

The Two Worlds.

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CONTENTS.

Social Evils.....	109	Scenes at a Séance	114
Is Influenza a Scourge of God?....	111	Poem: Dear! Dear! Whatever's	
By the Wild Cornish Coast, or,		Comin' next.....	115
Retribution.—Chap. X.	111	The People's Letter Box.....	116
Calvin and his Doctrine	112	Platform Record	117
Exclusive Salvation	113	Prospective Arrangements	119
Experience with Mediums.....	113	Passing Events and Comments ..	120
How the Tide is Flowing.....	114		

SOCIAL EVILS.

BY THE REV. CANON S. C. ARMOUR, M.A.

It is the invariable character of the laws of God that their neglect carries within it the seed of its own punishment. And that divine law of brotherhood, which bids us bear each other's burdens, and love our neighbour as ourselves, was set at naught by the selfish blindness of past generations. The vice of selfishness had eaten into the very heart of society, and the whole body has suffered in consequence. Power was used by those who held it in the interest of their own class, and not for the good of their country. While heavy taxes on the barest necessities of life were wrung from the struggling and starving poor, the favourites and dependants of those in power enjoyed sinecures and pensions without stint. It was under such conditions that pauperism grew and spread. . . . We have also to face that terrible aspect of it—the *overcrowding* which exists in the poorer quarters of our great cities. This is likewise largely due to the selfish disregard of the laws of God which has existed in the past and which still exists, the selfishness of avarice which practically regards the rights of property as paramount to the claims of human life, or the selfishness of indolence which turns serenely away from a subject which it finds disagreeable and likely to prove troublesome.

The condition of the dwellings of the poor in certain slums of our great cities, and in many of the country districts of England, is a disgrace to our civilization, and almost seems to give our Christianity the lie. . . . Whole families, parents, and grown-up children of both sexes,

HERD TOGETHER LIKE CATTLE,

in some cases living and sleeping in one room, where every office of life has to be performed. . . . Yet here again selfishness carries with it the seeds of its own punishment. It brings forth a whole brood of avengers which turn upon the parent that gave them birth. For it is in these dens of squalor, where the poor are left to swarm neglected, in defiance of all the conditions of health and decency, that vice and crime are bred. It is from hence that epidemic disease often comes forth as a minister of retribution on the society which has set God's law of brotherhood at naught.

It may be answered that these evils of pauperism and overcrowding are due to the abuses of past days, when the masses had little political power; but that now under more democratic conditions the people have the remedy in their own hands, and can demand that these evils be removed by legislative and official interference.

THEY WILL BE REMOVED

when each man and woman in England who cares for the poor, who feels the responsibility of Christian patriotism, and honours the divine law of brotherhood, declares that they shall be, and will take personal interest in seeing the reforms carried out. Then will these wrongs be righted and not before. Let us not deceive ourselves into thinking that any form of political government is a safeguard against selfishness, and the abuses which it fosters. . . . The condition of the poor in the slums of New York is not one whit better than in those of London or Liverpool. So surely as men and women of education and influence, the natural leaders of

society—so surely as they throw off their responsibility, withdraw from any effort and self-sacrifice for the public good, so long as they live for their own ease and aggrandisement, and leave the management of affairs to drift into the hands of the self-interested and ambitious, so long will oppression and suffering ensue. The entail of abuses which we inherit from the past can only be cut off by the individual recognition of social duty. . . . We must each bring our offering of willing service to atone for the wrongs which past selfishness has wrought. In many cases it has been shown that it is not so much the laws which are now to blame for the existence of abuses, as the supine negligence which will not take the trouble to insist on the law being carried into effect. The poor themselves are often too ignorant of remedies, or too spiritless to seek redress. And thus it is that *individual service* is so valuable; it is in such cases that personal sympathy with the poor, and direct acquaintance with their condition and needs, has such a healing and elevating power. But there is large scope, too, for

UNITED AND PUBLIC EFFORT.

The prevention of overcrowding, the removal of insanitary dwellings, abundant water supply, the providing of open spaces for healthful recreation, the erection of gymnasiums and baths—these are measures as essential to the national well-being, and, therefore, as worthy of the aims of statesmanship as any achievements of foreign or domestic policy. The national morals and the national health are closely bound together. If "cleanliness is next to godliness," certainly fresh air and opportunities for healthful physical exercise are direct preservatives against many flagrant forms of vice; and in providing these we shall be attacking one of our most noxious social evils at the root.

EMPLOYMENT FOR ALL.

. . . The continued gravitation of the masses into our cities in search of work is one of the portentous features of our age, and one which intensifies our former social difficulties. Whole country districts are left deserted. Land is lying untilled, while crowds of the unemployed throng our streets. . . . A large proportion are no doubt worthless idlers, who would shirk an honest day's work if it were offered them. They have become demoralised by the conditions in which they live, and for which society is largely responsible. But this

MORAL DEGRADATION IS NOT UNIVERSAL.

It is the testimony of competent observers that there are many honest and steady, though unskilled men, with the will to work if only the work could be found. . . . Why not make the effort to give them the training which they need? Why not extend the operation of the Poor Law to bring those *idle men* into contact with the *idle land* in our agricultural districts? There are farms now lying within easy distance of London and other large cities which can be had for a fourth of their former value. The hands that should till them are hanging helpless, or stretched out in vain supplication for relief. Why should this be? It is true these men have not, as yet, the skill to make the land profitable. But under proper superintendence and training they would soon acquire it. And even in the process of training their labour would at least go farther towards their maintenance than that of the inmates of the workhouse. When thus trained in farm work they would be no longer a useless burden to society. . . . It is by some such scheme as this, surely, that the lost balance can be restored between population and the means of livelihood; while the consciousness of power and resource would awaken new hope and vigour in many a heart now deadened into despair. It is only by developing this

spirit of hopefulness and self-help that we can ever grapple with this terrible evil of pauperism. . . .

THE VICE OF INTEMPERANCE.

Here, again this monstrous evil is largely the result of sinful, selfish indifference to the temptations and miseries of the poor, while the supposed rights and privileges of those who have grown rich on their wasteful ruin have been jealously protected. Not that this vice of intemperance is confined to the poor; for alas! it has slain its thousands and tens of thousands of the weak and of the strong in all classes of society. . . . We know how, when the demon of Drink has once taken possession, the whole nature becomes degraded and defiled. We know how men and women, once kindly and virtuous, have become cruel and inhuman, indifferent to anything save the indulgence of their own maddened craving. We know the drunkard's home—if home it can be called—the abode of misery and squalor, of vice and violence—where the kindness and love and joy that should sweeten family life are cowed and terrified into silence by the brutal father or mother who has sacrificed to drink all the tender feelings of a parent's heart. We know how the innocence of childhood—alas! amid such associations it often is a thing not known—is so early soiled and befouled by precocious acquaintance with every form of sin.

Thank God, among all ranks and conditions there has of late years been a great advance in the practice and encouragement of temperance—mainly due to united religious effort. But the improvement has yet to reach those who have suffered most from the prevalent evil. . . . It is here again that personal sympathy and self-denying example have so powerful an effect, especially upon the young who may be exposed to temptation.

There can be no doubt that

WISE LEGISLATION MIGHT DO A GREAT DEAL.

The diminution in the number of public-houses, the shortening of the hours of sale, and Sunday closing, are instances of legislative measures that would probably be very beneficial. . . . The hackneyed phrase, "We can't make men sober by Act of Parliament," is, at least, answered by the fact that *we have been making them drunk* by Act of Parliament; and if it be the duty of every Government—according to the declaration of an eminent living statesman—"to make virtue easy and vice difficult" to its subjects, it is for us as enfranchised citizens to press this duty on our representative Government, so that this "stone of stumbling and rock of offence" in the path of English civilisation and progress may be rolled away.

The last form of social evil on which I can touch is one which it is difficult here to discuss, but yet one which I dare not pass over.

THE SINS OF UNCHASTITY

are, perhaps, of all others the most insidious, the most degrading in their effect on individual character, the most fatal to every healthy form of social life. None bear more strongly the essential feature of evil, the triumph of the baser self over the higher God-given law that should govern the life. None tend more directly to dislocate the fabric of society, and to lower a nation in the scale of civilised progress. It is wonderful to observe how human experience confirms this. Personal and social purity and regard for the sanctity of marriage are just the essential difference between a savage nation and a civilised one. . . . Man stands, so to speak,

ON THE FRONTIER LINE OF TWO WORLDS,

the world of mere animal sensation and the world of high spiritual consciousness. He has a bodily constitution, and, as part of it, he has appetites and passions in common with other animals. . . . But man is something higher than this. He is made in the image of God. He is endowed with reason and conscience, and with the power of reflection, the power of weighing the consequences of his acts to himself and others. Above all, he is endowed with the power of will. And so, if the true balance of his nature is maintained, his lower instincts and faculties are subordinate to the higher. In this lies his manhood; and in the struggle to maintain this subordination, his moral life consists. . . . The man who allows his baser appetites to gain the mastery of him, to rise in successful rebellion against the conscience and the will, is wronging his own nature, sinning against his true manhood, and surrendering that power of rising into true and "perfect freedom" with which God has endowed him.

THE SADDEST ASPECT.

But the sin of unchastity is a *social* and not merely a *personal* evil. . . . Its effects fall on others. If the man sinned against himself alone, the punishment which might follow on it would be in no way shocking to our sense of justice. But there is a fatal partnership in guilt, though, alas! by a terrible social injustice, the shame of it falls on one alone, and that one often the least guilty—that one often betrayed through misplaced affection, or tempted by the straits of poverty. Can anything be more cowardly, more at variance with the courage which is the backbone of manly character, than to betray the trusting affection of the young and inexperienced? Can anything be more deserving of the lash of public reprobation than to rob such an one of virtue and innocence? I feel for my own part that we shall never be socially square till the same meed of scorn and disgrace is dealt out to both offenders. It is an outrage on social justice that the one should go scot free and the other go forth a blighted and blasted thing, a creature for whom there is no hope in this world, and who is left to sink from one degradation to a deeper.

I cannot better sum up the whole case for personal and social purity than by quoting the solemn and unanimous protest of our Anglican Bishops, recently assembled at Lambeth:—

We solemnly declare that a life of purity is alone worthy of a being made in the image of God.

We declare that for Christians* the obligation of purity rests upon the sanctity of the body which is the "Temple of the Holy Ghost."

We declare that a life of chastity for the unmarried is not only possible but is commanded by God.

We declare that there is no difference between man and woman in the sinfulness of sins of unchastity.

We declare that on the man, in his God-given strength of manhood, rests the main responsibility.

We declare that no one known to be living an immoral life ought to be received in Christian society.

We solemnly protest against all lowering of the sanctity of marriage.

We . . . solemnly record our conviction that wherever marriage is dishonoured and sins of the flesh are lightly regarded the home life will be destroyed, and the nation itself will sooner or later decay and perish.

It has been nobly said that "the first duty of a community is to make the conditions of life for every member of it such that he may arrive at the best of which he is capable." . . . In the various aspects of social evil, which we have reviewed, we have seen one common element, which is fatal to the attainment of such an ideal. They are all manifestations of some form of selfishness—the rebellion of a lower nature against the true law of life. . . . It is strange and sad to think how slow the world has been to learn this lesson; how persistently men have turned away from "the things that belong to their peace;" how, in the phrase of a modern writer, "the religion of amity" . . . is still eclipsed and over-shadowed by "the religion of enmity." . . .

We teach our children the divine lessons of love and justice and brotherhood; but we teach them likewise the practical lesson that in this world each man must "look out for himself" and "hold his own," that he must "get on in the world"—in other words, make a fortune—that he must successfully "fight the battle of life," which means too often the selfish triumph of the strong over the weak. . . . "It is my belief," said Charles Kingsley, "that

NOT SELF-INTEREST, BUT SELF-SACRIFICE,

is the only law on which human society can be based with any hope of prosperity or permanence." The common run of men do not see this as yet. They follow impulse, passion, self-interest, self-pleasing, self in some of its forms. They live for things of sense alone. And yet within them there smoulders a spark of diviner instinct. All the while they will involuntarily recognise the majesty and beauty of self-sacrifice. When they behold it they do it homage. . . . Aye, the grand ideal of life is self-sacrifice! And this ideal can be realised by each of us, however humble, if he will. The opportunities come to us with every sun that rises. Never were they richer or larger than now. Never was the call for devoted service more urgent. . . . Everywhere humanity is

* Why not say for *all* men? [Ed.]

before us, with its varied forms of suffering. . . . Everywhere there are breaking hearts, and perverted consciences, and wasted lives, and ignorance, and sin and sorrow. Oh! then in the midst of this, let us prove ourselves true soldiers. . . . Let us bear each other's burdens. . . . Let us watch and strive and pray that by our hands God would "deliver" some of our brethren "from evil."

IS INFLUENZA A SCOURGE OF GOD?

BY REV. T. W. M. LUND, OF LIVERPOOL.

