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WHAT DO WE KNOW OF GOD?

By P. GALLOWAY.

THERE IS a tale told of a celebrated Dean, who, on a notable occasion, for a certain charity, was expected to preach a sermon of the usual orthodox length, but, after reading his text, "He who giveth to the poor lendeth to the Lord," he shut his Bible, and with the smile of a saint illuminating his countenance, looked calmly over the large well-to-do congregation, and simply said, "Brethren, if you are satisfied with the security, put your loans on the collecting plates."

That was all; but if short it was a most eloquent sermon, its arguments were unassailable, and could not be explained away with hair-splitting sophistry; its very simplicity gave it strength, and its logic was perfection.

So to the question, "What do we know of God?" I might add as my answer the one word "Nothing"—and end there. For of God, of the Creator, of the Great First Cause, Law, Life, Nature (whatever name we choose to employ), we can know nothing. If I said "absolutely nothing," I would not be very far, if at all, from the truth. But I ought to give you some of my reasons for coming to that conclusion, so I will try to explain how I arrived there. It is perfectly understood I do not speak for Spiritualists as a body, but only for myself as a Spiritualist.

The glory of being a Spiritualist is that with the knowledge of a continuity of life beyond the Borderland, we have perfect freedom from all creeds and dogmas; a Reason, untrammelled by the domination of a priesthood, perfectly free to search for light on any or all subjects, be they spiritual or physical. To be a Spiritualist is to be a freethinker in the truest sense; and, to dare to give utterance to what we think—whether it is orthodox or heterodox—is a pleasure which those who once enjoy never more give up.

Now to my subject, "What do we know of God?" Who or what is God? How came God into existence? Where does He dwell? Anywhere in particular or everywhere? Is God a He? and if so, why? How did He create man? or the world? or the universe? What is the meaning of creation? Did He ever begin to create? or will He ever end creating?

We could go on piling up these unanswerable questions—questions which men have been asking from the beginning (if there ever was a beginning), which we only repeat with simple variations, "and stretch lame hands of faith, and grope" in a midnight of ignorance, for answers; or, as our forefathers did, we leave them to be grappled with by those who are coming after us. Our primitive forefathers saw God in everything around them—in animals, in trees, in stones; in the winds and storms of winter, as well as in the glorious calm of a summer day. They saw Him in the silent stars of night, in the gloriously changing moon, and in the fierce glory of the sun; in the fire, and in everything which to them was beyond understanding, they saw Deity. How much further have we advanced than that? 'Tis true we may have higher conceptions of Nature; we may have more speculative philosophies about life; we may have pushed miracle and mystery further back, but can we lay claim to the possession of more actual *knowledge* of God?

It is an old and oft repeated saying "We know God by His works." It is easily said, but do we? "All His works praise Him," sang the Psalmist, which may be true, and probably is true, but what do we really *know* of the works of God? Must not an honest answer be "little or nothing"? I grant we may know more *about* the works of God—the often recurring phenomena of nature—but of them or their causes we know very little more than did those far back ancestors of ours,

Whose untutored mind
Saw God in clouds and heard Him in the wind.

Again, we are told, in those solemn tones which men so often adopt to cover their ignorance, that "God is life," but that does not explain anything. To state a law, however reverently, is not to define it. Is it not true that from us the secret of what life is, is as jealously guarded as it was from primitive man? We have discovered that many once popular ideas were absurd misconceptions of natural facts, but what do we know of life (mineral, vegetable, animal, or human) more than he did? Nothing, absolutely nothing; the mystery of life itself has not yet been tapped. What more do we know of the universe? We see the stars at night spangling the heavens, as he saw them, and by the aid of the telescope and the photographic plate we see them in greater numbers—it may be "like the sands of the seashore for multitude," but that is all. Are we any nearer a solution of the mystery of the heavens? He believed, comparatively speaking, in a limited universe, and we, in one unlimited; but are we not as much lost in immensity as he was? "With all our marvellous instruments, we can only see a small parish of the universe," so I once heard an eminent astronomer say, but instead of a parish he might have said a court, or an alley, or a backyard, and been equally near the probabilities.

Sir Isaac Newton, with the honest simplicity of a great man, said, "To myself I seem to have been as a child playing on the seashore, while the immense ocean of Truth lay unexplored before me." Just as the old-world philosopher cried, "Can man by searching find out God?" so the great searchers after truth, in this enlightened age of ours, also bow their heads before its immensity and its unfathomableness.

What do we know of the earth—from "fire mist" to now? What of the sun, which seems to be the source of all life to this our atom of a world? What do we know of thunder and lightning, winds and storms, or heat and cold even? We have theories, our forefathers also had theories but they are all exploded, and we laugh at the credulity of old-time scientists. But what about our theories? In the ages to come will they be proven facts? or shall our children look upon them and say, "Poor old-fashioned forefathers, what funny ideas about things you had to be sure." And our geese, which we had persuaded ourselves were swans, will be turned into the fields to eat grass again!

It is possible that we, with our atomic theories, our laws of evolution and gravitation, and all the rest of them, may be quite as much in the dark as to the real cause of things as were the cheese mites that Dr. Conan Doyle tells us about:—

The little cheese mites (he says) held a debate as to who made the cheese? Some thought they had no data to go upon, and some had it that it had come together by a solidification of vapour, or by the centrifugal attraction of atoms. A few surmised that the platter might have something to do with it, but the wisest of them could not deduce the existence of a cow.

But you may say, "These are great things, and may be beyond our reach." But have we not had storms and calms, winds and rains, droughts and floods, summer days in winter, and winter days in June, for many, many centuries? We might have known something of them by now, one would think. But what is little and what is great? Is a mouse less wonderful than an elephant? a tiny minnow than a whale? a blade of grass than a giant of the forest? Is the hatching of an egg any less or more of a mystery than the birth of a daisy? Is the flight of a bird or the swimming of a fish less wonderful than the crawling of a worm or the upright walking of a man?

Generally speaking, a blade of grass is a little thing. Well, what do we know about it? We know grass grows in the fields and by the wayside; it covers up the unsightly

cinder heaps (the grave-mounds raised over commercial ventures); it grows anywhere and everywhere, wherever its tiny rootlets can find sufficient soil to hang on by; and give it the simple conditions it requires, it will grow equally well whoever sown by—saint or sinner. But what do we know of it beyond the sight of it, and this knowledge of its persistence to live and grow, and its anxiety to cover up the sores made by man on the bosom of old Mother Earth? What is its life? Whence comes it? What causes it to be? And, when it has lived its little day, does it cease to exist, or where does it go? Every blade of grass is a world to a teeming population which live on it as well as upon it, and grass, in its turn, gives sustenance to all animal life. By some strange, unknown, and mysterious process, it becomes transformed into cows, horses, sheep, goats (all feed upon the grass), and yet the flesh and characteristics, and even the very colour and texture of the wool or hair of each one differs from that of all the others (of the same species or not), and man himself lives upon and is clothed by the grass of the fields, transformed or prepared it may be, but grass. It has conditions for reproducing itself somehow—how, we know not. It is bathed and refreshed by the dews of heaven, and in some subtle way it sustains itself from the air and from the soil in which it grows. Its colour is a delight to the eye, and to the city child, the green fields in their quiet beauty are a foretaste of heaven. Whence comes its sweet smell, or where or how is manufactured its beautiful and restful colour? It is cropped closely by the animals feeding upon it, and it is trodden in the earth by their feet—yet it lives. At one time it may be scorched by the summer sun; at another it may be buried under the snows of winter, or frozen in the embrace of the frost king; but when the summer heat is over, or when the snows of winter have melted, and the Arctic lover has taken his departure, it rears its head again with as much vitality and life-giving properties as ever. How it lives through all these seemingly adverse conditions we know not. It evolves its life somehow, but whence it came or how begotten we cannot say; its vital force is generated beyond the ken of man—under the soil, away from the piercing light of the sun, or the inquisition of the scientist. Like all the other wonders of Nature, its mysteries are wrought in the dark, and we cannot discover its secret. We are forced to believe that the outward appearance is but the visible effect of an indwelling, invisible, vitalising, or spiritual power, but we can only theorise; we know nothing for certain.

A blade of grass is an inspired page
Written by the gods, wonderful, mystical, and
Mysterious, which no man can read.

A mystery as great to the intellect of man as is man to himself; a mystery before which we uncover with reverence as if on holy ground, for with the poet we see

Every common bush afire with God
[but it is] Only he who sees takes off his shoes.

For another example of our ignorance, let us take man: Among all the works of God; we should know most of him, yet we cannot tell why one man is dark and another fair, why one is tall and another short, why one man may be a saint while his brother may be a sinner, why Nature has given physical beauty to the woman much more than to the man, while in most other animals beauty in the greatest degree belong to the male. On the one hand man is declared to be "an atom among atoms," and on the other hand "he is made in the image of God," only "a little lower than the angels." The angels are said to be perfect, but man, we know, in the bulk, is more of an animal—brutal, cruel, and selfish. The present social conditions of life illustrate these traits of his character. For what animal do we find acting so selfishly as man? What animal is so brutal to his fellows as is man to his? When the tiger has satisfied his hunger, he is content for the time being. Is it so with man? He is never content. A lion does not, because he is strong, monopolise all the food in the forest. The wolf does not luxuriate in several dens, while other wolves have none. Is it so with man? Yet a man can only live in one house at a time, wear one suit of clothes with comfort, eat one dinner at a time, or suffer. He is born, in spite of the mock modesty of Mrs. Grundy, like other animals, and like other animals he dies; and although his carcase can be enclosed in several boxes, he can only be buried in one hole! Nature gives him no special benefits in

that way. But, we are told, man is so much greater than the beast because he can think, reason, and love. It is true he may soar on the wings of imagination beyond the mountain tops, but he has to return to the valleys to eat grass again! We do not know that animals do not reason, and think, and love, and maybe have imagination also—who knows? But, for argument's sake, I grant man's superiority over the beasts. Have his superior powers or faculties made him more unselfish to his fellows, or in his dealings with them? Generally speaking, does his love extend much farther than that of the brute—for his young?

To be God-like—made in "the image of God"—is surely to be unselfish, for we cannot conceive the creator of such a marvellously prolific and well-stocked world as ours being selfish. Then is man unselfish? Look around us for an answer. Do we find the strong shielding and protecting the weak? or do we find, as a rule, the weak being driven to the wall? Do we see men acting towards one another as brothers, or engaged in a savage warfare in which every man fights for his own hand? Do we not see the multitude in degrading poverty, so that a few may wallow in superabundance? "What millions died that Cæsar might be great." Is it different now? Is it not true that only the *idea* of greatness has changed? For, as John Ruskin says:—

Though England is deafened with spinning wheels, her people have not clothes; though she is black with the digging of fuel, they die of cold; and though she has sold her soul for grain, they die of hunger.

And so the millions still die for the Cæsars. Thousands of funerals are necessary factors in the building of a palace or of a cathedral, and millionaires or bishops in the mansions of the West End of our cities, mean horrible, loathsome poverty in the slums of the East End! Then we prate about the crime of the masses, and their tendency to crime, as if they were natural criminals. Not caring to look for the cause for ourselves, we accept the effete teaching of a "fallen nature"; it is easiest! But, it is "man's inhumanity to man" which begets modern crime, and not "original" or any other theologic sin; and to try to persuade men to have pride in "honest poverty," is as morally destructive as the other. There is no honest poverty to be proud of; poverty is hell absolutely, degrading the lives of all who are cursed with it. I do not refer thus to poverty only when it has reduced a man past the feeling point to the beast level of merely craving for animal food, but to the poverty of the sensitive, highly strung men and women, who are only able by a weary grind to keep the wolf from the door, who have to slink down back streets because of their seedy coats or shabby dresses, who get fresh air only when kindly evening, like distance, makes the old clothes look as new, and suffer all the agonies of the damned when sneered at because of their poverty. "They jest at scars who never felt a wound." It may seem childish to him who never wanted a meal or a decent coat to his back, but to these sufferers it is hell itself. And we know something about God, do we? while all around such poverty with all its attendant devils exist, a danger and a cause of degradation to every one: rich and poor alike!

We are as gods, "finding tongues in trees, books in the running brooks, sermons in stones, and good in every thing." And in our fellows—what? At any rate not "brothers"!

The belief that wealth was God, and Materialism His religion, has brought us to a state of unnatural anarchy. An unnatural state in which, in the midst of plenty, we have poverty. In which the poor are wronged, and very few trouble to right their wrongs. In which men and women are driven to desperation and crime, and very few sympathise with their struggles. A state in which our best is subordinated to our worst. But it is the belief of many, and not only those who are *hoping* for one, that we are nearing a change. A mental revolution is upon us, and when the revolution is over, once more we shall find all the theories about things eternal have been wrecked. It is thus man "moves upward, working out the beast," and from the ashes of his dead past rises to a higher plane, to begin again with freer limbs to climb the mountain of *eternal truth and universal brotherhood*.

To be concluded.

CLAIRVOYANCE.

BY J. J. MORSE.

THE accepted definition of the term clairvoyance is clear seeing. A clairvoyant is a person, of either sex, who is able to see clearly what another person either fails to see, or sees obscurely. By common consent clairvoyance is conceded to be a faculty by the exercise of which the spirit is enabled to see and know by means that are either superior to, or independent of, the ordinary or normal means on which we depend for sight or knowledge. Postulating the exercise of clairvoyance as a mental operation, the question arises, upon what organ or organs, does that exercise depend? The only organ upon which the conscious mentality can depend is the brain. If, therefore, clairvoyance apparently transcends ordinary brain function, it must be because there are unexplored possibilities of brain function existing. Cerebral psychology must needs consider such possibilities, instead of denying the existence of the faculty which calls for and evidences their existence.

Without pretending to absolute accuracy, the faculty of clairvoyance may be divided as to its character, into

1. Natural—or independent.
2. Hypnotic
3. Narcotic } or induced.
4. Spiritual }

But this division refers only to the forms under which it is set in operation. It is not meant to imply that the faculty itself is divisible into parts.

It must be remembered that in speaking of the mind we are referring to a something we can train, educate, develop. And the *we*, or *I*, that so deals with the mind must surely be greater than the thing dealt with. Further, we must remember that all forms of mental action depend upon the brain and nerves for ultimate expression. To assert that one can only see with the normal eye, or that one cannot see through a plank, therefore clairvoyance, that seemingly demands another eye, and virtually claims to be able to see through a plank, is an absurdity, is merely to say there are no other brain functions than those we are ordinarily acquainted with, and ignores entirely the results of psychic and metaphysical researches for the past hundred years. The foregoing points accepted, then it will follow that clearseeing or clairvoyance implies a further range of sensibility in the brain than is expressed in its response to the activity of the optic nerve centres. The suggestion that this faculty is really a sixth sense, in process of development in man, has much to commend it to acceptance.

Let us consider, then, the above noted divisions. First the natural or independent clairvoyance. A natural clairvoyant is one who is born a seer of things not seen by ordinary mortals. That is to say, such person is born with this particular brain function more or less developed. Many children present this peculiarity. Scottish second-sight is proverbial throughout the world. Witches, so-called, and seers possess this development, as do countless hundreds of children and adults besides. But, in innumerable cases, parents kill the faculty in their children by chiding them for their "silly fancies," while the ignorant and prejudiced multitude heap such scorn and ridicule upon any one claiming these abilities, that very few have the courage to avow their experiences in such connection.

Under the head of induced clairvoyance would be ranged the exercise of the faculty when set in motion by (a) Hypnotism, (b) Drugs, (c) Spirits. The first and the last of these as inducing causes, are much akin to one another, and all three pre-suppose that the faculty is educible, capable of being trained, and, let it be added, ultimately useable as an ordinary portion of mental functioning. In the first case, how much of what the clairvoyant sees is the result of suggestion and thought transference, can only be determined by repeated experiments which may lead to the establishing of independent, *i.e.*, natural, clairvoyance, wherein the subject witnesses an actually-occurring incident at the moment of its transpiring. Of course very considerable care is requisite in selecting the right kind of hypnotist for physical as well as psychical and moral reasons. As to the use of drugs, opium, hasheesh and the like, such methods cannot be too vigorously discountenanced, for they are positively destructive to nerve and brain tissues, and persistence in their use is but to court insanity and physical destruction. The

last point, implying the agency of spirits, would be, to the Spiritualist, an easy interpretation of mediumistic clairvoyance, for such clairvoyance is a fact, and is the basis, undoubtedly, of the "seeing of spirits" on the part of media. How much of the action is due to the medium's spirit, and how much of the action is due to the exciting or controlling spirit, are problems not easy to answer. The one point common to each class, is that clairvoyance is a latent, but normal form of clearseeing, mental perception or soul-sight, and I venture to assert can be brought under the orderly control of the will and exercised at discretion. It becomes the "superior condition," as my old friend, Andrew Jackson Davis, accurately describes it.

