

The Two Worlds.

No. 324.—VOL. VII. [Registered as a Newspaper.] FRIDAY, JANUARY 26, 1894.

PRICE ONE PENNY.

VESTED INTERESTS.

By JOHN LAMONT.

(A paper read at Daulby Hall Debating Society, Liverpool.)

THIS subject naturally presents itself in a two-fold aspect, viz., vested interests—*natural* and *artificial*. The first implies equal rights and privileges, according to capacity, character, etc.; the second brings us face to face with a sadly prevailing feature of human nature, viz., selfishness. How does this characteristic manifest itself in the upper strata of society? Briefly stated, by the enactment of unjust laws made by the few in their own interests, to the exclusion of the rights of the many. In the time at my disposal I can only give a few illustrations in support of my position.

VESTED INTERESTS IN LAND.—I affirm that no man has any *natural* right to buy, sell, or claim ownership of land any more than he has to buy or sell or own air or sunshine, or the bodies of his fellows. Vested interest in land lies at the root of the major part of the poverty and crime so prevalent in our midst. About 30,000 people own nearly all the land of the three kingdoms, with the exclusive right to do as they will with it. Did time permit, I might call attention to the heartless cruelties perpetrated by such men as the late owner of the Sutherland estates, happily gone to his account (for particulars see Sutherland Clearances), and many others, especially in Ireland and Scotland, where hundreds of honest, industrious people have been ruthlessly hunted from the land, their homes burned over their heads, and often the sick and aged left to die by the road side. Again, industry is handicapped by the Lords who claim the land. I might find a ready illustration of this fact in the city of Liverpool and its suburbs, where three men own nearly all the land, and reap the benefit of the value given to it by the *workers*, who ought to benefit, and not the idlers, who do nothing but tax the labours of those who do the work.* An article in the *Encyclopædia Britannica* on this subject says:

Private property in land is among the institutions which were first established by the State. But it must be observed that this still remains subject to alteration whenever the good of the State seems to require it. Apart from the State a man has no inalienable property but his own person, and a claim upon others for a regard to his personal dignity, which arises from the worth of his nature, and makes it unlawful for others to use him merely as the instrument of their own purposes, or to avail themselves of his powers, or the fruits of them against his will.

Clearly, this is good sense and sound reason, and supports the contention that the land from which all wealth is derived should revert to the nation for the benefit of all. As the law stands at present, the industry of the nation is hampered to a serious extent by the royalties on all minerals, imposed by the landlords, not only on the precious metals, but on all that is under the surface of the ground, including iron, coal, lime, stone, clay and sand. In short, the *lord* has his hand on all that constitutes the wealth of the country.

THE CHURCH.—The landlord and the parson are hail fellows well met; neither of them toil or spin, yet, unlike those who do, they are never empty at stomach or out at elbows. When the landlord collects his rents the parson puts in his claim for a tenth of the wealth produced by the tiller of the soil. If there were any doubts in the minds of any one as to the question of vested interests in connection with the clerical profession, the present Prime Minister makes matters clear on that point. Queen's speech, session 1893:—

Your attention will likewise be invited to measures for the further improvement of Local Government, including the creation of Parish Councils, for the enlargement of the powers of the London County Council, for the prevention of the growth of new vested interests† in the

* Bournemouth is much disappointed that her projected improvements along the sea front are checked for a time. It was intended to construct an under-cliff drive for several miles. Unfortunately, the ground-landlords will not give up the land, save under the condition that they may re-acquire possession of the ground at a year's notice.

† Another example of vested interests by the priesthood: "A Daily Chronicle Rome telegram says that two petitions, signed by the clergy and 30,000 Catholic inhabitants of Malta, have been addressed to Queen Victoria, praying that respect should be shown for the rites of the Church on the marriage question."

Ecclesiastical establishments in Scotland and in Wales, and for direct local control over the liquor traffic, together with other measures of public utility.

LEGAL.—Close behind the landlord and the parson comes another supporter of our national institutions, viz., the scribe or lawyer. This gentleman has large vested interests at stake, and takes care that those interests are well represented in the British House of Commons (nearly 200 lawyers have seats in the house). Let us look at one of the abuses characteristic of this craft. You want to buy a house: how is it to be done? Go to a district register office, where you pay a shilling or two to have the change of owners registered? Oh dear, no—that would not be *legal*. You must apply to the lawyer; have a deed prepared, to be examined by another scribe, both of whom must be paid; and should the purchaser have to borrow—say a hundred pounds—a mortgage-deed must be made by the scribe. But, worse still, if the buyer has saved sufficient to pay off his mortgage, another deed has to be made to reconvey his house back to him, for which he has to pay a heavy fee. Now what would be the result if this iniquitous trade-union was broken up, and simple notes of hand made legal? Why, this—that many people would buy their houses, and of course all buyers would require alterations to be made, thus employing a number of workers in altering, repairing, decorating, &c.

CAPITAL.—We cannot get on without capital, but we could get along capitably without the *capitalist*, who eats the oyster and gives the producer the shell, drinks the cream and gives the labourer the skim milk. As all capital is the result of work done by brain or hand, we claim that the producer, not idler, should reap the benefit of his labour, and all capital over and above current requirements could be invested for the benefit of the producer, or, in other words, the honey for the bees instead of as at present, for the drones.

RAILWAYS.—The vested interests involved in these huge monopolies have been so prominently before the public of late that little need be said here, except that the railways ought, like the post office and telegraphs, to be the property of the nation. Of course the crop of vested interests are by no means exhausted, but the time allotted to me is, otherwise I could refer to syndicates and speculations innumerable, which are in operation to the disadvantage of the public, but I cannot close without some reference to that perpetual perplexity

THE LIQUOR TRAFFIC.—I can only refer very briefly to a few points on a subject so prolific of discussion all over the world, and not likely to be settled till mankind have learned to control their appetites. But one serious cause of complaint is the claim for compensation in case a change should take place whereby a publican should lose his licence—he is, at best, but permitted to sell for one year. But I pass this debatable part of the subject by calling attention to Mr. Gladstone's latest deliverance on the subject. In reply to a letter by the Anti-Sunday Closing Union, he says:—

With respect to the quotation contained in the latter part of your letter, Mr. Gladstone thinks that since the decision of the courts in the case of *Sharpe v. Wakefield* few persons will contend that the licence holder has any interest in his licence which can properly be described as a vested interest. He may still, however, have a claim to equitable consideration, and this the bill aims at giving him. Whether it is rightly given in favour, form, and amount Parliament will no doubt consider carefully.

But I must say that to my thinking all duplicate licences should cease, and every holder of a licence should be compelled to live on the premises so licensed, and be held personally responsible for the conduct of his house, and thus hundreds of families would make a living out of the capital that at present passes into the hands of the monopolists who, in many cases, own 50 to 80 or more houses. My personal opinion is that the trade should be open and an excise licence granted for, say, an annual charge of £100, or more, in mitigation of poor rates, the licensee to be held responsible for the conduct of his house and no compensation for withdrawal of licence.

Another subject I must refer to is

THE ARMY.—This is a veritable upas tree. The happy hunting ground for aristocratic place seekers who secure the most opulent offices, titles, and prestige, often without earning them. Nobody knows this better than Tommy Atkins, who has to draw the succulent chestnuts of cash and promotion out of the pockets of the British tax-payer. It is a question of "we sports and spends and you pays," and in order to keep up this death dance, the parrot cry (by the interested) of danger from Russia, France, Italy, &c., and an Egyptian tempest in a tea-pot, is a veritable God-send to royal noodles and their toadies, while poor John Bull shrugs his shoulders, scratches his head, and mumbles "Blest if I know what it all means, but suppose I must pay." In conclusion I would observe that all men and women should bring their reason to bear on the social problems we have to face very shortly, and assist in creating a public opinion which will result in reforms which are absolutely necessary, if we are to avoid a violent revolution.

THE DEAD PAST v. THE LIVING PRESENT.

By WILLIAM EMMETTE COLEMAN.

In contrast to the Christian evidences, confined to narratives of alleged occurrences, nearly 2,000 years ago, the evidences of Spiritualism are right here, in our midst to-day, open to the candid, searching investigation of peer and peasant, scientist and mechanic, anybody and everybody. Witnesses innumerable confront us on every hand in a constantly increasing number. Instead of being confined to a few sporadic phenomena, said to have been witnessed by two or three, or a dozen persons in an obscure portion of the world 2,000 years ago, we have a vast congeries of phenomena of myriad forms and variant character simultaneously occurring in all parts of the civilised world. Instead of the testimony of the unknown authors or compilers of the Gospels and the Acts, writing of things said to have occurred 50 or 100 years before their time, and of which they had no personal knowledge, we have the personal evidence at first hand of thousands, if not millions, of the present inhabitants of earth. Instead of the personal testimony of one great man, Paul, we have that of hundreds of earth's illustrious men and women. Instead of the testimony of Paul that he and others had seen Jesus after death, with no particulars of the manner and circumstances of his appearances, we have now the testimony of A. J. Davis that he has seen and conversed with Paul and John and many others of the so-called dead, and the testimony of numerous others that they have seen and conversed with those called dead, with full particulars of the circumstances and incidents connected with the appearances. Instead of the few conflicting and mythical sayings said, after his death, to have been uttered by Jesus, we have a voluminous literature claiming to embody the utterances of the disembodied dead—much of it, certainly, of no particular value to mankind, but a goodly portion of which is elevating, instructive, purifying, and ennobling. Instead of the silence of Jesus, in his post-mortem instructions as recorded, concerning the true character of the land of spirits, we have now detailed accounts of the nature of the soul-world and of the proper methods to be employed here to attain the larger quantity of happiness there. Instead of being compelled to be dependent upon the writings of Ancient Asiatics for evidence of continued existence, we ourselves have now the opportunity to examine as carefully and as protractedly as we choose the evidences of that life in our midst to-day. We have the privilege to see and know for ourselves, to ascertain if any sufficient and trustworthy evidence exists now, at this time, right here, for the continued existence of our own friends and relatives. Instead of being dependent on the very shadowy evidence of the resurrection of Jesus as our only proof of man's future life, we are now enabled, through the plentitude of the spiritual evidences, to test the evidence for the continued existence of our sons and daughters, wives and husbands, fathers and mothers; and if they live, then we know we shall live also. In this materialistic age the only veritable evidence of a future life is that which can be scientifically demonstrated; we must have living, ever-present facts to reach the sceptic and the scientist. And both sceptics and scientists have been reached in large numbers by the spiritual phenomena. One of the strongest proofs of the great superiority of the spiritual over the Christian evidences is this: A large number of Materialists, men like Alfred

Russel Wallace, Dr. Hare, Judge Edmonds, Robert Owen, Robert Dale Owen, thoroughly conversant with the asserted Christian evidences of a future life, but despite that knowledge utter disbelievers in all spiritual existence, have been, through the spiritual evidences, brought to a full realisation of the actuality of the spiritual world and of man's immortality. The thousands of Materialists converted to a belief in the reality of the spiritual realm through Spiritualism, over whom Christianity had no effect whatever, affords the best practical proof of the vast superiority of the one system of evidence over the other. The one belongs to the dead past; the other greets us in the living present.

INTERESTING REMINISCENCES.

By W. H. ROBINSON.

It has been stated that the influence of Roman Catholicism is antagonistic to psychological studies, and especially that department which borders on inter-communion with the other life; whether this be true or not it is within my knowledge that the educated Catholic clergy keep themselves *au courant* with the marvellous explorations of modern times. A few years ago the Roman Catholic Bishop of Hexham and Newcastle, a most worthy man and ecclesiastic, passed away suddenly at his Tynemouth residence. It is customary on the death of a bishop to divide his belongings amongst the diocesan clergy, and especially the library; the best of the books being distributed, and the balance of those not in request are generally offered to the booksellers. I was invited to the rectory after the reverend gentleman's decease to value the remnant of the books, with a view to purchasing them. There was the usual course of patristic theology, shelves upon shelves of Latin folios; and, more remarkable still, I found scores of volumes dealing with occult subjects, including witchcraft, clairvoyance, healing, and especially books relating to the "border-land." Looking further I perceived a single volume of the *Zoist*, a journal edited by Dr. Ashburner and others, and published some sixty years ago. I enquired of the resident clergyman the whereabouts of the remaining twelve volumes, and he at once said they had been removed to the lavatory, as they did not want to sell them. I pressed in strong terms the foolishness of such procedure, stating that the book was out of print, very rare, and brought a large price, and that if he would permit me I would rescue the volumes and give him good value—the bait took; I replaced the books. After valuing the whole I waited upon Canon Franklin, of St. Mary's Cathedral, who was the real vendor; he said my price was too low. I then said, "You can keep the theological books, and I will purchase the aforementioned volumes." He eventually agreed to do so, and this incident led us into a most curious confab upon spirit phenomena. He seemed surprised when I informed him that thousands of persons in his diocese had witnessed the return of the so-called dead, but intimated that it was quite possible. The valuable set of the *Zoist* was purchased by the committee of the Free Library in Newcastle, and is now kept amongst the reference books, and has often been referred to by citizens; they have and will fulfil, a mission of greater utility there, than in the back apartments of the late bishop's residence.

People have sometimes said to me, Supposing Spiritualism to be true, what use is it? My response generally is, If it is good for the life beyond, it is equally good for the present one, as we all have sleeping partners who watch keenly business movements. While residing in Nun Street, Newcastle-on-Tyne, some years ago, I was partially aroused one morning by a spirit at 5 a.m., and in a state between sleeping and waking gradually perceived the erection of a beautiful pyramid of large family Bibles. I waited until the apex was completed, and queried "What does this mean?" A strong vibration passed through my brain—"These Bibles are for sale and you must purchase them." My pre-vision travelled southward to the great publishing house of Walter Scott, at the Felling, and I resolved that I would trace the impression and vision to their source. I fell asleep again, got up early, and at the breakfast table told my wife that I was going to the Felling by an early train; and asked her to attend to the home business. Arriving at the door of the publishing house I confronted the old time-keeper, and after bidding him good morning, inquired if there were any Bibles for sale cheap? He responded in the affirmative, leading the way into the establishment; and there I beheld the pyramid of Bibles, about forty, just as the spirit had photographed them upon my consciousness. The

manager, Mr. Gordon, arriving, said, "Mr. Robinson, I'm glad you have called. These Bibles have been left with me by Mr. Adams, jun., to dispose of. I was thinking of writing to Mr. Ross, of South Shields, to come and get them, but as you have called I will sell them to you at a low figure, and you can pay for them as you can." I settled the transaction promptly, and while I gave my customers a bargain, in the next few weeks I netted a few pounds to myself. Mr. Gordon smiled at the recital of the facts which I related to him, but as we had often previously debated unseen probabilities he was not much surprised.

