

# THE TWO WORLDS.

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PRICE ONE PENNY.

## Adjourned Conference at Southport.

### The Deed Poll.

THE HAWKSHEAD HALL, Hawkshead Street, Southport, where one portion of the Spiritualists of this Eden of the North meets, was made historically famous on Saturday and Sunday, October 8th and 9th, by the meeting of the delegates and associates of the N.F.S. to further discuss and complete the Deed Poll, under which Spiritualists will receive full legal recognition, and be enabled to hold property in trust like any other religious body. The day was fine, and delegates and associates who might have arrived early in the day had a nice opportunity to walk round and view the beauties of this lovely and fashionable health resort and rendezvous of pleasure-seekers.

The Executive of the S.N.F. held a meeting at 4 p.m. for the transaction of routine business, at which the following members were present: Mr. J. J. Morse (President), Mr. R. Fitton (Treasurer), Messdames Venables and Greenwood, Messrs. Johnson, Macdonald, Kitson, Chiswell, Lee, Collins, Swindlehurst (Organising Secretary), and W. Harrison (Secretary).

At a few minutes past five o'clock the President sounded his gavel and the proceedings commenced. The Secretary read the Keighley minute referring to the adjournment of the Conference held at Keighley, on Saturday and Sunday, July 2nd and 3rd. Messrs. S. S. Chiswell and J. Venables were then appointed tellers.

The President here warned the meeting that none but delegates and associates would be allowed to vote, after which Mr. Morse, in a brief and well-chosen little speech, said: 'We are gathered here to-day to continue the business left unfinished at Keighley. We are not making Spiritualism into a sect; we are only passing a deed to give us legal security, and still leave Societies to manage their own business; it is a business arrangement merely that we are concerned in, and we shall proceed in a regular manner, and delegates may move in such manner as to them seems best. It is not hard and fast, like the laws of the Medes and the Persians. We may be able to amend the Deed from time to time; we must bear in mind it must have a very important bearing on our Cause; we are working for to-morrow as well as for to-day.'

The actual business of the Conference then commenced, and it soon became manifest that there was considerable divergence of opinion in the meeting, and that the chairman was not by any means in a bed of roses.

The delegate of the Nottingham Spiritual Evidence Society asked that before proceeding to a discussion of the clauses of the Deed Poll the correspondence should be read.

It then transpired that the Society the delegate (Mr. Jackson) represented had sent a letter to the secretary of the Executive to be read at the Adjourned Conference, in which the action of the Conference was traversed in regard to the Deed Poll then under consideration. It was alleged that without such a deed the Spiritualists possessed sufficient security as the law now stands, and that if the Conference proceeded in passing the Deed Poll, the N.S.E.S. would withdraw from the Federation. This threat, however, did not deter the Conference, and the discussion of the deed from where it was left at Keighley began in earnest.

The Bootle delegate, Mr. Parr, made a proposal, the effect of which was to exclude from the Executive anyone who had any financial interest in the Federation. Mr. Wm. Johnson pointed out that if such a stipulation in the clause were made, workers like Mr. Morse would be prevented from doing propaganda work. Much time was taken up in the discussion, when, on the motion of Mr. S. S. Chiswell (Liverpool), seconded by Mr. Burchell (Bradford), the clause was passed as printed in the draft deed.

At this point the Credentials Committee were asked for their report, but owing to a considerable number of delegates and associates having been admitted unchallenged they were unable to give it.

Sub-section (a) of 'Membership Clauses' was deleted after a very long discussion, and the following was substituted: 'Any society of Spiritualists may become affiliated with this National Federation of Spiritualists by making application to the secretary (subject to the approval of the Executive), and shall subscribe not less than one penny per member annually to the funds of the Federation. Such society may elect delegates in the proportion of one delegate to every 50 members, or major part thereof; but no society shall elect more than four delegates to represent it at the Conference, and no member of the Conference shall have more than one vote. If any society be two years in arrears, its name shall be struck off the roll, and the name of

such society shall be read at the Conference. Sub-section (b) fixes the fee for colleges 'or other organisations recognised by the Conference at 10s. annually, and may be represented by two delegates. Sub-section (c), which fixes the fee of associates at 2s. 6d., came in for the usual bitter opposition to their voting power, which has characterised several previous Conferences. There was a great amount of time wasted over this clause, and a spirit of cynicism was displayed in certain quarters, which interfered with fraternal discussion.

'Expulsion' Clause. A long discussion took place on this, one member ironically suggesting that the Conference should appoint a 'crimes committee.' Finally, the proposed clause in the Deed Poll was deleted, on the motion of Mr. Whitehead (secretary of the Yorkshire Union), seconded by Mr. Garnett, Bolton.

Speaking after the passing of the resolution, the President observed: 'We might be doing some injustice to our head. A man may be good to-day, and six months hence he may be a grave source of trouble to the Conference.'

The Conference having got rid of this matter of business, proceeded in much better humour to discuss the question of the President of the Federation, when it was resolved that 'At each Annual Conference the Federation shall elect a President, who shall hold office until the appointment of his successor,' with other provisions for supplying his place if he should die in the meantime, or from any cause become incapacitated from performing the duties of his office.

To the clause *re* 'Officers' in the proposed Deed Poll were added the words 'and such retiring officers shall be eligible for re-election.'

'Executive Council.' Considerable discussion took place on this clause. A delegate proposed that no town should have more than one man on the Executive, and Mr. Carr, Bootle, proposed that no county have more than two members on the Committee. Mr. Wm. Johnson opposed this, and the clause as printed in the proposed Deed was adopted with the following addition: 'That no society shall have more than one member on the Executive Committee, and not more than one person of a household shall be eligible at one time.'

At this point, 9.45 p.m., the Conference adjourned till Sunday morning at 10 o'clock.

### SUNDAY MORNING.

At 10.20 the President sounded the gavel, and the business commenced.

Mr. Macdonald proposed to make an addition to the clause referring to the Executive nominations, but this not being in order the 'Trustees' Clause was proceeded with. An active discussion took place, and lasted for a considerable time, the object of which was to guard against any autocratic conduct on the part of a trustee or trustees. Much difference of opinion prevailing in regard to the terms of the clause, the President adjourned the Conference for four minutes in order that the members might have an opportunity of reading it.

Resuming, Mr. Howes (Blackpool) read from the clause, showing that Conference was well protected against the dominance of the Trustees. Again a long discussion ensued, in which there was still great difference in regard to the control of the Trustees by the Conference. In the end the clause was amended by providing that trustees shall be appointed 'for a period of five years, and shall be eligible for re-election.' With the exception of this, the deletion of four or five lines to make the clause consistent with itself, the addition of the word 'legal,' and providing that the Trustees shall present their statement of accounts annually, 'duly audited' (these words being additional) the clause was agreed to as submitted in the proposed Deed; and it was formally proposed by Mr. Wm. Johnson, seconded by Mr. Musgrove (Blackpool), 'That the Poll Deed as amended be accepted, and that the Executive be instructed to proceed to make it legal as soon as possible,' which, on being put to the meeting, was carried with acclamation.

Prior to the conclusion of this part of the Conference, the President announced that there were 13 members of the Executive present, 33 Delegates, and 26 Associates, making a total of 72.

The business being ended so far as the Poll Deed was concerned, it was agreed that the discussion of the Rules of Conference should stand over till 'The Poll Deed is accepted by the Registrar General.'

At this point it was moved by Mr. S. S. Chiswell, seconded by Mr. R. Fitton, and supported by several members of Conference, 'That the congratulations of the Conference be

accorded to Mr. J. J. Morse for the able manner in which he has managed the business of the Conference, to which our honoured President suitably replied.

#### BAZAAR ACCOUNT.

This business had been deferred from the Conference at Keighley, in order that the Bazaar secretary might present the accounts in a more detailed form, and duly audited.

Mr. John Macdonald explained that no actual meeting of the Bazaar Committee had been held owing to the difficulty in getting the Committee together. Mrs. Venables had succeeded in disposing of the last of the goods left over from the Bazaar. (Applause.) A duty was thrown upon him which should have been done by Mr. Smedley, who, unfortunately, was laid up at home ill. He had been requested by the Treasurer to read the balance-sheet, which he did accordingly.

Mr. S. S. Chiswell moved the adoption of the report, and in doing so he thought a more detailed account should have been rendered of amounts received at the various stalls.

Mr. Jackson, Nottingham, seconded the resolution subject to the correctness of the report, which was given by Mr. Taylor, one of the auditors, who said stallholders had small books, in which each day's receipts had been entered, but which appeared to have been entered in an aggregate sum by the treasurer.

Mr. Taylor said he had not seen the voucher for the £603 16s., which had been handed over to the treasurer of the National Federation.

Mr. Macdonald explained that the balance in the hands of the Bazaar treasurer would be handed over to the Federation treasurer on receipt of a resolution of the Conference.

Referring to the audit, Mr. S. S. Chiswell stated that auditors should be members of the Conference.

Mrs. Chiswell here explained that each lady at a stall had a book, and one lady was held responsible for bag and book on the ground of the caution that should always be used in dealing with other people's money. She could give account of all monies received. She had done this at the suggestion of Mrs. Venables. At one committee meeting it was suggested that an inventory of goods left should be taken, but owing to the great quantity of small articles this was impossible. She took away goods valued £28 9s. 7d., and she handed in £22 odd. She was thankful she was done with the bazaar, but was disappointed in its not having realised £2,000. The bazaar, with all its disappointments had made and cemented new and old friendships.

Mr. Venables complained of the meagre account of the balance sheet. He had a memorandum book in which himself and Mr. Tetlow booked each day's receipts. He supplied Mr. Wallis and others with a copy, and thought a better account would have been given.

The motion was now put, and was unanimously accepted.

Mr. Wm. Johnson moved, and Mrs. Jessie Greenwood (Sowerby Bridge) seconded, 'That a printed detailed account be submitted and sent to every Society and Associate within six months,' and the motion was agreed to.

Mr. Venables said he had sent a note to Mr. Harrison, in which he asked for his opinion in relation to Bazaar funds.

Mr. R. Fitton said the money had been banked with Williams, Deacons and Co., and Manchester and Salford Bank as a separate account, in conformity with the resolution passed at Keighley, and could not be withdrawn except by resolution of the Executive.

Mr. Venables asked if all monies to come in would be added to Bazaar account, and all money sent for propaganda work?

Mr. Harrison showed that the Keighley resolution covered the whole ground.

A Delegate asked if the Executive had any scheme to lay before Conference in regard to winter work? Mr. Johnson replied in the negative, but said the Propaganda Committee would go on the old lines, awaiting instructions and sanction of the Conference.

It was then asked, 'Shall we as a Conference receive an annual account of this fund from Propaganda Committee?' Mr. Johnson replying in the affirmative.

Mr. Venables now moved, and Mr. Archer seconded, 'That a vote of thanks be sent by letter to Mr. Smedley for his services as treasurer,' which was unanimously adopted, with acclamation. Mr. Johnson moved, and Mr. Armitage seconded, that a vote of sympathy in his present illness be also sent to Mr. Smedley, which was carried.

An omnibus vote of thanks was heartily accorded to the Bazaar Committee and officers; and the work of the Conference was brought to a close by a vote of thanks, proposed by Mr. Johnson, and seconded by Mr. Armitage, to the local Societies for the admirable arrangement for the Conference and the comfort of the visitors, which was carried with acclamation.

#### AFTERNOON.

Public meetings, in the Temperance Institute, London-street, were held afternoon and evening. In the afternoon there was a moderate audience in this spacious and beautiful hall, which was presided over by Mr. J. J. Morse, the President of the Conference. He was supported on the platform by quite a number of prominent Spiritualists, among whom was Dr. Rogerson, of Southport. After the singing of a hymn, Mr. S. S. Chiswell offered the invocation. Mr. Morse then gave a short introductory address, in which he said we are engaged in the

work of extending our territory; that association must be backed by confirmation, to which end this afternoon and evening we were to have the demonstration of spirit presence by clairvoyant descriptions. We have not only our tabernacles and meeting rooms, but in the domestic circle and everywhere Spiritualism has made its advent into our hearts and homes. We are aiming to get more accurate information of the religious history of all lands, and we hope ultimately to sweep away from the world all fear of death.

Mr. Wm. Johnson, in a practical speech, declared that Spiritualism met every requirement of his being. He had passed through the various avenues of orthodoxy to the blackness of Materialism, and he felt thankful he was a Spiritualist because it is that which brings freedom. Until he came in contact with Spiritualism there was no progression, but now he could be William Johnson forever. He had done all he could in the best way he could. We, with a slow, steady step, had done our best; our religion was one of personal development and worship of the true.

Mr. Venables (Walsall), President of the Lyceum Union, said it gave him great pleasure to co-operate with his friends on the platform this afternoon. It was our duty to train the young minds of the children in the way they ought to go, and he appealed to everyone to train up the children in the way that the light of Spiritualism had brought to us.

Mr. H. E. Howes (Blackpool), on being called upon by the President, said he had no idea that he would be called upon to speak. He had probably been called to fill up a gap. He didn't scruple about filling up a gap. The younger members in the work should be ready to take the place of the old workers who had done their share. When Spiritualism was first introduced to him he could not do with it. His wife and himself began to investigate. If the Spiritualists, said he, could know the facts of immortality, why could he not? He began to investigate in his own house, and at last heard words of love and comfort whispered. He had been permitted to see the face of one he had lost. 'He who would be free himself must strike the blow.' Pray to the Father of All that the light of heaven be brought to you, and turn it not away. Pointing a moral from the story told of a doctor, who, when he had seen a patient would tell his driver to drive on, who in the long run, overtaken by death, was forced himself to drive on, Mr. Howes concluded a pathetic address by appealing to all Spiritualists to drive on.

Dr. Rogerson was the next called upon, but he said he was not fit to speak, as he was suffering from inflammation of the right lung, which was painfully evident as soon as he made the attempt. He spoke for a short time on 'Music, and the power of music,' and drew a most eloquent picture of music as heard in the voice of nature; of its soothing influence in the last days of Mr. Gladstone; of its inspiration to the soldiers in times of war, and its influence in fighting for the freedom of the slave, when fighting for human liberty. The psalms and songs of David would remain after the fall of empires. What might it be, then, in the spiritual realm? Music is everywhere, and in all things.

Mrs. Jessie Greenwood, Sowerby Bridge, ex-President of the Lyceum Union, said she was glad to be able to speak a word for the children, because that was the work in which she had been most engaged. We had been engaged yesterday and to-day for the future. We should soon lay down our arms, and we were trying to prepare our children to follow in our path. We want to make our boys and girls have a wider knowledge of the laws of nature and its government in the common concerns of life. No Spiritualists' Society is complete without a Lyceum, and there were many all over England which ought to be ashamed of themselves. We want men and women who would try to understand Spiritualism. Give the children a chance.

The President next introduced Mr. S. S. Chiswell as a man of many handles, who in the outset said he did not know which handle to speak from, but he would speak as a Spiritualist. Is it the first time they should speak as the spirit gave them utterance? When did spiritual gifts die out? 'And these signs should follow them that believe.' Is the arm of the Lord shortened? There was not one Christian who would drink six pennyworth of prussic acid. He had been with those who gave the fire test. Sir Wm. Crookes does not go back one iota on the result of his investigations made thirty years ago, neither does Mr. Alfred Russel Wallace, who has followed on similar lines—and yet he has been accredited with not being a Spiritualist. He was baptised and was a deacon of a Baptist Church, and finally they would not have him in their church. The best is, when the cage is too little for us, not to kill ourselves in trying to get out, but wait till the door is unlocked. The knowledge of Spiritualism had recalled to him his responsibilities; that as 'I sow, so shall I reap.' It has revealed that life is natural, that death is natural, and a God of nature, and the knowledge we possess you may have if you come where we are to seek it.

