much appreciated. We have to record great success here, as although only having opened our hall a few Sundays we are able to secure the attendance of fully a hundred and fifty people, in spite of the hot weather.—STRATFORD, Workmen's Hall, West Ham-lane, E.: We had our esteemed friend Mr. Davis with us, and thoroughly enjoyed his inspiriting discourse, followed by interesting questions from the audience. MARTIN-STREET HALL: Mr. J. Webb gave a very good address on 'The mediumship of Madame D'Esperance,' showing what manifestations can be had under favourable conditions, after which Mrs. Webb gave clairvoyance, most of the descriptions being recognised. A violin and flute duet was also given by Mr. G. Farrow and his friend. 52 children were in attendance at our Lyceum in the morning. Please send on your little ones. On Thursday, Mr. Savage gave some very successful clairvoyance. *Prospective:* Next Sunday Mr. Wrench will take the meeting, and Mr. Savage will give clairvoyance. Entries for developing circle close next Friday, at 8-30 p.m. Lyceum Band of Hope at 7 p.m. Both held at 41, Salway-road, Stratford. Thursday, at 8 p.m., Investigators' meeting. —WEST BROMPTON, 4, Merrington-road: 7th, Large company gathered at the above address, despite the excessive heat, and clear clairvoyance and psychometry was given by Mr. Peters' guides. Mr. Lucas favoured us with selections of classical music during the evening.

MANCHESTER NEWS AND NOTES.

ARDWICK: 7th, Mrs. Hyde gave very good clairvoyance and psychometry to a good audience. 11th, Mrs. Porter gave very instructive addresses and good clairvoyance, Miss Eva Braham singing a solo in the evening, entitled, 'Watching by the golden gate.'—BRADFORD, Labour Hall: 8th, Madame George gave a nice address and good clairvoyance. 11th, Mrs. Brown gave us her experience whilst investigating Spiritualism, and afterwards gave grand clairvoyant tests. Also opening of new organ by Mr. W. Booth, and we cannot speak too highly of his willingness to help. Good after-circle.—CHEETHAM, Ash Lodge, Halliwell-lane: 8th, An open-air meeting, at which Mr. E. Marklew spoke on 'What is Spiritualism?' and

evoked considerable interest from an orderly and appreciative audience, the after discussion showing a spirit of inquiry. 11th, Mr. G. Featherstone's controls discoursed on 'The value of Spiritualism' in the afternoon, and in the evening answered questions, to the general satisfaction of the audience. Also on Monday he gave an address on 'Christianity, an impediment to social progress,' eliciting much applause at the close. 11th, Lyceum improving. Three recitations were given by the children, and three readings. Sol-fa class progressing, conducted by Mr. Croft. — ECCLES: 8th, Mr. Marklew gave a good address, and Mr. Eyles gave good clairvoyance. 11th, Mrs. Eyles' controls gave a grand address on 'Thy will, my God, be done,' and gave exceedingly good clairvoyance to strangers. The committee thank her very much for her services, which were given free for the good of the society.—HIGHER BROUGHTON, Hilton-street: 8th, Good time with Madame Henry. 11th, Lyceum, 38 present. Readings by Miss Rotherham, Mr. Smith, and Mr. Brumnett; recitations by Misses Cruise, Stafford, Macgarvie, Morris, and Shedlock and Percy Shedlock. Marching and calisthenics excellent, led by Miss Garner. 2-45 and 6-30, Mrs. Sellars was all that could be desired.—LONGSIGHT, 24, Grey-street: 6th, Mrs. Beresford gave interesting phenomena. 8th, Well attended circle. 11th, Mr. Hughes gave good and instructive answers to questions from the audience. After-circle good.—OPENSHAW, Granville Hall: 8th, Address by Mr. Kay. 11th, Mrs. Brooks gave good addresses on 'Progression' and 'Who are the chosen ones.' Grand clairvoyance, giving full names in many cases, nearly all recognised.—PATRICROFT: 6th, Mrs. Hyde gave good clairvoyance and psychometry in her very interesting manner. 11th, Mr. J. B. Tetlow gave addresses and clairvoyance.—PENDLETON: Mr. Postlethwaite gave two good addresses and psychometry.—SALFORD: 7th, Mr. J. B. Tetlow spoke well on 'The present-day conception of God,' tracing the ideas of ancient nations, chiefly polytheistic, and comparing the conception taught by orthodoxy with that held by the Spiritualist. 11th, At 10-30, Lyceum; 3, good public circle; 6-30, service, with able address from controls of Mr. W. J. Leeder on 'The spirit-world, its localisation and character.' Well-attended circle afterwards.—SOUTH MANCHESTER; 8th, Our platform was occupied by Mrs. Hulme, who gave good address and psychometry. 11th, Mrs. Griffen was once more with us. Her speaking and clairvoyance convinced us that she has still a glorious work to do. Societies should support her; she has once more taken up a position under the banner of Spiritualism. After-circle, as well as the morning and evening services, well attended.

LANCASHIRE AND CHESHIRE.

