THE TWO WORLDS.

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Mrs. Burchell.

WE GIVE this week the portrait and sketch of Mrs. Burchell, of Bradford, Yorkshire, the well-known medical clairvoyant and medium. Her work has been increasingly successful for years, and, although we have had no personal experience of her powers, we have heard from so many people of the good she is doing that she fully deserves a place in our picture gallery of workers. Earnest, sincere, and unpretentious, both Mr. and Mrs. Burchell have their hearts in the work, and that is perhaps the best recommendation when it accompanies ability and knowledge. Mrs. Burchell's mediumship has stood the test of many years, and she is increasingly successful. Next in importance to teaching people how to live so as to keep well is the sympathetic counsel and assistance to restore those who suffer; and the kindly disposition of Mrs. Burchell goes a long way to give her patients confidence, which is a very material aid to Nature in the work of restoration. We print a number of testimonies from prominent Spiritualists, and have received a host of others to similar effect, but the limits of our space prevent our using them.—Ed. 'T. W.'

Visiting my old friends, Mr. and Mrs. Burchell, I found them busy as usual. The table was covered with correspondence (waiting turn for reply) from all parts of Britain, and Mr. Burchell was expeditiously packing medicines ready for post. He informed me it is his practice, if possible, to send the same day as the order is received.

After waiting until they had completed the day's business, I then found myself comfortably seated in the cosy little 'consulting room,' and there I stated my wish to learn something of Mrs. Burchell's development as a medium for psychometry; medical diagnosis, and healing.

My first question was the inevitable 'How long have you been a medium, and what caused you to investigate Spiritualism?'

In reply, Mrs. Burchell said: It is about 12 years since I first began to inquire into Spiritualism, although it is quite 20 years since I first saw a copy of the *Medium and Daybreak* that was given to my husband by a good old worker in the Cause, now passed away, Mr. Jackson, father of the present secretary of the Yorkshire Union. Mr. J. Lingford, of Leeds, who called at the shop, always left us a copy, with a request that we should read it. At that time myself and husband were in the habit of attending all the lectures of Mrs. Besant and Mr. Bradlaugh, when visiting the town, so we were not at all predisposed to accept Spiritualism. My childhood and early years were spent in the country, in a small village in Northamptonshire, with poor but respectable parents, who could trace their ancestors through many generations. I was brought up to the Church, and became a singer in the choir, and I might say, after Longfellow, it was the only part of the service that 'made my heart rejoice.' My introduction to practical Spiritualism came about through a beautiful invalid daughter. She had been a lovely child, but through vaccination became a helpless wreck, not being able to ever walk or speak. Although we lavished every attention and care upon her that love could devise, she only lingered in the body for eight years. I was prevailed upon, in the hope that she might be benefited, to take my child to a healing medium, who was familiarly called 'Old Jimmy' (Mr. James Lee), in Mr. Jackson's kitchen, at Little Horton. To my utter astonishment, he was able to describe every detail in the child's life. He then magnetised her, and told me to 'go home and try and do the same,' as I was 'a born healer.' This caused me to make many earnest inquiries, and set me trying to develop my own powers to try and heal my child. After sitting with my husband, whenever possible, for about three months (often into the small hours of the morning, as it used to be late when my husband closed the shop), one evening I was suddenly controlled by spirit power, and commenced singing, which I shall never forget. After that first success the spirits had more power, and a very rapid development followed. Trance speaking, clairvoyance, psychometry, and various phases of phenomena followed, but my greatest wish was that I should be made able to help suffering humanity, and minister to the sick, both in body and mind.

Now, Mrs. Burchell, what proof have you of spirit identity?

To answer this question fully would take up too much time, but I may state that to the patients who visit me daily for advice and treatment, I am frequently enabled to give such proofs of the presence of their friends who have passed on that they readily recognise them, and on many occasions my doing so has been the means to help them to lead better and happier lives.

Have you been able to effect many cures by your mediumistic gifts?

Yes, a great many. I have received hundreds of letters and spontaneous testimonials from grateful patients, speaking of their wonderful and rapid improvement and recovery. I will give you a recent case in point. A lady came here a few weeks ago in a conveyance; not being able to walk, she had to be helped into the house. She was suffering from a very bad and great weakness, having been ill for two years, and the doctors in attendance upon her had not been able to do her any good. To-day, she is able to perform her household duties, and takes a pleasure in accompanying many people to see me for advice. Just another case: Quite recently I received a letter from Lancashire, and after diagnosing the case, the reply was (and it usually is) 'you are quite correct, please forward medicine,' etc. After a few weeks' supply, her husband wrote me to say that a great improvement had taken place, and in the next letter he said, 'She is still improving; many inquiries from friends, who want to know "who the doctor is that is prescribing for her."' It was a hopeless case to many of them, but thank the good spirit friends, all is going on well, and in a short time she will be restored.'

How do you proceed when you receive an article or a letter?

I sit down and try to become as passive as possible, when I soon get *en rapport* with the patient, often feeling, or 'sensing,' their general conditions, and afterwards have the clairvoyant power to accurately describe all particulars of the case.

Are you conscious of spirit aid, or is it by your own powers?

Yes, most certainly, I am conscious of spirit help, but by development and continual practice I am now able to do my work to all outward appearances in quite a normal condition.

I have heard that you have had many experiences with persons suffering from mental disease and obsession, is that so?

Yes, I have had many such cases. I will give you a recent instance. I was called to attend a young man, a fine sensitive, who was suffering severely in that way. He had been quite ill for months, under the doctor's care, but all to no purpose; he was getting worse, not better; he could get no rest, and was quite afraid to retire to his bed. On many occasions he was greatly disturbed with having his name called out and hearing alarming noises, just as if all the things in the house were being broken to pieces. His fright was appalling, disturbing the household, and to their utter dismay they could neither see nor hear anything. To their great joy I was able to give light and knowledge to the darkened souls, and clear away the influences which were infesting him and affecting his whole life. To-day he is married and enjoying good health. Many people are obsessed who know nothing of Spiritualism, who could be saved from ruin and the asylums if medical men knew how to treat them.

Do you now confine your powers entirely to medical work?

No, not quite; I am often able to give good psychometrical readings of character and general surroundings, also spiritual gifts and mediumship, with great success.

Have you done much work on the public platform, and what society have you been connected with?

