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Ancient and Modern Spiritualism.

By WILLIAM OXLEY.



Portrait of an Egyptian Pharaoh.

Ra-ma-men, Sethi I., 1403 to 1390 B.C., taken three thousand four hundred years after death.

I INTRODUCE the above illustration as an actual test of the outcome of the religious system of ancient Egypt, which prevailed for some four thousand years, and only came to an end by the Arab conquest in the beginning of the eighth century of our era. I shall show that magic (so-called) and spiritism in many forms were intertwined in all its rituals, ceremonials, and beliefs, and it is more especially with the 'beliefs' of that ancient Church that I intend to deal. To use the words of Professor Wiedemann, 'What greatly intensifies the deep historical interest in Egyptian eschatology (the doctrines of death and future judgment) is that it testifies not only to the fact that a whole nation believed in the immortality of the soul four thousand years before the birth of Christ, but also that this nation had even then succeeded in clearly picturing the future life to themselves after a fashion which may indeed often seem strange and incomprehensible to modern minds, but to which we cannot deny a certain consistency and a deep spiritual connotation.* With such an authority I am more than justified in associating the conceptions of Modern Spiritualism in reference to the future life with past and present religious systems and teachings.

It was the basic and cardinal belief of that ancient Church that after three thousand years from the death and burial of the physical body, the spirit—or what we vaguely understand by the term—would descend and take possession of the body, and thus become a more perfect self-conscious being than it was while in the earthly conditions of embodiment. On no other hypothesis is it possible to account for the preservation and mummification of the physical body. It was this 'belief' that caused the kings, priests, and notables to lavish such wealth on the construction of their tombs, to ensure safety and preservation for the external form, without which they could not be made perfect. From this ancient religious system is derived that Article in the Anglican Church which reads, 'I believe . . . in the resurrection of the body and the life everlasting,' although it is well to say that among educated and enlightened people this 'belief' is fast becoming obsolete, thanks to the discoveries of science in late times. The worth and actual value of the 'belief' that was ingrained in the ancient Egyptian Church and people is, in our day and time, demonstrated beyond cavil. When in Egypt, I saw the body of this king, along with several others, royal and priestly, and we are confronted with the fact that these mummified bodies are still more or less intact; the three thousand and more years have elapsed since

* See the 'Ancient Egyptian Doctrine of Immortality,' by Professor Wiedemann.

they were entombed, but the spirit or soul has *not* come to claim possession of what was once its habitation.

It is necessary here to establish the identity of the king whose portrait (from a photograph of the mummy) is at the head of this article. In 1881 a discovery was made in a buried-up tomb, near Thebes, of 39 royal and priestly bodies, and after due examination by the authorities of the Boulak Museum, at Cairo, no less than 29 are accurately known. Before and after examination photos were taken, in presence of the Khedive and members of his government. These mummies were unwrapped, and among the various swathing folds were found inscriptions, giving the names of the mummies, the date of their removal, and the names of the examiners who had removed the coffins, with their contents, from their original resting-place. This evidence is conclusive as to the identity of the mummified bodies, which are now open to inspection in the Ghizeh Museum, near Cairo.

It was this king, Sethi I., who erected that precious monument in the Temple of Abydos, containing the names and royal ovals of 75 kings who had preceded him on the throne of Egypt, and all the discoveries, monumental and otherwise, go to prove its historical accuracy. He is represented, along with his son, afterwards *Rameses II.*, in the act of offering incense, in what may be termed 'worship of his ancestors.' In the inscription the king says of himself: '*Sethi*, Son of the Sun, Establisher of Truth,' etc., etc., revealing a condition of mind that might be copied with advantage by some monarchs of modern date.

The tomb of this monarch is in the Valley of the Tombs, on the left side of the Nile, near Thebes, and is perhaps the finest and most remarkable in the Royal Necropolis. Like all the rest, the entrance was through a door in the side of a mountain of limestone, covered with soil so as not to be seen. It was formed by a series of descending steps leading to the Grand Central Chamber, with passages connecting no less than thirteen chambers of various dimensions. The excavations out of the solid rock extended 470 feet, descending to a depth of 180 feet. The Grand Hall is 27 feet square, its roof supported by six pillars, with an additional vaulted saloon 19 by 30ft. On a raised, built dais, the sarcophagus of white alabaster containing the body was placed. This sarcophagus, now in the Soane Museum, London, was discovered and removed by Belzoni in 1818, but he found it empty, as the body had been removed, and after being taken from place to place for security—as recorded on the wrappings,—was, as we know, finally deposited along with other royal mummies, in the tomb at *Dier-El-Bahari*, in which they were discovered by some rapacious Arabs, and removed by the authorities to the Museum of Cairo.

I have been most particular in all these details in order to show that the identity of this Egyptian Pharaoh is established beyond doubt, and we may have the strange and unique experience of gazing upon the actual form of him who, as a man among men, occupied such an exalted position among his fellows over 3,000 years ago, and it is this fact that demonstrates the fallacy of the cardinal religious belief which formed the basis of the splendid ceremonials, with rituals conforming thereto, of perhaps the most enduring Church in the history of the human race, the doctrines and dogmas of which are still ingrained in what we know as the Churches of Christendom.

The whole of the wall-spaces forming the mausoleum of *Sethi* is covered with *bas-reliefs* and writings, in colours which are bright and fresh to this day, showing the supposed *post-mortem* experiences of the king in accord with the prevailing beliefs of the then Egyptian Church. The alabaster sarcophagus, in which the body was laid, is inscribed within and without in blue characters, descriptive of what he would have to undergo in his passage to the 'Abode of Osiris,' where he would be welcomed by the assembled deities, and become like unto the great god Osiris. This inscription is taken *in toto* from one of the Egyptian scriptures, now styled the 'Book of Hades,' which is quite distinct from the famous 'Book of the Dead,' neither of which terms gives the true rendering and meaning of these two sacred books.

I shall show in the following chapters what their 'beliefs' really were in regard to the future life, and how interrelated these were with magic and spiritualistic phenomena, as taken from the monuments and papyri still in existence. It was their belief in the future life, and what was supposed to be its conditions and experiences, that formed the leading characteristic in the make-up of that interesting ancient Egyptian nation. They and their churchianic system have passed away—so far as this earth is concerned,—but they formed a factor in the history and evolution of human mentality which cannot be ignored or erased.

I am indebted to the courtesy of a friend for the following phrenological delineation of *Sethi*, the Egyptian Pharaoh, whose portrait is at the head of this article, and which delineation is in strict accord with the character of the king, so far as I read of him in Egyptian history:—

'A phrenological delineation of character based upon observations of one view of a head must always be imperfect; nevertheless, this excellent portrait being in profile, a sufficiently good idea of the leading characteristics of the subject may readily be formed. Here we see high moral and intellectual faculties counterbalancing and controlling the baser animal propensities. "Firmness" and "self-esteem" are full enough to give stability and dignity, and, with the well-developed nose, indicate a love of domination which the large executive powers would bring into effect. Highly-developed powers of perception and large reasoning and reflective faculties give keen insight, deep penetration, and profound wisdom. A natural kindness of heart and philanthropic disposition, together with deep religious fervour, are evident in the loftiness of the cranium, and would temper any tendency towards tyranny by sympathy with suffering and distress, at the same time directing the exercise of power towards the establishment and maintenance of due regard for religious observances.'

305, Bury New-road, Manchester.

[To be continued.]

Some Experiences of Spiritualism.

By THE REV. C. WARE.—Continued from page 686.

And Cornelius said, Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and behold a man stood before me in bright clothing, and said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God.—Acts x. 30, 31.

And the men which journeyed with him stood speechless, hearing a voice but seeing no man.—Acts ix. 7.

IN NO PART of Great Britain has Spiritualism been more carefully fostered or more influentially supported than at Belper, in Derbyshire; which is a moderately-sized, quiet town, prettily situated in one of those well-wooded, fertile, and gently undulating localities which are so characteristic of the rural districts of beautiful England. It may, I think, be said that the valley of the Derwent, in which Belper is situated, is scarcely second to any in England for the beauty and richness of its soil and landscape.

It is also true that the spiritual conditions which have obtained at Belper during many long years have been of the most attractive and advantageous character. 'Belper conditions' have been often spoken of as amongst the best for the most favourable development and exercise of mediumistic gifts. The Cause at Belper has, during many years, received the steady support of several wealthy families—the Messrs. Adshhead, the Messrs. Smedley, and other influential persons. From the building of the Jubilee Hall, in 1887, Belper entered upon a new period of earnest work and prosperity.

In the year 1882, and again in 1884, I lectured and conducted many spiritual meetings at Belper. In 1884, I resided for several weeks at that place, and in meetings which I then conducted, not only at Belper itself, but also at Milford, the 'Potteries,' and at Smalley, some five miles distant, I witnessed spirit manifestations of a very striking and in some instances startling character. But, I may say, that from the first to the last, I was able to clearly perceive the purpose of the unseen powers with whom I was in co-operation. My object, however, now is to give particulars of a very striking personal incident which occurred at Belper in 1882, constituting what would be considered a remarkable 'test' of spirit-presence, spirit-knowledge, and spirit-identity. The medium was a lady of education and good position in private life, hence I can only refer to her as 'Mrs. W.' Following the public services on the Sunday, a little company assembled for spirit-communion at the house of Mr. G. H. Adshhead (where I was staying), and Mrs. W. was controlled by various spirit-friends, one of whom was the mother of my host, Mr. Adshhead.

Following the lecture on Monday evening, the same company were again assembled at the supper-table, when Mrs. W., with a good deal of diffidence, said to me, 'I have something here for you, Mr. Ware, but I do not know what it means.' She then handed me a sheet of paper, on which I found written four verses of poetry, in other words a spirit-communication written in poetic form. Mrs. W. then explained to the company that in the afternoon, whilst busily occupied with her household affairs, a spirit came to her, the spirit of a lady friend of mine, whom she had seen with me on the platform on Sunday. The spirit begged Mrs. W. to sit down and let her (the spirit) write a message to be given to me. Mrs. W. naturally demurred, it being, of course, a delicate thing to do, but ultimately yielded to the entreaties of the spirit. She dropped her household work, sat down with pencil and paper, and the spirit-friend wrote through her hand these four verses of fairly good poetry.

On receiving this paper from Mrs. W., I found to my astonishment that the writer of them had a perfect knowledge of the *relationships* between myself and another

person who was living in Devonshire; and, more than that, a perfect knowledge was shown of the somewhat *troubled circumstances* that were then transpiring between the parties; a knowledge was shown of the *thoughts* that were passing in the minds of the parties; and along with this, assurances and words of comfort were given which were calculated to disperse the clouds and bring peace to the minds of those concerned—and they *had* that effect. But although this occurred 16 years ago, Mrs. W. does not know at this hour what those four verses meant! I had them printed, with the names of the spirit and the medium, and if the editor desires to see a copy he can. But is it not curious that modern Christians, whilst professing to believe in the ministrations of spirits, practically deny that such a thing is possible? Note the passage I have given respecting this military officer, Cornelius. He is occupied with his devotions at the hour of three in the afternoon, when 'a man stands before him in bright clothing,' gives him an encouraging assurance, and directs him to a source where he can obtain further knowledge. Mrs. W. is occupied with her domestic affairs at about the same hour, when a spirit comes to her, speaks to her, and delivers a message through her to another person. An almost exactly parallel case! But our orthodox friends say that the one that occurred two thousand years ago was of God, but that this was of the devil! But the readers of this paper are not yet gone quite daft! I need scarcely remark here that some of the most precious gems and jewels of mediumship are those which are exercised in thousands of private homes, and which are scarcely ever mentioned in the Spiritualist papers, and in my judgment, amongst the very rarest of these gems are the mediumistic gifts that I have seen manifested through Mrs. W., of Belper.

I propose now to give a description of a sitting with which I was favoured a few weeks after the occurrence of the above, with those celebrated mediums,

MR. AND MRS. HEARNE,

of London. On Tuesday evening, Sept. 5, 1882, I was present, by special arrangement, at the house of these friends at 8, Albert-road, Forest-lane, Stratford, E., to attend a materialisation seance, and what took place was to myself so novel and striking that I feel constrained to give the details. The sittings were held in a well-furnished drawing-room, one-half thereof being constituted a 'cabinet' by curtains drawn across the centre. The first act in the drama was as follows: Five persons present, Mr. Hearne reclined upon the sofa, the other four sat at the table. The light was then extinguished. Immediately after we commenced to sing there appeared in front of us a soft, waving, peculiar light, hardly the size of a hand; and whilst singing it would come near our faces, paying special attention to myself and a friend. This friend was Mr. William Parr, who lives here in Exeter. Then we were greeted by a deep, strong, earnest voice, emanating from near Mrs. Hearne, and which was responded to by the sitters, including that lady. The voice then commenced to address us upon the object of our meeting and the mutual interest existing in the subject and philosophy of spiritual communion. The voice then spoke to myself at some length, coming nearer as it did so until it was close to my shoulder, informing me what 'my guides' wished to say, and urging me to preach and promote this 'glorious gospel of truth' to the very utmost.

An interesting colloquy then took place between myself and this voice. On inquiry I was told that it was the voice of the spirit 'Robinson.' I have since learned that this Mr. Robinson was, in the body, an intimate friend, and, I think, relative of the Hearnes. That deep, earnest, kindly 'voice' seems even now to be sounding in my (spiritual) ears. There is solemnity in the thought that it was not the voice of any mortal—of this I am certain—and surely the world at large must soon hear these 'voices' that are speaking to mankind from the unseen. Did not the child Samuel hear a voice in the *night-time*? and did not a voice hold a colloquy with Peter, on the housetop? (this was at dinner time!); then why not now?

Soon another voice was heard, from a different part of the room; a deeper voice than the other, and somewhat muffled; this was recognised as that of 'John King.' Then followed a somewhat shrill voice, which was responded to as that of 'Peter.' Still a fourth, until there were some *four voices* conversing with the four sitters; and conversation became general, making the fact of communication between the two worlds vividly real!

Let those who may read this think of it—*four* of us sitting at the table, but *eight* voices in conversation! We could hear Mr. Hearne, in a deep trance on the sofa; Mrs. Hearne was sitting with us, fully conscious. Of course it was in total darkness; but does not the Bible say that 'the Lord dwelleth in the thick darkness'? and also that 'God speaketh once, yea twice . . . in a dream, in a vision of the night, when deep sleep falleth upon man, in slumberings upon the bed'? etc. (Job xxxiii. 14-16.)

All the manifestations in the tabernacle and the temple took place in the inner sanctuary, in at least semi-darkness. We cannot be too grateful to the inhabitants of the spirit-world for the efforts they are making to establish communication with their brothers and sisters in the flesh; it is, however, saddening to think of the ingratitude of the people on this side, that such communications should be so unwelcome. I must add that during the foregoing proceedings the musical box was wound up

by the invisible ones, and whilst playing it was moved about the room and made to touch our heads.

At the close of this sitting we retired to the other half of the drawing room, all except Mr. Hearne, who remained reclining upon the sofa in the apartment, which now became a 'cabinet.' This time we were in a good subdued light. Whilst waiting a while, Mrs. Hearne was controlled by 'Sunshine,' who entered into conversation with me, then approached and said that 'John Wesley' and 'Dean Stanley' were with me, also my father. Whilst she was speaking our attention was called to a gigantic figure emerging between the curtains, 'Sunshine' hurrying the medium back to her seat, saying, 'I am told I must sit down.' The giant figure, which was arrayed in white drapery, relieved by dark facings about the head, was recognised as that of 'John King'; and in the kindly 'Good evening, friends,' we recognised the deep muffled voice which had spoken during the dark sitting. Soon after 'John King' had retired the form of a lady appeared between the curtains; the figure advanced a few steps, and made motions and sounds of affection towards a gentleman who was present, and who informed us that he recognised his wife.

After this form had withdrawn we waited several minutes, and Mrs. Hearne, expressing surprise at the delay, the voice of 'Peter' was heard saying, 'Have patience, and you will have something presently.' Soon there appeared the full figure of a lady. Mrs. Hearne, who was nearest the curtains, exclaimed, respecting the loveliness of the face, it being like polished marble. My Exeter friend exclaimed, 'It is my sister!' I said, 'Is it Miss Parr?' To this the form bowed quickly, and eagerly whispered 'Yes, yes.' Several questions were then put, and answered by the form, when it retired. In a few moments she reappeared, came nearer, and further conversation followed, the spirit replying in eager whispers. In retiring, she paused at the curtain, grasped her dress with her hand and shook it, making it rustle like stiff muslin to show how substantial it was.

At the end of these proceedings my friend and myself were more than satisfied that we had had an interview with his sister, Miss Mary Ann Parr, also sister to and leading guide of the well-known medium of Newton St. Cyres and Exeter, Mrs Chamberlain; and, I will add, *this* was the spirit who came to Mrs. W., at Belper, and wrote through her hand the poetical communication which I have described. This sitting was ended by the deep, kindly voice of 'John King,' saying: 'We cannot do more now; we shall bring the medium to. God bless you all; go on, there is nothing to fear.'