ACCRINGTON, Bridge-street: 11th, Mrs. Whittaker, Accrington, gave two addresses on 'Angels' and 'God moves in a mysterious way.' Circle conducted by Mrs. Pearson and others. CHINA-STREET: Harvest Festival. Lyceum opened with singing 'Welcome to all.' It felt good to be with the children. At 11, public circle opened with singing, 'For all thy gifts we praise thee, Lord,' several mediums taking part. At 2-30 Mrs. Hamer spoke on 'My pathway from orthodoxy to Spiritualism.' Night, 'Life is onward.' Clairvoyance good. After-circle well attended, many mediums present. We thank all who helped for their services, also for gifts of flowers, fruit, and vegetables. Good audiences. ST. JAMES'S-STREET TEMPLE: A good time with the guides of Miss King, who gave a very nice address. In the evening her clairvoyance was very successful. Good after-circle by Miss King, Mrs. Greenwood, Mrs. Westwell, and Miss Riding.—ASHTON-U-LYNE: Tuesday, Mrs. Hulme, phenomena. Sunday, Mr. Featherstone gave addresses. After-circle conducted by Mr. Hall.—BOOTLE, Masonic Hall, Merton-road: Mr. Wilfred Rooke, of Manchester, gave good addresses on 'Spiritual influences' and 'The flight of the shadows.' Clairvoyance at each service.—BOLTON: Miss Schofield, although suffering from severe cold, was never heard to better advantage, both lectures showing improvement in culture and development. Clairvoyance.—BURNLEY, Guy-street: Mr. Davis gave addresses on 'Where are our dead?' and 'Can man by searching find out God?' also some psychometry.—BURY: 7th, Good meeting conducted by Mrs. Rennie. 11th, Mrs. Hyde missing her train, Mr. Lloyd took her place, giving a good address and psychometry. Mrs. Hyde arrived in time for evening service. Good address and clairvoyance. All services were highly appreciated by all.—CASTLETON: 6th, Mrs. Greenlees gave her services for which we are very thankful, being in very low water indeed. Her clairvoyance and psychometry were very good. 11th, Mr. Allen gave us very interesting addresses afternoon and evening, the latter being very cleverly dealt with; his psychometry was also good.—DUKINFIELD: 8th, Mr. Hilditch gave good clairvoyance and psychometry. 11th, Mrs. Hopwood gave short addresses. Clairvoyance and psychometry very good. After-circle, Mrs. Peat.—HEYWOOD, Discussion Hall: Mr. Bewick gave excellent clairvoyance. Good and interesting time.—HOLLINWOOD: 6th, Mrs. Clegg conducted the circle, clairvoyance very good. Mr. Plant conducted the services on Sunday to good audiences; discourses very good.—LEIGH: Mrs. Williams, for first time, graced our platform. She gave good clairvoyance and psychometry, and kept her audience in close attention, every description being fully recognised.—MACCLESFIELD: Mr. Mayoh gave excellent addresses on 'Mediumship' and 'Man's need of Spiritualism.' Very attentive audiences.—MIDDLETON: 11th, Mr. Hollows, in the absence of Mr. J. Woods gave excellent discourses on 'Is Spiritualism a new religion?' and 'What are we to be saved for?' also good clairvoyance, to fairly large and appreciative audiences.—MILNROW: The guides of Mr. Schofield gave very good clairvoyance and psychometry.—OLDHAM, Bleasby-street: Mrs. Nicholls, of Heywood, gave a good address on 'Is Spiritualism good for man?' Excellent clairvoyance. SPIRITUAL TEMPLE: Mrs. Johnstone gave us two splendid addresses and good clairvoyance.—PRESTON, Central: A good time with Mrs. Lambert, who gave 44 descriptions of spirit friends, 36 being fully recognised.—SHAW: 6th, Miss Knight gave wonderful clairvoyance and psychometry to a crowded house. 11th, Miss B. Rarrett gave two good addresses on 'What think ye of Christ?' and 'Where have our loved ones gone?' followed by clairvoyance, all being recognised.—SOUTHPORT, Forresters' Hall: Very eloquent and instuctive addresses from Mr. Parker, of Bradford, followed in the evening by descriptions, well recognised. HAWKSHEAD HALL: Mr. Frank Hepworth gave soul-stirring addresses on 'Spiritualism, its solidarity,' and 'Homes and occupations in the spirit world.'—STALYBRIDGE: 4th, Miss Jones gave good discourses and successful psychometry. 7th, Miss Knight was remarkably good in clairvoyance and psychometry, all being recognised. 11th, Harvest festival, crowded meetings. Mrs. France spoke well on 'What shall the harvest be?' and 'Is Spiritualism a builder or a destroyer?' followed by good clairvoyance. Solos by Mrs. Rothwell; organist, Miss Clegg. After-circle, Mrs. Horne and Mrs. Mellor. STOCKPORT: Miss Miranda Richardson gave two very nice addresses on 'Love' and 'What is prayer?' very much appreciated. Clairvoyance good.—TODMORDEN: Mr. Leaver gave two excellent lectures from the subjects 'Was Christ the saviour of the world?' and 'Prove all things, and hold fast to that which is good,' psychometry very good.—WARRINGTON: 11th and 12th, Miss Kate Ribchester gave good practical addresses, followed at each meeting by clairvoyance, most of which gained recognition, one case a distinct proof against thought transference. At after-circle made a start with fund for new organ.

MIDLAND AND EASTERN COUNTIES.

BIRMINGHAM, Camden-street Board Schools: Mr. H. A. Terry gave his first inspirational address, his controls being well appreciated, fair audience. Clairvoyance by Mr. Riley, 11 descriptions, 10 recognised.—DERBY, Traffic-street: Mrs. Foster gave an earnest address in the evening on 'Deliver us from evil,' which was well appreciated by the audience.—LEICESTER, Queen-street: 5th, Mr. Swindlehurst, subject, 'Salvation, when and where?' also, on Tuesday evening, when questions were taken from the audience. Eight papers were sent up containing about twelve questions. Clairvoyance on both occasions by Mrs. Place. 11th, Memorial service, conducted by our President, Mr. Marshall, who gave a very able address upon 'The victory over death.' Clairvoyance by Mr. Bunney. LONGTON: Sunday services ably conducted by our local mediums. Clairvoyant descriptions given by Mr. Holdcroft, Miss Arnold and Miss Yates, which were all recognised.—NORTHAMPTON: Mr. Lote, of Derby, gave two instructive addresses to fair audiences, also medical psychometry, in which he has proved himself of great service to many friends.—SMETHWICK, Central Hall: 11th, We were favoured by a visit from our old friend, Mrs. Groom, who spoke on 'The influence of spirit-people on mundane affairs,' and also gave successful clairvoyance.—WALSALL: Mr. E. Marklew occupied the rostrum. We wish there were more like him. In the evening he took written questions, and dealt with them splendidly.—WISBECH: Mr. D. Ward gave very good address from subjects sent up from the audience, also good clairvoyance.

NORTHERN COUNTIES.

