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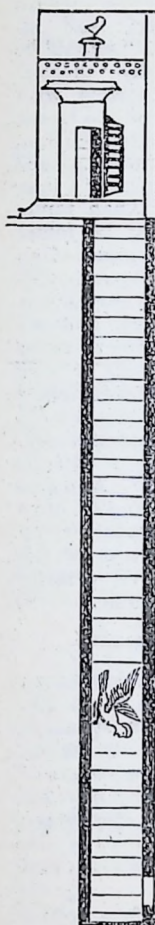
FRIDAY, NOVEMBER 4, 1898.

PRICE ONE PENNY.

Ancient and Modern Spiritualism.

No. II.

By WILLIAM OXLEY.



THIS illustration is a vertical sketch of a typical ancient Egyptian tomb, such as was in general use until the time of the great Eighteenth Dynasty, when a new departure was made in the style and construction of royal tombs at Thebes, which were henceforward excavated out of the heart of the limestone mountains on the western side of the Nile, as described in my last article.

The building on the top is on the ground level, and was composed of two rooms, in one of which was deposited food as funereal offerings, brought by the friends at appointed times for the use of the deceased, who is shown as a mummy on a bier in an underground room, to which there was no access. In one of the rooms at the top was a false doorway, closed up, through which the *Ba* alone was supposed to have ingress and egress to the chamber in which the body was reclining. Between the top room and lower one, there is a square vertical shaft, connecting the two, about 30 or 40 feet deep, and just large enough to admit the body or coffin. When this was deposited in its place, the chambers and shaft were hermetically sealed, and no entry could be made except by violence, which was occasionally done by robbers to steal the jewels and ornaments of precious metals. The *Ba* is

shown as a bird flying down the shaft with food for the deceased in its mouth. The food question was a most important one, as from the very earliest times, the deceased—

if of sufficiently high social status—is shown seated at a table with writings indicating that the God Anubis has caused a regular supply of sepulchral offerings, consisting of thousands each of loaves, jars of beer and wine, to be presented at the daily service and great monthly and annual festivals. Most of the sepulchral monuments contain addresses to friends and others, requesting liberal offerings of food for the use of the deceased. They must have known that the dead body could not partake of external food, and as we know that the priest played an important part in funereal services, we cannot be far wrong in assuming that these offerings were utilised by the priests as representatives of the deceased.

It was supposed by the ancient Egyptians that the human being was composed of four different parts in addition to the physical body, which, when mummified, was called the *Kha*. The *Kha* seems to correspond with what is termed the 'double,' and is in reality the internal man of the human organism, and it is this which plays the most important part in *post mortem* experiences. Another of these parts was called the *Sahu*, whose action does not seem to be so clearly defined, but it was the coming together again of all the dismembered portions, and their meeting in the body—so carefully preserved for the purpose—that was included in the belief which actuated the people, and formed the basis of all their religious usages and worship. Like their great and beloved God Osiris, whose dismembered body was brought together again, and in which he ascended and became the Judge of all men, even so all his votaries and servants expected and anticipated that at some period after physical death the component parts of their respective personalities would come together again and live with him in glory. This gives a truer and fuller meaning to the records of the dead and resurrected Osiris, who was the most prominent of all the Egyptian deities.

To my view our Egyptologists have not given the true rendering of the theological or religious texts that are found so abundantly on the monuments and in writings, simply because they have not understood the psychological element that runs through all, and which forms the true basis on which the

stupendous system of Church and State, as known to the ancient Egyptians, was reared. With the doctrines or dogmas of that now dead system of thought and life, I am not concerned, as they pertain more to the theological historian and antiquarian than to what I am intending to bring before the general reader.

When we consider that to those old Egyptians, the future life, with its concomitants, was that which occupied the chief part of their thoughts and aspirations, and for which such extraordinary preparations were made, we cannot deny that, according to their light, religion, and (I may add) spirituality, was a very real thing, and when we further consider their spirit of adoration to the deities, as exemplified on their monumental and written records, it offers one of the most extraordinary object-lessons in the history of human mentality in regard to the great and vital problems of so-called immortality. Silent as the tombs in which the bodies of millions of that nation were deposited, the voice that once was supposed to speak with them, through their various oracles, will no more be heard by the votaries of present-day religious systems. They, like us, had their beliefs, hopes, and fears, but facts known to present generations have demonstrated the fallacy and unreality of their ideas on this still important problem, and time will show what are to be the results of this great modern movement known as Spiritualism, which, to my view, is yet in its veriest state of infancy.

Mixed with their daily secular, as well as religious life, with and without the adjunct of gorgeous rites and ceremonials, there was an element to them all potent, ingrained in warp and woof of their life. This is best expressed by the term Magic, which, to them, was as powerful in life as in death. Their great religious books are saturated with it, and although we may regard this and its outworking as 'superstition,' yet it made the Egyptian nation and Church what they were. Although the nations and churchianic systems of to-day profess to have outgrown it, yet it still affects vast numbers of the human race, and to the thoughtful and enlightened mind some traces of it are plainly discernible, albeit in another form and expression.

Anyone who knows anything of Egyptology, so-called, is aware of the vast quantities of small objects yet in existence that formed their personal wear, as well as what may be termed their household gods. The chief number are known as *Scarabs*, which are made from precious and other stones. These are made to represent the 'Beetle,' that still abounds in a variety of species in Egypt, and which was regarded as a symbol of resurrection. They were worn on the person as Amulets, Talismans, and Charms during life, and generally deposited in the tombs with the wearer. They were supposed to possess within themselves some power to attract or repel good and evil influences, were veritable spells in their estimation, capable of preserving the wearer from 'battle, murder, and sudden death,' and of imparting health and strength of body, and were of profound importance to the mummified deceased; the number and value of the charms thus deposited depended on the social status of the defunct, of which I will give some illustrations.

It was supposed that the passage of the soul of the deceased through the underworld was a very trying affair, owing to formidable obstacles placed to prevent his or her progress, and beset with demons, who barred the way unless some of the magical texts contained in the Book of the Dead were repeated, and it was to refresh the memory while undergoing the ordeal that copies of certain chapters were deposited in the wrappings of the mummy, and amulets also to supply the power to overcome in the contest with the evil ones. There was an order of magicians who were said to possess powers to compel the soul to re-enter the dead body, and make it speak through the dead lips. It seems to have been reckoned very dangerous, and the magician who could accomplish it was very highly remunerated, and would bargain for favours before releasing the soul to freedom.

In the Louvre, Paris, there is a monument called the Stele of Irtisen, who lived in the reign of *Mentu-hotep* (Eleventh Dynasty), about 2,800 years B.C. He was a manufacturer of amulets, talismans, and charms, and is made to speak in the first person. He says: 'I know the meaning of every ordinance of the religious festivals; I never departed therefrom. I am an artist, wise in my art, standing above all men by my learning. I know how to produce the form for issuing forth and coming in.' (This would be, in modern occult parlance, the power to project the double, or astral form, at will.) 'I know how to make amulets by which we may go so that fire shall not burn nor the water drown. Lo! there is no man who excels in this art but I alone and my eldest legitimate son, who is excellent in it, for I have seen his handiwork.' Probably we should regard this as

somewhat of a trade advertisement, yet it is valuable as showing that there was an order of men who claimed to possess magical powers, and that the people believed in them is proved by the vast number of amulets purchased and worn.

It would appear that the possession of magical instruments and formulæ for unlawful purposes was illegal, and rendered their possession amenable to criminal proceedings, even although the holder occupied a high social position. In proof of this there is a papyrus in the Turin Museum, interpreted by M. Renouf in 'Records of the Past,' vol. viii. It is entitled, 'A Case of Conspiracy in the reign of Rameses III., 19th dyn.' It appears that there had been an *emete* with bloodshed. Among the thirty prisoners who were put on trial there was a Major Domo, of the army, the great criminal *Pai-babak-amen*. In addition to the charge of conspiracy, he was tried for sorcery, for it was proved that he had in his possession a book of magic recipes, wax figures, and love charms, that by means of these he had paralysed a man's hands, and that he had obtained the wax figures, etc., for the purpose of disabling human hands. The result of the trial is unknown, as the part containing the verdict is lost.

There were several Books of Magic, some of which are still extant, for private and funereal purposes. One, on a papyrus in the British Museum, states that a Magical Book was made by a certain officer in the great Temple at Karnac. Part of it reads thus: 'Oh! fatal words! Keep the heart of the Magic Book; life and death proceed from it. This mysterious Book triumphs over all enchantments, connects ligatures, prepares ties, breaks spells. Come not beneath its influence, for it will be instant death to him who comes under its power. Go not very far, for life and death are in it.'

I could multiply many such instances, but I have said sufficient to show that what we crudely term Magic formed and played a most important part in the social and religious system of the ancient Egyptian nation and Church. There are, I am told, certain schools of occultism, now in existence, who claim to possess and use powers akin to what I have noticed above, but as this phase of occultism or spiritism offers no attraction to me, I have not made a study of such pretensions, as I believe them to be.

My next chapter will deal with phenomena as described in the ancient records, many of which are similar to those we class as spiritualistic in our own day and times.

[To be continued.]

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Were the Writers of the Bible Divinely Inspired?

(Continued from page 704.)

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

TRANSLATORS' ERRORS AND CORRUPTION OF THE TEXT.

OUR AUTHORISED BIBLE contains copyist errors, and also a large number of translators' errors; and although this phase of the Bible does not reflect on the original writers, yet it has an important bearing on the question, seeing that we are dependent on the translators for the Authorised Bible, and every error made by them adds to its many other defects. The Rev. Wm. Henry Green, D.D., Professor of Oriental and O.T. Literature, gives a number of these errors, which he takes at random out of a long list, and from which I quote the following, as the most important:—

Geographical Errors.—'The second river of the Garden of Eden did not compass the "land of Ethiopia," but that of "Cush," settled by a people so called from their progenitor.' 'The "rough valley" of Deut. xxi. 4, should be "a valley with an everflowing stream." The "nation scattered and peeled," whose land the rivers have spoiled' (Isa. xviii. 2), should be the "nation tall and shaven," whose land the rivers divide.' Ezekiel xxix. 10, xxx. 6, does not speak of desolating Egypt 'from the tower of Syene even unto the border of Ethiopia,' for Syene was itself on that border, but 'from Migdol unto Syene,' that is, from the extreme north to the extreme south of Egypt.

Errors in Proper Names.—'An hollow place that was in the jaw' (Judges xv. 19) should be 'the hollow place that is in Lehi.' So that poor Samson is at last saved from the indignity of having to refresh himself by drinking from the jaw bone of an ass. Good for the ass, better for Samson. 'The book of Jasher' (2 Sam. i. 18) is not by an author of that name, but is simply the book of the upright. So that we need not deplore the loss of the book of Jasher. 'Rab-saris' and 'Rab-mag' (Jer. xxxix. 3) are not the names of men, but titles of office. 'Belial' is not the name of an evil spirit, but 'men of Belial' ought to be rendered 'worthless' or 'base men.' 'Gammadims' (Ezek. xxvii. 11) should be 'warriors'; 'Pannag,' verse 17, is not a region of country, but a species of confection; and there was no such place as 'Methag-ammah' (2 Sam. viii. 1.)

Mistakes of the Meaning.—A few instances occur in which words of a peculiar formation have been entirely mistaken by our translators, and divided into two words when they are in reality one. Thus, the word translated 'thick clay' (Hab. ii. 6)

means 'pledges,' or goods taken in pledge by an extortionate creditor; and 'shameful spewing,' verse 16, is but a single word meaning 'ignominy.' The 'scape goat' of Lev. xvi. 8, is one word, not two, and has no reference to the goat at all. Unfortunately, the Professor has not thought fit to tell us what it has reference to, so we are left in the dark as to its true signification.

The cases are frequent in which the meanings of words are altogether mistaken, although the forms are not misconceived nor the words improperly divided. Thus, the word translated "avenging" (Judges v. 2) means "leaders." "The plain of Moreh" (Gen. xii. 6) ought to be "the Oak Moreh." "The groves," so frequently spoken of in connection with idolatrous services, as in Exod. xxxiv. 13, were not groves, but upright pillars.

I may here say that Professor Sayce bears similar testimony, and adds that large solitary stones were consecrated by having oil poured over them, and were then referred to as 'Bethels' or 'Houses of God.' 'Flagons of wine' (Hos. iii. 1) should be 'cakes of pressed grapes.' What possible connection or similarity is there between 'galleries' and 'curls' or 'locks of hair' (Cant. vii. 5); and we are told that it should be the latter. And 'all that make sluices and ponds for fish' (Isa. xix. 10) should be 'all that work for hire are sad at heart.' And also 'chariots with flaming torches' (Nah. ii. 3) should be 'chariots with flashing steel'; and 'the fir trees' of the same verse are lances made of cypress. And so Joseph's 'coat of many colours' (Gen. xxxvii. 3), which has become proverbial for a much-patched garment, contains no reference to colour, but is simply 'a long tunic with sleeves.' How ridiculous to state that Anah found the 'mules' in the wilderness, when in reality what he found were 'warm springs' (Gen. xxxvi. 24). 'The strength of an unicorn' should be the strength of a wild ass' (Numb. xxiii. 22). In Isa. xiii. 21, 22, the 'owls' are 'ostriches,' 'the satyrs' are 'goats,' the 'wild beasts of the islands' are 'wolves,' and the 'dragons' are 'jackals.* The translators are in a sense excusable for the foregoing errors, because they appear to have erred from ignorance. But not so when they received some phrases that favoured the vulgar notions more than the old translators did, of familiar spirits, witches, and necromancers, by King James' particular desire, as I have already shown in my articles on 'Is the Bible opposed to Spiritualism?' And also the changing of Yahveh's name to LORD, or the LORD, as I have already shown. Thus from the time of the ancient redactors up to the translation of our Authorised Version, the text of the Bible has been continually tampered with to serve priestly interests, and pander to the humour or whims of royalty.

CONTRADICTIONARY PASSAGES—GOD IS SEEN AND HEARD.

'Jacob called the name of the place Peniel, for I have seen God face to face, and my life is preserved' (Gen. xxxii. 30). 'The Lord spake unto Moses, face to face as a man speaketh unto his friend' (Exod. xxxiii. 11). 'Then went up Moses and Aaron, Nadab, and Abihu, and seventy of the elders of Israel, and they saw the God of Israel: and there was under his feet as it were a paved work of sapphire stone, and as it were the body of heaven in his clearness. And upon the nobles of the children of Israel he laid not his hand; also they saw God, and did eat and drink' (Exod. xxiv. 9-11).

Contrary.—'And he said, thou canst not see my face, for no man shall see me and live' (Exod. xxxiii. 20). 'No man hath seen God at any time' (John i. 18). It is objected by some that the statement 'the Lord spake unto Moses face to face,' does not imply that Moses saw God at the time. I have no desire to quibble with such. But I venture to assert that if any of their friends were to say they had spoken of Mr. So-and-so, face to face, they would not hesitate in coming to the conclusion that they had seen them at the same time. But apart from this we have the testimony of Jacob that he had seen God, and also that Moses, Aaron, Nadab, and Abihu, and seventy of the elders saw Him. I do not suppose they 'did eat and drink' before Him, but that they saw Him, and died not, but continued to live and eat and drink. Such seems to me to be the writer's meaning, which is a direct contradiction to the statement that 'no man shall see me and live.'

GOD SEES AND KNOWS ALL THINGS.

'The eyes of the Lord are in every place, beholding the evil and the good' (Prov. xv. 3). 'Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven thou art there: if I make my bed in hell (the grave), behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me. . . . Yea, the darkness hideth not from thee, but the night shineth as the day; the darkness and the light are both alike to thee' (Psalm cxxxix. 7, 8, 9, 10, and 12).

Contrary.—'And the Lord came down to see the city and the tower, which the children of men builded' (Gen. xi. 5). 'And the Lord said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous, I will go down now and see whether they have done altogether according to the cry of it, which is come unto me: and if not, I will know' (Gen. xviii. 20, 21). In the former passages the writers try to define God as being Omnipresent so far as the earth and heavens were understood by them. In the latter He is represented as being

* 'Biblical Revision: Its Necessity and Purpose' (pp. 53-5).

unable to see things at a distance, and has to pay visits to various places in order to satisfy Himself whether the reports He hears about them are correct or not. In the last case cited He stops and has a talk with Abraham.

GOD DWELLS IN DARKNESS.

At the dedication of Solomon's Temple, and when the cloud filled the house of the Lord, Solomon said, the Lord said he would dwell in thick darkness (1 Kings viii. 12). In Psalms we are also told that he made darkness his secret place (Psalms xviii. 11).

Contrary.—'Dwelling in the light which no man can approach unto' (1 Tim. vi. 16).

GOD KNOWS THE SECRETS OF THE HEART.

'For he knoweth the secrets of the heart' (Psalms xli. 21). 'Thou, Lord, which knowest the hearts of all men' (Acts i. 24).

Contrary.—'For now I know that thou fearest God, seeing that thou hast not withheld thy son, thine only son, from me' (Gen. xxii. 12). 'The Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thy heart' (Deut. viii. 2).

Now it will be self-evident that if God really knows the secrets of the heart He must have known before He tempted Abraham to offer up his son Isaac as a sacrifice. He also must have known the hearts of the Israelites without tempting or leading them in the wilderness forty years.

GOD CHANGETH NOT.

'God is not a man that he should lie, neither the son of man that he should repent' (Numb. xxiii. 19). 'For I am the Lord; I change not' (Mal. iii. 6).