THE SPIRIT-WORLD IS REAL, its people are natural. A great many people seem to think that the visitants from the spirit-world ought to be very solemn and dignified people. They are shocked to observe that spirits sometimes indulge in mirth and fun. And they say, 'These must be very bad spirits: the idea of a spirit coming back and behaving with levity!' but do not your friends in this world joke sometimes? Don't you enjoy a jest as well as anybody? Why, surely the other world is a real world, and these are human beings. And if you would recognise this simple fact instead of expecting them to be so prim and precise, if you would only give them the ordinary friendly natural conditions of attraction and sympathy, you would get closer to them and they closer to you.—*Death's chiefest Surprise.*

THE latest ghost story comes from Feagh, a village in County Cavan, Ireland. It is alleged by the villagers that a house belonging to the Guardians of the Kells Union is haunted, and an ex-constable, named Brennan, and his family, who entered into occupation of the dwelling a few months ago, has experienced some bad quarters of an hour at the hands of the ghostly visitant. They were awakened at night by unearthly shouting, whistling, and music; the children's clothes were dashed in the father's face; a bottle was flung at him and a sandboard hidden at the dresser jumped up to the kitchen fire. This finished the constable and he and his family wisely vacated the cottage. The only cause that can be found for the cottage being haunted is that a man lived there years ago called Drummer Kangley, and nobody could tell what became of him. The presumption is that that he is beating the drum there still.—*Dodo.*

It is easy enough to be pleasant
When life flows along like a song,
But the man worth while is the one that will smile
When everything goes dead wrong.
For the test of the heart is trouble,
And it always comes with the years,
And the smile that is worth the praises of earth
Is the smile that shines through tears.

It is easy enough to be prudent
When nothing tempts you to stray,
When without or within no voice of sin
Is luring your soul away.
But it's only a negative virtue
Until it is tried by fire,
And the smile that is worth the honour of earth
Is the one that resists desire.

By the cynic, the sad, the fallen,
Who had no strength for the strife,
The world's highway is cumbered to-day,
They make up the items of life.
But the virtue that conquers passion
And the sorrow that hides in a smile.
It is these that are worth the homage of earth,
For we find them but once in a while.

—*Ella Weeeler Wilcox.*

Miss Ada S. Wormald at Newcastle.

FIRST INSPIRATIONAL ADDRESS.

THE ESSENTIALS OF SPIRITUALISM.

MISS WORMALD, of Ilfracombe, appears to have been led into the midst of the warm-hearted hospitable folk of the 'north countree' to make her *debüt* as an inspirational medium, a role for which as a Quakeress she might have been considered most fitted, but really a form of mediumship for which she thought herself entirely unfitted, and from which her retiring disposition made her naturally shrink. A vacancy on Sunday evening, in the rota of the Newcastle Spiritual Evidence Society, gave the desired opportunity to her 'guides,' and they accepted the responsibility of giving an address, even while the 'unhappy medium' was nervously apologising for having to refuse the earnest request. Hitherto her mediumship has been that of psychometry, and the hearty appreciation of the chairman, Mr. Kersey, and a large audience in the Northumberland Hall, credits the belief in her having added a more prominent spiritual gift within her cultured self.

Miss Wormald said: Friends,—We would like to say a few words to you this evening on a subject which has probably often occupied the attention of everyone who has wished to know something about Spiritualism. That subject is 'What are the essentials of Spiritualism.' In a certain way we can say that the essentials of Spiritualism are the essentials of all true religion. First and foremost is a belief in God, worship of God. There are many believe in God, but who do not worship Him, and unless you worship Him in spirit and in truth, you are no Spiritualist. Then we would say, 'What is your idea of God?' Some think of Him as a wonderful man, something better than themselves, but still as nothing more than a man and so they make God in their own image. Those who are valiant in battle think of God as a God of battle. Those who worship stocks and stones think of him as an idol and nothing more. If you would have a true idea of God, you must think of all that is noblest, grandest, best, in your wildest imagination. It is the worship of the ideal that is the worship of God, for we all make God in our own image, whether in your mind or the spirit life. God is an ideal, and God is in each soul, ever drawing you to Himself; and so in your hymn you sang, 'Nearer my God, to Thee, nearer to thee,' and let your wish ever be to attain nearness to God, for the nearer you keep to him in your spirit-life the better you will become. You can only attain this through worship, worship in spirit and in truth, giving your whole souls to it, not merely reading the prayers that are given to you, or singing the hymns of a conventional service, but giving your hearts and souls to the worship of God, and you will find that just in proportion as your worship is true and sincere will God bless you in your daily lives. You cannot pray to God without receiving a blessing from Him. He is more willing to give than you are to ask. This seems strange to many a soul, and it is true; but God does not see as we see. And then we would ask you to consider that in this worship of God you are not only purifying your own lives but helping those about you, for no one in this world can lead a pure, good, and noble life without being a blessing to everyone with whom they come in contact. That is one of the blessings of true spiritual worship. But there are others who believe in God besides you; and for these you must have tolerance when their idea is not in harmony with yours. God leads all his children as he sees right. We cannot all see the truth alike, and we must have liberty and charity, liberty to believe God is leading us, liberty to believe the truth as it seems to be to us, and when others seeking for this truth see things differently from what you do, see, perhaps, that God is some mysterious being that they cannot understand, and that therefore He is personally not worth remembering, that, perhaps, there is no God at all, still for them we would ask you to have charity, for God can lead even them in His own time to see that He is indeed a God of love and wisdom and power. A belief in God, then, is an essential of all true religion, because unless you are worshipping an ideal there is no possibility of progress; and progress is an essential of religion. You cannot progress without being a help to others also, as well as by worship. Therefore, we would ask you to give your serious consideration to this, that there are many who come to your halls whose sole idea is to know something about the spirit-world—they think it is the end and aim of Spiritualism. That, friends, is a mistake. The end and aim of Spiritualism is to make your lives ideally spiritual. You would believe and have the most perfect belief in the spirit-world, and know that your spirit-friends come about you, and this, we know, is a great source of consolation, it is a consolation that Spiritualism as yet enjoys, but still this belief can lead you to worthier, brighter, better, comprehension, lead you to be nearer and nearer to God; that belief might degenerate into idol worship and be of no good to you at all. We would not say a word against this spirit-communion, for we have ourselves done the best we can to help it on; but we want you to see that spirit communion is merely a means to an end. There are so many who cannot understand about God unless they have these proofs, and they are like angel messengers, to help you on your way; but still a means to an end, the end the means of worshipping God. So those are essentials of true Spiritualism, the worship of God, not the

worship of His ministers, of ritual that seems to satisfy so many; but going direct to God—not through the priest, not through the confessional, not through any means set up on earth; but going direct to God and worshipping Him in spirit and in truth, that is the chief essential of Spiritualism. And then, having worshipped God we come to the thought, what about our fellow creatures? These are our brothers and sisters in God. Others also believe in this brotherhood of man and that also is a necessity of true religion, to believe in God, to believe in the brotherhood of man. But we cannot all carry out our ideas alike, and when others are striving to express their ideas about this brotherhood of man, and speaking about laws and so on not in harmony with what you believe, still try to be tolerant with them, to think that they are being guided, and then, perhaps, they may ever be right; but whether they are right or wrong, be charitable in your criticism of them. This will oftener bring people to believe that you are right than by argument and declamation. Therefore, unity in these different beliefs is essential to true Spiritualism, and in many other details of worship and creeds you must have liberty. Do not think that all the human beings in the world in our unregenerate state can think alike. God does not intend that. There are so many different ways to heaven, there are so many aspects in which religion and God can be viewed, so many different minds to see these things. We cannot all see alike. It is not so in the spirit world, it cannot be so with you, so when other people think differently from you, be charitable with them, and the more you can cultivate this charity, the more will you draw other people into opinion with you, and into a belief in Spiritualism. May God bless every soul present here to-night and lead them into this belief, that God is a God of love and wisdom and power, and let your motto amongst yourselves be: 'In essentials, unity; in non-essentials, liberty; in all things, charity.'

Evening and Morning.

By WILLIE H. EVANS, Plymouth.

THE SHADOWS of night creep over the sky. A solemn stillness is beginning to pervade all nature. The birds carol their evening song, then sink to rest in the bosom of the swaying trees. The wind blows through the branches, and causes the leaves to rustle with a gentle murmur. The sunset glories give place to gloomy night. The hills look distant and dark. The sea beats with a monotonous surge upon the beach. The stars peep forth one by one, and at last, Luna, the Queen of the night, rises and takes her place among the retinue of orbs, which sparkle like so many diamonds thrown promiscuously upon the blue black vault of heaven. This is nature's evening.

And now, O man, what is thy evening like? Hast thou so lived that the world is better for thy living? Do the stars of love and purity shine from the spirit world, guiding thy frail barque across the troubled waters of death? Doth the moonlight of thy labours bless thee with its peaceful ray? Do the good deeds of thy life carol their song of peace? And doth thy spirit float out on the psychic sea in gentleness and love? Is the evening of thy life like this? Then, O man, thou hast no need to fear. Thou wilt hear the words, 'Well done, thy labour on earth is o'er.' Thou wilt know that thy life has been one of purity, of nobleness, of self-sacrifice for others. Thy thoughts will be peaceful, and thy spirit full of joy. The evening of thy life is over, peace be unto thee. The spirit world welcomes thee home.

It is again evening. Night is coming rapidly on. The clouds bank up from east and west, shutting out the sunset glories. No birds carol their evening song. The wind blows through the trees with a dismal moaning. The sea rolls in on the beach with a low, sullen sound. No stars are visible, no moon—all is blackness. A low, dismal howl comes across the waters, and the sea rises and falls. The storm is coming; coming with that fury which only a November gale can come. And now the wind rises until it seems to shriek like the death-rattle of a thousand men. The lightning vividly flashes across the sky, and seems to cut the sea in twain, while the thunders roar, mingled with the howling of the wind, creates a perfect pandemonium. This, too, is one of Nature's evenings. And now again, oh, man, what is thy condition? Do the clouds of despair bank up all around thee, and shut out all light from thy mental horizon? Do the winds of selfishness bring despair to thy spirit? Doth the sea of impure thoughts and desire dash itself in fury upon thy troubled soul? Are there no stars in thy intellectual firmament? Is this thy condition? Then doth the angels weep over thy soul and fain would help thee over the river, but thou, thou with thine own hand, hath shut out the help to which thy otherwise good and useful life would have entitled thee. Sink thy selfishness in deeds of charity and love. Cultivate purity of thought and desire, and thy evening will be peaceful. Thy evening will bring thee a crown of roses.

Morning is dawning. The faint streaks of light flash across the eastern sky. A roseate tint suffuses the eastern horizon. One by one the stars disappear as the stronger light of the sun eclipses their feeble rays. And then, as from a bed of gold, the sun, king of day, rises in the heavens. The insects awake to life, the bee flies from flower to flower, humming his song of industry. The lark soars into the heavens, and pours forth his matin praises. The light of the sun glints across the waters. The trees wave their branches in the cool morning breeze. The

stream rushes down the mountain side, while the snow on the peak glistens with a lustre that seems borrowed from the spheres. Thus morning breaks. Again, O man, I query: What will be thy morning when the evening of thy life is past? Will the sunlight of God's love tint thy intellectual sky with roseate hues? Will the light of heaven paint thy life in glowing colours? Wilt thou hear the song of the angels welcoming thee home? Will the cooling breeze of unalloyed love lull thy spirit into peace? Will this be thy morning? Then, if this is so, thou art happy; happy in the consciousness of a life well spent. Thou art one of those whose path is virtue, whose handmaid is continence. But if thy morning be the reverse of this, then it shows that thy life has been barren of good deeds. How canst thou expect a glorious morning if thy life has been one long night of selfish debauchery? Thy life is the *outcome* of thy thoughts; they were the forerunners of all thy actions. Remember that purity of thought is the most essential thing in thy everyday life. Think to live, and live rightly, then thy morning will be peace.

Blarney!

By MRS. E. B. JACKSON.

AN, how it goes down in this world with old and young, rich and poor, high and low! What lubricating powers lie in it! It is simply wonderful, even when we know it is not true; but some people lie with such a grace, we forget the lie in that graceless grace. The crusty old curmudgeon of an uncle, or a grandfather, aye, and even the governor-pater himself, will relax his habitual grumpiness when his favourite child—a daughter you may be sure—comes up to him when he gets home in a huff about something or other, and just watch the little witch how she'll wheedle round him and bring him his slippers, aye, and pull off his boots too, nearly bursting that tight-fitting bodice fresh from the dressmaker's in the doing. She knows best how to soothe out the wrinkles round his bull-dog mouth, and his shaggy brows will unbend. Kneeling on the hearth-rug looking up into his face—oh, so innocent!—clasps his hands gently, stroking them within her own, calling him her dear old dad, etc., etc. At first he growls and makes believe to pooh-pooh all these little attentions, but under the softening influence of a warm fire, slippers, and that insinuating blarney, his growling grows mild and gentle, while the little syren tells him all the domestic news of the day, then comes in dinner, which completes the witchcraft. 'Pater' enjoys his dinner, and retires to his easy chair to take his constitutional forty winks better in mind and body.

Meanwhile mamma and the syren hold a council of war, which means 'Pater' must bleed pretty handsomely for the winter dresses, and a new ball dress the syren has set her heart on for next week's grand invitation. La syrena wants to shine. 'Somebody' is going, too; mamma is in the secret. So they talk it over before tea, and have determined to open fire upon the unsuspecting 'Pater' over a cup of tea—it ought to be gunpowder tea. How mamma mollifies her liege lord, and La syrena does the rest, spreading the blarney thicker on than the marmalade on his bread and butter. Poor old dad growls mildly, 'Can't afford it,' only to succumb at the third cup of gunpowder and blarney.

Like charity, blarney begins at home, but does not end there. In the camp, the grove, the mart, in the pulpit, in the press, in the doctor's consulting room, in law—ah, there is the place where blarney is most lubricating!—in our diplomatic circles, and it grows to perfection at Court. It is the most impalpable of palpable elements, and makes the whole social machinery move without friction; it is a most useful factor in the world's cogwheels. Everybody likes to be—oh, well, to put it mildly—flattered, rubbed down gently, praised for being good and charitable when they ain't; appropriating in the most innocent manner possible the mint of good works, great inventions, or even a clever thing done or said by others, with such an air of mock modesty as would impose on the devil himself. This is one of the many phases of blarney.

When you want to steal a march on your neighbour in any way, either to take the bread out of his mouth or grist from his mill, the first means of achieving that, to you, most desirable end, is to soft soap him, throw the figurative dust in his eyes, and if that don't succeed, try it on with some of his friends, belaud him in a witty or sly hint in quarters where it is sure to take.

The language of diplomacy is after all a cloak to cover the real ends of strategy, espionage, or war, and couched in the most polished phrase, often means the rudest facts. Then it is the small change of everyday conversation. To win a mistress, or lover, this same soft soothing blarney is used *ad libitum*, and the worst of it is, is so often taken for gospel.

Now there is no need of comments on this project of general disarmament. Are we likely to believe that the Czar is serious in this proposal of mundane peace, or is it only a blind to further his own interests in the far East against England, or is it only blarney after all? Certainly a general disarmament cannot take place immediately after the Peace Congress has settled everything—they haven't yet begun. So it is likely the universal peace won't happen in your time or in mine, so it is only blarney after all, as far as we are concerned.

Everybody knows, or has heard of that famous rock in the South of Ireland, and if they have not it is a pity—the sooner they improve their geographical knowledge the better. Sure, 'tis there the famous Blarney-stone lies down in a rock. The visitor has to be let down with a rope, so deep down is this wonderful stone. However, there is no immediate danger of the investigating foreigner getting his neck broken in getting down to kiss the Blarney-stone. He, or she, or it, when they kiss that miraculous stone, are lucky for life, and can get nearly everything they want, all through kissing that blessed stone, and that is the reason why the Sons of Erin are so smart with their repartee, and no one can talk such splendid nonsense as an educated Irishman when he is in the humour—sure.

'Tis he has the blarney,
To make a girl Mrs. O'Hae.'

Mr. E. W. Wallis.

Norwich, Connecticut. Oct. 7, 1898.

MY DEAR BRO. LEE,—The weather is mentioned here in some papers under the heading of 'The Everlasting Subject,' and no wonder. On Tuesday last (the 4th) I went to Boston, nearly a hundred miles, and it was a breathless, humid, stifling sort of day. The ride was dusty, tedious, and disagreeably close. Boston was like a bakehouse, and I was constantly wet and uncomfortable. Wednesday morning, when I awoke, I heard the rain pouring down. Thursday was bright and sunny but chilly, and the thermometer went down last night very near to freezing, and a 'killing frost' is expected to night.

