THE TWO WORLDS.

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Value of Phenomenal Mediumship.

By JAS. ROBERTSON.—*Continued from page 50.*

I HAVE SOUGHT to show that poets are mediums, much as they might scorn the name. There is a general inspiration, which sets like a current of fire through the universe. There may not be the control of individual spirits all the time, but when people get into what Davis calls the 'superior condition' they feel the might and majesty of occult forces from the world of causes beating upon them and forcing utterance. Lizzie Doten gives the evidence of Poe's direct individual control so clearly, that I cannot do better than quote some of the lines:—

From the throne of Life Eternal,
From the home of Love supernal,
Where the angel feet make music over all the starry floor,—
Mortals, I have come to meet you,
Come with words of peace to greet you,
And to tell you of the glory that is mine for evermore.

He tells how he had once before had an instrument through whose being he had caused his 'burning inspiration in a fiery flood to pour,' but—

Now I come more meekly human,
And the weak lips of a woman
Touch with fire from off the altar, not with burnings, as of yore,
But, in holy love descending,
With her chastened being blending,
I would fill your souls with music from the bright celestial shore.

There is, in all the poems attributed to Poe, the real ring of the man with purified emotions, seeking to impress the world with the fact of his enduring personality. Lizzie Doten never made the style of an author a study. She says Poe's influence upon her at first was neither pleasing nor easy, she could only describe it as a species of mental intoxication, and that she suffered the greatest exhaustion after giving forth his poems, but that as time went on there was a rapid change. He had been able to overthrow obstacles in his spiritual growth, had caught hold of the Divine Idea, which he had failed to express in his earth life, and at last to appear before her full of majesty and strength, self-poised and calm.

I will sunder, and forever,
Every tie of *human passion* that can bind my soul to earth—
Every *slavish* tie that binds me to the things of little worth.

Much that this spiritual woman has written bears perhaps no more evidence of the action of higher influence than the work of other poets, but at other times she was conscious of being in communion with disembodied spirits. The influence of Burns, she says, was pleasant, easy and exhilarating. The spirit of Jean Jacques Rousseau, speaking through the organism of a sensitive, nearly 30 years since, said:—

Of late, I spent a long midsummer day
With Tennyson. He almost felt my hands
Upon his brow, and sensed my spirit breath.
Wordsworth was with me, that calm, subtle mind.
We sowed within that gentle poet's brain
Sweet thoughts, as fragrant as the new mown hay,
He knew not that the infidel Rousseau
Bent over him, and wove a coronet
Of truth, flowers for his intellectual brow.

As *evidence*, this possesses no value to the world, because it has ignored the analysis of inspiration. It accepts statements from great men on all other subjects, but when they touch the spiritual, it must belong, they say, to the insane. As Carlyle says: 'Witchcraft and all manner of sceptic-work and demonology we have now named madness and diseases of the nerves.' Seldom reflecting that still the new question comes upon us: what is madness, what are nerves? Was Luther's picture of the devil less a reality, whether it was formed within the bodily eye, or without it? In ever the wisest soul lies a whole world of internal madness, an authentic demon empire.' Those who fully face the life of the painter, Blake, of all spiritual enthusiasts one of the most remarkable before these modern days, will know with what fervour he says he saw spirits and conversed with them daily, and to these spirits he gives the credit for the exquisite verses he was able to write. Those who will not look at occult facts strewn all down the line of history can only account for the marvel of such a life as a case of madness. It might as well be said of much of Goethe's genius, so mysterious and spiritual.

The mission of modern Spiritualism is to bring law and order out of much that was misunderstood, to bring in the recognition of spiritual existences and individual continuity.

I have been talking about the poets, but men and women of literary gifts in other realms are as conscious of an inspiring influence as the more highly strung poets. R. L. Stevenson dwells on this point and talks about his inspirers almost as Socrates did of his demon; but R. L. Stevenson in his early days was a member of the first Spiritualist society in Edinburgh, and from its meetings learned something of the close connection between the two worlds. Men who know of spiritual communion often have a terror of naming Spiritualism as their belief, fearing that the church and all good people might disapprove of it.

As Goethe says: 'The few who had the courage to call the truth by its right name, the few that knew something of it, who opened their hearts and revealed their vision to the many, were always burnt or crucified.' Carlyle had harsh things to say of Spiritualism; because of lack of knowledge of its bearings on modern thought and life, he took it for the opposite of what it is. Gifted with an eye to see much, he was as blinded as Jacitus was as to the import of the Christian religion. He thought his own age was feeble and decayed, that all of might and power dwelt in the past, and so in the humble beginnings of such a movement he could not recognise truth. Yet he did say, 'The weak thing, weaker than a child, becomes strong one day, if it be a true thing.' Much that he wrote bears evidence that he was acted upon by an outside influence. We have a cycle of thoughts revealing a strong inward unrest, a rushing over land and sea seeking peace. Does not Teufelsdrockh show the inspirings of Jean Paul? Had Carlyle spoken out as others did as to how truths came to him with a living voice and in a living shape, we could get nearer the great fact that inspiration, associated with modern mediumship, works, and has worked, on similar lines all down the ages. That what to Socrates was a something objective; what to Plato was subjective, and carried him beyond the world of matter; what burned through Shakespeare with an austere grandeur; what thrilled Milton, and stamps itself on all great writers, is now known as mediumship; the capacity to interpret the thought of ascended mortals, and give, it may be, a translation to our earth. Spiritualism says in the depths of your own inner life there is a capacity of inspiration and wisdom which, if sought aright, will yield treasures of delight. There are invisible teachers around you who would speak if you are receptive or responsive to their thought. Often intuition, illumined by inspiration, is a safer guide than reason. When a person, by constant practise, has so quickened his spiritual perceptions that he can receive conscious impressions from his invisible attendants, he will never be without counsellors. The spirit world is not so distant as it seems, and the veil of materiality which hides it from our view can, by hopeful and untiring aspirations, be rent in twain. But none of the things we are in doubt about can be made a religion. Religion is not a doubt, it is a certainty, or else a mockery and a horror. We want authentic finger-posts, so that the world of earnest, struggling humanity may march into the temple of Light and Knowledge.

Automatic writing is a prevalent form of mediumship which has been of incalculable service in dissipating Materialism. This writing, to quote B. F. Underwood, does not in the thought or the movement of the hand, which holds the pen, form a part of any activity, that is the result of repetition of previous mental experiences, nor can it be classed under the term 'habit' or 'instinct.' It is automatic only in the sense that it is written without mental or physical effort on the part of the person by whose hand the writing is produced. The planning, thinking, arranging of thoughts, and putting them into sentences, as well as in the mechanical work of writing, are somehow done in a way to relieve the sensitive of all conscious effort in the process of thinking and reducing the thoughts to writing. The sensitive's knowledge of what is written is obtained by reading it in the usual way. Another person looking on may learn what is being written while the person whose hand is used to write is still entirely ignorant in regard to its meaning. The handwriting, at times, does not bear the least resemblance to that of the same hand when moved by the will and effort of its possessor. The messages almost invariably purport to come from spirits that once dwelt in the flesh, now freed from material conditions.

At times, however, some sensitives, notably Mr. W. T. Stead, get messages by the same process from persons still tabernacled in the flesh, but this phase is certainly less common than those messages which claim spirits as their author. It will not be necessary to give many examples of mediums of this class, but two or three prominent ones have published their experiences, notably Stainton Moses (M.A., of London), Sara A. Underwood, of Chicago, and W. T. Stead, the popular journalist

The weight of these names should alone be sufficient to establish the truth of the phenomena, but the faculty is indeed common, and the trifling with what is called Planchette has given evidence in another form. *To be continued.*

The Labour Problem from a Spiritualist Standpoint.

By Isaac Pickthall. *Concluded from page 52.*

The new religion which is rousing and revivifying the North is something much higher and much greater than a wage question, an hour's question, or a franchise question, based though it be upon these things; it is something more than an economic theory, something more even than political or industrial liberty, though it embraces all these. It is a religion of manhood and womanhood, of sweetness and of light. As John Trevor said in his *Labour Prophet*: 'It has not been to a new economic theory that these converts have been introduced. It has been to a new life. Their eyes shine with the gladness of a new birth.'—Robert Blatchford, *on 'The New Religion.'*

One of the best ways to accomplish your purpose as Socialists is to seek the unification and harmonisation of the different forms of progressive thought. There must be tolerance, sympathy and forbearance. The cardinal principle in your philosophy, like that of Spiritualism, is the Universal Brotherhood of Man. Socialism is impossible until the Socialists have incarnated this principle in their actions. It must become a living reality—not a hope, a dream, an ideal. Establish it now, and your Socialist prophecies will be nearer realisation and fulfilment. What you are fighting are errors, misconceptions, and moral and social lawlessness—not men! The Tory, the Liberal, the Fabian, the Trades Unionist, the Co-operator, the Anarchist, the I.L.P.er, and the S.D.F.er are all men, and you want them all with you if you have any real faith in Socialism; because Socialism is not for a few, but for all! Solidarity all round is the secret of success, and all the members of the thousand and one societies, organisations, and bodies, will have to be converted before a united front can be shown, and Social Freedom become a fact.

The forces of injustice, privilege, monopoly, exploitation, and robbery will not surrender without a struggle. They will hold the citadel against all comers as long as they can, and from its battlements the hosts of Reformation will receive a storm of opposition from its heaviest artillery. But right will at last overcome might, and truth triumph over falsehood. It must be so.

> Truth must ever come uppermost,
> And justice ever be done.

It requires brave hearts, sound minds, and willing hands to achieve such a victory. It is no child's play; it is work for men. There will be stubborn and prolonged resistance, but patience and perseverance will win the day.

> The heights by great men, reached and kept,
> Were not attained by sudden flight;
> But they, while their companions slept,
> Were toiling upward in the night.

It is a work of education.

I have little faith in Parliaments, except as a stumping ground for propagandists. In this sense it is an excellent instrument, but as a means of practical reform and drastic, radical change it appears to me to be obsolete. My confidence rests upon moral force and individual culture and education. Acts of Parliament will not save or reform the people; they may, perhaps, open up the pathway to personal and national development. Reform must come from within, before it can be a potent factor without.

One of the happiest and wisest ways to arrive at a solution of the Labour Problem, I think, is to look after and capture all the seats of learning. It is not physical force you need, but mental and moral force. Books are superior to hooks, ballots to bullets, deeds to creeds, and right to might.

Our hope lies in the young, the thoughtful, the sympathetic, the tender, the women, the intelligent, the moral. The enthusiast, the poet, the artist, the man of letters, the reformers of every stamp. The lovers of human freedom, and the ever-growing number of enlightened citizens. It is not the Cause of the rabble. Mob-law is not wanted. Law and order, in their sweetest and divinest sense, are the watchwords of Reform. To this end keep your eye on the schoolhouses, colleges, universities, picture galleries, libraries, technical schools, parks, and every conceivable institution for the education, culture, and unfoldment of the gifts and virtues of the young and rising generation. School Boards, Corporations, and District and Parish Councils are as essential to the solution of this Sphinx Riddle as the more pretentious capture and occupation of the Houses of Parliament at Westminster. Be modest in your present demands, and the keys to the higher and loftier positions will, in due season, hang at your girdle.

Earlier on, we advised you to declare for freedom, and incarnate that principle in action. That is not idle advice. There is method in what some may look upon as our madness. 'Tyrants do not make slaves, but slaves tyrants!' That is a point worth remembering, because men in the past have been willing, as well as blind, slaves.

Men require to be educated up to freedom. They may love it, but they do not understand it. As a matter of fact, the great bulk of the present population will tell you that they love freedom, that they are Britons, and 'Britons never shall be slaves,' and all that sort of empty jingoism, but they are all the time fettered slaves—and do not know it.

Men cannot prize or value what they do not understand. The freedom we possess is as artificial as superficial. You have enough freedom to go to the nearest Poorhouse—or starve, or lie down and die. Nay, you have not the liberty to do the latter; at least, you must not be caught at it, or Police Constable X21 will be on your track.

Now, like the Spiritualists, you profess to be fighting for the Truth, and we are told, 'The Truth shall make you free.' But there are a vast number of people who will not have the Truth, except it happens to come to them in their own little, narrow way; or through their own party or church or body. Every sect and ism has its particular brand of shibboleth, and none other are genuine; and you are urged to see that it bears the especial seal, hall mark, sign manual, or stamp of the said sect, party, or ism—and see that you get it. 'All others are frauds, and we alone are the honest Johns and the elect people!' One cult is crying to another, 'You have stolen our thunder,' and charges of spurious imitation and imposture are 'thick as leaves in Vallambrosa,' if I may be allowed to be so poetic. Jealousy, selfishness, ignorance, folly, and vice are stifling human progress, and holding tight to the reins of the chariot of Freedom.

Ignorance perpetuates its folly, and persists in crucifying its Christs, stoning its prophets, burning its Bruno's, poisoning its Socrates, hanging its reformers, and beheading its liberators. 'Twas ever thus. The masses must have lessons in Liberty. It is a long cry from Moses to Keir Hardie and Tom Mann; but all three are agitators and Labour leaders—and as such have, or will, become historical figures.

When the people of Israel came up out of the land of Egypt, and out of the house of bondage, with Moses and Aaron as their leaders, they were unfit for the duties and responsibilities of citizenship. There was in that heterogeneous mass the *raw material* out of which a nation could be formed; but they had been slaves, and as such were, in the eyes of Moses, totally unfitted for civil and national life. They had not been taught the lessons of Freedom!

The result was that they were allowed, or compelled, to meander about the wilderness for 40 years. Moses was a good judge. He had waited his opportunity, and was determined not to miss his chance of entirely freeing Israel. To attempt to march into the promised land, 'the land flowing with milk and honey,' with a disorganised band of freed slaves, would be to court certain disaster and positive failure. He allowed the old fossils and fogies to die off, and during the 40 years he trained and educated that murmuring, discontented multitude, and made of them (especially the young) a formidable army, who marched out of the wilderness to Freedom, achieving victory upon victory—not that I commend their acts of buccaneering.

This, then, is the underlying lesson—prepare for freedom. Slaves cannot appreciate or value liberty. Men must yearn for freedom, long for it, be prepared to fight for it, before it is possible. So must it be with all men. The nations of the earth must be trained and disciplined, and educated up to freedom—then they will love it, fight for it, live and die for it, and ultimately possess it. This, I hope, is part of the work of the Socialists, to fit men for the good time coming, for the golden age, the reign of Freedom, the triumph of justice and truth. It is a long and weary march, and the wilderness has yet to be travelled. But hope 'springs eternal in the human breast.' Your voice at present may be like one crying in the wilderness; but the clarion notes will ere long reach the ears of the deaf, blind Samson will regain his strength, and visions of the promised land of human freedom will break in upon the ravished sight of the hitherto blind.

Then shall the labour problem cease from troubling, and the weary reformers be at rest; for freedom shall be seen in its strength; truth in its beauty, purity in its sweetness; and the councils of the earth be ruled in justice, love, and truth!

Out of the human wreckage of the past shall spring up a free, pure race; the temples of error will collapse, and the crystal turrets of truth's splendid towers will rise majestic and imperious throughout the world; the banner of freedom float on every shore, and righteousness sit upon the throne. Welcome, thrice welcome, the commonwealth—the commonweal. We hail the coming dawn! Let in the light!

> Unbar the door! the windows ope!
> And hail the slowly breaking dawn!
> Too long the people blindly grope,
> 'Mid Error's gloom, and sadly moan!
> No more may Pride and Bigotry
> Obscure their gaze, their pleasure blight,
> But men in brotherhood agree—
> Unbar the door! Let in the light!
> Why, moved by fierce and jealous hate,
> Should class with class together strive?
> And proud oppressors agitate
> The Workers in their busy hive?
> The Man of Wealth, and nobly born,
> The poor survey with scornful spite!
> While Poverty returns his scorn—
> Unbar the door! Let in the light!

For He, who formed our common race,
And rules o'er all this earthly scene,
To each consigns some gift or grace,
In lordly hall, or hovel mean.
On some the gifts of learning fall,
While others toil, with sinewy might;
Yet Knowledge still is free to all –
Unbar the door! Let in the light!

So, by true grace, may factions cease
Within our land, and learning thrive;
And blest with Unity and Peace,
Each for the other's welfare strive.
Divergent creeds *in this conspire*—
From darkened minds to chase the night,
And may some soul - with purpose higher—
Unbar the door! Let in the light!

Does Spiritualism Meet the Human Need?

A Paper read by Mr. B. C. WALLIS *at the Manchester Debate Society, January 25, 1898.*

IT IS NECESSARY to define what idea I intend to convey when I speak of 'Spiritualism,' 'A Spiritualist,' and 'The Human Need,' while I must, for purposes which will be made plain later, also specify the idea I hold of 'living.'

Spiritualism has been designated the Science of Life. This is not, I think, sufficiently concise, because Spiritualism has no intimate and immediate connection with astronomy, geology, botany, biology, or physiology; it is not related to them in any other way than as a continuation; it bears relation to them only in so far as it adds the highest story to the fabric in which is pictured the evolution of life through worlds, plants animals, and men to spirit. It carries on the idea of the evolution of the human being one stage, and shows the connection between spirit and the universe on the one hand and between spirit and God on the other. *Spiritualism is the science of the life of the spirit here and hereafter*, and is founded upon the facts of which knowledge can be obtained by an intelligent study of the spirit's *whole* existence, or life, and upon all the principles and philosophy which can be logically and reasonably deduced from, and added to these bases.

Spiritualism has enabled us to obtain knowledge of the following facts:

1. That man continues living after death.

2. That the change of death is merely a change of state, not of composition either mental or moral, that the man is unaltered during the operation.

3. That the progression which is manifest on earth is continued after death.

4. That the life hereafter is consequential to life here; the spirit's position in the spirit world is due to his mental and moral capabilities, not to any power he may possess of hoodwinking his fellows; the spirit takes rank over yonder (as the result of the life lived on the earth) on a plane which is high or low according as to whether his deeds and thoughts have been tending upwards and onwards, or descending towards the depth of degradation and infamy.

5. That the thoughts of excarnate spirits *can reach* and *do affect* spirits on earth.

6. That a man's life is in his own hands, that neither he nor even God can transcend the limitations of the universe: that growth *must* come, and that the rate of progress depends on him alone; that there is nothing in life which can be called impossible, there is no goal which he may not eventually reach.

When an individual has been convinced of these truths, and has, moreover, attempted to follow out and grasp all that these facts imply, everything that they teach as well as everything that may be learned from them, has been led as far as possible to the logical conclusions which may be drawn therefrom, such a man has become acquainted with Spiritualism, and *is* a Spiritualist.

With regard to 'living' there must be a strict line drawn between simple existence and life. When an individual starts his existence with a healthy mind and body, and is ready to interest himself in all that is happening, to preserve at all costs his sanity of body and mind, his independence, his right to judge for himself, to do each day, yea, each hour, something that will result in good; to keep pushing on, to aid the weak and struggling, to do all this and more, then he no longer exists, he lives. He can truly say, 'I have lived to-day,' and 'the human need' is to be able to say, daily, truly, emphatically, 'I have lived.' Consequently, taking such a use of the words living and life, as contrasted with the ideas conveyed by the words existence and existing, the need of humanity must be the ability to *conceive and execute* the life man must live.