Now what is the use of this faculty, or, in other words, what can be done with it? It has been used to see into the human body. It has been used as a means of seeing inside distant rooms and houses. It has been used to see what was occurring across continents and oceans. It has been used as a means of seeing spiritual persons and scenes, and in all these cases it must be remembered it is not the normal usual apparatus that is used, and that, at least in two cases, light, as it is generally understood, is of little or no avail. For the interior of the human organism, as well as things spiritual, do not depend for their illumination on what is ordinarily described as light. The Theosophist would, presumably, refer to the "astral light," which may possibly be only another way of writing luminiferous ether, but it would necessarily imply that material and spiritual things were alike capable of being illuminated thereby. But, with certain recent experiments before us, may it not be that the much discussed X ray will give us more than a hint of how the clairvoyant sees through material obstacles and in to closed bodies, as, for instance, the human structure? If light, in some at present imperfectly understood form, can be made to pass through solid structures, and make what is behind such obstacles visible to the normal eye, it is reasonable to argue that as the spiritual personality and functions may also be reasonably claimed as being so much more immaterial than the physical environment, that our subjective faculty of sight operates along the lines of these X rays, and that therein lies the explanation of clairvoyant sight being able to penetrate all so-called ponderable obstacles to normal vision. This does not imply that clairvoyance is not a manifestation of soul power; it merely brings the manifestation of it within the limits of natural law, gives it a place in the operations of the physical universe, and places it where it properly belongs in nature, as a natural, latent, but rising mental faculty in the race, to-day.

Considerations of time and space prevent the elaboration of many points that will naturally suggest themselves to the intelligent reader, and it must be admitted that merely a bird's-eye-view of a vast and suggestive question has been taken in penning these lines. But, if the thought arises in the reader's mind, after perusing this article, that will tend to show that even the exercise of our spiritual faculties, as they are called, is but an effort to come into closer union with the subtle and but partially explored potencies and possibilities of nature, and that clairvoyance is strictly a natural function, then, the writer will feel well repaid for his present effort.

San Francisco, Cal.

Philosophical Journal.

CHARACTER is the moral architecture of man, the perceivable image of invisible virtues and excellences; the expression of the temperament, temper, power, aims, tendencies and faith of his inner and hidden self. Character comes from within, reputation from without. The last is an adjunct, the first is an integral force. The latter is fleeting, the former permanent. To live from within, not from without; from the moral intuitions, the soul, pure and sweet as childhood! "Self-knowledge, self-reverence, self-control—these three alone lead life to sovereign power."

WEEP NOT.

Weep not;
 She is not dead,
 She does not sleep,
 Her spirit lives,
 And loves thee still,
 Why do you weep?
 The heart whose thoughts
 Were all for thee,
 (Warm with angel breath)
 Retains thy name
 In memory,
 There is no death.

—A. F. G.

MEDIUMSHIP.

SYMPATHY.

IN THE development or retardation of medial powers sympathy plays a very important part. Light is useful, but too much blinds, proving that which helps can also hinder. I would define sympathy as an act of mind, directed towards something that interests. If an individual is not interested in a person, place, or thing, they are indifferent to them, and, therefore, do not direct their mind towards them; consequently, their magnetic energies do not go from them in those particular directions. Two persons interested in each other blend their magnetism, and their natures unify, and results of a psychical and surprising character may take place, providing the proper psychic elements are present, or both are sensitive, or direct their minds to the notification of the varying moods and sensations that arise. I am aware that people are often receptive of conditions that they do not understand or do not cognise, for the simple reason they are out of sympathy with them. We learn only in proportion to our sympathy for any subject. Just imagine an individual being sent to a school to learn music, and having no taste or sympathy for the subject. And so it is in all the fields of mind action. We must feel interested, or we cannot direct our energies towards satisfactory results.

One of the results of sympathy is the generation of magnetic force and its direction to a given point. The human organism is a telephone that generates its own currents, creates its own wires and acts as its own operator, and sympathy is the means by which the wires can be laid. Of course, I am now speaking of mind in its sympathetical conditions, directed by the operations of will, under the guidance of intellect and affection. It is no secret that animal odylic currents are generated in human organisms, and that they can be directed to points beyond the personality that creates them. We know that all light, heat, and sound, are transferred by pulsations, and we also know that without them sensations are not producible. Of late, we have learned that by the direction of the human odyle sensations can be produced, and thus thought transference becomes a fact of science. And after that, what? We only need to exercise our imagination, take note of our experiences, and then we realise what a wide field of research lies before us. Problems of life, thought, and being, no longer perplex; we see the reason why, and understand somewhat of the how.

I have previously stated that odyle carries the moods, passions, and characteristics of personalities, that it is impersonal, and can be attracted by personalities. No one knows better than cultivated sensitives the truth of this statement. The condition of the mind when these ends may be realised is when it is in a sympathetic mood, because then we consciously or otherwise psychometrise the nature of others, and if we do not cultivate our will-force and our moral perceptions, as well as our intellectual powers, we are liable to be overpowered by others, and consequences of a disastrous character may occur. Let me illustrate. Supposing that I have been brought up in life with temperance ideas, and on account of the company I have kept and the circumstances wherein I have been placed, I have had no temptations to walk otherwise than I have been taught, but other circumstances arise, and I have a desire to know the other side of the question, and I yield to that desire, if my moral and intellectual faculties are not sufficiently cultured to indicate the right and the wrong of the matter, who is going to tell the end? It would be easy to illustrate this subject upon other desires if needful, but to the thinker who will follow this thought into the various channels of sensual and unhallowed feelings that grow within us, he will see ends anything but pleasant. Let Spiritualists take this idea home, and see if its application will account for why many good and promising mediums have fallen away, and instead of sustaining our cause they have been a bane and a curse. I wish it to be distinctly understood that our sympathies do act as centres of attraction, by whose agency we may take on psychic bacteria, who find in us a nursery-ground, wherein they may grow and become fruitful to our destruction. Sensitiveness should ever be cultivated along with developed moral and intellectual energies, that results of a satisfactory nature may be attained. Sensitiveness with unhallowed desires

or sympathies, is sure to bring misery, grief, disappointment, and woe.

Sympathy, when directed upon the mental plane alone, may have effects diverse and contrary. It all depends upon the basic conceptions that direct the mental forces. We see a man like W. E. Gladstone, energetic, practical, reformatory, and progressive, whilst acting upon the political side of things, but come to the religious and theological, and we find matters somewhat diverse, and why, simply because this man, with a giant's intellect, is psychologised with an idea (he thinks within a circle), and, therefore, is not a true thinker; there is a certain premise that must not be disturbed.

The Bible is the Word of God, and all reasoning must bend to that assumed fact. To doubt the original affirmation is blasphemy. The same idea is to a certain extent predominant with Swedenborg, only it has taken another direction, viz., a new reading of the Bible has been given to him; it must be understood by the law of correspondences. The same fact comes out in these latter days in Edward Maitland, who also thinks there is no end of wisdom in the past, if we could but read it with eyes of the spirit, but the vision must be directed to a given point. Maitland, in his life of "Anna Kingsford," has given us some side lights on this matter that are truly interesting, especially as they have connection with clairvoyance. Dr. Kingsford was a clairvoyant of a somewhat unique and peculiar character, and often received messages in her sleep. On one occasion she writes, "It was shown me this morning that we should have before long a full revelation and understanding of the meaning and office of Christ, which should come to me in its due order, but that meanwhile we were to understand this, that the Christs were above all things Media." In reference to this communication, Maitland writes, "This utterance was brought to me by Mary, in distress and misgiving, owing to her understanding it as depriving the Christ of his own proper divinity, and reducing him to the level of the ordinary medium." In this passage we have a revelation that however 'cute Anna Kingsford was on the intellectual plane, she had put spectacles on, and they were twisting her vision. When our sympathies bias our judgment and overweigh our instincts of truth, we are sure to get astray, and here we have a clear proof of it, and in this we have the evidence that leads us to see where great thinkers and clairvoyants are led away from the truth. When we begin to lay down a hard and fast rule, and strive to compel all facts to toe that line, instead of allowing the facts to speak for themselves, rest assured we are on the wrong line, and the results will be false conclusions and distorted visions, or false conceptions placed upon correct pictures.

From these conclusions and facts we see that sympathy is a force like all others; it needs to be understood to produce happy results. In no operation of medial power does this manifest itself so clearly as when clairvoyant or psychometrical powers are being exercised. If our sympathies are biased by our sentiments, we are sure to get astray; but if we simply place ourselves in touch with a person or thing by the mere effort of will, and desire to get something that will be of use and benefit to the individual or to ourselves, and tell plainly what comes, whether pleasant or otherwise, we shall be sure to get the best results. The primary and essential quality by which we can get honest results is to be simply willing to take the influences as they come, after we have once placed ourselves in touch with individuals by the act of desiring to learn, and to give that which may be revealed unto us.

The ends to be attained by the cultivation of true sympathy are: the generation of true moral strength, intellectual freedom, and sound and vigorous character.

J. B. TETLOW.

INQUIRERS WOULD do well to purchase Florence Marryat's famous lecture on "There is no death"; it gives good and helpful advice, price 3d., post free, 3d.

ALTHOUGH the Education Bill, on the face of it, was democratic, essentially it was autocratic. Sir Wilfred Lawson, after amusing his audience by the declaration that he "did not like jokes," told the story of the poor man whom the doctor had pronounced to be dead, and who, on afterwards protesting that he was alive, was told by his wife to "lie down and be quiet; the doctor says you are dead, and he knows better than you." So, he said, the people protested that they did not want the Education Bill, but the parsons said otherwise, and they knew best.—*Christian World*.

THE SPECTRE OF ROSEMARY CROSS.

BY BOREAS.

THE PARCHMENT.

SOME months after the occurrence already mentioned, while travelling in other lands, a packet reached me from the lawyer, who was settling the affairs of the deceased gentleman whose tragic death was recorded in the last chapter.

It contained a roll of parchment, together with a letter, stating that it had been left to me to do as I pleased with; that it had never been opened since it had been in the possession of one who had bitter cause to regret the circumstances which had thrown it in his way.

It looked uncanny, did this yellow, wrinkled roll, with its scarlet flowers and gray masonry, depicted by a hand long since dead.

I had easily recognised it as the roll of parchment of which the old man had spoken just before his death, and I, in my turn, could not overcome the reluctance to open it. I remembered in what company it had been found, in what ashes it had lain, and the smell of death, that indefinable something which all know and all shun, greeted my keen olfactory nerves. At length, under a strong impulse, I untied the silken fastening.

I glanced over its closely written pages, and saw that it had been at some time or other under the influence of climate and weather. Here and there the writing was hardly decipherable, the language was quaint in the idioms of the middle ages; it mentioned a race of earls, whose stronghold was not a hundred miles from the river Medway. It told of scenes of bloodshed and wickedness; it told of invasion of foreign lands, crime of all kinds, carried on with the high hand of power and riches; it told of devil's work, promoted in God's name, of a merciful Creator's priests doing diabolical deeds in His name. It told of jewels and gold wrested from dying hands to decorate His temples of love and peace. Dust, that dreadful dust, lay thick here and there, and now and again a red rust mark, thick and clotted, effaced the writing.

It was, I could see, a long work to piece together the fragmental whole, and I gladly put it on one side, saying "that some day or other" I would make a fair copy, and that at present it should be put by.

I did so. I carefully rolled it in numerous wrappers, and placed it at the very bottom of my travelling trunk, and tried to forget all about it.

A few nights after that, however, I was awakened by a cold hand being placed on my face. In terror, I started up. There was no one; all was quite still; the night lamp burned low; the door was fastened, nothing had been disturbed; a dream, I told myself, and, after a smoke to compose my nerves, I nestled again among the pillows. Nothing more disturbed me, so I passed the matter by. A few nights later on, a cold hand again awakened me. Again I started up. On my pillow lay a spray of the peculiar scarlet flowers that twined so luxuriously around Rosemary Cross, so many hundreds of miles distant. It was in full bloom and perfectly fresh; indeed, the dew was sparkling on it. I took it up, and noticed that where it had been broken off it was not dead or discoloured, showing that only a few minutes could have elapsed since it was growing on the parent stem. Nothing else to tell of my mysterious visitor, all was just as I had left it, I began to put two and two together, and to recognise that this had to do with my legacy. Still, I was not "superstitious," as it is called, and began to rake round for a "sensible" solution of the whole affair. I carefully preserved the spray in a glass of water, and asked the inhabitants of the neighbourhood if they had ever seen a creeper growing near there like it.

They never had; and although I promised a large sum of money to anybody who could procure me one of this description, no one came forward to claim the amount, that would have been a small fortune to any of the people in that village or anywhere near it. All this time I had had a most uncomfortable feeling that I was expected to read and rewrite the history inscribed on the parchment. Sleeping or waking, walking, reading, talking, or thinking, that subject was the uppermost; and yet, I shrank from the task. I positively couldn't overcome the aversion I had against handling, perhaps breathing, the dust of the murdered man, in whose dying clasp the parchment had

been clutched. Again, a third time, I was rudely awakened from my sleep; again I started up in my bed, and behold, I gazed on a strange scene.

The lamp had gone out, the blinds and curtains had been torn from my window, which was large and opened from the floor nearly to the ceiling (my room was on the ground floor), and standing on the lawn, facing the window, was a perfect white horse, its rider was dressed in armour, its vizor was up, and I could see by the peculiar light over all, the clear cut features and large eyes; in his hand he held the roll of parchment, my parchment, that I had so carefully buried at the bottom of my trunk. Near and nearer the spectre came, the horse moved in a perfectly natural manner, only that it made no sound; as it neared me I felt a strong attraction compelling me to arise and meet it. As one in a hypnotic sleep, I approached near enough to stretch out my hand and take the packet.

As I took it my eyes were forced to meet those of the Knight's. They were most impressive, and his lips uttered the word, "Remember." Gradually the form of rider and horse melted into thin air, and I remained alone, but with the roll of parchment in my hand.

Conclusive evidence to me, at any rate, that my senses had not played me false, and that I was not becoming eligible for a mad house.

This is what the parchment told of

THE SPECTRE'S STORY.

I had roamed for many a year, and was now returning to my childhood's home, to the old stone castle standing on the banks of the Medway.

I had fought in many a battle, had danced in many a hall, and had seen all phases of life, and now I was to return to visit my early comrades, my relatives, and friends of other times. I had at last got tired of travelling, looting, and murdering, and all my thoughts were of repose and idle ease.

Although so full of experience, I was not very old in years, for my father had hastened my departure because I was no favourite of his; indeed, I rarely went in his way, if I could possibly avoid it, and he had embraced the first offer that was given, and sent me to travel in the train of as bad and unscrupulous a man as was ever created. I came of none too scrupulous a stock, so that my master's excesses did not shock, and on the other hand neither did they attract. Always cool and shrewd, I carefully weighed the cost, and saw well that the game was worth the candle before embarking in any scheme of my own. With my master's affairs, of course, it was different. Orders were orders with him, and I knew perfectly well that I should have to pay dearly for letting my own private ideas interfere with his plans. He was killed in an affair with some Arabs. I was taken prisoner at the same time, and had lived in the desert with them, until an opportunity had offered of escaping, which I did, taking with me some valuable jewels. One was a large ruby; it had been beautifully cut in the form of a cross, and some carved coral flowers, veined with gold, were twining around it. I knew that this particular jewel was highly valued, for it had been plundered from a caravan which was crossing the desert.

A priest, of some peculiar order, had had it on him, had died in its defence, and, dying, had cursed all participators in its possession. "Murder shall follow its path; vice, ruin, and death, encompass its owner." It had not been in the possession of my Arabs long before each and all had envied the one who had stolen it. Queer whispers were circulated as to its magic properties, for the owner had boasted that he could tell exactly when to place his hand on property which he wished to possess, or could kill his enemies without being near them. His pride cost him his life, for he was murdered by one of his comrades for the sake of the prize, who, in his turn, had fallen beneath my dagger. It was now mine; besides the other valuables, I possessed enough to make me a most welcome guest in my brother's castle. Gold is ever welcome. I escaped safely, and, by dealing generously, managed to get an outfit becoming my station. I had one servant only, quite enough for my purpose till I reached my native land, when I would hire a retinue to escort me home in state.

