THE TWO WORLDS.

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

No. 567—Vol. XI. Registered as a Newspaper. FRIDAY, SEPTEMBER 23, 1898 PRICE ONE PENNY.

Materialization Manifestations.

By WILLIAM OXLEY.

III.



THE ABOVE ILLUSTRATION is a *fac-simile* of plant with flower (*Ixora Craeta*), produced by a materialized spirit form at Newcastle-on-Tyne, August 4, 1880, and engraved on wood from a photograph.

By permission of the conductor of a circle held in Newcastle, Mrs. Esperance being the medium (who at that time was a perfect stranger to me), I along with a friend from Dundee, and Mr. Reimers with a German friend, attended two seances, at which 27 sitters were present. The materialization of spirit forms was the chief characteristic of the seances through the mediumship of Mrs. Esperance, but our presence caused a change, and we had the materialization of plants in addition to the usual formula. The cabinet, which was subjected to our close scrutiny, was made of stout wood framing, about 8 feet long, 6 feet high, and 3 feet in depth. It was divided into two compartments by a strong gauze screen, the whole being covered with black cloth reaching down to the floor, while the two ends and back of the cabinet were made of solid wood. The compartment on the right was just large enough to hold Mrs. Esperance when seated on a chair; the other to the left was about double the size, and was called the materializing chamber, as the forms invariably used this for egress and ingress. Both chambers were quite dark, and the larger one had double curtains to allow the 'spirit' forms to come out into the room. The gauze division was a secure preventive to the medium gaining access to the larger or 'spirits' chamber,' as it was termed.

After the usual opening service a form, known to the circle as 'Yolande,' enveloped in a white robe, without underclothing, emerged from the cabinet, and took up a rather large earthenware jug, in which there was some two or three inches' depth of water. She carried the jug round, and several of the sitters put their hands in to convince themselves that there was nothing but water in the jug. She then began at one end of the circle (arranged in horse shoe fashion), and gave to each person a red damask rose out of the jug—26 in all. She passed by me, went into the cabinet, and returning across the room to where I sat, presented me with a full-blown rose on a short stem about half an inch long. I placed it in my bosom, inside the waistcoat, and during the sitting I felt something going on, but decided not to disturb it. At the conclusion of the meeting I withdrew it, and lo! the stem had grown to seven inches in length, with *three* full-blown roses and a bud upon it. This was shown to the other members, who were quite satisfied that I, along with the rest, had only one given to me. The roses faded and dematerialised in the course of three or four days, while the stalk maintained its consistency for a few more days, and then disappeared.

After this opening, 'Yolande' called Mr. Reimers into the middle of the room and told him to put some sand and water into a chamber-glass bottle, which had been provided. After doing so he retired to his seat. The spirit form then, with a few passes over the bottle neck, made a white coverlet of drapery that enveloped the bottle, after which she retired about a yard and squatted herself down on the floor in full view of the sitters, there being abundant light from a gas jet to see every object in the room. While all eyes were intently watching the proceedings, we saw something moving under the coverlet, which rose up to 14 inches high, as near as I could judge. 'Yolande' then got up and took off the coverlet, when a large plant with leaves was presented to view. She lifted it up and, bringing it to me, said I was to accept it as from her. After closely examining it, I placed it about a foot in front of my chair. In about ten minutes, raps were sounded in the cabinet, and there was spelt out, 'Look at your plant!' My friend, Mr. Calder, a Dundee solicitor, who sat to my right, exclaimed with astonishment, 'Why, there is a flower on it!' Sure enough there was a beautiful orange-coloured bloom on it, about three to four inches in diameter, and what is more, we saw that there were several additional leaves, and it had grown to 18 inches in height. I had the plant photographed next morning in Newcastle, from which the illustration is copied on wood. On my return home, I brought the plant and placed it in the care of the head gardener of a gentleman in Higher Broughton, who nursed it in his conservatory for three months, when it died. Before potting the plant, he cut off a part containing three of the top leaves and flower; the leaves are seven inches long by two wide. I placed the whole in a frame under glass, which is before me as I write.

Accepting my narration of facts as true, verified by 26 persons who saw the whole performance, it is hard to see where fraud could come in. That the spirit-form was not Mrs. Esperance is certain, as she was as unlike as possible in size and shape, and that they were distinct for the time being is proved by the fact that we heard the medium coughing while 'Yolande' was outside watching the proceedings.

On the next evening, soon after Mrs. Esperance had taken her seat in her part of the cabinet, the curtains of the other part opened, and out came a male form dressed in sailor garb—a fine, scalwart, young fellow, with loose, light-coloured overshirt, dark-coloured pants, and a blue cloth cap with gold band. He spread out his hands, which were large and well-formed, and with three bounds came into the middle of the room, when a lady got up from her seat, and the two were at once locked in each other's arms. The lady recognised the sailor form as her son, who I learned had been drowned at the Cape of Good Hope some three years before. The sceptic may say that, if true, it was a man introduced for the purpose, but those present knew better, as the cabinet, room, etc., with door locked and key inside, had been previously examined, and no one could gain entrance without being seen; but could a mother be deceived and not know her own offspring? The sceptic and investigator (?) might under the circumstances think that they had been cajoled, but from what I saw and learned respecting the social status of the lady, I will go bail for *that* mother that she would not be deceived.

Towards the close of the meeting Mrs. Esperance came out of the cabinet and sat on a chair facing the company; the gas was turned low, and I was called to go and see the medium. Close by her right side there stood a small male materialized form about three feet in height, who put out his hand, which was solid, as well as the feet, which I could just see. After taking his hand into mine he gave me a secret sign and grip which I am certain none in the assembly knew anything about. After this he retired into the cabinet and disappeared. There were other manifestations, but I have given enough to show that fraud was simply impossible.

Notwithstanding these remarkable phenomena, which had been continuous, I think, for nearly two years, on August 24 (20 days after my visit), the materialized form, when going round with the inexhaustible rose-jug, was seized, and, uttering a shriek, was rescued from the grabber and carried into the cabinet. Mrs. Esperance, who it appears is always conscious, gives her account of the outrage in her book entitled 'Shadow Land.' She says that the lower limbs were as though they were not there, in fact *non est*. She felt something wrong, and made the attempt to leave her seat, but her legs refused to act, and she fell on the floor unconscious. In consequence of this outrage she was ill for some months. Strange to say, the perpetrator of this abomination was a Mr. Ward, of Felling, who had been a regular attendant at the seances from the commencement. The *Herald of Progress* for Sept. 3, 1880, gives a full account of the fiasco, and says: 'Mr. Ward, who made the seizure, said he was confident it was an impersonation, and that he could not resist the impulse to check the proceedings. He is a Spiritualist of

some years' experience.' Probably there were other reasons which prompted him and his confederates, but I forbear to go into motives.

In the same paper there is a glowing account of a seance with Miss Woods at the rooms of the Spiritual Evidence Society, Newcastle-on-Tyne, fully as remarkable as the phenomena through the mediumship of Mrs. Esperance. She, in conjunction with Miss Fairlamb (now Mrs. Mellon) were noted for their seances, and passed successfully the ordeal of testing by several London societies and others in the provinces. She visited Belper, and under the auspices of Mr. W. P. Adshead, gave a series of sittings in which she was locked up in a wooden cage, surrounded with wire-netting, which did not prevent several materialized forms from emerging and coming out into the room in a fair light. Mr. Adshead published an account of these extraordinary manifestations, entitled 'Miss Wood in Derbyshire.' Notwithstanding this and other testimony extending over some years by persons who had repeated sittings with her in Newcastle, on her return home she called at Blackburn, and was exposed—I prefer to say 'outraged'—by a professed Spiritualist, whose name I suppress. She never after this event recovered her full powers, and going to Australia she died there.

In my next I shall refer to some extraordinary manifestations through Mrs. Mellon in my own library, just before she left this country for Australia, where she had also to undergo the indignity of so-called exposure by a professed Spiritualist, and this after many years of successful expositions witnessed by a host of sitters.

[*To be continued.*]

305, Bury New Road, Manchester.

Were the Writers of the Bible Divinely Inspired?

(Continued from page 615.)

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

In discussing certain inscriptions that have been found at Sinjerli, to the north-east of the Gulf of Antioch, Prof. A. H. Sayce says: 'The facts give us increased confidence in the historical accuracy of the Books of Kings, as it indicates that *the information contained in them was faithfully copied from written documents*' (p. 196). I am not concerned whether the information contained in the Books of Kings is historically accurate or not, the question to be kept in view is: Was such accuracy of historical facts divinely inspired or not? and in the case before us the Professor admits that it was faithfully *copied*. This puts the case for divine inspiration out of court.

THE EXODUS.

In the Bible we have only one account of this event, but evidently there is more than one, for Prof. A. S. Wilkins, addressing the Salford Sunday School Union on 'The Old Testament in the Sunday-school,' is reported in the *Salford Observer* of Dec. 7, 1895, to have said concerning the Exodus: 'Now, however, they knew that about 600 years after the time of Moses there were current, just about the time of Elijah, in the land of Israel, an account of the early history of the Israelitish nation, and in the southern kingdom there was quite a distinct account, not only as to its origin, but giving quite a different account of the events narrated.' This statement looks bad, to say the least of it, for the accuracy of the account as given in the Bible. Where a nation, divided into two factions such as Israel and Judah, possesses two distinct accounts of its history and origin, and one of them is suppressed, the other must be received with great reserve if not suspicion.

We are indebted, however, to Prof. A. H. Sayce for an Egyptian version of 80,000 people being expelled, which is thought to refer to the children of Israel; otherwise, there is no reference in the Egyptian records of them. The account runs as follows: 'Josephus has preserved the Egyptian version of the event from the pages of Manetho, the Egyptian historian. The story ran thus: The Pharaoh, Amenôphis, desired to see the gods as his predecessor, Oros, had already done. Thereupon he was advised by the seer Amenôphis, the son of Paapis, to clear the land of the leprous and impure. He acted upon the advice and collected 80,000 persons from all parts of Egypt, whom he separated from the other inhabitants of the country and condemned them to work in the quarries on the eastern side of the Nile. Among them, unfortunately for the king, were some priests. When the seer came to hear of the sacrilege that had been committed against their persons, he prophesied that the impure people would find allies, and with their help govern Egypt for 14 years. Not daring to tell the king of this he put it in writing, and then took away his own life.

'After a time the impure workers in the quarries asked the Pharaoh for Avaris, the old fortress of the Hyksos, which lay desolate and uninhabited. He granted their request, but they had no sooner settled in Avaris than they rose in rebellion, and chose as their leader, Osarsiph, a priest of On. He gave them new laws, forbidding them, among other things, to revere the sacred animals, and set them to rebuild the walls of Avaris. He then sent to the descendants of the Hyksos, who lived at Jerusalem, begging for their assistance. A force of 200,000 men was accordingly dispatched to Avaris, and the invasion of Egypt decided upon. Amenôphis retired before the invaders, after ordering the images of the gods to be concealed, and sending to a friend his son Sethos, who was at the time only five years old. This Sethos was also called Ramesses, after the name of his grandfather Rhampsês. Amenôphis carried the sacred bull Apis and other holy animals away with him in his flight. They were placed on board the fleet which sailed up the Nile into Ethiopia. Here Amenôphis remained for the destined 13 years, while Osarsiph, who had taken the name of Moses, together with his allies from Jerusalem, committed innumerable atrocities. Towns and villages were reduced to ashes, the temples plundered, the sacred animals killed, and the priests massacred. At last, however, Amenôphis and his son Ramesses returned, each at the head of an army. The enemy were utterly defeated, and pursued to the frontiers of Syria' (pp. 245-7).

It will be self-evident to every candid reader that neither Moses nor any other leader could found a nation on a leprous people. They might work in quarries and carry arms, but could bear no healthy offspring, so that we must dismiss that class as being included as the progenitors of the Children of Israel.

It is otherwise when we come to deal with the other class or section called impure. It appears this is an epithet applied to all foreigners in the hierogliphic inscriptions. Joseph, his brethren, and their descendants, were foreigners to the Egyptians, and so were considered unclean, hence they were included with the leprous, expelled from the cities, and made to work in the quarries along with them.

Next, we have the second account spoken of by Prof. A. S. Wilkins, and to my mind it is much more likely to be the true one, having all the elements of probability; while the one given in the Bible, with its magical feats before Pharaoh, who is made to act the part of a mere puppet in a show, by having his heart alternately softened and hardened, as the mere caprice of Yahveh decides, to afford himself opportunities to display his magical arts, is altogether improbable. This drama displays the national prejudice and hatred of the Hebrew scribe against the Egyptians. He relates, as a matter of course, the incidents concerning the murder of an Egyptian by Moses prior to Yahveh appearing to him (Exod. ii. 11, 12). Such a person would be hanged to-day if he was guilty of a similar act. In this case, however, Moses is specially selected by God, who says, 'Thou shalt not kill,' to be his instrument; yet God is represented as holding continual communion with him both on the mountain and in the holy of holies. When considering such statements as these, one is forced to the conclusion that if Moses was the best among them, they were a bad lot, to say the least of it.

The statement that God commanded the Children of Israel to despoil the Egyptians is quite consistent with the character of Yahveh as a personal, tutelary god, but altogether inconsistent with the great eternal and All-good and Perfect Spirit of the universe.

So, too, is the Biblical statement of the Passover. To assert that a lamb was to be killed in every house, a bunch of hyssop dipped in its blood, the lintel and side posts of every door to be smeared with it, so that the Lord would know to pass over it when on His massacre of 'all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne, unto the firstborn of the captive that was in the dungeon, and all the firstborn of the cattle' (Exod. xii.), can only be described as sanguinary savagery, worthy of a fiend. Such partiality of God, who could forget that the Egyptians were as much His children as were the children of Israel, is well calculated to foster national hatred and prejudice, and retard the realisation of the Brotherhood of Man. Such revolting savagery as the smiting of the firstborn is well calculated to foster a love for the shedding of blood in the sensitive minds of the young. The accounts of the battles of the Children of Israel should be classed with the 'penny horribles,' and, as such, kept out of the reach of children if we are to raise a nobler, kinder, and more virtuous manhood and womanhood.

But there is no record of any such dire calamity having befallen the Egyptians as the slaying of the firstborn, and we may be sure that had such an event really taken place it would have been recorded throughout Egypt. All this lends strength to the probability that the Egyptian account is the correct one. It is strengthened by the fact that the Pharaoh of the 'Exodus' was not slain nor drowned as stated in the Biblical account.

Moreover, 'The place where the children of Israel crossed the Red Sea, and what is really meant by the Red Sea, cannot be localised,' says Professor Sayce. 'The theory that it was in the region of the Bitter Lakes, which may have been filled up with sand since then, is untenable, because a canal already existed in the reign of Meneptah which united the Gulf of Suez with the Nile, not far from the modern Zagazig, and allowed ships to pass from the Mediterranean to the Red Sea. . . . The canal, therefore, must have followed the line of the Freshwater Canal, not only as far as the Bitter Lakes but also as far as Suez' (p. 260).

With such facts as these before us we need not deal with the record of the 'wandering Jews' in the wilderness, with its miracles of water from the rock, and the manna, and quails, for evidently they are pure fiction, like the 'Arabian Nights,'

and have no existence in fact except in the imaginations of their narrators. How long it took them to reach Palestine after Meneptah and his son expelled them is uncertain, as the period, 40 years, is not to be understood to denote an arbitrary period, but rather as an indefinite period of which no strict account has been kept. In confirmation of this statement, Prof. A. H. Sayce gives the following facts: 'The exact length of Solomon's reign is not given in the O.T.; the 40 years assigned to it being, in Hebrew idiom, an indefinite period, the real length of which was unknown to the author. Thus in 2 Samuel xv. 7, Absalom is said to have rebelled against his father 40 years after his return to Jerusalem, and yet the history of David's reign shows that it could not have actually been more than one or two' (pp. 320, 321). Also, 'We have seen 40 years, in Hebrew idiom, signified an indefinite period of time, more commonly shorter than longer. When the exact length of the period was unknown it was described as '40 years.' The half of 40 is 20, and accordingly a portion of the unknown period was described as consisting of 20 years, hence the statement that Pekah was slain in the twentieth years of Jotham means simply that the murder took place when the reign of Jotham was about half over. Pekah himself is asserted to have reigned 20 years (2 Kings xv. 27). The Assyrian inscriptions have proved that this was not the case, and that his reign could not have really lasted for more than seven or eight years. In the 20 years of Pekah, therefore, we must again see the half of the indefinite 40' (pp. 409, 410).

The inference to be drawn from this testimony is that the wanderings in the wilderness are not to be looked upon as indicating an arbitrary time or period of 40 years. We are to understand it as an indefinite period, 'more commonly shorter than longer.' This also applies to the 40 days occupied by the tribes in spying out the promised land. They were a number of days away, and the writer not knowing exactly how many, makes use of the idiom '40,' to describe them. But the use of such idioms to cover their ignorance of the exact time is fatal to the claim of divine inspiration; as an All-wise God would know in every instance the exact number of years in question. This needs no argument, as it ought to be self-evident to everyone.