Mr. Alfred Kitson being called upon, said he was pleased to be associated with such a noble band of workers. Spiritualism came to him as a boy, and as a youth he resolved to try to make it easier for those who came after him. It has shown us there is no need of a physical resurrection to prove to us immortality. There is behind the ear the spiritual sense, and there is behind the physical eye a spiritual sense, and these are spiritual gifts. If I have only one gift, and that is to catch the inspiration of

the spiritual world to speak to you, I may be able to do you some good in that direction. I am a Spiritualist because of its beautiful philosophy. Those who want to escape the consequences of their wrong-doing are moral cowards. Mr. Kitson concluded his speech with an earnest appeal to all Spiritualists present to see that their children are trained in their own belief, for if the old religion of orthodoxy is not good enough for you, it is not good enough for your children.

Miss E. A. Smith afterwards gave clairvoyant descriptions, and out of 12, 7 were very clearly recognised.

The meeting was closed with hymn and benediction.

#### EVENING.

The hall was crowded in the lower part from end to side, and the gallery contained a moderate audience.

Dr. Rogerson presided at the commencement, but owing to pain attendant on the inflamed lung, he could with difficulty speak, and was compelled to vacate the chair in favour of Mr. Morse, who, in suitable terms, expressed his regret for the cause that prevented the doctor from occupying the chair.

Mr. P. Lee, being called upon by the chairman to speak, said wherever Spiritualists were met together, they were constantly comparing their experiences, that Spiritualism was a matter throughout of individual experience. It had brought to mankind the knowledge of the continuity of existence; it had taught him to bear his troubles manfully; it also taught his duty to himself, as well as to his less fortunate brethren.

Mr. Jos. Armitage pleaded for harmony; he had been on the narrow side, and now was on the broad side. Within the last two years he had lost a daughter, 21 years of age, and he knew she had gone to a land more fair. He had a letter in his pocket from his spirit-father, who had been dead over 40 years. The friends live, and so shall we live also.

Mr. John Pemberton, at the call of the President, said the question was asked by all states and conditions of the human family, 'Are we all brothers and sisters of our Father, God?' We are all different, he continued, in our physical and mental organisms. At one time he was drifting to Atheism, but was kept from that by a knowledge of Spiritualism. He was brought up as a working man, and had had no college training, but Spiritualism had taught him how to be a man and how to be true. If we tried to make our characters better we should make ourselves better for humanity. Twenty years ago he went to London and took up a residence in Bloomsbury-square. They were going to have a seance that night, and after various manifestations he saw his mother standing before him. She beckoned him to her; her hand was solid, but it dissolved while held in his, and it proved to him that she lived beyond death, and he knew he should also live. He had had several communications from her, and the whole of them testified to the knowledge that whatsoever a man soweth that shall he also reap. It is for critical minds, not fools, to investigate this question. He is the same man after death with the same love as he had when he passed away. Some may have one experience and some another. These facts were indelibly imprinted on his memory.

Mr. S. S. Chiswell said, I have the honour to be the spiritual son of Mr. Morse, and my grandfather is John Lamont. Is there any necessity for Spiritualism? Are we going to raise up another sect? I want to know, have we any testimony that I shall live again. That Jesus rose from the dead is no evidence to me. Methinks there is need for Spiritualism in this assembly. The churches are concerned in creeds and dogmas, church doctrine, etc. If anyone is out of the elect my heart goes out to that man. We have no monopoly of spiritual gifts. The Romish Church teaches me to be more tolerant; I was born a Protestant, I might have been born a Catholic. Let us be honest. If you feel this unrest, do not believe what we say to you; the Societies will help you to discover this truth; you can get it in your own homes. There are frauds and there are grains of truth. I have been favoured by the friends who have been associated with me; men like John Lamont and Mr. J. J. Morse.

Mr. Barraclough (representative of the Yorkshire Union) said he was pleased at this opportunity to say a word on behalf of the movement so badly represented or misrepresented. If there was one thing more than another that impressed him it was that, black or white, rich or poor, all stand on the same level. We should do something for those who live in the slums, something to make their condition better. We should be consistent day by day, and we should help those mediums who cannot do better by reason of the want of education and unsuitable environment. He said he got into a district where he was not known; he worked with a Christian for seven weeks, and when he found out I was a Spiritualist, he said he always took me for an intelligent man. I told him to go home and form a circle in his own home. I gave him directions for home circles, and he is now a Spiritualist. I am a Spiritualist because it is true. Come with slow steps and prove it for yourselves.

In bringing these short addresses to a close, Mr. J. J. Morse observed that Mr. D. D. Home had spoken of Spiritualism as 'a great fraud or a supreme truth.' Speaking of clairvoyance prior to calling on Miss A. E. Smith to exercise her valuable gift, he said, is not the only thing we fall back upon, there was also clairaudience, the hearing of the spirits, and many other kinds of evidence. Miss Smith now gave twelve delineations of spirit people, and nine of them were decisively recognised.

The President next called upon Mrs. Newton, but owing to

the lateness of the meeting and the restlessness of the audience, she confined herself to two or three cases only.

Finally, in bringing the meeting to a close, the President expressed the hope that Dr. Rogerson would soon be restored to perfect health again. This, he said, was the largest meeting of Spiritualists that had ever been held at Southport, and formed an encouraging contrast to the one he spoke at in the room on the same site over twenty years ago, when there were only 60 persons present. He hoped many more good meetings would be held, and he had been glad to meet the Spiritualists of Southport, as well as the visitors from other towns.

Mr. J. J. Morse is to be complimented upon the excellent tact he displayed throughout the whole of the Conference, and the felicitous little speeches he made in introducing the various speakers. The happy event of the Conference will long linger in the minds of all who took part, with happy recollections. Mrs. S. S. Chiswell ably acted as pianist in the hymn accompaniment, and the day's proceedings were concluded with hymn and benediction.

### Supposed Oriental Powers of Signalling through Space without Wires.

THIS is the title of a chapter in a little work lately published upon the so-called 'Wireless Telegraphy.' The author, Mr. Richard Kerr, F.R.S., has been impressed by accounts given him by British officers and a Dutch East Indian official of the incomprehensible way in which Orientals speedily get to know important news at a great distance, without the telegraph. He states that during the war in Afghanistan, whenever the British officers conveyed to their subordinates particulars as to their intentions to operate at a certain point fifty or a hundred miles away, the natives shortly afterwards knew all about their plans. Visible signalling was watched for, but nothing could be detected, and a considerable sum of money was offered to the natives for the secret, but they would not sell it. 'They seemed to look upon it as a religious possession, which they must not part with to the heretics of the West.' The Dutch official gave similar testimony to the author. 'If any catastrophe took place, whether caused by natural forces, such as an earthquake involving shipwreck and loss of life, or if a murder had been committed many miles away, the natives on the island on which I lived would know all the particulars long before the tidings could be conveyed by the ordinary channels, however expeditious; and when the news was brought by steamboat or otherwise, those who brought it were surprised to find themselves anticipated. Mr. Kerr says that a military officer who has had considerable experience in Egypt vouches for it, that on the day that General Gordon perished at Khartoum, several of the people in the streets and bazaars of Cairo knew of his death. Some persons, the author remarks, attribute these things to clairvoyance, but he adds that little is known of that subject, 'as its foundations have not been traced to a generally accepted scientific basis.' He makes a sort of guess by saying, 'It would seem that the Oriental methods of signalling without wires must rest entirely on a highly-trained mental effort,' and he thinks that the phenomena of mesmerism or hypnotism are well worth investigating, 'but the public mind is not prepared for it.' He says it is possible that the Orientals have given more attention to telepathy or mental phenomena than we have, and are therefore able to accomplish these wonderful feats. The following sentence is significant: 'If we do not understand certain, at present, inexplicable phenomena, let us at least be logical and maintain an open mind, and not discredit the efforts of those who know more than ourselves; neither should we attribute all such efforts to Spiritualism, whatever that may mean.'

The last words seem to imply that Mr. Kerr does not know much about Spiritualism, but that he has met with people who looked to it as the explanation of the mystery. That he should keep an open mind is excellent, but even the most open mind will not learn the rights of a thing by doing nothing, and waiting for chance to bring knowledge. The greatest discoveries have been made by following up some hint which Nature has given, but Nature does not do man's work of investigation for him. Why should not Mr. Kerr himself examine Spiritualism—that is, learn all about it—and see whether it can explain the Oriental mystery. Of course, the first thing to do is to be sure of the facts, but on that point he seems satisfied, and to wish his readers to accept the statements. I do not say that Spiritualism affords the explanation, but it has evidently been suggested, and a Spiritualist can understand that it may do so. If Spiritualism be the method adopted by Orientals, then all pursuit of the trail of 'mental training,' or of telepathy, will be labour lost. Instead of Spiritualism being the last line of research adopted, it looks as though it should be the first. Mr. Kerr thinks that the public mind is not prepared for the hypnotic method of investigation, and probably he would say so with even more confidence of the Spiritualistic method; but, in reality, the public mind has nothing to do with the matter. The difficulty is with the scientific mind, which is obstinately prejudiced. The public will believe all about Spiritualism when the scientists tell them to do so, but the scientists are letting the chance slip away from them as they did in the days of Elliotson. They are so reluctant to give up their beloved Materialism; and yet it will have to go.

A. J.

## Were the Writers of the Bible Divinely Inspired?

(Continued from page 687.)

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

### CHRONOLOGICAL ERRORS.

IN discussing the books of Chronicles, Ezra, and Nehemiah, the Professor says: 'Here, then, we are confronted by a chronological inconsistency which no amount of ingenuity can explain away. Darius I. and Darius II. are confounded with one another, just as in the book of Daniel the siege and capture of Babylon by Darius Hystaspis is transferred back to the reign of Cyrus, and the place of Cyrus is accordingly usurped by Darius the Mede' (p. 548).

Does any Christian wish to make us believe that an all-wise God did not know any better than to represent these to kings as being but one? or was it that an all-powerful God was unable to inspire the scribes to write the true facts about them? We must either put the claim of divine inspiration on one side as being untenable in this case, or accept one of the above illogical conclusions.

Concerning the dates given in the Bible, the Professor says, on page 406, that 'the synchronism established between them (that is, the kings of Samaria) and the kings of Judah by the compiler of the books of Kings, have been the despair of chronologists, and various expedients have been devised for reconciling the conflicting dates given in the scriptural records. Interregna have been interpolated for which no authority can be found in the Biblical text, and a system of co-regents has been invented, for which equally little authority can be cited. The cuneiform annals of Tiglath-Pileser have swept away all these ingenious schemes. *The Biblical chronology must be rejected*, and the synchronisms established by the compiler must be regarded as based on an erroneous calculation of dates.' It will be here observed again that the scribe of profane history, as Christians are pleased to call it, has to reconcile the discrepancies between the books of the Bible for which divine inspiration is claimed. What a sad and humiliating reflection is this on the Christians' God!

Concerning the unreliability of numbers in ancient manuscripts, I beg to quote from a lecture by the Rev. George Rowlinson, M.A., Camden, Professor of Ancient History, Oxford. He says: 'Nothing in ancient manuscripts is so liable to corruption from the mistakes of copyists as the numbers; the original mode of writing them appears in all countries of which we have any knowledge, to have been by signs, not very different from one another; the absence of any context determining in favour of one number rather than another; where the copy is blotted or faded, increases the chance of error, and thus it happens that in almost all ancient works the numbers are found to be deserving of very little reliance. Where they to any extent check one another, they are generally self-contradictory; where they do not, they are frequently in the highest degree improbable.'\* If such a sweeping charge is true, and we have no evidence to the contrary, the consciousness of it should make Christians more cautious in putting forward the claims of accuracy for the dates and numbers of the tribes of the Children of Israel. It is this liability to err that makes the cuneiform inscriptions so valuable, as they contain no copyist errors, either from faded copy or unscrupulous bias from a desire to extol their own national greatness, or to serve priestly interests. These were practices of which I shall now proceed to cite evidence.

### PRIESTLY MEDDLINGS.

The Rev. Samuel Davidson, D.D., speaking of the eighth century, B.C., in his book 'The Canon of the Bible,' says, on p. 13, 'Now, too, a redactor put together the Elohistic and Jehovistic documents, making various changes in them, adding throughout sentences and words that seemed desirable, and suppressing what was unsuited to his taste.' Now, if this compiler and editor, or redactor, who altered the manuscripts to suit his taste were divinely inspired to do this work, it follows as a natural sequence that the one who wrote them was not so inspired. And if it be affirmed that the scribe who wrote them was under the divine power, then the logical conclusion is that after they were altered, they contained errors, discrepancies, and contradictions. Continuing, the Rev. Mr. Davidson further says, 'Deuteronomy (which is dated 1,451 B.C.), and Joshua (which is dated 1,444 B.C.) were added to the collection in the reign of Manasseh.' Now, Manasseh's reign bears date 698, B.C., so that we have a period of 746 years intervening between the time they were included in the list, or Canon of the Bible, and the time they are said to represent.

This is the period referred to by Professor A. S. Wilkins when he said, 'They knew now that the narrative of Genesis was a blending of two accounts current about 800 years after the traditional date of Moses.' And these are the same accounts referred to in the stories of the Creation which Professor A. H. Sayce has traced to a Babylonian origin. Continuing he says, 'The author of Deuteronomy completed the Pentateuch,

\* A course of lectures delivered at the request of the Christian Evidence Society, p. 271.

revising the Elohistic-Jehovistic works, and making various additions or alterations. He did the same to the historical books of Judges and Samuel and Kings, which received from him their present form.' Here we have evidence of more interpolations and alterations of what is claimed to be a divinely-inspired book.

The same learned author says, when dealing with Ezra's treatment of the Pentateuch, 'We are left for the most part to conjecture. Yet it is safe to affirm that he added, making new precepts, either in place of or besides older ones. Some of them he removed as unsuited to the altered circumstances of the people; others he modified. . . He threw back several later enactments into earlier times. It is difficult to discover all the parts that betray his hand. Some elaborate priestly details show his authorship most clearly. If his hand is not visible in Leviticus xvii. to xxvi, a writer not far removed from his time is observable, Ezekiel, or some other. It is clear that part of the portion of chapter xxv. 19 to 22, and chapter xxvi. 3 to 45 is much later than the Elohistic, and belongs to the exile or post-exile period. At all events, Ezra did not scruple to refer to Moses what was of recent origin' (pp. 20 and 21. Now we have here a stronger charge of wilful corruption of the Biblical text by Ezra. Why did he throw back several later enactments into earlier times, and refer to Moses what was of recent origin? Was an All-wise God inspiring Ezra to insert some things that He (God) had forgotten? And were these things referring back to Moses, things which God intended Moses should write, but had been overlooked? It is for those who claim divine inspiration for the Bible to answer these pertinent questions.

### THE AGE OF MANUSCRIPTS.

I have been speaking of the age of the Biblical manuscripts, but this must not be understood to imply that there are any of the original copies in existence; for such is not the case. In proof of this assertion I will quote the Rev. Howard Osgood, D.D., Professor of Hebrew, who says, 'The utmost diligence in the search for ancient Hebrew manuscripts has failed to bring to light any manuscript of which we can be certain that its age is greater than a thousand years, though some have been discovered for which a higher antiquity is claimed.'\*

The Rev. J. Paterson Smith, L.L.B., B.D., says, 'The Hebrew manuscripts of the Old Testament need occupy little time, the earliest we possess dating no earlier than the tenth century.'† Speaking of the New Testament manuscripts, he says on p. 21: 'There has been a great deal of discussion about their age, which need not be entered on here, but we shall not be far from the truth if we say roundly that they range from about 300 to 400 (years) A.D.' It must be here observed there is a difference in the opinion of those two Biblical scholars as to the estimated age of the Old Testament manuscripts: Professor Osgood gives the age at a thousand years, and the Rev. J. P. Smith the tenth century, *i.e.*, a difference of two hundred years. We need not be too exacting in a case of this kind, so we will allow that the oldest manuscript belonging to the Old Testament is a thousand years old. This fact alone should cause those people who speak as if they had the original manuscripts direct from the hands of the old scribes and prophets to refer to, to pause and ponder on the impossibility of those copies of copies containing no errors. We also learn that the oldest manuscripts of the New Testament were written not earlier than the fourth or fifth century. So that what are possessed of these are only copies of copies, and no two of them are alike. The various codices which are possessed by the great libraries of the Christian world differ from each other, some of them very materially indeed.