It may have surprised some that I selected *the* human need as part of my subject. At first sight, there is more than one thing which humanity is crying for; some of these wants are knowledge, physical health, mental sanity, independence, justice, mercy, faith, hope, sympathy, affection, charity, honour, power to think, energy to execute, self-help, self-knowledge, self-possession, and self-sacrifice, and having expended this list there must be some which have not been mentioned, but still *all* of these, whether referred to or not, may be simply divided into two classes, the first of which contains those which are the *means* which render life possible, while the others are only the expressions of the living, thus, then, mankind has but one need—to live rightly.

Knowledge is doubly a means towards life: without the facts, of which knowledge is but the comprehensive name, no man can do *more* than exist; without the education and experience which are gained while travelling this or that thorny road in the acquisition of those facts, even existence itself would be very meagre and very monotonous.

Again, physical health is a double means towards life, in preference to existence, for with a diseased body life can not be as full as it ought to be, and the physical failure to fully live, excludes the possibility of the highest mental and moral life.

Similarly, mental ill-health indicates the cultivation of one phase of the intellect to the starvation, or at least depreciation, of another: and in consequence, the lack of perfect mental health does not allow the attainment of the highest life of nobility and honour.

Further, the cultivation of the senses, of the will-power, of the power to think, of the power to act forcibly and rapidly, is only a means to what should be the common aim: the fullest, most rational, moral, and spiritual life. I have just traced the idea of those things which go to form a perfect medium for a perfect life, but I do not desire you to suppose that all the components of such a medium have been either enumerated or touched upon; I have not the time to dwell more fully upon this section of the subject.

Again, the living of life means the keeping open of all sympathies, all affections, all avenues of knowledge, all means of intercourse; hence, all the love manifested in the home and elsewhere, all the interest displayed in the doings of others, all unselfishness, all charity, all sympathy given to a sufferer, all help extended to the weak or erring, all defence of the defenceless, all self-sacrifice, all self-denial that others may lawfully benefit, all the exertion towards the attainment of justice, all fighting against injustice, all just thoughts, all faith, all hope, all exercise of imagination towards good, all the deeds of which the freer exercise and commoner use would lighten the loads on the shoulders of our fellow-travellers; all these are but the outward, visible sign of the true life.

Having enumerated so many of the points through which there is expression of life, I must ask you to remember that there has been no attempt to call your attention to *every* manifestation of the true life.

Now, therefore, the question before us has become 'Does Spiritualism help man to live?'

True life involves growth, and consists in increasing the breadth of outlook, the cultivation of the mentality, and the formation of character, which depends largely on the motive and effort.

The knowledge of any fact hitherto unknown is one step higher, one step onward, away from the existence of the sluggard. The addition of one fact to the store of knowledge of one who ardently pursues after truth leads to the remoulding of his thought, especially in that fact's immediate connection, and also conduces to the grasp of further truth. Hence making the acquaintance of a fact helps man to live.

The facts of Spiritualism have been demonstrated beyond all question; therefore, the making the acquaintance of Spiritualism, or in other words, becoming a Spiritualist, does help man to live; does, in so far, meet the human need.

But is this all? Let us see. With what kind of fact has acquaintance been made? Is it one of those which have only a remote influence upon men's lives, or is it of vital importance and of far-reaching ramifications; and does it lead to great results?

It may be taken as axiomatic that the deeds and thoughts (in other words the life or existence as the case may be) of any individual at any particular time are the resultants of three forces, which are: (1) the person's individuality; (2) the thought atmosphere of which the person is conscious; (3) the thought atmosphere of which the person is unconscious.

The first (the person's individuality) includes everything that is in the man and is working outwards. It is composed of all the powers which at the stated time go to make up his (or her) individuality, to mark him out and distinguish him from all others.

The second (the force of which he is conscious) is due to his surroundings at home, at work, his associates, etc. It is due to the contact he has with all sorts of people and the experiences which he and his intimate friends have suffered; of it we may take as an example the veneration or aspiration which one feels when entering a church either when a service is in progress or not, a feeling which is independent of one's own opinions or ideas concerning the utility or helpfulness of the religion therein preached; while the same thing is evidenced in the opposite way by the necessity of concentration which is felt on entering the place of business or the workshop.

The third is the one with which we have least acquaintance, and is the resultant of many influences; some of which are: (*a*) the progression in thought which is manifested by the increase in knowledge, the result of thought evolution; (*b*) the thoughts which are sent as winged messengers to you from people of your acquaintance, and which are often not consciously felt; (*c*) the thought atmosphere of your set, your circle of friends, your class, your district, your town, your nation; and the larger ones of your race and your world. These are evidenced by the marked similarities which exist in families, which make it possible to call a man a type of a certain district, *e.g.*, when we speak of the Londoner the idea called up by the words is very concrete, very marked; in the types of various nations, while there are very marked divergences noticeable between these family, district, or town types, and those of other families, districts, towns or nations.

Therefore, when an appreciative knowledge of the facts of Spiritualism places you in harmony and contact with the thoughts of all the people in the spirit world (who outnumber those at present on the earth): when this places you in unity with the thought of thinkers released from the limitations of the flesh, when this makes you to a great extent conscious of the thought atmosphere of the best who have ever lived, and brings into conscious touch a hitherto unconscious influence; when Spiritualism leads you to this, it helps you to live; it meets your need.

Spiritualism lifts the veil, lets man see the beyond, and removes the limitations which have arisen from doubt and denial. It widens the outlook *considerably more* from the nature of its facts than from the facts themselves. It puts an end to misconception; it harmonises the various branches of the knowledge gained with regard to earthly things; it says that progression, law, and order are everywhere; it gives man knowledge of what life really is. Hitherto, man has to a certain extent only blindly conceived what living means; but Spiritualism teaches him at what he must aim, the goal whither he must eventually go, the end whither he now and always tends, and has taught him self-reliance—the fount of power to achieve liberty

s *within*. On this count, therefore, Spiritualism does help man to live, and, therefore, *does* meet the human need.

Firstly, because it leads the student to enlarge his knowledge of facts; secondly, because it brings a thought influence out of the unconscious plane into that of consciousness; and thirdly, because it enhances the value of living and acts as a teacher of the exact end in view, and stimulates him to actively employ, and trust, the latent energies hitherto dormant and neglected in his own nature; Spiritualism has met and does meet the human need.

The Professor's Tales.

STORIES FOUNDED ON FACT. III.—THERE IS NO DEATH.

By W. A. CARLILE.

[*The phenomena recorded in these tales have been collected from many reliable sources, their grouping or combination alone being the work of the author. Thus, though the tales as they stand are partial fiction, they are founded upon well-established facts.*—W. A. CARLILE.]

THE FOLLOWING EVENING found the professor and the doctor once more seated together.

'In my last tale,' said the professor, 'I told you of the super-normal powers possessed by certain mediums. The story which I am about to relate may seem to you a stranger one still, for it tells of a visitor from the spirit world, who brought glad tidings of a life beyond the grave, and proved to a despairing mourner that there is no death.'

In the year 1885 a young artist was alone in his studio. He was seated in the only chair which his poorly-furnished room could supply, for Herbert Stormont was struggling with poverty.

On the floor, at the feet of the young man, lay a picture, which had just been returned to him by the judges of the Royal Academy. Slowly rising from his seat, he removed the wrappings of the picture, and placing it upon his easel, he studied it attentively.

'Rejected! and after all these months of work, and I know that worse pictures will be accepted and hung in the best places. My money is gone, credit is exhausted, and I am a miserable failure in the world.'

The young man glanced despairingly round the room, and his eye caught sight of a small vial upon a shelf. The next moment he held it in his hand, and removed the stopper.

'One draught of this and all my troubles are over. But, Ethel! Pshaw, she will soon find a lover who will bring her wealth and happiness when she is no longer burdened with a man whose life is one long struggle with destitution,' and as he spoke the half-demented artist raised the bottle to his lips.

But the next instant he hastily replaced it upon the table, for there was a loud imperious knock at the door of the studio.

It was quickly opened, and a tall military man strode into the room. 'Mr. Stormont, I presume,' he said, fixing his eyes upon the young man.

The latter bowed and acknowledged that he was the individual in question. Then he handed his visitor the solitary chair, and stood before him awaiting the business of the other.

'My name is Dalmain, Mr. Stormont, Colonel Dalmain. I have heard of you as a rising young artist, and after careful inquiries have decided to commission you to paint the portrait of my wife.'

Herbert flushed crimson at the compliment the Colonel had paid him, though he strove to conceal his exultation at this turn in his fortunes, or rather his misfortunes.

'I shall do my utmost to give you satisfaction, Colonel.'

'I know you will, young man, I know you will,' and as he spoke the Colonel's glance swept round the poorly furnished studio.

'Is that yours, Mr. Stormont?' he said, as he pointed to the picture on the floor, 'the face is a lovely one, and the execution appears perfect. Is it a portrait of one of the aristocracy?'

'No,' stammered the young artist, it is only a face which caught my fancy.'

'I understand,' for the Colonel guessed by the hesitation of the artist that to him the picture was far more than a face. Then the speaker lifted up the portrait and examined it more closely.

'This is a masterpiece, Mr. Stormont. I wonder that you did not send it to the Academy.'

Herbert drew himself up proudly and defiantly. 'I did send it, Colonel, but it was rejected.'

'Rejected!' almost shouted the choleric Colonel. I always thought those academicians were asses, and now I *know* it. Is the picture for sale, Mr. Stormont?'

Herbert assented.

'And its price?'

The artist hesitated.

'Will you take two hundred guineas for it, Mr. Stormont?'

Herbert was astounded. He was unknown to fame, and would never have dared to ask half as much.

With a quick glance at the artist's face, the Colonel read his thoughts. 'It is a bargain then, and I will at once write out a cheque for the amount.' The Colonel stepped to the table for pen and ink. As he did so, he caught sight of the vial. 'Excuse me, Mr. Stormont, but perhaps you will let me have this small object as well as the picture, and, without waiting for a reply, the Colonel emptied the contents of the vial into the grate. Then, having handed the cheque to the artist, the Colonel made arrangements for his wife to attend at the studio on the following morning.

As soon as the Colonel had gone, Herbert Stormont hastened from the room to pay his most pressing creditors. Then he ordered several articles of furniture for his studio, and, with his heart full of exultation, he sat down and wrote a long letter to his beloved Ethel.

Next morning the Colonel, accompanied by his wife, entered the studio.

At the first glance, Herbert was struck by the look of settled melancholy which rested upon the face of the lady. 'Some hidden sorrow,' he thought, 'is paling her cheek, and making her old before her time,' and Herbert found himself idly wondering what the cause of trouble could be, to one who had such great wealth at her command.

After a few instructions had been given by the Colonel, as to the size of canvas, etc., the painting was begun. Day after day the work went on, and at last the picture neared completion. But try as he would, the artist could not avoid reproducing the look of intense melancholy upon the face of his sitter. He used all his skill to give a more cheerful look to the portrait, but all his efforts were in vain, and the more he tried the more marked became the look of sadness in the downcast eyes and upon the expressive features of the lady.

The Colonel remarked the melancholy look, and spoke privately to the artist about the sadness which hung over the picture.

'I cannot help it,' answered Herbert, with vexation at his fruitless attempts. 'Sorrow and suffering are in every line of the lady's face, and in spite of all my efforts the painting will not be recognisable as a portrait without that expression.'

After the Colonel and his lady had departed, Herbert worked diligently at putting the finishing touches to the portrait, which, as a work of art, was a great success.

Next morning the Colonel and Mrs. Dalmain came to see the result. Herbert carefully uncovered the picture, but as he did so he started back, with a cry of surprise, for a figure which he had not painted was upon the canvas.

Beside the portrait of Mrs. Dalmain stood the figure of a child, radiant with a beauty that was not of earth. Her smiling face was upturned to the sad eyes that looked down upon her, and no greater contrast could be imagined than that presented by the two figures.

The dark form of the drooping mourner threw into sharp relief the white dress of the child, her rosy cheeks, and the garland of bright flowers which she held up, as if offering them to the other, with a happy smile.

Mrs. Dalmain and the Colonel saw the transformed picture at the moment the artist removed the cloth which had covered it. There was a piercing cry, and the lady fell senseless into the arms of her husband.

'What foolery is this?' exclaimed the Colonel angrily, as he turned wrathfully upon the astonished artist.

'As God is my witness, Colonel, I know no more about it than you do.'

'Who painted that child, then?'

'I cannot tell you. That figure was not there when I last looked at the canvas,' and, in hot anger, Herbert seized a brush, and before the Colonel could stop him, he had with one stroke blotted out the face of the child. Then, with a few more rapid strokes, the form of the beautiful child had disappeared from the canvas. At this moment Mrs. Dalmain uttered a deep sigh and opened her eyes. The two men at once turned their attention to her, and in a few minutes she was able to speak.

'My darling Lily, how beautiful she looked in the picture.'

'My dear,' said the Colonel, with a meaning glance at the artist, there is no picture but yours upon the canvas.'

'But I saw her with my own eyes,' ejaculated Mrs. Dalmain, as she released herself from the supporting arms of her husband. 'There she is, I knew I was not mistaken. My darling, your mother is here with you,' and as she spoke Mrs. Dalmain fell upon her knees before the picture with outstretched arms.

Herbert and the Colonel looked over her shoulder, and to their amazement saw that the figure of the child was again upon the canvas. But there was a difference from what they had seen before. The child no longer was looking up at the portrait of her mother, but with dancing eyes, and a happy smile, looked straight into the face of the lady who knelt before her.

The scene was so real that the spectators could hardly realise that the radiant figure was not a living, breathing one. The colonel knelt down beside his wife, and placed his arm tenderly round her waist.

'My dearest, our Lily is not dead, and she is very near to us at this moment,' but Mrs. Dalmain made no answer. She laid her head upon her husband's shoulder, and found relief in a flood of tears.

That night, Mrs. Dalmain could not sleep. In spite of the gentle remonstrance of her husband the picture was placed in her room, and by the dim light of a lamp which burned on the table the picture form of her spirit child was plainly visible from where she lay.

Now, whether or not the fixed and prolonged gaze of Mrs. Dalmain caused hypnotic hallucination, every one can decide for himself, but this is what occurred. About midnight, when her husband was fast asleep, Mrs. Dalmain was certain that she saw a movement in the picture. Surprised but incredulous, she gazed still more earnestly at the portrait. Yes, there was no mistake, and to her astonishment the seraph form of her child stepped from the painted canvas and approached her bedside. Then in a voice of infinite sweetness, came the words: 'Mother, dearest mother, I have come to tell you that you must not be sorrowful any more, for I am always near you.'

Instead of being alarmed by such an apparition, a strange and holy calm fell upon the heart of the mourner.

'Are you happy then, my darling?' she whispered softly.

'Oh, so happy, mother, only I wish very, very often that you were with me in this beautiful land. But you will come soon, won't you, dear mother?'

'I will come, my child, whenever it is the will of God. But is it true, Lily, that you are always beside me?'

'I come to see you very often, but you are always so sad, and you never speak to me. Then I run away again to play with the other children in the beautiful fields.'

'My darling, you are in the spirit-land, and I cannot see you when you come.'

'That is what they always tell me, but now you will smile at me and speak to me as you used to do.'

Mrs. Dalmain, with an answer of fond endearment, half rose from her recumbent position, and stretched out her arms to embrace her spirit child. But her Lily was not there, but was smiling at her as before, from the picture on the wall. Then a deep sleep fell upon the mother, from which she awoke in the morning with the feeling that during the hours of slumber she also had been in the beautiful land where the flowers for ever bloom, and where sorrow and death are unknown, and that was not the last time that Mrs. Dalmain held sweet

communion with her child.—Herbert Stormont, though it was unknown to him before, proved to be a powerful medium, and in his company and that of other Spiritualists, the happy mother often saw and spoke to her child, until after many months, she also passed over into the land of eternal joy, and mother and child were once more re-united.

But for the loss of his wife the Colonel did not sorrow as those who have no hope. Bravely he bore the burden of life, for he knew that some day the shadows of earth would pass, and he also would stand in the light of eternal day.

. . . . . .

'Now, professor,' said the doctor, after the usual pause, 'your stories have one serious defect.'

'And what is that, my friend?'

'They don't hang together properly. One is about a horrible apparition that saddled a horse for somebody, another is about crystal vision and hypnotism, and your last is about the manipulation of a paint brush by a ghost. Have you no scientific connection to show between these divergent phenomena?'

'I have been expecting that question for some time. There *is* a deep and far-reaching science which underlies my tales, but this will unfold itself as we go along.'

'But I want some guide to this wide generalisation you speak of, so that I can pigeon-hole each incident in my memory, and see what relation it bears to this wider science you speak of.'

'As you know, it is impossible to generalise satisfactorily without first collecting facts, but now that I have aroused your interest, and so led you to the point at which I was aiming, I will, to-morrow night, show you in partial outline the firm rock upon which spiritual science is based.

Correspondence.

[*Correspondents who mix up communications for the Editorial Department with letters about orders for books, subscriptions, advertisements, etc., are reminded that such a course leads to delay, and may result in some of their requests being overlooked. The* EDITOR *is not responsible for the opinions expressed by correspondents.*]

A SPEAKER'S EXPERIENCES.

SIR,—I have been much interested in the three letters which have appeared under the above heading. With 'Speaker' I can sympathise, but at the same time must say that if he had insisted upon a fee I think he would have obtained one. Anyway he could have stayed at home for nothing as well as gone elsewhere at the same price. I do not think the movement as a whole is so beggarly unjust as his letter would lead us to think. In reading the balance sheets published in the T.W. from time to time one cannot but feel the position Societies are in. Only the other day I noted £54 as a whole year's income for a Society. What can committees do with such an amount, and yet I know that Society has paid reasonable fees, and is willing to do so, providing it obtains the means to pay. That there is a screw loose somewhere I am satisfied, but railing will not alter matters. I think the difficulty lies chiefly in the direction of management, arising out of insufficient knowledge and confidence. If our successful Societies, such as are scattered here and there, would reveal some of their methods of work, and others would explain clearly and tersely their difficulties, more would be done than by grumbling and fault-finding. As to our richer brothers, at whom so many stones are thrown, I can safely say many pockets have been closed against Societies because of the treatment that has been dealt out. Had more charity and common-sense been used, and less offensive officialism and ignorant pretence, many who are standing aloof would at this moment have been standing shoulder to shoulder, manfully doing their part in the battle. But men will not give, work, and take insults, and do it continuously. As a working medium for many years, I have had very little to complain about in my dealings with Societies. I have received the fee I ask, and it is not the smallest, but equal to Mr. Orr's decent fee, and also generally very good attention, everybody seemed to have done their best to make me comfortable, and I must assert that I have had pleasant lines and many happy memories. Some of the treatment mediums receive arises out of causes they themselves create. Homely, brotherly, considerate acts will be responded to in similar spirit. The least amount of inconvenience people are put to the better they appreciate the individual they are striving to serve.

