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The Law of Nature.

PART. I.

By WILLIAM DANMAR.

SOME years ago the English judge who pronounced sentence against the American medium Slade argued that though the testimony was in Slade's favour, his mediumistic doings must still be fraud, because they were against 'the known laws of nature.'

If that judge was engaged to render decisions according to the 'known laws' of materialism rather than the laws of his country and the testimony before him, then he was right: *the spiritistic facts are against 'the known laws of nature,' of materialistic speculation*, as will be acknowledged by everybody who knows both. If the said 'known laws' are the true laws, as the said judge believed they were, then our pretended facts are illusions or fraud of some kind, because nothing can be true that is against the true law of nature.

To claim, as has been done, that there may be two kinds of natural laws, material and spiritual, reminds one of the time of Galileo, when the representatives of early modern science, if they did not want to be murdered by the representatives of mentalism or idealism (not true Spiritualism—I refer to my definitions in the first article, which I shall not repeat) had to suggest that there may be two kinds of truths: religious truth, according to which the sun turns around the earth, and scientific truth, according to which the earth turns around the sun. As there is but one truth, so there is but one law of nature, which cannot be split up into a material and a spiritual law.

As science and logic have overthrown the dogmas of the Church, so they will now overthrow the 'known laws' of materialism, which are in our way of convincing all mankind of all great facts.

Civilisation, having been held back by the said dogmas and laws in advancing to a higher 'equality of opportunity' for studying science, I shall not suppose that every spiritist is prepared to understand an abstract scientific demonstration; but since I want every one of our friends who have independence of mind and love of truth enough, when he saw a ghost to say it was one, to just understand where the whole trouble lies, I shall try to make the matter as plain as I can. If it cannot be done without some mathematics, don't let that scare you, because mathematics rightly applied is simplicity itself.

Laws of nature are not discovered but formulated, because they did not exist until somebody made them.

The mass and essence of the world-stuff exists, nothing else. If somebody believes he has discovered essence he invents a mathematical law to represent that essence. A law of nature is consequently a representative of the entity which is underlying nature. If the idea of this essence is right, and the law a correct expression of it, then this law is a true law of nature. In reality there are no such things as laws, space, time, or other abstractions; they are all made by men, and are imaginary skins pulled off or abstracted from the existing thing which is independent of them.

The investigation of the real being that is behind nature is termed *metaphysics*. In Aristotle's works his considerations of this being were placed behind (Greek, *meta*) his physics or teachings of nature, and were, therefore, by his followers termed *meta-physics*. It has been much misused and abused, but it is still a very important matter, because any laws and theories of nature, also the great 'known laws' that are so hard on our facts, are metaphysical. Also the question, 'What are the spirits?' is a metaphysical question, because it calls for an investigation of that which is behind phenomena and nature.

We must also understand each other in the use of terms. The Greek word *physis* and the Latin word *natura* are of identical meaning, signifying the total of happenings in the world. *That which is natural is physical*. Are there experienced modern spiritists who claim that the spirits are not natural? If so, they should go back to church, for that is the place for the belief in unsubstantial and supernatural spirits.

If the spirits are *natural*, as they generally claim to be, and as they appear to us, for we have never perceived anything of them but natural forces, then they are *physical*; and if they are *real* then they are *substantial* because nothing real can exist without having substance which is the basis of bodies. Consequently, our spirits are physical, substantial bodies, which places the whole subject on the premises of natural philosophy or physical science.

Not true science but materialism, which monopolised science, is our opponent, while mentalism, which styled itself Spiritualism,

turned away from nature to an imagined supernatural abstract-world of nothingness, materialism took charge of the real being, the world-stuff, which forms the basis of nature, and to prove that its idea of this stuff was right, it developed science, and by that advanced the best interests of humanity. The materialists deserve the name of motherists (matter; English *mater*, from *mater*—mother), because like good mothers they have cared for us, while the fatherists were hunting in heaven without hitting anything.

Materialism and science are two different things. The 'known laws of nature' referred to when denying our facts, are not proven by inductive methods from true scientific experiences, but are based on materialistic hypotheses. Induction from experience is but one great law of nature, that of the chemical constant, of which F. Lange, in his history of materialism ('Geschichte des Materialismus') says that this empirical induction 'has never yet been established as a law of nature.' Why not? Because materialism has no use for it; not only that, but because it contradicts materialism.

Originally, materialism had but one constant and absolute, namely, matter. But if she were not only constant in time but in space too, she could not move, therefore empty space and motion were added. After that a natural world could somewhat be constructed according to mechanical principles, for which reason this theory is termed '*the mechanical theory of nature*.' But this theory requires three world-entities, *matter, empty space, and motion*. The latter was made a constant in time, because the materialist could not believe in a first mover.

Of this trinism (monism is still the pretended principle of materialism), Kant destroyed one by proving the impossibility of empty space. What did the materialists do? They filled their empty space with ether, which is the disguised heatstuff or spirit of true Spiritualism. But they never liked it, for it made dualists of them, which they do not like to be called. They never take it into account when they measure a portion of the world-stuff by weight instead of by volume.

Modern materialism is dualistic as well as modern Spiritualism, only the one considers matter and the other ether or spirit the 'higher' or more important part in their world-mixture. This is, of course, a matter of taste. Men are inclined to be materialists because they are great admirers of the feminine element in the world; women are ardent Spiritualists, or paternalists, because they think that male spirit of the world is just about love itself, though in his name their sex was enslaved.

Gradually we will come to see that mother and father are equally important and 'high,' or rather that our social conceptions of high and low, good and bad, etc., which are all relative to the judge or the interest he represents, cannot be applied to nature and its forces at all, for they are neither good nor bad, neither just nor unjust, etc., but only necessary. All modern philosophies are dualistic; each has accepted matter as one entity of the world, and the other they suppose to be either energy, ether, or spirit, mind, motion, etc. Passive matter alone would not make a living world, therefore some kind of active force was added. Indeed, it is questionable whether a purely monistic belief ever existed, because the idea of action required two opposite forces.

The Spiritualists saw colder and harder conditions, but concluded that matter was a lower condition of spirit, as cold is still supposed to be a lower condition of heat. On the other hand, the materialists saw active forces, but concluded they were not essential, but merely properties of matter. But gradually mother and father were both recognised as essentially required for creation, and this caused dualism. Osiris the hot sun, and Isis the cool earth, were both individualised, and since then we have matter and spirit as the two entities of the world, who by their interaction create all existing things.

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[NOTE.—Mr. Danmar will be pleased to reply to correspondents direct.—Ed. T. W.]

THE real object of education is to give children resources that will endure as long as life endures.—SYDNEY SMITH.

THE POWER OF THOUGHT.—Thought may be said to have great power, when we consider that it is the initial motive force that designs and plans every movement that takes place in every department of a progressive civilisation.—Ormond.

We hope our readers will help to make the Two WORLDS a household word, by giving it to friends and talking about it. The reading season having commenced, our circulation ought to go up by leaps and bounds, if each Spiritualist is as true as his faith.

Were the Writers of the Bible Divinely Inspired?

(Concluded from page 767.)

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

MAN WAS CREATED AFTER THE ANIMALS.

AND God made the beasts of the earth after his kind, and cattle after their kind, and everything that creepeth upon the earth after his kind: and God saw that it was good. And God said, Let us make man in our image, after our likeness. . . . So God created man in His own image, in the image of God created He him; male and female created He them (Gen. i. 25-27).

Contrary.—And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof (Gen. ii. 7 and 19).

NOAH COMMANDED TO TAKE TWO OF EVERY SORT INTO THE ARK.

And of every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee; they shall be male and female (Gen. vi. 19).

Contrary.—Of every clean beast thou shalt take to thee by sevens, the male and his female: and of beasts that are unclean by two, the male and his female. Of fowls also of the air by sevens, the male and his female; to keep seed alive upon the face of all the earth (vii. 2, 3).

ALL THE CATTLE AND HORSES OF EGYPT DIED.

Behold, the hand of the LORD is upon thy cattle which is in the field, upon the horses, upon the asses, upon the camels, upon the oxen, and upon the sheep: *there shall be a very grievous murrain.* And the LORD did that thing on the morrow, and all the cattle of Egypt died; but of the cattle of the children of Israel died not one (Exod. ix. 3 and 6).

Contrary.—But the Egyptians pursued after them all the horses and chariots of Pharaoh, and his horsemen, and his army, and encamped by the sea beside Pi-hahiroth, before Baal-zephon (Exod. xiv. 14).

BAASHA DIED IN THE 26TH YEAR OF ASA'S REIGN.

So Baasha slept with his fathers, and was buried in Tirzah; and Elah his son reigned in his stead. In the twenty and sixth year of Asa, king of Juda, began Elah, the son of Baasha, to reign over Israel in Tirzah, two years (1 Kings xvi. 6, 8).

Contrary.—In the six and thirtieth year of the reign of Asa, Baasha, king of Israel, came up against Judah, and built Ramah, to the intent that he might let none go out or come in to Asa king of Judah (2 Chron. xvi. 1).

THE REIGN OF AHAZIAH.

Two and twenty years old was Ahaziah when he began to reign, and he reigned one year in Jerusalem (2 Kings viii. 26).

Contrary.—*Forty and two years old was Ahaziah when he began to reign, and he reigned one year in Jerusalem* (2 Chron. xxii. 2).

MICHAL, THE DAUGHTER OF SAUL, HAD NO CHILD.

Therefore Michal, the daughter of Saul, had no child unto the day of her death (2 Sam. vi. 23).

Contrary.—The king took the two sons of Rispah, the daughter of Aiah, whom she bare unto Saul, Armoni and Mephibosheth; and *the five sons of Michal, the daughter of Saul, whom she brought up for Adriel the son of Barzillai the Meholathite* (2 Sam. xxi. 8).

THE WARRIORS OF ISRAEL AND JUDAH.

And Joab gave up the sum of the number of the people unto the king; and there were in Israel eight hundred thousand valiant men that drew the sword; and the men of Judah were five hundred thousand men (2 Samuel xxiv. 9).

Contrary.—And Joab gave up the sum of the number of the people unto David. And all *they of Israel were a thousand and an hundred thousand men that drew the sword:* and Judah was four hundred threescore and ten thousand men that drew the sword (1 Chron. xxi. 5).

THE SLAUGHTER OF THE SYRIANS.

And the Syrians fled before Israel, and David slew *the men of seven hundred chariots of the Syrians, and forty thousand horsemen, and smote Shobach, the captain of their host, who died there* (2 Samuel x. 18).

Contrary.—But the Syrians fled before Israel; and David slew of the Syrians seven thousand men *which fought in chariots, and forty thousand footmen, and killed Shophach the captain of the host* (1 Chron. xix. 18).

THE PURCHASE OF THE THRESHING FLOOR.

And the king said unto Araunah, Nay; but I will surely buy it of thee at a price: neither will I offer burnt offerings unto the LORD my God of that which doth cost me nothing. So David bought the threshing floor and the oxen for fifty shekels of silver (2 Samuel xxiv. 24).

Contrary.—And King David said to Ornan, Nay, but I will

verily buy it for the full price: for I will not take *that which is thine for the LORD, nor offer burnt offerings without cost.* So David gave to Ornan for the place six hundred shekels of gold by weight (1 Chron. xxi. 24 and 25).

REVIEW.

I will now briefly review the facts of the case as presented, so that the conclusion may be clear and definite on this question.

First: We have seen that the Bible is out of harmony with God's divine nature and attributes.

Second: The account of the Creation is not in harmony with geological and astronomical facts.

Third: Genesis contains two accounts of the Creation, with discrepancies and contradictions.

Fourth: Both these accounts were derived from the cuneiform inscriptions of old Accado-Sumerian legend, and consequently they cannot rise in value above the category of legend.

Fifth: It is probable these two accounts first made their appearance among the Israelites about 800 years after the traditional death of Moses.

Sixth: There are two accounts of the Flood, containing discrepancies, both probably being drawn from Babylonian legend.

Seventh: The tenth chapter of Genesis does not refer to the world as being peopled by the descendants of Noah, but as a Jewish map or chart of the known world as it existed in the time of Ezekiel; and that the nations mentioned in it are consequently represented as 1,750 years older than they were.

Eighth: Six hundred years after the death of Moses there were current two accounts of the origin of the Israelitish people.

Ninth: The Book of Daniel is unhistorical, and its statements are contradicted by the Babylonian inscriptions; the fiery ordeal and handwriting on the wall are fictitious, and the so-called interpretation is erroneous.

Tenth: The chronology of the Bible is unreliable and contradictory.

Eleventh: The manuscripts of the Bible were frequently meddled with, freely handled and altered, and things referred to Moses that are of recent origin.

Twelfth: There are none of the original copies of the manuscripts in existence, but only copies of copies, and the oldest of these belonging to the Old Testament is not more than 1,000 years old; while those of the New Testament are about 1,500 years old.

Thirteenth: The Bible contains many serious translators' errors, and some wilful changes and interpolations to please King James the First, under whose royal patronage the Authorised Version was made. And lastly, we have seen that a great number of passages in the Bible disagree and even contradict each other.

CONCLUSION.

In the face of such pertinent facts as these, which have been culled from the most reliable authorities belonging to the Christian profession, there can be but one conclusion, viz., that the writers of the Bible were *not* Divinely inspired, and that to profess that such is holy, and is the Word of God, is misleading. I wish to press this point on the attention of Spiritualists in general, because it has a strong bearing on the question of the training of our children. Seeing that the Bible cannot be relied on in the particulars I have pointed out, it is manifestly wrong for Spiritualists to send their children where its false statements will be impressed on their minds. It is undoubtedly the imperative duty of committees of Spiritualist Societies to provide suitable accommodation for the due education of their members' children, that they may not be taught the very errors we are endeavouring to correct. It is a culpable wrong for Spiritualists who have time and talents to remain indifferent to the importance of teaching our children correctly, the spiritual, moral, and ethical truths we have received, and carelessly leave this precious task to the least competent, compelled to toil both early and late for their daily bread, and then devote their day of rest to what they feel to be one of the most holy duties on earth.

The time has arrived when Spiritualists must realise that Spiritualism implies the education of the masses, as well as spirit-communion. But the most enduring work of all is that which is done for the rising generations, whose young minds are free from bias and prepared for the truth. Oh! what a glorious gospel is ours; an All-wise God of infinite love, and the guardian angels watching over us, to warn, advise, or admonish as the case may require. Earth-life is represented as a vast school, in which we are called upon to learn its lessons and to teach others in turn. Thus it assumes a grander, nobler, and deeper importance than the old theology presents. I therefore appeal to all societies to do their duty to the young by opening Lyceums for them. I appeal to parents to send their children to those Lyceums, where they will receive truth instead of fiction, fact instead of supposition, history instead of tradition, truth for authority, and not authority for truth. I moreover appeal to the intelligent young men and women to identify themselves with the children's cause as earnestly, devotedly, and prayerfully as the Christian does in propagating his traditions and dogmas. And their labours shall receive the inspiration and blessings of those teachers of little ones in the ever-glorious Summerland. May the children be trained and grow up under the beneficent power, the angels' care, and in turn become their faithful servants, that God's Divine Will may be done on earth as it is in heaven!

Spiritualism: Its Contribution to Religious Thought.

By the REV. CONRAD NOEL.

PART III.

HUMANITARIAN RELIGION.

THE third of the Rev. Conrad Noel's Newcastle course of lectures on Religious Evolution was given on Sunday, Oct. 30, at S. Philip's, Longley-street, under the title 'Humanitarian Movements.' Positivists, secularists, and materialist-Socialists were apt to think of spiritists and members of the Theosophical Society as being merely star-gazers; despairing of this life, with eyes fixed upon a future beyond the grave; inactive, useless, contemplative persons, only one shade better than the crude sky-pilot Christian with his own idea of religion as a fire insurance agency. Mrs. Besant, say they, joins the Theosophists, and is henceforth lost to the Socialist movement; all her splendid work on the London School Board comes to an end; her political career is finished. It is ever so. Believe in the future and your present work becomes insignificant. The more your eyes are fixed upon a future life the less possible will you consider it to be, the less desirable to build a commonwealth for men here and now. Deny the reality of a future life. Proclaim the paramount importance of the present. The Positivist urges that spiritists should substitute for this alleged star-gazing a vigorous belief in Altruism; in the solidarity of mankind; in ethical influence; a worship of heroes extinct as conscious personalities, but living in their influence and their immortal fame. If individuals are blotted out, the race survives. Work for the good of the race.

The materialist-Socialist goes a step further. Whilst advocating this Positivist creed, he urges that an evil environment disables men of all classes from actualising it in their national or individual life. Change the environment, he says, and this Altruistic creed will have some chance of thriving. He formulates a collectivist system which shall end the struggle between man and man, nation and nation—an international Co-operative State, with equal opportunity for all; a commonwealth which shall tend its sick, its infirm, its weaklier members, in which the means of production, distribution, and exchange shall be collectively held. Public property in the essentials of life shall supersede private ownership and private industry.

The actual practical working out of such an ideal State, here and now, should, he urges, engross the attention of men to the exclusion of dreamy, unpractical speculation upon the possibilities of a life beyond the grave. Now, although this charge of next-worldliness and unpractical speculation, brought by secularists and others against spiritists of all kinds, is a greatly exaggerated one, for many spiritists are doing excellent secular work on school boards and municipalities, and in many other fields of social reform, a great many spiritists being thorough-going Socialists.

While the various humanitarian bodies disagree as to methods, they present a united front as to the question of concentrating attention solely upon this present world in opposition to spiritists of all shades of opinion. These people are apt to be impatient with contemplation, whereas surely the contemplative and the active are complementary the one to the other, each being equally necessary to a well-balanced life.