Of all my jewels, I guarded well my "ruby cross." I had not ventured to look at it since it had been mine, glad as I was to have it, still I sometimes felt a chill when I remembered the dying priest's curse. But, thought

I, it was anger more than prophecy, I suspect, made the old man so bitter. Anyway, I have it, and, any way, I'll keep it. So I proceeded on my route.

I had only a few days longer journey, when I should cross the Channel for my native land. We had a long day's travel, and both horses and riders were tired out, yet we were a good many miles this side of our halting place. We had missed our way, and were now proceeding through the thickest part of the Black Forest. Not a sound but the rustling of the birds as they prepared for bed, and a distant roll of thunder; the day had been sultry, and a storm was brewing. I was looking rather anxiously about me, thinking of the chances of a halting place, when a strange thing happened. I saw, without turning my head, that my servant was coming up behind me, stealthily, with a dagger in his hand, ready to spring upon and murder me. Almost instantly I sprang on one side; he stumbled and fell. Mad with rage (for I had a furious passion when excited), I wrested the dagger from his hand, and was about to thrust it into his heart, when a clear, ringing voice said, "Thou shalt not kill."

To be continued.

CORRESPONDENCE.

FRAUDULENT MEDIUMS.

SIR,—It is quite true Mrs. Warren has received from me two invitations within this last year to sit at my house, and it is equally true that she failed to put in an appearance. All the sittings I ever had with Mrs. Warren for materialisation, smacked of fraud, and years ago I challenged her (through her husband) to sit under strict test conditions, offering £10 to any charity if she should prove honest, but it never came off, and so recently as last month I made the same challenge through the press with the same result. I remember on one occasion, Mrs. Warren was tied up in a black bag, but the affair was a complete farce, and all the sitters were disgusted. One gentleman got himself into the same bag and cabinet, and, in the presence of the same sitters (including the medium's husband), produced better fraudulent materialisation with the same conditions of light and song. In conclusion, if Mrs. Warren is the honest medium she declares herself to be, let her accept my challenge.—Yours faithfully,
ROBT. BLACKLOCK.

RE THE RECENT MATERIALISATION SEANCES.

SIR,—Mr. J. H. Evans complains of me being "too cursory a reader" of Mr. Harrison's letter, if I think Mr. Goddard exposed; also that "No medium should be tied to a chair, as Mr. W. J. Leeder suggests, because the spirits require a free medium." Further, "W. J. Leeder's suggestion that the curtain should be at least two feet 'above' the medium is very good."

My letter was an open one, and not directed against any one person. I do not know Mr. Goddard, and have not sat at any of his seances, therefore, I do not feel disposed to criticise him, and neither the "editorial thunder," or Mr. Evan's stormy letter will influence my free judgment.

The spirits do not require a "free medium"; scientific experimenters have proved that many times. Let the medium be "free," if needs be, but apply some reliable method of test. I suggested the curtain should be at least two feet from the front of the medium, and not "above." What I wish to emphasise, is the fact that materialisation circles are too frequently conducted without any test conditions, and this defeats the very object for which these circles are held, namely, to furnish evidence of the reality of spirit manifestations. The spirits are doing their utmost to prove they exist, and are real, living entities; and my experience has shown me that good, sensible, intelligent spirits, court, and even suggest, any means which satisfies an investigator, that they, and not the medium, are doing the work.

Mr. Evans boasts of his experience with materialisations; perhaps with a little more experience he will know that the greatest kindness he can do a materialising medium is to safeguard him from insinuations as to his honesty. What better way is there of doing this than to place him under conditions that preclude the possibility of fraud? Any genuine medium will welcome reasonable test conditions, and I consider it sheer nonsense to allow sentiment to stand in the way. But some persons will believe anything if they think spirits have a hand in it. Personally, I would not sit at a circle unless I was sure of the physical impossibility of the medium being able to dupe the sitters. One can apply tests and still be kind and sympathetic to the medium.—Yours truly,
W. J. LEEDER.

6, Charnley Grove, Blackpool, June 12, 1896.

THE RECENT EXPOSURE IN SUNDERLAND.

SIR,—On May 29 my esteemed friend, W. H. Robinson, had a letter under the above title condemning (1) the payment of mediums, and (2) the use of cabinets. He also wrote asking me to take up the matter, but I told him I had not had sufficient experience in materialisations to make my opinions worth anything, and, as I did not agree with him in condemning paid mediums, I said I would prefer to say nothing.

Why do I write now? Because only in the last few days we have had one more proof of the unsatisfactory conduct of unpaid mediums, viz.; failure in keeping an engagement! It is undesirable to mention names; those who have so frequently suffered, will know intuitively, as there are one or two speakers who are notorious for breaking their word, being perfectly unconcerned about such a small detail, and the trouble and anxiety they cause those who have the

management of societies. Of course, the disappointment felt by the audience counts for nothing! I would not write thus, sir, but it is not the first, nor the second, nor the third time we have been disappointed by this medium, and our patience is ebbing fast! In fact, speaking for myself, these offending unpaid mediums and speakers will not be asked again to address us at the Masonic Hall! We do not want mediums to come for nothing. We have pressed payment upon them, but without success, and this is how they treat us! If mediums have conscientious objections to taking money, and serve the cause without, great praise is due to them; but there is no conscience in breaking faith with those who are relying upon their promise of help; it is dishonourable. Our experience, during the past five years, of unpaid mediumship has been very unsatisfactory, and we want no more!

One more point. Stop paying for the services of mediums, as Mr. Robinson urges, and the movement will be like a train with the brakes applied! It seems to me almost madness to urge such a course. The public at large can only hear of and investigate Spiritualism through the public medium. If you stop payment, the services of the medium will no longer be available to the public, and the movement will thus be retarded indefinitely. No, sir, I am convinced our cry should be not "No pay" (and poor services), but "Better pay" (and better services)!—Yours faithfully,
J. FRASER HEWES.
Nottingham, June 8th, 1896.

RE THE GODDARD CONTROVERSY.

[Last week we printed a long letter written by Mr. Evans, who stated, "Mr. Goddard asks you to kindly print my letter." As a result we have received a number of other letters, one, presumably, written by Mr. Goddard himself; but, as it bears neither address nor signature, we have posted it to Mr. Goddard, requesting him, if his, to duly sign and return it. We have no personal feeling, no antagonism to Mr. Goddard; but we have very strong opinions about the unwisdom of dark seances and materialising "shows," under conditions where fraud is easy; they are valueless as evidence, and often do more harm than good. We give below Mr. Meacock's report from Newport, and a practical suggestion of a "test seance" from Mr. Tylar, and as Mr. Goddard, in the letter we have returned to him, declares his willingness to sit under test conditions—that he has already done so—there should be no difficulty in arranging the seances Mr. Tylar suggests. Mr. Goddard's reply shall appear next week, if he returns it in time, and with that the correspondence must cease.—ED. T.W.]

SIR,—In view of the remarks made by Mr. J. H. Evans, I feel it is only right to state a few incidents in connection with Mr. Goddard's visit to Newport. He always took his handkerchief into the cabinet, and all the forms that appeared had their faces bound in white; the bandages covering the part where the medium wore whiskers. On one occasion the gentleman searching the medium felt a pad of soft stuff, like wadding, on his chest, which was said to be a chest protector; and, after another seance, my brother and his wife both saw loose white stuff hanging down the inside of the leg of the medium's trousers, while he was removing his boots before retiring to bed. The form of the medium was distinctly seen through the drapery, and on the last night he was also seen with his boots off. No sounds came from the cabinet while the forms were out, but heavy breathing was heard immediately they had returned into it. While the forms were able to talk freely on general matters, none of them could state who they were until asked, "is it so and so?" Mr. Goddard was careful not to smoke tobacco or drink intoxicants the day a seance was to be held; all the "forms" preferred kissing the ladies, this being specially noticeable when the alleged mother of a gentleman sitter could not kiss him, but kissed a young lady next to him, although she was neither relative nor connection.

The last seance was held in a private house, and the medium was asked to allow himself to be stripped and his clothes thoroughly examined, but he refused. During the seance I was called up by a "form" purporting to be my mother, but recognising the medium's face, I stated emphatically it was not my mother, on which the "form" drew back and did not attempt to prove its identity. At the close of the seance, Mr. Goddard was asked whether instead of materialising they sometimes used him for impersonation, but he indignantly denied ever being used in that manner. After the testimony of Walsall friends, we had put implicit confidence in the medium, and suspicion was very reluctantly entertained, but wishing to get to the bottom of the matter, I wrote, asking Mr. Goddard to pay us another visit, which invitation has not been answered, although nearly two months have elapsed.—Yours very truly,
STANLEY A. MEACOCK.

SIR,—I have been greatly interested in watching the outcome of the Goddard case, and so far can only see additional cause for regret that such seances should be held or patronised. Personally, I would only be too pleased to find that the suspicions I expressed in *Light* some months ago, were ill-founded, and I beg to make an offer to Mr. Goddard, which, if accepted, and his professed powers be really genuine, will at once put him past suspicion, and enable the world to see for themselves that there is a reality in the materialisations stated to be produced through his mediumship. My suggestion is that I be allowed to attend a series of sittings and take instantaneous photographs of the forms that emerge from the cabinet, with a view of settling at once and for ever the fact that the materialised forms are not simply a living form clothed in material to personate the ghost.

A friend of mine has invented an apparatus that, while being thoroughly efficient in action, and capable of flooding the room with a light lasting only 1-30 of a second, will yet give all the conditions of absolute darkness before and after the exposure. This light, although so rapid, is so intense that every object in the room can be clearly and distinctly photographed. Here, then, we have the means all ready and at hand, and only waiting Mr. Goddard's co-operation to enable the truth of his materialisations to be proved. If these sittings are allowed, and if Mr. Goddard's mediumship is genuine, there should not be the least objection on his part. I will undertake to have

present with me to conduct these experiments a few gentlemen whose names are known equally well with my own all over the photographic world, and whose decision will be past cavil.

With a photograph we get tangible results that can be reproduced for the benefit of the world at large, and it does not rest on our saying we have seen (or think we have seen) and know the reality of this or that, and expecting this trustful world to take it on trust, but we can publish results so that everyone can see and judge for themselves.

Again, according to Mr. Goddard's own showing, he has a band of spirits around him who will be only *too pleased to assist us*, for has he not several photographs of himself in which he is surrounded with spirit forms? Photographs produced, as he tells us, by ordinary methods of exposure. This, in comparison with the exposure I should use, is a very long process, and as such calculated to be as trying to the spirits disembodied as to the spirits in the flesh. If such results have been obtained as he avers by ordinary means, then surely better results ought to accrue, seeing that the process will be a new one, and as such should attract spirits who are in a state of progression, by its very novelty.

I am well aware that Mr. Goddard reads the *Two Worlds and Light* (all progressive and intelligent men do), as he possesses a scrap book of cuttings speaking well of his seances, which is duly handed to his visitors to read while waiting for the seances to begin. He must be well aware, therefore, that there is £100 ready to be picked up if he can produce a genuine spirit of a recognised departed friend that can be photographed. Now, if Mr. Goddard will only undertake to produce the spirit, I will undertake to produce its photograph, and he should, if success results, be in the best possible spirits, as he can claim a reward of £100; and, better than that, establish his good name.

By accepting my offer, Mr. Goddard has nothing to lose, but everything to gain; my service shall be entirely free; my reward will be sufficient if I can help him to prove his *bona fide* position as a materialising medium, and I shall not begrudge time or money in the necessary experiments.—Yours truly,

41, High-street, Aston, Birmingham. W. TYLAR.

ITEMS OF INTEREST.

THE TWO WORLDS can be obtained from Mrs. Tilley, newsagent, Richmond Road, Freemantle.

O.P.S.—Received for Medium's Pension Funds from Mr. J. Robertson, 8s.—Mrs. M. H. Wallis, hon. sec.

Mrs. WEEDMEYER, of Canning Town, is spoken of as a good clairvoyant and healing medium.

A VIGOROUS newspaper war on Spiritualism is afoot in the *Hortwich Chronicle*. "A truthseeker" has a long but useful letter.

WE ARE INDEBTED to Mr. E. Dawson Rogers, Editor of *Light*, for the use of the "block" of Mr. Stainton Moses, which we use this week.

OPENSUAW — Our dear sister, Mrs. Hilton, passed to the higher life on Friday, June 12, 1896, after a long and painful illness patiently borne.

MR. W. H. ROBINSON, we are informed, was recently controlled by Peter McKenzie, in a manner most characteristic of that eccentric preacher.

REPORTS too late from Skipton and Dawn of Day Society. *Wednesday* is too late; they must arrive here *first* delivery on Tuesdays to secure insertion.

MR. H. WAINWRIGHT reports that he has been healed by Mr. Eyre, of Stockport, and that Mrs. Eyre was controlled by J. W. Sutcliffe, to his satisfaction.

PORTRAIT and sketch of Mr. J. T. Ward, of Blackburn, next week. This issue should have a large sale in the district where our friend has been such a faithful and ardent worker.

THE *Pendleton Reporter*, with its usual fairness and enterprise, for June 13, devoted nearly a column to reporting Mrs. Britton's addresses at the Town Hall. It should do good in the district.

THE SOLOS at the Cavendish Rooms meeting are a very acceptable feature. Last Sunday, Miss Samuels charmed her hearers with her rendering of a song by Sir W. Robinson, "The Ten Virgins."

MR. W. WALLACE, the pioneer medium, is again in this district, staying with his kind friends, Mr. and Mrs. Hunter, Acres Lane, of Stalybridge. He intends trying to attend the Liverpool Conference.

RE THE FORTHCOMING CONFERENCE of the Spiritualists' National Federation, to be held at Liverpool on the 5th July, delegates and officers requiring sleeping accommodation, please communicate with Mr. S. S. Chiswell, 11 and 13, Renshaw-street, Liverpool. Efforts will be made to provide for all the friends.

Mrs. BRIGHAM'S APPOINTMENTS.—June 21, Nottingham; 22, Collyhurst; 23, Cheetham Hill, both Manchester; 28, Blackburn; 29, Preston; 30, Blackburn; July 4 and 5, Liverpool Conference; 7, Bury. For terms and dates address Mr. E. W. Wallis, 164, Broughton-road, Pendleton, Manchester.

THE SPIRITUALISTS' NATIONAL FEDERATION.—Notice: Subscriptions, both societies and associates, should be sent at once. Names of delegates, with postal address, to which tickets are to be sent, as well as those requiring accommodation overnight at Liverpool, should reach me by June 30. W. Rooke, 165, Stockport-road, Levenshulme, Manchester.

TALKS WITH THE SO-CALLED DEAD.—By James Jenkinson. The introductory portion of this useful and interesting handbook is devoted to explanatory notes, recent experiences, and the testimonies of scientific investigators, and valuable advice to inquirers. Then follow striking personal experiences, attested by the author, of friendly talks with the so-called dead, which well illustrate the power of spirits to help and comfort their friends. Price 6d., post free 7d. Cloth 1s., post free, 1s. 1½d.

RE MR. G. H. BIBBING'S proposed tour. Will representatives of Societies kindly write without delay to the undersigned, so that dates and other details may be mutually arranged? It is very desirable that the services of this talented trance speaker be secured to our movement, and a little fraternal co-operation will accomplish

this end. In addition to the trance speaking, Mr. B. has a good repertoire of *choice* recitations, which he gives normally, in a finished style. He will be pleased to visit Lyceums where only one public service is held on Sundays—E. Adams, 303, Cowbridge-road, Cardiff.

THE NEED for self-improvement by mediums. A thoughtful correspondent says:—"I have more than once heard clairvoyants describe the 'statue' of a spirit, 'medium statue,' 'tall of statue,' or 'low statue,' and I have heard a medium of considerable pretensions who was apparently not aware that 'statue, stature, and statute' were words of different meaning."

PRACTICAL QUESTIONS?—A correspondent writes:—"Re the moral status of our mediums, about which there has been so much discussion lately, do you not think that the manner in which our movement is split up in most of our large centres into small societies, and consequently the way in which they are hampered for funds, their inability to engage mediums from a distance, the necessity for pandering to a popular taste for sensationalism, the rivalry that unfortunately exists between different societies, and many similar effects of the one great cause, disintegration, which is so characteristic of the *practice of Spiritualists*, as opposed to the *teachings of Spiritualism*, is largely responsible for the evil?"