English Spiritualists will mostly have heard or seen Mr. Victor Wyldes, of Birmingham, whom I have no hesitation in recording as one of the most scientific and accomplished psychics the modern movement has produced. During his numerous visits to Newcastle-upon-Tyne, he was entertained by Mrs. Robinson, and while his platform ability was acknowledged, the finest and most direct phenomena were experienced by the fireside. One Saturday evening shortly after his arrival, he and myself were conversing on general topics. Suddenly he chimed in, "I see, Mr. Robinson, you are going to purchase a large number of books within a few days, and you will on that occasion become the possessor of a remarkable volume, in ornate binding; it will deal with ancient archæology, will contain beautiful illustrations of coloured prints, and will be a most valuable acquisition." I of course accepted the prophecy in good faith. About two days after, I received a letter from Miss James, of the Rectory, at Alston, daughter of the late Rev. Mr. James, who unfortunately was incinerated in a fire in his own library some months before, desiring to know if I would come up, with a view to purchasing the books which were to be sold. Alston is 50 miles distant from Newcastle-upon-Tyne. At the end of the week I left by an early train, and reached the rectory, when the three daughters introduced me to the part of the library set aside for dispersion. By one o'clock the purchase was completed. After lunch, the eldest daughter, at the request of her mother, inquired if I would value, on their behalf, the most important portion of the books, of an antiquarian type, which they intended to retain. I promised to do so to the best of my ability. These books were in another part of the beautiful Elizabethan mansion, and I commenced the examination with some trepidation, as these volumes would have cost the owner large sums of money. After I reached the sixth shelf, I handled a beautiful folio volume, and, like a lightning flash, Mr. Wyldes' prophetic description passed through my brain, but then the book was not for sale. After completing this task it was getting near to train time and I was making ready to leave. Miss James, who had left the room, suddenly returned and said, "Mr. Robinson, my mother thinks that she will sell the large folio volume we have been speaking about, as it is not in our line. What will you offer for it?" I immediately set my wits to work, and offered a price which was accepted. I thought to myself, what a marvellous case of mediumistic prevision. This was, undoubtedly, the very book which Mr. Wyldes saw in vision, and moreover, it had been entirely an afterthought that Mrs. James had considered to sell the same, as I was informed before going into the room that the whole of these books were to be retained by the family. Leaving the 2,000 volumes to be packed in boxes, and forwarded, I took this treasure home, arriving late in the evening, and I showed Mr. Wyldes the volume, detailing to him the circumstantial history of the proceedings, and we were all very much pleased. Next morning I related this incident to Mr. Joseph Barlow, bookseller, of Northumberland Street, and he expressed a desire to see the crimson bound treasure, which I had safely stored at home. Upon looking at the book, my friend's eyes glistened, and he made me a handsome offer, which I refused, stating that I wished on the ensuing Sabbath, to exhibit the volume from the platform, at Cordwainers' Hall, in the presence of Mr. Wyldes, as a proof of his mediumship, but Mr. Barlow's importunity waxed so intense in his desire to examine the book over Sunday, that I reluctantly consented to its transfer, telling him that I would loan it but did not see my way clear to sell it at the present. But "the best laid plans of mice and men oft gang a-gley." My friend soon found a customer for the volume, both reaping a considerable profit from the transaction. I never saw the book before nor since, believing it to be a *rara avis*. I need not give any more particulars of the book, but I have merely detailed the occurrence to show that the keen eyed watchers of the spirit world are cognisant, very often, of our business transactions.

AFTER MANY DAYS: OR, JAMES HENDERSON'S CONVERSION TO SPIRITUALISM.

BY ALFRED KITSON.

CHAPTER IV.

MR. HENDERSON was still determined to do his utmost to win Miss White back to her childhood's faith by proving her present one unscriptural. We have seen how he failed most ignominiously on a former occasion, but he now hoped for better results. As a necessary precaution he consulted his minister, to whom he also showed the copious notes he had made, and that reverend gentleman examined them with a critical eye and a perplexed mind.

"What is this?" exclaimed the Rev. Mr. Dale. "Bishop Hutchinson on witchcraft, quoted to show that the Bible has been corrupted to please King James, and that there is no warranty in the Hebrew for using the term 'familiar spirit'?"

"Yes, sir; this professor seems to have the Bible at his finger ends, as the saying goes, and also the authorities for the definitions he gives, which are totally different from those generally accepted. For instance, he quoted Sir Walter Scott to show that what is rendered 'witch' in our version, is in the Hebrew equivalent to 'poisoner.' And he quoted Maimonides' description of the proceedings of the wizard and the python diviner, and challenged me to prove that such practices were applicable to Spiritualists."

"Indeed!" said Mr. Dale. "Such knowledge is strange in a class of people who are looked upon as being too credulous and easily imposed upon by designing knaves."

"Such is the fact, sir. And again, this professor corrected me when I assigned the sin of consulting the witch of Endor as the cause of Saul's death."

"You surprise me, Mr. Henderson. What had he to say about that event? Surely you did not fail to quote the passage as it is recorded in Chronicles?"

"Certainly I did, sir, but he referred me to the original narrative in 1st Samuel, where it expressly states that 'Saul enquired of the Lord, and the Lord answered him not,' neither by Urim, nor by dreams, nor by prophets, before he commanded that a woman who had a divining spirit should be found him. He also referred me to the 15th chapter of 1st Samuel for the true and only cause of the king's downfall. Saul is there commanded to go and utterly destroy Amalek and all that he had, both men, women, and children, and cattle. Instead of doing as commanded he saved a part of the latter, which he intended for a sacrifice to God in Gilgal. I have examined the records, and am bound to admit that the kingdom was wrested out of his hands and given to David in consequence."

"And what did Mr. White say in reference to this matter?" enquired the Rev. Mr. Dale, evidently far from pleased at the result.

"He expressed himself as delighted with the scholarly style and masterly abilities the professor displayed, and thanked him most heartily for the service he had rendered him, as the facts which had been elicited by our discussion would enable him to defend himself in the future when those passages were quoted against Spiritualism."

"Ho, ho!" contemptuously ejaculated Mr. Dale. "So it appears Mr. White is determined not to heed the advice his friends gave him for his own good. He had better take care, or he will rue meddling with such evil and diabolical practices as holding communion with the dead. Why can he not let the dead alone? I should be very sorry if any evil were to befall him, but the Church of Christ must be defended at all costs, and if evil should come he has only himself to blame." And a dark frown settled on Mr. Dale's otherwise complacent features.

"But, sir," interposed Mr. Henderson, "I wish to win him back to our church, or at least, Miss White. It is for that purpose I have sought this interview with you. I need your assistance to advise me how best to renew the attack."

"Oh yes, to be sure; I had forgotten. Let me see. If I mistake not, you and Miss White were engaged before she became entangled in the meshes of Spiritualism. But, surely, my dear Mr. Henderson, you do not contemplate seeking the hand of one who is now an avowed enemy of the Church of Christ?"

"Sir," said Mr. Henderson, vainly striving to suppress his emotion—for despite her change of belief, he still loved Miss White, and sincerely desired to save her from a fate which he believed would be worse than death—"you forget it is quite recently she became interested in this nine days' wonder, and I hope to be able to yet snatch her from her

perilous course, like a brand from the burning. You know it is said there is joy in heaven over one sinner that repents. And oh! what talents, what vocal abilities, Miss White possesses! She is already sorely missed in the choir. What mental powers, religious fervour and devotion, and wealth of love she is capable of!" Mr. Henderson warmed into eloquence as he spoke.

"Tut, tut, my young friend, you must be greatly smitten with Miss White's charms, if one may judge from your able pleading," responded the minister. "Why waste your time and energies over her? If she cared anything for you she would defer to your wishes in all matters of vital importance in faith and religion. Take my advice," he continued, "and leave her severely alone a short time. It will do her far more good than the course you are pursuing. And if she cares more for the work of the Devil than she does for her God and you, that is her affair, and you have no need to distress yourself about it. There are more Miss Whites than one in the world. Remember the old adage, 'There are as good fish in the sea as ever were caught.'"

Could Mr. Dale have read the heart of his "young friend," as he familiarly called him, he would have hesitated before he used such strong language, and could Mr. Henderson have acted on his advice, his love for Miss White would have been of a very different sort. But, to his honour, be it said, it found no echo in his heart, for he gave his spiritual pastor to understand that there was only one Miss White in this world for him; that he knew she was too noble-minded to belie her convictions for either social standing or lover, and that the only way to win her back was to convince her she was wrong. "Will you kindly lend me the assistance of your learning, Mr. Dale, to help me to combat this evil power?" he pleaded.

"My advice to you is to let the unclean thing alone. It is the work of the Devil and his angels, and depend upon it that with such votaries and willing servants as this gentleman you have already encountered, you will get the worst of it in the end, to the great danger of your own soul."

"I am very sorry to hear you talk in this strain, Mr. Dale," replied Mr. Henderson. "I, too, believe Spiritualism is the work of the Devil and his agents. But I also believe that God and his holy angels are greater to save than his Satanic Majesty is to destroy, and with the Holy Bible for my guide and a firm faith that the right and the truth will ultimately prove victorious, I mean to seek another interview. Now, sir, to put the point definitely before you, may I not challenge this professor to prove that spirit communion (such as table-rapping, banjo playing, floating of furniture and medium, writing, handling of fire, and taking possession of people to deliver discourses) is sanctioned and practised by the persons named in Holy Writ?" and he looked with an anxious enquiring eye at his spiritual adviser, expecting that reverend gentleman to confirm his proposition.

But that aged divine only shook his head ominously, as he, with grave features, ejaculated, "Don't touch it. Don't have anything to do with it, or you will be lost. Stick to your Bible, and your loving Saviour who died to save this sinful world if it will but accept Him. That is the Divine will of God, and plan of salvation. Adhere to it, and let this power of darkness, and all connected with it, severely alone. That is my advice to you." And the old man heaved a deep sigh as he finished his remarks, and leaned his head back wearily in the chair.

Mrs. Dale, who had been an anxious listener during the interview, implored Mr. Henderson not to prolong it, as evidently it was distressing to her lord and master. She pleaded for him to refrain from pursuing the course he had proposed and take the advice given him, which was intended for his good.

With a perplexed mind and conflicting emotions, Mr. Henderson wended his way home, debating within himself whether he should act on his minister's advice, or follow the dictates of his heart and reason. "Why did Mr. Dale decline to answer his question as to whether it would be safe to make the challenge or not? Were there more corruptions in our version, which he feared his opponent might reveal, bearing on these questions? And if so, to what extent would their influence go?" Things became more gloomy and ominous the further his cogitations were prosecuted. "If such were the case might not Miss White and her father be nearer the truth in holding spirit communion than he was in resisting and fighting against it? And if so, ought he to hold himself aloof from it through fear of being shown to be in the wrong?"

Could our hero have read the mind of his minister, in whom up to the present he had placed unbounded confidence and implicit trust, he would have been shocked to find that the rev. gentleman was fully convinced of the facts of Spiritualism from private sances he had enjoyed when on his periodical visits to London, where he could obtain the same without any fear of his flock being the wiser. It was policy alone on his part to keep his own counsel, as he had advised Mr. White to do. He was advanced in years, and to have made public his connections would have cost him his station as a minister, as his congregation were clamouring that certain doctrinal beliefs should be weekly retailed to them from the pulpit, not for the truth as their minister knew it. Certainly he had laid sufficient by for a rainy day that would have supplied all his wants. But then he would have lost the esteem, respect, and fellowship of his vast and wealthy body of orthodox worshippers.

The Rev. Mr. Dale is only one of a number of those who pose as divines prepared to guide their flocks to everlasting bliss, whose words belie their honest conviction, and who dare not preach the truth for fear of Mrs. Grundy's censure and displeasure. Only let that crotchety old dame declare her belief in modern spirit communion, and what a transformation would take place! divines and laymen, tradesmen who profess religion (for the purpose of keeping a good business connection), shopkeepers catering for customers, and all the smaller fry that make up the social circle who pin their faith to Mr. So-and-so, would be everywhere exclaiming, "We always believed and secretly supported it!"

Oh! Mrs. Grundy, you are a most fickle dame; you crucify your reformers to-day as being in league with the Devil, and so not fit to live, and to-morrow you exalt your victims and worship them as saviours of mankind. Your methods of procedure are not always the same, but the results never vary—crucifixion between the two thieves of religious bigotry and selfishness.

(To be continued.)

SAMUEL AND SAUL.

UNTIL recent years we cherished a feeling of regard for Samuel. The story of his childhood, of the "voice," which spoke to him, and of poor old Eli's troubles and sad end, took hold of our youthful sympathies, but we must confess the more we read about Samuel now-a-days the less we like him. After having made Saul king, he seems to have turned against him, and taken an early opportunity of prophesying evil against him (1 Sam., xiii.). He afterwards sent Saul forth on a most murderous expedition against the Amalekites, to literally exterminate them and destroy all their belongings. Unfortunately, Saul was too tender-hearted and saved Agag the king alive, and spared the best of the cattle to sacrifice to Jehovah, or permitted the people to save them, and for this trivial affair, which does credit to Saul's humanity, Samuel declares—"Because thou hast rejected the word of the Lord, he hath also rejected thee from being king;" and Samuel hewed Agag to pieces in cold blood—yet, "Thou shalt not murder." (How does it happen if Saul exterminated the Amalekites that David has to repeat the process shortly afterwards. See 1 Sam., xxx.)

John Page Hopps puts the matter forcibly in "Who was Jehovah?" thus:—

"It is not much to be wondered at that a very powerful section of the Early Christians (the Gnostics) held that Jehovah was really a king of demons, the antagonist of the Supreme Intelligence of the Universe.