But in so far as there is ground for saying that occultists neglect this world in the interests of those to come, it will be interesting for those of us who are churchmen to ask whose side we are bound by our Creed to take in this controversy. Are we to work with the secularists, materialist-Socialists, and those who deny the future and urge the claims of the present life, or with those of the Spiritualists, Theosophists, and occultists against whom the charge of next-worldliness may fairly be brought?

Christ spoke of man's state beyond death as one of ultimate progress; he gave no sanction (as the mistranslations of the Bible do) to the idea of fixity for good or evil at the moment of death. Thus far spiritists correctly interpret his message to the world; but he spoke very seldom upon these matters, and almost reluctantly, when he did mention them, in answer to questions and suggestions of inquirers. For one word about the future he has countless words about the present. The main object of his life was not so much the setting men's hearts at rest about the future, although he did do this, but the building up among men of a kingdom of justice here and now. He prayed not Thy kingdom come, Thy will be done, in the clouds, but upon the earth. A kingdom to be begun here, to be developed hereafter.

Christ seems, then, to keep the balance between the two truths; (1) of man's future progress, (2) of the necessity of strenuous individual and social reform here and now, and seems to suggest that a rational belief in progress beyond the grave will nerve us to make a better fight in the present. It is because we are spiritists and socialists that we remain Christians, for Christianity harmonises the two beliefs, relating them closely the one to the other. Shall not I prove a better spiritist if I am an active humanitarian? Shall not I be more fitted for the service of my kind in the next life of progress and experience if I have striven to further the ends of justice and the actualising of God's commonwealth here and now? Again, shall not I be

a better humanitarian if I am a spiritist? Shall I not serve mankind here and now all the better for believing that they are not so many chance momentary collections of atoms, to be finally dissolved at death, but are permanent personalities, loveable, divine persons, whose evolution towards oneness with God and their fellows I may hinder or aid by my actions here and now? If so, then rational Catholicism (so perverted and narrowed by both papist and protestant), or indeed any other religion which embraces and harmonises the secular and spiritist position, seems to me a religion worth the keeping, a religion in the service of which one may well be proud to be a soldier and disciple.

The purpose of Christ's life and teaching was to reveal to us something about God, the world, and the self.

1. That God was the All-Father—eternal love, who punishes (through the law of cause and effect) in order to purify and build up the character, not because He hates, but because He is love.

2. The universe is an emanation from Him, the very condition of whose life is the thinking of things into existence. This universe is a solidarity in God.

3. Each man is part of this universal solidarity in God. The true and only life of each is in union, not disunity.

God could have compelled them to conform to this unity law of their being by constructing each man in such a manner that it would have been impossible for him to sin, *i.e.*, to break the law of his being, every sin being not only against God but against the universe and the self. Health or righteousness is union. Sin is disunion. Salvation = God and world-centredness. Damnation = self-centredness. But if He had compelled men to love and to unity He would have made so many machines, not men. For man is better than a machine, just inasmuch as he is possessed of this very power to choose between good and not-good. If he had been forced into union, into love, into goodness, he would not have been a thinking, conscious, willing personality; in a word he would not have been a man but a thing. Therefore, God gave man a will to choose the evil and the good. But attached to the evil are certain consequences of spiritual ill-health, which come into play partly during the earth-life, partly beyond it. God allows man to choose what is evil in order that through experiencing the exceeding foolishness of evil he may long for the wisdom of goodness. He allows the wandering away from unity in order that the wanderer may, sooner or later, feel the bitterness of disunion, and of his own free will be drawn, not driven, back to love, *i.e.*, from self-centredness to God and universe-centredness, accepting that at length willingly as his only blessedness, his only salvation. Losing his soul, and by thus losing it, gaining it unto life eternal.

These things are an integral part of Christ's teaching, in order to convince men of these truths, so that all men should order their lives in accordance with them, he founded a Church, or brotherhood, that in an outward and visible society of men this truth of the world being God's kingdom should be actualised, realised, lived, and practised day by day.

The truth was not to be merely recorded in a book or left in idea, but embodied and actualised in a society—the Christian Church. His unvarying condemnation of the money-grubbing spirit, present in all classes, though more pronounced among the rich, leading to his saying that it was easier for a camel to go through the needle's eye than for a money-grubber (not to go to heaven when he died), but to enter into the conception of the Commonwealth of God, or to enrol himself as a brother of slaves and criminals in a society which was moving heaven and earth to actualise this conception, whose motto was Fraternity—this and like condemnations from him clearly show us how important he felt the fight for present Justice to be, and how essential to the religious life. Or again, in the Sermon on the Mount, we find him saying in effect: By forming a Commonwealth, founded upon the idea of this universe as the divine child of God, upon the belief in All-Fatherhood of God and Brotherhood of Man, all necessary material blessings, of a roof over your heads, of food and clothing, all these will be added unto you—over and above the blessing of having found the one type of life worth living; of having come into correspondence with the very law of progress, *i.e.*, love. For is not that what he meant in counselling them not to worry about providing for the morrow; not to make the laying up of a private stock of household goods their main concern, not to make a pile for themselves, not to think thrift for self and family the end of living, but seek ye first the kingdom of God (this Divine Co-operative Commonwealth) and there will be enough and to spare for all (Matt. vi.)? This passage and countless like passages are always thus interpreted by the early Church; by the Church of Jerusalem, which immediately communised its goods; by all the fathers, doctors, and saints of the ages of faith. It was this anti-private property, anti-selfishness, anti-individualist crusade that in a great measure led the comfortable classes, the respectable religious leaders, the property owners to murder Christ, and to murder Christ's martyrs.

One Sunday, the lecturer said in conclusion, I was preaching at Hyde. The hymn before the sermon had been 'Onward Christian Soldiers.' There is a good story told of its composition. It was composed as a processional hymn for a confirmation service, but the Bishop being of a Protestant turn of mind,

objected to the last lines of the first verse—'With the cross of Jesus going on before.' He asked if they could not be altered, for he really could not allow the procession to be headed by a cross. The author's alteration was as follows:

Onward Christian soldiers,
Marching as to war,
With the cross of Jesus
Left behind the door.

But in very truth our modern Christian does indeed leave the Cross of Jesus behind him: the Cross of Christ, the Gospel of Christ, and the Saints of Christ.

The hymn continues:

Brothers we are treading
Where the saints have trod.

I got up into the pulpit, read this verse, and said that as they were so anxious to tread where the saints had trod, we could not do better than follow the thoughts and lives of the saints on that evening. I quoted from the writings of saints such as Justin, Chrysostom, and Gregory, all of whom Church of England people are supposed to revere. Here are two of my quotations:

Chrysostom: 'This also is robbery—not to impart our goods to others. . . . The rich possess goods which belong to the poor, even if their property be gained by inheritance—in fact from what source soever it be gotten.'

Gregory: 'The earth from which they (landlords) are taken is common to all men, and therefore bringeth forth nourishment for all in common. In vain, then, do they think themselves innocent who claim to their own private use the common gift of God. . . .'

It was to Gregory, it will be remembered, that we mainly owe the conversion of England to Christianity. I concluded by repeating the words, 'Brothers, we are treading where the saints have trod.' The result was an indignation meeting against me in the vestry!

In true, rational Catholicism, then (not the narrow perverted Catholicism of the bulk of the Papist and High Church parties), one has the basis for a great Humanitarian-Spiritist creed—the harmony of the two ideas, the furtherance of the truth in the one, by a belief in the complementary truth to be found in the other.

A Great Delusion.

'If an offence come by the truth, better that the offence come than the truth be hid.'

ONE of the greatest delusions in the world, perhaps the greatest, and the chief cause of the atrocities that disgrace the history of religion, is the idea that a man's feelings can be taken as evidence of the truth of his theological opinions, or in other words, that because a man may be made better and happier by exercising certain faculties, therefore his theological opinions are the only correct ones and should be forced upon those who are unwilling to accept them. One frequently hears, 'I know I am right because I feel so,' as though feelings can be a guide to the truth in such matters. The evidence that this is false is so abundant that the mystery is how any intelligent person can believe that he and his party alone are right and all the countless millions who have held other opinions were wrong. Such a theory makes the acceptance of an unjust partial God a necessity.

In support of the statement that feelings can be no guide in such things, a comparison may justly be made between physical and spiritual foods. Certain people take certain kinds of food and are pleased and satisfied with the results, and say, 'These are the only kinds of food fit for all mankind to take; we know we are right because we feel so.' And suppose they had power to force others to accept only the kind of food they eat, the injustice of such conduct would be evident to all. But that is the very thing done in religious matters. All kinds of religious systems are kinds of spiritual food suited to some kinds of people in the development of mankind. All are good in proportion to their goodness and suitableness for ministering to mankind's spiritual needs.

For those who say that their feelings are a guide in these things the following simple illustration may be sufficient proof to the contrary. An explosion has taken place in a coal mine, many women are in great trouble about their husbands, etc., some one comes to one of these women and says, 'Your husband is all right, I have seen him.' That woman would get better if she believed the statement, although it might be false. She would get better because she exercised certain faculties, and not because her belief was true. The same thing obtains in religious matters. The exercise of certain faculties gives the pleasure. All mankind can, in proportion to their fitness, derive the same pleasure by the exercise of the same faculties to the same degree.

Universal toleration cannot come till men are willing to believe that other people's religion may be as good as their own, perhaps better.

The statement that feelings are no guide to the truth of religious opinions applies with equal truth to dying. Men have died happily in all ages of the world's history, with the most varied opinions concerning God and a future state, their mental

serenity depended on their belief in certain theories and not on the truth of them.

When we think of the great variety of bodily foods used by mankind, it seems natural to look upon them as being suited for the country in which they are used. The same idea seems equally natural when we think of the great variety of spiritual foods in use.

All mankind could not have the same kinds of food either bodily or spiritual. The apparent reason that the dominant religious notions among mankind have been pronounced the only true ones, is, that priests and kings may be enabled to rule mankind by appealing to their fears and selfishness. The Papal infallibility dogma is a part of the same idea applied to an individual; but the dawn is breaking, belief in the infallibility of individuals and theological systems is slowly disappearing; a rapidly increasing number of people reject the partial, unjust, repulsive conception of God presented by some of the churches to answer their own purposes. The idea that He has chosen certain persons here and there, and given them all important information, and the exclusive rights to force all other men to accept their statements about Him and His will, is not in harmony with many people's sense of right and justice. Absolute confidence in God casts out the fear of Him instilled by the churches. In the coming future men will see, as great numbers now do, that the doctrine of forgiveness of sins is a priestly invention that encourages men to commit sin, and is in direct opposition to 'Whatsoever a man soweth that shall he also reap,' which seems natural and just. In the coming future men will learn to do right because it is *right*, and not from fear or hope of reward. Deeds, not creeds, will be the evidence of men's worth. Religion will consist in doing good and being good, and not in the acceptance of theories about the future which are constantly changing and ultimately cast aside. Theology is continually being mythologised, the orthodoxy of one day becomes the heterodoxy of succeeding generations; then why make the acceptance of orthodox opinions and attendance to forms and ceremonies a virtue?

Some of the foregoing thought-arousers are a revelation to many people, some of whom will not finish the reading of these words, but will cast them aside, and perhaps say all manner of evil about the writer. By so doing they will show the badness of their belief, and thus help to prove his statements. Any belief which makes a man say evil things about others, solely because they hold different opinions about matters which cannot be proved, must be bad. Such actions proceed from the same cause as the Armenian and other religious persecutions—the belief that only one religion is right, and all others and the holders of them wrong, and should be exterminated. Such people are kindly asked to consider the arguments used, and to reply to them if they believe them false. The writer's name cannot affect the truthfulness or falseness of what he says. It is very much against his pecuniary interest and personal comfort to write, sign, and publish it. He admires the heretics, reformers, and martyrs of former days, and feels it to be a part of his duty to help the same kind of work in our own day. Where is the consistency in admiring those men and then take the opposite part in the drama of life in these times? What was heterodox then is orthodox to-day. It requires no courage to worship national idols and to conform to popular customs; it pays to do so. Some people are unwilling to see their likenesses in the pages of history, which is said to repeat itself.

Some people decline to hear or read anything not in harmony with their own opinions, and yet declare they are seeking for the truth. A truth-seeker is willing to accept testimony from any source; is prepared to alter his mind upon production of sufficient evidence, and will seek for that evidence. No man is qualified or justified in forming an opinion on any subject if he refuses to listen to the best evidence obtainable. If he thinks truth will suffer by inquiry he shows what a poor opinion he has of it. Frauds and forgery fear examination. The search for truth should be our aim, and not the bolstering up of our present opinions.

Where is the consistency of sending missionaries to India, China, and Japan to 'corrupt' the minds of the people, or in other words, destroy their faith in the religion of their fathers. These missionaries have an interest in seeing all the bad in the people they attempt to proselytize, and send home magnified versions of the same. Is this doing to others as we would be done by? And yet, if a home missionary at his own expense and disadvantage, and perhaps by personal suffering, endeavours to show the people of our own land some of the badness of our own theological opinions and immoral practices, he is despised and slandered.

Why denounce the priests of all heathen lands as though they are doing a different kind of work from what the same class are doing in our own land? Why reject all the gods but one, and then denounce the men who reject them all—does one make much difference? Some will say, 'But ours is the true "God,"'—others say the same with as much and perhaps more reason. Why denounce the worship of idols because they are tangible, visible objects, which appear to have been necessary to primitive man, and yet set up a mental idol of God in our shape sitting on a throne listening to the praises of the heavenly hosts, and at the same time can see an infinitely greater number in everlasting torments beyond the human mind to conceive. The atheist has too good an opinion of God to

accept such blasphemous conceptions of Him. Does this harmonise with the words 'God is love.'?

It is easy to see how and why such a god was made. It seems derogatory to make him in any shape either mental or physical. Why reject the testimony to the truth furnished by Geology, Evolution, and the 'Higher criticism?' Why profess to believe in the coming of the millennium, and yet if a man takes a very practical step to bring about a state of things which must come to pass, such as abstaining from the flesh of animals as food, which is done by thousands in England to-day, to diminish the suffering in the world, he is called a fool, fanatic, or faddist by some of the very people who ought to help to bring about a better state of things? The millennium will not come by magic or miracle, but by our own efforts to bring it about. Why accept a small portion of the untested, unverified spiritual phenomena in man's history, handed down to us through the most interested and unreliable channels, and yet reject similar and greater things in our day, after being put to the severest tests that the highest scientific attainments can devise, and verified by many thousands of men and women in all lands, many of whom are of unimpeachable veracity, some of whom have suffered, and are suffering, a social martyrdom for the truth? Have the laws of nature altered that spiritual phenomena should cease in bygone times, when they are as much needed to-day as in any age? or is it not rather that the churches have endeavoured to suppress these phenomena that we may be compelled to go to them for spiritual guidance, in spite of the command 'Go ye into all the world,' etc., 'and these signs shall follow them that believe?'

The answer to most of the foregoing questions seems to be *fear*, fear of offending public opinion or of losing something in this world or the next.

The men whom we most admire in bygone times had not these fears, how then can the Pharisees of to-day and they who fear to speak 'the truths they needs must think' be following in the steps of the martyrs of bygone times? Our fathers suffered for us, and there is plenty of similar work to do to-day for those who have the courage to do it.

They are slaves who will not choose
Hatred, scoffing, and abuse,
Rather than in silence shrink
From the truth they needs must think;
They are slaves who dare not be
In the right with two or three. --Lowell.

It is nobler to fight and die in the battle for the right, the good, and the true, than live lives of inglorious ease, or caring for nothing but our own personal benefits.

Well would it be for mankind, if instead of looking at all other religions but our own as being wrong we looked upon them as kinds of spiritual food suited to certain people in mankind's religious development; we should then have no desire to persecute others on religious grounds, but should be willing to accept the truth 'wherever found, on Christian or on heathen ground,' and thus help to bring about universal toleration and goodwill.

DAVID CHAMBERS.

A Traveller's Notes.

THE PRESENT STATE OF SPIRITUALISM IN AMERICA.

By E. W. WALLIS.

NORWICH.—The month spent in this picturesque city has afforded my controls an opportunity for consecutive work, and enabled me to rest and recuperate, besides making a number of friends, and helping to build up the local cause. 'The Rose of New England' is the name that is given to Norwich, and it deserves it. During the last ten or twelve days the trees have been a wonderful picture, and when touched by the sunshine they have flamed into glory. One evening, the sky immediately behind and above the houses and trees on the other side of the valley was a deep, deep blue; above that was a belt of light mist, which was tinged with a rosy hue by the rays of the setting sun, just such a hue as creeps over the mountain peaks in Switzerland, and above that, in a clear sky, the moon was sailing serene and beautiful. I watched it for some time until the beauty departed and the sombre shades of night descended, and the moonlight gained brilliancy and strength. 'Tis Nov. the 2nd, and the leaves are falling rapidly, yet the sunshine is bright and warm, and the sky is beautifully blue. The 'Indian summer' has come at last.

Mr. D. D. Home was born not far from here, and lived the greater part of his early life in this city, and Mr. Ed. S. Wheeler, a fine speaker, was born here. The local society is largely indebted to its energetic and earnest secretary, Mrs. J. A. Chapman, and Mr. S. Chapman, who presides over the meetings in good style. They both devote their leisure time and a good deal of money, and open their fine home to entertain the speakers who are engaged for the platform. Bright, intelligent, and kindly, they afford good conditions, and it is a pleasure to know and co-operate with them.

I have been able to attend the Lyceum, take part in the 'Helping Hand' socials, hold seances to assist inquirers and aid the funds, besides singing solos and reciting at the Sunday services. The work we have been able to perform has met with general appreciation, and it is with feelings of mutual regret that the month's labours terminate; and after a 'farewell seance' to-night, in which Mrs. Wallis takes part, we proceed to other scenes and centre of spiritual activity, Mrs. Wallis to Boston, and I go to New York for Mrs. Brigham's society.