To be continued.

Some Experiences of Spiritualism.

By THE REV. C. WARE.—*Continued from page 584.*

BERNARDO: Is not this something more than fantasy?
What think you on 't?
HORATIO: Before my God, I might not this believe,
Without the sensible and true avouch
Of my own eyes. —*Hamlet*, Act i., Scene I.

By what strange law of mind is it, that an idea, long overlooked' and trodden underfoot as a useless stone, suddenly sparkles out in a new light, as an undiscovered diamond?—*Uncle Tom's Cabin.*

IN THE TWO WORLDS of August 26 there was published a remarkable narrative of spiritual manifestations, as related by Mr. Freeman, of Cape Town, in a Jubilee address delivered at Johannesburg. I have thought it right at this stage to direct attention to experiences that are being realised in another part of South Africa—in the sunny and fertile colony of Natal.

During about four years, I have enjoyed the privilege of a regular correspondence with a gentleman residing in the township of Richmond in that colony—Mr. W. Sink. Mr. Sink has been in Natal for more than forty years. He has a number of natives—Zulus and others—in his employ, and he speaks their language. He wrote to me in 1894 to express his appreciation of certain articles I was then writing to a Spiritualist paper, from which articles he has repeatedly professed to derive great profit. Mr. Sink is an appreciative reader of the TWO WORLDS and *Light*, and indeed of whatever spiritual literature he can get hold of. I have been greatly impressed by Mr. Sink's earnestness in reference to the subject of Spiritualism; of his eagerness to obtain a fuller knowledge of spiritual philosophy; and of his efforts to discover and establish communications with others similarly interested. In one of my letters to him, I requested him to tell me something of his experiences, and, in response, Mr. Sink sent me the following simple narrative, which, remembering his comparatively isolated situation, I am sure the readers of this paper will peruse with both interest and sympathy. He says:

'First, I must tell you that I am naturally of an inquiring mind, especially in occultism. About 35 years ago I had the opportunity of seeing Professor Hawsen give entertainments in mesmerism. I went up once on the stage as a subject to convince myself as to its being a real science, and found that he had a slight power over me. I then watched him very carefully for three or four evenings. After he left Natal, I thought I would have a trial with some of the natives, and found I was very successful with them; I then tried my hand on white people with the same result. This went on for some years, and one young man I had in my employ turned out to be a wonderful subject, I could do almost anything with him. I got him to draw two of his visions while under the influence; these he got photographed, and he sold copies in great numbers. This got my name up to such an extent that I found it was injuring my business, for many of the people would say, "Oh! do not go to his store, for he will mesmerise you, and I am sure it is devilish." Well, I discontinued the practice for many years. I may state here that I have drawn teeth without pain under mesmerism; found money (£5) that had been hidden by a person in his sleep—it had been hidden for seven or eight days;—had photos taken by a subject, and have taken his myself while he was under influence, he not knowing anything about it at the time; and really many more wonderful things occurred that you would hardly be able to believe.

'Well, about 1878, I heard of a gentleman living about seventy miles from this, a Spiritualist (who has now passed away), who was holding seances and astonishing the people in his district with raps, table turning, etc., till they all got frightened, and of course, put it down to the devil! I thought it must be done by some mechanical agency, but I did not get the opportunity of seeing for myself. After a time, however, I met him in the street, and he at once commenced talking about mesmerism (having heard of me), and asked if I knew that mesmerism was linked or related to Spiritualism? I told him that I did not, and I thought to myself, 'Now, you foolish old fellow, I will draw you on a bit.' I led him to believe that I was very much interested in the subject, as I had heard a good deal about his doings. After about two hours' conversation, I asked him if he could lend me any works on Spiritualism? He sent me a book by Hudson Tuttle, and an old *Medium* containing the trials of Dr. Monk and Dr. Slade.

'In the *Medium* I saw advertised a work on 'The philosophy of Mesmerism,' by Dr. Bovee Dods, which I ordered from England. This was the first work I had ever seen on the subject, and which led me on. I then ordered from Mr. Burns other books and the *Medium*, which he kindly sent to me, leaving a balance in his favour. As I then contemplated paying a visit to England, I told him I would call upon him and pay him the balance. This was in 1880. I thought now I will be able to see something of this wonderful Spiritualism, and will ask Mr. Burns for an introduction to a seance. I did so. His first question was, "Well, how is Spiritualism getting on in Natal?" I told him that I did not know, not being a Spiritualist myself, but that I had been reading the *Medium*, was very much interested, and could he give me an introduction to any Spiritualist friend of his. He gave me an introduction to a lady in Russell-square, stating that the bearer was an investigator, and was recommended by him. I went at once to her house. The lady, Mrs. Woodroffe I think her name was [probably Mrs. Woodforde], also asked me if I was a Spiritualist. I told her "No, but that I was very much interested," and she invited me to stay.

'Mr. Husk was the medium for the evening. The usual manifestations took place, all of which surprised me very much. The first surprise was that a gentleman, named Mr. Williams, who, I afterwards found out, was also a medium, and who held my hand on the left, in less than three minutes after we had sat down, turned to me and said, "Why, you are a mesmerist!" "How do you know?" I asked. He replied, "I *know* you are, I *feel* you are." This took me quite aback, as I had not spoken to him, and was a total stranger to everyone present. During the evening the lady said, "Our spirit friend 'John King' is present." I thought this strange as I could see no spirit, but I heard plenty of different voices round and about me, and in other parts of the room. The lady asked him (John King) if he had not a word to say to the visitor? A deep voice replied, "Good evening, my Cape friend; God bless you!"

'Now I was completely taken aback, for how did he know that I came from Africa? Again he said, "I am going to have that diamond ring of yours!" to which I replied, "Oh no, you're not." "Yes, I am," he said. I thought to myself, if you can get this ring off my finger, you will be clever, as it fitted very tight. I told the person on my right—I think the name was Dr. Clarke—to hold tight, but *the ring went*, and also *six others* from different persons in the room; and *all* these seven rings were found, when the light was turned up, *on the fingers of Mr. Husk*, who himself was found on the table in his chair! As for Mr. Williams, he was, as it were, shot up, and was found kneeling on the top of a small table, which had passed in some way on to the one we were sitting round, all of us still holding hands. Fancy my surprise on this my *first* and *last* introduction to a Spiritualistic seance!

'I had to leave London soon after, and did not have another opportunity of being present at any more meetings, but returned to Natal. From that time up to the present I have been a constant reader of the literature of Spiritualism. Among the works I have read are: "'Twixt Two Worlds"; Professor Crookes's "Researches"; "There is no Death"; "Do the Dead Return"; Wallace's "Miracles and Modern Spiritualism"; "The Veil Uplifted"; "The Next World"; Mrs. Tappan's "Discourses"; Owen's "Debateable Land," etc. I have *all* Andrew Jackson Davis's works, and lately I have taken in *Light*, the TWO WORLDS, and *Borderland*. And now, dear sir, in answer to your inquiries, this is all the experience I have had, and this is how I first became interested in Spiritualism. So you will see that the "foolish old man," as I then thought him, was the means of leading me on, when *I*, all the time, was thinking that I was having the laugh at *him*—on the quiet—for being so foolish as to believe that there were such things as spirit-communications.'

I am glad to be able to state that since the above was written, some three years ago, Mr. Sink has been able, with the assistance of a valuable medium (a gentleman residing at Pietermaritzburgh), to establish seances *in his own home*. From time to time he has forwarded to me the results of sittings. In July last Mr. Sink sent me a manuscript containing a remarkable series of communications, both spoken and written through the medium referred to. These communications are so striking, and in parts so piquant, that I propose submitting the MS. to the editor for his private perusal and opinion, with a view to the publication of some of it at least.

Mr. Sink has once or twice asked why some of our eloquent speakers do not pay a visit to that country. I presume that this is merely a matter of mutual arrangement. I could heartily wish that some of our gifted mediums could be induced to carry the spiritual gospel to that beautiful and sunny land—Natal.

(To be continued.)

The Professor's Tales.

STORIES FOUNDED ON FACT. XXII.—'THE MAD ORGANIST.'

By W. A. CARLILE.

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

'IN YOUR last tale, Professor, you laid down three doctrines, which are apparently irreconcilable. You showed that love and sympathy ruled the spirit-world, and without these we would not be happy even in heaven itself.'

'That is number one, Doctor, and now what are the others?'

'In your second proposition you showed that the Almighty meted out rewards and punishments to His creatures, but almost in the same breath you spoke of the "pitiless face of God," looking down with indifference at a world which He left to itself. Now, how can the spiritual science, which you profess, harmonise these contradictions, each of which seems to be true when taken by itself?'

'But you musn't take them by themselves, you must combine them.'

'But they are mutually contradictory, and you cannot combine black and white, or light and darkness.'

'Oh yes you can,' laughed the Professor, 'black and white make grey, and light and darkness make twilight.'

'You talk in riddles, and I want a serious answer.'

'I never was more serious. By combining apparent contradictions we always get something different from either of them. For instance, if we put green vitrol into colourless nitric acid, the result is a brown liquid. Now, apply heat, and the liquid becomes light yellow. Thus, when we combine half truths, we get a whole truth of quite a different nature.'

'But how can you combine the propositions I spoke of?'

'In this way: The indifference of the Creator is only apparent, for such indifference is inconceivable when we remember the wonderful creative and sustaining power that is extended even to animalculæ. Our earthly sight is stopped by an obstruction, but what I may call the X rays of our spiritual sight, can partially pierce through the seen to the unseen, getting past what is apparent to what is real.

'Then again, there is no such thing as punishment in the spirit-world, such as is meted out to criminals by us, and no rewards such as we give to those who please us. We put our hand in the fire and are burned, or we do a good action and have a feeling of satisfaction. Thus if we do what is wrong or what is right, pain or pleasure follow as cause and effect, and this is the teaching of the spirit-world, on the other side of the veil as well as on this. Thus, even with our imperfect faculties,' continued the Professor, 'we can partially harmonise many apparent contradictions with the higher law of Love, which controls the spirit-world, just as the law of attraction in the physical universe controls the widely divergent movements of sun, and moon, and stars.'

'I understand your meaning, and, as you have hinted, we cannot hope to reconcile all apparent contradictions, unless we have all knowledge like God; in other words unless we are God himself.'

After a short pause the Professor again spoke. 'These problems recall to my mind a story which, with your permission, I will now relate to you.'

A few years ago a learned man, who called himself an Agnostic, might have been seen standing at the porch of a ruined church. The man, I may explain, was one of those who professed not to know *anything* of the dealings of God with men, instead of occupying the safer ground of not knowing *everything* concerning the Power which is behind all phenomena.

The church of which I speak had been destroyed by fire, and through the blackened rafters the sunlight cast broad bars of light and shade upon the charred pews and the broken organ. The stranger stepped inside and looked scornfully around.

'I wonder what the Christians think of their God burning down His own building. It would seem that He didn't think very much of them or their idolatrous worship,' and with a look of disgust the stranger stepped outside the building, and stood once more beneath the sunlit blue of the arching heavens.

'Wouldn't you like to hear some music, sir?'

The stranger looked quickly at the speaker who had just addressed him. He was an old man, of small stature, bent and wizened, and as he peered up in the face of the other the stranger recognised him as 'John Hayes, the organist!'

The old man looked round hurriedly with a hunted air. 'Don't speak so loud, or they will hear you. Then I would have to go back to the big house and you would lose the music,' and with these words the old man hurried into the ruined church, as if to take refuge from his enemies.

John Hayes had been organist in the old church for many years. Towards the end of this time there were signs that his mind was failing, and it was whispered that he would soon have to be taken from the organ he loved so well.

It was supposed that John had heard or guessed at what was said, for one Sunday, as the hour of service approached, the sound of the organ was heard, and at the same time flames and smoke were seen to break out of the roof of the ancient structure.

But the organist played on, unheeding the shouts of the people and the roar of the flames above him.

Several of the villagers rushed into the burning church, and climbed into the organ-loft. They heard a burst of triumphant music, but hardly had the last notes died away before the mad organist was seized and dragged from the building, which he had himself set on fire.

'Why wouldn't you come out, John?' asked the Squire, as he gazed compassionately at the figure which stood silent and humble in the midst of the excited crowd.

The old man steadied his wandering gaze for a moment, and with a flash from his grey eyes he said, eagerly, 'I was being borne to heaven upon the strains of the organ, but now——.' The words ended abruptly, and as the light died out of his face, the old man, with a vacant look, accompanied his captors from the spot.

The fire was extinguished before the building had been completely burned down, but the interior was ruined, and the organ was a wreck. A new and larger church was built, and the half-demolished building was abandoned. John did not know of this. He had been removed to the County Asylum, a few miles distant, and as he seemed to have forgotten all about the church and the organ no one ever spoke to him about them.

But John had not forgotten, and here he was once more within the building where all the happiest hours of his life had been spent. There were no keepers to be seen in pursuit, and the stranger, after glancing down the road, followed the harmless old man into the roofless structure.

'Are they coming?' asked John, eagerly.

The stranger shook his head.

'Then you shall hear the old organ speak once more.'

'But it is broken, John, and you can't get a note out of it,' and the stranger glanced up at the bent and twisted pipes and the ruined keyboard.

But John paid no heed as he climbed the steps that led to the loft.

'Shall I blow the bellows for you, John?'

The speaker knew well enough that great holes had been burned in the leather, but he thought if he humoured the old man he would be able to get him quietly back to the asylum.

John shook his head impatiently. 'Never mind the bellows, come and hear the music.'

'But where is the congregation, John?' said the stranger, who hoped to get the old man away before he discovered the useless condition of the instrument.

'Hush! They will hear you. Don't you see that the church is crowded, and these are not the stupid people who could never understand what the organ was telling them. These men and women,' and the old man proudly waved his arm as he spoke, 'these can understand the celestial harmonies, and can interpret the mighty strains that roll up to the gates of heaven.'

The eyes of the stranger roamed over the long rows of empty benches, but so powerfully had the old man impressed him that it was with a feeling of disappointment he realised that no one was in the building except the mad organist and himself.

'Sit there,' said John, authoritatively, 'and you shall learn what the angels have been telling me all the time I was in the big house.'

The stranger felt as if a spell had fallen upon him, and without a word he seated himself at the place which his companion had pointed out.

In front of him was a small mirror, which had once been fixed to the organ in such a way that the player could see the congregation reflected in it. But the fastenings of the mirror had come loose, and the glass had swung round, so that the stranger could see only his own face in it.

'This is a pitiable performance,' he thought, as he looked compassionately at the old man, who, with his face all aglow with excitement, had seated himself before the ruined keyboard.

'I will play to you the "March of Creation," but you will not understand it unless you look in the glass.'

The thin and wasted hands fell upon the keys with the touch of a master, and to the amazement of the listener a chord of exquisite harmony pealed forth. The old man half-turned his head to his astonished companion, and with a smile and a nod drew his attention to the little mirror.

But there a wonderful change had taken place. The mirror now seemed to fill nearly all the front of the organ, and a marvellous vision appeared. Heavy wreaths of cloud were rolling through space, illuminated by a light which streamed down from some region far above. The clouds descended lower and lower, and out of their midst a small globe came in sight. It moved in circles, and with every circuit of its orbit it drew nearer to the spectator, while rising ever higher towards the source of light. As it moved round on an ever rising circular path it was now seen to be revolving on its axis, so that as it revolved every part of it was turned towards the light.

It was a vision of the great earth, and as it approached nearer the green of its distant continents, and the shining of its mighty oceans could be seen. Brighter and brighter grew the beautiful earth as it approached nearer to the light above, until at last, with the clouds left far behind, it passed into a blaze of light where no human eye could trace its onward course.

Then the slow, majestic strains of the organ changed into a triumphant peal, and the stranger knew that one of the secrets of

creative power had been revealed, and that the world which had come out of clouds and darkness, was in ever narrowing circles, rising up towards the source of life and light, which had called it into being.

There was a momentary pause in the music, and then a harsh discord shook the organ, which quivered as if in pain.

The listener shuddered, for a blood-stained field lay before him upon which embattled hosts were engaged in deadly strife. Amid the discords of the organ the watcher fancied he could hear the groans of the dying and the triumphant shouts of the victors as they trampled upon the bodies of the vanquished. Then, as the stormy notes of the organ rose and fell, a clear sweet note, like an angelic voice, began to make itself heard, and as the vision slowly faded from view exquisite harmonies began to rise out of the chaos of sound, trampling the discords under foot, and soaring upward as birds above a stormy sea. Then the discords slowly died away, for the harmonious chords were triumphant, and as the dreadful vision passed from sight the soft strains of the organ could only faintly be heard.

For now another vision appeared, but its brightness was almost too much for mortal sight, while to the dull ears of earth the exquisite melodies that floated from the organ were heard as if faint and far away.