"Samuel, the great prophet, said to Saul the king, 'Thus saith Jehovah: Go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass.' But Saul spared the king 'and the rest of the sheep, and of the oxen and of the fatlings, and of the lambs, and all that was good;' he only obeyed Jehovah to the extent of utterly destroying all the people—men, women, and children, with the edge of the sword. But Samuel was angry, 'and Jehovah repented that he had made Saul king over Israel,' and Samuel 'hewed Agag in pieces before Jehovah.' (1 Sam. xv.) The honest test is to put nineteenth century men into the positions of Saul and Samuel, and to see how the story would look if, instead of Saul and Samuel, we read, for instance, the Duke of Cambridge and the Bishop of London. What should we think, what ought we to think, if the Duke of Cambridge put to death all the men, women, and children of a captured town, if the Bishop of London cut into pieces, before our Father, a repented king, and if, because the Duke

had 'spared the best of the sheep, and of the oxen, and of the fatlings and the lambs, and all that was good,' the Lord said: 'It repenteth me that I ever made the Duke Commander-in-Chief!' There is no relevance in the reply that we ought to judge men by the standards of their own age: for here the very point is that we are considering, not what men said and did, but God. We cannot judge God by the standards of varying ages. The moment people put in the plea of 'the standard of past ages' they surrender everything, and I am content; for I can quite understand that Samuel, or the spirit which used him and took the name of Jehovah, acted in harmony with the standard of the age; and that is precisely what I am trying to show."

In the next chapter the Lord instructs Samuel to practise deceit. "Samuel said, How can I go? If Saul hear it, he will kill me. And the Lord said, Take an heifer with thee and say, I am come to sacrifice unto the Lord" (1 Sam., xvi., 2). That was not the object of his visit. Who could this Lord be, who repented making Saul king because of disobedience, and yet taught Samuel to deceive and lie? We are more inclined to believe that Samuel himself was the guilty party.*

According to 1 Sam., xvi., 14 and 15, God is responsible for sending evil spirits thus: "An evil spirit from the Lord troubled him." Again, in verse 23, "The evil spirit from God was upon Saul." It would be well for Bible students to bear this curious fact in mind. We will pass over the intervening chapters, and turn to chapter xix. Saul is represented as desirous of murdering David. He sent messengers to take him, but when they came into the presence of Samuel and a company of prophets, they too came under influence and "prophesied." Saul himself followed them, and "the spirit of God was upon him also, and he went on, and prophesied, until he came to Naioth in Ramah. And he stripped off his clothes also, and prophesied before Samuel in like manner, and lay down naked all that day and all that night. Wherefore they say, Is Saul also among the prophets?"

From this and David's conduct "before the Lord," 2 Sam., vi., 14-20, as also Isaiah, xx., 2, it would appear that the prophets not infrequently indulged in such antics and conduct as would land them in prison for indecency now-a-days, or in an asylum for imbecility. Yet we are asked to believe that the very God of the Universe was interested, commanded—nay, compelled these men to act like maniacs. Judging from these proceedings, it is hardly to be wondered at that Bible believers imagine mediumship and mania to be synonymous. They certainly are not to-day.

The fact is that many of the practices of the so-called "holy men of old" were of such a nature that it is practically a desecration of the office of mediumship to call these individuals "mediums." Gerald Massey says, in his lecture "Man in Search of his Soul," page 18:—

In Deuteronomy the Jews are instructed to or commanded to spend their savings in drink, as an offering to the Deity, which shows that intoxication was also a religious rite with them.

It was the crude nature of these primitive practices that chiefly led to the wholesale condemnation of mediums, sorcerers, wizards, witches, and all who had familiar spirits. It was so in Egypt as in India, in the Persian writings as well as the Mosaic. And these denunciations were, and still are, accepted as the very word of God by those who are ignorant of the phenomena, and who could not distinguish the lower from the higher, saintly from satanic, or black magic from white. Thus, on account of certain early practices, Spiritualism was damned altogether, instead of being fathomed and explained. Our customs of drinking strong liquor, snuffing most potent powders, and smoking narcotic herbs, which are now besetting the race—so much so that our protoplasm and protozoa have to come into being half-fuddled with nicotine—so that our children are doomed by heredity to become smokers and drinkers, without being allowed the chance of making a fresh start for themselves, these very customs have been bequeathed to us as sacred survivals from the times when the trance-conditions were induced by such means.

* According to 1 Sam., xvi., Jehovah told Samuel to go to Jesse the Bethlehemite, and anoint one of his sons, whom he had provided for king over Israel in the place of Saul. But Samuel replies, 'How can I go? If Saul hear it, he will kill me.' Saul was king, and he would kill the man who thus sought to put another man in his place. Now mark the advice of Jehovah: 'And the Lord said, Take a heifer with thee, and say, I am come to sacrifice to the Lord.' Was it for that Jehovah wished him to go? No such thing; but to anoint David king. What was he to take the heifer for? To deceive Saul, and thus escape the consequence of his deed by lying. You may call that a white lie. The crime of lying consists in the deception practised, and in this respect it was as black as any lie. The difference between that and an ordinary lie is that it was a mean, cowardly lie. The man who tells an out-and-out lie stands on his feet when he tells it, but the man who tells a lie like that crawls on the ground like a snake. I have no respect for cowards, be they men or gods. How much better it would have been for Jehovah to say to Samuel, 'Tell the truth, and I will attend to the consequences!' or, better still, 'If you are afraid to do what I tell you, let it alone, and I will find a more courageous man!'—W. Denton's "The God Proposed," p. 5.

HOW TO DEVELOP CLAIRVOYANCE.

"The simplest rule we can give you is this: for one hour a day seclude yourself from all your fellows, and first try closing the eyes and meditating interiorly, thus, as far as possible, shutting out all external thoughts; and by and by, with a little practice, you will be able to dismiss them altogether. When you have succeeded in establishing that condition of internal communion and meditation with yourself, definitely direct your mind to some special thing. To do this easily, it is better to place a bandage across the eyes—a soft, silken bandage will assist you, especially if it be black; place it directly over the eyes, and fasten it at the base of the brain, and direct the mind to a clock or picture that may hang in the room. At first you may find it difficult, and may not perceive any indication of development; but, after five or six trials, the eyes may begin to recognise streaks of light shooting across the sight, and there may be pains affecting the brow, and perhaps the eyes itself, and the mind will seem to be centred in the eye for the purpose of seeing. Persevere—keep the mind continually fixed upon what you want accomplished; do not make the thought too intense, but make it persistent; and in a few weeks you will be able to perceive, dimly at first, in miniature, the clock or article you are trying to see, and you will presently be able to state the time it indicates. When you are able to perceive the clock and first catch a glimpse of it, and are perfectly sure of the fact, then remove the bandage and see if what you supposed to be the time is correct. You will thus be able to verify the experiment. It may happen that you have seen the clock inverted, and the very opposite of the time you state will be presented. Remember that point. Not only quietude of mind and internal meditation are necessary. Perfect cleanliness of body and of mind and perfect cleanliness in diet are all requisite to successfully unfold latent clairvoyance. Refuse all stimulants, narcotics, and all flesh diet; live upon plain, simple food, and give strict attention to bodily and mental conditions. It may be necessary for you to be magnetised by some genial friend in whom you have confidence. Having discovered that you can develop these latent spiritual powers, then you have to decide in what direction the further development shall be exercised; and you should pursue the course in which the development seems to be strongest and most natural."—From J. J. Morse's *Practical Occultism*. Price 2/6.

IN BROAD DAYLIGHT, and in my drawing-room, we induced another "medium" to stand on a soft chair slightly away from the door, so that the feet and, indeed, the whole form could be seen. The "medium's" fingers wore then, as usual, pointed to the place where the signals were desired, in this case, one of the panels of the door. The sound came freely, and such sounds as could well have been heard in the next room. The door was open, and we could see both sides of it. What is the good of having senses and sense if such experiments, again and again repeated, are to go for nothing!—John Page Hopps in "Death a Delusion."

PERIODS OF INSPIRATION are not too frequent, and to a man hurried and driven they will not come at all. But leisure is not for the purpose of doing nothing; its function is to render possible the highest thoughts, the greatest works of art and mind. A man incompetent with his head had better work with his hands; there is no need at all for everybody to do everything; but there is great need that no person, especially no "well off" person, shall be idle or otherwise vicious. A fortune in the hands of such a one is an engine for evil; it should be removed, like firearms from the hands of a maniac. "Tools to the man who can use them."—Oliver Lodge in the "Liverpool Pulpit."

THE COSMIC PROCESS perhaps secretly mocks at those whom it succeeds in deceiving for their own good, like a mother administering hidden medicine. Its strenuous purpose, in the midst of its slaughters and by means of its very terrors and cruelties, may be to make everything strive to live. If its tribes and races knew too much, they would not be sufficiently anxious to exist. Two conditions have been necessary to the full exploitation of our earthly passage—dread of death and ignorance of the future. It is quite possible that in respect to the mysteries of life and death we precisely resemble the good knight Don Quixote, when he hung by his wrist from the stable window and imagined that a tremendous abyss yawned beneath his feet. Fate, in the character of Maritornes, cut the thong with lightsome laughter; and the gallant gentleman falls—four inches!—Sir Edwin Arnold.

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FRIDAY, JANUARY 26, 1894.

EDITOR AND GENERAL MANAGER,

E. W. WALLIS.

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

CUTTINGS AND COMMENTS.

HOW TO DEVELOP CLAIRVOYANCE.—We have made a quotation from Mr. J. J. Morse's "Practical Occultism" in response to many questions from correspondents. We can heartily recommend this book to all who desire to develop mediumship.

LESSONS.—There are several articles in this issue suitable for "reading lessons" at the Sunday services, notably the thoughtful and suggestive one by Miss Fittion on "Truth in a Paradox." Next week we shall print an article on "Devotional Spiritualism."

IF THE PAST be taken as teacher, its lesson undoubtedly seems to be that in the world movement man is the creator, while woman is his inspirer. But we have arrived at a stage in which woman seems disposed to break with the past, and to take her fate into her own hands to make experiments with. She must have her own way in this, as in most other things to which she sets her mind, while man stands aside to watch the result.—*Christian World*.

SO FAR from the Christian cult being identical with Modern Spiritualism, it was and ever has been, as it continues to be, *totally and fundamentally opposed to the phenomena now called Spiritualistic*. It was the pre-Christian, the Gnostic, religion that based immortality or continuity of existence upon the evidence of abnormal phenomena and clairvoyant vision. Historic Christianity was built upon the tomb of the Ancient Spiritualism, which it succeeded in burying alive. The resurrection of its Christ was emphatically physical; and you cannot demonstrate a spiritual continuity by means of a bodily resurrection.—*Gerald Massey*.

I HAVE ASSISTED at a hundred experiments and have observed and reflected for nearly thirty years, and can only say that I believe there is no escape from the tremendous conclusion that just beyond the thin hiding veil of what we call "the senses" there is a new or undiscovered world, where all the subtle forces are, and where the myriads of God's children who have vanished live and love and think and work. What most puzzles me is, not that they sometimes signal through the veil, but that they do not signal all along. We cannot explain it. It may be as difficult for them to reach us as it is difficult for us to reach them. God knows, and they know. Let us be patient and humble.—*John Page Hopps* in "Death a Delusion."

"TO ALL FASHIONABLE supplications and heart-rending cries, what answer can the Churches make? Nothing but vague admonitions to faith and hope. It is like offering a stone to the poor famishing wretch who beseeches you for bread. When the mourner stands beside the grave, and hears the earth falling on the coffin lid with a thud that sends a shudder through his own heart, does he derive any consolation from the words 'in sure and certain hope of a joyful resurrection from the dead'? Do they not rather convey the appalling idea that she whom he had lost is really there, and must await in that narrow house, and under that oppressive load of earth, 'the sound of the last trumpet,' it may be centuries, or it may be millenniums hence."

SPIRITUALISM PROCLAIMS THERE IS NO DEATH.—"It teaches the eternal truth of spiritual communion. It draws aside the veil which separated the two worlds. It brings us into close, frequent, and familiar intercourse with those whom we have loved, but not really 'lost.' It robs the grave of its terrors, and effects a dissolution of all its dreadfulness. It reveals to us the nearness of heaven, and the interpenetration of the seen by the unseen world. It assures that there is no actual separation. It convinces us by the most undeniable of evidence that the true friendships and real affections of earth continue and expand elsewhere; that there we shall know even as we are known; and that whatsoever was left imperfect and unfinished in this world shall be completed in the infinite hereafter. Is there any religion, science, or philosophy, in ever so remote a degree, capable of or comparable with this?"—*Harbinger of Light*.

TRUTH IN A PARADOX.

"SOME rise by sin, some by virtue fall." A paradox and yet a truth, and one which illustrates that deep insight into human nature which distinguished England's greatest dramatist. No one could have written this brief sentence who had not been a keen and a thoughtful observer of the actions and the motives underlying them of the men and women amongst whom he lived. He must, too, have been a student of himself, for while he could only judge of men by their words and actions, and draw inferences therefrom, he was, as it were, behind the scenes in his own personality, and with that "touch of nature which makes all kin" possessed in himself a key to many of the problems which his active mind pondered over and embodied in the creations which live in his pages.

We are so much accustomed to hear of the other side of the shield, viz., that man fell by sin, and continues so to do, that the words I have quoted, with all their suggestions, make one think. It is refreshing to get out of the beaten track occasionally, and to find, if Shakespeare be right, that it is possible to rise by sin as well as fall by it. As we are all sinners in some degree—being human, therefore we err—it is some encouragement to know that we may by weakness become strong; that the chains which bind us may become links to draw us upward, and, as an earlier writer has said: "That of our vices we can frame a ladder, if we will but tread beneath our feet each deed of shame." Augustine knew what he was saying; he was but dipping into the depths of a personal experience, humiliating to look back upon, and yet rich in the lessons that his proud nature needed to learn. Any one who reads into this a tacit encouragement of wrong-doing, falls woefully in his grasp of the true meaning of the words. Evil, when persisted in, must degrade; sin brings with it, sooner or later, its own punishment; but, and here, I think, comes in the point aimed at by theologian and dramatist, an individual may by his very fall attain to a nobility of character, of which without it he might have fallen short. To some natures the very humiliation which accompanies a loss of self-respect is wholesome in its effect, and by convincing such that even they can fall short of the standard they have set up, leads to kinder judgments and to a wider charity. To project ourselves out of self into the lives of others with sufficient abandon to see from their point of view and grasp in some measure their difficulties and temptations—in other words, to put ourselves into their place, is not at any time an easy matter; and to some natures, lacking in sympathy and imagination, is almost an impossibility. Such an one must have been the magistrate, who recently, in the county of Northampton, sentenced an old shepherd, with a starving family, to a month's imprisonment for stealing coal to the value of sixpence. The saving grace of that comprehensive charity, which is slow to condemn because anxious to be just, and which we are told can cover a multitude of sins, might have modified the harshness of that sentence.