Contrary.—'And it repented the Lord that he had made man on the earth, and it grieved him at his heart' (Gen. vi. 6). 'And the Lord said unto Moses, Depart and go up hence . . . for I will not go up in the midst of thee. . . . My presence shall go with thee, and I will give thee rest' (Exod. xxxiii. 1, 3, 14).

It will be there observed that even in this last citation God changes His will. He allows Moses, who talks with Him face to face, to induce Him to promise to go with them to the promised land, after He had said, 'I will not go up in the midst of thee.'

THE REASON WHY SAUL DIED.

'So Saul died for his transgressions which he committed against the Lord, which he kept not, and also for asking counsel of one that had a familiar spirit, to inquire of it; and inquired not of the Lord; therefore he slew him, and turned the kingdom unto David, the son of Jesse' (1 Chron. x. 13, 14).

Contrary.—'And when Saul inquired of the Lord, the Lord answered him not, neither by dreams, nor by Urim, nor by prophets' (1 Sam. xxviii. 6).

It is quite evident that Saul did not seek the woman of Endor until every other known means to get a communication telling him whether to go up against the Philistines or not had failed him. Therefore the record in Chronicles, as to the reason of his death in this respect, is a misrepresentation.

GOD IS ALL-POWERFUL.

'Oh, Lord God! behold, thou hast made the heaven and the earth by thy great power and stretched-out arm, and there is nothing too hard for thee' (Jer. xxxii. 17).

Contrary.—'And the Lord was with Judah; and he drove out the inhabitants of the mountain; but could not drive out the inhabitants of the valley, because they had chariots of iron' (Judges i. 19).

Here we have Jeremiah extolling God's greatness and power as manifested in the creation of the heavens and the earth, and on the strength of this he is led to assert that there is nothing too hard for Him. Jeremiah appears to be ignorant of the fact that hundreds of years before his day another writer had said that God was unable to drive out the inhabitants of the valley because they had chariots of iron. So that there was something too hard for Him to do.

(To be continued.)

PROFESSOR MUIRHEAD ON THE TEACHING OF MORALITY.—At a meeting of the Birmingham Teachers' Association, held at King Edward's High School, Mr. Muirhead, professor of moral philosophy and political economy at Mason College, delivered an address on 'The Teaching of Morality.' The president of the association, Mr. C. Tunstall, occupied the chair. Professor Muirhead, discussing whether it is possible and desirable to include such instruction in the school curriculum. Proceeding to address himself to the further questions of what particular form that instruction should take and how it should be imparted, he submitted a detailed scheme, comprising the teaching of Bible stories, fairy tales, and fables, with the moral lessons enshrined therein, as the first stage; the treatment of the moral life and virtues illustrated by history and narratives of fact, as the second stage; and the consideration of moral institutions, domestic, civic, and national, as the third stage. Those studies, he said, embodied a religious education, as what religion meant was really the deepening of the moral consciousness, the conviction that what we called a moral ideal was the most real thing in the world.

Present-day Slavery.

By W. H. EVANS.

Man, in his present state of civilisation, is little better than a brute, and he must remain so till he has discovered the part the woman must play in the natural order of evolution.—*The Degradation of Women.*

IT DOES NOT need a great deal of seeking to find out and to feel the force and truthfulness of the above quotation. We are presented with a problem that is of more importance to the welfare of the race than even was the liberation of the slaves in America—it is the liberation of woman from social bondage.

The idea that because a woman was tempted to eat a certain fruit, which she in turn tempted her husband to eat, is no longer tenable as a theory to account for the misery, suffering, and degradation that woman has had to undergo. Yet some antiquated individuals quote this story as the reason why woman should be ranked inferior to man. They forget, meanwhile, the part that man himself, with all his boasted superiority, plays in this drama.

But at the present few will recur to the past ages to account for the position that woman occupies, and which some would have us believe should occupy, viz.: Stay at home.

That woman is man's equal, every thinking, broad-minded man must admit, and it is only the narrow-minded, bigoted sectarian, who will try to show that woman is inferior. Lady Cook, in an article on 'Woman and Progress,' in *Reynold's Newspaper*, says:—'The moral and political status of any country has always depended upon the position held by woman there. The nearer she is to the condition of a slave, the more generally degraded is the whole nation; thus, the degree of her freedom is significant of a country's worth and durability.'

This fact that where women are degraded in such a manner as to be merely a slave we shall refer to later. Meanwhile, we will let Lady Cook prove her assertion. Speaking of Egypt, which is one of the oldest nations of antiquity, she says that: 'In her day she was the most polished and most civilised of people. Her learning, her science, her military and political abilities, etc. . . . amaze the students of to-day.' And why is this? 'The answer is simple; she was the first to recognise the equality of the sexes. Her marriage contracts prove that an Egyptian wife was in many respects in a better position than a wife now is in most European countries. The medical profession was chiefly practised by women, and thus we find that the mortality of mothers, of infants and children, was surprisingly small.'

What a contrast is this to the present time! Thousands of years before the Christian era, women on the banks of the Nile enjoyed women's rights and privileges. And yet, we live in a Christian country, a country which, we are told, must look for the source of its greatness in Christianity, but rather say to the indomitable will and perseverance of those lovers of liberty and progress who have gone on before, but who have left behind the greatest treasure a man or a woman can leave—a great, noble, and beautiful character.

And why has the Egyptian degenerated so? 'The reformation of Mahomet,' so writes Lady Cook, 'excluded women from its system, denied them education and civil rights, shut them out from its churches and its immortal paradise, and ranked them with the lower animals. The result was a rapid and fatal degradation of the race and national impoverishment, both mentally and materially.' And thus Greece and Rome, as soon as women become to be thought of as mere goods and chattels, they too passed away. But have courage, sister, the 'golden age' is coming, when all shall be equal.

How beautiful will earth be then,
When earth can cry, 'Behold my men!'
And woman in her high estate
Be womanly, and yet be great.

At the present, however, when competition is so keen, women who do the same kind of work as men receive less wages; the result is, that male labour is being driven out of the market in some departments. We do not say that women should not be allowed to pursue any occupation where male labour has previously been the rule, but that they should have the same amount of wage for the same amount of work. Why not? If she can do the same amount of work she is entitled to have the same amount of wage, and the sooner that she demands it the better for all concerned. While we as brothers wish them well, and are willing to help them to an equal footing with us, we do not wish our sisters to forget the principle of 'self help.'

In our social relationships, in our family relationships, let woman assert her equality. Man is supposed, according to the conventional system, to do all the talking. When he becomes of age and wishes to enter into the matrimonial state, he is supposed to do all the talking, while women remain passive, and simply say yes or no, as her emotions may decide. Even then a woman has not always the right given her of refusing any individual whom her whole nature rebels against. Her father has an eye on some individual whom he thinks will make a very good son-in-law, and accordingly the young man is encouraged in his attentions, and the poor girl often finds herself at the altar beside a man whom she never has loved, and never can love as a wife, much less as a mother of his offspring.

Often, too, young women with a horror of being what they are pleased to term an 'old maid,' will marry any image of man: young, old, ugly or diseased, in the hope of getting out of her wretched environment, which has been created by man, and which, through a false education, causes her to believe that the wife of any kind of man is better than a state which, in her condition, would be one of single blessedness. A woman who marries for the mere sake of marrying, and does not discriminate, must expect to be a slave.

Woman makes the nation. She it is who bears the children; who moulds its future. She makes the man and woman a true and noble man or woman, or a brute, according to her environment. Men marry with very tyrannical notions of their 'marital rights,' even making a refusal the ground of action in the divorce court; they ignore the uxorial rights of the woman, that her body is her own, to be employed in its holiest purposes, the bearing of children, whose pre-natal conditions are such that they are guaranteed at least a healthy body with upward psychological tendencies, as against the beast, the bare product of lust.

Can we wonder at the decline of nations when pre-natal conditions are set at naught? The destiny and greatness of man is so bound up with that of the woman, that it is impossible for one to suffer without its re-action on the other. But, sister, despise the man who threatens you with mean desertion when you claim that your own rights shall be recognised. Divorce were a thousand times better than that you should be a wife under such conditions. To govern her own body is one of the rights that woman must work for. There are many men, who are noble, who are willing to help her.

Much is left unsaid, which, perhaps, someone with a deeper knowledge may express. Professor Huxley asks the question, 'What is the first step towards a better state of things?' We reply: Emancipate girls. Recognise the fact that they share the senses, perceptions, feelings, reasoning powers, and emotions, of boys and that the mind of the average girl is less different from that of the average boy than the mind of one boy is from another. Let those women who feel inclined to do so, descend into the arena of life; let them, if they so please, become merchants, barristers, and politicians. Let them have a fair field.

Spiritualism: Its Contribution to Religious Thought.

PART I.

THE second of the course of lectures on the 'Evolution of Religion in England' was given by the Rev. Conrad Noel at St. Philip's, Newcastle-on-Tyne, on Sunday, October 23. There was a large audience present. The lecturer dealt with, 'Spiritualism: Its Contribution to Religious Thought.' Some twenty years ago, the religious world taught that these brief moments of our life here below were the preparation for an everlasting life beyond the veil, and, according to a man's belief or unbelief, so would he be for ever rewarded by an idle heaven or punished in everlasting flames. The majority were destined as victims to the cruel fires of hell. Here and there a brand was plucked from the burning. Nowadays it was only a few who dared preach this doctrine in all its lurid horror; while on the other hand a minority (he believed and hoped a fast growing one) preached Universalism—the gradual progress through painful experience, and by other ways, of each personality in many lives lived on many varying planes of consciousness.

The great majority still believed in everlasting torment, if not for the many, at any rate for the few. They dared not preach it, however. Perhaps they were uncertain on the point. Perhaps their fellow-Christians would not stand it. You might go to most of the popular churches now a days, Sunday after Sunday, and never hear a sermon on everlasting torment. The danger was that this absence of all teaching on punishment might lead people to suppose that they could sin with impunity. But though they did not preach hell they still preached heaven. Their heaven was a kind of country seat in cloud-land reserved for a select circle of respectable folk. Henry Salt well describes the idea as follows:

So our wealth which swells apace,
Is the outward sign of grace,
As property goes step by step with piety;
In the present world we thrive,
Then save our souls alive,
And move for evermore in good society.

The clergy of Saint Philip's, in unison with many others, both within the Church of England and Nonconformist bodies, were disciples of the Reformation so admirably begun by Frederick Denison Maurice. In many respects their belief in this matter was akin to Theosophists and Spiritualists. They believed absolutely in the moral law of Cause and Effect. As a man sows, so shall he reap. There is no escaping this law of divine punishment, no, not even if he turns coward and sends for the priest on his death-bed. This is the unalterable law of Karma. But, someone will say, 'Does not the New Testament speak of "everlasting" punishment?' Gradually the early faith in man's progress after death had been changed into the un-Christian view of this life as probation for a fixed eternity of bliss or torture. A minority in every age protested against this corruption of Truth. But when the Bible was translated into the English tongue the translation was made by representatives of this corrupt majority.

The Greek word 'aiōnios' was rendered *everlasting*, and in this manner the error which had crept in with the Latinising of the Church, was perpetuated in the 'Reformed' Church of England. In our day we have had a Revised Version from the highest and most accurate scholarship. The word everlasting is abandoned in favour of *eternal*, which latter phrase is clearly intended to suggest a different meaning. James Hinton, the philosopher, explains its meaning as having no reference to duration of time, but as referring to intensity or fulness of spiritual life, or of the intensity of loss suffered by the absence of such life. 'Aiōnios' is never used in New Testament times, nor indeed after Plato's day, to express everlasting duration. Indeed, 'it is expressly defined by him as not bearing that meaning, and applied by him to denote a kind of being *not subject to conditions of duration*. Put into simpler language, I think we can easily catch something of its true sense. Is there anyone who has not at some moments in his earth-life been lifted out of himself—perhaps by the influence of glorious music, the stirring of a mighty enthusiasm for justice, by the love that he bears to his sweetheart or to his comrade. At such moments do we not say, now, indeed, we are for the first time really *alive*? In such times we really *live*. The self is forgotten in service. We have caught a glimpse of the eternal life; the absorbing love of God and of humanity is eternal life, not the mere extension of selfish years for ever and ever; a life to be begun here, to be developed more fully on each plane of existence behind the veil. But people object and say, 'Is there, then, no guarantee in the term eternity that this life will last for ever? If death will not last for ever, are you certain that life will?' No; in these texts there is absolutely no guarantee of the duration of either life or death. But there is an absolute guarantee in the spirit of the whole gospel, in passage after passage of evangelist and apostle, that this life will eventually triumph over evil and death and misery, and that they shall be no more; an absolute assurance of the grafting in of the whole race, and of each individual member thereof. As in Adam *all* die, so in Christ shall *all* be made alive. The ablest living exponent of this truth is Bishop Westcott, of Durham, acknowledged by all parties within and without the Church of England to be one of the most accurate scholars of our times. This was the belief of the first Christians; this was the faith of the Greek Fathers in Alexandria, for they taught the universality of Christ's redemption, and the gradual purification of each human being through painful experience in many stages of being after the earth-life. The pain was called, as in the Bible, a fire—a fire of experience—a purgatorial or purging flame applied to the conscience, burning up impurities and all evils, deepening the character of him who undergoes it. God is too kind to leave us to our own evil resources. Selfish isolation means death; union is eternal life. So like a good physician using natural laws (His own laws) he cuts to the very root of the disease, grieved to give us pain, but knowing it is for the best. He is no quack doctor, fearful of hurting his patient, and therefore giving him only soothing palliatives, drugging him with opium. As gradually the Church became more and more materialistic these truths were rejected by the majority, and became the heritage of a mere handful of reformers in every age. Now a days, we are witnessing a great revival. The lecturer pleaded for a closer union between those Anglicans and Nonconformists, Theosophists, Spiritualists, and others who were firm in their conviction of this truth.

Perhaps it was a pity to dogmatise too much about the exact nature of our experiences after death, or concerning the exact locality where they should take place; to insist, for instance, on reincarnation as being as important a belief as the more general one in progressive after-lives. There was nothing to prevent a Christian or a Spiritualist from holding the theory; but surely the theory was not the all-important truth, but only sought to shrine it, that truth being the ultimate triumph in each individual case of good over evil, of life over death. Mrs. Besant feels equally strongly on this point. In her Union speech to Spiritualists at the beginning of the year she says: (*Light*, Feb. 19, 1898) 'You agree with us that the soul evolves . . . that on the other side of death the soul grows, continues, and gains in knowledge; so that what divides us is opinion . . . is not the question of the development and growth of the soul, but only the comparatively subsidiary question, does the evolution go on by repeated experiences of earth-life, or does it go on in spheres outside this world, through which the soul passes, as it increases in knowledge and develops its powers?' She pleads that this difference is small compared with the pseudo-Christian view of death as fixing man's condition finally and beyond all hope.

Universalism vindicates the character of God against the blasphemies of infidel Christians who would have Him the Father of a few rather than worship Him as the All-Father. Universalism vindicates the character of God in that it denies Christ's substitution, the punishment of the innocent instead of the guilty, going back to that truer view of Atonement as At-one-ment; i.e., that Christ by reflecting in his life the loving nature of God, and the true nature of man as divine love, makes us at one, bring us into union with God and humanity—by an act of making one, at-one-ment, or atonement, harmonising our separate notes into a heavenly chord of love.

Universalism inspires a deeper reverence for our fellowmen, for it teaches that each one of them, however despised and rejected of his kind, is divine, and ultimately destined to come to a knowledge of the Truth. It teaches that each should therefore have a fair chance—an equal opportunity,—and a helping hand from the community when he is in trouble from sickness or old age.

Universalism gives us a firm basis for confident works, for it teaches that men do not die off like the summer flies (if indeed even these perish, which may well be doubted), and that whatever we do, whether it be good or bad, is hindering or helping on the development of permanent human souls.

Spiritualism, like every other faith, has its special dangers: undue eagerness for phenomena, over-credulity, and so on; but let us not forget that it has stood nobly for the Cause of Universalism, for the All-Fatherhood of God and the Brotherhood of Man, for the essentials of true religion, of rational and progressive Christianity.

Interesting Wayside Jottings.

By E. W. WALLIS.

DEAR BRO. LEE.—I have very little to report that is of interest since I wrote my last letter, but I expect my next will be more 'newsy,' as I go on Monday to Washington to the Annual Convention of the National Spiritualists' Association. In the meantime, I will make a few notes and comments by the way. The railroads over here are by no means perfect, in fact, after making allowance for some special trains, which are practically for what we call 'first-class' passengers, because they are 'Limited' or 'Parlor Car only' trains, which means higher prices, the average rate of those I have travelled by has been about 30 miles an hour. Owing to the long distances, they frequently arrive at stations at unearthly times. There are many rival companies, and it not infrequently happens that you have to wait for hours to get a connecting train, and then there are all sorts of pitfalls for the unwary by which you are made to pay extra sums. The fact is you need to be on the watch at every point, and to study the time tables with the utmost care, if you desire to avoid blunders. I have scarcely made a journey yet without 'putting my foot into it' in some way or other.