THE rev. preacher said it was a very different and far more important matter that our sins should find us out than that our sins should be found out. Though we might escape men, God and his laws we never could escape. This was quite as true individually as it was of a community, or of a nation. National vices were those which were popularly practised, publicly tolerated, or feebly denounced, and they would find the nation out by weakening it in its corporate capacity or character. They either destroyed its unity, sapped its manhood, dragged it down, weakened its moral sense, or set up some gross form of idolatry, of avarice, comfort, or sensuousness. Suppose the national sin to be the doctrine of the main chance, when every one did anything so long as they could get money by doing it. Bribery of public officials, rottenness of commercial life, and distrust of every other person, all came of that doctrine. By it would come the time when every man had his price—and then, of course, every woman would have her price. And swift and terrible would be the ruin that would inevitably follow the life according to the main chance. Religious teachers had been talking very wildly, some saying the deaths of many of our national men was but a punishment for national sins. Influenza was said to be a punishment for some of the so-called national sins, such as the excessive traffic in alcohol, the opium traffic, or the growing disregard of the Jewish Sabbath. But there must be some connection between the sin and the punishment. As a matter of fact, the influenza was universal. It could not be a scourge for disregard of the Sabbath, for the Jews suffered from the influenza. It could not be a punishment for drinking, as the hard brain workers, and those who were trying to do the best for their fellow-creatures, seemed to be the greatest sufferers. So until they could see the connection between the sin and the punishment it was blasphemous to put it down as a scourge. In conclusion, the preacher urged that righteousness should be pursued, and then whatever afflictions came they would not be sin's results.—*Liverpool Daily Post*.

THE CHRISTIAN WHO OBJECTS to Spiritualism on the materialistic grounds of impossibility and the supposed unscientific nature of the facts should be consistent, and demonstrate the scientific feasibility of his *own* belief that, for instance, Jacob "wrestled with a spirit" and saw "angels descending and ascending." How would he explain, scientifically, Gideon's test of spirit action, that a fleece of wool should be wetted by the dew, and the ground around it dry, and on another occasion that the fleece should be dry and the ground wet, and it was so? Will he reject the testimony because it happened in the dark and no witnesses were present? We ask for a Christian's explanation which will be scientific of how "the spirit entered into me and I heard him that spake unto me," as testified by Ezekiel, as also for a perfectly scientific and satisfactory theory, apart from Spiritualism, to account for the presence of the fourth personage in the fiery furnace and the preservation alive of the Hebrew children. What will he do with the testimony of the prophet and his servant who saw the Spiritual hosts—"They that were for them were more than those against"? Probably there was no spirit in it at all when Samuel—in the dark and alone, be it remembered—heard, or *thought* he heard a spirit voice! Surely the antagonist who repudiates Spiritualism on the ground that its claims are unscriptural and unscientific, has forgotten these and hundreds of other things in his Bible which affirm the presence, influence, and interposition of Spirit-messengers! Surely he has forgotten that in using the weapons of materialistic and sceptical science in his endeavours to cut down the testimony of living witnesses to the reality of Spiritual phenomena he is at the same time razing to the ground the temple of his own faith!

BY THE WILD CORNISH COAST, OR, RETRIBUTION.

(Prize Story No. I.)

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

CHAPTER X.

INA recoiled a step at the fierce, despairing look in his eyes; but when he ceased, and bowed his head upon his hands, again she drew near. Strong man as he was, torn and shaken by the violence of his emotions, she was stronger than he; and, as to the man devil-possessed among the Gadarene tombs, so her gentle touch brought him calm and rest.

She spoke no word, but laid her hand upon his shoulder. That was all. But he arose outwardly calm and strong, though his pride and reticence were hopelessly broken down. Standing before her, he looked deep down into her hazel eyes with a long and mournful gaze, and, hardly conscious of his words, said—

"Ina, you do not know how I have learned to love you, and I cannot bear your contempt. You may despise me for my poverty, but I will take care that if ever you think of me in the future, you shall not despise me for anything else."

"Why should I despise you for your poverty?" said she, with a look that made his heart bound, and the next moment she was in his arms, an unresisting captive, and the great secret of her love was known to him.

How long they sat in that room they never knew, for lovers' watches usually stop at critical moments, and the wheels of time stop too.

They were aroused by Mr. Harding's step, and he took in the situation at a glance. "Well, Ina," he said, "you have forestalled me. I came here in search of Philip, so as to lead up delicately to this point, but here, you brazen minx," he added, with a smile, "you have come and proposed to him yourself."

"Oh, father! how can you say so?" said Ina, as she jumped up with her face scarlet, and hurried from the room, leaving on the floor the poor crushed flowers that had been the innocent cause of all this commotion.

When she had gone Mr. Harding and Philip conversed for some time. He heard of Philip's decision with unconcealed pleasure. "That was the only objection I saw to you as a son-in-law," said he. "Had you been of dull mind you might have got along very well in the church, and perhaps in time have been a bishop, and so have got into the House of Lords in order to stop all useful legislation," for Mr. Harding, though a landowner, was a Radical, and when any one would point out the inconsistency he would say, "Well, sir, selfishness isn't at the bottom of everything, for this is God's world and not the devil's. Why should I fear the upheaval of society that is going on daily, faster and faster? If it injures me it will only be because I deserve to be injured, but though it should make me a comparatively poor man that would not injure me really as long as justice rules. Don't you notice how the advance of spiritual science keeps step with that of social science? and, with an angel holding its hand, society can never be really injured, but through all will rise to higher things."

So the old man congratulated Philip that he had lost the chance of being a bishop—"for see," said he, "what the qualifications for the post are. First, you must have influence. Then you must have the acquisitive faculty, but no originality, so as to be able to learn all that other men have thought. This is called Learning, and so it is in the narrowest sense. Above all you must be a 'safe' man, that is, a stupid man or an insincere man. With those qualifications the highest honours are open to you, and so I congratulate you, my boy, at having escaped them."

Then the old man became eloquent. He spoke of another progression that was open to all, but it was a progress to the stars. Instead of having as his companions the debauchees of the House of Lords, he would go through this earth with the angels consciously at his side, and with the dear ones who had gone before leading him on, and helping him over the rough places.

Strange it was, as the sunshine glanced on floor and table, to hear him speak of the invisible world as if close at hand. This man, with the keen eyes and intellectual features, was actually in this work-a-day world, and in this enlightened age, speaking as if the spiritual world were a demonstrable fact.

Philip was at first puzzled, but as the old man spoke to him of the revelations that had come to us from that

spiritual sphere, he saw a grand and glorious philosophy unfolding itself before his mental vision. Step by step his intellect seemed to be borne upward, until the spiritual glory that was around him was almost more than he could bear. Then he knew that this philosophy was indeed far-reaching, as he had himself jocularly said that very morning.

He saw that Spiritualism was as wide as the world, touching on all the relations of life; that it was as deep as the profoundest depths of the human spirit, and that it reached higher than the thought of man could attain to. He saw that the great invisible world was near, and was pressing in upon men on every side, pulsing in their veins, and leaping in their thoughts. Grand and great and glorious it stood before him, touching his heart with the deepest sympathy for all, and inciting to the highest heroism. As the old man ceased, Philip felt that he had indeed been listening to a prophet of the Lord.

Then there was silence for a short time. Mr. Harding seemed to be exhausted by his vision, as the fire died out of his glance, and the light from his transfigured face. Then he lifted his head with a smile and said, "Let us go out for a little fresh air on the terrace, Philip."

They went out and sat down. A gentle breeze was blowing, but the sea was calm. The land-locked bay beneath them lay as a sheet of glass, smooth and motionless. But the eyes of both were turned to the opening in the rocks called "Hell's gate." There was no calm there. The tide was running out of the bay with its usual impetuosity, and as it was already half out, the rocks were showing as jagged teeth above the waters. Around them was furious foam, though the waves were not dashing high, as on that stormy day when Arthur stood watching them. To-day they seemed in a more dangerous mood, for, as the current rushed by, it was torn into shreds by those cruel teeth, as it whirled madly round them in a hopeless effort to escape in safety. The whole irresistibly reminded the beholders of that horrible scene in Dante's "Inferno," where through the champing jaws of a colossal Satan passed the lost, while from his cruel fangs there came a red foam of blood. Here the foam was white, but only waiting for victims to turn it into red. Truly the whole place was well named the "gate of hell."

But there was a romance about it, too. The most unpromising places have bright spots in their history, for the most rugged rocks sometimes hide glittering gems, and the most repellent of men have always some dim elements of the divine within them.

The romance, as Mr. Harding told it to Philip, was this. Many years before, a group of young girls was strolling on the beach. One strayed along the shore, searching for shells, and got out of sight of her companions. When they missed her they were horrified to find that the incoming tide had covered the sands along which she had gone, and there was no other way by which she could return.

There was a young fisherman sitting in his boat near by, mending his nets. On hearing what had happened, he immediately pushed out into the bay, while the group ran to give the alarm in the village. The tide was running swiftly through the "gate," and he had to keep well away from the shore. It was evening, but in the fading light he could see the young girl standing knee-deep in water, on a ledge of rock, at the very mouth of the opening. He could see that she kept her footing with difficulty, and that unless something was done before help came from the village, she would be swept away into the black jaws which stood open behind her, waiting for their prey.

Not a moment was to be lost, and, turning the bow of his boat shorewards, he rowed towards that dreadful opening. But he did not need much rowing. Soon his boat was caught by the current, and was whirled along past the ledge on which she stood. He was standing ready, and, as it swept by, he sprang out and got a foothold on the ledge after a struggle, while his boat crashed to destruction against the rocks.

Then, with his arm round her waist, he waited while the waters rose. But now lights were seen, and boats. There was a hurried consultation, and one boat was separated from the others. These then arranged themselves in a line—the bow of each being secured to the stern of the next. In the detached boat sat the girl's father, a grizzled weather-beaten man. By a long and strong rope his craft was fastened to the nearest of the chain of boats, and allowed to drift towards the couple on the rocks. The other fishermen rowed hard to keep it from being carried away, but the strain upon the creaking rope was tremendous.

But now the old man got alongside, and his daughter and her deliverer were helped into his boat. Then the hardy fishermen bent with redoubled strength to their oars, and soon all were in safety.

After a short silence Philip asked—

"What became of them afterwards, Mr. Harding?"

"Well, naturally, they got married a few years afterwards. If they hadn't, it wouldn't have been a perfect romance. But the story is an old one, for they passed away a generation ago."

Philip was again silent, then he said, "Don't you think this decay of youth and beauty very sad to think about? For instance, that bright young couple to be slowly changed into wrinkled and white-haired man and woman with bent forms and tottering steps?"

"Now, that is just where we Spiritualists have the advantage over others," said his companion. "We know that the decay is only outward, and that a higher beauty is maturing within. If we fixed our attention on the decay alone, we should be indeed miserable, but we look at what is below and beyond it. We look rather at the ever springing youth of Nature, and not at the decaying garments which she is continually casting from her."

"Well, I suppose you are right," said Philip, "and that they really walk in yet greater beauty in the spirit land, but can you tell me if they will still be united there?"

Mr. Harding smiled. "Can you tell me, Philip, whether they were united here or not, I do not mean by legal bonds, but by those of sympathy and affinity? If they were so united here, why should the bond be weaker there, while if their hearts were not one while here, they will certainly not be one when there. It is only the body that has fallen off, for the change called death does not change the spirit, and it enters that world exactly as it leaves this."

"You must not think me tiresome," said Philip again, "but I am really anxious to learn more of your noble philosophy. You spoke a short time ago of spirit return. Is it likely that those two could appear to us, say in the spot where the rescue was effected?"

"It is not likely after this lapse of time," said Mr. Harding. "You must know that the law of growth, which is inseparable from life, prevails there. Evolution to higher planes causes the old to be partly forgotten. Wherever their desires are, there *they* will be, but as time goes on they desire higher and higher things, and so more seldom return to earth. Thus, as a general rule, it is only lower and earth-bound spirits that manifest themselves to our physical senses."

Here he suddenly stopped, for at that moment a boat glided into view from the shelter of the overhanging cliff. Two men were in it, and those two were Arthur and Markham.

(To be continued.)

CALVIN AND HIS DOCTRINE.

