THE TWO WORLDS.

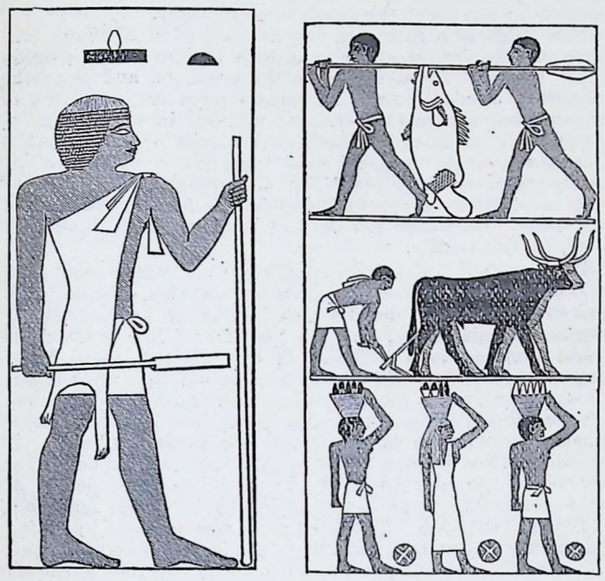
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Ancient and Modern Spiritualism.

III.

By William Oxley.



The above is a copy of painting in the tomb of *Ra-hotep* at *Medun* in Egypt, the walls of which are covered with scenes supposed to occur in the under-world — as translated by Egyptologists,—but it would be more correct to term it the 'spirit-world'—as understood in modern terminology. The series unerringly depicts the ancient Egyptian ideas of the after-life, which is nothing more or less than a continuance of the present one: a king here would be a king there, a priest here would be a priest there, and a slave here would be a slave there. The picture shows *Ra-hotep* with the staff of authority in his right hand, superintending the work of his slaves, providing the inevitable 'offerings' for the sustenance of the life of the great man in his sojourn on the other side of the grave. In two of the pictures in the tomb, he is shown seated at the table receiving the offerings so supplied, exactly as shown on the monuments of the great fourth dynasty.

The tomb, or Mastaba, as it is called, is in the necropolis, near the pyramid of *Senefru* (opened by Professor Petrie, in 1892), who was the first king and founder of the fourth dynasty, and it was during the reigns of this and the fifth and sixth dynasties that those colossal pyramids were built as tombs for the respective monarchs. It was while excavating round *Senefru's* pyramid at *Medun*, 40 miles south of Cairo, that he unearthed a temple belonging to the pyramid, which was intact, and stated by the learned Professor to be the oldest perfect religious building in the world.

On the walls of this temple Professor Petrie discovered some *grafith*—meaning scrawls and writing made by visitors—one of which I transcribe. It has an important bearing on my subject, as it demonstrates beyond doubt that the 'offerings' and religious services for deceased kings were continued without change from 3,900 years B.C. down to the times of the eighteenth dynasty 1,500 B.C. It was written in the reign of *Thothmes III.*, 1,540 B.C., and is translated as follows. (See Petrie's 'Medium,' 1892.)

'The Scribe Aakheperkara, scribe and reader to the deceased King *Ra-Kheper-Ka* (Thothmes I.), came here (date given) to see the beautiful temple of the Horus *Senefru*: he found it like heaven within when the Sun god is rising in it, and he (the scribe) exclaimed, "The heavens rain with frankincense upon the roof of the temple of the Horus, King *Senefru*." He says, "O every scribe and reader, every priest who reads this inscription, and all people who hear, as you would have the favour of your local gods, transmit your office to your children, and be buried in the necropolis on the west of Memphis after old age and a long life on earth, and say, may the king give an offering, and may Osiris the great god of Abydus cause offerings to be given, may they grant a thousand each of loaves, jars of beer and wine, and wax, bundles of linen, herbs, to the *Ka* of the Horus, King *Senefru*, who has made his claim before his father Osiris, the great god and lord of the sacred land."'

This precious writing shows that there had been no change in the religious cult for 2,400 years, as the formula used in reference to the offerings and the worship of ancestors, and especially defunct kings, is almost word for word as on the monuments dating from the fourth and fifth dynasties, 4000 B.C.

Ra-hotep, from whose tomb the illustrations are taken, was, it was thought, a member of the royal family, and closely related to the King *Senefru*, and was evidently a very important personage, as is shown by the number of estates that are mentioned, and from which the products are being brought for the funereal offerings. To surmount the difficulty and degradation of personal work in the future life, the workers (slaves) are represented by small figures called Ushabti, made in stone or clay, which are intended to represent the mummified bodies of servants and labourers who would continue the same in the next world for their liege lord and master. I possess one of 400 of these figures taken in 1889 from the tomb of *Horuta*, a priest of Neith. The inscription on the figure reads: 'O these Ushabti, the Osirian, *Horuta*, deceased, commands to perform all the works which are performed in the under-world (in the next life). Behold! they must smite all noxious things, even as a man would smite that which injures his property. Behold! attend! ye are bidden to perform every occupation there: to till the fields, to fill the channels with water, to remove the sand from the west to the east.' These figures represent the *Kas* of the servants who are supposed to be working in the fields of the Amenti (in the spiritual world). In this again we see no change in the ancient Egyptian system, for these correspond with to those that appear in the tomb of *Ra-hotep*, painted some 4,000 years before. These Ushabti were deposited in the tomb of *Horuta* about 600 years B.C.

A very similar series of scenes is painted on the walls of the tomb of *Ptah-hotep* at Sakkara, near Memphis. He was the officiating priest at the mortuary temples belonging to the pyramids of two of the kings of the fifth dynasty, and lived in the reign of *Assa*, one of the later kings of the same dynasty, about 3,500 B.C. In addition to his priestly office he was a member of the State Council, and what we should term a Privy Councillor in the highest position.

The series of paintings forms a panoroma of the life in Egypt nearly 6000 years ago, and what is of no small interest, in one of the boating scenes, an elderly man is shown seated, who signs his name as the artist, and is probably the oldest known painter in the world. As in the former case of *Ra-hotep*, so in this, *Ptah-hotep* is shown with the staff of authority, inspecting his servants at work in the fields ploughing, tilling, and seed-sowing, as well as cutting with the sickle and garnering the corn. Other scenes show the great man with his servants hunting and snaring birds in the reeds on the river bank, besides boat-building, fishing, and even slaughtering cattle for food. All this is a repetition of what took place in the earth-life of this great nobleman, and adds one more to the numerous similar examples shown in the tombs of notables during the times of the great twelfth dynasty down to about 2,500 B.C.

All this, and much more besides, clearly indicates the ruling ideas of the ancient Egyptians, that the next life, with its occupations and environments, is simply a continuation of the present, modified, it is true, in later centuries, as shown in the tombs of *Sethi* and his successors, when the religious and more spiritual elements were further developed. To use the recent words of Lord Rosebery, 'The Nile is Egypt, and Egypt is the Nile.' As now, so then, the great river was the all important factor in the national life, and the extent of its annual inundation was a question of famine or plenty to the nation; consequently the celestial Nile figured so largely in their supposed *post mortem* experiences and surroundings.

Another phase of their social and religious life was the divinity of the Pharaohs dating from the eighteenth dynasty. Many of the sculptures and monuments depict the birth and other scenes, bringing out their claim to be the actual outcome of the gods, and that their mothers received the life by the action of the spirit proceeding from the Deities in some form or other, which became degraded in the later times of the Ptolemies to the claim and belief that the connection was with the god in some animal form, such as the ram or bull.

It may be of interest to note that there was a great schism in the Egyptian Church, which occurred during the reigns of the eighteenth dynasty. From the eleventh dynasty, 2,700 B.C., Thebes being the capitol of the empire, the cult of Ammon Ra was predominant, but Amenoph IV., in 1,450 B.C., quarrelled with the priesthood, who were all-powerful in State as well as Church

affairs, and in consequence he withdrew from Thebes and built a new capitol at *Tel-el-Amarna*, founding what we may term a new and more spiritual form of religious thought and usage, not very dissimilar to the great rent in the Christian Church caused by the action of Henry VIII. Amenoph died early in his reign, and there was a gradual return to the old established Ammonite Church. It never recovered its old status, however, and for some 150 years Egypt was distracted with internal dissensions and civil war till *Rameses III.*, in 1,290 B.C., subdued all insurgents, and once more Egypt became united under one crown, but he allowed full toleration to all other cults in the various chief towns of the Delta and Central Egypt.

It scarcely enters into my subject to trace the historical changes in the mental, religious, and spiritual thought of the Ancient Egyptian nation and Church, nevertheless it must be noted that amidst all the changes the underlying basic ideas continued to the end, and these I have already dealt with. In my next I propose to deal with the various spiritualistic phenomena.

[*To be continued.*]

305, Bury New-road, Manchester.

The Bible and 'The Higher Criticism.'

By WALTER HOWELL.

THE series of articles, written by Alfred Kitson, that is being published in the TWO WORLDS, is attracting much attention, and the feeling of apprehension is manifest in the tone of several writers, and finds voice in many quarters where dissenters from Mr. Kitson's views refrain from putting their opinions in writing. The thought is current that the object these articles has in view is destructive rather than constructive, hence the uneasiness felt by not a few of your earnest readers.

My intention is not controversial, for it is too early in the series for that spirit to manifest itself, seeing that Mr. Kitson's point of view is not yet fully revealed. My purpose in this article is simply to pour oil on the troubled waters by indicating the result of scholarly criticism upon the Bible, which does not lessen but increases our reverence for 'The Old Book.'

Mr. Kitson is an intelligent working man, and it is highly commendable in him to essay such a task, for it is a task, as that undertaken by him. It involves a vast amount of reading and reflection. I am fairly familiar with the ground he is now travelling, and although I have not read the articles in their entirety, I know the trend of them up to the present. Mr. Kitson will not deem me impertinent, I trust, in venturing the hope that, ere he concludes, he will point out the invaluability of the Bible, and although there is much that perplexes us in the sacred writings, there is also much that touches the topmost heights of our moral and spiritual nature.

The Bible nowhere claims infallibility for itself that I am aware of. One writer says, 'All Scripture is given by inspiration of God.' This writer does not tell us what books, or portions of books, he regards as true scriptures, neither does he affirm that all scripture is inspired in the same degree, and surely none but the most uncritical would consider that pretty Oriental romance, 'The Book of Ruth,' as exalted a form of inspiration as Isaiah. The fact is, the Bible is not a unitary production; it was written by many persons, in different ages, and the writers were variously endowed. The manuscripts reflect the thoughts of men representing different schools, holding theories diametrically opposed to each other, and hence presents us with a religious mosaic. The aim of Bible writers was not to teach astronomy, geology, history, or philosophy; if we want information regarding these matters there are more reliable sources of instruction. We shall be in error, too, if we expect to find no contradiction in such a collection of writings; the truth is, there are divergent statements without number. I need not point these out, for Mr. Kitson is doing this as fast as he can. The sceptic will say at once, in the face of such admissions, what further evidence is wanted to prove the book useless? Stop! Here is a gold mine, we will suppose, and we tell you that boundless wealth is to be got here. We commence operations, and tons of dirt, perhaps lead, or other metals and minerals, but as yet we have not struck the gold vein, and the sceptic laughs and jeers as he says, 'Pretty gold mine, this! Tons of dirt, lots of cheap metal, but no gold. Presently we discover a nugget of the long sought treasure. Does the dirt and lead and other metal make less valuable the real gold? It is so with the Bible. The acknowledged contradictions, the historic inaccuracies, and the want of scientific knowledge, and the lack of philosophic acumen, does not invalidate the claim of the Bible to be worthy of our veneration, and to contain for us 'words of eternal life.' Say not, therefore, that the Bible is the word of God, but that it contains the word of God. The Bible is not an inspired history of the Jews, but the history, imperfect it is true, of an inspired people. It does not even correctly represent the religion of Moses, but gives us a religious mosaic. The Bible is a preacher of righteousness, and herein lies its value, for it is an appeal to conduct and conscience.

We instinctively go to Greece for our highest realisation of the ideal in sculpture; we naturally turn to Rome for our authority in matters of common law; and in like manner we look to the Hebrews for that passion for righteousness which characterises their genius. Now I fully expect some reader to say: 'What! look to the Jew for righteousness. Have you found Jews more just than other men? Is not the Jew the very synonym for the most mercenary spirit?' This is the popular view, I admit; but because the world over the saying is proverbial, 'As drunk as an Englishman,' will it be conceded that such is the type of character peculiarly English? Do we not point with pride to our Gladstone, Bright, Tennyson, Shakespeare, Darwin, Newton, and a host of worthies, and exclaim, 'Behold an English in these grand souls!' So when judging of other nations let us take their highest type of character as representing most truly the race to which they belong. Using this standard in estimating the Jews we shall find that they are best judged by their Moses, Isaiah, and Jesus. The genius of these men was surely that of righteousness.

The reason why the Bible has such a hold upon mankind is because its appeal is most strongly directed to the conscience of the race. As Mr. Matthew Arnold says, 'Conduct covers about three-fourths of our life,' therefore is most important. The Bible deals most with conduct, and has influenced conduct so largely that it is justly the most sacred of books.

The Bible is a literature covering a period of many centuries, and the evolutionist can discern therein an illustration of his theory. From Moses to the prophets, and from the prophets to Jesus, illustrate in various ways the unfolding of the moral and spiritual life of man; whether in allegory, or in history, or in poesy, or prophecy, or proverbs, or the gospel, it is all illustrative of the workings of 'that power, not ourselves, that makes for righteousness.' The charm of the Old Testament lies in the fact that it sets forth Judaism in its virginal bloom. so to speak. Only here can we find a picture of Hebraism in its resplendent beauty.

To appreciate the Bible we must study something more than the Bible, for he who knows nothing but his Bible, does not even know that correctly. We must study it in the light of ancient theories, Oriental ideas, and the life of the time in which its several portions were written. If we approach these MSS. sympathetically, they will yield a treasury of inspiring thoughts and sentiments which an antagonistic criticism will not disclose. I do not think any well-informed person will question the invaluable contribution to our moral life made by Israel. If Judaism had not dawned, Christianity could not have been, and had not Christianity enriched the world with its gospel of righteousness through love, our modern Spiritualism could not have blessed the race. The fruit of a tree depends upon the blossom, the flower upon the foliage, the leaves upon the twigs, these upon the branches, and so on down to the root and back to the germ. In like manner, the moral and spiritual fruitage of mankind depends upon every preceding stage of our unfolding, and he is ungenerous who unkindly criticises the humble effort of heart and mind to adjust itself to that moral and spiritual order that bathes humanity like an atmosphere and makes possible all our inspiration.

If then we find truth in the Bible, may we not in a most rational sense say it is inspired by God? If we can hear the voice of a nobler self speaking and exhorting through its page, are we we not justified in calling it the word of God? When beauty shines forth in all her loveliness, may we not regard it as a Divine revelation? And when love breathes upon us its heavenly benediction from the lives of Bible saints who speak to our hearts, shall we deny that 'God is love'? and therefore made known to us in this ancient Scripture. Let us not be unmindful, however, that God speaks to us to-day. Have scientists discovered truth? it is God's revealing. Does an artist pourtray beauty on the canvas or in the marble? it is Deity manifesting.

Wherever human goodness wells up there is the Eternal manifest; and wherever love bends over helpless innocence, there is disclosed the tenderness of the Most High. In so far as the Bible helps us to see these Divine attributes, in so far, for us, it is Divinely Inspired. But this Divine inspiration is like 'a treasure hidden in a field,' which must be spiritually sought. I therefore hope that Mr. Kitson, ere he closes his articles, will point to the true vein of gold running through other elements of less value, and indicate to the readers of the TWO WORLDS that oft-discoverable footprint of the angels left on these 'sands of time.'

If 'the pure in heart' do *not* find God; if in keeping God's commands there is *not* 'great reward'; if man by turning from his wickedness and following after rightoousness does *not* attain unto a higher life, then there is no Divine inspiration in the Bible; but if this course of life *does* lead to perfect manliness, joy, and peace, then I say there is Divine inspiration in the book, and the writers of the Bible were, to that extent at least, Divinely Inspired.

The all or nothing policy adopted by some advocates of the Bible has led to total rejection of it by the sceptics. The time has come for the Church to offer whatever mankind discerns as ministering to its higher needs in the Bible; and liberalists should cheerfully acknowledge our indebtednesss to the Old Book for its moral stimulation. And we of all people should search diligently for whatever spiritual truths and soul revealings the sacred word contains.

I have not wearied the reader with abstruse inquiries and detailed minutiæ of the schools, but rather have I striven to present in most comprehensive form the general result to which

scholarship arrives as its goal. We may not accept the Jewish idea of God, we may even question the theology of Jesus, in so far as he may be thought to hold one; but those unities of conscience which find expression in the words of the 'law and the prophets,' and those grand ethical precepts taught by Jesus, these, I say, are the permanent and priceless gems in the Old and New Testament, of which it may be said, 'Heaven and earth may pass away, but not one jot or tittle of these shall in anywise pass into oblivion.' The true Word of God shall shine more brightly the more it is severed from the fleeting human elements that blend with it. Fear not, O! faithful soul, criticism shall ultimately take from you no good thing, but in God's 'fulness of time' give to the world 'The pearl of great price.'