The rate of fares is almost half as much again as our popular 'third-class,' unless you purchase a mileage book for 10 or 20 dollars, containing little tickets for each mile travelled, at two cents per mile, but they are only good on the one company's road; or resort to a ticket 'scalper,' and purchase a cut-rate ticket from him, which means that someone going a long distance has bought the 'round trip ticket' (return) for the sake of the reduced price, and sold the return portion to the 'scalper,' who sells it to you for less than the ordinary fare, at a profit to himself. But that, I am told, is a risky business, as sometimes the tickets are out of date, or signed, and then the purchaser has to pay the ordinary fare, or be 'fired out.' The Pullman cars have their advantages for a long journey—but they are usually dusty and drafty—as one can move about a little, and obtain ice water to drink or a wash in the lavatory (sometimes there is no soap, or no water, or no towel, or none of those things), but when the cars are well loaded they are very inconvenient, and the delays at the station while the people are filing out one by one, and others waiting to enter in a similar manner, account for their slow progress. From Boston the Fitchburg road is an interesting one, the track is well laid, and the appointments of the cars are good. The New York Central is a good fast line, but on the whole I think our railways will take a lot of beating yet; the old country isn't 'played out' at present, by any means.

We have been struck by the sleeping arrangements here. The beds are hard, no 'bolsters' are used, and the feather pillows are usually light and thin. My shoulders have ached many a time! Spring mattresses are in general use, with a wool or hair bed (generally pretty hard) laid upon them, and at first we could hardly sleep for the aches and pains we endured; but Nature gets used to most things, and we are tolerably accustomed now to these Spartan conditions. Some of our doctor friends say, 'Don't sleep on your back, it isn't good; rest on the right side.' 'That's all right,' but if they had to use the average beds and pillows over here they'd not rest on their sides so much!

Fruit and vegetables are plentiful and cheap. Grapes at two cents, a pound, tomatoes as cheap, often cheaper, peaches at about a cent apiece, and considerably less sometimes in some places, bananas at 6, 8 or 10 cents a dozen, and most vegetables at similar prices make this a fine country for vegetarians, especially as the meats are poor in quality, and there are quite a number of fruits and vegetables that we seldom see. Most people here have but three meals a day, and yet indigestion and dyspepsia are more rampant than with us. Why? because the folk eat fast and plentifully; because they like meat, new bread, fresh made pastry, ices, ice-water, hot coffee and tea, and other things at one meal, and at almost every meal.

The people work longer hours, but, outside of the big cities, I fail to notice that they work as steadily or as hard as our people generally do. There seems to me to be a lack of systematic work, of co-operative effort. There is largely a 'free-and-easy,' 'go-as-you-please' style, that strikes a stranger as being curious. Everybody's business is nobody's business. It is 'too much trouble,' it 'makes one tired,' and while the energetic and enthusiastic 'hustle around' and 'push things along,' there are plenty to look on and criticise who won't do a hand's turn to help. The streets and roads are shockingly kept in most places, and there is generally 'unfinished,' 'loose-ends' appearance in most places. You will see a tall hotel stuck alongside of a little wooden shanty, and similar incongruous appearances in all directions. Primitive methods still exist alongside the very latest developments. A yoke of oxen will be pulling an old ramshackle cart alongside of an electric trolley car!

The people here use the bicycle freely, and that will no doubt lead to improvement of the roads, but if the prison authorities had the power to march out the prisoners and compel them to make the roads, and get the rocks and boulders from the farms in the vicinity, they would do a useful service to the taxpayers, and give the prisoners a healthy occupation, and the whole community would benefit! I went, while in Toronto, to see a base ball match. It was preceded by a lacrosse game which was fast and furious enough in all conscience. The men charged at each other, struck at the sticks they use, and didn't scruple to hit and hit hard at each others hands and arms. I saw several brutal hits, and in one instance, where a player was felled by a bit of smart play by his opponent, he swung round his stick (I don't know what it is called) and hit the smarter man a severe blow across the small of the back—the injured man fell as if he had been shot. In that instance but little notice was taken save to suspend play until the sufferer was attended to, although I never saw a more deliberate blow. The base ball game which followed was a perfectly gentlemanly game, but very slow and tedious. There was clever work in pitching, hitting and catching, but it did not compare, in my opinion, for interest and variety with a good game of cricket. I have yet to see a football match here, but I am told it is played very differently and much more roughly than at home.

One thing that has struck me in many places has been the brusque and discourteous manner of the people, especially officials, police, railway-men, post-office men, and others. If you ask a civil question they will snap out a reply as if you had done them an injury. Even if you wait till a man is disengaged it is generally the same. There is a bored, pre-occupied, superior, or weary look about most of them that is assumed rather than real. A kind of resentful tone, as if to say, 'Oh, don't bother me, go and find out for yourself'—and yet, whenever I have followed them up, and pierced through that peculiar condition, I have found most of them kind and helpful and willing—even to putting themselves out of the way,—but it is the lack of cheerful good nature that one notices, and the off-handed way that seems so impolite. In the East here it is hardly so noticeable, but it seemed to me more marked in Canada, where I least expected to find it.

My English friends there were cordial and hospitable, and some of the Spiritualists were kind and warm-hearted, but there was a lack of that genuine warmth and open hospitality and generous liberality in manner and dealing which one would have anticipated when upon British soil. Perhaps it was and is because there seems to be little prospect of prosperous times. There seems to be at the present an atmosphere of disappointment, an overhanging, dispiriting feeling of bad times, a lack of buoyancy that is very noticeable. I am told everywhere that prices are going down, property has decreased in value, many people find it hard to make ends meet, and they fear it will be worse before it is better. 'Rings,' 'combinations,' and 'syndicates' are squeezing life and hope out of people. Manufacturers produce more than can be used—wages are lower, people are poorer, and it is difficult for those out of work to get in.

There are all sorts of schemes and fakes got up by conscienceless rogues to fool the unwary and prey upon the innocent; and steady industry 'doesn't pay'! Common honesty is befuddled, hoodwinked, and entrapped, consequently, in a land abounding in plenty, of immense resources and fertility, wealth accumulates in the hands of the few—the exploiters and despoilers—while the many grow sad and despairing. The gloom is in the air, the psychometrist cannot fail to feel it. 'What next?' is the question that trembles in the heart and upon the lip of the seer. The *furor* over the war was largely manufactured, the after-effects have yet to be reaped; the far-seeing ones are filled with forebodings,—the end is not yet!

Spiritualism in this land shares the common fate—disrupted forces and dispirited leaders and workers. Apathy, indifference, sensationalism, and selfishness are complained of upon all sides. Too great credulity on one hand, and craft, cunning, and unscrupulousness on the other. Fakirs run 'shows' for gain, pretending to be mediums, and bringing honest and sincere instruments of the spirit-world into disrepute, and driving them from the lecture field. What is to be done? Surely the old cry, 'To thy tents, oh, Israel, separate yourselves from among them,' will have to go forth, and a union of all reputable, religious, honourable and single-minded men and women be called into existence; that those who desire *clean* Spiritualism—who value it for its helpful, ennobling and spiritualising influence—may know one another and work for the good of Humanity and the dissemination of Truth. The day has come for practical, reformatory, educational Spiritualism—when it must stand for *character and worth*—when honour and integrity must be pre-eminently the claim the movement makes upon, and the expression of manhood and womanhood of the medium. Virtue, sobriety, fidelity, righteousness, goodness and sincerity, must characterise those who would be representatives of the movement, which must rationalise and spiritualise the world, or go down under the exorcism of right-minded people. But I have no fear, Spiritualism has come to stay; it will shake off the enemies who hang upon its skirts, and stand before the world arrayed in purity, as an angel of light and blessing, leading into the fields of social and spiritual justice and happiness.

NOT HE who distrusts the methods of reason, but he who follows every line of investigation, finds at last all lines melt into transcendent beauty, all fade into the hallowed mystery that is pervaded by the peace of God.—*Jenken L. Jones.*

EACH MAN must pay the penalty in full for his every mistake, prepare his own destiny and earn his own immortality. When he sees all this in a truth-loving spirit, the office of middleman in religion, business, and politics, will soon be abolished.

CATHOLIC PAPERS announce a falling off of 'Peter's Pence,' that 'voluntary' contribution of the church toward the support of the Pope. During his jubilee year the income from the Peter's pence source alone was above \$5,000,000. It has declined since, principally in Italy, until this year, when the war caused a fall in receipts from Spain and America. Bishop Schmetz of Germany has petitioned the 20,000,000 German Catholics to make a great effort to relieve their spiritual head from his 'grave financial distress.' Of course nothing is said about the three million dollar diamond lately presented to the Pope from South Africa. It is said that he holds \$60,000,000 of worthless Cuban bonds, issued by Spain, who was backed by the Papacy, financially as well as in other ways. Now 'the faithful' must make up the losses.—*Religio Philosophical Journal.*

EVERY ANIMAL is an expression of some portion of the spirit which animates nature, but there is no animal heaven in the sense that there are human heavens, because animal forms are only fractional statements of the human integer. Animals enjoy continued existence, but they are not immortal. Many clairvoyants see the spirit-forms of individual animals still associated psychically with persons on earth, who were greatly attached to them before they lost their material shapes. The North American Indian does realize the happy hunting ground he craves, and there meets the dog and horse he desires to bear him company; but it is a great mistake to argue that because states of psychical existence endure for indefinite periods that they are consequently absolutely endless. The ultimate destiny of all animal spirits, is to be absorbed in the animal soul of man, which is the instrument through which the essential ego or unit of permanent consciousness expresses itself conscious individuality.

Materialisation.

THE following narrative has been furnished to us by Mr. T. C. Eliot, of Newcastle-on-Tyne, who takes it from the issue of the *Sunday Times*, London, bearing date Oct. 7, 1894, and we publish the same under reserve:—

[EXTRACTS.]

Dr. McCarthy next formally introduced Geordie to Mrs. Besant, saying:

'This is George Thompson, Mrs. Besant. He is commonly known as Geordie. Allow me to introduce Mrs. Besant, Geordie; one of the most remarkable women of the age, or of any other age.'

Geordie replied, 'I know it,' bowing gracefully, and added, 'Most delighted to meet you, Mrs. Besant.'

The following conversation then took place between Dr. McCarthy and Geordie.

Doctor: 'Geordie, will you answer me one or two questions? Tell me, are you George Thompson?'

Geordie: 'I am, and no other.'

Doctor: 'Do you carry with you your own distinct and complete intelligence, or are you the desire-body, or Kama-rupa, or 'spook' of the Theosophist?'

Geordie: 'I have my own complete intelligence. Do you take me for a lunatic? I am not a desire body nor a spook—neither am I sub-conscious intelligence of anyone present, Doctor.'

The latter part of the reply being a palpable hit at the Doctor's favourite theory, provoked some laughter amongst the circle.

Doctor: 'One more question, Geordie. Have you been retarded in your development since you first materialised?'

Geordie: 'No; on the contrary, I have progressed.'

Mrs. Besant here asked if she could see the medium, and Geordie having answered 'Yes,' he brought Mrs. Mellon outside the cabinet, when Mrs. Besant was led forward by the Doctor and took the medium's hand, Geordie still standing alongside, in view of the whole circle.

Geordie then retired, and after a brief interval another female form appeared which, by its graceful proportions and long flowing hair, was easily recognised as Josephine, another frequent visitor to the circle. She bowed to the company, advanced with an almost imperceptible motion towards Mrs. Besant, who handed her some flowers, bowed her acknowledgments, and then, by request of some of the sitters, dematerialised outside of the cabinet, the form gradually diminishing until only a small luminous cloud, with a trace of the dark hair, was visible on the floor, and then vanished altogether. Geordie then reappeared and remarked, 'I don't think I can do much more. I am afraid I'm overdoing it.' He then asked that someone should go to the medium, and thereupon instantaneously vanished as the Doctor entered the cabinet. He found Mrs. Mellon in a very exhausted condition, and states that her pulse was very rapid and feeble, scarcely perceptible. Mrs. Besant also went forward and took her hand, and as showing the power of contact the Doctor states that after a few moments the pulse resumed its force and volume, and its rate lowered almost to normal.

Subsequently the medium, whilst apparently in a trance, was said to be under 'control' by Cissie, who informed the sitters, in childish accents, that when she was crumpling up the papers she was looking for chocolate creams, and was much disappointed that none had been provided, as when materialised she was very fond of those sweetmeats.

She also informed the *Sunday Times* representative that some day she would perform the feat known as the ring test, or passing matter through matter by placing a ring upon his arm whilst he had hold of the hand of another person.

The sitting lasted altogether about one hour and three-quarters, and was undoubtedly of a most astonishing as well as interesting character.

Upon any other hypothesis than that of spirit materialisation, the manifestations are perfectly inexplicable, unless it can be supposed that everyone present was hypnotised into believing that they saw the forms and heard the conversation which took place. At all events, eighteen persons of creditable standing and at least average intelligence, and whose word would be taken without hesitation in any court of justice, saw and heard all that is above described; and if such evidence is not to be accepted I can only ask what can?

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.]

PHYSICAL PHENOMENA.

SIR,—By way of supplement to Mr. W. Oxley's articles on 'Psycho-physical Phenomena,' published in No. 566 of the *Two Worlds*, in our prior experience with the Firmans in 1884-5 in Bloomsbury and Brunswick-street, at several evening sittings faces were seen at the curtains, fixed as a cabinet in a corner of the room. One of the faces had a long beard, and spoke out in a strong voice. We got his name, 'Mike,' and to him we attributed a variety of phenomena, such as carrying a musical box over our heads; winding up the works and floating it as it played tunes; a tambourine ticking cords, floating near the ceiling; a long table having centre lap taken out and laid against the wall; a round table thrown a yard from us; chimney ornaments moved on to the table. Fruit was brought on the table fresh, with bloom on them. Many experienced Spiritualists were so wonderstruck that it became our duty to bring these astounding phenomena to a close. The Firmans removed and ended our further acquaintance, but Mr. Oxley's paper gave opportunity for experience as given in his paper.—Yours, W. HESKETH.

THE O.P.S. SICK, BENEFIT, AND PENSION FUNDS.

SIR,—Relying upon your usual courtesy I again ask you to permit me to acknowledge through your columns the appended list of contributions to the above funds received by me since my previous communication appeared in your journal. I am particularly gratified at the liberal response to my last appeal for help, and hope that others may be inspired to do likewise during the present month.—I am, faithfully yours, J. J. MORSE.

Florence House, Osnaburgh-street, London, N.W., Nov. 1.

List of Contributions for October:—S. E. Coates, Esq., St. Leonards-on-Sea, £5; S. E., Whitley, 2s.; Rustonjee Byramjee, 10s.; 'Snowdrop,' London, £2; M. B., Stoke (for Mrs. Barnes), 2s. Total, £7 14s.

SPIRITUALISM AND EQUALITY OF OPPORTUNITY.

SIR,—The letter in issue of Oct. 21, signed 'R. Rowe,' does Mr. Tempest an injustice, as that gentleman has no desire to see the philosophy of Spiritualism neglected. What he does contend is that the phenomena are the foundation stones upon which the noble superstructure of spiritual philosophy is built; and he would have those phenomena placed before the public in the best possible manner—not that they may take the place of the teachings of the spirits, but that they may induce non-Spiritualists to seriously investigate our claims. There is, I know, considerable diversity of opinion as to whether clairvoyance should be allowed at Sunday meetings; but, surely, if the clairvoyant can give definite descriptions at the close of an address, and so clinch the arguments of the speaker, that is just what is wanted to confound the materialistic thought which we have to combat. It must, of course, be made clear that the phenomena do not constitute Spiritualism; but it would certainly be the height of folly to neglect the foundations upon which our philosophy rest; and without which it would lose much of its force.

In conclusion, allow me to ask Mr. Rowe what *talking* will accomplish in the direction he indicates, without some demonstration of the truth of the statements made. It is because our philosophy is so beautiful and uplifting that we should cherish the phenomena which proves its truth.—Yours fraternally,

JOHN KINSMAN,

President of the Hackney Society of Spiritualists.

64, Lloyd-road, Walthamstow, Essex.

SECULARISM.

SIR,—I have read with mixed feelings of pleasure and regret the interesting letter signed by 'Ada Jackson,' of Liverpool. I am truly sorry she has such a poor opinion of Secularism; but I am truly happy to learn that this lady has found peace of mind at last. With me it is so different.

'Vain, very vain, my weary search to find,
That bliss which only centres in the mind.'

Doubtless the Secularists are not all they might be; doubtless some are often rough in their expressions, and hit unnecessarily hard; but consider, consider, I say, the monstrous claims put forward by clergymen and the laity in general, and tell me, if you can, that there are no mitigating circumstances. But 'Ada Jackson' regrets they do not seek truth in the way our spiritual friends are doing. But, on the other hand, Secularists regret that Spiritualists do not remain content with one-world-at-a-time-philosophy.

Let your correspondent dwell on this paragraph, and she will find that she has much to learn in the way of being logical or cautious. Last Sunday I spent a right glorious day with the Spiritualists, and I ventured to ask their respected President—the most charming man I ever met—his opinion of the Secularists, and let me tell you, sir, his opinion differed slightly from 'Ada Jackson's.' It was, in a word—

'Be to their virtues very kind,
And to their faults a little blind.'

One word and I am done. We Scotch people have never taken kindly to your philosophy, owing, no doubt, to the persistent, I had almost said malignant, misrepresentation of the Press. Doubtless a good time is coming, but, as your contemporary *Light* would say, 'The time is not yet.'

J. KING.
110, Ingleby-drive, Glasgow.

MATERIALISATIONS.

SIR,—As Mr. Oxley has not replied to the inquiry made in my letter, I shall be glad if you will allow me to say that it was written solely with the object of acquiring information, and that many others besides myself would be very glad to know how a hand when seized can be a materialised one if, instead of dissolving, it is found to be the hand of the medium.