At the last meeting in Norwich the following resolution was proposed by the President, and unanimously adopted:—

'The Board of Management of the First Spiritualist Union of Norwich, Conn., U.S.A., extend to Mr. E. W. Wallis their grateful and heartfelt thanks for his excellent lectures and unselfish labours in behalf of their society during the past month of Oct. 1898. We assure him the lectures were among the best that we have ever heard, and we shall ever cherish the pleasantest remembrances of his sojourn among us, and when he returns to his native land he will please take with him our greetings and fraternal love to the Spiritualists of England. Signed on behalf of the board by

MRS. J. A. CHAPMAN, Hon. Sec.'

After speaking to good audiences in Hamilton, and also in London, Ont., Canada, Mrs. Wallis proceeded to Detroit, Michigan, where she was kindly welcomed by Mrs. M. Fox, and Mr. Giles B. Stebbins, a veteran Spiritualist, and the author of the valuable little pamphlet, 'The Spirit Body Real.' A parlour seance was held that evening, and she then proceeded to Battle Creek, where a series of pleasant and successful meetings were held, Dr. Peebles giving her welcome and presiding at some of the services. From Battle Creek to Englewood, Chicago, was a long jump, and there she was warmly welcomed by our old Nottingham friends, Dr. and Mrs. Yates, with whom she spent several weeks most enjoyably. Public meetings were held, and her addresses and clairvoyance were highly appreciated and well spoken of, many of the friends urging her to return next year, and assuring her of their warm support. Dr. Yates has a good practice, and is developing clairvoyance for medical purposes, considerable progress having been made by his spirit-friends, aided by Mrs. Wallis's guide, 'Marambo,' who, by the way, foretold to Mr. Yates, many years ago, the work which he has since accomplished. On her way east last week, Mrs. Wallis was warmly welcomed in Buffalo by Rev. Moses and Mattie Hull, and a pleasant reception was accorded to her in the Buffalo Temple, as also in Rochester by Mrs. Kates and friends—Rev. G. W. Kates being absent in Philadelphia. Yesterday, in Providence, Rhode Island, she held good meetings, and was successful both in her discourses and clairvoyance.

The question of 'settled speakers' is settling itself over here. Societies are adopting the plan where practicable. Thus Mr. Colville speaks in Philadelphia, Mr. Wiggin in Brooklyn, Mr. and Mrs. Hull in Buffalo, Mr. and Mrs. Kates in Rochester, Mrs. Brigham in New York, Mrs. Richmond in Washington, W. F. Peck in St. Louis and a number of others in leading cities.

Since we landed we have had the pleasure of meeting quite a number of the prominent workers and mediums, and they one and all deplore the existence of the 'fakes,' or pretenders, who use Spiritualism to fill their pockets, and trade upon the sympathies and credulity of Spiritualists to further their personal schemes. The great problem for solution is 'How can the movement clear itself of their evil influence and disown them?'—or—must 'the wheat and the tares grow together?' Some of these unprincipled and unreliable ones are undoubtedly mediumistic, but so great is the demand for 'tests' and wonders that they would meet with but little support if they contented themselves with honest work. One great difficulty is this: Owing to the vast extent of the country, these people can easily pass from one State to another and carry on their work, sometimes under an assumed name, after having been driven out of their previous quarters.

The National Association has a 'general' and also a 'special Mediums' Defence Fund, and issues Beneficiary Certificates to contributors to the latter. The said certificates entitle the holders 'to the benefits of the Mediums' Defence Fund in the event of arrest, persecution, slander, or other injury in any way concerning their mediumship,' the Board having power to cancel the same upon 'finding the holder thereof guilty of fraud, gross misconduct, non-payment of assessments, breach of contract, or other sufficient cause. How far that will work I do not know, but I am assured by many of the most earnest and thoughtful men and women that *something* of the kind, even more stringent, is needed in the interests of honest and true, pure and worthy mediums, as also to maintain the fair fame and name of Spiritualism, which, with far too many outsiders, has become synonymous with deceit and humbug.

I casually overheard three gentlemen talking at a railway station while waiting for a train, and Spiritualism was mentioned. Naturally I pricked up my ears, and they agreed that they could not understand how intelligent people could be so befuddled by pretenders. Each one had some instance in mind of acquaintances who, in their opinion, had been duped. As a sample of what Spiritualism has to endure from 'frauds' (quite outside the ranks), flaring advertisements appeared in the Norwich papers three weeks ago that a certain 'Dr.' ——— was in the city and prepared to diagnose disease, give advice on business, health, etc. He was 'never know to fail,' his 'tests were the talk of other towns,' and handbills were circulated from door to door with his portrait upon them, while shadowy forms were depicted around him assisting him in his work. This particular individual has been arrested and is awaiting trial for having obtained money, etc., by false pretences—but he is only one of many who are bringing disgrace upon the very names of 'Spiritualism' and 'medium.'

The failure on the part of the pioneers to establish Lyceums, and their swing from the extreme of orthodox credulity to the other extreme of atheistic and materialistic individualism, together with their hostility to organised co-operative effort to build up societies and establish the Cause as a moral and religious (or spiritual) movement has led to some striking results. There are places where halls have been erected for Spiritualism where the old workers have died and there are none to take their places. In this State—Connecticut—there are three or four towns where spiritual halls are standing almost idle and useless, and one of them has been rented to the local Unitarians! This is the result of 'go-as-you-please' iconoclastic liberty-loving (?) individualism. There seems to have been a failure to realise the duty to one's neighbour—to promulgate the principles and co-operate for the spread of spiritual knowledge. The neglect, too, of the duty to train the children has resulted in the inevitable consequences—they have been taken captive and led into the orthodox fold, and the Spiritualist halls stand silent and empty—monuments to the selfishness, the folly, and the indifference of those who claimed

to be possessors of the priceless truth of man's continued conscious existence.

I feel as if I want to visit each one of those towns, and hold meetings in every one of those halls, and awaken interest and enthusiasm, and 'compel them to come in.' Oh, if we could only levitate those buildings into some of our English towns, they would not stand empty long! In the whole State of Connecticut, where there are probably thousands of Spiritualists and dozens of mediums, so far as I can learn Norwich is the only city which has a regularly constituted society that engages speakers and holds consecutive meetings throughout the whole lecture season. Yet there are four places at least where there are halls belonging to the movement, where meetings are only held occasionally, or they are used for social purposes alone. In some towns in other States the work is kept alive mainly by the energy and self-sacrifice of two or three individuals, and in others, as at Rochester, mediums have settled in the town and built up a public cause around themselves. One of the greatest hindrances to the growth of the local societies is the common practice of inviting a test and business medium, who will go for next to nothing, to occupy the platform with the privilege of holding private seances during the week. The result is the public meetings are filled with curiosity-hunters and test-seekers, they are good advertisements for the business mediums, who are kept busy during the week with private sittings at a dollar a time, and, as a consequence, the exchequer of the society suffers, while the tone of the Sunday meetings has been lowered, and religiously-minded and thoughtful people have been driven away.

If Spiritualism is ever to take its rightful place as one of the forces that makes for Justice, Righteousness, and Spiritual-mindedness, there will have to be an awakening and a purging of the Spiritual Temples of the money-changers, who trade upon the heart-hunger of the people, and 'divine for money' rather than for the good they can do. I am not an anti-phenomenalist, far from it. I know the value and worth of *spirit-communication*, of the sweet and helpful intercourse with loved ones gone before. I love the spirit-friends too well, and prize the manifestations of their love and sympathy too highly, to turn what should be the holy of holies into a *raree* show for the vulgar, the foolish, and the selfish.

It will be a blessed day for Spiritualism when a band of high-souled men and women are found who will seek to establish representative institutions for spiritual teaching—to satisfy the heart-hunger of the weary and heavy-laden, and help the weak and erring to grow strong and true and spiritually pure and worthy.

Lyman C. Howe, one of the veterans, pure and true and good, recently wrote in the *Light of Truth* in reference to the early days of the movement: 'In the city of Buffalo, 40 years ago, many remarkable things happened. Then Stephen Allro published the *Spiritual Age*, a vigorous advocate of Spiritualism, and Cora L. V. Scott, Thomas Gales Forster and Mrs. F. O. Hyzer illuminated the subject to large and intensely interested audiences, and the highest ideals and deepest philosophy were acceptable to all. But for the intellectual interpretation of phenomena thus afforded, and the cosmopolitan bearings which the thinkers, writers, and talkers gave to them, and the consistent relations they assumed in the religious and scientific exegesis of nature, the mere phenomenal displays would never have accomplished anything. The *Univercoelum* and *Spiritual Telegraph* led the way in dispensing the new thought, and giving a philosophical and religious significance to the movement, acceptable to thinking people everywhere.

'The luminous writings of A. J. Davis were a staff and a beacon to many, and probably did more to shape the course of spiritual development during its first decade after the Hydesville discovery than any other influence. In those days phenomena were mostly confined to the sacred retreat of the home, with unsophisticated children, and pure-minded, honest women, who sought no fame or emolument, but welcomed the angels as conditions permitted. A very few professional mediums gave their lives to the work and accomplished much. No platform tests were produced or expected. But the audiences were not only larger, but of a higher mental type than are the spiritual audiences to-day, that have become demoralised with sensationalism and wonder-worship. But phenomena were abundant, and varied, and seldom any symptoms of insincerity or desire to deceive. No medium's "rings" or "test exchange bureaux" were known then. Investigators were not so much in search of a gold mine or a successful lottery ticket to be selected by the spirit, as they were in quest of truth for its own sake and the great lessons this new revelation has for the world.'

There are many hopeful signs—among the brightest and best are the fact that thoughtful and earnest people are taking up the Lyceum and Young People's movements. That National Unions are being formed for these, and the work is being undertaken with increasing zeal. The leading papers in the movement, I think I may say all the spiritual papers, are in line and united in their protests against the evils of the present system (or rather want of system), which is driving the truly competent and self-respectful advocates to seek scope and congenial surroundings for the exercise of their powers in the liberal churches, or in other fields. It is patent to all lovers of the best interests of the Cause that the present chaos cannot continue. That some order must be evolved—some rational consensus of opinion must be obtained, and some basis of unity of spirit and co-operation in method of working be secured if Spiritualism is ever to become an organised power for good that will challenge and win the respect and esteem of the best thinkers in the world, because of the nobility of the Cause and the dignity and uprightness of the representatives who, by example as well as precept, advocate its principles. There are signs of an awakening on every hand, and the present condition of things is only temporary, I feel certain. There will be a revival, ere long, in favour of rational, religious, helpful, and humanitarian Spiritualism. The recent editorials in all the papers speak with no uncertain sound and plead for the higher Spiritualism—clean, commonsense, constructive Spiritualism—that will conserve all that is good and true, and uphold character instead of creed or commercialism.

GEO. ALDERSON, secretary of the Eden Progressive Society, I.L.P. Hall, Gateshead, has removed to 23, Belle Vue-road, Low Fell.

Correspondence.

SPIRITUALISM AND CHRISTIANITY.

SIR,—I cannot comprehend how anyone can take exception to the term 'blighting baptised heathenism' when he recalls the history of Christianity. Let Mr. Osborne look on the Continent, say Italy, and there he may see the blighting influence of Christianity, priestly power, ignorance, and poverty, where no one must reason, but allow Mother Church to do it for them, and she does—for herself. Let us go back to the days of the Inquisition in Spanish America, where the babes were torn from their mothers' breasts, baptised, and then impaled on the bayonets of the Christian (?) soldiers—was that not 'blighting baptised heathenism'?—and then back to Europe, where the Inquisition killed and tortured its thousands.

Re Christ's teachings: Were not his teachings in vogue hundreds of years before his time among nations whom we term heathen? If we cull from Christ's teachings the one *par excellence*, namely, 'Do unto others as you would have them do to you,' we can even bring a modern author who is far ahead in depth of spirituality (Shakespeare), who says, 'To thine own self be true, and it follows, as the night the day, thou can'st not then be false to any man.'—I remain, yours truly,
F. W.

THE SWORD.

SIR,—Referring to your leading article under this heading, I wish to enter my protest, as an Englishman, although a Spiritualist, against the sentiments you express. *Because* the Dervishes were 'ill-accoutred,' etc., and the British were 'disciplined,' etc., you imply that it was disgraceful that the Dervish hordes were 'literally mown down.' I would like to ask what you would have suggested as an alternative—that we met these savages as ill-accoutred and ill-trained as themselves, so as to make us better matched? or, would you have recommended firing fewer shots? When nations fight they mean to kill, not to be fastidious; and when a bloodthirsty, savage, and cruel race such as the Dervishes, is the enemy, I say the more killed the better! Your remarks make me wonder if you have read any of the statements that have appeared from time to time of the districts and villages that these black fiends depopulated, and of their cruelty to innocent and harmless tribes. Lord Kitchener has, in the opinion of 999 out of every 1,000, rendered a grand service to civilisation by his splendid victory in the Soudan.

We cannot get away from war while we live in a world containing such savage races as those we have just vanquished. It is the survival of the fittest, and surely no one will deny that the rule of England in the Soudan is preferable to that of the Dervish hordes!

Peace at any price is a *crime*; therefore, whilst war is necessary, I think it is in very bad taste, to say the least, to 'run down' those who do our dirty work for us!

You speak of our Volunteers as 'poor ignorant dupes,' and pity them. All I wish to say is, I pity your lack of public spirit! I have been a Volunteer, and am proud of it, and if I had sons eligible I should encourage them to join the Volunteer Army also. You may say this is not Spiritualism. I claim that we must see to the affairs of *this* world to the best of our ability before dealing with the affairs of a life beyond.—Yours, etc.,
J. FRASER HEWES.

Nottingham.

THE BIBLE AND THE HIGHER CRITICISM.

SIR,—I notice friend Howell's article under the above heading in your issue of the 11th inst., and find it a friendly criticism of my articles dealing with the question, 'Were the Writers of the Bible Divinely Inspired?' and therefore calls for some notice. But when at the eve of five days sickness, with head throbbing with pain, one does not feel in a fit condition to deal with such matters. However, as Mr. Howell says he does not wish for any controversy upon the question raised, I will confine myself to the following two remarks: 'The thought is current that the object these articles has in view is destructive rather than constructive,' and his (Mr. Howell's) purpose is 'to pour oil on the troubled waters.'

The question arises in my mind, Why are the waters troubled? Has a modern angel descended and disturbed the placidity of some orthodox pool? If so, it would be best for them to step into it and receive its healing virtues. What are they afraid of my articles destroying? Is it the belief that the world was created in six days? That Adam named all the animals before Eve was made out of a rib? That this pair were the first human beings? That sin and its unutterable evils and sufferings were the result of Eve's disobedience, and tempting her mate to a like act? Have not our mothers, sisters, wives and daughters borne this cruel slander too long? A slander that has degraded woman in the eyes of man, dethroned her from her rightful position by his side as his equal in the management of all that relates to social life. Or is it the destruction of the belief that we all are morally corrupt from our birth, and in need of the atoning blood of Jesus? Is it the idea that God is in the shape of man, and my teaching that He is infinite in presence, power, wisdom, and love? Is it that the book of Daniel is an historical book filled with divine prophecy of the destruction of the world? If any of these I pity their condition and implore them to step into the pool and be healed.

At the Protestant Reformation the authority of the Pope of Rome was thrown on one side, and the Bible, in its entirety, was substituted in his place as the real, and only divine authority. Its contents from the first chapter in Genesis to the last in Revelations were said to be divinely inspired. Its teachings were looked upon as the expression of the will of God. Its authority was binding upon the conscience of the Christian world. It was said to contain divine revelations of the creation of the earth, the heavens, fishes, birds, animals, man, and the origin of languages. The claim of divine revelation is still maintained. All the discoveries that have in any way disturbed the authority of the Bible on these important subjects have been met with bitter opposition by the Christian. And when facts have ultimately forced conviction, these same Christians have pretended to read a new meaning into the Biblical accounts that allowed for the new discoveries. And thus it is that the sciences in the Christian world, with all their civilising powers, have had to make their way against the authority

of the Bible. It is the Bible that is quoted against spirit-communion; its votaries are its bitterest opponents. Millions of victims have been sacrificed because the Bible says, 'Thou shalt not suffer a witch to live.'

We are told most emphatically that we are not to read the Bible as we would any other book, that is, accept what commends itself to our reason and leave the remainder. We are to accept it all as divine truth or refuse it.

This claim is a formidable obstacle to intellectual and spiritual unfoldment. Its teaching still enthralled many otherwise good Spiritualists who keep on sending their children to be indoctrinated with the same false views. It is the purport of my present series of articles to show that the claim is altogether unwarranted by the book itself, whether taken in relation to the Creation, the origin of sin, the divine nature of God, the dispersion of mankind, its chronicles, its prophecies, and its general contents when compared, and by revealing the fact that its writers were subject to the same human party passion, shortsightedness, and frailties as is humanity to-day, at the same time giving them credit for writing the best they knew concerning the great problems of life, etc. I hope to help all who need it to a more rational view of the true worth of the Bible—a monument of what ancients have thought and suffered, have planned and plundered through religious convictions, but not to be used as a straight-jacket to crib and confine the fuller knowledge and higher aspirations of to-day.

If I succeed in doing this I shall remove one great barrier that is preventing many Spiritualists from taking such steps as are necessary to form Sunday schools, or Lyceums, where such teachings can be given to the young as are in accord with the facts and teachings of Spiritualism and a better study of man. My real motive is not the destruction of one iota of any good thing found in the Bible, but the Christian's absurd claim that it is a revelation from God Himself, and so clear the ground for our children to be taught grander, nobler, and diviner things. I desire our Lyceums to be to our Societies what Sunday schools are to churches; and I desire to see every Society have a Lyceum connected with it. The rising generation, thus trained, will afford to the angel world better and purer channels for their teachings and revealings of the diviner life.

