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CONTENTS.

The Soul; Its Attributes	97	To the Shareholders of "The Two Worlds" Publishing Company, Limited.....	102
By the Wild Cornish Coast, or, Retribution.—Chap. IX.....	99	Legal Proceedings Against the Company	104
Uses of Psychical Research to Religion	100	Platform Record	105
Theology and Science	101	Prospective Arrangements	107
Visit of the National Federation to Macclesfield	101	Passing Events and Comments ..	108

THE SOUL; ITS ATTRIBUTES.

Being one of a series of Inspirational Lessons presented to a Class upon Spiritual Science, conducted by Mr. J. J. Morse, in San Francisco, Cal., U.S., in 1887, and now printed for the first time.

THE ATTRIBUTES OF THE SOUL.

THE attributes of the human Soul are the outward evidences of its inherent powers. We must have avenues of transmission, and organs of manifestation. Those avenues exist in the mind, and those organs in the brain, with their consequents, and equivalents, in the bodily structure. The mind is the organ of the Soul, the brain the organ of the mind, the body the organ of the brain, and the entire series, collectively, constitute the organ of consciousness. Therefore the attributes of the Soul will have corresponding organs in the various departments of mental, cerebral, and bodily functions, looking at these departments as adjuncts and aids in their mechanical aspects. Considered in their other relations inwardly, as it were, they become contributory agencies, whereby the essences of our experiences are being distilled, elaborated, and concentrated in our own Soul life. This gives us the interpretation of the dual function of physical existence, outwardly an avenue of expression for the interior Soul, inwardly a laboratory wherein is being distilled the essence of life which becomes permanently concentrated in the conscious Soul, or ME, myself.

What are the attributes which we can legitimately associate with the Soul, in accordance with our past or present knowledge of it? First, consciousness; next, activity; then thought, followed by individuality. Then we find those qualities which we describe as the perceptive, reflective, and intuitive, which relate us to the psycho-mechanical processes, whereby we understand the laws, phenomena, and principles of existence.

MAN THE EMBODIMENT OF DIVINE CONSCIOUSNESS.

We speak of the eternal consciousness of God; man is the embodiment of that consciousness in its finite form, individualized in his personal entity, and therefore will partake of the eternal nature of its greater self. Consciousness implies activity, therefore the soul will be eternally active, as well as eternally conscious. Eternal activity implies continuous thought as its consequent, and the quadruple attributes of consciousness, activity, thought, and individuality, will be eternal and ever-expanding facts. Perception, reflection, and intuition, with all their sub-departments, are the means through which our consciousness, activity, thought, and individuality, are expressed, or ministered to. The former attributes belong essentially to the Soul, the latter lie upon its external character, and are descending agencies relating the inner to the outer, consequently calling for still more material means for their ultimate fulfilments. The perceptive organs are related to the eye, the ear, the breast, and that portion of the brain immediately over the eyes, running backwards nearly to the ears. The importance of the eye, the ear, the lungs, and heart, as contributory agencies, in assisting the perceptions, cannot be too sufficiently estimated; since, for example, music will start a train of introspection that will lead to the apprehension of principles, the clue to which might have

been sought laboriously and vainly unaided thereby; equally so the eye may be made to instruct, as we say, the understanding, by observation; while the breast, throbbing with the excitement of some great impulse, may so stimulate the vital and nervous forces that they shall increase the lucidity of the perceptive powers, as possibly no other agency could. We see, as it were, in the portion of the brain referred to, for that is where we feel the effort that the mind is making when it is endeavouring to penetrate some intricate and knotty question. The aching brow means more than is implied upon the surface, and when the strain of penetration is relaxed the aching vanishes, and the weary student, brushing his hand across his brow, rises relieved in brain and thought. The process of reflection sometimes accompanies that of perception, though it may also be its precedent, or succedent, the latter being generally the rule. Reflection is virtually the assimilation of the results obtained by perception, and is a process in the abstraction of the soul of our observations for the ultimate transfer thereof to the Soul itself. These processes conjointly express the psychomental attributes of the Soul, are outwardly mental, and inwardly spiritual.

INTUITION.

The next point, which is described as the intuitive action, is that expression whereby the Soul discloses its power to relate itself to the principles of that grade of life which is above the character of its lowest organization—that is to say, for example, by Intuition, while we are in this world, we are enabled to cognize the principles of the world above us, a grade of life which is above our material bodies. It is not a relationship to principle apart from manifestation, for that is impossible, since the individualized Soul can only come into contact with principles through their attributes, and, therefore, those attributes can only be related to the manifestations of principles, which must not be confounded with the principles themselves. But, on the outward plane, the intuitive operation is as much dependent upon the existence of appropriate organs, as the perceptive, or reflective operation. These outward organs are found in the upper frontal and coronal regions of the brain. They partake something in character of the reasoning faculties in their higher reflective forms, are associated with spirituality, sublimity, veneration, and hope, to use the language of the phrenologist, and they have their correlatives in the affectional departments of our nature.

We now turn to the consideration of three other attributes that we associate with the Soul, true definitions of which are somewhat difficult to give. They are usually termed Love, Will, and Wisdom, and are supposed to be related to our affections, our intelligence, and our consciousness. Whether they are absolute, or merely arbitrary definitions, remains an open question, but for general convenience they may be accepted as approximately correct. Love is the apposite of perception, Wisdom the apposite of intuition, and Will the apposite of reflection.

LOVE.

Outwardly considered Love is the purified application of the instinctive nature of animal life to the higher purposes of human association. That is its first and lowest manifestation, and, in the sphere of its procreative operation, the race still finds its strongest expression. It is not necessary to enter here into an analysis of the various grades of Love; such as the emotional, the passionate, the Platonic, the spiritual, fraternal, filial, conjugal, and so on, since they are but variations in the expression of the one attribute, the essence of which is attraction, with its consequent of associa-

tion. Unquestionably as we ascend in functional character every advance takes us farther away from the lower and preliminary forms of expression. Thus the lustful instinct of the animal becomes the sexual conjugality of the man, and the psychical affinity of the spirit, and so on. But that psychical affinity rises above, and altogether dispenses with the animal sexuality associated with the lower plane. We often speak of loving God. We cannot love God. Any pretence to do so, or to say we do so, is, strictly speaking, merely sentiment. We can only love that which we can appreciate. We can only appreciate that which is appreciable to our attributes, and as our attributes are limited, they can never appreciate the unlimited or infinite as such. We may respect, revere, and feel dependence upon the nature of the Infinite, but that is very different from a feeling of Love. Love is the outward expression of the inherent attraction of the Soul, and the manifestation of that attraction depends entirely upon the elements entering into the character of the individual, and as those elements are of various degrees in every individual case, we cannot, in the nature of things, be equally attracted to each other, nor is it necessary that we should be, for Love must not be confounded with justice, nor that other much abused term, charity, with wisdom.

WILL

The attribute denominated Will, is the first externalization of the consciousness in its outer translation in the department of activity, and is, as has already been described, the executive servant of me, myself, which descends into the mental force, the cerebral and nervous forces, and gives a determinate application to any of the organs and functions of our natures. The character of the will differs in every individual. This would not be the case if all souls had alike equal growth; but the will is for all of us within the limits of our development the chief warder of our lives. It holds the keys of the outer gate, it guards the treasures within the citadel, or administers them as necessity demands; it is the connecting link between consciousness and action, between the inmost soul and the outer body, and stands in the same relation to us as does the Will of God to Himself in relation to the conditioned being wherein He operates. I will, is the projection of myself, and whatsoever I will I can do within the limits of my ability, but my ability is not the measure of the will power of others. Hence, the variety of the development of the power of Will is a further evidence of the possibility of the growth of the soul and the expansion of its attributes. Woe betide those whose Will becomes the slave of the animal and instinctive forces of our being. It then becomes enfeebled, its operations limited, and the face of its source becomes clouded and obscured. If the sentinel be faithless or weak, then the domination it should exercise is more or less destroyed, until at last its perversion becomes apparent, and, making no appeal to the superior forces to counteract the operations of the animal and instinctive parts of us, those departments may lead us into all the extremes of animalism and sensualism. Our life's purpose is to extract the soul of our instincts and our animal inheritances, and not to be subordinated by them. When we accomplish this result we strengthen the Will, clear away the clouds that obscure the Soul's attributes, and generally establish and maintain a positive relation to every department of our being. We then become as nearly self-centered as we can be, and arrive at that happy condition wherein we are uninfluenced by the varying tides of accident, emotion, or incident, that may surge around us.

WISDOM.

Wisdom is more nearly allied to our consciousness than any other attribute, since it is the conscious knowledge of the truth we have obtained on the one side, and, on the other, an orderly life in accordance therewith. It informs us that we must live in obedience to the principles of our formation, whether it be in regard to ourselves or our fellows. It shows that those things which have made us wise will also make others wise; that we have no necessities which are not possessed by others; that universal being, and all its possibilities, are the just heritage of us all. Consequently there is no royal road to knowledge, no special gate to divine favour, no honours for one that are not open to the attainment of all others. Wisdom represents the soul of knowledge, is the regulator of love, the inspiration of the Infinite, and the vivifying power of the will. It might almost be called the breath of the Soul, but it must not be confounded with knowledge, for knowledge may be useful or

useless, according to its character—nay, sometimes positively injurious, but Wisdom is always useful and good. We have now before us Love, Will, and Wisdom as attributes of the Soul. Conjointly, they are associated with consciousness. They may be said to represent force, motion, and life, and their results are expressed in the vibrations of feeling, thought, emotion, and action.

DURATION AND CONTINUITY.

Duration is another attribute that we must associate with the Soul in its entirety; not only duration but continuity in its consciousness, and expansion in itself, and its attributes. Duration, continuity, and expansion, eternally proceeding, practically assure us of illimitable development. But these results depend upon the continued existence of appropriate mechanisms to insure them, which mechanisms demand conditions to maintain them; or, to put it in another form, the Soul must have a body, that body needs a world, and that world predicates a perpetuity of conditioned being that will for ever give us the objective and subjective relationships of consciousness, which for ever interposes a barrier between us and the Infinite, and so destroys the Hindoo supposition of absorption into the Deific consciousness. It is conceivable that the universe may have seemingly discrete degrees; that for instance, when our conscious souls have assimilated all the potencies which are operating on the phenomenal plane which we call matter, then that grade of existence will, as far as its soul life is concerned, be contained in the consciousnesses which have been evolved from it, and its place shall then be taken by that conditioned being which we now describe as the spirit world, which in turn may also render up its soul into the consciousness of its humanity, and give place to a celestial world, that in its refinement shall bear the same relation to the spirit world which that world now sustains to this world. But the terms Matter, Spirit, and Celestial are referable only to different degrees of refinement, and not to a decrease of objective reality in each case. Consequently, adopting this argument, there can be no question as to a rational, conscious, objective, and continually enlarging personal existence for us all.

THE CULTIVATION OF OUR ATTRIBUTES

Is a stern duty we owe to ourselves, and to our fellows. It is no mere *dilettante* playing at spiritual culture by the aid of sloppy emotionalism, and talking about "our dear brothers" and "our dear sisters," the using of unctuous phrases, the indulging in sentimental platitudes about love and charity, which, in many cases, are more like indications of emotional imbecility than of spiritual growth. All this talk about "spiritual culture" rests upon a misconception of the true case. The Soul, as such, will be no more a Soul in any other world than it is in this, and the culture of its attributes is a duty with just as strict reference to this as to any other world. It is soul culture here, for the better unfoldment of personal character now, that the world is waiting for, and it is invidious, as well as incorrect, to arbitrarily associate the idea of culture with a something that seems to be better than the requirements this life calls for. Whereas, the fact is, this life demands the best that can be won, which results from the acquisition by the Soul of all knowledge, experience, and action, so that it may assimilate with, become part of, and assist in the growth of the principles which are focalized in the consciousness of Soul, so that it may be clothed in wisdom, the beauty of which shall shine in our every day and daily life.

MEDIUMSHIP AND SPIRITUAL CULTURE NOT IDENTICAL.

This spiritual culture must not be confounded with psychological development. Too many people have thought that when they have become "mediums," seers, healers, clairaudients, inspirational speakers, or psychical prodigies of any kind, that they have attained a greater or less amount of soul growth as a consequence. It is a mistake, and a grave one. They are only putting into exercise the latent possibilities of their objective and subjective bodies, and they may do this with a comparatively small amount of wisdom or intelligence. True soul culture is the assimilation of the soul of knowledge, and not the attainment of facility in the manipulation of organic possibilities. The first is the labour of the philosopher, the last is the operation of the prestidigitateur, and all such actions in the present state of the world's development necessarily interfere more or less with the normal course of life and duty.

The time will surely come when the Soul will reign supremely over every department of the being, but that time will come only when a very different condition of organic environment to that which we now possess surrounds us. Then, all possible organic disturbance in the environment itself will be impossible, and the organization, as a consequence, will accurately reflect the conditions of the Soul as expressed in the mind. Then the conscious power of the Soul, through the will, to direct and determine bodily conditions, will be supreme and absolute, and the final attribute of the Soul will be developed—that of Divinity. But that period is far beyond us of to-day. The central fact of existence is God, the divine being. Evolving from Deity is the dual cosmos of so-called matter and spirit, while, resulting therefrom, is the being of Humanity. Man, Mind, and Nature are the equivalents of Spirit, Consciousness, and God. Man himself is virtually a triune unity, embodying the past, growing with the present, and reaching up to the future; and the organic, mental, and conscious facts of being are ineradicably rooted in his character, for the attributes of his soul are the finite and relative expressions of the attributes of God. Truly are we fashioned in His image. May we each do our best to increase that likeness in ourselves and our fellows, for by so doing we shall add to the power and the beauty, as well as to the substance of our own souls.