Perhaps the general reader will be surprised at the uncertainty of the dates of those old manuscripts, as it is not generally known that the custom of dating manuscripts is modern. In answer to a private letter to the Rev. J. Paterson Smith on this question of dates, I am informed that the oldest known manuscript Bible bears date 949 A.D.

(To be continued.)

\* 'The Biblical Revision, Its Necessity and Purpose,' p. 47.

† 'How We Got our Bible,' p. 30.

RUSKIN ON RELIGION IN NATURE.—There is religion, says Ruskin, in everything around us—a calm and holy religion in the unbreathing things of nature, which man would do well to imitate. It is a meek and blessed influence, stealing in, as it were, unawares upon the heart; it comes quietly, and without excitement; it has no terror, no gloom in its approaches; it does not rouse up the passions; it is untrammelled by the creeds, and unshadowed by the superstitions of man; it is fresh from the hands of its Author, glowing from the immediate presence of the Great Spirit which pervades and quickens it; it is written on the arched sky; it looks out from every star; it is on the sailing cloud and in the invisible wind; it is among the hills and valleys of the earth, where the shrubless mountain-top pierces the thin atmosphere of eternal winter, or where the mighty forest fluctuates, before the strong wind, with its dark waves of green foliage; it is spread out, like a legible language, upon the broad face of the unsleeping ocean; it is the poetry of nature; it is this which uplifts the spirit within us until it is strong enough to overlook the shadows of our place of probation—which breaks, link after link, the chain that binds us to materiality; and which opens to our imagination a world of spiritual beauty and holiness.

## Mr. E. W. Wallis.

LEAVING London, Ont., on Monday last, I followed in the track of a disastrous cyclone which spread destruction over a considerable extent of country, including Niagara, and caused the death of some half dozen persons and serious injuries to a number of others. Luckily for me I was not in its path. The closing meeting in London—less was well attended, and many friends expressed the wish that I could stop there, as 'you would soon work up a cause here and we could get a strong society if you would stay,' but such was not my mission. If the local friends would agree to disagree on non-essentials and unite for the one great purpose of spreading the knowledge of the truth, they could soon get a healthy society, but, so long as they each wait upon the other, nothing worthy of our great Cause will be accomplished. Mr. J. C. Smith and Mr. and Mrs. Barter were kind and earnest, but they did not receive the support due to them from others more capable from a financial point of view. This seems to be the story everywhere. People will spend a hundred dollars (£20) to go to a camp meeting, and pay anywhere from two to fifty dollars for a seance, a spirit-painting, or tests, but five or ten cents are the sums they usually think they ought to give at a public lecture. One gentleman assured me 'I used to set aside ten dollars a year for the society where I live, there is no society now, and I come to the camp and spend it here.' This tends to confirm a view of things expressed to me by an old worker that 'camp meetings are ruining local societies because people cannot support both.' But I am digressing.

Before leaving Canada I had a fine view of 'The Falls' once more, and realised more fully their wonderful magnitude. It is necessary to see them more than once and from different points of view to realise their immensity.

At Buffalo Mrs. B. Sully, a lady whose acquaintance I made when here before, kindly and gladly made me welcome. Her children have become men and women but she is much about the same, except for the inevitable changes which time brings, and as ardent a Spiritualist as ever. I attended a public seance in the Buffalo Temple, admission being half-a-dollar. There were over two hundred people present. Mr. Gordon White gave tests successfully. Then Mr. Keeler gave a 'cabinet' seance, and was followed by the Campbell Brothers with a similar exhibition. These 'cabinet seances in the light' were on very much the same lines as those held in Liverpool by Mr. Moore. I heard a number of people express dissatisfaction—'It's all a trick,' 'Only sleight of hand,' etc., etc. The phenomena were therefore inconclusive as evidence of spirit action. Whereas, with but slight alterations in the conditions, and a little care on the part of the mediums to prove their *bona fides*, they could have protected themselves against suspicion and easily made it apparent that they were not active participants in the results. I am not casting any reflections upon the mediums, everything seemed all right, but it strikes me as being a great pity indeed that they do not try to put themselves in the place of the sincere inquirer, to imagine how the proceedings would strike him, and what they would like to have demonstrated if they were in his place—and then go to try to get results under conditions which would preclude suspicion. If, for instance, both the hands of the medium could be in view of the audience instead of being hidden under the cloth, and he sat in front of the cabinet alone, most of the doubts would be dispelled. The following night, 'at a parlour meeting,' Rev. Moses Hull (whom I met for the first time, together with his wife, Mrs. Mattie Hull) presided, and a pleasant evening was spent. Mr. and Mrs. Hull are the stationed pastors of the Buffalo Spiritual Temple. They are doing a good work in that city, and meeting with increasing appreciation. Mrs. Hull is trying hard to revive the Lyceum, and there is every prospect of a successful winter's work. I regretted very much that I had so little time for interchange of thought with our Biblical exponent and defender. He has done an immense work as a controversialist, and defeats the orthodox objectors with their own weapon—the Bible.

From Buffalo to Rochester—historic Rochester! Here I was the guest for nearly three delightful days of Mr. and Mrs. Heber Eaton and family, late of Oldham. They were all looking well, and are enjoying life in their New World home. They spoke of old friends, think lovingly of them all, and feel longings to re-visit the old country, but they would not like to return to live in England. They send greetings to Oldham comrades, but deeply regret to learn that 'the Temple' has passed into other hands. Rochester is a pleasant city, and quite a centre of Spiritualism. I met the sole survivor who sat with the Foxes in the early days, and several descendants of 'Good Isaac Post, the Quaker,' and enjoyed a brief talk over old days. Mrs. Britten is remembered here (as elsewhere), and many friends have desired me to convey their loving greetings, sympathy, and good wishes to her. Two public meetings were held with good results, the Rev. G. W. Kates (the pastor of their local 1st Society) presiding, and Mrs. Kates kindly giving very clear and striking tests at the close of the lecture. Mr. and Mrs. Kates have settled in the city, and after a year of hard work have built up a good Cause, and the Society is flourishing and hopeful. Mr. Kates is a speaker and a worker, so also is Mrs. Kates; she is a clairvoyant and psychometrist, and a woman of unbounded energy and 'go.' They are well fitted for the work in which they are engaged. Mr. Kates is founder and president of the Young People's Spiritual Institute, which aims—

(1) To assist in the development and support of Spiritualism as a philosophy, science, and religion.

(2) To hold meetings for our mental, spiritual, and social culture; and for psychic development and the exercise of psychic powers. Also to assist the sustenance of public societies of Spiritualists in the propaganda of Spiritualism.

(3) To meet as a fraternal body of young people for the culture of social intercourse and mutual interests not conflicted by interfering associations and public prejudices.

(4) To assist in spiritualising the youth of both sexes and all classes, that the coming race may be continuously made better mentally, morally, and spiritually.

This is good work entirely in the right direction, and deserves to

succeed. Mr. and Mrs. Kates were exceedingly cordial, and I spent some very enjoyable hours with them. They feel they may some day visit England, and if they do I am confident they would accomplish good work and be welcome guests.

While I have been travelling East (and am now while I write, for I am on a twelve hours' journey from Rochester to Norwich, Conn., about midway between Boston and New York), Mrs. Wallis has gone West. She called at Detroit, and had the pleasure of meeting the venerable and kindly Giles B. Stebbins, and then proceeded to Battle Creek, where several successful meetings were held, at one or two of which Dr. J. M. Peebles presided. The veteran 'pilgrim' actually contemplates another 'journey round the world!' If he goes he has kindly promised me that he will send occasional letters to 'our paper,' for which I feel assured our readers will thank him, as I have already done.

The world is a small place after all! Mrs. Wallis went to Englewood to visit our old friends, Mr. and Mrs. Yates, who were living in Nottingham seventeen years ago when I was over here. Mrs. Wallis was then living in Nottingham, and spoke at the Sunday meetings, over which Mr. Yates presided. She visited Mrs. Cropper, of Nottingham, and frequently met Mrs. Wright, and they had pleasant sittings together. Curiously enough when I got to Rochester I found that Mr. Heber Eaton had married Miss Wright, and I had the pleasure of meeting Mrs. Wright in Rochester at the very time Mrs. Wallis was renewing old friendships with Mr. and Mrs. Yates in Chicago. 'A curious coincidence!' Yea, verily!

I have just passed a bank of trees on the hill side which presented a picture of colour such as cannot possibly be seen in England. Rich bright yellow, red, russet, browns, scarlet; indeed, such a variety and blending of hues that I cannot pretend to describe them. Some of the trees, when the sunlight catches them, look veritable 'burning bushes.' They must be seen to be appreciated. Although it is the first of October the thermometer is up again into the nineties. Yesterday, in Rochester, it ran up to 86, and in some places over 90, and to-day is hotter still! Probably next week we shall be shivering in a frosty air! To all 'old friends and true,' greetings and good wishes. I am beginning to turn my thoughts homeward, and have not forgotten that I have booked Sunday engagements in the dear old land, and am expected at my post by Feb. 1. Am glad to say that I feel much stronger and considerably benefited by the change already. I hope the Southport Conference will be a splendid success. Heartily and fraternally yours,

E. W. WALLIS.

## 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.]

### RECEPTION TO MR. GEORGE FEATHERSTONE.

SIR,—A reception to Mr. Featherstone and his chief control, 'John O'Brien,' was given by Mr. and Mrs. Cooper-Butler at their residence in Stechford, Birmingham, on Saturday, the 8th inst. A representative gathering of local Spiritualists, including Mr. and Mrs. Sunderland, Mr. and Mrs. Knibb, Mr. and Mrs. Read, Mr. Shirley, and Mr. Shakespeare assembled on the occasion. The main object of the meeting was to do honour to the spirit, 'John O'Brien,' who has just completed his hundred earthly years in spirit-life. Speaking through his medium, he gave an interesting and eloquent address on his earth-life, and a full account of his passing away and work in the higher state. He said that his surroundings were marvellously real and natural, and the scenery and objects as real as those upon earth. He insisted upon the actual existence of animals in the spirit-world, and declared that reason, intelligence, and mutual co-operation were as necessary to progress in the higher spheres as upon the physical plane. The guides of Mrs. Haughton and Mr. Knibb spoke in high praise of 'John O'Brien's' work. It was incidentally mentioned that Mr. Featherstone's control would shortly leave the medium for a time to make further progress.

The company partook of an excellent cold collation, and everyone expressed the pleasure the harmony of the evening had afforded them.

W. H.

### THE SOUL-DESTROYING SYSTEM OF POPERY.

SIR,—Spiritualism in its universal application to humanity rides along triumphantly above the creedal elements of the churches. The religious outlook in England is becoming more pronounced. The great war of polemics is only in its incubating state, the Roman Church having its recruits not from the Spiritualists, but favourably watching a section of the English Church doing its work for them. To speak of Romanism as soul-destroying is, to my mind, a complete contradiction of Spiritualist teaching, inasmuch as I have been led to understand you could not destroy one. In order to propagate Spiritualism no one need begin to throw bricks. I have known Roman Catholics whose simple and saintly lives might put to the blush much of the uncharitableness which some might attach to their creed. Sacerdotalism is for those who desire it. To the Spiritualist that element interferes with his individual and spiritual freedom.

The coming war, and come it will, will doubtless be upon the principle of Spiritualism v. Sacerdotalism. The groundwork of Spiritualism is its scientific facts, whilst the teaching of the sacerdotalist will be proved to be man-made and not sufficiently dependable. Eternity seems a long time to wait for the consummation of idealisms; with that before you, and a knowledge that no teaching will destroy the soul, however much it may retard its progress, the Spiritualist may go on in the even tenor of his way, gradually yet unerringly bringing before humanity the presence of spirit influence to uplift him beyond those petty instincts and annoyances which tend to warp the interest, thus causing him to become esteemed a bigot.

No, sir, the Spiritualist has a better and a brighter light; he

must let it shine and illumine his character, enabling him to rise above the mediocrity of those whose creedal idealism cramps the brighter intelligence. Whether it be Home Rule for Ireland or Rome Rule in the Church of England, is of little moment to us whilst we are sure of our liberties not becoming interfered with, enabling us to go on in our own sweet way, conquering and to conquer.

OW'D JONATHAN.

#### THE DEGRADATION OF WOMAN.

SIR,—I was much interested in the article in the Two WORLDS of the 7th inst., on the 'Degradation of Woman,' and am glad to see you uphold the rights and privileges of woman. So long has she been downtrodden that she wants arousing to her true position to assert her rights as wife, mother, companion, and friend. Give women the same rights and privileges as men and the standard of men will be raised, for we shall have women (not frivolous girls) who will train their children intellectually and morally, women who will inspire their sons with pure and noble thoughts, and being mother, companion, and friend, feeling they have the same rights and privilege as man to give counsel and advice.

The wheel has already been set in motion, and women are coming to the front. We want woman to feel her position, so give her the same opportunities to develop all her faculties, for we want noble and true mothers, sisters, and companions, then we shall have nobler and truer men.

Women are nature's true physicians and preachers, let them not be held down by past superstitions and creeds, but give them liberty and freedom, and coming generations will bless those who raised their voice and pen in striving to give woman her true rights and freedom, and placing her in her true position.

Thanking you for your splendid article. I am sure I re-echo the thoughts of many of your readers.—Yours truly, E. WAKE.

#### SPIRITUALISM AND EQUALITY OF OPPORTUNITY.

SIR,—Having read the letter signed 'Henry Brooks' on this subject in your issue of September 30, I was led to hope it would be followed by others in the same strain. Surely, if Spiritualism is founded on the Fatherhood of God and the Brotherhood of Man, 'Equality of Opportunity' should be a subject to enlist the keenest interest in all Spiritualists who are real?

Mr. Tempest, writing in the Two WORLDS of Oct. 7, seems to think that phenomena and materialisation are going to accomplish all that is required to improve the condition of our suffering brethren, and to promote their growth and development *spiritually*.

To me this is to be deplored. I did not gather from the letter signed 'Henry Brooks' that there was any desire on his part to deny the fact of phenomena or its value in proving the continuity of life, nor can I trace any semblance of a desire, on his part, to sink into a state of *belief-like-the-sects*, as Mr. Tempest puts it. It seems to me that 'Henry Brooks' simply pleads for progress, and cannot find it in continual exhibition of clairvoyance and psychometry.

Will Mr. Tempest be good enough to answer a question or two which would greatly enlighten me and many others who think like 'Henry Brooks.'

What will phenomena do towards bringing men to love their enemies or live unselfish lives?

What can it possibly do towards the creation of a practical life of actual brotherhood amongst men?

Will it, by any process, do anything to expose the wrong of the present artificial life—the unbrotherliness of the competitive system, the frightful evil which, in the name of Christianity, murders men and decorates the murderers as heroes?

If the public exposition of Spiritualism is to consist of one continual round of phenomena, how can it be expected that people will be enlightened concerning those spiritual truths which alone can make any change for the better in a world engulfed in cruel selfishness?