REV. C. F. AKED (Baptist), speaking of the religious system of Calvinism, said it would be impossible to speak too strongly of its injustice, wickedness, and cruelty. "In the writings of Jonathan Edwards, Calvin's ablest disciple, the awful dogma might be seen at its worst. His book was the most frightful which had ever issued from the printing press. Beside it the mockeries of Voltaire were an anthem of praise. The injustice which Calvinism ascribed to God was manifest and shocking. When people told us Adam was our representative, they might remember that we never voted for him. In considering the theories of Calvinism they had to take into account the man Calvin. He was a gloomy saturnine creature. There was no humour in him. He could not laugh, and no man devoid of humour was to be trusted by men. His very face would condemn him. He looked the sort of man you would not like to meet in a dark lane. He was without natural affection—did not know what love meant. Reading his life and his writings, one could not but conclude that John Calvin was one of the most hateful men who had played any important part in the history of the world. His doctrine of the verbal infallibility of the Bible and his method of Scripture interpretation were alike false and bad. The evil effects of Calvinism were easily noted. Men believed in a hard and cruel God, and became hard and cruel themselves. There was tragedy in Calvinism; it had driven men mad with terror, and others it had driven into Atheism. But the splendours of Calvinism ought to be written down too. Like other phases

of Protestantism, it was a protest against falsehood, but more, perhaps, than they, it insisted upon the sanctity of duty and the necessity of complete service of God. Calvinism systematised the incoherent Protestantism of Luther and the others, and while to us it was a bad system, three centuries and a half ago it was immeasurably better than no system at all. He concluded by pointing out that our standpoint was altogether different; that what we called the spirit of the age would no more allow us to adopt Calvin's theology than the witchcraft in which Calvin so devoutly believed. We brought different fundamental and formative conceptions to our study of truth. . . . Religion to us no longer consisted in escaping punishment, and it was not our business in life to avoid a future hell, but to create a present heaven."—*Liverpool Post*.

EXCLUSIVE SALVATION.

REV. ALEXIUS EAGER, O.S.B. (Roman Catholic), in his exposition, based his contention upon the oneness of truth, which from its nature must always be intolerant of error and falsehood, and he stated that while *salvation out of the true Church of God was impossible*, yet where there was invincible ignorance as to the claims of the Catholic Church, it was not denied that salvation was impossible if the Commandments were kept. In practice, however, while this theory was correct, great difficulties arose, and it was for God alone to determine the good faith of those outside the one true Church. There was the body and soul of the Church. The precept was always in existence that the true Church—the Catholic Church—was the one work of salvation, and any one who had doubts and neglected to follow the light of God, and died in that state, would certainly perish. It was the duty of all Catholics to give good example to their fellowmen, and so lead them to the true fold; but if Catholics gave bad example, those outside the Church must look at the doctrine of the Church itself, and the holy and heroic life lived by thousands of its members. Moreover, Catholics were anxious that Protestants should come into the true Church because of the helps it gave to salvation in many ways through its sacramental system.—*Liverpool Post*.

[The above cuttings are eminently instructive as evidencing the non-progressive nature of Christianity, and the many steps on the "down-grade" of departure from the "faith once delivered unto the saints" which Mr. Aked has taken. The further he gets from Biblical Christianity, the more humane he becomes.]

EXPERIENCES WITH MEDIUMS.

BY PROFESSOR T. TIMSON.

HAVING on several occasions attended séances with persons utterly opposed to the facts and philosophy of Spiritualism, and seeing the persistency manifested by the other world, purposely to demonstrate the true philosophy of life, I offer a few extracts from my note book as a help on the way to any who may be cautiously, suspiciously, and doubtfully entering the field of inquiry.

Some seven years ago a gentleman came to me for a phrenological examination, in which I described him as being highly susceptible to psychic impression both on the earth plane and the spiritual, and that he possessed singular capacity for psychic manifestation. He replied, "I am daily haunted by all kinds of peculiar forms and scenes, and am seldom free, although I may be miles from any mortal or habitation. I have seen events long prior to their occurrence, and have indicated the facts to people concerned, many of which were doubted at the time, but transpired later on. I have seen, when abroad in foreign parts, things as they were occurring at home, and while in the army I have seen visions of the homes of comrades and their relatives, most of them recognised when described, and causing surprise and amazement." Among other things he described death scenes as they were occurring or had occurred a short time previously. I enquired, "Have you investigated Spiritualism, and read its literature?" He replied, "No, and I do not believe in it." I was surprised at the answer, and he rejoined, "I believe in visions, but do not think they are anything more than reflected impressions of sympathy between mind and mind." However, the conversation led to a séance, and, after several attempts, the gentleman became an entranced medium. He has realised the facts and better comprehends the philosophy, but his social position does not admit his publicity.

Among others, I sat with a gentleman who was a Secularist, afterwards a believer in "Conditional Immortality," or Christadelphianism, and two of the company were also of the latter faith. We had been sitting some time without anything definite, when a feeling like unto a light warm breeze blew over and around us all. One of the sitters became controlled by what purported to be his father. When he came to himself, the others of his faith questioned him about his condition, and he replied, "I could not help myself, and was quite unconscious of what was going on." On the way home the friend who had accompanied me had been engaged in a debate upon Spiritualism, and opposed the subject to the last, and he told me he had come to a crisis, and could not deny the fact that there was more in the matter than he had been inclined to believe, and in future should not enter the hostile field but investigate. He since informs me has been further surprised.

"I asked a friend," said he, "to my place of business, and the two gentlemen, with an old-experienced Spiritualist, sat at a small table in his shop at the back; his friend soon became controlled, and addressed him, 'Don't you know me? You know who I am,' etc. Upon question, the name and age were given; then he asked, 'Who buried you?' 'You did,' was the reply. 'Which coach did I go to the cemetery in?' 'You walked.' 'Which did I come back in?' 'You walked back also.'"

A great deal more was given, which he affirms was perfectly true, and beyond the intelligence of his friend to give without some higher intelligence.

After some chaffing with the spirit, she became violent and remonstrated with him, stating he was doing wrong in teaching the doctrine of Christadelphianism, and should give it up. Then the spirit, by shouting and violent remonstrance, caused a crowd to gather round, and Mr. H—— went out and told the people it was only a man mesmerised, in order to get them away. On returning, the spirit reproved him for telling a falsehood, and refused to leave the medium. The police came, and sent away the people; after which, Mr. G——, Spiritualist, advised Mr. H—— to go away from the medium, who then recovered himself; but immediately Mr. H—— went near, he again became controlled. They got out into the street to take the medium home. All went well until they arrived in one of the principal thoroughfares, when Mr. H—— again went to the medium, who was being led home by Mr. G——, and immediately he went under control in the street, and began to preach away to Mr. H——. Again a crowd gathered round, and a policeman came to disperse the people. Mr. H—— had to make off, and leave Mr. G—— to his charge.

The medium has since described departed members of his church, but is too frightened to sit again, believing the spirits are evil ones.

Many other remarkable proofs of spirit identity have been given my friend, yet he does not quite see through the matter yet.

I have lately been sitting with him and another gentleman, whom I believe to be a conscientious and intelligent man—sharp, critical, and frank. He related his experience in a séance some years ago, when the heavy table at which they were sitting was lifted and carried about the house. After a deal of levity, the spirits got excited and resented it. They banged the table about, and threw our friend who was the medium into a corner with half of the table on the top of him; his friends, when he recovered himself, were peeping in at the door, scared and frightened at the result; the other half of the table lay on the opposite side of the room. They had been previously trying to prevent the spirits raising the same by laying on all their weight upon it.

THE TOTAL AMOUNT spent in intoxicating drinks in the United Kingdom during 1891 was £141,250,000 sterling. This huge sum means an expenditure of £3 15s. per head, reckoning women and children as well as men, or £18 15s. for each family of five persons. Comparing the amounts with those presented a year ago, we find an increase amounting this year to £1,750,060. In foreign and colonial spirits, indeed, there has been a decline; but this has been largely overbalanced by the increase in home-made spirits and in beer. In the two latter classes the rise has been respectively £1,333,778 and £1,129,869; in the two former the fall has been £591,654 and £146,778.—*Daily Post*.

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The People's Popular Penny Spiritual Paper.

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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 OUR READERS.

There are, we feel certain, many thoughtful friends of the movement who have had strange and striking experiences which would be of much interest and service if published. There are many who can write on the philosophy, and who are interested in the social, moral, and religious reforms of the day, which come within the scope and province of this paper. We shall be happy to receive contributions from those friends who will aid our endeavours to make *The Two Worlds* the representative people's paper. Newspaper cuttings will be welcome, but original articles, letters, questions, and records of phenomena will receive the preference.

HOW THE TIDE IS FLOWING.

SPIRITUALISM is the gospel of brotherhood. It is the harbinger of peace, unity and concord. In the light of truth creedal differences and sectarian barriers must disappear. Spiritual life must bring sympathy, make us large-hearted and humane. All men are brothers, and there is "good in all," no matter what their faith. With the departure of Spurgeon into the land of light almost the last buttress of cruel Calvinism was broken. The old names are retained, but a new thought and spirit is being breathed into and through the people who call themselves Christians. Many of them are practically working for human brotherhood and Spiritual emancipation. Dogmatic theology has lost its power. Orthodoxy is dead or dying, and a diviner and more beautiful faith is being enshrined in the life work of thousands who are striving to serve Humanity.

A SIGN OF THE TIMES

which is full of significance is the issue of a monthly publication called *The Liverpool Pulpit*, edited by a Church clergyman, a Unitarian, and a Baptist minister! In the opening article these three gentlemen refer to the "increasing sense on the part of religious men that unity of spirit lies deeper than diversity of opinion. Slowly, but surely, sectarian intolerance is yielding to brotherly love. Nor do the ecclesiastical groupings of our time any longer reflect with accuracy the moral and spiritual affinities of men. In every denomination men of progressive mind and open heart are conscious of new currents of sympathy with brethren of like type in other folds. The conviction is spreading rapidly that life after the mind of Christ is more dependent on spiritual sympathy and insight than on any intellectual apprehension of the niceties of theological statement. The growing tolerance of the present day has made it easy for men, widely separated in conviction, to study one another's religious views with mutual respect, and with an increasing sense of sympathy. Our generation feels, as no other has ever felt, that

CHARACTER, NOT CREED,

determines the true worth of men. . . . We are sensible of a common purpose in our desire to promote the Kingdom of God on earth and to awaken the sense of a spiritual truth lying deeper than any theological divergencies." Spiritualism is eclectic, accepting and preserving the "good in all." Surely then, when we find this spirit of practical humanitarianism at work, rising above sectarian strife, we should recognise the worth of the work and the spirit of the workers, and rejoice that the tide is setting with ever increasing force in the direction in which we would see it flow!

DEAL WITH LIVING TOPICS.

Say these brave outspoken men:—"We believe that the preacher who fearlessly deals with the living topics of our times, applying to them the principles that are eternal, may still

exert a mighty influence over inward motive and outward conduct, mould earnest thought, and touch emotion to the quick."

"Believing that all life is of the Kingdom of God, we believe that the Church of God must be concerned in all the ways of His children, however secular they may seem to be; and we hold it to be the duty of every member of that Church to fulfil his part in building up a noble civic ideal in justice, righteousness, and the fear of God. In all our churches there are to-day earnest preachers, and not less earnest hearers, who place in the very forefront of the Christian Mission the duty of grappling with the great social problems of Pauperism and Luxury, of the Drink Traffic, of Labour and Capital, of Sweating, of the Housing of the Poor, of Social Purity, of Peace and War, and also believe that, in its power of bringing such questions within the range of common religious teaching is to be found the 'true note' of a standing or falling church." Exactly so. If Spiritualism is to maintain and increase its influence it must boldly grapple with the "living issues" of daily life. Let the dead past bury its dead.

For modes of faith let graceless bigots fight,
He can't be wrong whose heart is in the right.

Mr. Stead is proclaiming this same idea. We heard him the other day declare that he believed that what a man did, and the kind of life he lived, would affect him after death, not what he believed. He claimed that "they are of the Kingdom of God who work for the good of man." Spiritualists may well agree to such a proposition, and give credit where it is honestly due, to the men and women who are trying to deepen spiritual life and arouse others to action for human good.

We give elsewhere a sample of the kind of teaching published by these men in some extracts on "Social Evils." It is worth while noting the agreement between the definition of man's powers given therein, and Mr. J. J. Morse's explanations of the attributes of the soul, given last week.

RELIGION MUST BEAR THE FRUITS OF LOVE.

Listen to this by the Bishop of Derry, how true it is:—"Is not a new impulse working in countless hearts, and drawing together the democracies of the world with voices too often deepening in anger, but with new feelings and passionate conviction before which old political and polemical dissensions go down? I see them rising to their feet, the greatest host that time has ever known, and hear the murmur of millions speaking to millions across the sea in many languages. What there is in the gospel to rectify the relations of human life, to elevate the selfishness of capital and chasten the selfishness of labour, to carry to homes improvement in the present and hope for the future—that will find eager listeners. But to the men of the near future religion will appear a barren and worthless stem, unless it be taught to clothe itself with the blossoms of worship, and to bear the fruits of human love."

SCENES AT A SÉANCE.

KISSING A SPIRIT.

A CORRESPONDENT of the *Globe* writes: Mr. Stead says that such a thing hardly now exists in England as a materialising medium. But through the kindness of those two celebrated novelists, Florence Marryat and Annie Thomas, it was my fortune to make the acquaintance of one. I do not say that I am a believer or an unbeliever; I say that at séances I see and feel things the mere seeing and feeling of which would have been sufficient to procure one, a century or so ago, the honour of a good strong stake and a good hot fire.