The work of the Higher Criticism will show that portion of Genesis which represents the Elohistic and that which is the product of the Jehovistic schools. By its aid we shall more clearly see wherein the historical portion is written in the interests of either the Aaronic or Levitic priesthood; the distinction between the moral and ecclesiastical law, and which codes form the earlier and which the later record of Israel's lawgivers. The writing of one person will be distinguished by difference in style from another, and the thought-reflection of one age not mistaken for an earlier or latter period. The Davidian Psalms will not be confused with those not written by that 'Sweet Singer of Israel.' Where two or three legends are woven together we shall discern the over-sewing by which these pieces are joined like patchwork by editors or redactors, as they are called. The object of the writers will become clearer; and throughout the entire writings we shall sense that ethical undercurrent, and at times that full tide of moral inspiration that constitutes the grandeur of the Bible as a whole. We should 'Come not to destroy the Law or the Prophets, but to fulfil them,' or fill them full of a diviner significance than it appeared to have before. Thus will our inquiry result in constructive work which brings to mankind 'Sweetness and Light.'

'Spiritualism for the People.'

THE following Manifesto, addressed to Spiritualists generally, has been issued by the Onward Spiritualist Association, Peckham:—

At the beginning of the past summer this Association, in a couple of Manifestoes under the above heading, ventured to press upon the movement the policy of, while the fine weather lasted, holding as many meetings as possible in the open air. The Association is glad to think that its advocacy of this form of propaganda was not altogether without result; and it desires to express the hope that those societies and individuals that, during the recent warm weather, adopted the plan, will not, as succeeding summers come round, allow the policy to fall into disuetude.

In the first of the Manifestoes above referred to the Association said:

'As the winter approaches we hope to lay before the movement a "plan of campaign" whereby, during the cold weather, a knowledge of Spiritualism's glorious gospel may be brought before the people at their own firesides.'

That promise the Association desires now to redeem.

The winter plan of operations advocated is the *systematic house-to-house distribution, on loan, of Spiritualist literature.* The *modus operandi* is for societies or individuals to purchase as large a supply as possible of some of the many cheap propagandist pamphlets on Spiritualism that are now to be obtained. Each copy of these pamphlets should, by means of an ordinary needle-and-thread, be strongly stitched in a stout brown paper cover. On the front of this cover should be written, rubber-stamped, or printed, in bold letters, the words: 'To be called for in a week's time.' Underneath this should appear the name and address of the society or person to whom the pamphlet belongs, together with the address of the nearest Spiritualist meeting-place. A few extra covers should be prepared, with which to replace those that get worn out or soiled.

One description of pamphlet should now be left at as many houses in the neighbourhood as there are copies in hand, with a verbal explanation that such pampelet is, gratuitiously, lent to read, and that it will be called for on that day week. (Of course, a record should be kept of the houses at which the pamphlets are left. The following week these pamphlets should be exchanged for others of a different sort, those that were left the previous week being now taken to a fresh series of houses; and so on.) Needless to say, back numbers of Spiritualist journals would be a very suitable kind of literature to distribute in this way; and instead of being *lent* they could be *given.*

By means of the plan now proposed, an entire town could, even with a very limited supply of literature, be quickly saturated with our doctrines, people made acquainted with Spiritualist truths who otherwise would never have heard of them. Questions on the subject could, of course, be answered by the caller; the TWO WORLDS and *Light* could be offered for sale; Spiritualist books could be recommended for perusal; and advice on circle-holding and other matters could be given. Altogether, were the plan suggested carried out by Spiritualists at all generally, an amount of information on subjects spiritualistic would be diffused unprecedented in the movement's history. The interest aroused would be unbounded, and the converts made innumerable. This Association ventures, therefore, with much fraternal feeling and many good wishes, to respectfully urge upon their fellow Spiritualists in all parts of the world the immediate carrying out of the above-explained or some such idea, as perhaps a not unworthy method of celebrating, in this year of 1898, the movement's Semi-Centennial.

Signed on behalf of the Committee,

JNO. THEO. AUDY, President.
HERBERT E. BROWN, Secretary.

80, Grenard-road, Peckham, London, Oct. 29, 1898.

Spiritualism: Its Contribution to Religious Thought.

PART II.

LAST WEEK we gave a summary of the first part of the Rev. Conrad Noel's Newcastle lecture on the above, forming the second of his course on Religious Evolution, which it was contended that the Spiritualists had done much to develop a right view of such phrases as eternal life, considered not as mere everlasting duration of selfish years, but (in its biblical, platonic, and more accurate sense) as denoting the quality rather than the quantity of life—fulness of conscious being, the knowledge of God, the dwelling in unity with God, oneself and the world. Surely the Spiritualists had given a right interpretation of such clauses of the Christian Creed as 'I believe in God, the Father Almighty, . . . and in Jesus Christ, . . . and in the life eternal (the fulness of life in unity)? Continuing, the lecturer said that there was one other clause of the Creed a dead letter to conventional Christians, which Spiritualists had done much to illustrate and explain, namely, the belief in the Communion of Saints, which was nowadays often interpreted to mean that the Church should be a brotherhood, all of whose members should be in communion with one another, a holy fellowship of love. But the clause, as originally inserted, stood for much more even than this truth. It meant that to the Christian there is no such thing as death; that the barrier between the two worlds is broken; and that the Church should be not only a fellowship of the living, but of the living and the so-called dead. Death cannot break the unity of humanity; death cannot make of none effect the solidarity of the race—of those whose lot is cast among earth-experiences, with those who have passed into other spheres of progress and gradual development. Love is stronger than space and time, and knows no limitations. Love is death's conqueror. In all ages of the Church there has been intercourse between earth-spirits and the departed; and this possibility of communion is witnessed to by modern Spiritualism. The belief in such a communion has led many Christian Spiritualists to revive that most primitive custom of prayers for the departed—a custom in use in the Jewish synagogues of Christ's day, which he implicitly sanctioned by the fact that he never singled it out as in any way harmful, although he attacked so many other Jewish practices current in his time. For anyone who believes that a man's everlasting state is not finally fixed at death; who believes in progress beyond the grave, prayer for the dead is logically inevitable—that is if he uses prayer for the living. People say, 'Are not the departed in God's keeping? Pray for the living, not the dead.' To which we answer, 'Are not, then, the living in God's keeping? and yet you urge us to pray for them. Why not, then, for the departed also?' All argument against praying for the departed tells equally against praying for the living. November the second is the Christian festival of *All Souls.* The Church on that day bids her children pray for the souls of all men departed this life. Who obeys this request? On the Continent they are supposed to keep this most reasonable festival. But do they? The Roman Catholic Church only prays for some souls. Some she holds to be everlastingly lost. Others are in purgatorial flames. For these latter alone she prays. Well, then, would it not be more honest to change the grand old title of the feast from *All Souls* to *Some* Souls' day? Many High Churchmen keep the festival, but in this same narrow way, regarding the case of many souls as hopeless. On that day we at S. Philip's, Newcastle (the lecturer continued), believing as we do in the universal salvation of all men through trial and tribulation, are reviving the feast of All Souls in its broader, its earlier, and more truly Catholic significance. (Catholic means, surely, universal.) We protest equally against the narrow Protestant who prays for no souls, believing in no progress after death, and against the Romanist and narrow High Churchmen who pray for *some* souls. We pray for *All* Souls.

Then, again, we differ from many Roman Catholics not only concerning the number or quantity of persons we pray for, but also in the kind of prayer we offer on their behalf. Our philosophy of prayer is very different from the current ideas on the subject. For many Christians of our day seem to think that they can alter God's mind towards themselves or their friends by praying. Prayer for them is synonymous with coaxing and wheedling and flattery. They conceive of God as a magnified human being with human faults and ficklenesses, changeable like unto us. Whereas God is the same yesterday, to-day, for ever—infinite and eternal. God needs no prayers of ours to induce Him to alter His attitude towards men. For he has declared His attitude in the person of Christ (that most perfect incarnation of the Divine Nature, although not the only one) to be love unalterable and infinite. His attitude towards us, whatever ours is towards him, is love and pity and forgiveness. If He punishes He does it in love, because He knows it is best for His children to feel the pain of wrong-doing. We will have our own way. We will walk on the path of selfishness, disunion, separation. The natural law (God's law of punishment) is allowed to have *its* way, and by experiencing that law, that consequence of wrong-doing, by the exceeding pain consequent upon our selfish attitude, God teaches us that our salvation consists in unity with him and the race, that selfishness and disunion mean damnation, that separateness spells ruin and spiritual death. If you like to call this experience of pain (here and hereafter) purgatory, or the purging fire of experience burning up the dross in human beings, a fire not applied to the body but to conscience (what's in a name?) well and good. But then, you must give up praying that God will change his mind and let your friends in purgatory off their pain, because God gives them pain, knowing that purification comes through much pain and tribulation. God punishes (or lets His natural laws of experiencing pain act) not in hatred but in love. But then, it may be said, why pray at all for living or for departed friends if you do not wish to coax God, or in any way to alter Him? We pray not that God's mind should be changed towards men, but that men's hearts should be changed towards God. We pray 'Thy will be done.' We put ourselves into co-operation with the will of God. We express our intense united desire as a corporate body not only that our wills should be purged of selfishness and separate individualistic notions, but that the wills of

those we love, indeed, of all those who have passed from this earth-existence—that their wills should be brought into unison and harmony by the love of God and their fellows; that they should so use their experiences that these should become to them a means of rising from selfish separation and individualism into the heaven of communal love; a love filling the whole character brim-full, so that there is no longer room for anything base or ugly, and God shall be all in all.

Finally, it may be still objected—why pray at all? Admittedly that you are not foolish enough to wish to change God's mind or attitude, but that your only object is to express your intense desire (for prayer is the expression of intense desire) that the attitude should change, that they should rise from isolated death to corporate life, admitting all this—why should you pray? If God loves all on earth, beyond the earth, if all are His children, will He need *your* feeble co-operation in the building up or evolution of men's characters?

Now this argument on examination surely tells equally against *all* action on behalf of others. If God will do what is best for all, why do anything for anyone? Why distress yourself about social injustice, or disturb yourself to put things right? But surely this lands us in an absurdity. The gods help those who help themselves. God has chosen to help man through his brother man. This is the divine law. It is good for the helper and the helped. 'The quality of mercy is not strained; it blesseth him that takes and him that gives.' All true religion is love of God through love of man and justice done to fellow-man. Our instinct is to help. We are inspired to service, constrained to serve our fellows. The building of the kingdom of God on earth—the true and just co-operative commonwealth of love,—is God's plan for the evolution of souls into unity.

Yes, someone will say, to work for men is one thing, to pray for them is quite another. To pray is a foolish waste of time. This attitude of sneering at prayer is irrational and unscientific. Prayer is expressed aspiration—the outflowing of a heart charged with love. Are you to suppress your natural instinctive aspirations? Is that nature's teaching? How can my prayer—the intense desire of my heart—help my neighbour, living or departed? Well, surely the answer may be scientifically given from a study of telepathy (a science that Spiritualists have been among the foremost to study). Thought transference or telepathy (from *tele*, at a distance, and *pathos*, feeling) is the term used for communication between mind and mind, otherwise than through the known channels of the senses.

That such communications are possible, that they are of much more frequent occurrence than is generally supposed, no occultist will for a moment doubt. Surely, then, they throw a flood of light upon the practice of prayer. True prayer, not coaxing God, but the expressed desire or projected will-power of intensely brotherly hearts. Such prayer is scientific. It is in accord with the great truth of the subtle solidarity of the race, an idea so familiar, dear to modern, scientific, and political thought, insisted on by Eastern religions, and even more strongly by the original Catholic religion (narrowed down and perverted by Papist and Protestant). It is in accord with the recent re-discovery of the law of telepathy, known long since in Eastern countries. It is in accord with the universal instincts of mankind, and answers to their deepest needs. Spiritualists and occultists, then, have made invaluable contribution to a rational defence of future progress after death, of the Communion of Saints, of prayer, and especially of Prayer for the Departed.

An October Thought and Lesson.

(Ere the leaves are all gone).

'There is a reaper whose name is Death,
And with his sickle keen,
He reaps the bearded grain at a breath,
And the flowers which grow between.'

Sir,—What a fearful number of gateways into this boundless, mysterious 'unknown' there are. Is there 'no death?' Why the race has ever been and is now dying.

'What shall the harvest be?' Shall we complain because of the many and varied modes in which pilgrim travellers pass from their first calling station to their home beyond?

'Shall not the judge of all the earth do right?' What, after all, does it matter by which gate we are intromitted to the realms of immortality?

Well, there is 'no death' in the sense of extinction of being. Those who have 'crossed the bar' do not shudder as did the dear child in the recent wreck off Falmouth, who piteously besought help of one leaving the ship, saying, 'She did not want to die so soon.'

Dear child, what a sweet, glad surprise to her to find her prayer for life was answered, and instead of death in the cold, angry waves, she found a passage through them into the arms of angels and loved ones waiting her arrival. Has this sad event and the more recent railway disaster a lesson for us? I think so, for though true that

'Dangers stand thick through all the ground
To push us in the tomb,
And fierce diseases wait around
To hurry mortals home'—

it is yet true. It is better so.

Paul said 'Death is gain.' So it is if we rightly use our knowledge, for a true knowledge of death and after fits for a good life now as nothing else can. But the hideous caricature paraded out by those who have vested interests in spreading superstition and falsehood terrifies, frightens, alarms those who are ignorant of the 'wiles' of these adversaries and their devices.

But spiritual truth unmasks the cruel falsehood of priests and their false theology, proving by the return of millions of enfranchised spirits that death, like birth, is a natural, orderly boon of inestimable value to the human family, and every individual member of it.

Radcliffe-on-Trent. Bevan Harris.

The American National Convention.

From Norwich (Connecticut) to Washington is a far cry, costing about ten dollars (£2 2s.) for the single journey, and occupying little less than twelve hours. Tuesday morning proved windy and gloomy, and before nightfall the rain, which had been threatening all day and falling slightly at intervals, came down in torrents. There were about 100 delegates, over 50 of whom were from the New England States, and very little was done beyond the addresses of welcome by the president, Mr. H. D. Barrett, and the vice-president, Mrs. Richmond, and the appointing of several committees. In the afternoon a very lengthy, thorough, and exhaustive report was presented by the president and read by Mr. Colville, who also read the report by Mrs. Richmond. The secretary's and treasurer's reports were also read and handed to committees for dissection. In the evening, after the opening exercises, Mr. Barrett read to the audience the credentials presented to Mrs. Wallis and myself by the National Federation, and warmly welcomed me—referring to the fact that Spiritualism made us all brothers, of whatever nation.

The audience received me kindly with long-continued applause. I briefly narrated the *special* work which had been accomplished to celebrate the Jubilee in Manchester, London, and Keighley, besides making some general remarks anent Spiritualism as a reform and a religious influence, which were warmly received. Mr. G. A. Bacon, Mr. Weaver, Mrs. C. F. Conant, and Mrs. T. W. Reynolds, all contributed interesting speeches, and Mrs. Richmond and Mr. Colville gave a fine joint impromptu poem.

The Convention has been a busy one during the last two days, and, as I was deputed to represent London (Ont., Canada), I have participated in the proceedings. Time does not allow of my doing more than make a few remarks this week. The N.S.A. has been subjected to severe criticism of late, and as a consequence the keenest interest was felt in the results of the Convention this year. On the whole I think good work has been accomplished, and important changes for good have been made. Mr. H. D. Barrett retains his post as president, Hon. A. H. Bailey goes in as vice-president instead of Mrs. C. L. V. Richmond, and Mrs. Longley takes the place of Mr. F. B. Woodbury as secretary. The Board of Trustees has four new members, and only one of the late Board, most of these being from Western cities. Mr. Mayer, of Washington, is treasurer in place of Mr. Clendaniel. It is hoped that this change will lead to beneficial results, and contribute to the success of the work in the great West as well as New England. I enclose some very clever moral maxims read by Dr. Croffutt (the fraternal delegate from the Secular and Freethought Convention) at one of the evening meetings.—Fraternally yours,

E. W. Wallis.

SOME MORAL INJUNCTIONS.

Do unto others as you ought to wish others to do unto you.

If thy hand or thy foot offend thee, go to the doctor, for thou canst not get along conveniently without those members.

If thine eye offend thee, send for an oculist. Mayhap thy spectacles need changing.

Miserable are the poor and not blessed; for they have a hard lot as far as we can see.

If a man smite thee on the one cheek, resent it, and defend thyself against a repetition of the assault, for thus shalt thou protect thine own rights and the rights of others, and thereby promote the interests of civilisation.

If a man take thy coat, hide thy cloak, and hand the thief over to the nearest policeman.

Give to every man that asketh of thee work and good advice, but not money; for the chances are ten to one that he is a tramp. Give money to the Associated Charities, for they shall ferret out the truly needy, and discriminate between the dead-beat and the industrious.

If thou failest to find figs on a fig-tree, remember that a quart of manure is worth a bushel of curses.

Love thy friends; if thou pretendest to love thine enemies, thou art accusing thyself of insincerity and offering a premium to evil-doers.

Take thought for thy life what thou shalt eat, and for thy body what thou shalt put on; or else shalt thou go very hungry and as naked as the lilies of the field.

Take thought for the morrow, for they who look out for the sparrows, let a hundred perish where one survives, and numbering our hairs does not seem to prevent the occurrence of bald-headed men.