I have myself been told more than once by objectors that they can see no more brotherhood in the lives of Spiritualists than in others, and while the higher teaching of spirituality is neglected for the sake of phenomena, it is very difficult to prove the contrary.—Yours fraternally, R. ROWE.

#### FROM SECULARISM TO SPIRITUALISM.

SIR,—For the last five years I have been a Secularist. I belonged to no particular branch of the society, but others connected with me were active members in secular work. My reason for non-membership was this: though their motto is, 'We seek for Truth,' I very soon found that the discovery of truth is what they very seldom try to accomplish, neither did they reflect or investigate. A great many of the Secularists that I have met never rose a step higher than Mr. Foote's *Freethinker* and his rough-spoken pamphlets. I was searching for truth, so I did not become a member, either active or passive. Two years ago I was introduced to a lady who was a Spiritualist, and who held private seances in her own house. I was invited to join the circle, and I did so. During these two years I have seen a great deal of phenomena, such as tilting tables, chairs, and raps. I was considerably startled at this evidence of invisible power. I read Professor Bain's book on 'Mind and Body,' and a few essays in the Humboldt Library, written by Haeckel, Tyndall, Huxley, and Herbert Spencer. All the phenomena I had seen I then placed to the credit of animal magnetism, and considered I had received no proof of the existence of a soul. Two weeks ago a friend told me of a meeting that the Spiritualists were holding in Low Hill, where a lady (Mrs. Peters) was going to give a lecture, and afterwards describe spirits.

After delivering a very intelligent and most eloquent address, the lady started to describe spirits as being with various people in the hall. These clairvoyant descriptions I had attributed to thought-reading, aided by abnormal imagination, with all the rest of the

fallacious arguments which opponents of Spiritualism use, but that I need not here repeat, as they must be very familiar to you. The lady speaker described two spirits as being with me—a little child and a young girl. The child I knew; I had nursed it during its last illness, and I knew it was dead. This to me was a plain case of thought-reading, the lady simply telling me that which I already knew. In the case of the young girl it was different. The description was a most accurate one of a young girl who used to be my school chum, but whom I had not seen since I left school, about nine years ago. I may say here that Mrs. Peters (the medium) most emphatically stated her confidence in the fact that I had known the girl in 'earth life.' So life-like was the description of this girl that I determined to inquire about her and to see whether she was dead, as the medium gave me to understand she saw her spirit. I called at the house where I knew they used to live. The mother of the girl answered the door. I asked to see my old chum, and was very much surprised to see the mother burst into tears when I mentioned her daughter's name. The girl had been dead just one year and six months.

Thought-reading was out of the question here, and I am now a believer in Spiritualism and in its power to prove that immortality is true. What the ethics and philosophy of Spiritualism are as yet I do not know; but I do know that the highest standard of ethics Secularism can give is practically public opinion, which is as changeable as the clouds and as unsubstantial as a curl of smoke. It offers no reasonable theory of the universe, and places a premium on intellectual laziness; it possesses nothing that is sublime or beautiful in thought or deed but what can be found in other systems than itself.

I am aware that this letter must necessarily be brief, but I cannot lay down my pen without referring to this noble body of men and women who, with their mediumship, render such inestimable service to mankind by *proving* the truth of immortality, and who devote their lives, with a noble and generous enthusiasm, for the regeneration of their race. ADA JACKSON.

38, Bengel-street, Hall-lane, Liverpool.

#### MATERIALIZATIONS.

SIR,—Upon visiting your office recently I was astonishingly rewarded when I inspected the very perfect cast of the mould of the foot of the female spirit known as 'Bertie,' the veins and the cuticle marks being so human. That Spiritualism, properly understood, is a great and all-absorbing science is a matter too profound for the mere curiosity-monger, and I can heartily endorse friend Oxley's opinion that Spiritualists themselves may put aside all jealousies, suspicions, and all other debasing unbrotherly feelings when entering the sacred portals of our homes and halls of investigation. I am aware that this department of the subject will not go unscathed especially by the shafts of dogmatism from our theological friends, but let truthful and harmonious minds meet in trustful dependence upon Him who seeth in secret, and so sure (providing the proper mediums are present, and the aura surrounding them can be manipulated by the angel-world) will overwhelming proofs of spirit-materializations occur, like the natural sun bursting forth in resplendent light out of the darkness preceding it.

'But how do these materializations come forth?' I hear the inquirer ask. I will furnish this answer as well as I can in my own case. In the year 1874 I lost my first-born son, eight years of age, by death, the inevitable outcome being sorrow, deep and harrowing, such as is only felt by those parents who have been in similar circumstances. His mother became all but demented, and used to leave home on a Sabbath afternoon and visit his grave. Fearing, by what she had previously stated, something worse to come, I besought the Lord in earnest prayer either to give me strength to bear this sudden bereavement or take the matter into His own hands, and do what seemed to Him best to heal and restore the mind of the sorrowing mother to calmness and usual health.

Hereupon I retired to rest, leaving all in His hands. I had not been in bed many minutes before I was put into a profound sleep. What took place at midnight in my own bedroom I will leave my wife to tell as she told it to me the following morning. Being born a natural clairvoyant, she perceived the bedroom lighted up with a supernatural light (mark you, this was the month of November, the darkest time of the year). 'Bless me!' she exclaimed, 'wherever is this light coming from?' This caused her to turn over and look to see if I was out of bed. No; there I lay, to all appearances dead, never taking her eye off my countenance. She tried to waken me, but I seemed to retreat before her touch. Seeing a whitish mist enveloping my head and face, she watched me narrowly, and out of this mist a face, apparently out of my own face, began to form; then a well and perfectly developed head, then neck, shoulders, and bust, myself being all the time visible.

Her anxiety for the time being thus drawn to myself, she naturally turned on her left side to look what had become of the other form, when she saw standing beside her a solid materialised spirit, who thus spoke to her: 'Out of the depths of the compassion and mercy of God I am sent thus to conciliate the loss you have sustained, and to tell you not to grieve so unnecessarily about your boy.' He then presented to her mind the meaning of certain texts of scripture bearing upon her case, that 'The Lord loveth those he thus chastened, etc. He then admonished her to cultivate those gifts she possessed as to working out by the use of them her salvation, again assuring her of the safety and happiness of him who was the cause of her sorrow. By this time he had got to the right side of the bed, and gradually began to disappear, as it were, into my side, and when the last tufts of his hair had passed in this way, I immediately awoke, and, throwing back my arms, thoroughly wakened up. I exclaimed to my wife, 'Dear me! what a deep sleep I have had, to be sure.' She said 'Hush! what I have to explain I must not now; but rest assured,' she said, 'I shall never murmur or fret about poor little Tom.' Nor has she done for near upon 25 years.—Apologising for the length and importance of this letter, I am, your steadfast friend in the Cause, RICHARD S. CROFT.

41, Newburgh-street, Harpurhey, Manchester.

## ANSWERS TO CORRESPONDENTS.

- ROBERT H. FRYER.—'Magnetic Magic' has not as yet arrived.
- MRS. BOND.—The whole of our space for the Platform Guide is taken up.
- ORIEL HALL.—We acknowledge our transgression, as per your letter before us; we will try to do better in future.
- WM. HY. BALDWIN.—The error you point out is of little importance, let it go. It is usually soon enough to make explanations when they are demanded. Thanks for your compliments. We are great admirers of Col. Ingersoll, but we require all our space to advertise our own publications, don't you see?
- A. KNIBB: We will print your report on receipt of the universal testimony of those who were at the same seance. Their names and addresses are required, not necessarily for publication. We have adopted this rule to save ourselves from recording a disputed event, to do justice to the medium, and to present our readers with a thoroughly authentic statement. We are not making an exception in this case; we have made the same demand elsewhere.
- CHAS. S. RICHARDSON.—It pains us to read the cutting you have sent, and if printed in the 'T.W.' would, we are sure, similarly affect our readers without doing any good. The exercise of a little common sense would have prevented all the mischief. Does it not occur to you that no decent spirit would bring estrangement between any happy couple, and that the proper course was to tell the spirit to go away and find a better occupation? It may seem harsh on our part to say it, but we blame more than pity anyone who foregoes his reason at the instigation of either spirit or mortal. Spiritualism does not teach that spirits are omniscient, and the sooner credulous people who call themselves Spiritualists act upon this knowledge, the better.

## Conference Jottings.

- The two Southport Societies, though a mile apart, dwell together in unity.
- GET to your work, friends, and be ready for next Conference at Blackpool.
- THAT little gavel wielded by Mr. J. J. Morse kept good order on a great event.
- THE ladies at Hawkshead Hall prepared and served a splendid tea, thanks to them.
- SUNDAY was wet, and spoiled the pleasure of all who had far to walk to the meetings.
- THE Acting Editor of the Two WORLDS was billeted in a place good enough to die in, along with a few kindred spirits, and time, the spare time, went merrily.
- THERE were between 600 and 700 persons at the meeting held at night in the Temperance Institute, and no Bishop had a more respectable or intelligent audience.
- THE delegates and associates were all impressed with the dignity of the occasion; they spoke when the President had ruled them in order, and some of them before that.
- THE reporter cut a comical figure while noting the speeches on the top of his hat, on Saturday. On Sunday a table was provided, and he then looked as important as anybody.
- EVERYBODY we met, delegates and associates alike, from the remote parts of England to the vicinity of Manchester, were delighted with Southport and the hospitable way in which they had been treated.
- THOSE old veterans, who, in days gone by, were pelted with sods by our Christian brethren, saw on Sunday the fruits of their labours, and rejoiced over them. This is as it should be. Life with a good purpose is worth living.
- AFTER the evening meeting, on Sunday, Mr. Morse was hunted into the corner of a drawing-room, in Sussex-road, where, surrounded by the elite of Southport and elsewhere, the 'Strolling Player' explained the creation story.
- A FEW of the Delegates and Associates remained over Monday, and formed themselves into a merry company. Mr. Morgan, of Sheffield, was among them, and shot them in groups (snapshot), and we have been favoured with a photo. of one lot, and a nice lot they are—well photographed we mean.
- WE saw a notice board on the shore warning persons against taking sand away—there didn't seem to us to be a dearth of it. This was the only stingy idea we got of Southport. If we had been warned not to take water away we could have understood the matter, as it is said the water is going away of its own accord.

- 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.
- BLACKPOOL BAZAAR.—The Two WORLDS was represented on the second day. It was a special pleasure to see the merry way in which all went along. Everybody was alive, and much in earnest, which is no doubt the secret of the great success of its promoters. The best sign of a man's faith is the support his pocket gives it; and these bazaars, wherever they are held, are an evidence of practical Spiritualism, as much as help given to a needy person is a sure sign of benevolence. We congratulate our friends on their achievement; and will publish the actual amount of money realised as soon as we are furnished with the particulars. All three local papers gave most excellent reports of the bazaar; the one we reproduced last week was the latest, and we used it for that reason, and not from any partiality.

## Items of Interest.

- 'THE wise man is a ransom for the worthless.'—PHILO.
- RECEIVED from Miss Davis, of Southport, the sum of 2s. 6d. as an Associate.—R. FITTON.
- SEVERAL letters are unavoidably left over at the last moment, and also 'In Memoriam Notices.'
- NOTICE TO SECRETARIES.—Kindly let us have plan of speakers for November as soon as possible for insertion next week.
- SOEWBY BRIDGE.—Mr. Thos. H. Wright, 5, Margate-street, Sowerby New-road, Sowerby Bridge, is now the secretary of the above Society.
- IN shaping his government, man borrows his ideals from nature, and nature to him is always the reflected image of the invisible power behind it.
- COMMUNICATIONS RECEIVED.—Bevan Harris, J. Venables, 'Rules and Constitution, Yorkshire Union of Spiritualists,' Wm. Yates, H. Cuthbertson, Wm. Latimer, Alfred Gray.
- SOME wag remarks truly when he says that popularity in politics is to see your name in large type posted to a fence. Somebody will inquire as to who you are, and when the first rain comes you will disappear.
- FOLLOWING Reports too late—space all taken up: Forest Gate, Longton, Shaw, Hollis Hall, Mexborough, Collyhurst, Higher Broughton. Reports, to be assured insertion, must reach us by first post on Tuesday morning. We cannot guarantee insertion later.—ED. T. W.
- YOU ASK what occupation have the spirits. *Here* is an occupation for a great many—to teach and train children in love and sympathy, to help to set free the dwellers on the threshold, and liberate those who are enslaved by the censures and the old theology.—*Death's chiefest Surprise.*

DEBATE SOCIETY.—The first meeting will be held at the South Manchester Society's Hall, Princes-road, Moss Side (terminus of the Bradshaw-street trams), at 8 o'clock, on Tuesday evening, Nov. 1, when Mr. T. Taylor will open with a paper on 'The evidences of Spiritualism.'

REV. C. WARE has no sooner finished his battle in the *Leith Observer* than he encounters other foes in the *Devon Evening Express* and in a Blackburn newspaper. He defends Dr. Ball in the former and trounces Dr. Andrew Wilson in the latter. Mr. Ware writes with the vigour of perennial youth, and has undoubtedly done much for Spiritualism as a free-lance in these newspaper controversies.

THE Birmingham Spiritualists' Society will hold a Soiree in aid of the New Organ Fund, on Thursday, Oct. 27, 1898, in the large room at Camden-street Board Schools. The programme will consist of Dancing, Singing, Musical Solos, and Recitations. To commence at 8 o'clock prompt, till 11 o'clock. Tickets, sixpence each, to be had from the hon. sec., Mrs. Deeley, 12, Guest-street, Hockley; and also all the other Birmingham Societies. Should receive the support of Birmingham friends.

IT IS with pleasure we have to record the marriage of Mr. James Greger, of Perth, Scotland, to one of our old workers in the eighties, then known as Miss Wilson, of Keighley, who was so cruelly deceived while resident in Batley, Yorkshire, and whose bitter experience all lamented who knew the facts of the case, but whose future happiness all who know her will, with the large circle of friends here in Leeds, wish the happy couple God speed, and trust we may soon see her again gracing our platform.—Yours fraternally, JOHN PAWSON, 3, Derwent-avenue, Leeds.

WALTER HOWELL, 3, Thyra-grove, Beeston, Notts, writes: 'Dear Mr. Lee,—My wife's mother, Mrs. Burgess, passed away this morning, Monday, Oct. 17, at twenty minutes to five. Her illness has been long and painful, and it will be a marvellous and delightful change, in the land where pain and weariness are banished by rest and eternal bliss, for her, while for us, in this vale of tribulation, her loss will tend to lessen earthly ties and unite our hearts to the invisible company of loved ones gone before. Make whatever mention you please of the fact in the Two WORLDS, as I have been obliged to disappoint Societies of late.'

NOTICE TO SECRETARIES.—'Verax': We gratuitously insert every report sent to us if within reasonable limits, but we do not undertake to print Prospective Announcements without charge—these must be paid for in the ordinary way. A gradual encroachment by several societies has compelled us to enforce this rule. Our charge is very small indeed, and no one should complain. *Eccles*: Announcement of Socials must be paid for in future as advertisements. Please note that all announcements or meetings of any kind where a charge is made for admission must be paid for as an advertisement. *Oldham*: Will the Secretaries, when sending their reports, kindly head them with the correct designation of their respective Societies?

• THE REV. C. VOYSEY has just renewed the lease of the Theistic Church, Swallow-street, Piccadilly, London. About £3,000 was required in less than a month, few dared to hope that it could be raised, but it was raised. Mr. Voysey says that he left the matter in God's hands. In an eloquent discourse on the 27th anniversary of the founding of the church, he set forth the happiness in life of loving God, and continued—'When death comes to call us away, we shall greet the messenger with gladness, knowing that he has come from our Father to fetch us home, to lift us higher and nearer to Him who is the life of our life. It is to win the fearful, and the unbelieving to such supreme joy as this that our Theistic Church has got a new lease of its life, and that each and all of us are here alive this day and in the house of God thinking of all His love and mercy towards us. This is the work to which we are called, the great battle against fear and falsehood which we have to fight. Superstitions and priestly tyrannies will never die until God and His Fatherly love are seen everywhere shining and driving out the thick darkness.'