I quite believe in materialisation, although I have never seen any that was not open to suspicion, but I believe the evidence of eminent scientists just as I should believe the announcement of any chemical or other discovery. The medium that Professor Crookes experimented with was afterwards seized during a seance, and the supposed materialised spirit was found to be herself. Is this a proof of fraud on that particular occasion, or is such impersonation at times to be otherwise accounted for?

If Mr. Oxley can make this clear to investigators he will confer a benefit on hundreds of others besides the writer. C. TURNER.

Birmingham, October 23, 1898.

SIR,—I am at a loss to understand the meaning of your correspondent, 'C. Turner.' I have, I think, given what is needed on these questions in my five papers that you were good enough to insert in the *Two Worlds*, and I cannot add thereto. I demur to the statement that a materialised hand when seized should dissolve in the grasp of the seizer. This, I believe, has been done—see Sir Wm. Crookes' book,—but it requires very exceptional conditions. As far as my knowledge and observation reach, in all cases, without an exception, when *violence* is used to a partial or full psycho-physical

form, it has to be restored to the body of the medium, because it is part and parcel thereof, and, to an inexperienced observer, would appear to be the medium. The scandalous seizure of the psychic-form, known as Katie King, was no proof of fraud.

All I can say is that the violent seizure of these so-called materialised forms, will always be attended with the same result, and I think I have shown why it should be so. The manifestation of living psycho-physical forms pertains to the highest and most advanced phase of phenomena, and requires the most delicate treatment, and should not be placed before investigators who have not given the requisite time to a careful study of the 'laws' which govern all such exhibitions. The profundity of the problems involved requires clear judgment and conclusions never formed in haste.

WILLIAM OXLEY.

MATERIALISATION SEANCE.

SIR,—On Friday, Oct. 14, I attended the materialising seance, announced to be held by the Miss Read, at County Chambers, Corporation-street, Birmingham. After seeing an advertisement in the current number of the Two Worlds denouncing these seances, I felt it my duty as vice-president of the Spiritual Evidence Society, who are responsible for the conducting of the seances; to attend, and as an impartial witness, I offer my evidence of the proceedings.

There were eleven persons present, all of whom had an invitation to make any search they thought proper, either of the curtains forming the cabinet, the table placed in front of them, or anything else to be found in the room. Several friends looked thoroughly around the table and corner of the room, the only object found being the gas meter fixed on the floor. We then sang a hymn followed by a short reading. The bright incandescent gas light burning was subdued somewhat, and soon elementary manifestations, such as taps, rappings, etc. were heard, and we were assured that conditions were good, and favourable results might be expected.

One of the friends had brought with him a good violin; he was asked to allow the spirits to use it, being assured no harm should befall it. He passed the violin forward; I held it out in my hand, when it was immediately grasped by the neck, the strings twanged in a similar manner to tuning it, and I felt distinctly the vibrations thus produced. The spirits were then asked could they sound respectively the A E and G strings, and which they quickly did correctly. After twanging and waving the violin up and down, during which process I was careful to watch the medium's hands, which were placed on the top of the table, I then asked could they remove my cuff from my wrist? I held out my hand, and a perfectly-formed hand and fingers pulled the cuff right over my wrist, and replaced it. I was then requested to take off my coat. I did so with some hesitation, but was assured all was right. I held the coat out, and it was seized by a strong hand, taken into the cabinet, and quicker than I am writing it, all my papers were turned out of the pockets and thrown on to the table. My cigarette case was opened, the cigarettes were thrown out, and then the case. By this time I thought it would be well to ask for my coat back again, and it was handed out, and I found the sleeves and pockets turned inside out, much to the amusements of the friends present.

Many other manifestations were made, but these are the more important ones. During the whole of the proceedings we were many times requested by the conductor to see that Miss Read's hands were in full view. I sat directly opposite Miss Read, and I pledge my word of honour that I saw them resting on the table throughout the whole sitting. There was sufficient light burning to distinguish everyone present, and had she removed her hands for only a moment she would have been detected doing so.—Fraternally yours,

142, Bristol-street, Birmingham, Oct. 16, 1898. A. KNIBB.

NOTE.—On stipulating that the signatures and addresses of the other members of the circle should be given before publishing the above, the following have been supplied to us.—Ed. T.W.

(Mrs.) F. H. Knibb, 142, Bristol-street, Birmingham; Mr. Lloyd, 46, Crompton-road, Nechells; N. Chatterton, 65, College-road, Saltley; J. W. Chatterton, 65, College-road, Saltley; W. H. Read, Eliza Read, Nellie Read, Edith Read, 49, Robert-road, Handsworth, Birmingham; H. Bassett, 29, Reform-street, West Bromwich; C. Burton, City Chambers, Corporation-street, West Bromwich.

SIR,—Another materialisation seance, held at County Chambers, Corporation-street, Birmingham, on Friday, October 28, 1898, under the usual test conditions observed at these seances, viz., an empty cabinet simply formed by a pair of curtains, a fair light, and medium in full view. The following interesting and uncommon phenomena were witnessed:

The seance commenced in the usual manner, 12 persons being present, whose names and addresses are herewith appended. After the ringing of bells, playing musical instruments, vigorous rappings, loud clappings of hands, etc., had been produced, I, by the permission of the Misses Reads and their guides, introduced a small dovetail saw, a piece of fairly hard wood (American Canary wood) and a small bradawl. I had just entered the saw into the wood to about $\frac{1}{2}$ of an inch deep; these I laid upon the table, close up to curtains of cabinet, with the request that the spirit present should, if possible, deepen the saw cut, and use the bradawl. After a few minutes waiting a hand was projected through the curtain, grasped the bradawl, and we directly heard it being driven into the rail of the table; the hand then grasped the saw by the handle, and while I steadied the wood, proceeded to saw away in a most workmanlike manner, deepening the cut about $\frac{3}{4}$ of an inch. While this was going on I was specially careful to ask all present to observe Miss Read's hands, which were in full view all the time. We all saw the experiment and heard the sound of the sawing. The bradawl was found driven right through the table rail, one inch thick, and another hole partially bored through it was beside it. I have the saw and the wood in my possession, and any friends interested are at liberty to inspect them on application.

A. KNIBB.

A. Knibb, 142 Bristol-street; H. Bassett, 27, Reform-street, West

Bromwich; J. W. Chatterton, N. Chatterton, 65, College-road, Saltley; H. Jones, 119, Park-road, Aston; Chas. Sloanshaw, Coventry; Henry Cleghorn, 73, Cardigan-street; C. Burton, 11, County Chambers; Eliza Read, Nellie Read, Edith Read, W. H. Read, 49, Robert-road, Handsworth.

ANSWERS TO CORRESPONDENTS.

THE BRITISH ANTI-SPIRITUALIST SOCIETY.—Charles Collin, hon. sec. We are not the fools nor the knaves you take us to be. Try some other paper, and send stamps to prepay advertisement.

Items of Interest.

NOTICE TO CORRESPONDENTS.—Several letters are unavoidably held over.

PLYMOUTH.—Altogether too late. We must insist upon secretaries observing our rule.

A SALVATION ARMY lass at Jamestown one evening, in relating her experiences said, 'I feel like one of God's hot biscuits spread with honey.'

TO ADVERTISERS.—One of our advertisers, in concluding a letter on business, says: 'I may add that I am quite satisfied with your paper as an advertising medium.'

THE DEBATE on 'Immortality of man,' 'Christian or Spiritualist: which?' is fixed for the 21st inst., and will be held in the Surrey Masonic Hall. Admission free.

RULES OF SOCIETIES.—Will Societies having printed rules be good enough to forward one to us to enable the Executive of the N.F.S. to formulate a general code of Rules for Societies.

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, Freehold-street, Rochdale.

COMMUNICATIONS RECEIVED.—'Owd Jonathan,' Bevan Harris, Thos. E. Osborne, Thomas Dabbs, Jesmond Dene, Ada Harrison, G. Knowles, W. E. Stout, H. J. Webster, W. Latimer, Kate Taylor Robinson, 'Onward.'

SCOTTISH SPIRITUALISTS' BAZAAR.—Subscription sale winning numbers:—1st, 8602; 2nd, 7018; 3rd, 8792; 4th, 8073; 5th, 5026; 6th, 7104; 7th, 8655; 8th, 7321; 9th, 8710; 10th, 7222; 11th, 8447; 12th, 6475; model of a 10-ton yacht, winning number, 2844.

BLACKPOOL SPIRITUAL CHURCH BAZAAR.—The accounts have now been audited, and show a nett balance in hand towards the reduction of the debt on the church of £207 10s. 10 $\frac{1}{2}$ d. The cordial thanks of the Committee are tendered to the many friends who have so generously assisted them.

'THE COMING DAY.'—We are sorry we have not the space at our disposal to say all we would like about this healthful monthly journal, edited by the Rev. John Page Hopps, but the next best thing we can do is to say it is worth all that is charged for it, 3d., and it may be had from Williams and Norgate, Henrietta-street, Covent Garden, London.

MR. WILL PHILLIPS AT MERTHYR.—If evidence were needed to prove the respectability of Spiritualism, it is to be found in the *Merthyr Chronicle* of Oct. 19, which contains an excellent report of an address delivered by Mr. Will Phillips to the Spiritualists of Merthyr. The report occupies the greater part of a column, and judged by the quality of the address, it is little wonder that the Editor has published it for the benefit of his readers.

THE fourth letter in connection with the discussion on 'God and the Bible,' occasioned by the hypocritical strictures of a Baptist minister in reply to Rev. C. Ware, appears in the *Devon Evening Express* of Oct. 31. A leading citizen thus writes to Mr. Ware: 'You deserve the best thanks of educated and cultivated Freethinkers, in this priest-ridden and benighted place, for your strong and practical protest and opposition to the bigoted, narrow-minded, and ignorant notions of so-called religious defenders, who, content with seeing only from their point of view, imagine that what they do not see has no existence, and what they do not understand is therefore impossible. I again thank you on behalf of self and others for your determined action in support of the views of Freethinkers generally.'

REV. C. WARE may justly be styled a fighting missionary, but he does it with the pen, which is more powerful than the sword. He is engaged in a correspondence in *The Devon Evening Herald*, from which the following is taken:—

SIR,—When Mr. McPherson classes 'your correspondents,' and regrets that they have not been so courteous towards God and the Bible as towards him, I must beg leave to state that I feel neither courtesy nor reverence for the false conceptions and grotesque representations of God which an organised priesthood has set up. But no man living upon this earth lives in more perfect oneness with the true God—the infinite spirit of wisdom and love—that I claim to do. Then as to the Bible—every word of that book was written by fallible men like ourselves; and the question is—how much and what parts of its contents are true? In James v. 17, we are told that a man by offering a prayer caused it not to rain for three years and six months. Thos. Carlyle says: 'What the light of your mind, which is the inspiration of the Almighty, teaches you to be incredible, at your peril do not attempt believing that!'—Yours faithfully, C. WARE, Poltimore-street, Exeter, October 29.

THE TWO WORLDS.

The People's Popular Penny Spiritual Paper.

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our Albums, Pamphlets, etc.

FRIDAY, NOVEMBER 4, 1898.

EDITOR AND GENERAL MANAGER, E. W. WALLIS.

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

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Materialisation.

SOME PHILOSOPHER has said 'There are no stones in the sky; therefore there are no meteoric stones,' and some people say there are no spirits, therefore there are no materialised spirits. This is the way some people, who know everything, dispose of what they don't know. The discussion of the question of 'Materialisation' is not of our own seeking, but has been forced upon us. Four factors at least are involved: a spirit, a medium, an investigator seeking knowledge with an open mind, and a cock-sure individual who has made up his mind that the whole business is a fraud, and charges himself with the holy mission to expose it. Every lover of truth who has entered the arena of Spiritualism with an open mind has been confronted with a vast array of evidence, which he has been compelled to treat synthetically and analytically, and in the end of his experimentation there has been one thing lacking, before he could say to his own satisfaction: 'I know there are exanimate beings, because I have witnessed the "*experimentum crucis*"—the crucial test; I have seen, handled, and conversed with them.' Fortunately for us we have many acquaintances, shrewd men of the world, men of wide experience in a variety of subjects, who have told us they have seen these materialised spirits or psychic forms—black, white, tall, and small,—under conditions such that the senses could not be deceived; not in total darkness, but in sufficient light to put doubt entirely outside the question.

In circumstances like these we are faced with a plain logical issue—either these people saw that of which they testify, or they did not see it. If we were to say they did not see it, our position would not be either scientific or philosophic, because our denial would have no evidential value in the face of the 'popular consent' of a very large number of others, who would come forward and testify to having repeatedly witnessed a similar manifestation. The objector might say, 'For one man who has seen this kind of thing I will bring a million who have not seen it.' Some very ignorant people reason this way. We are confronted now with the peculiar conditions under which these wonderful phenomena can be witnessed. The medium, as we understand the term, is a *sine qua non*; given the proper media, under the right conditions, and the desired result is witnessed.

Here lies the crux of the whole subject—the proper medium and the essential conditions. The medium is a mortal, those concerned with him on the material side are mortal, and the conditions needed on the part of mediums, and everyone concerned, are common honesty and holiness of purpose. Here lies the difficulty; men and women are not all honest, and the underlying motives are not always founded in the best and loftiest purposes.

Those people whose minds are made up that a medium through whom materialised spirit-forms are possible, is a fraud, will not for a moment scruple to lie, and exercise every cunning device to get into a seance where they are sure they can detect and expose the fraud. They belong to that cat-like species of individual who can wait till the proper moment to pounce and then suddenly come down upon their victim. Within the last fifteen

years, it is within our knowledge that so-called materialising mediums have been detected and caught in this way. A miscreant whom it was our misfortune to know lived with a widow in a small way of business; he had a seance-room in which he had certain adjuncts to his nefarious business, so arranged that in the dark he could make his dupes believe the spirits were present. Suspicion was at last excited, and one or two whose confidence hitherto had been most trustful, arranged that the medium should be seized; and he was seized accordingly, when he was found wearing a wig of long hair, a turban, and a white surplice. There was not a doubt about this man being a consistent fraud, for he was caught on two subsequent occasions. But there have been so-called exposures in which all the witnesses were not agreed, great disparity in statements regarding the same event have been made, some witnesses defending the medium, and others have not been able to find words strong enough for the purpose of denunciation. Very recently Mr. Wm. Oxley has explicitly dealt with this subject in its scientific aspects, and we have no intention of going over his ground.

We would, however, emphasise the matter of honesty in these subtle and most wonderful manifestations. The spirit-people from their side may impose any condition that the law of these manifestations demands; but we on our side have a right to insist that the medium shall do everything required to inspire confidence and to allay suspicion. The late Ald. Barkas, in his investigations with Miss Wood, was careful to place the medium above suspicion by shutting her in a wire cage. We submit that all mediums who are careful of their own reputation will not sit except under conditions that place their *bona fides* beyond suspicion. It has been proven beyond the shadow of a doubt that a totally dark seance room is not necessary for the purpose of a materialisation, and that all that is essential is a dark cabinet in which the spirit may clothe itself in solid matter before appearing to the members of the circle.

Dark circles have long been a source of trouble. For evidential purposes they are worthless; as an aid to fraud they are to be deprecated; and while the medium must live, the money element must essentially come into purview in dealing with this subject. If these sacred seances are run for curiosity, at so much a head, two events are likely to happen: the medium may sink into the indulgence of mercenary feelings and motives, and the spirit of curiosity will be set up among people to go to a seance as they go to a show at so much apiece; all spirituality will be killed off, and a holy purpose prostituted to a grovelling state of wondermongering and sensuousness. Some honest, some doubtful, and some in open hostility will be blended together, and from time to time there will be a grabbing pandemonium. One section will stand by the medium; another side will rush into the public prints with a supply of revolting details, and this will be seized upon by our adversaries, and held up as the standard by which the divine mission of Spiritualism must be judged.

Banjoes, tambourines, fiddles, tinkling bells, and other paraphernalia, when associated with the work of a spirit, create a grotesque idea in the minds of orthodox religious worshippers, and this sort of phenomenon does much to bring Spiritualism into contempt. When a spirit is present, clothed upon with matter, visible to sight and tangible, all these accessories are unnecessary. When the seance room is the 'holy of holies,' as it ought to be, where men and women meet to hold communion with angels and to breathe in, their divine atmosphere, that which uplifts and sanctifies the soul, we shall cease to hear of that contention which disintegrates friendships, creates hatred and spite, and deforms and disorders the very soul.

'SUFFERINGS purify men, and he who assumes them with love and patience brings salvation to the world.'—RABBINICAL PROV.

TIED MOTHERS.—How chary we are in giving a word of encouragement to tired mothers, and yet who needs it more? There they are, weak in and weak out, holding on by the sustaining force of love, beginning at the root of the work which can never be so well done by any other, shewing by self forgetfulness and wise discipline, their aptitude in forming good disposition, making little sign that they are weary and oftentimes dispirited. In after years of experience where do the true men, or high minded women turn in their thoughts? 'To 'my mother.' Yes! take heart, mothers dear, no work in the universe is more telling than yours. Let your example be such that your children will feel that 'mother' is faultless. If you should be taken to the spirit-side first, you will be able to look on your work with joy, and though you cannot save them from suffering, you will have implanted the spirit to bear it bravely and do the right.—ONWARD.

Spirit Photography.