(At the fourth attempt my reply is finished, such as it is.)

A. KITSON, Sec. B.S.L.U.

2, Royd-street, Bromley-road, Hanging Heaton, near Dewsbury.

ANSWERS TO CORRESPONDENTS.

MRS. RODDIS.—We cannot possibly afford the space for your report. JOHN R. MORRALL and M. KIMBRELL: We cannot give space for such reports.

GEORGE KNOWLES.—Too personal. There was nothing vulgar in Mr. J. King's letter, or it would not have appeared in our columns.

THE SOUTH SHIELDS FRIENDS (Messrs. Givens, Morrell, and Allen).—Appeals such as you have sent, by an order of the Directorate, can only appear as advertisements.

C. E. OSBORNE.—Your letter contains nothing new which bears on the matter under discussion. The case you quote of the spirit who claims to have seen Jesus, seems to rest on an *ex-parte* statement; but if it did not so rest it is the most extraordinary case we have ever heard of, and what is more, although it were true that such questions had been asked and answered, we cannot believe there is a shadow of truth in the answers given.

J. M. YOUNG.—We share with you all the interest and satisfaction you have derived in the presence of your medium friend; but we do not see our way to print the somewhat long report you have sent. It is, after all, only an ordinary case, although it may seem more so to you, and if we establish the precedent of publishing such accounts, taking place in the private circle, we should soon be called on for more space than we give to societies' reports.

W. HOUSEMAN.—So far as we are able to judge, the 'spirit may leave the body whilst in the physical earth-plane.' This conclusion has been arrived at by us in conducting hypnotic experiments with what is known as a travelling clairvoyant, who, on being asked, while in the hypnotic sleep, to account for being in two places at the same time, explained that the body—which must have been the spirit body—was connected with her physical body by means of a subtle spirit thread or connection, and along which the two bodies communicated. We have read of a similar answer having been given to a like question. The double, which means that a person has been seen at the same time by two different persons in two different places lends colour to the belief. We have, moreover, read of a school teacher or governess, who could never keep her situations because the children saw with her another image like her in appearance.

MR. WALTER HOWELL IN WALES.—We are favoured by our esteemed friend, Mr. E. Adams, of Cardiff, with a newspaper cutting from the *South Wales Daily News* and *South Wales Echo* (evening), Nov. 21, '98, which is an account of a lecture by Mr. Walter Howell, at the St. John's Hall, Cardiff, on Sunday morning last, on 'The Healing Art and Christian Science: What Spiritualists have to say thereon?' We would gladly have reproduced the account, but we have a heap of fresh articles and letters held over for want of space, but, commenting on Mr. Howell's efforts, Mr. Adams writes:—'Mr. Howell deserves the greatest sympathies of the movement. He is possessed of exceedingly rare inspirational powers, coupled with a cultured mind; but I fear the day has not yet dawned when mental and spiritual enrichment shall be the leading feature of our adherents. Meanwhile our best speakers, who either cannot or will not minister to a sensation-hunting public, are "eating their hearts out" with the scant requital which is accorded them by the movement they so consistently and self-sacrificingly serve. Bro. Howell had a most trying and expensive time during the illness and passing on of his wife's mother, together with his wife's continued ill-health and consequent drain upon his resources, so that all round I fear he is feeling sadly discouraged just now, and needs cheering up.—Yours, E. ADAMS.'

Items of Interest.

(MISS) ADA JACKSON.—Your letter is, we regret, crowded out at the last moment. It is in type, and will appear next week.

MR. P. LEE'S CLASSES.—The first of the winter series will commence at the Two Worlds office on Thursday evening next, Dec. 1, at 7-30 p.m. prompt.

SOME FRIENDS (Spiritualists) were at Tipping-street on Sunday, and say they would like to see Mr. Swindlehurst at Broadheath, to try and form a Society there.

TO OUR CORRESPONDENTS.—A week of ill-health and an extra influx of letters and articles, places us under the necessity of asking your forbearance if anything has gone wrong.

NOTICE TO SECRETARIES.—Will secretaries oblige us with speakers' plan for December as early as possible? A friendly question to some of you: Don't you think it better to thank your speakers face to face than in your reports through the T.W.?

THE DEBATE SOCIETY'S MEETING was held at Tipping Street, on Tuesday evening, when Mr. W. Johnson gave an address on 'The ethical and social aspect of Spiritualism.' Next Tuesday, the meeting will be held at Hilton Street, Higher Broughton, when Mr. J. C. Macdonald will open on 'Spiritualism, the complement of the rational thought of the times.'

SPIRITUALISTS' NATIONAL FEDERATION.—The National Propaganda Committee invite application for assistance in mission work from societies uniting for that purpose in their district, or from District Committees already established, or from new or declining societies. Address Jas. Swindlehurst, Secretary of the Propaganda Committee, 159, Hammond-street, Preston.

LETTERS RECEIVED.—R. Hughes; Mina Sandeman; C. Delome; W. G.; John King; William Yeates, with thanks; Mr. Rufus Grayshon, we must decline to print this for two reasons; it is written on both sides of the paper, and there is one half of it unnecessary quotations from our article on 'The Sword.' You can have it back to re-write in better form if you send stamped envelope, with the usual editorial reservations.

THE *Brighouse News* of Nov. 18 devotes a column and a half to a report of a lecture by Mr. G. H. Bibbings on 'Is Spiritualism true?' which was delivered on the previous Tuesday evening at the Central Hall, Brighouse. There is no surer evidence of the growth of our movement than the readiness of broadminded editors to publish reports of lectures delivered by educated men and women capable of presenting our beautiful philosophy as it ought to be presented. On all hands there comes the question from educated people, 'Where can I learn of this Spiritualism which proves there is no death?' We look around and, generally speaking, we see the movement marshalled by illiteracy and ignorance.

WHERE WE GO EVERY WEEK!—We, that is the Two Worlds, take a weekly trip to Brighton, Bradford, Burnley, Birmingham, Belfast, Blackpool, Beattock, Bellingdon, Blackburn, Barnsley, and Bellbush in County York; as well as little jaunts to several centres in Scotland, Ireland, and Wales. We also call on such towns as Liverpool, Leeds, and London, not forgetting Newcastle-on-Tyne, Derby, Halifax, and Sunderland, yet still have time to visit Ramsgate, which is about as far from this office as any place in England can be, and many other cities and towns too numerous to mention. How do we know all this? Simply because Messrs. Rachael Bunn and Son (see front of cover) have postal patients in all these towns. They are Medical Herbalists by Special Diploma, and holders of the Gold Medal of the Medical Herbalists' Protection Association of Great Britain. They never had a case of death, much less a failure, and all their ex-patients are alive and well.—[Adv't.]

MONTHLY REPORT OF YORKSHIRE UNION.

ON SUNDAY, Nov. 13, at the Parkgate Spiritual Temple, Mr. Gavin (President) opened the meeting at 10-50. We had only a small gathering of delegates and friends, Mr. Archer giving the opening invocation. Minutes of last Conference were passed as read, and the planning was quickly got through. The Conference decided that the questions *re* balance-sheet and proposed meetings at Hebden Bridge be referred to the next Conference. The resolution proposed by Mr. Archer *re* Monthly Conference was defeated by 9 to 6. Our Brighouse friends, having bought Martin-street Mission Hall, at a cost of £850, sent to Conference an invitation to their opening tea and meeting on Saturday, Dec. 3, and it was decided that the Union should be represented on that occasion. Our audience was not largely increased at the afternoon meeting, when Mr. Smithson read a short but very able paper on 'Organisation,' which was well received.

A discussion followed, in which Mrs. Archer, Messrs. Lowrey, Marklew, W. H. Smith, Morgan, Butler, and Davis took part. At the evening meeting there was a fairly good gathering. Mr. Lowrey gave the invocation. Mr. Gavin, in a short opening address, paved the way to a truly happy meeting. Mr. Morgan next spoke, basing his remarks upon the statements made by an anti-Spiritualist lecturer who had recently been in the district. Mr. Smithson began by saying that he was not a big man, but what there was of him was rather of a fighting nature, and went on to criticise the general remarks of our opponents. The discourse was a very able one, Bro. Smithson being in his very best form. Mr. Collias next devoted a short time to clairvoyance and was very successful. Mr. Pawson, whom we were very pleased to see at our evening meeting, was the next speaker, and he gave us a very happy and interesting address. Bro. Pawson was also in his happiest vein, and was heard to great advantage. A hearty vote of thanks was accorded our Parkgate friends for their hospitable catering.

We are very pleased with the warmheartedness that was manifested among these few solid workers. May they gather strength! Next Conference will be held at Otley Road, Bradford, on Dec. 11. New society accepted, Barnsley, George Yard. Hon. members, Mr. J. Turner, Parkgate, Mr. W. H. Smith, and Mr. Ben Davies. Members and societies' subscriptions are now due.—J. Whitehead, 5, Wamersley Place, Greenside, Pudsey.

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The Christ—Jesus.

INSINCERITY, cant, mawkishness, and spiritual ignorance are the conditions we always meet with in a so-called Christian personality ; these are never found in any person imbued with the true Christ-spirit, and such persons only are the real Christians. 'And Jesus said unto him, Why callest thou me good ? none is good save one, that is God' (Luke xviii. 19). 'He that is without sin among you, let him cast the first stone' (John viii. 7). 'Father, forgive them, for they know not what they do' (Luke xxiii. 34.) 'Be ye therefore perfect, even as your Father which is in heaven is perfect' (Matt. v. 48).

Text after text might be compiled to show that the Christ-spirit is 'charity.' It is that spirit which, on a sincere survey of ourselves, shows our own imperfections on the spiritual side of our natures ; it is that spirit of humility which has brought about within us, consciously or unconsciously, the knowledge that with God there is no respect of persons ; that all pride, personal vanity, and conceit are hindrances to spiritual progression. Christ had not where to lay his head : he rode into Jerusalem on an ass, when he might have ridden on a noble Arabian steed ; he condemned the sordid grasping after worldly riches, and said, 'How hardly shall they that have riches enter into the Kingdom of God,' 'Suffer little children to come unto me, for of such is the kingdom of heaven' ; he had compassion on the widow and the fatherless ; his sympathy with human woes were boundless, as illustrated in his description of the last judgment : 'For I was an hungered and ye gave me meat ; I was thirsty and ye gave me drink ; I was a stranger and ye took me in : naked and ye clothed me ; I was sick and ye visited me ; I was in prison and ye came unto me' (Matt. xxiv. 35-37). He condemned cant and hypocrisy, 'When thou prayest enter into thy closet' ; 'When thou givest alms, let not thy left hand know what thy right hand doeth.' He condemned insincerity by forbidding prayers in the market-place, that the supplicants might be seen of men.

The Christ-spirit is the germ of spiritual life within us, struggling out of darkness into light, and perfected through repeated sufferings and varied experiences by which we learn the pathway from transgression to the ways of righteousness, 'whose ways are ways of pleasantness and all her paths of peace.'

The Christ principle, or ideal, sets before our minds an immortal spirit placed at the entrance of two ways, the way of truth and right, and the way of error and deception ; self-deception and the deception of others : the way to the temple of the spirit and the way to the kingdoms of the world. 'Ye cannot serve God and Mammon.' 'No man can serve two masters.' The Christ-spirit is that within a man which is the standard of rectitude ; which turns not to the right hand nor to the left, but points straight to Calvary, where all men are spiritually crucified as a final test of fortitude.

The Christ-spirit is that which is placed on the highest pinnacle of the temple to be tempted of the devil. What a ridiculous story that is of the man Jesus and a real devil, who sets Jesus on the highest pinnacle to show him all the kingdoms of the world, and if he will only fall down and worship his Satanic Majesty, he will make Jesus a present of them ! And yet how simple, how beautiful, how real it is when spiritually

seen ! The temple of the spirit is the schoolhouse of spiritual experience wherein the spirit passes through the fiery trials of life, by which it shall be purified and made fit to dwell in the 'house not made with hands, eternal in the heavens,' or the states of being in realms beyond the grave. The highest pinnacle of the temple is the point to which the spirit has ascended without having passed through the temple, and having beheld all the tinsel and glamour of the kingdoms of the world, whose temptation he may yield to, or may say, 'Get thee behind me, Satan, for it is written, man shall not live by bread alone but by every word that proceedeth from the mouth of God.'

It is at this point where he must decide between two alternatives—'Choose ye this day whom ye will serve.' He may elect to join in the kingdoms-of-the-worlds service, or he may descend from the pinnacle and enter the temple of truth. If he chose the former he may flit about like a moth : now in the blaze of the midday sun of worldly prosperity, then in the night of doubt and despair ; having sipped from every flower its sweetness, consumed the bread of luxury in the company of harlots, and is cast adrift to feed with swine. It is there he awakes to his worldly wretchedness to cry out : 'Father, I have sinned against heaven and before thee, and am no more worthy to be called thy son. Make me, I pray thee, as one of thy hired servants !'

Now, in his humiliation, pride, and waywardness no longer dominating his spirit, he enters the temple of his own soul, wherein commences the dawn of the Christ-life or light within, which he follows in true humility, growing stronger and stronger at every step till he ascends once more to the highest pinnacle of the temple, and sees therefrom a new world, with all its kingdoms of pure souls, refined in the purgatorial fires of true repentance, willing to be guided and led by the Christ-principle which has taken root within him. When we have realised all this, we see the beauties of the Christ-life ; we realise the contentment of a true and consistent personality ; forms and ceremonies lose all their charm, and we say again, the true Christ-principle prompting us, 'Burnt offerings and sacrifices thou wouldest not,' then said I, 'Lo, I come, in the volume of the book it is written, to do thy will, O God.'

Spiritualism has no monopoly of the Christ-principle ; the utmost it can claim is to speak from the domain of experience, that there are no dead ; that the living spirit returns with the message that 'whatsoever a man soweth that shall he also reap.' If he has sown the seeds of selfishness in the gratification of all fleshly desires, he shall reap the fruit in spiritual poverty ; if he has sown the seeds of unselfishness, and blessed his fellows in so doing, he shall reap the rich harvest of many friends in the spirit life, who shall receive him with joyous welcome, realising the spiritual truth of those words so literally taken by our orthodox friends, 'Well done thou good and faithful servant, thou hast been faithful over few things, I will make thee lord over many things.'

Whether the Christ-principle is promulgated by Krishna or by Brahm, by Osiris or by Mahomed, by Jehovah or by Jesus, it is all the same to us : they are but names under which mankind of different times, and nations, and tongues have conceived all that rises beyond the selfish appetites and passions of the material world, to a unity with the great Oversoul of Nature, God. We may differ in our ways of approaching Him, but in the words of the Bishop of St. Paul de Loando to Dr. Livingstone, 'Our different beliefs are only like so many people going by different ways to the Cathedral, and we all arrive there at last.' Plato or Socrates, it matters not ; we wonder whence we came, but we doubt not the end and the beginning are in the safe keeping of the Infinite.

WERE half the power that fills the world with terror,
Were half the wealth bestowed on camps and courts,
Given to redeem the human mind from error,
There were no need for arsenals nor forts.

—Longfellow.

THE FAITH THAT IS VALUABLE.—Faith is our estimate of things unseen, and the most valuable faith is such a conception as agrees with our best reason, because our best reason should be accurate in its conclusions.—Ormond.

IT IS for us to discharge the high duties that devolve on us, and carry our race onward. To be no better, no wiser, no greater than the past, is to be little, and foolish, and bad ; it is to misapply noble means, to sacrifice glorious opportunities for the performance of sublime deeds, to become cumberers of the ground. We can and must transcend our predecessors in their efforts to give peace, joy, liberty, to the world.—William Lloyd Garrison.

Some Experiences of Spiritualism.

By THE REV. C. WARE.—Continued from page 757.

But in the most cloudless skies of scepticism I see a rain-cloud—if it be no bigger than a man's hand—it is Modern Spiritualism.—LORD BROUGHAM.

These people (the Spiritualists) have an idea wider and deeper than Catholic or Protestant, namely, that God still inspires men as much as ever. Spiritualism has more evidence for its wonders than any historic form of religion hitherto. It is thoroughly democratic, with no hierarchy, but inspiration is open to all.—THEODORE PARKER.

In that dark hour of my spiritual history (Jan. 5, 1881), when my colleagues in the ministry thrust me into the street because of my testimony to the truth of Spiritualism, I little thought that within just 18 months of that day I should, as a Spiritualist lecturer, be received and entertained as the guest of a wealthy Liverpool merchant, and should be driven in that gentleman's carriage to and from the Sunday services both morning and evening. Such, however, was my pleasant experience in the month of July, 1882. From the hands of that well-known thinker and worker, Mr. John Ainsworth, who was secretary at the time, I was cordially invited to give lectures before the Liverpool Spiritualists, who were then holding their meetings in a hall in Lord Nelson-street. Mr. John Fowler, of the widely-known firm of Fowler Brothers, sumptuously entertained me at his beautiful residence at St. Ann's, Sefton Park, Liverpool, and, as I have stated, I was accompanied by him to the meetings in his own private brougham. Mr. Fowler in his day, was an indefatigable worker in the cause of Spiritualism, and, as I have understood, he had formed important plans for the advancement and prestige of the Cause in Liverpool, when his career was unhappily cut short by his sudden decease in October 1884. Mrs. Hardinge Britten in 'Nineteenth Century Miracles,' says: 'Mr. Fowler's name became memorable in the first instance by the uncompromising faith in spirit-power, which led him to stake the sum of one thousand pounds against the ability of one Cumberland (an itinerant conjurer and 'exposer of Spiritualism') to imitate by trickery the manifestations which are produced by Spiritualism alone through mediums.' It is scarcely necessary to remark that Mr. Fowler's offer was never accepted. When the subject of Spiritualism was under discussion at the Church Congress of 1881, Mr. Fowler was the only gentleman, outside the clergy, who was permitted to address the Congress in favour of Spiritualism. That address is printed in the pamphlet entitled, 'Spiritualism at the Church Congress,' which I have now before me.