## THE TWO WORLDS.

*The People's Popular Penny Spiritual Paper.*

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FRIDAY, OCTOBER 21, 1898.

EDITOR AND GENERAL MANAGER, E. W. WALLIS.

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

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

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

### SPECIAL NOTICE.

OUR FRIEND, Mr. William Oxley, is preparing some articles,  
which will shortly appear, on 'Ancient and Modern Spiritualism,'  
with illustrations, which will no doubt prove very interesting  
to our readers.

### Deed Poll—Expulsion Clause.

THE ADJOURNED Conference of the Spiritualists' National  
Federation, recently held at Southport, has finished its delibera-  
tions, and among other alterations of the proposed Deed Poll,  
as originally presented for consideration by the delegates and  
associates of the Federation, it has deleted the clause under the  
head of 'Expulsion.' The clause is worded as follows: 'The  
Conference may, by vote (taken by ballot), expel any member  
for any cause which the Conference may deem requiring expul-  
sion, but any such member shall first be afforded ample  
opportunity for explanation or defence. All such charges of  
misconduct against any member, exponent, or other person  
under this Deed, shall be heard by the Conference, or if deemed  
necessary, by a Committee appointed by the Conference, which  
Committee shall take evidence and report their decision to the  
Conference. The said decision shall be subject to revision by  
the Conference if deemed necessary.'

The men who were concerned in the framing of this clause  
were both men of the world, and Spiritualists guided by common  
experience. After they had expended their wisdom upon it, the  
deed, as a whole, was submitted to expert legal opinion, and  
conformably with that opinion, this clause was submitted to  
Conference for acceptance or rejection. This Clause is either  
necessary or it is not necessary; the framers of the deed thought  
it *was* necessary, but the Conference, by a majority of votes, has  
said it is not necessary, and there the matter stands for the  
present. We shall watch with interest the result of this move  
in all its bearings. We shall watch particularly to see whether  
the Registrar-General will sanction the Deed of an organisation  
which safeguards its money, and is not vigilant over its general  
moral character as a whole, and over the members individually  
in particular.

Spiritualism, from the first, has been a religious movement  
and like all other religious movements, it has been led, or  
supposed to have been led, by men and women whose personal  
characters were consistent with the strictest laws laid down in  
the interest and well-being of Society—not thieves, not  
drunkards, not adulterers, not debauchees, not the neglectful of  
domestic obligations, not the licentious; but, on the contrary, in  
every sense, law-abiding, decent members of society;—the  
reason of which is quite obvious, that precept and example shall  
go side by side, and everyone be uplifted by these associations.  
It has been suggested that Spiritualists are not immaculate nor  
infallible—God-like. But since it is claimed that the religion of  
Spiritualism sets up a higher motive to right-doing than does  
orthodox Christianity, our mediums and public speakers should not  
be allowed to drag this holy mission into contempt by a flagrant  
violation of almost every canon of decency and common upright-  
ness, and afterwards to stand on the platforms of Spiritualist  
Societies, posing as messengers or mediums of the angel world,

to proclaim this Divine truth. Surely, no one should blame us  
for expecting at least common propriety.

We are particularly interested in this matter, and  
have been ever since we were privileged to voice the  
highest aspirations of our glorious movement, and whether  
Conference adopt this clause at any future time or not, past  
experience tells us, that the movement has among its public  
speakers and so-called mediums, both men and women, who  
would put to the blush any organisation that looks for decent  
behaviour on the part of all its members. The Executives of the  
Spiritualists' National Federation of the past have been, and the  
present *are*, well aware of the existence of these persons in the fold  
of Spiritualism. They have been supplied from time to time with  
the names and misdoings of these people; they have been at  
the greatest pains to ascertain the facts and have done  
all they could within the law to make it impossible for men and  
women who disgrace the movement to represent it on the plat-  
forms of Societies, and would, if left to their own way, without  
interference, have been successful, with such aid as we were  
able to give them.

In cases like these, were we to publish all we know, we  
should hear of the proverbial 'dirty bird.' We represent a  
great and a glorious movement, which makes for all that  
ennobles men and women, and we are grieved to see it dragged  
into the mire by those who hypocritically pretend to stand  
publicly in its defence. The eyes of all are upon us, and we  
disclaim once for all any sympathy with those who persist in  
wallowing in the mire of deceit, and when discovered bring  
scorn and contempt on their sterling comrades. While we  
know how to denounce, we know how to be charitable; we  
tolerate the tiger in his proper place, but we will not allow him  
to run loose in Piccadilly if in our power to prevent it.

### Co-existence and Co-extensiveness of Matter and Spirit.

BY P. GALLOWAY.

HOW IT CAME to be accepted as an article of religious belief that  
matter and spirit were different in their essence, independent of  
and at variance with each other, overlooking the much more  
simple and reasonable conclusion that matter could only be an  
expression of spirit, passes all understanding. However that  
might be, and in spite of the teaching of the wise men of all  
ages, it has dominated the world too long and for little good,  
and has hindered much the spiritual development of humanity.  
But the world is waking up, and reason and experience will  
soon dethrone that simple belief beloved of the priest and the  
mentally lazy.

But although man is becoming more and more familiar with  
these spiritual faculties, which are only waiting for fitting con-  
ditions to be more active; although they are being more and more  
recognised every day, and acknowledged to be of the greatest  
value for man's spiritual aspirations and human needs, they  
have still little chance of being much developed while such a  
materialistic belief holds sway.

To the thinking man, whose reason is free from all theological  
trammels, the universe is one harmonious whole. That each  
part is working in perfect harmony and accord with every other  
he cannot for a moment doubt. The experiences of his own  
individual self, as well as the combined experiences of the  
present and of the ages gone past, will allow of no other  
conclusion than that law and order reigns without dispute, and is  
supreme in all things and everywhere.

But if the 'belief' is right, and matter and spirit be different;  
if we are a combination of a physical man and a spiritual man,  
'an ill-matched pair' who are at variance continually—the one  
warring against the other in the members of the one body—  
then we have no harmony, and we ought no longer to talk about  
one God creating and ruling all things. If 'belief' is right, then  
this 'one God,' when he created man, must have been very far  
from omniscient, or from having had in a perfect form any other  
of the qualities generally and specially ascribed to him. If he  
created the spirit of man in his own likeness, and bound it up in  
a body so ill-fitting as to be a continual danger to its welfare;  
if the body was endowed with the power, as well as the inclina-  
tion, to drag the spirit down from its high estate, and effectually  
ruin it for ever, it was a monstrous blunder; and if he, the  
creator, knew what he was doing, a crime. Or take it the other  
way: If God made the body in his own image, he made it so  
that a spirit could dwell in it, but surely that spirit must have  
come from some other source altogether if it be natural for it  
and the body it inhabits to be at continual warfare, the one with  
the other.

If we admit a duality or plurality of Gods the position might  
be understandable, but it would require to be admitted also that  
these Gods were at enmity with one another. Then a general  
return to the polytheism of our primitive ancestors and pagan  
brethren would be a necessary mental duty. Man would be the  
sport and plaything of the Gods; and instead of the result of  
human ignorance and blunderings, war and all the other horrible

customs which beget brutality and unbrotherliness would be divine in their origin. 'To murder men and give God thanks' would be quite in order and commendable. And the hope that love and justice, brotherhood and true charity would yet rule in the hearts of men would be nothing else than the vain imaginings of a few weak-minded dreamers, influenced by a like-minded deity. Then we could understand how Love and all its kindred virtues were the real offspring of one God, and what is generally called evil and sin the unholy spawn of another God (Devil). But we could come to no other conclusion than that it is the vicious God who rules the world, and has always ruled it.

From the beginning it has been so; and in spite of the beseechings and threatenings, the offers of rewards and the threats of punishments, here and hereafter, by the God of the higher (?) virtues, he of all vices still rules to-day as successfully and victoriously as ever he did. All along the line the Devil-God has prevailed, and with seeming ease and energy to spare.

But if the universe be an expression of Deity; or as Paracelsus said, 'a thought of God.' If Deity be one, perfect, all-wise, to whom there is no time, or space, no good or evil, there must be a meaning in all things, even in seeming failure and disaster. Nothing can 'happen' with 'one God, one law, one element.' All, the sinner as well as the saint, must, and in obedience to law, be perfect, and all, however unlikely it may appear, working for that 'one far-off divine event' which seers and prophets have seen and proclaimed from all time.

If all creation be part of the Creator thereof, and that Creator spirit, then all must be spirit; and what we call matter but one phase of its expression. If the Creator be Father and Mother of all living; if we be but part of Him, then for our life here He must have a definite end in view which is wise, loving, and just. And however jumbled the whole thing may seem to us in our present state of limited experience and undevelopment, it will become clearer as we become more willing, to 'let the ape and tiger die.' To-day we begin to feel we are part of this All-pervading Spirit, to-morrow we shall surely realise it. To-day we may be likened to an arrow in its flight, shot by a skilled marksman. The arrow is bound to reach the mark aimed at because of the skill of the archer, but while spinning through the air, incapable of seeing the end, it cannot say whether it goeth, or what or where is its target. But though unable to see the end, it can see the course of its flight, and perfect confidence in the archer gives the assurance that however it might twist and turn it will fulfil its mission. Then with the experience gained in its passage, with the knowledge of having arrived at the desired spot, all the twistings and turnings will be understood and appreciated.

### Spiritual Freedom.

WERE IT NOT that Spiritualism has within its ranks some of the 'brainiest men' in every country, who have proved for themselves that life and intelligence exist apart from a physical organism, and that man indeed survives the shock of death, one might be inclined to exclaim that 'the weak things of this world, namely, the Spiritualists, had been chosen to confound the things that are mighty.'

With what mingled feelings do we contemplate the attitude of so many who cling to dogma and tradition with the tenacity of despair, while others again, almost persuaded of the reality of the grand truth of Spiritualism, are yet deterred from openly proclaiming it, because, perchance, of private interest, place, and position, and the mortification of having to confess to false teachings.

How the returning spirit-people might enlighten those blind leaders of the blind within the Church, who are playing at Roman Catholicism in the sprinkling of water, and in the idolatrous and puerile practice of image worship, *i.e.*, if they would but seek to be taught of the spirit direct rather than play with the toys and shadows of symbol and ceremony, while the substance of the great cloud of witnesses by which we are encompassed is ignored!

Perhaps, however, to spiritual babes a toy in the form of a crucifix is essential to remind them of their duty to deity, and their obligations to their spiritual nurses. As for ourselves a carrot would answer equally as well and better, for, if one was hungry it could be boiled and eaten; but then there is no accounting for people's tastes. After the ludicrous folly and squabbling witnessed recently over this matter, we shall studiously avoid in future uttering harsh things of the Dark Ages, seeing that there is much that is rotten in the State of Denmark in this our own time. We are glad at any rate that His Holiness the Pope has declined to receive mongrel worshippers into the fold of the faithful.

How strange of so many, untrammelled by the shibboleths of priestcraft, who, while affecting the humility of the child and the pebbles on the seashore, nevertheless regard the subject of Spiritualism with contempt and unworthy of their consideration.

Profoundly learned in many directions are they; but of Spiritualism profoundly ignorant. How they pronounce it a fraud and a delusion upon the mere *ipse dixit* of others, without any personal investigation whatever; not even dreaming that a study of the laws governing the phenomena may lead to results, the importance of which it is impossible to forecast or exaggerate. When told, for instance, that materialisation may,

under certain laws and conditions take place, how their philosophic calmness will desert them, and for the moment like ordinary mortals the steam of temper will force open the safety valve!

One is here reminded of that obscure young man Galileo, at first without reputation, influence or following, standing before the assembled wisdom of the universities of his time, and demonstrating the fallacy of the principle laid down by Aristotle, namely, that the velocity of falling bodies was in proportion to their weight, *i.e.*, if a pound weight and half-a-pound weight were let fall in space at the same moment, the heavier weight would reach the earth in half the time that the lighter would reach it; and though from the tower of Pisa, Galileo demonstrated over and over again that the two weights would reach the earth at the same moment, yet they would not believe, so hard is it to break away from preconceived notions when once rooted in the mind.

The orthodox will readily believe that Jesus spoke to the spirits, Moses and Elias, and that this same Jesus, after having passed out of the flesh, showed himself unto his disciples and spoke to them; but they will deny that this is possible to-day!

The phenomena recorded in the Bible are true, they will argue; but the phenomena outside the Bible must be false or the work of the devil, though the same psychic laws still operate, producing like effects!

This attitude on the part of the orthodox is in some respects analogous to the position of the old lady whom the sailor tried hard, but in vain, to convince that flying fish existed at the equator. The old lady not only doubted the existence of such fish, but laughed heartily at the apparent absurdity of the thing, for, to her mind, pigs were much more likely birds; but when the parson assured her that a wheel of Pharaoh's chariot was dragged up from the bottom of the Red Sea she believed it instantly, at the same moment giving vent to her emotion by exclaiming 'Glory to God.' Had she been told that Jonah swallowed the whale, probably her faith, if her memory happened to have failed her, would have been also equal to the occasion.

One is reminded also of the conclave of cardinals who, with pious concern, looking heavenward, as if invoking the aid of unseen hosts to strike down this same heretic who dared to remove the earth from the centre of the universe, and was so wicked as to affirm that it moved, while at the same moment they poured out their holy benedictions on the faithful who proclaimed the hoary and venerable lie that the sun stood still at the bidding of Joshua.

If the facts of Spiritualism traverse theories, so much the worse for the theories and so much the better for the facts, which will lead humanity into a knowledge of the higher truth, whereby man may come to know that he shall pass triumphantly through the gate of death into life eternal, and be able to exclaim, 'Oh! grave, where is thy victory?' but not 'Oh! death, where is thy sting?' unless he has lived the good life for the sting of death is sin, which must be atoned for, either in the life that now is or in the life that is yet to be. A blind belief and a vague hope will never have any weight or influence with the 'sweater,' the oppressor, the unprincipled statesman, or the ambitious monarch who would launch a nation into the crime and horrors of war. It is only by bringing these into direct communion with the so-called dead in the seance room that they are likely to be convinced of the error of their ways, and the fearful awakening that awaits them in the next state should they continue in their evil course.

It is altogether a mistake, nay, more, it is a blunder, to imagine that Spiritualism is a system of fraudulent signs and wonders, and of mystery and miracle mongering. On the contrary, its facts and phenomena are the orderly and sequential outcome of inviolable laws; a study of which opens out for our consideration issues so transcendent in character as are likely to revolutionise the thought of the ages, by determining the boundary line leading to a more etherialised realm, transcending the denser physical, a realm of inner psychic laws, essences, and forces which are the direct servants at the disposal, bidding, and will of mind in giving apparent vitality and motion to all external phenomena.

'We believe in the communion of saints,' is an article of faith with the Church. If this be true, why not practice it? Why not to faith add knowledge? Why be satisfied with a blind belief and a vague hope? Is not the proof of the pudding in the eating? Why always clutch at the shadow and lose the substance? Why not be practical, and let your communion be real? Why not come into sweet fellowship and communion with the 'great cloud of witnesses by which we are encompassed,' our beloved so-called dead, and the wise and good of the ages, and praise God, with those also who have since grown wise and good; for the returning spirit-people, by coming back, not only reveal the glittering diamond of a life beyond the grave, but they teach us that the door of mercy there is neither barred nor bolted, but is wide open for all who have missed their way; wide open for whosoever will to enter? By coming back they prove also that man is not the outcome of a fortuitous combination of atoms, neither is he a chemical equilibrium of forces, much less the mere creature of an accident, to be quickly rent asunder and consigned to the oblivion of eternal night.