Re WALTER HOWELL.—The short history of the above medium, as recorded in your present issue, is very good. There are some phases in his character which were not there dilated on. Like many of the older section of its advocates, he has lived down much in the movement which an ignorant public were only too apt to condemn, ere they patiently investigated to arrive at mature conclusions. It has been a pleasure for me to know Mr. Howell, just as much as it has interested me to know many more mediums in the movement. When living in Manchester, some seventeen years ago, he found a very genial home at the house of Mr. and Mrs. Goodall, and I know he cannot but look back with pleasure and pride to the happy experiences he enjoyed whilst living under this hospitable roof. The philosophic tendency of his mediumship is one, if not the main, of those qualities most demonstrative to the many, whilst physical manifestations have found in him one of its best exponents and demonstrators. Under the guidance of his helpers, I have on several occasions seen the table rise up with a chair, and a man seated on it. This place, however, is now one of secondary importance. The English Spiritualists should heartily welcome Walter, who, I trust, after his sojourn amongst old associations, may return to his adopted home, stronger, and better able to work for the great cause of truth.—Owd Jonathan.

TO CORRESPONDENTS.—L. Davis: Cannot use now. Other subjects have cropped up and space is full; over-crowded.—George Burridge: Why did you not show it to a friend who was a judge of good poetry before sending it here? No; it will not do. Sorry to have to say so, but!—The Red Cross: You give neither name nor address. You may be right, or you may be wrong and the others right. *Who knows what Jesus meant*; who knows if he ever said anything of the kind? Our duty is to do right, irrespective of what Jesus said or did not say.—An unsigned letter from 94, Tamworth-street, Hulme, Manchester, cannot be used for that reason.—Scotchman: All right; glad you have got through all right.—Wm. Key: Yours, while corroborating Mr. Blacklock's statement, adds nothing new, and the matter must now be allowed to drop. We hope no Spiritualists will sit in cabinet seances unless the most fraud-proof conditions are observed.—John T. Back: It is in type, and has been for weeks waiting an opportunity to go in.—J. H. Bunn: Crowded out this week, perhaps will appear next.—A. A., London: Your verses show promise, but are not up to the standard. Study the best poets, and learn the laws of rhyme and rhythm. Poets may be born, but they have to be made as well. Perseverance is necessary, knowledge must supplement inspiration.—A. Ashworth: Thank you; will use as early as possible.—J. T. Shadford: Many thanks; excuse not writing, very busy.—F. W. Rabbetts: No, nothing has been heard, so far as we are aware, of Mr. J. Slater. He may be at the Conference as promised, but we do not know.

MEDIUMS who take the platform not infrequently have strange experiences, and the following may be of interest, because it throws a side-light on the orthodox teachings of our day. A gentleman, who spoke at one of the Blackburn rooms on Sunday, is a convert from the Roman Catholic faith, and a native of that town. At the close of the afternoon service he was informed that two ladies desired to see him outside the building. They were two of his old Catholic confederates. In conversation, they reminded him that the day was the Feast of the Sacred Heart, and wished to drag him with them to the altar of the Sacred Heart at a neighbouring church. It was of no avail, however, and they then informed him of how, by missing mass Sunday after Sunday, he had added mortal sin after mortal sin to his soul's account, how they regretted that he had given up "saying his beads," and reminded him of the time when his highest ambition was to wear the collar of the Roman Catholic priesthood. Their efforts to influence him not to take the platform that night, but to go to benediction service failing, they solemnly assured him that they could on no account go to hear his address as, if they crossed the doorstep of the Spiritual hall, it would be a mortal sin (and here he added, that a person dying with a mortal sin on the soul, goes to hell for all eternity!) But all this was nothing to what followed. Had the medium been struck dead while addressing the audience it would only have been the judgment of God. The answer to this was given from the platform at night to a fairly large audience, among whom were a few Catholics. Is it not high time that such creeds were relegated to their proper place in Nature? How can such a creed lead people to do their duty in life when its promoters resort to the most barbaric conceptions of God, viz., that they have the sole appropriation of Him and His powers, that He executes only their desires, listens only to their prayers, that He is, in fact, with them alone, and that he has deserted all the other millions and millions of the earth, and uses them merely as instruments, on which He gives from time to time exhibitions of His tyranny and vengeance. Such is only one result of the predominance of theology over religion based upon science and reason.

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FRIDAY, JUNE 19, 1896.

EDITOR AND GENERAL MANAGER,

E. W. WALLIS.

ALL COMMUNICATIONS SHOULD BE ADDRESSED TO THE COMPANY'S
REGISTERED OFFICE, AT 18, CORPORATION STREET, MANCHESTER.

Private letters for the Editor should be addressed 164, Broughton-
road, Pendleton, Manchester.

THE SPIRITUALISTS' NATIONAL FEDERATION

THE SEVENTH ANNUAL CONFERENCE,

will be held in

DAULBY HALL, 14, DAULBY STREET, LONDON ROAD,
LIVERPOOL,

On SUNDAY, JULY 5, 1896.

Sessions at 10 a.m. and 2 p.m., under the presidency of

A. J. SMYTH, ESQ., of Birmingham.

A PUBLIC MEETING at 6-30 p.m., when the following friends
are expected to take part in the proceedings, viz.: Mesdames H. T.
Brigham and B. Cushman (New York), Green (Heywood), Griffin
(Burnley), Groom (Birmingham), Stansfield (Oldham), and Wallis
(Manchester); Messrs. W. E. Long (London), Todd (Sunderland),
Johnson (Hyde), Armitage and Kitson (Dewsbury), Hepworth
(Leeds), Swindlehurst (Preston), Lee (Rochdale), Rooke, Macdonald,
and Tetlow (Manchester), Lamont (Liverpool), and others.

MR. THOMAS WILD, Clairaudient and Test Medium,
will give descriptions of Spirit People.

Reserved Seats for the Three Services 1s.
Reserved Seats for Single Service 6d.

Admission FREE. Collection in Unreserved Seats.

*Dinner and Tea will be provided in the Hall at moderate
charges.*

ON SATURDAY, JULY 4TH, AT 5 P.M. PROMPT,

A RECEPTION TEA AND SOCIAL,

To welcome the Officers, Delegates, and Associates.

The Entertainment will commence at 7-30 p.m., and the following,
amongst other artistes are expected: Miss Green, of Heywood; Miss
French, of Preston (Lady Baritone and Mandolinist); Miss Shackleton,
of Burnley; Mr. F. Hepworth, of Leeds (Humorist); the Lyceum
Children, and others.

TICKETS ONE SHILLING.

All Tickets may be had from Members and Friends, or at the Hall.

SCHOLAR AND STUDENT V. BELIEVER.

SPEAKING on "Coincidences" recently, Max Müller is
reported in the *Manchester Guardian* to have stated that

Some of the coincidences between Buddhism and Christianity belonged
to the ancient period of the former. They included confessions,
fastings, celibacy of the priesthood, and even rosaries, and as they
were honoured in India before the beginning of our era, it followed
that if they had been borrowed the borrowers were Christians. How,
it might be asked, had knowledge of these things been spread?
Through the fact that Buddhism in its essence was a missionary
religion. We heard of Buddhist missionaries being sent to every part
of the known world in the third century before Christ. Indian and
Buddhist influences had long been suspected in ancient Greek fables
and some parts of the Bible. The story of the ass in the lion's skin
was to be found in Pali. Probably it was true that the germs of some
famous stories existed among our Aryan ancestors before their separa-
tion, but the form would be that of the proverb. . . . Formerly
doubtful, he had, after conscientious study, become more and more
convinced that India was the soil that originally produced the fable
as we knew it. (Hear, hear.) Again, there were in the Old and New
Testaments stories which had been traced to Buddhist Jataka, and
nobody could look at Buddhism without finding something which
reminded them of Christianity.

The story of the judgment of Solomon occurred in the Buddhist
canon, but in a somewhat different form. We read there of the man
who had no children by his first wife, but one son by his second wife.
To console the first he gave her the custody of the child. After his
death each of the wives claimed the boy. They went before Misaka.

She directed them to try which could pull the child from the other
by main force. As soon as he began to cry one of the women would
pull no longer, and Misaka declared that she was the true mother.
The Professor considered this story truer psychologically than the
judgment of Solomon. To look upon the latter as actually dating
from the time of Solomon could hardly commend itself to Hebrew
scholars of the present day. The parable of the Prodigal Son was
found in the Buddhist sacred books. So was the story of the man
who walked upon the water so long as he had faith in his divinity,
and began to sink when his faith failed. Such a coincidence
could not be set down to accident, and it must be remembered
that the date of the Buddhist parable was anterior to that told
by St. Luke. Then there was the parable of the loaves and fishes.
In Buddha's case he had one loaf, and after he had fed his 500
brethren, as well as his host and hostess and the people of a
monastery, so much bread was left that it had to be thrown into a
cave. If such coincidences between the Buddhist sacred books and
the Bible could be accounted for by reference to the tendency of our
common humanity, let analogous cases be produced. If they were
set down as merely accidental, let similar cases be brought from the
chapter of accidents. His own opinion was that at least they were
too numerous and complex to be attributed to the latter cause. He
had tried to lay the case before his hearers like a judge summing up
for a jury. He would only ask them to remember that the Buddhist
canon in which these coincidences were found was certainly reduced
to writing in the first century before the Christian era. All, how-
ever, that he felt strongly was that the case should not remain
undecided. The evidence was complete. The verdict rested with
the meeting. (Cheers.)

Thus far the truth-seeker and the truth-speaker. But
his outspoken statements did not suit the Lord Chancellor,
who affords us at once an object lesson—a warning—and
a justification. His remarks upon Max Müller's state-
ments show the power of early training to warp and affect
the judgment. He is an object lesson of the direful
effects of theological bias and prejudice, in that he disputes
the facts of the student, and asserts, *as fact*, that which
he cannot prove, and even admits is impossible of dem-
onstration. He is a warning to parents to beware of
the poison of theology—(of authoritarian teaching and
dogmatic assertions), and to strenuously oppose all attempts
to inculcate the rising generation therewith. We are
justified in our opposition to the blind belief of sectarians
by the fact that this man, of otherwise splendid parts and
attainments, like Mr. Gladstone, when he deals with theo-
logical matters or biblical statements, talks as if they
were above criticisms—divine and absolutely true—to be
put apart into a holy of holies in the mind, instead of being
submitted to analysis, and tested by science, history, and
comparison; and all the facts brought to light, weighed
at their true worth, and reason and judgment employed
regarding them, that accurate conclusions may be reached

The Lord Chancellor is reported to have said that
the "Professor's evidence was singularly incomplete in
one or two places. He had spoken of the
feeding of the multitude as a parable, which
it was not; it *was a fact*." How in the name
of truth and reason and right, does he know that?
Can he *prove* it? Where is *his* evidence? He practically
admits the absence of proof, and discloses the fact that he
simply "believes," by declaring "that if he had to choose
between the Gospel narrative and the Eastern manuscripts,
to which the Professor had alluded, he should prefer the
former." Prejudice, preference, and belief were to out-
weigh all the evidence adduced by the Professor, after
years of careful research and comparison! There were
evidently some wags in the audience, for the Chancellor's
next statement was greeted with "laughter," and no
wonder, for he unconsciously gave himself away by saying
(as reported), "On these subjects we did not know as
much as we thought we did." A very Daniel come to
judgment. He *thinks* he *knows* that the feeding of the
5,000 was a fact and not a parable, but we challenge the
Lord Chancellor to *prove* that he knows anything of the
kind. Will he favour us with the *evidence*?

The Lord Chancellor then went on to point out the
imperfection of the evidence, and the difficulty of ascer-
taining the exact truth regarding the points raised by
Max Müller, and claimed that

Under those circumstances, until they had all the evidence, which in
this case was impossible, a reasonable judgment could not be formed.
When he heard it said that the Gospel narrative had been borrowed
or partly borrowed from some old fables of Buddha, he remembered
that the Gospel narrators spoke of what they professed to have seen
and heard, and if what they said was not true they were false witnesses.
—(Hear, hear.)

True, oh most learned Chancellor, in the absence of evi-
dence, a "reasonable judgment" cannot be formed, but
you have *pre-judged* the case, and believe and accept the
Gospel narrative as correct, in the very absence of evi-

dence, and against all probabilities: is not yours an unreasonable judgment? You reminded the audience that interpolations might account for the passages relied upon to prove the priority of the Buddhistic stories, but your weapon cuts *both ways*, and can be used with equal force against the very passages you rely upon in the Gospels. Is there "no such thing as interpolation *there*"? May not the Gospel narrators have been made to say that they saw and heard things which they never saw nor heard—nor wrote? *Where* is the evidence to prove your assertion that the feeding of the multitude was fact and not parable? On what grounds have you based your judgment? Is it "reasonable"—where you say reasonable judgment is "impossible"?—or is it an unreasonable credulity that has swayed your mind, and caused you to take up your illogical position?

Replying to the Lord Chancellor, Max Müller is reported to have fully agreed with him as to the uncertainty of the evidence, and in the importance of the issues. "He had never done anything but deal with the evidence"—wise man—"leaving the decision to more competent persons"—(the Lord Chancellor to wit,—the Professor was sarcastic!). While admitting that a deal of evidence was lost (destroyed?), the Professor

assured the Lord Chancellor that the date of the Buddhist canon containing the passages similar to some in the Bible was undeniably fixed by scholars as belonging to the century before the Christian era.—(Hear, hear.)

The question is, therefore, fact or fable? The contest lies between evidence and preference; study or belief; knowledge *versus* faith. We are inclined to think we know which will triumph ere long.

To rational minds, freed from theological fetters, it matters little which was first or last. *All* stories from the past—Buddhistic, Pagan, Jewish, or Christian, must stand or fall on their own merits when brought before the "bar of reason," but as they are lost in the mists of time, and cease to be capable of proof—as all the witnesses long since died, they are only interesting as links and survivals—like fossils, but they ought never to be allowed to become fetters.

To Christian Bible believers, who stand for the unerrancy of that book, the question of "priority" is vital: the settlement of the moot point as to fact or parable, truth, or fable, is of the utmost importance. If Professor Müller states the facts truly, and the feeding is a parable antedating the time of Jesus, the so-called miracle is discredited, and the miracle-worker takes his place beside the rest of the discredited wonders of the world.

To us Spiritualists the matter is of interest, as truth helps to break the bonds and set men free—to remove the blinkers of creed so that men may see the facts—for us all, the duty of right thinking, right doing, sympathy, and helpful and loving service still remains.

MR. WM. STANTON MOSES.

IN A valuable work, entitled "Modern Mystics and Modern Magic," by Arthur Lillie (which has recently been re-issued under the title of "Satan Worship in Modern France,"—by no means an improvement, and a somewhat misleading title), the reader will find a good deal of very helpful and instructive information, *re* the spiritual experiences of the late Wm. Stanton Moses, who at the age of 32 was brought into contact with Spiritualism through the advice of Mrs. Stanhope Speer.

Mr. Moses soon began to manifest signs of being mediumistic, and physical phenomena of the most marked character commenced to occur in his presence. The first point of interest is that circles were held frequently and *regularly*, and although at the outset several public mediums were visited, the development of the mediumship of Mr. Moses took place *in private*. Raps, tiltings, table movements, without contact and in the light, movement of articles in a locked room, no one being inside or able to gain access, levitations of the medium, "voices," scents, writings—direct and automatic, appearances, spirit lights, trances, messages proving identity, and "teachings" were successfully obtained, in addition to other specially remarkable incidents.

It should be borne in mind that Mr. Moses was a curate, a strong Churchman, very dubious about the legality of the inquiry, very positive, and hard to convince of the reality of spirit presence and identity. He says of himself:

For a long time I failed in getting the evidence I wanted, and if I had done as most investigators do, I should have abandoned the quest in despair. My state of mind was too positive, and I was forced to take some personal pains before I obtained what I desired. Bit by bit, here a little and there a little, that evidence came; and as my mind opened to receive it, some six months were spent in persistent daily effort to bring home to me proof of the perpetuated existence of human spirits, and of their power to communicate and give evidence of their unimpaired individuality, and of the unbroken continuity of their existence. Some of those who came I had known during their life on earth, and was able not only to verify their statements, but also to note the little traits of manner, peculiarities of diction, or characteristics of mind, that I remembered in them while in the body. Most were unknown to me, and came always in obedience to the controlling spirit (who arranged everything) to give their evidence, and go their way when the task assigned them was done.