At the Manor Rooms meeting, on Sunday, Oct. 23, the new President (Mr. Kinsman) in the chair, the special address was given by Mr. Davis on 'Some of the advantages of Spiritualism.' Thereafter, Mr. Glendinning exhibited a series of photographs of materialised forms, and four photographs illustrating the formation of a materialised hand, the latter obtained during his recent visit to Birmingham. In the course of his remarks, Mr. Glendinning said:—A few weeks since, at the meeting of our good friends and neighbours of the Stoke Newington Society, I showed several photographs of materialised forms, which I recently obtained in my house, the medium being a well-known lady who is on a visit to London. On that occasion I explained the method I employed to produce an instantaneous flash at the precise moment it was required—a flash of sufficient power to give a satisfactory although not an artistic photograph. The arrangement is one which, for cheapness and convenience, can be adopted by those who find the electric light too expensive. The photographs there shown are here for examination. At Stoke Newington I mentioned having had a seance in my house with two ladies, Mrs. and Miss Edith Read, of Birmingham, members of the Spiritual Evidence Society. A variety of interesting physical phenomena occur at their seances, one of the chief being the materialisation of a hand which is the means employed by one or more of the unseen operators, to produce results heard and seen by the sitters; such as handling articles which are placed on the table, tinkling of a small bell as an accompaniment to singing, writing messages with the pencils of the sitters on paper placed on the table by the owners of the pencils, and a number of other things. When the ladies were in London they favoured me with a private seance, that I might endeavour to photograph the hand. A friend brought his magnesium lamp and assisted me at the seance. Attempts to photograph the hand had been made in Birmingham, but without any successful result, and my first experiment ended in the same way. At that time I knew nothing about the various flash-powders now sold, all of which may be very useful for ordinary photography, especially in lighting up interiors, but only one of those with which I experimented was suitable for my purpose—that one came from Germany, and the photographs of materialised forms now on the table were got with the German flash-powder. The smoke given off fogged some of my plates, and I therefore tried six different samples of smokeless gunpowder, combined with magnesium powder, but none of these were suitable. The preparation which comes nearest to the German flash-powder is common gunpowder with magnesium powder, in about equal quantities, finely ground in a mortar. When this is touched at a distance safe for hands and face, with a piece of red-hot copper wire, an instantaneous flash of great brilliancy and actinic power is produced. Two of the Birmingham photographs which are on the table were produced with this preparation, and the other two with the German powder.

The appearance of a materialised hand at a seance is not a new phenomenon; to obtain it is entirely a matter of having a suitable medium, and suitable conditions (the latter applied chiefly to the persons present at a seance), and unfavourable conditions may be either physical or mental, or both. It is to some extent surprising that this phenomenon is so frequently to be witnessed through Miss Read's mediumship, under conditions which are sometimes unfavourable—night after night continuously, and with different elements in the circle each night. In Spiritualist journals accounts were published years ago of the appearance of hands at seances, and of movements of furniture and other articles by the hands, these hands being used by spirit persons to accomplish what was done. At a seance in a friend's house the lady next to me was a medium; the room was well lighted, and the lady's hands were plainly visible on the table; while she was conversing with me in her normal condition, a hand and part of an arm came apparently out of her left shoulder—the one next me—and took me by the right hand. I knew the size, the shape, the appearance, and the grip of the hand very well; it was the exact duplication of the hand of a relative who had passed on shortly before. I saw it coming to me from the lady's shoulder, and I saw it apparently pass in again.

At another seance there was a large luminous card, with plate glass over it, on the table. Materialised hands appeared above the luminous card; one small, pretty hand brought a bunch of grapes from another table, pulled them all off the stalk, arranged them neatly in four rows, then gave them to the sitters one at a time, and the luminous hand went round the circle to each sitter in turn. Paper and pencil were placed on the table, and the hand lifted the pencil and wrote very neatly on the paper. Another hand came, and it was recognised at once by one of my friends and by myself. I put paper and pencil on the table, the hand lifted my pencil, and I held the paper to steady it while the owner of the hand wrote his name, and as the pencil fell the hand dissolved. At a public discussion some writing and the signature made by that hand were compared with writing and signature made during earth-life, and admitted by opponents to Spiritualism to be exactly alike.

To those who know Mr. and Mrs. Read and their charming family, it is superfluous to say they are thoroughly honest, upright, and devoted to the cause of Spiritualism, for which Cause they have made and continue to make sacrifices, such as many persons would shrink from making. It is possible their

zeal may make them a little injudicious, in allowing persons to have access to their seances, who boldly step in where angels softly tread. Such phenomena are for the patient scientist and the earnest and intelligent Spiritualist. There are many—some even connected with the Spiritualist movement—who, when phenomena happens which they do not understand, or which they think should not, or cannot occur, rush to the conclusion that the results are produced by fraud on the part of the medium or a confederate. The history of the movement contains many warnings to mediums with regard to such persons, therefore zeal should be exercised wisely. But while there are many whose presence is not desirable at seances, still, in all our religious sects and denominations, and outside of them all, there are no doubt many intelligent men and women prepared to investigate the subject earnestly and honestly, and who will gladly welcome the knowledge thus brought to them, and be ready, when conviction of the truth has come to them, to strengthen the hands and encourage the hearts of others in the uphill work. Especially is this the duty of those of us, who, through Spiritualism, have found peace and comfort of mind in the higher and nobler conceptions of God, of human life, and of immortality, than we found in the orthodoxy of our earlier years.

The question is often put, 'What is the good of spiritual manifestations?' The good, especially to those who incline to materialism, is great, but the summary answer is, Truth is its own good; to know is a divine satisfaction; a philosophic mind cannot be indifferent to facts, then add to your faith knowledge. A practical knowledge of spiritual manifestations generally leads to an acceptance of the philosophy of Modern Spiritualism. In this is found a complete answer to the negations of materialism; in this is found an antidote to falsity in religion and in theology, an antidote to superstition, an agency to free the mind from the power of priestcraft, to give us proof that we live in a spiritual world, and that those we mourn as dead still live, still love, and at times can communicate with us.

A physical manifestation by a spirit, or by a group of spirits, may be, in itself, neither good nor bad, but it is useful. We go behind the phenomena, and find in Spiritualism the religious element in man breaking through all impediments, re-assuring its divine origin and prerogatives, of its alliance to the unseen, its kinship to the angels; shedding a light from heaven on subjects hitherto dark and inexplicable; pointing to unknown and immeasurable possibilities; proving beyond a doubt the reality of intercourse with the spirit-world; and enabling men of all creeds and opinions to realise the fact that they are alike the children of one great Father and gracious Benefactor.

'Is life worth living?' We know it is. Yes, with all its sufferings, its trials, disappointments, and mysteries. In the language of my friend, George Linnæus Banks, a man who was unfortunately wilfully ignorant of Spiritualism, we say:

I live for those who love me,
Whose hearts are kind and true;
For the heaven that smiles above me,
And awaits my spirit too;
For all human ties that bind me,
For the task by God assigned me,
For the bright hopes yet to find me,
And the good that I can do.

I live to hail that season
By gifted ones foretold,
When men shall live by reason,
And not alone by gold:
When man to man united,
And every wrong thing righted,
The whole world shall be lighted
As Eden was of old.

MR. JAMES ROBERTSON IN BIRMINGHAM.

ON SUNDAY, Oct. 30, the Birmingham Spiritual Union were favoured with the first visit of Mr. James Robertson, of Glasgow, the worthy pioneer of our movement, who has stood on many platforms and urged the cause of Spiritualism with a manly vigour and sincerity of utterance that has won him hosts of admirers. His experience and association with the world-famed medium, David Duguid, has brought him into conspicuous relation with the published evidence afforded to the truths of Spiritualism by that gifted instrument of the spirit-world, and Mr. Robertson has laboured assiduously by voice and pen to spread the facts abroad. He has done this in a way which has reflected credit on himself and the Cause alike, and Spiritualists have every reason to be proud of his advocacy. It was, therefore, with particular pleasure that the Birmingham Spiritualist Union welcomed him to Birmingham, and this pleasure was intensified on listening to the addresses which he delivered morning and evening. His morning subject 'My experiences in Spiritualism,' formed a fitting prelude to the evening subject, 'The need of Spiritualism,' and they were dealt with in a comprehensive and practical manner, which won the hearty applause of his audience, so much so, in fact, that one inquirer declared the evening address to be 'the best he had heard in the Masonic Hall,' and he thought such a level-headed speaker was calculated to do the Cause much good. In an extempore address, at the conclusion of his essay on 'The need of Spiritualism,' Mr. Robertson excelled himself, and displayed an eloquence that was a revelation to his hearers, and in the opinion of many was worthy of the highest flights of inspiration. It left a telling impression on his audience, and his next visit will be looked forward to with deep interest. Mr. Robertson has the best thanks of the B.S.U. for his kindly service.

J. H.

Societary Doings.

LONDON NEWS, NOTES, AND NOTICES.

BATTERSEA PARK-ROAD, Henley Hall, Henley-street: Mrs. Russell Davis gave us a most enjoyable address, and we shall look forward to her next visit. Mr. Adams spoke in his usual manner, and referred to remarks made by the Archbishop of Canterbury on 'The religion of the future.' A song was sung by Miss Pierpoint.—**BOW**, 193, Bow-road: 30th, A crowded audience gathered to listen to Mr. Vango, whose guide gave clairvoyance and some interesting and sound advice to investigators and developing mediums. Wednesday, we had also a very fair meeting. Mr. Pearson, under control, gave an address.—**CANNING TOWN**, 2, Ford's Park-road: 30th, Mrs. Boddington gave an excellent address. **CO-OPERATIVE HALL**, Braemar-road: On Thursday Mrs. Barrell's guides gave an address and psychometry, much appreciated. 30th, Mr. Boddington, good address.—**CAVENDISH ROOMS**, 51, Mortimer-street, W.: Visit of Mrs. Green. After a reading by Mr. Everitt and a solo by Miss Samuel, Mrs. Green gave eleven clairvoyant descriptions, six of which were fully recognised at time of giving, and one partially so. Despite rough weather there was a fairly good attendance.—**HACKNEY**: Mr. Neander opened the meeting with a very encouraging address. Mr. Risb followed with a reading from 'Spirit teachings,' by the guides of Stainton Moses. Mr. Risb, jun., rendered a pianoforte solo, which was much appreciated. Messrs. Harris and Emms related some of their experiences in the phenomena of Spiritualism.—**ISLINGTON**: Mr. Willis gave as a reading, from the *TWO WORLDS*, Miss Wormall's first address, 'The essentials of Spiritualism.' Mr. Brenchley dealt with the subject of 'Prayers for the dead.' He stated that prayer is necessary for the spiritual upliftment of the soul.—**MANOR PARK**, Temperance Hall, White Post-lane: Monday, Mr. Davis gave a good address, much appreciated. Friday, Mr. Savage gave good psychometry and excellent address, very much enjoyed by all present. Sunday: The clairvoyance by Mrs. Hellier's guides was well recognised; Mr. Dennis kindly gave the invocation. *Prospective*: On Friday, Nov. 4, the ceremony of naming the infant son of Mr. G. Noyce will take place at above centre at 8 p.m. Mr. Gibbs has kindly offered to officiate, assisted by Mr. W. Noyce and young friends. Hope all interested will come and help us.—**PINSBURY PARK**, 14, Stroud Green-road: The Sunday morning meeting for Spiritualists and thinkers was well attended. In the evening, Mr. Jones in the chair spoke on 'Mediumship,' followed by Messrs. Hewitt, Barley, Beaver, and Brooks. Mrs. Jones gave clairvoyance and an address on 'Spirit Communion,' much appreciated.—**POPLAR, E.**, High-street: Mr. Pearson's guide opened a very interesting meeting with prayer. Mr. Pearson's guide spoke on 'Prayer and Christ,' followed by another guide, who spoke on 'Seeking the truth.' Our old friends, Mr. and Mrs. Clegg, were with us, Mrs. Clegg's guide dwelling on 'Truth and earnestness in the cause of Spiritualism.' Mr. Clegg spoke for a few minutes, after which Mr. Davey closed with prayer. Present 33, about half being strangers to Spiritualism, Mrs. Pearson kindly presiding. We are trying to get a hall which is much needed at Poplar, the district being very thickly populated with people of all nations. Six mediums have been developed within the year, who were strangers to the Cause previously. **SHEPHERD'S BUSH**: On Sunday Mr. Davis (from Canning Town) again addressed us. He spoke on 'The comfort Spiritualism has to offer those who believe in it.' It was a most interesting address.—**SOUTH LONDON**, Surrey Masonic Hall, Camberwell, S.E.: The Sunday morning circle was well attended. Though the cyclone that visited Camberwell did over £50 damages to the hall, we were able, with the assistance of tarpaulins on the roof, to meet under cover, and the final address on 'The spirit's first experience of death' was concluded. The number in attendance was rather small owing to the bad weather. The after-service circle was well attended, and was a fine conclusion to the address.—**STOKE NEWINGTON**: Mr. Sherwood completed his course of four lectures on 'Animal magnetism' on Sunday last, to a good and attentive audience. The subject was 'healing,' and he showed to what beneficial uses the power might be used for avoiding sickness and pain. Mr. Sherwood invited any who were in pain to be relieved, four friends offering themselves for treatment, and the pain was entirely removed in three cases. In the fourth, on account of its being a chronic case of years of growth, our good friend was only able to relieve the pain. All agreed that the lecturer had demonstrated his powers of healing. Our best thanks are hereby tendered to Mr. Sherwood for his kind services.—**STRATFORD, E.**, Martin-street Hall: Mrs. Whimp's guides gave excellent clairvoyance, 11 out of 13 descriptions being recognised. There was a very interesting after-circle, and we thank our friends for their kind assistance. The Lyceum is still increasing, 80 children are registered on the books. On Thursday the investigators' meeting was a great success. Mrs. Donovan's guide gave each person some token from the spirit world. There was also a very lively discussion on 'Why is it that Spiritualists do not worship a personal God?' *Prospective*: Next Sunday, Presentation and Unfurling of Lyceum Banner, by Mr. Greenwood. Solo by Mr. C. A. Chapman; violin solo, band selections, recitations, etc. Also presentation of Lyceum prizes. Next Thursday, at 8 p.m., 41, Salway-road, Mr. Barrell takes the meeting. Donations for Children's Xmas Gathering received by W. A. Renfree, 36, Westbury-road, Ilford. **WORKMEN'S HALL**, West Ham-lane, E.: 27th, Mr. Pressman conducted the meeting. After a recitation, 'The Star Circle,' his reading, 'Spiritualism, how it affects all states and conditions of society,' was thoroughly appreciated. 30th, A splendid solo by Mr. Irwin, followed by an uplifting address by the controls of Mr. Gwinn. Many thanks to Mr. Irwin for presiding.

LONDON SPIRITUALIST CONFERENCE.—Owing to the inability of the Battersea Society to hold our Conference, the friends of Forest Gate Liberal Hall, opp. Forest Gate Station, have kindly given up their hall for the occasion on Sunday, 6th. 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.

BATTERSEA PARK ROAD, Henley Hall, Henley Street.—Anniversary Services, November 13, at 6-30. Tea at 5. Tickets, 6d. each, from the Hon. Sec., J. Adams, 10, St. Luke's-road, Clapham. Members' meeting at 8-30 to elect officers for ensuing year.

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.

MANCHESTER NEWS AND NOTES.

ARDWICK: 26th, Miss Cotterill gave very good clairvoyance and psychometry. 30th, Mr. W. H. Taylor gave very good addresses afternoon and evening; also giving excellent clairvoyance and psychometry at both services.—**BRADFORD**, Labour Hall, Grey Mare-lane: 27th, Mrs. Beresford's guides gave us a short but good address on 'Eternal love,' and afterwards very good clairvoyance and psychometry. 30th, Mr. Stevens, of Dukinfield, was with us, and a good attendance listened attentively to his guides, who spoke very well on the hymn we had just sang, 'Bringing in the sheaves.' He also gave psychometry in a few cases for sickness, and stayed with us for the after-circle, which, with the assistance of a few friends, especially Mrs. Booth, was very successful. Our Lyceum was again well attended, and the election of officers took place, when the following were elected: Conductor, Mr. J. Harvey; assistant conductor, Miss Ida Pearson; secretary, Mr. W. A. Bradbury; treasurer, Mr. Davies; guardian, Miss Olive Pearson. Reading by Mr. O. Pearson. Recitations were given by Misses Tweedale, Wilson, and M. A. Barrick. Marching and calisthenics were again ably led by our Tipping-street friends, Mr. J. Simkins, Mr. Foster, and Miss Foster. The committee thank all who have so kindly helped us.—**COLLYHURST STREET**: We have had a grand week's mission, about 1,200 having visited our hall, mostly strangers. We think good speakers and lady clairvoyants have done much to spread the cause of Spiritualism in Harpurhey and district. The Committee accord their sincere thanks to all who so kindly gave our services, and made our mission a success.—**ECCLES**: October 26, Mrs. Peters gave a nice discourse and good clairvoyance. 30th, Madame Henry gave a good discourse on 'Light' and good clairvoyance to an appreciative audience.—**HIGHER BROUGHTON**, Hilton-street: 25th, Thanks to Mrs. Peters and Miss Richardson for their efforts on behalf of the organ fund, which is now paid. 27th, Mr. J. B. Tetlow gave good address and remarkable clairvoyance and psychometry. 30th, *Lyceum*: 42 present, 12 recitations. Glad to have the conductor of Collyhurst Lyceum, Mr. Taylor, with us. Afternoon, Mr. Davies gave good clairvoyance. Evening, Mr. Parry gave a paper on 'How he became a Spiritualist' to a very large audience, also Mr. Davies gave clairvoyance. Splendid after-circle, thanks to Mr. Lewis.—**LONGSIGHT**, 24, Grey-street: Oct. 25, Miss Cotterill gave an interesting address and psychometry to good audience. 26th, After-circle crowded. We held our half-yearly meeting. Officers elected: President, Mr. J. Todkill; vice-presidents, Mr. Wright and Mr. H. Thompson; fin. sec., Mr. Wright; treasurer, Mr. Wadsworth; cor. sec., Mr. Haycock; door-keeper, Mr. Lawson. *Lyceum*: Conductor, Mr. Roughsedge; sec., Mr. P. N. Humphreys; treas., Mrs. Wright. PS. Our Lyceum is in a flourishing condition; 50 present, recitations well rendered by Misses Heggis, song by Miss Ivy Cadwallader. 27th, Successful circle. 30th, Mrs. Beresford gave a nice address, also good clairvoyance and psychometry.—**OPENSHAW**, Granville Hall: 27th, Good phenomena by Mr. Bewick. 30th, Eloquent addresses by Mrs. Porter. A question asked in the morning brought forth a very instructive answer, and seemed to give satisfaction. Good clairvoyance and psychometry. Large after-circle; invocation by Mrs. Blood. Mrs. Brown gave good phenomena to strangers.—**PENDLETON**: 26th, Mr. Gibson gave an address and psychometry. 30th, Mr. R. A. Brown gave addresses to good congregations. In the evening he spoke on 'The new master's sermon on the mount,' in which he dealt at length eulogistically with the attitude taken up by Sir W. Crookes, President of the British Association, and its possible effect on society and the scientific world in particular, by upholding the principles he has so long held, amidst the opposition of many of his associates in the world of science. **I.L.P. HALL**, Broad-street, Milton-place: 30th, Mrs. Cropper spoke in the afternoon on 'I will not leave you comfortless, I will come again.' Evening, 'Do our loved ones return?' Both lectures exceedingly good. Clairvoyance after each lecture was very good, and brought a very pleasant day to a close.—**SALFORD**: Sunday, Afternoon circle, Mr. A. Bracegirdle. Evening service, address by Mr. Orr, clairvoyance by Mrs. Eyles very successful. Public circle after service, conducted by Mr. A. Bracegirdle and Mrs. Eyles.