Even virtues may become a stumbling-block and a hindrance; "by virtue some fall," fall from the pedestal of self-righteousness on which they have taken their stand, and whatever shows to such the poor foundation upon which their morality rests, justifies the affirmation which heads this article.

The glorious fact of human progression is the basis upon which rests the dream of the reformer, and is the goal towards which the good and the true of every age have cast longing eyes; to some a Utopia, incapable of practical realisation; to others a millennium, which, like the distant horizon, ever recedes, and yet is never wholly lost to view. This faith in human nature, as a whole, meets with many a shock, but, like hope, it springs eternal in the human breast, and with faith, that even out of evil good can come, despair of humanity becomes an impossibility. But it is with the units of this vast whole that the ultimate issue rests; it is individual responsibility that needs to be more clearly realised, each being the centre of a circle whose outmost limits were hard to define.

A present-day writer has said: "The one thing we have to do is to strive after character; to take this self and make it what God meant it should be." This is a large order, one which few of us can complete in this life; but something will be gained if we can but begin the process, learn by our errors, rise even by our sins, and getting into the current of that "power which makes for righteousness," become more in

touch with the spiritual and less in subjection to the grosser and more material, and so "rise on stepping-stones of our dead selves to higher things."

"Nor deem the irrevocable Past,
As wholly wasted, wholly vain,
If, rising on its wrecks at last,
To something nobler we attain."

A. E. FITTON.

CHRISTIANITY, SECULARISM, AND SPIRITUALISM.

MATTHEW ARNOLD says: "The want of the English people is lucidity," and a Manchester prelate says "we are afflicted with the dry rot of religious indifference." Both statements are too true. Spiritualism has this heritage of ignorance and indifference to contend against, as the result of priestly infidelity to the cause of truth. Christianity, now-a-days, means anything, from Romanism to Scepticism: at one pole, dogmatic frigiditas as lifeless as the callous dogmas it teaches of an angry God appeased with blood, and an eternal hell for rational people and a heaven for righteous saints; at the other pole, a vapoury sentimental idealism that clings to the old terms of a creed, which it is constantly uprooting by adverse criticism until, to one Congregational preacher, it has become so far illusionary that he contends that Jesus and the Gospels are a myth. One can understand that no amount of "lucidity" will unravel this tangled skein of interminable shams, and that the "dry rot of indifference" is ever likely to take possession of the general mind, when religion is made, by metaphysical jugglery, a many-headed Protean monster, that can assume any feature or form. Modern Christianity is a many-tongued Babel of Confusion; lending itself to plagiarism of all kinds, if it can proselytise thereby. It culls the rarest flowers from sources it anathematizes as heretical, and labels the hodge-podge mixture "Christian." The orthodox whale is ever trying to swallow the modern doubting Jonah, only to cast him ashore. Like the frog who tried to swell herself to the proportions of an ox that trampled her young to death, and bade fair to burst and destroy her identity, so Christianity is bursting its confines and proving that it is only Christian in name, the mere ghost of that religion necessarily bound up in the articles of orthodox theology. The fault primarily is not with the people. What is wanted is common honesty among the *leaders* who, to quote the late Sir Andrew Clarke, M.D., ought to avoid—

Juggling with words and ideas. This throwing of dust in peoples' eyes so that the controversies that cannot be settled shall be stifled, this unpardonable sin in literature threatens to confuse our discussions and to render hopeless our progress in some departments of knowledge, and to inflict serious injury even on the moral life of man. Under cover of a particular word, connected by long usage and common consent with a sufficiently definite idea, a new idea, totally different from the old, is introduced, and is then used as if the one had become merged into the other, and as if there were no doubt or difference between them.

An illustration of the above is afforded in the "Sermon on a Freethinker's Funeral," by the Rev. A. H. Byles, Congregational minister, Hanley, a man of broad sympathies and opinions, and deservedly about the most popular preacher in the Potteries. Mr. Byles declared:—

It was said that the freethinker had done nobly life's duty, he had left behind him a legacy of virtue, he had made his highest aspiration the service of humanity, he had sought to promote justice, truth, and love. . . . he went with unfaltering step to his eternal rest. That was godliness; that was Christ; the man who could lead such a life, and leave such a legacy was a man who was filled with the spirit of God. He might call himself an Atheist, God did not do so, the Bible did not do so. It was not a man's creed that God denounced at all. He that loveth his brother is begotten of God; if we love our brother, God dwelleth in us, etc. The words of Christ's denunciations were for sneaking hypocrites, wolves in sheep's clothing, whited sepulchres.

Yes, Mr. Byles, but you have interpreted your creed by your large sympathies. Your *infallible Bible* teaches that there is a plan of *salvation by faith in the shed blood of the atoning Christ*, and that "there is only one name under heaven whereby men can be saved." It also says, "He that believeth shall be saved, but he that believeth not shall be damned," and, although you say, "No man should base his faith on the Scriptures, but on Christ," the Freethinker, not believing your Scriptures (and consequently knowing nothing of Christ apart from them), denying the "plan," as he does, as arbitrary and immoral, therefore, although he has "done life's duty nobly and left behind him a legacy of virtue," Christianity dooms him to damnation, and brands his life with "Godlessness." You say "We cannot *prove* the existence of a Saviour, or a future life," therefore, by your

own showing, salvation and a future life are unprovable; and, although you say "we can *know* them," the contradiction is too palpable for a rational man to believe it. This is not Christianity; it is making a part (and, according to the faithists, the *inferior* part) stand sponsor for the whole.

The view you represent no Secularist will deny, because it is of the essence of "morality," but in no sense is it Christianity. The Secularist will fully endorse all you say; but he is, as a rule, too well acquainted with the theological quackery of "salvation by faith" based on the Scriptures, and which you as a Christian minister are bound to teach, to be hoodwinked into the idea that Christianity teaches that conduct *alone* saves men. The Freethinker's "unfaltering step to eternal rest" was sustained *without* the graces and consolations of a corrupt system of "salvation by faith," and his cheek was unblanched by fear of the hell that the teachings of Christianity render inevitable.

Now comes a little metaphysical jugglery. Mr. Byles says: "We can't *prove* a future life, yet we may *know* it." Why the knowledge of it would be proof of it, if it were possible to get knowledge without proof. The Secularist says: "I know that there is this life; I do not know that there is life beyond the grave." Mr. Byles asks: "How did he know that there was this life?" He, Mr. Byles, "did not know that the earth is round;" he "did not know that there was a continent of America." But he "had assurance of these facts. How could the Freethinkers know that all men were not under delusions," &c. Exactly, Mr. Byles; and how do *we know* that the Apostles were not under a delusion regarding the resurrection of Jesus, and that Christ is not really risen, and that your preaching is not vain, and the Christian's hope of a resurrection is not a delusion altogether? This argument is a two-edged sword. This Berkeleyism lands Mr. Byles into the tenet of universal scepticism, and cuts at the roots of all our possible knowledge, makes our senses lying witnesses, and converts the world into a lunatic asylum.

Mr. Byles may well say, with the cobwebs of intellectual mysticism playing about him, that he cannot *prove* a hereafter, for if this life is a delusion, then the other is an inconceivability; and, although he says we may "know," such knowledge is a delusion and life is an inextricable maze, and death at best is a leap in the dark. The Freethinker is excelled here by Mr. Byles, even in his free thought, and although he says "we are not free to think as we please, that thought must run within certain limits and obey certain laws," he has leaped the bounds of his own principle, and violated so far the necessary laws of thought he insists upon, and reduced all thinking to a possible delusion, even to the extent to make it possible that we only think we are thinking.

Mr. Byles says we are not at liberty to think that the earth is flat, but, according to him, it matters little, for "we don't know." In reply let me say that we do know, because we have proof, adequate to the demands of knowledge, that the earth is round, that there is a continent of America, and that there is this life and that it is not a delusion (although some of our ideas of these things may be); and, furthermore, there are men of science, literature, law, &c., and people of good, strong common sense by hundreds, who not only deny the dogmatic presumption of Secularism that "science has rendered a future life impossible," but claim that it is a demonstrable fact, coincident with all the other facts of science; that the ladder of angelic ministration has not been drawn up into heaven, lest the people should find their way there without the aid of priests; that ministering spirits are not deaf mules; that our loved ones seem determined to thrust open the doors of spirit life, closed by dogmatic bigotry, and to give the lie to the Materialistic and Christian presumption that they have gone to a "bourne from whence no traveller returns." Ingersoll's "hope" that now "sees a star," and the "listening Love" that he says "hears the rustle of a wing," have been surpassed by the vision which has burst upon the ravished view of many a bereaved soul as the Angel of Immortality, in the form of their loved ones, to show that "there is no death, what seems so is transition."

The contention of the Secularist that if immortality is a fact, it is a fact of Nature which will do justice to the believer and the unbeliever alike, is a realised truth of Spiritualism. Professor Lodge says—

I have met educated men who, while they may laugh at those who refused to look through Galileo's telescope, lest they should learn something they did not like, yet also themselves commit the same folly; and I am constrained to say this much, "Take heed lest some

prophet, after having excited your indignation at the follies and bigotry of bygone generations, does not turn upon you with the sentence, 'Thou art the Man.'

Mr. Byles says: "We cannot prove the existence of a Saviour or the reality of a future life, but we may know it. Then to us it will be 'to live is Christ, to die is gain.'" Here is a logical puzzle, we can "know" that which "we cannot prove." Christianity thrives on this sort of logic, hence it becomes the fruitful mother of scepticism; men may think they know what they cannot prove, but know it they never can, any more than they can roof in a house before they have put in the foundations. Mr. Byles says: "How could we know that all men are not under delusions?" We do know. We know this to be a Christian delusion, peculiar to those men who have knocked the life out of Christianity itself, and cling tenaciously to the mere ghost of the thing, an ideal delusion. Mr. Byles says elsewhere that in the Bible are to be found "words of God and of the devil, of wise men and of fools, science is truer than Genesis on the origin of man," and that "there are legends in the Bible." Very true! But who is to decide which are one, and which are the other? How does Mr. Byles know that the resurrection of Jesus is not a *revived legend* from Egypt and India? Not having had the same clairvoyant experience, with the clairaudient message from Jesus in spirit life, that Paul had, and, admitting as he does in some parts, the unreliability of Scripture testimony, how can he (or his co-believers) say, "For me to live is Christ, to die is gain?" If a revelation from the spirit world had not burst upon the vision of Saul on his way to Damascus he could never have uttered such words. Dr. Sexton, Joseph Barker, Robert Dale Owen, Prof. Crookes, Wallace, Robert Chambers, S. Carter Hall, Judge Edmonds, and hundreds of others, with similar experiences of the revelations of the spirit world, for the self-same reason can say what no Christian (apart from Spiritualism) and no Secularist can say, "For me to live is Christ (Spirit, Life, and Light), to die is gain." Not "knowledge without proof," which is a delusion; but knowledge, like that of Paul, based on experimental proof, which is fact. The fact that is going to let out the vitals of delusion and fraud, and to be the Messenger of Eternal Life to men.

LONDON NEWS AND NOTES.

FOREST HILL. 23, Devonshire Road.—Thursday, 18th, a great number of friends attended the open circle. Mrs. Bliss's controls gave many clairvoyant descriptions of departed relatives and friends, one control gave sound advice to those who attend spirit circles, asking them to give more sympathy to the mediums, to bring about better conditions. We wish friends would muster around other mediums the same as when Mrs. Bliss takes the evening. Sunday, 21st, Mr. W. Edwards gave a very interesting lecture on "The Word of God," how the Word is shown in all things in creation, mentioning the Word of God of different nations. It is difficult to realise God through any book. The man or woman who lives according to his or her conscience need not fear God or his future. No doubt man has had a religion in all ages. The knowledge of Spiritualism is important for the development of human character. Man's ambition is never complete.—J. B.

KING'S CROSS. Bemerton Hall.—Last Sunday evening Mr. Towns gave clairvoyant descriptions, which were mostly recognised. We trust to have Mr. Towns with us soon again, when better conditions will be obtained. 28th: At 6-30, Mr. King (Theosophist), on "Theosophy." Discussion.

KING'S CROSS. Bemerton Hall, 2, Bemerton Street, Copenhagen Street, N.—New and original Socialist Sketch entitled "A Workman's Life," will be produced under the direction of the author (Mr. G. M. Weatherley), for the benefit of Harry Springfield, S.D.F. Tickets 6d. Commence at eight p.m. [Advt.]

MARYLEBONE. 86, High Street.—A very interesting evening with Mr. Wallace, who related some of his many experiences during forty years of active work in Spiritualism. His well-chosen remarks, interspersed between the incidents that he related, were of great use to Spiritualists and enquirers alike. At the conclusion of next Sunday's address (which will be given by Mr. W. T. Cooper, our vice-president), Miss McCreadie will give clairvoyance and psychometry. Jan. 28, at 7 p.m., quarterly meeting. Mr. W. T. Cooper, "The Uses of Spiritualism." Feb. 4, Mr. J. J. Morse, "Man as interpreted by Spiritualism."

SHEPHERD'S BUSH. 14, Orchard Road, Askew Road.—Mrs. Mason's controls gave us very successful delineations of character, to the evident satisfaction of all present. Mr. R. W. Cobbe presided.

STRATFORD.—Mr. J. Veitch spoke on "Spiritualism and its agreements." As a body we agree better on the main principles than creeds do. He expounded the individual ideas of God. The expression of thought-to-day evinced a better idea of death. Character is being put more to the front. The fallacy of ending this life by suicide or religious seclusion was cowardice. Mr. Veitch's ideas against capital punishment were received with much applause. Work in spirit life was superior to creedal ideas of Heaven. He ignored the annihilation theory. The temperance question regarding confirmed inebriates cannot be dealt with until the psychical side of man's nature is understood, as we know obsession to be a fact. Mr. Veitch exhorted all to live up to the highest standard.—J. Rainbow.