This little town is one of the most picturesque that I have visited. It is hilly on all sides, and reminds me of Ilfracombe (minus the sea), its houses are mainly built of wood, and they nestle among trees, which look 'perfectly lovely' in their autumn dress, on the slopes in all directions. The Spiritualists here are not numerous, but they are earnest and devoted. They have built a hall of their own (of wood), which goes by the name of the Spiritual Academy. It is a bright, convenient, and nicely-furnished structure. The Lyceum meets in the hall below, where 'socials' are held, and the upper hall can accommodate about 300 persons. Sunday last the opening services, after the summer vacation, were held, and what were considered good audiences assembled. The 'atmosphere' of the hall was agreeable, and the Lyceum meeting very interesting; especially so because the greater proportion of the children (?) were the 'grown-ups,' and the method of operation differed considerably from our own. The addresses by my spirit-friends, and my own singing, gave general pleasure, and we expect to have a month of useful constructive work here. The tendency towards having settled speakers, 'pastors,' is extending in this country, and seems likely to become general. It is felt that there is more economy and more likelihood of permanency—of coherent and constructive work—when a regular speaker officiates. Personal influence and affection count for a great deal, and where such feelings exist, and sympathy is extended to the speaker, the workers gather round such a one to support him or her, and closer ties of comradeship are possible than when frequent changes are made.

In many places, however, the opposite tendency exists. The Society, if such it can be called, expects the medium or speaker to pay rent, advertising, travelling expenses, and board, out of the collection (or a ten cent. fee at the door, 5d.), and be content to take the residue, if there is any, to pay his way. The result is that mediums who visit such places have to attract the crowd by sensational methods, and engage in 'private sittings' at a dollar ahead to eke out enough to live upon. Instead of Spiritualism being presented in its philosophical, moral, and religious aspects—the meetings degenerate into a money-getting show, and the 'test' hunters abound. I have nothing to say against legitimate spirit-communication and messages of a convincing nature, which give proof of the identity of the spirit, and comfort and help the recipient; but I do object to mediums being compelled to attract their audiences by appeals to their curiosity, their sense of the wonderful, and their selfish desire, 'give me a test.' Here in Norwich a better atmosphere exists, and Spiritualism is being presented as a science and philosophy of life by the most thoughtful and cultured speakers who can be procured, and but little of a phenomenal nature is offered, and mediums are not made to feel that they must *stare* the local world to draw a crowd. Of course, it is the 'devoted few' who keep the light burning, my host and hostess, Mr. and Mrs. Chapman, being staunch supporters. All honour to them, but better days will come if they encourage the Lyceum and draw the young folk around them.

On Tuesday I journeyed to Boston, hoping to see Harrison D. Barrett, editor of the *Banner of Light*, President of the National Association, and lecturer—but I could only just exchange a few words with him, as he was off to a Convention in the State of Maine, and Mrs. Barrett, his able 'Associate Editor,' was going to a State Convention at Providence, Rhode Island. Mr. Barrett is about the best abused man in Spiritualism to-day in this country, mainly because he has taken up the cudgels against 'frauds' and 'fakes,' and desires that greater care and accuracy should be employed in the holding of seances, and in the observation and recording of the phenomena witnessed. For this attitude the shady and dishonest mediums and pretenders are opposed to him. Then again, he is *President* of the N.S.A., a most difficult office to fill, and cannot possibly please everybody—beside which there are ambitious persons who aspire to fill that post; still further, there are those who are sincerely opposed to organisation, others who, while believing in organisation, differ in regard to details and methods, and as a consequence Mr. Barrett's post is anything but a bed of roses. There is to be a great gathering at the Annual Convention of the National Association in Washington, Oct. 17, 18, 19, and 20, and I intend to be present, as requested by our own National Federation, and also to be able to watch the proceedings and report them in the *Two Worlds*.

On Wednesday last I visited Providence, Rhode Island (the smallest 'State' in the Union), and spoke at the State Convention there. A good number of English people live in Providence, Fall River, and other towns in this neighbourhood, and it is pleasing to find them taking an active part in the work of the Cause now they are here. Mrs. Wallis writes me cheerfully from Chicago, where she will stay and work for a fortnight longer, and I have had kindly letters from Brother Colville, whom I hope to see shortly in Brooklyn. Very heartily yours.
E. W. WALLIS.

PS.—I hope the Conference, which meets to-morrow at Southport, will do good and efficient work for the future of the Cause.

Mrs. SUMMERSGILL, of Harrogate, writes to say that her mediumship and reputation are suffering because her name is being associated with Mrs. Summerscales, of Thornhill, Dewsbury, whose name was recently before the public in a newspaper paragraph recording the fact that judgment had gone against her in a claim for £500, alleged to have been obtained through her professed mediumship.

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.]

DR. PEEBLES ON THE LYCEUM.

LETTER TO MR. ALFRED KITSON.

[COPY]

Alfred Kitson, Dewsbury, England.

My dear Brother,—It afforded me great pleasure to meet you at Keighley while on my last trip to England to attend the International Congress. How many, many years had passed since I had seen you! Then you were in the morning of youth, and yet, I felt impressed, as I told you, to say that there was an important work before you, and that you were destined to make your mark in the world. When I heard you speak, on this tour of your country, I was satisfied with the truthfulness of my previous prophecy.

You are beginning at the right end in this matter of education and the dissemination of the broad and glorious principles of Spiritualism; that is to say, you are beginning with the children—with the youth—for youth is the golden time, the dream-land of life—the impressionable period; for if the ministry of angels and the philosophy of Spiritualism is good for parents, it is good for their children. If it demonstrates a future existence and inspires us to prepare for the higher spheres of that existence, it is surely a boon and a mighty blessing to humanity, for the world is wrapped in materialism and a cold, selfish worldliness.

The Progressive Lyceums in America are not as enthusiastic as they should be in this early educational work. It is difficult to outgrow early prejudices, and it takes many Spiritualists years upon years to outgrow the horrible dogmas of Calvinism instilled into their childhood minds, and the struggle is sometimes painful.

If 'as the twig is bent the tree's inclined,' why should not Spiritualists have Lyceums in every town, and a spiritual seance at regular times each week at their own homes. This would be making our gospel practical, ultimating in a power that would shake the sectarian world.

I just called the typewriter to say to you that as an old pioneer I greatly appreciated your devotion, and your noble work in this primary educational movement. My health is good, and I am busy writing a new book of some three or four hundred pages. It will be in the market by December.

Mrs. Wallis lectured several times in our city of 20,000 last week, and was remarkably well liked. Her lectures are solid and substantial, giving to those who hear her the living bread of heaven. She is now in Chicago, and Mr. Wallis is in Norwich, Conn. I shall leave Battle Creek, Mich., in November for Southern California—the land of sunshine, where in my yard grow lemons, oranges, and pineapples. I trust that you and your family are well.—Very cordially yours,
Battle Creek, Michigan, U.S.A., Oct. 4, 1898. J. M. PEEBLES.

SPIRITUALISM AND CHRISTIANITY.

SIR,—The letter by Mr. Osborne on 'Spiritualism and Christianity,' has reminded me of my first introduction to Spiritualism. I set out one Sunday evening, three years ago, to attend, as was my wont, the Wesleyan service, but by some unseen influence that I knew not of I arrived instead at a Spiritualist Hall, and listened to an address, not one word of which did I agree with. How could I when it turned everything that I had been taught from infancy topsy-turvy? So great was the effect upon me that I wrote direct to the speaker to ask him what Jesus had done amiss that he so completely turned his back upon him, though I am not sure whether he so much as mentioned Jesus, but to me, He was my 'all in all' of Christianity. But I was so utterly ignorant, and the 'unlearning' is so difficult, that naturally we are jealous of anything said or written which seems to slight that which is sacred to us. I would ask our brother, Mr. Osborne, in the kindest spirit possible, not to take offence, nor to stop short in his inquiries, but *press on*, eventually he will understand, and the fruit will show itself. Yours truly,
ONWARD.

SIR,—Having just read an article in the *Two Worlds* of the 7th of October, written by T. C. E. Osborne, and quite approving of the sentiments expressed therein, I am therefore glad of a similar opportunity—the ice being broken—of conveying to you my deep regret at the distinctly affirmative and wrongful tone in which Mr. E. W. Wallis gives forth his opinion of Jesus Christ. Were Mr. E. W. Wallis merely to attack the so-called Christianity of the day, he might be so far right, but he goes considerably and dangerously further by calling into question that such a being as Jesus Christ ever lived. Mr. E. W. Wallis might as well doubt that Socrates, Demosthenes, Horace, Virgil, Cicero, and others ever existed, and with greater show of reason. The being who has for centuries exercised such a marvellous, wonderful power on Christendom (however much abused and debased it has been), had indubitably an existence, the moral potentialities of which form in my opinion the very life-essence of our struggling Spiritualism. I am a Spiritualist, and fear the harm done to the glorious cause. Yours truly,
ALICIA FLINT.

The Priory, Newhaven-road, Edinburgh, 13th Oct., 1898.

SIR,—With reference to Mr. Osborne's letter in your issue of the 7th inst., if that gentleman would study Mrs. Britten's 'Faiths, Facts, and Frauds of Religious History,' he would see that there is good ground for describing orthodox Christian theology, as a 'blighting baptised heathenism.' He would also find 'Phases of Faith,' by the late Professor Newman, very interesting and instructive.

The Jews date their years from the time (and, till lately, the generally accepted time) of the creation of the world; does Mr. Osborne regard this computation as proof that the world was then created?

Finally, can Mr. Osborne prove which portions of the teachings ascribed to Jesus, and which occurrences related of him, we may

consider to be historically true? Spiritualism teaches that the parable of the last judgment recorded in the gospel according to St. Matthew, and that of Dives and Lazarus, are false. It would reprove a man for cursing a tree for not producing fruit out of its season, and it would condemn emphatically the system of slavery against which no protest on the part of Jesus is mentioned, although its cruelty must have been well-known to him.

Certain alleged teachings of Jesus—taught many centuries before his time—contain the highest morality and the best of ethics; not because Jesus preached them, but because of their innate goodness. Yours faithfully,

A. W. ORR.

PROHIBITION.

SIR,—I have been interested in reading Mr. Wallis's letters from America, but the paragraph in his last letter on Prohibition, which is given as from the 'Prohibitionist of Maine' (whoever or whatever that may be), in 1896, is contrary to the generally acknowledged facts of the case, and calculated to convey a very erroneous impression. It would be an easy matter to give a host of facts, from independent sources, to show this is so. Take the following, which appeared recently in the *British Weekly*, viz., 'Congressman Dingley, one of the U.S. Commissioners, said that Prohibition had been of great advantage to the State of Maine. It had almost abolished crime and pauperism,' etc. With regard to what is called 'the shrinkage' of the vote in Ontario, the *Daily News* of Sept. 5 (last month), stated, 'The Prohibitionists do not expect that they will have as large a majority now as in some of the provincial plebiscites. In Ontario, in 1894, 35 per cent of the voters were women, and they went six to one for Prohibition. In the coming struggle in Ontario the women have no votes.' Hence the reduction in the majorities.

Belper, Oct. 15, 1898.

A. SMEDLEY.

PHYSICAL CLAIRVOYANCE.

SIR,—In answer to 'Inquirer,' re 'Physical Clairvoyance,' may I be permitted to say a few words on the above? Some four years ago I was engaged for a few days in London and made an arrangement with Mr. Bailey, of Walsall, that he should see me at eleven o'clock each evening. When I arrived back home, Mrs. Venables gave me a detailed account of each evening while I was away, as she took it down from the lips of the clairvoyant. The first evening he found me sitting in front of the fire talking to a friend, having just taken off my boots and having my right foot crossed over my left knee, all of which was quite right, and so on. Each eleven p.m. found him with his eye on me. Strangely, he traced me to the Theatre, and correctly described the interior of the place, but could not see me. On the last evening of my being away, he sat in my dining-room and saw me signing the Visitors' Book at the hotel; he also saw a young lady look into the room, and correctly described her dress. And again, he saw me look up at the clock, having just thought of the time, and it was just eleven. I now leave your readers to consider the relative connection between two minds in the flesh and at one in spirit.—Yours truly,

J. VENABLES.

SPIRITUALISM AND EQUALITY OF OPPORTUNITY.

SIR,—Upon reading a letter in your paper under the heading of 'Spiritualism and Equality of Opportunity,' I was rather surprised at a Spiritualist asking such a question as 'What can spiritual phenomena possibly do towards the creation of a practical life of actual brotherhood amongst men?' Spiritual phenomena—the beautiful messages and manifestations of love and blessings given by our inspired mediums, *has done and is doing* more to humanise the people and create a practical brotherhood than anything else in the whole universe. If we are true Spiritualists, and follow out the teachings of spiritual phenomena, we look upon every man as a brother and every woman a sister, and as to 'loving our enemies,' as Mr. Rowe puts it, Spiritualists have no enemies.

If our friend has not proved this, I hope he will lose no time in doing so. To lead pure, unselfish, moral lives ourselves, and to help all those we come in contact with to do the same, is the duty of every true Spiritualist, and this is the *real* brotherhood of man. Spiritual phenomena not only teaches us this, but helps us to carry it out. I am sure if our friend were to hear some of our inspirational and trance speakers, and realise the soul-stirring influence while clairvoyant descriptions are being given of our angel friends, he would no longer have cause to deplore the 'exhibitions' (as he terms them), of this grand and glorious spiritual phenomena.—Sincerely yours,

K. T. (a lady reader).

SPIRITUALISM—PHENOMENA, PHILOSOPHY, AND PROPAGANDA.

SIR,—Thinking over the recent correspondence in *Two Worlds*, beginning with Bro. Robinson's famous letter, which set the ball rolling, I hope some good has resulted. I am sure Mr. Robinson would not hurt a fly intentionally, much less a humble (if illiterate) medium.

Now the smoke has cleared a little (we shall have smokeless powder in future), and the powder is to be well cemented before use, with that which Paul suggests in the words 'let all things be done in charity.' We all agree to our *bed-rock phenomena*, we cannot build castles in the air, though our philosophy (Eiffel like) reaches to the blue Empyrean. We, like the angels on Jacob's ladder, descend 'upon the son of man,' and examine our *foundations, too*. I take one of these foundation stones, perhaps by the builders of the spiritual temple (like builders of a more ancient type, overlooked, neglected, or even despised). I refer to the invaluable gift of *healing mediumship*, professed, I think, by many who do not know it, and by some who take no pains to develop it. Of course it has less of the 'praise of men' than those more public gifts of sight, hearing, and voice, and is less popular therefore, for there are still found in the spiritual camp 'those who love the praise of men more than the praise of God.'

I am yet disposed to think the non-exercise of this 'pure and

undefiled religion' is mainly attributable to ignorance, hence unbelief and indifference. Now, before I write another word, I will pause to recommend every 'T.W.' reader to again go over the splendid article in last week's issue, page 687, from 'Mind,' by Dr. C. W. Hidden, 'Is vital energy communicable?' This year what a rush for gold we have had! Here is a field, a mine, almost unworked at home, for are not the Klondiko 'successes' often worse than failures, engendering cupidity, a vicious and idle life, aye, as the result of the super-human toils; but in the exercise of this holy healing art three gains go to credit in the never-failing bank of heaven:—

1. The daily investment in the sweet satisfaction of 'helping others,' it still being 'more blessed to give than to receive.'

2. The all but certain result of alleviating or banishing pain and disease, thus helping an entire household, and making outsiders clap their hands, too.

3. The stupendous lift to spiritual propaganda by such 'miracles of healing,' which have never ceased, only been neglected.

We want all of every description of phenomena, we can get, and of the very best kind, but this phase of healing mediumship we must have: the practical part. I suggest one, two, three, or more such persons should set to work. Why not start in the Midlands? There are plenty of sick, ailing, sad ones here, who want to be comforted and restored to health. 'Who is sufficient for these things?' Who will bear a fraction of the expense to start the thing? which, if successful, would soon pay its own expenses, for many would rather pay their 6d. or 1s. for health and freedom from pain than for the finest oratory, psychometry, clairvoyance, or even fortune-telling. Let us try it.

Will friends gifted with healing power or not, write me, enclosing stamped envelope for reply, and join hands in this good work?

Radcliffe-on-Trent.

BEVAN HARRIS.

PERSONAL EXPERIENCES.

SIR,—I have read with great interest the article by the Rev. C. Ware on 'Some Experiences of Spiritualism,' and would like to say that I, in common with most leading Manchester Spiritualists, have had similar experiences to the ones he had with Mr. Hardy's son. We have had the piano played behind us, also a concertina, a tambourine raised from the table to the ceiling and played there, then gently lowered and played in a most fairy-like gentle tinkle close to our ears; a heavy dining-table, that took two men to lift ordinarily, raised from the floor to the level of our knees, and heavy pictures lifted down and laid on the table. I have also distinctly heard a spirit-voice sing a verse of 'The Mystic Veil,' have felt the spirit-hands gently and caressingly touch, or laid on with great heavy slaps, and divers other phenomena too numerous to mention. All these took place in the dark in the house of respectable people beyond all doubt and question, with a medium whose integrity has never been doubted, and we ourselves were free to see the séance room arranged, or help to arrange it.

On another page under the head 'Information Wanted,' surprise of 'Inquirer,' is mentioned at the clairvoyant descriptions of living people. This has occurred to me over and over again in my search for truth, and I have one friend, a Manchester medium, who, being what is generally called, I believe, a Planet Walker, can at any time give me information about friends at a distance, and has never once failed in correctly stating the state of health and mind of the friend inquired after. This friend's name, not yet being a public medium, I refrain from giving, but I may say that Madame Henry and Mrs. Lamb, having letters submitted to them for psychometry, have each described the writer, the contents of letter (one being from California), what the next letter would contain, and what the writer would say when we met again. I should like our friends 'Rustomjee Byramjee' and 'Inquirer' to go on inquiring, and so acquire information. 'Seek and ye shall find; knock and it shall be opened unto you' is as true now as it was in the long past days, when first spoken. I feel glad that so many friends are coming forward with their experiences, they all help on the good cause and aid progression.