LANCASHIRE AND CHESHIRE.

ACCRINGTON, Spiritual Hall, Bridge-street: Oct. 30, Miss Lilly King, of Darwin, gave splendid clairvoyance in the afternoon. Evening subject, 'For all thy gifts we praise thee, Lord,' followed by splendid clairvoyance. Circle conducted by local mediums. 26, **CHINA STREET**: The guides of Mr. G. Ormerod gave addresses on 'Practical Spiritualism' and 'Evolution.' Mr. Kenyon gave good clairvoyance. After-circle conducted by local mediums. **SPIRITUAL TEMPLE**: Sunday, Mrs. Horrocks's controls gave nice addresses and very good clairvoyance. After-circle conducted by Mrs. Horrocks and Mr. Myerscough in a very able manner. Monday night, Mr. Marklew took written questions, and answered them in a very masterly manner.—**ASHTON-UNDER-LYNE**: Tuesday, Mr. Standish very good. Sunday, our president, Mr. Morton, gave us a very long address on 'The scriptures,' followed by good clairvoyance by Mrs. Hollinworth.—**BOLTON**, Bradford-street: Mrs. Brooks graced our

platform on Sunday, and gave splendid addresses to large audiences. on 'Sow in the morn thy seed' and 'Eternal progression,' logical and convincing addresses. Clairvoyance extraordinarily good.—**BOOTLE**, Masonic Hall, Merton-road: Mr. Hilton, of Blackpool, gave good addresses to moderate audiences. Psychometry very successful.—**BURNLEY**, Guy-street: Mrs. Mellor gave two good addresses and very good psychometry and clairvoyance.—**BURY**: Mr. T. Lloyd gave nice address, clairvoyance, and psychometry. Sunday, Mrs. Whittaker, good address and clairvoyance.—**DUKINFIELD**: 27th, Mrs. Peat gave short address and clairvoyance, very good. 30th, Mr. Trueman's guides gave addresses, 'Spiritualistic phenomena' and 'The philosophy of true Spiritualism.' Good audience. After-circle by Mrs. Peat.—**GREAT HARWOOD**: Saturday's coffee party was a decided success. Sunday services, Mr. Hoskyn gave very instructive discourses both afternoon and evening. Audiences good.—**HOLLINWOOD**, Labour Hall: 26th, Miss Nuttall and Miss Chadwick gave very good clairvoyance and psychometry to good audience. 30th, Miss Kate Ribchester gave splendid address on 'Who are the Christians?' and good clairvoyance to very good audiences. **FACTORY FOLD**: 25th, Mr. B. Plant conducted the circle. 30th, Mrs. Johnson conducted the services and preached a memorial service at night to the memory of one of our Lyceum scholars who has gone to the higher life. Special hymns were sung by the choir, and Miss G. Ormrod sang a solo, 'Waiting and watching,' very feelingly.—**LEIGH**: Mrs. Mort made very impressive remarks, and in the evening her clairvoyance was wonderful, and out of the many descriptions given all were recognised but one. Everyone well satisfied; good after-circle, many convinced.—**LIVERPOOL**, Phoenix Hall: 26th, Miss Jones gave excellent psychometry and clairvoyance. 27th, Public circle crowded.—**MACCLESFIELD**: Exceedingly good addresses by Mr. S. Place. Very much appreciated.—**MIDDLETON**: 30th, Miss Jackson gave good discourses to large audiences on 'All Thy works, we praise thee, O God, and everyone,' and 'To our bountiful father above,' also good clairvoyance. After-meeting conducted by our local medium, Mrs. Pedley.—**MILNROW**: Oct. 30, The guide of Mr. H. Allen dealt most ably with the subjects, 'What good has spirit-return done?' and 'What think ye of Christ?' to good audiences. After-circle, Mrs. Hamer helped us. Collections going up.—**MORECAMBE**, 31, Ashton-road: On Monday, Oct. 17, a general meeting of members connected with the East and West End Spiritualist Societies of the above town took place in the Albert Hall. It was unanimously decided to form a Central Society, practically an amalgamation of the two late Societies. This has been brought about by the roll-call issued to the Spiritualists of Morecambe by Mr. J. M. Nettleship. All arrangements for the opening of the new room, which has been acquired in the Albert Hall, the most central position in the town, have, on a unanimous vote, been left in the hands of a committee, elected *pro tem.*, comprised of three members of the East End and two of the West End Societies, and Mr. G. M. Nettleship; and we trust that our Cause in Morecambe may, from this unity of effort, be advanced, and our philosophy become better known than heretofore.—**OLDHAM**, Spiritual Temple: 25th, Miss Chadderton, of Hollinwood, gave excellent clairvoyance and psychometry. 29th, Mrs. Daley conducted circle on behalf of building fund, and proved herself a wonderful clairvoyant, every delineation being clearly described and recognised. 30th, Mrs. Lambert, of Burnley, gave clairvoyance, both afternoon and evening, everybody being delighted. **BLEASBY-STREET**: Mrs. Fielding, of Hollinwood, gave an excellent address on 'Is Spiritualism of God?' Clairvoyance very good.—**PRESTON**, Central: Two splendid addresses were given by the control of Mr. Davis, subjects, 'Life eternal' and 'If Jesus came to-day how would he be received.' Convincing clairvoyance, and very good psychometry.—**SHAW**: Oct. 25, Mrs. Greenlees gave excellent clairvoyance and psychometry to an attentive audience. 30th, The guides of Mr. John Woods, jun., gave interesting and enlightening addresses on 'Truth shall conquer' and 'The kingdom of heaven is within you,' also good clairvoyance. Crowded house. Very good after-circle.—**SOUTHPORT**, Foresters' Hall: Excellent addresses from Miss Cotterill, with clairvoyance, well recognised.—**SOUTHPORT**, Hawkshead Hall: Grand day with Mr. J. J. Morse. His addresses on 'Spiritualism, a religious mission,' and 'The raising of the dead' were splendid examples of that deep thought, well-reasoned and common-sense arguments so characteristic of his controls. A crowded audience in the evening, when our delight was greatly enhanced by the unexpected appearance of our friend, Mr. John Lamont, who kindly acted as chairman. Your readers will know what that means. Miss Doty Beardsworth gave us the solo, 'The holy city,' in a very nice and pleasant manner. On Monday evening Mr. Morse gave a highly interesting lecture.—**STALY-BRIDGE**: 26th, Mrs. Beresford gave a beautiful address, followed by successful phenomena, to a large and appreciative audience. 30th, Mr. Duffy spoke well on 'Why accept Christianity and not Spiritualism?' and 'Father forgive them for they know not what they do,' and also named the twin children of a friend in the evening. Crowded audience. Mr. Duffy took part with Mrs. Horne at the after-circle, which was productive of very good phenomena.—**STOCKPORT**: Afternoon, a good time with Mrs. Williams, her guides giving some remarkable clairvoyant tests. Evening, the guides of Mrs. Mellor delivered a beautiful address on 'Who are the angels?' which was followed by very good clairvoyance by Mrs. Williams.—**TODMORDEN**: Mrs. Armitage gave two excellent lectures on 'The departed ones' and 'The handwriting on the wall,' and good clairvoyance.—**TRANMERE AND ROCK FERRY**: Pleasant evening with the controls of our vice-president, Mr. Horton. Chair taken by Mr. Seymour, who also spoke to the meeting. Special service next Sunday (see Prospective Arrangements).—**WARRINGTON**: Oct. 30, Lyceum in the morning. Interest kept up, but wanting manuals. Miss Smith, afternoon and evening, gave good addresses on 'The need of 'Spiritualism' and 'Was Jesus God?' Clairvoyance very good at both services; some 27 forms described, full names given, and all recognised. 31st, Miss Smith gave clairvoyance and psychometry; some good tests.

NORTH-EAST LANCASHIRE LYCEUM DISTRICT COUNCIL.—In accordance with article 6—business—of the constitution, notices of motions

must be sent in by Nov. 7. All returns and visitors' reports to be made up to and include Nov. 13, and forwarded the following week to Secretary, Thos. Wilkinson, North Cross Cottages, Clitheroe.

MIDLAND AND EASTERN COUNTIES.

BIRMINGHAM, Bloomsbury: 23rd, We were again favoured with a treat from the inspirers of our dear friend Mr. Will Phillips, who delivered two splendid orations in his usual style. The evening lecture was grand. The treatment of the subject, 'The noble army of martyrs,' left nothing to be desired. 30th, Mr. Walter Holdcroft, at short notice, kindly favoured us. His guides gave very successful clairvoyance in the afternoon. A good address and successful medical psychometry in the evening. **CAMDEN-STREET BOARD SCHOOLS**: 27th, We held our soiree, which was an immense success, thanks to the support from other societies. Mrs. Groom also gave a short address referring to societies helping each other. 30th, The guides of Mr. Cope gave to a large meeting a very enlightening and interesting address on 'Spirit progression,' followed by psychometry and clairvoyance.—**DERBY**, Traffic-street Mission: 23rd, Madam Henry lectured to large audiences on 'Thou canst not toil in vain' and 'Pursuit of the beautiful,' each service concluding with good clairvoyance. 30th, Mrs. Foster's inspirers gave good addresses; the evening subject, 'Woman and her mission,' attracted the earnest attention of the audience.—**LEICESTER**, Crafton-street: The inspirers of Mrs. Place gave excellent addresses on 'Where are the dead?' and 'Is Spiritualism true?' Very successful clairvoyance, 20 descriptions, all recognised, all listened to attentively by good audiences.—**LEICESTER**, Queen-street: Our platform was occupied by Mr. W. Phillips, of Beeston. Afternoon subject, 'The triumphs of the century'; evening, 'God's revelation,' which was listened to by a very large audience, and highly applauded. Clairvoyance at close by Mr. Iliff. There appears to be a wave of spiritual thought arising, for which we are glad. **LIBERAL CLUB**, Town Hall-square: Our esteemed local friend Mr. Lindsey gave another of his intellectual and spiritual addresses to good audiences.—**LONGTON**: Mr. Cross, of Pendleton, occupied our platform at 2-30 and 6-30, and gave splendid addresses on 'Spiritualism, true or false?' and 'Heaven and hell, where are they?' followed by successful clairvoyance. Good circle after the night meeting, presided over by Mr. Cross, assisted by locals. It was Mr. Cross' first visit, hope to have him again. **PROPHECY FULFILLED**: Mr. E. Hobbs, of Stafford-street, recently visited his friends at Hemington, in Somersetshire, and he gave a seance, which, I think, was most wonderful. I was one of the company, and he described friends to me who had died, and also to others, that proved quite correct. He also gave me some facts that I could not deny, although not a believer in spirit-return, and I could not realise that it could be true at the time. On accepting a situation about six months ago, I decided to write to Mr. E. Hobbs and ask him to kindly give me what he got from something enclosed. He described the house and servants exactly, and also that it would be a fairly good place, but that I should not stay with the family. He also reminded me to be very careful of a gentleman who would visit the house, giving a full description of him, even to a mark on his face. I let the other two girls see what Mr. E. Hobbs had sent, and they said it was true, and so exact, that I cannot but believe now that Spiritualism must be true, and I hope to be brought more into the true light of it. As the family was leaving Bath for Eastbourne, I did not care to go with them, and I therefore accepted another situation in a family at Frenchay near Bristol. I decided again to write to Mr. E. Hobbs and to hear what he had to say before going into the place. He sent back a full description of the house and the servants, including various other items, which I have found to be quite correct. I therefore thank Mr. Hobbs most sincerely for the advice which he has given me, and hope that he will have health and strength given him to go on in the glorious work which he calls Spiritualism. (LAURA BURGESS, Frenchay, near Bristol. Witnesses: Kate Clapham, Jane Cleming, Home Lea, Bath.) [Please write on one side of the paper only.]—**NORTHAMPTON**: Mr. Ashley, of Leicester, gave two very good addresses to fair audiences, and was very successful with clairvoyance, in some cases giving full name, much to the surprise of strangers present.—**SMETHWICK**, Central Hall: 24th, Mrs. Hyde exercised her wonderful gift of psychometry before a large audience. Mr. Will Phillips very kindly presided, and spoke cheery and thoughtful, explanatory of the claims of Spiritualism. 30th, Our good, whole-souled friend, Mr. Aldridge, delivered an earnest address on 'Spiritualism, its philosophy,' to a large and appreciative audience.—**WALSALL**, Central Hall: 30th, Morning, Mr. H. Hunt spoke interestingly to a fair audience. Impromptu poems, good. Evening, Mr. Hunt lectured and Mrs. Groom gave clairvoyance. Ten descriptions, nine of which were positively recognised.—**WISBECH**: The platform was occupied by Mr. D. Ward, who gave a good address from subject sent up from the audience; also clairvoyance, all recognised.

NORTHERN COUNTIES.

BLYTH: 30th, One of our members addressed the meeting well on 'What attraction and what benefit is there to be had in Spiritualism?' The usual after-circle was held. We are also pleased to note fresh faces at our meetings, clearly denoting a growing interest.—**CROOK**, Mechanics' Hall: Mrs. B. Johnston, of Leeds, paid us a return visit, and gave us a large number of psychometrical delineations in the afternoon, and answered a great number of questions from the audience in the evening. On Monday Mrs. Johnston conducted a private circle for the benefit of the members of the society.—**GATESHEAD**, 97, Coatsworth-road: Oct. 24, Mr. Bennett, of Newcastle, read a brief paper on 'Ignorance, the cause of disease.' Ignorance was simply lack of knowledge; a great number violated the laws of their being after they had ceased to be ignorant. Messrs. Wilson, Hall, and others, made valuable comments on the paper. Spiritualists should study the science of healing—this would save doctors' bills.—**CUTHBERT'S HALL**: Oct. 27th, Mr. Morrel, of South Shields, attended the circle and gave some good impersonation tests, 19 out of 21 being

recognised, 30th, The President, Mr. Dixon, gave a short address, which was followed by a good after-circle. I.L.P. HALL: Mr. Easthope, of Newcastle, gave a short address on 'Mediumship,' and also 14 tests in psychometry and clairvoyance, all were recognised. The tests gave great satisfaction to a crowded audience, many strangers being present.—NEWCASTLE-UPON-TYNE, Heaton and Byker: To celebrate the 50th birthday of the President of the Society, a social was held, which was given by Mrs. Westgarth. After tea, a meeting was held, presided over by Mr. Sewell, who, on behalf of the members, congratulated Mr. Westgarth on attaining his jubilee. Songs, etc., were ably rendered during the evening. Proceeds to Building Fund. SPENNYMOOR: Bro. F. Thompson gave an address on 'Spiritualism and reality.' In the evening, Bro. J. Morland gave an address on 'The origin of thoughts.' All were well appreciated by the audience.

WALES AND WESTERN.

BARRY, Psychological Society: Mr. Albert Brown conducted our meeting, giving an interesting reading. Afterwards the control of Mrs. Blackmore, of the Cardiff Society, gave splendid clairvoyant descriptions, which were most convincing, all but one being recognised, and in several cases names were also given, the tests being most remarkable.—BRIDGWATER: On Tuesday a vigorous and instructive address from the guides of our friend, Mr. G. H. Bibbings gave pleasure and satisfaction as well as valuable counsel to all who were privileged to be present.—CARDIFF, 198, Cowbridge-road: Question asked, 'How and under what conditions do the spirits grow?' most satisfactorily answered by Mrs. Preece's control. Address through Mrs. Williams, 'Why does man shrink from death, and by divine instinct feel he is immortal?' Good clairvoyance by both ladies.—MERTHYR TYDFIL: Intelligent audiences listened attentively to some grand discourses by Mr. G. H. Bibbings, the subjects being 'Is death a failure?' and 'What is Spiritualism doing for the world?'