In reference to our meeting rooms I must confess they are not always what could be desired, but who is to blame? Not always the committee nor even the members, but extraneous circumstances and the poverty of means with which our members are endowed. It is perfectly true that if some of our committees had more courage and resolution, and united in purpose, they could put down halls that would do the cause credit; but when, as in some cases, halls have been got, and the members have worked, given, and made bitter sacrifices, and then before their eyes their labour and everything they have done has come to naught, people hesitate and ask questions. The difficulties of our cause in many respects lies in our helplessness before the law. We want a financial legal standing, as well as a religious position. When we have gained these I have hopes that I believe will be realised. MEDIUM.

MONEY AND MEDIUMSHIP.

SIR,—Your correspondents, 'Speaker,' 'Lector,' and 'A. W. Orr,' have favoured us with their notions about 'money and mediumship.' Is there not just a little too much of the ironical in their letters? The secretaries are 'the noble army of martyrs.'

'Speakers who give their services for 'paltry fees,' administer to the 'cupidity and meanness' of societies. By the way, how many speakers are there worth even their salt? 'In the olden times seers were venerated, were honoured by the titles 'prophets' and 'men of God.' When was this? Your present number of Two WORLDS makes light of the claims of the record which A. W. Orr must have been referring to.

I shall pass over 'Speaker's' letter, and come to 'Lector,' who says he has spoken 'in clothes that blushed every time I walked past the tailors' shops.' Which tailors' shops? Is this not very near trifling with *Truth*. 'Lector's' first thought is *selfishness*, not *spirituality*. He must have been in the movement some considerable time, for I can discern his acquaintanceship with people who, however poorly they were paid, had money to spend in intoxicating drinks. If we are to have 'plain speaking,' let us have no nonsense. The two correspondents I comment upon, 'Speaker' and 'Lector,' are probably dear at any price. From their effusions it is quite clear, between the lines, that they are hankering after *money*. Their mediumship cannot be worth much if they are craving for special fees. 'Dunderheads' and 'Rat Shops' are peculiar terms to come from inspired pens!

'Skim Milk' is very likely to be the crude analogy to their type of inspiration. If there was much 'cream' about their efforts they would not be amongst your discontented money-grubbers. 'Lector' becomes prophetic. Is the time not already come when such as he are proved wanting in the balance? SPECTATOR.

EAST ANGLIA: A FIELD FOR PROPAGANDA WORK.

SIR,—I have been a reader of your valuable paper for many months, and my partiality for it increases as my desire to know more of Spiritualism becomes more ardent. I read every week of circles both public and private, and of societies being formed for the spread of Spiritualism all over the country. Now, I can't for the life of me see why East Anglia is not stirring in this important matter. Every day brings forth proof after proof that Spiritualism is true, and that, to use a frequent expression, 'There must be something in it.' Why, then, do not our people rouse themselves and look into this matter. I believe, sir, that what is wanted is that some good soul would set the ball rolling among us. Is it not possible for some gifted medium to visit our large towns, and by delivering addresses and furnishing proofs of the reality of Spiritualism thus to create a desire to know more of this interesting and wonderful subject? Would you, sir, or some friends take this matter into consideration, and send us help in some form or other? I for one would be exceedingly obliged and gratified.—Yours truly, ANXIOUS.

HELP THE LYCEUM.

SIR,—Will you permit me through your columns to make an appeal to Spiritualists and others who reside in the Stockport district, and are unable to take any part in the public propaganda of our movement. We have a well-organised Lyceum at Stockport, with an energetic staff of leaders, who spare no labour or pains in the preparations of our young people to deal with the evils that afflict humanity, and to make them staunch advocates of Progress, Justice, and Truth. We are desirous of giving prizes to our little ones who have distinguished themselves, but lack the necessary funds. Now this is a good opportunity for the friends I have referred to, to assist the cause of the children by donations of books or cash at their pleasure. Surely this a worthy object for their generous consideration, and such a work should not be allowed to languish for pecuniary aid. May the angels who have the Lyceum work under their care touch the hearts and the pockets by the benevolent and the friends of liberal spiritual education. Mr. G. Halsall, Lyceum Treasurer, Higher Hillgate, or Mr. T. Edwards, conductor, 7, Burton-crescent, Stockport, will receive and acknowledge donations, which should be sent at once, or will be gladly called for. CONDUCTOR.

PROPOSED SOCIETY FOR BELFAST.

SIR,—As you are no doubt aware, myself and a few friends intend starting a Spiritualistic Association here, as we do not see any reason why the Church should have the monopoly of spiritual association and the benefits which accrue therefrom, and although we are only a few, and expect rather a hard time of it in seeking to propagate the principles of Spiritualism, we believe that we shall yet have a flourishing society in Belfast.

In Belfast, as elsewhere, people are leaving the old dead faiths and crude conceptions of Heaven, Hell, and God, to those who gain a living by the propagation of it. What satisfied the reason of a former generation will not suffice now; the inquiring spirit is abroad, and Spiritualism ought to have a fairer trial than it ever had before.

If there are any sympathisers within the radius of your paper in or near Belfast, kindly insert this notice, so that we may be able to get into touch with them. We have advertised in the local papers, and have had a fair response, but we believe that there are many more of our way of thinking who would willingly join us if they knew about the formation of our society.—Yours fraternally,

40, Old Park Avenue, Belfast. WILLIAM GEORGE KANE.

SHOULD SPIRITUALISTS BE SOCIALISTS.

SIR,—I am afraid Mr. James Nuttall has studied the question from an Individualist and selfish standpoint. According to my understanding of the doctrines of Spiritualism and Socialism they should be one and the same, for Socialism treats of equality of opportunities and goodness here, and Spiritualism says we must be good here to attain goodness in spirit-land. If we go on in the old groove of political life and warfare can we attain to any form of goodness fitting for a better kind of spirithood when, under the old system, we cannot live a life of true brotherhood? He uses supposition in saying 'Socialists will make the land flow with milk and honey'; then he says, 'To argue the probability of the impossible is intellectual pugilism.' Suppose, for instance, we argued that against Spiritualism, what would be the difference? Then he says, 'The whole thing is a dream, dreamt by all dreamers of the world,' and to commence he says we must excuse him. Is there such a thing as excuse for a Spiritualist? Does not Spiritualism teach us that every person is responsible for his or her own actions, so there is no excuse for any statement Mr. Nuttall may make, and then he refers us to what the French people have done in respect to officialdom and salaries, but that has nothing to do with Spiritualism or Socialism, and it is questionable whether the French people have any say in choosing officials or

paying their salaries. He says he is afraid there are some Spiritualists anticipating some kind of heaven on earth if only we get things under state control. He says, 'So might it be.' Now, is Mr. Nuttall trying to help to get what he is afraid some Spiritualists are trying for? It seems to me if conditions could be altered he would be one of the first to accept them. They teach me from the Spiritualist platform to accept the Fatherhood of God and the Brotherhood of Man; Socialism teaches the same. I have been in the Liberal camp, but it never taught me that. Spiritualism teaches us to delve deep into nature; Socialism also teaches us to study nature.

24, Bank Top, Slaithwaite. JAMES BINDLEY THEWLIS,

SIR,—It strikes me, Mr. Editor, that this subject is a little out of place in our Spiritualist newspaper. The first thought that entered my mind when this discussion was entered upon some time ago was 'Has not Spiritualism sufficient unpopularity of its own without tacking on another even more unpopular "ism" to its already heavy laden cargo.' To me, our legitimate work is Spiritualism (the teaching of the return of spirit, and the consequential reaping of that we sow), and all who are engaged heartily in the labours of our organisation can testify with myself that there is no feature of practical or mental and moral good in any other system of ethics or religion, be it Buddhism, Mohamedanism, Christianity, or any section of thought whatever, but is capable of being absorbed within the teachings of our loved Spiritualism. But we have no need to call ourselves Mohamedans or Socialists, or to say that because Mahomed or others did or said this or that good thing, that therefore Spiritualists should acknowledge themselves Christians [or Mohamedans. No person of any standing in our body, who has studied the analogies of the various religious systems of our time, but will admit that in practical matters, Christianity contains within itself an immense amount of good work, of social and evolutionary reform; but that is not to say that Spiritualists should therefore be Christians. Their theological conceptions bar the way, as also their denial of spirit-return (which, of course, is the pivot upon which Spiritualism hangs). In Socialism, as in other isms, there are many and divergent opinions as to methods, etc., and though opineing with them on some important principle, we ought not to use our Spiritualist columns in arguing such matters, when subjects of greater moment within our own legitimate limits, and affecting our movement in its most vital parts, need our most pressing attention. I cannot but deplore that some of our good friends have not been able to find sufficient subjects of interest within our own borders, in pushing on the work of human regeneration and spiritual reform, that they have been compelled to endeavour to tack another 'ism' on to our already almost overburdened and unpopular cause. I fancy seeing a Socialist organ displaying a similar correspondence on 'Why Socialists should be Spiritualists,' and a Christian publication on 'Why Christians should be Spiritualists.' Mr. Editor, my advice is, use our own paper for its legitimate service, and our cause will become the stronger for it.—Fraternally, W. STANSFIELD.

52A, Promenade, Southport.

SIR,—I have read the letters in the TWO WORLDS from Peter Lee and J. Nuttall on this subject, and it seems to me to be quite, to say the least, unadvisable to bracket Socialism with Spiritualism, and it also seems that Spiritualism would be harmed by doing so. I take it that Spiritualism is a thing that can be proved, and the more it is studied the more proof we find, whereas Socialism is of all things under the sun the most visionary, the least understood, and the most unpractical. It is, I am sorry to say, only a fad after all, a very beautiful idea, and Socialists personally are very nice people, full of good wishes and kindheartedness. I have had to do with many of them, and like them immensely, but here comes the rub, they are theoretical and unpractical to a degree. They believe the vast majority of mankind are like themselves, and think their ideas have only to be worked out to make heaven on the earth at once. In question No. 4, Mr. Lee asks how can a young woman live on six shillings a week? I answer, I don't know, but I do know that if she is worth her salt anywhere, she can enter domestic service and get her board and lodging and the 6s. besides. If there is an opening for anyone in these islands it is for young women. There is more behind this question than appears at first, and there must be other advantages that makes this young woman willing to keep her situation at the price. She is evidently not *forced* to do so.

Mr. Lee asks what about the one million men who are out of work. Well, I know a few of those gentry, and I can tell Mr. Lee that no scheme of Socialism would ever make them work. It would take *two* good men all their time to make *one* of them earn his dinner. They are composed of those men who, perhaps by nature, perhaps by habit, are so built that they cannot or will not take the trouble to learn to do any one thing well—they are duffers at their trade. They have been employed again and again by employers till they are sick of them, and now they are so well known that however good trade may be they are not wanted. I speak from sad experience. I have tried to redeem one or two of them, but they are past it altogether. But Socialism does not give any care for these people. If you could arrange a system by which these people could be paid the same amount of wages each week as the industrious good worker you would only make the evil twice as bad, because there is another million who only work just enough to keep themselves alive—all they earn goes as fast as they can get it. A good week's wages only means a good drunk the week after. If they could be sure of a share in what was going, they would not do more than they could help and less than they do now.

As it is, we have too much Socialism in our parish laws, as we see every year. For instance, two bricklayers work side by side in the summer. One takes care of his money, and is sober; the other loses time and drinks all his earnings away. Winter comes, the drunkard gets put off, he is not *worth* keeping. Having no funds, he goes into the workhouse. Along comes the rate collector, calls at the house of the sober 'bricky,' and *demands!* That is the word, mind: a part of *his* earnings, which he immediately hands over to the parish authorities, and it is spent on the keep of the other men in the workhouse. This is Socialism in practice, but it is robbery as well; and it is a fact.

When our friends, the Socialists, can establish a colony among themselves, and show that a man, by working with them, can obtain per week or per year, as much return for his labour as the bloated capitalist will give him outside to work for him, then they can come to us and say, 'Now, be Socialists,' and the British public will listen to them. But this they cannot do. I do not know of any of their colonies that are self-supporting.

Again, they say, nationalise capital. Well, let us see how that works out in practice. Capital is what? Stored up labour, in fact savings. Now then, if you go to the millionaire and say, give up your money and property to the State, you must also go to the working man who has saved up £20 or £5, as the case may be. You must confiscate the 110 millions of the Post Office Savings Banks, most of which has been saved from labour by workmen. You must take the workman's house that he has bought through a building society, and throw all this into the State to be used, how? Tell us that, Mr. Lee! to be used well or wasted. Also, I should like to know how many centuries it would take to persuade these capitalists, large or small, to agree to this.—Yours, JOHN DORMER.

SIR,—Mr. Peter Lee, in his letter of Jan. 21st, starts out with proverbs and superior persons. My observations will be directed to principles. The purpose of my first letter was to object to the statement that Spiritualists could not be otherwise than Socialists, and I shall as repeatedly object to anyone setting up political qualifications to qualify as a Spiritualist. You will see, sir, the purpose of my letter has been omitted altogether. Mr. Peter Lee puts a series of questions. 1. Inasmuch as people have fads here, and Spiritualists know we shall be ourselves hereafter, probably Mr. Peter Lee and myself will be called 'faddy' there, as doubtless we are now in many things, hence 'faddists' hereafter. 2. Will I also define fad, and its applicability to Socialism. Politically, a fad is an undemonstrable theory, involving a superabundance of 'ifs' and 'buts,' and premises based on a supposed human nature we absolutely know nothing of. 3. The same thesis would apply equally to Liberalism, Individualism, or Anarchism. 4. Can young women, on a wage of 6s., live virtuous and decent lives, etc.? My answer is emphatically 'No.' But the question is, who has created such a state of things but the treacherous drunkard, who, for a mess of beer, will sell his soul? He cries out 'We want it cheap, cheap, cheap.' The respectable have resisted, but eventually the traitors have sold them. The superiority of Spiritualism manifests itself here. The Socialist merchant is able to hide himself under the plea that he is compelled, through environment. Good old palliative. But Spiritualism demands that you shall not do such things.

The great difference between Spiritualism and Socialism, is that Spiritualism is one of doing here and now, creating a better environment, manifesting your desire for better things by practice not theory. Moral acts, if not Acts of Parliament, are our watchwords. The abolition of gambling in all its phases, and intemperance will make a pittance wage impossible. When I was steeped in Socialistic literature I did not think so, but having seen and dealt with people more a few years, I am driven by fact and experience that reform rests with individuals. 5th: 'Do I believe in a State, or man do best he can for himself?' I believe in everything better, but I must be convinced when the people believe it is the inevitable. By all that we know of human nature we should, under Socialism, have been minus a Sir T. Lipton or an Edison. The Socialist will say we might have had, etc.; yes, there is always a great 'might,' 6th: 'Does Spiritualism teach that a man shall enjoy the felicities of eternity, who possess double advantages, etc.?' Sir, in my opinion, Mr. Peter Lee wraps this world up to much in what will be in the eternal. When I consider Socialism I do not forget that this world constitutes stepping stones to verities more sublime hereafter. Strength and genius to a great extent have been regulated for us by our ancestors, and I am convinced that people's ideals are in proportion, and to that extent are they arbiters of their own destiny.

Mr. Peter Lee speaks of our present individualist system, which I confess is very indefinite. I take it this world is a conglomeration of systems, dovetailed one into another. No cut and dried system has ever been tried; what is, and what has been, has ever been the resultant of the people. A wise and moral employer is one of the greatest factors for good in the world. The great number of people out of employment is a fact that everybody deplores; I repeat again, they are the effects of causes which can be removed. 8, *Re* the labour-saving machinery and unemployed: I put such a bogey on a par with the fears of the steam engine. Can Mr. Peter Lee deny that we are better spiritually, intellectually, and physically. In that I can see that higher spirits reign, and I am grateful. 9. Respecting the land question, a great question sufficient for the concentration and energy of every so-called Socialist in the world—in the solution of the land question is our political salvation. But for the Socialists to claim that land nationalisation is their particular scheme is like attempting to monopolise justice, but I do not hazard the opinion that a man would not be a Spiritualist without believing such. 10th and last question: Will I give proof that mankind has not progressed? 19th century asking a progressive Spiritualist such a question; caustic wit, I suppose. Oh, I have it—it is beeause my reason declares Socialism to be unpractical and absurd, and involving elements that are anything but progressive. Have we arrived at the apex?' I hope not. I know we have not, because I feel better intellectually and spiritually this week than I did last, for one thing because I have read the Two WORLDS. My excuse for the length of this letter is the provoking and elastic questions.—I am, etc., JAMES NUTTALL.

35, Danes House-road, Burnley.

[We invite Mr. Lee to sum up and close this discussion next week. ED. T. W.]

PARENTS are frequently puzzled to know *how* to supply their little ones with information, and truthfully answer their questions without misleading them. Two little books, 'Almost a Man' and 'Almost a Woman,' by Mary Wood Allen, M.D., price 1s., post-free 1s. 1½d, are simply invaluable to parents. Pure, without being mawkish or 'goody,' clear, true, and helpful, we are pleased to be able to recommend them both to our readers.

Items of Interest.

Short Reports next week, please.

In Memoriams crowded out. Next week.

We who know the blessing of communion with the advanced, are anxious to see this year marked with the opening of a propaganda worthy of the Cause.

The Editor of the *Castleford Express* has our thanks for his fair and intelligent comments upon the recent controversy in his columns, and in the town, anent Spiritualism.

We understand that Mr. P. Bewick is, as a rule, remarkably successful with his clairvoyance. Wednesday last, at Salford, he gave 31 descriptions, all recognised.

How is it that no matter what subject comes up for discussion writers *will* get personal and bitter, instead of being kindly and agreeing to differ in an amicable spirit?

Letters received by us on Tuesday morning are too late for current issue. The full name and address of the writers must be sent, otherwise they go into the waste paper basket.

O.P.S. Funds.—Received with thanks from A. F. M., 10s.; Hamilton, 20s.; Mrs. Bellingham (annual subscription), £3; H. M. M., 2s.; Sussex, 10s. For Rev. Ware, Mr. Stringer, 1s.; H. M. M., 3s.

Reporters and Correspondents will much oblige us by being as brief as possible. Our space is limited, and long letters and reports overcrowd us. This week we could fill three or four additional pages.

The *London Daily Telegraph* recently had a somewhat satirical paragraph in reference to the new club for junior Spiritualists. It was a free advertisement thereof, at any rate, and may, perhaps, set some one thinking. We hope so!

Received.—'Three Journeys Around the World,' by Dr. J. M. Peebles, price 7s. 6d., also 'A Partial dematerialisation of the Body of a Medium,' by Count Alexander Aksakof, 3s. 6d.; both from the *Banner of Light* Publishing Co., Boston, Mass.

For the Jubilee Bazaar 1s., from J. S. Hulbert, 20, Evanbury-place, Southampton; 2s. from T. Coulson, Allotment, Backworth, who thinks that if *all* Spiritualists would contribute a halfpenny weekly, a good sum would be realised for the Federation mission work.

Federation Propaganda.—Meetings will be conducted in Barrow-in-Furness, on Sunday, Feb. 6, Monday, Feb. 7, and Thursday, Feb. 10. Likewise at Dalton and Millom the same week. Miss E. A. Smith will attend with Mr. J. Swindlehurst as missioners for the Federation. Collections.