KATE TAYLOR ROBINSON.

Tweed Green House, Whalley Range.

ANSWERS TO CORRESPONDENTS.

C. TURNER: We have sent your letter to Mr. Oxley.

ALFRED GRAY: We never interfere in such matters.

W. H. ROBINSON: Thanks for address, Canon Moore Ede, M.A.

JOHN AINSWORTH: When the Registrar-General has passed the Deed Poll it will be soon enough to adopt your suggestion.

A. W. PRITCHARD, ROSALIE PRITCHARD: The article was set up, awaiting own signatures of witnesses, and after waiting 14 days was 'distributed.' In regard to materialisation accounts, we have fixed the rule not to publish them unless the universal and signed testimony of the witnesses are supplied to us.

JOHN HORTON: Thanks for the cuttings you have sent us. You meant well, no doubt, but we have long ceased to consider such rubbish worth answering. Some time ago we prepared an epitaph for a similar kind of writer, and here it is:—

'Pause here, ye dupes of this writer of trash,
Think of his bones that lie here and rot;
His carcase so worthless has now gone to smash,
And his drivell has all gone to pot.'

SCOTTISH BAZAAR DRAWING.—Winning numbers in this drawing were advertised in *Glasgow Evening Citizen* and *People's Journal* on 10th and 15th October respectively. All the owners of winning tickets were notified by the secretary or their friends. If permission be granted, the numbers can be advertised in *Two Worlds* also.—JAMES STEVENSON, hon. sec., 6, Stair-street, Glasgow. [We will insert the numbers referred to if paid for as an advertisement.—Ed. 'T. W.']

Items of Interest.

BOOKS RECEIVED.—'Household Gods,' 'Through the Mists.' Reviews in due course.

WHAT AN ADVERTISER SAYS.—You will be pleased to hear that our advertisement has turned out up to the present a far greater success than we anticipated.

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

A. SMEDLEY (Park Mount, Belper), hon. treasurer of Bazaar Fund, writes to state that he has received this week from Mr. Swindlehurst 11s. for the fund, for goods sold at Keighley.

COMMUNICATIONS RECEIVED.—M. A. Petchler: Thanks, but it is rather below our standard.—Horatio Hunt: Our space is too limited.—N. E. S. (Wellinboro'): Thanks for cutting.—John Kinsman.

MR. PETER LEE'S CLASSES.—This winter's class is waiting for four ladies; what are the ladies waiting for? For information apply at Two Worlds Office, or to Mr. Lee, 45, Freshold-street, Rochdale.

MR. E. W. AND MRS. M. H. WALLIS.—The American papers to hand contain favourable reports of our friends' work, the *Banner of Light* and the *Light of Truth* containing their portraits and short biographical sketches.

FEDERATION MISSIONS.—On Wednesday evening, Nov. 2, Mr. J. Swindlehurst, assisted by Mrs. Markham, will conduct a public meeting in the Spiritualists' Hall, Langsett-road, Sheffield. Chair at 7.45. Collection, discussion invited.

W. HARRISON, Sec., N.F.S., writes: 'In the list of members present at the Executive meeting of the S.N.F., held at Southport on Saturday, Oct. 8, you should have included the name of Mr. J. B. Tetlow, who was compelled to leave the Conference during the evening. Please correct.'

TO OUR CORRESPONDENTS.—'The spirit indeed is willing but the flesh is weak.' If you do not get replies direct or through answers to correspondents in our correspondence column as promptly as you desire, it is because of some oversight in the hurry of our work or lack of time, and not from any want of courtesy.

'GO THOU AND DO LIKEWISE.'—An old reader of the 'T.W.' writes as follows: 'Dear Sir,—As I failed to get our paper yesterday, please send a copy (I mean the last issue, Oct. 23), and as I have not missed a copy for over 10 years, it seems like the loss of a friend. I don't understand Spiritualists who refuse to buy the papers.'

THE LATE CONFERENCE AT SOUTHPORT.—In our report of the Conference we gave the name of the Nottingham delegate as 'Mr. Jackson' instead of *Mr. Thomas Geo. Dexter*. We regret this error, which could not have occurred if the reporter had been supplied with the resolution, written and signed by the mover and seconder.

FEDERATION PROPAGANDA.—Meetings will be conducted as follows by Mr. Swindlehurst: Parkgate, Sunday, Oct. 30, at 2.30 and 6 p.m.; questions invited. On Monday, Oct. 31, and Tuesday, Nov. 1, Public Meetings will be conducted at Mexbro' in the Lees Arcade Hall. Chair at 7.30 prompt. Clairvoyance on Monday and Tuesday by Mrs. Hossall, of Masbro.' Collections towards expenses. Questions invited.

MR. J. J. MORSE, in 'Echoes from England,' in our much-respected contemporary, the *Banner of Light*, published at Boston, U.S.A., has a long article, in which he says a lot of everything. In the first place, a fine likeness of Prof. Sir Wm. Crookes graces the head of Mr. Morse's article, in which he recalls what Sir William Crookes said when presiding recently over the meeting of the British Association. These 'Echoes' are what they are called; they are brief-and-to-the-point epitomes of passing and past events of interest. The present 'Echoes,' in addition to what is said about the Professor, record the fact that Mrs. Cadwallader was one of the last of the American delegates to the International Congress to leave our shores; the failures hitherto of monthly spiritual magazines; pays passing notice to the *Lyceum Banner*, of which he is owner and respected editor; shows that in spite of all difficulties, the *Banner, Light*, and the *Two Worlds* are still alive; pays tribute to the excellent literary work of Mr. Alfred Kitson; says all sorts of kind things about Mr. and Mrs. Wallis; and neither last nor least, says of the Acting Editor of the *Two Worlds*, he is 'right ably carrying out his duties as *locum tenens*' (thanks, Bro. Morse); refers in passing to the Glasgow Bazaar; to the adjourned Conference at Southport, and then coolly says to the Editor, 'I did not intend to spin a yarn.' Of course everybody knows what Bro. Morse means when he says that.

FEDERATION MISSIONS.—For the past few weeks the Federation Missioner has been acting with the Yorkshire Union in conducting public meetings, and assistance of a very useful nature has been rendered by members of the said 'Union' during the tour. Starting from Halifax on Monday, Oct. 3, when Mrs. Briggs kindly volunteered her services as clairvoyant, Mr. Swindlehurst visited various parts of Yorkshire: Bradford, Batley, Batley Carr, and Sowerby Bridge in turn. Mrs. Webster gave some excellent clairvoyant delineations at Spicer-street, Bradford, Mr. Gavin, the President of the Yorkshire Union, officiating as chairman. At Batley Carr, an interesting discussion arose out of Mr. Swindlehurst's subject, 'Jesus as a Bible medium.' At the Sowerby meeting some disappointment was experienced through a misapprehension that Mrs. Place would be present. Mrs. Hoyle, from Halifax, however, did duty as clairvoyant after the address. After Sowerby, the Southport Conference. Straight from Conference to Armley, near Leeds, where a crowded audience awaited the missioners. Mrs. Place, of Leicester, who had been doing duty at Sowerby, attended and gave a number of descriptions. Huddersfield was the next place visited, where excellent meetings were held on both evenings. After a well-appreciated discourse by Mr. Swindlehurst, on 'What is Spiritualism?'

Mrs. Place gave descriptions of spirit-people to members of the audience. On the second evening the speaker dealt with the 'Spirit of unrest' at the present time, and Mrs. Armitage, of Brighouse, gave the clairvoyant delineations. Keighley came as an item in the programme. The address here took a wide range, questions being invited on the subjects of 'Spiritualism, religion, and social reform.' Rotherham, Sunday and Monday, Oct. 16 and 17. Fairly good meetings may be reported. Mrs. Hossall ably assisted by the pleasing manner in which she gave the descriptions. As a lady unaccustomed to platform work her delineations were all that could be desired, one of a suicide through taking poison being very telling on the audience.

THROUGH DEATH TO LIFE.

In tender loving memory of Hilda Mary Darling, daughter of Mrs. J. M. Smith, who entered the higher life Oct. 28, 1890.

PASSED to the higher life, September 30, 1898, at his residence, Sibthorpe-terrace, Fartown Green, Huddersfield, Thomas Entwistle, aged 45, and was interred at the Huddersfield Cemetery.

JESSIE FRANCIS DAY, who passed to spirit-life on Wednesday, October 19, 1898, after a long and painful illness. Miss Day was a beloved member of the Junior Spiritualists' Club of Great Britain, and an earnest Spiritualist. The club sent a handsome floral wreath as a testimony of the affection and esteem in which our arisen friend was held. The mortal remains were interred at Highgate Cemetery on Saturday last. Her end was truly peace.

PASSED on to the higher life on Oct. 1, James Quigley, aged 80, at the residence of his son, Mr. William Quigley, 112, Randal-street, Blackburn (President of the Freckleton-street Society). Mr. Quigley had been blind and ailing for many years, but his transit to the spiritual plane was calm and peaceful. His remains were interred at the Blackburn Cemetery by Mr. James Swindlehurst, of Preston. Many friends had assembled at the cemetery, and took part in the beautiful service at the grave. He was respected by all who knew him.

OCTOBER 15th, at the Royal Infirmary, Newcastle-on-Tyne, aged 43, Margaret, beloved wife of Mr. William Heenleyside, late secretary of the Spiritual Evidence Society, Cambois, near Blyth. The deceased lady possessed a sweet, refined, and harmonious nature. A good wife and loving mother, she will be much missed. Her experiences of Spiritualism, although limited, created great interest within her soul-life, and the sudden family bereavement came as a blow to her surviving husband, who is also suffering from ill-health. While her physical sufferings were great, her transition to the higher life was rapid and peaceful.—W. H. R.

THE members of the Perkinsville Society deeply regret to announce the passing on to the higher life of one of their members, Thomas Pigford, on Oct. 11, aged 58 years. Mr. J. J. Gray, of Shields, very ably officiated at the residence. About 100 Spiritualists attended to show their last respects to their dear brother at the graveside. The inspirers of Mr. Gray spoke with cheer and comfort, bidding the bereaved rejoice for the emancipation of our late brother to the happy reunion with those gone before, and gave a stirring and telling *resumé* of spirit-teaching and the triumph over death. On behalf of the relatives of the deceased, I thank the Spiritualists and all friends for their kind attendance.—B. SHELLEY.

WINNIE HICKLING, aged 7, passed on to a higher class on Oct. 20, 1898. One of the youngest in the Battersea Lyceum, she was a model of obedience and helpfulness. Bright and winsome always, her entrance into spirit-life must have been hailed with joy by her spirit companions. The casket was interred at Morden Cemetery. Mrs. H. Boddington conducted the service at the graveside, giving words of comfort to the parents, and strengthening them with the knowledge of a certain reunion. After a hymn Mr. Wyndoe gave an invocation, followed by the President's address. A solo by Mrs. Murrell, and the benediction by H. Boddington, terminated the proceedings from this side of the veil. It is worthy of note that two clairvoyants saw the child, who evidently could not understand that her freedom should do anything but cause joy.

*Dust to the dust; but the pure spirit shall flow
Back to the burning fountain whence it came.*

MRS. BURGESS, the mother-in-law of our dear friend and fellow-worker, Walter Howell, passed to the higher life in the early morning of Oct. 17, 1898. Respected and loved by all who knew her, she left the incense of a sweet life floating through the cloistered memories of her many friends, and finds her last resting place in the pretty little cemetery of Beeston. Another world is hers, in which she walks in newness of life, freed from that bodily envelope she had borne for 76 years, and which for the past eighteen months had been stricken with paralysis. Mrs. Howell's guide, 'Carissima,' told the writer and his wife, on the first day of May last, that her medium would need the support of true friends in the month of October; and a little later the same spirit friend told Mrs. Phillips that the passing on of the mother would take place about the 15th October. We have kept the message to ourselves, and here we have the fulfilment of the prophecy, the doctor stating at mid-day on the 15th that she was dying. While sympathising with our friends in their temporary loss, we rejoice with the new-born soul emancipated from this life, which in her latter days was so full of suffering, tempered by the unflinching devotion of her daughter and her son-in-law.

Not to the grave we look for those we love,
Not to the form which now is lifeless lay;
But to the realms of light and life above,
Where earth's dark night is changed for heaven's day.

They do not leave us in this world alone,
But, in their glory, come to bless us here;
And wait to welcome us to their fair home,
Beyond the pain and sorrow of this sphere.

Beeston, Notts.

WILL PHILLIPS.

THE TWO WORLDS.

The People's Popular Penny Spiritual Paper.

FRIDAY, OCTOBER 28, 1898.

EDITOR AND GENERAL MANAGER, E. W. WALLIS.

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

SPIRIT PHOTOGRAPHY.

THE ADDRESS by Mr. Glendinning last Sunday evening, at Hackney, London, where he showed the photographs he obtained in Birmingham, with Mrs. and Miss Read, will appear in our next issue.

Education.

SPIRITUALISM is nothing if not practical. If it had nothing more to recommend it than sitting round tables, clairvoyance and psychometry, it would not possess for us a single charm, but as Spiritualism links irrevocably the present with the future, duty is presented as something imperative, something, the seed of which is sown in the present, the fruit of which must be reaped in the future. Left to itself, without any incentive to action, the strong probability is that the mind would die out, leaving nothing but the man, on the same level as those animals whose species show no change in all the ages. The bird's nest of to-day is the same in all respects as the nest of the same species of bird of many thousands of years ago. We cannot say the same of mankind. We can trace him back unmistakably to his residence in the caves of the earth, when he had no science, art, or literature. We have discovered his first signs of art development, when he began to draw the rude likenesses of his surroundings. We have the first traces of his inventiveness in the implements of the chase or of war, rude at first, but beautiful afterwards, worked into geometric forms in arrow and spear heads, besides those implements that bear the surest evidences of personal or domestic uses. All these were made of flint, and when closely examined show that great care and patience and primitive skill and ingenuity had been exercised in their production.

If we put those conditions of mankind in juxtaposition with the conditions of mankind at present, and then exercise our imagination, aided by the revelations of history, we see very clearly indeed that education has been, all down the ages, the very basis on which man's development has been built. The parent, out of his own experiences, has instructed the child, the child in turn benefiting by the results of his own experience on a higher plane of intelligence than that of his forefathers, has been evolved, and is still engaged in evolving, a race of intelligent beings yet unborn, who in their day will probably be as superior to himself as he is to those races of men who were ignorant in every sense of the term of what science and art have revealed and literature has preserved to us.

Coming to our own time, when we have had the opportunity of observing and experimenting in the realm of human evolution, we find that we are what we are as the result partly of conscious and partly of unconscious efforts. The unconscious efforts are those impressions which have been made upon us through environment, natural and artificial; the conscious effects are those in which the will has been brought to bear in drawing out of ourselves and others the highest mental or spiritual manifestations, according to the time and circumstances at our disposal. If any proof of this were needed, it is found by a comparison of any two men, in any occupation, one of whom has made personal sacrifices to add to his knowledge or experience, and the other who has made no sacrifice, and the value of the one over the other is proved where his labour-force or the product of that labour-force in any market is offered for sale. This proposition is no longer a matter of dispute among men who have given anything like an ample study to sociological subjects. Economists no longer dispute the truth of our proposition; it is recognised in the sordid sphere of wealth, where every motive to educational action lies in the greed of material possessions.

It would be the sheerest cant to deprecate education in these things that pertain to our material creature comforts, and it is also the highest philosophy to bring our material needs into

harmony with that part of us which must in the end rise out of and be above all earthly conditions. It is this view which must ever actuate the true philanthropist. The state wisely ordained in 1870 that every child must be educated on certain definite principles, and these have worked well so far as they have been carried out, and great good has resulted. Among other things, crime has diminished, art has developed, and many have been enabled to study the sciences as well as technological subjects which belong essentially to trade and commerce. It is in the latter branch of knowledge that the value of education has been most distinguishable, because those nations who have been the most practical in this respect are taking the lead in the competitive struggle for wealth. Unfortunately, this motive in too many cases is the *primum mobile*, but whilst such is the case it has led to many discoveries on the general question. Compulsory education secures to the child such an amount of elementary education as lies within the compass of his possibilities, between the age of five and fourteen years. But by certain provisions of the law, as everyone is supposed to know, every child is not compelled to attend school till the maximum of fourteen years of age. An absence of such a legal arrangement is now seen by educationists to be a serious defect in our educational system; for while the child may be kept at his studies, and by dint of a mechanical system, certain results in children of average mental capacity may be attained, experience has shown that the majority of our youth do not go beyond the point reached while at school, and that in the course of two or three years the memory, for want of exercise, has let slip much that it had acquired.

The Lancashire and Cheshire Unions of Institutes, which have done so much for education, after an existence of 50 years, along with other educational institutions, have discovered that the child must be carefully watched and studied during its compulsory school life, must be got hold of, and after those duties have been performed, during the day, in which its bread and butter are concerned, the night school must be open with the strongest inducements to ascend rung by rung the educational ladder.