SOUTH LONDON SPIRITUALISTS' MISSION. Spiritualists' Hall, 21, Camberwell Green, S.E.—The opening of the New Spiritual Hall will

take place on Sunday, Feb. 11. Mrs. Weidemeyer, Mrs. Bliss, Mrs. Stanley, Mrs. Mozart, Mr. J. A. Butcher, Mr. J. Veitch, and many other mediums and speakers will attend. Order of proceedings: 11.30 a.m., séance; 3 p.m., séance; tea provided at 5 p.m., tickets 9d. At 7 p.m., Dedication Service, with special musical programme, and addresses. All Spiritualists are invited to participate in the spiritual exercises of the day. The hall is centrally situated, easy of access from all parts of London, and has been licensed for religious worship. Contributions in aid of the furnishing fund will be gratefully received and promptly acknowledged by the hon. sec., Mr. C. M. Payne.

IDENTITY OF SPIRIT.—The London Spiritualist Alliance conversation at the St. James's Hall was largely attended, Mr. E. Dawson-Rogers presiding. Mr. F. W. H. Myers read an unpublished manuscript by Mr. Stainton Moses on "Identity of Spirit." In the paper Mr. Moses said when he first became acquainted with the subject of Spiritualism he came into relations with a spirit who called himself "Imperator." In August, 1872, he first became acquainted with evidence of spirit identity. Dr. and Mrs. Speer and himself were then sitting regularly. A friend of Mrs. Speer, of whom he had never heard, came and wrote through his hand her name, "A. P. Kirkland." The handwriting then changed, and there came communications from Mr. Callister (a friend of Mr. Moses), from his own cousin "T. J. S.," and from another spirit. On Sept. 4, in the same year, Dr. Speer's little sister came, announcing herself by raps, and giving a message in French. This little spirit had twice manifested her presence on the photographic-plate, once with her mother. At this time he never went near a graveyard but he attracted some spirit, identified afterwards as one whose body lay there. On another occasion Cecilia Fielden appeared to them and said she died seventeen years ago. One spirit said he had been brought by the controlling spirit, "Imperator," for purposes of evidence, and in pursuance of a plan intended to break down his (Mr. Moses') persistent scepticism. In another case he endeavoured to mislead the communicating spirit of his grandmother, but without any success. On Jan. 4, 1874, George Eves, Mrs. Speer's brother, appeared, and the lady recognised his spirit, and her father also appeared the same evening. A conversation ensued, and it was too silly to think that any being should elaborately impose in that way upon people whose one and only desire was to arrive at the truth. Nor could any of those present who felt the atmosphere and saw the flood of light around them assent to the doctrine that they were the sport of devils. About the same time the whole of one of their sésances, extending nearly to two hours, was taken up by the communication of a series of facts, names, dates, and minute particulars from a spirit who was apparently able to reply to the most searching questions. This same Thomas Wilson came again to the circle on Jan. 25, and occupied the whole evening in giving most minute details with regard to himself and his people through tilts or rather levitations of the table. Mr. Moses got tired to death, but still the spirit went on. On another occasion Mr. Moses was entranced, and therefore incapable of asking questions. In the case of a man literally crushed to pieces, his spirit, a few hours afterwards, communicated in writing through the medium, and also made use of his organs of speech. It further appeared that a spirit just released from the body carried with it something corporeal. Again it was inferred that spirits immediately after death were able to recognise a medium through whom they could communicate. In one case the spirit followed the medium from Baker Street, and waited for an opportunity of making his presence known. The man who accepted the facts stated, and sought for a solution of the difficulties that surrounded them, would look in vain for much assistance from psychic force or unconscious cerebration. He had obtained what in any police court would be considered perfect evidence of life beyond the grave. In the spirit world there was no time. He had repeated cases of signatures which were veritable facsimiles of those used by persons in life; such for example as Beethoven, Mozart, and of Swedenborg. In connection with Judge Worth Edmonds, it was remarkable that his signature, or rather initials, in his (Mr. Moses') book were those which he used, and that Swedenborg's signature, a very peculiar one, was a facsimile of his known handwriting—quite unknown, however, to him. At one séance a spirit communication was received by means of a heavy table. The whole table seemed alive, and as though it were being disintegrated in the very fibres of the wood. He tried for spirit photographs, and at last succeeded in getting one. The spirit of Bishop Wilberforce came to him (Mr. Moses) when alone, and described his passage into life as instantaneous, without pain—a sudden waking into life. The Bishop said that with all his shortcomings, and they were many, he could still look back on his earth-life as a life of useful work, honestly done. He gave his blessing to the circle, and then departed. On July 24, 1873, the Bishop wrote through Mr. Moses' hand automatically. Another spirit said his sphere was in every way similar to ours. It was only the change of condition that made the difference. Flowers, fruits, pleasant landscapes, animals and birds were with them as with us. Only the material conditions were changed. Spirits did not crave for food, nor did they kill to live. Matter was done with, and they had no need of sustenance, save that which they drew in with the air they breathed. Nor were they impeded in their movements by matter as beings on earth were. They moved freely by volition. He learnt by degrees and as a new-born babe to accustom himself to the new conditions of his being. Mr. Myers said, commenting on Mr. Moses' paper, that "additional light was now urgently needed on spirit photography."

MANCHESTER AND SALFORD.

ARDWICK. Tipping Street.—We had Mrs. Hyde with us. Afternoon, clairvoyance. Evening subject, "What does Spiritualism teach us?" followed by clairvoyance. A meeting will be held in these rooms on Saturday, February 3, at 7 p.m., for the purpose of discussing and devising the best means whereby the various societies of this district may work together to their mutual advantage, and the further advancement of the cause. All Spiritualists are cordially invited to attend.—R. D. L. Wednesday night circle, January 17. Good attendance. Mrs. James Lamb gave a short address and devoted the

remainder of the evening to psychometry. Next Wednesday, 31st, Mr. and Mrs. Tetlow will be with us. We expect a full hall, be in time.—Thomas Simkin, conductor.

COLLYHURST ROAD. Psychological Hall.—Mr. Plant gave excellent lectures on "Is man a spiritual being, or has man a soul?" and "A scientific basis for belief." A few clairvoyant descriptions to very good audiences. Lyceum. Attendance good, upwards of one hundred being present. Marching, etc., well gone through. Recitations by Ada Garner, Emily Pollock, Jessie and Frank Warburton. Discussion class, Mr. Hyde presided, subject, "The Rights of Woman," continued next Sunday. Mr. Haggitt closed with invocation.—E. W.

DEBATE. Corbridge's Café, Lever Street, off Piccadilly.—At 8 p.m., Mr. J. J. Morse read a very compact and thoughtful paper on "The Republic of Labour and the Empire of Wealth." [We shall print it in our next issue, thanks to Mr. Morse's kindness.] The room was full, and a very animated and useful debate ensued. Tuesday next, 30th inst., Mrs. Wallis on "Woman: her present and future position." Friends, be in time.

HULME. Junction.—Thursday: Many strangers (42) present. Sunday: As usual, our circle was filled. Many came too late. Friends, come in good time, so we may not be disturbed; 60 present. Lyceum: Morning 22, afternoon 30 present. Our sister, Mrs. William Lamb, takes great interest in the children; wet or fine she is at her post. I hope she may be encouraged by a further increase in numbers. Monday night, 66 friends listened with great interest to Mrs. F. Taylor's discourse. She described a scene she witnessed clairvoyantly. She gave one clairvoyant test which I know personally gave every satisfaction to non-Spiritualists.—T. D.

MANCHESTER FRIENDS will regret to learn that their old friend Mrs. Hall has passed on. She left the mortal on Jan. 3rd, after only one day's confinement to bed from "la grippe." Mrs. Hall was a good medium, of sweet and gentle nature. She did a great amount of good in the old days of the Grosvenor Street Society, and has gone to her reward. Many a heart will wish her God speed and send sympathetic thoughts to her sorrowing ones, whose knowledge of spirit communion is a stay and comfort now.

OPENSHAW. Granville Hall.—Jan. 21, morning circle, Mrs. Howard gave a short address. Mr. Adams spoke on "God is Love," and then described the ailment of two persons and how to cure them. Mr. Barrand magnetized. Closed by Mr. Adams. Evening, the guides of Mr. Adams spoke on "The Blood of Christ," to a very large audience, which was well received, afterwards giving excellent psychometry. By all appearance Mr. Adams promises to be a very useful medium for healing purposes. Very large after-circle, opened and closed by Mrs. Brown. Our local healing medium, Mr. Reed, did good service. The Rev. Showman has set the Openshaw Church people thinking, as they are forming circles at their own homes for investigation.

PENDLETON. Hall of Progress, Cobden Street. Mrs. Wallis spoke on "The veil lifted," and "The use of Spiritualism." Some of the greatest truths were delivered in the most eloquent manner, with a logic that ought to carry conviction to all inquirers. Clairvoyance after each address, all being at once recognised.—James Moulding, 36, Wellington Street, Whit Lane, Pendleton.

WANTED (Tipping Street), an efficient organist (small premium given), a lady or gentleman who will be able to attend the meetings and willing to assist in the choir. All applications to be sent to Mr. G. Hill, 93, Brunswick Street, Chorlton-on-Medlock.

PLATFORM RECORD.

[Reports must be as brief as possible and delivered at this office by the first post on Tuesday to secure insertion. Correspondents are responsible for the statements they make, NOT the Editor.]

ACCRINGTON. Bridge Street.—15, Mrs. Margerison, a local, gave great satisfaction. 18, Mr. Davies gave good address and marvellous psychometry. 21, Mr. J. F. Manning gave splendid address and clairvoyance. At night he delineated from photographs, and was interesting. Good audiences. We are having really good times. Tea and social on Saturday next. Rally round, friends.—P.S. Enclosed you will see our friend Ashcroft is coming to help us. I think with you he will do us good not harm; he cuts the ground from under his own feet with being without charity, and, according to his own teaching, if he has not charity he is a "frost." [Keep clear of him, let him do his best. Keep together, and go on sowing the seed.]

ACCRINGTON. 26, China Street.—Mrs. Crossley disappointed us, but thanks to Mr. Smith and Mrs. Lord, of Blackburn, we had good times. Mr. Smith spoke on "What should we do to be saved?" and "Where are our loved ones gone?" Mrs. Lord gave clairvoyance after each address. Unitarian friends are giving their services at our tea party and entertainment, with trio, operetta, duets, and songs.—J. C.

ASHTON.—Mr. W. H. Taylor's control gave good addresses, followed by very good clairvoyance.

ATTERCLIFFE.—Mr. Inman's guides dealt with written questions from the audience in an able manner, also giving the spiritual name "Ivy" to a child. Clairvoyance and psychometry very good.

BARNOLDSDWICK.—Mr. Hoskin, of Colne, lectured to good audiences on "The attributes of the soul," and "A comparison of the teachings of Spiritualism, Theosophy, and Christianity," ending with the total demolition of the fallacies of Theosophy. Good psychometry followed.

BATLEY. Wellington Street.—The service of song "An angel in disguise," was a grand success. Room crowded. Mr. S. Briggs, U.P.S. read in character, in his old style. Choir rendered good service.—T.G.

BIRMINGHAM. Spiritualist Union.—First annual business meeting at the Cobden Hotel, Jan. 15. Mr. Galloway, chairman. The Secretary submitted the committee's report, and gave a brief review of the work since the inauguration on Aug. 20, 1893. Thirty-five lectures had been delivered, with an average evening attendance of about 250, composed of a thoughtful intelligent class. The gratuitous and worthy efforts of Mrs. Groom were mentioned, also the eloquent orations of Mr. Wallis and Mr. Morse, and the thoughtful and impressive words of the President, Mr. Tubbs, all of which have added members, now making the total of seventy-four. A literature department, worked by Mr. Tubbs, jun., shows a sale of 1,000 *Two Worlds* in five months, and

several hundred pamphlets and books. A psychical debating section has held weekly meetings, and acts as a powerful auxiliary. A number of sances are weekly held, and mediumship is being developed. Although the balance sheet showed an expenditure of £59 from Aug. 20 to Dec. 31, we had a small balance on the right side. New officers were elected and have entered upon their duties with hope of success.—A. J. Smyth, hon. sec.

BLACKBURN. Northgate.—Mrs. Rennie gave addresses and remarkable clairvoyance and psychometry to large audiences. Adjourned meeting of members after evening service, details next week. Our balance sheet shows we are in a flourishing condition.—S.

BLACKPOOL. Liberal Club, Church Street.—Mr. Wm. Rowling's first visit, but we trust not his last. Afternoon subject, New Year's motto, viz.: "Be ye steadfast, firm, unmovable, always abiding in good works," which was very appropriate, and I trust will be the motto of all our members. Evening, another very good audience. He gave his experience "Why I am a Spiritualist," and for nearly an hour and a half he was very interesting indeed. *The Herald* reporter again took notes, and after the meeting he had a few questions to ask. He was requested from the platform to give us fair play, and the truth, and was told by the chairman that he was heartily welcome. He was also informed before the whole audience that the report in *The Herald*, and the announcement in big letters on the placards, that there "was a split in the Spiritualist camp," was incorrect, such was not the case. The opposition we are having just now from the local press, and other sources, I am sure will do us a deal of good.—W. H.

BLACKPOOL. Albert Road.—Society Services held at Alpine Hall, Victoria Street, until further notice. 7 and 8: Mrs. Horrocks gave her services. Monday night, psychometry and clairvoyance, both good. Jan. 14: Mrs. Butterfield gave her services, also a handsome present, which we are very thankful for. *The Herald* gave full report of the evening lecture. Jan. 21: Mrs. Beanland, of Leeds, gave clairvoyance and psychometry to a large audience. Monday night services, 7-30, will always be psychometry and clairvoyance. Will mediums, who will come for expenses only, please send open dates and gifts to Mr. G. H. Williams, 21, Counce Street, Blackpool? Will speakers, whose letters have been returned by mistake, please write again? Mediums engaged can be entertained until Tuesday.

BOLTON. Bradford Street.—A visit from Mrs. Horrocks, one of whose guides or controls gave an account of "My experiences in the Summerland," and afterwards good clairvoyance. Evening, a discourse on "Progression. Remarkable psychometry followed. Although suffering from a cold, Mr. Ormerod (president) was at his post of duty. Pleased to see him after a fortnight's absence, owing to engagements elsewhere.—B. T.

BRADFORD. 448, Manchester Road.—Speaker, Mr. Hilton. Subjects, "The Parable of the Talents," and "Creation." Good psychometry was attentively listened to by good audiences.

BRADFORD. Otley Road.—We had a pleasant time with "Pastor" King, of Burnley. Subject, "Silver King," which was listened to by a good audience.—W. G.