Mr. John C. Macdonald begs of his friends to reserve correspondence regarding week-night work, or mission services, until after the Bazaar, as he has plenty to do till then. After that he hopes to be at liberty to devote much time to Societies' propaganda work, and wishes to be kept going.

We have received complaints about Secretaries not having the courtesy to reply to letters, even when a stamped envelope has been enclosed. Others about mediums not attending to their engagements, and about secretaries not sending reports, etc. All these are matters where business-like conduct on the part of all concerned would eliminate all grounds of complaint.

Federation Mission at Spennymoor and Sunderland. On Sunday, Feb. 13, and Monday and Tuesday following, the Federatisn Organiser will conduct a mission at Spennymoor. Miss E. A. Smith, clairvoyant, will attend and describe spirit people. Also in the Sunderland room, Ann-street, on Wednesday and Thursday, Feb. 16 and 17. All friends in these districts are invited to attend.

The South London friends, at Surrey Masonic Hall, recently held their anniversary services, and 'although we had none but our "locals," we had three crowded meetings, and record ones in 11 years' work.' Collection, nearly £7, also record effort. The earnest work of Mr. W. E. Long is being appreciated, and the number grows apace: 180 members now! We are glad of it. Go ahead, friends.

Debate.—Tuesday, the chairman, Mr. J. B. Tetlow, read a telegram from Mr. Bibbings, expressing regret that owing to fatigue he was unable to attend, and give the address which had been announced. Mr. E. W. Wallis dealt with the subject, 'The Spiritualism of Shakespeare,' giving rise to conversation on various sides of psychic manifestation. Next week, Mr. J. B. Tetlow will open on 'Facts, their use and influence.'—A.W.O.

Lyceum Jubilee Celebration.—At a meeting of the Lancashire Lyceum Demonstration delegates and a sub-committee of the Celebrations Committee, at Hyde, on Saturday last, it was decided to have a Lyceum Jubilee Demonstration, in the Large St. James' Hall, Manchester, on Easter Sunday afternoon, April 10th, 1898, Lyceums to assemble at 2-15 in front of the Royal Infirmary, form in procession (four deep) and march to the hall by way of Mosley-street and Oxford-street, with band and banners. Mr J. J. Morse and Mr. S. S. Chiswell will be the chief speakers. Fellow Lyceumists, I hope you will arrange with your Lyceum, so that you will be represented at this memorable gathering, even if you can only muster 20. Nearly all the Manchester District Lyceums will attend in full strength. I have already enrolled 12 Lyceums! I invite all the Lyceums of Lancashire and Yorkshire not already enrolled, who desire to take part in this Jubilee. The following hymns, etc., have been chosen, and it is hoped that Lyceumists will learn them, viz., 336, 'Lyceum Anniversary Song'; 341, 'Open the Door for the Children'; 354, 'Children's Day Welcome'; 379, 'Hail the Day of Jubilee'; musical reading, 236, 'Trust in God and do the right'; silver chain recitation, 79, 'Children' (Lightheart), through E. W. Wallis; golden chain recitation, 136, 'The Teachings of Spiritualism,' given by the spirits through Mrs. Emma H. Britten. Further particulars will be given shortly on application to J. B. Longstaff, hon. sec., 28, Caton-street, Moss Side, Manchester.

MARRIAGE.

On Thursday, Jan. 27, at the Registrar's Office, High Barnet, followed by a religious service, conducted by the Rev. J. Page Hopps, at the residence of the father of the bride, Henry Withall, of Angell Park Gardens, Brixton, S.W., Treasurer of the London Spiritualist Alliance, to Alice, youngest daughter of E. Dawson Rogers, of Rose Villa, Hendon-lane, Finchley, N., President of the Alliance.

SOME LIVELY FEDERATION MEETINGS.

During the past few weeks the organising secretary has been conducting meetings in entirely new districts with variable results. In none of these places has Spiritualism yet found a home in the form of a society, and in many cases the grossest ignorance prevails as to what Spiritualism is; as a consequence lively scenes frequently prevail, and the most absurd demands made upon the faithful few who organise the missions. On Tuesday and Wednesday, Jan. 18 and 19, return visits—if they may be so-called—were made by the organiser to the Pendlebury and Swinton districts. Mr. E. W. Wallis and Mr. G. Macdonald ably assisted Mr. Swindlehurst in conducting the services. These meetings were well attended, and a spirit of inquiry was abroad, Mr. Macdonald and Mr. Wallis being keenly heckled when question time arrived, questions ranging from the manufacture of spirit clothing to the whereabouts of the medium's spirit whilst under control being freely indulged in.

The clairvoyance of Miss Smith was all that could be desired, in some cases very striking and telling delineations being made, carrying conviction to many a mind. Good work has been done here.

A Breeze at Castleford.—Spiritualism is well to the fore at Castleford, in Yorkshire, thanks to the rector's sermon against us. Intense excitement prevailed when the Organiser, accompanied by Mrs. Gregg, of Leeds, and Mr. Hepworth, put in an appearance on Thursday, Jan. 20. The press, in reporting this meeting says: 'Another contribution to the Spiritualists' controversy at Castleford was made on Thursday evening, when the Assembly Room was packed by an audience anxious to hear a lecture on the subject by Mr. James Swindlehurst. It would have required a room twice the size of this one to hold all the people who came. Consequently a great many never got near the doors.' Mr. Waters, a local gentleman, presided, and those who did get inside the doors certainly made up by lung power for those who had to remain out in the street. At discussion time the pent-up feelings found full vent. At one time it was a struggle between the chairman and an individual, who evidently aimed at controlling the meeting. Ultimately, the chairman prevailed by telling this person, 'You are not going to monopolise this meeting; the lecturer has answered your questions in a fair spirit.' The audience backed the chairman up and other questioners came to the fore. Questions in all shapes and forms came fast and furious. Demands for phenomena then and there to be produced were made by preachers of Christianity who could not produce one fact, one phenomenon to sustain their most astounding claims. Yet Spiritualism held its own even here, and votes of thanks closed the meeting.

Forming a New Society.—Sunday, Jan. 23, Mr. Swindlehurst journeyed to Rock Ferry with the double object of opening a room and forming a new Society. A nice little hall has been secured here, which should be of much service to the Birkenhead and Rock Ferry people. Mr. Corstophine, of Manchester, kindly consented to preside, he being on a visit in the district. Fair audiences assembled, especially in the evening, and the services were well appreciated.

Prescot and Huyton Quarry are entirely new districts, where the gospel of Spiritualism has not hitherto been publicly proclaimed, but, thanks to the energetic efforts of Mr. Peter Davis, Mr. David Kilshaw, and Mr. Heyes, public meetings were organised for Prescot Town Hall on Monday and Tuesday, Jan. 24 and 25. Good audiences assembled. On Monday, Mr. Davis presided. Mr. Swindlehurst entered upon an explanation of 'What Spiritualism is,' Miss Smith giving clairvoyant delineations to the astonished people. The Tuesday meeting was presided over by Mr. J. Pemberton, Mr. E. W. Wallis being the speaker, and he ably expounded the philosophy of Spiritualism. The clairvoyance of Miss Smith was of a more striking character; in one case the gentleman, after persistent denials, being compelled through the force of details to admit the correctness of the description. Questions were asked and answered. A pleasant feature of these meetings was the fine rendering of some excellent solos by Mr. Heyes.

Spiritualism on the Bowling Green.—Huyton Quarry possesses a 'Parish Institute,' but the Rector has the letting of it. When approached for the hire of this room he informed the applicant that it could not be had for a meeting on Spiritualism. Huyton Quarry has a Bowling and Recreation Club and a wooden pavilion, not over large by any means; this was requisitioned for our propaganda meeting. On Wednesday, Jan. 26, this Pavilion in the football field, and on the confines of a bowling green was literally fanned with human beings. How they all managed to get in is a mystery, but they did. The billiard table formed a kind of gallery, and faces flattened against the panes of glass could be seen outside eager to catch a few words. Mr. Wallis, Mr. Swindlehurst, and Miss Smith spoke from behind the 'bar.' Thus the missioners of the new gospel have to toil on under the greatest of difficulties. There is no kid-glove devotion in this kind of propaganda; it means real hard work, with the most enthusiastic spirit of determination. The meetings altogether proved most successful, the financial side being the only drawback. Good work was done, much seed was sown, and Prescot, with Huyton, may yet fall into line with the pioneers of human progress. It is but fair to state that all services by mediums and speakers to aid the Organiser's efforts are cheerfully and gratuitously given, for the spread of the truth.

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FRIDAY, FEBRUARY 4, 1898.

EDITOR AND GENERAL MANAGER,

E. W. WALLIS,

All Business Communications should be addressed to the Company's Registered Office, at 18, Corporation-street, Manchester.

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

JUBILEE COMMEMORATION.—In addition to the various efforts which are to be made this year, the British Lyceum Union have made arrangements for striking a medal, of which we give an illustration on the cover, in commemoration of the completion of fifty years since the advent of the spirits at Hydesville, and the opening up of the systematic intercourse with them. The medal will be the same size as the illustration. The portrait of A. J. Davies, the founder of the Lyceum movement, has been specially obtained, and was taken only a few weeks ago. The design, which has been ably executed by Messrs. Baddeley Bros., of London, is by Mr. T. O. Todd, of Sunderland, who has devoted considerable time and money to the Lyceum movement in this country. To add to the value of the medals, it is intended to destroy the dies in May next, so that all orders should be promptly forwarded to Mr. T. O. Todd, Sans-street, Sunderland. Special arrangements for quantities can be made. Single medals will be forwarded, carriage paid, in white metal, 6d.; in bronze, 2s. 6d.; in silver, 13s. 6d. Cases, 1s.

Mrs. Brigham Cannot Come this Year.

WE HAVE just received a letter from Mrs. Brigham, from which we learn that owing to unforeseen circumstances it will be impossible for her to visit this country this year. She very much regrets the fact, and is keenly disappointed, but trusts all friends will accept this intimation, and excuse her for her inability to visit them as arranged. Possibly another year the way may open, and she will be glad to renew acquaintance with the many friends here, of whom she retains the pleasantest memories.

To Warrington Christians in General, and to the Rev. Fleming and Mr. Waldron in Particular.

GENTLEMEN,—At a recent meeting in Warrington I was asked, 'Why should Christianity and Spiritualism be antagonistic?' to which I replied, 'I have no objection to being friends with the Christians if they will let us alone.' For some months past I have studiously endeavoured to confine my writings to the statement of facts and the advocacy of principles. I am a Spiritualist because I know certain facts; if you had enjoyed the same experiences you, too, would be Spiritualists. Knowing this, I have endeavoured to avoid conflict, having no love for contention and strife; neither would I be discourteous, nor unnecessarily wound the feelings of those who differ from me, but I should be a traitor to the great truths that are involved in Spiritualism did I suppress the utterance of them, and while I fully grant your right to advocate what you feel to be true you cannot be permitted to denounce Spiritualism and Spiritualists without response. You seem to imagine that in Christianity the pure and perfect Truth is revealed, that we have nothing more to learn, and that the only duty of the laity is to receive and believe the lessons and teachings you call Christian. You say you reject Spiritualism because it is contradictory, and lacks a moral standard. When you have reconciled the contradictions and antagonisms, both as to faith and duty, existing among Christians—Greeks, Catholics, Episcopalians (broad, moderate, high, low, and evangelical), Calvinists, Christadelphians, Wesleyans, Baptists, Presbyterians, Trinitarians, Unitarians, Congregationalists, and Salvationists—when you have formulated a clear, coherent, harmonious, and not mutually destructive, statement of what Christianity is, and *your* moral standard, it will be soon enough for you to try to pull the mote out of the eyes of Spiritualists! *You* claim for Christianity that it has 'One faith, one Lord, one gospel,' but on all vital questions: God, duty, death, devil, resurrection, judgment, eternity, hell, and heaven, Christians speak with different tongues, and Christianity is, to-day, a veritable Tower of Babel. You would do well to set your own house in order before you start to sweep up our rooms for us.

Rev. Walters urges orthodox Christians 'to consider that not one miracle, not one of the wonders upon which they base their faith, can boast more than a small fraction of the evidence, direct and personal, that is given for these phenomena of the present day. There is no use denouncing or ridiculing any belief until it has been fairly tested and honourably judged.' But possibly as he is only a Unitarian Christian you will not heed his admonition; still, while you reject and despise Spiritualism, let me remind you what Dean Alford has said regarding the New Testament Gospel manuscripts. 'We have no authorised copy of them in their original language.' There are more than 500 of these *un*authorised (non-original) manuscript Gospels of various ages: 'Of these 500 and more, *no two* are in all points alike; probably in no two of the more ancient can even *a few consecutive verses* be found in which all words agree.' Still further, gentlemen, did it ever strike you that Christianity itself is based on superstitious belief in supernatural agents, in miraculous interventions with natural law? As Mr. Waldron said, 'The further back we go in history the more superstitious and credulous we find the people'; and, as Matthew Arnold said: 'Men no longer put as a matter of course the Bible miracles in a class by themselves.' Consequently, unless our spiritual facts explain their true character, Bible miracles are doomed. Gentlemen, you will have to support your falling house of faith with the despised facts of Modern Spiritualism, which make believable many of the otherwise inexplicable spiritual experiences of past times.

Do you really believe—rationally affirm and defend—can you explain, on 'scientific lines,' the Biblical spirit voices, apparitional appearances, trances, physical manifestations, dreams, warnings, visions, etc., including the 'alleged resurrection of Jesus'? If you, as Bible believers, affirm that Jesus held a dark seance, and received spirit visitants at night, while his friends slumbered, that he walked on the waters, in the night time, and was released from the sepulchre by the aid of two spirit young men, again in the darkness of night, while those who might have been witnesses were asleep, that Peter was released from prison, in the night time, while his guards were asleep, and if you do most fully and truly believe the records, the testimony of unknown writers, on the authority of manuscripts, 'no two of which are in all points alike,' why, in the name of Reason, Justice, and Truth do you refuse credence to the testimony of Crookes, Wallace, Barrett, Massey, and hosts of other *living*, reputable, sane, scientific, and cultured men and women?

I wish to press this point, because you tell us Truth alone is Divine and worthy our service—a sentiment I heartily and unreservedly endorse and accept as my standard of right—and because I notice that Mr. Waldron spoke of the '*alleged*' fact of the Resurrection of Jesus. Now the use of that word 'alleged' is significant; it looks as if you were not quite satisfied—as if there was a doubt about it in your mind—and no wonder, especially when we remember 'that flesh and blood shall not inherit the kingdom of heaven.' Paul declared, 'if he be not risen our preaching is vain, and your faith also is vain,' and unless Jesus did appear after the death of his body he did not 'bring immortality to light.' But where is the non-Spiritualistic, scientific, 'extraordinary evidence' in support of the extraordinary claims made by the penmen of these un-original, un-authorised, manuscripts?

Gentlemen, you force us to put *you* on the defensive. You denounce and condemn us, you call us contemptuous names, hold us up to ridicule and public scorn, and assert a great many things about us which are inaccurate. Spiritualists claim to 'speak what they know and testify to what they have seen!' We are Spiritualists because we know; you are anti-Spiritualists because you do *not* know! Yet, without personal corroborative experiences, you accept narratives of still more remarkable spirit manifestations than any we are prepared to affirm, and then denounce us. Are you not irrational and unscientific? Where are your witnesses, gentlemen, to the 'alleged' facts? 'Come, let us reason together,' how do you *know* that man is immortal? Where are the evidences? How do you know that spirits appeared to Daniel, Ezekiel, Jesus, Peter, John, Paul, and others? Why may they not come to us? You have caused the comparative merit of Christianity and Spiritualism to become the subject of public discussion, and have claimed superiority for Christianity as a system. May I ask which system of Christianity you are defending? Not Roman, not Unitarian, but the Episcopal Church of England system, surely, since Mr. Fleming is curate of that church, and calls Mr. Waldron to his aid! But that church affirms that—

'Every person deserves God's wrath and damnation, and can only be accounted righteous before God for the merit of our Lord and

Saviour Jesus Christ *by faith*, and not for our own works or deservings.' Indeed, 'works done before the grace of Christ, and the inspiration of his Spirit are *not pleasant to God*.' Further, 'the offering of Christ once made is that perfect redemption, propitiation and satisfaction for all the sins of the whole world, both original and actual, and there is none other satisfaction for sin, but that alone.' That 'Jesus was crucified, dead and buried, to *reconcile his father to us*,' but he 'rose again, body, flesh, bones and all.' It affirms that 'Holy scripture contains all things necessary to salvation,' and the Nicene, Athanasius, and Apostles' Creed ought to be 'thoroughly received and believed: for they may be proved by most certain warrant of Holy Scripture.'

In the said Holy Scripture we get the portrait of a jealous, wrathful, repenting, angry, implacable, forgiving, loving, cursing Jehovah; of a future life of flame and felicity—that those who would leave their accursed lot in Hades, or who would descend from on high to assuage the sufferings of those tortured with flame *may not* do so (Luke xvi. 26), so that *Jesus taught the eternity of hell torments*, and the powerlessness of those in Abraham's bosom to help the sufferers! Now, I claim that

SPIRITUALISM IS SUPERIOR TO CHRISTIANITY.

It is more tolerant than Jesus was, who denounced a worse fate than befell Sodom and Gomorroh upon those who did not receive and kindly treat his disciples.

Universal religious truths are ours as much as yours, they belong to the race; but Spiritualism does not depend upon traditions for its authority—it is based upon present-day facts. It takes no authority for Truth, but Truth for authority. Traditional spirit-manifestations are supplemented and explained by modern phenomena, and much that was inexplicable, improbable, and regarded as unscientific and miraculous, can now be understood and rationally interpreted.

Spiritualism affords to the heart-hungry, demonstrations of the continued personal existence of their deceased loved ones, whereas Christianity has no *evidence* to offer, only *hope* and faith.

Instead of but one risen and returning spirit, unknown to any one now living (Jesus), it enables us to communicate with hosts of spirit people, with friends and loved ones, as well as with exalted teachers and kindly counsellors.

KNOWLEDGE IS ALWAYS SUPERIOR TO FAITH.

Spiritualism demonstrates that Law reigns supreme, and is beneficent; that progress here and hereafter is the Law of life; instead of starting with a failure (the Fall) and ending with a mistake (endless and useless torment).

It affords evidence of the *Humanity* of the people 'behind the veil'; they are not stony-hearted and selfish Angels, nor desperate devils, but progressive beings, living a sequential life.

It affirms the Divine nature and attributes of the 'essential man,' and affords evidence that man is a moral and spiritual being—a centre of infinite possibilities; therefore accountable for the use he makes of his opportunities and talents; that purification is the end of pain; that education results from trial and experience; that man has been ascending and fulfilling the purpose of his life.

It offers no scapegoat, craves no forgiveness through imputed righteousness, but by the testimony of millions of spirits has proved that character is a growth, and *consequences* must inevitably be faced and reaped by the individual here and hereafter. It teaches man to trust the divine spirit within him; to find the good in *all*—in all men, in all religions, in all experiences. It does not libel God and belittle man, nor invent a personal devil to account for evil, but it insists upon human responsibility, and, therefore, human liberty. It claims the right, and concedes it to others, of private judgment and liberty of conscience. Each one must work out his own salvation, cease to do evil, and learn to do well.