Hitherto it would seem that an old mechanical system had been pursued, based upon certain empirical experiences rather than upon the laws of nature which, being understood, may be applied with a guarantee of a large measure of success. An unconscious move with good results has been made, and, if sufficiently intensified under conscious direction, would ultimately lead to certain success. Boards of school management have seen the undesirability of severity of punishment of children. This is the unconscious move to which we have alluded, and if this were turned to positive application throughout the whole of a child's school life, it would have the effect of making its life so happy and interesting that the child would unconsciously develop a desire for increased knowledge after it left the elementary school. But in carrying out a scheme of this character there are many details that would have to be recognised as general principles that must be rigidly put into practice.

In the first place the child's education must be independent of all creeds, religious or political, which means that, so far as elementary education is concerned, it should be strictly secular, the religious part being left to those whose system might be the most acceptable to those of the highest attainments and culture. Instead of a universal school curriculum, the children should be classified according to their ability and psychological tendencies under specially trained teachers, on the principle that it were better to train or develop two talents than lose all in an attempt to cram into the child's mind something it could not grasp, and which, in all probability, just as a man without hands not only does without them, but is usually compensated by some special genius.

Those appointed to teach the young should love children, and love their work, as an irritable and impatient teacher sows the first dislike of school in the mind of the child. The school buildings should be bright, warm, cheerful, and entertainingly decorated. Those who are charged with the education of the young should always impress on the child the greater value of a well-stored mind over a well-filled purse, and an utter abhorrence of everything mean: lying, theft, and deceit, being among the ethics most prominently discouraged. In the home education, in which the child's mind ought to be developed on the moral and spiritual side, 'example is better than precept,' the strong probability being that the truth of the saying will be realised, 'as the twig is bent so the tree inclines.'

From Atheism to Theosophy.

SYNOPSIS OF A LECTURE BY THE REV. CONRAD NOEL.

A SERIES of lectures on 'The Evolution of Religion in England, is being given at the Church of Saint Philip, Newcastle-on-Tyne, on Sunday afternoons, by the Rev. Conrad Noel, whose father, the poet and metaphysician (Hon. Roden Noel) will be remembered by Spiritualists as a frequent contributor to the pages of *Light*. Last Sunday's subject, 'From Atheism to Theosophy, the Autobiography of Mrs. Besant,' was chosen as an appropriate introduction to the series. The lecturer maintained that her various changes of belief have constituted a progress, an orderly religious development of ideas. Her scepticism he attributed entirely to the 'caricature of the Christian Faith' having been taught her as a child instead of the very gospel of Christ. She had been taught that the Bible was infallibly correct in its every utterance, whether it was recording a request that Saint Paul's great coat should be forwarded, or making a pronouncement about the unity of God, or advising as to the importance of sauceman washing (for with all these subjects the Bible deals).

By inspiration her teachers had taught her to understand infallible correctness, beyond impossibility of mistake, even when dealing with the most trifling details—that God was the author of this book, and that he had used Jeremiah, Hosea, Paul, John, etc., merely as so many quill pens wherewith to communicate his messages to man. Knowing that this view of inspiration was contrary to reason, and to the discoveries of science, as indeed was their whole religious system, they further taught her that reason was equivalent to evil—that to doubt was a crime. For a truer view of inspiration let us go to Coleridge, who says: 'In my last letter I said that in the Bible there is more that *finds* me than I have experienced in all other books put together; that the words of the Bible find me at greater depths of my being, and that whatever finds me brings with it an irresistible evidence of its having proceeded from the Holy Spirit.' Is it not this, indeed, the lecturer continued, *the* test of inspiration? Whatever *finds* a man, takes hold of him, lifts him out of himself, making him more unselfish and purifying his life, is an inspiration from God.

Every heroism, every self-sacrifice, every ennobling thought recorded in poetry, fiction, art, or drama, all is from Him who is not the giver of some good things to the few, but the Author and Giver of all good things to all men (*cf.* Collect in 'Prayer Book'). That large collection of books, of very varying merit, we call the Bible, is inspired only in so far as it is a faithful record of a gradual unfolding of God's character to men, of man's destiny and true nature, of a deepening sense of morality corresponding to this deepening understanding of God and Nature, culminating in the birth of that elder brother of our race, the flower and firstfruit of humanity, Jesus Christ, most truly God, *because most truly man*. This belief, the lecturer continued, as is the case with all true Christian doctrine, does not condemn, but courts the light of reason and the very fullest investigation.

Mrs. Besant, conceiving Christianity to involve the belief in an angry, despotic God, everlasting torment, immoral substitution of one victim for others, the vileness of human nature, and other irrational and revolting doctrines, became an Atheist. Surely, therefore, her Atheism, consisting as it did in the denial, not of Christianity, but of this horrible caricature of Christianity, was a step upward and not a retrogression? For some years she felt satisfied with this somewhat negative position, and fancied that the service of Humanity, the love of virtue for its own sake, the motive of working for posterity, that these would supply the place of the motives of terror at the thoughts of everlasting torment and hopes for a Sugar Plum Heaven of everlasting idleness. The lecturer submitted that this was a noble, more unselfish creed than her former one.

But in course of time Mrs. Besant felt that there were serious gaps in her philosophy. Perhaps she recollected that the science of Evolution taught that although man might progress for a long period of time, that eventually and inevitably, as far as this earth is concerned, there would be retrogression, and the eventual climatic conditions would be such that no human being would be left alive; that therefore, unless there be a future life, you could still indeed work for the good of the race, but for a perishing race; that therefore not even the work you left behind you would be immortal; that the true workman, the true man doing his life's work, is something of an artist, a creator; that it was unnatural that just as he was catching a glimpse of the true meaning of his work, it should all be destroyed by death; he looked forward to no idle heaven; he feared no hell; but he did require some guarantee that he should live on, live a progressive life, through varying stages of experience, gaining more knowledge of his art, and ever deepening powers for its fulfilment. That if we be no more than summer flies, if each be no other than a chance momentary collection of atoms, living for a second only to be dissolved into an eternity of death—it was harder to work for such a race of flies, for such individual automata, than for true and eternal human personalities, whose gradual progress through life after life could be helped on or retarded by his good or bad actions and influence during this earth-existence.

She was beginning moreover to feel that her life and mind were other than, more than, she had dreamed. Psychological experiment, phenomena of various kinds—these she was unable to explain. Then again, the Socialist position sufficed on the

economic side, but where to gain the inspiration, the motive, which should lead to the *realisation* of the Brotherhood of Man? She says: 'I finally convinced myself that there was some hidden thing, some hidden power, and resolved to seek until I found.' It was while she was in this state of mind that Mr. Stead handed her Madame Blavatsky's 'Secret Doctrine' to review. The Orientalists and Eastern linguists contend that this work contains many plagiarisms from other Western books, that it does not reflect the true doctrines of the East, and that its author shows culpable ignorance of the languages she professes to know.

The supporters of Madame B., on the other hand, maintain that however good linguists you admit these students to be, they have not the temperament, the occult intuitional temper of mind possessed by the author—an essential quality for the writing of such a treatise. Whatever be the merits or demerits of the work, the problem has to be faced as to why Mrs. Besant so hastily and impetuously accepted it as a gospel containing an almost infallible message? Are we to believe with the atheists that she had gone mad, or with some Theosophists that that book was indeed an infallible bible? Surely the true explanation lies between these two extremes. 'The Secret Doctrine,' does reflect, however imperfectly, certain truths which lie embedded in Eastern thought, as also indeed in Christianity properly understood. Truths for instance of universal brotherhood, of an ever-present God, of the divinity of man, of progressive stages of existence beyond death, of psychic powers of man over nature (that appear miraculous to the ignorant). These truths were the very ones that Mrs. Besant was in search of; they answered to her deepest needs. What though they came to her wrapped up in questionable garments, and through suspect channels? What though along with them, Madame B. taught the existence of Mahatmas, and dogmatised on the exact nature of that progress after death, asserting that reincarnation must take place upon this earth, etc.? In her then agitated state, Mrs. Besant could not afford to be critical. The truth she recognised, and, unable to distinguish between that fundamental truth and the unproven statements, and more than questionable means by which Madame B. supported it; hypnotised furthermore by the wonderful fascination of that most remarkable character, she, without hesitation, accepted Madame B's Theosophy, and became her most devoted disciple.

The lecturer concluded by giving a brief sketch of her present attitude towards Christianity, of which she now sees the value, and holds to be one of the four great Faiths of the world, the other three being Hinduism, Buddhism, and Zoroastrianism. Her only quarrel with this great Faith is that it is essentially a proselytising religion, always seeking new converts, posing as *the* one and only truth, which all must accept, giving up their own evil, heathen beliefs, on pain of damnation. This she holds to be an especially arrogant attitude, when one considers that Christianity is the very youngest of these Creeds, and should therefore be all the more reverential towards the ancient religions. But, surely, here again she has been misled by popular modern Christian misrepresentation of Christianity, and the moderns' misconception of the scope and nature of their own creed. For Christianity, the lecturer concluded, is neither an equal among many beliefs, much less a rival of those other beliefs, but is the outcome and development of the ancient faiths, not rivalling them, not denying the truth in them, but teaching that the truth in every country and nation was inspired by the Holy Spirit of one who in the fulness of time had now at length been manifested in the flesh and had dwelt among us, coming not indeed to destroy or condemn other faiths (for they too were his), but to deepen, develop and fulfil them, harmonizing their fragments into his greater whole.

NOTE.—The Rev. Conrad Noel is delivering a series of lectures at the Church of S. Philip, Newcastle-on-Tyne, and he has generously offered us a synopsis of each lecture for publication in the TWO WORLDS. The subject of the next lecture is 'Spiritualism: its Contribution to Religious Thought.'

THE BRITISH ANTI-SPIRITUALISTIC SOCIETY.—There is so much scope for genius within the ranks of Spiritualism that it is a pity any of it should remain outside. 'The Sole Object of the above Society is to expose publicly, whenever opportunity permits, the Trickery which Thousands call 'Spiritualism.' This brilliant society issues a challenge by a circular letter to all and sundry Spiritualists to produce anything 'supernatural,' and winds up this quintessence of unsophisticated cloddishness by saying, 'Your silence will be looked upon as an admission of defeat.' Barnum surely cannot have heard of these brilliants!

THE JUNIOR SPIRITUALISTS' CLUB.—This popular and growing body held its third quarterly Social at its Rooms, 26, Osnaburgh-street, London, N.W., on Tuesday evening, Oct. 18, when a very pleasant evening was spent. Owing to the stormy weather the gathering was not as large as usual, and the fact that several of our musical members were suffering from colds deprived us of their valuable assistance. Nevertheless, there was a sufficiency of music, vocal and instrumental, and recitations, to afford a quite enjoyable programme. At a committee meeting held during the evening two new members and two new Associates were elected. The monthly programme is well sustained, and the weekly gatherings always have some matter of interest to engage the attention of those attending.—FLORENCE MORSE, Secy.

Societary Doings.

NORMANTON SPIRITUAL EVIDENCE SOCIETY.

A VERY impressive ceremony was witnessed by a very select company in the drawing-room of Mrs. Holmes, when the naming of Mrs. Cusworth's baby took place. The guides of our faithful young medium, Mr. J. Johnson, gave the names of 'Florence Mary,' with the spirit-name 'Violet.' Friends from Harrogate, Manchester, and Castleford, were impressed by the guides of Mr. Johnson. Surrounded, as he is, by sympathetic well-wishers, he is able to give ample evidence of spirit-return. E. BACKHOUSE, Secretary.

MONTHLY REPORT OF YORKSHIRE UNION.

MEETING at Halifax, Raven-street Church, Sunday, Oct. 16. Mr. Gavin opened the morning session at 10-40, and considering the weather (a wet morning) we had a good assembly of delegates, members, and friends. After real hearty and inspiring singing, Mrs. Waterhouse offered the invocation. The business, i.e., the planning and other matters, was very quickly got through, and it was decided to hold our next Conference at Parkgate, near Rotherham, on Nov. 13, when we hope to meet a large number of our Barnsley and Sheffield members and friends. I trust that every Society connected with us will endeavour to be present on that day.

At 2-30 there was a very good gathering. Our President gave a hearty welcome in his short opening address. Mrs. Waterhouse gave her experience as a Spiritualist and how she became one, telling us how Mrs. Record (then Miss Keeves) gave her ample evidence of the nearness of the disembodied, in the Huddersfield room. Short, able, and pithy addresses were given by Mrs. Beardshall, Mrs. Richardson, Mrs. Crossley, and Mrs. Hoyle.

Evening meeting, room crowded. Mr. Collins offered the invocation, and Mr. Gavin gave a short but very able and thoughtful address, dealing with the unrest that is so manifest in the religious world. Mrs. Hoyle next spoke with energy, and made a strong appeal to her hearers to lay hold of that which the angels offered to them. Mrs. Beardshall then spoke most beautifully and effectively, and the discourse of our sister was much enjoyed by the audience. After Mrs. Waterhouse had again addressed the meeting, Mrs. Crossley, as one of the older school, rejoiced at the rapid growth of our movement. Mr. Archer very ably proposed a hearty vote of thanks, seconded by the secretary, to our Halifax friends for their very kind catering.

Hon. members accepted: Mr. and Mrs. Addison, Cleckheaton, and Mrs. Riley, Halifax. Hon. members will please pardon us reminding them that subscriptions are due in advance, and we shall be happy to receive them at their earliest convenience.

Don't forget, and let us have a good line-up at Parkgate.

J. WHITEHEAD.

5, Womersley-place, Greenside, Pudsey, near Leeds.

Dear Bro. Lee,—In your report of Southport Conference you say that Mr. Whitehead proposed the Exclusion or Expulsion Clause. The fact is that Mr. Armitage proposed and I seconded. It is as well to have matters straight.—[We apologise for our mistake.—Ed. T.W.]

LONDON NEWS, NOTES, AND NOTICES.

BATTERSEA PARK-ROAD, Henley Hall, Henley-street: Last Sunday we had an experience meeting, and quite a large number of experiences were given. Mr. Adams occupied the chair; the meeting was followed by usual circle.—BOW, 193, Bow-road: 23rd, We had a very enjoyable evening. Mrs. Johnson gave a reading from Hudson Tuttle's 'Life in the Spheres,' which will be continued each Sunday till finished, and Miss Burrows gave an excellent recitation, which was much appreciated, after which Mrs. Whimp gave very good clairvoyance. Wednesday's meeting was also very good.—Prospective: Sunday next, Vango will give clairvoyance. Please come early, as we expect a crowded room, and the doors will be locked at 7-15.—CANNING TOWN, Co-operative Hall, Braemar-road: 23rd, Mr. Richardson gave an interesting address, and Mr. Shaw psychometry.—CAVENDISH ROOMS, 51, Mortimer-street, W.: An exceptionally successful meeting, Mr. John Lamont in the chair. Miss Rowan Vincent delivered an address, full of true merit, forceful argument, and power, subject, 'The present position of Spiritualism.' Clairvoyance also most successful. Solo sung by Miss Samuel, 'Angel wings' (A. Romili). A beautiful rendering. Crowded audience.—EAST LONDON, Manor Park Centre: Monday, Mr. Davis gave us a short address, and devoted the remainder of the evening to psychometry, most successful. Friday, Mrs. Wood was with us, and also gave very good psychometry. Mr. Barrell gave a good address, after Mrs. Barrell's guide gave clairvoyance and psychometry. (W. J. H.) FINSBURY PARK, 14, Stroud Green-road, N.: 23rd, Morning meeting at hall at 11-30 for inquirers, conducted by Messrs. Jones and Brooks. 7 p.m., splendid address by Mr. Emms, supported by L. Hewitt. FOREST GATE CENTRE: Tuesday night meeting well attended, and good tests given. Sunday morning, good discussion. Should like to see more of our friends come along on Sunday mornings. Mr. Sloan in the evening gave a good address and very good psychometry. HACKNEY: Mr. D. J. Davis addressed the meeting last Sunday in a very able manner. Subject, 'Some of the advantages of Spiritualism,' touching upon the necessity of living a pure and holy life here and now as the best preparation for our happiness in the future. Mr. Glendinning was also with us, and gave an interesting account of some of his experiences in spirit photography, through the mediumship of Mrs. and Miss Read, of Birmingham. This gentleman also brought several spirit photos, which were inspected at the close of the meeting by the audience.—ISLINGTON: Miss Marie Clavering gave a reading from James Russell Lowell's poems, entitled 'The death of a child.' Mr. Dalley gave his experience of a materialisation seance, and his control gave a short address on 'Science and Spiritualism.'—SHEPHERD'S BUSH, 73, Becklow-road, W.: On Sunday, Mr. Drake delivered a very stirring address on 'The millennium.' He pointed out some of the ways that Spiritualists might help to bring

about that time. We hope to have the pleasure of hearing him again soon.—SOUTH LONDON, Surrey Masonic Hall, Camberwell: The gathering at our public circle on Sunday morning was so large that many of our members kindly left to make room for the strangers. The room was packed. At our evening service 'Douglas,' our leader's principal guide, dealt with 'The spirit's experience at death,' which is being discussed in detail. Next Sunday the subject will be continued. Over 100 of our members stayed to the after-service circle. Mr. Beel exercised his healing powers to great advantage.—STOKE NEWINGTON: Mr. and Mrs. Boddington's addresses were very interesting and instructive, coming from two noble workers, who have gained their experience in the open-air propaganda work in Battersea Park. Their visit was indeed very welcome. Mrs. Boddington won the close attention of her audience, being the first occasion in which we have had the pleasure of listening to a lady speaker. Our members expressed their appreciation of our friends' visit. Mrs. Boddington and Mrs. Murrell both contributed solos during the evening. Will friends please note our Prospective Notice re Mr. Morse's Lantern Lecture on the 2nd prox.? *Lyceum Work*: The Stoke Newington Society are contemplating starting a Lyceum at Blanche Hall in the New Year, 1899, and would be glad of any suggestion as to the same. If any of the older societies who have their Lyceums in working order, have any surplus Manuals, either for sale or can spare a few copies, we shall be glad of the same. We have one or two willing helpers, and shall therefore endeavour to open the Lyceum in Jan. [Please consult Mr. Alfred Kitson.—Ed. T. W.] STRATFORD, Martin-street Hall; Mr. Clegg spoke very well to a fair audience. Subject, 'The need for a clearer insight into Spiritual truths.' Mrs. Clegg, also under inspiration, spoke of the sympathy towards mediums, and how their vitality was often drained through the strong disbelief of the people. On Thursday our friend Mr. Davis spoke on 'Spiritualism in general,' and was listened to with much interest. Prospective: Our first social for the coming season, Friday, Oct. 28, Dancing, singing, etc., tickets 6d. each. Next Sunday Mrs. Whimp will take the meeting.—WORKMEN'S HALL, West Ham-lane, E.: 20th, Meeting opened with Mr. Pressman presiding. After an invocation, given by Mr. Savage, Mr. Pressman gave a recitation entitled 'The cry for bread.' An interesting address followed and very clear psychometry by Mr. Savage. Will members please try to fill these meetings? Sunday, Mr. Gwinn conducted the meeting and delivered an interesting reading, 'Spirit communion,' and his rendering of that charming solo, 'Love and death,' met with decided appreciation, after which his controls delivered a splendid address, referring to the reading. Two WORLDS for sale Sundays and Thursdays.