Peace and plenty were over all the land, and bright visitors from the spirit-realms mingled with men, seen and recognised by all. Pride and passion, which like wild beasts had ravaged the earth, were gone for ever. A nobler race of men had arisen, whose clearer vision could pierce the shadows that divided their earthly dwelling-place from the immortal homes above. With wider knowledge, pain and suffering had passed away, and sorrow and sighing were known no more, for earth and heaven were one.

But the brightness of the vision became unbearable, and as the sweet harmonies of the organ trembled into silence, the stranger turned his head to look at the old organist. His seat was empty, and with a strange feeling of awe, the visitor turned away from the ruined organ, and slowly made his way from the enchanted spot. With one last glance at the blackened ruin of the church, he hurried on to the asylum, which he reached after a short time. He was soon shown into the room of one of the doctors with whom he was acquainted, but before he could make his mission known, the doctor said, 'The old organist has gone at last, for he passed peacefully away about an hour ago.'

The stranger started, for it was at that very time the mad organist had appeared at the church, and by his soul-stirring music had revealed to him some of the secrets of the ever-onward march of creation.

Correspondence.

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

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.

INVESTIGATION EXPERIENCES.

SIR,—With a sympathetic interest many have, no doubt, read the remarks of 'H. M.' in your issue of September 9. The best advice that could be given him would be, 'Keep on, investigate and experiment freely, making notes; sift the evidence carefully, and if only one occurrence of supermundane origin can be held to be proven, that fact justifies one's faith.' The exposition of Spiritualism from public platforms, except in isolated cases, is not calculated to make many converts. In this opinion I am glad to see I am not alone. Too much insistence cannot be given to the private circle (the more private the better), and if 'H. M.' has not conscientiously carried out a series of home sittings, starting without a wholly or even partially developed medium, the sooner he forms such a circle, or identifies himself with one, the sooner will he receive those overwhelming proofs that will enable him to found his faith on the solid rock of fact. The investigations of others are without doubt useful in drawing attention to the subject, but it happens that the belief of others in a religion so subversive in many instances of popular doctrines, in no wise gives us religious stability. Each must settle the matter for himself.

In regard to the channel of communication, my personal experience is that the finest and purest evidences for discarnate existence come through children or young people, thus eliminating conscious fraud. The importance of cultivating a reverent and sincere desire for truth, and the bringing to the circle only such thoughts as tend to produce harmony and good feeling, must also be kept in mind. I do not know that it is absolutely necessary to sit round a table with hands thereon, but as in learning to read we commence with the alphabet, so in seeking to learn of those invisibles who are round about us, it were well to have that article of furniture in our midst, and so get over the A B C.

The investigation of Spiritualism, like that of any other science, should be prosecuted systematically. Results may not be obtained immediately, but patience will ultimately be rewarded. Let 'H.M.' make a fresh start. Let him ever keep before him that pregnant passage in the recent address by the President of the British Association for the advancement of Science, an address which must ever hearten and stimulate all intelligent Spiritualists wherever they are to be found: 'To stop short in any research that bids fair to widen the gates of knowledge, to recoil from fear of difficulty or adverse criticism, is to bring reproach on science. There is nothing for the investigator to do but to go straight on, to "explore up and down, inch by inch, with the light of his reason"; to follow the light wherever it may lead, even should it at times resemble a will-o'-the-wisp.'—I am, yours faithfully, JAMES LOCK.

67, Park-street, Walsall.

SIR,—Under the heading, 'Investigation Experiences,' 'H. M.' relates his disappointments in investigating Spiritualism. Let me tell him he is not alone. Many Spiritualists experience the same, yet if persevered in the investigation will finally establish the truth of the ism. As regards the trance-speaking, it must be borne in mind that as far as I know the best mediums belong to the working classes, who had not a Grammar School education, and who, with few exceptions, cannot throw over bad grammar for good grammar. The spirit controls have to make the best of the situation, mediums and spirits differ so much. Masters and mistresses have to employ uneducated servants, and they may yet get well served. An uneducated medium may have a lofty desire for truth, whereas many educated people may be quite unable to grasp any new truth. Would it not make sensible people open their eyes if they listened first to the twenty minutes' twaddle of a clergyman of the Church of England, and then went to a meeting of Spiritualists and heard a comparatively uneducated poor engine-driver deliver a splendid oration and recite poems extemporaneously for an hour? Whilst the clergyman has his notes and his eyes open, the engine driver has no notes, keeps his eyes shut, and talks in the dark. There is more than one of the same class of mediums as Mrs. Piper; one of them is Mrs. Russell-Davis, and if 'H. M.' lives in London he should try and obtain a seance with that lady, and his spirit friends may control her and convince him of their continued existence. There are other reliable mediums, too, who will occasionally give startling tests. Persevere, and you'll succeed. H. WALTER.

42, Longford-street, London, N.W.

SIR,—The letter in the Two WORLDS deals with a subject that has doubtless troubled the minds of hundreds who have sought the comforts and knowledge which Spiritualists claim to possess.

If sympathy can give your correspondent, 'H. M.' any satisfaction, allow me to say I can give him heaps. But I know that it is truth that he is seeking, and I would to God it were possible for me to be able to sufficiently impress upon him the absolutely positive proofs of continuity of life beyond the grave, which my family and I have received in the comparatively short time that we have been permitted to fully appreciate the beauties of this Spiritualism.

It may be that in Hyde we have been singularly fortunate in the matter of mediums, but during the whole of this year I have received much comfort from attending the services at the Lyceum here, where I have listened to addresses far superior in wisdom and knowledge to any that I have ever heard from those individuals who are well paid to instruct the people on subjects of which they themselves are completely in the dark. I can fully appreciate the difficulties you find yourself in when trying to reconcile what you may see and hear at different Lyceums, with your preconceived ideas of what should take place at these services. I would that it were possible to do away with all phenomena in public as the displays which often take place cannot but grate on the susceptibilities of those who are earnestly seeking after truth and comfort. As many have stated, there is at least one medium in almost every family, and phenomena should be sought in private. But, nevertheless, I can firmly state that I have most certainly received most incontrovertible proof of spirit existence by the clairvoyant and clairaudient powers of the mediums conducting the services. To give one instance only:—

On the afternoon of August 28, I attended the Lyceum service here in Hyde, the service being conducted by Mrs. France, of Huddersfield. I never saw the lady before, and I am certain she never saw me or knew anything about my family. In fact, I cannot be so egotistical as to think that she would be so interested in my surroundings as to concoct anything in the shape of spiritual vision with reference to me. This lady, under trance control, gave an excellent invocation, followed by a very beautiful address, after which she gave several clairvoyant descriptions *not under control* and among others described a very bright spirit who was with me; gave a most accurate description as to personal appearance, age 80, and other characteristics, and although she never mentioned the name, I had no hesitation in recognising the form as that of my grandfather. He also, through her, gave me a very comforting message. If I had never seen nor heard anything more than this I should have felt justified in being perfectly certain of the fact of spirits being able to return to comfort and cheer us. It is impossible in a short letter to give any idea of the seemingly marvellous proofs which I have received, and I shall be only too happy if any information as to personal experience that I can give will be acceptable.

I may say I am, and always shall be, thankful to Spiritualism for having proved to me that there is something after death, something to live for beyond material existence, something to strive for, and a very great deal to gain by always 'doing unto others as we would they should do unto us,' seeing that 'as we sow so shall we also reap.'

Do not despair because some mediums appear repulsive; remember that in everything we have to sort out the good from the bad, and rely very much upon our own judgment. In all professions and all forms of religions there always have been, and always will be, frauds. I, personally, have found deceit amongst most gifted mediums, even in private investigations, but I do not blame the spirits. The daily lives and personal aspirations of the medium are entirely responsible for the manner in which the various discourses are given. All that have ever heard have preached that one creed which is far and away

most likely, in the long run, to do the greatest good to the greatest number, and that is Personal Responsibility. There can be nothing preached which is of greater importance to the human family than this, and the result of a fuller understanding of this creed will be that end which even the so-called Christians are continually praying for, but in very few cases actually desiring, that is, that God's kingdom may come on earth as it is in heaven.—Yours very sincerely,

Town Hall Buildings, Hyde. ALFRED GRAY.

THE MEANING OF SPIRITUALISM.

SIR,—The interpretation given by Mr. Barkworth of the term 'Spiritualism' seems to be correct—at all events as far as it goes, and possibly an explanation of the attitude of certain Spiritualists towards Jesus and the inspiration of his teachings may be found in some of the following remarks:—

That the truth of the personality of the historic Jesus cannot be proved; that many of the alleged facts of his birth, life, teaching, and miracles are repetitions of the histories of previous persons; that as the alleged Fall of man recorded in Genesis is a myth, the necessity for the redemption of the human race, as taught by the Chr:stian Church, did not exist; that we have no *reliable* record of the teachings of Jesus, and those attributed to him have been so much distorted that their spiritual significance and beauty have been lost sight of.

A little from some of or all these reasons, combined with the natural rebound of the mind from the extreme teachings of orthodoxy to their opposite, may help to account for the expressions alluded to.

It seems a pity to throw aside any records which contain truths or helpful teachings from prejudice, or because we cannot prove the truth of all that has been told of their author; and both the Old and New Testaments contain much that is valuable to Spiritualists if they will be at the pains to extract the spiritual application of the writings and history of events. The teachings of Jesus have had a wonderful influence over the Western world, and have to-day, so that it seems unwise to try and ignore their inspiration, especially as the Fatherhood of God and the Brotherhood of Man are emphatically asserted.—Yours faithfully, A. W. ORR.

RELIGIOUS BIGOTRY EXTRAORDINARY.

SIR,—I beg to enclose you the latest specimen of human bigotry as revealed through Romanism. In an age devoted *par excellence* to recondite studies, which not alone include the most esoteric mental processes, but especially ecclesiastical assumptions, we have here a Roman bishop, so-called, deprecating the use of reason—the most powerful weapon in the armoury of the soul. Not content with such a flagrant example of bigotry, he introduces the played-out 'hell' bogey. It is here where the real craft and cunning of the 'priest' is divulged. Their legal tyranny is forever destroyed: they cannot again, at least in this island, reproduce auto-de-fe, or relight the Smithfield fires to burn heretics, and no more Inquisitions, with its diabolical tortures, will ever be revived either in Spain or elsewhere, but still this priest-created 'hell,' must be made hot enough to torture Protestants, and this silly bishop, this reverend specimen of Roman bigotry and intolerance, is bad enough and wicked enough to juggle in this way before childhood.

In this Sunday homily we have exhibited the malignity and degradation of Catholic officialism, and it is enough to make our ears tingle with horror. Well may we struggle for English religious freedom from such infernalism. Only enthrone Catholicism, in its hydra-headed forms, then farewell to national greatness and influence; the splendour of Britain's power would sink in priestly hands to a third-rate position in the galaxy of nationhood, even to the level of Catholic nations in Northern Europe. Then would arrive a reign of proscription for mere theological opinion.

No, Spiritualists, we must in these matters work with the national orthodox party; and while we need not labour for extermination of bigoted intolerance, we must endeavour to draw its fangs and subject such to State control. Provisionally, we may anticipate European changes of vast importance. The spiritual divinity of the State-priest is confronted and challenged by an acute intelligence; weighed in the balance of justice and truth it has been denounced as wanting. Science and commerce will in the great future influence the civilised hordes; priestly dogmas will occupy but a small niche in the calendars of history. It will be the fruitful splendours of influential ideas which will redeem our race, not mystic superstitions of the priesthood, To secure such results the conquering legions of thinkers and workers must unite their determined forces, then will come a certain victory for real progress. W. H. ROBINSON.

ANSWERS TO CORRESPONDENTS.

JOHN WOODS, jun.: A little too personal.

BEVAN HARRIS: Your report is anticipated in 'Federation Mission Work.' We have not room for both reports.

CRITICISMS which may require a reply from Mr. Wm. Oxley are withheld till the series of his articles is completed.

C. TURNER: We think any point in Mr. Oxley's articles open to discussion should be left till the series is completed. At present he has quite enough on his hands.

THOS. HANDS: Your wish shall be respected. The note along with your letter was marked 'private.' We want to be in a position to use anything sent to us if it be deemed desirable—that is all.

W. T. BARKWORTH: Your friend has shown real earnestness and zeal in answering your letter privately, but to print it in the Two WORLDS would establish a precedent which we can forsee in some circumstances would cause us much inconvenience. Private letters on philosophical subjects are usually too diffuse for a journal like ours. Besides, there are points in the answer given with which we do not agree, and which if we did not disclaim, would be objected to most probably in a lengthy correspondence, for which at present we cannot spare the space.

Roman Catholicism in Durham.

BISHOP WILKINSON'S ESTIMATE OF PROTESTANTS.

EXTRAORDINARY ADDRESSES.

AFTER an interval of some years Bishop Wilkinson, the Roman Catholic Bishop of Hexham and Newcastle, revisited St. Cuthbert's Church, in Old Elvet, for the purpose of confirming in the Roman faith 180 persons, mostly young, but including several elderly converts. There was a large congregation, and the music of the service was very sweetly rendered, Miss Hill presiding at the organ. The Bishop was assisted by two priests from Ushaw and a Dominican who had been for some time previously in Durham holding a special mission and instructing the candidates for the great sacrament. Bishop Wilkinson delivered two addresses, one before the confirmation and the other immediately after. In the former the Bishop was not long in demonstrating that years have failed to mollify his bitter hostility towards other sections of the Christian Church. After a heavy thrust at the heretics of the English Church and those who called themselves Methodists, Bishop Wilkinson sought to instil into the minds of those about to be confirmed the importance of the sacrament of confirmation, the duty of good Catholics towards Jesus Christ, and the absolute necessity of unswerving loyalty to the Catholic Apostolic Roman Religion. He did not envy those Catholics who sought to think for themselves. God help them. They might think away, for they would have a long period to think about it in hell fire. What incentives they had in Durham to faithfully adhere to the one religion of the Catholic Church. Let them look at yonder hill whereon stood that grand old abbey. Love every stone in its walls. It was built with Catholic hands, it was reared by love for Jesus in this sacrament, it was made a temple for the body of the glorious St. Cuthbert, it was made the resting-place of the ever blessed father and saint the Venerable Bede. Innumerable saints of old time had worshipped in it, had bowed themselves low before the presence of Jesus Christ in the venerable sacraments of the altar, had loved, as he would have those before him love, as he desired himself to love, the Holy Mass where Our Lord's body was offered in holy sacrifice for their sins. Think of the glories of that ancient building that they and his Catholic forefathers raised up to God that God might be adored within, and did not raise up for the miserable, miserable travesty of religion that went on within its four walls to-day. There was no priest, no sacrifice, no sacrament, no Jesus Christ, no saint, no angel, but there stood the old place, as a great Cardinal said of such like places—'It stands a glorious sepulchre sacred to that which has passed and gone.' What had those people who inhabited it done for the old religion? Nothing. Their one aim was to bespatter the old religion with their lies and blasphemies against the one Church and the one God. What grand motives Catholics had to love the old religion if they looked upon the old abbey where their forefathers for 600 years heard Holy Mass, before the miseries of Protestantism came upon their country to drag away their people from the light of God, from the Church of God, and brought them to bow themselves down before the idols of a hateful heresy. And they had another motive in Durham for loving the old religion. Almost in his boyhood, instead of the gaol being where it was now, it stood at the bottom of Queen-street, going up towards the abbey. Let them think what that change was. Think of the holy priests who came forth from that gaol in Queen-street. On one day four came out of that gaol to go to what? The altar? That they might lay down their lives for Jesus Christ in the Sacrament. That they might shed the last drop of their blood for the dignity, for the power, for the prerogatives of the vicar of Christ, the Roman Pontiff, who then ruled the Church. They came forth one after another.

At that very moment, in Durham Market-place, there laid the body of that blessed martyr who was the very last to praise Jesus Christ in that old abbey, blessed Thomas Coventry, the last to say Mass in the abbey, and who for so doing was hung in the Market-place and buried under the gallows. What an honour to have about them the bodies of those martyrs. Never forget, no not one of them, as they went through the Market-place, to take off their hats, or at least to raise them, and make some external act of worship towards that glorious saint and martyr, who for saying Mass in their own abbey, and for the sake of Jesus Christ, was put to a cruel death. Before his enemies did it, they asked him would he not forsake the errors of Popery? Yes, that is what they called the Christian religion. Would he not give up his Romish superstition? That was the name they gave to the Christian religion. 'No,' he said, 'what would it profit me to live on this earth any longer if I did not belong to Jesus Christ?' The Bishop then went on to counsel the candidates to be regular in their devotions, to petition their saints every day—blessed Thomas Coventry and blessed Earl Percy, and innumerable others who had handed on the Catholic Apostolic Roman religion at the price of their tortures and their blood. They should love these martyrs of theirs who died for the Roman Pontiff, who died for the Holy Mass, who died for Jesus Christ, at the hands of detestable, heretical Protestants. Love the old religion. The Holy Ghost would confirm them that day that they might be faithful unto death in the profession and the practice of the Catholic Apostolic Roman Religion.