Spiritualism is superior because it is bound to no party, to no sect confined. The Spiritualist is the Gnostic; he knows from the testimony of his own intuitions, the primal facts of his own consciousness, that he is son of God and heir of the ages—he knows from the evidences he has received that death is the path of liberation—the true way of life—the birth into more spiritual environments, more favourable for his growth in grace and goodness, and he also knows that the way is open *for all*. That *religion* is love and goodness, that life is divine and love universal. Spiritualism does not limit the love and goodness of God to those who believe and obey Jesus Christ. Yet Christianity, says Mr. Waldron, consists in 'belief in and obedience to Jesus Christ, without whom the whole system would tumble and come to the ground.' If only those who 'obey' Jesus will be saved, how few will enter the kingdom of heaven! Blessed are ye poor, woe unto ye rich. 'Sell *all* thou hast and follow me.' 'Love thy neighbour as thyself.' 'Take *no thought* for the morrow.' These are a few of the things to be obeyed. Here is one to be believed: When sending out his disciples Jesus said, 'Ye shall not have gone through the cities of Israel till the Son of Man be come.' But he hasn't come yet!

Rev. C. J. Millar, Vicar-in-charge at the Emmanuel Church, Warrington, said that 'Spiritualism had neither a Gethsemane nor a Calvary.' No, nor has it a record of a dying Spiritualist, who, with almost his last breath, bitterly uttered the disappointed cry, 'My God, my God, why hast Thou forsaken me?' Nor has it left a blood-red trail of persecution and gross inhumanities, of Crusades, Star Chambers, Smithfield fires, Spanish maidens; nor has it tortured and murdered hundreds of thousands of people to establish an authoritarian system. None of its prophets have failed so egregiously as the man who declared the end of the world would come before all his hearers died, and that he would then return in power to judge the quick and the dead; nor have they affirmed 'I came not to bring peace but a sword,' nor charitably declared, with a gracious and forgiving spirit, so gentle and meek, 'whosoever shall deny me before men, him will I also deny before my Father which is in heaven'! Nor pronounced against the people who did not accept them and believe their works, 'it shall be more tolerable for the land of Sodom in the day of judgment than for thee' (Matt. ii. 23-24). Nor promise to reward every one who 'hath left houses, brethren, sisters, father, mother, or wife, or children, or lands for my sake, shall *receive* a *hundredfold*, and shall inherit eternal life'!

Thank God Spiritualism has not its Gethsemane, where a trusted comrade, fore-ordained by God to do the traitor's work, betrayed his beloved master into the hands of his enemies, that they, by murdering him, might effect the plan of salvation, and 'reconcile God to us,' as the second article of the vicar's religion declares. 'Spiritualism has added nothing to the world's stock of knowledge,' he is reported to have said. How does he know? He is making a foolish assertion, born of prejudice, unless he knows all that Spiritualism has done. If it has done nothing else but prove that the future life is sequential and progressive, that repentance and ascension are possible—aye, the destiny of all—it *has* contributed valuable knowledge to the world! But it has done more. It has vanquished Materialism with its own weapons, facts, and *compelled* thousands of sceptics to admit the existence of spiritual forces and spirit people; aye, it has led hosts of thinkers who believed only in 'matter and force' to believe in the Supreme Intelligence, the Divine Spirit—above, in, and through all.

Spiritualism succeeds where Christianity fails, and is superior because it can comfort the bereaved as nothing else can possibly do. A. R. Wallace, in his lecture on 'If a man die shall he live again?' says: 'A clergyman, a friend of mine, who had witnessed the spiritual phenomena, and who before was in a state of the greatest depression caused by the death of his son, said to me, "I am now full of confidence and cheerfulness; I am a changed man."' This is the effect of modern Spiritualism on a man who had before that rested his belief on Christianity.' Rev. Thos. Greenbury said: 'I could as soon doubt the existence of the sun as doubt the fact of my holding communion with my darling daughter. I thank God daily for the privilege.' He could not get that from his Christianity. Mr. Waldron called Spiritualism a superstition. Well, well, as Gerald Massey says, '*Our superstition will be the death of yours!*' . . . 'These *facts* have given me *proof palpable* that our very own human identity and intelligence do persist after the blind of darkness has been drawn down in death. The Spiritualist who has plumbed the void of death, as I have, *has established a faith which can neither be undermined nor overthrown.*'

Yours for truth, E. W. WALLIS.

Bazaar Buzzes.

MR. MORSE will show something worth a journey to see.

NOW IS the time to save up if you wish to be among the many who are coming from all quarters.

NO EFFORT to make the National Bazaar a success should be spared. Friend, will you do your mite?

THE NEXT NINE WEEKS will be a busy time for the Bazaar Committee. Early favours will lighten the work.

THIS IS a grand opportunity for ingenious brains and skilful fingers, but they must be busy, as the time is short.

AS YOU have been blessed, so bless others. Remember the Bazaar in April—the Jubilee of mental freedom, 1898.

LONGTON SOCIETY moving. We expect a good show of local work from thence. Miss Plant is very busy. Friends, keep her going.

TO QUIET some talk, let it be here said, that members of the Bazaar Committee have not yet been even compensated for out-of-pocket expenses.

HAVE YOU SEEN the list of collectors and receivers. If not, look up at once the name for your district, and send in your offerings. The time is closing in.

FRIENDS in Chester and district will please note Mrs. Coppack, Bars House, Chester, has kindly undertaken to receive goods for the S.N.F. Jubilee Bazaar.

FRIENDS who are intending to donate cash to the Bazaar Fund might note that their gifts are to the nation, and should be proportionate to their means, and the angels' aim.

FROM AUSTRIA an English lady sends £2 10s. to help to swell the funds. We hope other British readers in distant lands will remember the Cause in the Mother country. Every little helps.

TO ALL unattached friends who desire to see their districts or towns permeated with the message of love and liberty of thought, this is commended as a splendid opportunity of gaining their object. Help in this way the Federation, and get return of propaganda work.

WILL FRIENDS who have had 6d. Effort Books kindly return them, with cash collected, as soon as possible to those friends from whom they received them, so that the latter can send their returns to the hon. treasurer, Mr. A. Smedley, Park Mount, Belper, Derbyshire.

Societary Doings.

ANGEL OR DEVIL.

Speaking at Belper to large audiences, Mr. A. Smedley, chairman, Mr. G. H. Bibbings, B.A., said:—'In what was known as strictly Christian teaching a great mistake had been made by appealing solely to the heart, and the impulse, without regard to the brain and the reason. Spiritualists had made a similar mistake in the opposite direction. Their teaching had in it too much cold logic, and not sufficient to appeal to the emotions; it would be well for Spiritualism when it appealed to the heart as well as to the head. They must be doers of the word, and not hearers only, for, after all, a good life was the greatest phenomenon. The importance of self-conquest must be recognised as well as outside conquest. The new-born babe was in a state of completest helplessness, and it was a question for those who surrounded the life of that growing child what it should become, angel or devil. There was the possibility of the growth of an angel, sweet and pure and righteous, and the awful possibility of a devil, loathsome, pestilential. Therefore, the question was one before which all others were as child's play. Spiritualism was a hard task master. If they cried 'Am I my brother's keeper?' Spiritualism sent back the answer, 'Yes, a thousand times, yes.' The only angel world Spiritualists could believe in was one whose inhabitants had experienced the same trials that they were experiencing, and in the manufacture of angels or devils they all had a personal responsibility. Spiritualists did not accept the theological idea of a humanity being born of the devil. They were all the children of God, and God's family would not be complete until all had been gathered in, any more than an earthly family was complete when some member of the family had wandered away to the swine troughs. They all had the spiritual nature, and it behoved them to develop the angel by showing that the best thing they *could* do was the very worst thing they *would* do. They were on the earth not to make a fortune, but to make a character, and by realising this they would go a long way towards satisfactorily answering the question: 'Angel or devil, which?' Mr. Bibbings' address in the evening on 'The bloodless revolution' was listened to with marked attention by a large audience.

—*Belper Chronicle*, Jan. 28.

BIRMINGHAM SPIRITUALIST UNION.

The annual conversazione has, for the past five years, been regarded by our members and friends as one of the happiest events of the year. The idea of a high-class entertainment, with dancing, was carried into effect during the Union's first year; not that there is anything unique in that, and probably the 'pioneers' would flout the notion of such festivities, and prefer their excursions on the warpath of theological disputation. But why so? I saw more than one Socialistic 'labour man' don his dress suit, who, when twitted, declared he was 'there in disguise!' Spiritualism is mellowing to the more genial touch of a young generation, and the old angular form—which, withal, had a rugged grandeur—is giving place to more harmonious and symmetrical proportions.

Following the lines of the well-considered policy in working the several sections of the Union, the managing committee engaged one of the best halls in the city, an excellent quadrille band (Messrs. Rogers and Priestley's), and secured a reliable caterer in the person of Mr. A. Rodway. These attractions, combined with tickets at a price to debar no one, and extending a cordial invitation to *all* friends of local Societies, they secured an unprecedented response in the attendance as well as the character and tone of the assembly, which plainly marked the appreciation of those for whose comfort and enjoyment these preparations were made. Indeed, it is a fact, peculiarly significant to an organiser, whether of a social function, such as this, or of others of a religious or intellectual nature, that the ultimate results are invariably commensurate with the character and consistency of the methods employed to meet the ends of a given purpose, and if that purpose be deeply rooted in a principle affecting the welfare of others, it has within it the elements of growth and endurance. But it was not to moralise or philosophise that the gaily attired company tripped over the crimson carpet, through the corridors leading to the spacious ball-room of the Masonic Hall, on Monday, the 24th. Before the first polka was timed to strike up, Messrs. Butler and Bradley, the M.C.'s, and a large staff of stewards, were busily engaged in facilitating the process of 'coupling' those links which in the 'march of time,' form the 'grand chains.'

There was no dearth of numbers or lack of animation, although the hand of sickness had fallen upon several families, among whom we regret to mention our vice-president (Mr. Sunderland) and his daughter, Mr. and the Misses Venables, and Mr. J. Bennett, of Walsall. We were, however, favoured with the company of Mrs. and Master Venables, Mrs. Brown, and Mrs. Holyland, of Walsall; Mr. and Mrs. Aldridge and son, with other friends from Wolverhampton; the Misses Hansons, of Burton; Mrs. Bingley, of Barrow-in-Furness; about 200 local friends; and, to add to the pleasure of all, our esteemed friend, Mr. J. J. Morse. Although the majority were dancers, evidenced by the scarcity of 'wall flowers,' it was pre-eminently a social gathering in which all could take an interested part. At convenient intervals were given songs, recitations, and sketches, and we desire to express our indebtedness to the artistes who kindly gave their services, especially to Miss Hodson for her charming song, and Mr. J. Hodson for his clever impersonations; also Messrs. Lloyd and Rooke, who rendered their songs with exceptional merit; and to Mr. T. Groom for his capital recitation. As to the dancers, well, I cannot attempt to describe their pretty dresses or charming manners. One who ought to know, remarked 'that it was the happiest and most brilliant spectacle he had ever witnessed.' The band caught the enthusiasm, and became almost imperilled by the ravishing power and swiftness of the music. The young people - aye, and the older ones too, 'tripped it lightly' until 1-30 a.m. Our own friends we know are more than satisfied, and we hope the visitors were too. The officers did their best, very noticeable were the courteous attentions of the president and his wife (Mr. and Mrs. Lucas), and also Mr. P. Galloway, our vice-president. Messrs. J. Smith, Thos. Hands, and Davis added much to the successful results, while Madames Groom and Laurance were happy in seeing others enjoy themselves.—A.J.S.

THE LYCEUM EXECUTIVE AT NOTTINGHAM.

The visits of the Executive of the Lyceum Union to the various centres of work are becoming quite an important feature. Sowerby Bridge and Newcastle-on-Tyne both bear testimony to increased interest in the work consequent on these propaganda meetings. The latter place is reported to have doubled its attendances of scholars. The Midlands were fixed upon for the visit on Jan. 9, Nottingham being the town to be honoured. The two societies and two Lyceums combined to give the Executive a hearty welcome, which utilised its members in an admirable manner by dividing its numbers between the two societies, and interchanging them at the successive services. Mr. H. A. Kersey, of Newcastle-on-Tyne, and Mr. T. O. Todd, at Sunderland, attending and addressing the Cobden Hall Society in the morning, and Mrs. Greenwood, President of Sowerby Bridge, Mrs. Clarke, local, and Mr. A. Kitson, secretary, attending and addressing the society of Morley Hall, along with Mr. Fielding, medium. Addresses were delivered by all, pointing out the importance of the Lyceum work being more vigorously pushed by societies in general, but especially in the Midland counties, as they were far behind their northern co-workers. The remarks were well received, and elicited frequent applause. Friends from Derby and other places were present to welcome the Executive. At an open session at Cobden Hall, in the afternoon, a most excellent programme was gone through of selections from the 'Lyceum Manual,' interspersed with songs, recitations, and speeches from Mrs. Greenwood, Mr. Clarke, and Mr. Kitson, the whole combined giving a splendid exhibition of the theoretical, exhortative, and practical sides of the Lyceum work which could not fail to impress the hearers. The evening meeting at the Cobden Hall was a most enthusiastic gathering of thoughtful and intelligent ladies and gentlemen. The chairman, Mr. Stubbs, introduced the various members of the executive in a few well chosen and appropriate words.

Mr. H. A. Kersey made a strong appeal to parents and guardians to do their duty to their children, and the cause of Spiritualism by supporting the local Lyceums and bringing their children to them, and becoming teachers, if they had the requisite time, for the instruction of our children is one of the healthiest duties that can be engaged in, and would bear the most enduring results, so that it should be done well and conscientiously. He pointed out, at some length, how inconsistent some Spiritualists were in sending their children to, and otherwise supporting, orthodox Sunday schools, and appealed to his audience most earnestly to remedy this state of things, and take away this great reproach from our movement by forming Children's Progressive Lyceums in connection with every Society in the land.

Mr. Clarke dealt at length with the valuable facilities offered by the Lyceum to adult members for an interchange of thoughts on the facts, teachings, and philosophy of Spiritualism, and the wider and fuller study of man. He enjoyed having his opinions challenged. It was not always beneficial to have one's opinions accepted without due consideration of their merits and demerits, there was nothing to rouse activity of thought and bring latent powers of the mind, the greatest brightness was the result of well tempered friction. By joining our Lyceums, and rubbing shoulders, as it were, in Liberty Group, all will receive enlightenment and derive good.

The guides of Mrs. Greenwood spoke very highly on the importance of such gatherings, as they were the means of bringing light and understanding into many a darkened mind. The Sunday school system had served its purpose, and would gradually give place to the new order of things. Religious systems, like human beings, had their birth, infancy, maturity, and decay. They saw a band of bright spirit-children present and in contact with the Lyceum members. They were chanting a song whose refrain was, 'Come along, come along.' This was an invitation to all present to 'come along' with us and work for the children. The control deeply regretted his lack of knowledge of the divine truth of Spiritualism in his earth-life, which had caused him to teach erroneous doctrines. It was now his mission to undo the mischief by doing all he could to lead people aright. He warned his hearers that in so far as they misled people, or neglected their duties, they would have to atone for it, which would greatly mar their happiness and peace of mind in the spirit world.

Mr. Kitson next addressed the meeting on man's spiritual faculties, pointing out parallel instances in the Bible, and showing how by these the Lyceum had originated, which may be looked upon as an answer to the prayer, 'Thy kingdom come, thy will be done on earth as in heaven.'

Mr. Todd said he would address himself to the young men and women. He wanted them to know that Spiritualism and the science of man's spiritual nature embraced all other sciences. The scientist was puzzled and superseded by the spirit phenomena. Spirit knocks were produced without any visible contact of bodies, which the science of accoustics could not account for or explain. Spirit lights, which cast no shadow, were produced without visible means, which the science of optics could not explain. Snow was produced in the hot seance room, and a fourth dimension was proved to exist of which mathematicians were entirely ignorant. He therefore appealed to the young men and women to study spiritual science, for by so doing they had the key to all the other branches of science.

The Morley Hall Lyceum generously made a donation of its afternoon's collection, 8s., in aid of the funds, and both Society and Lyceum of Cobden Hall generously donated the entire day's collections, amounting to £1 6s. 10½d., to the same fund. Both have our sincere thanks for the same. The Executive hopes to visit Liverpool next. Alfred Kitson, Sec.

Royd-street, Hanging Heaton, near Dewsbury.

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LONDON NEWS, NOTES, AND NOTICES.

