THE TWO WORLDS.

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Some Experiences of Spiritualism.

By the Rev. C. Ware.—*Continued from page 653.*

We learn by descending to the sober work of seeing and feeling and experimenting. I prefer what has been seen by one pair of eyes to all reasoning and guessing. 'Prove all things, hold fast that which is good' (1 Thess. v. 21).—*Dr. Chalmers.*

In the far-famed town of Sheffield, the workshop *par excellence* for the world's cutlery, where vast armour plates are moulded and shaped with as much ease as a tailor cuts out his patterns—the town which is unique amongst English towns for the dense black cloud of smoke which for ever o'erhangs it like a pall;—in this town of Sheffield, close to the Midland Railway Station, there is situated one of the most remarkable and successful of the many centres which during the past thirty years have been established in this country for the propagation of a knowledge of Spiritualism.

A good deal has been said from time to time concerning the 'organisation' of the spiritual movement. This, however, is a subject upon which there must necessarily be a great diversity of opinion, more especially when it is remembered that the great dispensation known as Modern Spiritualism is *totally unlike* anything that the world has previously known. In regard to this matter it is at any rate certain that a movement which is absolutely *unique*, will have absolutely new and independent *methods* in its operations amongst mankind; and that it will utterly defy and defeat any attempt to 'organise' it according to conventional and established precedents. For example, let the established churches 'adopt' Spiritualism, and then try to regulate it according to their stereotyped and conventional forms. We all know what the result would be. Whatever form of organisation the Spiritualists may adopt must be capable of infinite modification, must be as flexible as the atmosphere itself. Any attempt to establish a *cast-iron* system of organisation will simply end in smash. In this respect, Methodism and Spiritualism are the *antipodes* of each other. The watchword of Methodism is intellectual submission and blind faith; the watchword of Spiritualism is intellectual freedom and the supremacy of reason.

If honour be given to whom honour is due, I know of none amongst those who have laboured for the cause of Spiritualism and of progressive thought, who are more worthy of honour than

MR. AND MRS. HARDY,

of Sheffield, who have during so many years made their home a free and permanent centre for the propagation of its facts and teachings. At the 'Midland Cafe,' 175, Pond-street, Sheffield, during more than a quarter of a century, the interests of Spiritualism have been bound up absolutely with the business there conducted; so that so far as this particular centre is concerned, it has been as easy for the people of Sheffield to obtain practical information about Spiritualism as to buy a cup of coffee! It is interesting to think of the multitude of people who, during 25 years, have thronged in and out at that place, have had their questions answered, and have gone their way. All sorts and conditions of people have thus received light from that centre. Then, several times a week and on Sundays the room is filled with people, and various forms of mediumship are there called into exercise. Mr. and Mrs. Hardy must be creating for themselves a large and expansive sphere of life in the realms beyond, since for all this long period their home and place of business has been in the most generous and hospitable sense,

A HOME FOR SPIRITUALISTS.

Writing in the *Medium*, of December 4, 1886, Mr. Hardy, after giving particulars of the work done at his cocoa house, says: 'I hear of public meetings being held in various parts of the town. I belong to no society, and stand in the way of no one forming societies. I make all the Spiritualists and inquirers I can, and let them go where they like afterwards. Our meetings are held on the broadest and freest principle. It is thirty years since I commenced to sit at the table as I had opportunity, and fifteen years since we began to sit at home. I have kept up meetings ever since.'

In the *Medium* of Sept. 26, 1890, Mr. Hardy gives an interesting sketch of his 'Thought-life.' Like many other earnest Spiritualists, Mr. Hardy sprang from Methodist associations. In his younger days, he had, like Bunyan, wandered about the fields in 'distress about his soul,' ultimately finding his way to the 'penitent-form.' But, as he tells us, 'with regard to my anxiety about my future welfare, it all passed away as I became acquainted with the facts, science, manifestations, and phenomena of Spiritualism.'

It was in August, 1882, that I paid my first visit to Sheffield. Mr. Hardy invited me to come and give some lectures. A place was taken that was capable of holding two thousand people, which was called the circus, being generally used as such. Here I was fairly 'upon the stage'; and the part played was that of 'Truth stranger than fiction.' I gave three lectures on the Sunday, and during the day there were some deeply interesting incidents. At the morning service there was a good medium present (Mr. Chapman), and following my discourse, his guides controlled him to give an eloquent address.

On the Monday evening a private circle was held at Mr. Chapman's house at Walkley. Mr. Chapman was first controlled by 'Jack Marshall,' the spirit of a genuine Yorkshireman, who, after a humorous and hearty greeting, desired us to join him in singing the hymn—

Welcome, angels, pure and bright, etc.

This spirit-friend acknowledged that he had been, when on earth, too fond of drink—a drunkard in fact,—and when he first controlled the medium, all that could be got out of him was, 'Woit tha lend us twopence to get some whisky?' Now, however, his moral tendencies were changed, and although blunt and full of humour in his Yorkshire dialect, he was able to utter some very instructive philosophy. It is good to know that although the drunkard, *as such*, 'cannot enter the kingdom of heaven,' yet the same poor drunkard may get sober in the other life, and attain to happiness after all. When 'Jan Steen' was asked, through Mr. David Duguid, how he felt when he passed out of the body, he said, 'Just as if you had shut me up in one of my empty beer barrels, and closed up the bung-hole!' But of course he did not always *stay* in that condition. Our Yorkshire friend then requested the writer to offer prayer, after which Mr. Chapman was controlled by the spirit of a little girl called 'Sally.' In her lisping talk she asked us to sing her favourite hymn:

A little ship was on the sea,
It was a pretty sight,
It sailed along so pleasantly,
And all was calm and bright.

She said that she had had a diseased leg, and was taken to the infirmary, and that the man gave her some stuff out of a bottle, and that the next thing was she saw her 'Uncle John,' who had passed away. The meaning was that she had died under chloroform during an operation. The next control was that of an Irishman, and we were much amused by his quaint observations. The medium was then controlled by 'Jem Tomlinson,' who delivered a most eloquent and touching address respecting the grand and beneficent purpose of Spiritualism, and the change it was destined to bring about in human society and individual life. I have rarely felt so deeply under the influence of a trance address as I did under that one, which was so full of holy influence and pathos. Following this control, 'Jack Marshall' again spoke, and upon a topic incidentally suggested by the sitters, said some strange and startling things relating to the realities of life in the spirit-world. On his way to the circle he had seen a man holding a plough, and who, with whip upraised, was shouting to his team, and he declared that that man fully thought he was engaged in his usual pursuit. The explanation is, that when we leave the body our thoughts assume objective form; hence, at first, we shall seem to be doing that which chiefly occupied our minds and pursuits here. The spirit said he had even seen in the spirit-world an orator on the platform declaiming to his audience that there was no future state and that death was a total extinction of life. Here again was a continuation of the habitual bent and tendency of the mind. The control said he had seen in the spirit-world thousands of poor, ragged, starving children, and thousands of brutal husbands with their fists held threateningly at the heads of their wives; and, said he, let me assure you, that these are realities far more vivid and terrible than those witnessed upon earth. On the other hand, he had seen homes where the manifestations of the love and happiness and bliss were such as, when he looked on them, they filled every fibre of his soul with unutterable feelings. Aye! he said, and such a home is that of 'Jack Tomlinson,' the chief guide of the medium (brother of the one who had previously controlled); he was one whose soul was full and overflowing with Divine love and sympathy.

During the week following this circle I addressed crowded meetings in the room at Mr. Hardy's house, and witnessed many interesting incidents, both on this occasion and again in 1884. In October 1892, I was again staying a night at Mr

Hardy's, and on this occasion I was privileged to witness some interesting mesmeric experiments, which were performed by Mr. J. P. Dudley. In Mr. Hardy's room, Mr. Dudley had some eight or ten healthy-looking young men and women, whom he had brought so entirely under his control that with one sweep of his hand he placed them all in the mesmeric sleep. In that condition they were, at the suggestion of Mr. Hardy, made to sit around a table or spirit-circle, though they were not necessarily believers in Spiritualism. It was soon found that Spiritualism is, at any rate, a step in advance of mesmerism, for, as Mr. Dudley, who was standing by, admitted, his 'subjects' then became subject to a power beyond his own. The table was made to answer questions; and then followed a deeply interesting case of clairvoyance. A young man who was not a Spiritualist, but only mesmerised, saw a lovely garden, and recognised his sister, who had passed away when very young, but who had grown up in spirit-life. The young man remarked, 'She has grown up, but is the same person exactly.' How this reminds us of Longfellow's words:

Not as a child shall we again behold her;
For when with raptures wild
In our embraces we again enfold her,
She will not be a child;
But a fair maiden in her father's mansion,
Clothed with celestial grace;
And beautiful with all the soul's expansion,
Shall we behold her face.

We will all know our friends in the spirit-world; they will be changed, but they will be the same persons exactly! At the evening meeting, which was crowded, Mrs. Hardy was suddenly entranced, and some memorable communications were given through her. Mrs. Hardy's mediumship is of a very refined and sensitive character.

On the following day, at noon, I had a sitting alone with Mr. Hardy's son, who is a physical medium. The room was darkened for the purpose of our sitting. I held fast the young man's two hands across the table, and kept my feet against his, so that whatever took place was done by a power entirely apart from ourselves. The piano, which was nearly at the back of the medium, played a tune, not correctly, but it could be recognised; it was the tune usually sung to the hymn 'Here we suffer grief and pain,' etc. Next, the harmonium, which was on my side of the room, had its notes played all down the scale; and then my questions were answered by the notes, three notes for 'yes,' and one for 'no.' Many other phenomena occurred. The question is, who or what played the piano and the harmonium? The medium was entranced, and I had fast hold of his hands, and there was no other person present.

In a letter I received on August 31 Mr. Hardy tells me that the work at his house goes on as usual.

To be continued.

AN EVENING PRAYER.

To Thee, my Heavenly Father, my eyes
Once more I raise;
Ere I lay me down to-night, accept
My heart-felt praise.

I know my acts prove more to Thee
Than all these words I say,
For Thou hast sent friends in Thy love
To guide through life's rough way.

Oh, God, I thank Thee for I feel
My dearest ones are near,
Who watch and guide me through the world
And strive my heart to cheer.

May I sow seeds of love and good
Their kindness to repay,
For that is all the thanks they ask
For watching day by day.

And when I leave this house of clay
Then shall my mission be,
To guide and guard the ones I love,
As they have guided me.

DOLLY ROBB.

15, Clarendon-street, St. George's Cross, Glasgow.

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.

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

Were the Writers of the Bible Divinely Inspired?

(Continued from page 646.)

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

THE BOOK OF DANIEL.

I WILL PASS over the Books of Ruth and Esther, as the first is now believed to be fiction, and the second a semi-historical tale, of which the Persian chronicles seem to have been full (so says Professor A. H. Sayce, in his 'Higher Criticism,' pp. 474, 475), and come at once to the Book of Daniel, which is looked upon by Christians in general as historical, and on which has been based innumerable prophecies of the end of the world. Professor A. H. Sayce makes some startling statements concerning the claims of this book to historical truth, which are based on the discoveries of cuneiform inscriptions concerning the capture of Babylon and its king, to which I now invite the reader's calm consideration.

The Professor says, p. 522, 'It was not until the discovery of the monuments of Nabonidos and Cyrus that the truth at last came to light, and it was found that the history we had so long believed was founded upon a philological mistake. . . . There is still another point in which the inscriptions of Cyrus have revolutionised our conceptions of the history his reign. There was no siege and capture of Babylon; the capital of the Babylonian empire opened its gates to his general, as Sippara had done before. Gobryas and his soldiers entered the city "without fighting," and the daily services in the great temple of Bel-Merodach suffered no interruption. Three months later Cyrus himself arrived, and made his "peaceful" entry into the new capital of his empire.'

Continuing on p. 526 he further says: 'Here, then, the account given by the Book of Daniel is at variance with the testimony of the inscriptions. But the *contradictions* do not end here. The Biblical story implies that Babylon was taken by storm; at all events, it expressly states that "the king of the Chaldeans was slain." Nabonidos, the Babylonian king, however, was not slain, and Cyrus entered Babylon in peace. Nor was Belshazzar the son of Nebuchadrezzar, as we are repeatedly told in the fifth chapter of Daniel. He was the son of the usurper, Nabonidos, and Nabonidos did not even belong to the family of Nebuchadrezzar.'

These startling statements upset the whole book of Daniel, which the reader is inclined to re-peruse, noting its contents more carefully. In doing so he will be gradually forced to conclude that it is fiction, written for the definite purpose or object of extolling the national God, Yahveh, above the God of the Babylonian conquerors. But the writer of this fiction did not belong to those of the captivity, but to a long time after—a time long after the fall of the Babylonian empire, and he had only traditional accounts of its kings to guide him, and these had become utterly confused.

In order to show the superiority of the Hebrew god Yahveh, over Bel-Merodach the Babylonian god, the God of Daniel is represented as revealing unto Daniel the dream which had departed from Nebuchadrezzar, and the king is then made to fall on his face and worship Daniel, and command that they should offer an oblation and sweet odours unto him; and declare that the God of Daniel is a God of Gods, and a Lord of Kings (ii. 46, 47). Statements like these are really too ridiculous and absurd to be treated seriously.

The writer's design is further shown in the incidents relating to the erection and worship of the image of gold. The three Hebrews declining to bow down and worship it, their subsequent protection from the consuming heat of the furnace by their god, the decree passed by the King in their favour, and his remark that there is no other god that can save his worshippers from fire, belittles his own powerful god, Bel-Merodach, who had made him victorious over all the earth.

The climax of Yahveh's power over Nebuchadrezzar seems to be reached in the fourth chapter, where it is revealed in a dream that he is to be dethroned for seven times (seven years) and eat grass like the oxen, till his hairs were grown like eagles' feathers and his nails like birds' claws; after which he is to be restored to his right senses, and again made to praise and extol the King of Heaven, which, of course, is Yahveh.

Does it not strike the reader as being very strange that the term 'Chaldean' should be used and classed among the astrologers and soothsayers, during a time when the Chaldeans were a great political and commercial power? It is on account of this very term being so associated that has enabled Assyriologists to fix the date of the book of Daniel subsequently to the conquests of Alexander the Great. The sense in which the term 'Chaldean' (Kasdim) is used in the book of Daniel was unknown in the days of Nebuchadrezzar, or of Cyrus, and its employment implies that the period was long since past, the time when Babylon enjoyed a political life of its own, and that the period had come when a Jewish writer could assign to a Hebrew word a signification derived from its Greek equivalent (pp. 534, 535).

This is not all. The writer's knowledge of Babylonian proper names is also at fault. We are told that Daniel was called Belteshazzar; Hananiah was called Shadrach; Mishael was

called Meshach; and Azariah was called Abednego (i. 7). Professor Sayce says Daniel's Babylonian name is impossible, and that the word 'Nego' does not exist in the language, it should have been 'Nebo,' and nothing like the other two names Shadrach and Meshach have yet been found among the multitudinous names met with in the contract tablets of Babylonia (pp. 532, 533).

Now, seeing that the events narrated in the book of Daniel are fictitious, and the Babylonian names given to Daniel and Azariah are wrong, we may also expect to find that the mysterious handwriting on the wall at Belshazzar's feast is also fictitious. Indeed, such is the case. Instead of *Mene* meaning 'God hath numbered thy kingdom and finished it,' as stated in the Bible, 'it is the equivalent alike of the Assyrian *mana*, the standard weight, and of the verb manû, to "reckon."' Instead of *Tekel* meaning 'thou art weighed in the balance and found wanting,' as stated in the Bible, it is the Aramaic representation of the Hebrew shekel, the Assyrian *siklu*, and instead of Upharsin being *Percs* and meaning 'thy kingdom is divided and given to the Medes and Persians,' as stated in the Bible, the proper rendering of 'upharsin' is 'Par-su' or 'Bar-su,' which in the Assyrian means 'a part of a shekel.' So that instead of '*mene, mene, tekel upharsin*' being interpreted to foretell the doom of the king Belshazzar and the dividing of his kingdom, it reads as follows: 'Reckon a maneh, a shekel, a shekel, and (its) parts.' What an absurd prophesy! What a huge fraud has been perpetrated on a believing and trusting Christian world, and for the writer to assert that none of the wise men were able to interpret it can only be characterised as a piece of pious impudence. The whole book is unhistorical. The Jews know this, and have not included it in their historical list. As the Professor truly says, 'the truth has at last come to light,' and with her appearance the claim of Divine inspiration has departed, never more to return. For as these facts become generally known it will no longer be possible for the morbid-minded Christian to frighten the credulous public with predictions of the end of the world, seeing that such predictions are based mainly on the Book of Daniel, 'for false in part, false in all.'