W. A. Croffort.

TWO TRANCE ADDRESSES BY MR. E. W. WALLIS.

Mr. E. W. Wallis gave two eloquent trance addresses in the Spiritual Academy, Park-street, on Sunday, October 9, to good audiences, especially at night, when there was a largely increased attendance, and the people expressed much pleasure with the fine practical and spiritual sentiments advanced and the sweet singing by both Miss Faith Spalding and Mr. Wallis. Miss Ruth Spalding ably accompanied the solos and led the congregational singing. Dealing with 'Spiritual Gifts and Graces,' at 1-30, the speaker claimed that the 'gifts' of healing, 'discerning of spirits' (clairvoyance), 'hearing words from the Lord' (leader, or spirit guide), etc., were psychic powers, natural to man, because he is a spiritual being, and can be cultivated the same as any other faculties. He cited thought-transference (telepathy), prophetic dreams, premonitions, visions, phantasms of the living and the dead (so-called) as evidence that these powers are natural and widely possessed by people who know nothing of Spiritualism, and claimed that 'seership' and what is known as 'mediumship' are identical.

Speaking on 'Man's Three Saviours' at night, the address followed in natural sequence upon that of the preceding Sunday on 'Man's Three Curses.' It was contended that few people now regarded the story of the Fall of man as aught but allegory, and, as the personification of darkness was the first devil, it was necessary to dispel the darkness of ignorance to destroy him; this was most effectually accomplished by knowledge (science being but systematised knowledge).

Intemperance of all kinds would yield when reason allied to knowledge became the guide, and selfishness would give place when love presided over the heart and life of man. Thus by the power which knowledge gives rationally employed and lovingly directed, man would gain self-mastery and learn how to walk the ways of righteousness. Use of all his powers of body, mind and spirit grow in wisdom and grace and be saved thereby from ignorance, intemperance and selfishness, and by noble living here use this world and be prepared to continue his educational and progressive career in the life beyond the tomb. Mr. Wallis continues his ministrations during the month.

The Norwich Evening Record, October 10, 1898.

Correspondence.

[*Letters for this page must reach us* NOT LATER *than* MONDAY *morning Writers should address themselves to the subject under discussion, not fall to criticising one another. Letters should be as brief as possible. Our space is limited. As we cannot publish all letters received, we naturally give preference to those that deal with* PRINCIPLES *in the clearest and tersest terms.—Ed. T.W.*]

A CORRECTION.

SIR,—In the paragraph relating to a local Baptist Minister, to which you kindly gave insertion last week, the word, 'hypocritical,' should have been printed 'hypercritical,' which, of course, is quite a different thing! To impugn the minister's *sincerity* would, of course, be wrong.—Yours faithfully, C. WARE.

20, Poltimore-square, Exeter, Nov. 4th.

A REMINISCENCE.

SIR,—In Mr. Will Phillips' charming notice of the passing on of Mrs. Walter Howell's mother, I notice reference is made to one of Mrs. Walter Howell's controls, named 'Carissima.' I should like to say here that in Spring, 1897, Mrs. Howell came to my house, a perfect stranger to me and mine, and had not been in ten minutes when, my boy having gone out again to play, she began diagnosing his case (and he, to all appearance, well and healthy), and giving every symptom, explained the disease that was baffling our doctor (who was treating him for ordinary indigestion), and by her advice, with the control of 'Carissima,' the boy was cured, by magnetic healing, of an illness that would otherwise have disfigured him for life. KATE TAYLOR ROBINSON.

CHRISTIANITY AND SPIRITUALISM.

SIR,—I am sure Spiritualists in general will be sorry that Mr. Orr has reiterated the offensive epithets applied by Mr. Wallis to the Christian religion. Even from a Spiritualist's point of view it is a mistake, and is certainly not the way to win converts. How any man who has seriously studied the moral teachings of Christ can deliberately stigmatise them as 'baptised blighting heathenism,' completely puzzles me. Mr. Orr has, however, taken no notice of my question, which was 'What has modern Spiritualism taught us more than Christ himself taught 1,900 years ago?' I should like a reply to this, please.

It would take too much of your valuable space were I to attempt anything like a proper reply to all Mr. Orr's questions, but I must, with your permission, touch upon one or two of them. He asks, 'Does Mr. Osborne say that because the Jews date their time from the Creation, therefore the world was created at that particular time? No, I do not! We have at present no means of computing the exact date of man's first appearance on the earth, therefore *anno mundi* dates can only be approximate ones. On the other hand the commencement of the present (or Christian) era is definitely traced to the time of the birth of Christ, and can be verified by the date of contemporary individuals such as Herod the great, Cæsar, and others, and there is the additional fact that Roman historians computed their dates B.C. and A.D., thus making the time of Christ's birth the central point for computing dates both before and after that period.

With regard to the barren fig tree, Christ evidently intended to teach an important lesson, namely, how displeasing it is in the sight of God to seem to be what you are not. Hypocrisy was a sin always severely condemned by Christ, and the lesson (which serves for all time) was cheaply purchased at the sacrifice of a barren fig tree, which, by its show of leaves, held out a promise of fruit, which, on a closer inspection, was not there. (The fruit of the fig forms before the leaves, so there was nothing unnatural in expecting to find fruit on a tree in full leaf.

Mr. Orr complains that Christ never condemned slavery. Perhaps not in so many words; but such sayings as 'The labourer is worthy of his hire,' and 'Thou shalt love thy neighbour as thyself,' surely signify plainly to us what his teaching would be on that point! I do not think Mr. Orr could explain how it is possible to uphold slavery and at the same time follow Christ's teaching. The spirit of that teaching was utterly opposed to any system of slavery, and would condemn alike the slavery of those days and the abominable system of 'white slavery' and 'sweating' of our own time. The majority of Spiritualists, I think, admit that Christ was the greatest moral teacher the world has ever seen; for I notice in perusing my Two WORLDS that when a moral argument wants an authoritative backing, or when a sound warrant is required for a moral assertion, the writers almost invariably summon to their aid an apt quotation from the teachings of Jesus Christ.—I am, yours, etc., THOMAS C. E. OSBORNE.

The Pharmacy, Moss Side, Oct. 29, 1898.

SIR,—I was much surprised to see that Mr. Orr, in his letter to the Two WORLDS, reaffirms apparently as a calm, settled conviction, that Christianity is a 'blighting baptised heathenism.'

I take it that 'blighting' denotes something which interferes with complete development, that arrests growth, in short, a disease.

Would Mr. Orr characterise the late W. E. Gladstone, John Bright, General Gordon, Lord Shaftesbury, George Washington, Sir Andrew Clarke, Sir Wm. Gull, etc., as undeveloped men, or as 'blighted'! yet they were before all things and above all else 'Christian.' If we can believe their own testimony, they found the light in which they walked in the 'blighting baptised heathenism,' and, further, each declared that it gave to them not only light but 'life,' *i.e.*, *power* to live up to the light revealed to them. Does Mr. Orr know John Ruskin's views on Christianity? Is he aware that Herbert Spencer declares that one of the beneficial results which follow a knowledge of science is 'a reverence of religion,' and I scarcely think that Mr. Spencer had Spiritualism in his mind when he used the word 'religion,' or that he is a 'blighted heathen.'

Turning to another of Mr. Orr's points *re* alleged toleration of slavery by Jesus Christ, what school of men were the Abolitionists? Men steeped to the very marrow in 'blighting baptised heathenism,' and they based their appeals against slavery on the ground that it is impossible to be Christian and tolerate slavery. The truths revealed by Christ, such as the Fatherhood of God, with its inevitable corollary, the Brotherhood of Man, are to-day inspiring greater efforts to abolish the white slavery of sweating than all other sources put together.

One word more if you can spare space. Mr. Orr states that Spiritualism has *proved* certain teachings of our Lord to be false. As one only recently interested in Spiritualism, I am much struck by the dogmatic affirmations (backed up by no argument as proof), of Mr. Orr, compared with the very modest and guarded statements of that patient investigator and accurate thinker, Professor Crookes, at Bristol.

Other points demand attention, but space forbids.—I remain, yours truly, G. KNOWLES.

42, Green Top, Pudsey, Leeds.

SIR,—In the series of letters lately published in the Two WORLDS, I have followed with much interest the thoughtful expressions of those seekers after truth, and have marked the difficulties which stand in the way, and especially so in regard to the personality of Jesus Christ, and the ruling power which this has upon their acceptance of the truth and teaching of the new spiritual revelation.

To interfere with this central power, or disturb the setting of this lay figure, is to the mind of some of those writers the departure from truth itself, and no doubt, at first, contact with Spiritualistic teaching and the mind charged with the unquestioned identity of the personality of Jesus Christ, along with full persuasiveness of this fact as the great central power of Christianity, and (of course to such) of truth itself, the mind of such must unburden itself of the difficulty. My past experience of Spiritualism leads me to the conclusion that all earnest students of its facts and philosophy cannot rest satisfied until they reach a foundation more secure than the uncertain basis of ancient historical evidence, which, in truth, is not evidence but mere conjecture.

My object in writing this letter is to correct the statements made by a correspondent hailing from this city, and although I am not surprised at the fury and indignation of the writer when such a dogma as the personality of Jesus Christ is assailed, as it is ordinarily the stumbling block and rock of offence in this quarter of orthodox Scotland and of those we meet in the investigation of Spiritualism, this writer has singled out our respected brother, Mr. E. W. Wallis, who has so efficiently manipulated the pen in the interests of the spiritual truthseeker, and through lecturing has established the gospel of Spiritualism in the great moving life-centres of the United Kingdom, and being one who has followed his career through these many years past, I never heard or saw him utter a pure negative denial of the existence or against the personality of Jesus Christ. He has certainly brought forward the doubts, and endeavoured on many occasions to clear the mind from a dogmatic conception of the moral and ethical value of Christianity. As an honest thinker, he has stated his doubts of the historical evidence of the personality of Jesus Christ, and does not accept the priestly interpretation of that life and death being a propitiation and atonement for sin, nor does he preach a belief which renders that life miraculous in the sight of God to take away the actual sins of others, and no Spiritualist, I think, believes in this dogma.

Again, the contrast made between these ancient philosophers and that of Jesus Christ has no parallel, as secular history embodies the fact of their presence on the stage of time. Not so that of Jesus Christ, however highly prized the ideal personality is, nothing exists in history outside the New Testament record. Some direct allusions are found, but these have been proved to be the work of interested churchmen, and of no value whatever, as they have been found to be of modern date. Is it not the lingering influence of past education, the love of a cherished ideal, the power of the prevailing Christolatry, or even the churchianic idea deeply embedded in the mind of the writer, which prevents the handling of these spiritualistic facts without crushing them into the old and cramped moulds of superstition and idolatry? We shrink from meeting these would-be Spiritualists of Edinburgh because of their dogmatic leanings; they will not leave 'the fleshpots of Egypt' to feast on the pure truth of this present spiritual dispensation, and they virtually lose the good effects of the movement of Spiritualism.

If Alicia Flint and those correspondents interested in the great subject of spiritual evolution, would carefully study the articles in the current numbers of the Two WORLDS by Mr. William Oxley, a flood of light would enter the mind, and they would see how the present great system of churchal order, dogma, and ritual, was evolved from a foundation of fact in the existence of a more ancient Church, and even this central figure of Christianity became grafted upon this offshoot from its more ancient prototype. I am sure the influence of a study of this kind will delete from the mind many prejudicial influences which mar the light and thwart the good Spiritualism would otherwise have as a reconstructing and reorganising agent. One thing is certain that the mind of the writer who penned the attack upon Mr. E. W. Wallis will lose its dogmatic virulence, and also find that Spiritualism and the Church are neither of them allied forces to represent the whole of truth. Yet at the same time we know that the former holds credentials which no Church can endorse with greater firmness, and also holds the interpreting power of all man-made religions which have carried forward the spiritual evolution of our race. CONSISTENCY.

PHENOMENAL OR PHYSICAL.

SIR,—Spiritualism in all its bearings is phenomenal. Equally with life, in all its aspects, it partakes of the wonderful. Yet, how often are we questioned, 'How is it you speak so much of what occurred years ago, when tables were tilted or bodily lifted without apparent contact; why do you not do it now?' Queries like these are easily put. My opinion has been, and is, that Spiritualists and non-Spiritualists have only themselves to blame. It is not the spirit-world's unwillingness. I am afraid that too many amongst us run after what they can get, not what they can do. Phenomena of our own is of more value and more satisfying than when catered for. Let the earnest inquirer after truth seek the potentiality of facts, and he will find a demonstration of the physical in its own department of Nature's storehouse. If you want marvels you must not be within the searching. You must pass through the apprenticeship of the experimental; impossibility rests with the man who expects to become a journeyman from theories. Is it a fact? I have been told it is, that wonder-mongering has become so extensive in some of our meetings that the *same people* have been observed, week in and week out, obtruding upon the time and patience of our platform psychometrists.

A short time since I answered the knockings at the door of one of our meeting rooms, and was met with the question, 'Are they telling fortunes to-night, sir?' I replied, 'You have come to the wrong place.' All honour to our noble-minded, whole-souled platform exponents. We all have gifts, but we build a 'mare's nest' when we expect the spirit-world to do our work. Would it be too much to suggest that our clairvoyant exponents should occasionally go through their audiences and suggest the cultivation of home circles, telling them what phase to aim for, and for which they are adapted? I cannot see why one night per week could not be utilised by the societies in cultivating the table movement. The very tilt of a table produces interest, whilst often, yet very quietly, the unseen thus manipulate their forces in the power of development. 'As you sow, so shall you reap' whilst 'casting your bread upon the waters.'

OW'D JONATHAN.

ANSWERS TO CORRESPONDENTS.

C. TURNER: Sent to Mr. Oxley.

R. ROWE: You have dealt slightly too much with the person and too little with the principle.

C. A. MAITLAND: We are in sympathy with you, and may, if so impressed, act upon your suggestion.

W. E. STOUT: To print your letter would re-open a question which the Conference of the N.F.S. has for the time being settled.

H. J. WEBSTER: Conference has decided for the time being on this question, but while agreeing in the main with your letter we do not see our way to print it.

H. J. COLMAN: Your letter is of the nature of an advertisement, and if we do this in the interests of your friend we should be expected to do it for others.

DEEDS NOT WORDS.

Do you hold a truth divine?
Live it day by day;
Let its wondrous glories shine
'Long your earthly way.
Teach by acts its living facts
Every golden hour.
And sow its seeds by holy deeds,
Trusting fruit and flower.

Would you aid a noble cause?
Do thy duty near;
Demonstrate its deathless laws
By its aid and cheer.
Let your life amid earth strife
Its principles expound;
Acts of good will reach farther still
Than argument and sound.

Would you walk with angel bands?
Cherish them on earth;
Clasp the weak and trembling hands
Clustered round your hearth.
Make bright the face of childish grace,
Smooth the aged brow;
And ever near, from higher sphere,
Ascended ones will bow.

This world's work we need not do,
But each can do his own,
Proving faithful, kind, and true
Till all life's seeds are sown;
Then 'neath the sun no work undone,
No field untilled would be,
A harvest time of joy sublime
Would bless humanity.

Oft we strive to reach too far
And miss the highest good;
Truth's eternal, deathless star,
When it is understood.
Brightest shines at home's fair shrines,
And builds its altar there;
We by its light may scale the height,
Amid our common care.

North Collins, N.Y. EMMA TRAIN.

Items of Interest.

A CORRECTION.—In Mr. Wm. Hesketh's letter last week the dates given should be 1874-5, and not as stated.

Mr. H. TOWNS, medium, having settled again in London, will be pleased to see old and new friends.—*See Advt.*

NO EDITOR who knows his duty tries to please everybody on the same day; and no reader who knows his rights expects the editor to act only as his echo all the time.—*Light.*

NOTICE TO SECRETARIES.—We should be glad if secretaries could let us have reports week by week, as when they are a fortnight old, or more, they have lost interest, and take up our space to the exclusion of newer and more interesting matter.

JOHN SHARPE writes: Dear Sir,—Some weeks ago I purchased a copy of 'Holy Truth,' which I am now reading. To those who are dissatisfied with orthodox teachings, I would strongly advise them to purchase this book.

PAPERS RECEIVED.—'Madras Mail,' 'The Evolutionist,' 'Tatler,' 'Light,' 'Spiritualistisch Weekblad,' 'Freethinker,' 'Agnostic Journal,' 'The Messenger,' 'Daily Mail,' 'Religio Philosophical Journal,' 'English Mechanic,' 'Progressive Thinker.'

NOTICE TO SECRETARIES.—We must again remind our friends that the Platform Guide was established to announce speakers for the Sunday, and not for tea-parties, socials, or subjects of lecture. These are matters of business, and must be paid for as advertisements.

COMMUNICATIONS RECEIVED.—E. Richmond; Rules—Gateshead, I.L.P Hall, Batley Carr, and Plymouth Societies, with thanks; A. M.; E. H. Hally; Thos. Brooks; Frank Marshall, next week; A. Bates; Jesmond Dene: We are compelled at the last moment to hold your letter over.

THE ultimate source of all quickening and spiritualising energy, however, through whatever channel it may reach us, can be no more than the Infinite Centre and Source of Being—the Spiritual Sun of the Universe, of whom the sun of this solar system is the proper symbol and representative.