After the ceremony the Bishop delivered another address. He said that was the second St. Cuthbert's Day. In March they kept his great festival, but that day (September 4) Holy Church kept as the day of the translation of his relics. Some 900 years ago, after the saint had been dead 300 years, his body was translated and carried into that dear abbey of theirs. Theirs, he said, for those were strangers who had neither lot nor part with them and with the Catholic Apostolic religion who now had possession of it. Strangers, aliens, of a new religion made by themselves, who were now there with the doleful noises they made within those sacred and blessed walls. Let those before him remember that it was on St. Cuthbert's Day in September that they were confirmed into St. Cuthbert's religion—not into the religion of those miserable heretics by whom they were surrounded, but into the old religion of St. Cuthbert, the religion of the venerable Bede, the religion of St. Godric, the religion of blessed John of Beverley, one of his predecessors in the see of Hexham, the religion of a whole host of blessed ones who had lived

and died, and gloried in having lived and died, in the bosom of that Church, the Catholic and Apostolic Church that his children before him had been confirmed into by the Holy Ghost that day. Glory then in the old religion—everything that belonged to it, and ever carefully remember their confirmation.

Reminding them of the names of the saints bestowed upon them, the Bishop said it would have been appropriate had all been confirmed in the name of Cuthbert. Cuthbert's sacred body still laid in that polluted temple of God—that polluted temple of God that no longer had an altar, no longer had a sacrifice, no longer had a priest, was no longer subject to him who was shepherd of the whole flock of Jesus Christ, their Lord the Pope; no longer of the old religion, where no longer was heard the voice of the one prophet sent from God by Jesus Christ, that prophet being his Catholic Church, his beautiful spouse, his lovely bride, that he washed and cleansed in His own blood. And they knew what she was to-day—a glorious Church, without spot or wrinkle, or stain, or any such thing. He asked them to mark well the importance of their confirmation. They were not Protestants. They were not of the Church of England. They were children of the Church of God; and, therefore, they said daily, twice a day he hoped, that they believed in the Communion of Saints. If they were Protestants they would not pray to the saints. There never was a Protestant saint, and never would be so long as the sun should shine. There never was a Protestant saint, and there could not be one. It required all the grace that flowed in such mighty floods and with such mighty power from the bosom of the Catholic Church. It required all that to make a saint. Those before him were within the bosom of the Catholic Church, that Church that made all the saints. When the present evil times passed away the Roman Pontiff would rule the Pontiff States with that temporal power that belonged to him of right, ruling as he did now the whole Church of God and the people of God in every country.

The service was brought to a close by the Benediction.

Items of Interest.

Owing to pressure on our space we are compelled to hold over several letters, etc.

Notice to Secretaries.—Kindly let us have monthly and quarterly plans of speakers as early as possible.

Correction.—At the end of the article on 'Mr Spurgeon's Explanation of a Ghost,' p. 622, the word 'professions' should have been 'professors.'

Preliminary Announcement—Salford Spiritual Church.—A Mutual Improvement Society and Debating Class on Tuesdays. Fuller particulars next week.

Two Worlds Classes.—The Winter's Session will commence in the second week of October, if a sufficient number of students present themselves. For particulars apply to Mr. Peter Lee, Two Worlds Office. Reference to former students if required.

Mrs. Griffen acknowledges receipt of the following contributions: Mrs. Mann and daughter (Burnley) 12s. 6d., A Friend 1s., Mr. Wood 2s., Mrs. Howarth 2s., Mr. Broadbent 10s., all of Normanton.—Thos. Banks.

Bolton.—I shall be pleased to hear from any Spiritualist in Bolton and district, with a view to starting a Society at Daubhill. Please address all communications to Percy Nield, 171, Deane Church-lane, Daubhill, Bolton.

Mr. P. Lee's classes, at the Two Worlds Office, were commenced two years ago to aid investigators, and for the general Instruction and development of media. These classes embody all the conditions of the private circle. Fee, 10s. for a series of thirteen meetings. Particulars at Two Worlds office.

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 643.)

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.

Federation Propaganda at Clitheroe.—Public meetings will be conducted in the Old School, Church Brow, Clitheroe, on Monday, Sept. 26, and following evenings; Miss E. A. Smith and Mr. Jas. Swindlehurst will conduct the services. All Spiritualists and investigators are cordially invited. Clairvoyance and psychometry each evening. Chair taken at 7-45 prompt. Collection at the door.

Stained Glass Window.—The Salford Spiritualist Society is, we believe, the first to fix a stained-glass window as an adjunct to the meeting-room. So recently as when Mrs. Cadwallader, of America, was with them, the project was first mooted, and everyone interested became so enthusiastic that it is now a *fait accompli*. The opening will be performed by Mrs. E. H. Britten on Saturday, Oct. 1, supported by His Worship the Mayor of Heywood, Alderman W. Healey, Esq., J.P., who will preside. There will be a tea party on the occasion, for particulars of which see advertisement. The window is a beautiful Gothic, and symbolic in design. The blazing sun, emblematic of light and life, is the central figure, set in a ground work of rich blue. At the bottom are two large sunflowers, turning as they do to the light and life of Spiritualism. Surrounding the central part of the window is a rich yellow border, encased in a frame of rich ruby-coloured glass, the curves at the top and the corners consisting of a lovely design, in which roses play a conspicuous part. The window is the work and design of Messrs. Reuben Bennett & Co., South King-street, Manchester, and reflects great credit on their artistic genius and workmanship.

Communications Received.—Alfred Gray; Four Eyes.

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.

Madame Albani: A Startling Statement!—A good story of the 'Things one would rather have expressed differently' type is being whispered about Gloucester. Some 'crank' has been writing to the local papers complaining that during the Festival he is not admitted to the Cathedral free, that being a place of worship. The 'crank' turned up at the Cathedral the other day, and was told he could not be admitted without a ticket. 'Do you mean to tell me,' he excitedly argued, 'that I shall require a ticket to enter the Kingdom of Heaven?' 'Well, no,' explained the polite steward; 'but you won't hear Madame Albani in Heaven.' And then, when the enormity of his remark dawned upon him, that steward turned and fled.—*Daily News*, Sept. 16.

Second Sight.—The circumstances in connection with the young coastguardsmen, Alfred Woodford, who fell over the cliffs a few weeks ago at Berwick, was strangely recalled to mind on Thursday, when a brother-in-law of the deceased was in Berwick, looking after his effects. At the time of the occurrence Woodford's wife was in a delicate state of health, and was residing with her parents at Wick, Caithnessshire. On the very night of the fatality, and not long after it occurred, she had a peculiar dream. She saw her husband in a state of suffering, caused by injuries through a fall. His head was badly cut all over. Next morning, she communicated the strange circumstances to her parents, and that same day the news arrived from Berwick of his sad death, and just in the manner revealed.—*Border Counties Gazette.*

Re Mrs. Barnes's Pension Fund.—Since my last report I have received the following amounts, for which the donors are sincerely thanked:—Mr. and Mrs. Knibb, Birmingham, 10s.; Belper Friends, per Mrs. Adshead, £1 1s. 6d.; Mr. Bibbings, Nottingham, 1s.; Rustamjee Byramjee, Liverpool, 2s. 6d. The last amount is acknowledged in T.W. of 9th Sept., by the Acting Editor, through whom it was forwarded to me. On my last visit a few days ago, Mrs. Barnes expressed a wish that some of her many friends would pay her a visit, or failing that write to her. This would cheer her up very much, and the poor dear woman needs such sympathy, seeing that she spends the greater part of her time in bed. Her address is Mrs. Eliza Barnes, 2, Porter's-yard, Holden-street, Radford, Notts.—(Mrs.) S. Clarke, 115, Robin Hoods Chase, Nottingham.

Review.—'The Liberator,' San Francisco, Cal., Vol. i., No. 1, has reached us. We do not mean any offence to our *confrere*, but if the second number is like the first we would suggest a new name—'The Chamber of Horrors.' In all our experience we have never read in any one periodical such a mass of mud-raking. After reading the principal article by Bishop S. Garrison, and then seeing his name as publisher, one is inclined to say, 'Thou comest to me in such a questionable shape.' We have had some experience with one of the frauds named, and our recollection of him gives us the squirm as we write. By report we knew there was what is called the 'fraud ring,' and it is very right that these pests should be exposed, but when it is done from an admittedly contaminated source, we should say, as men of the world, the evidence is vitiated. We must take converted men at their word in all that cannot be disproved; and if Bishop S. Garrison succeeds in ridding the Spiritualist movement of the frauds he has been mixed up with, and that other crop which may come into being, we wish him God-speed. If the Editor, Mrs. Julia Schlesinger, can see the end from the beginning, it is more than we can do, judged by her first number; but unless the tone and temper are changed we are inclined to think the end and the beginning are very close together. When hitting hard at the enemy we should not strike, above all others, consciously or unconsciously, our own friends. We fear 'The Liberator' has done this, and then handed the stick to a real bishop.

THROUGH DEATH TO LIFE.

In loving memory of the beloved infant daughter of John William and Helena Walsh, who passed to the higher life Sept. 15, 1898, aged five months and two weeks, and was interred at Hunslet Cemetery on Sept. 17, 1898.

This lovely bud so young and fair, called hence by early doom,
Just came to show how sweet a flower in paradise would bloom.

There passed to the higher life on Sept. 2 another old Spiritualist, at the ripe age of 77, Mr. Daniel Meal, of Slaithwaite, who for some months has been patiently awaiting the change. For over 20 years he has quietly and unassumingly done his mite in the Cause, and on Sept. 5 friends met to inter the body and give comfort to those left behind; Miss Patefield, Mrs. Midgley, and Mrs. France taking part in the burial ceremonies. Suitable hymns were sung.

Halifax.—On Monday, the 12th inst., at Crown-street, Halifax, the beloved wife of Mr. Hanson Hey passed to the higher life, and is mourned by a large circle of friends. Her mortal remains were interred at the Wesleyan Chapel, King Cross, in the presence of a large crowd of spectators, who had assembled to pay to the memory of their departed friend their testimony of respect. Some of the members of the Sowerby Bridge Society, where Mrs. Hey was very popular, attended the funeral, and by their singing added to the impressiveness of the ceremony. The marital relationships of Mr. and Mrs. Hey have been one of unbroken happiness, and much sympathy is felt for Mr. Hey in the loss he has sustained. The obsequies were performed by Mr. Peter Lee, Acting Editor of the Two Worlds.

THE TWO WORLDS.

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FRIDAY, SEPTEMBER 23, 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.

Always the Same.

(Semper Eadem.)

'ANOTHER commandment give I unto you that ye love one another.' These words are said to have been uttered by Jesus Christ to his disciples. 'Greater love hath no man than this, that he lay down his life for his friend.' This saying also is accredited to the same source. It is foreign to our purpose to discuss here whether these spiritual enunciations are historically true, or whether they are idealisms which have been handed down from time immemorial, through other religious systems which preceded that of Christianity. We prefer rather to take the position of an outsider, and deal with them as the standard by which those who accept them as their rule of faith and life should be judged. The ethical or spiritual doctrine involved will not be disputed by anyone, and it is 'always the same' for time and eternity, for Love is the Supreme attribute of God—God is love. What must we think, then, of the utterances of Bishop Wilkinson, as recorded in our columns this week, and which we have reproduced as the most hateful pronouncement that we have seen for a long time from so high a dignitary in the Romish section of the Christian Church? *Semper Eadem!* It is an undisguised and unconditional expression of hatred of the Established Church of this country. The reason for all this is plain to those who are acquainted with the so-called religious events that took place during the reigns of Henry VIII., Queen Mary, and Queen Elizabeth. The Pope, who hitherto had held temporal supremacy in England, was now dethroned, and his emissaries were forbidden to hold any office in the State.

Since that time the Church of Rome through its accursed system of religion has insidiously and persistently been working by ecclesiastical intrigue to recover her lost position—supremacy in things spiritual and things temporal, the end justifying the means. If any doubt is entertained about this, it should be cleared by a survey of those Acts of Parliament which have been passed within the last thirty years, chief among which are 'The Church Discipline Act,' and recently, 'The Church Benefices Act,' the discussion on which revealed the fact that there is a considerable number of priests of the Church of Rome now officiating in the Church of England, under what must have been false vows either at the time of their ordination or when they were presented to their livings.

If anyone thinks we have applied an epithet too strong to this abominable faith, let him read the theological works of Dens and Liguori, extracts from which if publicly circulated would render the individual so engaged to a prosecution for distributing disgusting and obscene literature. If challenged on this point, we are in a position to prove it up to the hilt by producing the evidence. If anyone would make himself acquainted with the debasing articles of faith instilled into the minds of young persons, let him read the series of sixteen 'Books for Children and Young Persons,' by the Rev. J. Furniss, C.S.S.R., and published by James Duffy, Sons, and Co., 15, Wellington Quay, Dublin. If a man is totally ignorant of the tenets of the Roman Catholic Church, let him read the comprehensive work, 'Catholic Belief,' by the Very Rev. J. F. Di Bruno, D.D., which may be obtained for sixpence at any Catholic literature depot. Both these works are under the authority of superiors, the former 'permissu superiorum,' and the latter with the consent and 'appreciation' of '† Henry, Cardinal Archbishop of Westminster.'

To show that Bishop Wilkinson's hatred is warranted by his faith, we quote from Rev. Di Bruno's 'Catholic Belief.' Referring to 'A Shorter Form of Profession of Faith,' respecting which the author is careful in a footnote to say: 'I am authorised by His Lordship the Bishop of Caledonia, General Commissary of the Holy Office, Monsignor Leo Sallua, to state that this form of Profession of Faith is authorised by the Holy See for the whole of Christendom, and that it is the form consistently used in Rome for the reception of Protestants and Schismatics into the Catholic Church,' the penitent is called upon to say, *inter alia*, "I grieve that I have greatly erred, inasmuch as I have held doctrines opposed to her teaching, 'I now, enlightened by divine grace to see my past errors, profess that I believe the Holy Catholic Apostolic Roman Church to be the only true Church established on earth by Jesus Christ, to which I submit myself with my whole heart. I believe all the articles that she proposes to my belief, and I reject all the articles that she rejects and condemns, and I am ready to observe all that she commands me.' In the last clause the penitent declares: 'With a sincere heart, therefore, and with unfeigned belief, I *detest* and *abjure every error*, *heresy*, and *sect* opposed to the said Holy Catholic Church. So help me God and these His Holy Gospels which I touch with my hand.' There is no slipshod way about this solemn mockery, for the *Mode of Reception* is described: 'The Priest, authorised by the Bishop, sits on a chair, and the person to be received kneels before him and reads the above Profession of Faith, touching with his right hand the Gospel.'

And yet this hating bishop adorns a church whose priests in the Confessional are at liberty to put the following questions to young men and maidens, whose chastity may never have been outraged before: 'Have you sinned against purity by wilfully dwelling upon and taking pleasure in unchaste thought? How often?'

There are ten other questions which we forbear to print, except the last, which is the most revolting of all, and gives parents and others some idea of the filthy mind of the priest who puts it: 'Have you permitted any immodest liberty to be taken with you?'

It is no use either priest or bishop, or the devotee of any priest or bishop, attempting to deny these things. The whole English nation is menaced by this so-called religious system. It is growing day by day, and at no time in the present century has the influence of the Church of Rome been greater in England than at present. No religious system is more watchful over the children. From the age of five, when the child's name appears on the register of the elementary school, the priest or sister of mercy never loses sight of it, and if by any chance and for whatsoever reason the parents should send the child to a Protestant school, they are threatened with eternal pains and penalties by the priest, and finally the child again finds itself in a Roman Catholic school.

The same applies to its charitable institutions. Under the guise of charity the children in these institutions are steeped in all the ignorance and superstition which the priest can throw around them.

The danger of this insidiously wicked system only a few people seem to foresee. If we would see the danger, we must cast the eye back to priest-ridden nations like Italy and Spain, or coming nearer home, to our brethren in Ireland. The priest fattens on the very vitals of dupes, for which he makes no adequate return, and he may well hate any man or system which places a restraint upon his rapacity. Bro. Alfred Kitson has read the lesson in the more extended view, that, if we would have a nation great it must be by a careful training of the children it must be through a system of religious and general education from which every form of superstition has been banished, and in which the mind is secured the most perfect freedom in regard to its conclusions on the things of the present life or that which is to come.

THE GRAND SCOTTISH BAZAAR, to be held at the Assembly Rooms, 136, Bath-street, Glasgow, on Thursday, Friday, and Saturday, September 29, 30, and Oct. 1, promises to be a great success. The Bazaar will be opened by the Rev. John Page Hopps, of the Free Christian Church, Croydon, London. The Bazaar Committee will be glad to hear from substantial sympathisers. The brilliance and interest of the occasion will be added to by the presence of the following prominent representatives of the movement: Andrew Glendinning, Esq. (London), Mrs. Russell Davies, Mr. and Mrs. J. J. Morse, Jessie Shepherd, and others. The Rev. J. Page Hopps, will speak for the Society on the preceding Sunday, Sept. 25, at 11·30 and 6·30.

Our First Impressions of Canada.

By E. W. WALLIS.