BRADFORD. St. James's.—Miss Patefield on "How shall we attain a life in the future worth living for?" delivered a most instructive and edifying address, and at night gave a powerful and lucid exposition of what true religion consisted in, teaching the necessity of personal responsibility. Successful clairvoyance.

BRIGHOUSE.—Wednesday, 17th: We had the first special mission service through the Yorkshire Union. Mr. Rowling explained "Why I am a Spiritualist," in a very able manner, and made a few remarks in praise of the Yorkshire Union. 21st: Mrs. Summersgill's guides spoke on "Nearer, my God, to thee" and "Sow in the morn thy seed." Both subjects very interesting. Very successful clairvoyance.—C. S. B.

BURNLEY. Hull Street.—Mrs. Marshall's guides gave very good addresses, followed by psychometry, which was very successful.—I. G.

BURNLEY. Hammerton Street.—Mr. J. B. Tetlow spoke on "In Search of God," and "Man the Spirit," in his usual able and interesting manner.

BURNLEY. Robinson Street.—Our old friend, Mr. Johnson, in the afternoon related his experiences as an investigator into Spiritualism, as far as the time at his disposal would permit, the address being full of interest. In the evening his answers to written questions gave every satisfaction. Audiences good. Saturday, Jan. 27, a magic lantern entertainment. (See Prospectives).—W. H., sec.

BURNLEY. 102, Padiham Road.—Mr. Davis's guides gave grand addresses on "Are souls in Paradise conscious of what is passing on earth?" taken from Canon MacColl's sermon in Ripon Cathedral. Many Biblical quotations were put forth as examples, such as Dives and Lazarus, Abraham, Moses, and Elijah, Samuel and Jesus, which fully proved that spiritual teachings were true. Our tea party was a great success.—J. W.

CARDIFF.—Mr. W. J. Leeder, of Plymouth, delivered two very thoughtful and enjoyable addresses; morning, "The Circle of the Soul;" evening, "Pleas for Spiritualism." We hope to hear our worthy brother again ere long. Good audiences. Next Sunday, 11 a.m. and 6 p.m., Mr. J. J. Morse (of London) and 29th, at 8 p.m.

DEWBURY.—Thursday, 18: "Pastor" C. King, ex-actor, and late member of Garret's Wesleyan Missions, gave a very interesting address to a large and attentive audience. He was highly appreciated. 21: Mr. and Mrs. Marshall gave us a very enjoyable day. Mr. Marshall delivered addresses on "Speak Gently" and "The Utility of Spiritualism." Mr. Marshall gave clairvoyance and psychometry. Good audiences, crowded at night.

FARSLEY. Beebottom.—A good day. Mr. Thomas Hodgson, of Greengates. Mr. Hodgson gave good addresses on "Why are the prophets of the nineteenth century subjected to tyranny?" Mrs. Farrar gave splendid clairvoyance and psychometry.

GATESHEAD. Kingsboro' Terrace.—Mr. Stephenson gave a very elegant address on his interesting experience of Spiritualism. A very good attendance.—J. B.

HALIFAX.—Mrs. [Groom, our appointed speaker, was compelled to disappoint us through sickness; many friends from Brighouse, West Vale, Sowerby Bridge, were present, hoping to hear our friend. Mr. Stansfield, sec. of the Yorkshire Union, sent us a most able substitute in "Pastor" King, who spoke in a forcible and masterly manner on "The

Dreamer's Dream," which was listened to by the crowded audience with rapt attention.—F. A. M.

HEYWOOD. William Street.—Mr. Armitage received a cordial welcome from our members and a large audience. Subjects chosen from the audience. Some great truths were delivered in a most eloquent manner, which carried conviction to a great number of enquirers. Mr. Armitage is well worthy of honour, as his wish is to build up our spiritual places and not to pull them down.—J. T.

HOLLINWOOD.—16, Miss Cotterill conducted circle in her usual pleasant manner, her delineations being very good. 21: Mr. Murray gave addresses on "If a man die shall he live again?" and "Inspiration," both treated in a convincing manner.

HULL. Psychological Hall.—Mr. Collins's guides on "The fallacy of the orthodox teaching in proclaiming Christ the Saviour of Men." He challenged any spirit present, who had passed over for any considerable length of time, to say whether their sins were "Washed away by the Blood of the Lamb," or whether they did not secure peace through their own good deeds and thoughts. He appealed to all to abandon the soul-destroying doctrine of the vicarious atonement, and lead honest, upright lives here, helping and succouring those around us. Mrs. Wilson's guides also gave short address on same subject. Next Sunday, Mr. Rowling commences week's mission and anniversary services. Public tea meeting, Thursday, Feb. 1, followed by an interesting lecture from Mr. Rowling. Tickets, 9d.—W. D. Williams.

HYDE.—First visit from our friend Miss Gartside, who gave good discourses on "In Search of Truth," and "The New Religion." Good clairvoyance after each. We look forward with pleasure to her next visit.

KEIGHLEY. East Parade.—Mr. A. Walker, of Cleckheaton, addressed very good congregations on "Immortality from a Spiritual standpoint," and "The unfoldment of our Spiritual banners." He also gave several tests which fairly astonished some visitors. Shall be pleased to hear Mr. Walker again.—A. B.

LANCASHIRE LYCEUM DELEGATE MEETING at Regent Hall, Rochdale, Saturday, 20, was well attended, and after a capital tea meeting was held, a really first-class concert followed, given by members of the Rochdale Lyceum and friends. The singing was something to be remembered, especially the comic element. The "Smile of the Black Horse" haunts me still, and a stump speech electrified its hearers, who fairly roared with laughter. A song by a young lady also excited much admiration. All the artistes did full justice to the songs, etc. Dancing was indulged in. The concert was in every way a success.—J. B. Longstaff, hon. sec.

LEADS. Progressive Hall.—A good day with Mrs. Hunt's guides, who took subjects from the lesson read, and gave great satisfaction to good and intelligent audiences. Clairvoyance at each service was very successful. Monday, Mr. Seakin gave very good delineations of character, and clairvoyance.—C. L.

LEICESTER. Liberal Club, Town Hall Square.—Thursday, 18: Annual meeting, the balance sheet showing an increase of finances of £9 13s. 11½d., as against £5 8s. 2½d. last year. Officers elected: President, Mr. J. Chaplin; vice-president, Mr. Lee; treasurer, Mr. R. Wightman; secretary, Mrs. S. A. Shepherd; assistant secretary, Mr. R. Wightman; door keeper, Mr. Mansell; committee, Mrs. Bent, Mrs. Marsh, Mrs. Satchel, Mr. Roberts, Mr. Drabley, Mr. A. Smith, the committee having power to add ladies to this number. We have made good progress during 1893, an increase of thirteen members, and we are trying to make it more successful for the future. Sunday evening: Mr. Pinkney delivered an address before a large audience; subject, "Some mysteries of nature," which was much appreciated.—R. W.

LEIGH. Newton Street.—Night: Mr. Mayoh gave an address on "Prayer," which was full of high and noble sentiments, to a fair audience. Sunday next, Professor Rooke, for the first time. We hope to have a crowded hall.—L. Wilcock, 87, Wigan Road, Leigh.

LIVERPOOL. Daulby Hall, 14, Daulby Street.—Mr. J. J. Morse delivered two powerful addresses; morning subject, "The Negations of Spiritualism"; evening, "What Men find hereafter." The audiences are increasing. Next Sunday we look forward to a pleasant time with Mr. Hepworth, of Leeds. On Monday, the 29th, the Lyceum gives an optical lantern entertainment, when Mr. Chiswell will give his lecture, "My Visit to Chicago." Mr. Hepworth will give the humorous part of the entertainment.—T. Thompson, hon. sec., 1, Hatton Garden, L'pool.

MACCLESFIELD.—The lantern lecture, "A Walk through Westminster Abbey," was a great success, the room being crowded. The Rev. A. Rushton explained the views, dwelling more especially on the Poets' Corner, and the good results which would follow the reading of the lives and works of some of the poets and writers whose bodies rested there. The choir rendered nicely "Daybreak," and Mr. Abrahams gave much satisfaction with his violin solo, "Cavatina." A full instrumental band played selections during the service.

NELSON. Bradley Fold.—Mrs. Harrison's guides gave grand discourses on "Progression" and "Spiritual Things." Good clairvoyance after each discourse.—D. H. B.

NEWCASTLE-ON-TYNE.—Mr. J. W. Griffen-Hodson, of Birmingham, delivered an address, entitled "How I became, and Why I am a Spiritualist." The address was full of personal experience in the investigation of spiritual truths, which were told with such earnestness that commanded the attention and approval of the audience.

MACCLESFIELD. 361, Park Lane.—Mrs. Robinson, of Rochdale, visited us on the 7th, and we had a very successful day, one to be remembered. A sister recently passed away made herself known in a manner that it was impossible to deny. She declared she would not rest until she had made her influence more felt, and she would yet speak from the platform through an instrument, and her subject would be, "The power of love and sympathy." I think she could not choose a better subject. May all take a lesson to work harder than ever for our grand cause that teaches love to all.—S. J. F. [Midland last week.]

NEWCASTLE. Portland Street.—Mr. F. T. Hudson's guides defined "The possibilities of the human spirit." Good audience. Clairvoyance, all recognised.—W. H. J.

NEWCASTLE.—The society wish to thank the Walsall Central Hall society for their kind donation of £1 1s. towards our building fund, and to thank the various societies who have sent their kind sympathies.—E. Backhouse, secretary.

NORTHAMPTON.—Mr. Clark, of Leicester, paid us another visit, and gave very good addresses on "Wherein do we differ?" and "Progress." Small afternoon audience, better at night.

NORTH SHIELDS.—Mr. W. Walker gave an address entitled "Spiritual Phenomena, an answer to Materialism and a support to Religion," being the first of a series that will be given at intervals within the next three months, and which will be announced. The lecture was full of enlightenment. Pretty fair audiences.

NOTTINGHAM. Masonic Hall.—14: Owing to the death of his sister, Mr. Featherstone was unable to come. Mr. Stubbs proved a willing and able substitute, and in the opinion of many gave really capital addresses. He must have given considerable time and taken great pains to present such thoughtful remarks. The morning subject was "Environment; our duty to improve and enlarge." 21: Good audiences welcomed Mr. W. H. Robinson, of Newcastle, and followed his remarks with great interest and edification. His experiences must have made a lasting impression on many visitors. We look forward to his next visit. Mr. Bevan Harris kindly presided. Mrs. Summers has our thanks for her solo. Such spiritual addresses as we have had lately must have their effect.—J. F. H.

OLDHAM. Bartlam Place.—17: Thursday's circle, conducted by Mr. Allum, of Oldham, who on Sunday afternoon devoted the time to clairvoyance. At night, Mr. Tetlow, of Oldham, dealt with a subject from the audience. Mr. Britland rendered a solo, aided by our string band. A crowded audience.—A. W.

PRESTON. Lawson Street Hall.—The clairvoyance of Miss Janet Bailey was very successful. Mr. W. Edwards, of Blackburn, spoke most earnestly on "The moon of peace is beaming," and "As the tree falls shall we let it lie?" The hall was crowded to its utmost. We hope this week's mission will be successful.—E. T. cor. sec.

RAWENSTALL.—Excellent addresses by Mrs. Stair to good audiences. Saturday, Feb. 4, potato pie supper and magic lantern entertainment. Subject, "A Trip to Chicago Exhibition," by Mr. Albert Wilkinson; and a number of other scenes. Proceeds towards the debt on the building. We can guarantee all who come an enjoyable evening.

ROCHDALE. Penn Street.—Very successful public circle, Mr. John Wright, chairman; the following local mediums being present: Mesdames Leach, Horridge, G. Smith, A. Smith; Misses Jefferies, Schofield, Kershaw, and Crossley; Messrs. Hollows, L. Thompson, Barlow, and Crossley. The room was crowded to such an extent that it was a difficult task to find standing room. The sale of work committee will have a Pancake Stir at 6-30, and Social Gathering at 8, on Shrove Tuesday; tickets 4d., social only, 2d.

ROCHDALE. Regent Hall.—Tuesday, 16th, Mr. Taylor, of Royton, conducted a public circle. After an address on "Above the waves," he exercised his special gift of clairvoyance in a truly creditable and successful manner. Mr. Taylor improves with every visit. The best audience of the season. Saturday, 20th, the Lyceum Delegates in connection with the Lancashire Lyceum Annual Demonstration, held their meeting here, presided over by Mr. Wheeler, of Oldham. Representatives from Manchester, Collyhurst, Pendleton, Openshaw, Oldham (Bartlam Place), Royton, Rochdale (Regent Hall), and Heywood. After the meeting a concert and social evening was spent, provided by the Lyceum scholars. Sunday, 21st, Miss Cotterill delivered addresses on "Behold I send you the comforter," and "Be ye ready, for ye know not the day nor the hour." Her psychometry was indeed successful. 27th, Potato Pie Supper and Social, to commence at 6 p.m., admission 6d.

ROCHDALE. Water Street.—Jan. 16: We had the pleasure of having Messrs. Chisnall and Young, of Royton. Mr. Chisnall opened with invocation. Mr. Young gave a good number of psychometric tests, with great success. 21st: Mrs. Best had good audiences. Clairvoyance very good.—W. F., sec.

ROYTON.—Mrs. Dixon discoursed to very appreciative audiences on "Man's Labour Here" and "Spiritual Religion," and gave remarkable psychometrical delineations.—J. W. A.

SHEFFIELD. Hollis Hall, Bridge Street.—Mr. Charles Shaw's controls dealt with subjects from the audience with their usual ability. In the evening some able discussion from a stranger added to the interest of the meeting.—A. Matheson.

SOWERBY BRIDGE.—Mr. Sutcliffe discoursed to a full house in his usual excellent style. He plainly showed that humanity was indeed indebted to Spiritualism for the grand and glorious revelation it set forth. Good psychometry.—G. H.

STOCKPORT.—Mr. Gibson spoke of the necessity of giving conditions and expression to the spiritual light permeating the civilised community. Night: "The Workers Win" was a good discourse, reference being made to local and general successes in the movement. Mr. Gibson, jun., was successful with clairvoyance. The attendance was good.—T. E.