[REPORTS *of ordinary meetings should not exceed 50 words.* POST CARD *reports, clearly written, will save us trouble and the writers postage.*]

BATTERSEA PARK ROAD, Doddington-grove: Through the kind interest of Mrs. J. Davis, of Clapham Common, Professor Allan Fisher, lately the subject of much correspondence in *Light*, visited us. He requested that we should proceed in the usual way while he treated sufferers. Messrs. Adams and Boddington and Mrs. Boddington dealt with 'Magnetic healing.' In the meantime a gentleman, suffering from kidney troubles, was treated, and stated that he experienced relief; and a youth, paralysed all down the right side, stated that he felt stronger; Mr. Fisher's guides informed him that he can cure the lad in two weeks. This would indeed be a marvellous proof of his power, the lad having suffered for years. Special arrangements next Sunday. In order to afford the best possible conditions, a healing circle will be formed. He will undertake to relieve or cure all sufferers. Those who desire treatment must be in the hall by 7-15; doors will be closed at 8-15.—BOW: Wednesday, Good meeting and well attended. Sunday, Mr. Clegg handled subjects from the audience in fine style. Mrs. Clegg's guides gave good, earnest, sympathetic addresses. Pleased to recommend both mediums. BRIXTON, 8, Mayall-road: Jan. 30, Mr. Coleman gave a soul-stirring address.—CAMBERWELL, S.E., 33, Grove-lane: Good conditions. Mrs. Holgate's guide discoursed on 'Spirit.' Mr. Funnell addressed inquirers. 'Sunshine' gave advice concerning mediumistic gifts. Genuine investigators always welcome (7 p.m.)—CANNING TOWN, Braemer-road: Mr. Walker's address on 'Spirit communion' well received. Very successful psychometry. Pleased to report progress. 2, FORD'S PARK-ROAD: Tuesday, 'Alpha' on 'Substitution,' and Mrs. Wood gave excellent clairvoyance, all except one recognised. It is a great comfort to see our own people coming out so well. Mrs. Wood is destined to be of great service. Many thanks to Mr. Wood for services at the organ. Sunday, 'Blearton' gave a very interesting address on 'What is religion?' (J. DAVIS, sec.)—CAVENDISH ROOMS, 51, Mortimer-street, W.: Numerous audiences continually manifested their appreciation of the answers given by Mrs. M. H. Wallis's inspirers to the many questions asked. A meeting well calculated to promote inquiry into the subject of Spiritualism, and to offer much useful information to the student. Miss Hughes sang with great effect the solo entitled 'The Angels' (Zardo).—EAST LONDON, Forest Gate: Tuesday, Mrs. Hawkins kindly gave services, very successful clairvoyance and messages. Thursday, the phenomena proved outside intelligence. Sunday, Mr. Butcher gave a stirring address, under control, enjoyed by all. Miss Butcher's solo brightened the evening. MANOR PARK; Jan. 24, Mr. Peter's guides gave a grand address, clairvoyance and psychometry well recognised. Friends, pass on the word that Mr. Peters is at Temperance Hall, White Post-lane, every Monday at eight. 27th, Mr. Hawkin's guides gave an impressive address and clairvoyance. Mrs. Hawkins also gave clairvoyance. 28th, Developing circle at 8. 30th, Mr. Gibbs gave an impressive address. Two WORLDS on sale at the hall, also at Mrs. Barnet, newsagent, opposite. STRATFORD, Workman's Hall: Crowded meeting. Mr. Whyte's subject, 'Spiritualism, is it true?' was handled in a most eloquent and masterly manner, the arguments being forcible and logical. Mr. Peter's clairvoyance was vivid and well recognised. Two solos were kindly sung by Madam Cope and Miss Glendinning in an extremely artistic and sympathetic manner. They kindly promised to visit us again. Two WORLDS on sale at all our meetings. 27th, Mrs. Barrell gave good tests in her usual manner.—HACKNEY, Manor Rooms, Kenmure-road: Mr. Cowderoy's introductory remarks well received. Mr. Rist's account of how he became a Spiritualist, and his remarkable experience, will inspire seekers to go on. Mr. Emms, a veteran worker, spoke well, showing how in early times men communicated with spirits, also his own striking experience. Mr. Harris also narrated experiences. Piano solos by Mr. S. E. Rist, trance address by guides of Miss Harris, and violin solo during the evening by Mr. White and two sons.—ISLINGTON, Wellington Hall: Mr. Catto, secretary, read the report of the year's work. Mr. Brenchley said that the North London Society had held meetings in this hall for nine years. They moved to Finsbury Park, and we agreed with our spirit friends to continue the work, and appealed to the Spiritualists of Islington. Nine persons attended on Feb. 2nd, 1897; seven were strangers. We visited 5,000 houses with our bills, which brought many strangers, and inquirers are invited to our circle, where Mrs. Brenchley is medium. We have made 60 members and developed one medium, Miss Taylor, whom we hope to continue. Many come, and when satisfied there is no death they come no more. We thank Mr. Wyatt and Mr. Dalley for giving us one Sunday a month. Mr. Neander, of Hackney, reported the good work that has been done by speaking of Spiritualism, causing a centre to be opened in Hackney.—KENTISH TOWN, 85, Fortess-road, N.W.: Sunday, a very pleasant evening. Good tests given to several strangers by Mrs Spring. *Prospective:* Sunday evening at 7. Monday and Thursdays at 8. Wednesdays, Developing class. Friday evening, materialisation experimental at 8. Friends wishing to join write acting secretary. [534] T. W. on sale.—MILE END: 30th, Mr. Davis's very good address highly appreciated. His psychometry and clairvoyance recognised.—MORSE'S LIBRARY, Florence House, Osnaburgh-street, N.W.: The second part of the Wednesday evening course of lectures at this place was commenced on Wednesday, Jan. 12, when a goodly company assembled to listen to an address by 'Tien,' through Mr. J. J. Morse, upon 'Spirits as Iconoclasts,' which topic was treated in an admirable manner. The following week the meeting was to have had the services of Mr. G. H. Bibbings, of Plymouth, but that gentleman was unable to attend, in consequence of being summoned home from Warrington, through the sudden and serious illness of one of his children. Mr. J. J. Vango, the well-known clairvoyant and test medium, very generously came to the assistance of the managers, and gave his services for the evening. His tests were most satisfactory and convincing, and a very pleasant and instructive evening was passed by the numerous audience in attendance. On the last evening in the past month Mr. J. J. Morse was present, and the occasion was devoted to 'An evening with the "Strolling Player,"' whose wise and witty sayings, and comments on the various aspects of the facts and philosophy of Spiritualism, were greatly relished by an audience that filled the Library to overflowing. The annual New Year social was not held, as previously announced, owing to the Library having been engaged at the time for another purpose, but it will be held in due course. Friends who are inquiring on the matter, kindly take this intimation.—NORTH LONDON, 14, Stroud Green Road: Sunday evening, Mr. Jones conducted. Mr. Beavor read a paper emphasising the satisfactory answer of Spiritualism to the universal query, 'What, whence, and whither?' Mr. Kinsman read a chapter on spirit photography, from 'The house of dreams,' by Rev. W. J. Dawson. Messrs. Jones, Brooks, Hewitt, Purvis and Kinsman made remarks bearing on the reading. A statement was read showing that just twelve months ago the society took possession of its present home. A large amount of lecturing work has been done—in the hall and in Finsbury Park, while the Society has been consolidated and prepared for more propaganda work. A balance in hand of 1s. 6d., after the purchase of the new hymn book, an organ, and literature for distribution, in addition to the ordinary expenses for rent, cleaning, etc.—SHEPHERD'S BUSH, 73, Becklow-road: Mrs. Whitaker's guides spoke on Sunday.—SOUTH LONDON, Surrey Masonic Hall: Morning, public circle well attended. Our leader's guides delivered instructive remarks on spirit communion and spiritual gifts. Efforts are being made to induce members and friends to send children to our Lyceum. Mr. Coleman, the conductor, has had many years' experience in Spiritualism, and knows exactly what should be taught. The Lyceum meets at 3 o'clock. Children will be sure to receive care and attention. Evening service well attended. 'The rock of the church' was dealt with by 'Douglas,' one of our leader's guides, in a manner that was well appreciated. (Verax.)—STRATFORD, Martin-street Hall: Mr. Drake related very interesting experiences of Spiritualism, giving good and sound advice to an enthusiastic audience. We welcome him again. The after-circle has proved a great attraction, many receiving tests from our local mediums. Friday, Mr. Landridge's lecture on 'Phrenology' was much appreciated, the delineations being correct. We trust he will favour us with a continuation on some other occasion. *Prospective:* Next Sunday is the Hospital Chair presentation day. Several will speak, and there will be two or three solos sung. On Friday, 4th, our Social, including Dancing and Concert. Tickets, 6d. A welcome to all. Sure to be a most enjoyable evening. [534]

MANCHESTER NEWS, NOTES, AND NOTICES.

ARDWICK, Tipping-street: 26th, Mr. J. Duffy gave a short address and extraordinary psychometry. 30th, Good services with local mediums: Mrs. Morley, good clairvoyance, and Mr. Taberner, addresses, who kindly gave their services. The committee thank them very much.—CENTRAL SERVICES, Coal Exchange: Mr. J. Swindlehurst spoke inspirationally on 'Spiritualism in relation to religion,' showing that by proving the existence beyond the tomb of men and women under natural conditions and law, Spiritualism put new life and vigour into the dying forms of religious faith; and that the fact of equal opportunities in the spirit-world for man's spiritual progression dissipated the feeling of fear of God and substituted that of love. Mr. Page presided, and Mrs. Boyden kindly sang 'Shadowland,' with much taste. *Prospective:* Mrs. M. H. Wallis next Sunday, on 'Free will and personal responsibility in the light of Spiritualism.'—CHEETHAM, Ash Lodge: 27th, Mr. P. Bewick gave successful psychometry. Sunday, Mrs. Greenlees has much improved of late. Her spirit friend had the pleasing duty of naming a baby. Crowded after-circle. *Lyceum:* Good attendance, recitations and readings given. COLLYHURST-STREET: 26th, Miss Nuttall gave address on 'God is love,' and clairvoyance. 30th, Mrs. Hyde gave pleasing addresses and interesting clairvoyance. Solo by Mr. A. Smith, 'Angel faces.' 31st, Mr. Lever kindly gave his services in aid of Banner Fund.—ECCLES: 26th, Madam Henry gave grand address and excellent clairvoyance and psychometry. 30th, Mrs. Porter gave splendid addresses. Clairvoyance well recognised.—HIGHER BROUGHTON: 25th, Social, grand success. 27th, Splendid address and good psychometry by J. B. Tetlow. Lyceum progressing. Advice to children by Mr. Whitehead. 2-30 and 6-30, address by Mrs. Hulme, psychometry. LONGSIGHT: 25th, Mr. E. Marklew answered questions from the audience in a masterly manner. 27th, Circle. 30th, Mr. Standish gave a good address and clairvoyance. After-circle well attended.—OPENSHAW, Granville Hall: 30th, Mr. Duffy on 'The Father waits over the way.' Evening, Questions from the audience were answered in a very creditable manner. Clairvoyance and psychometry, also at after-circle.—PATRICROFT: 25th, Miss Knight gave clear and correct clairvoyance and psychometry. 30th, Mr. Young gave good psychometry, also successful healing in public meeting, after-circle well attended.—PENDLETON: 27th, Miss Knight gave psychometry and clairvoyance in her usual successful manner. 30th, Mrs. Spurgeon gave a short address, and afterwards Mr. R. A. Brown spoke briefly. Evening, Mr. R. A. Brown gave a splendid lecture on 'Human life, what it is and what it might be.' Also named a baby Sarah Alice, spiritual name 'Ivy.'—SOUTH MANCHESTER, Princess Hall: Thursday, Madame Henry gave a good address and accurate clairvoyance and psychometry to a good audience. Sunday, Mr. Peter Lee gave us an address. *Prospective:* Thursdays, Feb. 10th, 17th, 24th, Madame Henry will be with us, and we shall be pleased if all readers of Two WORLDS will come and bring their friends.

SALFORD. Co-op. Stores, Chapel-street.—Feb. 6, at 3 and 6-30, Mrs. Griffin Attwood's quartette, 'Come, ye weary pilgrims!' with tenor obligato, will be rendered at night.

MARRIAGE AT PENDLETON.—On Jan. 29, Miss M. A. Jeffery was united in matrimony to Mr. J. M. Jackson, of Pendleton, the ceremony being ably carried out by Mr. J. B. Tetlow. A numerous audience manifested great interest in the proceedings. List of presents:—Dinner service, tea service, 2 cruets, toilet set, trinket set, 1 pair of lace curtains, large coloured tablecloth, 1 white tablecloth, dessert set, 1 carving knife, fork, and steel, 1 piano stool, tea cosy, timepiece, carpet stool, large picture, flower-stand, 2 small brackets,

set of jugs, biscuit glass, half-a-dozen cups and saucers, kettle-stand, 4 hand towels, cream jug, and tea urn. May health, happiness, love, and prosperity attend the future destiny of both bride and bridegroom is the desire of all.—*J. Moulding.*

LANCASHIRE AND CHESHIRE.

ACCRINGTON, St. James'-street: The control of Mr. Geo. Smith spoke well on 'Man, know thyself,' and 'The antiquity of man.' Bridge-street: Mr. T. Postlethwaite gave a splendid address on 'Spiritualism from a Biblical standpoint,' also good psychometry.—Argyle-street: 29th, Successful potatoe pie supper, and social, for Lyceum funds, upwards of 200 attended. Sunday, Miss Chadwick gave very good addresses and splendid clairvoyance, everything being recognised (and on Monday night). After-circle well attended. Miss Alma Gaffney ably sang a solo, much enjoyed. —ASHTON-UNDER-LYNE: Tuesday, Mr. Hilditch gave good address and clairvoyance. Sunday, Mr. Lever gave good addresses; also very good psychometry. After-circle conducted by Mrs. Horne and Mrs. Haslem, delineations very good. —BLACKBURN, Freckleton-street: Mr. Mayoh spoke well on 'Spiritualism explained' and 'The philosophy of human fellowship.' Good audiences. Proceeds go to the Infirmary. Chairman, J. T. Ward.—BOLTON, Bradford-street: Miss Smith, although unwell, gave such discourses that bring credit on the cause. Subjects, 'Truth' and 'There is no death,' bringing tears to the cheeks of many. Clairvoyance splendid.—BOOTLE, Masonic Hall: Mr. W. J. Leeder gave splendid addresses and clairvoyance. Evening subject, 'Is Spiritualism scientific and in accordance with nature?' After-circle, Mr. Leeder gave psychometry, over 50 attending. Next Sunday, the Lyceum will take the platform.—BURY: Wednesday, Miss Knight gave excellent clairvoyance and psychometry. Sunday, Mrs. Johnson gave nice addresses and clairvoyance.—CLITHEROE: Mr. G. Ormerod spoke on 'The philosophy and phenomena of Spiritualism.' Miss Cybella Hartley gave psychometry of a remarkable character.—DUKINFIELD: 23rd, Mrs. Beresford gave good addresses and clairvoyance. 28th, Mrs. Cropper gave good clairvoyance and psychometry. 30th, Mr. Taylor gave good addesses on 'Speak gently to the erring one' and 'When the mists have rolled away.' Good audience. Tuesday, Mr. B. Plant gave very good clairvoyance. Sunday, Mrs. Fielding discoursed in grand style to good audiences. Clairvoyance recognised.—LEIGH: Mr. Plant gave an excellent address on 'Present and future religion,' something new and interesting. Clairvoyance mostly recognised, good after-circle.—LIVERPOOL S.E.S.: 19th, Mr. J. S. Standish lectured on 'Modern thought,' followed by psychometry. 26th, Mr. E. Marklew's second visit gave great satisfaction. Mrs. Peters said a few words. MACCLESFIELD: Mr. W. Howell gave excellent, instructive addresses. Subjects, 'The world, the flesh and the devil,' and 'Is science opposed to modern Spiritualism?' Good audiences and good music.—MILNROW: Mrs. Hyslop dealt ably with her subjects, 'Thy will be done' and 'There is no death.' Clairvoyance good, her first visit here.—MORECAMBE: 23rd and 24th, Mrs. Hyslop gave good addresses and quiet, helpful clairvoyant delineations, to a fair audience of both members and strangers.—NELSON, Pendle-street: 23rd, Miss F. Barlow gave grand discourses and clairvoyance. 30th, Mrs. Alder gave very fair addresses, clairvoyance good.—OLDHAM, Coronation-street: Mrs. Sellars and her guides gave good addresses and clairvoyance.—PRESTON, Walker-street: Mrs. Green's control gave excellent addresses on 'The destiny of the soul' and 'Death and the after-life.' Clairvoyance successful. Central: Mr. Davis' guides gave splendid addresses on 'Can Spiritualism be true?' and 'Spiritualism or Christianity, which will you have?' Very good clairvoyance and psychometry.—23rd, Miss G. Hunter spoke beautifully on 'Cherish faith in one another' and 'Spiritualism, past and future.' Clairvoyance very good. 30th, Mrs. J. Waterhouse spoke well indeed. Clairvoyance nearly all recognised. Crowded audience, many turned away.—ROYTON: Mr. Law gave good addresses and clairvoyance. 'Who are the true Christians?' ably dealt with.—SHAW: 25th, Mrs. Clegg gave excellent clairvoyance and psychometry. 30th, Mrs. Brooks gave the funeral service of our late secretary, Mr. James Thomas Dawkes (who passed to the other side of life on Jan. 26, after a few days' sickness) in a most sympathetic manner on 'Death the gateway of life.'—SOUTHPORT: Mrs. Stair addressed large audiences in the Foresters' Hall. Subjects, 'Modern Spiritualism, what does it signify?' and 'The fellowship of religion.' Impromptu poems on 'Immortality' and 'Duty' and 'Purity.' An elevating day.—STALYBRIDGE: 26th, Mrs. Giggle gave address and clairvoyance. 30th, addresses and good clairvoyance. Crowded audience.—STOCKPORT: Mrs. E. Cropper's controls gave interesting experiences of earthly and spiritual life, highly appreciated. Good discourse on 'I will not leave you comfortless but I will come again,' showing the inequality between the rich and the poor. Successful clairvoyance. Our vice-president, Mr. T. A. Brown, gave two splendid readings. Solo well rendered by Miss M. Richardson. — WARRINGTON: Debate driven correspondence out of mind. Jan. 16, Mrs. Peters. Afternoon conditions bad. Evening just reverse. Splendid address and clairvoyance all recognised. 23rd, Mr. J. Kay, good addresses to large audiences. 24th, Splendid address by Mr. E. W. Wallis in reply to lecture by Mr. Waldron. Orthodox spirit strongly manifest. 30th, First Sunday visit of Miss Cotterill. Afternoon, 'A spirit's experiences of passing on,' well received. Evening, Preacher' gave a forcible and telling address to a crowded room. Not much clairvoyance but good. Monday, psychometry.

MIDLANDS.

BIRMINGHAM, Masonic Hall: An excellent address by Mr. T. Hands, and clairvoyance by Mrs. Lawrence. Bloomsbury: 30th, The inspirers of Mr. Will Phillips gave a grand exposition of 'Is Spiritualism lawful?' drawing a distinction between God-made and man-made laws, asserting the right of Spiritualists to develop psychic gifts, even if by doing so man's laws were broken. Love being the basic principle of God's laws, it was lawful for man to break down anything which interfered with a development of those God-given powers, which, rightly used, tended to uplift man and make him more appreciative of the beauties around him. A good audience highly appreciated this able exposition.—DERBY, 1a, Normanton-road: Mr. J. C. Macdonald eloquently discoursed upon 'What are the evidences of life's continuity?' Written questions ably dealt with in the evening. Monday, in aid of Federation Bazaar Fund.' Successful meeting, subject, 'Mind on matter, an indication of spirit.'—Raffic-street: Pleasant times with Mr. Inman; subjects afternoon, 'Experiences in the investigation of Spiritualism.' Evening, Questions from the audience. Psychometry at night so remarkably accurate that people were loath to go home. HARBURY: 23rd, Meeting at Mr. H. Smith's; excellent lectures by the guides of Mrs. W. Overton, Harbury, and Mrs. J. Knight, of Bishops Itchington. [Please write on *one* side of the paper only.—Ed. T.W.] 30th, Mrs. Lloyd, of Knightcote, medium, gave splendid clairvoyance, all recognised but two.—LEICESTER, Town Hall-square: Mr. Ashby delivered a trance address from 'The lines of Christianity as a pathway to Spiritualism,' followed by very successful clairvoyance, Crafton-street: Mrs. Marshall's good address on 'Spiritualism, the saviour of mankind,' well appreciated by a good audience. Excellent clairvoyance by Mr. Illife, all recognised but one, giving full names in most cases. Queen-street: Mr. T. Muggleton's guide, speaking on 'The origin of man,' was very instructive and scientific, naturally opposing Genesis. Good clairvoyance by Mrs. Heggs.—LONGTON: Mr. Scarritt, of Hanley, gave a very interesting address on 'Religion and Labour,' well appreciated. Mr. Holdcroft gave good clairvoyance, nearly all recognised.—NORTHAMPTON: Mrs. Sturgess, of Leicester, paid her first visit. Good meetings and large attendance. We hope to have the pleasure of meeting her again. NOTTINGHAM, Morley Hall: 23rd, Mr. A. Brookhouse lectured in grand style, quoting various writers to prove his points, also recited a poem ('The dream of Eugene Aram.') Audiences well satisfied. 30th, Mr. H. Clark, of Leicester, delivered very good addresses, and Mr. F. Smith, a local medium, gave very successful psychometry.—SMETHWICK: Mr. C. E. Smith gave an excellent and thoughtful address on 'The spiritual life.' Reference was made by the chairman to the recent passing on of Katie Lynch, and to the funeral sympathy expressed for the bereaved.