The above facts should also have some influence on Spiritualist lecturers and writers, as it has been customary to cite the cases of the fiery ordeal and the handwriting on the wall at Belshazzar's feast as a proof that spirit-writing and the power to resist the consuming action of fire were known and practised in Bible times. Perhaps some such phenomena were known to the writers in question, who worked the two cases into their religious drama for effect. But we must discriminate between that which is *probable* and that which is *historical*, and not foolishly affirm that certain events are historically true because certain spiritualistic phenomena are associated with them. Works of fiction are made credible because the incidents recorded in them are probable, but that does not lift them out of the region of fiction and place them in the category of facts.

(To be continued.)

THROUGH DEATH TO LIFE.

In loving memory of Angelina Merrell, who passed into higher life Sept. 4, 1898, aged 73 years, and was interred in Leicester Cemetery on Sept. 7 by Mr. Chaplin and Mr. Swindlehurst.

Passed to the higher life, Sept. 27, at 356, Portobello-road, North Kensington, Thos. Arthur Wilkins, fourth son of Mrs. Wilkins, trance medium.

In loving memory of Ernest, the beloved infant son of William James and Caroline Hooper, who died Sept. 30, aged 7 months, and was interred at Hunslet Cemetery by Mr. J. T. Todd, of Bradford, on Sunday, Oct. 2.

Mr. Walter Heneky passed to the higher life on Sept. 17, aged 26 years, and his mortal remains were laid to rest in the Dukinfield Cemetery, on the 21st. Mrs. Cropper, of Ashton, conducted the funeral service, in the presence of a large number of spectators. The Stalybridge Spiritualist Church has lost a promising worker.

Passed to the higher life, Ruth Shirt. Her mortal remains were laid in mother-earth on Sept. 17. It was the wish of our sister that her body should be laid at rest as a Spiritualist, and had within an hour of her spirit passing away arranged with Mrs. E. Cropper to conduct the service, but her wish was disregarded by her relatives, and the service was conducted by a Church of England minister, after which the Spiritualists sang over the grave, and the controls of Mrs. E. Cropper gave an address and invocation, eliciting from a near relative who said he would not attend should it be a Spiritualist interment, the expression that Mrs. Cropper had beaten the parson.

Passed away suddenly to the higher life on Friday morning, Sept. 16, at 72, Peter-street, Blackburn, Thomas Ward, father of our esteemed friend and co-worker, J. T. Ward, late President of the Freckleton Society. He had been a great sufferer for many years, and though he often spoke of the summer-land, he was patient and uncomplaining, and was always ready with words of encouragement to those who sought his counsel. His remains were interred at the Blackburn Cemetery by Mr. E. Marklew, who conducted a very impressive and instructive service. A large number of friends assembled at the cemetery and exhibited tokens of respect and sympathy for the family.

Is Vital Energy Communicable?

At the hearing on the proposed medical bill in Boston, in February, one of the physicians that spoke in favour of the measure is reported to have said: 'It is impossible to cure disease in persons by the laying on of hands.' Yet in almost every age men and women have appeared at intervals apparently blessed with the gift of healing by the 'laying on of hands'—a convenient expression for simple contact, patting, stroking, rubbing, or kneading the body of the patient.

By the 'laying on of hands' is implied that certain persons, in the possession of superabundant health, have the power to impart health to another through the medium of the human touch. This is not a latter-day discovery, but a very old and profound avowal. Hippocrates, the 'father of medicine,' was undoubtedly familiar with the practice, as is plainly evidenced in his 'secret means of medicine,' also, Chiron and Esculapius, both of whom were famous as physicians in their time. *Chiron* relates particularly to the hand, and the name was bestowed upon the former because his cures were chiefly wrought by means of manual manipulation. Esculapius, his pupil, so far eclipsed the master that he was early invested with divine honours, and rude pictures on the walls of the ancient temples on the Tiber bear thrilling witness to the force resident in his magic touch.

It is to be presumed that the doctor referred to in the opening paragraph is unfamiliar with 'holy writ;' otherwise he would have known that one Jesus performed marvellous cures in the long ago by the laying on of hands. Even if it be claimed that Jesus was peculiarly divine, in all sincerity it cannot be held that the disciples were divine in the same sense, or to a like degree; yet they performed cures readily by the same means. Both Old and New Testaments reveal the fact that touch-healing was not unknown in very early days, as witness the king who, when told to go and wash in the Jordan to be healed of his leprosy, said of the prophet: 'Behold, I thought, he will surely come out to me, and stand, and call on the name of the Lord his God, and strike his hand over the place, and recover the leper.'

The doctor, being a regular practitioner, cannot be supposed to know that Hahnemann, the founder of homœpathy, taught his 'disciples,' as he called his students, the secret of how to manipulate medicines in order to take advantage of the healing influence 'that resides in the human hand and touch.' And, of course, he is totally unaware that it is quite orthodox in the practice of medicine to-day to make use of the laying on of hands under the less offensive name of 'massage.' 'Ah, but massage is different,' cries the doctor. Briefly, massage consists in the manipulation of body and muscles by means of kneading, patting, stroking, etc. Its purpose is to stimulate the nerve-centers; to reawaken life in the parts; to bring life to the surface of the body. Note that the physician insists that the *masseur* shall be healthy always. Why? Because the patient is benefited by a healthy operator and injured by one who is unhealthy. In other words, the patient is benefited by the presumable transference or absorption of healthy nerve-energy, vitality, life; whereas, in the case of an unhealthy operator, the latter invariably absorbs the stored-up nerve-energy of the patient. This is the real and the only reason why the well-read physician insists that the *masseur* shall be healthy and strong.

It is now known that health is communicable—more so than disease. Note the stress laid upon the necessity for a cheerful demeanour in the sick-room, and how insistent the physician is for a healthy, happy, and contented nurse. The well man must absent himself from the sick wife, under penalty of loss of vitality; the sick must not mate with the well, or youth with age; and a child must not sleep with its aged grand-parents.

What is animal magnetism? Mesmer's explanation illustrates the matter fairly well. He held and taught that the universe is pervaded by a subtle essence, or ether, which in man is akin to the life-principle itself. Mesmer believed that man possessed the faculty of generating this force or power within himself, and of projecting it, by act of *will*, through the medium of the touch. This etheric, mesmeric force he named 'animal magnetism.' Broadly speaking, then, this appears to be the secret of curing by the laying on of hands; the healer generates within himself healthy animal magnetism, which he is able to impart or transfer to the body of the patient as described.

We are met at the outset by the stock argument that this statement involves an unprovable proposition; in other words, that animal magnetism implies the existence of an unknown, invisible, imponderable force in Nature—a theory that was exploded in Mesmer's own day. Yes; in that day two men in particular denied and even derided, yet later discovered and gave to the world two subtle, invisible, imponderable forces—Lavoisier, discoverer of coal and wood gas; and Franklin, who drew lightning from the clouds. Sneer and denial count for but little, save to a certain class of minds. Because you 'do not believe' is not argument; because you are familiar with certain laws does not prove that you are in possession of the sum total of human knowledge. The fact that men denied at the time did not prevent Mesmer from performing remarkable cures; he met with great success, as did his followers—Greatrakes and Gassner in the United Kingdom, and his humble believer, Newton, in our own land.

In view of the evidence obtainable, it is strange that men continue to deny the existence of the beneficent something called, for want of a better name, animal magnetism. To illustrate: A child is lost; we hold the tiny shoe or article of apparel to the nose of a hound; a sniff, and away bounds the animal to trace and find the child. When an escaped convict baffles the human sleuth he his readily trailed and run down by the bloodhound. Is it not fair to assume that a characteristic quality is imparted to both apparel and footprint, and that the hound, by reason of a superior sense of smell, is able to detect it? To say that the animal follows a particular footprint is to argue that the domestic creature that has been deserted or lost finds its way home by following the imprint of horse-shoe or wagon-tracks, which would imply a degree of intelligence few thinkers care to admit.

Persons that have been 'charmed' by snakes say their senses were lulled by a peculiar odour emitted by the reptile; the hypnotic subject declares that there is a well-defined 'charm' about the hypnotist; and patients are conscious of an electrical sensation when touched by the healer. Reversing the picture, we find the snake exhausted at the close of the act of 'charming'; the hypnotist is glad to seek his couch after an evening of work; and, following treatment, the successful magnetic healer is conscious that 'there went virtue out of him.'

Brought to the bar of reason, the opponent of animal magnetism, or, as the writer prefers to call it, *vital energy*, has one unfailing refuge, *viz.:* to declare such things referable to the imagination; the result of hypnotic suggestion, or the effect of mind over mind: to charge that if any good is accomplished it is only temporary, etc. Now, to my mind, imagination seems a potent factor in human life and affairs. We are dealing with an unknown quantity. Let us thank the Giver of every good and perfect gift for this singular, powerful faculty known as imagination, which enables us to banish disease, to replace gloom with sunshine, to make heaven where misery has been!

And what is hypnotic suggestion? A command; the setting up of a train of ideas; an act of will. Then 'suggestion' means the transference of thought, energy, sensation, or impressions from one mind or soul to another. But it is claimed that the subject is solely responsible for the phenomena evoked in hypnotism! The writer has not been without experience, yet he has never witnessed a case of spontaneous phenomena—has never learned of the induction of true hypnosis save in the presence of an operator.

Psychometry, popularly known as soul-sensing, yet strictly touch-sensing, embraces essentially this: whatever we touch we impress or charge with a semblance of our personality, proof of which is given by the trained psychometer, who, taking the article in hand, is able to sense and to voice an accurate description of the person or persons previously in contact with it.

The registering and measuring of externalised thought; the photography of thought and of the emotions, the photography of the emanations, or effluence from the finger-tips of the hypnotist and the magnetic healer—these are facts of recent demonstration; and the same is true of the photographing of the vital radiation—something that seems to partake of the qualities of which we are made up, and that resembles the general shape, and seems a part of and inseparably connected with the human body. Ancient artists appear to have had an inkling of the vital radiation, as may be inferred from the aura that surrounds the pictured representations of saints. And in the time of Jesus the people must have realised something of this outer, externalised energy, or they would not have brought the sick and disabled into the streets, that 'the shadow of Peter passing by night overshadow some of them.'

The world at large has long been familiar with the fact that mind can influence mind, so familiar indeed that the axiom, 'As he thinketh in his heart so is he,' finds ready acceptance among the intelligent everywhere. It is also well known that mind can be trained to influence matter as well as morals, and that mind can be made to serve as a curative agent likewise. The more advanced members of the medical profession have already mastered this proposition, as witness the sterling articles on 'mental therapeutics' in the regular magazines, and the quiet introduction of the system into regular practice.

Yes; it is true that mind can influence mind most remarkably. Consider the case of the farmer who was made seriously sick by a number of practical jokers, who insisted that he was ill; it was all a hoax, but the man sickened just the same. Also the prisoner who was told that he was to be put to death by bleeding; he died under the impression that his life-blood was dripping away, when the sound was really caused by drops of water squeezed from a sponge by the surgeon that stood behind the chair. A nobleman's neck had been bared upon the executioner's block; the axe was raised to strike, when a cry, 'Reprieve!' was heard; the executioner touched the man on the shoulder, saying, 'Arise, my lord; the king has pardoned thee'; but the spirit had fled. We all know that certain sights will cause as violent a revolution of feeling as the most powerful emetics; and we know also that sudden news will kill as well as make alive. We may as well admit, then, that mind has power over mind; frankness and fairness will harm no one—least of all the medical profession, the members of which should be the first to hail with glad acclaim any and all methods that tend to alleviate human suffering.

With regard to the alleged 'temporary effects,' I should like to ask, what may be guaranteed as permanent in the practice of medicine? What do we seek to accomplish by dosage? Plainly speaking, we give medicines to support Nature—to arouse the life-principle into action. Medicine, then, is not so much an end in itself as a means to an end; it is a support rather than a positive curative agent. Then how can we be assured of permanency in the treatment of human ills? A physician having a known 'specific' for human suffering should not hide his light under a bushel; he is in possession of a formula worth millions.

But there is, in truth, no universal panacea. The fountain of perpetual youth has yet to be discovered. The golden age is in the future, not the past. No school of medicine has a monopoly of the healing art. To sneer proves nothing—a fact remains a fact. 'What man has done man may do'; and this is as true in the domain of healing as in other departments of life. Men have healed for ages by the laying on of hands, and will continue to do so for ages yet to come.

Even if the cures prove but temporary, one thing is certain: An effect has been produced; a principle has been revealed, if not established. We owe it as a duty to humankind to recognise the fact, and to aid in demonstrating the principle behind the fact. DR. C. W. HIDDEN in *Mind* for August.

The Scottish Jubilee.

THE JUBILEE of Modern Spiritualism in Scotland has been celebrated by means of a bazaar, for the purpose of establishing a fund to be used for purposes of propaganda in Scotland. The bazaar, which ran three days, from Thursday to Saturday of last week, was held in the Assembly Rooms, in Bath-street, Glasgow, where the meetings of the Glasgow Society usually take place, and in all respects it proved a great success. From a monetary point of view the results far exceeded the most sanguine expectations, £255 having been drawn up till Saturday night, and as there are some goods still remaining to be disposed of, the gross total may yet reach close upon £300. But, as the President (Mr. Robertson) pointed out in opening the proceedings on Saturday morning, the bazaar had reasons other than financial, and the existence of Spiritualism as a living and moving force in Scotland, and especially in Glasgow. has been demonstrated in a way that appeals to a shrewd and practical people.

A considerable sum has been raised by voluntary effort, with apparently little trouble and no attempt at elaborate organisation, and the helpful liberal disposition thereby engendered has done much to draw together in a common bond of fellowship those who work in the Cause, or take an interest in its success. A remarkable feature of the event has been that it has left no bitterness or heart-burning behind, but rather there has been a broadening and deepening of mutual sympathy among those engaged in the work which gives promise of united and vigorous effort for the future. Another cause for congratulation is to be found in the fact that the daily press in the east and west of Scotland have been remarkably fair in their reports of the proceedings. There has been no attempt to sneer at the movement, nor yet to ignore it, as had been previously the case, and this is also regarded as a hopeful sign of the future.

An important element in the success of the demonstration, as it may be fairly called, was the selection by the committee of a variety of good and effective speakers, including such eminent 'modern seers' as Mr. J. Page Hopps and Mr. J. J. Morse, whose logic and eloquence there was no gainsaying, and the visitors who were attracted to the meetings were therefore offered no mean fare, and even the most sceptical and hypercritical were fain to admit that whether as the result of inspiration or otherwise, here indeed was a rare intellectual treat.

The campaign opened on Sunday, 25th ult., when Mr. Page Hopps twice addressed large audiences, choosing as his subject 'Some Seers of the Nineteenth Century.' Some interesting allusions to modern seers, were prefaced by some valuable reflections on the existence of seership in all branches of human life, science, art, religion, politics, literature, and social economy, and by urging the advisability of the seer in every department having the fullest liberty of expression for the thought that was in him, and the message he had to give to the world.

In the evening Mr. Page Hopps followed up this line of reasoning by an address founded on a text from the book of Revelation: 'Come, and I will show thee the things that must be hereafter.'

On Thursday, the bazaar opened at noon under favourable auspices, a large assemblage gathering together to inaugurate the proceedings. Mr. Andrew Glendinning, London, who has been so much associated in spirit-photography, presided, and in introducing Mr. Page Hopps, said, the object of the bazaar was to raise a fund for the purpose of bringing before the people of Glasgow, the facts, philosophy, and more especially the higher teachings of Spiritualism. (Applause). What was wanted in investigators was not merely scientific knowledge, but honesty, earnestness, and common sense. (Applause.) This year of the jubilee of Modern Spiritualism was a fitting time for taking a new departure, by extending the work of the Glasgow Association, and it was their duty to strengthen their hands and encourage their hearts in their uphill work. (Applause).

Mr. Page Hopps then delivered the opening address. The campaign of Spiritualism, he said, was by no means a walk-over. If they had any proper self-respect it was not a pleasant thing to be told by their friends that they were a set of fools about Spiritualism; or, if they did not say so because they daren't, it was not pleasant to know that they were always thinking it. Some of them gave them another alternative. They said if they were not fools then they were a set of knaves. But there were compensations. He loved adventure, and it was a brave and beautiful thing to be in the advanced guard as an adventurer. There was something in being the custodians of a truth; and if Spiritualism in any sense was a truth, if it in any sense was a fact that these unseen people could put themselves in communication with the seen, it did not matter whether they were wise people or fools; it did not matter whether they told you the truth or error, whether they did you good or harm—then among all the inventions and discoveries of this city of Glasgow there was nothing to beat that. (Applause.) If that was true, then it was an honour to be the custodians of such a splendid truth. (Applause.) They had something to do in life in teaching such a splendid truth to the world. The chairman had mentioned the Bible. It puzzled the speaker to know how people in Glasgow, in Scotland, who adored the Bible, could scoff at Spiritualism. Whatever the Bible was or was not, from beginning to end it was soaked, steeped, saturated, with Spiritualism. (Applause.) These people professed that they believed the Bible. How was it that when the Spiritualist said, 'It is true; we can prove it: here is the whole thing done in modern times, as in days gone by'; how was it that they hated them and said it was 'the devil'? If it was the devil to-day, what was it in days gone by among the Jews? Mr. Hopps concluded by declaring the bazaar open. On the motion of Mr. Robertson, a vote of thanks was passed to Mr. Page Hopps, and the business of the day was begun.