BY THE WILD CORNISH COAST, OR, RETRIBUTION.

(Prize Story No. I.)

BY W. A. CARLILE, ESQ., BIRMINGHAM.

CHAPTER IX.

For a while Mr. Harding stood as though rooted to the spot, but the vision appeared no more. Shaking off the strange feeling which had overpowered him, he tried the handle of Arthur's door, but it was locked. Then, bending down, he put his ear to it to listen, and heard the slow regular breathing of the sleeper within. He then turned away and sought his room in the dark.

For a long time he sat at his window, watching in an aimless way the clouds which hurried across the sky, while their dark shadows chased the moonlight over the wide surface of the waves.

His thoughts that night went wider and deeper than the great ocean. He thought of the days long past, when Arthur's mother and he were children. He recalled their scampers across the fields, their shady seats in quiet places, their walks through the woods and by the streams. Then Arthur's father appeared on the scene. He had made their father's acquaintance when abroad with Marianne, and every one thought that she was the attraction which drew him to the house.

But it seemed that they were all wrong, for he devoted all his attention to her younger sister, and after a due interval the marriage-bells were ringing, and his sister had gone to her new home in the north.

Then the years rolled on, and Arthur came, and his mother went. Then Arthur's father went too, and there were whispers of a midnight orgie, a drunken brawl, and a fatal fall. Then the son, a stripling, was invited by his Aunt Marianne to pay her a visit. She hoped that the attractions of London would divert his mind from the loss of his father.

The visit, by her desire, was prolonged to months, and then to years, and in due course he passed his examinations, and received his commission in the army. There the stories about him were not always to his credit, but his aunt would not accept them as truth. Yet she thought it safest to persuade him to resign, by offering him better prospects than he could ever hope to get by slow promotion.

Then the events of that night came back to Mr. Harding, and his thoughts took another turn. The wide-reaching Past was gone, and in its place came the Present, with all its vast possibilities and its hidden mysteries. He knew that, out of the great unseen, one of its inhabitants had that night crossed his narrow field of vision. To that one the usual means of influencing the minds of men had proved insufficient, and her strong desire had enabled her to draw around her the semblance of those garments which she had worn upon earth, and by means of which she could make her identity known. Thus she had come.

He smiled bitterly at those whose stupidity was so dense as to make them imagine that they were wise, and who denied the possibility of such things, simply because

their dull, materialistic eyes had never seen them. This made the old man laugh aloud. But other thoughts soon chased this away. He seemed to see the dark clouds of materialism closing round him. While his soul struggled to escape from them, and to walk with the angels in the unseen world, he saw around him a world that did not seem to be striving for the light at all.

He saw a church, with lofty claims, but so saturated with materialism as to deny the possibility in these latter days of the miracles on which its religion was founded. He knew quite well what the attitude of its clergy to the miraculous would have been had they lived then, for he saw what their attitude to equally well attested miracles is now. He saw them denouncing as Atheists and materialists those whose feet were really treading heavenward, while they themselves, by clamorous profession of the soundest orthodoxy, were striving to keep what they had got and to get more. How could the masses walk onwards towards the everlasting glory, when those whom they accepted as guides hid the truth from prudential motives, and who when they saw the light turned their backs to it, or spoke of it only among themselves, and with bated breath?

But the subject was an old one, and he was wearied to death with it, so he threw himself on his bed and slept restlessly till daylight. Early in the morning Arthur was awakened by a knock at his door, and he heard his uncle's voice asking him to come to his room whenever he was dressed.

This surprised him, and made him very uncomfortable, for an uneasy conscience prophesies only gloom. He found Mr. Harding looking more serious than he had ever seen him before, and while he wondered whether his uncle had found out anything from Markham, he assumed an air of bravado, prepared to deny everything or to assert anything.

The interview was brief, but stormy. His uncle asked him if he knew any one such as he described the apparition of the previous night to be. Instantly Arthur flew into a paroxysm of rage, with terror at the bottom of it. He didn't know any such person; and if he did, it was nobody's business but his own. When, however, his uncle got in a word, and hinted that he knew that he was engaged on a dangerous course, he became more calm. But he would not hear a word about the spectral visitor, and all he wanted to find out was, how much his uncle knew. This was easily done, for Mr. Harding said he knew of no details, he only knew that his nephew was in danger of wrong-doing, and he urged him by every tie of honour or of duty to those on earth, or those in the ever-present spirit-world, to turn back while it was yet time. But the young man, having obtained the information he wanted, strode rudely out of the room, vowing that he would leave his uncle's house there and then, and would never enter it more. His words came true, but in a way that he little expected.

He took his way to the village as if with the intention of leaving the place at once. As he entered it, he saw Markham, lazily leaning against the doorpost of the cottage where he was staying. This gave him a double inducement to be away at once, and for ever. But then he remembered he was in this man's power, and that if he did not meet him, as arranged, it would be the worse for himself. He stopped and hesitated, and then he noticed the fisherfolk looking at him curiously, because he was among them at that early hour. Then a thought struck him, and striding to the beach, he hired a boat and set out for a solitary row in the bay, that he might be alone and have time to think.

Like her father and Arthur, Ina also was up earlier than usual on that morning, which was to be an eventful one to her and to others. She first of all went to her aunt's room to enquire how she had slept, and to see if she could do anything for her. Her aunt appeared perfectly calm and self-possessed, and said she was quite well now, but Ina was by no means reassured. The old lady made several melancholy attempts to deceive her niece with a pretence of her old gaiety, but she soon fell back into a state of stony reticence that until this day she had been a stranger to.

Early in the forenoon Ina was passing through the drawing-room into the conservatory, where she discovered Philip, reading.

"I am sorry I disturbed you, Mr. Steele, but I am coming to get some flowers for my aunt's room."

"Has your aunt yet recovered?" he asked. "One of her age does not lightly shake off the effects of such a shock, I know, but I hope she is getting over it."

Ina answered, and was about to pass on, when Philip detained her by a question.

"Do you remember our conversation on the terrace a day or two ago?" said he. "I have been thinking a good deal about that conversation, and want to get a little more information from you."

Now Philip here was not quite ingenuous. It was true that he had been thinking of the conversation, but he had been thinking a great deal more of the speaker. He had been meditating on every turn of her head, on every tone of her voice, while the memory of her smile seemed a memory of sunshine which came and went at brief intervals.

Continuing, he added, "I see that your father has two or three hundred books on Spiritualism. I had no idea that its literature was so large. On looking through them, I also see that the subject covers a very wide field, from table turning and spirit rapping to apparitions and materializations, premonitions, clairvoyance, slate writing, and faith healing, and a dozen other things all make up a strange medley."

"Now, Mr. Steele, you are again unfair, and I think you know it. If you came to a science that you had never studied would it not seem to you an equally strange medley? The question is, can we or can we not combine these apparently discordant elements into one harmonious whole. If we can do so, as we assert, then our religion has a scientific basis, which, you will excuse me for saying, your orthodox Christianity has not. You see, if you attack us you must be prepared to be attacked in turn."

"Well, suppose I grant all that you affirm about these phenomena, what is the good of it all? You spoke of Spiritualism as a religion, but how can mysterious bell-ringing, or even spirit photography, ever be a religion, which, as I understand, means the knowledge of God?"

"By your own definition," said Ina, "all knowledge, even on secular matters, is part of religion, and in this I agree with you; for all science which shows us how God works shows us at the same time what He is. But our religion of Spiritualism means far more than this. The revelations of our trance mediums give us a knowledge of the invisible world as great and profound as the human mind can receive. Your orthodox Christianity, with all its pettiness and contradictions, on the other hand, leaves a good deal to be desired, to put it mildly."

"Why do you keep hitting at my Christianity when you don't know what my beliefs are?" said Philip, a little nettled at these home thrusts.

"You have only yourself to blame for that," said the audacious Ina. "You clericals make such a mystery of your real beliefs that there is no getting at them, and we have only to take the utterances of your bishops and other leaders as your opinions also, when you state nothing to the contrary. But I see that we are going to quarrel, so I will go and get the flowers I came for," and into the conservatory she vanished.

Once in that safe retreat, she peeped out from behind the broad leaves of a cactus to see what he was about. To her astonishment she saw that his hands were clasped together on the table, and his head was resting upon them. His whole attitude was one of humiliation and grief. What then had she said or done, if this was indeed her doing? True, her speech had bordered on rudeness, but then she and he were old friends now, and many a sally of wit had passed between them, many a hard blow been struck or received, and all in the best of humour. She did not think he could be ill, and she looked again. No! it was the attitude of extreme dejection, and her whole soul went out in pity to him.

She felt it was she that had done it, but *what* had she done? This she pondered over as she mechanically plucked the flowers of which she was in search, while her poor little heart was in a flutter of remorse and sorrow. Then, worst of all, she had to go out past where he was sitting in that dreadful position, and she peeped out again. Well, it had to be done, and after knocking over a flower-pot to give him warning, she moved to the door, making as much noise as she could.

He heard her coming, and when she opened the door he pretended to be reading, but she noticed that his book was held upside down. There she stood, with her hand on the open door, a figure in dark brown touched with red, while behind her for a background was the dark green foliage, with a tree-fern bending caressingly over her.

Philip took a surreptitious look at her, and thought he had never seen anything so beautiful as she stood there, with a look of anxiety on her sweet face, and the scents of the flowers blowing around her, as they stole by and filled the room with fragrance.

She tried to pass on, but stopped involuntarily as she came near. He looked up and their eyes met.

"I am sorry, Mr. Steele, if I was rude to you just now," she said, "but I didn't mean it."

He looked up and tried to smile, but it was a miserable failure, and it would have been better if he hadn't tried it.

"You certainly were very severe, Miss Harding, but of course you do not know that I have given up my studies for the Church."

"Why did you do that?" she asked, in surprise. "I thought you had the very best hopes of preferment—in fact, the certainty of it. Why do you throw all that away?"

This fairly broke down his pretended calmness.

"What do you take me for then? A mere despicable place-hunter, only fit for your contempt. Do you think it is nothing to me that I should be trampled under your feet? To you I am altogether vile, without honour, or principle, or religion, and you are right. I have given up my means of a livelihood, because you have taught me what true independence is before God and man, and when I leave this house and go forth into the outer darkness, with your contempt upon my head, the weight of it may kill, but it cannot crush me, for with the dark robes of clericalism cast off, I will stand up as a free man in the sight of God."

(To be continued.)

USES OF PSYCHICAL RESEARCH TO RELIGION.

BY REV. VINE WILLIAMS.

IN the *Shields Daily Gazette*, Feb. 11, Mr. Williams is reported to have said: The fact remains—mind can operate directly on mind [and in proof of this the speaker detailed, with graphic ability, a number of striking experiments]. Here, he submitted, was a first great gain to religion. The scriptures unmistakably promise three things: That God will guide those who trust in Him—by inner light and leading, by silent suggestion and restraint; that He will communicate to them peculiar insight into His nature and ways; that He will show them His secret; that He will impart to them the influences of His Holy Spirit, to inspire, impel, and hearten. Now these experiments made conceivable and luminous these promised influences of God on man. They lifted divine guidance, suggestion, and impulse almost on to a scientific basis. For if one mind can influence another, even at a distance, here on earth, surely the mind of the great Father can influence the minds of his children—can restrain, inspire, and guide them. It makes the divine method explicable—realisable to us. Passing to the second point, he said research seems to be rapidly

ESTABLISHING THE FACT OF CLAIRVOYANCE.

By clairvoyance he meant the power possessed by some to acquire supernaturally, but not by reading the minds of persons present, a knowledge of facts such as we normally acquire by the use of our senses. [This point was also copiously illustrated by most interesting cases, especially by the investigations made by Dr. Bachman, of Kalmar, Sweden.] Another of the stupendous teachings of the Bible was that God is omniscient; that He is able to see all that transpires. Our first thought is, how can this be? How can even God penetrate to such secrets? How can He know that which is so deeply hidden? Yet here, in our very selves, we seem to have, if not a key, an aid to the solution, a very stepping-stone to the omniscience of the Most High. We rise from our possibilities to the Divine. Men and women like ourselves seem to be able to soar beyond the use and reach of those senses which confine us. They are able to see the hidden, the invisible, distant. They can penetrate through wood and metal, stone and marble. They can

SEE AT THE DISTANCE OF MILES

the acts and circumstances of persons known and unknown. And with their experience before us we can read with a new intelligence, a new apprehension, and a new interest, "Thou, God, seest me!" But I am not sure [he continued] but what we are helped still further. It seems probable that by this power knowledge can be gained not only of the past and present but of the future. This at first sight seems incredible; utterly beyond belief. But do not let us give way to an unintelligent scepticism. Scepticism in itself is no more noble than credulity. We want far more evidence before we can assume that we have reached the rigid point of proof. But I cannot but think that the drift is in that direction. And if such a power in man should be proved, it

will offer us another and invaluable help in the realisation, at least in some dim way, of another attribute of God, for the Bible not only reveals to us the omniscience of God, but also His foreknowledge. Finally, research seemed to be coming on glimpses or

INTIMATIONS OF A FUTURE LIFE.