STOCKPORT.—At a séance on Jan. 15, at the house of Mr. Jackson, Mr. Lomax, of Darwin, under the control of his Chinese guide, gave most remarkable phrenological delineations and clairvoyant descriptions of a remarkable nature; all but one were fully recognised. Our young friend, Mr. F. Richardson, concluded an enjoyable evening with clairvoyance and invocation. On the 16th Mr. Lomax conducted a séance for inquirers at the house of Mr. Dewhurst, giving clairvoyant descriptions, etc., fully recognised and all highly satisfied. We hope to have Mr. Lomax again before long.

TYPE DOCK. Exchange Buildings.—Mr. Bancroft's first visit. His lecture on "What is Death?" and his experience as to how he became a Spiritualist, which proved to him there is no death, were enjoyed by a good audience.—W. R. H.

WARRINGTON. Barrow Square.—Mrs. Taylor's first visit. We find her well worthy of secretaries' notice. Her guide spoke of his own life on earth, and gave an account of his progress in spirit-life. Evening, "Peace on earth and good will to men." Both subjects eloquently handled, and gave great satisfaction. Clairvoyance excellent and well recognised. Room filled to its utmost capacity. We have now 73 members and the society is barely 10 months old.—G. M.

WARRICK. Public Hall.—Mr. Ward lectured on "The Divine Legacies to Man." Speaking chiefly of virtue and truth he maintained that they were legacies from the eternal Spirit to which mankind had a right and first claim. His very intelligent remarks seemed to greatly interest the large audience.—J. W. S.

RECEIVED LATE.—Bury: Able discourses were given by Mr. Palmer, of Rawtenstall, on "Where are the Dead?" and "Plenary Inspiration of the Scriptures." Tests in psychometry by Mr. Goulding, of Bury. Large and appreciative audiences. Several new members.—Nottingham, Morley Hall: Mrs. Barnes' guides gave a very interesting address on "Jesus, the Medium," to show that Jesus desired to be known by his works, and Spiritualists did the same. Good audience.

THE CHILDREN'S PROGRESSIVE LYCEUM.

ASHTON.—We re-opened on the 21st inst. Present, 23; sympathetic onlookers, 5. An opening tea party soon. Due notice will be given.—E. J. B., sec.

ARMLEY.—Attendance 55, also 5 visitors. Marching, etc., nicely done. Recitations by Misses R. Brett, E. Dodgson, A. Parker, A. Pogson, A. Camm, E. Barraclough, and Masters W. Dodgson, A. Thompson, and H. Dodgson. All well rendered. Mr. H. Long, of Windhill, kindly gave very useful instruction to the children. Conductor, Mr. Wm. Wilkinson.

HALIFAX.—Saturday, 20. We had a grand tea and prize distribution. About 160 were present. Forty-four scholars received excellent prizes. Everything passed off exceedingly well.

KEIGHLEY. East Parade.—Morning session: Fairly good attendance. Afternoon, exceptionally good. Several fresh faces. Mr. A. Walker, Cleckheaton, gave a very good and instructive address to both members and strangers. Singing bright and cheery, and attention very good.—A. B.

OLDHAM. Bartlam Place.—Attendance improving. Recitations, Misses Brookes and J. Goulding, and Master Tetlow. Paper read and discussed by Senior Groups. Subject, Jan. 28th, "Trinitarianism, Unitarianism, and Spiritualism compared."

STOCKPORT.—Very well attended; a few more scholars enrolled. Mr. F. Richardson's control, "The Earnest One," opened and closed with prayer. Usual programme nicely done. Mr. Edwards conducted. (See Prospectives.)

PROSPECTIVE ARRANGEMENTS.

LIST OF SPEAKERS FOR FEBRUARY, 1894.

YORKSHIRE UNION OF SPIRITUALISTS.

ARMLEY.—4, Mrs. Craven; 11, Mrs. France; 18, Mrs. Whittingham; 25, Mrs. Beanland.
 BATLEY CARR.—4, Open; 11, Special Lyceum Service; 18, Mrs. W. Stansfield; 25, Mr. J. Armitage.
 BATLEY.—4, Messrs. Foulds and Williamson; 11, Mrs. W. Smith; 18, Open; 25, Miss Crowther.
 BRADFORD. Milton.—4, Mr. Todd; 11, Open; 18, Mr. Hopwood; 25, Mrs. Berry.
 BRADFORD. Little Horton.—4, Mr. J. W. Boocock; 11, Mrs. Midgley; 18, Mr. and Mrs. Marshall; 25, Mr. W. Rowling.
 BRADFORD. Otley Road.—4, Mr. J. Lund; 11, Mr. W. Rowling; 18, Mrs. Wade; 25, Mr. Ashworth and daughter.
 BRADFORD. Psychological Institute.—Yorkshire Union Special Mission Service, Wednesday, 14, Mrs. Berry.
 BINGLEY.—4, Mr. J. Kitson; 11, Mr. H. Crossley; 18, Mrs. Stretton; 25, Mr. W. Hopwood.
 BRIGHOUSE.—4, Mr. Lomax; 11, Mr. J. Armitage (Lyceum Anniversary); 18, Mrs. Berry; 25, Mrs. Brook.
 CLECKHEATON.—4, Miss Hunter; 11, Mr. J. W. Boocock; 18, Mr. J. Kitson; 25, Mr. T. Hodgson.
 HALIFAX.—4 and 5, Mrs. Berry; 11, Mr. R. A. Brown; 18 and 19, Mrs. Crossley; 25 and 26, Mrs. Gregg.
 HULL.—4, Mr. W. Rowling (Special Mission).
 HUDDERSFIELD.—4, Mr. C. Shaw; 11, Mrs. Stairs; 18, Messrs. Foulds and Williamson; 25, Mr. J. Parker.
 KEIGHLEY.—(Lyceum) 4, Mrs. W. Stansfield; 11, Mr. T. Hodgson; 18, Mr. J. W. Boocock; 25, Mrs. W. Smith.
 LEEDS. Institute.—No plan sent.
 MORLEY.—4, Mr. C. Firth; 11, Mr. W. Hopwood; 18, Mr. H. Long; 25, Mrs. Stretton.
 SHIPLEY.—4, Mr. J. Brook; 11, Miss Hunter; 18, Mr. J. Lund; 25, Open.
 WEST VALK.—4, Local; 11, Mr. J. T. Todd; 18, Mr. J. Armitage; 25, Circuit Help.
 WINDHILL.—No plan sent.
 YEADON.—4, Mr. W. Stansfield; 11, Mr. and Mrs. G. Galley; 18, Mr. A. Walker; 25, Messrs. Foulds and Williamson.

YORKSHIRE UNION. Special Week-night Mission Meetings during February.—12, Monday, Mrs. Craven, Little Horton, Bradford; 13, Tuesday, Mrs. Berry, Otley Road, Bradford; 13, Tuesday, Mr. H. Long, Keighley; 14, Wednesday, Mrs. Berry, Psychological Temperance Hall, Bradford; 15, Thursday, Mr. Boocock, Milton Society, Bradford; 19, Monday, Mr. H. Long, Armley; 19, Monday, Mr. Rowling, Shipley; 20, Tuesday, Mrs. Craven, Bingley; 21, Wednesday, Mrs. W. Stansfield, Brighouse; 22, Thursday, Mr. W. Rowling, Yeaton; 26, Monday, Mr. H. Long, Batley. Will the workers in these societies kindly spur their neighbours and friends up to a special interest in these meetings, as they are designed for the purpose of missioning those outside our own fold, and may thus be a possible means of adding to our numbers some who are at present ignorant of our beautiful philosophy. Next meeting of the Union, Sunday, February 11, at No. 1 Committee Room, Temperance Hall, Leeds Road, Bradford. After the "planning" is disposed of, one of the items of business will be a recommendation from the Executive in reference to a mass tea meeting of the district Spiritualists in some central hall, followed by two or three days of special mission lectures, &c. The delegates are requested to meet as near 10-30 as possible.—W. Stansfield, secretary, Bromley Street, Hanging Heaton, Dewsbury.

ACCRINGTON. Bridge Street.—4, Mrs. Johnstone; 11, Mr. G. Edwards; 18, Mrs. Russell; 25, Mrs. Best.

ACCRINGTON. China Street.—4, Mrs. Hyde; 11, Mr. Macdonald; 18, Miss Walton; 25, Mr. Edwards.

ACCRINGTON.—4, Mr. John Rutherford; 18, Mr. Jos. Stephenson.

ASHTON.—4, Mr. B. Plant; 11, Mr. W. Rooks; 14, Miss M. J. Gartaide; 25, Madame Henry.

ATTERCLIFFE.—4, Mr. Mason; 11, Mrs. M. H. Wallis; 18, Mr. W. E. Inman; 20, Mr. J. J. Morse; 25, Mr. C. Shaw.

BACUP.—4, Mr. E. A. Verity; 11, Mr. Johnson; 18, Mr. Tetlow; 25, Mr. Davies.

BELFRA.—4, Mr. G. Featherstone; 11, Mrs. Groom; 18, Local; 25, Mr. T. Timson.

BLACKBURN. Freckleton Street.—4, Mrs. Stansfield; 11, Choir; 18, Mrs. Wallis; 25, Mr. J. Swindlehurst.

BLACKPOOL. Liberal Club, Church Street.—4, Mr. Wilfred Rooks; 11, Mrs. Berry; 18, Mr. G. Edwards; 25, Mr. G. F. Manning.

BOLTON.—4, Miss Cotterill; 11, Mrs. Hyde; 18, Mr. Nuttall; 25, Mr. Brown.

BRADFORD. Boynton Street.—4, Mr. Hilton and Mrs. Whitley; 11, Mrs. Shulver; 18, Mrs. Connell (anniversary); 25, Mr. J. Lund.

BRADFORD. Walton Street.—4, Mr. Hopwood; 11, Miss Patefield; 18, Mr. Campion; 25, Mrs. Whittingham. Mondays at 7-30.

BRADFORD. 448, Manchester Road.—4, Miss Dennison; 11, Mrs. Russell; 18, Mr. and Mrs. G. Galley; 25, Mr. Todd and Mrs. Webster.

BRADFORD. Otley Road.—4, Mr. Lund; 11, Mr. Rowling; 18, Mr. Wade; 25, Mr. Ashworth and daughter.

BURNLEY. Hammerton Street.—4, Mr. J. B. Tetlow; 11, Mrs. Green; 18, Miss Venables; 25, Mr. G. Featherstone.

BURNLEY. Robinson Street.—4, Miss Walker; 11, Mrs. Summersgill; 18, Mr. Hepworth; 25, Miss Cotterill.

COLNE.—11, Mr. Davis; 25, Mr. Macdonald.

FARLEY. Beccbottom.—4, Mrs. Levitt; 11, Mr. and Mrs. Marshall; 18, Mr. and Mrs. Hargreaves; 25, Mrs. Farrar.

FELLING.—4, Mr. T. Bell; 25, Mr. Jos. Wilkinson.

GATESHEAD. Kingsboro' Terrace.—4, Mr. W. Bancroft; 18, Mr. J. Clare; 25, Mr. Jos. Stephenson.

GATESHEAD. Teams.—11, Mr. Jos. Wilkinson; 25, Mr. John Huggins.

HOLLISWOOD.—4, Mr. G. F. Manning; 11, Mr. J. Lomax; 18, Mr. J. T. Standish; 25, Miss J. Halkyard.

HUDDERSFIELD. Brook Street.—4, Mr. Newton; 18, Mrs. Stansfield; 25, Mr. E. W. Wallis.

KEIGHLEY. Eastwood Temple.—4, Mr. P. Lee; 11, Mr. Hepworth; 18, Mrs. Craven; 25, Open.

LEEDS. Progressive Hall.—4, Mr. F. Wood; 11, Mrs. Taylor; 18, Mr. Henry Crossley; 25, Mrs. Jowett.

LONDON. Shepherd's Bush.—4, Mr. Wyndoe; 11, Mr. W. Wallace; 18, Mr. T. Emms; 25, Mrs. Spring.

MANCHESTER. Openshaw.—4, Mr. R. A. Brown; 11, Mr. J. Kay; 18, Mr. G. Adams; 25, Mrs. Dixon.

MANCHESTER. Pendleton.—4, Mr. Macdonald; 11, Mr. E. W. Wallis; 18, Mrs. Best; 25, Mr. J. B. Tetlow.

MANCHESTER. Tipping Street.—4, Lyceum Open Session; 11, Mr. J. B. Tetlow; 18, Mr. Mayoh; 25, Miss Walker.

MONKSWARMOUTH.—4, Mr. W. R. Henry; 11, Mr. Pickford; 18, Mr. Jos. Hall.

NORTH SHIELDS.—4, Mr. W. Davidson; 18, Mr. R. Grice.

NOTTINGHAM. Masonic Hall.—3, Mr. E. W. Wallis and Miss Janet Bailey. Private Séance. Admission, 1/-, by ticket. 4, Mr. E. W. Wallis and Miss Bailey; 11 and 12, Miss A. Walker; 18, Mr. J. J. Morse; 25 and 26, Mrs. M. H. Wallis.

PRESTON.—4, Mr. Pilkington; 11, Mr. Postlethwaite; 18, Mr. Lomax; 25, Mr. Edwards.

RAWTENSTALL.—4, Mrs. Robinson; 11, Mrs. Rennie; 18, Mrs. Lamb; 25, Mrs. Horrocks.

ROCHDALE. Penn Street.—4, Mrs. Crossley; 11, Mr. G. F. Manning; 18, Circles; 25, Mr. Standish.

ROYTON.—4, Mr. Hesketh; 11, Mr. Chisnall and Miss Whiteley; 18, Mrs. Brooks; 25, Mr. Plant.

SOUTH SHIELDS. Cambridge Street.—4, Mr. J. Graham; 11, Mr. W. R. Henry; 25, Mr. J. E. Wright.

SOUTH SHIELDS. John Clay Street.—4, Mr. J. Beck; 18, Mr. W. Davidson; 25, Mr. W. Bancroft.

SOWERBY BRIDGE.—4, Miss Thorp; 11, Mr. Asa Smith; 18, Mrs. Stair; 25, Mrs. Crossley.

TYNE DOCK.—4, Mr. Laabrooke; 11, Mr. Jos. Stephenson; 18, Mr. J. Beck; 25, Mr. J. Clare.

WAKEFIELD. Barstow Square.—4, Mrs. France; 11, Mrs. Levitt; 18, Mrs. Mercer; 25, Mrs. J. M. Smith.