Yes, I have done much good work in public, both week-nights and Sundays, and have always been willing to assist any society that needed my services, until the calls upon my time were too numerous to permit of my doing so. I have only received a fee on four occasions, the others have been free. I spent many happy years with the friends at Otley-road meeting room, and always felt it a pleasant duty to entertain any of the workers on Sunday. I must not forget the help and comfort that many of them have given to me in my search after truth, not forgetting such mediums as Mrs. Craven, Mr. Walter Howell, Mr. J. Armitage, Mr. Hopwood, Mr. Kitson, R. Parrott, J. Whitehead, J. Smith, and many others; some of whom have passed onward to a higher life, where we are all journeying. Let us look forward to greeting our loved ones who have passed on before, and try to be able to truly say now—

I live for those who love me,
For those who know me true,
For the heaven that smiles above me,
And awaits my spirit, too.
For the Cause that lacks assistance,
For the wrongs that need resistance,
For the future in the distance,
And the good that I can do. — Con.

TESTIMONIES.

Mr. and Mrs. Burchell have been known by me ever since 1886, and at that time Mrs. Burchell's mediumship showed signs of development. Since then, her fame as a medical clairvoyant has been steadily increasing. Mr. Burchell has long possessed healing power, and the thousands of persons who have tried their remedies, can best testify

to their efficacy. I know this worthy couple to have the interest of humanity at heart, hence their medicines are accompanied by the earnest wish to do good, and that fact is an occult power which is of great value spiritually. I have had no experience in the matter of either their diagnosis or the curative properties of their remedies, but of their honesty and earnestness I have had ample proof. In the labour of love, and the banishment of disease to which the Burchell's have devoted themselves, the writer wishes them Godspeed.—WALTER HOWELL.

I have great pleasure in contributing my testimony to the good work that Mrs. and Mr. Burchell have done, having known them both for a good number of years as workers in connection with the Otley-road Society, along with many others that I could name. They not only helped by their presence, but liberally with purse and time. Like myself, they started at the bottom, and it has been, as all things in Nature are, a gradual progress: at first working freely both in private and on the platform, until the calls upon their time and energies became so numerous as to make it necessary to charge for their services and medicines; but I have never known them charge for platform work on Sundays—that has been given for God and humanity. I must confess that I have more confidence in Mrs. Burchell's powers of diagnosis of disease than I have in a great many of the persons who have grown up like mushrooms in the movement, and the very fact of Mr. Burchell's having to give up his business as a grocer, for the special purpose of helping his wife in the work to relieve suffering humanity, and the numerous letters and testimonials from all quarters, indicate the great success attending their labours, and I hope they will long be spared to continue the good work.—JOSEPH ARMITAGE, The Mount, Hanging Heaton, Dewsbury.

I have great pleasure in adding my testimony to the powers possessed by Mrs. Burchell. Having known her from her earliest development, it has always been a source of pleasure and strength to me to note the great change for the better which has been brought about in her both as a woman and medium. It is exceedingly difficult to single out a few of the remarkable tests she has given clairvoyantly, but I should like to mention one: 'A neighbour of mine, a strong, healthy, happy, young man, was warned by Mrs. Burchell to be very careful at his work, as she saw a fearful accident hanging over him, and said it would occur by his going to assist a workmate. Like many other warnings, this was unheeded, and some fourteen days later this young man, going to help a mate to put on a big "belt," was caught in the machinery and mangled to pieces, having both arms and legs broken.' It is, without doubt, as a medical medium that Mrs. Burchell has been most successful and useful. Being a personal friend of Mr. and Mrs. Burchell's, I have seen scores of the very best unsolicited testimonials that it is possible to write, from all over England and so far away as Canada, and in almost every instance from persons who never saw Mrs. Burchell. Mr. Burchell, in consequence of the ever-growing demands upon his time by suffering humanity, gave up a first-class business as a grocer in order to assist Mrs. Burchell in her good work. They have been, and still are, *solid workers* in our movement, having sacrificed valuable time and money for the Cause they have so much at heart, always ready and willing, with open house and hearts, to do all in their power for the Cause of Spiritualism.—JOSEPH WHITEHEAD, Ex-President, Yorkshire Union of Spiritualists, 5, Womersley-place, Greenside, Pudsey, Jan 24.

When I called upon you a few weeks ago to consult you with regard to my general health, I did not anticipate that you would so quickly and decisively trace out causes, point out defects, and generally overhaul the physical and mental conditions of a total stranger, as you undoubtedly did in my case. The short interview I had with you was eminently satisfactory to myself; and time, though short, has proved your conclusions to be correct. I should have no hesitation in placing myself under your care, nor in recommending anyone to consult you, feeling sure that the results would justify the confidence.—Yours very truly, THOMAS OLMAN TODD, Sunderland.

MRS. E. SMITH, of No. 54, Bleckwood, Stackstead, Lancs., thanks Mrs. Burchell for the great benefit received under her treatment. I suffered for 12 months with a bad foot; was under the treatment of a great doctor, at Accrington, seven months (spending 24s. per month and 4s. per week for train fares), and found no benefit. I then went under the treatment of a doctor at the Manchester Infirmary for about three months (which cost me six shillings per week), and still found no benefit. I had almost entirely given myself up, thinking no one could ever cure me; but, thank God, I happened to see a paper called the TWO WORLDS, and seeing your advertisement and likeness, I thought I should like to give you a trial, so I sent you a letter, and to my astonishment you told me all that was the matter with me, so I went under your treatment, and, thank God, I did, for I found great relief, even with the first bottle of medicine and what you sent. I followed up with three more supplies, when I was able to follow my household duties again. I then thought it was my duty to try and see the lady that had done me so much good. I arrived on the Saturday, and stayed until the Monday, and was greatly surprised with what I saw, so many people coming that were under her treatment, and the postman with so many letters. I wondered how she got through them, and was kept upon her feet with the spiritual work she undertakes. I was delighted with the homely greeting I received from them both, and I hope and please God that she will be given health and strength to minister to suffering humanity, and be able to do the good work she has undertaken, and may God ever bless them until her life's journey ends. With ever grateful thanks from one who has suffered.

J. HALL, Mill Lane House, Kingsley, Warrington, speaks highly of Mrs. Burchell's powers as a clairvoyant, psychometrist, and medical medium. She has given him wonderful tests of her abilities by correspondence.

E. S., Whitley, sent a lock of hair, and received an accurate description of her symptoms in return, together with a delineation of her disposition, surroundings, and form of mediumship that perfectly astonished her. After corresponding more or less for eighteen months, she speaks very highly of Mrs. Burchell's 'large sympathies and warm, loving heart,'

G. H. H., The Dock, Cork, writes that he has proved Mrs. Burchell's powers as a psychometrist to be so marvellous that he has no hesitation in trusting himself entirely in her hands. His own spirit friends imperatively directed him to her.