CARLISLE, 32, Princess-street: 11th, Mr. W. Rushforth's guide delivered a good address on 'God is love,' and gave phenomena to strangers, who got something thereby to think about.—CROOK: Mr. R. Mercer, of Sunnyside (President of the Society) gave another soul-stirring and instructive address on 'Is the spiritual and physical development of man in accordance with the laws of nature?' After the address, Mr. R. Crawford, of Hunwick, gave some excellent clairvoyance. Both were much appreciated by the audience.—GATESHEAD, I.L.P. Hall: Mrs. Young, of South Shields, gave an excellent address on 'O, grave! where is thy victory? O, death! where is thy sting?' At the close of lecture 14 clairvoyant descriptions were all recognised. Her services were highly appreciated by a large audience. 47, KINGSBORO'-TERRACE: Mr. Wilkinson, of South Shields, gave a good address on 'What is truth?' very well appreciated. ST. CUTHBERT'S HALL: Mrs. Fairen gave an excellent address on 'Baptism, is it necessary?' and also named the child of one of our members in a beautiful manner. Good audience.—MILLOM: 4th, Mr. W. Todd gave a good address. 11th, Mr. R. Tyson gave a good lecture on 'Spiritualism and its benefits to humanity.'—NEWCASTLE-ON-TYNE, 3, Addison-road, Heaton and Byker: Mr. Jos. Stephenson gave an address upon 'Spiritualism,' which was listened to with much attention, questions being answered at the close. Mr. Wm. Westgarth presided at the meeting. NORTHUMBERLAND HALL: 4th and 5th, We had three very fine addresses from the guides of Mr. Bibbings. 11th and 12th, Mr. Will Phillips paid his second visit to this society, when he gave three very good addresses.—NORTH SHIELDS: Spiritualism still attracts large audiences here, many visitors come in our midst, and are most ardent in their investigation. We are greatly encouraged with the increasing attendance. The Lewis Hall Lyceum still remains firm and determined in their Lyceum work.—SPENNYMOOR: 4th, Brothers Lamb and Neasham and J. T. Ganner spoke well. 11th, Bro. F. Thompson, short addresses. Bro. D. Lee, splendid tests of psychometry. This is the first attempt of these mediums who did well. Public circles every Sunday evening.

WALES AND WESTERN.

BARRY, Psychological Society: 11th, A splendid address from the guides of Mr. G. Harris, of Cardiff, gave great satisfaction to all who were privileged to hear it. We hope soon to again receive a visit from this earnest worker.—CARDIFF, 18, Charles-street: Sept. 5, Mr. S. Longville gave an extremely lucid address on 'The value of the philosophy of Spiritualism, as compared with the phenomena,' the rest of the evening being taken up by the controls of Mrs. Dowdall in giving psychometry and clairvoyance, the same being much enjoyed. 11th, Mrs. Cox read an address entitled 'Why hold a midway position?' the same being a criticism on the Spiritualistic ideas contained in the preface of a book by Mrs. G. Linneas Banks, called 'Through the night.' Miss Johnson gave appreciable clairvoyance. COWBRIDGE-ROAD: Trance addresses through Mrs. Williams, 'Science

the handmaid of religion.' Inspirational poetry through Mrs. Preece on 'Hope.' Clairvoyance all recognised, 13 good descriptions. ST. JOHN'S HALL: Mr. E. Adams conducted the meeting, giving a friendly criticism and review of Sir Wm. Crookes's address to the British Association at Bristol upon 'Psychic science, etc.'—BRISTOL: We had the pleasure of an address from Mr. Kenward, of Plymouth, subject, 'In what way can we help the spirit world, and how can they help us?' All present were very interested with the way he dealt with the subject. We wish more had been there. Mr. Hemmings closed with an invocation.—PLYMOUTH: 7th, Mr. Forbes on 'The phenomena of Spiritualism.' 9th, M.I.C., psychometry by Mrs. J. Evans. 11th, The guides of Mrs. J. Evans gave a thrilling address on 'Spiritual existence.' Clairvoyance by Mrs. Trueman, 19 descriptions recognised out of 21, only three given to friends. Strangers get all the descriptions as a rule.

YORKSHIRE.

ARMLEY: We had a very good day with Mr. Seekings, but we had only small audiences.—BARNSLEY, George-yard: The guides of Mrs. G. Roberts gave a good address on 'Spiritualism and its teachings,' also excellent clairvoyance. After-meeting, room packed, conducted by Mrs. Roberts and F. Oxley, his first attempt at platform work; psychometry very good.—DEWSBURY: 5th, Madame Henry gave very good clairvoyance and psychometry to crowded audience. 11th, Mrs. Thornton. Our President, Mr. Moor, spoke well, and Mrs. Thornton gave very good clairvoyance and psychometry; again we had our room filled to the uttermost.—HUNSLET, Goodman-terrace: The guides of Mrs. Shulver gave two very good addresses on 'Advice to labourers in the cause of Spiritualism' and 'What has Spiritualism done for humanity?' also clairvoyance and psychometry. LEEDS, 28, Back Adelphi-street: We had a good time with the guides of Mrs. Siddle, who gave her services free for Organ Fund. We thank her much.—MIDDLESBOROUGH, Boundary-road: 11th, at 6-30 Mrs. Brown, one of our local mediums, occupied our platform very ably. Her guides gave a very instructive address followed by clairvoyance and psychometry, all fully recognised. (M. H. N., sec.) NORMANTON: A nice day with our friend Mrs. Southworth, who discoursed well on 'Who are the angels?' It is her first visit here; we hope to have her again soon, and we thank her for given services. Very good after-circle. Great praise is due to our young friend Miss Hodgson for her excellent psychometry and clairvoyance. Tuesday, Developing circle.—ROTHERHAM: Madame Henry and her guides gave two interesting and instructive addresses and very good clairvoyance. On Monday, Madame Henry gave clairvoyance and psychometry, much appreciated.—ROTHWELL: 4th, We had a splendid day with our old friends Miss Clare and Mrs. Hobson. Miss Clare spoke very well and at some length, everybody well pleased. Mrs. Hobson gave clairvoyance, nearly all recognised; we give them both our best thanks. 11th, We had a good day with Mrs. Nicholson on 'Who are and where are our ministering spirits?' and 'Is the Bible true?' Subjects well treated. Clairvoyance very clear.—SHEFFIELD, Hollis Hall: Sunday afternoon, Mr. W. C. Mason's guides gave a splendid address on 'The God of Nature and of grace,' followed by excellent clairvoyance. Evening, we had a delightful address from Mr. Duffy, of Manchester, on 'Lead us not into temptation,' which was well appreciated by a very good audience.—SKIPTON: Miss Hall, from Bradford, spoke on 'Brothers and sisters' in the afternoon, and 'Spiritualism, the light of the world,' in the evening, to a very good audience. Clairvoyance and psychometry good. The address in the evening was much enjoyed.—WAKEFIELD: A good day with Miss Patefield, who gave grand discourses on 'Man once living, does he live for ever?' and 'Spiritualism, what has it done, and what will it do for humanity?' Clairvoyance all recognisod.