On Sunday, February 21, 1892, at a séance at Southsea, there were present Lieut.-Col. Andrew Haggard, his brother Capt. Arthur Haggard, Capt. Mackenzie, Mrs. H——t and Miss H——t, and Mrs. James, the medium, who arrived as a guest only an hour before a séance took place, and who had nothing to do with the arrangements on either night. There were materialisations on Saturday and all sorts of things, but I will describe Sunday evening's performances. After sitting for a short time almost in the dark, manifestations began. Table rappings, scratchings reminding one of rats, table movings, movements of articles on the table, touchings of people on the hand, grasping of their hands and feet by spirit hands, soon went on freely; and then occurred twice the curious experience that follows, which the writer has only once before witnessed. The first time, suddenly a chair on which Mrs. James was sitting was violently wrenched from under her, and with great force placed on and suspended from the wrist of Colonel Haggard, who was sitting next to

her on her right, and grasping her hand tightly. Their hands were never unclasped, and still remained joined, but were now joined through the back of the chair. Thus

MATTER HAD BEEN PASSED THROUGH MATTER.

The medium's other hand was also being tightly grasped by one of the men present when this occurred. On the second occasion a chair was in the same way suddenly placed on Mrs. H——t's arm. Just before this happened the first time, the table had rapped out the words "Hold tight," therefore no hands in the circle had been let go for an instant. After and before these strange occurrences, there appeared frequently small spirit lights. They appeared chiefly on and near Captain Mackenzie and Miss H——t's hands, and were, as a rule, only seen by those two persons themselves, but sometimes the other persons present saw them also. They were like illuminated diamonds, about the size of a forget-me-not.

After this there were materialisations. Captain Arthur Haggard and Captain Mackenzie took about twenty minutes in tying and sealing up the medium in a chair behind some curtains, which were not drawn. Just as they had finished fastening her up, and she was sitting in the broad gaslight, all the fastenings became suddenly undone without any apparent human agency. Mrs. James had, therefore, to be tied up again, and this time the spirits kindly left her bound. Curtains were then drawn and gas lowered a bit, when voices were heard at once of various spirits, and the exceptionally beautiful Minerva-like face of a spirit known as Florence Maple appeared frequently, dematerialising and rematerialising for a few minutes at a time. After much pressing this spirit allowed herself, during the course of the evening, on appearing at various times, to be kissed on the lips by three out of the five persons present. A fourth she herself kissed on the cheek. Although this spirit has often been known to place her hand, which by the bye is sometimes cold and clammy and sometimes warm, upon those of people present, she has never been known to be kissed before. She is too sad, serious, and good a spirit to care for anything in the nature of what she imagines to be mere frivolity. The hand and arm of a spirit called Peter also materialised. It was very long and thin; also there appeared the very small hand of a spirit called Lenore. The latter hand was icy cold to touch. To judge from her conversation, Lenore is rather rapid. She is, to say the least of it, a lively young thing. Suddenly she seized with violence the hand of one of those present in her firm grip, dragged it through the curtain, and placed it with great force upon the head of the entranced medium. This she did to prove their separate existences, and the medium was not aroused by the blow. Conversation between the spirits and the circle, on many subjects, was continuous for almost an hour and a half. There were usually two spirits, at least, present at a time. One spirit came and sang a hymn. He calls himself the Vicar of Putney, and sang, very badly, "Art thou weary?" One person went behind the curtain with the medium and was touched by spirit hands, the medium remaining bound. Another person went behind, when suddenly, in his presence, all the bonds of the entranced medium, with the exception of one, came undone. The medium then came out of her trance. It was pretty light behind the curtain, as a street lamp shone in. It took a long time in broad gaslight to unfasten the one remaining bond which held Mrs. James to the chair. During the course of the evening we asked Florence Maple in what language the spirits in her sphere conversed. She replied, "In Planetary." Asked to translate various sentences into Planetary, she did so. It sounded like Italian or some soft language of the Sandwich Islands. The following is one of the sentences the solemn-faced beautiful spirit translated: "I hope we shall meet again soon," which she rendered "Touto somato sovar, dasi." In saying "Good night," we re-echoed her own musical sounding words, "Touto somato sovar dasi."

DEAR! DEAR! WHATEVER'S COMIN' NEXT!

The author of the following poem and hundreds of others on various subjects, is one of our noted Lancashire poets, and a thorough Spiritualist, not ashamed at any time to say that he is, even at the risk of forfeiting popularity. Rev. Wainwright contended that the influenza epidemic is a scourge from God.—*Blackpool Times*.

DEAR! dear! Whatever's comin' next!

One Mister Wainwright's ta'en his text,

An' shown 'at God Almighty's vext

At th' English race.

Well, these are th' parson's private views,

As understood bi thoose i' th' pews:

God's wroth, becose men still refuse

To seek his face.

Does th' sun e'er suck, or vent its spleen,
Bi' blightin' every lovely scene,
Becose folk dunno lift their een,

An' look at it?

Or does it freawn on goodly seed,
An' smile on useless tares an' weed
Throo jealousy? No; it indeed;

The sun's moor wit?

It seems God's played on various strings,
An' vainly tried o' macks o' things,
To get poor folk—an' even kings—

To own his peawer.

Well, these aren't themes for paltry jokes,
Or even keen, sarcastic strokes;
Still, th' job looks strange to common folks;—
It does for seawer.

It's said God plagued th' Egyptian kings,
Wi' sendin' locusts, lice, an' things;
But persecution seldom brings

One nearer God.

There's lots o' folk t' be feaund i' th' lond,
To grasp, or kiss some patriot's hond,
But th' number's very few 'at's fond
O' kissin' th' rod.

Another strange suggestion's made,
It's this: th' Almighty's damaged trade;
Th' chap's makin' statements awm afraid

He conno prove.

What nasty filth some men con fling!
What serious charges these to bring,
Against a just an' righteous King—

A God o' love.

We know fro' what i' th' Book appears,
God's charged wi' causin' sighs an' tears,
An' laughin' at His children's fears!

What feadish acts!

But will this kind o' twaddle wash?
Can we accept this balderdash,
Or treat sich silty, drivellin' trash,
As sober facts.

God's ruined agriculture, too;
Do those i' th' pulpit think this true?
It seawnds like lies to us i' th' pew,

It does indeed.

There's just one chance for parsons yet,
If they wouldn't ha' th' "preachin' shops" to let,
There's one thing sure—they'll ha' to get
A better Creed!

Heaw Wainwright knows what God intends,
Bi th' wars an' plagues it's said He sends,
Unless they're varry chummy friends,

Aw conno see.

It's hard to grasp these knotty themes;
They creawd one's mind as misty dreams;
We know God ne'er lays bare His schemes,
To sich as me.

Aw'm but a feeble earthly worm;
What scientists might call a "germ,"—
Neaw moulded to a human form,

And slightly made:

An' yet, aw never feel aw'm misst;
Aw needn't raise my puny fist;
Aw con let folk know aw still exist,

Beawt spoiling trade!

Mysterious deeds are there, an' dark;
An' it may be wrong to mak' th' remark;
But to me it loks mere baby wark—

To ruin crops!

An' this is th' greawnd wheer Wainwright stands!
An' th' trash is sent to foreign lands!
Why, they wouldn't employ sich 'prentice hands
I' earthly shops!

We'll ha' noa truck wi' jealous gods,
'At preawl abeawt i' th' world wi' rods,
An' shut poor devils up i' quods

They'll never quit.

We want a God 'at's better drilled;
Moor used to govern folk—more skilled;
One less inhuman, less self-willed,
An' shows moor wit!

Shut up yo're pulpits! oppen th' pews!
Give place to men wi' nobler views,
Than those we get fro' ignorant Jews,

Or priestly drones!

Let darkness flee! mak' room for leet!
Instead o' crutches, use yo're feet;
An', while we've good, sound, honest meat,
Why pick at bones?

God isn't a fiend, inventin' pains;
A tyrant, bindin' slaves i' chains;
Nor castin' blight i' fertile p'ains,

Becose He's vext:

No! "God is good," we see His peawers
I' woods, an' streams, i' fields, an' fleawers;
This pratty world we live in's eawrs,

An' so is th' next.

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.]

A YORKSHIRE PLATFORM WORKER writes:—"It is no use shutting our eyes to the fact that something will have to be said or DONE if we are to be teachers and LEADERS in this age of progress. Our own people are getting more than ever disgusted with what comes from the lips of many of our speakers. Self-cultivation and practical work seem irksome to many."

SHOULD MEDIUMS BE PAID?—It is to me astonishing that any Spiritualist can ask this question seriously. I travel the country in a commercial capacity, but have not yet come across any person so ludicrous as to question the advisability or justness in recompensing me for my labours. And why should a medium leave home and family, travel 100 miles, more or less, put in a hard day's work when others are resting, amongst strangers, without any return for all this sacrifice? There is not a minister in the land who does this, most of whom receive far more than any of our speakers, unfortunately. Instead of doing away with the small amount paid for weekly services, I would earnestly advocate paying mediums (those, of course, who are deserving) considerably more than at present. Their "market value" is exceedingly low, and far out of proportion with the noble work that many of them are carrying on. I know that, at present, very few societies are able to do this, but if there were more enthusiasm amongst Spiritualists themselves, particularly the wealthy ones, many of whom exist in every town but are rarely seen at any of the meetings, or contribute anything to their support, "the cause" would very soon be in a different position. It is indifference which is the deadly enemy we Spiritualists have to contend with.—Yours sincerely, James F. Hewes, President N. S. E. Society. February 8, 1892.

RE SPIRITUALISTS' LITERARY UNION.—I have not seen a response to Mr. Timson's proposition, which appeared in your issue of 15th January, and take the opportunity of writing you thereon, as your correspondent and others may be unaware that a "corresponding body" already exists, and has done a vast amount of work during the past year in answering attacks, remarks, &c., to the general press of this and other countries. When I wrote you on the forming of such a society, in August, 1890, I considered it a "bright idea," but now am able to know of its usefulness in clearing minds of the misapprehension and fallacies that are too frequently imposed upon them by self-opinioned editors and others. This society (The Spiritualists' Corresponding Society) issued a report, published in No. 221 of *The Two Worlds*, and the only pledge which it demands is that its members shall use the best means and opportunities in promoting the facts of spirit-communion, and placing them on a fair basis. No Spiritualist is refused admission to membership who has not the means of subscribing, the society being supported voluntarily. Any of the members who undertake to answer press criticism—a list of whom can be had from the secretary—will be pleased to receive papers containing attacks, &c.; but it is always most desirable for them to be addressed to those living in or near the locality where the paper circulates. As one of these members, I have been kept busy, and have written both over my own name and a *nom de plume*. Trusting this will stimulate enquiry amongst those who have not already joined the society.—Yours fraternally, Percy Smythe.

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.

OUR ANNIVERSARY.—I was greatly pleased to see in your current issue that our Manchester friends purpose having a united meeting to celebrate the forty-fourth anniversary of the advent of Modern Spiritualism. It is a step in the right direction. The matter has been far too much neglected in this country; it is time the event should have a general recognition, all over the kingdom every year. Indeed, it should be noted all over the world. I would most earnestly urge upon the officers and members of our societies and our Lyceums, throughout Great Britain, to devote Sunday, March 27th, as being nearest the date on which the anniversary falls, to services commemorative of the commencement of the modern movement. Short speeches, solos (instrumental and vocal), mediumistic phenomena, and the assistance of Lyceum children, would all be in order. Such a celebration is well nigh universal in the United States, and those I have participated in at Boston, New York, Brooklyn, Philadelphia, and San Francisco, were not only large and successful in attendance, but eminently refreshing and inspiring in character. The meetings attested our importance, earnestness, and union. I feel impressed, that, as a convenient day, we might utilise the last Sunday in March in each year, as our Anniversary Sunday, and on the exact date, i.e., March 31st, the social element might be allowed its turn by a social, concert, and dance, thus "keeping the day"—shall I say?—twice over, and so ministering to the needs of all. It is a day that should be honoured. It is our due to the angels, and our testimony to the world, that we are still alive, and not ashamed of our faith. With hearty good wishes to yourself, Mr. Editor, and all my friends, I am, yours fraternally, J. J. Morse. 80, Needham Road, Liverpool, Feb. 19, 1892.

SHOULD MEDIUMS BE PAID?—J. G. writes: "Let us consider the condition of working class people forming themselves into a Spiritual society. It sometimes happens that not one is able to take the platform, so they engage professional speakers week after week, who must have their fees, of course, besides expenses. It is my conviction this state of things cannot last long, for the teaching we hear from these high-strained talkers does not leave such a marked impression upon us as expected. I think if we had more plain practical teaching, such as how to live pure lives and become more spiritually minded, and more of that teaching through the Spiritual press, and less of that professional

platform work, I think we would have a more prosperous movement, and more intelligent men and women in the cause. This constant paying out of money for speakers is the ruin of societies. Our teachers who know the truth and love to do their duty, yet cannot do it in their leisure hours, lack much of that principle which they claim to advocate—the brotherhood of man. This is only my opinion, and it is a question that ought not to rest, more should be said about it. I shall be obliged for further light on this question." [We would suggest that the matter must settle itself. If societies require the assistance and sacrifice of speakers they should pay them for their time and service. No one is *compelled* to engage the speakers. But if you do engage them *be generous*, not mean. Speakers and mediums are entitled to be paid for the work *demanded* of them, and are free to do such voluntary work as they feel impelled to perform. We know many mediums called "professional" who do much valuable and free work; we know many non-professional mediums who do much valuable free work. It seems to us to amount to this, if you ask a woman or a man to devote time and talent to your service you should be prepared to pay them. If the said woman or man like to devote their "spare time" to you that is their own affair.—E. W. W.]