Why not seek to commune with the men of genius, the pillars of light who have passed on, whose unceasing labours

while on the earth plane have enriched humanity; whose rich legacies of thought have broadened and illumined the minds of earth's children? Why delay in coming into sweet fellowship with those who have passed through the open portal of the earthly tabernacle, and through the valley of the shadow of death into the Summerland of immortal life, light and beauty, there to receive the greetings of angels, and to enter into possession of that crowning reward of absolute freedom, when they shall be free to explore the heights and depths of the three dimensions; when they shall no longer be confined to one spot of earth, or to one world alone; but free as the butterfly that wings its flight from flower to flower, to explore 'world beyond world in infinite extent,' each golden orb becoming like unto a flower whereon the soul may alight, rest, and refresh itself to the sweetness thereof, as it spreads its course on the wings of thought, quicker than a ray of light or the flash of lightning, in its endless passage from one eternal scene of change and glory to another?  
L. H.

## Societary Doings.

### LONDON NEWS, NOTES, AND NOTICES.

**BATTERSEA PARK-ROAD**, Henley Hall, Henley-street: Last Sunday evening Mr. King, of the Theosophical Society, delivered a very thoughtful address on 'Mediumship.' The lecturer contended that 'elementals' often played an important part in the control of mediums, but admitted that mediumship had been the means of bringing him from Agnosticism to the knowledge of a life after death. Questions and discussion followed.—**BOW**, 193, Bow-road: 16th, Mr. Weedemeyer gave an address, and Mrs. Weedemeyer gave clairvoyance. Her spirit doctor diagnosed the complaints of those suffering by illness. Wednesday, we also had a very good meeting; Mrs. Barrell kindly assisted.—**CAMBERWELL**, 33, Grove-lane, S.E.: 13th, An interesting address on 'Psychology' was given by the 'doctor.' 16th, Mrs. Holgate's control spoke on 'The many mansions.' Good clairvoyance at the after-circle by Mr. Tubb, and healing by Mr. Lambden. *Note*: In consequence of the severe indisposition of our leader, all our public meetings will, for the present, be suspended.—**CANNING TOWN**, Co-op. Hall, Braemar-road: 16th, Mr. Savage gave an address, and afterwards psychometry; both were very good. Thursday, 20th, Mrs. Woods. 2, **FORD'S PARK-ROAD**: Tuesday, 'Evangel' gave us an excellent address, and answered questions. Sunday, Mrs. Wood's control addressed the meeting.—**CAVENDISH ROOMS**, 51, Mortimer-street, W.: In the unavoidable absence of Miss McCreadie, our President, Mr. Everitt, delivered an address on Spiritualism, which was attentively listened to and appreciated.—**EAST LONDON**, including Workman's Hall, West Ham-lane, E.: 13th, We had a very successful circle. 16th, We enjoyed a splendid address by our old friend, A. Peters, followed by a charming recitation by Miss Burrows. Some excellent clairvoyant tests by Mr. Peters. **MANOR PARK CENTRE**: Oct. 10, Mr. Davis gave very good psychometry. 14th, Mr. Gibbs' guides gave a very impressive address, much appreciated. Mr. Noyce being unwell, was not able to give his usual good clairvoyance. Mr. Sloan kindly offered to officiate, and gave an address in an excellent manner, for which we thank him. 16th, Mr. Davis gave a splendid address on 'Spiritualism and mental development.' A very enjoyable evening.—**FINSBURY PARK**, 14, Stroud Green-road: The subject, 'Spiritual Communion,' introduced by Mr. Brooks, was well commented on by Messrs. Jones, Hewitt, Beavor, and Barley, and also by a spirit friend through Mr. Panglove. The open-air meetings are discontinued till next May, but a meeting for spirit communion will be held in the hall each Sunday morning at 11-30 for one hour.—**HACKNEY**: In the regrettable absence of Mr. and Mrs. Ronald Brailey, Mr. J. Kinsman gave a reading on 'Death,' from 'Hafed, Prince of Persia,' and Mr. Emms kindly gave the speech of the evening, reviewing the history of modern Spiritualism.—**ISLINGTON**, Wellington Hall: Mr. Strang gave a reading from *Two Worlds*. Mr. Brenchley dealt with 'The criticism of Professor Crookes' 'Researches into the science of Spiritualism' and the 'Rise and progress of Spiritualism.' Mrs. Brenchley gave most convincing clairvoyance.—**SHEPHERD'S BUSH**, 73, Becklow-road, W.: We had a very pleasant evening with our friends from Battersea, Miss Pierpoint and Mr. Adams. Miss Pierpoint spoke on the line, 'Cherish faith in one another,' and asked us not to judge one another. Then she read a poem, after which Mr. Adams spoke in usual style.—**SOUTH LONDON**, Surrey Masonic Hall, Camberwell New-road, S.E.: The morning public circle was well attended, many shut out, as the door closes at 11-15 sharp. At our evening service we had a full hall, though the night was wet, and our Leader's guide, 'Douglas,' spoke on 'The spirit's experience at death,' dealing principally with his own case, and in detail gave the strange experience of his waking to consciousness in the spirit world, also his last thoughts in the material world. It was most interesting, and by special desire from the audience the subject will be continued. Many stayed to the after-circle. Our social party, in aid of the library, was an immense success; the 'Spook' Cycling Club turned up in full force.—**STOKE NEWINGTON**: 10th, Our members' circle was conducted by Miss Findlay, and we were gratified by the minute tests given, and accorded the medium a very hearty vote of thanks. In the unavoidable absence of Miss McCreadie, Mr. J. A. White, who came to our assistance at the last moment, spoke at our Wednesday's public meeting, and it is gratifying to report that our good friend was also eminently successful with clairvoyance; 13 descriptions were recognised out of 15 given. We may congratulate ourselves on the success of Mr. White. On Sunday, owing to the indisposition of Mr. John Allan, our President, Mr. Whyte (Evangel) gave a most eloquent and stirring address. Mrs. Sinclair kindly favoured us with a solo, 'Dream angel.' We have instituted a short meeting after the evening service on Sundays, to be held occasionally, for the purpose of enabling members to give their experience and become better acquainted.—

**STRATFORD**, Martin-street: On Sunday last Mr. J. Webb addressed the meeting, and spoke very well on 'The basis of Spiritualism,' after which Mrs. Webb gave clairvoyance, etc. Our old friend, Mr. Rainbow, occupied the chair. On Thursday Mrs. Phillip's guides gave us some very good advice, and 'Donovan' was especially interesting. *Prospective*: Next Sunday Mr. and Mrs. Clegg (trance medium), will be with us. On Thursday, 41, Salway-road, Mr. Davis, at 8 p.m. These meetings are growing interesting.—**WEST BROMPTON**: On Sunday morning last a few friends gathered at the above address, when Mr. Peter's guides gave very successful clairvoyance, etc.

### MANCHESTER NEWS AND NOTES.

**ARDWICK**, Tipping-street: Oct. 12th, Mrs. Greenlees could not come on account of the death of her father. Mrs. Morley, one of our members, kindly offered her services for the evening. She gave exceedingly good clairvoyance and psychometry. 16th, Mr. J. Gibson gave interesting addresses and excellent psychometry.—**BRADFORD**, Labour Hall, Grey Mare-lane: Last Thursday night we had no medium, but by the help of a few friends, especially Mrs. Booth and Mrs. Hammond, who both gave some striking clairvoyance, we had a pleasant time. On Sunday Mr. Warwick kindly gave his services, and his guides gave us a splendid discourse on 'Spiritual Development,' and afterwards clairvoyant descriptions, in which he was very successful. Our Lyceum was well attended, when several friends from Tipping-street kindly led the marching and calisthenics. Recitations were given by Miss L. Tweedale and Miss A. Wilson.—**CHEETHAM**, Ash Lodge, Halliwell-lane: 13th, Very successful clairvoyance and psychometry by Mrs. A. Williams. 26th, We had a good time with Mr. Joseph Moorey, who also had the pleasing duty of naming a baby, earthly name Edith, spirit name 'Violet.' Good clairvoyance. Over-crowded meeting at night, also at the after-circle. *Lyceum*: Good attendance, still improving; calisthenics, recitations and singing as usual.—**COLLYHURST-STREET**: 12th, A pleasant evening with Mrs. Hollingworth, nee Knight, who was most successful with clairvoyance and psychometry. 16th, A grand open session by the children, also good address by Mr. Taylor.—**ECCLES**: Mrs. Hyde's controls spoke on 'Who are the ministering angels?' in a homely manner to a good and appreciative audience. Very good clairvoyance.—**LONGSIGHT**, 24, Grey-street: 11th and 13th, good circles. 16th, Mr. Hilditch gave an earnest address and some very convincing phenomena. After-circle, very good attendance, Mr. J. Lamb and Mr. Todkill did well.—**OPENSHAW**, Granville Hall, George-street: 13th, Good phenomena by Mrs. Brown. 16th, A record day with Mr. Stevens, who gave nice addresses on 'There is rest for the weary,' and 'Bright star of hope,' and also named a child. Clairvoyance at each service. It was our harvest festival, and we had a grand display of fruit, vegetables, flowers, and Quaker oats, and the yield was quite up to expectation, for which the committee are very thankful, and also tender their best thanks to all helpers.—**PATRICROFT**, New-lane: Mr. Adams spoke on 'There is no death' and 'Where does the spirit go on first leaving the body?' good clairvoyance.—**PENDLETON**: 12th, Mr. J. Kay gave an address and psychometry. 16th, Mr. Mayoh gave us two grand discourses, afternoon and evening. The evening address impressed us as the grandest discourse we have had for some time, being in complete rapport with our philosophy. Mr. J. Cross gave several clairvoyant descriptions, nearly all recognised. **I.L.P. HALL**, Milton-place: Mr. J. B. Tetlow opened our new room. His guides gave two very clever discourses, followed by exceedingly clear clairvoyance and psychometrical delineations to good audiences. Miss Rotherham very kindly officiated at the piano. We are much indebted to our Accrington friends, who liberated Mr. Tetlow, and also to Mr. Tetlow for his kindness, and we thank all those kind friends who helped to make our opening services a thorough success. 17th, Miss Chadwick's guides gave a homely address, followed by telling clairvoyance, well recognised.—**SALFORD**: Wednesday evening, Public circle; excellent phenomena by Mr. J. B. Tetlow. Sunday, 3, circle by Mr. P. Bewick; 6-30, service, remarks by Mr. Orr, clairvoyance by Mr. Bewick. Circle by Messrs Bewick and Connolly.—**SOUTH MANCHESTER** Spiritual Society, Princess Hall, Moss Side: Oct. 11, Meeting of our social club. This night (Tuesday) the room is open for social intercourse, etc., and we extend a hearty invitation to all wishing to join us. 13th, Our platform was occupied by Mr. Standish, who gave good address and psychometry. 16th, 10-45 and 6-30, Our platform was occupied by Mr. J. C. Macdonald, who answered written questions from the audience in a very able manner.

### LANCASHIRE AND CHESHIRE.

**ACCRINGTON**, Bridge-street: Miss Nuttall, of Bury, gave addresses on 'Be courageous in all things' and 'The true shadows,' followed by very good clairvoyance. Circle conducted by Mrs. Mellor. 26, **CHINA-STREET**: The guides of Mr. J. Holmes, a local medium and a member, gave addresses on 'The pathways of life' and 'Is there room.' Psychometrical readings and clairvoyance good. **ST. JAMES'S-STREET TEMPLE**: Mrs. Waddilove was again very successful in both addresses and clairvoyance. After-circle conducted by Miss Butterworth and Mr. Myerscough.—**ASHTON-UNDER-LYNE**: Tuesday, Mrs. Eyles gave very good clairvoyance. Sunday, Mrs. Hulme, good addresses and psychometry. After-circle, Mrs. Cropper.—**BOLTON**: Mr. Pilkington spoke on 'Spiritual philosophy scientifically analysed' and 'From God to angel.' The first lecture was a masterpiece of reasoning. Point after point was dealt with in a convincing manner. The evening lecture was a real treat to a large audience. Our friend should be fully employed by societies who are not satisfied with phenomenal display only.—**BOOTLE**, Masonic Hall, Mereton-road: 9th, Our worthy vice-president, Mr. J. G. Owen, gave good address on 'What shall I do to be saved?' Mrs. Bennett sang solo, 'The sanctuary,' by special request. 16th, Mrs. E. Green, of Manchester, gave excellent address on 'Spirit control.' Clairvoyance. **BURNLEY**, Grey-street: Mrs. Taylor gave two addresses and also

good clairvoyance.—BURY: Miss Chadwick gave very good clairvoyance. 16th, Harvest thanksgiving, Mrs. L. A. Peters giving excellent addresses and good clairvoyance to crowded audiences.—HOLLINWOOD, Factory Fold: 11th, Mrs. Hyde conducted the circle, very good audience. Clairvoyance and psychometry all recognised. On Sunday we had the return visit of Mrs. Horrocks, who discoursed to overflowing audiences in very good form. Clairvoyance at each service, very good. *Lyceum* is doing a grand work. The room is too small for marching. BOWER-LANE: 12th, Mr. Young gave good clairvoyance and psychometry to good audience. 16th, Mr. Davis discoursed well on 'What think ye of Christ?' and gave good clairvoyance to good audiences, and good collections.—LEIGH: Mrs. Shaw, of Preston, in the afternoon gave a nice address, she also gave 30 clairvoyant descriptions, 28 recognised. Evening subject, 'In my Father's house are many mansions.' A good audience, clairvoyance all recognised; good after-circle.—MACCLESFIELD: Good addresses given by Mr. Marklew. Good audiences.—MIDDLETON: 16th, Mr. Standish spoke well on 'Spiritualism, a religion of God and reason' and 'Spiritualism, a destroyer and a builder,' also good clairvoyance and psychometry. After-meeting, very good psychometry.—MILNROW: Oct. 16, The guides of Miss Robinson gave excellent clairvoyance and psychometry. Mrs. Tweedale's guides gave nice earnest addresses to a fair audience.—OLDHAM, Bleasby-street: Miss Kershaw, of Rochdale, was with us, and gave two very interesting addresses on 'Life is onward, use it,' and 'What do we understand by Spiritualism?' Very good clairvoyance. SPIRITUAL TEMPLE: 11th, Mrs. Johnston gave us a treat with her extraordinary clairvoyant description. 16th, Mrs. Robinson, of Rochdale, gave two very nice addresses and good clairvoyance.—PRESTON, Central: Mr. Aldersley's guides gave good addresses on 'Progression' and 'The Holy Temple.' Clairvoyance and psychometry good.—ROYTON: Mrs. Brooks conducted successful services. Good addresses and most successful clairvoyance. After-circle conducted by Mrs. Brooks, Mrs. Fogg, and Mrs. Adams.—SOUTHPORT, Hawkshead Hall: Mr. G. Featherstone gave a grand address on 'Who are the saved?' in the morning, and in the evening he gave satisfactory replies to questions. FORRESTERS' HALL: Very eloquent and instructive addresses by Mrs. Summersgill, followed by clairvoyance.—STALYBRIDGE: 12th, Mrs. Porter gave good address on 'Spiritualism, what is it?' followed by clairvoyance and medical psychometry. 16th, Miss Richardson spoke well on 'Who is God, and where can we see Him?' and 'What shall we do to please God?' and gave excellent clairvoyance to large and appreciative audiences. Good after-circle, conducted by Mrs. Horne. Our philosophy appears to be making good progress at Stalybridge.—STOCKPORT: Afternoon, *Lyceum* open session in first-class style. Evening, Mrs. Rushton took subjects from audience, which were very ably dealt with.—TODMORDEN: Mrs. Smith gave two excellent lectures from the subjects, 'What must we do to be saved?' and 'Are they not all ministering spirits?' Clairvoyance and psychometry very good.—WARRINGTON: 9th, Mr. Duffy. 10th, Mr. P. Bewick. Both rendered good service to moderate audiences. 16th, In the morning we commenced *Lyceum* with about 20 children, and several adults attended to give encouragement. We pray that it may prosper and be useful. Afternoon and evening, Mr. B. Plant; never heard better than in the evening. Good audiences. Clairvoyance at each meeting.