Mr. and Mrs. T. Archer, High-street, Birstall, near Leeds, speaks from seven years' knowledge, with gratitude of the good Mrs. Burchell has done for different members of their family, and testify to her efficiency as a medical clairvoyant.—M. Nicholls, 54, Sidney-st., Cambridge, has stayed at Mrs. Burchell's happy home in Bradford while under treatment, which proved very efficacious.—E. Benn, now of Marazion, Cornwall, was too ill to visit Mrs. Burchell. A friend did so instead, and received a diagnosis that was comprehensive and correct of a deep-seated trouble, with many complications, and the medicine proved efficacious. He bears testimony that when recovered sufficiently to visit Mrs. Burchell he was much impressed with her pleasant, friendly, and homely appearance, and his dealings with her have proved that it was his welfare, and not her own pocket, that was her first consideration, and is very grateful for kindness received.—L. H. and E. Matlock, J. Payne, and W. Underwood, of Tulse Hill, Brixton, testify to benefits received upon health, business, character, and mediumship, and from helpful advice rendered to their 'circle,' and heartily recommend her to others.

We have seen the originals of the above.—Ed., 'T. W.'

Value of Phenomenal Mediumship.

By JAS. ROBERTSON.—*Continued from page 130.*

THOS. LAKE HARRIS, who made so much commotion in the world with his peculiar claims, was at this time a Universalist clergyman in New York. To him, Davis was a miraculous personage, and for a time he preached abroad the new revelation. Large and intelligent congregations listened to him, and had Davis been of similar temperament, we might have had him taking on the airs of a divine personage, such as the Church of the New Jerusalem have awarded to Swedenborg, but Davis would have no infallability either in himself or in any other human being; he considered the world had suffered sufficiently from claims made by spiritual seers, and kept asserting, 'Let what I state be received as true or rejected as false according as it appeals to your judgment.' He knew that we must progress eternally, and therefore that as each year rolled on he must learn more. Many other clergymen, as well as Harris, would have made something special of his gifts, but his rational turn of mind utterly opposed such a position as they sought to give him. Dr. Bush, Professor of Hebrew literature, swore by him, and wrote upholding the value of Nature's Divine Revelation. He goes so far as to say:

I can solemnly affirm that I have heard Davis correctly quote the Hebrew language in his lectures, and display a knowledge of geology which would have been astonishing in a person of his age, even if he had devoted years to the study. He has discussed, with the most signal ability, the profoundest questions of Historical and Biblical Archæology, of Mythology, of the Origin and Affinity of Language, and the Progress of Civilisation among the different nations of the globe, which would do honour to any scholar of the age, even if, in reaching them, he had the advantage of access to all the libraries in Christendom. Indeed, if he had acquired all the information he gives forth in these lectures, not in the two years since he left the shoemaker's bench, but in his whole life, with the most assiduous study, no prodigy of intellect, of which the world has ever heard, would be for a moment compared to him, yet not a single volume or page has he ever read.

But the bulk of these appreciative clergymen soon left off admiring much that had been said, and declared that 'the teachings were infidel, opposed the Christian religion,' and what not, but the clairvoyant marched calmly on his way. He had no room for the thought which had affected the lives of reformers and teachers in the past, that they were the *special* agents of the Divine Mind, and under His direct guidance. He would not have personal adoration, and therefore one class repulsed, preached against, and calumniated him; but none ever said otherwise than that he was inspired and quickened from *some* source. The one school said 'God,' the other 'Devil.' This part of the life of Davis was before the time from which we date the rise of Modern Spiritualism. He was the prophet of that event. A spiritual messenger visited him, in March, 1848, and said, 'Brother, the good work has begun; behold a living demonstration is born.' He had now ceased to require the aid of a magnetiser to get into the 'superior condition.' He had become able at will to penetrate the spiritual realms, and give forth teachings which will some day be prized.

'The Great Harmonia,' consisting of 5 vols., is certainly among the most profound works ever printed. There are great men among us who would marvel at the clearness of vision. There are suggestions of wisdom that would be appreciated by every lover of his kind. 'Absolute purity of heart and life is the richest human possession, and perfect obedience to the highest attractions of the soul is the only means of its attainment,' is the motto which runs through all that he has written. He has, indeed, enriched the world in a thousand ways, but the world has not had wit enough to accept the gift. Some of his works have been translated into different languages. Here and there over the world it is known that again a great teacher is in our midst, greater than many of the ancients for whom the world pours out its admiration. Davis was most valuable in his descriptions of the formation and building up of the spiritual body at the change of death. Had the Apostle Paul possessed

the valuable clairvoyance of Davis, he would have been able to give evidence for his statement that there is a natural body and a spiritual body.

Clairvoyance, as I have said, is a common faculty. It has been my privilege to listen to what fell from that wonderful clairvoyant, Lottie Fowler. I have had clear evidence, through her, that our graveyards are not the dwelling-place of our departed. I, indeed, know how true it is that our friends are looking on while we mourn, seeking to enlighten us. Again, with the brothers Robert and Alexander Duguid, I have had the most vivid glimpses of the personality and events in the life of many friends gone on. Times innumerable, Alexander Duguid has given evidence of a vision which surpassed anything I have seen set down in sacred literature.

Gerald Massey, the great poet and devoted Spiritualist, had for his first wife a lady whose clairvoyant perceptions were wonderful; through her abnormal gifts, no doubt, the strong conviction came to him as to the reality of Spiritualism, that enables him to speak out so boldly as he has ofttimes done. It is well known that he has formulated a theory regarding the production of Shakespeare's Sonnets, which he had published in the 'Quarterly Review.' There was a mystery connected with some of the sonnets which he could not fathom: he stood greatly in need of information. Through her powers of seeing, he was directed to a volume which at once threw light on the problem. Before her death her powers of clairvoyance were tested at Stafford House by the Duke of Argyle, Sir David Brewster, and others. The Duke held her eyes while Sir David Brewster placed over her head a paper, which she read correctly. The witnesses to the reality of spiritual clairvoyance are not Peter and James and John of long ago, about whom we know little or nothing, but men and women in our midst to-day, who can be questioned; not three or four, of whom some may have been doubters, but thousands spread over the entire world. If this fact is not already clearly established, it is in vain to endeavour to establish any fact by human evidence. Christianity rests on faith, Spiritualism on knowledge. Our religion of continued existence and its evidence belongs to the living present, not the dead past. Revelation is progressive; as mind advances, new truths flash out along its path, sending their illuminating rays into the past, and penetrating the darkness of the future. Some day it will be considered peculiar that our age should have doubted the reality of these spiritual facts; now we are contented to be of good cheer, knowing for a certainty that they are real. The stone will one day be entirely moved from the sepulchre, and the many voices of our spirit friends heard above the din and strife of earth, and men will no more question the future life. Behold the star of Truth is shining, and the truly wise of earth will go forth to give it welcome!