At the opening of the second day's proceedings, Mrs. Bessie Russell Davis, London, presided, and introduced Mrs. Ernest Steevens, wife of the lessee of the Glasgow Grand Theatre, who delivered the opening address. Mrs. Davis, in the course of her remarks, said that the very Church which declared that Joan of Arc was possessed only by a devil was now trying to cannonise her. (Hear, hear.) Spiritualists therefore surely had a bright future before them. (Laughter.) They were all more or less possessed of devils; in a few hundred years they would probably find themselves all saints and saintesses. (Laughter and applause.) The principal motive of Spiritualists was to bring help and comfort to the sorrow-stricken. (Applause.)

Mrs. Steevens, in opening the bazaar, said that she was a Spiritualist of long experience, and was proud to acknowledge the fact. Although circumstances prevented her from taking part in the movement, her sympathies were always with it and with the host of noble workers who so fearlessly devoted their time, nay, their lives—(applause)—to the propagation of that grand philosophy, the acme of all spiritual thought.

On Saturday (the concluding day of the bazaar) the proceedings were opened by Mr. J. J. Morse. Mr. James Robertson, who presided, in introducing Mr. Morse, said it was not to gain a large sum of money that the bazaar had been held, so much as to bring before the public in a forcible manner the fact that Spiritualism was alive. (Applause.) This, he was glad to say, they had done.

Mr. J. J. Morse, in declaring the bazaar open, spoke of the great strides they had made with Spiritualism in Glasgow. He contrasted the small room in which the members had met years ago, and their meagre numbers, to the fine meeting place in which the members were now assembled, and the numbers and enthusiasm of the Spiritualists. He had lived long enough to see that Glasgow had not only flourished, but Spiritualism had flourished with it. (Applause.)

Besides the usual stalls with fancy goods, literature, refreshments, etc., palmistry, clairvoyance, and psychometrical readings were given. There was also a lantern exhibition of spirit-photographs, by Messrs. Glendinning and Morse, and performances by a mandoline band, under the leadership of Mr. Burdee, leader of the Greenock Theatre Royal Orchestra. The drawings on the opening day amounted to £127; by the end of the second day they had risen to £185, and on Saturday night to £255.

On Sunday last the proceedings reached a fitting climax when two stirring and eloquent addresses were delivered to crowded audiences by Mr. Morse, under control. The subject dealt with in the morning was 'Spiritualism, a superstition or an evolution'? in the evening, 'God's mightiest angel.' The latter was full of sympathy and comfort for the mourner, the speaker showing that death equally with life was an angel of the divine Father, necessary to the work carried on in Nature for the evolution of man, which is the only satisfactory solution of life beyond the grave.

To NEW READERS.—*A special offer.* We will send you THE TWO WORLDS free by post for twenty-four weeks for 2s.6d.

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

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.]*

MR. OXLEY'S ARTICLES.

SIR,—In Mr. Oxley's article of your issue, Sept. 9, he mentions the fact of a materialised hand being projected from Dr. Monck's arm and the same vanishing. I take it that any really materialised hand must do the same, but what has that to do with the case under consideration, in which the hand was seized and found to be the medium's hand placed behind the curtain; how could that be a 'materialised' hand? Perhaps Mr. Oxley will explain, and oblige a recent investigator? C. TURNER.

'ALWAYS THE SAME.'

SIR,—I beg to thank you for publishing my letter, and for the reply to which you have devoted so much space. We all know and admit there are numbers of Anglican clergymen who closely imitate Catholic ritual and doctrine, but that does not prove they have been received as members of the R.C. Church; still less does it prove they have received Roman ordination. I think you will find I am correct in stating that any Anglican, whether high-church or low-church, parson or layman, who seeks admission into the Roman Catholic Church must sever his connection with the Church of England.

Do I justify abhorrence and detestation of those who are not Roman Catholics? Most emphatically I do not. My estimation, friendship, or love for any individual man, woman or child, is not in the least influenced by his or her creed or no-creed.—I remain, dear sir, yours truly, A LOVER OF TRUTH.

Forest Gate, London, E., Oct. 7, 1898.

PHENOMENA AND PHILOSOPHY.

SIR,—I thoroughly endorse the remarks of Messrs. Bevan Harris and Robert Atkinson, in the current issue of the TWO WORLDS, *re* phenomenal Spiritualism. What thousands of level-headed, earnest men and women want is *evidence* that the philosophy of Spiritualism is *true;* beautiful and exalted they admit it to be, but if it cannot be proven that it has its basis in the bed-rock of solid fact, they will have none of it. Their hearts go out to our grand philosophy, and they long to believe in it; but they cannot believe without evidence, and evidence sufficient to constitute proof of the great fact of spirit-communion is often only obtained after long research in and patient investigation of psychic phenomena, and this persistent 'phenomena hunting,' which some of your correspondents so much deprecate, is indicative of the anxiety of many to be able to give an affirmative answer to the great question, 'If a man die, shall he live again?'

I think that the adherence to the Cause of Spiritualism of a single man, who by patient and persevering investigation lays a scientific and unshakeable foundation for the temple of his spiritual philosophy, is of more value than the adherance of many who accept these great truths without question, and are unable to give any scientific reason for the faith that is in them. I know that at many Spiritualist gatherings rambling generalities and shrewd guessing pass for an exhibition of clairvoyance and psychometry, and drive thoughtful and intelligent inquirers away, but such a state of things only serves to emphasise the fact that trustworthy, reliable mediums, through whom genuine, clear and convincing phenomena can be obtained, are the great need of the movement. A. SAYSELL.

Kensington Barracks, London, W.

'GORDON AVENGED.'

SIR,—What a contemptuous sentiment is this for a people who are professedly Christians to express; and yet these words met my eye the other day in glaring repetition. What a monstrous shame it is that the character of this grand man, this simple, humble follower of the great Nazarene, should be so misunderstood. Can we reasonably think for one moment that one with the loftiness of mind possessed by this true Christian would ever wish for his death to be avenged? No. The man whose life was one mass of good deeds, one who, like the noble Nazarene, went about opening the eyes of the blind and healing the sick, and whose every thought, when in earth-life, was (and will be still) for justice, and who carried out, as far as is possible on the mundane plane of existence, that golden rule, 'Love ye one another,' would not now wish his fellow-beings to avenge his death by injustice and bloodshed.

He passed from the sorrows and trials of this world calmly doing his duty, and such a sentiment as that expressed in the words, 'Gordon avenged,' would be exceedingly distasteful to his great soul. If the idea of vengeance is requisite to people's happiness, then let them think that his noble death has been avenged by the good that has emanated from his life-work.

If they wish to avenge his death let them do it by good, for his own life was one mass of good deeds, and truly, from the spirit-spheres, he would rejoice to see that his life had not been in vain, and that the followers of the cause of humanity for which he laid it down appreciated his unselfish efforts sufficiently to honour his memory by doing that which he himself so dearly loved and still loves—justice and truth.

I myself am a great admirer of this nineteenth century hero, and would rejoice to think that he was revered by all, and to see that his self-sacrificing life and passing over had left the impression they deserve upon the minds of the British public.

Oh, is it not a grand thing to be able to realise that such great minds do not die but live, and to know that their fine capabilities for good are more alive now than when bound down and imprisoned in this muddy vesture of decay?

Surely we can now express ourselves in the sublime words of the old Hebrew prophet, 'Praise the Lord, oh, my soul, and all that is within me praise His holy name.' AN ADMIRER OF GORDON.

PROPAGANDA AT PLYMOUTH.

SIR,—Owing to this district lying to the South and West of Bristol, and being as a rule, so far out of the general route of the propagandists, the cause of Spiritualism is apt to be in a somewhat languishing condition. In order to avoid that state of being where it doesn't exist, and to combat with and remove it where it does exist, the society which I represent wishes to test the join-hands with societies and individuals in the above-named district—say from Taunton, to the extremity of Cornwall.

Plymouth is not a very central place as far as commerce is concerned, but we who are Spiritualists in Plymouth think that as a working centre for the cause in the west, it would be hard to beat. We have with us one good trance medium and a clairvoyant whose gift is well known to the Spiritualist fraternity, and several normal speakers, who, though far from being exponents of the first water, are hearty Spiritualists and anxious to spread the knowledge of the cause we all love. Those workers are willing to go hither and thither in the West to help existing societies (by exchange of workers system if possible), or to endeavour to establish new societies. We only ask for co-operation to defray any expenses which may be incurred.

Has any society or individual reader of the 'T. W.' got any suggestion? If so, kindly write at once to ROBERT FORBES, Sec. P.S.S., 5, Stoke-road, Eldad, Plymouth.

INFORMATION WANTED: ANOTHER REPLY.

SIR,—Your correspondent, 'Inquirer,' on p. 649 appears surprised at the clairvoyant description of living persons. I have an old friend clairvoyant, who is unable to discriminate those he sees as to whether they are living or passed over. Some time ago he was invited to meet two or three friends by an acquaintance, when after tea they had a sitting. To each of those persons he described friends who were all living—to me a young man, whose parents and brother had gone to America. The mother put in an appearance at the sitting, and had a long conversation with her son, and said she was very unwell, that his father and brother had gone to a neighbouring town for employment, and were unaware of her illness, she not wishing to disturb them in their quest. The sitting all round was a very singular one. But my friend is very unwilling to go further into such a question, saying it is not Spiritualism. I do not at all agree with him as to this, as it appears to me to be a most interesting phase of it. I have a friend thousands of miles from here. He has been present at sittings five times: three times he was most accurately described by the same mediumistic friend, and twice by another medium. These persons seem to present themselves and converse, but retain no recollection of the occurrence. In the latter case I mention, the subject has a great antipathy to Spiritualism, and when on a visit here since, would have scouted any allusion to the subject. I cautiously asked him had he been dreaming of me, and his reply was, no.

About twelve months ago a gentleman who held a high official position here attended one of our sittings. He was unable to communicate, and brought a gentleman (also an official) to do the talking for him. The latter, in course of conversation, gave us his name, with the name of the spirit friend who brought him. The speaker was living, and is living yet, and we were assured he would have no recollection of the occurrence. The *bona-fides* of these two gentlemen were beyond doubt, that is, to repeat, the one on the spirit side and the one on the earth plane. The fact is, we possess powers, and are using them unknowingly, that we have not the slightest idea of, and to tell of them to worldly-minded people they would set us down simply as lunatics. It appears to me that Spiritualism is only in its A B C state, and that if we only studied becoming more spiritually-minded the powers we might have are simply incredible.

Before closing, I may relate another occurrence. I was anxious about a matter in a town nearly 100 miles from here. At one sitting I stated this to the control, when he requested us to sing a hymn, and desired me to fix my mind strongly on the place. In two or three minutes he said he had travelled there *on my thought*, and returned, having localised the situation in the town, as suggested. He said distinctly he had been there.

I do not know that this may enlighten 'Inquirer,' but it will add to his fact others of the same character.—Yours,

Liverpool, Oct. 6, 1898. RUSTOMJEE BYRAMJEE.

THE PRESENT STATUS.

SIR,—For a long time I have been a subscriber to and reader of the TWO WORLDS, which I may say is so interesting to me that I look forward to its appearance each week with appetite keen and ready for the mental food it contains. The 'Correspondence' column is a good medium whereby a reader can become acquainted with so many different, yet all interesting, views of our many writers, speakers, and workers in the Cause, who not only give us their thoughts about things in general, but also suggestions for a better system of organisation and presentation of Spiritualism to the public, and ideas whereby the teachings of Spiritualism would be made more practical and beneficial in their results than at present. I have now been a Spiritualist about 10 years, and have had about two years of active work, not as a speaker, but as a worker in societary and Lyceum work, and it is my purpose in writing you to give results of my experience and convictions as to what, from my point of view, would put Spiritualists on a better footing in the world as a *religious* body, and also be better able to show what pure and true Spiritualism is, which when achieved will result in a more favourable recognition by the public rather than by the present ridicule, contempt, and consequent indifference.

The very fact of the present status of struggling, dying, and already dead-societies in this district is sufficient to show that there is something wrong, and terribly wrong, too. The cause of this, I think, judging from my experience, is such dreadful ignorance, narrow-minded intolerance, want of understanding of the true purpose in view, and prejudice existing amongst members of a society, which does and must result in a want of unity, therefore these sad results.

I have often heard it said that Spiritualists have so much liberty that they kill themselves with it, which to my thinking is true to some extent, because they don't discriminate between liberty and licence. They also forget that 'a house divided against itself is sure to fall,' though so often quoted by their speakers. In my experience I have known some persons 'cold-shouldered' out of both society and Lyceum work, and told they were not Spiritualists, partly because they have advocated and striven to teach what is named 'Divine, Spiritual, or Mental Science,' as promulgated by Mr. W. J. Colville, and other advanced and learned Spiritualists and speakers.

If a speaker has spoken in a normal condition from the rostrum, it has been said that his lecture was not Spiritualism, because he or she was not controlled by the spirits. This show of narrow-mindedness is ludicrous.

The system of membership of some societies is, I think, a great source of evil. For instance, I have known a society who did not take into consideration the standard of character of its applicants for membership. If they brought the shilling it was all right. The result has been that people who have so far differed from being spiritual as to be gamblers, drunkards, swearers, and smokers, have been admitted as members, yea, and even been allowed to sit on the committee of management. And this must ever be so long as mere belief in spirit-communion alone is a standard by which applicants are eligible to membership. (A materialist and spiritual Spiritualist cannot work together.) Some of your writers say, 'Don't be fault-finding, but come and be a worker,' but in my mind for a spiritually-minded person who takes Spiritualism as a religion, which it truly is, and therefore desires and strives to teach and practice it as such, to be expected to work side by side with persons of such a character as the above instance shows, then, Mr. Editor, I think it is bound to fail, for it is like putting a small goat and a strong horse in harness together to draw a load, which load must inevitably be dragged round and round in a circle, and no straightforward progress made.

If Spiritualism is a religion, and is bound to take the place of other religions, then let us have it reverenced, considered sacred; its halls, temples, or churches a little more respected and reverenced as places of Divine and spiritual worship, rather than a 'camp,' to sit, smoke, and discuss worldly and gossiping matters in, even when not used for Sunday meetings, as some are at present. Irrespective of the wrong done to others in the selfish indulgence in smoking, etc., in our halls, there is still a much more important question to consider, namely, the influence upon the lives of the children.

I would commend this thought to many of our speakers, that though the orthodox have been taught to worship a false God, this does not prove that there is no God, neither does it deny that it is a natural expression of thankfulness and reverence to Him that our spiritual natures give forth in worship for blessings received; and, therefore, to argue that worship is mere superstition, or to make ourselves indifferent to it, is like the incident of the king of England who sat on the seashore and commanded the waves from coming any further.

With respect to our Sunday meetings, I think it would be well if our afternoon meetings were turned into the reading of papers and discussing of things of a reformatory character in general, and the evening meetings to a devotional, soul-aspiring, and worshipful meeting; and if any phenomena be presented let it be of a high order and only dealing with the fact of spirit-return (so-called) and identity. Other phenomena for special week-nights. In your issue of Sept. 16, there were what I consider some very good suggestions, *re* better organisation and presentation of Spiritualism, especially in the two letters of Messrs. Phillips and Orr. There is one point I would like to refer to and comment upon in Mr. Phillip's letter, namely, that of the 'divergence of opinion among speakers,' and the method of installing a speaker as permanent speaker or pastor. This divergence of opinion, to my thinking, will ever be (at least until we can all have reached absolute truth, if such a thing can be), and, I think, is one of the grand planks in the platform of Spiritualism. It necessitates us becoming our own thinkers, and that is what I believe we are destined to become, and, therefore, if we have permanent speakers, we must have those who will help out our own powers, and aid us to become our own judges and authorities on what is right, just, and reasonable. If not, then we shall be little or no better than the orthodox, as authority will be given for truth, and not truth for authority.

What we want is educators, not leaders. It must be remembered that not only do people on earth differ in opinion, but spirits also, and to even take their opinions as final is a mistake; therefore, for the divergence of opinion among speakers we can have no remedy, neither should we want one. Let all be led by the light within, and strive their best to follow it, and let those who have developed this light, and are speakers, help to develop it in others, whether in the spirit-world or on the earth-plane, and to aid those speakers who desire to do this, and thus be true benefactors to humanity. I would recommend them to be a little more tolerant and open to conviction, and study the Bible through the 'new light' that is being thrown upon it by Christian, mental, and spiritual scientists such as Mr. Colville, Mrs. Gestefeld, and others. Then I think the question of paid speakers will soon be settled, for when speakers have something to teach it is then when they are truly 'worthy of their hire,' and not when they are continually reiterating the same old ideas and criticisms, and want of more insight and understanding, or narrow ideas as at present.

To my mind there is nothing unspiritualistic in so-called Christian, mental, or spiritual science. It is the essence of Spiritualism, which to me means science of spirit as well as spirit communion; and if our speakers could and would make themselves proficient in this science, or these sciences, Spiritualism would carry all before it.