#### MIDLAND AND EASTERN COUNTIES.

BIRMINGHAM, Bloomsbury: 16th, A good audience listened to the controls of Mr. Ashby, who delivered a good practical address on 'Spiritualism.' Good clairvoyance with several names, recognised. CAMDEN-STREET, Board Schools: 13th, Mrs. Groom gave psychometry to a very large audience and was very much appreciated. 16th, The guides of Mr. Cope gave us a very eloquent address 'Does death end all?' followed by psychometry and clairvoyance, in which he was very successful. A large audience.—DERBY, 1A, Normanton-road: Good meetings have been held with Mrs. Hulme, Mr. Fielding, and Mrs. College. 17th, Mr. F. Hepworth made his first appearance before a Derby audience as a humorist, highly appreciated. TRAFFIC-STREET MISSION: Last Sunday we held our harvest festival, and the very best thanks are due to kind friends for liberal gifts of fruit, vegetables, etc. Large audiences attended, especially at night, when Madam Henry gave one of her best addresses.—LEICESTER, Craiton-street: The control of Mr. Muggleton gave an excellent address on 'Thy will be done,' and very successful psychometry. QUEEN-STREET: Mr. H. Clark, a local speaker, gave one of his masterly addresses to a large audience, subject, 'England's danger,' based upon Deut. xiii. 3. Clairvoyance by Mr. Iliffe. LIBERAL CLUB, Town Hall-square: The controls of Miss Cotterill gave splendid and much appreciated addresses to large audiences. Good psychometry.—LONGTON: Oct. 9, Our old friend, Mrs. Rushton, of Macclesfield, favoured us with a visit, and gave good address to attentive audiences. Monday, a substantial tea, followed by a miscellaneous concert, at which a few friends kindly gave their services. Oct. 16 and 17, First visit of Miss Booth, of Bolton, who gave excellent addresses to good audiences, followed by successful clairvoyance and psychometry. After circle conducted by Mr. Holdcroft.—NORTHAMPTON: Mr. Spiers, of Leicester, a young and promising medium, gave a very good address to a good audience.—NOTTINGHAM, Gladstone Lecture Hall: Oct. 16: Mr. Fielding's addresses were very good and to the point. Clairvoyance extraordinary, so many names and full particulars given, making splendid tests of spirit presence.—SMETHWICK, Town Hall: Our ninth anniversary held in this newly decorated public building, was a decided success. Thanks to Mr. G. H. Bibbings, who gave two brilliant orations in his well-known style; to Mrs. Place, who ably seconded Mr. Bibbings with her successful clairvoyance; to Mrs. Groom, for her splendid effort in her address, impromptu poems, and clairvoyance; to Mr. Harry Rooke, for his musically rendered solos; to Messrs. G. E. Aldridge and Thomas Hands, for their able chairmanship; and to Mrs. Walton, Miss George, Messrs. Truran and Lynch, for musical arrangements. The platform was prettily decorated with ferns, and vases of cut flowers, and bright with the happy faces of senior, and junior Spiritualists. Spiritualism

has received a grand impetus at Smethwick.—WALSALL, Central Hall: 16th, Mr. W. Johnson answered questions in the morning in a capable manner. Attended the *Lyceum* session, and interested the children with a chatty address. In the evening, he spoke on 'The ages unrest,' to a fair audience.

#### NORTHERN COUNTIES.

BLYTH: Mr. Geo. Lee lectured on 'Phrenology,' showing its uses and application to men. An after-circle was held, and the meeting on the whole was of a very beneficial nature.—CARLISLE, Temperance Hall: 9th, Mr. Dowell Todd, of Sunderland, gave two addresses, much appreciated. Societies desiring a good speaker would do well to secure Mr. Todd's services.—CROOK, Mechanics' Hall: Mr. R. Mercer, of Sunnyside, paid us a return visit, and gave an excellent address on 'Was Jesus the Christ and Saviour of the world?' which was listened to by an intelligent audience. After the address Miss J. Smith gave psychometry and clairvoyance with good results.—GATESHEAD, Cuthbert's Hall: Being without a speaker, through the illness of Mr. W. Bancroft, the secretary gave a reading from the *Two Worlds*, followed by psychometry and clairvoyance by Mrs. Fairen. I.L.P. HALL: Mr. Wm. Dowell Todd, of Sunderland, gave a good address on the 'Spiritualists' Creed, Articles 3 and 4, "Eternal progress and communication from the spirit world," which was well received by a moderate audience. A good after-circle, one new member received. 97, COATSWORTH-ROAD: Oct. 10, Mr. and Mrs. Wilson were present, and after Mr. S.'s remarks, Mr. Wilson said he was thankful for the many bright thoughts and ideas he had received in Spiritualism. He thought we were a little too aggressive, and regretted that he had been a Methodist for many years, and he found them in all respects as good in character as the Spiritualists. Mr. Hall supplemented his remarks. Clairvoyance at the close.—NEWCASTLE-ON-TYNE, Heaton and Byker: Mr. Westgarth delivered a good address on 'Light in a dark place,' which was much enjoyed. NORTHUMBERLAND HALL: Miss Ada Wermall, of Ilfrcombe, who is on a visit to this city, gave a short but pointed address. This is Miss W.'s first attempt on a public platform. Successful clairvoyance was also given by Mr. Moore.—SPENNYMOOR: Bro. J. Morland gave addresses on 'Obsession' and 'The power of will.' Bro. D. Lee gave good clairvoyance and psychometry, well appreciated. After-circle, some very good tests.—WEST HARTLEPOOL, Omega Spiritual Hall, Market Buildings: Mrs. M. H. Naylor, of Middlesbrough, gave two good addresses, at 2-30 p.m. and 7 p.m., also accurate clairvoyance, followed by successful psychometry. Good audiences for a new Society, all well satisfied, hope to have her again soon. Mrs. J. R. Tate presided.

#### WALES AND WESTERN.

BARRY, Psychological Society: 9th, Mr. G. Harris's guides gave an excellent address on 'Spiritualism, destructive and constructive.' 13th, Mrs. Dowdall, of Cardiff, Charles-street Society, visited us; her controls giving psychometry and clairvoyant descriptions, well recognised and most convincing. 16th, A splendid trance address by Mr. Ernest Oaten, with good clairvoyance by Miss Johnson's control; splendid meetings on each occasion, shewing our Cause at its best, and we are making great headway in this district.—CARDIFF, 18, Charles Street: 11th, The inspirers of Mr. E. Oaten spoke eloquently on 'The duty of all who had benefited by the blessings of Spiritualism, in spreading the knowledge of same. Freely ye have received, freely give.' Clairvoyance by 'Snowflake' (Mrs. Dowdall's control), most clear and convincing. 15th, Mr. Longville's address on 'Is Spiritualism as modern as our opponents imagine?' was very much enjoyed. 'Snowflake's' clairvoyance all but one recognised.—198, COUENRIDGE-ROAD: 12th, Service conducted by Mrs. Preece, good clairvoyance. 18th, Trance address through Mrs. Williams, 'What and who is God?' Mrs. Preece, controlled by a spirit, who insisted all to live up to the highest and best, as he had, though on a more contracted line of thought, yet he had left a life-work that would never die. Splendid clairvoyance from both ladies, and good after-meeting. ST. JOHN'S HALL: Service last Sunday evening was conducted by Mr. E. Adams, who gave an address upon 'Comradship in the light of Spiritualism.' Everyone seemed pleased. (E. A.)—MERTHYR TYDFIL, Central Hall: 16th, Really good meetings in the afternoon and evening, when Mr. W. H. Phillips (Nottingham), dealt admirably with the subjects, 'Satanic Influence' and 'The Bible and Spiritualism,' the audiences being most attentive and appreciative throughout.—PLYMOUTH, Stoke-road, Eldad: 12th, Mrs. Trueman, 'Some experiences of Spiritual phenomena,' extremely interesting. 16th, Mr. Kenward, 'Atonement.' A good address, with something for the church party to tackle. Clairvoyance by Mrs. Trueman, 20 recognised. We are proud to have with us once more Mr. A. Cole, who occupied the chair on Sunday last.

#### YORKSHIRE.

ARMLEY: 9th, Our harvest festival was a grand success. The speaker was Miss Beavers, and the audience was well satisfied. 10th, Mr. Swindlehurst gave remarkable and soul-stirring address, which touched the hearts of many. Mrs. Place gave clairvoyance in a manner not to be forgotten. 16th, Mr. Parker spoke well, and gave clairvoyance in his old style. Good audiences all round.—BARNSELEY, George-yard: The guides of Mrs. Lazenby took their subject from the audience, 'What have we gathered here for?' which was ably dealt with. Clairvoyance very good. After-meeting, full room conducted by Mrs. G. Roberts, Mrs. Lazenby, and F. Oxley, when all seemed satisfied.—HORSFORTH, Spiritual *Lyceum*: Our position is firm and sure. Room nicely filled with a very respectable and appreciative audience. Our esteemed friend and brother, Mr. Spencer, of Leeds, spoke most encouragingly on 'The gospel of Spiritualism,' and was listened to with close attention. Much good seed fell into good ground. May it bring forth a hundred fold, to the glory and honour of God.—

**HUNSLET, 3, Bottom of Joseph-street:** A good day with Mrs. Bowers' guides on 'Love right' and 'What has Spiritualism done for humanity?' dealt with in a splendid manner. Clairvoyance very good, to a crowded audience.—**LEEDS, 28, Back Adelphi-street:** A good time with the guides of Mrs. Parker, who gave us a grand address and good clairvoyance.—**NORMANTON:** A very good day with our friend Mr. Shaw. Questions answered from the audience in his usual eloquent manner, also very good psychometry. We thank him for staying to the after-circle.—**ROTHERHAM:** Mr. Swindlehurst gave two eloquent addresses. Mrs. Howell gave clairvoyance.—**ROTHWELL:** 9th, We had a good day with Mr. Mason. Afternoon, 'The angel messages'; evening, 'The sons of earth are waking,' and he dealt with them in a masterly manner. Clairvoyance very good. 16th, A good day with Miss Hall and Mr. Williamson, who spoke very well indeed. We had only a poor audience, partly owing to wet weather.—**SKIPTON:** A good day with Mr. Pawson. Afternoon, 'The truth of Modern Spiritualism proved by ancient history'; evening, subjects from the audience.—**SOWERBY BRIDGE:** We were disappointed through Mr. Howell not being able to be with us, being prevented from coming through serious illness of his wife's mother. Miss Thorpe very kindly and efficiently filled up the gap.—**WAKEFIELD, Queen-street:** Mrs. Taylor's guides gave a splendid address on 'What shall I do to be saved?' She also made a few interesting remarks on the Lyceum, which were listened to very attentively by a good audience. Successful clairvoyance.

### 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.]

**BATLEY CARR** will hold their Annual Lyceum Tea, on November 5, after which a new Service of Song, entitled 'In heaven's name,' will be rendered by the Lyceum. Prices of Tea and Service of Song, 6d. and 4d. A welcome invitation to all. 573

**BATLEY CARR.**—Harvest Festival, Sunday, October 23, at 2-30 and 6 o'clock; speaker, Mr. James Parker, of Bradford. Collections. Monday, 24th, at 7-30, a Social; buns, coffee, and fruit. Admission, 4d. each. 571

**BOLTON.**—Lyceum Tea Party and Entertainment, Saturday, Oct. 22. Tickets for tea, 6d. and 4d. Tea on tables at 5 o'clock prompt. Entertainment, 6-45; admission 3d. each. 571

**BRADFORD, Central Association of Spiritualists, 32, Rebecca-street.**—Oct. 23, Mr. Farnworth, of Leicester, will occupy our platform at 2-30 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

**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

**FROM** the pressure of many friends I have decided to give a few Illustrated Lectures for any Society on Phrenology and its kindred sciences. Terms easy.—Prof. Wm. Musgrove, 2, Miller-street, Blackpool. 575

**GATESHEAD, St. Cuthbert's Hall.**—Oct. 23rd, Mr. Cransbury, of West Pelton. Thursday, 27th, Open Seance. 571

**GATESHEAD, I.L.P. Hall.**—Sunday, Oct. 23, Mr. McKellar, North Shields. Wednesday, Open Circle, at 7-30. Oct. 30, Mr. Easthope, Newcastle, psychometry. 571

**HYDE, Mount-street, Travis-street.**—Sunday, Oct. 23, at 2-30 and 6-30, Anniversary: Mrs. Green, of Manchester, speaker and clairvoyant. 571

**LIVERPOOL, Danby Hall.**—Services every Sunday, at 3 and 6-30 p.m. Lyceum at 11 a.m. October 23, at 3 p.m., Mr. Rae; 6-30 p.m., the Lyceum; 30th, Mr. F. Hepworth. Mondays, at 8 p.m., Members' Circle. Thursdays, 8 p.m., Public Circle. 571

**LIVERPOOL, Spiritual Evidence Society, Phoenix Hall, 64, Low Hill.**—Sunday, Lyceum at 3 o'clock. Wednesday, at 8, Miss Jones. Thursday, at 8, Public Circle. Admission, 2d. 571

**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. 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. 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. HOOPER** has resigned her office as Secretary of Orient Hall Spiritualist Society, Hunslet, and wishes to thank all mediums for their support during her term of office. After paying all dues and demands a balance of 5s. 4d. is left. 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.

**NEWCASTLE-ON-TYNE, 3, Addison-road, Heaton.**—Oct. 23, Mr. Lashbrooke. 571

**NEWCASTLE-ON-TYNE, Northumberland Hall.**—Oct. 23, at 10-45 and 6-30, Mr. Jas. Armitage, of Dewsbury. 30th and 31st, Mr. Walter Howell. Nov. 6, Mr. W. H. Robinson. 571

**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. 571

**SOUTHPORT CONFERENCE.**—Photos of Delegates taken on Monday, 6d. each. Photos of Hawkshead Hall and Blackpool Church, 6d. each; opalines, 9d.—T. E. Morgan, 15, Burcot-road, Meersbrook, Sheffield. 574

**STOKE NEWINGTON SPIRITUAL SOCIETY, Blanche Hall, 99, Weisbaden-road (near Alexander Theatre).**—The Committee have to announce that Mr. J. J. Morse will give his famous Limelight Lecture on 'The Rise and Growth of Modern Spiritualism,' on Wednesday, November 2, at 7-30 p.m., at the above Hall. Admission by ticket, only 6d., to be had of hon. secretary, 37, Kersley-road, or 51, Bouverie-road, and after any Sunday Services. Will the London Secretaries who have tickets kindly bring this under the notice of their members specially? 571

**T. E. MORGAN, of 15, Burcot-road, Meersbrook, Sheffield,** is now booking dates for 1899. An early application for them is requested. 574

**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. 571

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SUNDAY, OCTOBER 23, AT 2-30 AND 6-30,

**OUR ANNIVERSARY SERVICE.**

Speaker, **MRS L. A. PETERS.**

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### To Lovers of Private Developing Classes.

☞ Mr. Lamb begs to inform all friends that he is now at liberty to accede to their kind request. He will commence Private Classes for spiritual development the first week in November.

Further particulars will be gladly given on application, personally or otherwise.