THUS SAITH THE LORD.—Mr. W. Stansfield wrote to the *Christian World* lately, congratulating the Editor on "the wonderful development of the theological thought evident in its pages;" but apparently Spiritualism is unacceptable at present, as his letter was returned. We give such portions as are likely to interest our readers: "I HAVE realized to a large extent the difficulty many minds have of grasping the thought that God ever spoke direct to, or through man, as the phrase 'Thus saith the Lord' represents. It is true most Christians accept the testimony on faith. But the modern priest contends that the voice of the Lord has ceased its utterance, and that, therefore, whoever says they audibly 'hear the Spirit speak' are anathema. In spite of this prohibitive utterance the knowledge is gaining ground that, not only did the 'Spirit' speak through man in Bible times, but it manifests unmistakably to-day by prophetic utterance through those who are gifted in that especial manner. I have had abundant proofs of this. Why not? Has man's structure been altered to suit the changed theological opinions? We have no evidence that such is the case. I am connected by marriage with a specially gifted family—a mother and an uncle being endowed with this 'Spirit hearing' to a remarkable degree. Both have been hearty Christian workers, class-leaders for many years. While engaged in prayer, promises have been given which have been fulfilled to the very letter, proving that 'fervent and effectual prayer availeth much.' Imagination must not be debited with the hearing of the voice, as the petitioners inform their partners in life of the result in words similar to the cry of the prophet. 'Thus saith the Lord, thy cry is heard and help is at hand.' It has not been an uncommon occurrence to have messages from the 'Spirit' in my own home through my own wife; but it requires not a little hardihood to advance this fact in the face of the whole Christian church, and with the rod of excision held over you. Spirit utterance is still a positive, audible one, and the power is still 'manifest in the flesh.' [Surely Bro. S. Stansfield does not claim that God spoke to mediums in the past, or that He speaks in audible tones to-day?]

HOW I BECAME A SPIRITUALIST AND A MEDIUM.—Dora Singlington Moss, of 98, St. Stephen Street, Salford, writes: "About four years ago, my only boy was called to the higher life suddenly, and although surrounded with loving sympathisers in my deep grief, I felt there was something lacking to give me the consolation I needed. Creeds and sermons and prayers seemed such far away things to me. Doubts crept in, of course, and I had to fight them. Some of my Christian friends told me that it was done in love, and perhaps the discipline was needed. They often consoled me with the thought that if I went on rebelling something worse would be sent. But how often it is that out of our deepest sorrows comes the greatest good! If any of my readers have known the sorrow of losing an only child they can understand my loss, and how all human comfort seemed to fail me. One day a lady came to sympathise with me, and told me to get a book, 'Children Passing On.' I got the book. It spoke of spirit return, and of heaven being a state and not a place. In fact, it was a Spiritualist book. My curiosity was aroused. I discovered and attended some Spiritualist meetings in Ardwick, off Shakespeare Street, and was struck with what I saw, but found nothing then to impress me, but still some power beside my own led me on, Sunday after Sunday, till one morning there were very few persons present, and a Mr. Lamb proposed a 'sitting.' I was controlled by, I believe, Charles Bradlaugh, and that sensation and the impression made on my mind has never been erased. From that hour I gave myself up to investigate this great truth. For nine months I went on searching, and received many evidences. Raps came upon my pillow, bedroom floor, kitchen wall, dining-room table, &c. I have heard nothing to equal them. At first I was afraid, and had to sit and communicate against my own self. I did not take up Spiritualism—it took me up, and now the blessing it is to me! The joy, the sweetness to know that our loved die not, but live on in a state of progression and development. All outside this is a dead faith. Spiritualism does away with faith, and gives fact. The opposition and persecution both in the home circle and with outsiders has been something cruel. They tell me I have joined 'that sect whose father is the Devil.' Mr. John Grey Smith, of Rawtenstall, can bear me out in this, as he has often been a guest at our house, and witnessed the phenomena, and the result is he is chairman of the Spiritualist Society in his own district. Oh, investigators, don't give up! Go on in the search for truth. Your development may be slow, but it will be sure. And let me beg of you, whatever be your standing in society, or whatever you may suffer as regards the pocket or the reputation, acknowledge the facts you get to the world, however much you may dislike the conditions that have brought you to them."

"When I slumber they are near,
Whispering in my dreaming ear;
Oh, such holy truths they speak,
Kissing lip and brow and cheek.
'Peace,' they murmur o'er and o'er,
'We are with you evermore.
Angels count the mourner's hours,
Every cross is crowned with flowers.'"

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.

ARMLEY. Temperance Hall.—Feb. 21: Mr. Campion's addresses gave great satisfaction to intelligent audiences. He gave the reason why Ashcroft led him to become a Spiritualist. The unreasonableness of charging all Spiritualists with untruthfulness and immorality aroused within him a desire to know more from the other side, and, going to see for himself, he was convinced of a spiritual power, and from that day to this he has been searching for more knowledge, being satisfied of the truth of spirit communion. Mr. Campion is a speaker the Spiritual ranks may be proud of. Feb. 28: Mr. Boocock in the afternoon gave "Why he became a Spiritualist," and in the evening a good, practical, address which was listened to by a crowded audience.—P. P.

ASHINGTON.—Feb. 28: In the absence of Mr. G. Forrester, Mr. Grieves gave a very good address on various subjects, after which he was controlled. The room was fairly packed with an intelligent audience, who were highly satisfied.—W. P.

BIRMINGHAM. Broad Street Coffee House.—Thursday: Members' circle. The members enjoyed the company of our esteemed friend Victor Wyldes. Controls of a pleasant and elevated kind spoke during the evening.

BIRMINGHAM. Oozells Street.—Sunday, 6-30: Mr. Knibb, a local medium, spoke on "Universal Brotherhood" in a manner evidently appreciated by all. A control through Mr. Oaks made a short earnest address on "Man's Ultimate." A well attended and harmonious meeting.

BLACKBURN.—Mr. Thomas Tyrell gave addresses, afternoon, "Ancient and Modern Mediums." Evening, on "Mesmerism." Large audiences were interested, the subjects being handled in a practical manner. Each address was followed by a number of clairvoyant descriptions given by our young friend, Miss Janet Bailey. All recognised but one. Feb. 29, Mr. Tyrell continued his address on "Mesmerism," with experiments, followed by Miss Bailey giving 10 clairvoyant descriptions—9 recognised. March 6, Mr. E. W. Wallis.—T. S.

BOLTON. Old Spinners' Hall.—Mr. J. Ridings gave one of his usual soul-stirring addresses, which seemed to please all. In the evening a fair audience was present. I am requested to thank our friend for his free and valuable services during the difficulties we have had to undergo. Note our new address, Spiritual Hall, over Burgon's Grocery Stores, corner of Knowsley Street and Deansgate.—H. H.

BONNYRIGG. 13, Durham Bank.—Mr. Jennings spoke on "Charity—its true meaning." He handled his subject in an able manner, and still better, he practises what he preaches. Healing every evening by Mr. Jennings, Mr. Turner, and Miss Horsburgh.

BRADFORD. Bentley's Yard.—Our teas and entertainments, Jan. 23 and 25, were grand successes, and on Saturday, Feb. 27, we had the pleasure of knowing that over 70 men, women, and children, felt the benefit of having a good tea and a pleasant evening; many not able to attend had their teas sent to their homes. Some expressed surprise, saying they had lived to an old age, and had not been so well treated by orthodox societies. In some cases they had not anything in the house: We feel assured they will have a better opinion of Spiritualists. After all expenses are paid, we have £1 as the foundation towards a new room. All this was brought about by the Monday afternoon meetings.—P. B.

BRADFORD.—448, Manchester Road.—Morning: Very harmonious circle, 44 present. Afternoon: Speaker, Mr. Marshall, owing to the sickness of Mrs. Marshall. Subject, "Spiritual Gifts, and how to develop them." Evening: Subject, "What is Spiritualism trying to Teach Humanity?" Two very good discourses. Mrs. Webster gave satisfaction by her excellent clairvoyance and psychometry.—J. A.

BRADFORD. St. James's.—Excellent addresses from the guides of Mrs. Whiteoak, which were followed by very successful clairvoyance.

BRADFORD. Boynton Street, off St. Stephen's Road, West Bowling.—Opening services. Mr. H. J. Bowens gave excellent addresses, full of practical advice, both from a spiritual and material view. Mrs. Woolley gave some extraordinary clairvoyance and psychometry, proving that there is no death, only a change. Good audiences. We thank the many friends for their support. The room will be carried on in as democratic a way as possible. February 21: Members who had already joined elected. Mr. Wm. Croft, president; Mr. Wm. Kipling, treasurer; and Mr. Benjamin Wilkinson, secretary. Hoping friends will rally round.—B. W.

BRIGHOUSE. Oddfellows' Hall.—Once more favoured by our friend Mr. J. B. Tetlow, whose guides discoursed in the afternoon on "Mr. Stead and Spiritualism" with much feeling, making a deep impression. Psychometry most excellent. A fair audience highly satisfied. Evening: "What shall I do to be saved?" was dealt with in a manly and practical style, highly appreciated by the good audience, who, no doubt, received some new light and knowledge regarding Spiritualism. Facts are stubborn things. Psychometry most excellent, which will not be soon forgotten by some who had, no doubt, come out of curiosity. Many strangers present.—J. S.

BURNLEY. Hammerton Street.—Mr. G. Featherstone's (of Rotherham) afternoon discourse, on "Spiritualism, the Need of the Age," was delivered in a most creditable manner. The need of Spiritualism was, by the graphic illustrations of his guides, strikingly apparent; its utility and self-evident reality, as shown by them, could scarcely do otherwise than claim the attention and respect of all. In the evening questions were answered. The truly splendid logic which was poured forth was almost marvellous. Afternoon attendance, moderate; evening, full.

BURNLEY. Robinson Street.—Numerically, oratorically, and psychometrically considered, the meetings to-day were achievements of success with Mr. Wyldes.

BURNLEY. Guy Street, Gannow Top.—Mr. J. Moorey's first visit. He discoursed on "Prayer" and "Darkened England," giving thoughts

which may be of utility to the community, if put in practice, by using those constitutional means we possess to right our wrongs. We look forward to his next visit with pleasure. His psychometry was a treat, he being so young a student. Next Saturday, at 6, a potato-pie supper will be held, the proceeds towards the debt on the building. Tickets, 6d.

BURNLEY. 102, Padiham Road.—In the absence of Mr. Taylor, a local medium, Mr. Davies, boldly came to the front and gave excellent discourses on "Spiritual Gifts" and "God is Love." Both were ably and eloquently dealt with and gave satisfaction. Clairvoyance and psychometry very good.

BURSLER. Newcastle Street.—Miss Walker's guides gave a very interesting discourse on "There's room enough for all," which gave great satisfaction. A small control gave some clear clairvoyant delineations. March 13, Miss Jones.

CLOCKHEATON. Walker Street.—A good day. Mr. Hargreaves' guides spoke on "Spirit Power." People were so ignorant of the fact, that they were misled, by not taking the warnings spirits gave. If the people had only acted on the impression of the spirits the recent sad calamity would have been prevented; and for the orthodox people to say it was caused by God for a punishment is totally absurd. It was not God, but nature's laws had been broken. Evening subject, "What is Spiritualism?" was treated by Mr. Hargreaves normally, relating the incidents of the hauntings at Rochester, which were found to be due to a spirit, referring also to Mrs. Annie Abbott. Men who thought themselves very intelligent could not solve what the power was, or where it came from. He claimed that it was spirit power. Mrs. Hargreaves gave some excellent clairvoyance at each service. Crowded meeting.—W. H. Nuttall.

COLNE.—Mrs. Russell was engaged, but did not come. However, we spent a very enjoyable day. In the afternoon Mr. Hosking gave the invocation. Miss A. M. Lund sang a song, the Lyceum children also sang. Mr. T. Foulds gave a reading from *Light*. Song by Miss M. Wilkinson. Clairvoyance by Mr. T. Christian, very good. Song by Miss M. J. Lund. Evening: Mr. Hosking's guides spoke on the "Geology of the earth compared with the good free life," and gave us an instructive lecture, dwelling much on the upheaval of the earth, &c. A song by Miss Matilda Lund, clairvoyance by Mr. T. Christian, and another song by Miss M. Lund. All seemed to enjoy the service. Fair audiences.—J. W. Coles, president.