In closing, to meet the above, I would suggest that some writer who is efficient should reply to the writings of Mr. Kitson, and give us the 'new light' or the true kernel, in place of the shell on the Bible. Trusting I have not trespassed too much on your valuable space.—I am, sir, yours fraternally, AN INDIVIDUAL WORKER.

Barrowford, Oct. 2, 1898.

ANSWERS TO CORRESPONDENTS.

H. CUTHBERTSON: Will write you direct.

INVESTIGATOR: Our reply is in 'Items of Interest.'

J. ALLEN: Thanks for your thoughtful use of the Two WORLDS.

'DAPNOSOPHIST': Appeals for help can only appear with approval of the directors.

WM. HY. BALDWIN: 'Lucifer' received. We are not sufficiently familiar with all the details of the 'Bedborough' case, and if we were we *hesitate at present* to allow such a complex and delicate subject to be discussed in the Two WORLDS. We know nothing of the matters to which your postcard refers; we suppose there has been partiality shown for the periodical you name.

Items of Interest.

SOUTHPORT Conference report and jottings next week.

THE secretary of Attercliffe Society is now Mr. J. R. Jones, 34, Clipstone-road, Attercliffe.

MANCHESTER, Bradford, Labour Hall, Grey Mare Lane: We cannot help it; our space is limited.

THE SPIRIT OF INQUIRY.—From all quarters we have accounts of a gradual influx to our ranks.

WHAT A GENTLEMAN SAYS.—'I am more than pleased to see the outspoken leader on the "Degradation of Women."'

COMMUNICATIONS RECEIVED: A. S., E. Wake, R. Rowe, D. Younger. 'Household Gods' received, review shortly.

COMPENSATION awaits every man, no matter what his station in life may be, and he is rewarded according to his deserts for good or evil—with peace or remorse.

A CORRECTION.—In Dr. Sharpe's article last week we printed, 'And this much needed re-statement of religious Christianity.' It should have been 'And *to* this much needed etc., etc.'

DOES not this apply to those who are crying out so lustily against all attacks upon frauds? Does the saddle suit? Again we declare that we shall not knowingly make any compromise with error.

SPIRITUALISTS owe it to the cause they profess to love by proving that Spiritualism spiritualises the lives of its followers. It can do this only when truth, honesty, and goodness are made the ruling forces in the life of every Spiritualist.

NOTICE TO SECRETARIES.—We should be glad if secretaries could let us have reports week by week, as when they are a fortnight old, or more, they have lost interest, and take up our space to the exclusion of newer and more interesting matter.

MR. P. LEE'S CLASSES.—A sufficient number of gentlemen have decided to join these classes; four or five ladies are required to make the conditions complete. Particulars from Mr. Lee, 45, Freehold-street, Rochdale, or Two WORLDS office.

MR. VEITCH'S TESTIMONIAL.—The following additional contributions have been received: Mrs. Greenwood, Walthamstow, £1 1s.; Mr. and Mrs. Ranfree, 2s.; Mr. Lambert, 2s.; making a total of £15 9s. 7d., which has been duly handed to Mr. Veitch. We heartily thank all contributors.—*Thos. McCallum*, Secretary.

MISS ALAINE FRENCH was at the Blackpool Bazaar; indeed, any special meeting, Spiritualists' bazaars, conversaziones, etc., within thirty or forty miles of Preston, would now feel something short without her. She sings beautifully, her deep rich voice, her pleasant manner and desire to please making her an universal favourite.

IF YOU would make an undeveloped man hate you, treat him unkindly; if you would make a religious bigot despise you, ridicule his religion; if you would make the world sceptical of your facts as Spiritualists, and wish not to know you, throw mud at each other, and bedaub your own spirits with the slime of uncharitable thoughts.

DEBATE SOCIETY.—As there was an insufficient number of members to form a quorum on the 4th inst., the meeting was adjourned to Tuesday, the 18th inst., at the Two WORLDS offices, at 7-30 p.m. Members of the committee and societies are requested to attend this meeting, as an important proposal will be brought forward for consideration.

IN the Bible we can find arguments for or against Vegetarianism and flesh eating, temperance and drunkenness, purity, and lust, woman's emancipation and her enslavement, generosity and greed, love and hate, Spiritualism and Materialism according as the characters described were inspired by the God of Love and Wisdom, or the Devil of selfishness and ignorance. —LUCY A. MALLORY.

THE GLASGOW BAZAAR has proved a great success, and from the report we have been favoured with, it must have been both a brilliant and financial success. Mr. Andrew Glendinning, of London, to whom we owe so much in spirit-photography was at the bazaar, and returning by way of Manchester, he called at the Two WORLDS Office, where we for the first time made his personal acquaintance, an event which we shall always revert to with pleasant memories.

THE consciousness of having done a noble deed is the highest reward that can come to man. Spiritualism teaches him how that deed can best be done through its revelations of the effects of every act upon his own soul, and by showing him that by aiding others he himself gains most.

WHAT A LADY SAYS on 'The Degradation of Woman': 'I thank you for your leading article. I trust every woman who reads it will honour you in her heart for *taking such a stand* to try and uplift her status. God knows how hard it is; her struggle for honest bread and purity combined—*I know.*'

IT cannot be denied that the early Indians possessed a knowledge of the true God; all their writings are replete with sentiments and expressions, noble, clear, and severely grand, as deeply conceived and reverentially expressed as in any human language in which men have spoken of their God.—FRIEDRICH SCHLEGAL.

HOW TO START AS A MEDIUM.—Two friends have sent us each a copy of a paragraph headed as above. We should serve no good purpose by reproducing it in our columns. If we were appointed to give a medal to the greater fool or the greater knave in this case we should be unable to decide. If persons calling themselves Spiritualists, or others, who believe in the omniscience of mediums *will* engage in mercenary adventures, let them not expect any sympathy from us if the same turns out a loss.

ALL the phenomena of nature in the last instance run out into something incomprehensible, a *qualitas occulta*, at which we must stop and be content. Only a very unphilosophical mind can assume, that with our five senses we can take cognizance of all possible sides or facts of nature, and that it is not more than probable of many processes lying altogether beyond our perception and manifesting their presence to us only by the effect they have on perceptible phenomena. These are the occult so-called incomprehensible phenomena, of which mediumship is one.

A MAGAZINE.—'Kindly allow us a few lines of your valuable space in which to thank the large number of friends who promised their financial and literary support to the magazine we had intended editing. Feeling that a magazine of the kind we had hoped to issue would have filled a gap in the literature of our movement, we resolved upon testing the feeling of the leaders of our Cause generally, and were gratified at the large amount of support tendered. However, as a monthly paper has since been originated, and is now issued, a further publication would be out of place, and we beg to inform all who so kindly offered us their assistance, that, for the present at least, we have decided to hold the matter in abeyance. We are, sir, fraternally yours, WALTER HOWELL, WILL PHILLIPS.'

THE SIGNS OF THE TIMES.

THE Clerk of the Rochdale School Board recently told the members of the General Purposes Committee that one of the head teachers had remarked to him that in reading Bible Lessons he sometimes suddenly came upon passages which he could not comfortably read before both sexes; whereupon the Socialist member of the Board, who is also a Spiritualist, exclaimed, 'How shocking! and in the Bible, too!' A sub-committee was at once appointed to revise the Bible Lessons.

WARRINGTON SPIRITUALIST SOCIETY.

ANNUAL MEETING.

ON SUNDAY, owing to a mistake, there were two mediums present—Mr. J. Kay and Mr. Eyles. Mrs. Eyles took the afternoon service, and, after a brief address on 'The Veil Lifted,' gave a number of good clairvoyant delineations. Mr. Kay gave an address in the evening on 'Is Spiritualism evil?' arguing that it was a system based upon the exercise of God-given powers as a means of satisfying aspirations and desires that were also God-given, and therefore could not be evil. Mrs. Eyles followed with clairvoyance, in which she was very successful.

After the evening meeting the members of the society formed themselves into the annual meeting. The secretary and treasurer's reports were presented, showing a good number of members, and a satisfactory balance in hand. The various officers were thanked for their past services, and the meeting then proceeded to elect officers and committee for the year. Mr. William E. Stout was unanimously re-elected president, Mr. G. Wilcock, 131, Liverpool-road, secretary, and Mr. J. Collin, treasurer. Three vice-presidents (Messrs, J. Pemberton, R. Dolphin and Wild) were also elected, and a strong committee of ladies and gentlemen. Preliminary arrangements were entered upon for the commencement of a Lyceum, and a secretary appointed to take charge of an organ fund which has been commenced.

On Monday evening there was a good audience to hear Mr. Will Phillips, of Nottingham, who is looked upon as one of the rising men in the movement. That gentleman gave an address on 'Spiritualism —the world's legacy.' He pointed out that Spiritualism was no new thing invented by men in order to get away from orthodoxy, but existed far back in the ages of the past, as far back as our records of the race extended, though often repressed and crushed down by the ecclesiastical authorities of the time, because it militated against the man-made systems of religion. He made a strong appeal to those who had received this glorious legacy from the past to see that it was not lost again but was spread abroad for the freedom and upliftment of the race. Mrs. Eyles followed with clairvoyance, giving a number of good proofs of spirit return.

THE TWO WORLDS.

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FRIDAY, OCTOBER 14, 1898.

EDITOR AND GENERAL MANAGER, E. W. WALLIS.

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

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SPAIN not only burned alive thirty-two thousands of heretics and tortured in the inquisition three hundred thousand persons, but it made an index of prohibited books, and hunted down all who read, sold, or possessed them. Thus it strangled all literature, all science, all progress, and all thought. Spaniards must not think unless they they will think in accordance with orthodox theology. No wonder it has sunk to its present depths of woe.

AN OFFICIAL with Admiral Dewey writes a friend in the Navy Department that the Admiral recently astonished a high church official at Manila: 'The Archbishop of Manila,' so the letter runs, 'had been circulating pastorals urging his people to rise up and kill "los hereticos" (the heathen Americans), who would not permit the sacraments of matrimony or the last rites for the dying to be administered. Dewey waited until he could fix some of these stories definitely upon the Archbishop, and then wrote him a note, in which the Admiral expressed his astonishment that an Archbishop could so far forget and debase his holy office as to be guilty of lying so basely. If he heard any more of these falsehoods from his reverence or any of the the minor clergy, he, Dewey, would turn his guns loose upon the Archbishop's palace at Cavite and the Cathedral at Manila and level both to the ground. 'False teachers shall not disgrace the holy name they pretend to reverence by the most absolute falsehoods in the name of God.' A French priest, who has a brother that is a chaplain in the United States navy, undertook to carry the note to the Archbishop. In three days there came back a most abject apology to the American commandant, in which the holy man denied that he had ever said or thought the wicked things imputed to him. In reply, Dewey simply sent his own pastoral letter that he had somehow obtained, which contained the very words the Archbishop had stated he never thought of, much less used. This ended the correspondence. But the Archbishop was snuffed out like a tallow dip. with a sizz and a very bad smell.'—*St. Louis Globe Democrat.*

The Church Congress.

THE archbishops, bishops, clergymen and laymen of the Established Church have just completed the business of their Annual Congress, which has been held this year at Bradford, and after reading the various papers, they are all 'as they were,' only more so, because they are all a year older, without any signs of advancement. After all, so far as we can judge, the two most prominent matters dealt with were 'Ritualistic Controversies' discussed by the Archbishop of York, and the 'Unrest of the age' by the Bishop of Manchester.

With regard to Ritualism, the Archbishop of York made no attempt to disguise the fact that: 'There were clergy, however, who had adopted ceremonies and services unrecognised in the Anglican Church, and associated in the minds of the multitude with the errors of the Church of Rome.' But as to these he said: 'Inquiry had shown that the number of the clergy was very small indeed who were making use of methods in any degree characteristically Roman or alien from the comprehensive character of the Church of England. There is not a single bishop in the Church who would for a moment sanction or even tolerate the use in any parish of his diocese of those Roman Catholic books of devotion and forms of services, the publication of which had naturally and necessarily excited a strong feeling of indignation against the clergy who made use of them. To suppose that these manuals were in general use and characteristic of the Church as a whole was a conclusion destitute of all foundation, and utterly at variance with the truth.' Very likely! But the truth being admitted that there are law-breakers in the Church, why do the bishops not either insist on the law being obeyed, or deprive them by the law of their benefices? If these men are allowed to continue breaking the law we know no other name for it but toleration.

It may be asked what business is it of ours whether law breaking in the Church of England is tolerated or not? It matters everything. We are fully aware of the doctrines of the Church of Rome in regard to this life and the life beyond the grave. We have seen how nations have become demoralised under the papal influence. History reveals to us the horrible deeds perpetrated during the Inquisition upon those who were intelligent enough, honest enough, and courageous enough, to see through priestly pretensions, and to expose and to denounce them. We Spiritualists, who know what it is to be persecuted on the much milder scale, in these days of non-conformity, can easily realise what might happen in case of a wave of devolution setting in. The Church of England stands to-day as an army without discipline in comparison to the Church of Rome. The discipline of the Church of Rome is the secret of her gradual growth and extension, even in these days of science and so-called free-thought. She disputes with no one, has no internal quarrels; does not allow her dogmas to be discussed by her own members. It is as one of our able contributors a week ago said: If the Church were to decree that black is white, you are bound to believe it, and it would be presumption on your part to set up your puny reason in opposition to that of the Church (Romish).

We have not the slightest desire to be pessimistic in this matter, but we recognise unmistakable evidences in the late Congress that point strongly to the fact that in the Church of England there will be a strong attempt to maintain clerical, if not priestly supremacy, whenever the 'people who established the Church make any attempt to disestablish it, or even make laws from time to time to check her excesses.' As soon as any proposal is made to pass Acts of Parliament to deal with purely ecclesiastical matters, the archbishops and bishops are up in arms and tell us they have the power to check abuses, and when they think it necessary to use it, they will use it. Those who remember the discussions that ensued during the time of the disestablishment of the Irish Church, will remember with what virulence the clergy fought against State interference. The Archbishop of Canterbury said 'he did not question the growth of the priest in ancient times. He had seen it grow under his own eyes here in England. It was not very often, however, that clergymen wanted to get power over the laity, but rather that the laity wanted to escape having any trouble in the matter.' It is in the apathy of the laity that the danger lies. They let the priest have his own way so long, that here and there abuses creep in, and as soon as any attempt is made by the laity to stop them, then the priest is seen in his true character.

Turning now to the 'Unrest of the Age,' referred to in the paper by the Bishop of Manchester, he said:

'It may be well at the outset to say a few words on the causes of our present intellectual unrest. I believe that the human mind is never at rest when its belief in the existence of God and His providential care of man is seriously challenged. But during the present century there can be no doubt that the validity of this belief has been openly called in question by more than one school of thinkers. Perhaps the common cause of much of this scepticism has been the two exclusive devotion of many thoughtful men to the study of physical science. We cannot, indeed, be astonished at such devotion, when we remember the wonderful discoveries which have rewarded it.'

These words read in the light of what had only just been concluded, the meetings of the British Association, are particularly interesting. Here is a body of humble-minded, painstaking men, studying the laws of Nature and everything in relation to those laws, and wresting hour by hour and day by day her secrets from her, till at last the two, the scientists and the theologians come into conflict, creating in the minds of the common crowd a condition of intellectual unrest.

The poor bishops, bound by their creeds and dogmas, set up in conditions of ignorance and superstition, stand trembling on the very brink of ruin. They cannot stand where they are, and they are either too timid, too cowardly to move, or what is worse, they continue to preach and to teach that which they know in their inner consciousness is not true. Science deals with the irrevocable laws of nature, every step she makes is on solid ground; she is erecting a superstructure on a sure base and lasting as eternity, whereas theology, resting on the pre-

sumptious postulates of an ignorant priesthood, is gradually falling to decay. It has set up a God of its own creation, and assigned to him attributes in which man's highest intellectual culture can no longer believe. Well may there be intellectual unrest where human destiny is at stake, where former beliefs upon which the whole future rested are crumbling one by one under the sledge hammer of science. Fortunately the real God, the God of nature, hath never left himself without a witness. The clergy may as well own that their occupation on the old lines is gone, and toe the mark that science has made for them. It would be better, because more honest and more dignified than to be retailing old traditions which they no longer believe.

Wayside Jottings.

My Dear Brother Lee.—While we were in Toronto, we strayed one day into a large church where the Methodist Conference was being held, and stayed for a time to listen. The assembled pastors were strongly agitated about 'legal procedure,' a 'court of appeal,' and the laws governing the body which had been passed by the Conference. One brother felt inclined 'to say something strong, but there had been so *confounded much human nature* displayed in the Conference,' that he felt he had better not. A reverend gentleman sitting near me, inquired 'is he swearing?' I thought it sounded exceedingly like it.

I sent you a paper reporting the doings of the Conference in regard to 'theatre going, card playing, and dancing,' in which the Conference covered itself with 'glory and things' or the reverse, by its reactionary decisions. It is too late in the day to prevent, by prohibition and churchal law, people enjoying rational amusements. It were better to encourage them under good and wise management, than to drive people away to places that are not properly conducted.