LEICESTER.—Mr. Jabez Chaplin, who has been the president of the Spiritualist Society which meets at the Liberal Club, Leicester, was elected to the Town Council as the representative of the I.L.P. on the first of November, having obtained a majority of 96 votes over his opponent, Dr. Davis, the Tory candidate.

FEDERATION MISSION.—In Gladstone Hall, Nottingham, on Monday evening, Nov. 14, and the week. Mr. J. Swindlehurst will conduct a week's mission, assisted by Mrs. Place, of Leicester, and Miss Smith, of Southport, who will give clairvoyance and psychometry. Meetings at 7-30. Collections. Discussion invited.

PLATFORM GUIDE.—We have a complaint from a valued correspondent respecting the appearance of the name of a speaker who is down for two societies on the same date. We frequently notice this before the name is printed, but we can do no other than print the matter as we get it, and leave societies to settle the case with the speaker.

THE second meeting of the Debate Society was held at Collyhurst, on Tuesday evening, Mr. Lawrence in the chair. Mr. Orr read a paper on the question, 'Has Spiritualism educational influence?' Next Tuesday, at 8 p.m., the meeting will be held at Salford, when Mr. Ernest Marklew will open on 'The utility of Spiritualism.'

THE *Lyceum Banner* for November is, in our opinion, the best issue we have seen. It is pictorially pretty from cover to cover, and the Keighley Lyceum is to be complimented on making such a creditable picture as it does on the front page. We have some knowledge of the difficulty there is in getting a faithful likeness in art-work of this kind; but we should imagine that each child and grown up person can be recognised by their own friends.

MR. E. W. WALLIS writes from 21, Fairmount-street, Norwich, Con.: 'My dear friend, I am glad you are keeping up the standard of the paper so well. The double number was an excellent issue. I am looking anxiously for the report of the Southport Conference. I heartily congratulate the Glasgow and Blackpool friends upon the success of their bazaar efforts. Am delighted at the signs of steady growth which are displayed in the work as reported in the Two WORLDS, and hope it will continue on all sides. With fraternal greetings to all friends, and all good wishes.'

THE *English Mechanic and World of Science*.—The most amusing thing we have seen for a long time is an article on 'Slate Writing' in this supposed-to-be-up-to-date journal. Not the least ludicrous part of it is three diagrams showing how the 'trick' is done; a sillier and more clumsy method to deceive the scientific experimenter it would be impossible to imagine. This, too, occurring in the 'World of Science'! It reminds one of the sight of the man with a noble, bald forehead shining like a bladder of lard, that gives the idea of something poetic, something sublime and great, only to be shocked when told he is the banjo player in a 'free-and-easy.'

EDUCATION is a better safeguard of liberty than a standing army.—EVERETT.

WILL SECRETARIES please note that Mr. R. C. Craven, Clitheroe, has resumed platform work?

SOME people's religion is good for ordinary occasions, but it fails in a long drought and a heavy rain. It is like the faith of the old lady who, when riding down a steep hill, trusted in Providence until the breeching broke, and then thought it was about time for her to take care of herself.

THE ESSENCE OF THINGS.—The aroma of a flower proves that constant work is going on in Nature's laboratory, but all things may be reduced to an essence without in each case being able to detect the transformation by any of our sense perceptions; man himself is reduced to the essence of spirit when his body returns to the elements from which it came.—*Ormond.*

TRUTH is the conformity of thought to the reality of the thing, and comes to our minds either by a process of reasoning or through intuition. Spiritualism can be proved to be the truth by both methods, as well as by induction, deduction, and mathematical demonstration. No other form of religion can be so proved, hence Spiritualism is the highest revelation of religious truth the world has yet received.

ON AN AVERAGE one hundred thousand people pass away every twenty-four hours. The groans of the dying make one long ceaseless wail of agony, while the tears of the mourners moisten the dust of a hard-hearted, cruel and wicked world. The suddenly destroyed are by far the most mercifully dealt with; many miserable beings only breathe their last after a lingering agony of twenty years or more.

'WAS any woman, do you suppose, ever the better for possessing diamonds? But how many have been made base, frivolous, and miserable by desiring them? Was ever man the better for having coffers full of gold? But who shall measure the guilt that is incurred to fill them? . . . The sin of the whole world is essentially the sin of Judas. Men do not disbelieve their Christ; but they sell him.'—JOHN RUSKIN.

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

NOTES ON PROPAGANDA FEDERATION.

ON MONDAY and Tuesday, October 24 and 25, the Organiser, accompanied by Miss E. A. Smith, of Southport, journeyed to Blackburn to conduct mission meetings in the Freckleton-street Hall. The heavy rainfall and stormy weather somewhat told against the successful carrying out of the meetings. Still a goodly number assembled each evening, under the presidency of Mr. J. T. Ward and Mr. W. Quigley. Mr. Swindlehurst dealt with Spiritualism from a biblical, religious, and social standpoint, questions afterwards being invited. The clairvoyance of Miss Smith was highly satisfactory and very successful.

From Blackburn to Rishton. Spiritualism seems to be firmly rooted here at last. The hall was nicely filled on this occasion. The meeting was very successful, and a spirited address from Mr. Swindlehurst, with the excellent delineations by Miss Smith kept the audience well in hand, and interested in the subject till the close of the meeting. Questions of an interesting nature were asked and answered.

South Yorkshire Spiritualism seems to be somewhat isolated, judged by the condition of the movement. Still, there is here as earnest and devoted a band of noble workers as in any district where Spiritualism has spread. The cause in Mexborough, after many vicissitudes, has at length settled down in a fairly decent hall in a newly-erected Arcade. Here, as in many other centres of public work, the few faithful souls—true to the spirit—find the greatest difficulty in keeping the spiritual banner aloft, and making ends meet. The self-sacrifice of some of these local pioneers, who with a brave, persistent spirit 'keep their hands to the plough' of public services for Spiritualism, cannot be too highly commended. Mexborough is no exception to this rule. The devotion and sacrifice of the toilers for the 'daily bread' is worthy of all praise.

The meetings here, conducted by the Organiser and Mrs. Hossall, of Rotherham, were well advertised by posters, but the first days of November were excessively rainy and foggy in this district, and, no doubt, had effect on the audience. Good meetings, however, may be reported. Mrs. Hossal's clairvoyance was good. The delineations were given in a quiet, unostentatious, yet confident, manner, and brought conviction, over two-thirds of the descriptions being recognised.

Langsett Road Sheffield.—With the assistance of Mrs. Markham we held a good meeting. Despite the heavy downpour of rain a large number assembled. Mr. Swindlehurst discoursed upon 'The Wondrous Story,' and 'The Rise and Progress of modern Sptritualism, and the work it has already accomplished in the world. The phenomena by Mrs. Markham was again successful. Votes of thanks to the Federation and Mr. Swindlehurst brought the meeting to a close.

TO OUR READERS.

WE HAVE in hand some most excellent articles from several able contributors, which will appear in due course. A short time ago we were favoured with, and published, an article on 'The New Theory of Spirits,' by Mr. W. Danmar, of New York. Mr. Danmar is a highly educated German, and he has placed unreservedly at our disposal his complete series of articles under the title of 'Life and Death,' comprising—

1 The New Theory of Spirits
2 The Law of Nature
3 The Essence of the World-Stuff
4 The Sexual Factors
5 Inorganic Life
6 Organic Life
7 Death
8 General Deductions.

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

CHARITY.

IT has been said that Spiritualists are rarely noticed among the lists of charities. Is that so? Some one may reply, 'If everybody received justice charity would not be required.' Granted, but until that time arrives, which is not quite at hand, charity or helpfulness is needed. We know individually whether we are doing our level *best*, we who bring forward by precept the brotherhood of man. Though certainly it does not follow that having publicly advertised our names as having given this or that large subscription or donation, that we have *truly* given. A splendid motto for everyone is 'Let not thy left hand know what thy right doeth.' Anyway, let us be generous. None have so much need as the Spiritualist to share their much or their little that no slur shall be cast upon us.

The lines below, written by the pen of another, will cover the ground:—

Nothing too good to give? Can that be true?
If it mean aught it stretches wide and deep.
Claiming how much, turning what ills to good,
Making 'to give' our joy, no more 'to keep.'

The words come to us echoing through the years,
The outcome of good lives that gave their best.
The knowledge gained by those who proved it true
Not as mere words without the action's test.

Yet how shall we make use of what they learned,
We in whose spirit love divine glows faint.
We give a little and we count it much,
Often we give but under strong constraint.

Each life knows its chief treasures hoarded up,
Held with firm clasp the heart's own choice.
If these are called for must it not be loss,
'Nought too good to give,' we may hear the voice.

ONWARD.

THROUGH DEATH TO LIFE.

WISBECH.—Passed to the higher life on Oct. 31, Percy Scott, aged three months, the son of Mr. F. Scott, who has lost his wife and five children in nine months.

IN LOVING memory of Margaret Hannah, the beloved wife of Thomas Hawkins, aged 30, who passed to the higher life, November 1, fully cognisant of the truths of Spiritualism. The South Manchester members sympathise with their treasurer in his bereavement.

LIVERPOOL.—Oct. 22, at Infirmary, Liverpool, after a long and painful illness, Samuel Shirt Jennings, passed on to the higher life, and was interred on Wednesday, Oct. 26, at West Derby Cemetery. H. Crichton, Esq., president of the Low Hill Spiritual Society, officiated, assisted by Mr. Mole, Mr. Lane, and Mr. John Chapman, members of the above Society, attended the funeral.—F. JENNINGS.

ON MONDAY last, Oct. 31, the remains of Mrs. Hunter, an old and ardent Spiritualist, were interred in Southport cemetery. The ceremony was participated in by Miss Newton, and Miss Cotterill, in the presence of a large number of Spiritualists and friends of our dear sister. Always enthusiastic in our Cause her bodily presence will be missed by her many friends, while her arisen self will yet be with us to bless and help in the further spread of our glorious philosophy.

ON SUNDAY, Oct. 30, 1898, Mrs. Skoyles passed the change of death, after a short illness, and was interred at St. Paul's, Stalybridge, on Wednesday, Nov. 2, in the presence of a large number of sympathising friends. She leaves a husband and three children to mourn the great loss of her earthly presence and the unfailing aid of her motherly hand. But thanks to their knowledge of Spiritualism, which enables them to realise that she is still near them, bringing comfort and consolation to their sorrowing hearts, and helping them to bear this great loss.

THE TWO WORLDS.

The People's Popular Penny Spiritual Paper.

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EDITOR AND GENERAL MANAGER, E. W. WALLIS.

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

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The Sword.

'Ut umbra corpus sequitur sic gloria virtutem.'

'As the shadow follows the body, so glory (follows) virtue.' This may be ethically true, but it is ignored altogether in the military tactics of so-called civilised nations. Of this we have recently had an example in the Soudan War, in which one of the most ghastly battles has been fought that has ever been recorded in the pages of history, a battle whose details are so horrible that we wonder whether it was fought by sane men or by infuriated fiends. A horde of ill-accoutred, badly-disciplined, half barbarians were literally mown down until they lay dead in heaps, by a disciplined, well-accoutred army sent out by a nation which claims to regulate its conduct by the precepts of Jesus Christ, who said, 'Put up thy sword into its place, for all they that take the sword shall perish by the sword,' who spoke of the time when 'the sword should be be beaten into the ploughshare, and the spear into the pruning hook.' We shudder from head to foot as we see in imagination a Christian soldier pierce with his sword a fellow-creature through, and withdraw it smeared and wreaking with his blood; we turn our eyes, we flee from this scene of carnage where horse and rider fall from the bullets of the enemy. We weep with the mother who shrieks in anguish when she is told her son fell in the thick of the battle, and was hewn to pieces by his barbarian foes. Is all this virtue? Yet glory has followed the victory: the glory of infatuation and ignorance; the glory of shame and idolatry; the glory of a military system in which vice in its worst forms is perpetuated.

Lord Kitchener, the hero of this inglorious escapade, has been presented with a sword with a 'hilt of solid gold, with his monogram set in diamonds, rubies, and sapphires, with supplementary decorations of amethysts, beryl, torquoises, and other precious stones.' Every secular, and some religious journals, have echoed and re-echoed the praises and the glory of Lord Kitchener's bloody achievement. We wonder with what feelings this hero will be imbued, as this devil's toy reminds him of the battle of Omdurman. From our point of view we see a host of rebellious spirits liberated from the body out of due season, who shall be chained, as it were, to the very spot, reviling each other with hellish imprecations; and we see those who have returned from the battle, haunted by the sight and remembrance of those whom they slew in action. Further on, we see them in beggary, some tramping from place to place, shoeless and penniless, and some, at the end of their days, buried in a pauper's grave, while some we see impelled to murder and suicide by the vengeful spirit of the man they killed in battle. This will be the kind of glory of the poor, misguided hireling who, under the pretext of patriotism, sold himself at thirteen pence a day to be shot at when called on by the great general who gives the command to rush into the jaws of death, while he directs the operations at a safe distance, and when all is over comes in for all the glory.

Ignorance! Ignorance! Ignorance!

'Let those who make the battles
Be the only men to fight.'

Why should any man conceive within his mind the idea of slaying his fellows in order to gratify some selfish end? Surely it must be an unworthy study when men descend to that nefarious occupation of the mind. We pity the poor, ignorant dupe of our military system when we see him rushing off to drill after a hard day's work; we deplore this waste of human thought and energy; and we hate the debasing conditions inevitably associated with military life.

Among the officers there is the Major Yelverton of a past time still to be found, who thinks it no wrong to seduce the guileless of gentle blood, while the C.D. Acts are the finger-posts, pointing in the opposite direction to the lechery of the private soldier. We believe we are quite within the mark when we declare that our military system is largely responsible for our female degradation and ruin.

Certain it is that twenty per cent. of our short service men in the army become tramps and sleep nightly in the vagrant wards of our workhouses. What, then, is our duty as Spiritualists? It is to decry war on every occasion, and to become universal peace. The young whose object it is to bring about members of any organisation boys in our Lyceums should be especially enjoined not to enlist for soldiers in later years.

It is well to be patriotic in a righteous cause, but to incite to battle, like the man at Donnybrook Fair, either by a veiled or an open challenge, is unworthy of any nation calling itself great. Nations, like all else in nature, are subject to the law of maximum attainment, and however great our military glory, we, like the great and warlike nations that have long centuries ago passed away, shall also pass away, obliterated by the same weapon that has exterminated others, for it is still true that with 'What measure ye mete, it shall be measured to you again.'

AFTER OMDURMAN.

After killing 11,000 Dervishes and wounding 16,000, the troops assembled at Khartoum, and the bands played 'Abide with me.' It is suggested that a new version of this beautiful hymn, adapted to such occasions, would be desirable.

Abide with me, fast falls the eventide,
The shadows lengthen by the Nile's dark tide.
When the last remnants of the foemen flee,
Help of the helpless, O abide with me!

Swift to its close draws near the sultry day,
The blood, the life of thousands ebb away,
Anguish or death in all around I see,
O Thou that changest not, abide with me!

Thou need'st my presence every passing hour,
Who but myself can crush barbaric power?
Whose arm but mine Thy rod and scourge should be?
'Mid smoke and slaughter, Lord, abide with me!

I fear no foe with Thee at hand to bless—
If he be savage, poor, and Maxim-less—
I give Death's sting and Grave its victory,
And triumph still if Thou abide with me!

Hold Thou Thy cross before my dreaming eyes;
With pious thoughts imperial visions rise!
With sleep restore my strength to fight for thee,
In charge, in massacre, abide with me!

—*Rochdale Observer.*

MATERIALISATION.—The narrative given in our issue of last week of a seance with Mrs. Mellon, which Mrs. Besant had attended, is taken from the *Sunday Times*, Sydney, Australia, and not *London* as stated.

SPIRITUALITY is the one great proof of the benefits of Spiritualism to mankind. Slander, abuse, backbiting, gossip, vulgarity, indecency, misrepresentation, vilification, falsehood, and gluttony are not conducive to the unfoldment of spirituality in the lives of the individuals indulging in them. The fact that they exist among Spiritualists proves the necessity of a new revelation of spiritual truth among our own people. Aspire for the highest and holiest in life, and goodness, tenderness, love, kindliness, purity, goodwill, and righteousness will supplant all untoward influences in every human life.

NO NERVES AND A SOUND HEART.—The Right Hon. Sir James Gordon Sprigg ascribes much of his success in life to the fact that he has 'no nerves' and a sound heart. The latter blessing he regards as one of the privileges connected with being an East Anglian, for he says, 'Whether it is something in the water or the soil, I do not know; but it is astonishing how few Suffolk people suffer from heart disease'; the former, he believes, is in part owing to his habits of life. He never smokes; he rises early; he has the enviable faculty of commanding sleep, and can take a nap anywhere at any time; and the only liquid he ever touches is a glass of hot water at seven, ten, four and nine o'clock, and that not at meal-times. He is a tremendous walker, and avers that no vehicle on wheels has any attraction for him, necessity alone inducing him to enter a train or a carriage, and he has not yet been persuaded to mount a bicycle.

Some Experiences of Spiritualism.