Address, 56, Radnor Street, **HULME. 572**

### THE MARYLEBONE ASSOCIATION OF SPIRITUALISTS.

#### A SOCIAL GATHERING

Of Members and Friends of the above Association will be held at **THE FRENCH DRAWING ROOM, ST. JAMES'S HALL, ON MONDAY, OCTOBER 31, 1898, at 7-30 p.m.**

Music, Refreshments, etc.

#### TICKETS (including Refreshments), ONE SHILLING EACH,

Will be forwarded by any of the following ladies and gentlemen upon receipt of P.O. and stamped addressed envelope:—Miss **ROWAN VINCENT, 31, Gower Place, W.C.**; Mr. **T. EVERITT, Lilian Villa, Holders Hill, Hendon, N.W.**; Mr. **A. J. SUTTON, Woburn House, 12, Upper Woburn Place, W.C.**; Mr. **W. T. COOPER, 82, East Street, Marylebone Road, W.**; also of the **HON. SEC.** at the Sunday Meetings. 572

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*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."

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FROM THE MANAGER,

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## 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 and 6, public circle at 8

**Ashton**—Hall of Progress, Burlington st., 2 30, 6 30  
J Gibson Tues. 7 30, Mrs E A Newton

**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, Mrs Place

**Birmingham**—Masonic Hall, New st., Union, Class 10 45; 11, 6 30

**Bloomsbury**: Lyceum 11; 5, 6 30, Will Phillips

**Smethwick**: Central Hall, Cape Hill (opp. Windmill lane), Lyceum 2 30; 11, 6 30, Mrs Hyde, and also the 24th, at 7 45, silver collection

**Blackburn**—Old Grammar School, Freckleton street Lyce. 9; circle 11; 2 30, 6 30, J Swindlehurst

**Blackpool**—Spiritual Church, Albert road, Lyceum 9 30; public circle 11; 2 30, 6 30, open

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

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

**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, Mr Aldersley Mon. 8 Thurs 8, Locals

**Bury**—Spiritual Hall, Georgiana st., Lyceum 10; 2 30, 6, open Wed. 7 30, Mrs Lloyd

**Cardiff**—St John's Hall, St John's sq., Lyceum 2 45; 11, 6 30, G H Bibbings

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

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

**Colne**—Cloth Hall, Lyceum 10; 2 30, 6 30, Mrs Johnston

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

**Derby**—la Normanton rd., Lyceum 10 30; 2 30, 6 30 J Pilkington Mon. 7 30 Wed. 7 30

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

**Gt Harwood**—Britannia st. 2 30 6, Mrs Butterworth

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

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

**Hyde**—Mouna st., Travis st., Lyceum 10; 2 30, 6 30, Mrs Green Mon.

**Lancaster**—Athenaeum, St Leonard's Gates, 2 30 and 6 30

**Leicester**—Liberal Club, Town Hall sq., 11 and 6 30, W Lindsey Mon. 8, public circle

**Queen st.** Lyceum 10 30; 2 45, 6 30, and Mon. 8

**Liverpool**—Daulby Hall, Daulby st., 11 Children's Lyceum; 3, Mr Ray, 6 30, Lyceum officers & children Mon. 8, members' Thurs. 8, public circle

**LONDON**—*Camden New Rd*—Surrey Masonic Hall 11, public circle, doors closed 11 15 sharp; 5, 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, 7, experience meetg 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**—3, 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 Boddington Tues. 8 W on sale

**Canning Town**—Co-op. Hall Braemar rd. 11 30, discussion; 3, Lyceum; 7 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. Lyce 11; 7, meeting Sun. Thurs. Mr Savage

**Forest Gate**—Liberal Hall, Sun., Inquiry 10 30; 11, Lyceum 3; 7, R Brailey Tues. 8, Thurs. 8, circles at 19, Oakhurst road

**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, and Mon. 7 30, F Hepworth

**MANCHESTER**—*Arndwick*—Temperance Hall, Tipping st, Lyceum 10 30; 2 45, 6 30, a speaker; 8 30 members' circle Wed. 8, Miss Cotterill

**Moss Lane East**—Princess Hall (Bradshaw-st. Car terminus), 10 45, 6 30, Mrs Griffin Thurs 8, Mrs Peters

**Harpurhey**—Collyhurst st., Oldham rd., Lyceum, 10; 3, 6 30, W Johnson Wed. 8, Mrs Greenlees

**Patricroft**—New In., Winton, 3, 6 30, Mrs Brooks Tues. 8, public circles Thurs. 8, mems' circle

**Pendleton**—Cobden st., Lyceum, 10 30 & 1 30; 3 & 6 30, Miss Jones Mon. 8, developing circle. Wed. 8 Mr Gibson

**I L P Hall**, Milton place, 2 45 & 6 30, P Bewick

**Salford**—Co-op. Stores, Chapel st., Lyceum 10 30 only, 3, public circle, 6 30, Mr Craven or Mr Orr public circle, 8 15

**Merrthyr**—Central Hall, at 8 p m

**Mezborough**—Leas Arcade, Lyceum 10; 2 30, 6, E Shaw Mon. at 7 30

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

**Nelson**—North st, Lyce. 10; 2 30, 6, Miss M Patefield Tues. & Sat. 7 30. Wed. 7 30. Members' circle

**Pandle st.** 2 30, 6, Tues. 7 30, Sat. 7 30

**Newcastle-on-Tyne**—Northumberland Hall, Lyceum 2 30; 10 45, 6 30, J Armitage 2nd and 3rd Mon. 7 30. See Prospectives

**Nottingham**—Cobden Hall, Peachy st., 10 30, 6 30, Gladstone Hall, Lyce. 2 30; 10 45, 6 30, T Muggleton

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

**Parkegate**—Temple, Ashwood rd. Lyceum 10 30; 2 30, 6, W E Inman; 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

**Raenestall**—Lyceum 10 30; 2 30, 6, Mrs Bost

**Ribston**—2 30 and 6, Mr Crookhall

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

**Royston**—Hall, Union st Lyceum, 10; 3, 6, Mrs Lambert Wed. 8, Mrs Hyde

**Shaw**—Broadbelt's Rooms, 3, & 6 30, John Young Tues. 8

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

**Slathwaite**—Lalth lane, 2 30, 6, R Brook

**Southport**—Foresters' Hall, 3, 6 30, Mr Marklew

**Hawkhead Hall**, 11, 6 30, Miss Smith, & on Wed. 8

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

**Stalybridge**—Lyceum, 10 30; 3, 6 30, Mrs Cropper Wed. 7 30, Mrs Bersford

**Stockport**—Hall, Wellington rd., near Heaton lane, Lyceum 9 30; 2 30 and 6 30, Mr Macdonald Mon 7 30, Mrs Peters

**Sunderland**—27 Ann street, 6 30. Daily 8

**Walsall**—Central Hall, Lyceum 2 30; 11, 6 30, Mrs Groom

**Warrington**—Temperance Hall, Academy st., 3 and 6 30, Miss Cotterill Mon. 7 45

**Widchess**—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, Mr Walker

**\*Armsley (near Leeds)**—Theaker lane, Lyceum 10 30; 2 30, 6 30, Mrs & Miss Hunter 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 Falla, 2 30, 6, and on Monday 7 30

**Batley Carr**—Town street, Lyceum, 10 30, 2 30; 6, Mr Parker 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, Miss Manders Thurs. 7 45

**Tong st**—Ondley Hill, 10, Lyceum; 2 30 & 6, Mrs Webster Mon. 7 30, public circle Tues. 7 30

**Milton Hall**, 32 Rebecca st., City rd., Lyceum 10, 2 30, 6, Mr Farnworth

**Otley rd.** Lyceum, 10 30; 2 30, 6 30, Mr Seeking

**Spicer st.** Little Horton In, 2 30, 6, Mrs Beardshall

**St James' Church**, Lower Ernest st., Lyceum 10 & 2; circle 3; 6, Mr Watkin Wed. 7 45

**\*Brighouse**—Martin st. Lyce. 10; 2 30, 6. Mrs Bailey

**Cleckheaton**—Walker st. Lyceum, 10; 2 45 and 6, Thurs. 7 30

**\*Elland**—Newcombe street. Lyceum 10; 2 30, 6, Mr Brook

**Halifax**—Winding rd, 10 30; 2 30, 6, Mrs Crossley

**Rayon st**, Queen's rd, 2 30 & 6 30, Mr Smithson

**Huddersfield**—St. Peter st. Rooms. Lyceum 10 2 30, 6 30, Union visit

**Hull**—Granville Hall, Silvester st., Lyceum 10; 2 30, 6 30, Wed. 7 30. Thurs. 7 30, members' circle

**\*Kelghley**—Heber st. Spiritual Temple, 2 30, locals: 5, service of song, 'The Violinist', Mon. 7 30

**\*Leeds**—Psychological Hall, Lyceum, 10; 2 30 6 30, Mr W Rooke; 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,

**Mirley**—2 30, 6 30, Mrs Richardson Mon 2 30, Tue 7 30

**Normanton**—Queen st. 2 30, 6, Mrs Myers; circle 8 Tues. developing at 7 30

**Ossett**—Queen st. Lyceum 10; 2 30, 6, Mr Spencer

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

**\*Sheffield**—Attercliffe, Vestry Hall, 2 30 and 6, E Marklew After-circle at 8

**\*Hollis Hall**, Bridge street. circle 11; 3, 7, Mrs Hulme Mon. 7 30

**Shipley**—Market Buildings, Teal Court, 2 30, 6 Mr Todd

**Skipton**—Temperance Hall, 2 30, 6, Mrs Hoyle

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

**West Vale**—Greenlane, 6 Wed. 7 30, Mr Barraclough

**Windhill**—2 30 and 6, Mrs Ellis

**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 Porter, circle 8. Wed. 7 30, members

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

**Barnsley**—George Yard Mission Room, 2 30 and 6 Messrs McLeod & Jones Mon. 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, circle. Mon. 2 30, 6 30, Wed. 7 30

**Walton st.** Hall In, Public circle 10 30; 2 30, 6, Mrs France Mon 7 30

**Temperance Hall**, Lyceum 10 30; circle 10 45; 2 30, 6 30, Miss Patefield Wed. 7 45, circle

**Cambots**—Spiritual Evidence, 2, 5 30

**Cardiff**—18 Charles street. Sun. 7 p.m. Mon. 8

**Castleton**—Heywood rd, 2 30 and 6, Tues. 7 30

**Crook**—Mechanics' Hall, 2 30 and 6

**Darnley**—Spiritual Temple, 2 30 and 6

**Derby**—Traffic st. Mission, 2 30, 6 30, Mon. Thurs. 7 30

**Dukinfield**—Astley st, 2 30, 6 30, Mon., Thurs. 7 30, circles

**Dundee, N.B.**—Giffellan Hall, Wed. 8, room 3

**Exeter**—Friars' Hall, Friars' Walk. Service 6-45. Wed. 8, members' circle

**Felling**—Hall, Charlton row. 2 30, 6

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

**Gateshead**—Cuthbert's Hall, Bensham. Sun. Lyceum 2 30; 6 30, Mr Cransbury Thurs. 7 30

**97, Coatsworth road**—Receptions, 7 30

**47, Kingsboro' ter.**—6 30. Thurs. 7 30, open circle

**L. P. Hall**, 6 30, Mr McKellar. Wed. 7 30 open circle

**22, Redheugh rd.**—Circle, Sunday, 6 30, Tues. 7 30 Thurs. 7 30

**Heckmondwike**—Thomas st., Lyceum, 10; 2 30 and 6

**Bethel Lodge**, Tues. Sat., 7 45

**Heywood**—Adelaide st., 2 30 and 6,

**Hollinwood**—Factory Fold, Lyceum 10 30; a speaker

**Hollinwood**—Labour Hall, Bowler lane—Sun 2 30, 6 30 Mrs Greenlees Wed. 8, Miss Chadwick

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

**Huddersfield**—Quarby, 2 30, 6, J Duffy

**Hunslet**—Oriel Hall, Top of Joseph st., 2 30, 6, Mrs Stair Mon. Tues. and Sat. 8, public circle

**Goodman terrace**—2 30, 6, Tues. Thurs. & Sat. 7 30

**3, Bottom of Joseph st.** 2 30, 6, Mrs Stretton Mon 2 30, 7 30, public meeting Thurs. 7 30, 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**—Craftern st., 11, 6 30, Wed. 8, circle

**Leeds**—Progressive Hall, 15, Castle st., 2 30 & 6 30, Mrs Myers Mon. 7 45. Thurs. and Sat. 7 30, public circles

**23, Back Adelphi st.**, 2 45, 6 30, Mrs Ingleson and Mrs Warner Mon. 2 30, 7 45. Thurs. and Sat. circles, 7 45

**Liverpool**—Phoenix Hall, Low Hill, Lyceum 3. Wed. at 8, Miss Jones

**Lints 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, Mrs Whimp Tues., Wed., Fri. 7 30, open public circles

**Brompton (West)**—4, Merrington rd. Sunday 11, Wed. 7 30

**Camdenwell**—33 Grove lane, Thurs. 13th, at 8. 102, Camdenwell 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; 7, Mr Davis Wed. 155, Richmond rd. as usual

**155, Richmond rd.** at 8. Open-air, Victoria Park, at 11; Helpers wanted. Papers and Hymn Books on sale.

**Islington**—Wellington Hall, Upper st, 7, Mr Daley Thurs. 8, members, Mrs Brenchley T W on sale

**Kentish Town**—85, Fortress road, N.W. 7 psychometry. Mon., Thurs. 8. Wed.

**Manor Park**—Temperance Hall, 7, Mrs Barrell Fri. Mrs Wood Mon. Mr Davis

**Marylebone**—Cavendish Rooms, 51, Mortimer st W 7, Miss Rowan Vincent

**North London**—14, Stroud Green rd, 7. Tues. 8 Wed. 8, members

**Shepherds Bush**—75, Becklow rd, 6 30 Mr Drake T W on sale.

**Stratford**—Martin st. Hall, Mr and Mrs Clegg Thursday, Mr Davis

**Stoke Newington**—Blanche Hall, 99, Wisbaden rd. 7, Mr & Mrs Boddington Mon. 8, members' circle, 51, Bouverie rd. Wed. 8, Barratt's-grove

**MANCHESTER**—*Bradford*: Labour Hall, Grey Mare Ln Tues. 8, members' circle, Thurs. 8, Mr Hilditch Sun. 2 30, Lyceum; 6 30, Mrs Morley; after-circle 8 15

**Oneetham**—Ash Lodge Halliwell lane, Lyceum discussion class, 9 to 10; 10 30; 2 30, 6 30, Mrs Peters Mon. 8, Thurs. 8, Mrs Cropper

**Eccles**—Conservative Club, 2 45, 6 30, Mrs Rennie Wed. 7 45, Mrs Peters

**Higher Broughton**—Hilton st., Lyceum, 10 30 & 2; 3, 6 30, Mr Smith Tues. 7, Mrs Peters and Miss Richardson Thurs. 8, J B Tetlow

**Hulme**—Corner of Junction st., Lyceum, 10 30; 3 6 30, Mrs Eastwood; 8 15, circle. Mon. 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 Moorey Thurs. 8, Mr Bewick

**Longstight**—West Gorton, 24 Grey st, Lyceum 10 30 & 2 30, Tues. 8 15, Miss Cotterill Wed. 8 15, members' circle, Thurs. 8 15, public circle

**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 Nuttall Tues. 7 45, Mr Hilditch

**Middleton**—Co-op. Hall, 3 and 6, Mrs H Chadderton

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**Morecambe**—Moss lane, off Queen's sq., 2 30 and 6 30 Mon. 7 30

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**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

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**Bleasly st.** at 3, 6 30, Wed. 7 30 circle. Mon. at 3, mothers

**Perkinsville**—6, Miss Rust

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