TALK about a 'warm reception'! It has been more than warm since we landed. Our first day in Boston was a foretaste of what was to come. During the last twenty-four days, with the exception of about three, we have been continuously bathed in perspiration, like being in the first hot-room in a Turkish bath.

It is a general idea in England that Canada is a cold country. Probably it is—sometimes and somewhere,—but we have had a week in Toronto, and the weather has been *hot:* burning, blazing, blistering hot—'torrid' (spelt with 'h') is the best word for it. Over 97 in the shade is no joke, but that's what it was last Friday—the hottest September day ever recorded in Toronto.

This city is noted for its trees, its churches, its complete and cheap system of electric-trolley street-cars, its lake excursions, its bicyclists, and the I.O.F. Temple.

No wonder the city is proud of its trees—they are needed; sunstroke would be frequent, I should think, but for them. Lining the thoroughfares in all directions are graceful trees, which afford shelter from the ardent glances of the sun. The people ought to be good if churches and chapels will make them so, for one cannot go any great distance without coming upon some lordly edifice dedicated to the worship of the great mysterious three-in-one. Of a truth the work of the Iconoclast is not completed while there are so many altars erected, so much treasure expended, and so many lives darkened by the blighting, baptised heathenism called Christianity. While no doubt there are good men and women in the churches who are loving, earnest, and true, who do much good, yet here, as elsewhere, one hears of priestcraft, parsonic hypocrisy, intolerance, prejudice, and bigotry, of the dogmatic assumption of authority over men's minds, until the mind grows indignant, and one feels to want to lead a crusade again Churchianity and all its evils.

For years the bigots opposed the running of street-cars on Sundays, but at last they were defeated—the common-sense of the people rising superior to the claims of the creedalists. Five cents (2½d.) is the uniform charge here for using a car, and you can get transferred twice for that sum. Some of the journeys that can be made are eight or nine miles in length. On what is called the 'belt line' you can go round the inner square of the city and return to the spot where you started for 5 cents. The cars are open, and rush along at a rate which would be alarming in England; yet, so well managed are they, that but few accidents occur.

Bordering on Lake Erie, almost directly opposite to Niagara, this city occupies a unique position for trips upon the great lakes, and the islands, which are but a short distance from the shore, afford beautiful summer homes and popular resorts to the teeming population and hosts of visitors. The splendid steamboats plying upon these inland seas are a surprise to one who sees them for the first time. It is difficult to conceive the dimensions of these great inland waterways if you have not seen them or sailed upon them.

Toronto is surely a paradise for cyclists. Horses are getting to be quite rare, except for the wealthy and for cartage. Everybody wheels. If you have no machine you can hire one from one of the numerous 'Liveries' for a very small charge, and it is quite a sight of the city to see the immense number of people riding in all directions. They have no lamps, and very few have bells, but so skilfully do they ride, and so accustomed have pedestrians become to their flying about, that no one seems to bother; the walker goes calmly on as a rule, and the onus of avoiding a collision seems to fall upon the cyclist, who threads his way among the people calmly and easily, without alarming them with a bell. Drivers of 'cars,' etc., seem to give precedence to, and slow up for, the 'wheeler,' and as the streets are broad and well illuminated there is room for all. The government of the city is making cinder tracks and special paths for 'bikes,' and improving the street pavements (not before it was needed), and when the streets are watered the centre strip between the two lines of the car tracts is left dry for the benefit of the cyclists; and a number of other privileges, such as free carriage of machines on steamboats and railways, and a very simple but ingenious method of securing them, add to the pleasure of the rider.

During the past week or ten days the Supreme Court of the Independent Order of Foresters has been busy. We have had the pleasure of meeting Mr. and Mrs. Chiswell (Mr. Chiswell being a delegate from Central England to the Supreme Court), and on Tuesday evening, accompanied by our old friends, Mrs, Firth, late of Bacup, and Mrs. Greenwood, late of Rochdale and Oldham, we were present at the grand ceremony of dedication of the splendid new temple (the highest and finest building in Toronto), erected for the order, and dedicated to 'Liberty, Benevolence, and Concord.' There was a brilliant and a fashionable assembly, and the proceedings were greatly enjoyed. The steady growth and popularity of this insurance order is one of the signs of the times, and the Supreme Court has done a wise thing in opening companion courts for women, and extending the insurance to them.

I must claim to be excused from writing more this time, as in these melting moments it is hard work to keep cool and collected enough to think consecutively, much less write. Iced water or ice creams, a hammock under the trees, and a good-sized fan, are the *desiderata* just now. This last week has been the most trying I ever experienced. The folk here say that this beautiful city is 'God's Country.' I am glad they told me; I should not have known it. Judging by the climate I should have thought it was under the superintendance of a gentleman who shall be nameless.

Dr. Sharpe.

THE subject of the sketch on our cover this week is Dr. Sharpe, and he may be said to be, up to now, a comparative rarity—an Irish Spiritualist. He is a retired surgeon of the Army Medical Department. Since childhood he has been a Spiritualist, that is, he has both seen and heard his departed friends and others all his lifetime, in other words he is a medium of more than ordinary qualities. He is clairaudient, clairvoyant, and must be inspirational also, judged from the 'Dual Image,' his poem in eight books or parts. There is, moreover, the strong probability that he possesses physical mediumship in some degree, as, when alone, articles have moved in his presence. Besides these direct personal evidences, which in themselves are sufficient for the individual, by virtue of the scientific training received in his own profession, Dr. Sharpe, in his early associations with spiritual phenomena, made practical investigation, in which he was assisted 20 to 25 years ago by the late Mr. James Burns, editor of the *Medium and Daybreak*. In addition to those opportunities, the doctor has had satisfactory physical manifestations through the mediumship of Mr. Williams, of Lamb's Conduit, London.

Passing from these external experiences, and turning again to the individual, Dr. Sharpe has been favoured with a series of prophetic Dream Visions of Coming Events of a public nature, which were reported to the Society for Psychical Research in London and in Boston, U.S.A. Some of these Dream Visions were printed by Mr. J. J. Morse in pamphlet form some years ago, and they are very interesting to read. Dr. Sharpe resides at Bundoran, a pretty little watering place on the North-west coast of Ireland, Co. Donegal. Here he has the means of living in ease without any concern as to his future earthly welfare, but he is busy with his pen from time to time, contributing articles on Spiritualistic and philosophical questions to various Spiritualistic papers and other magazines, both at home and abroad. For the propagation of Spiritualism he has been a silent and unostentatious distributor of pamphlets and literature for many years, which, like all similar efforts on the part of others, have contributed to make the gospel of Spiritualism known in places where otherwise it might not have been heard of.

But the doctor's *magnum opus* is 'The Dual Image,' a beautiful decemetre poem, in which he has traced in simple language the gradual evolutionary processes of the physical, mental, and spiritual nature of mankind, culminating in the glorious revelations of the spiritual philosophy. The poem is in eight books. In the first book he postulates:

> For all the Komos or the Universe
> Is but the harmony and interplay
> Of blending, co-related lives that make
> The written-glyphs of thought-projected forms.

From this point the scheme of evolution is faithfully depicted in the ascent of man from his most primitive condition, through the ideals of all time, to that condition in which every developed spirit incarnate or discarnate finds itself.

Speaking of one means, the stage, which has contributed to this end, he says:

> Thus was it that the stage was utilised
> To teach the people, but the Prophet Bards
> Went further, and with scenic show inspired
> A love of nature and the 'beautiful'
> For every nook by rock and grove was made
> A theatre where ærial beings met
> To dance in concert in a fairy ring.

Indeed, were we to quote all we consider sublime in this poem, we should go beyond the purpose of our sketch, but it seems to us beyond doubt it must stamp its author for all time as the poet of evolution.

No poet worth the name leaves love unsung, and on this theme our author says;

> For loveless passion sates itself and finds
> No relish, but with blunted taste still feeds
> On empty husks, nor ever known the joy
> Of love's pure kiss, for love to love responds
> In sympathy, and wanes not, but still grows
> And mingles ever, not two souls but one,
> For dear companionship, expressed as twain
> In complimental mode, each unto each,
> A polar force, that life and love sustains
> And binds in rythmic harmony like two
> Revolving orbs in equal balance poised.
> . . . . .
> For love is stronger, mightier than law
> Being the force that builds the universe!

Dr. Sharpe leads us up from savagery through the conflicts of the spirit with the flesh, to the time when

> The teeming peoples of the world shall know
> The meaning of the Christ, and feel his power
> Uplifting them unto a higher sphere—
> The sphere of Rest and Love ineffable,
> Their home of old in the etherial Light!

Societary Doings.

FEDERATION MISSION WORK.

SPIRITUALISM in the midland counties is quietly, but surely, coming more to the front. Eschewing all sensationalism it is rapidly making itself felt in the religious world, and promises soon to become a power in these districts. The meetings conducted by the organiser, ably assisted by Mrs. Place, the well-known clairvoyant, may be honestly described as fairly successful, taking into consideration the intense heat and the fine summer weather we have had during September.

On the evening of Sept. 4 the Queen-street Hall, Leicester, was well filled. The conditions were most trying for the speakers as well as for the audience, yet a most successful service was conducted. The clairvoyance of Mrs. Place was very fine and telling. The following evenings the attendance, while not so large, may be described as fairly good considering the intense heat which prevailed at the time. Many questions were put to Mr. Swindlehurst, and the clairvoyance by Mrs. Place was again successful.

Northampton was the next place visited. Our adherents in this good old secular town may not be loud in the proclamation of their weekly work, yet they can boast that they own their own hall wherein to conduct their services, and in this respect could give some large northern towns a little wholesome advice. Sept. 13 and 14 was voted hot even in Northampton, yet the hall was well filled each evening. Mr. J. Swindlehurst discoursed upon 'The facts and philosophy of Spiritualism.' Questions and discussion followed in rapid succession, a well-known local Secularist taking part. Even the magnificent clairvoyant descriptions given by Mrs. Place had to run the gauntlet of hostile criticism. 'Might not these recognitions of descriptions given be a lucky kind of guess-work or thought-reading, or coincidences?' The effect of these meetings was good, and must have a beneficial bearing upon many who were present for the first time at a 'spirit meeting.'

Radcliffe-on-the-Trent can boast one apostle of the new spiritual dispensation. Like one of old he is continually calling that the 'Kingdom of heaven is at hand.' Mr. Bevan Harris almost stands alone in his advocacy of Spiritualism. A few earnest sons of toil stand by him, but the labourers are so few and the harvest might be so great. Even these few faithful souls have got a 'Spiritual Temple' of their own. What persistency is here. What spiritual endeavours are to be found amid the 'lowly and the meek.' These are pleasing features which frequently meet the missioner, giving cheer and renewed hope, when otherwise he becomes dispirited with the work.

Lively times were promised for the Radcliffe meeting, Thursday, Sept. 15. One gentleman had expressed himself that 'Spiritualism was a humbug and a fraud'; he would attend the meeting, and so expose it. Many friends turned up from Nottingham, but the would-be 'exposer' was absent. Mr. T. Stubbs presided over a good meeting, and Mr. Swindlehurst's lecture was listened to with attention. Questions and a little discussion being indulged in by members of the audience brought the meeting to a successful conclusion.

LONDON NEWS, NOTES, AND NOTICES.

BATTERSEA PARK-ROAD, Henley Hall, Henley-street: Our meeting was conducted by Mrs. Russell Davies, who gave a very interesting address. Mr. Adams and Mr. Pascal spoke well, and short addresses were also given by Miss Morris and Mrs. Pierpoint. The chair was taken by Mrs. Gould. In the Park a very satisfactory meeting was conducted by Mr. Adams, who was well supported by Mr. Stebbings and Mr. Fielder.—BOW, 193, Bow-road: Mr. Weedeymer took a subject from the audience, which he dealt with in a very satisfactory manner. Mrs. Weedeymer gave very good clairvoyance, and her spirit doctor attended those who were suffering from illness, diagnosing their complaints successfully. Wednesday's meeting was also very successful.—CANNING TOWN, 2, Ford's Park-road: On Tuesday, Mr. Brookes gave us a very instructive address. On Sunday, Mr. Gwynn, under control, gave a good address. BRAEMAR-ROAD, E.: Mr. Knowles gave an address on 'Animal magnetism,' and Mr. Shaw's guides gave psychometry, which was very clear.—CAVENDISH ROOMS, 51, Mortimer-street, W.: Brilliant oration by Mr. Bibbings' inspirers. The title, 'Is death a failure?' gave ample scope for the display of that remarkable power which is ever associated with addresses from this source. Elevating and useful in a marked degree. Full attendance. Keenly appreciated.—EAST LONDON Spiritualist Association, Manor Park Centre: Monday, Mr. Davis gave exceedingly good psychometry. Friday, Mr. A. Noyce's guides gave clairvoyance, and Mr. Crathern good psychometry. Sunday, Mr. Gibbs' guides gave a grand address on 'Spirit Communion,' appreciated. Mr. W. Noyce gave grand clairvoyant tests, well recognised. Hall was crowded.—EDMONTON: Our chairman read a lengthy report from the *Hastings and St. Leonard's Observer* in reference to Mrs. Brenchley's mediumship at Hasting's Castle, after which Mr. Brenchley gave a graphic and descriptive address on the subject, pointing out the morals to be deduced from the visions described during the evening. Mrs. J. Smith kindly sang 'Holy Ministers of Light,' much appreciated.—HACKNEY: On Sunday evening Mr. R. Bullen gave, under control, a very thought-stirring address on 'The onslaught Spiritualism has made on orthodoxy,' dealing in a very true manner with the orthodox conception of God, prophecy, and revelation, subsequently giving normal clairvoyance. A description was given to a young man who owned afterwards that he recognised the circumstances very well, although he did not own up at the time. Sunday evening next, members' addresses, etc.—ISLINGTON: Mr. Dalley gave a reading from TWO WORLDS, 'Materialisation Manifestation.' Mr. H. Walter, from Birmingham, gave his experience, which was well received.—NORTH LONDON, 14, Stroud Green-road: The welcome rain postponed the open-air meeting till next Sunday. The evening service was conducted by Mr. Brooks. The subject, 'Happiness,' was dealt with by the chairman, and Messrs. Beaver and Hewitt, Mr. Bailey at the organ. Weather permitting the open-air meetings in Finsbury Park will be continued at 11, otherwise it will be in hall. PSYCHOLOGICAL INSTITUTE, 33, Grove-lane, S.E.: In the absence of our leader an address on 'Animal Immortality' was given by the secretary, and followed by a discussion. At the after-circle a lady, who had been an orthodox churchwoman, controlled, and asked for enlightenment as to her condition. She had not found 'heaven,' as she had expected, nor seen Jesus. Psychometry very successful, given by another of our members.—SHEPHERD'S BUSH: Mr. Wallace's guides gave a most interesting address on 'What is man?' and particularly pointed out that we could not be held responsible for our thoughts, but for the manner in which we work them out.—SOUTH LONDON, Surrey Masonic Hall, Camberwell New Road, S.E.: Our public circle on Sunday morning was well attended, and good results obtained. Our Lyceum, under the conductorship of Mrs. Daniels, shows a marked improvement. Evening service held in our small hall, which has just had its autumn cleaning; large audience, many strangers present. Our leader's guide, 'Douglas,' spoke on 'The future of Spiritualism,' and predicted that it would be acknowledged as a science, philosophy, and religion. So pleasing was the address that at the close ten strangers applied to become associates of the mission. The after-service circle was well attended.—STOKE NEWINGTON: The social on Sept. 14 was a great success, and we wish to thank our kind friends for their support. On Sunday, Mr. Davis gave us a discourse, followed by Mr. J. A. White, who gave 10 clairvoyant tests, nine of which were recognised. Mr. White was very successful, and both Mr. Davies and himself have our best thanks for their kind services. Mrs. Whyte and Mrs. Clegg contributed a duet, 'Nearer home,' which was admirably rendered.—STRATFORD, Martin-street Hall: Mr. Wrench gave an address to a good audience, showing what work the Society is doing, and asking for support in furtherance of the Cause. Mr. Savage gave clairvoyance, some of which were recognised, the conditions not being favourable for good clairvoyance. We had an after-circle, which proved very interesting. *Prospective:* Next Sunday, Mr. W. O. Drake will take the meeting. The band will play selections, also a solo by Mr. C. A. Chapman. Lyceum, Sunday, 11 a.m.; evening service, 7 p.m. sharp. Thursday, at 41, Salway-road, at 8 p.m., Mrs. Webb will take the meeting. WORKMAN'S HALL, West Ham-lane: 15th, Mr. Davis, after a short address, gave very good psychometry. 18th, We had Bro. A. Peters on the platform, and listened to a grand address, followed by good clairvoyance, every description but one recognised.—WEST BROMPTON, 4, Merrington-road: A circle was held at the above address, when clear clairvoyance, nearly all recognised, was given by Mr. Peters and his spirit guide 'Moonstone,' on the 14th.