He did not want to anticipate results, but he thought they already pointed dimly in this direction. The subject was a profoundly difficult one, but not impossible. The crux of the problem, to him, lay in the infinite difficulty of delimiting the conscious or unconscious powers of the living. In closing, the lecturer eloquently asked, Did not these facts, these newly-discovered faculties in us point, clearly and vividly, to our spiritual relation to the Divine? Did they not mark us out as the Spirit children of the Spirit Father?

THEOLOGY AND SCIENCE.

MR. J. AINSWORTH writes to the *Blackpool Times*, Feb. 17, that, according to the Rev. R. C. H. Wainwright's recent pulpit utterances, our hope to be delivered from disease and epidemics is not in the skill of the most experienced physician, or in sanitary science, but in a distorted and irrational conception of an avenging Deity, whose anger can only be appeased by a day appointed by the churches for a "confession of our sins, and a deep humiliation for national transgressions," &c. Such glaring outrages upon scientific principles, and theology, at variance with sanitary laws, could not well be surpassed in their ridiculous aspect. I have, unfortunately, been a victim to this dreadful scourge, or terrible malady—the influenza; and if I had been aware, or rather had confidence, that by confessing all the sins I could remember having committed, I would gladly have un-bosomed myself to any one "in the heavens above or on the earth beneath," and allowed the Vicar of Christ Church to read by my bedside all the prayers in his church prayer-book, and any he could extemporaneously offer up on my behalf. Surely, this would have been a fair test of the practical utility of his, to me, irrational and wild theological theories. Every bodily disease is, or must be, traceable to a cause, and that cause to me must be physical, and of the earth, earthy. To simply pray for its removal without attention to the laws of health, and the application of purely scientific appliances and remedies, would, to me, be quite as rational and effective as praying for a pair of new boots or a suit of clothes, without applying to the shoe dealer or tailor, or finding the money to pay for them. (I don't give this illustration in any irreverent spirit.) If we can obtain health by fervently praying for it—why not wealth, and every other temporal blessing? The fact is, a mere smattering of elementary science, and a limited knowledge of our sanitary conditions, enables us poor laymen who have been brought up outside our collegiate institutions, to condemn this Christ Church theology as illogical, unscientific, and unworthy the scholastic training of the nineteenth century. What a waste of time and money by the various Corporations, . . . and the various M.D.'s prescribing for the influenza at an enormous cost to the unfortunate victims, when all this could be remedied by "a day of humiliation and prayer, and a full confession of our sins"! Oh! ye deluded M.D.'s, empty all your medicine bottles into the sea, and ye theologically-blind town councillors, at once discharge all Medical Offices of Health, as useless and unnecessary, for the Vicar of Christ Church has found an easier, cheaper, quicker, and better remedy for the influenza. Put it to the test, and, if efficacious, I will confess my sin for writing this wicked letter, and deeply humiliate myself for my theological ignorance in reference to what I should do when I take a severe cold, and be one of the punished, and may be for the sins of others.

In almost all communities enthusiasm stands before everything in moving a popular assembly. A preacher who is enthusiastic in everything he does, in all that he believes, and in all the movements of his ministry, will generally carry the people with him. He may do this without enthusiasm, but it will be a slow process, and the work will be much more laborious. If you have the power of speech and the skill of presenting the truth, and are enthusiastic, the people will become enthusiastic. People will take your views because you have inoculated them.—*Henry Ward Beecher.*

VISIT OF THE NATIONAL FEDERATION TO MACCLESFIELD.

THE Propaganda Committee of the National Federation at the invitation of the Macclesfield Spiritualists paid them a visit at their hall, in Cumberland Street, on Tuesday, Feb. 9. The speakers included Mrs. Wallis, Messrs. Boardman, Johnson, Rayner, and Tetlow, and Miss Janet Bailey (clairvoyant).

The Rev. A. Rushton presided, and after Mrs. Wallis had opened the meeting with invocation, claimed that Spiritualists were far in advance of any other denomination, inasmuch as they allowed absolutely free utterance of thought and were earnest advocates of civil and religious liberty. On these grounds alone, he thought the subject was worthy the attention of any thinking man or woman.

Mr. Tetlow, as Secretary of the Federation, briefly narrated the objects they had in view in sending out speakers for this missionary work. They did not want any hard and fast lines to be drawn, "Unity with Liberty" being the watchword, free and yet firmly bound together. Spiritualism, he claimed, was human as well as divine, and it was only necessary to recognise three things, namely, that there was a centre spirit generally denominated God, that man was a spirit and lived after so-called death, and had power to return and communicate. "What good have spirits done?" was a very common question, and in reply he would say that the fact that spirits returned and proved by demonstration of divers characters that they did live and had stated that "as ye sow so shall ye reap" was an invariable law, had done a vast amount of good for humanity. The priesthood had stated that there was a hereafter but had been unable to sustain it, and now Spiritualism stepped in and filled the gap. Mr. Tetlow then gave four experiments in psychometry, all to strangers, which were fairly successful, but I have seen him to better advantage in this respect.

Mr. Johnson said Spiritualism appealed to him because it did not say "believe." He had believed until he found himself in rank Atheism. Spiritualism had placed upon him a responsibility that he had never had before, and had shown him that there was more locked up in his own nature than he had previously imagined. It had told him that if he meant to be of any use to the world he must first get well on his feet and then "walk along." It had told him to sign the temperance pledge, and thus begin reform at home. When he first investigated Spiritualism he thought that if spirits did return they would return in his own home. He tried it, and the first to demonstrate the fact of immortality was one the most dear to him, and whom he had thought he would never see again. Spiritualism had made him recognise every man as his brother, and every woman as his sister, and had told him to do right for the love of right. He did not ask the audience to believe these things, but to prove them individually, and to build up characters that would make them good citizens, fathers, and mothers in this life, and they might rest assured they would carry a good character to the other life.

Miss Janet Bailey then gave eight clairvoyant descriptions, six of which were recognised. Most of the descriptions were given to strangers, one case being particularly striking. The *full name* of the deceased, the nature of her death, the number of the children she had left behind all being clearly given, and subsequently ascertained to be correct in every particular.

Mr. Boardman had not much time to make a speech, but in the few minutes at his disposal he supplemented all Mr. Johnson had said. Spiritualism had told him to begin reform at home, taught him that he was a responsible being, and proved that in order to enjoy happiness hereafter he must make a heaven here.

Unfortunately there was no time for Mrs. Wallis to speak, other than the invocation, which was rather to be regretted.

The meeting was a very successful and harmonious one, and no doubt good will be done. The Federation Committee, in undertaking this kind of work, are certainly striving hard to ensure success, and deserve to be encouraged. How any society can stand aloof is certainly to me a puzzle.

W. PIMBLOTT, Secretary, Macclesfield Society.

I have never doubted the worker's ability to conquer his foes if once he can conquer himself. But when I see him rejecting the Reformer and choosing Barabbas, I sometimes get a bit sick, and fall to wondering how it will finish, or if it ever will finish.—*Jacob Smallbeer.*

"THE TWO WORLDS" PUBLISHING CO. LIMITED,

OFFICE, 73a, CORPORATION STREET, MANCHESTER.

S. S. CHISWELL, CHAIRMAN.

PETER LEE, VICE-CHAIRMAN.

DIRECTORS:

W. T. BRAHAM,	W. JOHNSON,
G. BOYS,	J. PEMBERTON,
J. BOYS,	T. SIMKIN,
GEO. COLBECK,	J. B. TETLOW,
R. FITTON,	F. TOMLINSON,
J. S. GIBSON,	Mrs. M. H. WALLIS.

Hon. Treasurer - - - T. BROWN.

Secretary - - - E. W. WALLIS

(to whom all communications and remittances should be made at the registered office, 73a, Corporation Street, Manchester).

"The Two Worlds" Company was formed in August, 1887, to supply the "urgent demand for a thoroughly representative Spiritual journal, which shall be the property of the movement," . . . and shall "render assistance to all workers for humanity and the truth."

In a very short time after the issue of the prospectus, from which the above extracts are taken, Spiritualists in all parts of the country applied for shares, and the number required before a start could be made were speedily allotted, and within three months from the date of the first provisional meeting at which the resolution to form the Company was passed, the first number of "The Two Worlds" was published.

During the past four years our circulation has slowly but steadily risen, and we have the solid support, approval, and co-operation of the general body of Spiritualists. There is now only needed a united and enthusiastic effort on the part of our friends, well-wishers, and shareholders to still further extend our usefulness by doubling our circulation, thus making the paper self-supporting and truly independent.

THE TWO WORLDS.

FRIDAY, FEBRUARY 26, 1892.

EDITOR (PRO TEM.) AND GENERAL MANAGER:

E. W. WALLIS.

ALL COMMUNICATIONS SHOULD BE ADDRESSED TO THE COMPANY'S REGISTERED OFFICE, AT 73a, CORPORATION STREET, MANCHESTER.

TO THE SHAREHOLDERS OF "THE TWO WORLDS" PUBLISHING COMPANY, LIMITED.

It is with extreme reluctance and regret that we now perform the imperative duty of making known to you the deplorable circumstances which have led to the present painful position of the affairs of this Company.

In April, 1889, Mrs. Britten acknowledged in *The Two Worlds* the receipt of a munificent donation of £100 from an anonymous friend, to aid the cause and *The Two Worlds*.

At the next ordinary (not special) Board meeting the matter was brought up by Dr. Britten, who intimated that the money must be invested in shares, and proposed that a vote of thanks for the generous donation should be passed to the unknown benefactor.

The question was asked "Is it an investment or a donation?" In reply to that and other queries, Dr. Britten declared it was THE WISH of the giver of the money that it should be invested in shares, and that he (Dr. Britten) was merely acting as "agent" and carrying out the wishes of his friend in requesting that the money should be so invested. This explanation we accepted in good faith, and the shares were taken out—not as Dr. Britten had at first dictated, in his (Dr. Britten's) name, but in that of "Nemo," per Dr. Britten.

The next similar donation of £100 was actually invested in the same way, without being brought before the Board at all, Dr. Britten instructing the Secretary to write out the certificate for him.

When the £1,000 was sent to the Editor of *The Two Worlds*, in January, 1890, Dr. Britten (at the ordinary Board meeting, reported to the Board, according to the minutes, "That he had received from 'Nemo' a note for £1,000 which he, 'Nemo,' desired to be invested in 1,000 paid up shares." So anxious was Dr. Britten to have this accomplished that he instructed the Secretary to write out and stamp a certificate for 1,000 shares before the Company possessed 1,000 shares to dispose of. A special resolution had to be passed and confirmed, to increase the capital of the Company, so as to allow of these shares being taken up. A resolution was passed: "That the heartfelt thanks of the

Directors be given to 'Nemo' for this further proof of his appreciation of the work of *The Two Worlds* Publishing Company Limited, and his sincere desire to support their efforts." From the spirit of that resolution the Directors have never swerved, and are still sincerely thankful to the generous donor for his large-hearted "gifts" (as they are called by Mrs. Britten in her circular), notwithstanding their subsequent investment in shares, and thus practically ceasing to be donations to aid the paper.

At the annual general meeting of shareholders, in February, 1890, a resolution was proposed to increase the Company's capital from £1,500 to £3,000, and Dr. Britten is reported in the minute book (which minutes, and all others referred to, are signed by the Chairman, Dr. Britten himself) to have "explained that this step was necessary that the EXPRESS WISH OF THE UNKNOWN GENEROUS SUPPORTER of *The Two Worlds* THAT HIS contribution of £1,000 SHOULD BE INVESTED in PAID UP shares to that amount MIGHT BE CARRIED OUT."

Early in 1891, another £1,000 was received by Mrs. Britten (and it is worth while remembering that our contemporary *Light* acknowledged the receipt of similar sums of money at about the same times as those given to "The Two Worlds" Company, Limited, and it was published in *Light* that "the envelope is addressed to 'the Editor of *Light*,' and the note is wrapped in a half-sheet of paper on which is inscribed '1 note, £1,000, FOR THE SUPPORT OF *Light*,' and nothing more). Dr. Britten requested the Secretary to issue a certificate for 1,000 shares, this time in the name of Mrs. Britten, and represented that he was acting upon the instructions he had received from "Nemo." The Secretary declined to do as he was bid, on the ground that it was necessary that the Directors should be first consulted.

At the next meeting of the Board, Dr. Britten made a different proposal, viz.—that the money should be invested in the names of Mrs. Britten, himself, and two members of the Board.

The Directors thereupon desired to know what authority Dr. Britten had for seeking to invest the money in shares at all, and why he did not treat it as a "gift." If he had "instructions" it was his duty to lay them before the Board ere they would be justified in issuing shares.

Dr. Britten refused to produce any instructions, but read from a written document what he claimed were the "instructions" he had received from "Nemo," and threatened to "send the money back" unless those instructions were complied with.

The Board, however, refused to issue any more shares, and voted that the money should be put into the bank, for the good of *The Two Worlds*, in the name of the Company.

Up to the end of January, 1892, the business of the Company has been conducted on "the one man one vote" principle. In actual practice, this has always been the rule until the Extraordinary Meeting of this month. The directorate has been frequently complimented by both Dr. and Mrs. Britten on their harmony and unanimity.

The first real break in the harmony was occasioned by Dr. Britten who, prior to the Annual Meeting in 1891, deposited with the Secretary a form of proxy, claiming the power to vote on the number of shares held by him on behalf of "Nemo." This form, in Dr. Britten's handwriting, was as follows:

"To the Directors of *The Two Worlds* Publishing Company, Limited.