WALSALL.—4, Mr. John Kilbourn; 11, Mr. Swindlehurst; 18, Mrs. Groom; 25, Mr. Findley.

WEST PELTON.—11, Mr. W. Davidson; 25, Mr. J. Wilson.

WHITWORTH.—4, Mr. W. H. Taylor; 11, Mrs. Warwick; 18, Mrs. Horrocks; 25, Mrs. Stair.

ACCRINGTON. 26, China Street.—February 3, a meat tea (beef and ham) at 4 p.m. Tickets, 9d. and 6d. All are welcome.

ARMLEY. Mistress Lane.—Saturday, January 27, Lyceum tea at 4-30 and entertainment by Lyceum children, conducted by Mr. Wm. Wilkinson. Adults, 6d.; children, 4d.; entertainment, 2d.

BIRMINGHAM.—Debates every Tuesday at eight prompt at Garden Restaurant, Paradise Street.

BRADFORD. Milton Progressive Hall, 32, Rebecca Street, off Westgate.—Saturday, January 27, a meat tea at 4-30 and entertainment at 7. Tickets, adults 9d., children 6d. Councillor C. L. Robinson, chairman. Prizes will be given to Lyceum scholars. Songs and recitations.—W. H. Kendall, 72, Arthington Street.

BRADFORD. Milton Hall, 32, Rebecca St., off Westgate.—The Lyceum specially invite friends to attend their open sessions the first Sunday of every month, at 10 prompt, and seek the co-operation of parents in the training of their children in spiritual truths and moral responsibilities.

BRADFORD. Otley Road.—Annual tea and entertainment, on Shrove Tuesday, Feb. 6. Tea and entertainment 9d., children 4d.

BURNLEY. Hammerton Street.—Jan. 28, Mr. E. W. Wallis, 2-30, "The Spirit Body: Its Home and Powers." At 6, questions from the audience.

BURNLEY. Hammerton Street.—Mr. Nutter, hon. sec., has removed to 2, Gordon Street. Speakers please note.

BURNLEY. Hull Street.—Feb. 4, meat tea. Tickets: Adults 8d., children under twelve 4d. Friends, come and help.

BURNLEY. Robinson Street.—Saturday, Jan. 27, at 7 p.m., magic lantern entertainment, on "A Trip to Chicago Exhibition," by Mr. Albert Wilkinson, Haslingden. A number of comic and effect slides will also be exhibited. Admission: Adults 3d., children 1d. All friends cordially invited.—Thos. Wilkinson.

BURY. Georgiana Street.—Tea party and entertainment on Feb. 10. Members and friends are earnestly invited.

CARDIFF. Queen Street Hall.—28th, Mr. J. J. Morse, of London; 11 a.m., "Old Problems re-stated;" 6-30 p.m., "The Salvation of Death;" also 29th, 8 p.m., replies to questions.

CHAMLINGTON (East), Northumberland, 3, West Wood Row, Primitive Methodist Schoolroom.—A series of three reply lectures to Rev. Ashcroft on Jan. 31, and Feb. 1 and 2, by Mr. J. H. Lashbrooke, Mr. W. H. Robinson, and Mr. James Clare.—J. Galbraith.

HALIFAX. Shrove Tuesday, Feb. 6, grand tea and social evening in aid of the new church. Songs, games, etc. The Lyceum String Band will play for dancing. Admission: Adults 1s., children under twelve 6d. Social 6d. and 3d.

HALIFAX. Winding Road.—Saturday, Jan. 29: Tea party, entertainment, and distribution of prizes to about 44 scholars. Tickets: Adults 9d., children 6d.; entertainment, 6d. and 4d.

HUDDERSFIELD. Brook St.—28, Mrs. Wallis, speaker and clairvoyant.

HUDDERSFIELD. 3a, Station Street.—Saturday, Jan. 27: Tea party and social at 7. Songs, readings, recitations, and games. We shall be glad to meet many old and new friends. 29, Mrs. Summersgill.

HULL. Jan. 28 to Feb. 4 inclusive, Mr. Rowling. We trust members and friends will muster in full force to welcome him.

LIVERPOOL. Psychological Society.—Secretary, Mr. T. Thompson, 1, Hatton Garden.

MORLEY. Cross Church Street.—A public ham tea, at 5 p.m., and entertainment, on Feb. 3. Tickets, 9d., 6d., and 4d. Friends cordially invited.—E. Robinson, sec.

MR. W. S. WEAVER, 84, Ashton Old Road, Lower Openshaw, for 35 years orthodox preacher, is open for engagements for Sundays for railway fares only.

MRS. FARRAR, 4, Arthur Street, Stanningly, has a few open dates for 1894.

LEICESTER. Temperance Hall.—Feb. 3, Professor and Mrs. Timson will hold their annual banquet at 7-30. Members of the Phrenological and Psychological Institute will take part in the entertainment. Tickets, 9d.

NEWCASTLE-ON-TYNE.—Mrs. E. Gregg, of Leeds, on the 28th, at 10-45 and 6-30. Short addresses and clairvoyance. Also séance Saturday, at 7-30, for clairvoyant delineations. Feb. 4, Mr. Frank Hepworth, of Leeds. Concert on Saturday, Feb. 3, at 7-30 p.m.

NOTTINGHAM. Masonic Hall.—23, Two services, and clairvoyance and psychometry by Professor Timson, of Leicester. Saturday, 27, and Monday, 29, Professor Timson will give popular lectures, "Phrenology and Physiognomy," and "How to be Successful in Life," illustrated, at Morley House, 1, Melbourne Street, at 8 prompt. During the daytime private consultation on business, health, marriage, etc.

OSSETT. Anniversary tea, at 4-30, and entertainment at 6-30, Saturday, January 27. Adults, 9d.; children, 4d. Entertainment tickets, 2d. All are invited. Mr. Bradbury will give two addresses on Sunday, the 28th.

ROCHDALE.—On Monday evening, Jan. 29, at the Labour Hall (the headquarters of the local Independent Labour Party), Mr. J. B. Tetlow will lecture on "Socialism and Spiritualism—the coming systems of political and religious thought." Will chairmen of local Spiritualists' societies please announce?—J. Scott.

ROXTON.—On Sunday, Feb. 11, circle in afternoon, service of song "Eva" at night. Saturday, Feb. 17, public tea (sandwich), concert, and ball. Tickets: Adults 1s., children 8d.

STOCKPORT.—The entertainment which was so successful on Dec. 25 will be repeated with additions on Monday, Jan. 29, in aid of our organ fund. Admission 3d. A few seats 6d. 7-30 p.m.—T. E.

SUNDERLAND.—In February (date not yet fixed) Mrs. Russell-Davies (Bessie Williams) will lecture and hold meetings for clairvoyance, etc. Correspondents wishing for fixtures in the neighbourhood are requested to communicate direct to Mrs. Russell-Davies, Sunnyside, Ledington Road, Upper Norwood.

TO SECRETARIES OF Societies and all it may concern: My address is—John Lund, c/o Albert Emmott, 12, Garden Terrace, Odsal Top, Wibsey, near Bradford.

TYNE DOCK SOCIETY will have a social and supper on Monday night, Jan. 29, to commence at 7. Admission 6d. each. A hearty welcome to all.

WEST VALE.—Grand social and dance on Saturday, January 27, in Mr. Smith's furniture warehouse, Victoria Street, lent for the occasion. Large floor, full band, M. C. Admission, 6d.; refreshments provided. A hearty invitation to all friends.

PASSING EVENTS AND COMMENTS.

MRS. GREEN, we are pleased to learn, is rather better.

THE NEW STORY, "After Many Days," by our good friend Mr. Alfred Kitson, is arousing considerable interest. Lyceum members ought all to read it. Back numbers can be supplied if required.

MR. GLENDINNING'S BOOK, "The Veil Lifted" (see review in last issue), is very much appreciated, and is selling freely. We can supply it post free for 2s. 3d.

GUILDFORD.—A resident is anxious to meet with enquirers or Spiritualists to form a circle. Address "Roxmann," c/o Editor of *The Two Worlds*.

NEXT WEEK we shall reproduce a letter, written in 1869 by Mrs. Fletcher, widow of Rev. John Fletcher, of Madeley, Salop, in which she recounts her spiritual experiences. It becomes more and more apparent that the early Dissenters were Spiritualists.

THE EXECUTIVE of the "Yorkshire Union" seems to have taken a new lease of life, and to have entered upon propaganda work with spirit. They have our best wishes for their success. What are the sectional propaganda committees of the National Federation doing?

"DON'T MISS READING Mr. Kitson's story, "After Many Days."

PORTRAIT OF MR. J. LAMONT.—We have some excellent pictures of our G. O. M. They are done on special paper, and are almost equal in appearance to photographs. Every Spiritualist should place a portrait of our worthy brother, John Lamont, in his album. We can send one post free for 2d.

A WARNING.—There are two men going about to different towns giving the names of Horsley and Cox, imposing on people who attend Spiritualist meetings. They have been to Northampton, where they have left many Spiritualists poorer but wiser for their visit. I hear they are now at Leicester, carrying on the same game.—A. Ward.

"I HAVE MUCH PLEASURE in sending my subscription, 6s. 6d., for *The Two Worlds* for the current year, and am very pleased to note the progressively increasing excellence of the paper."—[We know we cannot please everybody, but such letters as the above help us along very much.]

"I CONTINUE TO ENJOY the reading of *The Two Worlds*. The 'Bible Class' has been a very special pleasure to me, and, in my opinion, you have not used language in the least degree too strong. May you go on in the good work, and be even more successful in the future than you have been in the past."—H. W. B.

SPIRIT PHOTOGRAPHY AND LANTERN EXHIBITIONS.—Mr. Bevan Harris, of Willerby House, Loughborough Road, Nottingham, says enquirers should communicate with him; and Mr. J. Ainsworth recommends Mr. James Maltby, 8, Hanover Place, Upper Baker Street, London, N.W., who has given several exhibitions and has a number of slides.

MR. F. HEPPORTH protests against the action of a society who engaged him five months ago, and at the eleventh hour cancelled his Sunday engagement because he would not give up a remunerative appointment on the Saturday evening to go to sing for them free. He wishes it to be distinctly understood that, much as he enjoys singing, he "sings for his living," and considers he has been very unjustly treated in having his engagement broken in this way, and so do we.

MRS. FIRTH'S LIBRARY FOR SALE.—These books can now be seen at 73a, Corporation Street, Manchester. Morse's *Leaves from My Life*, 2/6 (scarce); *Modern American Spiritualism* (Mrs. Britten), 7/6; *Nineteenth Century Miracles* (Mrs. Britten), 6/6; *Hafed* (First Edition), all the plates, 6/-; *Jesus of Nazareth* (Clodd), 2/6; twelve numbers of the *Unseen Universe*, 3/6; *Old Truths in a New Light*, by Countess of Caithness, 6/6; *The Alpha*, 3/-; *Farmer's New Basis of Belief*, cloth, large type, 3/-; *Nuttall's Dictionary*, 1/6; *Lilly's Astrology*, by Zadkiel, 3/-; *Gen. Booth's Darkest England*, 3/6.—Address, F., care of Editor, *T. W.*

TO CORRESPONDENTS.—H. W. Brunner: It seems a funny way of organising a society. There is one consolation, no one is compelled to join, and they get fair warning.—D. Ward: We have enrolled you as desired. No, there is no "subscription," but we trust every member will make at least one voluntary contribution annually to the Sick and Benefit Fund. John Page Hopps' address is—Oak Tree House, South Norwood Hill, London, S.E.—Norman Latham: Many thanks; will use if needed. Information useful.—W. Stanfield, re "Pastor" King: Too late for this issue. [Why "Pastor"?] We have no "pastors" in Spiritualism, and that title may mislead. We should advise Mr. King to drop it.]

LABOUR PROBLEMS.—Mr. Peter Lee, speaking recently in Rochdale (Water Street Hall), referred to the fact that recent developments and legislative enactments were all in favour of greater freedom and benefit for the workers, and contended that further advantages had to be won, through the ballot-box, and the labourer must win these for himself. He contended that the democracy can be trusted, because it is becoming educated, and intelligent men are pioneering the great labour movement. He contended that it is the duty of local councils to find work for the unemployed—better do that than make them into paupers. A very fair report of the lecture appeared in the *Rochdale Observer*.

MR. CHRISTOPHER KING writes: "At last my eyes have been opened, though it has taken twenty years to do it. But I thank God that I have to-day a grander idea of Him and His love than in all the thirteen years of my work as an evangelist. My coming out from the old creeds has not been done in a minute, and it was not until after much thought and prayer and counting the cost that I sent in the resignation of myself, wife, and daughter, and gave up all connection with the Wesleyan body. But as I gave up my living on the stage to join the Church because I believed it to be right, so now I give up all for spiritual truth, and am happy and well repaid for so doing." [There is room in Spiritualism for all earnest, honest, and capable workers, and Mr. King will doubtless receive a warm welcome.]

A KINDLY SOUL.—Re *The Proposed Order of Progressive Spiritualists* (see principles and objects in last *Two Worlds*).—Mr. W. Gray, senr., of Braehad Cottage, Alva, N.B., writes: "To raise a fund for the benefit of the aged and sick, every Spiritualist should contribute according to his means. I regret that I can do very little to support so noble an object, having an annuity of only 12s. a week and having to reside in lodgings, my wife having passed over; but I promise to subscribe 1s. quarterly. Please accept the enclosed Postal Order for the first quarter's payment. Please let me know if this entitles me to membership. I am afraid this grand scheme will not get the support it deserves. I do not think the masses are developed enough to give much to any system of religion that excludes eternal punishment. I am justified in making this assertion, for I have known several Universalist ministers half starved."—[Every Spiritualist who endorses the principles and objects as stated, and who requests us to add his or her name to the roll, is entitled to membership. There is no fee or subscription, but it is hoped that every member will make a voluntary contribution to the Sick Fund at least once a year.—E. W. W.]

IN MEMORIAM.

In ever loving memory of James Richard, beloved son of Mr. and Mrs. J. M. Smith, who passed to the higher life January 26th, 1891. "Beloved."

On January 11th, 1894, at the age of 25, the spirit of our dear sister, Mary Featherstone, of Parkgate, Rotherham, left this for the higher life. She spoke ere leaving us of the comfort Spiritualism was unto her. After most acute suffering a calm sleep came over her, during which she smiled and sped into the summer-land.