There is another spiritual faculty, the reality of which has not been admitted to the same extent as clairvoyance, viz., Psychometry, or soul-measuring; it may be described as a species of clairvoyance, belonging to a realm which has not been well explored. Nature has many secrets to yield up as to our spiritual powers. The higher we rise the wider the circle of the unknown stretches around us, while Destiny continually beckons us onward. It is almost, to the world, too strong a statement to believe that a psychometrist, by taking an object in his hand, will, in a few moments, be able to discover whence it came, what have been its surroundings during the past, the conditions under which it has existed, and also what are its component parts. A psychometrist is able to minutely describe the appearance of an individual whose handwriting is placed before him, to delineate his characteristics, and to tell all about the life of the person. All this, to some, looks suspiciously like magic, and belongs to the realm called impossible; and yet psychometry, if not admitted so readily as clairvoyance, has been well established by critical and capable students. Once upon a time we would have doubted that the sun could make an impress on the sensitive plate which we could read as the picture of some one, yet this photographic influence pervades all Nature, nor can we say where it stops. On the world around us are imprinted not only our features, but our deeds. Nature is filled with such impressions, and it only wants the psychometric photographer to bring out the pictures. We used to speak about 'God's great book of life,' which He would open and judge us by some day. May it not be that some prophetic soul caught, in some degree, a glimpse of natural facts, just as Carlyle, without knowing exactly what he meant, perhaps, said: 'On the hardest adamant some footprint of us is stamped in; the last rear of the host will read traces of the earliest van.' Psychometry proves this is not poetic metaphor, not Transcendentalism, but sober fact.

You cannot walk in and out of a room without leaving a portion of your influence in that room, which will continue as long as the materials stand. You cannot sit on a chair but the chair receives from you that which can convey to the sensitive the idea of your presence and your mental peculiarities. What we call insensible matter receives the impression of whatever force is applied to it, treasures it up, and can impart it again. Even as the Röntgen rays have helped the world to recognise the possibility of clairvoyance, so has the phonograph helped us to see that what we once called magic and miracle, may be only a further unfoldment of Nature's processes. I have long felt that physical science, honestly marching on, would yet enter into the spiritual world, that the roads of the despised Spiritualist, and the roads of physical sciences, would meet together some day, and we should get the credit which Prof. de Morgan gave us of being all the time on the track which had led to all advancement in science. His words are: 'I have said that the deluded spirit-rappers are on the right track; they have the spirit and the method of the grand times when those paths were cut through the uncleaved forest on which it is now the daily routine to walk. What was that spirit? It was the spirit of universal examination, wholly unchecked by fear of being detected in the investigation of nonsense.' The phonograph registers for time the tones of voices sounded years since, but psychometry goes a step further, and shows that nothing we see is ever effaced, nothing we hear ever dies out. There is a cabinet in the mind containing pictures of all we ever saw; there is also a storehouse of all the sounds we ever heard, the lullaby of our cradle, the murmuring of affection; all are faithfully registered. The wise Buckle said, 'The slightest movement of the smallest body, in the remotest region, produces results which are perpetual, which diffuse themselves through all space, and though they may be metaphorphosed, they cannot be destroyed.'

[*To be continued.*]

A Thanksgiving Sermon.

By Col. Ingersoll. *Continued from page 131.*

SHALL WE THANK THE CHURCH?—SANCTIFIED TEACHERS.

Shall we thank the orthodox Church? Shall we thank these Churches for the hell they made here? (Laughter.) Shall we thank them for the hell of the future? (Applause.) Let us be honest; let us be generous. Let us thank according to our light.

We must remember that the Church was founded and has been produced by God; that all the popes and cardinals, all the bishops, priests and monks, all the ministers and exhorters were selected and set apart, all sanctified, all enlightened by the infinite God, that the holy scriptures were inspired by the same being, and that all the orthodox creeds were really made by Him. Remember that.

We know what these men, filled with the Holy Ghost, have done. We know the part they have played. We know the souls they have saved, the bodies they have destroyed. We know the consolation they have given, the pain they have inflicted, the lies they have told, and the truths they have denied. We know that they convinced millions that celibacy is the greatest of all virtues, that women are a perpetual temptation, the enemies of real, true, genuine godliness; that monks and priests are nobler than fathers, that nuns are purer than mothers.

We know that they taught the blessed absurdity of the Trinity. We know that they told us that God once worked at the trade of a carpenter in Palestine. We know that they divided knowledge into sacred and profane—taught that Revelation was sacred; that Reason was blasphemous; that faith was holy and facts false, that the sin of Adam and Eve brought disease and pain, vice and death into the world. We know that they have taught the dogma of special providence—that all events are ordered and regulated by God; that He crowns and uncrowns kings, preserves and destroys, guards and kills; that it is the duty of every man to submit himself to the perfect will, no matter how much evil there may be, no matter how much suffering, no matter how much pain and death, man should pour out his heart in thankfulness to God. If he has good luck he should thank God that it is good. If he has bad luck, fall upon his knees and thank God that it is no worse. (Laughter.)

A few years ago the Governor of Iowa issued a proclamation on Thanksgiving, calling on the people of the state to fall upon their knees, recounting the blessings of the year. A citizen of that State read the proclamation. Consequently he wrote one himself. He called the attention of God to the facts as they were. He said: 'Iowa has not been prosperous. We have had poor crops; the price of corn and pork very low; mortgages increasing; the people getting poorer every day, and I don't, oh, God! wish you to be misled by official correspondence. (Great laughter.) If you have any doubt about my statement, be good enough to send some angel in whom you have confidence, and let him report the facts.' (Renewed laughter.)

Now, let me to-night be understood. I do not say, and I do not think, that the Church was dishonest, that the clergy was insincere. I admit that all creeds, all Churches, all priests, have been naturally produced. I admit, and cheerfully admit, that the believers in the supernatural have done some good—not because they believed in gods and devils, but in spite of it. I admit that thousands and thousands of clergymen are honest, self-denying, and humane, that they are doing what they believe to be their duty, doing what they can to induce men and women to live noble lives. This is not the result of their creeds, but in spite of their creeds, because they are human beings. (Applause.)

What I say to-night is that every honest teacher of the supernatural has been, and is, an unconscious enemy of the human race.

PHILOSOPHY OF THE CHURCH.

What is the philosophy of the Church? What is the philosophy of those who believe in the supernatural? Who is this God that we are called upon to thank? Let me tell you,

according to these supernaturalists. Back of all that is, back of all events Christians put an infinite Juggler, an infinite sleight-of-hand performer, who with a wish creates, preserves, destroys. The world is His stage and mankind His puppets. He fills them with wants and desires, with appetites and ambitions, with hopes and fears, with love and hate. He touches the springs; He pulls the strings; He baits the hooks; He sets the traps; and He digs the pits.

The play is a continuous performance. (Laughter.)