"I, Nemo, of the city of London, in the county of Middlesex, being a member of *The Two Worlds* Publishing Company, Limited, and entitled to one hundred and eighteen votes, hereby appoint William Britten, of the Lindens, Humphreys Street, Cheetham Hill, Manchester, my proxy to vote for me and on my behalf, at the ordinary general meeting of the company, to be held on the second day of February next and at any adjournment thereof, and at all other ordinary and extraordinary meetings, to be held by the shareholders of said company during the period of one year, or so long a time as shall be legal, according to the Act under which the said company is registered, and for which purpose this notice is required to be given.

"As witness my hand the 29th day of January, one thousand eight hundred and ninety one.

"Signed by said 'Nemo' in the presence of Jabez Sherratt."

This extraordinary claim for votes (in respect of shares professedly held in trust for another) could only be regarded by the Directors as an attempt to maintain power and preponderat-

ing influence, which ought to be strenuously resisted; hence the refusal to allow the last £1,000 to be invested in shares. Furthermore, the name of the anonymous benefactor of the Company having been divulged to the Board, it is now known that the giver DID NOT and DOES NOT LIVE IN LONDON nor in MIDDLESEX—as set forth in the proxy—thus going to prove, or indicating, that his identity was at that time unknown to Dr. Britten, although he had always professed to be in friendly communication with “Nemo,” and to be acting upon definite instructions received from him. Lastly, it was found that the signature to the proxy was NOT THE SIGNATURE OF THE GENTLEMAN WHO HAD GIVEN THE MONEY. Being challenged upon the point, Dr. Britten made answer that he “had written it himself, and was himself ‘Nemo’ for the purposes of that document.”

As the proxy was *unstamped*, and no quorum could be formed, it could not be used, but *revealed a danger* which the Directors had not foreseen, and which, consequently, must be guarded against. Subsequent events have forcibly convinced the Directors of the necessity for providing against the possibility of “one man rule.”

Dr. Britten has repeatedly assured the Directors he was simply acting as an agent, and that it was “Nemo’s” express wish that the money should be invested in shares. The averments made by Mrs. Britten in her circular that these *gifts* were sent to her “WITH NO OTHER CHARGE CONCERNING THEIR DISPOSAL” than that they were for the sustentation of *The Two Worlds*, are in direct contradiction of the recorded minutes of Dr. Britten’s repeated statements before referred to.

Further, Mrs. Britten declares: “DR. BRITTEN, quite sufficiently understanding the elements we had to deal with in *The Two Worlds* Company, DETERMINED . . . to invest the first £1,200 I had received in paid-up shares,” &c. [He, also, would so have invested the last £1,000 but was prevented from so doing.] Thus, by her ADMISSIONS, MRS. BRITTEN ABUNDANTLY JUSTIFIES the action of the Directorate, who claimed that the money had been received for the good of the paper, and *ought* to have been handed over to the Directorate as *unconditionally* as it was (admittedly) sent to Mrs. Britten by the generous donor, in a similar manner doubtless to the donations contributed for the sustentation of *Light*.

The charges of “conspiracy,” “secret plans,” “interested opponents,” &c., we pass by, as utterly unworthy of notice, and are never indulged in, except in the absence of substantial facts, which will always tell their own tale.

The Directors held two informal deliberative meetings, which they were fully entitled to do; equally as much so as Mrs. Britten was to invite those FEW DIRECTORS she “*could most honour and respect*” to informally meet at her house and confer on *The Two Worlds*’ business. The Directors openly proposed and passed their resolution at a Board meeting, and appended their names to their circular; but did NOT send out anonymous communications, as did those who charge the Directors with conspiracy and secrecy.

It was found, that in a short time, Dr. and Mrs. Britten, and four or five friends, would be able to cast about 180 votes, on any contested point, and thus be in a position to DOMINATE THE WHOLE AFFAIRS of the Company. To obviate this, no other way remained than to legalise the principle of “one man one vote” which had all along characterised the doings of the Company, and had worked well. It is not “fraudulent,” “dishonest,” or “illegal” to do this—in fact, the empowering clauses of the Act are strictly “for the protection of members,” and to guard against undue influence from a particular party or clique.

If the resolution were unnecessary, and there were no intention to *claim* and use the voting power complained of, wherefore all this opposition? The Directors are *not* seeking to lessen, but to preserve, the power of absent shareholders, for, unless this resolution is passed, it will be possible, in a few weeks’ time for a half-dozen members (of one family and a friend) to cast sufficient votes to NULLIFY THE COMBINED VOTING POWER of all the rest of the shareholders, when the possessors of 5, 10, or even 20 shares (who under the resolution we propose would have *equal voting* power with the *best*) would lose all, as their 10 or 12 votes would be worth little against the 170 or 180 votes of half-a-dozen persons.

There has been no desire or attempt to invade the privacy of “Nemo,” neither has he, nor is he likely to, become “a mark for all the begging letter writers in the kingdom.”

because his name has been divulged to the Board; and the insinuation, that he would, is another mark of autocratic assumption of superiority, and a manifestation of the distrust which has been evinced towards the Directors. In regard to the proxies, many of them were invalidated by the scrutineers, doubtless, for “GOOD AND SUFFICIENT REASONS.”

Dr. Britten was not permitted at the annual meeting to launch forth a statement which had not been submitted to the Board of Directors. The business was to receive the Directors’ report, to consider and pass the balance sheet, and to elect Directors. Had there been time, *after the business* had been transacted, both Mrs. Britten and Dr. Britten would have been in order, and would certainly have been accorded an opportunity to make their reports; but, as the business was not concluded until after eleven p.m., and to save the necessity of an adjournment (as many shareholders had come by rail) it was absolutely necessary to take the *business first* and defer the statements. Dr. Britten, by his over-bearing, dictatorial manner, brought upon himself the opposition, which was certainly far less aggressive than his own display of petulance and temper. Certainly, no insults were offered to Mrs. Britten.

The request to have proxies returned (which became the property of the Company the moment they were handed to the Secretary) is a sample of the spirit he displayed. The declaration by Mrs. Britten of the power “to *crush* out the resolution at once” is another indication of the high-handed manner so openly assumed.

The 37 persons present are contemptuously spoken of as a “crowd” and a “mass of people.”

In regard to the voting, the resolution was actually *carried* (27 voting for and 9 against) before a poll was demanded. So far as the poll is concerned, it is noteworthy that some 28 persons (8 present and 20 represented by proxy) are claimed to possess sufficient voting power “to *crush* out the resolution at once.” This means that these 28 persons are to have power to override the wishes of some 112 members, viz. 27 present and 76 represented by proxy, and 9 others whose proxies were sent too late. Thus, Dr. and Mrs. Britten, who have so often protested against despotism, pleaded for federation and called for unity, who have disavowed any popish intent, and have denounced the “rule or ruin” policy of some individuals, lead the van to take advantage of the *legal* power to “crush out” and ignore the wishes of a majority of the shareholders, who are sneered at as “one-share-holders.”

But the proxies sent, in favour of the resolution, and the votes cast by shareholders present, did not merely represent “1 share holders,” as the following analysis will prove. The shareholders present who had more than one vote were as follows: 6 had 2, 5 had 3, 2 had 4, 3 had 5, and 1 had 10 votes. Shareholders represented by proxy having more than one vote were as follows: 32 had 2, 4 had 3, 2 had 4, 16 had 5, and 3 had 10 votes, making a total of shareholders (*known* to be in favour of the resolution) holding *more than one share* each, of 74 members, as against 28 members (*known* to be opposed to the resolution), which, with the shareholders holding one share who were known to be in favour, gave a sweeping majority of *members* in favour of the resolution of one shareholder one vote, viz.: 112 “for” to 28 “against.”

Finally, we have only to say that we sought to establish a really *representative* paper with the co-operation of Mrs. Britten. We have sincere respect for and sympathy with her, and have had no quarrel with her. We forebore, *for her sake*, until forbearance ceased to be a virtue.

We are in the hands of the Shareholders—Directors and Secretary alike—if our endeavours to maintain the original purpose of the Company and paper do not meet with your approval, we are prepared to retire and leave the work to other and more capable hands and heads. We have endeavoured to be faithful to our trust; we herein render an account of our stewardship; have “set down naught in malice,” and if you say “stay” we will stay, if you say “go” we shall be relieved of a heavy weight of care, anxiety and responsibility. But we will ever work for Humanity and the Truth.

By order of the Board,

(Signed)

S. S. CHISWELL, Chairman.

E. W. WALLIS, Secretary.

[COPY OF THE SCRUTINEERS’ REPORT.]

We, the undersigned, being the Scrutineers appointed at the Extraordinary General Meeting of the above-named

Company, held at Manchester on the 1st day of February, 1892, on the resolution "That at all future Ordinary and Extraordinary meetings of the Shareholders or members of *The Two Worlds* Publishing Company, Limited, each Shareholder shall have but *one* vote upon each resolution, irrespective of the number of shares held by him or her in the said Company," and having taken a poll at the said meeting, hereby report to you, as the Chairman of the said meeting, that the result of such poll is as follows:—

In favour of the Resolution	250 votes.
Against the Resolution	28 "

Majority in favour of the Resolution ... 222 votes.

(Signed) RICHARD T. ASHWORTH.
S. SOUTHERN CHISWELL.

To The Chairman of the Meeting.

LEGAL PROCEEDINGS AGAINST THE COMPANY.

THE Directors feel it to be due to themselves, as well as to their cause, that the foregoing reply should be made to the circular issued in reference to the Extraordinary Meeting of February 1st, especially as proceedings were commenced in the Court of Chancery by Dr. Britten and Mrs. Britten to obtain an order restraining the company from confirming the resolution passed at such extraordinary meeting.

On Monday morning, February 22, the case came on for hearing before the Deputy Vice Chancellor, and was argued by counsel on both sides. Affidavits had been put in by Dr. Britten and Mr. R. T. Ashworth on the one side, and by Mr. Peter Lee (chairman), Mr. S. S. Chiswell (scrutineer), and Mr. E. W. Wallis (secretary), on behalf of the company.

The contention of Dr. Britten was that proxies had been discarded on insufficient grounds. The Judge upheld the main objection of the scrutineers, and, therefore, dismissed the appeal with costs.

AN EXTRAORDINARY GENERAL MEETING

of shareholders of the "Two Worlds" Publishing Company was held on last Monday evening at the Vegetarian Restaurant, 5, Fountain Street, Manchester. There were 32 members present. Mr. S. S. Chiswell presided, and briefly announced the result of the legal proceedings, forced upon us, as stated above. The notice summoning the meeting, having been read by the Secretary, the minutes of the extraordinary meeting of February 1st were duly confirmed, on the motion of Mr. Meekin, seconded by Mr. Braham; and a unanimous expression of sympathy with Mrs. Britten, under existent circumstances, and regret at the present untoward legal proceedings, was elicited. Mr. J. Ainsworth (Blackpool) moved that the resolution passed on February 1st be confirmed, viz., "That at all future ordinary and extraordinary meetings of the shareholders, or members, of 'The Two Worlds' Publishing Company Limited, each Shareholder shall have but *one* vote upon each resolution, irrespective of the number of shares held by him or her in the said company." Mr. J. B. Tetlow seconded the proposition, and Messrs. Johnson, Peter Lee, John Pemberton, W. T. Braham, and T. Kershaw all briefly supported the resolution, maintaining the principle of equality of representation, and heartily acknowledging our indebtedness to the noble giver for his generous "gifts," and claiming that our great cause had the support of warm hearts among all ranks of society.

All deplored that the conflict had been forced upon them, but unanimously determined to stand by the representative principle. The resolution was UNANIMOUSLY carried. The 32 members present had 94 votes amongst them, viz., 2 had 10, 5 had 5, 7 had 3, 7 had 2, and 10 had 1. No poll being demanded, the proxies were not used; but 62 had been put in in favour of the resolution, 3 for 10 votes, 6 for 5, 2 for 4, 5 for 3, 21 for 2, and 25 for 1. Only 4 proxies against the resolution were received. The usual vote of thanks closed the meeting.

Let every dawn of morning be to you as the beginning of life, and every setting sun be to you as its close; then let each one of those short lives leave its sure record of some kindly thing done for others—some goodly strength or knowledge gained for yourselves. So from day to day, and strength to strength, you shall build up indeed, by art, by thought, and by just will, an ecclesia of England, of which it shall not be said, "See what manner of stones are here," but "See what manner of men."—*Ruskin*.

THE PEOPLE'S LETTER BOX.

[The Editor will not be responsible for opinions published under the above heading. Correspondents, though signing initials or *nom de plume*, must send their names and addresses to the Editor in token of good faith. Anonymous communications cannot be noticed. Harsh personalities must be avoided, and brief letters—to be inserted as opportunity permits—will be most acceptable.]

INTERESTING QUESTIONS.

- (1) Can you inform me if a marriage celebrated at a Spiritualistic meeting room would be perfectly legal?
- (2) What is the meaning of the colours, mostly pink, blue, and grey, seen by a clairvoyant friend of mine, also flowers and plants and foliage, which, from the description, I take to be of tropical growth, and which he sees with eyes either open or closed? also, bright silvery lights in daylight?
- (3) What are the best methods to acquire clairvoyance?

ASTROLOGER.

ANSWERS.

1. Marriages may be celebrated in Spiritualist meeting-rooms only after they have been licensed for the purpose, and in the presence of the registrar. Under such circumstances they are perfectly legal.