Prospective Arrangements.

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

BRADFORD. Otley-road.—Harvest Festival, Sept. 25, Speaker, Mrs. Burchell. Gifts of Flowers and Fruit thankfully received. Monday Evening, Fruit Banquet at 7-45. All welcome. 567

BRADFORD. Spicer-street.—Harvest Festival, Sept. 25, 2-30 and 6. Speaker, Mr. Smithson. Solos by Miss Annie Scheu. Hymns provided. 567

CASTLETON. Heywood-road.—Sunday, Sept. 25, Harvest Festival, at 2-30 and 6. Speaker, Miss M. J. Jackson, of Bury. Monday and Tuesday evening, 7-30, Fruit Banquet. Secretary, J. Burke. 567

GATESHEAD. 97, Coatsworth-road.—Reception will again open on Monday, Sept. 19, at 7-30, Cranial Psychology, Mesmerism, Mediumship, and Spiritualism will be the subjects discussed. All are welcome. 566

GATESHEAD. I.L.P. Hall, 3, Back Windsor Avenue.—Sunday, Sept. 18, Mr. Craske, of Gateshead, at 6-30 p.m. On Wednesday, 7-30, Open Circle. Sunday, Sept. 25, Mr. McClelland, of Gateshead.

GATESHEAD. St. Cuthbert's Hall.—Sept. 18, Mr. Ashton, of Newcastle, with Mrs. Fairen in the chair. Thursday, 22nd, Mr. W. Penman, of Gateshead. 566

LANCASHIRE LYCEUM DEMONSTRATION.—Next meeting of Delegates will be held at the New Hall of Progress, Burlington-street, Ashton-under-Lyne, Saturday, Sept. 24, 1898. Tea at 4-30 (6d. each), meeting afterwards. A capital Concert will be given by the Ashton Lyceum. Admission, adults 3d., children 1d. Also a tea and meeting at the Spiritual Church, Collyhurst-street, Manchester, Saturday, Oct. 1. Same prices and time.—J. B. LONGSTAFF, hon. sec., 28, Caton-street, Moss Side, Manchester. 567

LANCASHIRE LYCEUM DEMONSTRATION.—Next meeting of delegates will be held at the Spiritual Church, Collyhurst-street, Oldham-rd., Manchester, Saturday, Sept. 17, 1898. Tea at 4-30 (6d. each), meeting afterwards. A capital concert will be given by the Collyhurst Lyceum. Admission: Adults 3d., children 1d. Also a tea and meeting at Ashton-under-Lyne, Saturday, Sept. 24; same prices and time. The Committee have decided that each individual Lyceum organise a concert, the proceeds to go to a central fund to make up a deficit owing. Any lady or gentleman friend of the Lyceum who could give and send us a book or article, we should be glad, and duly acknowledge.—G. E. BRAHAM, hon. treasurer, 5, Rial-street, Hulme; J. B. LONGSTAFF, hon. sec., 28, Caton-street, Moss Side, Manchester. 566

LEEDS. Oriel Hall Spiritualist Society.—A public Ham Tea will be held in the above rooms on Oct. 1, tea on the tables at 5 o'clock. Tickets, Adults 8d; children under 12, 4d. each. After tea a public meeting will be held, when Clairvoyance and Psychometry, etc., will be given. 566

LEEDS. Psychological Hall.—Sunday, Sept. 18, 2-30 and 6-30, Mr. Seekins; also Mrs. Myers, of Armley, who will name the infant daughter of Mr. Seekins. 566

LIVERPOOL. Daulby Hall.—Services every Sunday at 3 and 6-30 p.m. Sept. 18, Mrs. Place; 25th, Mr. Mayoh. Mondays, at 8 p.m., members' circle; Thursdays, at 8 p.m., public circle; Children's Lyceum every Sunday morning at 11. 566

LIVERPOOL. Spiritual Evidence Society, Phœnix Hall, 64, Low Hill.—Sunday, Lyceum at 3; Wednesday, Sept. 21, Miss Smith; 28th, Mrs. Peters; Oct. 5, members only. 566

MR. THOMAS WILD, Clairvoyant and Clairaudient Medium, is now booking dates for 1899. A few open for 1898. For terms apply 62, Oldham-road, Rochdale. 578

MR. ALBERT WILKINSON (Excelsior Lanternist), 10, Percy-street, Nelson, is now booking dates for his Limelight Exhibitions of all kinds (including Spirit Photos). Must apply early. Dates limited. Terms reasonable. 570

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

NELSON, Bradley Fold.—A Grand Bazaar will be held on Oct. 14, 15, and 17, in aid of the Building Fund. Any help in the form of money or goods will be thankfully received by any of the Committee; or by the Secretaries, Wm. Walmsley, Miss Reed, 13, Gordon-road, Nelson. 566

NEWCASTLE-ON-TYNE. 3, Addison-road, Heaton.—Sept. 18, Mr. W. H. Robinson, at 6-30. 25th, Mrs. Young. 566