Some come at the time of death. At that time it would seem the spirit finds it easy to manifest its presence, and the facts that it can give are readily capable of verification. Some had been long dead, as men count time, and came back in a dazed and awkward fashion to revisit the old scenes of earth, cramped and straitened, as it were, by taking on again the old conditions. But wherever they came from, and however they communicated, one and all bore with them an air of sincerity and earnestness, as of those who were themselves impressed with the deep significance of the work they had in hand. And all, without a lonely exception, told the truth about themselves, so far as we could verify their story. Many statements were, from their nature, not capable of proof; a vastly greater number were minutely accurate, and none suggested an attempt at deception. I cross-examined these invisible witnesses in every conceivable way, and with a pertinacity that left nothing untried, to elicit facts. Referring to records, I find that when I was staying at Shanklin, Isle of Wight, the guest of Dr. Speer, we had a continuous chain of testimony at our daily sittings, all bearing on the question of the identity of the spirit. The evidence was given in various ways, principally through raps on the table; many of these raps were produced entirely without contact of the hands of any persons present. Some facts were given by direct writing on previously marked papers; some by automatic writing, some through clairvoyance or clairaudience. In a few cases corroborative evidence was drawn from all these sources. During twelve days, eleven different cases of identity were made out by facts and dates. Three of them were entirely unconnected with any of us; and of one of them none of us had ever heard the name or any particular. Yet his full name, his place of residence, and the very name of his house, date of his birth, and the day of his death, were given with perfect accuracy. One was connected with Dr. Speer, five with Mrs. Speer, and two were friends of my own.

At the early seances a spirit announced by "raps" and "tilts" that he was Mr. Moses' spirit guide, and called himself "Imperator." This spirit afterwards entranced Mr. Moses, and subsequently wrote through his hand a large number of messages, many of which are published in the volume called "Spirit Teachings." On one occasion "Imperator" declared, "I have been with him, Mr. Moses, nearly all his life, and it is a great pleasure to control him; his doubts are worth more than most men's faith," and claimed that "evil is from within more than from without, and if you have been brought up amid holy influences, and afterwards court unholy companionship, the soul must suffer. In this life the great thing is to do your duty, or you must suffer loss hereafter. Life is unending and progressive."

In a letter to Mrs. Speer, Mr. Moses stated that he was told that certain spirits were influencing his mind "in the direction of the stores of ancient knowledge that are laid up. It is a curious thing how completely my mind has been turned in that way, though I really know and care very little about the subject, and a month ago had no desire to look into it. It shows how completely these intelligencies can direct and turn one's mind. I begin to think they mould the mind as they will, even in those who are unconscious of their influence. . . . They ought to have enough knowledge amongst them to save me the trouble of wading through musty old tomes. *But it does not seem to be part of their plan ever to save one trouble.*" Referring to the ancients, Mr. Moses wrote the following suggestive words: "By a very careful study of conditions they arrived at a pitch far ahead of ours. A man did not hesitate to devote his whole life to the careful study of one point, and he would as soon have spoiled his conditions by the introduction of another person, as Tyndall would scatter sand over his phials and crucibles, in the midst of some delicate experiment." . . . "I can fix no limit to spirit-power. If they are allowed to work in their own way they can do almost anything. *It is only when we compel them to work on lines prescribed by us that they find any difficulty.*"

Mr. Moses had abundant evidence of the identity of spirits, for he verified a large number of the messages he received. He says:

No theory of "unconscious muscular action" or "subliminal consciousness," will cover the facts, and a theory that will not cover the

facts is self-exposed. Therefore, we must search for something better. Is it so strange that that which has been a matter of common and universal belief in all ages of the world should continue to be believed? Is Materialism, then, sapping the faith which has been universal among men, and substituting for it that pale abortion which is known by the name of Agnosticism? There has been invented, chiefly by the devices of the Society for Psychical Research, a method of approaching the investigation of these subjects, which any real student of psychical science knows to be fatal to success.

Referring to the hair-splitting "explanations"? which a certain class of people delight to indulge in, Mr. Lillie says:—"In Mr. Stead's new quarterly, 'Borderland,' several dignitaries of the Church, headed by the Archbishop of Canterbury, have published letters. They seem to cling to the Psychical Research Society as to a lifebuoy in the waters of doubt. 'There is hardly room for any other literature on the subject,' says the Dean of Lincoln; 'all is given by the Psychical Society.' But is this wise? That lifebuoy is labelled 'Buchner.' He is the veiled prophet of the Cultus. From the first that Society has tried to show that all the spiritual experiences on which the religions of the world have been based were purely physical. The voice of the 'angel,' heard by the prophet, was 'auditory hallucination,' the voice of the 'less used hemisphere of the brain.' The Samuels and Christs that appeared after death were 'Phantasms of the Living.' The demons which the Saviour believed that he was casting out were 'objectifications of hysterical attacks.' Let us take another obsessing spirit. Socrates from his youth had a 'Demon,' a divine voice cautioning him that he was about to take a false step. What was this 'Demon'? The Psychical Research Society would tell us that it was the 'less used hemisphere' of the brain of Socrates. Pure Science is quite as confident. If Socrates had qualifications for a madhouse, or a home for inebriates, he would have not only heard his 'Demon's' voice, but seen his form and blue arrow-headed tail. 'Demons' are diseases of the eye, diseases of the brain."

Mr. Stainton Moses always contended that there was not a tittle of evidence to support the theories of the opponents of Spiritualism, who devised the "multiplex personality," "re-birth," etc. "On the other hand," says Mr. Lillie, "he had quite a mass of evidence in favour of his contention. Science has one mode of procedure, namely, to apply the verifying process to theory. The 'spirit' was called upon to prove his identity by narrating facts unknown to the medium and his friends."

"At Shanklin a spirit came to Mr. Moses and gave the name of a lady I once knew. This was Mrs. Cowper Coles, the widow of the inventor of the turret ship. By the writing, termed automatic, she gave her name and the date of her birth, also that of her death. Mr. Moses asked, 'Why do you come to me?' 'Because you passed,' she wrote, 'near my grave to-day, and that has put me in harmony with you.' 'I passed no graves to-day.' 'You did. Take the same walk to-morrow, and I will try and influence you.' Mr. Moses went out next day, and near a lane was induced to look over the wall. There, in a cemetery, was Mrs. Cowper Cole's tombstone, recording the date of her death but not her birth. Mr. Moses made inquiries; both were accurate."

Another striking experience, which seems to us inexplicable on any of the fine drawn theories of the "Researchers," which is, however, fully covered on the spirit hypothesis, is set forth on page 138, and affords good evidence of spirit identity.

Soon after meeting this evening a spirit came, giving the name of "Henry Sprateley." He told us through the alphabet that he had lived at "Moor Cottage, Maidenhead"; had died there December 24, 1873, and Imperator had selected him to come and give us proof of identity. The spirit then left, and Mentor came and tilted the table. After that an old friend of Mr. S. M.'s came and gave his name and birthplace, and answered many questions, since verified. G. then bid us "good-night" on his musical spirit-instrument. After we had lighted up we found paper under the table with the initials of Mr. S. M.'s old friend, "F.S.A. Rector." We wrote the next day to the post-office, also to the Vicar of Maidenhead, making inquiries for the late Henry Sprateley, but received no answer. We heard later on that the Vicar was absent from Maidenhead. A month after the seance had occurred, I suddenly thought I would write to the present occupier of "Moor Cottage," asking if a Mr. Henry Sprateley had resided there. By return of post I received an answer from the son, saying he was the present occupier of the house, but that his father, "Henry Sprateley," had lived there until his death, which happened last December 24th, 1873. This was an excellent test, as no one in the circle had ever heard the name of the spirit or cottage, or circumstances of death, until they were given in the circle by the spirit, and verified afterwards by the son, a perfect stranger to all of us.

The spirit, who called himself "Imperator," gave a large number of "teaching" writings, many of them to meet,

refute, or explain the difficulties and ideas of the medium. He said that the teachings and the seances should be considered together. "With great care and patience a medium was then developed, and a mass of evidence quite unexampled in occultism was furnished from the dead—names, dates, and places, all capable of verification. And all these dead men have borne testimony to the fact that they know nothing about the efficacy of the 'atoning blood,' and other postulates of outside Christianity." "To the last Mr. Moses never sympathised with mystics like Ann Kingsford, who maintained, with St. Paul and St. Clement, of Alexandria, that the Bible had two meanings, the 'milk for babes' and the deeper secrets for those who would escape from the state which is 'spiritually called Sodom and Egypt.' More than once he has inveighed against 'mystical meanings' in my presence. A document should be matter of fact, he thought, and precise."

In addition to his marvellous and varied mediumship, Mr. Stainton Moses was an earnest worker for Spiritualism. For a number of years the able editor of *Light*, he wrote a great number of valuable articles in that journal, and equally interesting contributions prior to that time to the *Medium*, *Human Nature*, and American spiritual journals. A man of culture, ability, and sterling honesty, with a high sense of honour, he added power and dignity to the movement. His books on "Psychography," "Spirit Identity," "The higher aspects of Spiritualism," and "Spirit Teachings" are, we believe, nearly or quite out of print, but they deserve to be re-issued in cheap form, for they are really standard works, and calculated to do even more good now than when they were first issued, because of the immense increase in the number of inquirers who need the advice and guidance of so experienced and level-headed a man. He passed on nearly four years ago. The worry and overwork, resulting from his arduous labours, no doubt contributed to shorten his life here, but we can well believe he is freer and happier, brighter and wiser in the liberty he so well earned in the spirit life.

LONDON NEWS AND NOTES.

ANNUAL OUTING TO EPPING FOREST.—Sunday, June 21, weather permitting. Friends will meet at four o'clock at High Beech. Tea at 4.30, 9d. each. Frequent trains to Chingford or Loughton all day from Liverpool Street, Hackney Downs, or Harringay. A Spiritual Service at 5.30. We hope this will be a grand reunion of friends from all parts of the Metropolis.—[Advt.]

CAMBERWELL. Surrey Masonic Hall.—Mr. Long based his address upon an extract from the "Christian Age," written in recognition of the facts discovered by the Rontgen rays, and a very distinct acknowledgment of our position, viz., that apart from our physical personality we have a spiritual body, which can be seen and understood by those who have developed to that plane of understanding. Miss McCreadie proved this by giving clairvoyant descriptions to several people.

102, CAMBERWELL ROAD. Mrs Clark's.—10: Miss L. Gambrill and Mr. Payne were the mediums present, and they described spirits, and gave advice to sitters.

CANNING TOWN. 47, Hermit Street.—Friends intend holding their first outing on June 20, to Epping Forest, by brakes, starting from the above address at 2 o'clock precisely, leaving for home at 8 o'clock sharp. Tickets, including tea, 2s. 9d. The surplus will go for the benefit of those friends who have not the means to come with us, practising as far as we can what we preach, viz., brotherly love.—J. B. Shaw, sec.

CANNING TOWN.—10: Mrs. Barrell's guide "Sunbeam" gave splendid tests to all strangers in the room. 14: "Of what utility is Spiritualism to the people in the economic world?" was dealt with by "Evangel," to an enthusiastic audience, giving sound arguments, showing that Spiritualism has relation to everything. He ably answered several questions. A crowded audience.—A. Hopper.

CAVENDISH ROOMS. 51, Mortimer Street, W.—Mr. J. Veitch on "Spiritualism as a moral force." Educational in character, eloquent in expression, and deeply interesting in detail, this address was one of the best we have ever heard Mr. Veitch deliver, and he is always good.—L. H.

113, EDGEWARE ROAD.—Mr. Horatio Hunt's guide's lecture on "Belshazzar's Feast" was a spiritual feast to a good audience, Mr. Hunt being at his best. On three Tuesday evenings, June 30, July 7 and 14, I shall deliver trance lectures on "Occultism, Spiritual Religion, and Mystical Christianity." Those wishing to attend, please write for free cards of invitation.—A. F. Tindall, A.T.O.L., 15, Lanark Villas, Maida Vale.

EDMONTON. Beech Hall, Hyde Lane.—Mr. Dally ably discoursed upon "What flowers teach us," subject from the audience. Miss Marsh gave some remarkable clairvoyant tests. A most interesting evening.

FINSBURY PARK. Open-air Work.—Meeting addressed by Messrs. Davis, Brooks, and Jones. Sunday next, an open-air meeting, weather permitting, after the tea at High Beech, Epping Forest. See advt.

ISLINGTON. Wellington Hall.—Mr. A. M. Rodger presided. Mr. Brooks gave a reading, "What it is to be spiritual." Addresses on the same subject by Messrs. Emms, Valentine, and A. M. Rodger. Mr. Downing gave clairvoyance, recognised by a gentleman who had

attended the morning meeting in the park, and who testified to the spirit of love in our midst.

SOUTH LONDON Spiritualist Mission.—Annual summer outing, at Keaton Common, on July 13, by brake. Tickets, including tea, 3/6.

STRATFORD.—Mrs. Stanley gave a grand instructive address to a fair audience. Everything was pleasantly put. Mr. W. Ronald Brailey every Thursday, at 8 p.m., for June, July, and August.

TO INQUIRERS AND SPIRITUALISTS.—The members of the Spiritualist's International Corresponding Society will be pleased to assist inquirers and correspond with Spiritualists at home or abroad. For explanatory literature and list of members, address J. Allen, hon. sec., 115, White Post Lane, Manor Park, Essex. The meetings held at the above address will be closed on and from June 1st, and will re-open (D.V.) on October 4th, 1896.

MANCHESTER AND SALFORD.

ARDWICK. Tipping Street.—10: Mr. Willis gave short address and psychometry. 24: Mr. Gibson. 14: Lyceum open sessions conducted by Mr. Simkins. Recitations, marching, and calisthenics all that could be desired. Evening, musical reading by the Lyceumists, "Stand firm," recitations by Ettie Dempster, Annie Cheetwood, Miss Shawcross, Stanley Warwick, Mrs. Young, and Mr. J. Jones. Mr. T. Simkins commented on the Lyceum movement and its progress. Miss Knight gave very convincing clairvoyance. 21: Miss Cotterill. Monday, June 29, the unfurling of the New Silk Banner by Mr. T. Simkins. Chairman, Mr. Geo. Hill. It is expected that several prominent mediums will take part. Special hymns will be sung by Lyceumists. Further particulars next week.—[Advt.]

CHEETHAM. Ash Lodge, Halliwell Lane.—11: Good time with Miss Smith. Crowded meetings. One remarkable test. 14: Mrs. Rennie gave one of the best addresses we have heard here. Psychometry very good. Mrs. Rennie asked if there was any stranger who would like a test, and an old gentleman said he was not a Spiritualist and had been a deacon. Mrs. Rennie gave him the description of a young man, full particulars of illness, funeral, and the full name, which quite astonished him, also one or two changes which happened to him at the same time, and which, he said, was all very true, and it happened 30 years ago. 52 at after-circle.

HULME. Junction Street.—Wednesday: Mr. Montgomery. Thursday: Clairvoyance by Mr. Connolly. Sunday: Address by Mr. Lamb. Clairvoyance by a lady friend. Monday: Madame Henry gave a very pleasing address, and medical psychometry.

HULME. Bangor Street Hall, off Moss Lane.—Tuesday and Thursday evenings not well attended as yet. Moss Side and neighbourhood not yet awakened to the sense that there is a hall opened here.—O. Willis.

LONGSIGHT. Labour Hall, 24, Grey Street.—Mr. J. Kay dealt with nine questions from the audience in grand style, giving every satisfaction.

OPENSHAW. Granville Hall, George Street.—Enjoyable day. Mrs. Brown's guides spoke well on "Take courage, all is for the best," and "Bright star of hope." Good clairvoyance and psychometry. Officers elected: President, Mr. Turner; vice-presidents, Mr. Jordan and Mrs. Booth; financial secretary, Mr. Farmer; corresponding, not elected; auditors, Messrs. Roberts and Langrish; trustees, Messrs. Hilton, Turner, Booth, Owen, and H. Booth; committee, Messrs. Owen, Booth, Langrish, Taylor, Harrop, Walker, Joseph Turner, Mesdames Snape and Turner; bookstall keeper, Mr. Shaw; hall keeper, Mr. Taylor; Lyceum conductor, Mr. Harry Booth.