By THE REV. C. WARE.—*Continued from page 719.*

> But he had felt the power
> Of Nature, and already was prepared
> By his intense conceptions to receive
> Deeply the lesson deep of love which he
> Whom Nature, by whatever means, has taught
> To feel intensely, cannot but receive.
> . . . . . .
> His mind was a thanksgiving to the Power
> That made him; it was blessedness and love!
> —*The Excursion.*

To one is given by the spirit the word of wisdom; to another the word of knowledge by the same spirit; to another the gifts of healing; to another the working of miracles; to another prophecy; to another the discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues.—*1 Cor. xii. 8, 9, 10.*

IF THE CAUSE of Spiritualism has steadily grown and prospered in that well-known centre of the silk manufacture, the town of Macclesfield, it is largely due to its having had, from its earliest history onward, the advantage of the fostering care and aid of that amiable-natured gentleman and able minister, the Rev. Adam Rushton. Mr. Rushton suffered much in past years from the persecuting spirit of the Methodists; and subsequently from the strong antagonism to Spiritualism on the part of the Unitarian body, of which Mr. Rushton was a stated minister. But, through all, Mr. Rushton remained a loyal and devoted Spiritualist; and, as I have stated, the Cause at Macclesfield is greatly indebted to him for the exceptional prestige and prosperity it has enjoyed.

In August, 1882, the Macclesfield Spiritualists invited me to give discourses in connection with the celebration of their anniversary. The public services were then held in a room accommodating about 150, situated in Paradise-street, to which was attached a smaller room for circles. The Cause was known as the Paradise-street Free Church. It was a matter of special interest to me to be accompanied on the platform and assisted at all the services by a brother minister. From the first hour of my connection with the public propagation of Spiritualism I have held the conviction that Spiritualism, more than any cause the world has ever known, has need of ministers, *i.e.*, well-trained, spiritually-minded, self-denying men, wholly devoted to the work of teaching, and to the conduct of spirit-circles for the careful development of mediumship.

It being, as I said, the anniversary services, the rooms were beautifully adorned with flowers, plants, and evergreens. Two seats, about six feet in length, were placed one above the other to form a sort of rising terrace, and these were literally covered with the most lovely bouquets, and with all kinds of flowers and plants in pots, cups, and vases; every available space about the rooms being also thus occupied. The question seriously presented itself as to which would be the more attractive, this miniature conservatory in front of the platform, or the speaker upon it? But no one need be jealous of this rivalry, since no platform orator can teach better lessons than do these flowers. By them we are taught to make our lives beautiful and lovely and fragrant, instead of developing too much those animal tendencies of our nature, which injure, poison, and destroy. The friends also believed in music, for there were both harmonium and piano in the room. At the close of the Sunday evening lecture service, between fifty and sixty persons removed to the seance-room adjoining, forming themselves into one large circle, and messages were then given through two trance mediums, Mrs. Burgess and Mr. Place. This large circle of friends forcibly reminded one of the gathering of disciples in the upper room at Jerusalem, and here was the same power at work which was then manifested. The writer again gave a lecture on the Monday evening. At the close there was a warm discussion and so much enthusiasm that it was decided to have another lecture on the Tuesday evening. But it is, as usual, to a special incident that I desire to direct attention.

On the Wednesday evening, a large number of the friends were assembled to hold a private circle, and in view of the experiences realised, this might truly be called a lovefeast. In addition to beautiful and profitable addresses and descriptions given through the excellent mediums, Mrs. Burgess and Mrs. Rogers, various striking manifestations of spirit-power were realised, one being a direct accompaniment, by loud raps, to an accordion skilfully played by a friend, and then the 'air' was clearly rapped out upon the table without the music. We were seated all around the room against the wall, the table was in the centre, where no one of us could reach it; and then, if you can imagine a man seated at the table, skilfully knocking out a tune with his knuckles, that would resemble what took place. But although we could all see the table, none of us could have touched it; and while we *sat silently*, the invisibles thus skilfully rapped out the tune, and in as lively a manner as would the player of a kettle-drum in a band. During my stay in Macclesfield, I was very kindly entertained by Mr. and Mrs. G. Rogers. I found that Mrs. Rogers possessed mediumistic gifts that placed her in the very front rank of mediums.

I lectured at Macclesfield again in 1891, but this time in the beautiful hall which the friends now occupy in Cumberland street. Mr. G. Rogers was again there to preside, and Mr. Rushton entertained me at his home. If those who do not know Mr. Rushton personally, desire to have a correct estimate of that gentleman's mind and spirit, they will find it described in the lines I have given above from Wordsworth.

From Macclesfield we will pass to the ever-growing and prosperous town,

LEICESTER.

When Spiritualist Societies in England could be numbered almost upon the fingers of your two hands, the Leicester Society was one of the most successful of those few. From January 28, 1875, when the Society was formed, the Cause of Spiritualism took deep root in the town of Leicester, and steadily grew and flourished from year to year. Much of this success was due to the indefatigable labours of that excellent gentleman, Mr. J. Bent. From the first Mr. Bent took the lead as president, and a more devoted and self-denying worker our Cause has never known. When, on being expelled from the Methodists, I proceeded to act systematically as the minister of a Spiritualist congregation, Mr. Bent, at the head of an old-established Society, paid me a kind compliment by writing in the *Medium*, in 1881, that 'the Rev. C. Ware little thinks how the eyes of Spiritualists are on his church.'

In September, 1882, I had the pleasure of conducting some meetings at Leicester. The Society then held their meetings in the Silver-street Hall, which accommodated some 180 people. I think that this also was an anniversary occasion, for the room was lavishly decorated with flowers, etc. The table in front of the platform was completely covered with lovely bouquets, intermixed with plants and grasses. A profusion of ivy and other evergreens hung from the rails, surmounting the semi-circular platform; the top rail being adorned with a chain of beautiful dahlias, extending from end to end of the semi-circle. The gas pendants and stands were trimmed with wheat, barley, and oats. The whole presented a beautiful appearance, and reflected great credit upon the friends for the taste displayed and the pains taken. Is it any wonder that the Macclesfield and Leicester Societies have prospered, since they associate with their work so much that is pure, fragrant, and lovely? I should be interested to know whether the friends at these places decorate their rooms in the same style nowadays.

The services on this occasion were presided over by Mr. Larrad. I noticed that he was influenced by unseen intelligencies to offer prayer; he also gave readings from John S. Farmer's 'New Basis of Belief.' There was a delightful flow of sympathy and spiritual influence; the friends there had shown so much sympathy with the work I had been doing at Plymouth, that one was carried along, as it were, upon a tidal wave of sympathy. The proceedings after the evening service were as follows: An inner circle was formed, consisting of some thirty persons; beyond this were arranged about thirty-five more, a considerable number being entire strangers. I noticed that the majority of those inside were subject to spirit-influence; I was afterwards informed that all those in the inner circle were mediums. To this I wish to direct special attention. These thirty mediums, there in one circle, were the outcome of the arduous and self-denying efforts of the pioneer workers; and, moreover, that this inner circle of mediums was the *seed-bed* or nursery from whence the subsequent prosperity of Leicester Spiritualism has proceeded. 'The mills of God grind slowly,' we are told; and I was much struck by a remark reported in the TWO WORLDS the other week, as given by our good motherly friend, Mrs. College. She said that 'We had all eternity in which to unfold the seed we are sowing.' That being so we can afford to be patient; only we must make sure that it is *real seed* that we are sowing. If we are seeking merely to gratify our own vanity, or to promote some selfish end, the result will be a blight! But if we keep in view the welfare and happiness of our fellow creatures, and labour steadily and fearlessly, by tongue and pen and spiritual gift, to promote the spread of truth and light amongst mankind, we are bound to reap a rich harvest sometime and somewhere. The influence of Spiritualism is now widespread in Leicester, three distinct societies having grown out of those Silver-street meetings. I would like to see the Leicester friends unite their forces and build a *beautiful church*, and I know that they have too friendly a feeling towards me to regard this expression of opinion to be in any way impertinent.

And to conclude, where shall we look for the *ripest fruit* of the spiritual tree which we have seen to grow up and spread out its branches at Leicester? I should say that you would find it in the splendid and almost inimitable clairvoyant gifts of

MRS. M. J. PLACE.

As I remarked in reference to Mrs. Ellen Green, I feel that it would be quite supererogatory for me to utter any eulogisms in regard to Mrs. Place and the work she is doing. She has become too well known, I was going to say too *famous*, in our movement to need any such eulogistic reference. But I will say this: that what has impressed me most about Mrs. Place, both when I was staying at her house and since, in reading of her work, is her absolute *unselfishness*. Mrs. Place goes forward with one steady aim, almost oblivious of personal considerations, to give the people absolute demonstration of the presence of their spirit-friends, and of the fact of spirit-communion. And *she succeeds*. What more can be added?

(To be continued.)

Societary Doings.

DARWEN.

In the afternoon of Nov. 3, at the Spiritualists' rooms, a very pretty wedding was solemnised between our esteemed Lyceum conductor, Miss Mary Ann Sowerbutts, and the guardian of the Lyceum, Mr. John Kershaw Hodgkinson. The bride was attired in a grey cloth dress, trimmed with white. She also wore a white picture-hat with plumes, and carried a lovely shower bouquet. She was attended by Miss Jennie Wilkinson, who wore a dress of grey and white, with large white picture hat, and she was also attended by two little nieces of the bridegroom, who wore cream frocks and hats to match, and carried shower bouquets with white streamers. Mr. W. Hodgkinson acted as best man to the bridegroom. Mr. J. Nuttall presided at the organ. Mr. Peter Lee, acting editor of the Two Worlds, performed the ceremony in a most impressive manner before a large company, who had assembled to witness this, the first wedding at our rooms.

After the ceremony a reception was given in the lower room to a large company of relatives and friends. Mr. Lee proposed the health of the bride and bridegroom in a very neat speech, which was received with acclamation. In the evening a dance was held, to which all the elder Lyceumists and officers were invited. Mr. H. Holgate presented to the happy couple, on behalf of the Lyceumists, a pair of beautiful easy chairs, Mr. and Mrs. Hodgkinson returning thanks in a feeling manner. The presents were both numerous and costly. N. E. H.

CHEETHAM SOCIETY OF SPIRITUALISTS.—ASH LODGE

ANNIVERSARY TEA PARTY.

A large gathering of friends assembled and partook of an enjoyable tea, provided on Saturday, October 29. After tea, Mr. Mendel in the chair, an excellent programme was gone through. Mr. R. Kretchner opened with a well-received overture from 'Faust.' During the evening trios were given by Messrs. Kretchner and Bogg, who at once showed their capabilities in the manipulation of many instruments.

Miss Browne piquantly sang a humorous song, and two dramatic recitals, given by Mr. Arnold, whose elocution is worthy of commendation, were well received. Some of the Lyceum children also contributed towards the evening's entertainment.

During the evening the chairman called upon Mrs. Williams to explain a little surprise that was in store, and of which many were ignorant. She said she had two duties to perform which were both pleasant and agreeable. The first was to present the Society with a handsome music stool, to accommodate our lady pianist with more ease and comfort than she had heretofore obtained. Miss Browne had been put to many inconveniences in having to attend all our meetings, and ought, therefore, to have a comfortable seat at the piano. She was glad to say that with the liberal assistance of a number of appreciative friends this had been accomplished. She then presented the Society with a beautiful plush cushioned stool and music case combined. Her next duty proved to be both touching and affecting, it was to present Miss Browne with a gift in token of the appreciation of the members for her untiring and energetic services to the society.

'Rosie,' one of Mrs. Williams' guides, a general favourite, then claimed the honour of presenting Miss Browne with a pretty gold ring, set with diamonds and sapphires, the exquisite workmanship of Mr. Mendel, one of our members. In presenting it 'Rosie' said, 'I wish you all success in your career. May you grow up an intelligent, virtuous, and noble woman, following in the footsteps of your well-esteemed mother, that you may one day be looked upon with pride and pleasure by those among whom you may labour, and that your life here may be long and prosperous.'

In reply, Miss Browne said: No one could be more surprised than herself, that her small services should be rewarded in this manner, she was too deeply affected for further speech.

Madame Henry in a thought-engendering speech said: We should show our love for our friends whilst they were still embodied in the 'material,' that it may encourage them to higher attainments.

Mrs. Browne was next called upon and expressed her thanks on behalf of her daughter, and said she was pleased to note the energy being put into the work of the Society and the goodwill which existed. At no time since the opening of the Cheetham branch had there been such unity of purpose amongst them, and considering the disadvantages with which we have to contend the Society was in a prosperous condition. Though she had many times received discouragements, and endured the abuse and slander which all leaders in public work are subject to, still she could not but feel that her efforts were being rewarded in the progress and fraternal feeling of the workers.

Mr. Corstophine, in a well-chosen speech, said that his experience of most institutions was their inability to secure the co-operation of the whole, the brunt of the labour resting on one or two, as had been the case at Cheetham.

Special praise is due to the ladies who had the arranging of the tea party.

The latter part of the evening was devoted to games and dancing, and the successful event wound up by the passing of votes of thanks to the Chairman and the ladies who provided the entertainment.

H. Beardsall.

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

LONDON NEWS, NOTES, AND NOTICES.

BATTERSEA PARK-ROAD, Henley Hall, Henley-street: Mrs. Boddington occupied the platform, and devoted the evening to answering questions on Spiritualism. There were numerous questions touching on all sides of the philosophy, and Mrs. Boddington dealt admirably with them.—BOW, 193, Bow-road: A very enjoyable evening was spent with Mr. and Mrs. Webb. Mr. Webb gave an excellent address, and Mrs. Webb clairvoyance. Wednesday's meeting was also very interesting.—CANNING TOWN, Co-operative Hall, Braemar-road: Nov. 3, Mr. Shaw conducted the meeting, and gave psychometry, which was very successful. 6th, Mr. Savage gave an address, followed by psychometry, and both were good. 2, Ford's Park-road: Tuesday, Mr. Richardson gave a very good address. Wednesday, Mr. W. F. Edwards gave a very instructive lecture on 'The immorality of war.' Sunday, Mr. Brailey's controls gave an excellent address and very clear clairvoyance.—CAVENDISH ROOMS, 51, Mortimer-street, W.: Large audiences intensely interested in a brilliant address by the inspirers of Mr. J. J. Morse, title, 'In search of a soul.' Philosophic, epigrammatic, witty, and wise. Reading by Mr. Morse, and a solo sung by Miss Florence Morse, with violin obligato by Miss Brerely greatly appreciated.—FOREST GATE, London Spiritualist Conference: This conference was held at Forest Gate on Sunday, Nov. 6. We could not hold the open-air meeting in the morning on account of the fog, but we had a meeting in the hall in the afternoon. Mr. Gibbs presided at the conference. Mr. Taylor Gwinn read the paper, 'Are we each doing our utmost to further our Cause?' after which discussion on the merits followed, in which Messrs. Humphreys, Veitch, Morton, Barrow, Davies, and Drake took part. We had a very pleasant afternoon, and no doubt good will result. In the evening Mrs. Clegg presided, Mr. Drake answered questions, and Mr. Davies addressed the audience, harmony prevailing. This meeting will be a great help to our Cause in awakening more interest. Forest Gate, Workmen's Hall, West Ham-lane: 1st, Meeting crowded. Mrs. Whimp gave good clairvoyance, nearly all recognised. Mrs. Phillips gave a grand address, under control, much appreciated. Sunday, open-air meeting marred by the fog, and we had to adjourn to hall, where a happy hour was spent. Evening, Messrs. Davis, Drake, and Mr. and Mrs. Clegg occupied the platform, and the audience had a good time of it, being stirred to enthusiasm.—HACKNEY: Nov. 6, Mr. H. Boddington was with us, and gave a splendid address. His earnest remarks on 'Sowing the good seed' and 'Love one another' were very helpful to investigators and older Spiritualists alike. The audience showed their appreciation, strict attention and frequent applause. Two or three questions from the audience were also answered with satisfaction by Mr. Boddington.—ISLINGTON: Mr. Willis gave a reading, 'Ancient church guilds,' Mr. Brenchley dealing with 'The church, stage, and Spiritualism.'—MANOR PARK CENTRE: Nov. 4, Mr. Gwinn (the President of the Association) opened the meeting with an invocation and address. The young friends, who sang heartily, passed along the platform one by one and placed bouquets and wishes on the infants. Then the guides of our kind friend, Mr. Gibbs, performed the ceremony of naming and dedicating most successfully, in the presence of a large audience. The hall was very tastefully decorated with flags and flowers, and we thank Mr. and Mrs. Noyce, Mrs. Lock, Miss Chatterton, Mrs. Finden, and other friends, for their kind assistance in making the ceremony pleasing and interesting. Monday, Mr. Davis gave very good psychometry. Nov. 6, Mr. Walker gave a reading and excellent address, also very good psychometry, much appreciated by large audience. *Prospective:* Friday, Nov. 11, Mrs. Wood; 13th, Mr. Gwinn (and Mr. Noyce if possible); 14th, Mr. Davis. (574)—NORTH LONDON, 14, Stroud Green-road (end of the passage); On Sunday last the morning subject, 'Mediumship'; evening service by Mr. Brooks, subject, 'The fall of man from the Spiritualist's standpoint.' Several mediums present, who favoured us with clairvoyance and spirit-messages. Remarks by Messrs. Hewitt and Barley.—SHEPHERDS BUSH: Owing to illness, Mr. Wallace was not able to conduct our meeting. We had some help from our Battersea friends, Mr. W. Boddington and Mr. Davis each giving a short speech, followed by speeches from Mr. Phipps and Mr. Parkes, also a reading by Miss Chaplin. After the meeting, Mrs. Clowes gave some clairvoyance, six out of seven descriptions being recognised.—SOUTH LONDON, Surrey Masonic Hall, Camberwell New-road, S.E.: Sunday morning, Our public circle was well attended, and our leader gave several descriptions, most of them recognised. Sunday evening, hall packed. We had a splendid version of 'The life and deeds of Samuel, Saul, and the woman of Endor,' the latter, he contended, being a fit example for all Spiritualists to imitate.—STOKE NEWINGTON: Mr. J. J. Morse gave his lantern lecture on Wednesday, Nov. 2, to a good audience, and showed some fine pictures. Our best thanks are due to our good friend in helping us in the effort to bring the truth of spirit return before the public. 6th, Mr. J. Adams delivered a stirring address, followed by Miss Pierpoint (from the Battersea Society), who gave a beautiful recitation, 'The Lady's Dream,' and further gave an address of a very uplifting nature, concluding by singing 'The promise of life' with great effect. Mr. J. A. White gave some clairvoyant descriptions, all of which were recognised.—STRATFORD, Workmen's Hall, West Ham-lane, E,: Nov. 3, We had a splendid meeting, Mr. Gwinn presiding. Mr. Davis delighted his audience with his masterly handling of that difficult subject, 'Does Spiritualism aid man's social progress?' 6th, Mr. Gwinn in the chair. Mr. White (Evangel) discoursed eloquently on 'The presence of God in the soul of man.' After the meeting we had very interesting experiences.—STRATFORD, Martin-street Hall, E.: On Sunday we had a most enjoyable evening, the hall being packed with enthusiastic people. Mr. C. A. Chapman sang a solo entitled 'The toilers,' which was well received. Miss Kate Wrench recited 'The angels calling' in good style. Miss Dora Budget presented a bunch of flowers to our good friend Mr. Greenwood as a token of respect, after which he gave the prizes to the Lyceum children. Messrs. Hedley, Gus Chapman, and G. Farrow played 'Maritana,' which was much appreciated, when Mr. Greenwood unfurled the banner which he had so kindly presented to the Lyceum with a 10s. donation; he also placed in the hands of