The next building to the church was a Roman Catholic Cathedral. We went in to inspect the same, and the cool atmosphere and 'dim religious light,' which shone through the stained-glass windows, formed a grateful contrast to the heat and glare outside. There was on one side of the building a life-size wax figure of a woman, in a reclining attitude, protected by glass, representing a local martyr or saint. I was assured that many of the ignorant devotees believe it to be the embalmed body of the lady. It is by no means attractive or a thing of beauty, but it is infinitely preferable to the life-size figure of Jesus on the opposite side. How people can put such a horrible image up for worship I cannot conceive. The face drawn with agony; a wound in the side from which blood is represented to be flowing, and both the knees of the figure smeared with red, as though he had fallen upon his knees and torn the skin open. It is positively ghastly. I could not help thinking as I gazed upon it what a false conception of the ideal man is here represented, as if the highest type of humanity is failure, sorrow, grief, and despair. Surely health and happiness, not sadness and gloom, are nature's ideals! The perfect man will be strong, brave, cheerful, helpful, self-reliant, and happy. Joyous with the fullness, the buoyancy and freedom of knowledge, power, wisdom, and righteousness, and happy in the consciousness of final victory, of the triumph of life over death, of good over evil, of justice and truth over tyranny and superstition.

'Prohibition' is the theme here in Canada which occupies the thought of the people. A national plebiscite is to take place Sept. 29, and the people's will in regard to the matter should then be declared, provided that they vote; the difficulty seems to be that a large number will not express themselves one way or another. Prohibition may be necessary as a means to an end to reach the irresponsible and irresolute and save them in spite of themselves. There seems to be considerable difference of opinion even among abstainers and reformers, as to whether it is the highest or the best course to adopt. Many of them would rely upon moral suasion and point to the reduction of public houses, the decrease of drunkenness, and the better management of those which exist as the direct result of the healthier tone and higher moral sentiment which prevails. They urge that coercion is not a remedy. That greater self-respect and self-control—the upbuilding of character and strengthening of *will* is what is wanted. That those who do not 'drink,' *because they cannot get it*, are only negatively good. What is wanted is *positive* temperance, which does right for right's sake, and is temperate in all things.

Further, it is contended that Prohibition makes an artificial crime and creates hypocrisy, drives the evil under cover, and leads to illicit drinking, necessitates spies, while at the same time it infringes the rights and liberties of the citizens. If it is lawful for one set of enthusiasts to coerce their fellows who are in a minority, it may one day be found that the religious liberty which Nonconformists enjoy will again have to be fought for and won against those who would coerce others into the Church, and mediums may be 'prohibited' from dealing with spirits by well-meaning bigots.

We are at present emerging from the long years of struggle against coercion in the form of 'compulsory vaccination'; and while personally I am a total abstainer from principle, I would hesitate about voting for Prohibition, especially after what the Prohibitionist of Maine, U.S.A., stated in 1896, viz.: 'We declare that the State of Maine presents a condition of carelessness that disgraces its civilisation, that nullification of the liquor law is wide-spread and open, that whole communities are compelled to consent to a shameless illegal traffic, that country officials work the law for purposes of revenue, and that long-continued familiarity with illegal rum-selling has begotten in a considerable number of citizens a disrespect of the authority of the law in general." Moral suasion is best. When people are sober from conviction and do the highest right, they are above temptation.

The able address by Sir W. Crookes has been liberally commented upon over here by the press, but, so far as I have seen, the references to psychical progress have been almost entirely ignored.

This Jubilee year will be historically memorable for the success of the first International Congress, the Demonstrations and the National Bazaar in Manchester, the adoption (I hope) of the Deed Poll, and the fact that a Spiritualist has had the honour to preside over the British Association of Science, and drawn the attention of the whole world to what he considers the most important study of the times, viz., Psychical Science. Doubtless, his reversal of Tyndall's famous apothegm that he finds 'in Life the promise and potency of every form of matter' will become equally as famous, and his closing words as to the lifting of the veils of Isis (from the beautiful face of nature) will stir the hearts and find response in millions of souls.

What a lesson is presented to the world in the struggles, the steady painstaking perseverance and successes of the students of nature who so carefully seek for truth, and thus are revealing the workings and 're-thinking the thoughts of God.' 'Without haste and without rest,' by slow and steady advances, Spiritualism (the science of life) moves on to conquest, and, broad based on the firm foundation of carefully-ascertained and proven facts, Immortality is being demonstrated, the reign of Law proved, and the Ascent of Humanity revealed. The need of the hour is moral unfoldment, more spiritual ideals and methods, the application of truth, and the outworking of Justice. These are coming, and will come. Let us be of good cheer, take heart, and rejoice.—Heartily yours, E. W. Wallis.

Blackpool Spiritualists' Bazaar.

LOCAL HISTORY OF THE SECT.

HANDSOME GIFT.

Following the fashion set by older denominations, the friends of local Spiritualism opened a three days' bazaar entitled 'Jericho,' in the Albert-road Church on Thursday morning, Sept. 29. The object of the bazaar—which circumstances prevented being held last year as intended—is to clear off the existing debt of £934 on the church, 'so as to promote the spread of spiritual knowledge and enable those who sit in the valley of shadow and fear of death and the hereafter to realise that man is a spirit.' The cost of the building and land originally stood at £1,200, and towards this sum £266 has been paid. The history of local Spiritualism—which is not without interest at this stage—only goes back to the 22nd of December, 1892, or forty-four years after the origin of Modern Spiritualism. On that date twelve men and women met at the house of Mrs. Southworth, in Clifton-street, and formed themselves into 'The Blackpool Spiritualist Society,' for the purpose of propagating the cause in Blackpool. The late Mr. Louis Firth was elected first hon. secretary. From January to the end of February the meetings were held at the houses of members, and by March public interest had been aroused to such an extent as to warrant the Society taking a large room at Broughton's Coffee Tavern, near the Central Station, and afterwards the old Prince of Wales Theatre. After holding services there for a few weeks a penultimate move was made to a room in the Liberal Club premises in Church-street, where the members attended until the opening of the present church, on Sept. 16, 1896. At the time the resolution was passed in favour of the church being built only £56 4s. 6d. was available in subscriptions and promises. With this small nucleus, however, and the guarantee of the members to use their best endeavours to raise the money, the building contract was undertaken by Mr. S. Butterworth, and a building capable of seating 400 people, and furnished with electric light, was erected. Once in possession, the authorities naturally desired to settle accounts, and on the top of a contribution of £266, the bazaar now being held was decided upon. Encouraged by Mrs. Butterworth—a most indefatigable follower of the Cause—the members entered into the preparations with great spirit, and the result of their efforts, as seen on the well-filled stalls around the church on Wednesday, was a high tribute to the labour and skill expended for the good of the Cause. The church had been decorated by Messrs. Kelly, Wilkins, and Co., scenery manufacturers, of Liverpool, after the fashion of an Eastern street—the background and stalls being composed of scenery representing Arabesque architecture. The interior of the stalls were lined with vari-coloured art muslin, and the stall spaces set out with a large and choice assortment of useful and fancy goods, toys, knick-knacks, beautifully attired dolls, paintings, etc. Fruit, flowers, sweets, ice-cream, and refreshment stalls were also included in the somewhat limited accommodation; whilst the ante-rooms and gallery were converted into 'Borderland' art gallery, committee room, and entertainment hall. The ladies in charge of the displays were:—Stall No. 1: Mesdames Butterworth, Greenwood, Parker, and Miss Hudson. Stall No. 2: Mesdames Coupe, Haywood, Thompson, and Miss Pitts. Stall No. 3: Mesdames Dawson and Clough and Misses Booth and Young. Stall No. 4: Mesdames Musgrove, Harrison, Riley, and Miss Ramsden. Stalls No. 5 and 6:

Mesdames E. A. Howarth, Hudson, Brindle, Laraway, Dickinson, Pitts, Fox, Hutchinson, and Misses Liversedge, Rothwell, Howarth, Jennings, Hollas, and Roebuck. Flower Stall: Mesdames Wrigley and Bushby and Misses A. Fox, Wrigley, and Carter. Refreshment and sweets stalls: Mesdames, Howes, Hill, and Venables, and Misses Thompson, Nield, Whitehead, and Mewis.

THE OPENING CEREMONY.

The formal opening was gone through in the presence of a fairly good number of members and friends from other denominations. Mr. H. E. Howes presided, and on the platform were Mr. J. J. Morse (President of the National Federation, London), Mr. G. E. Aldridge (President of the Birmingham Spiritual Evidence Society, Wolverhampton), Mr. J. T. Ward (ex-president of the Blackburn Spiritualists' Society, Blackburn), Mr. Chiswell, Liverpool, and Mrs. Butterworth, Blackpool.

In introducing Mrs. Butterworth to the assembly, the Chairman dealt with the great services given to local Spiritualism by Mr. and Mrs. Butterworth. Had it not been for them, he said, they would not have a church in which to hold that bazaar. They would have had to wait until they had raised sufficient money to build the church, and would probably have been still waiting. Mr. Butterworth, however, came to the rescue, and seeing they were determined to have a church to represent Spiritualism in Blackpool, kindly built the church and left it to them to raise the money afterwards. They had therefore been able to establish Spiritualism in Blackpool on a better foundation than many towns where fellow-religionists had been labouring for a far greater number of years. They were now called upon to remove the debt, and although it was a large order, he thought if they all put their shoulders to the wheel they might raise the greater portion of the money. It was the wish of the committee and of Mr. Butterworth that the deeds of the church should be invested with trustees who would work it for the benefit of Spiritualism. There had already been witnessed some of the most remarkable phenomena it was possible to bring forward, and if they were further enabled to show the philosophy and phenomena of Spiritualism to others outside their circle, they might win them over to their side and secure their assistance in the grand and noble cause. He then called on Mrs. Butterworth to open the bazaar.

In doing so, Mrs. Butterworth said she was thankful to see friends present who were not associated with their Cause. It gave her courage to go on and fight the battle for God and humanity. They had all a work to do, and she was thankful to think she had been able to do a little for the grand work of Spiritualism. Asking them all to worship God in spirit and in truth, she handed over to the treasurer—amid applause—a £50 note to help to reduce the debt on the church, and then said that little church had been a great realisation to her of God's love for humanity. She wished everybody would try to cultivate the spirit within. If they could only leave footprints on the sands of time, others would follow and do the work God had given them to do. (Applause).

The Chairman, in acknowledging the gift, said the amount seemed large, but it was not one-tenth the value of the work Mrs. Butterworth had done in connection with the bazaar. (Applause).

Mr. Aldridge then presented to Mrs. Butterworth a beautiful bouquet of white flowers, as an emblem of the purity and beauty of Spiritualism and as an expression of the sentiments of their hearts.

Mrs. Butterworth sympathetically responded.

Mr. J. J. Morse said Blackpool had quite a reputation in London as a health resort, and he thought they could claim it especially as a health resort for Spiritualists seeing so many visited the Blackpool church for the good of their souls. He knew of no better sanatorium or hydropathic establishment than the Blackpool Spiritualist Church. Speaking unofficially, he assured them the friends in London rejoiced heartily at Blackpool's success, and entertained the heartiest good wishes for the future of the pretty undertaking.

Mr. Ward and Mr. Chiswell also addressed the meeting.

The sales were then commenced, and luncheon partaken of in the basement.

FRIDAY'S OPENING.

Mr. T. Coupe, vice-president of the Blackpool Society, took the chair, and with him on the platform were Mr. Aldridge, Mr. Peter Lee (Rochdale), editor of the 'Two Worlds,' Mr. J. Swindlehurst (Preston), Mr. W. H. Phillips (Nottingham), and others.

In opening the proceedings, the Chairman regretted to announce that Mr. A. Smedley, of Belper, who had intended to perform the opening ceremony that day, was, along with Mrs. Smedley, too unwell to attend. In a letter expressing his inability to officiate, however, Mr. Smedley had forwarded—together with his and wife's best wishes for success—a cheque for two guineas for the bazaar fund. (Applause). Deprived of Mr. Smedley's services, the committee had found an excellent substitute in Mr. Aldridge, and in introducing that gentleman to the gathering, the Chairman remarked that he (Mr. Coupe) had been a 'creedalist' many years ago, and had stood on platforms and in pulpits advocating the abominable doctrine of eternal punishment; but, although late in life, he had found the light, and was now determined to do all he could to promulgate the grand truth of eternal progression for all. (Hear, hear).

Mr. Aldridge, after a prettily-phrased advocacy of Spiritualism, declared the bazaar duly open.

Mr. Peter Lee, in a subsequent speech, said those who had read the papers given at the Church Congress would recognise what a great unrest the church was at present experiencing. Spiritualists had witnessed that unrest long ago, and they were glad to find it was now being so plainly manifested. It was a peculiarity of birds in parts of the world where earthquakes occurred that they recognised the signs of upheaval long before there was any visible evidence, and he took it that the signs of unrest shown by the clergy foretold the great earthquake or upheaval that was coming to the Church of England. The clergy recognised that they were too ignorant to meet the scientific people of to-day. The scientific pews had deserted the theological pulpit, and the sooner the clergy ran after the pews the better it would be for them and for humanity.

Mr. Swindlehurst remarked on Blackpool being a centre of agitation in fermenting the mighty spirit of unrest that was troubling the theologians. Multitudes of people heard at Blackpool for the first time the gospel of spiritual emancipation, and then went into their own districts to disseminate the knowledge gained. He had come across instances of this in different parts of the country, and had seen the power the Blackpool Church had outside its own confines.

Mr. Phillips also made a doctrinal speech.

On the proposition of Mr. Aldridge, it was resolved to convey the thanks of the church to Mr. and Mrs. Smedley for the donation received, and also to extend the church's sympathy to them in their illness.

THE ENTERTAINMENTS.

In connection with the bazaar a series of entertainments was arranged to vary the proceedings, by a committee composed of Mr. Coupe, Mr. Hacking, Mrs. Butterworth, Mrs. Howarth, Mrs. Coupe. The bazaar fitters, Messrs. Kelly, Wilkins and Co., had provided a capital marionette show in the basement, and performances were given at intervals. Mdme. Allane French, the female baritone, of Preston, and Miss Moss, of Blackpool, accompanied on the piano by Mr. Bagshaw, gave vocal selections. A feature was also made of 'Borderland'—as the gallery is designated—where a number of leading palmists, psychometrists, and clairvoyants gave their services towards augmenting the receipts.

THE RECEIPTS.

The total receipts from all sources on the opening day amounted to £138 17s. 10½. The total amount taken on Friday, was £40 1s. 4½d., making a total for the two days of £186 19s. 3d. towards the required £934.

The bazaar was opened on Saturday, at two o'clock, by Mr. A. Armitage, of Dewsbury.—*The Blackpool and Fylde Observer*, Saturday, October 1, 1898.

Societary Doings.

LONDON NEWS, NOTES, AND NOTICES.