NEWCASTLE-ON-TYNE. Northumberland Hall.—Sept. 18th, at 10-45 and 6-30, and 19th, at 7-30, Mrs. Gregg, of Leeds, addresses and clairvoyance. 25th, Mr. J. H. Lashbrooke. 27th, at 8 p.m., members' monthly meeting. Oct. 2 and 3, Miss Smith. 566

SALFORD.—Wednesday, 8-15, Public Circle. Sunday, 10-30, Lyceum; 3, Public Circle; 6-30, Service, Mrs. Brooks. 8-15, Public Circle. 566

SECRETARIES, PLEASE NOTE.—Miss Annie Stansfield, Speaker and Psychometrist, 83, Knowlwood-road, Todmorden, is now booking dates for 1899, for 5s. and expenses, where she can get home the same night. A few open for 1898. 566

SMETHWICK. Central Hall, Cape Hill (opposite Windmill-lane).—Mrs. Place, the well-known Clairvoyant, on 25th, at 11 and 6-30. Seance on 26th, at 7-45. Silver Collection on 26th. Welcome.

SOUTH MANCHESTER have pleasure in announcing that Mrs. Griffin will again occupy their platform on Sunday, Sept. 18. All are welcome. Grand meetings with her last week. 566

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

Would any SPIRITUALIST in St. Austell kindly communicate with Mr. E. Thompson, 15, Ranleigh-road, Mount Charles, St. Austell, Cornwall. 568

WANTED, FOR SALE, SITUATIONS, ETC.

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

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

WANTED as General or Working Housekeeper, a middle-aged person to take a position of trust. Good references required. Two in family, Mrs. Everitt, Lilian Villa, Hendon, London, N.W. 565

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.

SALFORD SPIRITUAL CHURCH.

UNVEILING OF NEW COLOURED WINDOW,

On Saturday, September 24, by

MRS. E. H. BRITTEN

(health permitting).

TEA PARTY AT 5 P.M. TICKETS 9d. EACH.

MEDIUMSHIP is purely a constitutional state, and may be scientifically cultured and developed by scientific methods.—Prof. Timson, F.B.P.A. Persons seeking special advice on the above should write, with stamped address, to Professor Timson, F.B.P.A., who claims the highest success of any tutor in the psychological sciences, Hydro', Leicester.

MR. and MRS. BROOKS,

16, WATERLOO STREET, OLDHAM.

PSYCHOMETRISTS AND HEALERS.

Disease Diagnosed. Herbal Remedies carefully made up.

Terms moderate.

MAGNETISM IS LIFE.

PROF. J. R. DE ROSS,

MESMERIST, & MAGNETIC HEALER,

Cures Fits, Deafness, Rheumatism, Paralysis, etc., by Magnetic Treatment. See Original Unsolicited Testimonials for Cancer, Rheumatism, etc. 5, LILY-ST., LOWER BROUGHTON, MANCHESTER. [572

BY APPOINTMENT ONLY.

AYURVEDA

OR

OCCULT THERAPEUTICS OF INDIA.

Mr. MELVENA WATROUS has arrived in LONDON, and assumed charge of the Ladies' Department of the **ORIENTAL PSYCHOLOGICAL INSTITUTE, 42 and 43, WOBURN PLACE, RUSSELL SQUARE, W.C.**

The Indian System of Therapeutics is SIMPLE, SAFE, and SURE. Relief guaranteed in all cases undertaken. Those suffering from deep-seated and chronic diseases, and who have failed to find help from other methods of treatment, should not lose this opportunity. None need lose hope. The Blind have been made to see, the Deaf to hear, and the Invalid restored to health and strength after twenty years!

The DHARMA ITIALTIANA SAYAGYI DEVADATTA, attends daily from 11 to 1. *Accommodation for few Resident Patients and Friends, every home comfort and experienced nursing.*

Public Demonstration on TUESDAY and FRIDAY EVENINGS at 8 o'clock. SUNDAYS at 11 and 6-30.

☞ *All interested in Oriental Philosophy are invited to attend.*

Visitors to Blackpool

And You who cannot visit! Don't let your lives be miserable because of illness, but consult or write to

W. J. LEEDER,

Magnetic Healer,

Medical Botanist and Psychometrist,

who 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.

Don't make any mistake about these medicines, they are not made from stewed herbs, but from extracts made by the finest known processes, so they contain the active principles of the plants etc., *from* which they are made.

☞ Try them, you will not regret it.

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.

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☞ *'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—

[COPY.]

Old Fallow-rd., Blackford's Cannock, Staffs., Aug. 22, 1898.

Dear Madam,—Having tested your valuable Pills and found them all you describe them to be, I enclose thirteen stamps for the supply of one more Box of Pills, same as before, as they have done me more good than all the remedies I have tried before, in fact I think another box will put me right, for which I am very thankful to you, especially considering my age, being turned 78 years. Dear Madam, you can publish this for the benefit of others if you think proper to do so. Yours faithfully, JAMES LARNER.

(Extract from Letter.)

George-street, Altrincham, Aug. 22.

Dear Mrs. Burchell,—Many thanks for your beautiful letter and Pills. It is so sweet and pleasant to be thoroughly understood, physically, mentally, and spiritually by you. I am quite sure I shall not be able to resist the temptation of coming to see you whenever I can make it convenient to do so.—I remain, yours sincerely, J. R.

(Copy of Letter.)

Higher Broughton, Manchester, Aug. 22.

Dear Madam,—Parcel of Medicine came to hand quite safe this morning. I am pleased to see that you have read my condition so clearly, as it is identical in every respect with what I have and do feel. I have much pleasure in inclosing P.O., and allow me to thank you for sending so promptly.—Yours fraternally, R. H.

Spyver-st., Groves, Hull, Aug. 22.

To Madam Burchell,—Will you please send me another supply of medicine, for which I enclose P.O. for the same? I am pleased to say that I am feeling very much better; my eyes are stronger and very much better. Yours faithfully, F. N.