EXETER.—Mrs. Hellier and a friend occupied the platform. Invocation by Mrs. Hellier. An address was then given by a friend on "Spiritualism." Clairvoyant descriptions by Mrs. Hellier, all recognised.—M. S.

FELLING. Hall of Progress.—Mr. G. Forrester made a few very appropriate remarks, bearing on the subject which his daughter would deal with, viz: "Woman's Rights." She handled it in a masterly manner, showing that her sex had a right to help forward the car of progress, and aid in the uplifting of the human race, giving great satisfaction to a good audience. A hearty vote of thanks was awarded them.

GATESHEAD-ON-TYNE. 79, Taylor Terrace.—A very good company. T. R. Penman's guide referred to ancient times, showing that man always had a god, or gods, which he altered to suit the times. Then he took the God of the Bible, with his blood sacrifices and burnt offerings, and declared it had been nothing but blood all through the Christian era, and at present, the Christians are altering their God to fit the present times. The Spiritualist God is one of love, mercy, and justice. The address was well received. Good clairvoyance by W. H. Penman, mostly recognised. Our Sunday public meetings have been so successful, we have arranged to have an open meeting on Wednesdays, at 8 o'clock. Sundays as usual.—G. C.

GATESHEAD. 1, Team Valley Terrace, Askew Road, W.—We had the privilege of listening to Mr. Clare, of Newcastle. He gave a very interesting lecture on "The Indications of Mediumship." Mr. Brown gave a reading from the *Newcastle Evening Chronicle*, about a materialisation séance, which was much enjoyed by a good audience. Mr. Wightman presided. Next Sunday, Mr. R. Grice.—T. J. M.

HECKMONDWIKE. Blanket Hall Street.—Feb. 21: Mr. and Mrs. Hargreaves ably officiated. Mr. Hargreaves' discourses gave great satisfaction. He spoke with much energy and clearness. At the close some inquirers were invited to a table séance, with very satisfactory and convincing results, and hearty thanks were accorded to Mr. and Mrs. Hargreaves. Feb. 23, Mrs. Bentley was unable to attend, but sent an able substitute, viz: Miss Capstick, who gave very good discourses and clairvoyance. [We have been compelled to condense all reports, our space is limited and we are crowded out. Glad to learn you are better. We cannot afford to supply paper and envelopes now.]

HEYWOOD.—Mrs. Green's services were a success. Afternoon: She spoke on "Spirit Messengers." Clairvoyant descriptions were all recognised. Evening: A crowded house. "The Teachings of the Spirit" dealt with in a masterly manner. A high standard of morality was proclaimed. If each one would strive to live up to it we should be better citizens and more useful servants of the great Creator. Mrs. Green is a most acceptable medium, a cultured speaker with a conversational style, of a nervous temperament, and possesses that heartfelt eloquence which at once puts you in sympathy with her.—T. W.

HUDDERSFIELD. St. Peter Street.—Very fair audiences to-day, when Miss Patefield gave earnest addresses and fairly good clairvoyance, especially good at evening service.—J. B.

LEEDS. Psychological Hall.—We were favoured by Mr. Bloomfield, whose guides rendered excellent discourses from subjects submitted by the audience. It is outside the pale of possibility for me to adequately express the very marked sense of satisfaction which rested on the countenances of his listeners, as well as the many inquiries "When is he to come again?" This being his first visit we lost no time, and booked more dates. Clairvoyance remarkably good.—C. L.

LEICESTER. Liberal Club, Townhall Square.—Mr. Clark lectured on "Theology and Spiritualism Contrasted," in a clear logical manner, showing up much that was inconsistent, defective, and false in the Bible. March 6, morning and evening, Mr. Victor Wyldes.

LEICESTER. Bishop Street Liberal Club.—Professor Timson's class commenced on Sunday morning. Quite a large assembly met, and 26 persons gave in their names for membership. Our worthy chairman (father of the Leicester Spiritualists) in a very encouraging

address mentioned some difficulties contended when Spiritualism in the town was hardly known. Professor Timson spoke upon the many methods adopted by the ancients, both biblical and secular, for communicating with the spirits of men, many of whom were considered to be gods; also upon a variety of objections usually raised, demonstrating the errors and mistakes of such objections, and showing the way to a scientific demonstration of the phenomena of Spiritualism. The class is held to meet an urgent need for intellectual improvement, to enable our members to cope with controversy, and to fit them for public service. All will be heartily welcome. March 6, at 2.30, Professor Timson's class: subject, "Modern and Ancient Modes of Spiritual intercourse."

LIVERPOOL. Daulby Hall.—Morning: Addresses by Mrs. Pemberton (of Warrington), Mr. Beattie (of Birkenhead), and Mr. Rae (of Liverpool). Discussion followed. Evening: Service of Song by the Lyceum children, entitled "Marching Onward." The songs by the children were given with taste and expression. Solos by Masters Chris. Nevatt, Ernie Keeling, and Frank Chiswell. Recitations by Harry Keeling, Reggie Stretton, Isabella Blyth, Gertie Lucas, Maggie Love, and Daisy Bell. A most enjoyable and successful service.

LONDON. 311, Camberwell New Road, S.E.—Thursday last: A discussion on "The Utility of Prayer" was well sustained. On Sunday service was conducted by ladies only, and it showed great credit to those who took part. Mrs. Kemmish gave an instructive reading, then a little Lyceum member sang a sweet solo, and we all hope to hear her again. Mrs. Stanley gave a splendid address on "Woman," pointing out the duties and responsibilities of true womanhood, the sacredness of marriage, the blessings of a true Spiritual influence from the spirit world, and gave practical and excellent precepts how to live a true, happy, and contented life. Mrs. Kemmish exhorted all to look to the All Father, and to live a holy and spiritual life. All were uplifted and greatly benefited.—W. G. Coote, assistant secretary.

LONDON. Clapham Junction. 16, Queen's Parade.—Mr. Brunner gave a good address. Mr. Long gave an admirable discourse on "Spirit Control," followed by clairvoyance, clearly and decisively given, all but one fully recognised, the full name being given in some instances. A helpful and instructive evening.—J. D.

LONDON. Forest Hill. 23, Devonshire Road.—A large and attentive audience listened with marked attention to Mrs. Bliss' controls, who spoke upon "The Destiny of Man after Passing from Earth." Our friend "Vigo" then controlled, and gave most successful clairvoyance. One test in particular was given to a gentleman who had never sat with Mrs. Bliss before. A spirit was described to him, and it was given that he had been a baker, and his grandson fell from the cart and was killed. The gentleman failed to recognise it until the name in full was given, then the whole was recognised in every detail. Then with the blessing of the controls we ended a pleasant and profitable evening. Thursday last, Mr. Duggan presided. The circle was large and harmonious.—F. V.

LONDON. King's Cross, Copenhagen Hall.—The chairman, Mr. Rodger, opened with the usual explanation of Spiritualism. Mr. King's address was upon the experiences of an investigation into Spiritualism. We thank him for his presence. Having been unwell, he was unexpected. A wish was expressed that he would come again. Master Wilkinson played selections of music upon the violin, and was awarded a hearty vote of thanks. P.S.—We regret that the name of Mr. Thos. Cawderoy was omitted from the list of guarantors published in your issue of the 12th February, he being one of the founders of the society and a subscriber from the first.

LONDON. Marylebone, 86, High Street, W.—In the regretted absence of Mr. E. Dawson Rogers, through family affliction, Mr. T. Everitt kindly gave several proofs of useful and interesting communications between earth and spirit-life, in private circles, through the mediumship of Mrs. Everitt.

LONDON. Peckham, Winchester Hall.—Mr. J. Dale, in the course of a very matter-of-fact discourse, remarked upon the half-heartedness of many Spiritualists. He earnestly urged each one to wake up to a sense of their duty, and not be ashamed to declare their conviction, and support those on the side of truth and progress.—J. T. A.

LONGTON.—Inspirational lectures by G. A. Wright. "A talk about angels" was a very interesting and highly edifying theme for the afternoon. The "angels" of theology were criticised, whilst such "angels" as Grace Darling, Florence Nightingale, &c., were portrayed as being worthy of imitation. To be angels we must live angelic lives. Night, subjects were treated to the satisfaction of a very full audience. Psychometry rather startling. Mr. Wright terminates his present visit by giving, on Tuesday night, his popular lecture, "Love, Courtship, and Marriage."

MACCLESFIELD.—The Y.M.C.A. here, in a recent debate, actually admitted that the phenomena frequent at Spiritualists' seances are not trickery, but are of opinion that it is "devil worship," and "dangerous and wicked" to have anything to do with it. The members of that association were invited, by written request, to place any questions or objections they might have before Mr. Johnson, on Sunday afternoon last, but they were conspicuous by their absence. Nevertheless, we had a good time. In the evening our veteran speaker dealt with "Spiritualism—neither dangerous nor wicked," to a very good audience. The interest was well awakened and retained by the practical manner in which Mr. Johnson expounded the teachings of Spiritualism, showing conclusively that it was neither dangerous nor wicked. The debate has been the means of commencing a correspondence in the paper on the subject, and we have challenged them to publicly debate the question. The enemy are finding us some good bullets, and we mean to use them.—W. Pimlott.

MANCHESTER. Tipping Street.—Afternoon: Mr. Swindlehurst dealt ably with subjects from the audience. Evening: One of the best discourses ever given from our platform, on "Theodore Parker, the uncrowned king," was listened to with rapt attention by a very fair audience, our speaker, in his well-known eloquent manner, showing the trials and struggles of one of our best reformers. March 6, Mrs. Shulver in place of Mrs. H. Taylor.—A. E.

MANCHESTER. Collyhurst Road.—Mr. Carline being unable to attend, our friend Mr. Clarke and our vice-president Mr. Crutchley spoke for a short time on various subjects. Saturday and Monday next

at 8 p.m., Dramatic Entertainment; the pieces being, "Saved from Crime," and "Paddy's Mistake," interspersed with vocal and instrumental music. Admission by programme, 4d.—J. T.

MANCHESTER. Edinboro' Hall.—Mrs. Hyde's guide gave good addresses on "Spirit Light and Spirit Power," and "Come thou wearied one; come, and I will give thee rest." Good clairvoyance at each service, and psychometry at the circle. We had the largest audience at night we have had for months, attributable to the diligence of our bookstall keeper and others in making a house to house distribution of the back numbers of *The Two Worlds*, accompanied by our plan of speakers for the month. *The Two Worlds* was in great demand.—A.E.W.

MIDDLESBROUGH.—Afternoon: A very pleasant circle, several local mediums taking part. The inspirers of our new brother, Mr. Linton, gave some excellent advice. Very successful clairvoyance from Mesdames Brown and Forrester. At night, Mr. Stirzaker gave a very lucid discourse on "Thought, purpose, and desire." At the close a friendly discussion on clairvoyance and thought transference, in which our president, Mr. Charlton, and others took part, closed a pleasant service.—W. I.

NELSON. Bradley Fold.—Mrs. Marsden delineated to large audiences on Sunday, and was successful all day. Mrs. Holgate, who is ever ready in time of need, opened and closed with prayer, for which we return our sincere thanks.—J. W.

NEWCASTLE-ON-TYNE.—Mr. J. J. Morse gave three addresses. Subjects as follows: Morning, "Nature's war upon man;" evening, "Righteous robbery;" Monday evening, "Free trade in truth," followed by questions. All were handled in Mr. Morse's usual good style and gave great satisfaction. March 6: Mr. Westgarth. "What benefits do spirits derive from their communications with mortals?"

NORTHAMPTON.—Feb. 21: Mrs. Yeeles, of Wisbech, paid her first visit. We were glad to have her, the meetings being successful. On Monday Mrs. Sirett gave a tea in aid of the building fund, about 30 being present. Mrs. Yeeles added to the harmony of the evening. Feb. 28: Mr. Veitch, of London, in the afternoon delivered an address, and devoted the evening to psychometry and clairvoyance, being successful in most cases.

NORTH SHIELDS. Camden Street.—Tuesday and Wednesday, Feb. 16 and 17, we had our esteemed friend, Mrs. Gregg, of Leeds, who gave very successful psychometrical delineations. Feb. 21: Mr. T. Ashton, of Heaton, for the first time, gave an able discourse on "Reasons why I became a Spiritualist," which was highly spoken of. Feb. 28: Mr. J. G. Grey's guides spoke on "God in Man; or, Man in God," in a way that gave every satisfaction to a good audience. There is a most decided improvement in Mr. Grey's mediumship, which has been very noticeable on these last two occasions he has spoken for us.

NOTTINGHAM. Masonic Hall.—A most interesting day. We regret no reporter was present to take down the splendid address given in the morning by Mr. Wallis on "Man's Nature and Needs." In no other place of worship in the town would the audience be likely to receive such an intellectual treat as was our good fortune. "The Gracious Spirit of Love" was the theme of an elevating address at night, when a somewhat unique and entertaining programme was introduced. A professional friend, Signor Silvani, sang "Anchored," and also gave instrumental selections, to the manifest pleasure of a fairly large audience. Mr. Wallis followed with a very sweet song, and a congregational hymn sang with much heartiness closed the services. We shall be favoured with our friend's musical services next Sunday, and in future intend making the services more bright and enlivening.—J. F. H.