LONDON SPIRITUALIST CONFERENCE.—Please notice that we shall hold our next Conference at 2, Fords Park-road, Canning Town, E. London, on Sunday, Oct. 2nd, 1898. A large open-air meeting will be held at the corner of Breckton-road, Barking-road, Canning, at 11 o'clock on Sunday morning and at 3 o'clock in the afternoon. Several earnest speakers in our Cause will address the meeting in the morning. Mr. H. Brook, of Hackney, will introduce the subject, 'Spiritualism and its relation to Communism.' Kindly make an effort to attend these meetings, and oblige, M. CLEGG, sec.

MANCHESTER NEWS AND NOTES.

ARDWICK, Tipping-street: 14th, Miss Chatterton gave very good clairvoyance and psychometry. 18th, Our speaker gave address and, in the evening, answered written questions very satisfactorily, Mr. Greenhalgh giving several tests with his healing powers.—BRADFORD, Labour Hall: There was a social gathering of the Bradford Spiritualists in the above hall on the 13th inst, with convincing evidence of strenuous efforts having been made by the lady members, the display of edibles being excellent. An entertainment took place afterwards, which was enjoyed by all. Particular mention ought to be made of the clever singing and acting of a promising young boy named Booth. A feature also of the concert was the spirited singing in French of the Marsellaise hymn by Mr. Hemmerdinger. The Committee thank all who so cheerfully volunteered to make this, our first social meeting, such a capital success. The ordinary meetings are increasing weekly, and our requests for aid have been readily responded to by mediums from districts. (D. W.) CHEETHAM, Ash Lodge, Halliwell-lane: Sunday Lyceum very good. Recitations and readings were given by the children and elder scholars. Sol-fa class still improving. Sept. 15, Mrs. Morley gave every satisfaction with her clairvoyance and psychometry. 18th, We had a delightful time with Mrs. Cropper, whose little homilies and experiences are very interesting, and call forth the sympathies of her audience. Afternoon address much appreciated. Subject, 'Woman's Mission.' Good clairvoyance. Our social on Saturday was a success, and we sincerely thank the gentleman who furnished the band.—ECCLES: 14th, Mr. J. Kay gave a good address and clairvoyance. 18th, Mrs. J. A. Johnston's guides spoke well on 'The gift of God is eternal life,' excellent clairvoyance followed. To mediums and others: For the present all correspondence must be addressed to Mr. Foster, No. 50, Burton-street, Eccles.—HIGHER BROUGHTON, Hilton-street: 15th, Pleasant evening with Mr. J. B. Tetlow, clairvoyance and psychometry excellent; chairman, Mr. Fitton. 18th, Grand addresses by Mrs. Hulme, also very good clairvoyance and psychometry. After-circle conducted by Mr. Smith.—LONGSIGHT: 13th and 15th, Good circles. 18th, Messrs. McKnight, J. O. Lamb, and Moxon occupied the platform in a creditable manner. After-circle, good result.—OPENSHAW, Granville Hall, George-street: 16th, Mrs. Beresford gave very good phenomena. 18th, Our Lyceum open session was a grand sight, all in good order. Our conductor, Mr. S. Harford, did very well indeed, Miss J. A. Owen doing well at the piano. The children especially did their best. Very good after-meeting; Mrs. Brown got well on with strangers.—PATRICROFT: 13th, Miss Cotterell, after a few well-chosen remarks, gave very clear and convincing clairvoyance. 18th, Mr. Gibson gave two good addresses and clairvoyance.—PENDLETON: Mr. Rooke gave two splendid addresses, followed by good clairvoyance.—SALFORD: 14th, Mrs. S. Williams spoke inspirationally upon 'Life is onward, use it.' Public circle, clairvoyance by Mr. A. Bracegirdle, nearly all recognised. 18th, Afternoon,

clairvoyant descriptions by Mrs. Brooks were all recognised. In the evening she spoke in defence of 'Spiritualism, a religion,' combating the popular misconception that Spiritualists do not believe in God. Very satisfactory clairvoyance followed. Mr. Pendlebury presided.—SOUTH MANCHESTER, Princess Hall, Moss Side: 15th, Two of our local mediums officiated, who devoted the evening to clairvoyance and psychometry to a large audience. 18th, Morning and evening, our services were conducted in an able manner by Mrs. Griffen to good audiences. We trust she will now be kept busy. After-circle very interesting.

LANCASHIRE AND CHESHIRE.

ACCRINGTON, Bridge-street: Mrs. Bird, of Barnsley, gave excellent clairvoyance, afternoon and evening, circle conducted by Mrs. Hitchon and others. ST. JAMES'-STREET TEMPLE: We had the pleasure of hearing again the guides of Miss Stansfield, who gave very good addresses, the one at night on 'What think ye of Christ?' handled in a very efficient manner. Her psychometry was good. A very nice after-circle followed, which was conducted by Mrs. Greenwood, and Mrs. Westwell giving very good psychometry indeed. Also on Monday night a very good circle, conducted by Mr. Westwell and Miss Riding, both doing remarkably well.—ASHTON-UNDER-LYNE: Tuesday, Mrs. Eyles gave very good clairvoyance, all well pleased. Sunday, Mr. Lambert, good addresses and very sharp clairvoyance.—BLACKPOOL, Albert-road: Mr. W. J. Leeder gave two very excellent discourses. 'The possibilities of Spiritualism,' in the evening, was a treat. Mr. Leeder on this occasion gave his services freely for the Bazaar Fund. Crowded audience, good collection. BOOTLE, Masonic Hall Merton-road: 18th, Mr. W. Johnson creditably answered written questions sent up from the audience.—BURNLEY, Guy-street: Mrs. Alder gave two addresses and very good clairvoyance.—BURY: Wednesday, Mrs. Best, as usual, gave clairvoyance. Sunday, Miss Cotterill, good addresses and clairvoyance.—CASTLETON: Mr. Woods, jnr., gave his services, his address, clairvoyance, and psychometry being good. 18th, Miss K. Ribchester also gave her services for the second time, her address being capital, as were her clairvoyance and psychometry.—HOLLINWOOD: 13th, Mrs. Johnston, of Rochdale, conducted the circle. On Sunday we had our harvest festival, which was a success in every way. Mr. Standish, of Oldham, was the speaker. The choir at night rendered the service of song, 'Frozen to death,' which was beautifully sung.—LEIGH: Mrs. Porter gave very nice and appreciative addresses, subjects, 'God or man' and 'The curse of death.' She never was heard to better advantage. Hall full. Clairvoyance very good and accurate, mostly recognised. Good after-circle.—MACCLESFIELD: First-class addresses and clairvoyance by Mr. J. B. Tetlow. Good audiences.—MIDDLETON: Miss Nuttall gave splendid addresses to large audiences on 'Are mediums controlled by spirits, or do they speak from their own minds?' and 'O, what shall the harvest be?' Good clairvoyance, full names being given in some cases.—MILNROW: 18th, The guides of Mr. John Wood, jun., gave two encouraging addresses. Miss Barrett's guides did fairly well with clairvoyance and psychometry. Mrs. Hamer assisted with after-circle, clairvoyance well recognised. The above mediums gave their services. OLDHAM, Spiritual Temple, Mumps: 13th, Miss Halkyard gave clairvoyance to fairly good audience. 18th, Miss M. J. Jackson, of Bury, gave two excellent addresses, her clairvoyant descriptions were remarkably good.—ROYTON: Very successful harvest services, conducted by Miss Smith, of Southport, who gave two very appropriate addresses and very successful clairvoyance.—PRESTON, Central: The Guides of Mr. Davis gave splendid addresses on 'Death' and 'Can man by searching find out God?' Clairvoyance and psychometry excellent.—SHAW: 13th, Mrs. Brooks gave splendid clairvoyance and psychometry to a good audience. 18th, Special Lyceum in the afternoon. Marching and calisthenics excellently led by Miss Jackson and Mr. Buckley. Evening, Mrs. Clegg, after an address given by Miss Shephard, gave good clairvoyance.—SOUTHPORT, Foresters' Hall: Splendid eloquent addresses through Mr. Isaac Pickthall on 'Obsession in lunacy' and 'The future of Spiritualism.' HAWKSHEAD HALL: 15th, A grand lecture by Mr. G. H. Bibbings on 'A rich legacy,' highly appreciated by the large audience. Dr. Rogerson ably presided, and gave an excellent introductory address on the power of music. 18th, Very interesting and instructive address and good clairvoyance by Mr. Inman, of Sheffield. — STALYBRIDGE: 14th, Pleasant evening with Miss Cotterill; very convincing phenomena. 18th, Our speaker gave grand discourses to good audiences, followed by successful clairvoyance. Good after-circle conducted by Mrs. Hopwood.—STOCKPORT: Mr. Mayoh's guides delivered two excellent addresses on 'Spiritualism, the key that unlocks the laws of all nature' and 'Mediumship, its powers and influences.'—TODMORDEN, Sobriety Hall: Mrs. Sellers discoursed from the subjects, 'It will not be long our journey here,' and 'As ye sow so shall ye reap.' Clairvoyance very good. WARRINGTON: Powerful addresses from Mrs. Peters on 'The temple of the living God' and 'The truths of Spiritualism,' each followed by distinct clairvoyance. 19th, After remarks by chairman, Mrs. Peters gave very successful phenomena.

MIDLAND AND EASTERN COUNTIES.

BIRMINGHAM, Bloomsbury: 11th, Mrs. College's guides gave us another treat with a very spirited address on 'Who are the angels?' much appreciated, followed by very successful clairvoyance. 18th, The inspirers of Mr. Swinfield gave a good address on 'Spiritualism and Christianity,' delivered in a very combative style. His clairvoyant descriptions were excellent, 11 out of 18 fully recognised. Equal success attended his efforts on the 19th, when he gave a seance to the members.—BIRMINGHAM, Camden-street Board Schools: 15th, Again a record attendance in circle. 18th, Mrs. Groom's guides' address, 'Does the intelligence survive the physical body?' A most intellectual address both to investigators and Spiritualists. 'Gone' and 'Love,' two words given by the audience, Mrs. Groom wove into two beautiful poems. Mrs. Groom's clairvoyance was remarkable for the way she drove home the conditions of the spirits when in earth-life, until she was recognised, which she was in all.—DERBY, 1a, Normanton-road: Mr. Postlethwaite, Mrs. Place, and Mr. Howell have conducted successful services. Our harvest festival was a decided success. We thank friends for gifts of fruits, flowers, etc. FOLESHILL: 11th, Miss Carpenter, of Coventry, occupied the platform: several controls belonging to the friends present spoke. 18th, Mr. J. Ashly, of Leicester, paid us a visit; two very successful meetings, clairvoyant descriptions nearly all recognised.—LEICESTER, Liberal Club, Town Hall-square: The controls of Mrs. Rennie gave very good addresses, followed by successful clairvoyance; good audience.—LONGTON: The platform very ably occupied by our friend Mr. Dale, of Hanley. Successful clairvoyance given by Mr. Holdcroft, all recognised.—NORTHAMPTON: 13th and 14th, Mr. Swindlehurst, of Preston, gave two first-class addresses to good audiences, after which questions were asked and answered in a satisfactory manner. Mrs. Place, of Leicester, gave good clairvoyant tests, which were mostly recognised. Altogether we had a very enjoyable time: shall be pleased to hear them again during the winter. 18th, Local friends conducted the meeting satisfactorily.—SMETHWICK, Central Hall: Mr. Thos. Hands, of the B.S.U., gave a splendid address on 'Spiritualism, a gospel of encouragement.' Although suffering from a severe cold, he exceeded any previous effort, which is saying a great deal when referring to Mr. T. Hands.—WALSALL, Central Hall: 18th, Mr. G. Featherstone was the speaker for the day. It is interesting to listen to the wit and wisdom of his Irish control. We hope the friends will come and give Mr. Morse a hearty welcome next Sunday.—WISBECH: Mr. D. Ward gave a very interesting address, also very good clairvoyance, which was much enjoyed by a fair audience.

NORTHERN COUNTIES.

BLYTH and District Spiritual Evidence Society: This society was formed on June 4, and held its first public meeting on July 10. Our meetings up till now have been held in the houses of Mr. George Lee and Mr. J. W. Ferguson, both of Disraeli-street. On Sunday last we opened a public room which we have taken and fitted up in which to hold our public meetings. Mr. J. G. Grey, of South Shields, lectured on 'Christianity and Secularism,' which was greatly appreciated. So far everything is going well, the Cause is strengthened and growing.—CARLISLE, Temperance Hall: Mr. E. Jackson, of Preston, gave his services, and discoursed ably on 'What shall I do to be saved?' and 'Where are our dead?' both lectures being followed by phenomena of an acceptable character.—CROOK, Mechanics' Hall: Our platform was again occupied by our president, Mr. R. Mercer, whose guides gave a discourse on 'The higher aspects of Spiritualism,' and were never heard to better advantage.—GATESHEAD, I.L.P. Hall: Mr. Craske gave a very good address on 'Spiritualism, and its benefits to humanity,' to a fairly good audience. 47, KINGSBORO'-TERRACE: Mr. McClelland gave a short address, and Mrs. Young gave good clairvoyance to a good audience, who gave her a hearty welcome back. ST. CUTHBERT'S HALL: Mr. Ashton gave an excellent address on 'The opposition to all reformers, past and present,' urging all true Spiritualists to take a firmer stand for their religious rights. Mrs. Fairen, who occupied the chair, also gave some good clairvoyant descriptions.—NEWCASTLE-UPON-TYNE, 3, Addison-road: Mr. Westgarth delivered an able address on 'What is Spiritualism?' and answered relevant questions.—NORTH SHIELDS, Lewis Hall: Sept. 13, Mrs. Yeeles gave most successful psychometry to a large audience of adults. The majority were total strangers to us, and this proves that we are going steadily forward on firm ground. 15th, Mrs. Morton addressed another large and intelligent audience. Very successful psychometry was given by her, and the audience seemed astonished at some very startling incidents given. 19th, Our usual afternoon Lyceum and evening meeting was held, with good attendances. In the evening the guides of Mrs. Yeeles lectured on a chosen subject, 'Does Spiritualism show that life is worth living?' which was well received; afterwards successful clairvoyance was given.—SPENNYMOOR: In the afternoon we had a developing circle. In the evening (Mr. Neasham in the chair) Miss Lamb gave clairvoyance, and Mr. D. Lee gave good psychometry, well appreciated.

WALES AND WESTERN.

BARRY, Psychological Society: Our service was conducted by Mr. Ernest Oaten, of Cardiff, whose guides gave an able and eloquent address on 'Life is real, life is earnest, and death is not the goal.' Miss Johnson afterwards gave good clairvoyant descriptions. A splendid meeting.—CARDIFF, St. John's Hall: Mrs. Ellen Green conducted the services here last Sunday. Our hall was packed to the extreme by an intelligent and appreciative audience, who seemed charmed at the beautiful thoughts set forth in such an unassuming and sympathetic manner, which called forth unstinted praise from many of the strangers present. The two addresses were made up of truly wholesome thought, both helpful and comforting. Would that we could have more of her sort! Mrs. E. G. Sadler kindly presided both morning and evening. Miss Maggie Griffiths, R.A.M., very kindly gave a solo at the evening service, which was highly appreciated. 18, CHARLES-STREET: 12th, Mrs. E. Oaten's guides discoursed excellently on 'Clairvoyance, what is it? how exercised? and its value when exercised?' Among other clairvoyant descriptions a truly wonderful vision in connection with the passing on of a spirit was very vividly described by 'Snowflake,' Mrs. Dowdall's control. The details were exceedingly minute, and fully recognised by one who came to laugh, but who went away evidently much impressed. 18th, A pleasant time with a guide of Mrs. Dowdall, who discoursed eloquently on the necessity of progression before death. 'Snowflake' followed, giving good clairvoyance. 198, COWBRIDGE-ROAD, CANTON; Trance address through Mrs. Williams on 'Sowing and reaping.' Inspirational poetry on 'Arouse ye,' through Mrs. Preece. Good clairvoyance from both ladies. Tuesday evening meeting well attended. Strangers or inquirers welcomed.—PLYMOUTH: 14th,

Mrs. Freeman gave an excellent lecture on 'Legality of spirit communion.' 16th, Mr. Kenward on 'Bristol as I found it.' Psychometry by Mrs. Evans. 18th, Mr. Kenward, an interesting discourse on 'Death, where is thy sting? grave, where is thy victory?' Clairvoyance by Mrs. Trueman, 17 out of 20 recognised.

YORKSHIRE.