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, circle at 8
Ashton—Hall of Progress, Burlington st., 2 30, 6 30 Mrs A Lambert Tues. 7 30, Mrs Greenlees
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, A Kitson
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, T Hands
Blackburn—Old Grammar School. Freckleton street Lyc. 9; circle 11; 2 30, 6 30
Blackpool—Spiritual Church, Albert road, Lyceum 9 30; public circle 11; 2 30, 6 30, J Leeder
Bootle, Liverpool—Masonic Hall, Lyceum 11; 2 30, 6 30, W Johnson Mon. 8 Tues. 8, Seance
Bolton—Bradford st., Lyceum 9 30; 2 45 and 6 30, Mr Brown
Burnley—Hammerton st., Lyceum 9 30; 2 30 and 6, Mrs E Green
North st, Lyceum, 9 30; 2 30 & 6, J Swindlehurst Tues. 7 45, public circle. Wed, 7 30, members
Guy st., 2 45, 6 30, Mrs Taylor, and Mon. at 8, Thurs. 8, Locals
Bury—Spiritual Hall, Georgiana st., Lyceum 10; 2 30, 6, Miss Cotterill Wed. 7 30, open
Cardiff—St John's Hall, St John's sq., Lyceum 2 45; 11, 6 30, Mrs Ellen Green
Carlisle—33, Princess street, 2 30. Temperance Hall Caldew Gate, 6 30, E Jackson
Cltheroe—Old School Church Brow, Lyceum 9 45; 2 30, 6, mrs Hyde (See Prospectives) Mon. public circle, 7 45. Thur. mems. 7 45
Colne—Cloth Hall, Lyceum 10; 2 30, 6 30, Mrs Stair
Darwen—Church Bank st., Lyceum 9 30 and 1 45; members' circle 11; 3, 6 30, Madame Henry Circle at 8, and on Wed. 8
Derby—1a Normanton rd., Lyceum 10 30; 2 30, 6 30, 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 Marklew
Hyde—Mount st., Travis st., Lyceum 10; 2 30, 6 30, Mr Macdonald Mon.
Lancaster—Athenæum, St Leonard's Gates, 2 30 and 6 30
Leicester—Liberal Club, Town Hall sq., 11 and 6 30, Mr Lindsby Mon. 8, public circle
Queen st, Lyc'm 10 30; 2 45, 6 30, Tues. & Thurs. 8
Liverpool—Daulby Hall, Daulby st., 11 Children's Lyceum; 3, 6 30, Mrs Place Mon. 8, members' Thurs. 8, public circle
LONDON—*Camberwell New Rd*—Surrey Masonic Hall 11, public circle; 3, Lyceum; 6 30, W E Long. Lending Library *Two Worlds* & S.N.F. Hymn Books on sale. 8, election of members Sat., 12, Lowth rd. 8 30, circle members & associates
Battersea Park Rd—Henley st, at 7, Thurs. 8, developing class, Sat., 8, members and friends social evening
Westbourne Grove.—26, Hereford-road, Monday and Thursday at 8 for 8-30
Brixton—8, Mayall rd, 11 open circle; 7, Mr Dale Tues. and Thurs. 8, circles
Canning Town—Temperance Rooms, 2 Ford's Park rd, Trinity st, Lyceum 11; 7, Tues. 8, *T W* on sale
Canning Town—Co-op. Hall Braemar rd. 11 30, discussion; 3, Lyceum; 7, public meeting Mon 8, Thurs. members T W on sale
Stratford—Workman's Hall, West Ham lane, E. Lyc 11; 7, Mr Peters Thurs. 8 15, Mr Davis Mon. 19th, Mr Bibbings
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, 11, 2 30, and 6 30, Mr Dale, after-circle, 8, Mon. 7 45. Thurs. 7 45, public circle
Macclesfield—Cumberland street, Lyceum 10 30; at 3 and 6 30, J B Tetlow
MANCHESTER—*Ardwick*—Temperance Hall, Tipping st, Lyceum 10 30; 2 45, 6 30, A Speaker; 8 30, members' circle. Wed. 8, P Bewick Fri. 8, members
Moss Lane East—Princess Hall (Bradshaw-st. Car terminus), 10 45, 6 30, Mrs Griffin Thrs. 8, local
Harpurhey—Collyhurst st., Oldham rd., Lyceum, 10; 3, 6 30, A speaker Wed. 8,
Patricroft—New lane, Winton, 3, 6 30, Mr Gibson Tues. 8 Thurs. 8, mems' circle
Pendleton—Cobden st., Lyceum, 10 30 only. 2 45 ahd 6 30, W Rooke Mon, 8, public circle. Wed 8, Miss Knight
Salford—Co-op. Stores, Chapel st., Lyceum 10 30 3, 6 30, Mrs Brooks: 8, public circle Wed. 8 15
Merthyr—Central Hall, at 8 p m
Mexborough—Lees Arcade, Lyceum 10; 2 30, 6, Mr Gratton 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, open circle, 18th & 19th, 7 30 Mrs Gregg Mon. 7 30. *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, M A Jackson. Mon. 3, mother's meeting. Tues. 7 45, public circle
Parkgate—Temple, Ashwood rd. Lyceum 10 30 2 30, 6, Mrs France; 8, circle. Wed. 8, circle
Plymouth—Oddfellows' Hall, Morley st. Lyceum at 10 45, and 6 30, Clairvoyance, Wednesday 7 30 Fri. 7-45, M I Class
Rawtenstall—Lyceum 10 30; 2 30, 6. Mrs Robinson
Rishton—2 30 and 6, open
Rotherham—Boro' Temperance Band Room. Lyceum 2; 3 and 6 30, S Featherstone Monday, 8 Wed. 8, public circle.
Royton—Hall, Union st Lyceum, 10; 3, 6, Miss Smith Wed. 8, Mrs Hyde
Shaw—Broadbelt's Rooms, 3, 6 30, open Tues. 8
Sheffield—Langsett road, Lyceum, 10 and 2; at 11 public circle; 3, 7 Mon. 8
Slaithwaite—Laith lane, 2 30, 6, A Marshall
Southport—Foresters' Hall, 3 & 6 30, Isaac Pcikthall Hawkshead Hall, 11, 6 30, Mr Inman 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 and 6 30, Mr Mayoh Mon. 7 30, Mrs Porter
Sunderland—27 Ann street, 6 30. Daily 8
Walsall—Central Hall, Lyceum 10, 2 30; 11, 6 30 G Featherstone
Warrington—Temperance Hall, Academy st., 3 and 6 30, Mrs Peters, and on Mon. at 7 45
Wisbech—Lecture Room, Public Hall, 6 45

* YORKSHIRE UNION SOCIETIES.