He watches these puppets as they struggle, as they fail. He sees them outwit each other and themselves; He leads them to every crime; He watches the births and deaths; He hears the lullabies at cradles; he hears the clods falling on coffins. He has no pity. He enjoys the tragedies, the desperation, the despair and the suicides. He smiles at the murders, the assassinations, the seductions, the desertions—the abandoned babes of shame. He sees the weak, enslaved mothers robbed of their babes, the innocent in dungeons, the noble on scaffolds. He sees crime crowned and hypocrisy robed.

He withholds his rain and his puppets starve. He opens the earth and they are devoured. He sends the floods and they are drowned. He empties the volcano and they perish in fire. He sends the cyclone and they are torn and mangled, and with quick lightnings they are dashed to death. He fills the air and water with the invisible enemies of life, the messengers of pain, and He watches the puppets as they breathe and drink. He creates cancers to feed upon their quivering flesh; serpents to fill their veins with venom; beasts to crunch their bones, to lap their blood.

Some of the poor puppets He makes insane—makes them struggle in the darkness with imagined monsters with glaring eyes and dripping jaws; and some are made without the flame of thought to drool and drivel through the darkened years.

He sees all the agony, the injustice, the rags of poverty, the withered hands of want, the motherless babes, the deformed, the maimed, the leprous; knows the tears that flow; hears the sobs and moans; sees the gleams of swords; hears the roar of the guns, sees the fields reddened with blood—the white faces of the dead. But He mocks when their fear cometh, and at their calamity He fills the wide heavens with Titanic laughter. And the poor puppets who are left alive fall on their knees and thank the infinite Juggler with all their hearts. (Great applause.)

And yet they tell us that we are supported by heaven. Let us see. But after all, the gods have not supported the children of men; men have supported the gods. They have built the temples. They have sacrificed their babes, their lambs, their cattle. They have drenched the altars with blood. They have given their silver, their gold, their gems. They have fed and clothed the priests; but the gods have given nothing in return. Hidden in the shadows they have answered no prayer, they have heard no cry, they have given no sign, extended no hand, uttered no word. Unseen and unheard they have sat on their thrones, deaf and dumb, paralysed and blind. In vain the steeples rise; in vain the prayers ascend.

And think what man has done to please the gods! He has renounced his reason; extinguished the torch of his brain. He has believed without evidence and against evidence. He has slandered and maligned himself. He has fasted and starved. He has mutilated his body, scarred his flesh, and given his blood to vermin. He has persecuted, imprisoned, and murdered his fellowmen. He has deserted wife and child. He has lived alone in the desert. He has swung censors and burned incense, counted beads, sprinkled himself with holy water, shut his eyes, clasped his hands, fallen on his knees, and grovelled in the dust; but the gods have been as silent as stones.

Have these cringings, these kneelings, these crawlings, these cruelties, these absurdities, these ceremonies, this faith and foolishness pleased the gods? We do not know. Has any disaster been averted? We do not know. Has any blessing obtained? We do not know.

Shall we thank the gods? Shall we thank the Church's God? Who and what is He? Let us be honest; let us be generous.

(To be continued.)

CHRISTIANS constantly plead 'Jesus only,' 'only believe,' 'th blood of Jesus,' 'and picture but two states hereafter, the extremes o happiness and felicity on the one hand, and of fire and unimaginable horror on the other. 'Blood and fire' are the favourite terms—or as Mr. Marklew put it recently, 'Orthodoxy offers us the alternatives of bliss or blisters.' It knows no salvation or progress after death.

TO BE THOUGHT of sympathetically is to be made debtor to the one who in life's press finds time to give us even a thought. Many are the persons whose drooping spirits have been cheered by one earnest, hearty word of hope and goodwill. Each year should be an improvement on the one that went before. The life should be more useful, and therefore happier. Happiness is only met in the path of duty.

WE HAVE a thousand times more evidence for the spirit origin of a large percentage of the 'phenomena called spiritual' than exists for Bible 'manifestations.' See how it looks when the objections to Spiritualism are urged against Christian claims: 'Are the Biblical phenomena rightly recorded, rightly interpreted, or are we seeking to hide our ignorance by calling them Divine manifestations?' Where is the extraordinary scientific evidence in support of the 'alleged' resurrection; the walking on the water, the liberation of Peter from prison, not to mention Old Testament marvels.

The Professor's Tales.

SORIES FOUNDED ON FACT. VI.—A STRANGE MEETIEG.

By W. A. CARLILE.

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

'To-NIGHT,' said the Profesor, 'I am going to read to you a tale in the words of the narrator, who is now in the spirit-land. As you will hear, it is all in the first person.'

It was a miserable night, and besides, I had lost my way. I had been told that the road was a straight one, but somehow I found myself on a moor, with no road at all. The night was intensely dark, and the rain poured in torrents. But to my great joy, a light appeared before me, and I hurried on. Just as I reached the cottage, the light was extinguished; but that did not matter much, for the dark outline of the building was before me. There was no answer to my repeated knocking, and, getting impatient, I tried the latch, the door opened at the touch, and I walked in; but as the place was very dark, I struck a light and looked around. To my amazement, I discovered that I was in an empty tool-house; spades, pick-axes, and shovels leaned against the wall, but there was no human being to be seen. But I wanted to get into the cottage, and so I went out and searched round about; but no cottage could be found, and in perplexity I returned to the shed. I discovered some dry wood in a corner, and with this I made a fire upon the ground in the middle of the hut. Then I removed my wet clothes, and propped them up on a rake and shovel handles round the fire. They were to dry there, while I, like a red Indian, was majestically seated with a robe around me. This robe was a horse blanket which I had found in the corner. Then I produced sandwiches, and was monarch of all I surveyed.

After a time I fell into a doze, from which I suddenly awoke, with the consciousness that I was no longer alone. I glanced quickly around and saw with astonishment that a young girl was seated near me. She was looking gravely into the fire, the light from which fell full upon her face. As I moved, she turned to me with a pleasant smile.

'I hope you are comfortable, Mr. Waldron, but I am sorry I have no better accommodation to offer you.'

I gazed wonderingly at the speaker. Who was she, and how did she know my name? Then I remembered the blanket and felt a hot flush rise to my face.

The girl seemed to read my thoughts, and said with a laugh, 'Never mind your attire, Mr. Waldron, it is quite in keeping with the surroundings,' and she glanced round the tool-shed as she spoke.

'I must apologise, Miss—— '

'Harcourt,' the girl prompted. 'Perhaps you have heard of Fanny Harcourt.'

She read her answer in my face.

'I see you have never heard of me, and after all, it was a long time ago,' and the speaker sighed.

'Miss Harcourt,' I stammered, 'I am very glad to make your acquaintance, but really——'

'I understand,' she answered with a merry laugh, 'the blanket is rather scanty, and you can't get up and make me one of your society bows. But how did you come here? Most people avoid this spot.'