YORKSHIRE.

ARMLEY: Our esteemed friend Mrs. France delivered two practical addresses on 'The poor ye have always with you' and 'Spiritualism and the Bible.' Striking clairvoyance to strangers was very much appreciated by the audience, and we are glad to say that strangers are beginning to be interested in Spiritualism here.—ATTERCLIFFE: On Thursday last a party of friends met to witness the naming of the son of Mr. and Mrs. Ellis. The guides of our young medium, Mr. Jones, dealt ably with the subject. Earthly name, 'Harold,' and the emblem, 'Lily.' All were greatly benefited by the ceremony. Vestry Hall: Oct. 30, Mrs. Russell gave addresses and clairvoyance. Morning circle, we had a remarkable test of spirit-return through the organism of Mrs. Hexton, who was supported by Mrs. Russell in the afternoon.—BARNESLEY, George-yard: A good day with Mr. Tyas. Afternoon, 'Praise ye the Lord'; evening, 'The unrest of the ages.' Well appreciated by all present. Clairvoyance by Mrs. Lazenby. After-meeting by Mrs. G. Roberts. Clairvoyance, all recognised, very good.—DEWSBURY: 27th, Mrs. Cooper gave a very good address, and Mr. H. Ledger gave very successful clairvoyance and good psychometry. He is one of our own members, and promises to be a young man useful for the spread of the truth. 30th, Mrs. Nicholson, of Shipley, gave two very good addresses, and many strangers in the room said they were surprised with the treat they had had. Clairvoyance in a very clear manner. Good audiences.—HORSFORTH: Mr. Barracrough, of Armley, gave us a splendid time with his earnestness and zeal for the truth. Evening, a grand gathering. Subjects from the audience well handled by Mr. Barracrough's guides. Our sister, Mrs. Beecroft, of Leeds, and friends cheered up the evening with the light of love and truth. Clairvoyance excellent. Thanks to all for their services. Good audiences. [Our platform guide is already full.—Ed. T. W.]—HUDDERSFIELD, Brook-street: Large audiences assembled, when Mr. Walter Booth's song services, 'For Ever True' and 'In Heaven's Name,' were very well rendered by the Lyceum members, the author giving the connective readings. These song services are excellent, and should be used more extensively, as they form a very attractive means of advancing the Cause. All concerned acquitted themselves creditably.—HUNSLET, Goodman-terrace: The guides of Mrs. Kendall gave two very good addresses. Afternoon, 'Light in the dark'; night, 'Who is our God?' Clairvoyance and psychometry very good, 16 out of 17 tests given correct; very good day. ORIEL HALL, Top of Joseph-street: Mrs. Berry and her guides spoke well on 'We shall soon be at home over there' and 'Spiritualism, what benefit has it been to humanity?' Hall full at night. 3, BOTTOM OF JOSEPH-STREET: We had a glorious time with the guides of Mrs. Thornton, who gave a good address on 'Grave, where is thy victory?' Mrs. Whiteley and Mrs. Grayden gave very good clairvoyance to a large audience; all present were well pleased with Mrs. Whiteley.—LEEDS, 28, Back Adelphi-street: We had a grand time with the guides of Mr. Teal and Mr. Houseman; hall packed.—MIDDLESBOROUGH, Boundary-road: Oct. 30, at 6-30, the guides of Mrs. Shannon gave a very good address on 'What does Spiritualism reveal?' followed by successful clairvoyance and psychometry. She also took part in the after-meeting, when her little guide 'Eicker' gave some splendid tests.—NORMANTON: A good day with our friend Mrs. Stretton: nice discourse in the afternoon. Evening, 'What has Spiritualism done for humanity,' to a very intelligent audience. Good after-circle by Mr. Sharp and Mr. Wedgewood.—ROTHERHAM: Mr. G. Featherstone and his guides dealt with questions from the audience in a remarkable manner. 31st, Mr. G. Featherstone's control, 'J. O'Brien,' gave his conditional experience before passing to a higher sphere, which was food for the most intellectual mind.—ROTHWELL: 30th, We had a grand day with Mr. Seekins, of Leeds, who spoke very well indeed, both afternoon and evening: he ought to be kept busy. Clairvoyance very good and clear.—SHEFFIELD, Hollis Hall: The guides of Mrs. Taylor, of Bailey, in the afternoon gave a beautiful address on 'How cheering the thought that the angels of God, in tenderness come to the earth

they once trod.' In the evening, before a crowded audience, her guides gave an eloquent discourse on 'What must I do to be saved?' well appreciated. Clairvoyance very good and well recognised. Also on Monday.—SKIPTON: Good day with Mrs. Gregg; subjects, 'Life's duty and recompense' and 'Nature and use of spirit communion.'—SOWERBY BRIDGE: Mr. Hanson G. Hey, of Halifax, gave us a very well thought out discourse on 'Spiritualism, a science and a religion,' proving that it is a science by the well-attested facts of its phenomena, and also that it is a religion by the lofty and noble teachings that are presented to us by the spirits through mediums.—WAKEFIELD, Queen-street: Mrs. Hoyle's guides gave grand addresses on 'Who is God, and where is He to be found?' and 'Spiritualism versus Christianity,' which were given in an eloquent manner; clairvoyance successful.—YORK: On Saturday and Sunday last, Mr. Wild, of Rochdale, astonished and startled a crowded meeting with his wonderful gift of clairvoyance and clairaudience. The idea, which may still lurk in some minds, that the information is obtained from obituary columns is absurd, in face of the full descriptions, which do not appear in the papers. Names and addresses were given in full. He will be wanted here again.

RECEIVED LATE.—FOREST GATE, Liberal Hall: Oct. 25, public circle. Mr. Sloan addressed the meeting, and was very successful. Sunday morning, Mr. Gwinn read an article on 'Wasted views,' freely discussed. Mr. R. Brailey in the evening, although not quite well, gave a fine spiritual discourse, entitled 'What shall I do to be saved?' Mr. Sloan enhanced the evening with exceptionally good psychometry.—LEEDS, Progressive Hall: A good time with Mr. Todd and his inspirers; full house. Monday, Miss Parker gave satisfaction to good audiences.

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 60. NAMES OF MEDIUMS, SPEAKERS, and PLACES, should be legibly written.]

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

BIRMINGHAM friends please note. The Bloomsbury Spiritualist Society will hold a Social in the Oddfellows' Hall, on Thursday, Nov. 17. Songs, recitations, and dancing. Tickets 6d. 573

BRADFORD. Bowling, Harker-street.—Plan of Speakers for November:—5th, Annual Tea; on tables at 4-30. Adults, 6d.; children, 3d. After tea, Mr. Firth and Mr. Bedford will occupy the platform. Nov. 6, circle. 13th, Circle. 21st, Mr. Firth. 28th, Circle. 573

ELLAND, Newcombe-street.—On Saturday next, Nov. 5, our Annual Tea and Entertainment will be held. Tea on tables at 4-30, and an excellent programme has been arranged for 7 o'clock. Tickets for tea and entertainment 9d.; entertainment 4d. On Sunday, Nov. 6, the Anniversary Services will be held, when two addresses will be delivered by Mrs. Burchell, of Bradford. Afternoon 2-30, evening 6.

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

F. T. HODSON, Trance Speaker, Clairvoyant, Psychometrist, has removed from Birmingham to 7, Gladstone-street, Alfred-street, Central Nottingham. Booking dates for 1899. One or two for 1898 open. 573

GATESHEAD. St. Cuthbert's Hall.—Nov. 6, Mr. Dowell Todd, of Sunderland. Thursday, Nov. 10, Open Circle. 573

GATESHEAD. I.L.P. Hall.—On Sunday, Nov. 6, Mr. Jos. Stephenson, of Gateshead, at 6-30. Wednesday, open Circle at 7-30. Nov. 13, Mr. J. H. Lashbrook, of Newcastle. 573

GREAT HARWOOD.—Mediums willing to come for 5s. and expenses, on Sundays, send open dates for 1899, stating gifts, etc., to J. Booth, 91, St. Hubert's-road, Great Harwood, near Blackburn. 573

HUNSLET, 3 Bottom of Joseph Street.—Ham Tea, Saturday, Nov. 5, at 5 o'clock. Tickets 8d. and 4d. each. After tea a public meeting. 573

LIVERPOOL. Daulby Hall.—Services every Sunday, at 3 and 6-30 p.m. Lyceum at 11 a.m. November 6, Mr. Marklew; 13th, Mr. and Mrs. Chiswell; 20th, Mr. Rae; 27th, Mr. W. Howell. Monday Nov. 7, at 8 p.m., Members' business meeting. Thursdays, at 8 p.m., Public Circle. 573

LIVERPOOL. Spiritual Evidence Society, Phoenix Hall, 64, Low Hill.—Monday members only. Wednesday at 8, Mrs. L. A. Peters. Thursday, circle, admission 2d. each. 573

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. 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. 577

LEEDS.—Mr. Hooper, 17, Portland Crescent, will hold on Sundays during winter select developing circles—numbers strictly limited. Mesmeric aid given if desired. Send stamps for terms, etc. Immediate application is necessary. 573

MEDIUMS and Speakers having open dates for present year are requested to send terms, etc., to S.S. Committee, c/o G. M. Nettleship, 131, Westminster-road, Morecambe. 574

Mr. A. ALDERSLEY, Trance Speaker, Clairvoyant, Psychometrist, is now booking dates with societies for 1899. Also at liberty Nov. 13 and 26, Dec. 4 and 11, 1898. Address, 47, Dalton-st., Nelson. 574

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, Middlesbrough. 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. 572

Mrs. SHANNON, 57, Bolckow-street, Middlesbrough, Speaker, Clairvoyant, and Psychometrist. Terms, expenses only. 573

Mr. WM. LAMB, Speaker, Clairvoyant and Psychometrist, is now booking dates for 1899; a few dates open for 1898. For terms, apply 56, Radnor-street, Hulme, Manchester. 574

NELSON United. North Street.—Lyceum annual Tea and Social on Saturday, Nov. 12. Tea on the tables at 5 o'clock. Tickets 1s. each; children under 14, 6d. 573

NEWCASTLE-ON-TYNE, 3, Addison-road, Heaton.—Nov. 6, Mr. Murray, at 6-30; 13th, Mr. Hodson, at 6-30. 573

NEWCASTLE-ON-TYNE. Northumberland Hall.—Nov. 6, at 6-30, Address by Mr. W. H. Robinson. Solos by Miss McFaden. 13th, Mr. J. J. Morse. 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

PENDLETON. Spiritual Church, Cobden-street.—Notice, all communications intended for the above church must be sent to the secretary, R. A. Kadelbach, 18, Hulton-street, Salford. And further, the committee of the above church will not be responsible for any business transacted otherwise. 573

PLYMOUTH, Oddfellows' Hall, Morley-street.—Meetings are held every Sunday, at 6-30 p.m., and every Wednesday, at 7-30 p.m. M.I.C. every Friday, at 7-45 p.m. Lyceum at 10-45 a.m. on Sundays. Clairvoyance by Mrs. Trueman, Sundays and Wednesdays. 573

SHAW.—We are holding our first anniversary on Sunday next, Nov. 6. We give a hearty welcome to all. Speaker, Mrs. Hyde, of Ardwick. 573

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

T. E. MORGAN, of 15, Burcot-road, Meersbrook, Sheffield, is now booking dates for 1899. An early application for them is requested. 575

TRANMERE. Gospel Hall, Union-street.—Sunday, Nov. 6th, Mrs. Peters, clairvoyant; H. Crichton, Esq., in the chair. All invited; bring your friends with you. 573

YORKSHIRE UNION PLAN FOR NOVEMBER.

ADWALTON—13, Mrs Hall; 20, Mrs Shulver; 27, Mrs Pamm.
ARMLEY—13, Mr Shaw; 20, Mr Pawson; 27, Mrs Stair.
BATLEY—13 and 14, Mrs Green (Anniversary); 20, Mr and Mrs Marshall; 27, Mrs Richardson.
BATLEY CARR—20, Mr Hopwood; 27, Mr Herbert Heys.
BRADFORD—Boynnton Street—13, Mrs Harrison; 20, Local; 27, Mrs Waterhouse; Milton Hall—13, Mrs Midgley; 20, Mrs Lambert; 27, Mr Seekings. Otley Road—13, Miss Patefield; 20, Mrs Wade; 27, Mr Todd. Spicer Street—13, Mrs Clough; 20, Mrs Hall; 27, Mrs Berry St. James—13, Mrs Waterhouse; 20, Mr Lewis; 27, Mr Barraclough. Tong Street—13, Mr Brook; 20, Mrs Nicholson; 27, Mr Hopwood.
BRIGHOUSE—13, Mr Foulds; 20, Miss Patefield; 27, Mr Smithson.
BIRSTALL—13, Mrs Richardson; 20, Mrs Stretton; 27, Miss Mander.
CLECKHEATON—13, Miss Mander; 27, Mrs Crossley.
ELLAND—13, Mrs France; 20, Mrs Fella; 27, Mrs Shulver.
HALIFAX, No 1—13, Mr Tyas; 20, Lyceum Conference; 27, Mr Holmes.
HALIFAX, No 2—13, Mr Watkin; 20, Mr R A Brown; 27, Mrs Nicholson.
HUDDERSFIELD—13, Mrs Nicholson; 20, Mrs Clough; 27, Mrs Fella.
HULL—13, Mrs Taylor; 20, Mr Wilson; 27, Mr Spencer.
KEIGHLEY—13, T Wild; 20, Mrs Russell; 27, Mr Hilton.
LEEDS, Psycho—13, Mr Spencer; 20, Madame Henry; 27, Mrs Summersgill.
LIVERSEDGE—13, Mrs Fella; 20, Mr Walker; 27, Miss Hall.
MORLEY—13, H Crossley; 20, D Jagger; 27, C Firth.
NORMANTON—13, Mr Inman; 20, Mrs Hunter; 27, Mrs Russell.
PARKGATE—13, Mrs Brook; 20, G Featherstone; 27, Mr Marklew.
ROTHWELL—13, Miss Beaver; 20, H Crossley; 27, Mr Pawson.
SHIPLEY—13, Mr Lewis; 20, Mrs Murgatroyd; 27, Mr Parker.
SHEFFIELD—HOLLIS HALL—13, A Marshall; 20, Miss Cotterill; 27, C Shaw.
WEST VALE—13, Mrs Crossley; 20, Mr Brook; 27, Mr Post ethwaite.
YEADON—13, Mr Barraclough; 20, Mr Seekings; 27, Mr and Mrs Hodgson.

NOTICE.—At the next Conference (Parkgate, Nov. 13) Mr. Archer will move 'That every Society affiliated with this Union shall have the Monthly Conference in turn. Should any Society not want the Conference, they shall give two months' notice to that effect, and they shall not have another chance until their turn comes round again.' Meetings as usual, 10-30, 2-30, and 6 o'clock. J. WHITEHEAD, Sec.

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PLATFORM GUIDE.