In April 1884, I was one of a party of guests who were bountifully entertained by Mr. Fowler at his house, the occasion being the bidding farewell to Dr. and Mrs. Britten, who were to embark for America on the following day. On this occasion, Mrs. Britten favoured the company with some fascinating performances on a grand piano, which Mr. Fowler had purchased for that particular occasion. Mrs. Britten, I should mention, gave these performances under the influence of exalted spirits. In addition, Mrs. Britten delighted the company with a description of some of her clairvoyant experiences, some of which remain indelibly fixed upon my memory. In the evening a valedictory meeting was held in the Rodney Hall, which the local Spiritualists were then occupying, and this took the form of a soiree, the programme comprising songs, dramatic pieces, and musical selections by professional artistes, these attractive features being varied and interspersed with speeches, there being also an interval for the distribution of fruit and cake. There was a large gathering of friends, considering the admission was by shilling tickets. Various societies were represented at the meeting to testify their great esteem and appreciation of the celebrated lady speaker and author, Mrs. Britten. The vote of thanks, submitted by Mr. John Lamont in a speech of great impressiveness and power, was seconded in an address of manly simplicity and earnestness by Mr. Kersey, of Newcastle-on-Tyne; it was supported in a lengthy and eloquent eulogium respecting the nature, value, and influence of Mrs. Britten's labours, by Mr. Shepherd; and then was endorsed on the part of the audience by manifestations of feeling so earnest and prolonged that Mrs. Britten was quite overcome. There was also a presentation of money to Mrs. Britten.

Then came the feature of the evening, Mrs. Britten's final address. This took the unique form of an account of her own personal introduction to Spiritualism. She commenced by saying that she had never appeared before an audience at such a disadvantage as on that occasion; for she had always thrown the responsibility of her platform utterances upon her spirit masters. That evening, however, whilst sitting on her seat below the platform, she had communed with her beloved spirit friends as to what she should say to this farewell gathering of her spiritual children; and they had reminded her that all this profound respect and homage was paid to her rather for the sake of the message she brought than for her own; and they had charged her to tell, not under their inspiration, but by and for herself, as a woman, a friend, and a worker—to tell the simple story of

HOW SHE BECAME A SPIRITUALIST.

And she did tell the story in a graphic and impressive manner. She related in detail the narrative of her own conversion to a belief in Spiritualism. I need not say that it was listened to

with breathless attention and great appreciation. Mrs. Britten concluded with earnest and heartfelt words of gratitude towards her very numerous friends in this country; and, with solemn reiterations of her untiring devotion to the cause of Spiritualism so long as life should last. Then that modest, open-minded, kindly-natured gentleman, Dr. Britten, added a few words, in which he gave a humorous account of how he became 'so bold' as to pay his addresses to such a lady; how she became his wife, and concluded by additional words of gratitude, friendly feeling, and farewell.

The Spiritualists of Liverpool, I need scarcely remark, were, like the Israelites, destined to wander a good deal in the 'wilderness' ere they reached the promised land; in other words, before they attained to a settled condition in their own comfortable and commodious Daulby Hall. But Liverpool has always managed to command the best of the speaking talent in our movement, a privilege which it is not given to all our Societies to enjoy. It would, however, be like giving the play of 'Hamlet' without its principal character, not to specially mention that pillar of Liverpool Spiritualism,

MR. JOHN LAMONT.

Mr. Lamont's name seems to be essentially bound up with the history of Modern Spiritualism in England; the influence of his personality being widespread throughout most of the busy centres of the movement in the north and the Midlands. Mr. Lamont is not only an intellectual force of the positive order, but he also possesses mediumistic gifts of an intense and powerful kind. As it regards his more personal characteristics, beneath a somewhat brusque exterior, Mr. Lamont possesses a sympathetic nature and a very kind heart; of this the present writer has had good personal proof. Mr. Lamont has, in fact, without obtruding the same, devoted his resources, both material and spiritual, to the interests of the cause of truth and the welfare of humanity. This is what I understand to be the meaning of the Bible phrase, 'Laying up treasures in heaven.' There is one particular precept of St. Paul's which Mr. Lamont has not neglected, viz., that which the apostle expresses in three words, 'Given to hospitality.' I think a large number of mediums and workers will bear testimony to this fact. In the foregoing remarks I think I have said as much as it becomes me to say.

During the lecturing tour which I had in the Midlands in 1882, I found one of the most interesting centres of spiritual work to be that which flourished at Stamford, which, although a Lincolnshire town, stands also upon the corners of two other counties, Rutland and Northampton. The chief promoter of the Cause at that place was Mr. C. Chapman, a prominent public townsman, and proprietor of a large drapery establishment. Having not seen for many years any report from Stamford my references must necessarily be all in the past tense. Mr. Chapman's interest in Spiritualism will be illustrated by the following particulars. A few minutes walk from the town, upon rising ground which overlooked the town, Mr. Chapman owned a large piece of land, and upon this he had erected a pretty little building wherein to hold meetings and circles. Immediately in front was a small lawn, and upon this chairs were placed to accommodate those who were unable to find room inside or who preferred to sit in the open air and sunshine. The ground beyond this, and along the sides, was cultivated as a garden for fruit and flowers and vegetables, the whole being enclosed by a high brick wall, and was thus secure from intrusion. I gave three discourses at this place on the Sunday. There was a musical box on the table very prettily playing Sankey's airs to entertain the company both before and after the meetings. Mr. Chapman himself led the singing with his English concertina. There was a good attendance morning and afternoon; in the evening some had to sit outside until the rain came down, when they had to be 'packed' inside. There were friends and inquirers here from distances of ten and fourteen miles. Ancient story says that 'the stars in their courses fought against Sisera,' but on this occasion the torrents of rain favoured the cause of Spiritualism, for, at the circle held after the public service, which was usually strictly private, some forty persons were present, being compelled by the weather to remain. In this way a number of strangers witnessed the striking phenomena that took place—answers to questions through the large table, and addresses through three trance mediums. Some remarkable tests were given to several persons who had had no previous knowledge of Spiritualism; and, indeed, this meeting was one to be long remembered by all.

On the Monday evening Mr. Cade presided, and the writer gave a lecture on 'How I became a Spiritualist.' A number of young men came to this meeting from Wansford in Northamptonshire, six miles distant. They had only just become acquainted with the fact of spirit-communion, and they were brimming over with inquiry, curiosity, and eagerness to know more. I believe that my lecture helped to strengthen their confidence in that which they hardly dared to believe, and encouraged them to persevere in the investigation of phenomena, the solemnity and mystery of which make every sincere inquirer diffident and cautious.

(To be continued.)

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

Societary Doings.

BIRMINGHAM SPIRITUALIST UNION.

SOCIAL AND RECEPTION TO MRS. PLACE.

Mrs. PLACE, of Leicester, paid us a visit on Sunday, November 12, 1898, and after short addresses by Mr. T. Hands in the morning, and our President, Mr. H. Lucas, in the evening, she exercised her gift of clairvoyance. The reputation she has made in Birmingham for clear, concise, and telling delineations attracted large audiences.

She gave in the morning a description of the spirit of a young man, age about 24, whom she saw walk from the centre aisle, and passing round the room stopped by the side of a young lady at the rear of the audience. She described him as wearing the dress of a soldier, gave particulars of his build, colour of hair, etc., Christian name Albert, and said he had not been passed away long, but that his death was a sudden one; in fact, she sensed it as a *sudden collapse*, and felt as if he fell forward dead. The description was at once recognised by five or six persons in the audience as a relative of theirs, and of the young lady in question, who had been shot in the American ranks during the recent war with Spain. The chairman explained that the young man was also a relative of his, and was shot through the temple and instantly killed. The bullet passed clean through his head and struck his comrade behind him also in the head, with the sad result that the latter was now a raving lunatic.

Owing to the evening meeting being so over-crowded and uncomfortably hot it would appear that the conditions were by no means so good, for greater difficulty was experienced by Mrs. Place in obtaining recognition of her delineations. It was left, however, for the Monday evening 'Social and Reception' to Mrs. Place to demonstrate her remarkable powers. To a large harmonious gathering at the Temperance Institute, she occupied a full hour in giving description after description with rapid and telling success, which the chairman, Mr. A. J. Smyth, aptly termed a 'pentecostal outpouring.'

It was a happy thought which prompted our worthy secretary's wife, Mrs. A. J. Smyth, to suggest that the Ladies' Committee of the B.S.U. should hold a social for the benefit of the funds of the Society, and to help to wipe off the deficit from the last financial year. This was taken up with enthusiasm by our lady members, and Mrs. Place generously offered her services free for the benefit of the fund. The result was one of the most successful gatherings we have ever had. The ladies amongst them provided all refreshments free, and handed over the whole proceeds, amounting to about £7 10s., to the B.S.U.

It would be invidious to make special mention of any ladies in particular, as all worked well and heartily, but an exception must be made of Mrs. Lawrence, whose able administration contributed in no small degree to the very gratifying success. The proceedings were enlivened by songs and music, for which we are indebted to Mrs. Houghton, Miss Conner, Mrs. Deakin, and Mr. Harry Rooke. The gathering was brought to a close by a hearty vote of thanks to Mrs. Place, the lady workers, and our musical friends. J. H.

LONDON NEWS, NOTES, AND NOTICES.

BOW, 193, Bow-road: 20th, Mrs. Whimp gave very good clairvoyance, Mr. Savage an excellent address, and Miss F. Whimp a recitation. Wednesday was a beautiful meeting; friends in and out of the body gave God-speed and parting farewell to two of our members, Captain and Mrs. Bowden, who are leaving London.—CANNING TOWN, 2, Ford's Park-road: On Tuesday, Mr. Davis gave an address on 'Mediumship phrenologically considered,' and answered several questions. On Sunday, Mrs. Hellier gave some good psychometry to a large congregation.—CAVENDISH ROOMS, 51, Mortimer-street, W.: Large audience profoundly interested in an address by Mr. Jas. Robertson, of Glasgow, subject, 'Spiritualism, its revelations.' An eminently able and instructive discourse, which, we trust, will shortly be printed. Mr. Robertson was warmly welcomed and enthusiastically appreciated. Solo, Miss Samuel, 'Abide with me.' EAST LONDON SPIRITUALISTS' ASSOCIATION, MANOR PARK CENTRE: 14th, Owing to the fog the attendance was small. Mr. Davis enlightened those present by his instructive remarks. 18th, Mr. Weedemeyer gave a grand address, and Mrs. Weedemeyer's guide gave most wonderful clairvoyance. A very enjoyable evening, and appreciated by all. 20th, Mr. Davis being absent through illness, Mr. Bullen kindly gave a most instructive and impressive address. STRATFORD CENTRE, Workman's Hall, West Ham-lane, E.: 17th, Mr. Gwinn presided and delivered a very interesting reading, much appreciated. Mr. White gave splendid clairvoyant tests. Sunday, Mr. Gwinn presided and sang a charming solo, 'The Lord shall wipe away all tears.' Mr. Peters gave a thrilling discourse, following with clear and interesting psychometry and clairvoyance.—33, GROVE-LANE, S.E.: A very harmonious gathering. The 'bishop' gave a vigorous address on the words, 'Keep thy heart with diligence.' Various controls followed at the after-circle, and there was good clairvoyance by several mediums. All enquirers welcomed.—HACKNEY: Our President, Mr. Kinsman, opened the meeting on Sunday last with a short and excellent address, followed by Mr. J. A. White, who gave grand clairvoyance, 13 out of 14 descriptions were immediately recognised.—ISLINGTON, Wellington Hall: Mr. Strong gave a reading from Green's 'History of the English People,' bearing upon the Life of Joan of Arc. Mr. Brenchley showed that Joan of Arc was one of the world's great mediums, whom the Catholic Church burnt at the stake, when one of the soldiers in the crowd exclaimed that they had burned a saint. The Catholic Church has just found out its mistake, and it has canonised her as a saint.—FINSBURY PARK, 14, Stroud Green-road: Sunday morning, a conversational meeting upon 'Rewards and punishments.' In the evening, Mr. Jones in the chair, 'The Good, or the God within man,' was dealt with. After a few remarks by Mr. Brooks, Mr. W. Walker followed with an excellent address founded on the symbol he clairvoyantly saw over the meeting.—SHEPHERD'S BUSH, 73, Becklow-road, W.: 16th, Mr. Norton, Mrs. Clowes; clairvoyance all recognised. 20th, Messrs. Fielding and Boddington,

from Battersea, gave stirring addresses, followed by clairvoyance by Mr. Norton and Mrs. Clowes, all recognised. SOUTH LONDON, Surrey Masonic Hall, Camberwell: On Sunday morning the public circle was well attended. In the evening our Leader's guide, 'Tim,' dealt with the subject of 'Spiritualist, from Quaker to Shaker.' The audience was kept well alive by the way he has of driving home his facts; no long faces could be seen among the audience, and all seemed well pleased with the address and the lesson he taught. Mrs. Winstanley kindly sang a solo, 'Killarney,' and Miss Earl followed with a zither solo, 'Come back to Erin.' [If we give you a column space for a debate report, we shall have to get an india-rubber page.—Ed. T.W.]—STOKE NEWINGTON: We had the pleasure of Miss McCreadie's kind services on Sunday last, and her control, 'Sunshine,' gave some fifteen clairvoyant descriptions, all of which were recognised. The good, harmonious conditions prevailing were doubtless conducive to the success of the evening, but many old Spiritualists present expressed the opinion that more exact and explicit tests have never before been given in public by our good friend and co-worker. The only regret is felt that such tests could not have been listened to or given to investigators of our grand truth. We wish to hereby express our gratitude to Miss McCreadie for her valuable assistance. We have again to thank Madame Nellie Cope for rendering that beautiful song, 'The Better Land.'—STRATFORD, Martin-street Hall, E.: On Sunday Mr. W. A. Renfree gave an address on 'Spiritualism, as compared with the Bible.' Mrs. Abrams sang 'The Holy City,' and was much appreciated. 17th, There was a very lively discussion, in which Messrs. Bradley, Clegg, Barrell, and Renfree took part, and the attendance was so great that many had to stand on the stairs. *Prospective*: Next Sunday Mrs. Boddington, of Battersea. Next Thursday, Mr. Jeffreys. Donations for Children's Xmas gathering will be thankfully received by W. A. Renfree, 36, Westbury-road, Ilford.

MANCHESTER NEWS AND NOTES.

ARDWICK: 16th, Mr. P. Bewick gave exceedingly good clairvoyance and psychometry to large audience. 20th, Miss Schofield in the afternoon gave good address and clairvoyance; in the evening the subject 'Where is heaven?' was very good, also excellent clairvoyance. Miss Schofield had the very pleasant duty of naming a child of some friends from Broadheath, Bertha Jeanette, spirit name 'Lily.' LYCEUM well attended, the marching and calisthenics being done in a very able manner. Miss Braham and Miss Roughsedge sang solos, Misses Cheetwood and Dempster reciting.—BRADFORD, Grey Mare-lane: On Thursday night Mrs. Brown kindly occupied our platform, and was very successful with clairvoyance and psychometry. Sunday, Mrs. Eyles gave a very clear and convincing address on 'Spiritualism, what is it?' afterwards giving remarkable clairvoyance, 13 descriptions being clearly recognised. Our after-circle well attended, members and friends doing their best to help, and we did very well. The Lyceum is doing remarkably well by the help of a few Tipping-street friends, who have taken a great interest in the work. Recitations were given by Masters F. and H. Selway.—CHEETHAM, Ash Lodge, Halliwell-lane: 17th, Pleasant evening with Mrs. Cropper, who gave good clairvoyance and medical psychometry. Sunday, Mrs. A. Williams took up the afternoon and evening with clairvoyance. Good tests at the after-circle by Mrs. Williams, Miss Hallas, and Mr. Croft.—COLLYHURST: *Lyceum*, 20th, Usual routine, marching and calisthenics done well. Recitations by Ethel Wills, Florry Tonge, Arthur Hugh, and Percy Arundale. ECCLES: Nov. 16, Mrs. Hollinsworth gave a short discourse, and also very good clairvoyance and psychometry. 20th, Mr. Taylor's controls gave a very nice discourse on 'What is religion?' and gave excellent clairvoyance.—HIGHER BROUGHTON, Hilton-street: 17th, Although very ill, Mr. J. B. Tetlow gave grand address and very good phenomena. 20th, Lyceum still improving; eight recitations, good marching and calisthenics. Afternoon and evening, Mrs. Porter gave good addresses and clairvoyance. Solo by Mrs. Fitton very well rendered. After-circle, thanks for the assistance of Mrs. Porter.—OPENSHAW, Granville Hall, George-street: 17th, Very pleasant evening with Mr. Entwistle; 20th, Mr. Leaver gave excellent addresses on 'Was Jesus the Saviour of the world?' and 'Why do the spirits return and what for?' Psychometry very good. At the after-meeting, Mesdames Brown, Blood, Haselby, and Miss Taylor, did very good work amongst the strangers.—PATRICROFT, New-lane: 15th, Mr. Cross gave good address and good psychometry. 20th, Mr. Young gave short address and psychometry. Miss Chadwick gave good clairvoyance.—PENDLETON: 16th, Mr. J. Gibson gave an address and psychometry. 20th, Mrs. Singleton Moss, assisted by several friends, who gave addresses and clairvoyance. Mrs. Moss gave clairvoyance, exceptionally good, with full names, afternoon and evening. Large after-circle; crowded to excess in the evening. BROAD-STREET I.L.P., Milton-place: Evening, Mr. J. Moulding gave a short address on 'Who hath believed our report, and to whom has the teachings of the spirit been revealed?' Mrs. Stones gave some very good clairvoyance. Good after-circle. Our Lyceum opened for the first time, with 25 scholars present.—SALFORD: At Wednesday evening circle Mrs. Eyles was remarkably successful in clairvoyant descriptions to many strangers. On Sunday afternoon Mrs. Brookes conducted a large circle in a most satisfactory manner. At 6-30, Mr. Orr gave an address, followed by good clairvoyance by Mrs. Brookes. Mr. A. Bracegirdle and Mr. Connolly conducted the evening circle, which was well attended.—SOUTH MANCHESTER: Thursday, Miss Cotterill devoted the evening to psychometry with good results. Sunday, Mr. Rooke occupied our platform, and in the evening gave a grand address. After-circle, very good.