ARMLEY: Mr. Barraclough spoke in a very able manner throughout the day, the addresses being very much appreciated by the audiences.—BARNSLEY, George-yard: A grand time with the guides of Mr. J. Hailstone, subject, 'The old and the new dealings of the Bible.' Crowded house, address appreciated by all. Clairvoyance and psychometry by F. Oxley. A good after-meeting by F. Oxley and J. Worrall. Clairvoyance and psychometry, seven readily recognised out of nine.—HORSFORTH, Spiritual Lyceum: The above place was opened by our friend, Mr. Worsman, of Bradford. A quiet opening, but full of earnestness and love. Subjects suitable to the occasion were ably handled by the controls of Mr. Worsman, 'Call this the house of God' and 'Is Modern Spiritualism in accordance with the teachings of God?' Good gathering in the evening, all highly delighted with the doctrine. A bright future awaits us. Our best thanks to Mr. Worsman for his patience.—HUNSLET, 3, Bottom of Joseph-street: We had a good time with the guides of Mrs. Stretton, who gave a very good address and clairvoyance to a large audience. All well pleased, hope soon to have her again.—KEIGHLEY, Heber-street Temple: Miss Beaver, from Huddersfield, discoursed freely on 'Let us reason together' and 'Now is the accepted time and the day of my soul's salvation,' and was listened to with great attention and appreciated. Clairvoyance on Monday night was very good, with the full name in some cases being given.—LEEDS, 28, Back Adelphi-street: We had a good time with the guides of Mrs. Crossley; house crowded at night by appreciative audience. Progressive Hall: 11th, A good time with Mr. Brooks, who spoke on 'Flowers and their meaning,' our flower service being a success. 10th, Mrs. Nicholson, 'If man search will he find God,' gave satisfaction to good audience.—MIDDLESBOROUGH, Boundary-rd: Sept. 18 and 19, Mrs. Robson, of North Shields, occupied our platform. Monday, at 7-30, her guides gave very instructive addresses, followed by clairvoyance and psychometry, all recognised. She also visited our Lyceum in the morning, and addressed the children, expressing the pleasure it had given her, as the children went through their programme well.—NORMANTON: A good day with Mr. Tyas, of Rawmarsh. Afternoon subject, 'Personal Spiritualism,' evening, 'Workers win, but waiters lose,' to a very good and intelligent audience. Our after-circle progresses wonderfully. Clairvoyance by the guides of Mrs. Baker very good. Tuesday, developing circle.—ROTHERHAM: Mr. S. Featherstone and his guides dealt with subjects from the audience in a remarkable manner. Mrs. Jenkins gave clairvoyance, all recognised.—ROTHWELL: We had a nice day with Mr. A. Walker, who spoke very well on 'Immortality the light of Spiritualism.' Clairvoyance very good. Sorry to say we had only a small audience to listen to him.—SHEFFIELD, Hollis Hall: We had a very successful day with Mr. Frank Hepworth, of Leeds, who conducted our harvest thanksgiving services. In the afternoon his guides gave an eloquent address on 'What shall the harvest be?' In the evening Mr. Hepworth's guides gave a splendid address, before a crowded audience, on 'Be not deceived, God is not mocked, for whatsoever a man soweth that shall he also reap,' listened to very attentively by an audience which had scarcely standing room. We heartily thank all friends who have assisted to make it a success.—SKIPTON: Miss Patefield's guides spoke well on 'What do we know of God?' and 'What are we to understand by the word Spiritualism?' Clairvoyance good.—SOWERBY BRIDGE: Memorial service relative to Mrs. Hanson Hey's passing on into spirit-life, words of comfort and cheer being spoken by Mr. Smithson to the family. Subject, 'Who are the ministering spirits?' the speaker claiming they were not an order of specially created beings, but are our departed spirit-friends, who know and understand our trials and temptations, and who come to our aid in moments when we most need them. The speaker also referred to her work in connection with the Lyceum, and the great help she had been to her husband in his public work. Mr. Lees presided over the meeting, and spoke words of sympathy and regret at the early transition of Mrs. Hey to the other life. Special hymns, etc., were sung by the choir, of which Mrs. Hey had been a former member. At the conclusion of the service, Mr. Thorpe, organist, rendered the 'Dead March,' the audience standing, as the last mark of respect.—WAKEFIELD: A good day with Mr. Fielding, who spoke well on 'Spiritualism, a light to humanity,' listened to by a very fair audience. Clairvoyance all recognised.

YORKSHIRE UNION MONTHLY REPORT.

Meeting held at Sowerby Bridge, Sunday, Sept. 11. The morning session opened at 10-40, Mr. Gavin presiding over a fair assembly of delegates, members, and friends. After singing and the invocation by Mr. Armitage, the business was fairly well gone through, Messrs. Burchell and Smithson being deputed to represent our Union at the Southport Conference.

Mr. A. Tyas, of Rawmarsh, was elected probation speaker, and the following Associates were enrolled: Mr. J. Farnsworth, Leicester; Mrs. Griffin, Burnley; Mr. Holmes, Normanton; Mr. and Mrs. Wood, Leeds; Mr. Wright, Sheffield; Mr. Booth, Bradford; Mrs. Bragg, Leeds; Mr. A. Tyas, Rawmarsh; and Miss Annie Ross, Halifax. The offer from Mr. Swindlehurst for a fortnight's mission was accepted.

Mr. Archer gave notice of the following: 'That each Society affiliated with the Yorkshire Union shall have the Monthly Conference in turn, and should any Society not want the Conference, they shall give two month's notice to that effect, and they shall not have another chance until their turn comes round again.'

Evening meeting, fairly good audience. After singing and invocation by Mr. Collins, our president gave a short but thoughtful address, and paved the way for a truly happy meeting. Mrs. Hoyle spoke briefly on the great change and rapid growth of our movement, telling us of the persecution which they were subject to in her early days, and ventured to predict a great and glorious future for Spiritualism. Mr. Armitage, ever popular, gave us one of his welcome addresses, which was much enjoyed by his hearers. Mrs. Burchell next devoted some time to clairvoyance in a clear and able manner, which gave every satisfaction. Mr. Smithson was next heartily welcomed, and devoted the time at his disposal to a review of Sir William Crookes' address at Bristol, which was much appreciated.

In consequence of the National Conference at Southport on Sunday, Oct. 9, our next Conference will be held at Raven-street, Halifax, on Sunday, Oct. 16, when we should like to see every society affiliated send a delegate. Our thanks are due to the Sowerby Bridge friends for their very considerate catering. Hon. members' subscriptions are now due.—J. Whitehead, Secretary, 5, Womersley-place, Greenside, Pudsey.

RECEIVED LATE.—Hunslet, Goodman Terrace: The guides of Miss Kilburn gave two very good addresses, 'The ideal and the real,' and 'Whatsoever thy hand findeth to do,' etc. Good clairvoyance and psychometry to a full audience. Leicester, Queen-street: Mr. J. Chaplin, one of our local speakers, gave one of his straightforward addresses, basing his subject upon 'The healing of the man with the withered hand on the Sabbath-day.' Clairvoyance by Mr. Bunney, both very good. Oldham: 11th, Miss Halkyard gave two splendid addresses and excellent clairvoyance. 18th, Mr. Wood, of Rochdale, spoke on the subject of 'Death, what is it?' and gave very good phenomena. Heywood, Discussion Hall: Mr. Trueman, of Dukinfield, gave two excellent addresses. Forest Gate, Liberal Hall: Our Tuesday night meetings well attended. Good tests given by several mediums. We should like some of our friends to help us in this grand work. Sunday morning we had a rather lively discussion on reincarnation. We give a hearty invitation to any of our other branch members and friends. Unity is strength. Sunday night service conducted by Mrs. Whimp and J. Humphrey.

Prospective Arrangements.

[Prospective Arrangements, Wanteds, *and* Inquiries *should be* accompanied *by six penny stamps for 24 words, nine stamps for 36 words, and twelve for 50. Names of* Mediums, Speakers, *and* Places, *should be legibly written.*]

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

BRADFORD. St. James's Spiritual Church.—Sunday, Sept. 25, speaker, Mr. R. A. Brown, of Manchester. A welcome to all. Timpson Bowes, sec., 257, Sticker-lane. 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

COLLYHURST SOCIETY. Collyhurst-street. — The postponed Concert and Social, on behalf of the Lancashire Lyceum Fund, towards the loss on last demonstration, will take place on Saturday, October 1, at 7 o'clock. Artistes from local Lyceums will assist in presenting a pleasant and entertaining programme. Delegates meet at 4-30 for tea, provided at cost. Business to follow. Admission to meeting: Children 2d., adults 4d. All welcome. 568

GATESHEAD. I.L.P. Hall, 3, Back Windsor Avenue.—Sunday, Sept. 25, Mr. G. McClelland, of Gateshead, at 6-30 p.m. On Wednesday, 7-30 p.m., Open Circle. Sunday, Oct 2, Miss Rust, Newcastle. 567

GATESHEAD. St. Cuthbert's Hall.—Sept. 25, Mr. J. T. McKellar, of North Shields. Thursday, 29th, Open Circle at 7-30.

HUNSLET. Goodman Terrace.—Special Services, Saturday, Oct. 1; Tea at 5 p.m., Tickets 6d. and 4d. Address by Mr. J. W. Brass, of Middlesborough. Sunday, Oct 2, Mr. Brass will give two addresses. Special meetings every night during week, and fresh speakers every night. 567

LIVERPOOL. Spiritual Evidence Society, Phœnix Hall, 64, Low Hill.—Sunday, Lyceum at 3; Wednesday, Sept. 28, Mrs. Peters; Wednesday, Oct. 5, Election of Officers. Members who have not paid any subscriptions for present year will not be admitted. 567

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

LONDON, 4, Merrington-road.—On and after Sunday, the 25th, a circle for clairvoyance and test will be held at the above address, at 10-30 for 11 a.m. 567

LONGSIGHT and West Gorton Society, 24, Grey-street.—Oct. 2, Harvest Festival. Speaker, Mr. R. A. Brown. Fruit Banquet, Monday, Oct. 3. 567

LONGTON.—Will mediums within a radius of 40 miles send open dates for Sunday and Monday evening services; fees not to exceed 5s. and expenses?—John Arnold, Daisy Bank House. 567

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

MR. W. PROCTOR, of Barrow-in-Furness, who is visiting Burnley on 2nd and 3rd of Oct., will be open for engagements for week-nights during the week up to Friday the 7th, to any neighbouring Societies.—Address W. Proctor, 19, Buccleugh-street, Barrow-in-Furness. 567

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

NEW SONG SERVICE, 'In Heaven's Name,' by Walter Booth, Now Ready. Send 3d. for sample copy, to Walter Booth, 15, Grey-street, Higher Openshaw, Manchester. 567

NEWCASTLE-ON-TYNE. 3, Addison-road, Heaton.—Sept. 25, Mrs. Young, at 6-30. Silver collection in aid of the Building Fund. Oct. 2, Mr. Todd. 567

NEWCASTLE-ON-TYNE. Northumberland Hall.—Sept. 25, at 6-30, Mr. J. H. Lashbrooke. 27th, at 8 p.m., members' monthly meeting. Oct. 2 and 3, Miss E. A. Smith, of Southport. 9th, Mr. Jas. Stevenson. 567

ROTHWELL.—On Sunday, Sept. 25, the Annual Infirmary Sunday, when Mr. J. Foulds, of Bradford, will speak. Proceeds in aid of the Leeds General Infirmary. 567

SECRETARIES PLEASE NOTE.—Mrs. B. Hunt, of Morecambe, is again resuming her platform work for the winter. 567

SHEFFIELD. Langsett Road.—The Annual Harvest Festival will be held on Sunday, Oct. 2, when Mr. Haywood and Mrs. Markham will conduct the services. Chair to be taken at each service by J. W. Pendlebury, Esq., of Manchester. Monday, Oct. 3, a Public Tea will be provided, tickets 6d. each. 567

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.

THE LANCASTER SOCIETY would be glad to hear from any medium that would come and give their services on Sundays, as our society is at present in very low water. Will pay railway fares.—H. Townley, Secretary, 16, Rydal-road, Lancaster. 567

TODMORDEN. Sobriety Hall.—Anniversary Services, Oct. 2. Speakers, Miss Ruth Sage, of Burnley, and Miss Annie Stansfield, of Todmorden. Silver collection. 568

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

SITUATION as Lady Help or Housekeeper in a comfortable home. Burnley preferred. Address M. M., 21, Reservoir-street, Seedley. [569

REQUIRED, by middle-aged lady, situation as Housekeeper, to a gentleman, or companion to an elderly lady, where a servant is kept. C. B., c/o Partridge, Stationer, Grove-road, Eastbourne. 567

WOULD friend or friends help widow, Spiritualist, thoroughly respectable, with loan of £40, urgently wanted? Full particulars from President of Society.—Apply 'Fred,' Two WORLDS. 567

'LEGAL STATUS. THE DEED POLL. WHERE ARE WE NOW?' Copies of the above Circular have been sent to each Society under the Federation. Further copies to any person interested, on receipt of post card.—T. O. TODD, Publisher, Sunderland. 567

SPECIAL NOTICE.

ASH LODGE, HALLIWELL LANE, CHEETHAM.

FLOWER SERVICE

On Sunday, October 2, 1898.

Speaker: Mr. W. E. LEAVER.

Fruits, Plants, or Flowers will be thankfully received.

SALFORD SPIRITUAL CHURCH,

ST. PHILIP'S PLACE, CHAPEL STREET.

HARVEST -:- FESTIVAL,

NEXT SUNDAY (SEPTEMBER 25), AT 3 AND 6-30 P.M., **MRS. HULME.** Silver Collection on entering.

By Special Request, at the conclusion of the Evening Service, the

CANTATA: 'ANGEL OF THE HARVEST,'

Will be given by the Choir. During the rendering Mrs. Hulme will give phenomena, after which a Collection will be taken.

Social Evening and Sale of Fruit, Vegetables, etc., on Monday, Sept. 26, at 8 p.m. Admission free.

THE UNVEILING of the STAINED-GLASS WINDOW

(Painted by MESSRS. REUBEN BENNETT & Co., South King-street, Manchester), the cost of which has been defrayed by the Members of the Congregation and Friends, will take place on

SATURDAY, OCTOBER 1, 1898.

The OPENING CEREMONY will be performed by

MRS. EMMA HARDINGE BRITTEN

(HONORARY MEMBER OF THE ABOVE CHURCH).

His Worship **THE MAYOR OF HEYWOOD** *(Ald. Wm. Healey, Esq., J.P.)*

will preside, supported by the President of the Church (MR. JAMES BRACEGIRDLE), A. W. ORR, ESQ., JOHN LAMONT, ESQ., MRS. GREEN, MRS. MORGAN, MRS. HULME, MRS. BROOKS, MR. and MRS. TETLOW, MR. and MRS. R. FITTON, PETER LEE, ESQ., MR. and MRS. HERRING, and others.

On this occasion a GLEE COMPOSED BY MRS. BRITTEN will be rendered by the Church Choir.

TEA will be provided at 5 p.m., TICKETS 9d. each, including Tea and Entertainment.

THE CEREMONY WILL COMMENCE AT 3-30 P.M. ADMISSION FREE.

A hearty invitation is given to all Spiritualists to be present at the unveiling of this, the first stained window emblematic of Spiritualism.

PLATFORM GUIDE.

SOCIETIES AFFILIATED WITH THE NATIONAL FEDERATION.