I then gave her an account of what had happened.

'But the road is plain enough, and I don't see how you could have missed your way, unless—' and she looked anxiously at me as she finished abruptly.

'Unless what, Miss Harcourt?'

'Never mind, the ways of Providence are strange, and beyond our understanding.'

This was a puzzling answer and I wondered at it, and it also struck me as very extraordinary that a young girl should be out in that lonely hut at midnight. As she gazed reflectively into the glowing embers, I looked closely at her. She was about eighteen years of age, with a frank look on her fair young face. There was an air of refinement about her too, which contrasted curiously with her matter-of-fact surroundings of agricultural tools.

At this moment the girl turned her head, and I saw a smile playing round the corners of her mouth.

'Your clothes are dry now, Mr. Waldron, and I will leave you while you get them on. But at present you certainly look quite picturesque.'

The girl rose, and with a quick step passed behind me. I turned my head, but she was gone. Then I waited a short time to make sure that I was alone. I heard no sound, but the wind moaning round the hut, for the rain had ceased, and I could see nothing but the interior of the hut, with weird fantastic shadows playing upon it. But where had the girl gone. There must of course be a door behind me, but of this I could see no sign.

I reached out my hand for my clothes, when I was startled at seeing a shadow upon the wall, which exactly resembled that of a tall man, with a slouch hat upon his head. His hand was upraised as if he was about to strike with a weapon. But my alarm was gone in a moment, for I saw that my own clothes propped up on the stick, with my hat on top, had caused the illusion. I snatched them roughly away, and the shadow disappeared. Then I rapidly dressed myself, feeling hot with shame at the ridiculous plight in which the girl had found me. But yet she seemed of a kindly disposition and did not seem inclined to laugh at me, at least not more than she could help.

Again I wondered who she was, and I determined to cultivate her acquaintance, for she was decidedly interesting. I gazed into the fire, upon which I had thrown a few more sticks, and as they caught alight I fancied I could see the sweet young face looking out at me from amid the dancing flames. Then it seemed to me that a sudden change came over the scene.

The hut expanded into a cottage, comfortably furnished and well lighted. I looked round from my seat by the warm chimney corner, and saw that I was not alone. By the table sat a woman, with her head leaning on her hand in a listening attitude. I tried to speak,

but found it impossible to utter a word. This seemed strange, for o course I did not know it was only a dream.

The young woman paid no attention to me, but presently she raised her head, and looked towards the door, and then, to my surprise and pleasure, I recognised the face of Miss Harcourt.

'I wonder what keeps my father so late?' the girl murmured, anxiously.

There was a knock at the door, and the young lady sprang joyfully to open it.

I turned my head to see the new arrival. But the door opened with its back to me, and I could not see. For an instant the young lady stood peering out into the darkness, then there was the sound of a heavy blow, and with a piercing shriek Miss Harcourt fell upon the floor of the cottage.

The sound awoke me, and I started to my feet. Then I saw I was still in the hut, but so strong had been the illusion that it was several seconds before the prostrate figure faded from view. I looked round, and there in front of me sat Miss Harcourt, with an amused smile upon her face.

'You have been dreaming, I see, and something seems to have startled you.'

For a moment I could not speak, and then I said, as quietly as I could, 'Did you hear that shriek?'

'I heard the wind whistling round the hut, for a storm has risen. But, now, tell me your dream, that is, if you don't mind,' and again as her dark eyes sought mine a thrill of pleasure passed through me. Then I told her all my dream, and with a serious face she listened attentively to the recital. Encouraged by this, I continued, 'Do you believe in dreams, Miss Harcourt?'

'Some of them,' she answered, gravely.

But as the girl spoke, I saw behind her on the wall the shadowy outline of a man with an upraised dagger, just as I had seen it before I fell asleep. Miss Harcourt turned to see what had startled me, but the shadow must have been cast by herself, for as she moved the figure vanished.

'You seem to be in a nervous state, Mr. Waldron,' and the girl looked keenly at me as she spoke.

I made some lame excuse about feeling feverish after the wetting, and then, to my vexation, the young lady rose.

'It is nearly daylight now, Mr. Waldron, and I must leave you.'

'But you will let me see you again?' I asked eagerly.

'Yes, you shall see me again,' the girl slowly answered, with a far-away look in her eyes. 'But not here,' she continued. 'I shall never come here again. My time of probation is over, and I go to a higher sphere.'

Suddenly she brightened. 'I hardly know what I have been saying, for other thoughts were in my mind when you spoke.'

'Good-bye, Mr. Waldron,' and with a frank gesture her hand lay in mine.

'But where am I to see you,' I said, detaining the small hand as long as I could do so without rudeness.

'I cannot tell you that just now, but we shall meet again, and it will be soon.'

She stepped to the door and opened it. The grey dawn was breaking over the wide moor, and for a moment the graceful form stood outlined with light. She gazed steadily at me, as if loth to leave, and then, with a farewell wave of her hand, the vision of exquisite loveliness had gone, and the door was shut.

I could not well go out to watch which way she went, and when, a few minutes later I left the hut, she was nowhere to be seen. I looked up and down the pathway, and then I stood astonished. The path was broad and plain, and it ran close by the side of the toolhouse. How then had I lost my way, and how was it that I did not find the path when I was exploring round the hut the night before?

It was a mystery which I could not solve, but I was satisfied with the result, for it had made me acquainted with Miss Harcourt. Then, with my thoughts running on this pleasant theme, I made my way to the village inn.

Soon my companions arrived, and I told them of my adventure. They listened, full of curiosity and interest.

'She must be as much a stranger to the district as we are, or she would not have lost her way,' said one.

'I will ask the landlord,' and at that moment the worthy host entered the room.

'I met a young lady last night up at the tool-house. Can you tell me——'

But I stopped abruptly, for the landlord had turned as pale as death, and he had to lean on the table for support. He swallowed a glass of wine and presently recovered, though a scared look was on his face.

'Will you tell me all about it, sir?'

I did so, but as I spoke I saw the landlord look pityingly at me. I began to feel angry, for he doubtless thought me a weak creature, deceived by a dream. But when I finished, he said, seriously: 'Sir, Miss Harcourt has been dead nigh upon forty years.'

Of course we all laughed at this, but he told us the story, which left us grave enough.

The lady was an artist, and had taken the cottage for the summer, for a cottage once stood on the spot where the toolhouse now was. One night, on returning late, her father found her stabbed to the heart, and for this crime a discarded lover of the girl was afterwards hanged. But, sir,' he continued hesitatingly, 'the young lady is sometimes seen, but those who see her never live out the month!'

But for me the sorrows of life had been heavy, and I was not so much disturbed by the news as the landlord expected. The girl said I was to see her soon, and I am well content.