The following answers have been kindly supplied by Mr. J. J. Morse:—

2. During the earlier stages of clairvoyant development the varied coloured lights that are seen are due to the partially-opened inner light, which only catches passing gleams of the spiritual light, and imperfectly registers the effects produced by the spiritual vibrations on the subjective mechanism of vision. That the flowers, &c., are tropical in appearance, is probably due to the fact that your friend sees things in the spiritual world, as the flora of that region is largely tropical in appearance. The "lights" referred to are frequently produced by spirit friends to intimate their presence.

3. A careful attention to diet, bathing, and exercise come first. Rigid abstinence from all stimulating drinks or foods, also abstinence from the use of narcotics. Light diet, avoidance, or, better still, entire abstinence from flesh meat. Seclude yourself one hour each day; gaze earnestly at a glass of clear water, or any other bright object, and quietly observe aught that occurs. This for seership. But the most effective and rapid method is to obtain the assistance of a good mesmerist, and develop the desired faculty through the assistance of the mesmeric sleep, or form a spiritual circle, and see if you can, by the aid of the spirits, develop the faculty. But, in either case, the opening suggestions in this answer will amply repay their careful fulfilment.

MORAL TEACHINGS IN LYCEUMS.

Dear Editor,—In your last issue of *The Two Worlds* you published a letter in which the question of "retaining the good in Sunday school methods" of instructing children is raised. Now, I take it that the Sunday school is the child of a church, or a religious body, the clergy of which seek to strengthen their roots by instructing the children in the doctrines they profess.

Whilst believing that religious instruction is good—nay, absolutely necessary for the well-being of children—and also that it is our *duty* to so instruct them, the question arises: "How can we, as yet, teach them things of a religious nature?"

"Our children are the basement of the regenerate race," and the question of how to best instruct them, indeed merits our most earnest consideration. It is to us the children look. It is we who have them to instruct. To do this, we must be free from the chaos in which we are at present tottering. Let us stand on solid ground, for we are in the world, and our light "must so shine that the world may see it."

Let us bind ourselves together, as the stones of the lighthouse are bound. Let us take some shape best fitted to stand the lightning, and thunders, and storms of public opinion—yes, and religious persecution—and safely show through the inky clouds of ignorance and bigotry the "golden light of truth."

SUCH A BEACON WE MUST HAVE.

All the churches have had to lead their flocks—fathers, mothers, and their children—until they were strong enough to walk alone. So must we care for the tender ones. But how? The spirit world cannot provide us with materialised spirits to remain with us to act as guides and pastors—they can but work through us; then it lies with us to fit ourselves, with their aid, for the work. We must have men and women who are able to carry our banners. They must have something to fight for, something not dim and uncertain, but well-defined, solid—a creed. Not one to bind them to a certain time or place, but progressive, ever leading them upward and onward.

It is a religious war we must enter upon. It is a religion we must seek to establish, a purified church, for the people *will* have their temples of worship, their services of praise, music, choirs of trained voices and orations. These things are in the spirit world, hence the people are inspired to ask for them here, and it is because we are so poor in this respect that thousands remain in the churches, and thus keep thin our ranks. Poor, tender souls, they love a beautiful service. It is also because our creed has never been shaped in words that many hold back.

When we can give the parent a thought-out *catholic* belief, and supply teachers capable of helping them to understand and act up to it, and then to lead, to point out the way to higher things, then, and not till then, may we expect to see Sunday Schools flourish, and the children of Spiritualists love to be instructed in the creed of their parents, for a creed we have, a religion, too. It is teachers we want, fitted to face our children, fitted to face the schoolman acquainted with the religions of the past and the present. For as this is a religious movement, we must know where and why we differ from those around us, and have the wherewithal to feed hungry souls drawn towards us. I speak to wise men; judge ye, therefore, what I say.—Yours in the cause,
BR. TALIESIN.

PLATFORM RECORD.

The Editors do not hold themselves responsible for the opinions expressed, or for the accuracy of the statements made, in the reports, and earnestly request secretaries to use the utmost care to make their communications brief, pointed, and reliable.

Reports must reach us by first post on Tuesday, written on one side of the paper, and consist of not more than 100 words, unless very special.

ACCRINGTON. 26, China Street.—Feb. 21: Mr. Minshull's guides gave excellent discourses. We thank him for coming to our aid as a substitute. After each address Miss Bailey gave some marvellous clairvoyance, in many cases giving full names. Large audiences. Crowded at night.—J. Holmes.

ASHINGTON.—Feb. 21: Mr. J. T. McKeller gave a good address on "Does Spiritualism meet the requirements of the age respecting the hereafter?" which was highly appreciated. There was a good attendance, and the plain common-sense enunciation of his subject gave great satisfaction.—W. P.

BIRMINGHAM. Broad Street Coffee House.—Thursday evening: A lecture upon "Natural Magic," by Mr. Victor Wyldes, followed by psychometric experiments. All were most successful.

BIRMINGHAM. Oozell Street.—Sunday evening: Mr. Hanks gave selections from well-known poets, followed by an address, "Communications from the spirit world." A bright and pleasant evening spent.

BLACKBURN.—Feb. 14: Mr. Thos. Wild, of Rochdale, gave a large number of clairvoyant descriptions, afternoon and evening, nearly all of which were recognised. Feb. 21: Mr. J. B. Tetlow gave eloquent and instructive addresses, followed by successful psychometry. Large audiences.—T. S.

BOLTON. Old Spinners' Hall.—Our old friend, Mr. Lomax, of Darwen, received a hearty welcome, and many thanks for his valuable services. Afternoon, a circle was held. Evening, Mr. Lomax gave an interesting address on "Present, Past, and Future," showing how man continues to explore the hitherto unknown regions, solving the great problems of life and immortality. The room was packed with an intelligent audience. Clairvoyance successful. Closed with invocation, in Chinese language. [Who identified the language?—H. Halton, sec.

BRADFORD. 448, Manchester Road.—Morning: circle, 20 present. A very harmonious feeling prevailed. Mrs. George Marshall spoke on "Love thy neighbour as thyself," and "What is the beauty of Spiritualism?" Two capital discourses, followed by good clairvoyance and psychometry. Good audiences.

BRADFORD. St. James's.—Afternoon, Mr. Williamson on "Spiritism and Spiritualism." A good discourse, showing their great disparity—one merely cold Materialism, the other an enthusiastic soul-inspiring philosophy. Evening subject, "Why should I be a Spiritualist?" A good and clear exposition of spiritual philosophy, illustrative of the difference between knowledge and belief. Very successful clairvoyance.

BRIGHOUSE. Oddfellows' Hall.—Our esteemed friend Mrs. Connell's guides gave a stirring address on "Brotherly Love," which was a treat. Striking clairvoyance afterwards, mostly to strangers, recognised. Evening, subject from the audience, "Where are the ten lost tribes of Israel, who are they, and what tribe as a nation do we belong to?" which, I think, was answered to the satisfaction of all. Two beautiful poems, on words chosen by the audience, on "The Spheres" and "Gentle Words," were listened to with rapt attention. We shall be glad to enroll new members to help us in the cause of truth and progress.—J. S.

BURNLEY. Robinson Street.—Considerable interest was manifested to hear Miss Cotterill's narrative of her experience previous to and after her connection with the Salvation Army. Evening: The large audience attentively followed her experience along alleys and slums of "Darkest London" and narrow escapes from personal ill-treatment by those to whom her mission of rescue was directed. The small remuneration, was revealed to questions on this matter, which was paid for by long hours to these British slaves. How life could be sustained on the residue after payment seemed incredible. Illustrations were given where husband and wife with three or four children had to be sustained on incredibly small sums. The cause, which lead to this condition were touched upon; the yielding up to seductive temptation by the weak was often the first step downward. The relative responsibility of riches for destitution and suffering in wealthy England, with its religious institutions, whose bells clang in the ears of the sick and starved while death is carrying away tens of thousands of its victims by starvation or slum fever, was ably enforced. Urgent appeal was made that all would make effort who had the means to carry help to the helpless; that home mission work is our first duty to undertake in preference to missions in foreign lands, where such efforts with claims to success have been so frequently questioned.

BURNLEY. Guy Street, off Barracks Road, Gannow Top.—A good day with Mr. R. Bailey's controls, who spoke on "The Truths of Spiritualism," and "Life and Death," asking all to be more earnest in their duty, to lead a noble life while here, and be of service to humanity.—G. H. Eastwood, sec., 266, Gannow Lane.

BURNLEY. 102, Padiham Road.—Mrs. Heyes' guides gave grand discourses on subjects from the audience, viz., "Spiritual Progression," and "The Occupation of the Spirits." Both were eloquently dealt with. Phrenology and psychometry very good.—James Wilkinson, sec.

BURSLEM. Newcastle Street.—Mrs. Horrocks, although not very well, gave a very good address under spirit influence, "The Star of Progress," which was attentively listened to by a fair audience. The clairvoyant delineations and psychometry were very satisfactory.

CLEOKHEATON. Walker Street.—Mr. Roberts's guides, substituted for Mr. Pawson, who was ill (may God and the angel world speed his recovery), and spoke on "Liberty," showing how the people had been held down in priestly bondage, but could now think for themselves. Evening: subject, "Thought." The guides spoke very well. Clairvoyance after each service. [No report paper and envelopes left.—E. W. W.]

EXETER.—February 14: Anniversary services. Mr. Leeder, from Plymouth, speaker. Morning: subject, "Spiritualism." Evening: subjects from the audience, "Mediumship, its development," and "Do Planets affect mankind?" which were well handled, to the satis-

faction of all. We render thanks to Mr. Leeder. The musical portion, selected from the *Lyceum Manual*, was well performed by Lyceum children. A musical reading entitled "The Voyage of Life," as a lesson, was well rendered, and the whole proceedings gave great satisfaction. Conductor of Lyceum, Mrs. Hellier. Organist, Miss Stamp. Anniversary tea on Monday. About fifty sat down. Tea provided by Mrs. Hellier, assisted by Mrs. Coldridge, Miss Coldridge, and Master Willie Shephard. An entertainment followed. Songs, recitations, &c., were rendered by the Lyceumists and others. Mr. Leeder delineated characters, all appearing well satisfied. A very enjoyable evening. February 21: Mrs. Hellier and a friend. Mrs. Hellier opened with invocation. Discourse given by friend. Subject, "Death," being ably handled. Mrs. Hellier gave clairvoyant descriptions, mostly recognised. Mrs. Hellier still holds Monday evenings for psychometry, in aid of organ fund, generally successful.—M. S.

FELLING.—Wednesday, Feb. 17: Mr. J. Clare journeyed from the west end of Newcastle in very stormy weather, and gave to a very small audience his popular lecture on "The French Revolution and its Lesson." He spoke ably for nearly ninety minutes, and gave great satisfaction. It is lamentable to think when the speaker could come between three and four miles on such a night we could not get one third of our members to attend to hear him. In the summer they prefer to walk the fields and lanes, in the winter they cannot leave their firesides to honour the speakers with their presence. It says very little for them indeed. Well may the friends outside not give us their patronage. The committee do all in their power to further the grand truths. Friends, give us a helping hand; we have a place second to none in the North of England, at the cost of a mere song, some societies nearly paying in one year for rent as much as the place costs us altogether. On Sunday, 21, Mr. Gardener, senr., of Sunderland, gave us a grand Lecture on "President Garfield," tracing him from his boyhood right up to his assassination, which was very ably defined, and gave general satisfaction. I hope the old man will be long spared with health and strength to do the work he is doing. On Sunday next a local lady medium will be with us.—J. D.

GATESHEAD. Team Valley Terrace, Askew Road West.—Owing to Mr. Paul not being able to fulfil his engagement, Mr. Wightman occupied the platform. There was a good attendance. Mr. Hush presided.—T. J. M.

GATESHEAD. 79, Taylor Terrace.—Special meetings. On Tuesday, a good company, and lecture by T. R. Penman's guide on "The good home over there." Thursday night: Subject, "The Hells in Spirit-life"; also on Sunday, a good lecture on "Pre-adamite Man." The guide lived on this plane 14,000 years ago, and was a shepherd in Egypt and a fire worshipper; and from other guides he knows that man existed thousands of years before that time.—G. Cottrill.

HALIFAX. Winding Road.—On Saturday last the choir gave their first concert, in aid of the new organ fund, which was the means of adding £2 to the fund. Songs were contributed by Mrs. Robinson, Miss Smith, Mr. Butler, &c.; Prof. H. Dennison also gave exhibitions in the art of legerdemain. A successful cottage meeting has been given during the week by Mr. Hudson, which realised £1 1s. Altogether the fund amounts to about £6, having been got in a little over two months by the exertions put forth by the choir. On Sunday, Mr. Parker spoke on "Spiritualism, its origin and mission to mankind," in a masterly manner. It is astonishing how much he has improved since last he was with us. Some excellent clairvoyant descriptions were given at the close.—F. A. M.

HECKMONDWIKE. Blanket Hall Street.—The anniversary tea proved a grand success. Upwards of 150 persons sat down. An entertainment afterwards by the Bank Foot friends, Miss Senior occupying the chair. Songs, readings, and dialogues gave general satisfaction to a large audience. A vote of thanks was given to the performers and Miss Senior for her kind and affectionate services in the chair. [We regret to learn that Mr. Hodgson was too ill to write the report for Sunday, and trust he will speedily recover.—E. W. W.]