An Open Letter to Christian opponents of Spiritualism, to Rev. Fleming and Mr. Waldron and the public generally, by E. W. Wallis. This letter has been printed as a four-page tract, and can be had from this office, price 1s. per 100; 3s. 6d. for 500; 6s. 6d. for 1,000, carriage free.

LANCASHIRE AND CHESHIRE.

ACCRINGTON, Bridge-street: On Sunday Mrs. Scott, afternoon subject, 'Sowing the seeds by the way,' followed by Miss Bruce with splendid clairvoyance. Evening subject, 'Do our loved ones still live?' followed by splendid clairvoyance. Monday night, Mrs. Kenyon gave good clairvoyance. 26, CHINA-STREET: We had a good time with the guides of Mrs. Summersgill, who spoke 'champion' on 'Spirits, demons, devils, or angels, which?' Evening, 'Is Spiritualism a destroyer or a builder?' After-circle conducted by Mrs. Summersgill, Walmsley Green, and Mr. J. Holmes. SPIRITUAL TEMPLE: Monday, Mrs. Kay gave excellent clairvoyance. Sunday, Miss S. Butterworth's guides gave two excellent addresses on 'There is no death' and 'Spiritualism, and what it teaches?' followed by good clairvoyance. After-circle, by Miss S. Butterworth, a success.—ASHTON-UNDER-LYNE: Tuesday, Mrs. Cropper's phenomena very good. Sunday, Mr. Samuel Featherstone gave two very interesting addresses.—BOLTON, Bradford-street: 14th, Mr. Bibbings delighted a large audience with a splendid oration on 'Is death destructive?' The lecture was an intellectual treat and highly appreciated. Our society has been greatly benefited by Mr. Bibbings' visit.—BOOTLE, Masonic Hall: Mrs. Griffin, of Burnley, gave admirable discourses to fair audiences. Clairvoyance at each service well received.—BURNLEY, Guy-street: The guides of Mrs. Smith gave addresses on 'The morals of Spiritualism' and 'The liberty of Spiritualism,' followed by psychometry and clairvoyance.—BURY: Wednesday, Miss Cotterill gave good clairvoyance and psychometry. Sunday, Mrs. Best gave clairvoyance as usual.—GREAT HARWOOD: Owing to an accident Mr. G. Adams was unable to fulfil his engagement. Mr. J. T. Ward, of Blackburn, kindly officiated, and spoke in the afternoon on 'Is there a need for Spiritualism?' and evening, 'Will it pay?' to good houses. Mr. Hague described 16 forms, 13 known. After-circle well attended.—HOLLINWOOD, 2, Albert-street: 16th, Our platform was occupied by Miss Nuttall, of Hollinwood, who gave excellent clairvoyance. 20th, Mrs. Mellor, of Stalybridge, gave two grand addresses on 'Who are the angels in heaven?' and 'Is Spiritualism of God?' to large audience at night. FACTORY FOLD: Mr. T. Wild, of Rochdale, gave some remarkable clairvoyance in the Co-operative Hall, King-street, Oldham. He gave descriptions of some notable men and women of this town who have passed beyond the grave. There were many strangers present, who seemed astonished. Mr. A. Whitehead, of Hyde, was the chairman, whose speech was grand, and seemed to make an impression on the large audience. The choir, at intervals, gave some good stirring hymns, assisted by Mr. Britland's string band. Miss F. Snape sang the 'Holy City' in good style.—LEIGH: Mrs. Shaw, of Preston, spoke with wonderful success on 'The handwriting on the wall; or, the scene at Belshazzar's feast.' It was really a treat. Her clairvoyance is marvellous. She is doing a good work in Leigh, and has won the approbation of the public and many friends.—LIVERPOOL, Phoenix Hall: 16th, Mrs. Greenlees' address followed by clairvoyance gave every satisfaction.—MACCLESFIELD: Mrs. Kirk gave very nice address and fine clairvoyance in the afternoon, and the Rev. A. Rushton gave a very instructive and educational address in the evening.—MIDDLETON: 20th, Mr. Williams spoke well on 'Spiritualism' and 'The truths of the Bible.' Mrs. Pedley gave clairvoyance after each address. After-meeting conducted by Mrs. Pedley and T. Ratcliffe. MILNROW: The guides of the young medium, Miss Chadwick, gave a very nice address on 'What is a Spiritualist?' to a good audience.—OLDHAM, Spiritual Temple: 15th, Mrs. Greenlees gave very good clairvoyance and psychometry to good audience. 19th, Mr. Taft conducted the circle on behalf of Building Fund, and proved himself to be a wonderful clairvoyant. 20th, Miss Chadderton gave two very nice addresses on 'There are many mansions' and 'Is Spiritualism a religion?' She gave the Christian names of every spirit friend described. BARTLAM-PLACE: Mr. J. B. Tetlow spoke to crowded audiences, and gave two splendid addresses, followed by successful clairvoyance. The after-circle was very well attended. BLEASBY-STREET: We had a ladies' day. The mediums were Mesdames Togg, Sellers, and Ogden from our district, who gave some excellent clairvoyant and psychometric tests. After-circle very good.—PRESTON, Central: Splendid addresses were given by the control of Mrs. Robinson on 'The spirit's mission' and 'Do Spiritualists believe in God?' Clairvoyance good. WALKER-STREET: A splendid day with Mrs. Greenwood, of Accrington, whose guides spoke well on 'Is there a God?' calling our attention to the elaborate and most orderly display of divine wisdom in nature. Evening, 'How manifold are Thy blessings to man, O God!' was listened to with close attention. Clairvoyance remarkable, full names in some cases given, all fully recognised.—SHAW: 15th, Mr. John Young devoted the whole evening to psychometry with great success. Crowded house, 20th, Miss Kershaw gave addresses on 'The seeds we may sow' and 'What is Spiritualism?' Also excellent clairvoyance. Splendid after-circle.—SOUTHPORT, Forester's Hall: 20th, Very interesting address from Mr. Peter Lee; also clairvoyance by Mrs. Newton, well recognised.—HAWKSHED HALL: Nov. 20, First appearance of Mr. Back, of Morecambe. A very good and correct speaker, who gave clever and satisfactory addresses. Should be heard more of in the future.—STALYBRIDGE: 16th, Pleasant evening with Mrs. Hyde, who gave a beautiful address, followed by successful clairvoyance. 20th, Mr. Leaver gave short address in the afternoon, and Miss Jones very good psychometry. 6-30, Beautiful address and excellent phenomena by Miss Jones, who also kindly stayed for the after-circle, and was assisted by Mrs. Horne. Very good meetings.—STOCKPORT: An excellent day, as usual, with Mrs. Hyde. 2-30, she spoke well on 'Spiritualism in relation to the children.' Marching and exercises very well done. 6-30, Mrs. Hyde spoke well on 'A mother's love,' and named the baby of Mr. and Mrs. Wilson, earthly name, Alice, spiritual name, 'Little Messenger.' Our hall was packed.—TODMORDEN: In the afternoon the guide of Miss Stansfield discoursed on 'How pure and innocent is the bud, but what will be the flower?' and then, for the first time in this Society, named two babies; James Mathews, spirit name, 'Earnest,' and Florence Mathews, spirit name, 'Lillian.' In the evening she spoke on 'Duty's

call,' and gave good psychometry.—WARRINGTON: Good meeting of the Lyceum, visited by Mr. Pickthall, our speaker for the day. He gave good addresses, especially in the evening, on 'The ascent of man.' Miss Richardson gave clairvoyance. On the 21st, Miss M. Richardson occupied the evening with clairvoyance and psychometry.

MIDLAND AND EASTERN COUNTIES.

BIRMINGHAM, Bloomsbury: The guides of our dear friend, Mrs. College, gave us a grand address on 'The divine in the human.' Fall of the old Methodist fire! Our dear friend is an enthusiastic worker, and is always welcome in Bloomsbury. Very successful clairvoyance, all recognised. CAMDEN-STREET Board Schools: Sunday, Mrs. Groom gave a beautiful inspirational address on the 'Advocacy of Prayer,' which was very instructive and helpful. This she followed by three impromptu poems from the words 'God,' 'A mother's love,' and 'From cradle to grave,' which were exceptionally bright and pretty. She also gave 13 descriptions of spirit-friends, 12 of which were easily recognised. We had a large number of friends present.—BEDWORTH: 13th, We had our well-known friend, Mr. J. Ashby, of Leicester, who gave us two excellent lectures on 'The symbol of Spiritualism' and 'Spiritualism explained,' and very good clairvoyance. All recognised. Crowded audience.—DERBY, 1a, Normanton-road: 13th, Mr. J. C. Macdonald gave able discourses and followed on with successful clairvoyant descriptions.—DERBY, Traffic-street Mission: Mrs. Foster occupied our platform last Sunday at both services. Her inspirers gave simple yet effective discourses dealing principally with the urgent necessity for greater love and harmony one to another among Spiritualists. UNITED SPIRITUALISTS' SOCIETY: A new society has been formed at Derby under the above name. They have been fortunate enough to secure the rooms at the Coffee House, Midland-road, and have elected their first officers: President, Mr. C. Welsh; vice-presidents, Messrs. W. Lote and J. Bolton; corresponding sec., Mr. A. Currie; financial sec., Mr. J. E. Buttle; treasurer, Mr. W. Haywood; committee, Mesdames Welch, Eyre, Currie, and Messrs. Mayle, Aldridge, Shepherd, and Townsend. The opening services will be held on Nov. 27, when one of their own mediums has promised to occupy the platform.—FOLESHILL: We had a visit from Mrs. Place, of Leicester, who conducted two services to crowded meetings. At night many were turned away. Clairvoyance was very successful, several remarkable tests being given. At the afternoon service the infant daughter of Mr. and Mrs. John Cox was named Daisy Mary; spirit-name, 'Hopeful.'—LEICESTER, Crafton-street: The control of Mr. Muggleton gave a very good address on 'Does any benefit or good result from war?' Clairvoyance by Mrs. Roseblade and Mr. Sainsbury at after-meeting. LIBERAL CLUB, Town Hall Square: Nov. 13, Our local speaker, Mr. Jabez Chaplin, gave a very instructive address in his usual able manner. Clairvoyance by Mrs. Sturgess very successful. 20th, The inspirers of Mrs. Peters gave very intelligent addresses to large audiences. Good clairvoyance.—NORTHAMPTON: Nov. 14, Mrs. Brown gave good address to fair audience. 21st, Mr. H. Clark, of Leicester, gave, in his usual style, a well-thought out address, which was attentively listened to by fair audience.—SMETHWICK, Central Hall: 20th, First visit of Miss E. A. Smith, of Southport, whose guides spoke most impressively on 'Death' and 'Our conception of God.' Many in tears, all edified and blessed. Most successful clairvoyance, full names given in many cases. Good audiences.—WALSALL, Central Hall: Special services in aid of the Band of Hope. Morning, Mr. Deakin occupied the platform. Evening, Mr. E. Weaver, science lecturer to the Band of Hope Union, spoke to a good audience. The evening service was presided over by the Mayor, J. Clare, Esq. 'Cello solo by Mr. J. Locke was greatly appreciated.—WISBECH: Our platform was occupied by Mr. D. Ward, who gave an excellent address from these words, sent up, 'Trust in the Lord with all thy heart and soul.' Afterwards clairvoyance, descriptions all recognised.

NORTHERN COUNTIES.

BLVTH: Mr. Bancroft addressed the meeting on 'Oh, death! where is thy sting?' followed by clairvoyance of a very clear and distinct order. The address showed forth the necessity of living so as to rob death of its sting. The usual after-circle was held.—CARLISLE, Temperance Hall: Miss Ribchester, of Preston, kindly gave her services, which were much appreciated. Subjects: 'Light from the spirit-world' and 'Spiritualism, religion, and reform.' Successful phenomena.—CROOK, Mechanics' Hall: Mrs. Shannon gave two soul-stirring addresses on 'Love and duty' and 'Seek and ye shall find,' to large audiences. After each address Mrs. Shannon gave successful clairvoyance and psychometry, the whole of the service being highly appreciated by attentive inquirers.—GATESHEAD, I.L.P. Hall: Miss Rust, of Newcastle, gave a splendid oration in her usual style on 'Man: spiritually, morally, and physically,' which was well received by a large audience. 16th, We held our quarterly meeting (when three new members were received) and election of officers, as follows: President, Mr. Vitch; vice-president, Mrs. Gilroy; scripture reader, Mrs. Beckett; secretary, Geo. Alderson, 23, Belle Vue-road, Low Fell, Gateshead; treasurer, Mr. Brown; committee, Mrs. Paul, Mrs. Watkin and Messrs. Brown and Gilroy. 47, KINGSBORO' TERRACE: Mr. James, of Newcastle, gave a splendid address on 'Man's spirit nature and its future destiny,' to a very large audience. He also gave psychometry, which was excellent. ST. CUTHBERT'S HALL: Mr. Wedderburn spoke on 'The inner man,' exhorting all Spiritualists, and mediums especially, to take a firm stand against the duplicity that is so often found in the movement among so-called Spiritualists. Mr. Stevenson followed by some well-chosen remarks on the necessity of spiritual development.—MILLOM: Mr. R. Tyson, of Millom, gave an address on 'Spiritualism as a religion,' which was very good and interesting.—NEWCASTLE-ON-TYNE, Heaton and Byker: Mr. J. G. Griffin-Hodson gave one of his recitals to the members of the above society during his visit to the north. Mr. Hodson's well-known abilities as an entertainer were seen at their best, the audience being moved in turns from the grave to the gay throughout the evening. Mr. Wm.

Westgarth lectured to a large audience, and being in good form the address was one of his best. At the after-meeting Mrs. Greenless, of Hollinwood, Oldham, gave a large number of clairvoyant descriptions, the most of which were fully recognised. She being quite a 'stranger in the land,' her gifts were all the more pronounced. NORTHUMBERLAND HALL: 20th, Mr. J. H. Lashbrooke came forward at short notice, and gave a good address. Subject, 'The real and the unreal.' Miss Glover favoured us with a solo.—NORTH SHIELDS: Nov. 20, Mr. Easthope, of Newcastle, gave a very nice address on 'Spirit-return,' and afterwards successful psychometry. A silver collection was taken in aid of Mr. J. G. Grey, who is unable to follow his employment owing to ill-health. A second seance will be given in aid of Mr. Grey, on Monday, Nov. 28, at 7-30; medium, Mrs. Young, of South Shields.—SEATON DELAVAL: 20th, Mrs. Harrison, one of our own local mediums, gave a wonderful display of her mediumship. She gave sixteen personations, fifteen of which were fully recognised, one spirit manifested himself in such a manner that the friends were very excited, having shown his ailments of 11 years' duration before passing on.—SPENNYMOOR: Bro. H. Barker gave a short address on 'The evils of alcohol and smoking.' In the evening, Bro. J. T. Garner gave an address on 'Clairvoyance.' Bro. D. Lee gave clairvoyance, all well appreciated by the audience.—WEST HARTLEPOOL, Omega Spiritual Hall: 14th, Mrs. A. Brown, of Middlesbro', remained with us from the Sunday, and during the day exercised her wonderful gifts of psychometry and clairvoyance to a number of people, who were highly satisfied. At night we had a successful social, in which she took an active part; good singing and reciting by members and friends. 20th, The guides of Mrs. J. R. Tate and Mr. Cressy, of Greatham, gave excellent addresses, followed by clairvoyance. The evening subject, 'Spiritualism is divine,' by Mr. Cressy, was well appreciated by a good audience.

SCOTLAND (GLASGOW).

Mrs. Young, clairvoyant and psychometrist, of Edinburgh, occupied our platform on the 20th inst. There was a moderate attendance in the morning and at the evening service the hall was crowded to the door by an audience that seemed deeply interested in the many descriptions and delineations that were given. Mrs. Young also prefaced her work by short addresses which gave promise of good things for the future. With health and good conditions, the valuable gifts of this worker should develop and make her a powerful instrument in the propagation of Spiritualism.

WALES AND WESTERN.