Secretary: W Harrison, 37, North street Burnley

Accrington—Argyle street, Lyceum, 10 30; 2 30 & 6 circle at 8
26, China st., Lyceum 10 30; 2 30, 6, Mr Leeder circle at 8
Ashton—Hall of Progress, Burlington st., 2 30, 6 30 W H Taylor Tues. 7 30, J Savage
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, Mr Bibbings
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, Mrs Place
Blackburn—Old Grammar School, Freckleton street Lyc. 9; circle 11; 2 30, 6 30, Mrs Fletcher
Blackpool—Spiritual Church, Albert road, Lyceum 9 30; public circle 11; 2 30, 6 30, W H Phillips
Bootle, Liverpool—Masonic Hall, Lyceum 11; 2 30, 6 30, Mrs Griffen Mon. 8 Tues. 8, Seance
Bolton—Bradford st., Lyceum 9 30; 2 45 and 6 30, Mrs Marshall
Burnley—Hammerton st., Lyceum 9 30; 2 30 and 6, G Featherstone
North st, Lyceum, 9 30; 2 30 & 6, W Rooke Tues. 7 45, public circle. Wed, 7 30, members
Guy st., 2 45, 6 30, Mrs Taylor, and Mon. at 8, Mrs Alder Thurs. 8, Locals
Bury—Spiritual Hall, Georgiana st., Lyceum 10; 2 30, 6, Mr Macdonald Wed. 7 30, Miss Cotterill
Cardiff—St John's Hall, St John's sq., Lyceum 2 45; 11, 6 30, E G Sadler
Carlisle—33, Princess street, 2 30. Temperance Hall Caldew Gate, 6 30, Wm Rushworth
Clitheroe—Old School Church Brow, Lyceum 9 45; 2 30, 6, Mrs Greenlees 26th, 27th, 28th, Propaganda J Swindlehurst and Miss E A Smith (See Prospectives) Mon. public circle, 7 45. Thur. mems. 7 45
Colne—Cloth Hall, Lyceum 10; 2 30, 6 30, Mr Whittaker
Darwen—Church Bank st., Lyceum 9 30 and 1 45; members' circle 11; 3, 6 30, Wm Johnson Circle at 8, and on Wed. 8
Derby—1a Normanton rd., Lyceum 10 30; 2 30, 6 30, T Mugg'eton, 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, Miss Patefield
Hyde—Mount st., Travis st., Lyceum 10; 2 30, 6 30, Mrs Stair Mon.
Lancaster—Athenæum, St Leonard's Gates, 2 30 and 6 30
Leicester—Liberal Club, Town Hall sq., 11 and 6 30, Mrs Rennie 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, Mr Mayo Mon. 8, members' Thurs. 8, public circle
LONDON—*Camberwell New Rd*—Surrey Masonic Hall 11, public circle, doors closed 11 15 sharp; 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, Mr White Thurs. 8, developing class, Sat., 8, members and friends social evening
Westbourne Grove.—25, Hereford-road, Monday and Thursday at 8 for 8-30
Brixton—8, Mayall rd, 11 open circle; 7, Tues. and Thurs. 8, circles
Canning Town—Temperance Rooms, 2 Ford's Park rd, Trinity st, Lyceum 11; 7, Mr Bullen 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 King Thurs. 8 15, Meeting
Forest Gate—Liberal Hall, Sun., Inquiry 10 30; 11, Lyceum 3; 7 Mr Gibbs Tues. 8, Thurs. 8, circles at 19, Oakhurst rd
Longton—Post Office Buildgs, 11, 2 30, and 6 30, Mr Griffiths, after-circle, 8, Mon. 7 45. Thurs. 7 45, public circle
Macclesfield—Cumberland street, Lyceum 10 30; at 3 Mr Brown 6 30, R A Rushton
MANCHESTER—*Ardwick*—Temperance Hall, Tipping st, Lyceum 10 30; 2 45, 6 30, Mr Moorey; 8 30 members' circle. Wed. 8, Miss Knight Fri. 8, members
Moss Lane East—Princess Hall (Bradshaw-st. Car terminus), 10 45, 6 30, local Thursday 8, Miss Cotterill
Harpurhey—Collyhurst st., Oldham rd., Lyceum, 10; 3, 6 30, Mr Craven Wed. 8, Miss Chadderton
Patricroft—New lane, Winton, 3, 6 30, Miss Miss Chadderton Tues. 8, Mr Tetlow Thurs. 8, mems' circle
Pendleton—Cobden st., Lyceum, *10* 30 only. 2 45 and 6 30, Lyceum Services, local mediums Mon 8, public circle Wed. 8, Mrs Williams
Salford—Co-op. Stores, Chapel st., Lyceum 10 30 only, Mrs Brooks: 3, 6 30, Harvest Sevices, Mrs Hulme; 8, public circle Wed. 8 15
Merthyr—Central Hall, at 8 p m
Mexborough—Lees Arcade, Lyceum 10; 2 30, 6, Mon. at 7 30
Millom—Lyceum 2; 6. Circle 7 30. Wed. 7, meeting
Nelson—Bradley Fold, Lyc. 10; 2 30, 6, Tues. 7 30. Sat. 7 30. Wed. 7 30. Members' circle Pendle st., 2 30, 6, Tues. 7 30, Sat. 7 30
Newcastle-on-Tyne—Northumberland Hall, Lyceum 2 30; 10 45, 6 30, J H Lashbrooke, 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, Mr Marklew; 8, circle, Wed. 8, circle
Plymouth—Oddfellows' Hall, Morley st. Lyceum at 10 45, and 6 30, Clairvoyance, Wednesday 730 Fri. 7-45, M I Class
Rawtenstall—Lyceum 10 30; 2 30, 6. Mrs Hyde
Rishton—2 30 and 6, open
Rotherham—Boro' Temperance Band Room. Lyceum 2; 3 and 6 30, Mrs Markham Monday, 8 Wed. 8, public circle.
Royton—Hall, Union st Lyceum, 10; 3, 6, Mr Gibson Wed. 8
Shaw—Broadbelt's Rms, 3, 6 30, Mrs Sellars Tues. 8
Sheffield—Langsett road, Lyceum, 10 and 2; at 11 public circle; 3, 7 Mon. 8
Slaithwaite—Laith lane, 2 30, 6, Mrs Brooks
Southport—Foresters' Hall, 3 & 6 30, Mrs Peters Hawkshead Hall, 11, 6 30, F Hepworth Wed. 8
Spennymoor—Victoria Hall, 2 and 6. Thurs. 7 30
Stalybridge—Lyceum, 10 30; 3, 6 30, Mr Duffy Wed. 7 30, Miss Richardson
Stockport—Hall, Wellington rd., near Heaton lane, Lyceum 9 30; 2 30 and 6 30, Miss Cotterill Mon. 7 30
Sunderland—27 Ann street, 6 30. Daily 8
Walsall—Central Hall, Lyceum 10, 2 30; 11, 6 30 J J Morse
Warrington—Temperance Hall, Academy st., 3 and 6 *30*, E Macklew, 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 Stretton
**Armley (near Leeds)*—Theaker lane, Lyceum 10 30; 2 30, 6 30, Mrs Taylor 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, Mrs Crossley and on Monday 7 30
**Batley Carr*—Town street, Lyceum, 10 30, 2 30; 6, Mr Armitage Mon. Mothers 3
Birstall—Railway ter. 2 30 & 6, Miss Beever Tues 7 30, public circles
**Bradford*—Boynton st., West Bowling—Circle at 11; 2 30, 6, Mrs Richardson Thurs. 7 45
Tong st—Dudley Hill, 10 30 public circle; & 2 30 6, Mr H Crossley Mon. 7 30.
Milton Hall, 32 Rebecca st., City rd., Lyceum 10, 2 30, 6, Mrs Nicholson
Otley rd. Lyceum, 10 30; 2 30, 6 30, harvest festival Mrs Burchell
Spicer st., Little Horton ln, 2 30, 6, harvest festival Mr Smithson
St. James' Church, Lower Ernest st., Lyceum 10 & 2; circle 3; 6, R A Brown Wed. 7 45
**Brighouse*—Martin st. Lyc. 10; 2 30, 6, J C Spencer
Cleckheaton—Walker st. Lyceum, 10; 2 45 and 6, Mr & Mrs Marshall 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, Mrs Wrighton Thurs. 7 30
Elland—Newcombe street. Lyceum 10; 2 30, 6,
Halifax—Winding rd, 10 30; 2 30, 6, Mrs Hall Raven st, Queen's rd, 2 30 & 6 30, Mrs Taylor
Huddersfield—St. Peter st. Rooms. Lyceum 10; 2 30, 6 30, Miss Hunter
Hull—Granville Hall, Silvester st., Lyceum 10; 2 30, 6 30, Wed. 7 30. Thurs. 7 30, members' circle
**Keighley*—Heber street Spiritual Temple, 10 45, 6, Mr Parker Mon. 7 30
**Leeds*—Psychological Hall, Lyceum 10; 2 30 6 30, 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
Morley—2 30, 6 30 Mon. 2 30. Tues. 7 30
Normanton—Queen st. 2 30, 6, Mrs Beanland circle 8, Tues. develop-ing at 7 30.
Ossett—Queen st. Lyceum 10; 2 30, 6, Mrs Stretton
Rothwell—Lyceum, 10; 2 30, 6, J Foulds Sat. 8
**Sheffield*—Attercliffe, Vestry Hall, 2 30 and 6, Mrs Summersgill After-circle at 8
*Hollis Hall, Bridge street. circle 11; 3, 7, Mr Inman Mon. 7 30
Shipley—Market Buildings, Teal Court, 2 30, 6 Mrs Conroy
Skipton—Temperance Hall, 2 30, 6, Mr Back
**Sowerby Bridge*—Hollins lane. Lyceum 10 and 2; 2 30, 6, Mrs Beatie
West Vale—Green lane, 6 Wed. 7 30, R A Brown
Windhill—2 30 and 6, Mr Seekins
Yeadon—Town Side. Lyceum 10; 2 30 and 6 Mrs Brooks Mon. 8 members' circle

NON-AFFILIATED SOCIETIES.

Accrington—St James st, Lyceum 10 30; 2 30, 6 Mrs Greenwood; circle 8. Wed. 7 30, members
Bacup—Princess street, Lyceum, 10; 2 30, 6 30, Mrs Kay
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, Mrs Greenwood Mon 7 30
Temperance Hall, Lyceum 10 30; circle 10 45; 2 30, 6 30, Mrs Clough, harvest festival 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 Jackson Tues. *7 30*, Fruit Banquet 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. Mrs Lloyd Mon. 8
Gateshead — Cuthbert's Hall, Bensham. Sun. Lyceum 2 30 6 30, J T McKellar Thurs. 7 30 open circle (see Prospectives)
47, Kingsboro' terrace.—6 30. Mr James Thurs 7 30, open circle
I.L.P. Hall, 6 30, Mr McClelland 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; Mrs Fielding
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 Beardshall Sun., Mon., J Parker Tues & Sat. 8, public circles
Goodman terrace—2 30 and 6, Miss Smith Tues. Thurs. and Sat. at 7 30
3, Bottom of Joseph street—at 2 30. and 6 30, Mrs Kendal, and Mon. 2 30, 7 *30*. Tues. 7 30, public meeting Thurs. 7 30 Sat. 7 30
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 Falla Mon. 7 45. Thurs. and Sat. 7 30, public circles
28, Back Adelphi st., circle 10 45; 2 45 & 6 30, Mr Teal Mon. 2 30, 7 45. Thurs. and Sat. circles, 7 45
Liverpool—Phœnix Hall, Low Hill, Lyceum 3. Wed. at 8, Mrs Peters
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 Webb Tues Wed., Fri. 7 30, open public circles,
Brompton (West)—4, Merrington rd. Sunday 11, Wed. 7 30
Camberwell—33 Grove lane, at 7, Mrs Holgate 102, Camberwell rd, 7, Wed. 7, healing; 8, circle
Lower Edmonton—2, The Crescent, 11, Building Committee; 7, Mr R Bullen
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 and Mrs Brenchley Thurs, 8, Mrs Brenchley circle, members T W on sale
Kentish Town—85, Fortess road, N.W. 7 psychometry. Mon., Thurs. 8. Wed.
Manor Park—Temperance Hall, 7, Mr Bullen Friday, 23rd, W Noyce Mon. Mr Davis
Marylebone—Cavendish Rooms, 51, Mortimer st W 7, A Peters
North London—14, Stroud Green rd, 7. Tues. 8 Wed. 8, membs. Finsbury Park Open-air, Sunday, 11 30
Shepherds Bush—73, Becklow rd, 6 30 Mr Davis *T W* on sale.
MANCHESTER—*Bradford*: Labour Hall, Grey Mare ln Tues. 8, members' circle, Thurs. 8, public circle Sun. 6 30, A Pearson, after-circle, 8 15
Cheetham—Ash Lodge Halliwell lane, Lyceum, 10 30; 2 30 and 6 30, Miss Booth Mon. 8 Thurs. 8, Mrs Porter
Eccles—Conservative Club, 2 45, 6 30. Mrs Porter Wed. 7 45, J Woods, junr
Higher Broughton—Hilton st., Lyceum, 10 30; 2 45 6 30, S Featherstone Tues. singing class, 8 15 mem' circle Thurs. 8, Miss Chadderton
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 Mrs Eastwood, Messrs Blumenthal and Lamb
Openshaw—Granville Hall, George st. 2 30; *10 30*, 6 30, Mr Horrocks Thurs. 8, Miss Knight
Longsight—West Gorton, 24 Grey st., Lyceum 10 30 2 30, 6 30, J Young Tues. 8 15, Madame Henry 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, J R Hollows
Middleton—Co-op. Hall, 3 and 6, W H Stevens
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, Mrs Young 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, Mrs France 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, Messrs G Ormerod and E Jackson; 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, Mrs Berry
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 Midgley 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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Mrs. Fielding, 5, Cedar-street, off Church-street.

Home for Spiritualists at Mrs. C. L. Hilton's, 104, Central Drive. [579

To Visitors.—Mrs. Hardy's, Sheffield House, 10, Central Drive, Great Marton-road, opposite Central Station. 570

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☞ PLEASE NOTE.

Mr. and Mrs. Burchell

intend taking a few days' well-earned rest, from Sept. 27th to October 3rd, and hope to assist their Blackpool friends at the same time in connection with the Bazaar.

Will Patients please note? 568

NEWCASTLE-ON-TYNE SPIRITUAL EVIDENCE SOCIETY

THE Ladies connected with the above Society intend holding their **SALE OF WORK** in the Northumberland Hall, Newcastle-on-Tyne, on Tuesday and Wednesday, October 4th and 5th.

Contributions in Plain and Fancy Work, Stationery, Glass, China, Books, or money, will be thankfully appreciated and duly acknowledged.

The following Ladies will be pleased to receive any such :—

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Mrs. H. GLEAVE, 4, Beech Grove, Newcastle-on-Tyne.
Mrs. W. SEDGLEY, 40, Villa Place, Newcastle-on-Tyne.
Mrs. ARTHUR, 35, Longley Street, Newcastle-on-Tyne.
Mrs. M. MARTIN, 205, High Clara Street, New Benwell, Newcastle-on-Tyne.
Mrs. COWLING, 33, Chester Street, Newcastle-on-Tyne.
Mrs. G. RAMSEY, Victoria Crescent, Newcastle-on-Tyne.
Mrs. E. BENNETT, 6, Parkville, Heaton, Newcastle-on-Tyne.
Mrs. W. C. ROBSON, 166, Rye Hill, Newcastle-on-Tyne.
Mrs. R. ELLISON, 14, Alexandra Terrace, Gateshead,
Mrs. T. MOORE, 21, Cuthbert Street, Gateshead.
Mrs. J. MOSS, 10, Gladstone Terrace, Gateshead.
Mrs. G. WILSON, Promontory Terrace, Whitley, Northumberland.
Mrs. SWANSON, 6, Albany Terrace, Whitley, Northumberland.
Mrs. THOMPSON, 24, Station Road, Whitley, Northumberland.
Mrs. W. H. ROBINSON, 53, Cardigan Terrace, Heaton, Newcastle-on-Tyne.
Miss MEEK, 1, St. Alban's Place, Windy Nook, Gateshead.
Mrs. J. LORD, 12, Cheltenham Terrace, Heaton, Newcastle-on-Tyne.
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Mrs Rennie, Speaker, Clairvoyant & Psychometrist, 26, Birch-st., Ashton-u-Lyne

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

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

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

Mrs. Mawdsley-Mc.Dermott, Herbalist sittings daily for the sick, 1, Holmfield, Rawtenstall 576

Fraulein Sophie Lepper. Intuitive diagnosis. Adviser on health. Teaches consultants to free their minds from the superstition that to grow old, become diseased, or die, is inevitable. Ill-health an impossibility. 23, Ashchurch Park Villas, Shepherd's Bush, London, W. 574

Fred Easthope. Psychometrist, Clairvoyant, mediumship delineated, private seances attended, circles formed, advice on mediumship, character, &c. Fee 1s. 6d. Photo and stamped envelope. 146, Tamworth-road, Newcastle-on-Tyne.

Miss Ada Leak, Clairvoyant, 15, Bond-street, Bury. 574

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

Mr. Walter, Healer, 42, Longford-street, London, N.W. Letter first

Wm. Davidson, Herbalist, Clairvoyant, and Magnetic Healer, 5, Belle Vue Crescent, Tyne Dock, South Shields. 613

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

Mrs. J. Bentley, Clairvoyant and Psychometrist. Delineations by correspondence only. Fee, 1/- and 2/6; Enclose article.—91 Maudsley-street, Bradford.

Mrs. Weedemeyer, Magnetic Healer and Test Medium, for private sittings (letter first). 62, Star-lane, Barking-road, Canning Town.

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Mr. W. G. Coote, Clairvoyant and Healer. Delineations from letter, etc., 1s. and 2s. 6d. Seance, Wednesday at 8 p.m., 1s. 16, Caroline-street, Eaton-square, London, S.W.

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

J. A. White, Clairvoyant, Psychometrist, and Healer; Sittings by appointment. Insomnia a speciality.—21, Foxbourne-road, Upper Tooting, London, S.W.

Esther Hood, Normal Clairvoyant and Psychometrist, advice on business, marriage, etc.—Address letters, E. Hood, c/o Smith, 3, Bruton-place, Clifton, Bristol; fee 2/- 567

Mrs. Hollingworth (*nee* Miss Knight), Trance Medium, Clairvoyant, and Psychometrist, 56, Sour Acre, Wakefield-road, Stalybridge. At home Fridays and Saturdays. Secretaries, please note. 579

Health Prospects.—Character by Clairvoyant Telepathy; 6 questions answered by well-known expert, P.O. 2s. 6d. Scientific Palmistry by appointment only.—'Azaire,' 23, Camberwell-grove, London.

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

Alfred Peters, Clairvoyant and Psychometrist, at home daily (Saturdays excepted) from 3 to 6 p.m. Seances by appointment. Public Seance for inquirers, Wednesday at 7 30, 1/-. Sunday, at 11, Service.—4, Merrington-road, St. Oswald's road, West Brompton, S.W. 558

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

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

NOTICE.

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

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