SOUTH LONDON. Surrey Masonic Hall, Camberwell New Road.—On Monday, November 21, a debate between the Rev. A. J. Waldron (Christian Evidence Society) and Mr. W. E. Long, subject, 'The Immortality of Man, Christian or Spiritualist, which?' Admission free, reserved seats, tickets sixpence and one shilling. Doors open 7-30, debate 8 p.m.

LONDON SPIRITUALIST CONFERENCE.—Owing to the inability of the Battersea Society to hold our Conference, the friends of Forest Gate Liberal Hall, opposite Forest Gate Station, have kindly given up their hall for the occasion. In the morning, weather permitting, we shall hold a large meeting in the open air near the Lamp, opposite Forest Gate Station, commencing at 11 o'clock. The Conference will commence at 11 o'clock, when Mr. G. Taylor Gwinn will introduce the subject by reading a paper 'Are we each doing our utmost to further our cause?' discussion invited after the paper. At night, Mr. Davies and others will address the meeting.—N.B.: Tea will be provided at close of Conference at 6d. each.—M. CLEGG, Secretary.

HACKNEY SOCIETY OF SPIRITUALISTS.

THE first annual general meeting of this society was held on Wednesday, the 19th inst., when the secretary (Mr. H. Brooks) was able to report that the organisation was in a very healthy state, financially and otherwise.

The president (Mr. Neander) in detailing the work of the year, especially congratulated the society upon the open-air work carried on in Victoria Park, in the face of considerable opposition, and the successful efforts of Mr. Tempest in connection with the formation of a circulating library. The aim of the society was to have the uplifting philosophy of Spiritualism expounded by able speakers, and its basic phenomena illustrated by reliable mediums. In the latter connection it was announced that Mr. Gatter, who has charge of the Wednesday circles, was arranging for the visits of several well-known mediums during the winter.

The following officers were unanimously elected for the ensuing year: President, Mr. John Kinsman, 64, Lloyd Road, Walthamstow; Vice-President, Mr. J. Neander, 7, Glenarm Road, Lower Clapton; Treasurer, Mr. N. Rist, 39, Mildenhall Road, Clapton; Librarian, Mr. E. J. Tempest, 110, Albion Road, Dalston; Secretary, Mr. O. Hudson, 5, Heathland Road, Stoke Newington.

MANCHESTER NEWS AND NOTES.

ARDWICK: Oct. 19, Mrs. Porter, being unable to be with us owing to sickness in her family, Mr. O. Pearson kindly came to the rescue. He gave very good clairvoyance and psychometry. 23rd, Our speaker gave good address in the afternoon, and in the evening answered written questions from the audience.—BRADFORD, Labour Hall, Grey Mare-lane: We had a splendid night on Thursday last with the guides of Mr. Hilditch, who gave excellent clairvoyant tests, everyone being recognised. His medical psychometry was also excellent. We had a good attendance, and all were high in praise of Mr. Hilditch's phenomena. On Sunday our Lyceum was well attended, and under the able leading of Mr. J. Simkin and Miss Foster, of Tipping-street Lyceum, our members made great improvement in their marching and calisthenics. Our young friends, L. Tweedale and A. Wilson, again gave recitations. Mrs. Morley ably conducted the evening service, her clairvoyant delineations being remarkably accurate. Very good attendance at after-circle, when Madam George and a few other friends did us good service.—

CHEETHAM, Ash Lodge, Halliwell-lane: 20th, Mrs. Cropper gave successful clairvoyance and psychometry. 23rd, Our anniversary services. Two fine inspirational addresses through Mrs. L. A. Peters, the inspirers also paying a graceful tribute to our lady president, whose trials and difficulties in the promulgation of the good work in this district are now being rewarded by the existent harmony and hopeful promise. Afternoon subject, 'Heroic women'; evening, a beautiful and elevating spiritual oration on 'Spiritual marriages.' Anthems at both services excellently rendered. *Lyceum*: Good attendance. Calisthenics very good. Readings, recitations, and singing as usual.—COLLYHURST-STREET: *Lyceum*, Usual routine, marching and calisthenics especially done well. Recitations were rendered by Bertha Turner, Arthur and Hugh Arundale. A most harmonious session, there being 70 in attendance.—ECCLES, Spiritual Church: 19th, Mr. J. B. Tetlow gave a very good address and good clairvoyance. Sunday, Mrs. Rennie gave a good discourse on 'Is religion good for man?' and afterwards good clairvoyance.—HIGHER BROUGHTON, Hilton-street: 18th, Thanks to Mrs. Sellars, who gave her services in aid of the banner fund. 20th, Mrs. Hulme gave good clairvoyance and psychometry to a large audience. 23rd, Afternoon, Mr. Smith gave short address and Mr. Crompton good clairvoyance. Evening, Mr. Smith gave a reading, after which Mr. Crutchley took questions from the audience, and answered them in a very able manner. Good after-circle.—LONG-SIGHT, 24, Grey-street: 18th, Miss Chadderton gave some excellent clairvoyance and psychometry, all being recognised. 20th, Good circle. 22nd, Social a success. 23rd, Mr. Standish, good address on 'Spiritualism, the road to heaven,' and phenomena. After-circle.—PENDLETON: 19th, Mrs. Morley gave an address and good clairvoyance. 23rd, Miss Jones gave us two grand addresses on 'Ministering spirits' and 'Excelsior the watchword of Spiritualism.' It should ever be carried aloft; its teachings should ever have an onward and upward tendency, and that we should try to lift all who are downtrodden and oppressed. Clairvoyance at each service very successful, some with startling accuracy, almost all recognised.—OPENSHAW, Granville Hall: 20th, Mrs. Greenlees gave very convincing clairvoyance. 23rd, The guides of Mr. Moorey treated us to grand lectures on 'What must I do to be saved?' and 'Where are the dead?' There is something to be learned from such lectures, also some clairvoyant tests.—PATRICROFT, New Lane: 23rd, Afternoon, circle. Evening, Mrs. Brook. Good address and clairvoyance.—SOUTH MANCHESTER, Princess Hall, Moss Side: 20th, Miss Cotterill devoted the evening to psychometric delineations with success in every case. 23rd, Morning and evening our platform was occupied by Mrs. Griffen, who gave good addresses and clairvoyance. After-circle well attended and successful.—SALFORD: Sunday, Afternoon and evening, circles, Messrs. A. Bracegirdle and W. Connolly. 6-30, addressed by Mr. Orr.

LANCASHIRE AND CHESHIRE.

ACCRINGTON, St. James'-street Temple: On Sunday we had Mrs. Porter, of Patricroft, who gave two magnificent addresses on the 'Home of the spirit' and 'The soul's dissatisfaction,' to good audiences. There was also a very good after-circle, conducted by Miss Leach, Mrs. Porter, and Mrs. Greenwood. On Monday night also a very successful meeting.—ASHTON-U-LYNE: Tuesday, very good evening with Mrs. Hollinworth. Sunday, Mr. Gibson, good addresses and very good psychometry. Good after-circle.—BOLTON, Bradford-street: Splendid audience on Sunday to greet Mr. Davis, who is a favourite in Bolton. Lectures everything that could be desired, and very successful phenomena. The *Lyceum*, Saturday 22nd, held one of its most successful tea parties, which has added £3 to our new banner fund. The goodness and generosity of our *Lyceum* friends have made our hearts rejoice with gratitude and praise. Tea and entertainment good, everybody doing their best to add to the pleasure and enjoyment of all. O, that we had many such re-unions!—BOOTLE, Masonic Hall, Merton-road: 23rd, Mr. W. Howell, of Nottingham, gave discourses on 'The unrest of the age,' in his usual excellent style, and greatly appreciated. Mrs. Bennet kindly sang a solo, 'He wipes away every tear.' Mr. Bennett officiated at the organ.—BURNLEY, Guy-street: Mr. Aldersley gave two good addresses, also clairvoyance and psychometry. He gave his services, as we are in need of help.—BURY: Wednesday, Mr. H. Towler (local), for the first time, occupied the platform, and gave nice address and good clairvoyance. Sunday, Mr. J. Cross, first visit, good addresses and clairvoyance.—DUKINFIELD: 9th, Mr. Crompton gave short addresses and psychometry. 23rd, Mrs. Beresford gave good addresses and clairvoyance. Psychometry also very good. The after-circle was conducted by Mrs. Peat.—HOLLINWOOD, Labour Hall, Bower-lane: 19th, Mr. Cross, of Pendleton, gave good tests from photographs. 23rd, Mrs. Greenlees gave splendid address on 'There are many mansions,' to crowded hall. We had to turn several back for want of room. FACTORY FOLD: 18th, Mrs. Mort conducted the circle. Clairvoyance very good. Sunday, Mrs. Scott and Mr. Greenhalgh conducted the services. Mrs. Scott gave some very good clairvoyance. Mr. Greenhalgh is a most wonderful healer, healing people in the room at a distance. The room was packed. Good collections.—LEIGH: Mr. Brown, of Manchester, graced our platform in his usual and masterly manner, and dealt with the subject, 'The new master on the mount, or modern Spiritualism,' to a good audience, everyone satisfied and anxious for his next visit.—LIVERPOOL, Phoenix Hall: 19th, Mrs. Fielding gave address and clairvoyance, to the satisfaction of all present.—MACCLESFIELD: Afternoon, Rev. A. Rushton gave a very good address. Evening, Mrs. Rushton, splendid address, 'The life of a Spiritualist in its highest sense.' Exceedingly good audiences.—MIDDLETON: 23rd, Miss Chadderton gave excellent discourses on 'The angels, who and what are they?' and 'Spiritualism, what does it teach?' also good clairvoyance. After-meeting by our locals, Mrs. Pedley and Master T. Ratcliffe, who gave good clairvoyance and psychometry.—MILNROW: 23rd, The guides of Miss Nuttall gave two encouraging addresses on 'Do we love one another?' and 'Per-

sonal God or spiritual God?' to an attentive audience.—OLDHAM, Bleasby-street: Oct. 23, Mr. Hilditch, one of our local mediums, gave a grand address on 'Who are these arrayed in white, or where are the so-called dead?' excellent clairvoyance and psychometry. SPIRITUAL TEMPLE: 18th, Mr. Bewick, of Manchester, gave very good clairvoyance and psychometry. 24th, Circle in aid of Building Fund, when Miss Nuttall, of Chadderton, and Miss Chadwick, of Hollinwood, were very successful in their clairvoyant descriptions. Mr. J. Young gave remarkable psychometry, everybody being delighted. Sunday, Mr. Pickthall, of Stockport, gave two masterly addresses.—PRESTON, Central: Very good addresses by Miss Ribchester on 'In my Father's house are many mansions' and 'Spiritualism, religion and reform.' Clairvoyance fair.—ROYTON: Most successful day with Mrs. Lambert, whose clairvoyant descriptions were fully recognised. After-circle by Mrs. Adams and Mrs. Lambert good.—SHAW: 18th, Mrs. Cropper gave splendid clairvoyance to a fair audience. 23rd, Mr. John Young delivered a few appropriate remarks on Spiritualism, and afterwards gave wonderful psychometry both afternoon and evening. By the aid of his guides, Mr. Young restored the use of a lady's hand, who had not been able to use it for three weeks. The audience were pleased, many saying they would come again, who had never been to a Spiritualist meeting before.—SOUTHPORT, Forrester's Hall: Oct. 23rd, Eloquent and instructive addresses from Mr. Marklew. HAWKESHEAD HALL: Oct. 23, Good addresses by Miss E. A. Smith, and very successful clairvoyance. At the evening service Miss Evans favoured us with a solo, and Miss Smith conducted the first christening ceremony before a crowded and interested audience.—SOWERBY BRIDGE: Oct. 23, Miss Chadwick, of Bury, occupied our platform, and gave a short and pleasant address from the words, 'Whom do you worship?' after which she gave 11 clairvoyant descriptions, most of which were recognised. Her clairvoyance was very clear and good, and we were highly pleased with this her first visit.—STALYBRIDGE: Oct. 19, Mrs. Entwistle spoke well on 'Duty,' and Mrs. Hollingworth gave excellent phenomena, well appreciated. 23rd, Mrs. Cropper gave grand addresses, followed by clairvoyance and psychometry; she also named a child. Large audiences deeply interested. Very successful after-circle, ably conducted by Mrs. Cropper and Mrs. Mellor.—STOCKPORT; Afternoon, Mr. Macdonald gave excellent address on 'Spiritualism the reformer.' In the evening he answered questions from the audience very satisfactory.—TODMORDEN, Sobriety Hall: Mrs. Sellers gave two good lectures from the subjects, 'My beautiful home' and 'Thy will be done.' Good clairvoyance and psychometry. TRANMERE AND ROCKFERRY: Pleasant and profitable evening with Mr. Seymour, Mr. Costerphine, of Manchester, in the chair. Mrs. Seymour sang a solo in a very pleasing and artistic manner. Everyone pleased. (See Prospective Arrangement.)—WARRINGTON: 17th, Mrs. Eyles, to a crowded hall, gave exceedingly good clairvoyance and psychometry. 23rd, Miss Cotterill, good addresses, especially by 'Preacher' in the evening, at times waxing eloquent. Crowded hall. 24th, Miss Cotterill gave psychometry and clairvoyance.

MIDLAND AND EASTERN COUNTIES.

BIRMINGHAM, Camden-street Board Schools: Sunday, Mr. Wallace Horsley, inspirational medium, gave to a most attentive audience a very eloquent address, subject, 'The great crisis,' which he followed by giving two impromptu poems upon the words 'Courage' and 'Patience,' our friends showing their sympathy by the way in which they applauded.—DERBY, 1A, Normanton-road: Mr. J. Pilkington gave able discourses on 'The phenomena of Spiritualism' and 'God, the history of the human soul.'—LEICESTER, Crafton-street: The control of Mr. Sainsbury gave an interesting and instructive discourse on the 49th Psalm, 17th verse, 'For when he dieth he shall carry nothing away, his glory shall not descend after him.' Clairvoyance and psychometry by Mr. Moulds. QUEEN-STREET: Mr. Lote, of Derby, spoke on the subject, 'Believe me for thy very work's sake,' very ably treated, and was listened to very attentively by a large audience. He afterwards gave psychometry in relation to sickness, and gave prescriptions. LIBERAL CLUB, Town Hall-square: Our local friend, Mr. Lindsey, gave a very intelligent and instructive address on 'Christianity and Spiritualism' before a large audience.—NORTHAMPTON: Mrs. Colledge, of Leicester, gave very interesting addresses, which were well received, to good audiences, also clairvoyance.—SMETHWICK, Central Hall: 23rd, Crowded audiences assembled to hear Mrs. Hyde, of Ardwick, deliver two trance addresses, which were followed by successful clairvoyance. General satisfaction. Sympathetic and earnest worker.—WALSALL, Central Hall: 23rd, Prof. Timson occupied the rostrum, visited the *Lyceum*, and spoke interestingly to the scholars. In the evening he lectured on 'Spirits and Spirit-land' to a fair audience. The proceeds were devoted to the Hospital Fund. [NOTE: Accept our apology. ED. T.W.]