HUDDERSFIELD. St. Peter Street.—Sunday, Feb. 21: Only thin audiences greeted Mr. J. C. Macdonald, owing, no doubt, to the exceedingly wretched weather; however, those who braved the snow-broth were amply repaid in the treat provided by the speakers. Questions were invited and spoken to in excellent manner.—J. B.

KNIGHTCOTE. LEAMINGTON.—Feb. 7: Three public meetings, all well attended. Mrs. Barradale, of Leicester, the medium. After three short trance addresses good clairvoyance, mostly recognised. Room crowded. We had in addition part of the brass band from the neighbouring village, which helped on the singing very much. Many felt the power and did not care to leave. Feb. 22: After another hard week's toil in the Spiritual work Mrs. Barradale has left for home. We wish her long life. She bids fair for a useful instrument in the cause of truth. During the past week we have held private and public meetings nearly every night. Sunday, 21: Three public meetings and private developing meetings. Between the public meetings many felt the power and that they could stay much longer. Many clairvoyant descriptions, mostly recognised. We distribute all the Spiritual literature we can through the neighbouring towns and villages for miles round. We shall be pleased to receive any Spiritual literature from any friend or friends who can afford to send any.—Address John Lloyd, Leamington Station, till called for.

LEEDS. Institute.—Our friend and member, Mrs. Gregg, delivered bright and effective discourses, and also gave a number of clairvoyant descriptions. On Monday, Mrs. Gregg attended the ladies' meeting, encouraging and assisting the workers. Please note, the Wednesday evening "socials" have been suspended for a time.—F. H.

LEICESTER. Liberal Club, Town Hall Square.—Feb. 7: Mr. Pinkney discoursed on "The Brotherhood of Man." 14: Mr. Chaplin, on "The Work of Noble Men, when does it cease?" 21: Mr. Timson, on "The Bible in the Light of Spiritualism." Sunday morning, 28, at 10-45, a class will be commenced for the study of Spiritualism scientifically, with kindred subjects; conducted by Professor T. Timson, M.L.P.A., who will give lessons and experiments in phrenology, physiognomy, physiology, palmistry, psychometry, and mesmerism.

LIVERPOOL. Daulby Hall.—Mr. J. J. Morse. Morning: "Sin, Spiritually Considered." Evening: "The Prince, the Prelate, and the Preacher, where are they?" Good attendance. The address was

enthusiastically received, being frequently and loudly applauded by a large audience. Monday evening: Answers to questions.

LONDON. 311, Camberwell New Road, S.E.—The Thursday meeting afforded an opportunity to impart valuable information to several inquirers. By special request, on Thursday next, at 8-30, "How Does a Spirit Control a Medium?" Last Sunday, Mrs. Kemmish opened with a reading from our pamphlet which we distribute, "If a Man Die shall he Live Again?" which gives a clear exposition of our principles. Mr. Ward followed with a clearly rendered address on "Prayer," which showed that he had given the subject his best attention and study, although all were not of the same opinion; the facts put forth raised some discussion.—W. G. Coote, assist. sec.

LONDON. Clapham Junction. 16, Queen's Parade.—Mr. J. Burns favoured us with an excellent address on "Man, an Epitome of the Universe." Taking "The flag of life is never furled" as a text, basing his conclusions on the phrenological structure of man, that neither church nor creed, Bible nor sect, was the standard of truth, but man only.—G. D. W.

LONDON. Forest Hill.—Mrs. Brunker's guides conducted the meeting. We had again those blessed and glorious influences that are only obtained in circles where there is harmony and an earnest desire to seek spiritual gifts and not mere phenomena. We expect ere long to conduct spiritual meetings for the public, and our desire is to be made useful in helping to make the world better than we found it. In this we are promised help from our spirit friends.—H. W. Brunker.

LONDON. Forest Hill, 23, Devonshire Road.—Mr. Rodger addressed an interested audience on "Man as a Spiritual Being," and Thursday last a most successful séance by Mrs. Bliss, many old friends being present who have not been for some time.—Avez.

LONDON. King's Cross, Copenhagen Hall, 184, Copenhagen Street. Mr. Sells, the vice-chairman, presided. The secretary read a chapter from Al Koran. Mr. Smythe gave a thoughtful address upon "The Ideal of a Future Life." Questions were asked by Messrs. T. Reynolds and Winter, and Miss M. Rodger, which were ably answered. We regret the meeting was so small, and hope members and friends will attend better in the future.—T. R., sec.

LONDON. Marylebone, 86, High Street.—Mr. Joseph Watmore gave an interesting address on his experiences in Spiritualism, telling in an impressive manner how simple, yet how effectual, were the means used to bring conviction to his mind. A full audience appreciated the lecturer's remarks.—C. I. H.

LONDON. Peckham, 33, High Street.—Mr. Veitch's address on "The Power of Spiritualism" was listened to by a small audience, who evinced much attention. Mr. Veitch related how he entered into investigation with doubt and scepticism. His first lessons were of a crude nature, but after some years of study he received proofs which compelled him to accept the power of disembodied spirits, and to testify that when we shuffle off this mortal coil we continue to progress. He further claimed that the mass of evidence pointing to intercourse with spirits was overwhelming and deserved the attention of thoughtful minds, also earnestly expressed the great responsibility Spiritualists incur in upsetting an old system of religion.—J. T. A.

LONDON. Shepherd's Bush, 14, Orchard Road.—Good meeting. Mrs. Ashton Bingham kindly recited some of her original poems. Mr. W. E. Long gave an instructive discourse upon "Spirit Control." Successful clairvoyance under very harmonious conditions, full names being given.

LONGTON.—Mission services conducted by G. A. Wright of a real spiritual nature. "Do Christians believe in Christ?" was a searching and critical analysis of the creeds and dogmas of theology, compared with the teachings of the man Christ. Subjects of a varied nature, such as "Spirit Life," "Nature and use of Prayer," "Capital Punishment," and "Who made the Devil?" were dealt with in a manly and practical manner. Psychometry very good. Capital audiences. Monday night: Mr. Wright gave his humorous lecture, "Sale by Auction," and hopes that the seed sown will bear fruit.

MANCHESTER. Tipping Street.—Owing to the non-arrival of Miss Walker, presumably through illness, our esteemed friend Mr. Paddock spoke, and in the evening Mrs. Dove, a new convert to Spiritualism, gave an interesting and lucid address on "So by my woes to be, Nearer my God to thee." Our ex-president, Mr. Simkins, spoke a few words in kind appreciation of Mrs. Dove's successful endeavour to fill the vacancy caused by Miss Walker's absence. During the evening our choir gave a solo and chorus, altogether an enjoyable time.—A. E.

MANCHESTER. Edinboro' Hall.—Afternoon: Mr. Mayoh's controls ably dealt with the difficult subject "What is Spirit?" Evening subject, "Seek ye first the kingdom of heaven and its righteousness, and all things shall be granted unto you." Mrs. Taylor kindly conducted the circle, and gave several clairvoyant descriptions and clair-audient messages, one of the latter being from our late worker in the cause Miss Hesketh.—A. E. W.

MANCHESTER. Collyhurst Road.—Miss Jones, of Liverpool, spoke on "Messengers," and "Open thou mine eyes that I may see the wondrous work of thy law." Both subjects were satisfactorily dealt with, and were appreciated by good and attentive audiences. Psychometric tests at both meetings were mostly recognized.—J. T.

NELSON. Bradley Fold.—Mrs. Hyde discoursed upon "Influence." Evening, "Spiritual philosophy is the only means to raise humanity to higher perceptions of spirit life." Rendered with much feeling, and making a deep impression upon the audience. Clairvoyance good.

NOTTINGHAM. Masonic Hall.—Good addresses from Mr. Wyldes in the morning on "Some new ideas," and at night a short, interesting address on "Ghostland and its inhabitants." This was followed by about 15 clairvoyant descriptions, of which about 12 were recognised; some of the latter were particularly interesting and convincing to the many visitors. The room was packed, and the interest fully maintained till the unusual hour of 8-30 p.m. The writer testifies, with pleasure, to the great improvement in the style of Mr. Wyldes' delivery and method of describing spirits, &c.—J. F. H.

NOTTINGHAM. Morley Hall.—Good attendance at evening service. Mrs. Barnes' controls gave an able address, basing her remarks on the 5th chapter of Matthew, a portion of which was read for the lesson. Her controls said the question was often asked, "Why do not Spiritualists believe in Jesus Christ?" and plainly showed that Christ was a principle

and not the man, that they accepted the practical teachings supposed to be given by him. When individuals began to investigate Spiritualism, the first step was to make them think. Her lectures have greatly improved since last illness. Large attendance at the after circle, several good tests were given through the mediumship of Mrs. Ashworth.

OLDHAM. Temple.—Afternoon, Mr. Wallis related a few incidents that had occurred in the company of Mr. Stead, Editor of the *Review of Reviews*, after which he spoke on "Health and Holiness," showing in a very practical way that to be healthy was a great factor towards holiness. In the evening the guides of Mr. Wallis answered questions with great eloquence, evidently to the great satisfaction of all, as they brought forth at times applause.—J. T. Standish, sec.

OLDHAM. Bartlam Place.—The Thursday's circle was most interesting, Mr. Wilde, of Rochdale, giving the greatest satisfaction. Sunday afternoon: Mr. Blackburn's subject was "Success and Failure in Life." The worst kind of poverty was moral bankruptcy. Evening subject, "Socialism versus Individualism." Several gentlemen signified their approval of this lecture, which, like the afternoon's, was capital. Several persons were healed of headache, &c. Good audiences.—V. T.

OPENSHAW. Granville Hall.—The National Federation Propaganda Committee held a meeting here on Wednesday, 17th instant. Owing to the inclement weather the audience was not as large as we anticipated. The chairman (Mr. Simkin) stated the object of the meeting and called upon Mr. W. Johnson to speak. He made an eloquent speech, and contended that it was necessary for those who were to state whether Spiritualism, or any ism was true or false, to have a thorough knowledge of the subject. This he contended was not the case with those who publicly and privately denounced Spiritualism as a farce and a fraud. He related his experience of the subject, and stated that, after years of study, he had come to the conclusion "that Spiritualism was true. Yes! the grandest truth that had ever dawned upon humanity." Mr. H. B. Boardman stated that it was at his request that the subject announced was chosen, for he felt that the question, whether Spiritualism was true or untrue, was a most important one. Although absolutely opposed at the commencement of his investigation, the evidences forthcoming were so abundant that he was bound to say he was thoroughly convinced that Spiritualism was true, although admitting there were some frauds amongst us as well as amongst other religionists. He then, in an effective manner, compared the grand truths of Spiritualism with the horrid doctrines of orthodoxy. Questions were invited, and those submitted were of a varied character, which gave our able advocate, Mr. E. W. Wallis, a grand opportunity of showing what Spiritualism really did teach, and what it did not. The answers (seemingly) surprised many strangers who were present and made a favourable impression. Feb. 21, Mr. R. White delivered very interesting and instructive addresses. Morning, "Spiritualism in Australia." Evening, "Guardian Angels."—W. P.

PARKGATE.—We were once more favoured with the services of our friend Mr. Inman. Evening: Two subjects, viz., "What Spiritualism is, and what it is not?" and "Is Spiritualism uplifting? if so, how?" were spoken upon. He showed the benefits that were to be derived from Spiritualism, and evidently gave satisfaction to all. Followed by clairvoyance.—J. C.

PENDLETON.—Mr. Johnson, of Hyde, was with us. We formed ourselves into a social or conversational gathering. In the afternoon some knotty questions asked that were satisfactorily dealt with by his inspirers, besides giving us a sketch of Spiritualism seventy-five years ago, and the way he became converted. In the evening his guides took four written questions from the audience and dealt with them to the satisfaction of all present. Next Sunday, Mrs. Gregg.—J. Moulding.

RAWTENSTALL.—Miss Gartside's guides spoke well on "Fruit of the Spirit," and "The word of God and where to find it," followed by clairvoyance. Moderate audiences.—T. C.

ROCHDALE. Penn Street.—Mr. G. F. Manning was very successful with his clairvoyance, all being recognised at both meetings. At night he gave "A Spirit's Journey to Emmaus," which was well received. We were glad to see such a crowded room. The truth of spirit return is spreading, and we keep adding to our numbers.

ROYTON.—Two interesting lectures on Spiritualism were delivered on Sunday afternoon and evening, in the Philharmonic Hall, by Mrs. Warwick, of Rochdale, trance medium, healer, and clairvoyant. Both were largely attended, and gave the promoters every encouragement to go on with the work of educating the people on Spiritualism. Some time ago a successful branch was held in Royton, but fell through, and the lectures of Sunday were delivered to revive the interest.—*Oldham Chronicle*.

SHEFFIELD. Central School.—A pleasant day with Mr. Shaw, our local medium. Many subjects dealt with by his controls in a most remarkable manner, giving the greatest satisfaction to all.—S. L.

SOUTH SHIELDS. 16, Cambridge Street.—Feb. 16: Usual meeting, ably conducted by Mr. Jos. Griffiths. Feb. 21: Mr. W. Westgarth's guides dealt with the subject: "Man, what is he? his use here and in the future life," chosen from the audience, in a highly intellectual manner, and answered a question regarding mediumship and control very satisfactorily. The chairman, Mr. J. G. Grey, gave two impromptu poems. After-meeting was held, in which several mediums took part, and some grand work was done. Good audience.