NORTHERN.

CAMBOIS: Mr. Philips, Gateshead, gave an interesting address on 'Man, know thyself'; well delivered.—CARLISLE, Temperance Hall: 23rd, Mr. W. Rushforth's guides gave an interesting address on 'Ye do err, not knowing the scriptures.' 30th, Mr. J. Berry, of Preston, lectured ably, afternoon and evening. City Hall, 24 and 25, Mr. Bibbings (for Spiritualism) and Rev. A. J. Waldron (for Christianity) debated the subject, 'Christianity or Spiritualism: which is the better system for man?' Thoroughly enjoyed by all, being free from all personalities. We feel sure that Mr. Bibbings, representing Spiritualism, has created a favourable impression. CROOK, Hope-street: Mr. J. R. Robinson's control gave a very good address on 'Where are our dead?'—GATESHEAD, St. Cuthberts-Hall: Mr. W. D. Todd, of Sunderland, gave a splendid address on 'Christianity and true Spiritualism, do they harmonise?' 31, Ripon street: Mr. Bancroft's guide discoursed ably on 'Prayer.' Acting up to the prayer gave the most satisfaction to the inner man.—NEW. CASTLE-ON-TYNE, Good Templar Hall: Mr. J. J. Morse gave very fine addresses on 'The exaltation of man' and 'Fictitious immortality.' The treatment was such as the guide of the speaker alone knows how to give. Most searching and powerful in argument, and lucid in the delineations of popular misconceptions of the true ideal of the status of mankind in his relationship to God. It was a most enjoyable week-end, and won praise from all. 3, Addison-road, Heaton: 30th, Mr. Lashbrook gave a splendid address to a large audience.—NORTH SHIELDS, Oddfellow's Hall: 30th, Mr. Easthope gave successful psychometry and clairvoyance, much appreciated. P.S.—The North Shields Psychical Research Society has removed from the Lewis Hall, Waterville-road, to the Oddfellows' Hall, Saville-street. Lewis Hall: 30th, Mrs. Yeeles and her guide gave a most interesting address, which was well appreciated by a large audience. afterwards 12 clairvoyant descriptions, all recognised.—PERKINSVILLE: The members held an experience meeting, and spent a very happy time.—SEATON DELAVAL: 23rd, Mr. W. D. Todd gave a very interesting and instructive lecture on 'Hell, ancient and modern.' 30th, Mrs. Nicholson, of Newcastle, gave very successful clairvoyance to a full house; 32 descriptions, 19 were recognised.—SUNDERLAND: 26th, Mr. T. O. Todd lectured on 'What may we call our own?' a critique on a recent sermon by Dr. Parker. 30th, Mr. T. O. Todd's first lecture of a series on 'Evolution; the law of progress,' explained in a pleasant and easily understood manner the principles and operation of the law of Evolution. SPENNY MOOR: 23rd, Mrs. B. Johnson gave very good, interesting lectures. Questions invited and good psychometry. 30th, Mr. Eales, of Auckland Park, lectured well on 'What is Spiritualism?' and 'The spirit of Spiritualism.'

WALES.

CARDIFF, Society of Spiritualists, St. John's Hall: Sunday last the service was conducted by Mr. E. G. Sadler, who gave a good address upon 'The dawning day.' Cowbridge-road: Mrs. Williams, on 'Perfect peace,' a question answered most fully through Mrs. Preece, both ladies giving striking clairvoyant descriptions, helped by T. F. Konterick, all fully recognised. 18, Charles-street: 24th, Mr. Ernest Oaten's guides gave an eloquent address on 'Be steadfast.' Mrs. Dowdall's controls gave satisfactory psychometry and clairvoyance. 30th, Mr. Arthur Allen's address on 'The message of Spiritualism' much appreciated, showing that in all disputes Spiritualism reminds us to show justice and forbearance one to the other. Miss Johnson's clairvoyance very clear.—NEWPORT: 26th, address, 'The glorious gospel of Spiritualism'; 30th, 'Spiritualism, a bulwark of man's happiness.' Clairvoyance and psychometry at after-meetings. A circle to investigate on Fridays, at 7-30.

RECEIVED LATE.—Bradford, Milton Hall: Mrs. Beardshall spoke well. Mr. Simpson gave a good reading.—Heckmondwike, Bethel Lodge: Over 100 friends welcomed Mr. W. Ripley at the tea which realised 18s. 4½d.

WESTERN.

PLYMOUTH, Oddfellows' Hall: 26th, Mrs. Freeman's control gave an eloquent address on 'Spirit power'; her first appearance on our platform. Clairvoyance, nine descriptions recognised. 30th, Morning, Mr. J. Evans on 'What position does Spiritualism occupy in the thoughts of men?' and at night (in place of Mr. C. Lethbridge), giving great satisfaction. Most convincing clairvoyance by Mrs. Trueman to complete strangers, descriptions given with such clearness that left no doubt as to identity to the recipients.—BRISTOL, 24, Upper Mandlin-street: 27th, Fair meeting and favourable results. 30th, Mr. Woodland's guides gave an address, 'There is no death,' and Mr. Webber's controls also gave some very good results.—NORMANTON: Excellent lectures by Mr. Shaw, 'Life after death' and 'Spiritualism historical.' Mr. Johnson gave clairvoyance, both Christian and surname given. After-circle crowded, psychometry given. Mr. Johnson three weeks ago foretold an accident which has come to pass, proving only too truly that the spirit-guides can see and know the future and warn us of dangers. Pleased to read in your last week's issue that strangers are not afraid to testify to Mr. Johnson's powers. I heard the tests given myself last July, but had forgotten them. (E. Backhouse.)

YORKSHIRE.

ARMLEY: Our old friend Mrs. Stretton gave two nice addresses and successful clairvoyance.—BARNSLEY, George-yard: Mr. Hailstone's guides spoke well on 'Spiritualism, its teachings,' and 'Love one another.' Good after-circle, clairvoyance by Miss Walker, all recognised. Cooke's Buildings: Splendid time with Mrs. Markham, 'The comforts of Spiritualism' and 'Is Spiritualism a religion?' She has wonderfully improved since her last visit. She has always given her services, for which the committee tender their best thanks. She is an excellent clairvoyant.—BRADFORD, Boynton-street: Mr. Long gave good addresses, 'Can man by searching find out God?' which was treated in a masterly manner, and much appreciated.—HUNSLET, Oriel Hall: 24th, Mr. J. T. Todd gave excellent clairvoyance to a large audience. 30th, Miss Patefield's inspirers delivered magnificent lectures on 'Where are our loved ones gone?' and 'A true religion, what does it mean?' Clairvoyance good, church crowded. Goodman-terrace: Mrs. Cam spoke well on 'Onward we go,' good clairvoyance. Good after-meeting. Mrs. Harrison gave a good address. Mr. Abson clairvoyance.—LEEDS, Westfield-road: 24th, Messrs. Forster and Parker gave good address and clairvoyance. 30th, Mrs. C. Wilkinson gave good addresses and successful clairvoyance. Progressive Hall: 23rd and 30th, Good times with Mrs. Falla and Mrs. Brookes and their guides to good audiences. 28, Back Adelphi-street: Crowded house at night, several young mediums gave much pleasure. Mr. Green, good address and clairvoyance. Good after-meeting with Mrs. Eastwood and Mrs. Parker. 30th, A crowded house, Mrs. Crossley on 'Behold, I stand at the door and knock.' Good clairvoyance, audience well pleased. Good after-meeting by Mr. Green and Mrs Eastwood. SHEFFIELD, Hollis Hall: Splendid addresses by Mr. J. Smithson, of Dewsbury, on 'Because I am therefore thou must be,' and 'The soul's immortality,' which gave us all great satisfaction, hall crowded. Monday, Mr. C. Shaw answered questions and gave good psychometry.—Langsett-road: 19th, Mr. Webster gave intelligent lectures. Good clairvoyance by Mrs. Markham, who named Mrs. Mayas's baby 'Crystal,' and Mrs. Spencer's 'Dewdrop.' 26th, Mr. Mason conducted special meetings, and gave excellent trance addresses and successful clairvoyance. Jan. 2, Mrs. Markham gave interesting addresses on 'Spiritual blessings,' and 'God is love.' Clairvoyance, every description readily recognised; both names given. 9th, Mr. Haywood gave very intelligent lectures on 'Immortality,' and 'Consider the lilies.' Excellent psychometry by Mr. Bentley. SKIPTON: Mr. Gledstone gave good addresses on 'Inspiration' and 'A free God.'—WAKEFIELD, Queen-street: Mrs. Smith's guide gave a grand address on 'If a man die, shall he live again?' much appreciated. Clairvoyance successful.

North-east Lancashire Lyceum District Council meeting at Colne, Saturday, March 5th, at 3-30 prompt. In accordance with Article 6 of Convention, all notices of motion must be forwarded to Secretary not later than the 7th day of Feb. All reports and returns to be made up to and include Feb. 13, and forwarded during the following week. A full attendance of delegates is earnestly desired, as it is expected important business will be brought forward. All competitions for the 'Essay Competition' must forward the *entrance fee*, along with name and address (as well as *nom-de-plume*), at the time of sending essay.—Thos. Wilkinson, hon. sec., North Cross Cottages, Clitheroe.

GERALD MASSEY'S LECTURES.

On Sale at the "Two Worlds" Office. Post Free 7d. each.

Man in Search of His Soul.

The Coming Religion.

Seven Souls of Man.

The Historical (Jewish) Jesus and the Mythical (Egyptian Christ).

Paul as a Gnostic Opponent, not the Apostle of Historic Christianity.

The Logia of the Lord; or, The Pre-Christian Sayings ascribed to Jesus the Christ.

Gnostic and Historic Christianity.

The Hebrew and other Creations fundamentally explained.

The Devil of Darkness; or, Evil in the Light of Evolution.

Luniolatry: Ancient and Modern.

Post free for 5s. 3d. the lot.

Prospective Arrangements.

[Prospective Arrangements, Wanteds, *and* Inquiries *should be* accompanied *by six penny stamps for 24 words, nine stamps for 36 words, and twelve for 50.*]

BACKWORTH COLLIERY, Sunday Lecture Society, Mechanics' Institute. Feb. 6, Mr. W. H. Robinson, Newcastle-on-Tyne, will lecture on 'The Present Developments of Psychic Science: Their Relationship to Current Thought.' Chair to be taken at 6-15 p.m.

BRADFORD. Spicer Street.—Sunday, Feb. 13, Musical Services, 2-30 and 6. Evening, a Service of Song, entitled, 'A Terrible Lesson.' 535

BRADFORD, Otley-road.—Saturday, Feb. 5, a Social Evening will be held in aid of the Lyceum, admission 3d. Feb. 6, Lyceum Anniversary, speaker, Mr. Smithson. Prizes will be distributed in the afternoon, also naming of a child. Special hymns will be sung. A hearty welcome extended to all.

CASTLEFORD.—On Friday, Feb. 11, at 7-30, Mr. G. H. Bibbings will lecture in the Mechanics' Institute, Castleford. Subject, 'Respectable faith and diabolical fact.' 534

CARDIFF. 198, Cowbridge Road.—Feb. 6, 6-30 p.m. Tuesday at 8. Mediums, Mrs. Williams and Mrs. Preece Trance addresses. Clairvoyance and psychometry. 534

DONCASTER Spiritualists are requested to write J. C. McLeod, 61, Carbrook-street, Attercliffe, with a view to holding public meetings.

GATESHEAD. St. Cuthbert's Hall, Bensham.—Sunday, Feb. 6, Mr. W. Wightman, of Gateshead, address followed by clairvoyance.

LEEDS. Psychological Hall, Grove House Lane, off Camp-rd.—Wednesday, Feb. 9, Mr. Bibbings will lecture, subject, 'Is Spiritualism rational?'

LIVERPOOL, Spiritual Evidence Society, Phœnix Hall, Breck road.—Wednesday, Feb. 9th, Grand Social Conversazione and Dance, at Breck Hall, Breck-road, commencing at 8 p.m. Tickets, 9d. each inclusive. Coaches, ambulance, and hearses at 11-30. 534

MISS F. A. BARLOW, Clitheroe, has March 6 and 13; April 3, 10, and 17 at liberty.—Address 3, North Cross Cottages, Clitheroe.

MORSE'S LIBRARY, FLORENCE HOUSE. 26, Osnaburgh-street, London, N.W.—Winter Course of Wednesday Evening Public Meetings. Wednesday, Feb. 9, Mr. J. J. Morse, Answers to Questions. Commence at 8 p.m. Admission Free.

MR. W. PROCTOR, Barrow-in-Furness, has the following vacant dates during 1898: Feb. 13, May 29, June 19, July 10, Aug. 28; also week nights following above dates.—Address G. Nettleship, 22, Dalkeith-street, Barrow. 534

NELSON. Pendle Street.—Feb. 9, Mr. Marklew will lecture on 'The Nature of a Future Life.' Collection at the close to defray expenses. A hearty welcome to all.

NEWCASTLE-ON-TYNE, 3, Addison-road.—Feb. 6, Mr. Stephenson; 13th, Mrs. Young, at 6-30.

NEWCASTLE-ON-TYNE. Good Templar Hall, 2, Clayton-street. Sunday, Feb. 6, Miss Kate Ribchester, of Preston, will give Addresses and Clairvoyance, at 10-45 and 6-30. Feb. 13, Mr. J. H. Lashbrooke. 534

NORMANTON. On Sunday, February 6, Mr. G. H. Bibbings will lecture in the Market Hall Lecture Room, Normanton, at 2-30, subject, 'History and Spiritualism.' Evening, at six o'clock, subject, 'Is Spiritualism rational?' On Monday evening, at 7-30, Mr. Bibbings will Answer Questions Relevant to Spiritualism and Religion. The Market Hall Lecture Room is only five minutes' walk from the Railway Station, and one minute walk from the Queen-street Spiritualist Society's room. Tea will be provided for strangers at 4d. each.

NOTICE.—Mr. J. Deakin, Secretary of Small Heath Spiritualist Society, and Mr. E. Wall, Secretary, *pro. tem.*, of Debating Section of B.S.U., have removed to 85, Albert-road, Grove-lane, Handsworth, Birmingham.

NOTICE TO MEDIUMS. Change of Secretary's address to 1, Goodman-terrace, off Goodman-street, Hunslet, Leeds.—R. Chappell, sec. 534

PLYMOUTH, Oddfeliows, Hall, Morley-street.—Sunday, 6th, Mr. Forbes and Mr. J. Evans; Wednesday, 9th, Mr. W. Evans; 13th, Mr. J. Evans and Mr. Looms; 16th, Mrs. Freeman; 20th, Mr. Hooper and Mr. J. Evans; 23rd, Mr. Forbes; 27th, Mr. J. Evans and Mr. Clavis; clairvoyance by Mrs. Trueman each evening. 534

ROTHWELL.—Tuesday, Feb. 8th, in Mechanics' Hall, at 7 o'clock, G. H. Bibbings will lecture on 'Spiritualism, the Saviour of the 19th century.' 534

SHEFFIELD. Langsett-road.—Mediums for February: 6th, Mr. J. Armitage, of Dewsbury; 13th, Mrs. Markham; 20th, Mr. Green and Mr. Bentley; 27th, Mr. Mason. 534

SPIRITUALISTS residing in Gt. Grimsby should communicate with J. Gordon, 19, Watkin-street, West Marsh, Grimsby.

TO SECRETARIES and others.—Mrs. Alder has removed to 98, Branch-road, Burnley Wood, Burnley. 535

MEDIUMSHIP is purely a constitutional state, and may be scientifically cultured and developed by scientific methods.—Prof. Timson, F.B.P.A. Persons seeking special advice on the above should write, with stamped address, to Professor Timson, F.B.P.A., who claims the highest success of any tutor in the psychological sciences, Hydro', Leicester.

WILL

Good Mediums and Speakers

Who have any idea of taking a tour through, or coming out to South Africa, please communicate with

A. SALAMAN, Hon. Sec., Spiritualistic Society, P.O. Box, 2,962, JOHANNESBURG.

PLATFORM GUIDE.

SOCIETIES AFFILIATED WITH THE NATIONAL FEDERATION.

Secretary: J Swindlehurst, 159 Hammond street, Preston S.N.F.