It isn't the men who believe in the spiritual religion with all their hearts and souls that are angry because their theology is questioned. It is men who are half afraid that their theology is false who cannot endure to have it put on trial. Further in his sermon, Dr. Abbott intimated his belief in the surrounding presence of spirits of the departed, and in the possibility of their occasional recognition by persons still living.—*New York Press*, Nov. 29, '97.

Correspondence.

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

SPIRITUALISM AND CHRISTIANITY.

Sir,—'Ænos,' in his recent defence of Spiritualism as a moral force, falls into the error, so common to opponents of Christianity, of forgetting that the *profession* of Christianity is not always the same thing as the religion of self-sacrificing love taught by Christ. Looking at the teachings of Jesus in a broad unsectarian way, his religion is one of good works which should be prompted by sympathy and love for the afflicted. It is essentially a religion of love. It is easy enough to point out faults and mistakes in the biographies of the sayings and doings of Jesus which have come down to us, but where in all history can we find a life so perfect, so full of self-sacrificing love? The many and various professions of Christianity are sometimes very far from true Christianity.

'Ænos' wrote: 'Tested by its restraining power over the vicious and intemperate, its power to prevent crime and elevate character, Christianity has been a colossal failure!' This is news indeed. That we all come far short of what we ought to be is perfectly true. But if Christianity has failed more or less with all, and with some altogether, it has, nevertheless, made some ideally beautiful lives. In remembering the sinners we should not forget the saints. Christianity itself is not forced upon people; though mistaken zealots in times past (and still do in milder forms) tried to impose their definition of Christianity on as many as they could influence. Where, in former times, there was one persecutor, there were hundreds and thousands who showed a noble heroism in patient endurance or resistance to these tyrants. The tyranny was in human nature and not inherent in Christianity. Indeed, Christianity tends to eliminate this if we only believe what Paul said: 'All ye are brethren.' The time for taking isolated passages and founding a whole system of doctrine, practice, and discipline on them has gone by. We must take Christ's life and sayings as a whole in order to judge truly and justly.

The 'abstract theological mysticism' belongs to the professors, and not to Christ's teaching—except, perhaps, where he says 'I and my Father are one.' But if we lived the Christ-like life should not we feel the same? 'The pure in heart shall see God,' not with the physical sight, but by the power of faith and intuition, the reality of and union with God becomes so clear that, to use a poetical metaphor, we might even say 'I and my Father are one.' It was this feeling which made the prophets of old say, 'Thus saith the Lord.

Christianity has had 'the most enlightened races of the earth to work upon,' because the enlightened races recognised the truth of Christ's teachings. And who shall say we are not indebted to Christianity for our enlightenment? What proof can be given that the world has improved Christianity instead of Christianity having improved the world?

In saying that 'the basic principles of the system are not consistent with success in an ethical movement,' surely 'Ænos' is again confusing some of the professions of Christianity on disputable doctrines with Christianity itself. To say it is 'a colossal failure, nor could it well be otherwise,' that it has 'ignored the strongest instincts of human nature, it has travestied truth, scorned science, and made faith the one thing needful to merit eternal felicity,' are sweeping statements not merited by the religion and teachings of Jesus, whatever may be said of the various sects calling themselves Christian. Far from being a failure, or a worn-out, effete religion, Christianity has not yet been recognised or apprehended by the majority of professing Christians.

It would be an impossible task to separate the good which has come to the human race through evolution on the one hand and Christianity on the other. They are inseparable. But we can make some distinction between the doctrine and practice of many professing Christians and the religion and life of Jesus.

Spiritualism will become a 'moral force' in the world, just in proportion as we become Christ-like. It is a pity for Spiritualists to claim to be a 'sect,' though there seems to be a strong tendency in that direction. It should be above all religions yet include all, whether Christian, Jew, or Mahomedans. There are 'many mansions' and room for all in the spirit world, as well as in the ranks of Spiritualism. It is a mistake to have rivalry with any other religion. As we judge others so shall we judged—by our lives. Let us be living witnesses, then, that we have a message for the world, and if we are true and worthy the world will listen. W., Ilfracombe.

Sir,—Allow me to thank you for forwarding me the criticism by 'W.,' Ilfracombe, of my recent article, 'Spiritualism as a Moral Force.' He says that I fall into the common error of forgetting that the 'profession of Christianity is not always the same thing as the religion of self-sacrificing love as taught by "Christ."' Any examination of the value of Christianity, either as a 'moral force, or otherwise, must take into account the system as it *is*, and as it *has been taught*, and not merely what it might have been. I spoke of what Christianity *is* and *has been*. If the New Testament and the Church together cannot give us an accurate idea of the true value of Christianity, if we are not to judge Christianity by what it has done rather than by some chimerical idea of what it *might have done*, then I admit the validity of 'W.'s' position. To his charge of 'falling into the error so common, etc.,' I plead 'not guilty.' I admit the divergence, but it seems to me that the very existence of this admittedly great and common divergence vindicates my position, for I said nothing of what, on *à priori* grounds, Christianity might have been calculated to do, or not to do, but of what Christianity, acting, as I again repeat, on some of the most enlightened peoples of the earth, really had accomplished. Of what use is it to say that Jesus taught a religion of love? Scores of others taught that before him. The real question is, Has this 'religion of love' been able to influence for good the people coming within its sphere of operation to

the greatest possible extent? Has the religion of Jesus done all it was expected to do? Is the religion so framed that it appeals sufficiently to men to restrain them from wrong-doing? I say decidedly 'No.' And when 'W.' speaks of the difference between Christianity and Christians he also admits the non-effectiveness of Christianity, if he could but see it. If Christianity has not been able to make those devoted to its ritual, studying its virtues, and advocating its superiority, into better men and women, it has, in the clearest possible terms, been 'a colossal failure.' 'W.' does not seem to see that we are less concerned with what Jesus desired or intended to do than with what he *has* done. 'W.' speaks of the ease with which we 'find fault' with the sayings and doings of Jesus as they come down to us in the 'biographies'; but then the difficulty arises, What other accounts are there? How else shall we know Jesus than by these same 'biographies?' I know of none other, except such as are contained in the Apochrapha, and if we look there that 'life so perfect, so full of self-sacrificing love' is besmirched with many blotches, which, if true, considerably depreciate the value of the teachings and life. Methinks that if the life of Jesus had not been purged of all its worst features by the 'synods' which have assembled at various times and places for that purpose, it would not have bulked so large, nor have shone so brightly upon the religious horizon. The followers of other 'Christs' have at least had the honesty (without the aid of Christianity, which is perhaps the loosest of all systems in reference to speaking the truth) to let the world judge upon the whole of the recorded lives of their gods, and not merely upon a portion emasculated of its worst and most virile features.