BARRY, Psychological Society: Nov. 15, Mr. Walter Howell, of Beeston, accompanied by Mr. E. Adams, of Cardiff, paid us a visit. We had a splendid meeting, Mr. Howell's inspirers ably and eloquently answering written questions, to the great satisfaction of a large audience. Nov. 20, Another crowded meeting to welcome our old friend, Mr. Ernest Oaten, whose guides gave a forcible and eloquent address on 'Inspiration,' which was as great a reality to-day as in days of yore. Miss Johnson, of Cardiff, also gave good clairvoyant descriptions.—BRIDGWATER: A thoughtfully expressed and interesting lecture on 'After death, what?' was given by Mr. Walter Howell on Thursday last, which gave the utmost satisfaction to all.—CARDIFF, 198, Cowbridge-road, Canton: Mrs. Preece, 'There is a land that is fairer than day,' and some good inspirational poetry. Mrs. Williams, 'The laws of spiritual gravitation.' Remarkably good clairvoyance from both ladies. Good and well-attended meetings on Tuesday evenings. Inquirers welcomed. ST. JOHN'S HALL: The inspirers of Mr. Walter Howell (Beeston) spoke again on the 20th inst., giving lectures of sterling merit and eloquently excellent upon 'The healing art and Christian science: what Spiritualism has to say thereon,' and 'The intellectual unrest of our age: does the Church or modern Spiritualism offer the best solution?' The unique and scholarly character of Bro. Howell's medial gifts, together with his many personal excellencies, should secure him the most liberal support of societies, and cause his services to be in constant request on week-nights as well as on Sundays.—MERTHYR TYDFIL: 13th, Splendid address to a full hall by Mr. Oaten (Cardiff) on 'Inspiration.' 20th, Mr. Muxworthy spoke on 'Religion,' from the Spiritualist's standpoint. Good attendance.—PLYMOUTH: The guides of Mr. J. E. Evans gave an interesting discourse on 'Right and wrong.' Clairvoyance by Mrs. Trueman, 11 given, 10 recognised.

YORKSHIRE.

ARMLEY: Splendid day with Mr. Pawson, who took subjects from the audience, and dealt with them in a splendid manner; they were full of earnestness and enthusiasm, and well appreciated by an interested audience.—ATTERCLIFFE: Mrs. Hulme, afternoon, a very pleasing address. Evening subject, 'Do we need phenomena?' a very instructive and practical address. Excellent medical psychometry.—BARNESLEY, George-road: A good day with the guides of Mrs. Shulver, who spoke on 'The Church as one foundation' and 'Where are our loved ones gone?' Excellent clairvoyance. After-meeting, Mrs. Shulver and Mrs. Lazenby. Clairvoyance very good.—HORSFORTH: Lyceum, We had a real good time with the guides of Mr. Watkin, a good audience, and many minds were anxious to know a little more about our philosophy. We feel sure of progress—sound and firm. Hope to have many inquirers next week.—HUNSLLET, 3, Bottom of Joseph-street: Sunday, We had a good time with Mrs. Harrison, who gave a good address on 'What shall I do to be saved?' Clairvoyance excellent. GOODMAN TERRACE: The guides of Mr. Murgatroyd gave two very good addresses on 'The conscience of man,' to a crowded audience. Very good clairvoyance by Miss Smith. TOP OF JOSEPH STREET, Oriol Hall: 20th, Mrs. Roberts, of Yeadon, and Mrs. Roberts, of Birstall, gave addresses, clairvoyance, and psychometry. Hall full at night. [Please write in ink].—LEEDS, 28, Back Adelphi-street: We had a grand time on Sunday with the guides of Mrs. and Miss Myers. Church packed to overflowing.—MIDDLESBOROUGH, Boundary-road: Nov. 13, Mrs.

Young, of South Shields, gave two addresses, followed by successful clairvoyance. She also addressed our Lyceum, and gave the children great credit for the able way they went through their programme. 20th, at 6-30, Mr. Besant, of Middlesborough, gave a splendid address on 'Man, whence and whither,' which was highly appreciated. After-circle, Mrs. Johnston's little guide, 'Violet,' gave good clairvoyance.—NORMANTON: A nice day with our friend, Mrs. Hunter, and good clairvoyance and psychometry by Miss Hunter. On Monday a good pie supper was given by Mesdames Rothery, Dyes, Wilson, and Illingworth; quite a success. On Sunday a baby was named by Mrs. Hunter in a very impressive manner.—ROTHERHAM: Mrs. Markham, of Sheffield, in the afternoon gave clairvoyance. At night she spoke on 'Spiritualism, a comforter,' and her gentle and soothing manner played a great part over a crowded audience. Clairvoyance most excellent, and very clear.—SHEFFIELD, Hollis Hall: We had a grand day with Miss Cotterill. Her guides gave eloquent addresses on 'That which is of earth is earthly' and 'Truth,' to a crowded audience. Also on Monday night; clairvoyance most remarkable and convincing.—SKIPTON: Very good day with Mrs. Stair, whose guides spoke well on 'Of spiritual gifts I would not have you ignorant' and 'Spiritualism, its use in the drama of life.'—SOWERBY BRIDGE: Mr. Smithson, of Dewsbury, occupied our platform, giving us a splendid address from the text, 'Why halt ye between two opinions?' speaking very emphatically against those who, having been brought up in the orthodox faith, and coming to learn of the truths of Spiritualism, yet are halting between two opinions, knowing that Spiritualism is true, yet, figuratively speaking, still stick to the coat of Jesus, hoping by this to be certain of getting into heaven.—WAKEFIELD, Queen-street: A grand day with the guides of Miss Hall, who spoke well on 'Spiritualism, what is it?' which was much appreciated by a crowded audience. Clairvoyance and psychometry successful.

BATLEY (ANNIVERSARY).

RED-LETTER DAYS in the history of modern Spiritualism in Batley were held on Saturday, Sunday, and Monday, Nov. 12, 13, and 14. Mrs. Ellen Green, of Manchester, delivered two splendid addresses, followed by convincing clairvoyance. In the afternoon the hall was three-parts full. Night service, the hall was overcrowded, when Mrs. Green gave them spiritual food for thought, both quality and quantity. The people flocked again in large numbers on the Monday night an hour-and-a-half before the service time, when Mrs. Green made her appearance before smiling faces, assisted by Miss Thorp, of Sowerby Bridge, who delivered a splendid address, which was well received by the audience. Miss C. Armitage sang a solo, assisted by the choir. Mrs. Green devoted the remainder of the evening to clairvoyance and psychometry.

The audience applauded with gladness when our president, Mr. J. W. Webster, announced the collection to be the largest ever taken in the Batley Spiritualist meeting room, a record for the officers to be proud of. A large number of back numbers of the Two Worlds was distributed to the audience.

RECEIVED LATE.—BATTERSEA PARK-ROAD, Henley Hall, Henley-street: On Sunday the meeting was conducted by Mrs. Boddington, assisted by Mr. Adams. Short addresses were given by Mrs. Gould, Mr. Pascal, and Mr. Stebbings. A song was sung by Miss Pierpoint. In Battersea Park a very successful meeting was held, the speakers being Mrs. Boddington and Mr. Adams. Chairman, Mr. Marsh.—BOLTON, Spiritual Hall: Splendid audiences, wonderful addresses by local medium, Miss Booth. Subjects, 'The Utility of Spiritualism' and the 'World's great need.' The evening discourse was practical and forcible. Clairvoyance very good. Miss Booth ought to make her mark in the future.—LONGSIGHT, 24, Grey-street: Nov. 15, Mrs. Hyde gave a nice address, followed by some good phenomena. 17th, Circle well attended. 20th, Mr. Moorey gave a grand address, also good clairvoyance. After-circle crowded, Lyceum well attended.—EAST LONDON ASSOCIATION, Forest Gate Centre, Liberal Hall, near Station: 'Heaven, and its inhabitants,' was the theme Mr. W. Ronald Brailey's guides discoursed upon, the medium expounding (prior to the lecture), upon 'Spiritual Gifts,' from 1 Cor. xii.

HIGHER BROUGHTON SPIRITUAL SOCIETY, HILTON STREET.

A SERVICE OF SONG,

will be held in the above Hall

On MONDAY, December 5th, 1898,

Entitled: 'IN HEAVEN'S NAME' (by Mr. Walter Booth), in aid of the Banner Fund.

Chairman - - - - - Mr. SHEDLOCK.
Reader, Mrs. BRUMMITT. Organist, Mr. BRUMMITT.

Collection. Subscriptions thankfully received by the Hon. Sec., E. Stafford, 11, Eskrigge Street, Higher Broughton. 577

PENDLETON SPIRITUAL CHURCH.

Sunday, December 4, 1898, at 3 & 6-30,

MRS. E. GREEN.

Monday, December 5, 1898,

MR. THOS. WILD (OF ROCHDALE)

The Celebrated Clairvoyant, at 7-45. Admission by ticket, 2d.

WEDNESDAYS. SERVICES AT EIGHT. 577

November 30, MRS. HYDE. December 7, MR. J. GIBSON.

Prospective Arrangements.

[PROSPECTIVE ARRANGEMENTS, WANTEDS, and INQUIRIES should be ACCOMPANIED by six penny stamps for 24 words, nine stamps for 36 words, and twelve for 50. Names of MEDIUMS, SPEAKERS, and PLACES, should be legibly written.]

BATTERSEA PARK ROAD. Henley Hall, Henley Street.—Sunday, Nov. 27, Miss MacCreddie. Every Friday. Public Debates as follows: Nov. 25, 'All Rich'; opener, Mr. J. Adams. December 2, 'Idea of Re-birth'; Mr. King, Theosophist. 9th, 'Bros. Davenport'; Mr. Stebbens. 16th, 'Christian Spiritualism'; Mr. H. Boddington, 23rd, 'Permeation'; Mr. Spencer. 30th, 'Franchise for Women'; Mr. Marsh. Jan. 6, 'Dream Life'; Mrs. Boddington.

BLACKPOOL.—Mr. T. Coupe is anxious to help poor societies within reasonable distance during spring and summer. Expenses only. Inspirational Speaker. 60, Regent-road. 580

BRADFORD. Otley-road.—Speaker for Nov. 27, J. T. Todd. A hearty welcome to all. 576

GATESHEAD. I.L.P. Hall.—Sunday, Nov. 27, Mr. Wedderburn, of Gateshead, at 6-30 p.m. Wednesday, open Circle at 7-30 p.m. Dec. 4, Mrs. Moore, of Gateshead. 576

GATESHEAD. St. Cuthbert's Hall.—Sunday, Nov. 27, Mr. Wilkinson, of South Shields. Thursday, Dec. 1, Open Circle. Wednesday, Nov. 30th, the members will hold their Annual Tea, Concert, and Social. Tea at 5 o'clock, Concert at 7-30. Tickets, 9d. each; Concert and Social, 6d. each; children, Tea and Concert, 6d. 576

LIVERPOOL. Daulby Hall, Daulby-street.—Services every Sunday, at 3 and 6-30 p.m. Nov. 27, Mr. W. Howell. Dec. 4, Mrs. Nook; 11th, Mrs. Green; 18th, Mr. J. J. Morse; 25th, No meeting. Monday, at 8, Members' Circle. Thursdays, at 8, Public Circle. 576

LIVERPOOL. Spiritual Evidence Society, Phoenix Hall, 64, Low Hill.—Monday, members only. Wednesday, Mrs. Hyde. Thursday, Public Circle, admission 2d. each. 575

LONDON SPIRITUALISTS' CONFERENCE.—Our next Conference will be held at Temperance Hall, Manor Park, East London, on Dec. 4. Sunday morning, weather permitting, we shall hold an open-air meeting. Conference commences at three o'clock in the afternoon.—M. Clegg, sec. 576

MANCHESTER.—Mrs. Hardy, of Sheffield, will be at Mrs. Bowmer's, 139A, Embden-street, Hulme, this week end. 576

MANCHESTER. Tipping-street, Ardwick.—Lyceum Open Session, on Sunday, December 4, 1898, Solos, Quartettes, Piano and Violin Solos. A good time expected. Come in crowds and help the Lyceumists in their grand and noble work. Conductor, Mr. Braham.

MR. THOMAS WILD, Clairvoyant and Clairaudient Medium. 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

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.

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.

NORTH-EAST LANCASHIRE LYCEUM DISTRICT COUNCIL.—The next Quarterly Council Meeting will be held at Church-brow, Clitheroe, on Saturday, Dec. 3, 1898. Business to commence at 3-30. At 5-30 a Public Tea will be held, to be followed at 7-30 by a Social Evening. Tickets for tea and social, 6d. each; for social only, 4d. each. A full attendance of delegates is earnestly desired.—THOS. WILKINSON, hon. sec., North Cross Cottages, Clitheroe. 577

NOTICE TO SECRETARIES.—Mr. A. Walker, 10, Hillside-road, Bradford, is now booking dates for 1899. Inspirational speaker and clairvoyant. Terms, 5s. and expenses. 576

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

NEWCASTLE-ON-TYNE. 3, Addison-road.—Nov. 27, Mrs. Young, Silver Collection, Building Fund, at 6-30; December 4, Mr. Easthope, at 6-30. 576

NEWCASTLE-ON-TYNE. Northumberland Hall.—Nov. 27, at 10-45 and 6-30, Mr. W. Davis, of Burnley, Speaker and Clairvoyant. Dec. 4 and 5, Mr. G. H. Bibbings. 576

PROFESSOR DAVIS will conduct a Seance at 34, Lancaster-road, Westbourne Park, on Fridays, at 8 p.m. sharp. Ring bell. 576

SMETHWICK, Central Hall, Cape Hill.—Mr. J. Swindlehurst, N.F.S. Organiser, will give an address on Wednesday, Nov. 30, at 7-30. Mrs. Groom is expected to give clairvoyance. Admission free. Collection. Mrs. Place on Dec. 4th. An Entertainment will be given on Monday, Nov. 28, at 7-30, consisting of two humorous sketches, 'Annie's Holiday' and 'Temporary Insanity.' Songs, etc., by members of Society and Lyceum, 6d. and 3d. In aid of Organ Fund. Come and enjoy yourselves. 576

SOWERBY BRIDGE SPIRITUALIST PROGRESSIVE LYCEUM, Hollins-lane.—An 'At Home' will be held in the above Hall on Saturday, Sunday, and Monday, Dec. 3, 4, 5, 1898. Saturday evening, Host and Hostess, Mr. and Mrs. Joseph Sutcliffe. Sunday afternoon, Children's 'At Home,' Host and Hostess, Master Bertie Gaukroger and Miss Dora Rushworth. Sunday evening, Host and

Hostess, Mr. and Mrs. Wm. Greenwood. Monday afternoon, Mothers' 'At Home,' Hostess, Mrs. Longbottom. Monday evening, Young Folks' 'At Home,' Host and Hostess, Mr. Hy. Robinson and Miss Thorpe. Programme, Saturday and Monday, to consist of Songs, Glee, Games, Phonograph, Phrenology, etc. Sunday, Address, Clairvoyance, Sacred Solos, etc. Admission, Saturday 1s.; Sunday, Silver Collection. Monday afternoon, Tea and Admission, 6d. Monday evening, 6d. No half-price. Refreshments will be provided at reasonable charge. 576

THE ROTHWELL SPIRITUAL CHURCH intend holding a Bazaar on Dec. 26 and 27. An earnest appeal is made for help to all sympathising friends. Particulars later.—Secretary, Mr. W. Fox, 25, Cross-street, Rothwell, near Leeds. 580

WILL MEDIUMS having dates vacant for '98 and '99 communicate with the Corresponding Secretary of the Derby United Spiritualists' Society, A. Currie, 68, Gerard-street. State gifts, fees, etc. Enclose stamp for reply. 576

WANTED, FOR SALE, SITUATIONS, ETC.

WANTED, situation, Companion Lady-help or housekeeper.—'R., Two WORLDS Office. 578

WANTED.—A lady Spiritualist, to adopt as her own, a little girl about six.—'Adoption,' Two WORLDS Office. 576

OUIJAS, 4s. 6d. and 6s. 6d. per return.

REVEAL PAST, PRESENT, AND FUTURE.

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

LUND, Cycle Agent, BRADFORD. 583

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Prefiguring health, wealth, weal or woe, the stars have in store for you. Read the following testimony of Mr. Wilde's skill in a test horoscope, and then write to him, sending your birth-time.

Address:—G. WILDE, Occult Book Company, 6, Central-street Halifax, Yorkshire.

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

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

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

A CASE OF URGENT NEED.—Mrs. Marshall, one of the Burnley platform mediums, has been ill fourteen months. The husband is also ill, and the only daughter and support of the house has had to leave her work to wait on them. M. H. Hartley, Railway-street, Burnley, will be glad to receive contributions, which will be duly acknowledged.—[ADVT.]

THE General Epistle of Dr. James M. Peebles to anti-Spiritualists—parsons and others—which appeared in these columns recently, can now be had as a four-page leaflet. It is admirably adapted for distribution among Christians who oppose us. We will supply them at 1s. per 100, post-free; 3s. 6d. for 500, post-free; 5s. 6d. per 1,000, carriage extra; or 6s. 6d. per thousand, carriage paid.

'We have received a spirited and suggestive pamphlet by our old friend, Robert Cooper, on the question, 'If Christ came to Eastbourne?' The pamphlet was suggested by the preaching of the usual anti-Spiritualist sermon by some clerical person. It is a capital missionary and militant tract.'—*Light*. We shall be pleased to supply copies of this pamphlet: 12 copies for 9d.; 25 for 1s. 6d.; 50 for 2s. 9d.; 100 for 5s.; post free in all cases.

PLATFORM GUIDE.

SOCIETIES AFFILIATED WITH THE NATIONAL FEDERATION.