the secretary, from our esteemed friend 'Stedfast,' the sum of £9 as a further donation towards the organ fund of our society, or at the discretion of the secretary. Mr. Deacon also gave 5s. for the same purpose. We thank these gentlemen heartily for their generosity and sympathy. Mr. and Mrs. Wrench generously presented a table and tea service to the secretary on behalf of the society. *Prospective:* Next Sunday, Mr. and Mrs. Clegg: Thursday, at 41, Salway-road, Mrs. Phillips. Donations towards Children's Christmas Gathering thankfully received by W. A. Renfree, 36, Westbury-road, Ilford.

BATTERSEA PARK ROAD. Henley Hall, Henley Street.—Anniversary Services, November 13, at 6-30. Tea at 5. Tickets, 6d. each, from the Hon. Sec., J. Adams, 10, St. Luke's-road, Clapham. Members' meeting at 8-30 to elect officers for ensuing year. Friday, lecture at 8, Mr. Paris, 'The Socialist programme.' 574

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

MANCHESTER NEWS AND NOTES.

ARDWICK: Nov. 2, Miss Chatterton gave very good clairvoyance and psychometry. 6th, Mrs. J. A. Johnston gave very good addresses and excellent clairvoyance, everybody highly pleased.—BRADFORD, Labour Hall, Grey Mare-lane: Nov. 3, Mr. W. Rooke gave an excellent address, 'The world hath much of beautiful,' which he treated very well, referring to the beauties of nature and pourtraying the progress of the spirit in the spirit-world, and describing the beauties awaiting us there. Sunday, Mr. O. Pearson occupied the platform. He was very successful with clairvoyance and psychometry, and also stayed to the after-circle, which was well attended. Our Lyceum session was conducted as usual, and was well attended.—CHEETHAM, Ash Lodge, Halliwell-lane: Oct. 31st, Mrs. Morley gave excellent phenomena. Nov. 3, Mrs. Greenlees devoted the evening to clairvoyance and psychometry with satisfactory results. Oct. 6, Two spiritual discourses were given through the mediumship of Mrs. Shepard, of Derby. Medical psychometry very good. *Lyceum:* Well attended. Good recitations were given by the children. Marching and calisthenics very good.—ECCLES: Mrs. Eyles occupied our platform on Nov. 2 and 6, and gave very good discourses on interesting subjects, and gave clear clairvoyance, mostly recognised.—HIGHER BROUGHTON, Hilton-street: Nov. 3, Mrs. Williams gave good clairvoyance and psychometry. 6th, *Lyceum*, still progressing. Recitations very good. We were very pleased to have Mr. Pearson, of Longsight, with us. Afternoon and evening, Mr. Thompson, very good. After-circle, Mr. Crompton gave clairvoyance and good psychometry for sickness. Solo by Miss Garner.—LONGSIGHT, Grey-street: Nov. 1, Mr. Tetlow, good address and psychometry. 3rd, Good circle. 6th, Mr. I. Pickthall treated us to a grand oration on 'The signs of the times'; well received. His little daughter sang two solos very well. After-circle crowded.—OPENSHAW, Granville Hall: 3rd, Mrs. Brown kindly assisted, rendering help to strangers. 6th, A good audience assembled to hear Mr. C. Tabener, who gave splendid addresses on 'Salvation and how obtained' and 'Moral and spiritual culture.' Large after-meeting, conducted by Mrs. Brown, assisted by Mrs. Blood and Miss Taylor.—PATRICROFT: Mr. Sleigh spoke on 'Heathens, who are they?' and 'Do Spiritualists worship a god?' Mr. John gave clairvoyance.—PENDLETON: Nov. 2, Miss Cotterill gave successful phenomena. 6th, Mr. G. Adams gave addresses and clairvoyance afternoon and evening. I.L.P. HALL, Milton Place, Broad-street: Mr. W. Lamb, afternoon subject, 'The mystery of the spirit's birth'; evening, 'Man, a power within himself.' Both were very nice addresses. Clairvoyance and psychometry good, to a large audience.—SALFORD: Miss Smith delivered an address on 'God is love, God is light; come, let us reason together!' followed by excellent clairvoyance. Public circle after service, Messrs. A. Bracegirdle and W. Connolly.—SOUTH MANCHESTER, Princess Hall, Moss Side: Thursday, Mrs. Hulme devoted the evening to psychometry, with splendid results, to a crowded audience. Sunday, Mr. Standish gave good address to an interested audience. After-circle very good.

LANCASHIRE AND CHESHIRE.

ACCRINGTON, Bridge-street.—November 6, Mrs. Whittaker gave two addresses on 'Is man a progressive being?' and is Spiritualism true?' followed by splendid clairvoyance. Circle conducted by Mrs. Mellor and others.—26, CHINA STREET.—November 6, Mr. J. C. Macdonald discoursed upon 'The work of the times and who shall do it?' and answered questions sent up by the audience. After-circle conducted by local mediums.—ASHTON-U-LYNE.—November 1, Mrs. Cropper gave very good clairvoyance and psychometry. Sunday very good day with Mrs. Lambert, of Burnley. Good after-circle.—BOOTLE, Masonic Hall, Merton-road: 6th, Mrs. Greenlees, of Hollinwood, gave good address on 'Man his own saviour.' Clairvoyance at each session, mostly recognised.—BURNLEY, Guy-street: Sunday morning the Lyceum scholars elected their officers for the next quarter. Mr. Davis named a baby at the afternoon service, he also gave splendid address and psychometry very good.—BURY: 2nd, Mrs. Hyde conducted our services, and was listened to with close attention. 6th, Mr. W. Johnson spoke in the afternoon on 'Spiritualism, its mission,' evening, 'The unrest of the age,' listened to attentively.—DUKINFIELD: 3rd, Mr. Allen gave good address, and Mrs. Hopwood gave good psychometry. 6th, Mrs. Cropper gave two good addresses and good clairvoyance. Good after-circle conducted by Mrs. Cropper and Mrs. Peat.—GREAT HARWOOD: Mr. Ormerod, of Rishton, gave two very instructive addresses. Afternoon, 'Is it wise to study Spiritualism?' Evening, 'The phenomena and philosophy of Spiritualism.' Mrs. Hague (one of our members) gave clairvoyant descriptions; afternoon 11, nine known; evening 14, 12 acknowledged.—HOLLINWOOD, Labour Hall: Nov. 2, our platform was occupied by Mr. Bewick, of Manchester, who gave good psychometry, and on Nov. 6 Mr. Cross, of Pendleton, gave good address to good audience.—HOLLINWOOD, Factory Fold: Nov. 1, Mrs. Clegg conducted the circle. Good audience, clairvoyance very good. 6th, Mrs. Fielding conducted the services to very good audiences, and discoursed very ably. Clairvoyance at each service with good results. Lyceum, marching and calisthenics well done, over 80 children present. LEIGH: Mr. Welsby occupied our platform, and gave a very appropriate address on 'Who are the angels?' in a very pleasing manner. Mrs. Stewart gave tone to the service by her wonderful gift of clairvoyance and psychometry, accurate in every detail; everybody satisfied. After-circle, good results.—MACCLESFIELD: Mr. Peter Lee gave very good, instructive, and interesting addresses. Good music.—MIDDLETON: 6th, Mrs. Sellars gave two splendid addresses on 'As ye sow so shall ye reap' and 'In the sweet by-and-bye,' also good clairvoyance. After-meeting conducted by Mrs. Sellars and Mrs. Pedley.—MILNROW; The guides of Miss Barrett gave nice addresses on 'Heaven and how to obtain it' and 'What are these arrayed in white?' Clairvoyance and psychometry very good.—OLDHAM, Bleasby-street: Mrs. Ogden gave very good clairvoyance and psychometry. Mrs. Horne, of Ashton, assisted at night, and gave a good address on 'A little child shall lead thee,' to a very good audience. SPIRITUAL TEMPLE: Nov. 1, Mr. O. Pearson gave good clairvoyance and psychometry. 5th, Mr. Robert Ackroyd conducted the circle on behalf of the building fund, his clairvoyant descriptions being very good. 6th, Mr. Trueman gave splendid addresses, 'Heaven' and 'Teachings of Spiritualism,' his clairvoyant descriptions being excellent.—PRESTON, Central: The control of Mrs. Waddilove gave us two splendid addresses on 'The spirit-world' and 'From hell to heaven,' which were followed by very good clairvoyance.—ROCKFERRY AND TRANMERE: We are much indebted to Mr. Crighton, who kindly provided us with a medium from Manchester, Mrs. Peters. He acted as chairman, and read a paper in a very efficient manner. The clairvoyance was very good, all tests being recognised. The room was packed, and much good will result. *(See Prospective Arrangements.)*—SHAW: Miss Chadderton gave splendid psychometry. Good audience. We had a grand success at our first anniversary. Mrs. Hyde named a baby in the afternoon; earthly name, John Albert; spiritual name, 'messenger.' She also gave a discourse on 'Purity.' Evening subject, 'Show your charity,' very well appreciated by the audience.—SOUTHPORT, Foresters' Hall: Most eloquent addresses by Mr. Will Phillips, of Nottingham. Subjects, 'Darkness to light,' and 'The Christian Bible: its blessings and its curses,' and who, by the masterly and comprehensive way in which he handled them, gave the greatest gratification to his audiences. SOUTHPORT, Hawkshead Hall.—Nov. 6, Very sound and practical addresses by Mr. J. Pemberton on 'Why am I a Spiritualist?' and 'Who is my Saviour?' Very good clairvoyance in the evening by Mrs. Newton.—SOWERBY BRIDGE.—On Saturday night a grand entertainment was given in the above place. Songs were nicely rendered by Miss Ada Lees and Mr. T. H. Wright, recitations by Mr. J. A. Booth, violin solos by Miss B. Farrar, dramatic monologue by Mr. W. Booth, comic songs by Mr. E. C. Washington, and last, but not least, three glees by the choir. There was a fairly good audience, who were highly delighted with the various items presented to them. On Sunday we had an excellent rendering of the Service of Song, entitled 'In Heaven's name,' Mr. W. Booth, of Manchester, taking the connective reading and the choir the music. A duet by Misses F. Thorpe and C. Dewhirst, and a solo by Miss Bottomley were very nicely sung. There was a crowded audience, who were highly pleased. STALYBRIDGE: 2nd, Mrs. Greenlees spoke well in reference to the passing on of our sister, Mrs. Stoyles, afterwards giving good clairvoyance, well appreciated. 6th, Mrs. Horrocks gave very nice addresses to large and interested audiences, followed by clairvoyance and psychometry, nearly all recognised. Good after-circle, conducted by Mrs. Bury and Mrs. Mellor.—STOCKPORT: Mr. Tetlow delivered two excellent addresses: 2-30, 'Hypnotism, mesmerism, and mediumship,' and 6-30, 'An Archbishop and Spiritualism,' to a large audience.—TODMORDEN: Miss Ribchester discoursed well on the subjects 'Spiritual gifts' and 'Light in the darkness,' and gave good clairvoyance.—WARRINGTON: Nov. 6, Miss C. H. Jones gave great pleasure by her addresses, especially at night, on 'The dawn of day.' Monday evening, brief address and psychometry, as also on Sunday, which was freely acknowledged as correct.

MIDLAND AND EASTERN COUNTIES.

BIRMINGHAM, Bloomsbury: 6th, Our good friend Mr. Findlay favoured us with a splendid address on 'He is not here, he has arisen; Why seek ye the living among the dead?' Delivered in his usual style, forcible and eloquent; much enjoyed by a highly appreciative audience. CAMDEN-STREET BOARD SCHOOLS: 6th, Mrs. Groom's inspirational address on 'Man a spirit, and his possibilities,' which was both uplifting and instructive; two impromptu poems on 'Faith' and 'Hope' were very good. 15 clairvoyant descriptions, 12 being almost instantly recognised, proving how successful Mrs. Groom is.—DERBY, 1A, Normanton-road: Oct. 30th, Instructive addresses by Mr. Bowmer. Nov. 6th, Good clairvoyance, and address by Mr. Swinfield highly appreciated. TRAFFIC-STREET MISSION: Grand day with Mr. Inman, who spoke eloquently on questions handed up by the audience. Clairvoyance and psychometry exceptionally good, room crowded at night.—LEICESTER, Crafton-street: Mr. Marshall gave an excellent address on 'Spiritual growth,' using many interesting illustrations, making it so simple that all could understand what he wished to imply. Good after-meeting. QUEEN-STREET: The guides of Mr. T. Spiers gave an excellent address on 'Progress,' to a large audience. Clairvoyance by Mr. Iliffe. LIBERAL CLUB, Town Hall-square: Grand addresses from Mr. Walter Howell, much appreciated by good audiences. Answers were given to seven questions from the audience, followed by clairvoyance by Mrs. Place.—LONGTON: Mr. Holdcroft, our local medium, undertook the services, afternoon and evening, and gave good addresses; subject for evening, 'Spiritualism, what is it?' followed by successful clairvoyance, given by Miss Arnold.—NORTHAMPTON: Our faithful old friend again gave every satisfaction to good audience. Mrs. Brown is ever ready to help us.—

RADCLIFFE-ON-TRENT: On Sunday night we had a good audience. Bro. Fred Smith spoke and gave excellent clairvoyant descriptions. Last night (Thursday) Mrs. Alderdyce, of Nottingham, paid us a welcome visit. Things are brighter looking after another assault from the Church party.—SMETHWICK, Central Hall: A good time with the loving guides of Mrs. Barr, of Coventry, who spoke twice. Crowded meeting at night, when Mr. Barr very ably presided. Both our kind friends visited the Lyceum. Hearty thanks. Officers of the Society: President, Mrs. Walton; vice-presidents, Messrs. George and Burrows; hon. secretary, D. Findlay, 17, Corbett-street, Smethwick; financial secretary, Mr. C. H. Smith; treasurer, Mr. Dowler; librarian, Mr. Morris; organists, Miss George and Mr. Truran; stewards, Messrs. Smith and Morris; auditors, Messrs. Norton and Thomas.—WALSALL, Central Hall: Mrs. Place spoke in her usual manner to fair audiences. During the day she gave 39 clairvoyant descriptions, 32 of which were recognised.—WISBECH: Sunday morning we had an intellectual treat in listening to Mr. Ashby, of Leicester, who gave a short lecture and clairvoyance, being wonderfully good. He also occupied the platform at night, and gave an excellent lecture and very good clairvoyance to good audience.

NORTHERN COUNTIES.