NORTHERN COUNTIES.

BLYTH: Mrs. Young, of South Shields, trance speaker, addressed the meeting on 'There is no death,' to a crowded audience. After the address, clairvoyance. The usual after-circle was held, Mrs. Young taking charge, this being advantageous to us through her clairvoyant gift.—CROOK, Mechanics' Hall: Mr. J. J. Carrick delivered two very interesting and soul-stirring addresses to good audiences on 'Death, the way of life,' and 'Spiritualism and Socialism.' After the evening address a short discussion arose with a friend in the audience on the subject of 'Socialism,' which was handled by the speaker in a manner which very much delighted the audience.—GATESHEAD, Cuthbert's Hall: Oct. 23, Mr. Gransbury, of West Pelton, paid his first visit, and gave an excellent address on 'Spiritual Progress,' which was much enjoyed by the audience.—47, KINGSBORO'-TERRACE: Mr. Nichol gave splendid address on 'Spiritualism and its aim,' to a good audience, who were well pleased. I.L.P. HALL: 22nd, We had a successful coffee supper, attended by a good company, followed by a miscellaneous concert; good music, songs, etc. Messrs. Turner and Wedderburn, humorists, kept the large audience highly amused. 23rd, Mr. McKeller, of North Shields,

gave an eloquent address on 'The spirit world's people and their employment,' to a full house. A good after-circle.—NEWCASTLE-ON-TYNE, Northumberland Hall: 23rd, Mr. Joseph Armitage occupied our platform, and replied to the various questions put to him, to the evident satisfaction of the audience.—SPENNYMOOR: Afternoon, circle. In the evening, Bro. H. Barker gave an address on 'Spirit-life.' Bro. D. Lee gave good clairvoyance and psychometry. We have a public circle every Sunday, at 8 p.m.—WEST HARTLEPOOL, Omega Spiritual Hall: 23rd, At 2-30 and 7 p.m., we had two splendid addresses by Mr. Cressy, of Greatham, a good trance medium, on 'What is man?' Good audiences, presided over by Mr. Thomas Robinson, a good old Spiritualist. Good circle after, the night meeting, in which Mrs. H. Parker and Miss E. Tate, trance mediums, gave good manifestations.

SCOTLAND (GLASGOW).

Since the Bazaar Mr. Robertson and Mr. Sharpe have filled the platform in their usual efficient manner, and the interest of the public in our meetings has been well sustained. Mr. Robertson's lectures on 'Mediumship' will be continued from time to time as occasion offers. 23rd, Mrs. Young, of Edinburgh, again gave us many proofs of her power as a psychometrist, and a splendid audience at the evening service testified to her popularity.

WALES AND WESTERN.

BARRY, Psychological Society: 23rd, Our service was conducted by Mr. George Harris, of Cardiff, whose guides gave an able address on 'Divine discontent,' alluding to the present 'unrest' in the Church; they exhorted all earnest workers to make greater effort to spread the truth. Four clairvoyant descriptions were given afterwards, three recognised.—CARDIFF, 18, Charles-street: 16th, Mr. E. Oaten's controls spoke on 'The use of Spiritualism.' Mrs. Dowdall's control, 'Sunflower,' gave psychometrical readings with general satisfaction. 23rd, Mr. Oaten, sen., gave a stirring address on Acts xi. 23, comparing the present state of the Spiritualistic movement to the early efforts and struggles of the Christian Church; inciting all to cleave unto truth, and to propagate its principles in every direction and at every opportunity. Miss Johnson contributed much enjoyment to the service by singing a solo with the singular sweetness peculiar to her style of rendering. Mrs. Dowdall's control, 'Snowflake,' gave excellent clairvoyant descriptions, concluding with a valuable warning to the speaker, Mr. Oaten, to guard himself from a danger which she clairvoyantly saw threatening him. 198, COVERIDGE-ROAD, Canton: 23rd, Trance addresses through Mrs. Preece and Mrs. Williams on 'Will the knowledge of personal spirit return uplift humanity?' and 'Nearer, my God, to Thee.' Good clairvoyance. ST. JOHN'S HALL: We were again delighted to listen to the inspirers of Mr. Geo. H. Bibbings (Nottingham), whose addresses upon 'Uncrowned kings: Darwin,' and 'Is death destructive?' were extremely able efforts, characterised by all the accustomed eloquence of the speaker.—DOWLAIS: 17th, Mr. W. H. Phillips (Notts.) delivered a stirring address entitled 'The progress of the soul,' at the Assembly Rooms. Mr. Scott, of Merthyr, ably presided, and gave a little of his vast experience of Spiritualism. An enjoyable meeting.—MERTHYR TYDFIL, Central Hall: 23rd, Short address by Mr. Howell on 'Freedom.' Mrs. Billingsley kindly assisted by giving clairvoyance. Large audience.—PLYMOUTH, Oddfellows' Hall, Morley-street: 19th, Mr. Forbes, 'The plan of salvation.' 23rd, The guides of Mr. J. Evans gave a stirring discourse on 'Future realities.' Clairvoyance by Mrs. Trueman, 18 recognised.

YORKSHIRE.

ARMLEY: Miss Hunter gave two addresses, afternoon and night, on 'The Bible Spiritualism,' followed by Miss Hunter with clairvoyance, in a very clear manner. Good audiences.—ATTERCLIFFE, Vestry Hall: Oct. 16, Mr. and Miss Inman gave good addresses and very successful clairvoyance and psychometry. Oct. 23, Hall crowded. Mr. Thos. Wild gave some very remarkable tests. A great success.—BARNSELY, George-yard: A good day with the guides of Mrs. Seales; room packed to excess; a very convincing proof of spirit-return, the guide, a native of Barnsley, being recognised by all. Psychometry by Mr. McLeod very good. After-meeting conducted by Mrs. Roberts, clairvoyance all recognised.—DEWSBURY: 16th, Mrs. Harrison, of Bradford; her first time with us. We had a very good day, her addresses and clairvoyance being very good. 20th, Mr. Seekins, of Leeds, gave a short address and good clairvoyance. 23rd, Mrs. Clough, of Bradford, gave two very instructive addresses, which contained much food for thought. Very good clairvoyance.—HORSFORTH: Mrs. Roberts, of Birstall, gave two very good addresses, afternoon on 'What Spiritualism brings to humanity'; evening, 'The world hath felt a quickening breath.' Fair audience in the afternoon, overcrowded in the evening. A good and highly satisfactory lesson was taught. Clairvoyance good. Thanks to Mrs. Roberts, whom we soon hope to see again. God speed our Cause.—HUNSLET, Goodman-terrace: The guides of Mr. J. Houseman gave two addresses on 'Masks and faces' and 'Is death a failure?' Miss Tempest gave very good clairvoyance at both meetings. Both mediums are doing very well. Very good after-meeting with the guides of Mr. Murgatroyd. Crowded out. 3, BOTTOM OF JOSEPH-STREET: 23rd, We had a good day with our old friend Mrs. Stretten. She gave two good addresses on 'Love' and 'What has spiritualism done for humanity?' Clairvoyance excellent. ORIEL HALL: 23rd, A splendid day with Mrs. Stair, who lectured magnificently on 'The best method of helping humanity' and 'Is Spiritualism an influence in the social world?' Also splendid poems; and she named the infant son of Mr. and Mrs. Powell in a beautiful manner. Hall full at night.—LEEDS, 28, Back Adelphi-street: Our friends, Mrs. Ingleson and Mrs. Warner, surprised a large audience with both lecture and clairvoyance. Hall packed, this being their first time on the platform, we hope it will

not be the last. PROGRESSIVE HALL: 16th, Harvest festival; a good time with Miss Myers and Mrs. Edwards. Afternoon, 'Bringing in the sheaves'; evening, 'The harvest is plentiful, but the labourers are few.' 23rd, Mrs. Myers spoke on 'The five talents,' and also named the infant son of Mr. and Mrs. Levitt, jun., 'Herbert,' spirit name 'Onward.' Clairvoyance by Miss Myers. Hall packed. We heartily thank all for the liberal way that they have assisted us.—NORMANTON: A nice day with our friend, Mrs. Myers, who gave good addresses afternoon and evening, also good clairvoyance by her little daughter. Good after-circle.—ROTHERHAM: Mr. Mason and his guides gave two addresses and clairvoyance.—SHEFFIELD, Hollis Hall: We had a very successful day with Mrs. Hulme, of Manchester. Her guide gave splendid discourses on 'Lives of great men all remind us we can make our lives sublime' and 'What God do Spiritualists worship?' followed by very good psychometry and clairvoyance. Also on Monday night. Crowded audiences. [Reports coming too late for one issue cannot be inserted in the next issue; to do this would land us in interminable trouble.—Ed. T.W.] MIDLAND CAFE: During the last week we have had Horatio Hunt and his wife with us; meetings very successful, psychometry good.—SKIPTON: Good day with Mrs. Hoyle.

LATE REPORT.—NEWCASTLE-UPON-TYNE: Oct. 23, Mr. J. H. Lashbrooke delivered an address upon 'The real and the unreal,' which was enjoyed very much by a good audience.

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.]

ACCRINGTON, The Temple.—All mediums with open dates for 1899, who will come for five shillings and expenses, please address D. Butterworth, 38, Frederick-street, Accrington. 572

BATLEY.—Eleventh Anniversary Services, Sunday, Nov. 13; speaker, Mrs. Ellen Green, of Manchester, Trance and Clairvoyant Medium, 2-30 and 6 p.m. Monday, Nov. 14, Mrs. Green will devote the evening to Clairvoyance. Silver collection each service. Saturday, Nov. 12, Ham Tea and Public Meeting. Tea at 4-30, meeting 7-15. Tickets, 9d. and 6d.

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

BATTERSEA (London), Henley Hall, Henley-street.—Mrs. B. Russell Davis will give an address on Sunday, Oct. 30, at 7; Battersea Park at 3-30. 572

BRADFORD, St. James's Spiritual Church.—Committee of above place have pleasure in announcing they will have Service of Song, Sunday evening, 30th, entitled, 'In heaven's name.'

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. 30, Mr. W. Weightman, of Gateshead. Thursday, Nov. 3, Open Circle. Nov. 6, Mr. Dowell Todd. 572

GATESHEAD, I.L.P. Hall.—Sunday, Oct. 30, Mr. F. Easthope, of Newcastle, 6-30 p.m. Wednesday, Open Circle, at 7-30. On Nov. 6, Mr. Jos. Stephenson, of Gateshead. 572

GREAT HARWOOD, Britannia-street.—Coffee Party, Saturday, Oct. 29, at 7 p.m.; price 6d. Anniversary, Sunday, Oct. 30, at 2-30 and 6; speaker, Mr. Hoskyn, Colne. 572

LIVERPOOL, Daulby Hall.—Services every Sunday, at 3 and 6-30 p.m. Lyceum at 11 a.m. October 30th, Mr. Hepworth; November 6, Mr. Marklew; 13th, Mr. Rae; 20th, Mr. and Mrs. Chiswell; 27th, Mr. Howell. Mondays, at 8 p.m., Members' Circle. Thursdays, 8 p.m., Public Circle. 572

LIVERPOOL, Spiritual Evidence Society, Phoenix Hall, 64, Low Hill.—Sunday, Lyceum at 3 o'clock. Wednesday, at 8, Mr. W. J. Rae. Thursday, at 8, Circle. 572

MR. AND MRS. HODGSON, Herbalists, Speakers, Psychometrists, and Clairvoyants, are now booking dates for 1899. Few open for '98. Address, 29, Brunswick-road, Apperlybridge, near Leeds.

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. T. GRIMSHAW, formerly of Burnley, and now lecturing in America, wishes to inform Societies that he will return to England about second week in June, 1899, and is now booking dates. Mr. Grimshaw is a good trance lecturer, and is now on his second year for a Society in St. Louis.—For terms apply at once to Mr. W. Mason, 31, Belgrave-street, Burnley.

MRS. A. BROWN, trance medium, clairvoyant, and psychometrist, is now booking dates for 1899. Few dates open for 1898. For terms apply 43, Grange West, Middlesbro'. 572

MRS. ELLIS, trance speaker, clairvoyant, psychometrist, 183, Railway Approach, Shepherd's Bush, is now booking dates for platform work, London societies. Private sittings. Letters first. [572

MRS. J. M. SMITH, having removed from Leeds, wishes all letters to be sent to her new address—St. Hilda's, Victoria-road,

off Warbreck-road, North Shore, Blackpool. A few open dates during winter months.

Mrs. RICHARDSON, Trance Speaker and Clairvoyant, wishes to inform Secretaries that her future address is 36, Portland-road, off New Bank, Halifax, Yorkshire. 572

NEWCASTLE-ON-TYNE, 3, Addison-road, Heaton.—Oct. 30, Mrs. Young; silver collection, new premises fund. Nov 6, Mr. Murray. 572

NEWCASTLE-ON-TYNE. Northumberland Hall.—Oct. 30, at 10-45 and 6-30, and 31, at 8-30, Mr. Walter Howell. Nov. 6, Mr. W. H. Robinson. 572

NOTICE TO SECRETARIES.—Mrs. Shephard, 48, Molineux-street, Derby, is now booking dates for 1899; Inspirational Speaker and Medical Psychometrist. Private interview by appointment. 576

SMETHWICK, Central Hall, Cape Hill (opposite Windmill-lane).—On Sunday, Nov. 6, at 11 and 6-30, Mrs. Barr, trance speaker, of Coventry. Come, and welcome! 573

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? 572

TRANMERE. Gospel Hall, Union-street.—Sunday, Nov. 6; Mrs. Peters, of Manchester, Speaker and Clairvoyant. Local Spiritualists are specially invited. Please bring a friend. 572

WANTED, FOR SALE, SITUATIONS, ETC.

To BEN B.—Come home at once; a hearty welcome awaits you. Everything right.—Joseph and G. H. B. 573

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WANTED, Situation as Housekeeper to an elderly gentleman, Spiritualist preferred. Miss Butterfield, 12, Robert-street, Leeds-road, Bradford. 572

'BORDERLAND.'—Wanted, some odd numbers of 'Borderland,' Please send post-card saying the numbers, dates, and price, to Mr. Mason, 11, Gloucester-place, Greenwich, Kent. 572

OUIJAS, 4s. 6d. and 6s. 6d. per return. REVEAL PAST, PRESENT, AND FUTURE.

Press Opinions:—'Star,' 'Gentlewoman,' 'Oracle,' 'Pall Mall Budget,' 'Islington News,' etc., etc.

LUND, Cycle Agent, BRADFORD. 583

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.O.; Mr. T. EVERITT, Lillian Villa, Holders Hill Hendon, N.W.; Mr. A. J. SUTTON, Woburn House, 12, Upper Woburn Place, W.O.; Mr. W. T. COOPER, 82, East Street, Marylebone Road, W.; also of the HON. SEC. at the Sunday Meetings. 572

EVERY SPIRITUALIST SHOULD READ

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A beautiful descriptive poem on the 'Origin of Spiritualism,' by Horatio Hunt.

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

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

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For Constipation and Sick Headache; it Purifies the Blood and Clears the System of all Humours and Obstructions.

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MR. RINGROSE, 1, Pratt-street, NORTH PARADE, HALIFAX. Agents wanted, write for terms.

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

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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."

'Mr. Wilde was extraordinarily successful with Mr. Pearson, for whom he did a very elaborate horoscope, which was right as to the past, and has since been verified in relation to matters which were then in the future.'—Borderland, October 1897.

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

W. J. LEEDER,

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Send description of ailments; and stamped addressed envelope for reply.

Medicines—made only from the finest HERBS, ROOTS, and BARKS, by the best known processes, and dispensed specially for every individual case—sent to any part of the world, in plain wrapper, at moderate charges.

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

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THE LYCEUM BANNER: A monthly journal for Conductors Leaders, and Members of the Children's Progressive Lyceum Edited by J. J. Morse, assisted by Florence Morse. All who desire to know the work the Lyceum is doing for the diffusion of Spiritualism among the young should read the "Lyceum Banner." id., or 1s. 6d. per year, post free. Special terms to Lyceums. Issued for the first Sunday in each month at Florence House, 26 Osaburgh-street, Euston-road, London, N.W

PLATFORM GUIDE.

SOCIETIES AFFILIATED WITH THE NATIONAL FEDERATION.