OPENSHAW. Granville Hall.—Sunday, June 21, at 2-30, Lyceum Open Sessions. 6-30, Service of Song by Lyceumists, entitled, "Our Joe." Reader, Mrs. Booth. This service has splendid musical arrangements. Friends, do not miss this grand day.—[Advt.]

PATRICROFT.—10: Miss Smith gave a good address and clairvoyance. 14: Miss Schofield gave very earnest addresses and clairvoyance. A real good day.

PENDLETON.—11: Miss Foster conducted the public circle. 14: Mr. Mayo conducted. 2-45, Written questions; 6-30, "Shams and realities." A most stirring and helpful discourse.

SALFORD.—10: Public circle, Madame Henry gave excellent psychometry and good discourse; 14: Mrs. Hulme's illness much regretted. Our respected chairman, Mr. Davies, gave readings from the *Two Worlds*, followed by an extempore address upon "The importance of this life and its duties." The choir sang two anthems. Circle, Mr. Arthur Bracegirdle gave clairvoyance and psychometry.

PLATFORM RECORD.

ACCRINGTON. 26, China Street.—Mrs. Best gave clairvoyance afternoon and evening to moderate audiences.

ACCRINGTON. Whalley Road Tabernacle.—Mrs. Summersgill's guides gave very instructive addresses on "If I go away, I will come again, and that to comfort you" and "The mission of the spirit." Poem highly appreciated. Good clairvoyance.

ARMITAGE GARDENS.—Mrs. C. Stratton gave beautiful addresses and good clairvoyance. Good attendance at night.

ARMLEY. Theaker Lane.—Mr. Brook's control took questions from the audience, and answered to the satisfaction of all.

ASHTON.—Miss Alice Foster gave a good address, and her experience "Why she became a Spiritualist," followed by excellent clairvoyance.

BIRMINGHAM. Bloomsbury.—Mr. Ashby's control gave very good addresses, followed by clairvoyance; 22 descriptions, nearly all recognised, in some instances both names given. Hope to have him again soon.

BLACKBURN. Northgate.—Wednesday: Public circle, conducted by Mrs. Allerton, who gave good psychometry. Sunday: Mr. Craven, afternoon, "Religious authority"; night, "Spiritualism: religious and scientific basis." Psychometry good.

BOLTON.—Mrs. Hyde's discourses were listened to in rapt attention. Subjects, "The teachings of Spiritualism" and "Let us

remember, the eye of the Almighty is ever upon us." Clairvoyance excellent. Psychometry, for sickness only, gave great satisfaction.

BOOTLE (Liverpool).—Mr. Henry Jones lectured very acceptably to a fair audience.

BRADFORD. 421, Manchester Road.—Mrs. Russell delivered very good and intellectual addresses, "What is the need of the age?" and "What must I do to be saved?" Excellent clairvoyance.

BURNLEY. Hammerton Street.—Wednesday last we had a good time with Mrs. Brigham and Miss Cushman. Subject: "What must we do to be saved?" Sunday last, Mr. W. Johnson, of Hyde, afternoon: "Spiritualism: its battles and triumphs." Evening: questions from the audience. Both meetings were inspiring.

BURY. Georgiana Street.—Sunday: Mr. Young gave remarkable clairvoyance and psychometry, well appreciated.

CARDIFF. Psychological Society, St. John's Hall.—14: In an interesting address upon "The unseen world," Mr. J. Holleyhead showed that the limit of man's spiritual unfoldment is the measure of his realisation of the grand verities of the spiritual universe. An after-meeting was held to consider the "Legal Status" question, which elicited an emphatic and unanimous feeling in favour of same.

CARDIFF. 100, Cowbridge Road.—Trance address, through Mrs. Williams, of a most interesting kind, "What science had done to prove Spiritualism the highest form of true religion." Successful clairvoyance at week-night service (Tuesday).

CARDIFF. Swiss Hall.—Mr. A. J. Allen, of Bristol, delivered a fine address on the "Hero of Galilee," dealing with the life and death of Jesus, demonstrating the true nobility and grandeur of his character, and the infinite pathos of his betrayal and death. Mr. Allen, while denying the divinity of Jesus, clearly showed that he was a great reformer and a perfect man. The thanks of the Association are due to Mr. Allen for coming from Bristol to give this address.

CLITHEROE.—Mr. Hilton, Blackpool (late of Bradford), first visit greatly enjoyed. He ably handled subjects from the audience, giving clear and lucid explanations to the questions put. Good psychometry followed. A general wish was expressed for another visit. Other societies would do well in giving him a call.

DARWEN.—Anniversary Services. Lyceum opened at 9-30 a.m., when Mr. S. S. Chiswell was present, and the children went through their marching in grand order. Recitations by Mr. W. Ainsworth, Miss T. Knowles; songs by Miss A. Sudall, Miss M. Butcher; song and chorus, Miss E. Eccles. Our conductor, Miss M. Sowerbutts introduced Mr. Chiswell in a very pleasing and amiable manner. Mr. Chiswell congratulated us in having such a good and charming young lady for our conductor, and highly praised the Lyceum for the marching, singing, and recitations. He appealed in a very pleasing and lively manner for a good collection, when the magnificent sum of £8 0s. 7d. was contributed. A most successful circle followed with friends from a distance. Afternoon service: Mr. Chiswell gave a most interesting address on "Help for the children," followed by Mrs. Lambert, with most successful clairvoyance. At night the room was full, and Mr. Chiswell delighted the audience with his address on "The gospel of Spiritualism." Mrs. Lambert gave a large number of clairvoyant descriptions, nearly all recognised. The collections for the day realised the sum of £20 6s. 8d. Mr. J. Pemberton, of Warrington, kindly presided over both meetings. The Committee thank all who helped to make the anniversary such a success.

DERBY.—Mr. J. N. Bownyer gave interesting and truly scientific discourses upon "Creation," "Sacrifices," and "Man, his structure and superstructure," followed by very successful delineations of character.—J. R.

DEWSBURY.—11: Good short address and clairvoyance by Mr. Joe Taylor, of Huddersfield. 14: Mrs. Franco, of Huddersfield, took her subject from the 3rd chapter of St. John. Clairvoyance very good.—Tom Haigh.

GATESHEAD. 60, Herbert Street.—Splendid progressive meetings continue to be held at the above address, under the mediumship of Mr. T. R. Penman. God bless the Cause.—G. McClelland.

GATESHEAD. 1, Team Valley Terrace.—Members' meeting; officers were elected and committee formed. We have been in low water lately, but have determined to start afresh, and hope all friends will come and join our membership. No meeting June 21, it being "Race Sunday," but we shall re-open on Sunday, June 28. Friends, rally round us.—Mrs. Hush.

HALIFAX. (No. 2.) Raven Street.—A very pleasant day with Mr. F. Colbeck, who spoke on "Secularism versus Spiritualism," and "Has man a soul, or is the brain the seat of intelligence?" in a most masterly manner. We shall be pleased to have him again.

HOLLINWOOD.—Mr. Plant conducted the circle last Tuesday with his usual ability as a clairvoyant, and on Sunday Mr. Collins, of Oldham, discoursed to moderate audiences. Clairvoyance very good. Lyceum doing very nicely.

HULL. No. 4 Room, St. George's Hall, Story Street.—Mr. Thompson presided. Mr. Bland being unwell, Mr. Parish kindly gave a good inspirational address, "Even as you did it unto the least of one of these."

HUNSLET. Goodman Terrace.—Mrs. Murgatroyd gave good addresses on "A lesson in Spiritualism," and two questions from the audience: "What part of the body does the spirit leave when leaving the body?" and "The difference between Jesus and Christ."

HUNSLET. Top of Joseph Street.—14: Sorry Mr. T. Hodgson was ill, but we had a good substitute in Mr. W. S. Walker, of Dewsbury, who gave good and interesting addresses. Hope to hear him again soon.

LEEDS. No. 8, Myer's Court, Castle Street.—An excellent time with two friends from Morley, who ably discoursed on "What Spiritualism teaches," and "In my father's house are many mansions." Clairvoyance good. Glorious after-meeting.

LEICESTER. Liberal Club, Town Hall Square.—Mrs. College's control spoke on "Why do we return and prophesy?" Very successful clairvoyance by Mr. Hife for his first public attempt. The choir, under the direction of Mr. F. Spriggs, rendered a selection; much appreciated.—H. W. C.

LEICESTER. People's Hall, Millstone Lane.—Mr. Swinfield's control gave a good address, which included a vigorous denunciation

of "Capital punishment." The medium's clairvoyance was very convincing.

LEIGH.—Afternoon circle, good results. Evening, Mr. Berrington gave a pleasant reading. Our old friend and organist, Mr. Wrigley, gave clairvoyant descriptions very satisfactorily, all but one being recognised.—S. D.

LONGTON.—The guide of Mrs. M. J. Place gave addresses to fair audiences. On Monday evening she gave some very good medical advice.

MACCLESFIELD.—Madam Henry, of Manchester, gave very good addresses, the evening subject being, "Education and reformation ever the teachings of Spiritualists." Clairvoyance after the address. Very good audience at night.

NELSON. Bradley Fold.—Mr. Walsh's guides gave very nice addresses on "The garden of the soul," and "Spirit photography," afterwards giving clairvoyance.

NEWCASTLE-ON-TYNE.—14: Mrs. J. A. Stansfield, of Shaw, gave eloquent discourses, followed by experiments in clairvoyance, in which she was remarkably successful; several cases bearing most marked evidence of spirit identity. Monday evening, extremely good psychometry; gave the greatest satisfaction to all.

NORMANTON.—7: Mrs. France gave very nice addresses to good audiences; clairvoyance good. 14: Mrs. Levitt spoke nicely on "What benefit is Spiritualism to humanity?" Clairvoyance at each service recognised. We hope to hear Mrs. Levitt again shortly.

NORTH SHIELDS. Oddfellows' Hall, Saville Street.—14: Mrs. Young's guides named the child of Mr. and Mrs. Gay, Cora, in spirit, "Lilly." The ceremony was very interesting. A short address and clairvoyance followed, all highly appreciated.

NORTHAMPTON.—Mr. Clarke, of Leicester, gave interesting and interesting addresses to very fair audiences. Must also say that Mr. Clarke not only gave his services, but did not take anything for his expenses.

NOTTINGHAM. Masonic Hall.—A profitable and enjoyable day. Mr. Wilson's address in the evening was highly appreciated, and Mrs. L. A. Griffin's clairvoyance very successful.

OLDHAM. Temple Society, Coronation Street.—The guides of Mr. Plant spoke well on "If God is spirit, what is man?" and "Spiritualism, the schoolhouse for the prophets." Good clairvoyance.

OSSETT.—Mrs. Shulver spoke on "What have we done towards opening the minds of the children towards spiritual teachings?" At night she gave clairvoyance and psychometry good. Hope to have her again soon.

PARKGATE.—Short addresses by Mr. S. Featherstone, followed by clairvoyance from that most wonderfully gifted medium, Mr. T. Wild. Everybody most agreeably surprised. Most successful services financially since opening of new Temple.—E. M.

ROCHDALE. Penn Street.—Miss Smith gave interesting addresses "To mediums" and on "Spiritualism, its uses." Good and attentive audiences. Clairvoyance very good.

SEGHILL.—14: Mr. F. W. Easthope, of Newcastle, gave psychometry and clairvoyance. Very good.

SHAW.—Wednesday, Mr. Wood, of Rochdale, gave splendid psychometry and clairvoyance to a fair audience. Sunday, Mr. Postlethwaite, of Rochdale, gave very good addresses on "Belshazzar's feast" and "What is the occupation of spirits in the spirit world?" also "The gospel of ghosts." Good psychometry.

SHEFFIELD. Hollis Hall, Bridge Street.—Mr. W. Fielding gave inspirational addresses from "Knock, and it shall be opened to you, seek, and ye shall find," and "Quench not the spirit," both remarkable for vigour and sound instructive argument; followed by clairvoyance of an interesting character.

SMETHWICK. Central Hall.—14: We had the pleasure of listening to the guides of Mrs. Gregg. 11: "Revelments of life"; 6-30: "The mission of angels." This lady's first visit, and we look forward with pleasurable anticipation to the next. Clairvoyance very convincing.

STALYBRIDGE. Progressive Society.—Wednesday: Miss Allen spoke from "Spiritualist teachings: are they of God or of the Devil?" Sunday: Miss Jones spoke on "Through the valley of the shadow I must go," and "The city beyond the tomb." Psychometry, etc., very good.

STALYBRIDGE.—Wednesday: Good meeting with friends of Miss B. Hunter. Sunday: Mrs. Peters gave good addresses, etc.; also first public appearance of Mr. Peewick, of Manchester, who gave good clairvoyant delineations.

STOCKPORT.—Mr. Leonard Thompson gave two interesting addresses. In the evening, "Spiritualism's critics criticised" was well received.

WAKEFIELD. Queen Street.—Mrs. J. Crossley, for the first time, gave a grand address on "Who is Christ?" Clairvoyance good, much enjoyed.

WALSALL. Central Hall.—Special services were conducted by E. W. Wallis. Subjects, "An everyday practical spiritual religion" and "What fate awaits us when we die?" both dealt with in such a masterly and practical manner that strangers stated that all their lives in going to church they had never heard anything to come up to our beautiful teachings. What a pity a thousand people were not present to hear such philosophy propounded.

WHITWORTH.—A good day with Mrs. Warwick. Clairvoyance excellent.

RECEIVED LATE.—Barnoldswick: Very good clairvoyance by Mrs. Forum.—Brighouse: June 2, very pleasant evening with Miss Cushman and Mrs. Brigham. 7: A pleasant time with Mrs. Crossley. 14: Mr. Featherstone answered four questions satisfactorily.—Oldham, Bartlam Place.—Mr. H. Crossley delivered addresses and clairvoyance. 11: Mr. B. Plant gave striking clairvoyance and psychometry.—T. R.

"WHAT is Religion?" by William Denton. These popular lines have been reprinted by Mr. R. Driver, of 7, Aocrington-road, Burnley, backed with a good address to the reader on "The rejected corner-stone." They can be had from Mr. Driver at 6d. per 100, post-free, and are very suitable for free distribution.

MRS. BRITTEN IN BRADFORD.

THE fourteenth anniversary service of the Spiritualist Church, Walton-street, off Hall-lane, was held yesterday, when Mrs. E. Hardinge Britten lectured on "The story of spiritual evolution here and hereafter." She traced the gradual progress of man from the savage to his present intellectual position, and in touching on geology contested the assertion that the world was made 6,000 years ago and in the short time of six days, and after touching on astronomy she traced the growth of India and Egyptian ancient religious systems. She said man only appeared when there was the means of his subsistence, life becoming more and more abundant, and in a variety of forms fashioning everything according to the highest wisdom. Everything took up the place to which it belonged. Then came man—a savage—but look at him now. After millions of years' existence! Who taught him? His necessities and the voice of the spirit. Colleges and chapels were merely built to systematise the knowledge obtained. In the evening Mrs. Britten's subjects were chosen by the audience. Over twenty were sent up, and it being impossible to deal with them all, two gentlemen in the audience selected the six most important and of general interest, the first being "What is the opinion of the speaker on the present educational controversy?" In reply she stated that she had issued a pamphlet which would speak for itself as to the advisability of teaching the Bible in our schools. She characterised the attempt as most monstrous to mix up ecclesiastical teachings of the past with the present advance in science. They must resist any attempt made in that direction. Let them teach the Bible of Nature. The other subjects were well dealt with, and the meeting ended, which proved to be an educating one. Pamphlets were distributed opposed to the teaching of the Bible in schools at the close.—Bradford Telegraph, June 15.

SPECIAL SERVICES AT BIRMINGHAM.