CROOK, Mechanics' Hall: Mr. James Clare, of Newcastle, gave very practical discourses on 'The evolution of clairvoyance' and 'The old and new method of salvation.' Both addresses were very highly appreciated by an intelligent audience.—GATESHEAD, St. Cuthbert's Hall: Nov. 6, Mr. Dowell Todd, of Sunderland, gave an interesting and instructive address on 'The Spiritualists' Creed,' article 3 and 4, which was much enjoyed by a good audience. I.L.P. Hall: Mr. Jos. Stephenson gave a good address on 'Spiritualism a religion,' which was well received, after which he answered several questions to a good audience. 97, Coatsworth-road: Oct. 31, Mr. Walker, of North Shields, gave us a short paper on 'Man and his bodies.' Rather a deep discourse for many present. A number of ladies and gentlemen took part in the discussion. Theosophy and Spiritualism are one in principles but not in doctrine. (J. S.)—NEWCASTLE, 3, Addison-road; The platform was occupied by Mr. B. Westgarth. Afterwards the annual meeting of the Society took place, at which a large number of the members took part. The reports of the secretary and treasurer showed the Society to be in a flourishing condition, the platform having been sustained throughout the year by some of the best voluntary speakers in the district. The officers were elected for the ensuing twelve months.—NEWCASTLE-ON-TYNE, Northumberland Hall: Oct. 30 and 31, Mr. Howell gave very fine inspirational addresses. Nov. 6, Mr. Robinson, of Newcastle, gave a short address on 'The prophetic element in nature,' illustrated by spiritual science. Miss MacFadyen sang two songs in splendid style, and afterwards gave a few experiments in psychometry.—SPENNYMOOR: Bro. J. Neasham gave an address in the afternoon on 'Science.' In the evening, Bro. J. Morland gave addresses chosen by the audience, well appreciated. In our after-circle, Bro. Lamb cured several of their pains gratis.

WALES AND WESTERN.

BARRY.—Nov. 6. Our meeting was conducted by Mr. E. J. Taylor, who gave a reading and short address. Afterwards the guides of Mrs. Dowdall, of the Charles-street Society, Cardiff, gave very good clairvoyant descriptions, which were well recognised, the tests given being very satisfactory, and fully proving the solid foundation on which our beautiful philosophy is based. Room crowded to its utmost capacity.—CARDIFF, 198, Cowbridge-road, Canton.—Nov. 6, Interesting services, and good clairvoyance through Mrs. Williams and Mrs. Preece's mediumship. Good after-circle, when splendid proof was given of the reality of outside control.—St. John's Hall: The service on Sunday last was conducted by Mr. E. G. Sadler, who gave an exceedingly interesting and thoughtful address on 'Spiritualism, the only true guide to life and living.' At the close Mrs. Blackmore very kindly gave several excellent clairvoyant descriptions.—MERTHYR TYDFIL, Central Hall: Mr. C. Hemmings spoke well on 'The claims of Spiritualism,' Mrs. Withington assisting by giving clairvoyance. There was a large attendance.—PLYMOUTH, Oddfellows' Hall, Morley-street: Nov. 2, Mr. Forbes spoke on 'Truth.' 4th, Mr. Sleep gave a very interesting paper on 'How I became a Spiritualist.' 6th, The guides of Mr. Evans lectured on 'The God of the Spiritualist.' An excellent retrospective and perspective view of the ideal of God. Clairvoyance by Mrs. Trueman, 23 descriptions given, 17 recognised, and several striking clairaudient messages.

YORKSHIRE.

ARMLEY: We had a splendid day with Mrs. Midgley, who gave two excellent addresses, afternoon and night, and was very much appreciated by good audiences, who listened with close attention. Clairvoyance followed each address.—BARNSLEY, George-yard: We had with us again T. E. Morgan; afternoon subject, 'Harvest home,' evening, 'The Bible and Modern Spiritualism,' which was given in a forcible manner, and appreciated by all present. Questions were asked from the audience, but all seemed satisfied. After-meeting by Mrs. G. Roberts, clairvoyance very good.—HORSFORTH: Mrs. Beecroft, of Leeds, and Mrs. Houseman gave us one of the very best days we have had lately. Good clairvoyance and psychometry.—HUNSLET, Goodman Terrace: The guides of Miss Smith gave good addresses on 'Seek and ye shall find, sow and ye shall reap,' and 'Scatter kind words all around you.' Very ably dealt with, psychometry and clairvoyance at both meetings, exceptionally good. Oriel Hall, Top of Joseph-street: Nov. 6, Mr. J. H. Barraclough spoke well on 'Mediumship, and how best to develop it,' and 'Socialism and its relation to Spiritualism,' and at night on 'What is a spirit's idea of happiness, and what has Spiritualism to do with Reincarnation?' Good attendance, all well pleased.—LEEDS, 28, Back Adelphi-street: We had a good time with the guides of Mrs. Crossley, who pleased an appreciative audience. Church packed. Progressive Hall: A good day with Mrs. Brooks and inspirers, also on Monday night with Mrs. Edwards. Good audiences.—NORMANTON.—An excellent day with our friend, Mr. S. Featherstone. Afternoon, a beautiful discourse on 'Liberty.' Evening, questions from the audience answered in a most satisfactory manner. Good after-circle by the guides of Mrs. Baker.—PARKGATE, November 6, Good addresses and clairvoyance. Both services by Mrs. Porter. Very good audience at evening service.—SHEFFIELD, Hollis Hall: We had a very successful day with Mr. W. Fielding, of Old Whittington, whose guides gave interesting address on 'Study thyself' and 'Ye were once under the spirit of bondage, but now ye are free sons of God,' well appreciated by a crowded audience, and followed by clairvoyance, remarkably good. Many splendid tests were given, with names, all recognised.—SKIPTON: Profitable day with Mr. Brown: subjects, 'Spiritualism from a minister's point of view' and 'The new master, or the modern sermon on the mount.'

RECEIVED LATE.—Blyth: Mrs. Young, of South Shields, trance address, followed by clairvoyance of a good order, many being recognised. The usual after-circle was held, Mrs. Young taking charge.

Prospective Arrangements.

[Prospective Arrangements, Wanteds, *and* Inquiries *should be* accompanied *by six penny stamps for 24 words, nine stamps for 36 words, and twelve for 50. Names of* Mediums, Speakers, *and* Places, *should be legibly written.*]

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

BLACKPOOL. Albert-road.—Lyceum Anniversary Services Sunday, Nov. 20th; speaker Mr. Wilkinson, Nelson; clairvoyant Miss Gerrard, Blackburn. Wednesday, Nov. 23rd, Lyceum Anniversary Tea, all welcome. 575

BRITISH SPIRITUALISTS' LYCEUM UNION.—The members of the executive and publishing committees will visit Halifax, Winding-road, on Nov. 20. They will address the Lyceum Open Session in the morning, and also the services afternoon and evening. The following are expected to be present: Mr. John Venables, President, Walsall; Mrs. Jessy Greenwood, Sowerby Bridge; Messrs. S. S. Chiswell, Liverpool; W. Mason, and W. Harrison, Burnley; H. A. Kersey, Newcastle-on-Tyne; T. O. Todd, Sunderland; J. Clark, Nottingham; W. Johnson, Hyde; Alfred Kitson, Dewsbury. Collections in aid of the Union General Fund.—Alfred Kitson, Sec. B.S.L.U.

CASTLETON.—To mediums and others. Notice is hereby given that the above society has closed altogether. Although we have had first class mediums for expenses only we could not make it pay its expenses. It never has done so! Thanking one and all for their help and sympathy.—J. Burke, Sec., Sudden, Rochdale. 574

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

GATESHEAD. I.L.P. Hall.—On Sunday, Nov. 13, Mr. J. H. Lashbrook, of Newcastle, at 6-30. Wednesday, open Circle at 7-30. Nov. 20, Miss Rust, Newcastle. 574

GATESHEAD. St. Cuthbert's Hall.—Nov. 13, Mr. James, of Newcastle. Thursday, Nov. 17, Open Circle. 574

LEEDS. Psychological Hall, Grove House-lane.—Mr. G. H. Bibbings, editor of *The Torch*, will deliver two addresses, on Wednesday, Nov. 16, 'What is Spiritualism doing for the world?' and on Thursday, Nov. 17, 'Is Death a failure?' Clairvoyance by Mr. Johnson, of Normanton, commencing 7-30 prompt each evening.

LIVERPOOL. Daulby Hall.—Services every Sunday, at 3 and 6-30 p.m. Lyceum at 11 a.m. Nov. 13, Mr. and Mrs. Chiswell; 20th, Mr. Rae; 27th, Mr. W. Howell. Monday, at 8, Members' Circle. Thursdays, at 8, Public Circle. 574

LIVERPOOL. Spiritual Evidence Society, Phœnix Hall, 64, Low Hill.—Monday, members only. Wednesday, Mrs. Greenlees. Thursday, Public Circle, admission 2d. each. 574

MORECAMBE SPIRITUALISTS' ASSOCIATION. — The opening services will take place on November 13, in the Albert Hall, Morecambe, at 3-30 and 6-30 p.m. G. H. Bibbings, B.A. will officiate at both services. Spiritualists expected to do their duty by coming and bringing their friends. Tea party and meeting on Wednesday, from 4-30 p.m. 'We shall know each other there.' 574

THE MORECAMBE SPIRITUALISTS' ASSOCIATION have all dates open for 1899. Mediums and speakers address S.S. Committee, c/o Geo. M. Nettleship, 131, Westminster-road, Morecambe, W.E. 574

Mr. THOMAS WILD, Clairvoyant and Clairaudient Medium, is now booking dates for 1899. A few open for 1898. For terms apply 62, Oldham-road, Rochdale. 578

Mr. T. GRIMSHAW, formerly of Burnley, and now lecturing in America, wishes to inform Societies that he will return to England about second week in June, 1899, and is now booking dates. Mr. Grimshaw is a good trance lecturer, and is now on his second year for a Society in St. Louis.—For terms apply at once to Mr. W. Mason, 31, Belgrave-street, Burnley. 577

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

Mr. R. C. CRAVEN has resumed platform work, and will be glad to hear from secretaries. Has Nov. 20 and 27, Dec. 11 and 18 vacant; also open dates for next year.—16, Ashton-terrace, Clitheroe.

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

Mrs. J. M. SMITH, having removed from Leeds, wishes all letters to be sent to her new address—St. Hilda's, Victoria-road, off Warbreck-road, North Shore, Blackpool. A few open dates during winter months.

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

NEWCASTLE-ON-TYNE, 3, Addison-road, Heaton.—Nov. 13, Mr. Hodson, at 6-30; 20th, Mrs. Fairon, at 6-30. On Tuesday, Nov. 15, Mr. Hodson will give a Recital, commencing at 7-30; the proceeds towards Building Fund. 574

NEWCASTLE-ON-TYNE. Northumberland Hall.—Nov. 13, at 10-45 and 6-30, and 14th, at 7-30, Mr. J. J. Morse. 20th. Mr. Griffen Hodson. 574

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

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

PROFESSOR DAVIS, Phrenologist and Psychometrist, will give four lectures and delineations at Mr. Drake's, 34, Lancaster-road, Westbourne Park, first on Friday, November 18, 1898, at 8 p.m. 1/-. Ring bell. 574

ROCK FERRY and TRANMERE, Union-street.—Next Sunday afternoon, circle 3 p.m. Evening, Mr. Parks, president of Bootle Society. All are invited. 574

SMETHWICK, Central Hall, Cape Hill (opposite Windmill-lane).—Miss E. A. Smith, the renowned Trance, Clairvoyant, and Psychometric Medium, of Southport, on Sunday, Nov. 20, at 11 and 6-30. Seance on 21st, at 7-45. Silver collection on Monday. 'For the good of all.'—D. Findlay. 575

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

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

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To Yorkshire Spiritualists.—Willing, cheerful girl wanted; two in family. Fine healthy suburb. Wages, about £10.—Waylen, Mill-hill, London, N.W. 574

Lady (strong magnetist) offers services for home and nominal remuneration. Would take charge of invalid lady and assist at circles.—Adela, 43, Brixton-road, London. 574

Wanted, situation, Companion Lady-help or housekeeper.—'R.,' Two Worlds Office. 578

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

LUND, Cycle Agent, BRADFORD. 583

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Astrology.—G. WILDE will cast Your Horoscope,

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

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Protection Forms.—Mediums who hold private seances should have one of our books, containing 100 certificates, to be signed by the sitters in the presence of a witness before the seance commences. It seems necessary we should repeat this warning lest the police should send out their agents again. We can supply these books post-free for 1s. 1½d.

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PLATFORM GUIDE.

SOCIETIES AFFILIATED WITH THE NATIONAL FEDERATION.

Secretary: W Harrison, 37, North street Burnley

Accrington—Argyle street, Lyceum, 10 30; 2 30 & 6 circle at 8
26, China st., Lyceum 10 30; 2 30, 6, Speaker public circle at 8
Ashton—Hall of Progress, Burlington st., 2 30, 6 30 Jos Armitage Tues. 7 30, J Savage
Ashington—Spiritual Temple, 5,
Barrow-in-Furness—Psychological Hall, Dalkeith st Lyceum 10; 11 and 6 30, Tues. 7 30
Barry Dock—Atlantic Hall, 24 Dock View road 6 30 Tues. 8, members' circle
Belper—Jubilee Hall, Lyceum 10, 2; 10 30, 6 30, I Pickthall
Birmingham—Masonic Hall, New st., Union, Class 10 45; 11, 6 30,
Bloomsbury: Lyceum 11; 3, 6 30, Mr Swinfield
Smethwick: Central Hall, Cape Hill (opp. Windmill lane), Lyceum 2 30; 11, 6 30, Messrs J & H Rooke
Blackburn—Old Grammar School. Freckleton street Lyc. 9; circle 11; 2 30, 6 0c,
Blackpool—Spiritual Church, Albert road, Lyceum 9 30; public circle 11; 2 30, 6 30, Mr Parker
Bootle, Liverpool—Masonic Hall, Lyceum 11; 2 30, 6 30, Mr Leeder Mon. 8 Tues. 8, Seance
Bolton—Bradford st., Lyceum 9 30; 2 45 and 6 30, Mrs Hyde
Burnley—Hammerton st., Lyceum 9 30; 2 30 and 6, service of song
North st, Lyceum, 9 30; 2 30, 6, Miss Cotterill Tues. 7 45, public circle. Wed. 7 30, members
Guy st. 10 30, 2 45, 6 30, Mrs Kay Mon. 8 Mrs Best Thurs 8, Locals
Bury—Spiritual Hall, Georgiana st., Lyceum 10; 2 30, 6, Mrs G Fletcher Wed. 7 30, Miss Cotteril
Cardiff—St John's Hall, St John's sq., Lyceum 2 45; 6 30, Walter Howell
Carlisle—33, Princess street, 2 30. Temperance Hall Caldew Gate, 6 30,
Clitheroe—Old School Church Brow, Lyceum 9 45; 2 30 and 6, W Edwards Mon. public circle 7 45 Thur. mems. 7 45
Colne—Cloth Hall, Lyceum 10; 2 30, 6 30, C A Holmes
Darwen—Church Bank st., Lyceum 9 30 and 1 45; members' circle 11; 3, 6 30, circle at 8, and on Wed. 8
Derby—la Normanton rd., Lyceum 10 30; 2 30, 6 30, J C Macdonald Mon. 7 30 Wed. 7 30
Glasgow—Assembly Rooms, 136, Bath-st., 11 30, 6 30
Gt Harwood—Britannia st. 2 30 6, Mrs Alder
Heywood—Temple, William st., Lyceum 10; 2 30 and 6, Tues. 7 30,
Huddersfield—Brook st., Lyceum 10; 2 30 and 6 30, G Featherstone
Hyde—Mount st., Travis st., Lyceum 10; 2 30, 6 30, W Rooke Mon.
Lancaster—Atheneum, St Leonard's Gates, 2 30 and 6 30
Leicester—Liberal Club, Town Hall sq., 11 and 6 30, Mon. 8, public circle
Queen st, Lyceum 10 30; 2 45, 6 30, Miss Smith and Mon. 8
Liverpool—Daulby Hall, Daulby st., 11 Children's Lyceum; 3 and 6 30, Mr & Mrs Chiswell Mon. 8, members Thurs. 8, public circle
LONDON—*Camberwell New Rd*—Surrey Masonic Hall 11, public circle, doors closed 11 15 sharp; 3, Lyceum; 6 30, W E Long Lending Library *Two Worlds* & S.N.F. Hymn Books on sale 8, members' & associates' circle Sat., at 12, Lowth road, 8 30, circle, members & associates
Battersea Park Rd—Henley st, 6 30, Mr Adams Thurs. 8, developing class. Sat., 8, members and friends social Park meeting, 3-30
Westbourne Grove.—26, Hereford-road, Monday and Thursday at 8 for 8-30
Brixton—8, Mayall rd, 11 open circle; 7, Mr Dale Tues. and Thurs. 8, circles
Canning Town—2, Ford's Park rd, Trinity st, Lyceum 11; 7, Mrs Whimp Tues. 8 *T W* on sale
Canning Town—Co-op. Hall Braemar rd. 11 30, discussion; 3, Lyceum; 7, Mon. Thurs. 8 T W on sale
Canning Town—62, Star lane, Public circle every Thurs. at 7 30. Door closed at 8. Medium:
Stratford—Workman's Hall, West Ham lane, E. Lyceum 11; 7, Mr Davis Thurs. 8, circle
Forest Gate—Liberal Hall. Sun., Discussion 10 30; 11, Lyceum 3; 7, R Brailey Tues. 8, Mr Sloan Thurs. 8, circles at 19, Oakhurst road
Longton—Post Office Buildings, 11, 2 30, and 6 30, after-circle, 8. Mon. 7 45. Thurs. 7 45, public circle
Macclesfield—Cumberland street, Lyceum 10 30; at 3 Mrs Kirk & 6 30 W Brown
MANCHESTER—*Ardwick*—Temperance Hall, Tipping st, Lyceum 10 30; 2 45, 6 30, E Marklew; 8 30 members' circle. Wed. 8, P Bewick
Harpurhey—Collyhurst st., Oldham rd., Lyceum, 10; 3, 6 30, Miss Smith Wed. 8, Mrs Hamer
Patricroft—New lane, 3, 6 30, Mr Law Tues. 8, public circle Thurs. 8, members' circle
Pendleton—Cobden st., Lyceum, *10* 30 & 1 30; 3 & 6 30, J B Tetlow Mon 8, developing circle. Wed 8 Mrs Morley
I L P Hall, Milton place, 2 45 & 6 30, Miss Chadwick
Salford—Co-op. Stores, Chapel st., Lyceum 10 30 only; 3 public circle, A Bracegirdle 6 30, Rd Brown Wed. public circle, 8, Mrs Eyles (Miss Foster)
Merthyr—Central Hall, at 8,
Mexborough—Lees Arcade, Lyceum 10; 2 30, 6, Mrs Summersgill, and on Mon. at 7 30
Millom—Lyceum 2; 6. Circle 7 30. Wed. 7, meeting
Nelson—North st, Lyc. 10; 2 30 and 6, R Bailey Tues. & Sat. 7 30. Wed. 7 30. Members' circle Pendle st., 2 30, 6, Tues. 7 30, Sat. 7 30
Newcastle-on-Tyne—Northumberland Hall, Lyceum 2 30; 10 45 and 6 30, Mr J J Morse Mon. 7 30 *See Prospectives*
Nottingham—Cobden Hall, Peachy st., 10 30, 6 30, Gladstone Hall, Lyc 2 30, 10 45, 6 30, S Featherstone
Oldham—Coronation st., Mumps, 3 and 6 30, Mrs Best Mon. 3, mother's meeting. Tuesday 7 45, public circle
Plymouth—Oddfellows' Hall, Morley st. Lyceum at 10 45, 6 30, Clairvoyance, Wed. 7 30 Fri. 7-45, M I Class
Rawtenstall—Lyceum 10 30; 2 30, 6, Mr Whittaker
Rishton—2 30 and 6, R Craven
Rotherham—Boro' Temperance Band Room. Lyceum 2; 3 and 6 30, W Fielding Mon, 8 Wed. 8 public circle.
Royton—Hall, Union st Lyceum, 10; 3, 6, Mr Standish & Mrs Mort Wed. 8,
Shaw—Broadbelt's Rooms, 3 & 6 30, Chas Eyre Tues. 8
Sheffield—Langsett road, Lyceum, 10 and 2; at 11 public circle; 3, 7 Mon. 8
Slaithwaite—Laith lane, 2 30, 6, Mrs Berry
Southport—Foresters' Hall, 3, 6 30, Mrs Peters Hawkshead Hall, 11, 6 30, and 8, Mrs Markham Wed., 8. Miss Smith
Spennymoor—Victoria Hall, 2 and 6. Thurs. 7 30
Stalybridge—Lyceum, 10 30; 3 & 6 30, Mr Loaver, Wed. 7 30, Mrs Hyde
Stockport—Hall, Wellington rd., near Heaton lane, Lyceum 9 30; 2 30 and 6 30, Mr Mayoh, and Mon. at 7 30, Jas Cross
Sunderland—27 Ann street, 6 30. Daily 8
Walsall—Central Hall, Lyceum 2 30; 11 & 6 30, J Swindlehurst
Warrington—Temperance Hall, Academy st., Lyceum 10; 3 & 6 30, Mrs Porter, and Mon. 7 45
Wisbech—Lecture Room, Public Hall, 6 45