NOTTINGHAM. Morley Hall.—Monthly committee meeting in the morning. It was resolved to purchase crockery for our own use, as some friends are anxious to raise money for that purpose without drawing on the society's fund. Several promises were made, and the committee are open to receive further donations. Evening service, lesson from 16th chapter of Luke, by request of an investigator. Mrs. Barnes' controls gave an able address, dealing briefly with the parables therein, and especially with the passage "Between us and you there is a great gulf fixed," which was well explained in the light of Spiritualism. Large attendance at the after-circle, 44 persons present, interest growing. Members' meeting after the evening service next Sunday.—T. Jackson, assistant sec.

OLDHAM. Temple.—Saturday, February 27: A very successful tea party was held. After tea, Mr. C. Thorp presided. Songs were given in a pleasing manner by Mrs. Chadderton, Miss Halkyard, Mrs. A. Devonport and others. The "Battle of Abyssinia" was rendered on the piano by Miss Olive Hilton, and Miss Greenwood did good service with piano solos. Recitations and readings were given by the Lyceumists, and altogether a very pleasant evening was spent. Miss Fitton presided at the piano. Sunday: The ladies looked their best occupying the platform and rendering service by singing. Mrs. Barstow took the chair, and Mrs. Wallis spoke in the afternoon on "Ideals." Night, a very good discourse on "Woman's Work," followed by clairvoyance.—W. A. Mill.

OLDHAM. Bartlam Place.—Thursday: Public circle, Mr. Plant officiated with his usual success. Good attendance. Sunday: Mr. Mayoh. Afternoon subject, chosen by the chairman, "The Utility and Beauty of Spiritualism." Evening, subject from the audience, "What are the best means Spiritualism can offer towards dispelling the gloom, and misery of social life?" Two splendid lectures that gave the greatest satisfaction. Moderate audiences.—V. T.

PARGATE.—We had Mr. J. Power Dudley. He is a normal speaker. It was his first lecture from a platform. Mr. Hardy, of Sheffield, chairman. The afternoon subject was "Continued Identity." In the evening a good audience came to hear him on "A Reasonable Religion." At the close of each lecture Mr. Dudley asked for questions, only one being sent up, and it was answered in a very satisfactory manner. The subjects were dealt with in a good practical style, evidently to the satisfaction of all.—J. C.

PENDLETON.—Afternoon: Mrs. Gregg's guides gave a good discourse—"The World; how Humanity finds it, and how it might be"—showing how the atmosphere has been impregnated through the earthly culture in the slums. Evening subject, "Prayer." Different races on the earth's plane have different forms of prayer. Some worship the sun, some wood, and some stone. Christians have pictured a god of war and revenge, and that the so-called Jesus had to be crucified

to save them. Spiritualism approaches the God of Nature, and says that every living thing has its use, and his prayer emanates from the soul. The most unfortunate man may be benefited by prayer. It is the soul's desire to benefit the masses. The angel world are ever ready to assist. God never forsakes those who appeal to him. A grand discourse, ended with beautiful poetry. Clairvoyance after each discourse, very fair. March 6, Mr. Macdonald.—J. Moulding, sec.

RAWTENSTALL.—Mr. J. W. Sutcliffe's guides spoke on "Spirit Revelings," and "Spiritualism and Theology contrasted." Speaking at some length on the doctrine of Hell fires he said preachers of theology still held the bellows ready to blow the flames of hell in the faces of their audiences. His psychometry was remarkable, giving some striking evidence to strangers. We are pleased to see such an improvement in his mediumship.—T. C.

SOUTH SHIELDS.—Seeing that the attendance was largely increasing, we thought the time had arrived to form a society, but when mooted to the audience last Tuesday, 23, Mr. Jos. Griffiths, from whom we rented the room, would not sanction same. The majority are on the look out for another suitable place to form a society. Hoping we will soon find one.—Cor. sec., Mr. D. Pinkney, 27, Cambridge Street; financial sec., Mr. Wright, 145, Victoria Road.

STOCKPORT.—Mr. Rooke illustrated his lecture, "Physical life the result of spiritual influx," by an elaborate mannikin, showing the brain, nerves, &c., and clearly explained the various functions each performed in building up and sustaining the body. If the knowledge to be gained by the student of human nature could be brought to bear on the social condition of England, it would do more good than most of the laws enacted by the legislature. Night: Five subjects from the large meeting were logically treated, and drew out much information for thoughtful minds to ponder over. Many striking spiritual and psychological facts were mentioned during the day.—T. E.

THORNHILL.—A glorious day with Mr. Oliffe. Subject, "Pray without ceasing."

WIBSEY.—A very good day with Miss Illingworth and Mr. Foulde, but very small audiences.—A. S.

WISBECH. Public Hall.—An open meeting was announced, but, as no speakers came forward, Mr. Ward kindly officiated by giving a stirring address. Clairvoyance followed; as usual, very good.—Ada Weaver, cor. sec.

THE CHILDREN'S PROGRESSIVE LYCEUM.

BATLEY.—Morning: Conductor, Mr. Webster. Usual programme. Recitation by George Chamberlain; readings by Maud Nicholson, Celia Pickersgill, and J. W. Webster. Marching and calisthenics very good. Attendance moderate. Afternoon: Mr. Brook. Usual programme.—J. C.

BLACKBURN.—Present: 60 scholars, 9 officers. Teachers: Messrs. Tyrrell, W. Quigley, Coppock, J. Quigley. Conductor, Mr. R. Bullen. Mr. T. Tyrrell offered up invocations. Glad to report that a great improvement is being made in each session.—G. E. Harwood.

BOLTON. Bradford Street.—Another grand day. Mr. and Miss Ridehalgh and Mr. Taylor came from Bacup, and right well did they help us. We are heartily thankful for their kindness. Mr. Ridehalgh made an able conductor. Mr. Taylor, as musical director, was all that was desired, and played for us all day. Miss Ridehalgh sang a solo at each service very sweetly. Friends, send your children—we will do them good.—J. Knight.

BOLTON. Spinners' Hall.—Usual programme. Invocation by conductor, Mr. Rigby. Marching and calisthenics done excellently. Recitations by J. A. Ellis, Miss E. Bagshaw, Polly Turnbridge, and Tom Hatton. Musical director, Mr. Garrett. Four visitors. We have put forth every effort to obtain a larger and more comfortable room, and have succeeded, and with the sympathy of our friends, material and spiritual, we shall flourish. New hall, Knowsley Street, opposite Market, Bolton.—H. H. [Complain *personally* to your officers, please.—E. W. W.]

EXETER.—We are still progressing. Marching and calisthenics improved. Readings by Mrs. Hellier and a friend. Several visitors came, and seemed delighted with our programme and progress.

LANCASTER.—The following are our officers and leaders for the next six months, commencing February: Conductor, Mr. Jones; secretary, Mr. A. Bleasdale; musical director, Miss Jones; guard, Mr. Whatkinson; guardian, Mr. Dixon; assistant conductor, Miss A. Bleasdale; assistant musical director, Master John Howard; assistant secretary, Miss Maud Lamb; Leaders (boys): first group, Mr. Twydale; second group, Miss Strickland; third group, Mr. Sage; fourth group, Mr. Cuttill; fifth group, Mr. John Haygarth; first group (girls), Mr. Shaw; second group, Mr. Askew; third group, Mr. Ramplin; fourth group, Mrs. Bleasdale; fifth group, Miss Stephenson.

LIVERPOOL. Daulby Hall.—Attendance: officers, 12; children 47; visitors, 2. The afternoon was mainly devoted to rehearsing pieces for the service of song to be given on Sunday evening.

LEEDS. Spiritual Institute.—Feb. 14: Large attendance. After usual exercises, Mr. W. Wakefield gave a most instructive address on "Some Curiosities of Nature," illustrated by chemical experiments, showing the action and probable cause of volcanoes, effects of heat in various forms, etc., with relations of the speaker's own experiences in various parts of the world. A number of interesting natural curiosities were exhibited and explained.—C. W. Y.

MANCHESTER. Collyhurst Road.—Only moderate attendance. Invocation by conductor. Recitations by Misses Polly and Lottie Whitehead, and Masters Frank Warburton and Dicky Haggitt. Usual course gone through.—G. H.

OLDHAM. Temple.—Conducted by Mr. N. Spencer; marching, calisthenics and chain-march were well gone through; recitation by Mary Platt, Maud Runacres, Sarah L. Sutcliffe, Mary A. Halkyard, Wilfred Berry, Luther Mills, N. Spencer; reading by J. T. Standish from *Lyceum Banner*, closing the happiest session this year.—J. T. Standish.

OPENSRAW.—Invocation by conductor; recitations and musical readings by Lyceum; marching and calisthenics gone through nicely. We had the pleasure of hearing a few words from Mr. R. White, late of Australia, who gave some interesting remarks of Lyceum work over there. Closed by Mr. H. Boardman, conductor.—G. H.

PENDLETON. Cobden Street.—Feb. 20: At the Lyceum tea party a good number of Lyceumists and friends put in an appearance. At the concert Mr. Crompton, the conductor, was chairman, and the programme of songs, comic songs, duets, violin solo, readings, recitations, and a dialogue entitled "My only Daughter," was gone through. Mr. Leonard Galloway gave his celebrated ventriloquist entertainment, which brought forth great applause. We heartily thank our Oldham (Bartlam Place) friends for entertaining us by singing and rendering of the dialogue, and hope to pay them back in a similar way very shortly. Feb. 21: Morning, opened by Mr. B. Clarke. Invocation by Mr. W. Brooks. Usual programme gone through in good style. Recitations by Emily Clarke, Lily Clarke, and E. Tipton. Singing by M. E. Clarke, Minnie Brooks, and E. Tipton. Mr. Crompton gave an interesting address on "Magnetism." Afternoon, opened by Mr. Moulding. Usual programme. Well-delivered recitations by Annie Winder, Esther Winder, Margaret A. Moulding, and Maggie Hayes; also a reading by Joseph Heason. Marching and exercises gone through moderately well. Fair attendances. Closed by Mr. Crompton.—J. J.

STOCKPORT.—Mr. Crane being ill, the writer took charge. Mr. T. Halsall and Miss Waites took the chain recitations. Miss Kenyon correctly led the marching and calisthenics, which were followed to perfection. Miss Longson and Master T. Bolton sang solos, the Lyceum joining in chorus.—T. E.

BLACKBURN.—Present: 95 scholars, 9 officers, and several strangers. Usual drill exercises. Conductor, Mr. M. Brindle, who also closed with invocation.—G. E. H.

EXETER.—Attendance moderate, children having been cautioned by the teachers of the Church day schools that if they attended such a place as the Spiritualists they would be punished. Still we had 17, 4 officers, and visitors. Invocation by Mrs. Hellier. Marching and calisthenics done well. Recitations by Maud McDermott and George McDermott. Though we have great opposition we are determined to push on.—M. S.

LEICESTER.—We commenced anew and were surprised to see so many respond to the call, over 30 children present, and quite a strong muster of adults. The session was opened by Mr. Timson. Good order prevailed. Mr. Moody gave a good address. Mr. Timson introduced Mr. William Allen, conductor, and Mr. Knight, leader of progressive group. He will be an invaluable assistant, as he is president of the Literary and Debating Society of Leicester. Numbers of others offer hearty support. Many thanks. Session at 9-30 a.m.

MANCHESTER. Tipping Street.—Usual programme, conducted by Mr. Jones. We formed a children's circle. Mr. O. Pearson gave some good advice to the children. Very fair attendance. Benediction by Mr. Jones.—J. S.

MANCHESTER. Psychological Hall. Good attendance. Recitations by Misses B. Ogden and L. Whitehead, and Masters D. Haggitt and B. Whitehead. Mr. T. Taylor led calisthenics. Mr. Clarke, of Morecambe, spoke on "The proper use and the necessity of prayer.—G. H.

NEWCASTLE-ON-TYNE. 20, Nelson Street.—Present: 57 members, 18 officers, 5 visitors. Recitations by Edith Hunter and Thomas Thompson. A piano solo by Emily Lamb. The usual lessons. We are progressing nicely. Great improvement in the calisthenics. Several new members lately.—M. A. B.

OLDHAM. Temple.—Good attendance. Conducted by Miss Eaton. Recitations by Louisa Calverley, Maud Runacres, Nelly Platt, Mary Heggarty, and Edward Calverley.—J. T. Standish, sec.

PENDLETON. Morning: Opened by Mr. B. Clarke. Usual programme. Recitation by Annie Winder. Mr. W. Buckley gave a satisfactory lesson on phrenology, and examined a few heads. Afternoon: Usual programme. Recitation by Annie Winder. Mr. Crompton, conductor.

STOCKPORT.—Mr. Crane, having recovered, conducted a successful session. Miss Rowbottom and Master Bolton gave readings. Miss Cox led the marching, &c. Mr. Crane showed how useful and entertaining the study of phrenology and psychometry might be made. The head of Gertie Phillips supplied a model.—T. E.