IN fulfilment of the first of three engagements by the Spiritualist Union, Mr. H. T. Brigham delivered two addresses at the Masonic Hall on Sunday, 14. There was a good attendance, including visitors from Coventry, Leamington, Leicester, Kings Wood, and Old Hill, who had travelled many miles to listen to this eloquent speaker. The writer was reminded of those rare occasions, some 15 or 20 years ago, when Mrs. Cora Richmond, Mrs. E. H. Britten, and other distinguished speakers paid occasional visits to this city, when special halls, special chairmen, in fact every "special" had to be arranged for months before, in order to rise equal to the occasion. To-day, however, the growth and position of Spiritualism renders such anxious care unnecessary; one of the best halls in the city is regularly filled each Sunday, and good speakers are the rule rather than the exception. This, in no small measure, is due to the ability and generosity of our president, Mr. Geo. Tubbs, who, in a few suitable words, introduced Mrs. Brigham to the audience, and extended to her a hearty welcome. Her morning discourse on "Evolution in the light of Spiritualism," was treated from a religious standpoint, giving poetical illustrations from Nature and ample quotations from the Bible, *i.e.*, "Consider the lilies, how they grow." The scientific data of modern evolutionists was not taken into account; it was claimed—and very rightly so—that involution must have preceded evolution, in respect to which Spiritualism undoubtedly holds the key, and it is hoped will, in the near future, unlock some of its mysteries. In the evening Miss Cushman kindly gave a recitation, which was rendered with elocutionary effect. Subject of Mrs. Brigham's discourse, "Human needs supplied by Spiritualism." The sublime truths of Spiritualism had not been restricted to a few of any age, but were seen to shine in all reforms. Its principles over-arched the great and good deeds of all our race, and taught us to-day, as it did to the Nazarene, the divinity of our Father-God, and the continuity of the ever-flowing tide of inspiration. Spiritualism came less to the healthy and good than to the weak, who needed a physician. One cannot embody in writing the matter or the effect of Mrs. Brigham's utterances. She has a graceful mode of expression, and a convincing way of putting her points, which readily wins the appreciation of her audience. The impromptu poems at the close of each address were considered remarkable productions.

BANNER WAVING AT STOCKPORT.

ON SATURDAY, the hall of the Stockport Spiritual Society was the scene of an interesting display, *viz.*, the unfurling of a large new silk banner, obtained through the indefatigable energy of the members, Lyceumists, and a number of our well-known mediums and friends. A substantial tea was provided, and enjoyed by about 80 friends. A meeting and entertainment was very capably presided over by our esteemed vice-president, Mr. Isaac Pickethall, the musical portion being in the able hands of Mr. Wych, jun. Among those on the platform were Mr. Thos. Edwards, Lyceum conductor, Mr. A. Kitson, B.S.L.U., Mr. Wm. Johnson, Hyde, Mrs. Hyde, and Madame Henry. Among the audience, which had increased, were Mr. and Mrs. Brooks, Oldham, Mrs. Horrocks, Rochdale, and many other friends from Manchester and the surrounding districts, who take a warm interest in the Lyceum movement.

The chairman urged upon the Lyceumists the necessity of sticking hard and fast to their motto, "The fatherhood of God and the brotherhood of man," that when they grew older they would be in a position to step in the front rank, along with the pioneers of the movement. In the Spartan processions, the veterans cried "We have been brave!" the young men, "We are brave!" and the children shouted, "We will be brave!" Let the Spiritualists and the Lyceumists apply the lesson.

Mr. A. Kitson, Dewsbury, who was enthusiastically received, gave an able exposition of Lyceum training and education, urging parents to be consistent and send their children to the Lyceum, instead of allowing them to attend Sunday schools where creeds, dogmas and theological errors were taught.

Mr. Johnson, Hyde, was well received, and in his characteristic and vigorous style spoke of the efforts of the Lyceum leaders and teachers to "roll away the stone" of error, falsehood, and tradition,

and give to the children a natural and spiritual religion, which would fit them for the life here and hereafter. He urged upon Spiritualists the necessity of liberal financial support to the Lyceum movement, and so back up the noble principles advocated by such grand workers for the cause of Spiritualism as Mrs. Emma Hardinge Britten, Mrs. Wallis, Mr. J. J. Morse, Mr. Wallis, and many others. (Cheers.)

The hymn, "Unfurl the Banner of Freedom," specially written by the chairman (Mr. Isaac Pickthall), and the music by Mr. Wych, jun., was then most heartily sung by the audience.

Mr. Thomas Edwards, conductor of the Stockport Lyceum, amid enthusiastic applause, unfurled the banner. He spoke of his long and pleasant association with the Lyceum, and trusted that all the children would be true to their teachings and the Spiritual philosophy, ever upholding the honour and purity of their God-like Cause.

The following members of the Lyceum, and friends from Openshaw, took part in the entertainment, which, owing to its length, had to be curtailed:—Misses Cox, Kenyon, Rowbottom, Gamble, Barratt, Smethurst, and Marston, Messrs. Harry Wood, Alf. Allinson, Harry Booth, Harold Wych, and E. Siddall.

The banner is a work of art, and great praise is due to Messrs. Whaite, of Blackfriars-street, Manchester, the artists, and bears the inscription, "The Stockport Society of Spiritualists. The pictorial design represents a Guardian Angel in a beautiful robe, on whose forehead shines brilliantly the Star of Progress, the rays from which light up the face of a Sister Spirit, who, having just cast off the mortal and put on the immortal, is being supported on the arms of this Angel, through space, to that beautiful home it has built for itself in the mansion above. This truly spiritual scene, with the varied blending of colours, bears the very appropriate title of "Lead, kindly Light."

On the reverse side of the banner, we find "The Stockport Society of Progressive Lyceumists." The picture illustrates a Guardian Angel watching over two little children at play. A fine landscape is well brought out, interspersed with rocks and foliage, and a highly realistic sky effect. At the foot of the picture, in well-defined letters, is the following, "Truly our loved ones do return to guide and comfort you." The banner is beautifully finished, and the blue silk ground and deep, rich amber border adds greatly to the richness of its appearance.—P. N.

PROSPECTIVE ARRANGEMENTS.

Terms—Four lines for 6d. per insertion, beyond four lines 1s., beyond eight lines 1s. 6d. Cash with announcement.

ALL communications for Mrs. J. M. Smith should be sent to 7 Ward-street, Walsley-road, off Lytham-road, Blackpool, until further notice.

BRADFORD. 421, Manchester Road.—Third Anniversary Services, Sunday, June 28. Speaker, Miss Patefold, special hymns and anthems will be sung, accompanied by an efficient string band.

BRADFORD. Milton Hall.—Lyceum Anniversary, June 28, speaker, Mr. Bradbury, of Morley, afternoon and evening. Come and help us.—(Advt.)

BLACKPOOL.—The Corner Stones of the New Church, Albert-road, will be laid on Saturday afternoon, the 20th of June. Mr. Victor Wyldes, Mr. W. J. Leeder, Mrs. Butterfield, and several other prominent workers in Spiritualism will render assistance. A cordial invitation is extended to all friends to come and help us to make this a grand day. Ceremony at 4 o'clock prompt.

FRIENDS PLEASE NOTE.—Mr. John Wilby, late of Ossett, now resides at No. 2, Farnley Terrace, White Hall Road, Leeds.—(Advt.)

GOOD MEDIUMS wanted for 1897 by Glasgow Spiritualists. Materialising Mediums must either sit in the light, or submit to wireage test. Apply, giving dates, terms, and references to James Stevenson, 33, Apsley-place, Glasgow. [Advt.]

Huddersfield. Brook Street.—Sunday, June 28: Lyceum Anniversary. Mrs. Fletcher, clairvoyant, speaker. Friends cordially invited. Services, 10-30, 2-30 and 6-30. Tea at 4 30.

LANCASHIRE LYCEUM DEMONSTRATION.—Delegates and friends will meet at Stockport on Saturday, June 27. Tea provided at 4-30, 6d.; meeting afterwards. Concert by the Stockport Lyceum at 7-30. Admission, adults, 2d.; children, 1d.

LIVERPOOL. Daulby Hall, Daulby Street.—June 21st, Mr. J. B. Tetlow; 28th, Mrs. J. A. Stansfield. July 4: 5 p.m., a Reception Tea and Social to welcome Officers, Delegates, and Associates attending Conference. 7-30 p.m., Entertainment. 5th: 10 a.m. and 2 p.m., Seventh Annual Conference of "The Spiritualists' National Federation"; 6-30 p.m., Grand Public Meeting.

MANCHESTER. Collyhurst Street.—Special Services, Sunday, 21. Mrs. Emma H. Britten, speaker. Afternoon, 2-45, "Gods of men v. the God of the spirits; who, what, and where is He?" Evening, 6-30, written questions by audience on "Religion, Reform, and Spiritualism." Monday, 7-45, Mrs. Brigham, of New York, U.S.A., will discourse, "Can we know anything of the life beyond?" Choruses and solos by efficient choir, accompanied by organist, Mr. P. Smith. Silver collection at each service in aid of society.

MORLEY.—Lyceum, Cross Church Street, Anniversary on Sunday, June 21, 1896, when Mr. J. Lamont (of Liverpool), Mr. Whitehead (of Bradford), and Mr. Archer (of Birstall), are expected to occupy the platform at 2-30 and 6 o'clock, when special hymns, recitations, solos, and duets will be rendered by the scholars. Collections will be made at each service. Your presence and support is earnestly solicited, and a very hearty welcome given to all. (Advt.)

MR. WM. DAVIS, of 145, Oxford-road, Burnley, is rapidly booking dates for 1897. No open dates for 1896.

MR. W. J. LEEDER is now booking dates for 1897. A few open dates this year. Address 6, Charnley-grove, Charnley-road, Blackpool.—[Advt.]

MRS. YEELES' address during her stay in London will be: c/o Mr. Davies, 24, Lambert-road, Brixton Hill, London, S.W.

NEWCASTLE-ON-TYNE. Northumberland Hall, High Friar Street.—Lyceum Anniversary Flower Services, Sunday and Monday, June 28 and 29. Sunday at 2-30 and 6-30 p.m. Monday at 7-30 p.m.

Interesting programme of songs, solos, recitations, etc., will be rendered by the members of the Lyceum. Special silver collection at each service. Tea provided at Good Templar Hall, corner of Blackett-street and Clayton-street. Adults 6d., children 4d.

OSSETT.—A Public Ham Tea, to celebrate the First Anniversary of our Lyceum, will be held on Saturday, June 20; tea on table at 4-30. Tickets 9d. and 4d. All are welcome. Sunday, June 21: Anniversary Services at 2-30 and 6 p.m.; to consist of Recitations, Musical Readings, Solos, Singing, etc., from *Lyceum Manual*, assisted by Mrs. Mason, of Bradford.

WAKEFIELD. Queen Street.—Speakers please note. The above Society has August 2 and November 22 open for 1896, and a few for 1897. Arthur Whiteman (Sec.), 6, Taylor's Yard, Stanley Road, Wakefield.—[Advt.]

WILFRED ROOKE, 165, Stockport-road, Levenshulme, has no open dates in 1897. "The Origin, Rise, and Decline of the Devil," 1d. Write for trade terms.

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NOTE.—ANOTHER LITERARY BARGAIN SECURED.

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PLATFORM GUIDE.

SOCIETIES AFFILIATED WITH THE NATIONAL FEDERATION

Accrington—Temple, St. James-street, Lyceum, 10-30; 2-30 and 6, and on Monday. Wed., 7-30 Members' Circle.

26, China-st., Lyceum, 10-30; 2-30, 6, Mr. J. Swindlehurst.

Arnley (near Leeds)—Theaker-lane, Lyceum, 10-30, 2-30, 6-30, Mr. Barraclough. Mon., 2-30, developing circle. 7-30, Service.

Ashton—Church-st. (off Warrington-st.), 2-30, 6-30, Mr. J. Gibson. Public Circle, Tues., 7-30.

Ashington—Spiritual Temple, 5.

Attercliffe—Vestry Hall, at 3 and 6-30, Mr. F. Hepworth.

Bacup—Victoria Hall, Market-st., Lyceum, at 10 2-30, 6-30, Mrs. Midgley.

Barrow-in-Furness—Psychological Hall, Dalketh-st. 11 and 6-30.

Batley Carr—Town-st., Lyceum, at 10 & 2-30; 6, Mr. Hopwood. Mon., Mothers' Meeting 3, and Choir Practice at 7-45. Thurs. evening, a Members' Developing Circle, 7-45 prompt.

Belper—Jubilee Hall, Lyceum, 10, 2; 10-30, 6-30, Mr. S. Featherstone.

Birmingham—Masonio Hall, Union, 11-30, 6-30, Mrs. Wallis.

Smethwick—Central Hall, Cape Hill, opp. Windmill Lane, Lyceum at 3; 6-30, Mr. T. Hands.

Blackburn—Old Grammar School, Flockton-st. 9, Lyceum; 11, Circle; 2-30, 6-30, Choir.

Booth, **Liverpool**—Masonic Hall, 2-30, Open Circle; 6-30, Mr. T. Wild. Mon., 8, members only. Tuesday, 8, Seance, admission by ticket.

Bolton—Bradford-street, Lyceum, 9-30; 2-30, 6-30, Open.

Bradford—Milton Hall, 32, Rebecca-st., City-rd. Lyceum, 10; 2-30, 6, Mr. Pawson.

Brighouse—Martin-st. Lyceum, at 10; 2-30, 6, Mrs. Berry.

Burnley—Hammerton-st., Lyceum at 9-30; Services at 2-30 and 6 p.m., Mrs. Green.

North-st., 9-30, 2-30 and 6, Mr. J. Walsh.

Bury—Spiritual Hall, Georgiana-street, Lyceum at 10; 2-30, 6, Mr. G. Smith. Wednesday, 7-30.

Cardiff—St. John's Hall, St. John's Square, Lyceum at 2-45; 6-30.

Cardiff—Spiritualists' Association, Swiss Hall, Queen Street. Lyceum, 2-45. Service at 6-30, Seances, 10, Custom House-st. Tues. & Thurs., 8.

Carlisle—36, York Street, 2-30, 6-30 Public Circle, Wednesday 7-30, Developing.

Clitheroe—Liberal Club, Welgate, Members' Circle, 10-45, Lyceum; at 2-30 & 6, Mrs. Russell.

Coinc—Cloth Hall, Lyceum, 10; 2-30, and 6-30, Mr. Manning.

Cowms—Lepton, near Huddersfield, at 2-30 and 6.

Darwen—Church Bank-st., Lyceum 9-30 and 1-45. Circle, 11, 2-30, 6-30, Mr. Victor Wyldes. Wed., at 8.

Glasgow—4, Carlton-place, 11-30, 6-30.

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

Huddersfield—Brook-street, Lyceum, 10, 2-30 and 6-30, Mrs. Gregg.

Hyde—Mount-street, Travis-street, Lyceum at 10 & 2-30, 6-30, Tues., 7-30.

Lancaster—Athenæum, St. Leonard's Gates, 2-30, 6-30.

Leeds—Psychological Hall, Lyceum 10; 2-30, 6-30, Monday, 7-30.

Leicester—People's Hall, Millstone Lane, 6-30, Mrs. Colledge. Tues. and Thurs. at 8.

Liberal Club: Town Hall Square, 11 and 6-30, Thurs., 8, Public Circle.

Liverpool—Daulby Hall, Daulby-st., 11 a.m. Children's Lyceum; 3, and 7 p.m., Mr. J. B. Tetlow Tuesday, at 8 p.m., Seance. Admission by ticket.

London—Camberwell New Road—Surrey Masonic Hall, 6-30, Mr. W. E. Long. Thursday enquirers at 7, discussion class at 8.30.

Manor Park, Essex—115, White Post Lane. Sunday. Closed until Oct. 4th.

Stratford—Workman's Hall, West Ham Lane, E., 6-45, open meeting. Thurs., 8, Mr. Roland Brailey

Macclesfield—Cumberland-st., Lyceum, 10-30 & 3; 6-30, Mrs. Rushton.

Manchester—Ardwick: Temperance Hall, Tippling-st., Lyceum, 10-30; 2-45, 6-30, Miss Cotterill. Tues., 8, Choir practice. Wed., 8, Mr. Gibson. Friday, 8, Members. Sunday, 8-30, circle for members.

Harpurhey: Collyhurst-road, Lyceum, 10-15, 2-45, 6-30, Thurs., 8, Public Circle.

Patricroft: New Lane, Winton, Lyceum at 10; at 3 & 6-30, Mr. Adams. Tues., 8; Wed., at 8, Public Circle, Mr. J. Kay.

Pendleton: Cobden-street, Lyceum, 10; 2-45, 6-30, Mrs. Johnstone. Thurs., 8.

Salford: Co-op. Stores, Chapel-street, 6-30, Mr. Mayoh. 8-15, Mr. A. Bracegirdle's Public Circle. Wed., 8.