Assistant Sec.: W Harrison 37 North street, Burnley

Accrington—Temple, St James st, Lyceum 10 30; 2 30, 6, Mrs Hulme; circle at 8. Wed. 7 30, members' circle
26, China st., Lyceum 10 30; 2 30 & 6; circle at 8
Ashton—Church st. (off Warrington st.), 2 30, 6 30 Mrs A Lambert. Tues. 7 30, Mrs Hyde, 8th
Ashington—Spiritual Temple, 5,
Barrow-in-Furness—Psychological Hall, Dalkeith street, Lyceum 10; Circles 11, Service 6 30. Tues. 7 30
Barry Dock—Atlantic Hall, 24 Dock View road, 6 30 Tues. 8, members' circle
Belper—Jubilee Hall, Lyceum 10 2; 10 30 and 6 30 E W Wallis
Birmingham—Masonic Hall, New st., Union, Class 10 45; 11, 6 30, Mrs Groom
Bloomsbury: Lyceum 11; 3, 6 30, (Oddfellows' Hall), Mon. 7 45, circle
Smethwick: Central Hall, Cape Hill (opp. Windmill lane), Lyceum 2 30; 11, 6 30,
Blackburn—Old Grammar School. Freckleton street Lyceum 9; circle 11; 2 30, 6 30, R A Brown
Blackpool—Spiritual Church, Albert road, Lyceum 9 30; public circle 11; 2 30, 6 30, Mr Parker
Bootle, Liverpool—Masonic Hall, Lyceum 11; 2 30, 6 30, Lyceum services. Mon. 8. Tues. 8, Seance.
Bolton—Bradford st., Lyceum 9 30; 2 45 and 6 30, Miss Schofield
Burnley—Hammerton st., Lyceum 9 30; 2 30 and 6, Mrs E Green
North st., Lyceum, 9 30; 2 30, 6, Mrs Summersgill Tues. 7 45
Guy street, Lyceum 9 45; 2 30, 6. Mon. 8 Wed. 8, members' circle
Bury—Spiritual Hall, Georgiana st., Lyceum 10 2 30, 6, Mr Johnson. Wed. 7 30, Mr Young
Cardiff—St John's Hall, St John's sq., Lyceum 2 45; 11, 6 30. Room 3, Westminster Chambers, Wharton st., Tues. 8 prompt, seance Thurs. 8, improvement class
Carlisle—Temperance Hall, Caldew Gate, 2 30 and 6 30, Mrs Taylor. Wed. 7 30, at 13, Charlotte st
Clitheroe—3, King lane, at 2 30 and 6 30
Colne—Cloth Hall, Lyceum 10; 2 30, 6 30, Mrs Stair
Darwen—Church Bank st., Lyceum 9 30 and 1 45; circle 11; 2 30 and 6 30. Wed. 8
Derby—1a Normanton rd., Lyceum 10 30; 2 30, 6 30, Mrs College. Mon. 7 30. Wed. 7 30
Glasgow—4 Carlton place, 11 30, 6 30.
Great Harwood—Britannia st., 2 30 and 6 30
Heywood—Temple, William st., Lyceum 10; 2 30 and 6, Mrs Hyde. Tues. 7 30
Huddersfield—Brook st., Lyceum 10; 2 30 and 6 30, J B Tetlow
Hyde—Mount st., Travis st., Lyceum 10; 2 30, 6 30. Mon., 7 30
Lancaster—Athenæum, St Leonard's Gates, 2 30 and 6 30
Leicester—Liberal Club, Town Hall sq., 11 and 6 30, Mrs Barr. Mon. 8, public circle
Queen st., 10 45, 6 30. Tues. Thurs. 8
Liverpool—Daulby Hall, Daulby st., 11 Children's Lyceum; at 3 and 6 30, and Monday at 8, Thurs. 8 Public circle.
London—Camberwell New Rd—Surrey Masonic Hall, 11, public circle. 3, Lyceum. 6 30, Address W E Long, 'Salvation by life or death.' 8 p.m. member's circle.
Battersea Park Rd—Temperance Hall, Doddington grove At 7, Prof A Fisher, healer. Thurs. 8, developing class.
Brixton—8 Mayall rd, 7, Mr Dale, physiognomy. Thurs. 8, members' circle
Canning Town—Temperance Rooms. 2 Ford's Park rd, Trinity st, Lyceum 11; 6 30, Mr Bell Tues. 7 30, Miss Marsh. Fri. 7 30, developing circle. *T. W.* on sale
Canning Town—Co-op. Hall, Braemar rd., Lyceum 10 30; 7, Miss Finlay. Mon. 8, public seance Tues. 8, members. Thurs. 7 30, Open meeting
Stratford—Workman's Hall, West Ham lane, E. Lyceum 11; 7, Mr Whyte on 'Spiritualism: what good will it do?' Clairvoyance by Mr. Peters. Thurs. 8, Mr Peters.
Forest Gate—Liberal Hall. Sun., Inquiry 10 30; 11, Discussion; Lyceum 3; 7, Mr Gibbs. Tues. Thurs. at 8, circles at 19, Oakhurst rd
Longton—Post Office Buildgs, 2 30, 6. Mrs Shepherd and on Mon. 7 45. Thurs. 7 45, choir
Macclesfield—Cumberland street, Lyceum 10 30; 3 and 6 30, Mr F Hepworth. Mon 7 30, Miss Richardson, clairvoyance
Manchester—Ardwick—Temperance Hall, Tipping street, Lyceum 10 30; 2 45, 6 30, Mr Macdonald 8 30, mems. circle. Wed. 8, doors closed 8 10 9th, local mediums. 7th, concert to aid the funds Fri. 8, members. Sun. 8 30, members' circle
Moss Lane East—Princess Hall, Lyceum 2 30; 10 45, 6 30. Mon. 8 15, mems. circle, and magnetic healing. Thurs. 7 30, J B Tetlow, 3rd
Harpurhey—Collyhurst st., Oldham rd., Lyceum 10; 3, 6 30, Mr Rooke. 9th, Miss Knight at 8
Patricroft—New lane, Winton, 3, 6 30, Mr Adams Tues. 8, circle. Thurs. 8, members' circle.
Pendleton—Cobden st., Lyceum 10 30 only: 2 45 6 30, I Pickthall & Miss Robertson. Mon. 8, developing. Thurs. 8, public circle, Mrs Morley 10th
Salford—Co-op. Stores, Chapel st., Lyceum, 11; 3, 6 30, Mrs Griffin. Mon. 8, social. Wed. 8 15, Supply
Merthyr—Central Hall, 11; 2 30 and 8
Mexborough—Lees Arcade, 2 30, 6. Tues. & Thurs. 7 30, circle. Fri. 7 30, Geo Featherstone
Millom—Lyceum 10, 2 and 6. Circle 7 30. Wed. 7
Nelson—Bradley Fold, Lyceum 10; 2 30, 6, Miss Kay. Tues. 7 30. Sat. 7 30. Members' circle Wed. 7 30
Pendle st., Lyceum 10 30; 2 30, 6, Mrs Marshall Tues. 7 30, Mrs Taylor. Sat. 7 30, Miss Sage
Newcastle-on-Tyne—Hall, 2 Clayton st., off Blackett street, Lyceum 2 30; 10 45 and 6 30, Miss Ribchester, and on Mon. 7 30. *See Prospectives*
Nottingham—Cobden Hall, Peachy st., 10 30, 6 30, Morley Hall, 2 30 Lyceum; 10 45, 6 30
Oldham—Corner of Coronation st., Mumps, 3 and 6 30, Mr Jones. Tues. 7 45, Miss Barlow Sat, Mr Hilditch, 7 45
Parkgate—Temple, Ashwood rd. Lyceum 10 30, 2 30 and 6, W Mason
Plymouth—O'dfellows' Hall, Morley st. 11, Mr Forbes 6 30, J Evans; clairvoyance by Mrs Trueman. Wed. 7 30, W Evans. T W on sale
Preston—Weavers' Hall, Walker st. Lyceum 9 45; 2 30, 6 30, Mr Mayoh & Miss Scott. Thur. 8, members' circle
Rawtenstall—Lyceum 10 30; 2 30, 6,
Rishton—2 30 and 6
Rock Ferry—Mission Hall, Union st., 2 30 and 6 30
Rotherham—Boro' Temperance Band Room. Lyceum 2; 3 & 6 30, C Shaw. Mon. 8. Wed. 8, public circle
Royton—Hall, Union st, 3, 6, Miss Knight. Wed. 8.
Shaw—Broadbelt's Rooms, 3 and 6 30. Wed. 8
Sheffield—Langsett road, Lyceum, 10 and 2; at 11, public circle: 3, 7. Mon. 8
Slaithwaite—Laith lane, 2 30, 6, J Young
Southport—Foresters' Hall, 3, 6 30, Mr Will Phillips. Wed. 7 45
Spennymoor—Victoria Hall, 2 and 6. Thurs. 7 30
Stalybridge Progressive Socty, 3, 6 30, Mrs Fielding Wed. 7 30, Mrs Clegg. Thrs. 8, members' circle
Stockport—Hall, Wellington rd., near Heaton lane, Lyceum 9 30; 2 30 & 6 30. Mrs L A Peters, also Mon 7 30
Sunderland—27 Ann street, 6 30. Daily 8
Walsall—Central Hall, Lyceum 10 and 2 30; 11 and 6 30, G Featherstone
Wisbech—Lecture Room, Public Hall, 6 45, D Ward

* YORKSHIRE UNION SOCIETIES.

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

Hon. Sec.: J JACKSON, 1 Crow Tree lane, Daisy Hill, Bradford

**Armley (near Leeds)*—Theaker lane, Lyceum 10 30, 2 30, 6 30, Mrs Greenless. Mon. & Sat. 7 30, circles
**Barnsley*—Cook's Buildings, Wellington st., 10 30, Free Healing; 2 30, 6, Mrs Richardson
Batley—Wellington street, Lyceum, at 10 and 1 45, 2 30, 6, Mrs Stretton. Monday 7 30
**Batley Carr*—Town street, Lyceum, 10 30, 2 30; 6, Mrs Nicholson. Monday, Mothers at 3
Birstall—Railway ter 2 30, 6, Mrs Smith. Tues. 7 30 public circles
**Bradford*—Boynton st., West Bowling—at 10 Lyceum, 2 30, 6 Mrs Webster. Thursday 7 45
Dudley Hill—Tong st., 10 30 public circle; 2 30 & 6, Mrs Brook. Mon. 7 30
Milton Hall, 32 Rebecca st., City rd., Lyceum 10, 2 30, 6, Mrs Greenwood, Lyceum Anniversary
Otley rd., Lyceum, 10 30; 2 30, 6 30, J Smithson, Lyceum Anniversary
Spicer st., Little Horton lane, 2 30, 6, J Pawson
St. James' Church, Lower Ernest st., Lyceum 10 & 2; circle 3; 6, J T Todd. Wed. 7 45
Temperance Hall, Leeds rd., 11 developing circle 2 30, 6 30, Mrs Beardshall. Mon. & Wed. 7 45
**Brighouse*—Martin st. Lyceum 10; 2 30, 6, F Colbeck
Cleckheaton—Walker st. Lyceum, 10; 2 45, 6, Mrs Crossley. Mon. inold room, 7 30, Circle. Thurs. 7 30, public meeting
Cleckheaton (No. 2) Mrs Falla
**Dewsbury*—Bond st. Lyceum 10 and 1 45, 3 and 6 Thursday 7 30
Elland—Newcombe st. Lyceum 10; 2 30, 6, Mrs France
Halifax—Winding rd., 10 30; 2 30, 6. Mon. 7 30
Raven st, Queen's rd, 2 30, 6 30, Mrs J Waterhouse
Huddersfield—St. Peter st. Rooms. Lyceum 10; 2 30 and 6 30, Mr Watkin
Hull—Granville Hall, Silvester st. Lyceum 10 30; 2 30, 6 30. Wed. 7 30. Thurs. 7 30, mems circle
**Keighley*—Heber street Spiritual Temple, 2 30, 6. Mr Hilton. Mon. 7 30
**Leeds*—Psychological Hall, Lyceum 10; 2 30, 6, Mr Inman; 7 45, circle. Mon. 2 30, circle; 7 30. Tues. members, 8. Sat. 8, circle
Liversedge—Carr street, 10, Little Town; Lyceum; at 2 30 and 6, Mr Hopwood
Morley—2 30, 6 30, local. Mon. 2 30, 7 30. Tues.
Normanton—Queen st, 2 30, 6, G H Bibbings, Market Hall; circle 8, Mr Johnson. Tues. developing at 7 30. Wed. at 7 30, circle, Mr Johnson
Ossett—Queens st. Lyceum 10; 2 30, 6. A Walker
Rothwell—Lyceum, 10; 2 30 and 6, Herbert Heys Sat 8
**Sheffield*—Attercliffe, Vestry Hall, 3, 6 30
*Hollis Hall, Bridge st, 3, 7, Miss Cotterill. Mon. 7 30
Shipley—Market Buildings, Teal Court. 2 30, 6, Mr Seekins
Skipton—Temperance Hall, 2 30, 6,
**Sowerby Bridge*—Hollins lane. Lyceum 10 and 2; 2 30, 6, P Lee
**West Vale*—Green lane, 6, Mrs Armitage. Wed. 7 30
Windhill—2 30 and 6, Mr Firth
Yeadon—Town Side. Lyceum 10; 2 30 and 6, Mr & Mrs Marshall. Mon. 8 members' circle

NON-AFFILIATED SOCIETIES.

Accrington—Argyle street, Lyceum, 10 30; 2 30 & 6; circle at 8
Bacup—Princess st. Lyceum, 10; 2 30, 6, Mrs Morley Thurs 7 30
Barnsley—George Yard Mission Room, 2 30 and 6, Mrs Shulver
Barnoldswick—Spiritual Hall, Lyceum 10; 2 30, 6,
Birmingham—Dixon road Board School, 6 30 p.m.
Bishop Auckland—Temperance Hall, Gurney Villa, 2 and 6
Blackburn—15 New Market street, W., Northgate. Lyceum 10; services at 2 30, 6 30. Circle, 8. Mon. 7 30, members. Wed. 7, public circle
Bradford—Bowling, Harker st., 10 30, circle; 2 30, 6, circle. Mon. 2 30, 6 30. Wed. 7 30
Walton street, Hall lane, Public circle 10 30; 2 30, 6, Miss Hall. Mon. 7 30
Cambois—Spiritual Evidence, 2, 5 30
Cardiff—18 Charles street. Sun. 7 p.m. Mon. 8
Clitheroe—3, North Cross Cottages, Salt Hill lane, 6 30
Dearnley—Liberal Club, 2 30 and 6
Derby—Webster's Buildings, Traffic st., 3 and 6 30, Mon. and Wed. 7 30
Dukinfield—Railway st., 2 30 and 6 30, Mon. and Thurs. 7 30, circles
Dundee, N.B.—Gilfillan Hall, Wed. 8, room 3
Exeter—Friars' Hall, Friars' Walk. Service 6 45. Wed. 8, members' circle
Felling—Hall, Charlton row. 2 30, 6,
Foleshill—Edgwick, 10 30, 6 30. Mon. 8
Gateshead—Cuthbert's Hall Bensham. Sun. 6, W Wightman. Weds. 3
31, Ripon st, 6 30, Mr Easthope
Heckmondwike—Thomas st., Lyceum, 10; 2 30 and 6. Thurs. 7 30
Church lane, 2 30 and 6
Hollinwood—Factory Fold, Lyceum 10 30; 3, 6 30, Mrs J A Johnston
Hadfield—Salisbury street, off Station rd., at 3 and 6; circle 7 45. Wed. 7 45
Hunslet—Oriel Hall, Top of Joseph st., 2 30, 6 30, Mon. 2 45 and 7 30, Mrs Beardshall. Tues. and Sat. 8, public circles
3, Bottom of Joseph st., 2 30 and 6, Mrs Harrison Tues. 7 30, Thurs. Sat. 7 30
Leigh—Newton st., 2 30 and 6 15, Wed. 7 45, public circle
Leicester—Crafton st, 11, 6 30, Mr Sainsbnry. Wed. 8, circle
Leeds—Progressive Hall, 16, Castle st., 2 30 and 6, Mrs Levitt. Mon. Thurs. Sat. 7 30, public circles Westfield rd, 2 45, 6 30. Mon. 7 45, Mrs Wood. Sat public circle, 7 45. Thurs. membs circle, 8
28, Back Adelphi st., 2 45 & 6 30, Mrs Buckton Mon., Thurs., Sat. public circles, at 7 45
Lintz Colliery—98, Cinder Oven Row, at 6. Tues and Thurs. at 7
London—Bow—193, Bow rd, 7, Mr Sloane. Tues. and Fri. 7 30, developing. Wed. 7 30, public circle
Manor Park—Temperance Hall, 7, Mr Davis. Mon. 8, Mr Peters. Thurs. 8, Mr & Mrs Hawkins
Marylebone—Cavendish Rooms, 51, Mortimer st. W J J Morse, 'Spiritual phenomena in relation to natural law.' Solo, Miss Morse
Edmonton—Beech Hall, Hyde lane, 11 and 7. Wed. 8, public circle. Thurs. 8, developing
Finsbury Park—14, Stroud Green road, 11 30, inquirers; 7. Wed. 8, circle, members only
Hackney—Manor Rooms, Kenmuire rd., Mare st., 7, Mrs Hillier, address and clairvoyance. Wed. 8, members' circle at 155, Richmond rd at 8
Islington—Wellington Hall, Upper street, at 7, Mr Brenchley, 'Death, what is it?' Mrs Brenchley, clairvoyance. Thurs. 8, members, Mrs Brenchley
Shepherd's Bush—73, Becklow rd. 7, Mr Bradley
Stratford Martin st Hall, Lyceum 11; 7. Fri 8,
Mile End—218, Jubilee st., 6 30, J T Dales. Thurs. at 8, public seance
Manchester—Bradford: Church st., Shakespeare st., Lyceum, 2; 6 30. Mon. 8, developing. Thurs. 8, public circle
Central—Coal Exchange Hall, Market Place, off Market st., 6 30, Mrs M H Wallis, 'Freewill and personal responsibility' and clairvoyance (See advt. on front of cover)
Cheetham—Ash Lodge, Halliwell lane, Lyceum, 10 30, Anniversary; 2 30, 6 30, Miss Chadwick Mon. 8, clairvoyance, P Bewick Thurs. 8, E Marklew
Eccles—Conservative Club, 2 45, 6 30, Mrs Porter Wed., 7 45, Mr Bewick
Higher Broughton—Hilton st., Lyceum, 10 30; 2 45 6 30, Mr Moorey. Tues. 8, circle. Thurs. 8. Mr Kay
Hulme—Corner of Junction st., Lyceum, 10 30: 3, 6 30; 8 15, after-circle. Mon. 8. Wed. 8, mems. circle. Thurs. 8, Mr Lamb, clairvoyance and psychometry
Openshaw—Granville Hall, George st. Lyceum 2 30; 10 30, 6 30, Mrs Brooks. Thurs. 8, Mrs Clegg public
Longsight—West Gorton, 24 Grey st., Lyceum, 10 30 & 2 30, open sessions; 6 30, C Pearson; circle, 8 15. Tues. 8, circle. Thurs. 8, public circle 5th, concert at 7 30
South Salford—4, West Craven st., Regent rd., 6. 8, circle. Wed. and Thurs. 8
Middlesborough—Newport Crescent, Lyceum, 10 30 and 2; 3 and 6 30
Progressive Church, Boundary rd., Lower End, 2 30, 6 30
Milnrow—Over the Store, Dale st., 3 and 6 30, Miss Barlow. Tues. 7 45, public circle
Monkwearmouth—Hall, Roker avenue, 6 30
Morecambe—Moss lane, off Queen's sq., 2 30 and 6 30 Mrs Berry. Mon. 7 30
Nelson—Ann st., 2 30 and 6. Sat. 7 30, circle
Newcastle-on-Tyne—Heaton and Byker Institute, 3 Addison rd., Heaton, 6 30, Mr Stephenson. Mon. Sat. 8, circles
Winters Cafe, 30, Cloth Market, Sat. 7 30, seance
Newport (Mon.)—Skinner st. Chambers, 8, address & clairvoyance. Wed. 8, address & psychometry
North Shields—86, Saville st., near G P O, 6 30
Oddfellows' Hall, Saville st., 6 30, Mr Bancroft
Northampton—Hall st., Michael rd., 11, 6 30
Oldham—Bartlam place, Lyceum, 10; 3 and 6 30, Thurs. 7 45 circle
Perkinsville—6, (see Prospectives)
Preston—Central, 2 30 and 6 30. Wed. 7 30, mems. circle
Rochdale—Regent Hall, Lyceum, 2 45; 2 30 and 6. B Plant
Summer st., 2 30, 6. Tues. 7 45
Penn st., Lyceum, 9 45; 2 30 and 6. Wed. 7 30
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Tranmere—Gospel Mission Room, Union st., at 6 30
Wakefield—1, Barstow square, Westgate, 2 30 and 6, Miss E Battye. Mon. 8. Wed. 7 30
Queen st., Westgate, 2 30, 6. Wed. 7 30
Warrington—Temperance Hall, Academy st., 3 and 6 30, Mr E Marklew, and on Mon. 7 45
West Pelton—Cottage meetings 5 30
West Hartlepool—Market Buildings, Lynn st., over Graham's shop, 2 30, 7. Wed. 7 30, public circle
Whitworth—Market st, 2 30, 6.

OTHER MEETINGS.

Gateshead—97 Coatsworth rd., Mon. 7 30, Reception 22 Redheugh road, at 6 30. Tues. and Thurs., 7
Heckmondwike—Bethel Lodge, Tues. and Sat. 7 45
Hunslet—Goodman terrace, 2 30 & 6, Mrs Wood. Mon. 7 30, public. Thurs. 7 45. Sat. 8
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London—277 Battersea Park road.—Sun. 7. Wed. 7 30, public circle, no admission after 8

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