PROSPECTIVE ARRANGEMENTS.

PLAN OF SPEAKERS FOR MARCH, 1892.

BRADFORD. Bentley Yard.—13, Mr. Collins; 20, Mr. Walker; 27, Miss Illingworth.

BURNLEY. Robinson Street.—13, Mr. Campion; 20, Mr. F. Hepworth; 27, Miss Miriam Patefield.

COWMS.—March 13, Mr. Hopwood; Saturday, March 12, a Tea and Miscellaneous Entertainment. Tea at 4-30. Tickets 9d; after tea 6d.

FELLING.—13, Mr. Rostron; 20, Mr. J. Rutherford; 27, Mr. G. Forrester.

HECKMONDWICK. Blanket Hall Street.—13, Mrs. Wrighton; 20, Mr. Dawson; 27, Miss Harrison.

HEYWOOD.—13, Mr. Kitson; 20, Mr. Swindlehurst; 27, Mr. Verity.

HUDDERSFIELD. St. Peter's Street.—13, Open (speaker wanted); 20, Mrs. France; 27, Miss Walker.

KEIGHLEY. East Parade.—13, Mrs. Dix; 20, Open; 27, Mr. T. Hindle.

LANCASTER.—13, Mr. Wm. Rowling; 20, Mrs. E. Gregg; 27, Mr. F. Hepworth.

LONDON. Stratford, West Ham Lane.—13, Mr. J. Allen; 20, Mr. J. Veitch; 27, Dr. Reynolds.

MIDDLESBOROUGH.—13, Mrs. J. Stansfield; 20, Mr. J. Eales; 27 and April 3, Mrs. J. M. Smith.

NOTTINGHAM. Masonic Hall.—13 and 14, Mrs. M. H. Wallis; 19 and 20, Professor T. Timson; 27 and 28, Mr. James Swindlehurst.

PARKGATE.—13, Mr. Victor Wyldes; 20, Mrs. Wallis; 27, open. A public ham tea on March 14, tickets, 9d.

ROCHDALE. Regent Hall.—13, Mrs. J. M. Smith; 20, Mrs. J. A. Stansfield; 27, Mrs. Best. March 12: Potato-pie supper, 6d.

SUNDERLAND.—13, Mrs. Davison. (Committee, at 11); 20, Mr. J. T. Charlton; 27, Mr. R. R. Robson. (Committee, at 11).

WHITWORTH.—13, Miss Walker; 20, Mrs. Johnstone; 27, Mr. Price.

BIRTH.—On Sunday last, Mrs. Wm. Stansfield, of Batley Carr, Dewsbury, of a daughter. Will all friends please accept this intimation?

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."

BOLTON.—The Old Spinners' Hall Society having put forth every effort to procure a larger and more commodious room to induce the public to further investigate the truths of Spiritualism, have at last succeeded. A splendid room in a convenient situation has been secured over Burgon's grocery stores, corner of Knowsley Street and Deansgate, at a reasonable rental, and, with the assistance of all friends, material and spiritual, we hope to flourish rapidly. The members earnestly invite the public to listen to the good, sound, truthful, and liberal teaching of our speakers. If any member of any society can oblige us with pictures or mottoes to decorate our new hall, they will be heartily received and acknowledged. The hall will be opened on March 6. Mr. Connor will deliver addresses at 2-30 and 6-30. Clairvoyance at each service. Collections to defray expenses of furnishing. The Lyceum will be opened at 10 a.m., and we trust many will attend, and make it the largest meeting we have ever had.—H. Hatton, sec.

BRADFORD. Central Association, Milton Rooms, Westgate.—The Lyceum members intend giving their second free tea to about 300 poor children on Monday, March 7.

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.

BRADFORD. Walton Street.—March 7, Monday, at 7-45 prompt, Mrs. Webster, by earnest desire, will again give clairvoyance and psychometry.—T. R.

BRIGHOUSE.—March 19, a public tea and entertainment in the Oddfellows' Hall. Admission to tea and entertainment, adults 9d., children under twelve, 6d.; entertainment 6d., children, 3d. The entertainment will consist of songs, recitations, and two sketches entitled "Uncle Bill, or the Unwelcome Relation and Bouncem John." A dialogue by the children, "When I'm a man." We give all a cordial invitation to come and have a hearty laugh.

DEVELOPING CIRCLE.—Wanted, two or three ladies and gentlemen for a special developing circle, held every Wednesday at 8 o'clock, at 44, Heath Street, Hampstead, N.W. Mrs. Spring, medium, replies to "D" at above address.

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. Psychological Hall.—A few dates open. Mr. Chas. Levitt, 23, Fraser Mount, Stoney Rock Lane, Burmantoft, Leeds, will be glad to hear from mediums.

LONDON. 311, Camberwell New Road, S.E.—A social soiree on Tuesday, March 8th. All friends welcome.

LONDON. Marylebone. 86, High Street.—Mrs. C. Spring will hold a séance every Thursday during 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.

MANCHESTER. Debating Society, Vegetarian Restaurant, 5, Fountain Street.—Debate, March 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?"

MANCHESTER. Tipping Street.—Every Monday, at 8 p.m., a public circle will be held at Tipping Street, conducted by Mr. Wm. Lamb. Admission 2d. A public reception meeting will also be held at Tipping Street every Thursday, at 8 p.m., to which all enquirers into Spiritual phenomena are cordially invited. Collection to defray expenses of room only.—A. Eckersley, cor. sec., 102, Upper Brook Street.

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.

MISS A. WALKER, of Heywood, desires to inform secretaries that she is indisposed, and wishes to cancel her engagements for March.

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

NEWCASTLE-ON-TYNE.—A Sale of Work, on March 14 and 15, provided by the ladies of the Spiritual Evidence Society, will be opened by Mrs. J. A. Green, of Heywood, at 2 p.m., for the benefit of the society's funds. Admission: first day, adults, 6d.; children, 3d. Second day, adults, 3d.; children, 1d. Trusting that all friends will rally round us and make it a great success. 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.

NOTTINGHAM. Masonic Hall.—Mr. J. J. Morse, March 6th, at 10-45 and 6-30. Monday, at 8 p.m.

OPENSHAW. Granville Hall.—Speakers willing to give their services, to assist us in making our week-night meetings a success, will oblige by corresponding with W. Pierce, 36, Neden Street, Openshaw, cor. sec.

SALFORD. Woodbine Street, Cross Lane.—Bible Christian Church School. Men's Class. Discussion on March 13, at 2 p.m., opened by Mr. E. W. Wallis. "Spirit Revelations regarding Life after Death."

SMETHWICK SPIRITUALIST SOCIETY.—All communications to be sent to the new secretary, Mr. Orlinton, of Handsworth, and to be addressed to 43, Hume Street, Smethwick.

SHEFFIELD.—Second annual conversazione and ball in the Cutlers' Hall, Monday, March 13. Experiments in mesmerism, psychometry, and clairvoyance. Refreshments for sale. Songs, recitations, and games. Open at 7-30. Dancing at 9. Tickets, 2s.; double, 3s. 6d.

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.]

WIBSEY. Hardy St.—March 6, Mr. Whitehead. Thursdays, at 7-30.

YEADON. Town Hall Schoolroom.—Tea and entertainment March 12, tickets 9d. and 6d. Entertainment by Bankfoot friends. Songs, recitations, readings, and two dialogues. A hearty invitation to all.

PASSING EVENTS AND COMMENTS.

WE HAVE BEEN COMPELLED to cut down many of the reports, owing to the pressure upon our space. Be brief, friends, please.

ACCRINGTON.—Meetings were crowded on Sunday. Crowds turned away. Ashcroft's advertisements did it.

HULL.—We are pleased to note that an effort is again being made to organise a society, and wish the friends every success.

ASHROFT did not carry all before him at Ashton, if one may judge from the report in the *Herald*. He repeated the lie that Spiritualism was born on April 1, All Fools' Day.

WHAT THEY WOULD DO IF THEY COULD is indicated in the Exeter Lyceum report, where it is stated that the Church folk have been threatening the children. Fortunately the power of the bigots is broken, and better counsels prevail.

MANY LETTERS OF SYMPATHY and good wishes have come to hand, also numerous promises of support, for all of which we are grateful. We have not time to reply to you by letter, friends. Please accept our thanks in this way. We hope to *deserve* success.

MISSION WORK AT WANLIP.—February 28: I paid another visit to Wanlip, and had a grand meeting. Well attended; several convinced. I think a few more visits will do a great deal of good; the people quite enjoyed it. They knew nothing of Spiritual work until I paid my first visit a few months ago, and would like me there every Sunday, but I cannot oblige them.—F. Swinfield.

ERRATUM.—In the hurry of going to press last week an error crept into the Pendleton report of Mr. Johnson's lecture. His "sketch of Spiritualism 75 years ago" should read "25 years ago." Brother Johnson is hardly old enough to remember so far back. May his mind be as clear and active when he is able to look back on a record of 75 years' duration as it is now!

THE WATTS-MORSE DEBATE, at Newcastle, has been postponed for the present. The Committee of the Newcastle Spiritual Evidence Society decided that, owing to the severe distress at present prevailing through the great strike in the Engineers' trade, and the impending strike of 80,000 miners in the district, the necessary patronage would not be forthcoming. As this deprives Mr. Morse of the moral support of the representative body in Newcastle, he has deemed it wiser to have the affair postponed until later on, probably the autumn.

THE MANCHESTER DEBATES.—Mr. Lowe's address on "The Duty of Governments" led to a useful discussion. Last week Mr. Rickards made some thoughtful points on "Eating, Drinking, and Smoking in Relation to Mediumship," and a most interesting discussion ensued. On Tuesday, March 1, Mr. J. B. Tetlow gave an interesting speech on Shelley's "Queen Mab," and read a number of extracts in proof that the author must have been inspired. Next Tuesday's debate between Messrs. Fletcher and Higginbotham on "Ancient and Modern Civilizations" should bring out a crowd.

"LIGHT" has a capital series of articles descriptive of the unique experiences of the able editor, "M. A. (Oxon)," which are extremely interesting. By-the-way, we notice that the *Agnostic Journal* announces that, in addition to Colonel Olcott's resignation of the presidency of the Theosophical Society, "our friend, Stainton Moses, has ceased to be editor of *Light*." Surely this is a mistake, as the familiar name still appears, and a capital reply to the "Devil" objection of opponents by "M. A. (Oxon)" was published in the last issue. Some excellent ink photos have been issued during the last month, and a portrait of the talented editor referred to will shortly appear.

TO CORRESPONDENTS.—J. W. O. Many thanks for your efforts in our behalf. By increasing our circulation you extend the circle of our influence, and your own notices are read by a larger number of persons to whom they will be of service. This is true co-operation.—J. W. C. We could not print the first part of yours, it was too personal.—N. L. N. Many thanks. Next week. Just the thing. *Questions* shall be answered next week.—A. M. R. Many thanks. We shall not have much room for poetry.—W. M. S. We intend, if possible, to print a good discourse every week. The other matter, we trust, will not have to be referred to any more.

IN MEMORIAM.

Saturday, Feb. 27, at the Salford Cemetery, the mortal remains of an earnest and willing worker in the cause, Mr. E. Kelly, were interred. For many years he has endeavoured to spread the truth wherever possible. It being his desire to be buried as a Spiritualist, a few friends met at the house, which is in a densely-populated district, and after a hymn had been sung, suitable remarks were made through Mr. R. A. Brown, which appeared to deeply interest the bystanders. A procession was then formed, which was considerably augmented on the way to the cemetery. At the grave a couple of hymns were sung, and a most inspiring address was given through Mr. Brown, which was listened to with great attention by a goodly number surrounding. We hope all will extend their sympathy to the widow, who is confined to her bed, and her eight children in their severe loss.—J. H. H.

Passed to the higher life, at her residence, 36, Camden Street, North Shields, on February 21st, 1892, during accouchement, aged 26 years, Jane, the dearly beloved wife of Horatio Kempster, and loving daughter of John and Jane Druce. She was every ready to give her services as a clairvoyant for the cause of Spiritualism, and was respected by all who knew her. She has left two little ones behind. Her mortal remains were interred at Preston Cemetery on Feb. 23, by Mr. J. G. Grey, of South Shields, in the presence of a large circle of friends.

Mr. A. Reynolds, late a member of the Stratford society, London, passed from the body after a brief illness. His mortal remains were deposited in the churchyard of the old East Ham Church, on Feb. 29. Service was conducted by Mr. J. Allen, of Manor Park. His guide gave kindly and earnest exhortations to live a pure life in order to prepare the mansion hereafter. A large number of friends were present from respect to our brother, who was well known. Some orthodox friends, after the close of an impressive address, were compelled to admit that if the proceedings were a specimen of the philosophy of Spiritualism, it was by no means so formidable as had been represented, and some even expressed their intention to investigate the matter. We hope some seed has been sown that will bear fruit.—J. Chapman, hon. sec.