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

Hon. Sec.: J WHITEHEAD, 5, Womersley-place, Greenside, Pudsey, near Leeds.

Adwalton—At 2 30 and 6, Mrs Falla
**Armley (near Leeds)*—Theaker lane, Lyceum 10 30; 2 30, 6 30, Mr Barraclough Mon. 7 30, circle
**Barnsley*—Cook's Buildings, Wellington st., 10 30, Lyceum; 2 30, 6. 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, Mon. Mothers 3
Birstall—Railway ter. 2 30 & 6, Mrs Smith Tues 7 30, public circles
**Bradford*—Boynton st., West Bowling—Circle at 11; 2 30, 6, Mrs Webster, Thurs. 7 45
Tong st—Dudley Hill, 10 30 public circle; & 2 30 6, Mrs Jagger Mon. 7 30.
Milton Hall, 32 Rebecca st., City rd., Lyceum 10, 2 30, 6, Mrs Berry
Otley rd. Lyceum, 10 30; 2 30, 6 30,
Spicer st., Little Horton lane, 2 30, 6, Miss Mander
St. James' Church, Lower Ernest st., Lyceum 10 & 2; circle 3; 6, Mr Oliffe. Wed. 7 45
**Brighouse*—Martin st. Lyc. 10; 2 30, 6, Mr Shaw
Cleckheaton—Walker st. Lyceum, 10; 2 45 and 6, Mrs Hall Mon. in old room, at 7 30 Thurs. 7 30, public meeting Cleckheaton (No. 2)
**Dewsbury*—Bond st. Lyceum 10, 1 45, 3, and 6, Miss Hunter Thurs. 7 30
Elland—Newcombe street. Lyceum 10; 2 30, 6,
Halifax—Winding rd, 10 30; 2 30, 6, Mr Pawson
Raven st, Queen's rd, 2 30 & 6 30, Mrs Beardshal
Huddersfield—St. Peter st. Rooms. Lyceum 10; 2 30 and 6 30, Miss M Watson
Hull—Granville Hall, Silvester st., Lyceum 10; 2 30, 6 30, Mr Parish Wed. 7 30. Thurs. 7 30, members' circle
**Keighley*—Hebor street Spiritual Temple, 10 45, 6, Miss Beever Mon. 7 30
**Leeds*—Psychological Hall, Lyceum 10; 2 30, 6 30 Mr Seekings, harvest festival; 8 15, circle. Mon 2 30, Tues. 8, members circle Sat 8 circle
Liversedge—Carr street, 10, Little Town; Lyceum; at 2 30 and 6, Mrs Armitage
Morley—2 30, 6 30 Mon. 2 30. Tues. 7 30
Normanton—Queen st. 2 30, 6, circle 8, Tues. developing at 7 30.
Ossett—Queen st. Lyceum 10; 2 30, 6, Mrs Shulver
Rothwell—Lyceum, 10; 2 30, 6, Sat. 8
**Sheffield*—Attercliffe, Vestry Hall, 2 30 and 6, Mrs Holmes After-circle at 8
*Hollis Hall, Bridge street. circle 11; 3, 7, Mr Hepworth Mon. 7 30
Shipley—Market Buildings, Teal Court, 2 30, 6 Mrs Bailey
Skipton—Temperance Hall, 2 30, 6, Miss Patefield
**Sowerby Bridge*—Hollins lane. Lyceum 10 and 2; 2 30, 6, Mr Smithson
West Vale—Green ln., 6 Wed. 7 30, Mrs Crossley
Windhill—2 30 and 6, Mrs Clough
Yeadon—Town Side. Lyceum 10; 2 30 and 6 Mr Watkin Mon. 8 members' circle

NON-AFFILIATED SOCIETIES.