SOWERBY BRIDGE.—The Sale of Work was a grand success and has wiped off £60 of the original debt on the building. Another effort is required to effectually clear off the small sum remaining on the piano. The friends have worked hard and long, and must feel repaid for their endeavours. Mrs. Green, of Heywood, came to our rescue at almost the last moment, after unsuccessfully soliciting several friends, to open the sale, and she did so gracefully, and with a neat little appropriate speech. We tender her our best thanks. Mrs. Greenwood presided. Thursday sale was opened by our venerable friend, vice-president, and Lyceumist, Mr. J. Sutcliffe. He recalled bygone days in which the struggle to keep a roof over the infant society was hard and long. He never expected to see the day when they should be so nearly clear of old debts. These sewing meetings and consequent sales seemed to cement us together in better feeling and sympathy, and he wished them success in their undertaking. Mrs. Green presided. The fancy costumes added greatly to the charm of the affair. There were several entertainments, which passed off creditably, especially the mesmeric extra-

vaganza by the young men. The letter and telegraph office did good business and not a little fun. The receipts were £77 7s. 0d. Feb. 14: Miss Gartside's first visit. The hall was full. Her address was clearly enunciated, but a little too much repetition. This fault will be remedied by practice and a desire to speak well. Her clairvoyance was good, so we were given to understand by parties to whom descriptions were given, although recognition was not solicited. Miss Gartside will do better on her next visit. Feb. 21: Miss Hoyle, also a new speaker to us; she was liked very well and a good audience came to hear her. We like to hear and encourage new beginners, and trust our remarks will be accepted in the right spirit. We see in Miss Gartside a rising speaker.

STOCKPORT.—Mrs. Johnstone spoke of the myriads of spirits who could not progress, but were awaiting the coming of the Judgment Day. The disastrous effect of this must be impressed on our ignorant brethren. At night she pointed out the only rational way to deal with the question, "What must I do to be saved?" She had experience of this subject, having been an exponent of the popular notion of salvation during the greater part of a long life. Sixteen successful clairvoyant tests were given of a startling character. Audiences large and intelligent.—T. E.

THORNHILL.—A very pleasant day with Mrs. Taylor. Afternoon: Her guides' experience. Evening: "Is life worth living?" Good psychometry at each service.—J. H.

TYNE DOCK.—Feb. 14: Morning, an essay was given by Mr. W. Chapman, on "The Evils of Piecework." Evening: Mr. J. Wilkinson spoke on "The Need for Reform." Many existing evils were pointed out, and some practical suggestions for their remedy given. Wednesday, Feb. 17: Mr. Henry gave a very satisfactory night of clairvoyance one or two cases being especially striking. Feb. 21: In the absence of any planned speaker, short addresses were given by Messrs. Forrester, Graham, Berkshire, and Grice.

WALSALL.—Feb. 14: Fifteenth anniversary of our public work. Our friend and co-worker, Mrs. Groom, was unable to attend, owing to sudden illness of Mr. Groom. Mr. J. Tibbitts volunteered, and gave a most interesting history of the movement from the commencement to the present time, detailing the uphill struggles of the many noble souls who had stood the brunt and heat of the fight against Christian opposition, such as Mr. Holmes, Mr. Blinkhorn, Mr. Wallis, Mrs. Roberts, and others, and of the present stand of Spiritualism as a religion, and complimented the Spiritualists of Walsall upon the blessings which had been the outcome of the reform which our holy truth scatters (mentioning the Temperance movement, Anti-Vaccinationist movement, &c.). He complimented the Society upon the beautiful hall which had been raised by the few self-sacrificing members, and which now stood as a glorious temple to the Great Spirit and His ministering angels. On Monday our annual tea party and entertainment was a great success, over 100 sitting down to a splendid tea, catered for by Mr. J. Venables, with Mrs. Flint, Mrs. Smythe (Birmingham), and other members of the society, who all did their part to make it so successful. The room was tastefully decorated, and appeared *en fête*. After tea, adjournment was made to the "upper room," where we hold our service, and a capital programme was gone through to the satisfaction of all. The artistes were Mrs. Tibbitts, Mrs. Eccleshall, Miss Coley, and the artists were Mr. Eccleshall, Mr. Rickhuss (Wolverhampton), Masters Aldridge (Wolverhampton), and Mr. T. Aldridge (Walsall). All were delighted with recitations by Miss Coley, of Wednesbury, who deserved great praise for the rendering of "The Central Hall" and "The Farmer's Life." Dancing was enjoyed by a roomfull of harmonious and happy individuals. Our president (G. E. Aldridge, Wolverhampton) took the chair, and was supported by Rev. P. Dean and Mr. John Venables. Rev. P. Dean spoke of the pleasure it gave him to come amongst us, and hoped success would attend our efforts. We have to thank all who extended their sympathy for kindness in assisting to make so grand a success. Our cause is now flourishing, there being greater harmony amongst its members. Feb. 21: Mr. Swindlehurst gave grand addresses. Morning, "Universal Sacrifice." Evening, "The World's Desire." Dealt with in excellent style, and entirely delighted our audience, which was a fair one, considering the miserable weather. Mr. Woolison next Sunday. Friends, rally around and give him encouragement.—F. G. H.

WISBECH. Public Hall.—Mr. J. T. Davies, of London, gave a very interesting lecture on "Planetary influence, and Bible mysteries revealed" to an appreciative audience of about 300. Giving the description and character of people born in every month of the year, and under certain planets, made every one very attentive. We thank Mr. Dales for his lecture, and hope before long to see him again.—A. W.

PROSPECTIVE ARRANGEMENTS.

PLAN OF SPEAKERS FOR MARCH, 1892.

YORKSHIRE FEDERATION OF SPIRITUALISTS.

- ARMLEY. Temperance Hall.—6, Mr. and Mrs. Clegg; 13, Mr. and Mrs. Hargreaves; 20, Mrs. Dickenson; 27, Mrs. Jarvis.
- BATLEY CARR. Town Street.—6, Mrs. Dickenson; 13, Mrs. Jarvis; 20, Mr. Parker; 27, Mr. Armitage.
- BATLEY. Wellington Street.—6, Mr. Campion; 20, Mr. Bloomfield; 27, Mr. A. Walker.
- BEESTON. Temperance Hall.—6, Mr. Boocock; 13, Mr. Armitage; 27, Mr. Parker.
- BINGLEY. Wellington Street.—6, Mr. Lund; 20, Mr. Hopwood; 27, Mrs. Hoyle.
- BRADFORD. Birk Street.—13, Mrs. Hoyle; 27, Mr. Hopwood.
- BRADFORD. Little Horton Lane.—6, Mr. A. Kitson (Lyceum Anniversary); 13, Mrs. Bentley; 20, Mrs. Ingham; 27, Miss Walton.
- BRADFORD. Milton Rooms.—6, Mr. Swindlehurst; 20, Mr. Wallis; 27, Mr. J. C. Macdonald.
- BRADFORD. Otley Road.—6, Mr. Peel; 27, Mrs. Wade.
- CLECKHEATON. Walker Street.—13, Mr. Peel; 20, Mr. Boocock.
- HALIFAX. Winding Road.—6 and 7, Mrs. Yarwood; 20, Mr. Campion.
- HECKMONDWIKE. Thomas Street.—6, Mrs. J. Burchell; 20, Mr. J. Kitson; 27, Mrs. Crossley.
- HUNSLLET. Goodman Terrace.—6, Mr. Armitage; 13, Mr. Lund; 27, Mrs. Beardshall.

LEEDS. Institute.—6, Mrs. Stair; 13, Mrs. Beardshall; 20, Mrs. Wade; 27, Mrs. Craven (Service of Song).

SHIPLEY. Liberal Club.—13, Mr. Bloomfield; 20, Mr. and Mrs. Hargreaves.

WEST VALE. Green Lane.—6, Miss Walton; 13, Mrs. Crossley; 27, Mr. Rowling.

Next monthly meeting of Yorkshire Federation will be held at Milton Rooms, Bradford, on Sunday, March 13, at 10-30.

BACUP.—6, Miss Walker; 13, Mrs. Hyde; 20, Mrs. Best; 27, Circle.

BELPER. Jubilee Hall.—6, Local; 13, Mrs. Gregg; 20, Mr. W. Rowling; 27, Mr. T. Timson.

BLACKBURN.—6, Mr. E. W. Wallis; 13, Mrs. Wade; 20, Mrs. Craven; 27, Mrs. Sagar.

BOLTON. Spiritual Hall.—6, Mrs. J. A. Stansfield; Monday, 7th, Mr. J. B. Tetlow (secretary of the National Federation); 13, Mr. Swindlehurst; 20, Mrs. Hyde; Monday, 21, Mrs. Green; 27, Mr. Sutcliffe and Miss Bailey. Monday nights commence at 8 p.m. Admission 3d., in aid of new hall.

BRADFORD. 448, Manchester Road.—6, Mrs. Russell; 13, Mr. Charles Firth; 20, Mrs. Marshall; 27, Mrs. Bentley.

BRADFORD. St. James's.—6, Mr. Williamson; 13, Mr. Galley; 20, Mrs. Webster and Mr. Todd; 27, Mrs. Mercer.

BRADFORD. Bowling. Harker Street.—6, Mr. Firth; 13, Local; 20, Mr. Whitehead; 26 (Saturday), Annual tea, at 4-30, 6d. After tea, Mr. Moulson will occupy the platform. 27, Mrs. Place.

BRADFORD. Walton Street.—6, Mr. Bloomfield; 13, Miss Walton; 20, Mrs. Bentley; 27, Mr. Galley.

BRIGHOUSE.—6, Mrs. Berry; 13, Mrs. Craven; 20, Mr. G. A. Wright; 27, Mr. Geo. Featherstone.

COLNE.—6, Mrs. Hyde; 13, Open; 20, Mr. Galley; 27, Mrs. Green.

HUDDERSFIELD. 3a, Station Street.—6, Mrs. Craven; 13, Miss Patefield; 20, Mrs. Crossley.

LIVERPOOL.—6 and 7, Mrs. Green; 13, Local; 20 and 21, Mr. J. J. Morse; 27, Mrs. Wallis.

LIVERPOOL. Debating Society.—2, Question Box; 9, Evolution from a Theosophical Standpoint, Mr. R. Sandham; 16, The Story of a Patriot, Mrs. Russell; 23, Liberty and Order versus Laws and Disorder, Mr. W. P. Chapman; 30, Should Ireland have Home Rule? Mr. J. Colville.

LEEDS PSYCHOLOGICAL.—6, Mrs. Beanland; 13, Mr. Essam; 20, Mrs. Mercer; 27, Mrs. Wilkinson.

LONDON. King's Cross, 184, Copenhagen Street.—6, Rev. Dr. Young, "The Handwriting on the Wall"; 13, Mr. Arthur Lovell, "Theosophy and Occultism."

LONDON. Marylebone, 86, High Street.—6, Miss Rowan Vincent, "Practical Spiritualism"; 13, Mr. Towns, "My Experiences as a Spirit-Medium"; 20, Mr. T. Everitt, "Remarkable Spiritualistic Phenomena"; 27, Dr. F. R. Young, "Personal Experiences in Spiritualism." N.B.—The quarterly meeting will be held after the address.

MANCHESTER. Edinboro' Hall.—6, Mr. Buckley; 13, Mr. Pilkington and Miss Murray; 20, Dr. Blackburn; 27, Mr. Tetlow.

MANCHESTER. Tipping Street.—6, Mrs. H. Taylor; 13, Mr. J. B. Tetlow; 20, Mr. Ormrod; 27, Miss Jones.

OLDHAM. Temple.—6, Mr. W. Johnson; 13, Mr. Macdonald; 20, Mrs. Bailey; 27, Mrs. B. Berry.

OLDHAM. Bartlam Place.—6, Miss M. Patefield; 13, 2-30, Lyceum Open Session; 6-30, Mr. W. H. Wheeler; 20, Miss A. Walker; 27, Several Mediums and Speakers.

PENDLETON.—6, Mr. J. C. Macdonald; 13, Mr. Leeder; 20, Mr. R. White; 27, Mr. E. W. Wallis.

SLAITHWAITE.—6, Mrs. Gregg; 13, Mr. Johnson; 20, Mr. Hunt; 27, Mr. J. Kitson.

SOWERBY BRIDGE.—6, Mrs. Wade; 13, Mr. Moorey; 20, Miss Patefield; 27, Mr. A. Moulson. 27, Half-yearly meeting: Election of officers.

BATLEY.—March 6: Mr. J. Campion. Subjects, per request, 2-30, afternoon, "Humanity as the angels see it to-day"; evening, "Humanity as it will be when we have done our duty to it."

BELPER.—February 28: Mrs. Stansfield; and on the Monday evening there will be a tea and entertainment. Tickets 4d. Tea at 6 o'clock. Mrs. Stansfield is expected to be present.

BOLTON.—The Spiritualists of the Old Spinners' Hall will remove to larger premises on March 6, when opening services will be held at Knowsley Street, Bolton, opposite covered market. For further particulars see next week's report.—H. Hatton, secretary.

BRADFORD. Bentley Yard, Bankfoot.—Feb. 27: A Tea and Entertainment will be given to the aged and needy of any sect or denomination. Friends wishing to come will be welcome, the price to them will be, Tea, &c. 6d. Entertainment only, 2d.