BATTERSEA PARK-ROAD, Henley Hall, Henley-street: Mrs. Boddington delivered an exceedingly interesting and instructive address on 'How Spiritualism will develop Socialism?' All idealists should endeavour to live up to their ideals as much as possible. A rational state of society would do without priests, lawyers and doctors, and proved the necessity of Social Democracy being spiritualised, and urged Spiritualists to study the principles of Socialism, as the two movements are working for the emancipation of humanity. After questions had been dealt with, a Socialist made a few remarks, to which Mrs. Boddington replied. Mr. Stebbings ably presided.—BOW, 193, Bow-road: 9th, Mr. Barrett satisfactorily answered questions from the audience, after which Mrs. Abrahams sang 'The Holy City.' Mrs. Barrell gave excellent psychometry, principally to sceptical strangers, who were greatly impressed with the accurate tests and the splendid advice given. Wednesday, splendid meeting.—CAMBERWELL, 33, Grove-lane, S.E.: 8th, Members' tea and social evening, a very enjoyable gathering. 9th, A short address was given by Mr. Funnell, followed by a trance address through Mrs. Holgate. Very harmonious conditions at the after-circle and great power. Strangers always welcome.—CANNING TOWN, Co-operative Hall, Braemar-road: Miss Piermount sang, spoke, and recited, and was much appreciated. Mr. Adam replied to De Witt Talmage's sermon, which was a fair criticism. 2, FORD'S PARK-ROAD: On Tuesday, Mrs. Wood's control took our meeting. Sunday, Mr. J. A. White gave some good clairvoyance, Mr. R. Boddington in the chair.—CAVENDISH ROOMS, 51, Mortimer-street, W.: Very successful evening with Miss McCreadie. Large audience, despite inclement weather. Most suitable address. Clairvoyant descriptions very striking. Twelve fully recognised out of 14. Solo by Mrs. Paulet much valued. EAST LONDON, Manor Park Centre: Monday, Mr. Davis gave a very impressive address, and thoroughly explained the advantages of Spiritualism. Well appreciated. Friday, Mr. Weedemeyer gave a grand address, very instructive. Mrs. Weedemeyer's guides afterwards gave good clairvoyance, well recognised. Sunday, Mr. Gwinn, president of the Association, gave a very impressive address, under control. We regret Mr. Noyce was not able to be present, but Mr. Crathern kindly officiated and gave very successful psychometry.—FINSBURY PARK, 14, Stroud Green-road: Mr. Jones conducted. Subjects, 'Faith' and 'Prayer.' Mrs. Jones and Mrs. North, under influence, gave address and clairvoyance. Messrs. Wallace, Hewitt, and Brooks also took part.—HACKNEY: Mr. W. Orlando Drake, one of our oldest pioneers, in a very able manner dealt with several questions from the audience relative to 'Do spirits teach us that which is morally right and wrong?' 'Are clairvoyant descriptions given from sight or impression?' also 'Should the teachings of Jesus be ignored by Spiritualists, as they are in some cases, or to be reverenced by right conduct?'—ISLINGTON, Wellington Hall: Mr. Willis gave a reading from *Light*, and Mr. Brenchley gave an address on 'Is Christianity essential to salvation; its moral worth and works.' Mr. Palmer's control also spoke a few words on the same subject. Mrs. Brenchley gave convincing clairvoyance. — SHEPHERDS BUSH: Mr. Peters gave an address on 'Spiritualism,' which was followed by very good clairvoyance, nearly all recognised.—SOUTH LONDON, Surrey Masonic Hall, Camberwell New-road, S.E.: Morning circle; we had a grand time, the audience was of an inquiring turn of mind, and many important questions were answered in a very conclusive and satisfactory manner. The rain in the evening kept many of our members from attending to hear the third address of a series on the 'Gifts of the Spirit.' Those who were present were delighted with the address, and at the close eight inquirers joined as Associates for the purpose of inquiring into our science and religion.—STOKE NEWINGTON: On Sunday last Mr. Sherwood delivered his third lecture to a crowded audience on 'Animal magnetism.' The address was listened to with great attention, and our best thanks are due to Mr. Sherwood for his kindness in

giving these lectures, which have greatly helped forward this Society. Mrs. Sinclair sung with expression 'Dream of Paradise.'—STRATFORD, Martin-street Hall: Mr. H. Boddington, of Battersea, addressed an audience of attentive listeners. His subject, 'The kingdom of heaven is at hand,' was thoroughly dealt with. Our Lyceum increases every Sunday, much to the satisfaction of the conductors. On Thursday, Mrs. Webb gave some good clairvoyance and psychometry to a crowded audience. *Prospective:* Next Sunday, Mr. and Mrs. J. Webb will take the meeting. Thursday, Mrs. Phillip's guides will address us. Next Sunday is the anniversary of our Society. MANOR PARK AND FOREST GATE: 6th, Mr. Davis gave a short address and very successful psychometry, Mr. Gwinn presiding. We want to see these meetings better attended; bring a friend with you. 9th, We thoroughly enjoyed the eloquence of our old friend, Mr. Davis, whose subject, 'Does Spiritualism aid mental development?' met with decided appreciation. Mr. J. J. Pressman, our Secretary, sang 'Rocked in the cradle of the deep' with charming effect. Mr. Bullen gave a few clairvoyant descriptions, after which the meeting terminated.

MANCHESTER NEWS AND NOTES.

ARDWICK: Oct. 5, Mrs. Hollingsworth gave exceedingly good clairvoyance and psychometry to a large audience. 9th, Mrs. Porter gave good addresses and very good clairvoyance.—BRADFORD, Labour Hall, Grey Mare-lane: Last Thursday evening the guides of Mrs. Morley gave clairvoyant descriptions of surroundings, which were highly successful, and gave every satisfaction. On Sunday our Lyceum was again conducted by Mr. O. Pearson, who was ably assisted by Mr. John Simkin, and was enjoyed by all present. Mr. J. Cross spoke on Lyceum work in some very choice remarks. He also spoke at our evening service on 'Heaven and Hell, where are they?' He dealt with his subject very ably and clearly, everyone being satisfied, as when asked if there were any questions regarding the subject none were forthcoming. He stayed with us for the after-circle, when his clairvoyance was extremely good, and with the assistance of a few other friends, we had a very good time.—CHEETHAM, Ash Lodge, Halliwell-lane: Monday, Oct. 3, Our sale of fruit and flowers passed off successfully, and we were favoured with a visit from Mr. Glendinning, of London, who brought with him a large collection of spirit photos, which we were pleased to inspect. 6th, Mrs. Greenless gave very good and clear psychometry and clairvoyance. Sunday, Mrs. J. A. Johnston, of Rochdale, occupied our platform, and gave much satisfaction. *Lyceum:* Good attendance. Calisthenics good, readings and recitations as usual.—COLLYHURST-STREET: Oct. 5, Miss Cotterill gave good clairvoyance and psychometry. 9th, Mr. Rooke gave two lectures. Selection by the choir, 'Flower voices,' well rendered. *Lyceum:* Usual routine. Marching and calisthenics done well. Recitations by Amy Wills, Percy and Arthur Arundale. Harmonious session; present 60. *Prospective:* On Sunday, Oct. 16, we have our Open Session, when there will be hymns, duets, etc,, rendered by the children. Afternoon, 2-45; evening, 6-30. We trust all friends will rally round and help us. (Alfred Smith, jun., secretary.)—ECCLES: 5th and 9th, Mrs. Eyles occupied our platform on the above dates and gave good addresses to appreciative audiences, and also good and clear clairvoyance.—HIGHER BROUGHTON, Hilton-street: 6th, Madame Henry gave good clairvoyance and psychometry. 8th, Lyceum. 10th, 57 present, 11 recitations by the children. Afternoon, open sessions, grand success. Evening, Mr. Marklew gave good address, after which Miss Garner was presented with an album for her excellent teaching of the marching and calisthenics to the children. Prizes were also given to the children for the best recitations. The chair was taken by our conductor, Mr. Smith. Good after-circle. We are progressing favourably.—LONGSIGHT, 24, Grey-street: 4th, Mr. Tetlow gave good address and psychometry. 9th, Mr. J. Kay gave a good address on 'Is Spiritualism evil?' and some good clairvoyance. After-circle well attended.—OPENSHAW, Granville Hall: 6th, Mrs. Cropper was very good with clairvoyance and psychometry. 9th, A pleasant day with Mrs. Entwistle, who gave a short address on 'In my Father's house are many mansions.' Clairvoyance. Good after-meeting conducted by our own members.—PATRICROFT, New-lane: Mr. Moorey, chat on the home circle and conversation. Clairvoyance good.—PENDLETON: 5th, Address and successful clairvoyance by Mr. Cross. 9th, Miss Nuttall gave very good addresses and clairvoyance, afternoon and evening, to a good congregation; mostly recognised.—SALFORD: Wednesday, 6th, Good circle conducted by Mr. A. Bracegirdle and Mrs. Williams. Sunday, afternoon circle, Mr. A. Bracegirdle. Evening service, address by guides of Mr. W. Walker on 'Behold how good and pleasant a thing it is to see brethren dwelling together in unity,' an earnest exhortation for all to strive for the practical realisation of the brotherhood of man.—SOUTH MANCHESTER Spiritual Society, Princess Hall: 6th, at 8 o'clock, Mrs. Butterworth, one of our local mediums, devoted the evening to psychometry with great success. 9th, Mrs. Hulme was with us, and conducted very successful meetings. 10th, morning and evening; at the latter service our hall was full, and the medium spoke in a very able and forcible manner. Psychometry very good. After-circle crowded and successful. Mrs. Hulme stopped, and a splendid test was given through her.

LANCASHIRE AND CHESHIRE.

ACCRINGTON, Bridge-street: Oct. 9, Mrs. Margerison, of Walton-le-Dale. In the afternoon we held a circle. Evening, 'Let not thy own brother keep thy warm heart still.' Clairvoyance very good; circle conducted by Miss Hindle, who gave excellent clairvoyance. 26, CHINA-STREET: The guides of Mrs. Smith spoke on 'What must we do to be saved?' Evening, 'Ye are the living temples of God.' Clairvoyance good. ST. JAMES'S-STREET TEMPLE: On Sunday we held our harvest festival, when we had the pleasure of again hearing the controls of Madam Henry, and all who came received a great treat. The room was filled in the afternoon and crowded to excess at night. The room was beautifully decorated, and reflected great credit on both workers and givers, and all who contributed receive the sincere thanks of the committee. A circle was held in the morning, which was conducted by Mr. Baron, Mrs. Westwell, and Mrs. Greenwood. Another very successful circle was held at night, conducted by Miss Ryding, Mrs. Greenwood, and Mrs. Baron. [Please write in ink.]—ASHTON-UNDER-LYNE: Tuesday, Mr. Hilditch; phenomena very good. Sunday, Mr. Standish, good addresses and clairvoyance. After-circle, Mr. Hill and Mrs. Haslam.—BLACKPOOL, Albert-road: The speaker gave two excellent and stirring addresses. The evening subject, 'Is death a failure?' was a real treat, and ought to be in pamphlet form, so that it could be put in the hands of Spiritualists and non-Spiritualists. Monday night was also a treat, being devoted to written questions.—BURNLEY, Guy-street: Our Lyceum re-opened on Sunday morning with 28 scholars. We want to make it a great success; come and help us. Mr. Leaver gave good addresses on 'Spiritualism versus Christianity,' also psychometry.—BURY: Wednesday, Mr. P. Bewick gave every satisfaction. Clairvoyance and psychometry. Sunday, Mrs. Rennie, excellent addresses; clairvoyance highly appreciated.—CASTLETON: 4th, Mrs. Beresford once more occupied our platform, her clairvoyance and psychometry being fully recognised and accurate. 9th, Mr. Wood, of Rochdale, gave his services free to a good audience. Clairvoyance and psychometry successful.—DUKINFIELD: Oct. 6, Mrs. Horne gave good address and clairvoyance. 9th, We held our harvest festival, when Mr. Hilditch gave good addresses; afternoon subject, 'What think ye of Christ?'; evening subject, 'Sowing and reaping.' Clairvoyance very good. Good after-circle conducted by Mrs. Horne and Mrs. Peat. Meetings well attended.—HOLLINWOOD, Labour Hall, Bower-lane: Mrs. Griffin discoursed well at both services to good audiences. She partly gave her services, for which we thank her very much. FACTORY FOLD: 4th, Mrs. Brooks conducted the circle and gave some striking clairvoyance to a moderate audience. Sunday, our esteemed friend Mr. J. Gibson, discoursed in grand style. Psychometry at each service.—LEIGH: Mr. Plant in the afternoon gave phrenological delineations to the satisfaction of all present. Evening subject, 'The road to Spiritualism,' which was dealt with in a very masterly manner to a good audience; also clairvoyance and psychometry, everybody well satisfied.—LIVERPOOL: Last Sunday at Daulby Hall very successful meetings with Mrs. Green. Afternoon subject, 'The gospel of Spiritualism.' Evening subject, 'The need of spiritual gifts.' Hall crowded by a highly appreciative audience. Clairvoyance successful. MACCLESFIELD: Very good addresses were delivered by Mr. Pickthall, two solos were also very nicely rendered by Miss Pickthall. Very good audiences.——MIDDLETON: 9th, Mrs. Cropper gave good addresses to large audiences on 'Woman, her mission' and 'What God does the Spiritualist believe in?' Good clairvoyance and psychometry. After-meeting conducted by our local mediums, Mrs. Pedley and Master T. Ratcliffe.—MILNROW: 9th, The guides of Mrs. Wainwright gave two very good addresses on 'Courage brother' and 'Death where is thy sting?'—OLDHAM, Bleasby-street: 9th, Mrs. Sellars gave two grand addresses on 'Nearer my God to Thee, nearer to Thee,' and 'Give me strength from day to day.' Very good clairvoyance. (R. C., cor. sec.)—PRESTON, Central: Our anniversary services were conducted by Mrs. Britten, who gave very nice addresses on 'Consider the lilies how they grow' and 'The gathering of the Last Supper.' Clairvoyance and psychometry excellent.—SHAW: 4th, Miss Kershaw, of Rochdale, gave excellent clairvoyance to a good audience. 9th, Miss Halkyard gave two interesting and instructive addresses on 'The world we live in' and 'Trust in God and do the right,' also clairvoyance. After-circle highly appreciated.—STALYBRIDGE: 5th, Mr. Wild gave us a grand proof of his powers as a clairvoyant, his descriptions being al clear and to the point, and nearly all recognised; our large hall was too small for the occasion. 9th, In the absence of Mrs. Greenlees, through bereavement, Mrs. Mellor gave very good addresses and psychometry to large audiences. After-circle, Mrs. Bury and Miss Hambleton.—STOCKPORT: We held our harvest thanksgiving services. Mrs. Peters delivered two beautiful addresses on this occasion; clairvoyance good. Solos were rendered by Miss Boardman, Miss Richardson, and Mrs. Taylor. Our platform and hall were beautifully decorated with fruit, vegetables, and flowers. Thanks to all friends for making this such a grand success.—TODMORDEN, Sobriety Hall: Mrs. Hitchen gave two excellent lectures and good clairvoyance.

MIDLAND AND EASTERN COUNTIES.

BIRMINGHAM, Camden-street Board Schools: Mr. H. A. Terry, inspirational speaker, answered written questions from the audience, in which he was highly successful. Mr. Wallace Horsley's clairvoyance was good, and his poem on 'Sympathy,' a word given by the audience, was very much appreciated by a fair audience. BLOOMSBURY: 2nd, Another pleasant visit from Mrs. Hyde. The presence of our loved ones was ably demonstrated at the afternoon service by her clairvoyant descriptions. In the evening her guides discoursed ably on 'Love one another,' which was delivered in a very hearty, homely spirit, followed by good psychometrical clairvoyance, very successful. On the 3rd the seance for members was very successful, her psychometry proving itself unsurpassable. We look forward with pleasure to her next visit. 9th: Our old friend and member, Mr. Thompson, made his maiden effort from our platform. The two addresses, afternoon and evening, 'Why I am a Spiritualist?' and 'What need have we of Spiritualism?' were very effectively dealt with. Our esteemed friend gives great promise of doing good work in our glorious Cause. Mrs. College writes:—It was my privilege to witness the performance given by the children of the Bloomsbury Lyceum. It was a splendid sight to see the little ones dressed in white to represent fairies. The singing was also perfect, and the whole was conducted in a manner which reflected great credit on those who had the affair in hand. The foundation of Spiritualism for the twentieth century lies in the children of to-day, and we rejoice to see them on the threshold of that philosophy which is destined to lead the race from darkness into the light. To all those who take an interest in the

children, we wish you God-speed. Work on, the harvest is sure to come. The seeds of to-day have all eternity for their unfoldment.—DERBY, Traffic-street: Mrs. Foster, in the absence of Mr. Webb, who failed to arrive, proved a good substitute, and gave an excellent address on 'Death, what is it?' Everyone seemed pleased.—FOLESHILL: Oct. 2, Mrs. Walker, of Northampton, occupied our platform; two excellent addresses. 9th, We received a visit from Mr. Aldridge, of Wolverhampton. This being our harvest festival, the services were well attended, and all were interested in the two earnest addresses which were given. 11th, Our annual harvest festival tea took place, which was very successful. In our issue of Sept. 29, *re* Foleshill report, 'Mr. Lloyd,' of Knightcote, should have been 'Mrs. Lloyd,' of Knightcote.—LEICESTER, Crafton-street: Mr. H. Clark gave an excellent address on Isaiah xli. 21, 'Produce your cause, saith the Lord, bring forth your strong reasons, saith the King of Jacob,' given in his usual masterly style, with illustrations. QUEEN-STREET: Mr. Morris, one of our local mediums, spoke on 'Man cannot die'; very attentive audience. Good advice was given as regards living this life. Clairvoyance at close by Mr. Bunnie very good.—NORTHAMPTON: Mr. J. Chaplin, of Leicester, gave an excellent address to a moderate audience. A wet night, but those who braved the weather had a treat.—SMETHWICK, Central Hall: 9th, Mr. Woolison, of Wolverhampton, spoke on 'God and man,' and answered questions from the audience. Fair attendance. Clairvoyance at night.—WALSALL, Central Hall: 9th, In Mrs. Markham's absence the rostrum was occupied in the evening by Mr. B. C. Wallis, who gave an interesting address.

NORTHERN COUNTIES.