* YORKSHIRE UNION SOCIETIES.

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

Hon. Sec.: J WHITEHEAD, 5, Womersley-place, Greenside, Pudsey, near Leeds.

Adwalton—At 2 30 and 6, Mrs Hall
**Armley (near Leeds)*—Theaker lane, Lyceum 10 30; 2 30, 6 30, Mr Shaw Mon. 7 30
**Barnsley*—Cook's Buildings, Wellington st., 10 30, Lyceum; 2 30, 6. Wed. & Sat. 8
Batley—Wellington street Lyceum, at 10 and 1 45; 2 30, 6, Mrs Green, anniversary, and Mon. 7 30
Batley Carr—Town street, Lyceum, 10 30, 2 30; 6, Mr Walker Mon. Mothers 3
Birstall—Railway ter. 2 30, 6, Mrs Richardson Tues. 7 30, public circles
Bradford—Boynton st., West Bowling—Circle at 11; 2 30, 6, Mrs Harrison Thurs. 7 45
Tong st—Dudley Hill, Lyc. 10,; 2 30, 6, Mr Brook Mon. 7 30, public circle Tues. 7 30
Milton Hall, 32 Rebecca st., City rd., Lyceum 10, 2 30, 6, Mrs Midgley
Otley rd. Lyceum, 10 30; 2 30, 6 30, Miss Patefield
Spicer st., Little Horton lane, 2 30, 6, Mrs Clough
St. James' Church, Lower Ernest st., Lyceum 10 & 2; circle 3; 6, Mrs Waterhouse Wed. 7 45
**Brighouse*—Martin st. Lyc. 10; 2 30, 6. Miss Foulds
Cleckheaton—Walker st. Lyceum, 10; 2 45 and 6, Miss Mander
**Dewsbury*—Bond st. Lyceum 10, 1 45; 3, and 6, Mr Smithson Thurs. 7 30
Elland—Newcombe street. Lyceum 10; 2 30, 6, Mrs France
Halifax—Winding rd, 10 30; 2 30, 6, Mr Tyas
Raven st, Queen's rd, 2 30 & 6 30, Mr Watkin
Hudderafield—St. Peter st. Rooms. Lyceum 10; 2 30, 6 30, Mrs Nicholson
Hull—Granville Hall, Silvester st., Lyceum 10; 2 30, 6 30, Mrs Taylor Wed. 7 30. Thurs. 7 30, members' circle
**Keighley*—Heber st. Spiritual Temple, 2 30 and 6, T Wild Mon. 7 30
**Leeds*—Psychological Hall, Lyceum 10; 2 30 and 6 30, Mr Spencer; 8 15, circle. Monday, 2 30, Tues. 8, members circle Wed 16, Thurs 17, G H Bibbings Sat 8 circle
Liversedge—Carr street, 10, Little Town; Lyceum; at 2 30 and 6, Mrs Falla
Morley—Lyceum 10; 2 30, 6, H Crossley Tues. 7 30 public circle
Normanton—Queen st. 2 30, 6, Mr Inman; circle at 8 Tues. developing at 7
Otsett—Queen st. Lyceum 10; 2 30, 6, Mr Walker
Parkgate—Temple, Ashwood rd. Lyceum 10 30; 2 30, 6, Mrs Brook; 8, circle. Wed. 8, circle
Rothwell—Lyceum 10; 2 30, 6, Miss Beever Sat. 8
**Sheffield*—Attercliffe, Vestry Hall, 2 30 and 6, J Gibson After-circle at 8
*Hollis Hall, Bridge street. circle 11; 3, 7, A Marshall Mon. 7 30
Shipley—Market Buildings, Teal Court, 2 30, 6 Mr Lewis
Skipton—Temperance Hall, 2 30, 6, Miss Hunter
**Sowerby Bridge*—Hollins lane. Lyceum 10 and 2; 2 30, 6
West Vale—Green lane, 6 Wed. 7 30, Mrs Crossley
Windhill—2 30 and 6,
Yeadon—Town Side. Lyceum 10; 2 30, 6, Mr Barraclough Mon. 8 members' circle

NON-AFFILIATED SOCIETIES.

Accrington—St James st, Lyceum 10 30; 2 30, 6 circle at 8. Wed. 7 30, members
Bacup—Princess street, 2 30, 6 30, Mrs Harrison
Barnsley—George Yard Mission Room, 2 30 and 6 Mesdames Scales and McLeod Mon. and Wed. 8, circles
Barnoldswick—Spiritual Hall, Lyceum 10; 2 30, 6
Birmingham—Dixon road Board School, 6 30 p.m. Camden St. Board School, at 6 30,
Bishop Auckland—Temp. Hall, Gurney Villa, 2 & 6
Blackburn—15 New Market street, W., Northgate. Lyceum 10; services at 2 30, 6 30. Circle, 8. Mon. 7 30, members. Wed. 7, public circle
Bradford—Bowling, Harker st., 10 30, circle; 2 30, 6, circle. Mon. 2 30, 6 30. Wed. 7 30
Walton st., Hall ln., Public circle 10 30; 2 30, 6, Mrs Stretton Mon 7 30
Temperance Hall, Lyceum 10 30; circle 10 45; 2 30, 6 30, Mrs Beardshall Wed. 7 45, circle
Cambois—Spiritual Evidence, 2, 5 30
Cardiff—18 Charles street. Sun. 7 p.m. Mon. 8
Castleton—Heywood rd, *2 30* and 6, Tues. *7 30*
Crook—Mechanics' Hall, 2 30 and 6
Dearnley—Spiritual Temple, 2 30 and 6
Derby—Traffic st. Mission, 2 30, 6 30, Miss Jackson Mon. 7 30
Dukinfield—Astley st, 2 30, 6 30, Mrs Horne Mon and Thurs. 7 30, circles
Dundee, N.B.—Gilfillan Hall, Wed. 8, room 3
Exeter—Friars' Hall, Friars' Walk. Service 6-45, Wed. 8, members' circle
Felling—Hall, Charlton row. 2 30, 6
Foleshill—Edgwick, 10 30, 6 30. Mon. 8
Gateshead — Cuthbert's Hall, Bensham. Sun. Lyceum 2 30; 6 30, Mr Jemes Thurs. 7 30
97, Coatsworth road.—Receptions, 7 30
47, Kingsboro' ter.—6 30, Thurs. 7 30, open circle
I.L.P. Hall, 6 30, J H Lashbrook Wed. 7 *30* open circle
22, Redheugh rd.—Circle, Sunday, 6 30, Tues. 7 30 Thurs. 7 30
Heckmondwike—Thomas st., Lyceum, 10; 2 30 and 6 *Bethel Lodge*, Tues. Sat., 7 45
Heywood—Adelaide st., 2 30 and 6.
Hollinwood—Factory Fold, Lyceum 10 30; 2 *30* & 6 *30* W Trueman
Hollinwood—Labour Hall, Bower lane—Sun. 2 30, 6 30 Mr Entwistle Wed 8, Miss Nuttall
Hadfield—Salisbury street, off Station rd. at 3 & 6
Huddersfield—Quarmby, *2 30, 6*, service of song
Hunslet—Oriel Hall, Top of Joseph st., 2 30, 6, C Place Mon. Tues. Sat. 8, public circle
Goodman terrace—2 30, 6, Mrs Crossley Tues. Thurs. & Sat. 7 30
3, Bottom of Joseph st. 2 30, 6, Mrs Thornton, Mon. 2 30, 7 *30*, public meeting Thurs. & Sat. 7 *30*
Williamson Buildings—2 30 and 6, Mon. 7 *30*, Wed. & Sat. at 7 30
Leigh—Newton st., 2 30 and 6 15, Wed. 7 45, circle
Leicester—Crafton st, 11, 6 30, Mrs College Wed. 8
Leeds—Progressive Hall, 16, Castle st., 2 30 & 6 30, Mrs Myers, service of song Mon. 7 45. Thurs. and Sat. 7 30, public circles
28, Back Adelphi st., 2 30, 6 30, Mr Sadler Mon. 2 45, 7 45. Thurs. and Sat. circles, 7 45
Liverpool—Phœnix Hall, Low Hill, Lyceum 3. Wed. at 8, Mrs Greenlees Thurs. 8, circle
Lintz Colliery—98, Cinder Oven Row, at 6. Tues and Thurs. at 7
LONDON—277 Battersea Park rd, 7 *30* Wed. 8, circle
Bow—193, Bow road, 7, Mr Walker Tues. and Fri. 7 30, private circles, Wed. open circle
Brompton (West)—4, Merrington rd., Wed. 7 30
Camberwell—33 Grove lane, Thurs. 13th, at 8. 102, Camberwell rd, 7, Wed. 7, healing; 8, circle
Lower Edmonton—2, The Crescent, 11, Building Committee; 7
Hackney—Manor Rooms, Kenmure rd., Mare st., 6 45, Mr Sherwood Wed. 8, mems' circle at 155, Richmond rd Helpers wanted. Papers and Hymn Books on sale
Islington—Wellington Hall, Upper st, 7, Mr Brenchley Thurs. 8 members, Mrs Brenchley T W on sale
Kentish Town—85, Fortess road, N.W. 7 psychometry. Mon., Thurs. 8. Wed.
Manor Park—Temperance Hall, 7, Mr Gwinn Fri. Mrs Wood Mon. Mr Davis
Marylebone—Cavendish Rooms, 51, Mortimer st W 7, Miss McCreadie
Marylebone—113, Lesson grove, NW, Tue. & Fri. 8
North London—14, Stroud Green rd, 7. Tues. 8 Wed. 8, members
Shepherds Bush—73, Becklow road, 6 30 Mr Peters Wed. 8, Mrs Clowes & Mrs Morton *T W* on sale
Stratford—Martin st. Hall, Sun. Mr & Mrs Clegg Thurs. at 41, Salway rd, Mrs Phillips
Stoke Newington—Blanche Hall, 99, Wisbaden rd. 7, J A Whyte Mon 8, members' circle, at 51, Bouverie rd. Wed. 8, at 59, Barratt's grove
MANCHESTER—*Bradford:* Labour Hall, Grey Mare ln 2 30, Lyceum; 6 30, Mr Duffy; after-circle, 8 15 Tues. 8, mem circle Thurs. 8, Miss Chadderton
Cheetham—Ash Lodge Halliwell lane, Lyc. 10 30; 2 30, 6 30, Madam Henry Mon 8, public circle Thurs 8, Mrs Cropper
Eccles—Conservative Club, 2 45, 6 30, Mr J Kay Wed. 8 Miss Knight
Higher Broughton—Hilton st., Lyceum, 10 30 & 2; 3, 6 30, Mr B Plant Tues. 7, members' circle & singing class Thurs. 8, J B Tetlow
Hulme—Corner of Junction st., Lyceum, *10 30*; *3* and 6 30, local; 8 15, circle Mon. 8 15 Wed. 8 *30*, members Thur. 8 15, Mrs Eastwood & Mr Blumenthal
Moss Lane East—Princess Hall (Bradshaw-st. Car terminus), 10 45, 6 30 & 8, Mrs Hulme Mon. members' circle Tues. 8 to 10 *30*, social club Thurs. 8, Miss Cotterill
Openshaw—Granville Hall, George st. 2 30; *10 30*, 6 30, Mrs Cropper Thurs. 8, Mrs Entwistle
Longsight—West Gorton, 24 Grey st., Lyceum 10 30 & 2 30; 6 30, Mrs E Allen Tues. 8 15, Mrs Hyde Thurs. 8 15, public circle, doors close 8 *30*
South Salford—4, West Craven st. Regent rd. Sunday at 6, Mrs Sellers; circle at 8 Wed. 8
Middlesborough—Newport Crescent, Lyceum 10 30 and 2; *3* and 6 30
Progressive Church, Boundary rd., 2 30 and 6 30
Milnrow—Over the Stores, Dale st., *3* and 6 30, Mrs Horrocks Tues. 7 45, Mrs Entwistle
Middleton—Co-op. Hall, 3 and 6, H J Taylor
Monkwearmouth—Hall, Roker avenue, 6 30
Morecambe—Moss lane, off Queen's sq., *2 30* and 6 30 G H Bibbings Mon. 7 30
West End—Liberal Club, Clarendon rd, 6 30
Nelson—Albert Hall, *2 30* and 6. Wed. 7 30, circle
Newcastle-on-Tyne—Heaton and Byker Institute, 3 Addison rd, 6 30, Mr Hodson & 15th Mon. & Sat. 8 Market Arch, 23, Nun st., Wed. 7 30. Sat. 7 30,
North Shields—86, Saville st., near G P O, 6 30 Lewis Hall, Waterville road, at 6 30. Tues. 7 45
Northampton—Hall st., Michael rd., 11, 6 30
Oldham—Bartlam place, Lyceum, 10; 3 and 6 30 Thurs. 7 45 circle
Bleasby st., at 3, 6 30, Wed. 7 30 circle. Mon. at 3, mothers
Perkinsville—Sun. 6, Mrs Fairen
Preston—Central, 2 30, 6 30, Mrs Britten Wed. 7 *30*, members' circle
Weavers' Hall, Walker st. Lyceum 9 45; 2 *30*, 6 30, Mrs Hollinworth; circle 8. Thurs. 8, circle members and friends invited
Radford—I L P Rooms, 10, Bloomsgrove st. at 6 30
Rochdale—Regent Hall, Lyceum 9 45; 2 30 and 6, Mrs Johnston
Summer st., 2 30, 6. Tues. 7 45
Penn st., Lyceum, 9 45; 2 30 and 6. Wed. 7 *30*
Seaton Delaval—5 *30*
South Shields—16, Cambridge st., 6. Tues. 7 *30*
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