Secretary: W Harrison, 37, North street Burnley

Accrington—Argyle street, Lyceum, 10 30; 2 30 & 6, Mrs Entwistle; circle at 8
26, China st., Lyceum 10 30; 2 30, 6, Mrs Best public circle at 8
Ashton—Hall of Progress, Burlington st., 2 30, 6 30 J Savage Tues. 7 30
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—Julilee Hall, Lyceum 10, 2; 10 30, 6 30, Mr Bibbings
Birmingham—Masonic Hall New st., Union, Class 10 45; 11, 6 30
Bloomsbury—Lyceum 11; 3, 6 30
Smethwick—Central Hall, Gane Hill (opp. Windmill lane), Lyceum 2 30; 11, 6 30, Mr Chaplin Wed. 7 30, Mr Swinalehurst
Blackburn—Old Grammar School, Freckleton street Lyce. 9; circle 11, 2 30, 6 30, Mrs E Hyde
Blackpool—Spiritual Church, Albert road, Lyceum 9 30; public circle 11; 2 30, 6 30, open
Booths—Liverpool—Masonic Hall, Lyceum 11; 2 30, 6 30, Mr Grocott Mon. 8, Tues. 8, Seance
Bolton—Bradford st., Lyceum 9 30; 2 45 and 6 30, Miss Jackson
Burnley—Hammerton st., Lyceum 9 30; 2 30 and 6, W Rooke
North st., Lyceum, 9 30; 2 30, 6, Miss Ribchester Tues. 7 45, public circle, Wed. 7 30, members Guy st. 10 30, 2 45, 6 30, Mrs Alder Mon. 8 Thurs. 8, Locals
Bury—Spiritual Hall, Georgiana st., Lyceum 10; 2 30, 6, Mrs Schofield Wed. 7 30, Mrs Rennie Cardiff—St John's Hall, St John's sq., Lyceum 2 45; 11 & 6 30
Carlisle—33, Princess street, 2 30, Temperance Hall Caldwell Gate, 6 30
Oldthorpe—Old School Church Brow, Lyceum 9 45; 2 30 and 6, Miss E Booth Mon. public circle 7 45 Thurs. mems. 7 45
Colne—Cloth Hall, Lyce 10; 2 30, 6 30, Mr Aldersley
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
Midland rd., 2 30 and 6 30, Mr Lote
Glasgow—Assembly Rooms, 136, Bath-st., 11 30, 6 30
St Harwood—Britannia st. 2 30 6, Mrs Waddilove
Heywood—Temple, William st., Lyceum 10; 2 30 and 6, Tues. 7 30
Huddersfield—Brook st., Lyceum 10; 2 30 and 6 30, J B Tetlow
Hyde—Mount st., Travis st., Lyceum 10; 2 30, 6 30, W J Mayoh Mon.
Lancaster—Athensum, St Leonard's Gates, 2 30 and 6 30
Leicester—Liberal Club, Town Hall sq., 11 and 6 30, Mon. 8, public circle
Queen st., Lyceum 10 30; 2 45, 6 30, and Mon. 8
Liverpool—Daulby Hall, Daulby st., 11 Children's Lyceum; 3, 6 30, W Howell Mon. 8, members Thurs. 8, public circle
LONDON—Camberwell New Ed—Surrey Masonic Hall 11, public circle, doors closed 11 15 sharp; 3, Lyceum; 6 30, W E Long Lending Library Two Worlds & S.N.F. Hymn Books on sale 8, members' & associates' circle Sat., at 12, Lowth road, 8 30, circle, members & associates
Battersea Park Rd—Henley st., 7, Miss McCreadie Thurs. 8, developing class Fri. 8, meeting for discussion, Mr Adams Sat. 8, social
Brixton—3, Mayall rd, 11 open circle; 7, Mr Dale Tues and Thurs. 8, circles
Canning Town—2 Ford's Park rd, Trinity st, Lyc. 11; 7, Mr Richardson 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 Adams Thurs. 8, Mr Savage
Forest Gate—Liberal Hall, Sun., Discussion 10 30; 11, Lyceum 3; 7, R Brailey Tues. 8 Thurs. 8, circles at 19, Oakhurst road
Westbourne Grove—26, Hereford-road, Monday and Thursday at 8 for 8 30
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 and 6 30, lantern service
MANCHESTER—Ardwick—Temperance Hall, Tipping st, Lyceum 10 30; 2 45, 6 30, J Pilkington; 8 30 members' circle Tues debate Wed. 8
Harpurhey—Collinhurst st., Oldham rd., Lyceum, 10; 3, 6 30, A Speaker Wed. 8, Mrs Greenlees
Patriot—New lane, 3, 6 30, Miss Chadderton Tues. 8, public circle Thurs. 8, members' circle
Pendleton—Cobden st., Lyceum 10 30 & 1 30; 3 & 6 30, Mrs Robinson Monday 8, developing circle Wed. 8, Mrs Hyde
ILP Hall, Milton place, Lyceum 2 45, Mr W H Taylor: 6 30, service
Salford—Co-op. Stores, Chapel st., Lyceum 10 30 3 public circle, 6 30, Mrs Hulme; 8 15, public circle Wed. 8 15, public circle
Merthyr—Central Hall, at 8, Mr Wayland
Mezborough—Lees Arcade, Lyceum 10; 2 30, 6, Messrs Jones & McLeod, and on Mon. at 7 30
Milom—Lyceum 2; 6. Circle 7 30. Wed. 7, meeting
Nelson—North st, Lycm 10; 2 30, 6, W Johnson 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 and 6 30, W Davis Mon. 7 30 See Prospectives
Nottingham—Cobden Hall, Peachy st., 10 30, 6 30 Gladstone Hall, Lyce 2 30; 10 45, 6 30, Mrs L Peters
Oldham—Coronation st., Mumps, 3 and 6 30, Mrs Horrocks Mon. 3, mothers' meeting Tues. 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
Rawinstall—Lyceum 10 30; 2 30, 6, B Plant

Rishton—2 30 and 6, Mrs Crookall
Rotherham—Boro' Temperance Band Room, Lyceum 2; 3, 6 30, S Featherstone Mon., Wed. 8 public circle
Royton—Hall, Union st Lyceum, 10; 3, 6, Miss Halkyard Wed. 8, Mr Chisnall
Shaw—Broadbelt's Rooms, 3 & 6 30, Mrs Brooks Tues. 8
Sheffield—Langsett road, Lyceum, 10 and 2; at 11 public circle; 3, 7 Mon. 8
Slatknot—Laith lane, 2 30, 6, J Gibson
Southport—Foresters' Hall, 3, 6 30, R A Brown, Wed. Evng. 8 members' developing circle
Hawkhead Hall, 11, 6 30, Mrs Newton Wed. 8
Spennymoor—Victoria Hall, 2 and 6, Thurs. 7 30
Stalybridge—Lyceum, 10 30; 3 & 6 30, A Speaker Wed. 7 30, Mrs Hollingworth
Stockport—Hall, Wellington rd., near Heaton lane, Lyceum 9 30; 2 30 and 6 30, Miss Allen, and Mon. at 7 30
Synderland—27 Ann street, 6 30. Daily 8
Walsall—Central Hall, Lyceum 2 30; 11 & 6 30, Mrs Groom. Wed. 8 p.m. developing circle
Warrington—Temperance Hall, Academy st., Lycm 10 30; 3 & 6 30, Mrs Fielding, and on Mon. 7 45
Walsbeck—Lecture Room, Public Hall, 6 45

* YORKSHIRE UNION SOCIETIES.

Societies marked thus * are also affiliated with the National Federation.
Hon. Sec.: J WHITEHEAD, 5, Womersley-place, Greenside, Pudsey, near Leeds.
Adwalton—At 2 30 and 6, Mrs Pamm
Arnsley (near Leeds)—Theaker lane, Lyceum 10 30; 2 30, 6 30, Mrs Stair 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 Richardson and Mon. 7 30
Batley Carr—Town street, Lyceum, 10 30, 2 30; 6, H Eays Mon. Mothers 3
Bitstall—Railway ter. 2 30, 6, Miss Mander Tues. 7 30, public circles
Bradford—Boynton st., West Bowling—Circle at 11; 2 30, 6, Mrs Waterhouse Thurs. 7 45
Tong st.—Dudley Hill, Lyce 10; 2 30, 6, Mr Hopwood Mon. 7 30, public circle Tues. 7 30
Milton Hall, 32 Rebecca st., City rd., Lyceum 10, 2 30, 6, Mr Seekings
Obley rd., Lyceum, 10 30; 2 30, 6 30, Mr Todd
Spicer st., Little Horton lane, 2 30, 6, Mrs Berry
St. James' Church, Lower Earnes st., Lyceum 10 & 2; circle 3; 6, Mr Barraclough Wed. 7 45
***Brighouse**—Martin st. Lyce. 10; 2 30, 6, Mr Smithson
Olechheaton—Walker st. Lyceum, 10; 2 45 and 6, Mrs Crossley
***Dewsbury**—Bond st. Lyceum 10, 1 45; 3, and 6, Thurs. 7 30
Elland—Newcombe street. Lyceum 10; 2 30, 6, Mrs Shulver
Halkfax—Winding rd, 10 30; 2 30, 6, Mr Holmes
Raven st, Queen's rd, 2 30 & 6 30, Mrs Nicholson
Huddersfield—St. Peter st. Rooms. Lyceum 10; 2 30, 6 30, Mrs Palla
Hull—Granville Hall, Silvester st., Lyceum 10; 2 30, 6 30, Mr Spencer Wed. 7 30. Thurs. 7 30, members' circle
***Kethley**—Heber st. Spiritual Temple, 2 30 and 6, Mr Hilton Mon. 7 30
***Leeds**—Psychological Hall, Lyceum 10; 2 30 and 6 30, Mrs Summregill; 8 15, circle. Mon. 2 30, Tues. 8, members circle Wed 16, Thurs Sat 8, oracles
Liversedge—Carr street, 10, Little Town; Lyceum; at 2 30 and 6, Miss Hall
Mirley—Lyceum 10; 2 30, 6, C Firth Tues. 7 30 public circle
N. Normanton—Queen st. 2 30, 6, Mrs Russell; circle at 8 Tues. developing at 7
Osett—Queen st. Lyceum 10; 2 30, 6
Partridge—Temple, Ashwood rd. Lyceum 10 30; 2 30, 6, E Marldew; 8, circle. Wed. 8, circle
Rothwell—Lyceum 10; 2 30, 6, Mr Pawson Sat. 8
***Sheffield**—Attercliffe, Vestry Hall, 2 30 and 6, J Webster After-circle at 8
***Hollis Hall, Bridge street. circle 11; 3, 7, C Shaw Mon. 7 30**
Shipley—Market Buildings, Teal Court, 2 30, 6 Mr Parker
Skipton—Temperance Hall, 2 30, 6, Mrs Beardshall
***Sowerby Bridge**—Hollins lane. Lyceum 10 and 2; 2 30, 6
West Vale—Green ln, 6 Wed. 7 30, Mr Postlethwaite
Windhill—2 30 and 6,
Yeadon—Town Side. Lyceum 10; 2 30 and 6, Mr & Mrs Hodg-on Mon. 8 members' circle

NON-AFFILIATED SOCIETIES.

Accrington—St James st, Lyceum 10 30; 2 30, 6 circle at 8. Wed. 7 30, members
Bacup—Princess street, 2 30, 6 30, Mr Jackson
Barnsley—George Yard Mission Room, 2 30 and 6 Mr Oates Mon. and Wed. 8 circles
Barnoldswick—Spiritual Hall, Lyceum 10; 2 30, 6
Birmingham—Dixon road Board School, 6 30 p.m. Camden St. Board School, at 6 30,
Bishop Auckland—Temp. Hall, Gurney Villa, 2 & 6
Blackburn—15 New Market street, W., Northgate. Lyceum 10; services at 2 30, 6 30. Circle, 8. Mon. 7 30, members. Wed. 7, public circle
Bradford—Bowling, Harker st., 10 30, circle; 2 30, 6, circle. Mon. 2 30, 6 30 Wed. 7 30
Walton st. Hall in. Public circle 10 30; 2 30, 6, Mrs Brook Mon 7 30
Temperance Hall, Lyceum 10 30; circle 10 45; 2 30, 6 30, Mrs Stretton Wed. 7 45, circle
Cambots—Spiritual Evidence, 2, 5 30
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 Webb Mon. 7 30
Dukinfield—Astley st, 2 30, 6 30, Mon. and Thurs. 7 30, circles
Dunfer, N.B.—Gillhall Hall, Wed. 8, room 3
Exeter—Friars' Hall, Friars' Walk. Service 6-45. Wed. 8, members' circle
Felling—Hall, Chariton row. 2 30, 6, Mrs Place
Foleshill—Edgwick, 10 30, 5 30. Mon. 8
Gateshead—Outhbert's Hall, Bensham. Sun. Lyceum 2 30; 6 30, Mr Wilkinson Thurs. 7 30
97, Coatsworth road.—Receptions, 7 30
47, Kingsboro' ter.—6 30, Mrs Young. Thurs. 7 30 open circle
I.L.P. Hall, 6 30, Mr Wedderburn 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
Bath Lodge, Tues. Sat., 7 45
Heywood—Adelaide st., 2 30 and 6.
Hollinwood—Factory Fold, Lyceum 10 30; 2 30 & 6 30 Mr Bowmer
Hollinwood—Labour Hall, Bower lane—Sun. 2 30, 6 30 Mrs Mictolls Wed. 8, Mrs Williams
Huddersfield—Salisbury street, off Station rd. at 3 & 6
Huddersfield—Quarby, 2 30, 6, Mrs Midgley
Hunslet—Oriental Hall, Top of Joseph st., 2 30, 6, Mrs Lake Mon. Tues. Sat. 8, public circle
Goodman terrace—2 30, 6, Mrs Shulver Tues. Thurs. & Sat. 7 30
3, Bottom of Joseph st. 2 30, 6, — Hatton. Mon. 2 30, 7 30, Mrs Thornton. Tues. & 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, Mrs Greenlees. Wed. 7 45, circle
Leicester—Craftern st., 11, 6 30, Mrs Sturgess Wed. 8
Leeds—Progressive Hall, 16, Castle st., 2 30 & 6 30, Mrs Levitt, service of song Mon. 7 45. Thurs. and Sat. 7 30, public circles
28, Back Adelphi st., 2 30, 6 30, Mrs Crossley. Mon. 2 30 and 7 45 Thurs. and Sat. circles, 7 45
Liverpool—Phoenix Hall, Low Hill, Lyceum 3. Wed. at 8, Mrs Hyde Thurs. 8, circle
Lantz Colliery—98, Cinder Oven Kow, at 6. Tues and Thurs. at 7
LONDON—277 Battersea Park rd, 7 30 Wed. 8, circle
Bow—193, Bow road, 7, Mr Bullen Tues. and Fri. 7 30, private circles, Wed. open circle
Brompton (West)—4, Merrington rd., Wed. 7 30
Camberwell—33 Grove lane, Sun. at 7
102, Camberwell rd., 7, Wed. 7, healing; 8, circle
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Marylebone—113, Lesson grove, N.W., Tue. & Fri. 8
North London—14, Stroud Green rd. 7. Tues. 8 Wed. 8, members
Shepherd's Bush—73, Becklow rd, 6 30, Mr Davies, Mr Morton, and Miss Clowes Wed. 8. T W on sale
Stratford—Martin st. Hall, Sun. Mrs Boddington Thurs. at 41, Salway rd. Mr Jeffreys
Stoke Newington—Blanche Hall, 99, Wisbaden rd. 7, Mr Whyte, Mon 8, members' circle, at 51, Bouvierie rd. Thurs. 8, at 59, Barratt's Grove
MANCHESTER—Bradford: Labour Hall, Grey Mare in 2 30, Lyceum; 6 30, Mr O'Pearson; after-circle, 8 15 Tues. 8, mem circle Thurs. 8, Mr W Lamb
Oldham—Ash Lodge Halliwell lane, 9 to 10 30 discussion class; Lyceum 10 30 to 12; 2 30, 6 30, Mrs Cropper Mon 8, public circle Thurs 8, Mrs A Williams
Ecotes—Conservative Club, 2 45, 6 30, Miss Jones Wed. 8, Mr Wood
Higher Broughton—Hilton st., Lyceum, 10 30 & 2; 3, 6 30, Miss Chadwick Tues. 7, members' circle Thurs. 8, Miss Cotterill
Hulme—Corner of Junction st., Lyceum, 10 30; 3 and 6 30, Mr Young; 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, I Pickthall Mon. members' circle Tues 8 to 10 30, social club Thurs. 8, Mrs Green
Openshaw—Granville Hall, George st. 2 30; 10 30, 6 30, Mr Standish Thurs 8, Mrs Porter
Longsight—West Gorton, 24 Greyst., Lyceum 10 30 & 2 30; 6 30, r R Hughes Tues. 8 15, circle Thurs. 8 15, public circle, doors close 8 30
South Salford—1, West Craven st. Regent rd. Sunday at 6, Miss E A Cole; 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, Mr F A Ward Tues. 7 45, Mrs Winwright
Middleton—Co-op. Hall, 3 and 6, Mr J R Howlows
Monkswearmouth—Hall, Hoker avenue, 5 30
Morescote—Moss lane, off Queen's sq., 2 30 and 6 30 Mon. 7 30
West End—Liberal Club, Clarendon rd, 6 30
Nelson—Albert Hall, 2 30 and 6. Wed. 7 30, circle
Newcastle-on-Tyne—Heaton and Byker Institute, 3 Addison rd, 6 30, Mrs Young Mon. & Sat. 8
Market Arch, 23 Nun st., Wed. 7 30 Sat. 7 30
North Shields—Boas of Temperance Hall, Norfolk st. 6 30, Mr Dowell Todd. Wed. 7 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
Bleasly st., at 5, 6 30, Wed. 7 30 circle. Mon. at 3, mothers
Parkinsville—Sun. 6
Preston—Central, 2 30, 6 30, Mrs Butterworth. Wed. 7 30, members' circle
Weavers' Hall, Walker st. Lyceum 9 45; 2 30, 6 30, Mr Ormrod; circle 8. Wed. 7 30, G H Bibbings Thurs. 8, circle members and friends invited
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Rochdale—Regent Hall, Lyceum 9 45; 2 30 and 6, Mr Kay
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—Society Hall, 2 30 and 6 30, Mrs Hall Wed. 7 30, members' circle
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
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
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