Accrington—St James st, Lyceum 10 30; 2 30, 6 Miss Stansfield; circle 8. Wed. 7 30, members
Bacup—Princess street, Lyceum, 10; 2 30, 6 30, Mrs Mort
Barnsley—George Yard Mission Room, 2 30 and 6 Mon. and Wed. 8, circles
Barnoldswick—Spiritual Hall, Lyceum 10; 2 30, 6,
Birmingham—Dixon road Board School, 6 30 p.m. Camden St. Board School, at 6 30,
Bishop Auckland—Temp. Hall, Gurney Villa, 2 & 6
Blackburn—15 New Market street, W., Northgate. Lyceum 10; services at 2 30, 6 30. Circle, 8. Mon. 7 30, members. Wed. 7, public circle
Bradford—Bowling, Harker st., 10 30, circle; 2 30, 6, flower service, circle. Mon. 2 30, 6 30. Wed. 7 30
Walton st., Hall ln., Public circle 10 30; 2 30, 6, Miss Hall Mon 7 30
Temperance Hall, Lyceum 10 30; circle 10 45; 2 30 and 6 30, Mrs Russell 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, Miss Ribchester 7 30, circle Wed. 7 45 circle
Crook—Mechanics' Hall, 2 30 and 6
Dearnley—Spiritual Temple, 2 30 and 6
Derby—Traffic st. Mission, 2 30, 6 30 Mon. 7 30
Dukinfield—Astley street, 2 30, 6 30, Mr Kay Mon., 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
Foleshill—Edgwick, 10 30, 6 30. Mon. 8
Gateshead—Cuthbert's Hall, Bensham. Sun. 6 30 Mr Ashton Thurs. 7 30, open circle (see Prospectives)
47, Kingsboro' terrace.—6 30, Thurs. 7 45
I.L.P. Hall, 6 30, Mr Craske 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, Lyc 10 30; J S Standish
Hadfield—Salisbury street, off Station rd. at 3 & 6
Huddersfield—Quarmby, *2 30, 6,*
Hunslet—Oriel Hall, Top of Joseph st., 2 30, 6, Mrs Beanland Sun., Mon., Tues., & Sat. 8, public circles
Goodman terrace—2 30 and 6, Miss Kilburn Tues. Thurs. and Sat. at 7 30
3, Bottom of Joseph street—at 2 30. and 6 30, and Mon. 2 30, 7 30. Tues. 7 30, public meeting Thurs. 7 30 Sat. 8
Williamson Buildings—2 30 and 6, Mrs Beecroft 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 Nicholson Mon. 7 45. Thurs. and Sat. 7 30, public circles
28, Back Adelphi st., circle 10 30; 2 45 & 6 30, Mrs Crossley Mon. 2 30, 7 45. Thurs. and Sat. circles, 7 45
Liverpool—Phœnix Hall, Low Hill, Lyceum 3. Wed. at 8, Miss Smith
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).
Belgravia—16, Caroline st., Heaton sq., Wed. 8
Bow—193, Bow rd, 7, Mr & Mrs Weedeymer Tues Wed., Fri. 7 30, open public circles,
Brompton (West)—4, Merrington rd. Sunday 11, Wed. 7 30
Camberwell—33 Grove lane, at 7
102, Camberwell rd, 7, Wed. 7, healing; 8, circle
Lower Edmonton—2, The Crescent, 11, Building Committee; 7, Mr Brenchley
Hackney—Manor Rooms, Kenmuire rd., Mare st., 11 a m, open-air meeting, Victoria Park; *6* 45, Mr J Bullen. Wed. 8, members' circle 155, Richmond rd. at 8. Open-air, Victoria Park, at 11; Helpers wanted. Papers and Hymn Books on sale.
Islington—Wellington Hall, Upper street, 7, Mr Dalley Thurs, 8, circle, members T W on sale
Kentish Town—85, Fortess road, N.W. 7 psychometry. Mon., Thurs. 8. Wed.
Manor Park—Temperance Hall, 7, Messrs Noyce and Gibbs Mon. Mr Davis
Marylebone—Cavendish Rooms, 51, Mortimer st W 7, G H Bibbings
Marble Arch, 5, Seymour Place, W.—Mon. and Thurs., seances 8
North London—14, Stroud Green rd, 7. Tues. 8 Wed. 8, membs. Finsbury Park Open-air, Sunday, 11 30
283 Ladbrooke grove. Seance, Mon. and Thurs. 8 for 8 30. Sun. 11, clairvoyance
Plaistow—Discussion 11; Lyceum 3; public 7, Mon. 8, circle for investigators, Tues. development circle at 8
Shepherds Bush—73, Becklow rd, 6 30 Mr Wallace *T W* on sale.
Stoke Newington—Blanche Hall, 99, Wisbaden rd. 7, Messrs Davis and J A White
Stratford—Martin street Hall, Lyceum 11; 7 Thurs. at 41, Salway road
MANCHESTER—*Bradford*: Labour Hall, Grey Mare ln Tues. 8, members' circle, Thurs. 8, public circle Sun. 6 30, Mr Duffy, after-circle, 8 15
Cheetham—Ash Lodge Halliwell lane, Lyceum, 10 30; 2 30 and 6 30. Mrs Cropper Mon. 8 Thurs. 8, Madame Henry
Eccles—Conservative Club, 2 45, 6 30. Mrs J A Johnson Wed. 7 45, J B Tetlow
Higher Broughton—Hilton st., Lyceum, 10 30; 2 45 6 30, Mrs Hulme Tues. singing class, 8 15, mem' circle Thurs. 8, P Bewick
Hulme—Corner of Junction st., Lyceum, *10 30*; *3* and 6 30; 8 15, circle. Mon. at 8 15, prompt Spiritualists only. Wed. 8 30, members Thurs, 8 15, clairvoyance & psychometry
Openshaw—Granville Hall, George st. Lyceum open session 2 30; *10 30*, 6 30, Thurs. 8, Miss Cotterill
Longsight—West Gorton, 24 Grey st., Lyceum 10 30 2 30, 6 30, Mr Hesketh Tues. 8 15, Miss Cotterill Thurs. 8 15, public circle, doors closed, 8 30
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 Stores, Dale st., *3* and 6 30, John Woods, jun
Middleton—Co-op. Hall, 3 and 6, E Nuttall
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 Robinson. Mon. & Sat. 8 Market Arch, 23, Nun st., Wed. 7 30. Sat. 7 30,
North Shields—86, Saville st., near G P O, 6 30 Lewis Hall, Waterville road, at 6 30. Tues. 7 45
Northampton—Hall st., Michael rd., 11, 6 30
Oldham—Bartlam place, Lyceum, 10; 3 and 6 30 Thurs. 7 45 circle
Bleasby st., at 3, 6 30. Wed. 7 30 circle. Mon. at 3, mothers
Perkinsville—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, Miss Butterworth; circle, 8. Mon. 7 30, Thurs. 8, circle, members and friends invited
Radford—I L P Rooms, 10, Bloomsgrove st. at 6 30
Rochdale—Regent Hall, Lyceum 9 45; 2 30 and 6, Mr Moorey
Summer st., 2 30, 6. Tues 7 45
Penn st., Lyceum, 9 45; 2 30 and 6. Wed. 7 30
Seaton Delaval—5 30
South Shields—16, Cambridge st., 6. Tues. 7 30
Todmorden—Sobriety Hall, 2 30 & 6 30, Mrs Sellers 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, Wed. 7 30
West Hartlepool—Lynn st., over Graham's shop, 2 30 & 6 30, Wed, 7 30, public circle
West Pelton—Cottage Meetings 5 30
Whitworth—Market st., 2 30 and 6

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