BLYTH: Mr. Wm. Grieves, of Ashington, gave a very stirring address from Matt. xi. 14, 'And if ye will receive it, this was Elias; which was for to come.' He gave some powerful evidences of spiritual manifestations from the scriptures, which were very attentively listened to.—CROOK, Mechanics' Hall: Mr. Cransbury, West Pelton, paid us a return visit, and delivered two very instructive addresses on 'Mediums and mediumship' and 'Did Jesus die on the cross and rise from the dead?' after which Mr. Cransbury gave some very successful clairvoyance.—GATESHEAD, Cuthbert's Hall: Mr. Lashbrooke, who took for his subject, 'The real and the unreal,' gave a grand discourse, full of beautiful thoughts, which was listened to by a large and delighted audience. I.L.P. HALL: Mr. Bennett, of Newcastle, gave an address on 'Diversity of gifts,' also gave some psychometry, which was well received by a large audience. After-circle, the guides of Mrs. Winship and Mr. Penman gave some successful clairvoyance and personating tests, which were all recognised.—NEWCASTLE-UPON-TYNE, 3, Addison-road: Owing to illness, Mr. Shepherd could not take up his engagement. Mr. W. H. Robinson kindly took his place, and delivered an able lecture on 'Psychometry and clairvoyance, their relation to prophecy.' NORTHUMBERLAND HALL: Our platform was occupied by Mr. Jos. Stephenson, who gave a practical address on 'Spiritualism, a practical religion.'—SPENNYMOOR: Mrs. Shannon, of Middlesbrough, morning, address to Lyceum children. Addresses, 'Hope' and 'Love.' Clairvoyance well appreciated. A man rose in the audience and said the same test had been given by Mrs. Naylor.

WALES AND WESTERN.

CARDIFF, St. John's Hall: On Sunday last we were privileged to listen once again to the inspirers of Mr. Will Phillips (Beeston), who gave earnest addresses with usual ability upon 'The infinite love' and 'The martyrs of the arena.' Also on Monday evening, replies to written questions.—MERTHYR TYDFIL, Central Hall: Address by Mr. W. Billingsley. Clairvoyance good. Large audience again.—PLYMOUTH: 5th, Mr. Forbes 'Beatitudes.' 9th, The guides of Mr. J. Evans gave a splendid address, the subject being 'Annihilation or immortality, which?' Very much appreciated. Clairvoyance by Mrs. Trueman, 14 descriptions recognised.

YORKSHIRE.

ATTERCLIFFE: 2nd, Mr. Fielding at 2-30 and 6, inspiring addresses and remarkable clairvoyance, all satisfied. 9th, Mr. Jepson, 2-30; 6, 'The prodigal son.' Both services a success.—BARNSLEY, George Yard: A good day with the guides of Mrs. Shulver, subject, afternoon, 'Spirit-return'; evening, 'What is the condition of life we are passing through. Clairvoyance, good tests. After-meeting, room packed to excess, conducted by Mrs. Shulver. A few encouraging words by Madam Henry Beecham, also Mrs. Roberts. Clairvoyance by Mrs. Shulver good. All satisfied.—DEWSBURY: Oct. 2, Mrs. France, of Huddersfield, was with us at our harvest festival. She was very good in her discourses, which were listened to by crowded audiences. Also on Oct. 3 we had another splendid treat, clairvoyance good. 6th, Miss Hunter, of Heckmondwike, gave a short address and remarkable clairvoyance. 9th, We had a very good day with Mr. Seekins, of Leeds, who gave remarkable addresses and clairvoyance.—HECKMONDWIKE: Mrs. Taylor is a very thoughtful and eloquent speaker; would that we had more like her, they are a credit to our Cause. A very good day.—HORSFORTH: *Lyecum*, Mr. Jagger, of Manningham, spoke on 'The power of healing.' Two persons from the audience having their diseases perfectly described were highly satisfied. Very many hearty thanks to our cheerful brother from us all. We are progressing very favourably. A full room, and appreciative audience.—HUNSLET, Goodman Terrace: 9th, Our Harvest Festival. A very pleasant day with the guides of Miss Kilburn. Afternoon, 'God is Love'; night, 'Sowing and reaping,' also very good. Clairvoyance. Very good after meeting. 3, BOTTOM OF JOSEPH-STREET: Sunday, we held our harvest festival, and we had a good day with the guides of Mrs. Haliday, who gave addresses on 'Gathering in' and 'Light and Liberty.' Excellent clairvoyance to a crowded audience.—LEEDS, 28, Back Adelphi-street: We had good time with the guides of Mr. Seekings, who gave splendid clairvoyance to full house.—NORMANTON: Excellent day with our friend, Mr. Smithson, on 'Immortality of the Soul' and 'Life after death,' in a most eloquent manner to a very good audience. We hope soon to have him again. A very good after-circle, near fifty staying. We thank Mr. Whitehead for sending us such an able speaker as Mr. Smithson.—ROTHERHAM: Mr. Inman's guides took subjects from the audience. Miss Inman gave clairvoyance, which was very good, and Mr. Inman followed with psychometry, which was also very good.—SHEFFIELD, Hollis Hall: We had a very successful day with Mrs. Midgley, of West Vale, who kindly spoke for us for the first time. In the afternoon her guides lectured successfully on 'Spiritualism and its teachings.' Evening, 'Where have the world's great heroes gone?' Mrs. Midgley gave a short experience of her life in the good work of Spiritualism, and how she obtained it; also on Monday night.—SKIPTON: Mrs. Russell's guides spoke on 'What shall the harvest be?' and subjects from the audience. Clairvoyance good.—WAKEFIELD, Queen-street: Mrs. Stretton's guides discoursed well on 'Spiritualism, what is it?' Clairvoyance and psychometry very good and successful.

RECEIVED LATE.—LEICESTER, Liberal Club, Town Hall-square: Our esteemed friend, Mr. Ward, of Wisbech, gave very good addresses, in his usual stirring style. Very good clairvoyance.—OLDHAM, Spiritual Temple: 4th, Mrs. Horn, of Ashton, gave good clairvoyance. 9th, Mr. John Young gave two short addresses, with extraordinary clairvoyance, to a full house.—GATESHEAD, 47, Kingsboro'-terrace: Mrs. Young, of South Shields, gave clairvoyant delineations with great satisfaction to a good audience, who gave her applause.

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.*]

BRADFORD, Central Association of Spiritualists, 32, Rebecca-street.—Oct. 23, Mr, Farnworth, of Leicester, will occupy our platform at 2-20 and 6 p.m. A tea will be provided at 6d. each, all are welcome. A silver collection to defray the expenses. Those who want a spiritual feast will not go away disappointed. 571

BURY.—Sunday, Oct. 16, Harvest Thanksgiving, Mrs. L. A. Peters will occupy the platform. A gift of flowers, fruit, and vegetables will be thankfully received. Silver collection at the door. Special hymns and anthems. 570

CHANGE OF ADDRESS.—Wanted all Secretaries to note that Mrs. Fielding has removed from 20, Spring-street, Oldham, to 231, Manchester-road, Hollinwood. 570

ERNEST MARKLEW wishes to inform Secretaries and others that in future all correspondence must be addressed to him at 14, Summerford-terrace, Whitebirk, Blackburn. 571

GATESHEAD. St. Cuthbert's Hall.—Oct. 16, Mr. Bancroft, of Gateshead. Thursday, 20th, Mr. Wilson. Sunday, 23rd, Mr. Gransbury, of Pelton. 570

GATESHEAD. I.L.P. Hall.—On Sunday, Oct. 16, Mr. Wm. Dowell Todd, of Sunderland. Wednesday, Open Circle, at 7-30 p.m. Oct. 23, Mr. McKellar, North Shields. A Coffee Supper will be held on Saturday, Oct. 22, at 7 p.m. Tickets 6d., may be had of the Sec.

HORATIO HUNT (London). Visit to Sheffield. Meetings, Oct. 17 and 18, at 8. Other meetings by appointment.—Midland Cafe, Pond-street. 570

J. MURRAY, Speaker, Clairvoyant and Psychometrist, is now booking dates for Sundays and week-nights for 1899. A few open dates for 1898. Old and new societies please note. For terms apply 3, Newton-street, Nelson. 570

LIVERPOOL, Daulby Hall.—Services every Sunday, at 3 and 6-30 p.m. Lyceum at 11 a.m. October 16th, Mr. J. J. Morse; 23rd, Lyceum officers and children; 30th, Mr. F. Hepworth. Mondays, at 8 p.m., Members' Circle. Thursdays, 8 p.m., Public Circle. 570

LIVERPOOL. Spiritual Evidence Society, Phœnix Hall, 64, Low Hill.—Sunday, Lyceum at 3 o'clock. Wednesday, at 8, Mrs. Hulme. Thursday, at 8, Public Circle. Admission, 2d. 569

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. ISAAC PICKTHALL, Trance Speaker, 14, Heathland-terrace, Cale Green, Stockport, is now booking for 1899. Please apply early. Only a few dates open.

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. AND MRS. MIDGLEY, Speakers and Healers, Clairvoyants and Test Mediums, 215, Bowling, Back-lane, Bradford. 570

MR. WM. LAMB, Speaker, Clairvoyant and Psychometrist, is now booking dates for 1899; a few dates open for 1898. For terms, apply 56, Radnor-street, Hulme, Manchester. 571

MRS. J. M. SMITH, having removed from Leeds, wishes all letters and communications to be sent to her new address—St. Hilda's, Victoria-road, off Warbreck-road, North Shore, Blackpool.

MRS. ELLIS, Trance Speaker, Clairvoyant, Psychometrist, 183, Railway Approach, Shepherd's Bush, is now booking for platform work, London Societies. Seances by appointment only. 570

NEWCASTLE-ON-TYNE. 3, Addison road, Heaton.—Oct. 16, Mr. Westgarth; Oct. 23, Mr. Lashbrooke. 570

NEWCASTLE-ON-TYNE. Northumberland Hall.—Oct. 16, at 6-30, short address by a Lady Visitor, to be followed by clairvoyance from Mrs. Moore. 23rd, at 10-45 and 6-30, Mr. Jos. Armitage. 30th and 31st, Mr. Walter Howell. 570

SMETHWICK, Central Hall, Cape Hill (opposite Windmill-lane).—Mrs. Hyde, trance, clairvoyant, and psychometric medium, of Ardwick, on Oct. 23rd, at 11 and 6-30; and on 24th, at 7-45. Silver collection on 24th. 570

SMETHWICK. Public Hall, close to Smethwick station, L & N.W. Ry.—Anniversary Services, Mr. G. H. Bibbings and Mrs. Place, on 16th, at 11 and 6-30, Mrs. Groom at 3.—At Central Hall, Cape Hill, on 17th, Mr. Bibbings and Mrs. Place. We invite our friends most heartily to attend. Messrs. G. E. Aldridge and Thos. Hands, chairmen. Collections at door. 569

WALTER HOLDCROFT, Oldfield-street, Fenton, Staffordshire, Clairvoyant and Medical Psychometrist, will give Sunday services for expenses only for 1898. Diseases diagnosed from portrait or hair. Public circles conducted. 570

WILL Mediums with open dates for 1899 who will come for 5s. and expenses apply to Mrs. Schofield, 2, Albert-street, off Victor-street, Hollinwood? 570

WANTED, FOR SALE, SITUATIONS, ETC.

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

LADY would be glad to be received in private circle for spiritual progression; district, Seacombe. Address S, 70, Gladstone-road, Seacombe, Liverpool. 569

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

SPECIAL NOTICE.

HULME SOCIETY, JUNCTION STREET.

Will Mediums with open dates for 1899, Sundays only Two Services, please correspond with Gifts. Fees, 7s. 6d., which must include expenses. 569

SECRETARY: W. LAMB, 56, RADNOR STREET, HULME

SPECIAL NOTICE.

ASH LODGE, HALLIWELL LANE, CHEETHAM.

SUNDAY NEXT, AT 2-30 AND 6-30,

MR. J. MOOREY.

☞ There will be the naming of a baby at the Evening Service

Thursday, Oct. 20, MRS. CROPPER.

SUNDAY, OCTOBER 23, OUR ANNIVERSARY. SPEAKER:

MRS. L. A. PETERS.

Truthseekers Welcome.

BROAD STREET SPIRITUALIST SOCIETY,
I.L.P. HALL
MILTON PLACE, PENDLETON (opposite Chapel Street).

-:- OPENING SERVICES. -:-

ON SUNDAY, OCTOBER 16, 1898, AT 2-45 AND 6-30,
the above Society will be opened by

MR. JAS. B. TETLOW,

The renowned Speaker, Clairvoyant, and Psychometrist.
(By kind permission of the Accrington Society, China Street),
WHEN SELECTED HYMNS WILL BE SUNG.
Collections at each Service in aid of the Funds.

ON MONDAY EVENING, OCT. 17, AT EIGHT O'CLOCK,
The Developing Circle will be conducted by

MISS CHADWICK

(Of Bury), SPEAKER AND CLAIRVOYANT. 570

☞ We give you all a hearty welcome, and bid you come.

MRS. C. GROOM,

Healer and Masseuse Phrenological Examinations given from 11 to 4. Terms Moderate.

VIOLET PLACE, ST. VINCENT STREET, BIRMINGHAM.

ASTROLOGY.—Your Horoscope Cast, Fate and Fortune Prefigured, from 'Stars in their Courses,' for a small fee. Write:

GEORGE WILDE,

OCCULT BOOK CO., 6, CENTRAL STREET, HALIFAX.

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

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

'Mr. Wilde was extraordinarily successful with Mr. Pearson, for whom he did a very elaborate horoscope, which was right as to the past, and has since been verified in relation to matters which were then in the future.'—*Borderland*, October '97.

A BIG OFFER

12/- Worth of BOOKS for 6/-

AMERICAN ADVANCE THOUGHT, by A. J. DAVIS, CORA L. V. RICHMOND, MRS. BRIGHAM, HUDSON TUTTLE, PROF. DENTON, etc., etc. Cloth, 3/6.

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☞ One each (4) of above, sent carriage paid to any address, on receipt of 6/- P.O. We can only supply 25 lots at this price, hence early application is necessary.—Address:

HY. A. COPLEY, Canning Town, LONDON,

BIRMINGHAM SPIRITUALIST UNION.

PUBLIC NOTICE.

At the adjourned Annual Meeting of the above body held at Broad Street Corner, on October 3, 1898, the following resolutions were passed:—

RESOLVED, 'That this Annual Meeting of the members of the Birmingham Spiritualist Union, takes this its *first* public opportunity to express its emphatic disapproval of the holding of promiscuous Semi-Public Dark Seances for Materialisation phenomena, which it regards as valueless to the inquirer and conducive to fraudulent practices.

'That we make this public declaration because we find it necessary to remove a misapprehension which exists in the minds of many Spiritualists and inquirers in Birmingham that the "B.S.U." were in some way connected with the Semi-Public Dark Seances, which resulted a few weeks back in the "seizure" of the Medium under questionable circumstances, and because we have been forcibly and unpleasantly convinced that much harm has been done to the movement in Birmingham as a result of such unsatisfactory procedures.

'And it is *further resolved*, in order to give the fullest publicity to the foregoing resolution, that the Executive be and is hereby authorised to insert the same in the advertisement columns of the Two WORLDS and *Light*.'—A. J. SMYTH, Gen. Hon. Sec., 77, Grantham Road, Birmingham. 570

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, J Holmes
circle at 8

Ashton—Hall of Progress, Burlington st., 2 30, 6 30
Mrs Cropper Tues. 7 30, Miss Knight

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 Hepworth

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, Anniversary, see Prospectives

Blackburn—Old Grammar School, Freckleton street Lyc. 9; circle 11; 2 30, 6 30, Choir services

Blackpool—Spiritual Church, Albert road, Lyceum 9 30; public circle 11; 2 30, 6 30, Mrs Markham 23rd, Mrs Waterhouse

Bootle, Liverpool—Masonic Hall, Lyceum 11; 2 30, 6 30 Mon. 8 Tues. 8, Seance

Bolton—Bradford st., Lyceum 9 30; 2 45 and 6 30, Mr Pilkington

Burnley—Hammerton st., Lyceum 9 30; 2 30 and 6, North st, Lyceum, 9 30; 2 30 & 6, Tues. 7 45, public circle. Wed. 7 30, members
Guy st. 10 30, 2 45, 6 30, Mrs Taylor. Mon. 8. Thurs 8, Locals

Bury—Spiritual Hall, Georgiana st., Lyceum 10; 2 30, 6, Mrs Peters Wed. 7 30, H Fowler

Cardiff—St John's Hall, St John's sq., Lyceum 2 45; 11, 6 30, E Adams

Carlisle—33, Princess street, 2 30. Temperance Hall Caldew Gate, 6 30,

Clitheroe—Old School Church Brow, Lyceum 9 45; 2 30, 6, Mrs Beresford Monday, public circle, 7 45 Thur. mems. 7 45

Colne—Cloth Hall, Lyceum 10; 2 30, 6 30, Miss King

Darwen—Church Bank st., Lyceum 9 30 and 1 45; members' circle 11; 3, 6 30, circle at 8, and on Wed. 8

Derby—1a Normanton rd., Lyceum 10 30; 2 30, 6 30, Mon. 7 30 Wed. 7 30

Glasgow—Assembly Rooms, 136, Bath-st., 11 30, 6 30

Great Harwood—Britannia st., 2 30 6, Mrs Allerton

Heywood—Temple, William st., Lyceum 10; 2 30 and 6, Tues. 7 30,

Huddersfield—Brook st., Lyceum 10; 2 30 and 6 30, Mrs France

Hyde—Mount st., Travis st., Lyceum 10; 2 30, 6 30, S Featherstone Mon.