Milton—Lyceum 10, 2, & 6. Circle 7-30. Wed., 7

Nelson—Bradley Fold, 2-30, 6, Mr. Rooke. "Flower Service."

Newcastle-on-Tyne—Spiritual Evidence Society, Good Templars' Hall, 2, Clayton-street, off Blackett-street. Lyceum at 2-30; 6-30 p.m., open seance. Wed., 7-30.

Nottingham—Masonic Lecture Hall, 10-45, 6-30, Morley Hall, 2-30, Lyceum, 10-45, 6-30.

Oldham—Temple Society, corner of Coronation-st., Mumps, at 3 and 6-30. Mrs. Johnstone. Tues., 7-45. Mrs. Brooks.

Parkgate—Spiritual Temple, Ashwood-road Lyceum at 10 and 1-45; 2-30 and 6, Mr. T. Postlethwaite.

Preston—Weavers' Hall, Walker-street, Lyceum 9-45; 2-30, 6-30, Mr. W. Johnson, and Mrs. Porter. Thursday, 8, members only.

Rawtenstall—Lyceum, 10-30; at 2-30, 6, Mr. Tetlow.

Royley—Lyceum, at 10 and 1-45; 2-45 and 6-30 Miss Smith. Mon., 7-30. Wed., 7-30.

Sheffield—Hollis Hall, Bridge-st., 3 and 7, Mrs. Summersgill.

Slithwaite—Lath Lane, 2-30, 6, Miss B. Hunter.

Sowerby Bridge—Hollins Lane, Lyceum, 10 and 2; 2-30, 6, Mr. G. Featherstone.

Stalybridge—Progressive Society, 3 and 6-30, Mr. Collins. Tues., 7-30. Wed., 7-30, Miss Smith.

Stalybridge—Grand Theatre Buildings, Lyceum, 10, and 1-30; at 3 and 6-30. Wed., 7-30, Thurs.,

choir practice 7. Members Developing Circle at 8

Stockport—Hall, Wellington-road, nr. Heaton lane, Lyceum at 10-30; 2-30, 6-30, Mrs. Brooks.

Sunderland—The Spiritual Students' Institute, 27, Ann-street, Sundays at 6-30. Every evening, 8.

Walsail—Central Hall, Lyceum, at 10, and 2-30. 11, 6-30, Mr. J. C. Macdonald.

West Vale—Green Lane, 2-30, 6, Mr. Brown.

Wisbech—Lecture Room, Public Hall, 6-45, Mr. Ward

NON-AFFILIATED SOCIETIES.

Accrington—Tabernacle, Whalley-rd, Lyceum 10-30, at 2-30 & 6-15, Miss Skipper. Mon., 7-30, Public Circle. Wednesday, at 7-30.

Barnoldswick—Spiritual Hall, Lyceum, 10, 2-30, 6.

Barrow—Philharmonic Hall, Warwick-street, Newbarns, 2-45 and 6-30.

Batley—Wellington-street, Lyceum, at 10 and 1-45, 2-30, 6.

Bishop Auckland—Temperance Hall, Gurney Villa, at 2 and 6.

Birmingham—Blossomsbury, 6-30 Mr. C. Burton.

Byrshall—Railway Terrace, 2-30 & 6, Mrs. Shurlow. Wed., 7-45.

Blackburn—15, New Market-st., W., Northgate, Circle 11, 2-30, 6-30, Mon., 7-30, Members. Wednesday, 7-45, Public Circle.

Blackpool—Liberal Club, Church-st., Lyceum, 9-30, 11, Public Circle. 2-30, 6-30, Mr. W. J. Leader.

Bradford—Bowling: Harker-street, 10-30, Public Circle; 2-30, 6, Mr. Mercer. Mon., 2-30, Wed. 7-30.

Little Horton-lane, Spicer-street, 2-30, 6, Mrs. J. Waterhouse.

Lower Temperance Hall, Leeds-rd, 11, Developing Circle; 2-30 & 6-30, Mr. Marshall. Mon. and Wed., 7-45.

Otley-road, Lyceum, at 10-30: at 2-30 and 6. Tuesday.

St. James' Church, Lower Ernest-st., 10-30, Developing Circle. 2-30, 6-30, Mrs. Bentley. Wed. at 7-45.

Walton-street, Hall-lane, 2-30, 6, Miss Patefield. Monday, 7-30.

West Bowling—Boynton-st., at 10, Lyceum, 2-30, 6, Mr. Williamson. Thur., 7-45.

Burnley—Guy-st., Gannow Top, Lyceum, 10-30; 2-30, 6-30. Mon., 8, Wed., Members' Circle at 8.

Plumb-street, Lyceum, 10, 2-30 and 6. Wed., 7-30.

Clecheaton—Walker Street. Lyceum, 10; at 2-45 and 6, Mrs. Crossley. Mon., in old room, 7-30, Developing Circle. Thurs., 7-30, Public Meeting.

Dearnley—Liberal Club, 2-30 and 6.

Derby—1A, Normanton-rd., 2-30 and 6-30, Mr. J. Berry. Wed., 7-30.

Deasbury—Bond-street, Lyceum, 10 & 1-45, 3 and 6 Mrs. Hoyle. Thursday, 7-30.

Elland—Spiritualists' Church, Newcombe-street, Lyceum at 9-30 and 1-30; at 2-30 and 6, Mr. Armitage, Lyceum Anniversary. Thursday, 8, Public Circle.

Exeter—Friars' Hall, Friars' Walks, 6-30.

Felling—Hall of Progress, Charlton Row, 2-30 and 6.

Foleshill—Edgwick, 10-45 and 6-30. Monday, 8, Developing Circle.

Gateshead—31, Ripon Street. Sunday, 6-30, Wed. 7-30.

Halfax—Winding-road, at 10-30, 2-30, and 6, Mrs. Groom. Monday.

Raven Street, West End Assembly Rooms, Queen's-road, 2-30 and 6, Mr. Taylor.

Heckmondwike—Thomas-street, at 10, Lyceum. 2-30, and 6, Thursday, 7-30.

Hollinwood—Factory Fold, 2-30, 6-30, Mrs. L. A. Peters.

Huddersfield—St. Peter's-street Assembly Rooms, Lyceum, 10 a.m., 2-30 and 6-30, Mrs. Rennie.

Hull—Psychological Society, No. 4, Romm, St. George's Hall, Story-street, at 2-30, and Cobden Hall, 6-30, Mr. Merrills. Wednesday, 8.

Members' Developing Circle, Thursday, 8, both at No. 8 Room. Friendly Societies' Hall.

Hunslet (Leeds)—Top of Joseph-street, 2-30 & 6, Mrs. Roberts. Tues., 7-45, Private Circle. Sat. Public Circle at 8.

3, Bottom of Joseph St.: 2-30 & 6, Mr. F. Wood. Circles, Tues. at 7-30, and Saturday, at 7-30.

Keighley—Heber Street Spiritual Temple, 2-30, 6, Miss Barlow, Lyceum Anniversary. Mon., 7-30.

Leicester—Crafter-street, at 11 and 6-30. Wed., 8, Public Circle.

Leigh—Newton-street, 2-30, 6-15, Mrs. Newton.

Leeds—Progressive Hall, 16, Castle-st. (near G.N.R. Station), Circle 10.30 a.m.; at 2-30 and 6-30, Mrs. Stair. Monday, 2-30, 7-30, Public circles, Thursday and Saturday, at 7-30.

Liversedge—Carr-street, Little Town Lyceum at 10; 2-30 and 6, Mrs. Armitage.

London—Marylebone—Cavendish Rooms, 51, Mortimer-st. W., at 7, Miss McCreadie, clairvoyance.

Canning Town, 2, Fords Park-road, Trinity-street, Sunday, 7, Mrs. Whilmp. T.W. on sale. Wed., 8, Clairvoyance.

Edmonton—Beech Hall, Hyde-lane 7, Mr. and Mrs. Brenchley.

47, Hermit-rd., Tuesday, 7-30, Private Circle. Thursday, Public Circle.

Islington—Wellington Hall, 6-45, No Meeting, Wednesday, 8, Members' Circle.

Paddington—227, Shirland-road, at 7, Wed., 8.

London—Courier Buildings, Market-st., 2-30, 6, Mrs. Duckworth. Monday, 7-45.

Manchester—Openshaw Granville Hall (Liberal Club), George street, at 10-30, 2-30, and 6-30, Service of song. Reader, Mrs. Booth. Thurs., 8, members.

West Gorton: Labour Hall, 24, Grey-street, Longsight, Lyceum, 10-30, 6-30, Mrs. Uren. Tues., 8, Thurs., Public circle.

South Salford, 4, West Craven-street, Regent-rd., 6, Mr. Willis. After-circle at 8. Wednes., Circle, at 8. Thurs., 8, Mr. and Mrs. Heskeith.

Mexborough—Market Hall, 2-30 and 6.

Middlesborough—Spiritual Hall, Newport Crescent, Lyceum, 10-30 & 2. 3 & 6-30.

Middlesborough—Spiritualistic Progressive Church, 77, Grange-road, 2-30, 6-30. Tues. & Thurs., 7-30

Mirfield—2-30 and 6-30.

Morley—2-30 & 6-30, Messrs. Lambert, Archer, and Whitehead. Monday, 2-30; 7-30. Tues., 7-30. Public circle.

Nelson—Pendle-st., Lyceum, 10; 2-30, 6. Tues., 7-30.

Nelson—Ann-street, 2-30 and 6.

Newcastle-on-Tyne—Heaton and Byker, Spiritual Institute, 3, Addison road, Heaton, at 6-30.

Normanton—Queen-st., 2-30 & 6, Mrs. Beanland.

North Shields—6, Camden-st., 10-45 and 6-30.

Northampton—Spiritualists' Hall, St. Michael-rd., 11, 6-30.

Oldham—Hall, Bartlam Place, Lyceum, 10; 3 and 6-30. Thurs., 7-45, Circle.

Osselt—Queens-St., Lyceum 10, 2-30, 6.

Plymouth—3, The Octagon, 10, 6-30, Wednesdays 8.

Preston—Central Buildings, 2-30 & 6-30.

Rishton—2-30 & 6.

Rochdale—Regent Hall, Lyceum, 9-45; 2-30 and 6. Mrs. Butterworth and Miss Kershaw.

Milnrow Rd.—2-30 & 6, Public Circles. Tues. 7-45.

Penn-street, Lyceum 9-45, 2-30, 6, Mr. B. Plant, Flower Service. Wed. 7-30, Mr. W. H. Taylor.

Shaw—Broadbell's Assembly Rooms, off Sandy-lane at 3 & 6-30, Mr. J. Wood. Wed. at 8.

Sheffield, Edward-st. Mission Hall—2-30 & 7. Mon. and Thurs. 8.

Shipley—Westgate, 2-30, 6, Miss J. Hunter.

Skipton—Lecture Room, Temperance Hall, 2-30 and 6, Mr. A. Kitson.

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

Spensynoor—Central Hall, 2-30, 6. Thurs., 7-30.

Sunderland—Monkwearmouth, Miners' Hall, Roker Avenue, 6-30.

Wakefield—1, Barstow-square, Westgate, at 2-30 and 6. Wednesday, 7-30.

1, Baker's Yard, 2-30 and 6, Open.

Queen St., Westgate—2-30 & 6, Mr. W. Ripley. Wednesday, 7-30.

West Pelton—Cottage Meetings at 5-30.

Whitworth—Market-st., 2-30, 6, Mr. Leaver.

Yeadon—Town Side, Lyceum, at 10; 2-30 and 6, Mr. Walker. Mon., 8, Members' Circle.

OTHER MEETINGS.

Armitage Gardens—2-30 and 6-30, Mrs. Crossley.

Birkenhead—78, Woodchurch-road, Oxton, L. Walker, late of Allerton-road, Trammere, public circles, Wednesday, at 8.

Bradford—421, Manchester-road Mission Room, 10-30, Circle, 2-30, 6, Service of Song.

South Field Lane Mission, Monday and Wednesday, circle at 7-30.

Bristol—134, Grosvenor rd., Sun., 7. Thurs., 8 sharp

Burnley—102, Padiham-rd., at 2-30 and 6. Every evening, 7-30. Wednesday, Members only.

Gateshead—97, Coatsworth Road, Receptions. Mondays, 7-30.

81, High West st., 6-30, Reception. Tuesday, 8.

Herbert-street, 6-30. Wednesdays, 7-30.

47, Kingsboro'-terrace, at 6-30. Thursday at 7-30.

Heckmondwike—Bethel Lodge, meetings at 7-30.

Church Lane, 7-45. Wed. Sat., 7-45, Public Developing Circles.

High Shields—1, South Eldon-street, Lyceum, 2-30, 11 and 6.

Hunslet—Goodman-terrace, 2-30, 6, Mr. Wilson. Circles, Tues. Thurs., Sat., and Sunday, 7-30.

Leeds—25, Back Adelphi-street, 2-30 and 6-30, Mrs. Hunt. Circles, Mon. & Thurs., 7-30.

8, Myer's-court, Queen-st., 6-30. Wed., 7-45

Liverpool—103, Castle's Rd., Everton, 3 and 7. Thurs. at 8.

Baton Hall: Breck-rd., 6-30, Tues., 8.

London—102, Camberwell Road (Mrs. Clark's).—Sunday, at 7, Open circle. Wednesdays at 7. Free Healing, 8, Open Circle.

Camden Road, N.W.—5, Olney Crescent, Circle Wednesday, 7-30.

16, Harpur-street, Theobald Road, W.C.—Monday and Thursday evening seances at 8 p.m.

113, Edgware-road Mr. H. Hunt at 7. Every evening, except Tues., at 7-30.

38, Keildon Road, Leathwaite Road, Battersea Rise, S.W. Enquirers welcomed. Wednesday 8 prompt. No collection.

111, St. Thomas' Road, Finsbury Park—Public circles, Tuesday and Thursday, 8.

Kenilworth—85, Fortress-rd., N.W. 7-30, Mrs. Yeeles, 21. Mon., 8, Development. Thurs., 8, circle.

2, Millmen street, W.C., Thursdays, 7 to 8 for investigators; 8, seance.

North Kensington—43, Cambridge Gardens, Monday and Thursdays, at 8 for 8-30.

251, Ladbroke Grove, Mon. & Thurs., 8, Mrs. Purseys.

Notting Hill Gate, W.—51, Ladbroke-road. Sun., 11, Free Healing, Mr. W. Goddard; 7, seance Mon. 8, Tues. & Fri., 8, Mr. Goddard. Sat. open meeting.

Stepney—Mrs. Ayers, 45, Jubilee-st., Tues., at 8, Mr. J. J. Vango, who hopes to meet many friends.

5, Wansley-st., Walworth-rd., Tues. & Frid., 8.

Stockwell—4, Sidney-rd., Tues. 6-30, Free Healing

18, Tavistock Place, Tavistock Square, W.C.—Tues. and Thurs., at 7-30, Public Seances.

Walthamstow—7 sharp, at 107, Chewton Road, Pretoria Avenue, Friday at 8 p.m. Developing circle.

Manchester—Bradford: Church Street, Shakespeare-street, Lyceum, 21, 3 and 6-30, Tuesday 8, Members' Circle. Thurs., 8, Public Circle.

Hulme: Corner of Junction-st., 6-30, Public Circle. Mon., 8, Miss Cotterill. Tues., 7-30. Thurs., 8, Mr. Lamb's Circle.

Hulme: Bangor-st. Hall, off Moss-lane, Mr. C. Willis. Tues. and Thurs., 8.

396, Oldham Road: Co-operative Hall, Mutual Improvement Class at 11. Lyceum, 2-30, & 6-30

Cheetham, Ash Lodge, Halliwell Lane: Sunday, 2-45 & 6-30. Miss Allen. Mon., 8, Public Circle. Tues., Mrs. Brigham. Thurs., 8, Mrs. Kay.

Morecambe—Boond's Coffee Tavern, Cheapside. Service 6-30

Newport (Mon)—Spiritual Institute, Arundel Villa Barrack Hill, 6-30. Healing free.

Nottingham—2, Porter's-yard, Holden-street, Public Meetings, Wednesday and Thursday at 8 p.m.

Rochdale—Baillie-st.: 2-30, 6, Local, Public Circle, Wed.

Rothwell—2-30 and 6.

Windhill—Local Board Office, Cragg Rd., Lyceum 10.15; 2-30, 6, Messrs. Ainsworth & Scanillee.

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