Secretary: W Harrison, 37, North street Burnley

Accrington—Argyle street, Lyceum, 10 30; 2 30 & 6 circle at 8
26, China st., Lyceum 10 30; 2 30, 6, G Ormerod public circle at 8
Ashton—Hall of Progress, Burlington st., 2 30, 6 30 Mrs Eyles Tues. 7 30, Mrs E A Newton
Ashington—Spiritual Temple, 6,
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, Birmingham—Masonic Hall, New st., Union, Class 10 45; 11, 6 30,
Blossbury: Lyceum 11; 3, 6 30, Will Phillips
Smethwick: Central Hall, Cape Hill (opp. Windmill lane), Lyceum 2 30; 11, 6 30, Mr Aldrige
Blackburn—Old Grammar School, Freckleton street Lyo. 9; circle 11; 2 30, 6 30,
Blackpool—Spiritual Church, Albert road, Lyceum 9 30; public circle 11; 2 30, 6 30, W J Mayoh
Bootle, Liverpool—Masonic Hall, Lyceum 11; 2 30, 6 30, Mr Hilton Mon. 8 Tues. 8, Seance
Bolton—Bradford st., Lyceum 9 30; 2 45 and 6 30, Mrs Brook
Burnley—Hamerton st., Lyceum 9 30; 2 30 and 6, North st, Lyceum, 9 30; 2 30 & 6, W J Leeder Tues. 7 45, public circle. Wed. 7 30, members Guy st. 10 30, 2 45, 6 30, Mrs Allerton Mon. 8 Thurs. 8, Locals
Bury—Spiritual Hall, Georgiana st., Lyceum 10; 2 30, 6, open Wed. 7 30, Mrs Whittaker
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 Waddilove Mon. public circle 7 45 Thur. mems. 7 45
Colne—Cloth Hall, Lyceum 10; 2 30, 6 30, Miss Booth
Darwen—Church Bank st., Lyceum 9 30 and 1 45; 2 30, 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 N Bowmer Mon. 7 30 Wed. 7 30
Glasgow—Assembly Rooms, 135, Bath-st., 11 30, 6 30
St 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, Hyde—Mount st., Travis st., Lyceum 10; 2 30, 6 30, Lyceum open session, A Kitson Mon. Mr Tetlow
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, W Phillips and Mon. 8
Liverpool—Daulby Hall, Daulby st., 11 Children's Lyceum; 3 and 6 30, F Hepworth Mon. 8, members Thurs. 8, public circle
LONDON—Camberwell New Ed—Surrey Masonic Hall 11, public circle, doors closed 11 15 sharp; 3, Lyceum; 6 30, W E Long Lending Library Two Worlds & S.N.F. Hymn Books on sale 8, members' & associates' circle Sat., at 12, Lowth road, 8 30, circle, members & associates
Battersea Park Rd—Henley st, 7, Mrs Russell Davis Thurs. 8, developing class. Sat., 8, members and friends social Park meeting, 3-30
Westbourne Grove—26, Hereford-road, Monday and Thursday at 8 for 8 30
Brixton—8, Mayall rd, 11 open circle; 7, Mr Dale Tues. and Thurs. 8, circles
Canning Town—Temperance Rooms; 2 Ford's Park rd, Trinity st, Lyceum 11; 7, Mrs Boddington Tues. 8 T W on sale
Canning Town—Co-op. Hall Braemar rd. 11 30, discussion; 3, Lyceum; 7, Mr Boddington Mon. Thurs. 8 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. Lyceum 11; 7, meeting Thurs. Mr Davis
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, S Place
MANCHESTER—Aradwick—Temperance Hall, Tipping st, Lyceum 10 30; 2 45, 6 30, W H Taylor; 8 30 members' circle Wed. 8, Miss Chadderton
Harpurhey—Collyhurst st., Oldham rd., Lyceum, 10; 3, 6 30, Mrs Peters Wed. 8, Mrs Greenlees
Patricroft—New lane, 3, 6 30, B Plant Tues. 8, public circle Thurs. 8, members' circle
Pendleton—Cobden st., Lyceum, 10 30 & 1 30; 3 & 6 30, R A Brown Mon. 8, developing circle. Wed 8 Miss Cotterill
I L P Hall, Milton place, 2 45 & 6 30, P Bewick
Salford—Co-op. Stores, Chapel st., Lyceum 10 30 only; 3 & 6 30, public circles; 6 30, Miss Foster Wed. public circle, 8 15 sharp, Mr Connolly
Merthyr—Central Hall, at 8, G H Bibbings
Mexborough—Lees Arcade, Lyceum 10; 2 30, 6, Mon. at 7 30
Millon—Lyceum 2; 6. Circle 7 30. Wed. 7, meeting
Nelson—North st, Lyo. 10; 2 30 and 6, Mrs Hyde Tues. & Sat. 7 30. Wed. 7 30, Members' circle
Pendle st., 2 30, 6, Tues. 7 30, Sat. 7 30
Newcastle-on-Tyne—Northumberland Hall, Lyceum 2 30; 10 45, 6 30, 20th and 21st, Walter Howell Mon. 7 30. See Prospectives
Nottingham—Cobden Hall, Peachy st., 10 30, 6 30, Gladstone Hall, Lyo. 2 30; 10 45, 6 30, W E Inman
Oldham—Coronation st., Mumps, 3 and 6 30, Mrs Lambert Mon. 3, mother's meeting, Tuesday 7 45, public circle
Parkgate—Temple, Ashwood rd. Lyceum 10 30; 2 30, 6, J Swindlehurst; 8, circle. Wed. 8, circle
Plymouth—Oadfellows' Hall, Morley st. Lyceum at 10 45, 6 30, Clairvoyance, Wed. 7 30 Fri. 7-45, M I Class
Rawtenstall—Lyceum, 10 30; 2 30, 6, Miss Schofield

Rishton—2 30 and 6, Mrs Johnstone
Rotherham—Boro' Temperance Band Room. Lyceum 2; 3 and 6 30, G Featherstone Mon. 8 Wed. 8, public circle.
Royton—Hall, Union st Lyceum, 10; 3, 6, Mr J Young Wed. 8, Mrs Mort
Shaw—Broadbent's Rooms, 3, & 6 30, Miss Jackson Tues. 8
Sheffield—Langsett road, Lyceum, 10 and 2; at 11 public circle; 3, 7 Mon. 8
Slathwaite—Lath lane, 2 30, 6, J Kay
Southport—Foresters' Hall, 3, 6 30, Miss Cottorill
Hawkshend Hall, 11, 6 30, & 8, J J Morse
Spennymoor—Victoria Hall, 2 and 6. Thurs. 7 30
Stalybridge—Lyceum, 10 30; 3 & 6 30, Mr Duffy Wed. 7 30, Mrs Greenlees
Stockport—Hall, Wellington rd., near Heaton lane, Lyceum 9 30; 2 30 and 6 30, Mrs A Williams, and on Mon. at 7 30
Sunderland—27 Ann street, 6 30. Daily 8
Walsall—Central Hall, Lyceum 2 30; 11, 6 30, Mrs Groom jointly with Mr H Hunt
Warrington—Temperance Hall, Academy st., Lym 10; 3 & 6 30, Miss Smith Mon. 7 45
Widbeck—Lecture Room, Public Hall, 6 45
* YORKSHIRE UNION SOCIETIES.
Societies marked * are also affiliated with the National Federation.
Hon. Sec.: J WHITEHEAD, 5, Womersley-place, Greenside, Pudsey, near Leeds.
Adwalton—At 2 30 and 6, Mrs Harrison
*Armsley (near Leeds)—Theaker lane, Lyceum 10 30; 2 30, 6 30, Mrs France 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; 2 30, 6, Miss Patefield, and on Monday 7 30
Batley Carr—Town street, Lyceum, 10 30, 2 30; 6, Mr Armitage Mon. Mothers 3
Birstall—Railway ter. 2 30 & 6, Tues. 7 30, public circles
Bradford—Boynnton st., West Bowling—Circle at 11; 2 30, 6, Mr Pawson Thurs. 7 45
Tong st—Dudley Hill, 10. Lyceum; 2 30 & 6, Mr Wooler Mon. 7 30, public circle Tues. 7 30
Milton Hall, 32 Rebecca st., City rd., Lyceum 10, 2 30, 6, Mr Parker
Oley rd. Lyceum, 10 30; 2 30, 6 30, Miss Hunter
Spicer st., Little Horon lane, 2 30, 6, Mr and Mrs Burchell
St. James' Church, Lower Ernest st., Lyceum 10 30; 2 30; circle 3; 6, Mr Long Wed. 7 45
*Brighouse—Martin st. Lyo. 10; 2 30, 6 Mr Brook
Cleckheaton—Walker st. Lyceum, 10; 2 45 and 6, Mr Baldwin
*Dewsbury—Bond st. Lyceum 10, 1 45; 3, and 6, Mrs Nicholson Thurs. 7 30
Elland—Newcombe street. Lyceum 10; 2 30, 6, Mr Beardshall
Halfpax—Winding rd, 10 30; 2 30, 6, S Featherstone
Raven st, Queen's rd, 2 30 & 6 30, Service of song
Huddersfield—St. Peter st. Rooms. Lyceum 10 2 30, 6 30, Miss Manders
Hull—Granville Hall, Silvester st., Lyceum 10; 2 30, 6 30, Mr Smithson Wed. 7 30. Thurs. 7 30, members' circle
*Keighley—Heber st. Spiritual Temple, 2 30 and 6, W Johnson Mon. 7 30
*Leeds—Psychological Hall, Lyceum 10; 2 30 6 30, Mr Watkin; 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, Mrs Greenwood
Marilyn—Lyceum 10; 2 30, 6, Mrs Stair Tues. 7 30 public circle
N. manton—Queen st. 2 30, 6, Mrs Stretton; circle 8 Tues. developing at 7
Oxley—Queen st. Lyceum 10; 2 30, 6, Mr Walker
Rothwell—Lyceum, 10; 2 30, 6, Mr Seekings 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 and Mrs Marshall
Skipton—Temperance Hall, 2 30, 6, Mrs Gregg
*Sowerby Bridge—Hollins lane. Lyceum 10 an 2; 2 30, 6
West Vale—Greenlane, 6 Wed. 7 30, Mr Morgan
Windhill—2 30 and 6, Mrs Mercer
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 Horrocks, circle at 8. Wed. 7 30, members
Bacup—Princess street, 2 30, 6 30, Mr Hilditch public circle, Thurs 7 45
Barnsley—George Yard Mission Room, 2 30 and 6 Mon. and Wed. 8, circles
Barnoldswick—Spiritual Hall, Lyceum 10; 2 30, 6
Birmingham—Dixon road Board School, 6 30 p.m.
Camden St. Board School, at 6 30,
Bishop Auckland—Temp. Hall, Gurney Villa, 2 & 6
Blackburn—15 New Market street, W., Northgate. Lyceum 10; services at 2 30, 6 30. Circle, 8. Mon. 7 30, members. Wed. 7, public circle
Bradford—Bowling, Harker st., 10 30, circle; 2 30, 6, circle. Mon. 2 30, 6 30. Wed. 7 30
Walton st., Hall in., Public circle 10 30; 2 30, 6, Mrs Bailey Mon 7 30
Temperance Hall, Lyceum 10 30; circle 10 45; 2 30, 6 30, Mrs Crossley 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
Dearnley—Spiritual Temple, 2 30 and 6
Derby—Traffic st. Mission, 2 30, 6 30, Mon. 7 30
Dukinfield—Astley st, 2 30, 6 30, W Trueman Mon and Thurs. 7 30, circles
Dunfer, N.B.—Gillilan 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 Weightman Thurs. 7 30 97, Coatsworth road.—Receptions, 7 30
47, Kingsboro' ter.—6 30, Mr McClelland Thurs. 7 30, open circle
I.L.P. Hall, 6 30, Mr Easthope 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, Lyo 10 30; G A Johnston
Hollinwood—Labour Hall, Bower lane—Sun. 2 30 6 30 Miss Kate Ribchester Wed. 8, P Bewick
Hadfield—Salisbury street, off Station rd., at 3 & 6
Huddersfield—Quarby, 2 30, 6, Mr Mitchell
Hunslet—Oriel Hall, Top of Joseph st., 2 30, 6, Mrs Berry Mon. Tues. and Sat. 8, public circle
Goodman terrace—2 30, 6, Mrs Kendall Tues. Thurs. & Sat. 7 30
3, Bottom of Joseph st. 2 30, 6, Mrs Thornton, Mon 2 30, 7 30, public meeting Thurs. 7 30 Sat. 8, special, Mrs Harrison
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, Mrs Place, Wed. 8, cir
Leeds—Progressive Hall, 16, Castle st., 2 30 & 6 30, J T Todd Mon. 7 45. Thurs. and Sat. 7 30 public circles
28, Back Adelphi st., 2 30, 6 30, Mrs Teal Mon. 2 30, 7 45, Thurs. and Sat. circles, 7 45
Liverpool—Phoenix Hall, Low Hill, Lyceum 3. Wed. at 8, W J Rac Thurs. 8, circle
Lints Colliery—98, Cinder Oven Row, at 6. Tues and Thurs. at 7
LONDON—277 Battersea Park rd, 7 30 Wed. 8, circle
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
Camberwell—33 Grove lane, Thurs. 13th, at 8. 102, Camberwell rd, 7, Wed. 7, healing; 8, circle
Lower Edmondon—2, The Crescent, 11, Building Committee; 7
Hackney—Manor Rooms, Kenmore rd., Mare st. 7. Wed. 8, members' circle at 155, Richmond rd
Helpers wanted, Papers & Hymn Books on sale
Islington—Wellington Hall, Upper st, 7, Mr Brenchley 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 Hellier
Fri. Mr Savage Mon. Mr Davis
Marylebone—Cavendish Rooms, 51, Mortimer st W 7, Mrs Green
North London—14, Stroud Green rd, 7. Tues. 8 Wed. 8, members
Shepherd's Bush—73, Becklow rd, 6 30 Mr Davis T W on sale.
Stratford—Martin st. Hall, Mr and Mrs Clegg Thursdays, Mr Davis
Stoke Newington—Blanche Hall, 99, Wisbaden rd. 7. Mr Sherwood Mon 8, members' circle, 51, Bouverie rd. Wed. 8, Baratt's-grove
MANCHESTER—Bradford, Labour Hall, Grey Mare Ln Tues. 8, membs' circle, Thurs. 8, Mrs Beresford 2 30, Lyceum; 6 30, Mr Stevens; after-circle 8 15
Oeotham—Ash Lodge Halliwell lane, Lyceum discussion class, 9 to 10; 10 30; 2 30, 6 30, Mrs Greenlees Mon 8 Thurs 8, Madam Henry
Eccles—Conservative Club, 2 45, 6 30, Mrs Rennie Wed. 7 45, Madam Henry
Higher Broughton—Hilton st., Lyceum, 10 30 & 2; 3 & 6 30, Mr Parry & Mr Davitt Tues. 7, Mrs Peters and Miss Richardson Thurs. 8, Mrs Williams
Hulme—Corner of Junction st., Lyceum, 10 30; 3 and 6 30, Mr Lamb; 8 15, circle. Mon. 8 15 Wed. 8 30, members Thur. 8 15, Mrs Eastwood Messrs Eumenthal & Lamb
Moss Lane East—Princess Hall (Bradshaw-st. Car terminus), 10 45, 6 30, 8, Mrs Summersgill Mon. members' circle Tues. 8 to 10 30, social club Thurs. 8, Mrs Hulme
Openshaw—Granville Hall, George st. 2 30; 10 30, 6 30, Mrs Porter Thurs. 8, Mr Hilditch
Longsight—West Gorton, 24 Groyse., Lyceum 10 30 & 2 30, Mrs Beresford Thurs. 8 15; J B Tetlow doors close 8 30 Thurs. 8 15, public circle
Middlesborough—Newport Crescent, Lyceum 10 30 and 2; 3 and 6 30
Progressive Church, Boundary rd., 2 30 and 6 30
Miltonrow—Over the Stores, Dale st., 3 and 6 30, A Allan Tues. 7 45, F Schofield
Middleton—Co-op. Hall, 3 and 6, Miss M J Jackson
Monkwearmouth—Hall, Roker avenue, 6 30
Morecambe—Moss lane, off Queen's sq., 2 30 and 6 30 Mon. 7 30
West End—Liberal Club, Clarendon rd, 6 30
Nelson—Albert Hall, 2 30 and 6. Wed. 7 30, circle
Newcastle-on-Tyne—Heaton and Byker Institute, 3 Addison rd, 6 30, Mrs Young Mon. & Sat. 8
Market Arch, 23, Nun st., Wed. 7 30. Sat. 7 30,
North Shields—86, Saville st., near G P O, 6 30
Lewis Hall, Waterville road, at 6 30. Tues. 7 45
Northampton—Hall st., Michael rd., 11, 6 30
Oldham—Bartlam place, Lyceum, 10; 3 and 6 30 Thurs. 7 45 circle
Bleasby st., at 3, 6 30, Wed. 7 30 circle. Mon. at 3, mothers
Perkinsville—6, Mr Westgarth
Preston—Central, 2 30, 6 30. Wed. 7 30, mems. circle
Weavers' Hall, Walker st. Lyceum 9 45; 2 30, 6 30, Mr Jackson; circle 8 Thursday, 8, circle, members and friends invited
Radford—I L P Rooms, 10, Blooms Grove st. at 6 30
Rochdale—Regent Hall, Lyceum 9 45; 2 30 and 6, J B Tetlow
Summer st., 2 30, 6. Tues. 7 45
Penn st., Lyceum, 9 45; 2 30 and 6. Wed. 7 30
Seaton Delaval—5 30
South Shields—16, Cambridge st., 6. Tues. 7 30
Tadmorden—Sobriety Hall, 2 30 and 6 30, Mrs Armitage Wed. 7 30, members' circle
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
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