BRADFORD. Boynton Street, off St. Stephen's Road, West Bowling.—Opening Services on Feb. 28, at 2-30 and 6. Speakers, Mr. H. J. Bowens, of Bradford, and Mrs. Wooley, of Bingley. Chairman, Mr. E. Hoyle, F.S.A. The room will accommodate seating for about 200, and the society will be called "The West Bowling Spiritual Evidence Society." Hoping friends will rally round us to promulgate the cause of Spiritualism in the district.—S. C.

BRADFORD. Central Association, Milton Rooms, Westgate.—The Lyceum members intend giving their second free tea to about 300 poor children on Monday, March 7. Mr. Allan Moulson has kindly promised to give his services on Monday, February 29, at 7-45 p.m. Clairvoyance, &c. The proceeds to be devoted to the above object.

BRADFORD. Little Horton, 1, Spicer Street.—March 5, annual Lyceum tea. Entertainment by the children. Admission, adults, 8d., children under 12, 4d. Sunday, March 6, Lyceum anniversary. Mr. A. Kitson is expected at 2-30 and 6. The committee beg to thank all friends who by their generous help enabled them to provide on Feb. 13 a free tea to about 80 aged and needy of the district, and to those also who gave their services for the entertainment.

BRADFORD. Walton Street, Hall Lane.—6, Mr. Bloomfield; 13, Miss Walton; 20, Mrs. Bentley; 27, Mr. Galley. On Monday night, at 7-45, clairvoyance, psychometry, and medical prescriptions. On Tuesday night, at 7 p.m., a social by the choir and other friends.

Various amusements and coffee supper. Thanking kind friends for their support, we give them a cordial invitation for Shrove Tuesday. Admission 4d., including all.—T. R., sec.

CLECKHEATON. Walker Street.—A public tea on Shrove Tuesday, March 1, at 4-30. Tickets 6d. Meeting afterwards.

HALIFAX.—Shrove Tuesday, March 1: Grand Tea and Entertainment, in aid of building fund. Engagement of Professor Winks, ventriloquist. Tea and Entertainment at 7. Admission to tea and entertainment, adults 1s.; children under 12, 6d.; entertainment only 4d. and 2d.—F. A. M.

LANCASTER.—Saturday, March 5, the cantata "The Happy Family," will be given at 7-30; admission: body of hall, 3d; gallery, 2d; children half-price to gallery only. Rally round us friends, please.

LEEDS SPIRITUAL INSTITUTE. Cookridge Street.—The committee have arranged for a "Social" to be held every Wednesday, at 8 o'clock. The amusements will consist of singing, games, dancing, &c. It is hoped the members will strive, by their presence and mutual effort, to make these "Socials" a big success. For members, their children, and lyceumists only.—F. H., cor. sec.

LEEDS. Psychological Hall.—Tea and Entertainment on Shrove Tuesday, through the instrumentality of our ladies committee, who we hope will not petition in vain to friends and neighbours for assistance. Contributions however small will be kindly appreciated and acknowledged.—C. L.

LONDON. Marylebone. 86, High Street.—Mrs. C. Spring will hold a séance every Thursday during February and March, at 8 p.m.; also at Kentish Town Road (245), Mr. Warren's, on Sunday, March 7, and first Sunday in every month after above date.

LONDON. Stratford. Workman's Hall, West Ham Lane.—Monday, February 29: A soirée dansante at 8 p.m. Admission 6d.

MACOLESFIELD.—Feb. 28, Mr. W. Johnson, of Hyde.

MANCHESTER. Debating Society, Vegetarian Restaurant, 5, Fountain St.—Mar. 1, Mr. J. B. Tetlow, "Shelley's 'Queen Mab'"; 8, Messrs. J. H. Fletcher and Thos. Higginbotham, "Were the Ancient Civilizations Superior to the Modern?" 15, Mr. E. W. Wallis, "Mind and Matter"; 22, Mr. Morse, "What Position should Spiritualists take on Capital Punishment?"

MORLEY.—Saturday, March 5, public tea at 5 p.m. Tickets, 8d., 6d., and 4d. After tea Mr. Jas. Burns, London, will give information and instructions on Phrenology, also public examinations, and will speak on Sunday, the 6th, at 2-30 and 6 p.m. Tea between the services, at 6d. Friends from neighbouring towns welcome.—W. H. Bradbury.

MR. T. TIMSON has March 13 open. Address, 201, Humberstone Road, Leicester.

NEWCASTLE-ON-TYNE.—On March 14 and 15 the ladies of the Spiritual Evidence Society, on the occasion of the visit of our esteemed friend, Mrs. J. A. Green, of Heywood, clairvoyant, purpose holding their annual Sale of Work for the benefit of the society's funds. Any friends wishing to assist us, the following ladies will be glad to receive contributions towards same either in the shape of money or goods, which will be thankfully acknowledged: Mrs. Hammarbom, 155, Northumberland Street, Newcastle; Mrs. Moore, Northbourne Street, Newcastle; Mrs. Ellison, 14, Alexandra Terrace, Gateshead.

NEWCASTLE-ON-TYNE. Cordwainers' Hall, Nelson Street.—Feb. 28, Mr. J. J. Morse, 11 a.m., "Nature's War upon Man." At 6-30 p.m., "Righteous Robbery." Monday, 29, same place, at 8 p.m., "Free Trade in Truth," followed by discussion.

NOTTINGHAM. Masonic Hall.—Feb. 28, Mr. E. W. Wallis, at 11, "Man's Nature and Needs." At 6-30, "The Gracious Spirit of Love." Monday, at 8, "Some Needed Reforms."

OLDHAM. Temple.—Feb. 28, Ladies' day. Mrs. Wallis, speaker. Saturday, February 27, a public tea party.

OPENSHAW. Granville Hall.—Feb. 27, a tea party, entertainment, and ball. Tickets 1s., may be had from members of society. We intend holding a series of week-night meetings for the benefit of the society. Speakers willing to give their services please correspond with W. Pierce, 36, Neden Street, Openshaw, cor. sec.

RAWTENSTALL.—Grand tea and entertainment, Tuesday, March 1, in aid of the Building Fund.—T. C.

ROCHDALE. Regent Hall.—Saturday, February 27: Young Men's tea party, at 4-30. Tickets: Adults, 8d.; children under 12, 6d.; after tea, 6d. A hearty invitation to all.

STOCKPORT.—Feb. 28, Mr. Rooke, 2-30, "Physical life the result of Spiritual influence." 6-30, questions from the audience.

STOCKPORT.—Monday, March 7, at 8 p.m., Mrs. J. A. Stansfield.

WANTED, to adopt an orphan girl, about 14 years of age. A good home, and will be brought up to a business. A Spiritualist preferred.—Apply to Dr. Blackburn, N.Y., 17, Horton Street, Halifax. [Advt.]

PASSING EVENTS AND COMMENTS.

(Compiled by E. W. WALLIS.)

BRIEF reports next week will oblige.

THE LYCEUM REPORTS have been crowded out till next week to make room for monthly "plans."

THE SECOND PRIZE STORY, by Miss Annie E. Fitton, will shortly be commenced in our columns.

THE SOUL AND ITS ATTRIBUTES, the address by Mr. J. J. Morse, is well worthy of thoughtful perusal. It is full of suggestive thoughts. NEWCASTLE-ON-TYNE.—Mr. W. H. Robinson, the president, handled the subject, "Spiritualism, an aid to human progress," uncommonly well, and gave great satisfaction.

WE ARE PLEASED to see our Northumberland friends are waking up again, and trust that Ashington will become an active centre of Spiritual work.

THE NATIONAL FEDERATION Meetings at Macclesfield and Openshaw, reported elsewhere, are precursors only of other efforts at Armley, Slaithwaite, and other places.

BURNLEY. Robinson Street.—The committee tender their thanks to the Council of the London Spiritual Alliance for the valuable gift of books, "Direct Spirit Writing," by "M. A." (Oxon), editor of *Light*, and president of the L. S. Alliance, which they have just received.—N. L.

GRAND CELEBRATION OF THE FORTY-FOURTH ANNIVERSARY

OF
MODERN SPIRITUALISM IN MANCHESTER.

On Saturday, March 19, in the Co-operative Large Hall, Downing Street, a Tea Party will be held at 4-30 p.m., to be followed, at 7 p.m., by a *Conversazione*, at which a large number of the principal speakers and mediums in the movement have promised to be present and take part. Short speeches, interspersed with songs, &c. Brief, bright, and brotherly. This meeting is expected to be a grand success, and the largest of the kind ever held in this country. Tickets 1/- Early application is requested. The societies in Manchester and district have cordially co-operated to make this a thoroughly representative demonstration. Names of speakers and other particulars next week.

BACK numbers containing the opening chapters of the prize story can be obtained. It was commenced in No. 216. Apply to Mr. Wallis, manager, 73A, Corporation Street, Manchester.

THE "COMING DAY," edited and published by Mr. John Page Hopps, is always instructive, but the February issue is especially so. We hope to be able to give some extracts shortly.

IS SPIRITUALISM BIBLICAL, or, Ashcroftism controverted? The article, which we published last week, has been specially called for as a tract, and it will be issued in a few days as a four-page tract, and sold, post free, for 6/- per 1,000.

THE "LYCEUM BANNER," for February, contains the first chapter of a new story, by Annie E. Fitton, entitled "For His Mother's Sake," which is likely to be especially attractive to the young folks. The whole number is interesting.

AT THE EXTRAORDINARY MEETING on Monday night the hope was expressed that every Spiritualist would do their "level best" to make *The Two Worlds* self-supporting, by helping to increase the circulation. Recommend the paper to your friends, please.

THE SPIRITUALIST CORRESPONDING society will assist inquirers. Copies of "Two Worlds" leaflets on Spiritualism, and list of members sent on receipt of stamped envelope. Address, J. Allen, hon. sec., 14, Berkley Terrace, White Post Lane, Manor Park, Essex, or to W. C. Robson, 106, Rye Hill, Newcastle-on-Tyne.

MR. SWINDLEHURST'S able address, recently published in our columns, has been quoted from by the *Burnley Express* under the heading "What Spiritualism is and what Spiritualism can do." This is all the more remarkable, as a very stormy meeting of the Protestant League here is reported in the same paper on the confessional in the Church.

NOTTINGHAM. Albert Hall.—Mr. W. Victor Wyldes gave to a very large audience a most appropriate address on "Natural Magic." The great feat of demonstrating this address was next shown by thirty or forty very good tests to seven persons in all. The tests embraced all forms of the science of psychometry. Such a successful and cheering meeting has not been seen for four years past. Many strangers greatly impressed by the address.—Chairman.

TO CORRESPONDENTS.—D. S. Moss, P. Smythe, T. Timson, John Galbraith, J. F. Hewes, W. Stansfield: Many thanks; will use as soon as possible. Very crowded. Mrs. Keeves-Record: Yours was welcome. You mistake, though, what really occurred. Not secret or unjust. See the Directors' address elsewhere. W. Corstorphine: Will write you as soon as possible. We have done our best and our duty, and can leave the rest. Xmas: It would be best to get legal advice. M. Greenwood: Many thanks. You are quite right. We believe others will agree by-and-bye. T. Jackson and others: Yours very welcome. J. G.: Crowded out by special report, &c. T. T. S.: The demonstration in Manchester will be a "big thing," there is no doubt. Friends from Ashton, Bolton, Oldham, Stockport, Rochdale, Macclesfield, and other places are expected. J. W. Hanson: Sorry to keep you waiting. Very busy indeed. John Campion: We are with you all the way. Time will tell. Back numbers shall be sent.

PROGRESS OF SPIRITUALISM AT ASHTON.—A few months ago I was asked by our Spiritualist friends at Ashton to occupy their platform on some suitable Sunday, in order to aid them in their endeavours to organise a strong society, with the ultimate object of securing a hall of their own. Our friends have for about 12 months, to my knowledge, been coping with this difficulty, and as in all instances of honest zeal, nothing daunted, they have taken every opportunity of holding meetings in the work-room which Mr. Colbeck, himself one of the leaders of the movement in Ashton, has so generously placed at their disposal. Being unable to meet their wishes immediately, I promised to do so ultimately, and in the meantime spend a few week nights with them. This I have done several times, and have been highly pleased with the earnestness and sympathy, both of our friends themselves and their audiences. When on January 31, I had an opportunity of being with them on a Sunday, we had meetings marked by warmth and energy, and a signal effect was made to strengthen the society, members to the number of twenty-seven enlisting themselves as workers in the cause. Having taken upon myself the honour of membership, I should be glad if all friends who are interested would make a special effort to be with us on Wednesday evening, the 9th March, when we propose to hold a public meeting followed by a meeting of the committee.—J. A. Stansfield, 13, Shaw Street, Oldham.

IN MEMORIAM.

Passed to the higher life, on Feb. 17, Ada, the youngest daughter of our friends and workers, Mr. and Mrs. Lucas. The frail casket was interred in Longton Cemetery, on Monday, Feb. 22nd. G. A. Wright performed the last rites in a truly spiritual way. After a noble and uplifting invocation, sound cheering words of consolation were given to all, looking upon death as the gateway to a higher life. May our lives be brightened by the loving presence of angel friends. "Suffer little children to come unto me."—Cor.

We regret to have to record the passing on to the higher life of an old and earnest medium and worker in the Spiritualist ranks, Mr. E. Kelly, of 30, Bedford Street, off Broughton Road, Salford. Friends are requested to meet at the above address at 2-45 on Saturday next, the 27th instant. Interment at Salford Cemetery, Mode Wheel, Church portion, at 4 p.m. Mr. R. A. Brown will officiate.