Lancaster—Athenæum, St Leonard's Gatss, 2 30 and 6 30

Leicester—Liberal Club, Town Hall sq., 11 and 6 30, Miss Cotterill Mon. 8, public circle
Queen st, Lyc'm 10 30; 2 45, 6 30, Will Phillips, and Mon 8

Liverpool—Daulby Hall, Daulby st., 11 Children's Lyceum; 3, 6 30, J J Morse 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, members' circle Sat., at 12, Lowth road 8 30, circle members & associates
Battersea Park Rd—Henley st, 5 30, 7, Mr King Thurs. 8, developing class. Sat., 8, members and friends social evening Park meeting, 3-30
Westbourne Grove.—26, Hereford-road, Monday and Thursday at 8 for 8-30
Brixton—8, Mayall rd, 11 open circle; 7, Mr Dale Tues. and Thurs. 8, circles
Canning Town—Temperance Rooms, 2 Ford's Park rd, Trinity st, Lyceum 11; 7, Mrs Wood Tues. 8, Mr Knowles *T W* on sale
Canning Town—Co-op. Hall Braemar rd. 11 30, discussion; 3, Lyceum; 7, Mr Savage Mon. 8, Thurs. T W on sale
Canning Town—62, Star lane, Public circle every Thurs. at 7 30. Door closed at 8. Medium:
Stratford—Workman's Hall, West Ham lane, E. Lyc 11; 7, A Peters Sun. and Thurs. meeting of members
Forest Gate—Liberal Hall. Sun., Inquiry 10 30; 11, Lyceum 3; 7, Tues. 8, Thurs. 8, circles at 19, Oakhurst rd

Longton—Post Office Buildings, 11, 2 30, and 6 30, after-circle, 8. Mon. 7 45. Thurs. 7 45, public circle

Macclesfield—Cumberland street, Lyceum 10 30; at 3 & 6 30, E Marklew

MANCHESTER—*Ardwick*—Temperance Hall, Tipping st, Lyceum 10 30; 2 45, 6 30, J Gibson; 8 30 members' circle Wed. 8, Mrs Porter. Sat. Social Evening 7 30, 3d.
Moss Lane East—Princess Hall (Bradshaw-st. Car terminus), 10 45, 6 30, J C Macdonald. Thurs 8, Miss Cotterill
Harpurhey—Collyhurst st., Oldham rd., Lyceum, 10; 3, 6 30, Open Session Wed. 8, Mrs Hyde
Patricroft—New In., Winton, 3, 6 30, Mr Adams Tues 8, public circles Thurs. 8, mems' circle
Pendleton—Cobden st., Lyceum, *10* 30 only. 2 45, 6 30, Mr Mayoh Mon 8, developing circle. Wed 8 Mr Morley
Salford—Co-op. Stores, Chapel st., Lyceum 10 30 only, 3, public circle, 6 30, R A Brown, public circle, 8 15

Merthyr—Central Hall, at 8 p m W H Phillips

Mexborough—Lees Arcade, Lyceum 10; 2 30, 6, Mrs Porter Mon. at 7 30

Millom—Lyceum 2; 6. Circle 7 30. Wed. 7, meeting

Nelson—North st, Lyc. 10; 2 30 and 6, Mrs Watnuff Tues. & 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, Mrs Johnson, 2nd and 3rd Mon. 7 30. *See Prospectives*

Nottingham—Cobden Hall, Peachy st., 10 30, 6 30. Gladstone Hall, Lyc. 2 30; 10 45, 6 30, W Fielding

Oldham—Coronation st., Mumps, 3 and 6 30, Mrs Robinson. Mon. 3, mother's meeting. Tuesday 7 45, public circle

Parkgate—Temple, Ashwood rd. Lyceum 10 30; 2 30, 6 8, circle. Wed. 8, circle

Plymouth—Oddfellows' Hall, Morley st. Lyceum at 10 45, 6 30, Clairvoyance, Wed. 7 30 Fri. 7-45, M I Class

Rawtenstall—Lycm 10 30; 2 30, 6, Mrs Hitchen

Rishton—2 30 and 6, E Hoskyn

Rotherham—Boro' Temperance Band Room. Lyceum 2; 3 and 6 30, Mr Swindlehurst. Mon, 8 Wed. 8, public circle.

Royton—Hall, Union st Lyceum, 10; 3, 6, Mrs Brooks. Wed. 8, Mr Taylor

Shaw—Broadbelt's Rms, 3, 6 30, Mrs J A Johnstone Tues. 8

Sheffield—Langsett road, Lyceum, 10 and 2; at 11 public circle; 3, 7 Mon. 8

Slaithwaite—Laith lane, 2 30, 6, Miss G Hunter

Southport—Foresters' Hall, 3, 6 30, Mrs Summersgil Hawkshead Hall, 11, 6 30, G Featherstone Wed 8 Mrs Smith

Spennymoor—Victoria Hall, 2 and 6. Thurs. 7 30

Stalybridge—Lyceum, 10 30; 3, 6 30, Wed. 7 30

Stockport—Hall, Wellington rd., near Heaton lane, Lyceum 9 30; 2 30 and 6 30, Mrs Rushton. Mon 7 30. Miss Richardson

Sunderland—27 Ann street, 6 30. Daily 8

Walsall—Central Hall, Lyceum 2 30; 11, 6 30, W Johnson

Warrington—Temperance Hall, Academy st., 3 and 6 30, B Plant. Mon. 7 45 Mrs Eyles

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 Ellis

**Armley (near Leeds)*—Theaker lane, Lyceum 10 30; 2 30, 6 30, Mr Parker Mon. 7 30

**Barnsley*—Cook's Buildings, Wellington st., 10 30, Lyceum; 2 30, 6. Wed. & Sat. 8

Batley—Wellington street Lyceum, at 10 and 1 45; Mrs Clough, 2 30, 6, and on Monday 7 30

Batley Carr—Town street, Lyceum, 10 30, 2 30; 6, Mr Marshall Mon. Mothers 3

Birstall—Railway ter. 2 30 & 6, Tues. 7 30, public circles

Bradford—Boynton st., West Bowling—Circle at 11; 2 30, 6, Thurs. 7 45
Tong st—Dudley Hill, 10 30 public circle; & 2 30 6, Mrs Wilcock Mon. 7 30.
Milton Hall, 32 Rebecca st., City rd., Lyceum 10, 2 30, 6, Mr Smithson
Otley rd. Lyceum, 10 30; 2 30, 6 30, Mr Barraclough
Spicer st., Little Horton ln, 2 30, 6, Mr Armitage
St. James' Church, Lower Ernest st., Lyceum 10 & 2; circle 3; 6, Mrs Lambert Wed. 7 45

**Brighouse*—Martin st. Lyc. 10; 2 30, 6 Mrs Midgeley

Cleckheaton—Walker st. Lyceum, 10; 2 45 and 6, Mrs Shulver

**Dewsbury*—Bond st. Lyceum 10, 1 45, 3, and 6, Mrs Harrison. Thurs. 7 30

Elland—Newcombe street. Lyceum 10; 2 30, 6, G Featherstone

Halifax—Winding rd, 10 30; 2 30, 6
Raven st, Queen's rd, 2 30 & 6 30, Union Conf'nce

Huddersfield—St. Peter st. Rooms. Lyceum 10 2 30, 6 30, Mrs Bailey

Hull—Granville Hall, Silvester st., Lyceum 10; 2 30, 6 30, Mrs Russell Wed. 7 30. Thurs. 7 30, members' cir

**Keighley*—Heber street Spiritual Temple, 10 45, 6, Mrs Best Mon. 7 30

**Leeds* — Psychological Hall, Lyceum 10; 2 30 6 30, R A Brown; 8 15, circle. Monday, 2 30, Tues. 8, members circle Sat 8 circle

Liversedge—Carr street, 10, Little Town; Lyceum; at 2 30 and 6, S Roberts

Morley—2 30, 6 30, Mr Walker Mon. 2 30. Tues. 7 30

Normanton—Queen st. 2 30, 6, Mr C Shaw; circle 8 Tues. developing at 7 30

Ossett—Queen st. Lyceum 10; 2 30, 6, Miss Mander

Rothwell—Lyceum, 10; 2 30, 6, Miss Hall Sat. 8

**Sheffield*—Attercliffe, Vestry Hall, 2 30 and 6, W Rooke After-circle at 8
*Hollis Hall, Bridge street. circle 11; 3, 7, Mrs Gregg Mon. 7 30

Shipley—Market Buildings, Teal Court, 2 30, 6 Mrs Armitage

Skipton—Temperance Hall, 2 30, 6, J Pawson

**Sowerby Bridge*—Hollins lane. Lyceum 10 and 2; 2 30, 6

West Vale—Green lane, 6 Wed. 7 30, Mrs Brook

Windhill—2 30 and 6, Mrs Denning

Yeadon—Town Side. Lyceum 10; 2 30 and 6 Mon. 8 members' circle

NON-AFFILIATED SOCIETIES.

Accrington—St James st, Lyceum 10 30; 2 30, 6 Mrs Waddilove, circle 8. Wed. 7 30, members

Bacup—Princess street, Lyceum, 10; 2 30, 6 30, R A Brown, public circle Thurs 7 45

Barnsley—George Yard Mission Room, 2 30 and 6 Mrs Lazenby 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, Mr Firth, circle. Mon. 2 30, 6 30. Wed. 7 30

Walton st., Hall ln., Public circle 10 30; 2 30, 6, Mr Barraclough Mon 7 30
Temperance Hall, Lyceum 10 30; circle 10 45; 2 30, 6 30, Mrs Hall 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 Stansfield Tues. *7 30*, Mr Fielding

Crook—Mechanics' Hall, 2 30 and 6

Dearnley—Spiritual Temple, 2 30 and 6

Derby—Traffic st. Mission, 2 30, 6 30, Madam Henry Mon. 7 30

Dukinfield—Astley street, 2 30, 6 30, Miss Halkyard Mon., Thurs. 7 30, circles

Dundee, N.B.—Gilfillan Hall, Wed. 8, room 3

Exeter—Friars' Hall, Friars' Walk. Service 6-46, Wed. 8, members' circle

Felling—Hall, Charlton row. 2 30, 6

Foleshill—Edgwick, 10 30, 6 30. Mon. 8

Gateshead — Cuthbert's Hall, Bensham. Sun, Lyceum 2 30 6 30, Mr Bancroft Thurs. 7 30 Mr Wilson (see Prospectives)
97, Coatsworth road.—Receptions, 7 30
47, Kingsboro' terrace.—6 30. Mr James Thurs 7 30, open circle
I.L.P. Hall, 6 30, W Dowell Todd. 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 Horrocks

Hollinwood—Labour Hall, Bower lane—Sun. 2 30, 6 30 Mr Davis. Wed 8, Mr Cross

Hadfield—Salisbury street, off Station rd. at 3 & 6 Mrs Hamer

Huddersfield—Quarmby, *2 30, 6*, J Savage

Hunslet—Oriel Hall, Top of Joseph st., 2 30, 6,
287 Sun. Mrs Stretton. Mon., Mrs Kendall, Tues and Sat. 8, public circle,
Goodman terrace—2 30, 6, Mrs Crossley, Tues. Thurs. and Sat. at 7 30
3, Bottom of Joseph street—at 2 30 and 6 30, Mr Tood, and Mon. 2 45, 7 45. publicmeeting Thurs. 7 45 Sat. 8
Williamson Buildings—2 30 and 6, Mon. 7 30. Wed. & Sat. at 7 30

Leigh—Newton st., 2 30 and 6 15, Wed. 7 45, circle

Leicester—Crafton st, 11, 6 30, T Muggleton Wed. 8 circle

Leeds—Progressive Hall, 16, Castle st., 2 30 & 6 30, harvest festival, Mrs Myers Mon. 7 45. Thurs. and Sat. 7 30, public circles
28, Back Adelphi st., circle 10 45; 2 45 & 6 30, Mrs Parker Mon. 2 30, 7 45. Thurs. and Sat. circles, 7 45

Liverpool—Phœnix Hall, Low Hill, Lyceum 3. Wed. at 8, Mrs Hulme

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., Sloane sq., Wed. 8
Bow—193, Bow road, 7, Mr & Mrs Weedemeyer Tues., Wed., Fri. 7 30, open public circles,
Brompton (West)—4, Merrington rd. Sunday 11, Wed. 7 30
Camberwell—33 Grove lane, Thurs. 13th, at 8. 102, Camberwell rd, 7, Wed. 7, healing; 8, circle
Lower Edmonton—2, The Crescent, 11, Building Committee; 7
Hackney—Manor Rooms, Kenmuire rd., Mare st., 11 a m, open-air meeting, Victoria Park; *6* 45, Mr & Mrs Ronald Brailey Wed. 8, members' annual meeting
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 & Mrs Brenchley Thursday, 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 Davis Fri. Messrs Noyce and Gibbs. Mon. Mr Davis
Marylebone—Cavendish Rooms, 51, Mortimer st W 7, Miss McCreadie (if possible)
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 Adams and Miss Pierpoint *T W* on sale.
Stratford—Martin st. Hall, Mr & Mrs J Webb Thursday, Mrs Phillips
Stoke Newington—Blanche Hall, 99, Wisbaden rd. 7, John Allan, clairvoyance & on 8, members circle, 51, Bouverie road. Wed. 8, 5 Barratt's grove

MANCHESTER—*Bradford*: Labour Hall Grey Mare ln Tues. 8, members' circle, Thurs. 8, public circle Miss Cotterill. Sun. 2 30, 6 30, Mr Stevens, after circle 8 15
Cheetham—Ash Lodge Halliwell lane, Lyceum discussion class, 9 to 10; 10 30; 2 30, 6 30, J Moorey Mon 8, Thurs 8, Mrs A Williams
Eccles—Conservative Club, 2 45, 6 30. Mrs Hyde Wed. 7 45, J B Tetlow
Higher Broughton—Hilton st., Lyceum, 10 30; 2 45 6 30, Mrs Greenlees Tues. singing class, 8 mem' circle Thurs. 8, Mrs Hulme
Hulme—Corner of Junction st., Lyceum, *10 30*; *3* and 6 30, Local; 8 15, circle. Mon. at 8 15 Wed. 8 *30*, members Thur. 8 15, Mrs Eastwood Messrs Blumenthal & Lamb
Openshaw—Granville Hall, George st. 2 30; *10 30*, 6 30, Mr Stevens Thurs. 8, Mrs Greenlees
Longsight—West Gorton, 24 Grey st., Lyceum 10 30 2 30, 6 30, Mr Hilditch Tues. 8 15, Miss Chadderton, Wed 8 15, members' circle, Thurs. 8 15
South Salford—4, West Craven st., Regent rd., 6. 8, circle. Wed. and Thurs. 8

Middlesborough—Newport Crescent, Lyceum 10 30 and 2; *3* and 6 30
Progressive Church, Boundary rd., 2 30 and 6 30

Milnrow—Over the Stores, Dale st., *3* and 6 30, Miss Robinson Tues. 7 45, Mrs Pickup.

Middleton—Co-op. Hall, 3 and 6, J T Standish

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, Wm Westgarth Mon. & Sat. 8 Market Arch, 23, Nun st., Wed. 7 30. Sat. 7 *30*,

North Shields—86, Saville st., near G P O, 6 30
Lewis Hall, Waterville road, at 6 30. Tues. 7 45

Northampton—Hall st., Michael rd., 11, 6 30

Oldham—Bartlam place, Lyceum, 10; 3 and 6 30 Thurs. 7 45 circle
Bleasby st., at 3, 6 30, Wed. 7 30 circle. Mon. at 3, mothers

Perkinsville—6, Camp meeting (see Prospectives)

Preston—Central, 2 30, 6 *30*. Wed. 7 *30*, mems. circle
Weavers' Hall, Walker st. Lyceum 9 45; 2 *30*, 6 30, F Sergent. Circle 8. Thursday, 8, circle, members and friends invited

Radford—I L P Rooms, 10, Bloomsgrove st. at 6 30

Rochdale—Regent Hall, Lyceum 9 45; 2 30 and 6, Mr Leeder
Summer st., 2 *30*, 6. Tues. 7 45
Penn st., Lyceum, 9 45; 2 30 and 6. Wed. 7 *30*

Seaton Delaval—5 *30*

South Shields—16, Cambridge st., 6. Tues. 7 *30*

Todmorden—Sobriety Hall, 2 *30* and 6 30, Mrs Smith. 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

Apartments.

1 Line	13 weeks	3s. 6d.
2 Lines	,,	6s.
3 Lines	,,	8s.
4 Lines	,,	10s.
5 Lines	,,	11s. 6d.

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

BLACKPOOL.

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

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

ST. ANNES-ON-THE-SEA.

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

SOUTHPORT.

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

MORECAMBE.

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

Spiritualists and friends will always find a home at Mrs. Hunt's, Albert Cottage, West View-rd., off Skipton-street. Special terms for Winter. Sittings by Appointment for Medical Diagnosis, and advice on Health and Business. 568

LONDON.

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

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

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