SOCIETIES AFFILIATED WITH THE
NATIONAL FEDERATION.Secretary: W Harrison, 37, North street
Burnley

- Accrington**—Argyle street, Lyceum, 10 30; 2 30 & 6 circle at 8
26, China st., Lyceum 10 30; 2 30, 6, public circle at 8
Ashton—Hall of Progress, Burlington st., 2 30, 6 30
 Mrs A Lambert Tues. 7 30, Miss Cotterill
Ashington—Spiritual Temple, 5
Barrow-in-Furness—Psychological Hall, Dalkeith st
 Lyceum 10; 11 and 6 30, Tues. 7 30
Barry Dock—Atlantic Hall, 24 Dock View road 6 30
 Tues. 8, members' circle
Belper—Jubilee Hall, Lyceum 10, 2; 10 30, 6 30,
 Mrs Gregg
Birmingham—Masonic Hall, New st., Union, Class
 10 45; 11, 6 30,
 Bloomsbury: Lyceum 11; 3, 6 30,
 Smethwick: Central Hall, Cape Hill (opp. Wind-
 mill lane), Lyceum 2 30; 11, 6 30, Mrs Barr
Blackburn—Old Grammar School, Freckleton street
 Lyc. 9; circle 11; 2 30, 6 30, F Hepworth
Blackpool—Spiritual Church, Albert road, Lyceum
 9 30; public circle 11; 2 30, 6 30, Mrs Green
Bootle, Liverpool—Masonic Hall, Lyceum 11; 2 30,
 6 30, Mrs Greenlees Mon. 8 Tues. 8, Seance
Bolton—Bradford st., Lyceum 9 30; 2 45 and 6 30,
 Miss Butterworth
Burnley—Hammerton st., Lyceum 9 30; 2 30 and 6,
 G Featherstone
 North st., Lyceum, 9 30; 2 30, 6, Mrs Summerhill
 Tues. 7 45, public circle. Wed. 7 30, members
 Guy st. 10 30, 2 45, 6 30, Mr Davis Mon. 8
 Thurs. 8, Locals
Bury—Spiritual Hall, Georgiana st., Lyceum 10;
 2 30, 6, Mr W Johnson Wed. 7 30
Cardiff—St John's Hall, St John's sq., Lyceum 2 45;
 11, 6 30, H Golding
Carlisle—33, Princess street, 2 30. Temperance Hall
 Caldew Gate, 6 30,
Chitheroe—Old School Church Brow, Lyceum 9 45;
 2 30 and 6, A Wilkinson Mon. public circle
 7 45 Thurs. mems. 7 45
Colne—Cloth Hall, Lyceum 10; 2 30, 6 30, Mrs
 Smith
Darwen—Church Bank st., Lyceum 9 30 and 1 45;
 members' circle 11; 3, 6 30, circle at 8, and on
 Wed. 8
Derby—la Normanton rd., Lyceum 10 30; 2 30, 6 30
 Mon. 7 30 Wed. 7 30
Glasgow—Assembly Rooms, 136, Bath-st., 11 30, 6 30
Gl Harwood—Britannia st. 2 30 6, Mr Ormerod
Heywood—Temple, William st., Lyceum 10; 2 30
 and 6 Tues. 7 30,
Huddersfield—Brook st., Lyceum 10; 2 30 and 6 30,
 W Rooke
Hyde—Mount st., Travis st., Lyceum 10; 2 30,
 6 30, T Wild Mon.
Lancaster—Athensum, St Leonard's Gates, 2 30
 and 6 30
Leicester—Liberal Club, Town Hall sq., 11 and 6 30,
 Walter Howell Mon. 8, public circle
 Queen st, Lyceum 10 30; 2 45, 6 30, T Spire
 and Mon. 8
Liverpool—Daulby Hall, Daulby st., 11 Children's
 Lyceum; 3 and 6 30, Mr Marklew Mon. 8,
 members Thurs. 8, public circle
LONDON—Camden New Rd—Surrey Masonic Hall
 11, public circle, doors closed 11 15 sharp; 3,
 Lyceum; 6 30, W E Long Lending Library
 Two Worlds & S.N.F. Hymn Books on sale
 8, members' & associates' circle Sat., at 12,
 Louth road, 8 30, circle, members & associates
Battersea Park Rd—Henley st, 7, Mr Peters ex-
 pected 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—2, Ford's Park rd, Trinity st,
 Lyceum 11; 7, Mrs Brailey Tues. 8 T W
 on sale
Canning Town—Co-op. Hall Braemar rd. 11 30,
 discussion; 3, Lyceum; 7, 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, Mr Whyte (Evangel) Thurs.
Forest Gate—Liberal Hall, Sun., Inquiry 10 30;
 11, Lyceum 3; 7, Mr Davis Tues. 8, Thurs. 8,
 circles at 15, 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, Peter Lee
MANCHESTER—Arndwick—Temperance Hall, Tipping
 st, Lyc 10 30; 2 45, 6 30, Mrs J A Johnston; 8 30
 members' circle Wed. 8, O Pearson
Harpurhey—Collyhurst st., Oldham rd., Lyceum,
 10; 3, 6 30, Mr Mayoh Wed. 8, Mrs Hollingworth
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, G Adams Mon. 8, developing circle. Wed. 8
 Mrs Williams
I L P Hall, Milton place, 2 45 & 6 30, W Lamb
Salford—Co-op. Stores, Chapel st., Lyceum 10 30
 and 3; public circle, A Bracegirdle 6 30, Miss
 E A Smith Wed. public circle, 8 15, J B Tetlow
Merthyr—Central Hall, at 8, O Mason
Mezborough—Lees Arcade, Lyceum 10; 2 30, 6,
 Mon. at 7 30
Milom—Lyceum 2; 6, Circle 7 30. Wed. 7, meeting
Nelson—North st, Lyc. 10; 2 30 and 6, Mrs Stair
 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, W H Robinson Mon. 7 30
 See Prospectives
Nottingham—Cobden Hall, Peachy st., 10 30, 6 30,
 Gladstone Hall, Lyc 2 30; 10 45, 6 30, A Brookhouse
Oldham—Coronation st., Mumps, 3 and 6 30, Mr
 Trueman Mon. 5, mother's meeting, Tuesday
 7 45, public circle
Plymouth—Oddfellows' Hall, Morley st. Lyceum at
 10 45, 6 30, Clairvoyance, Wed. 7 30 Fri. 7 45,
 M I Class
Bawtenshall—Lyceum 10 30; 2 30, 6, W H Taylor

- Rishton**—2 30 and 6, Miss F Barlow
Rotherham—Boro' Temperance Band Room. Ly-
 ceum 2; 3 and 6 30, Mr Shaw Mon. 8 Wed. 8,
 public circle.
Royston—Hall, Union at Lyceum, 10; 3, 6, Mr
 Mrs Hollingworth Wed. 8,
Shaw—Broadbelt's Rooms, 3 & 6 30, Mrs Hyde
 Tues. 8
Sheffield—Langsett road, Lyceum, 10 and 2; at 11
 public circle; 3, 7 Mon. 8
Slathwaite—Laith lane, 2 30, 6, J Young
Southport—Foresters' Hall, 3, 6 30, Mr W H Phillips
Hawkshead Hall, 11, 6 30, & 8, Mr J Pemberton.
 Wed., 8, Miss Smith
Spennymoor—Victoria Hall, 2 and 6. Thurs. 7 30
Stalybridge—Lyceum, 10 30; 3 & 6 30, Mrs Hor-
 rocks Wed. 7 30, Miss Richardson
Stockport—Hall, Wellington rd., near Heaton lane,
 Lyceum 9 30; 2 30 and 6 30, Mr J B Tetlow, and
 on Mon. at 7 30
Sunderland—27 Ann street, 6 30. Dally 8
Walsall—Central Hall, Lyceum 2 30; 11, 6 30, Mrs
 Place
Warrington—Temperance Hall, Academy st., Lymc
 10; 3 & 6 30, Miss Jones, and Mon. 7 45
Walsch—Lecture Room, Public Hall, 6 45

* YORKSHIRE UNION SOCIETIES.

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

- Hon. Sec.: J WHITEHEAD, 5, Womersley-place,
 Greenside, Pudsey, near Leeds.
Adwalton—At 2 30 and 6, Miss Beever
***Armley (near Leeds)**—Theaker lane, Lyceum 10 30;
 2 30, 6 30, Mrs Middley 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, Mrs Nicholson, and on Monday 7 30
Batley Carr—Town street, Lyceum, 10 30, 2 30; 6,
 Mr Walker Mon. Mothers 3
Birstall—Railway ter. 2 30 & 6, Mrs Shulver Tues.
 7 30, public circles
Bradford—Boytton st., West Bowling—Circle at
 11; 2 30, 6, Mrs Webster Thurs. 7 45
Tong st—Dudley Hill, Lyc. 10; 2 30, 6, Mesdames
 Kellitt & Farrar Mon. 7 30, public circle Tues.
 7 30
Milton Hall, 32 Rebecca st., City rd., Lyceum 10,
 2 30, 6, Mrs Greenwood
Otley rd. Lyceum, 10 30; 2 30, 6 30, Mrs Hall
Spicer st., Little Horton lane, 2 30, 6, Mr Seekins
St. James' Church, Lower Ernest st., Lyceum 10
 & 2; circle 3; 6, Miss Hunter Wed. 7 45
***Brighouse**—Martin st. Lyc. 10; 2 30, 6, Mr Brook
Cleckheaton—Walker st. Lyceum, 10; 2 45 and 6,
 Mrs Taylor
***Deesbury**—Bond st. Lyceum 10, 1 45; 3, and 6,
 Mr Smithson Thurs. 7 30
Eliland—Newcombe street. Lyceum 10; 2 30, 6,
 Mrs Burchell
Halfway—Winding rd, 10 30; 2 30, 6, Mr Armitage
Raven st. Queen's rd, 2 30 & 6 30, Mrs France
Huddersfield—St. Peter st. Rooms. Lyceum 10
 2 30, 6 30, Mrs Berry
Hull—Granville Hall, Silvester st., Lyceum 10;
 2 30, 6 30, Miss Cooke Wed. 7 30. Thurs. 7 30,
 members' circle
***Keighley**—Heber st. Spiritual Temple, 2 30 and 6,
 Miss Barlow Mon. 7 30
***Leeds**—Psychological Hall, Lyceum 10; 2 30
 6 30, Miss Patefield; 8 15, circle. Monday,
 2 30, Tues. 8, members' circle Sat 8 circle
Liverdale—Carr street, 10, Little Town; Lyceum;
 at 2 30 and 6, Mr Hopwood
Morley—Lyceum 10; 2 30, 6, Mrs Falla Tues. 7 30
 public circle
Normanton—Queen st. 2 30, 6, 8 Featherstone; circle
 at 8 Tues. developing at 7
Ossett—Queen st. Lyceum 10; 2 30, 6, Mr Walker
Parkgate—Temple, Ashwood rd. Lyceum 10 30;
 2 30, 6, Mrs Porter; 8, circle. Wed. 8, circle
Rothwell—Lyc. 10; 2 30, 6, Mrs Waterhouse Sat. 8
***Sheffield**—Attercliffe, Vestry Hall, 2 30 and 6,
 Miss S E Cotterill After-circle at 8
***Hollis Hall**, Bridge street, circle 11; 3, 7,
 Mr Fielding Mon. 7 30
Shipley—Market Buildings, Teal Court, 2 30, 6
 Mrs Stretton
Skipton—Temperance Hall, 2 30, 6, R A Brown
***Sowerby Bridge**—Hollins lane. Lyceum 10 an. 2;
 2 30, 6
West Vale—Green lane, 6 Wed. 7 30, Mrs Armitage
Windhill—2 30 and 6,
Yeadon—Town Side, Lyceum 10; 2 30 & 6, Lyceum
 Day Mon. 8 members' circle

NON-AFFILIATED SOCIETIES.

- Accrington**—St James st, Lyceum 10 30; 2 30, 6
 Mr Hoskin, circle at 8. Wed. 7 30, members
Backup—Princess street, 2 30, 6 30, public circle,
 Thurs 7 45
Barnsley—George Yard Mission Room, 2 30 and 6
 Mr T E Morgan 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 ln., Public circle 10 30; 2 30, 6, Mrs
 Beardsall Mon. 7 30
Temperance Hall, Lyceum 10 30; circle 10 45;
 2 30, 6 30, Mr Gladstone 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, Mr Inman
 Mon. 7 30
Dukinfield—Astley st, 2 30, 6 30, W Trueman Mon
 and Thurs. 7 30, circles
Dundee, N.B.—Gillian Hall, Wed. 8, room 3
Easter—Friars' Hall, Friars' Walk. Service 6-45.
 Wed. 8, members' circle, 2 30, 6
Felling—Hall, Charlton row, 2 30, 6
Foleshill—Edgwick, 10 30, 6 30. Mon. 8
Gateshead—Outherr's Hall, Bensham. Sun.
 Lyceum 2 30; 6 30, Dowell Todd 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, J Stevenson Wed. 7 30 open
 circle
22, Redheugh rd.—Circle, Sunday, 6 30, Tues. 7 30
 Thurs. 7 30
Heckmondwike—Thomas st., Lyceum, 10; 2 30 and 6
Bethel Lodge, Tues. Sat., 7 45
Heywood—Adelaide st., 2 30 and 6
Hollinwood—Factory Fold, Lyceum 10 30; Mrs Eyles
Hollinwood—Labour Hall, Bower lane—Sun. 2 30
 6 30 Mrs Cross Wed. 8, Mrs Morley
Hadfield—Salisbury street, off Station rd. at 3 & 6
Huddersfield—Quarby, 2 30, 6, Mrs Crossley
Hunslet—Oriol Hall, Top of Joseph st., 2 30, 6,
 J H Barraclough Mon. Tues. Sat. 8, public circle
 Goodman terrace—2 30, 6, Miss Smith Tues.
 Thurs. & Sat. 7 30
 3, Bottom of Joseph st. 2 30, 6, Mr Lewis Mon.
 2 30, 7 30, public meeting Thurs. 7 30 Sat. 8,
 Williamson Buildings—2 30 and 6, Mon. 7 30,
 Wed. & Sat. at 7 30
Leigh—Newton st., 2 30 and 6 15, Wed. 7 45, circle
Leicester—Craton st., 11, 6 30, Mr Marshall Wed. 8
Leeds—Progressive Hall, 16, Castle st., 2 30 & 6 30,
 Mrs Brooks Mon. 7 45. Thurs. and Sat. 7 30
 public circles
 28, Back Adelphi st., 2 30, 6 30, Mrs Crossley Mon.
 2 30, 7 45. Thurs. and Sat. circles, 7 45
Liverpool—Phoenix Hall, Low Hill, Lyceum 3.
 Wed. at 8, Mrs L A Peters 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 rd, 7, Mr & Mrs Webb Tues. and
 Fri. 7 30, private circles, Wed. open circle
Brompton (West)—4, Merington rd. Sunday 11,
 Wed. 7 30
Camdenwell—33 Grove lane, Thurs. 13th, at 8.
 102, Camdenwell rd, 7, Wed. 7, healing; 8, circle
Lower Edmonton—2, The Crescent, 11, Building
 Committee; 7
Hackney—Manor Rooms, Kenmore rd., Mare st.,
 7. Wed. 8, members' circle at 155, Richmond rd
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Islington—Wellington Hall, Upper st, 7, Mr
 Brenchley Thurs. 8 members, Mrs Brenchley
 T W on sale
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 chometry. Mon., Thurs. 8. Wed.
Manor Park—Temperance Hall, 7, Mr Walker
 Fri. Messrs Gibbs & Noyce Mon. Mr Davis
Marylebone—Cavendish Rooms, 51, Mortimer st W
 7, J J Morse
North London—14, Stroud Green rd, 7. Tues. 8
 Wed. 8, members
Shepherd's Bush—73, Becklow road, 6 30 Messrs
 Wallace & Norton Wed. 8, Mrs Clowes T W
 on sale
Stratford—Martin st. Hall, Sun. Thurs.
Stoke Newington—Blanche Hall, 99, Wisbaden rd.
 7, J Adams & J A Whyte Mon. 8, members'
 circle, 51, Bouverie rd. Wed. 8, Barratt's grove
MANCHESTER—Bradford: Labour Hall, Grey Mare ln
 2 30, Lyceum; 6 30, O Pearson; after-circle, 8 15
 Tues. 8, members' circle Thurs. 8, W Rooke
Cheetham—Ash Lodge Halliwell lane, Lyc. 10 30;
 2 30, 6 30, Mrs Shephard Mon. 8, public circle
 Thurs. 8, Mrs Morley
Eccles—Conservative Club, 2 45, 6 30, Mrs Eyles
 Wed. 8
Higher Broughton—Hilton st., Lyceum, 10 30 & 2;
 3, 6 30, Mr Thompson Tues. 7, members' circle
 Thurs. 8, Mrs Cropper
Hulme—Corner of Junction st., Lyceum, 10 30; 3
 and 6 30, Mrs F Taylor; 8 15, circle Mon. 8 15
 Wed. 8 30, members Thur. 8 15, Mrs Eastwood
 Messrs Blumenthal & Lamb
Moss Lane East—Princess Hall (Bradshaw-st. Car
 terminus), 10 45, 6 30, 8, J T Standish Mon.
 members' circle Tues. 8 to 10 30, social club
 Thurs. 8
Openshaw—Granville Hall, George st. 2 30; 10 30,
 6 30, O Taberner Thurs. 8, Miss Knight
Longsight—West Gorton, 24 Grey st., Lyceum 10 30
 & 2 30; 6 30, I Pickthall Tues. 8 15, public circle
 Thurs. 8 15, public circle, doors close 8 30
South Salford—4, West Craven st. Regent rd. Sun-
 day at 6; circle at 8 Wed. 8
Middlesborough—Newport Crescent, Lyceum 10 30
 and 2; 3 and 6 30
Progressive Church, Boundary rd., 2 30 and 6 30
Milnrow—Over the Stores, Dale st., 3 and 6 30,
 Miss Barrett Tues. 7 45, Mrs Butterworth
Middleton—Co-op. Hall, 3 and 6, Mrs Sellers
Monkwearmouth—Hall, Roker avenue, 6 30
Morsecambe—Moss lane, off Queen's sq., 2 30 and 6 30—
 Mon. 7 30
West End—Liberal Club, Clarendon rd, 6 30
Nelson—Albert Hall, 2 30 and 6. Wed. 7 30, circle
Newcastle-on-Tyne—Heaton and Byker Institute, 3
 Addison rd, 6 30, Mr Murray Mon. & Sat. 8
Market Arch, 23 Nun st., Wed. 7 30 Sat. 7 30,
North Shields—85, 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—Sun. 6,
Preston—Central, 2 30, 6 30, Mrs Waddilove Wed.
 7 30, members' circle
Weavers' Hall, Walker st. Lyceum 9 45; 2 30,
 6 30, Mr Postlethwaite; circle 8. Thurs. 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 Swindlehurst
 Summer st., 2 30, 6. Tues. 7 45
Penn st., Lyceum, 9 45; 2 30 and 6. Wed. 7 30
Seaton Delaval—5 30
South Shields—16, Cambridge st., 6. Tues. 7 30
Todmorden—Sobriety Hall, 2 30 and 6 30, Miss
 Ribchester Wed. 7 30, members' circle
Tranmere and Rock Ferry—Spiritualists' Gospel
 Hall, Union st., every Sun. 3, 6 30, Mrs Peters
 Thurs. 8. All are invited
Wakefield—Queen st, Westgate, 2 30 & 6, J Pawsen
 Wed. 7 30
West Hartlepool—Lynn st., over Oliver's Stores, 2 30
 & 7 Tues. 8, members' circle at Mrs Tate's, 9,
 Kilwick st Wed. 7 30, public circle
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