'But,' says 'W.,' '*if Christianity has failed more or less with all* [just my objection], and with some altogether, it has, nevertheless, made many ideally beautiful lives.' But how many, oh, 'W.,' has it spoiled? What of Giordano Bruno, Galileo, and a thousand others? I am charged with confusing professed Christianity with real Christianity; but surely 'W.' does this in the passage just quoted? He will not have Christianity blamed for its failures, but he *will* have it praised for its *successes!*

I note that he does not specify any of the ideally beautiful lives he speaks of, but he will probably claim that all good lives in Christendom are due to the salutary influences of Christianity, though it is well known that many of the best men, not only of our own time, but of past times, have either been reared and have lived in complete ignorance of Christianity or have repudiated it. Again, either Christianity has been taught by the Churches or it has not. If it has, then what have the tortured prisoners of the Inquisition and Montjuich, the (un) Holy Wars, the political prisoners and exiles of Russia, Spain, Germany, Italy, Ireland, etc., the massacred peoples of Cuba, North America, the Soudan, Australia, New Zealand, and South Africa; the enslaved peoples of Mashonaland, Bechuanaland, and Matabeleland, the famine and plague-stricken people of India, the match makers of England and the Continent, the seamstresses of London, the chainmakers of Cradley, the white-lead workers of the Potteries, the chemical workers of St. Helens, the slum-dwellers of Christendom, the sweated workers of all lands? What have these people to say of Christianity and Christian employers and rulers? How much has it improved these people or their victims? And if it has not improved them, 'W.,' what of its failure? How well has it succeeded.

If Christianity has *not* been taught; if it has been lying buried in the pages of the Bible, or some other book, and thus prevented from doing its work, what of its success? Surely we have nothing to thank it for. This, sir, seems to me to be the logic of the whole affair, which our good friend 'W.' seems to have missed.

He further says, referring to the persecution, I presume, which cast a dark, red blot upon the most 'Christian' period in England, that 'the tyranny was in human nature, and not inherent in Christianity.' Are we to understand by this that the persecuted laity had come more under the influence of Christianity than the persecuting priesthood? A strange thing, truly. After saying that 'Christianity tends to eliminate this [tyranny], *if only we believe what Paul said*, "All ye are brethren,"' 'W.' goes on to say that 'the time for taking isolated passages, and founding a whole system of doctrine, practice, and discipline on that, has gone by.' Surely he does not see that he here attempts to do what in the next line he says is an obsolete practise.

In reference to his next claim, that 'abstract theological mysticisms belong to the professors and not to Christ's teaching,' all I have to say is that it is often difficult to distinguish between the two; and further, that the Christianity we have had, and are likely to get, is that of professors, and it is with (as I said before) Christianity, *as we get it*, that we have to deal. If it comes to starting afresh, or organising a new Church, I would rather have Spiritualism to be going on with, for, apart from any question of superiority, the old Church will have to be smashed before we can have a new one, a *fact* which 'W.,' in common with many others, seem to forget.

He further says that 'Christianity has had the most enlightened races of the earth to work upon,' because 'the most enlightened races recognised the truth of Christ's teaching.' Then, we understand by this that the less enlightened races, as, for instance, the inhabitants of Central Africa, Asia, the aboriginals of the whole of America, Australasia, the whole of the Pacific Isles, Greenland, and a few other places, would have rejected Christianity because of their inability to appreciate it? This is good, truly. I think 'W.' knows that Christianity was adopted by the now Christian peoples, and not adopted by the non-Christian peoples, for very different reasons.

The proof to be given that the world has improved Christianity is to be found in the fact that the doctrines (shall I say dogmas?) of eternal punishment, hell, satan, the right of one man to hold another in bondage (slavery—in which Jesus acquiesced), and many others, have been cast away as being too barbarous for an enlightened society, not because of, but in spite of, Christianity. Further, Christendom has just improved in proportion to the extent to which the literature, religion, and history of Pagan (?) nations has become known among Christians.

I say that the 'basic principles of the system are not consistent with success in an ethical movement,' because to quote only one case out of many possible ones the words of Jesus that 'he that believeth on me, etc.,' tend to remove, and do remove, the 'heavenward way' from the sphere of action to that of belief. Works are here discounted, as in the case of the thief upon the cross, in favour of belief, and it is idle to say that Jesus never taught the efficacy of faith; the fact that he did was confirmed a few minutes before his death. This, I say, is not consistent with success in an ethical movement. I do not mean success in making converts, but in making men and women better.

I do not think that the other points require to be dealt with now; abler pens than mine have already done that, but if 'W.' wishes me to deal with them afterwards I shall, sir, with your permission, be glad to do so. Only this will I add now (I am not quite clear as to 'W.'s' meaning upon this point): Spiritualism will prove itself a 'moral force,' just in proportion as it prevails upon men to abandon evil and seek to do good, as it teaches them their true position in relation to themselves, each other, and the universe.—Fraternally yours,

40, Victoria Buildings, Idle-road, Undercliffe, Bradford. ÆNOS.

SIR,—'Ænos' reminds me of the man who said 'Here I am, and here I'll stop'; but does it not seem somewhat unfair to take the teachings of Christ second hand, instead of going to the fountain head and studying the life of Jesus from the New Testament? If we are to take Christianity as 'it is and has been taught,' we at once get into a maze. If Calvin's interpretation of Christianity is to be the guide, then it becomes the most awful religion it ever entered into the mind of man to devise.

On the other hand, look at such lives as George Fox, who taught the 'Inner Light'; Elizabeth Fry, the missionary to the imprisoned; John Woolman, the American Quaker and Socialist, and thousands of others; these were all Christians, but interpreting the teachings of Jesus differently to what Calvin did. There are also many other varieties besides the above: the Roman Catholic, with their asceticism, their monastries and nunneries, their penances and purgatory; the Salvation Army and Ranters, with their bands and hallelujahs, all professing followers of Jesus, yet how different. The fact is we have a strong tendency to read into a religion very much of our natural disposition; it is, therefore, needful to go direct to the New Testament for our Christianity.

I do not deny that many prophets and saviours have taught the religion of love and self-sacrifice, for, as the Arabs say, 'God has given to every nation a prophet in its own tongue,' but Christianity has most certainly had a restraining influence from evil and a stimulating influence for good in vast numbers of cases. That there are also many unbelievers who lead good lives I admit, but how much may they not owe to early training and to being descendents of Christians, for not only are the sins of the parents visited upon the children, they also inherit the benefit of their virtues.

Though love and self-sacrifice may be spiritual attributes inherent in human nature, in the majority this element of the divine in man has got so encrusted over with selfishness as to be almost obliterated, requiring the constant teaching and preaching of the way of salvation to restore true religion.

It is only in comparatively recent times that people have been allowed to read the Bible for themselves; formerly the priests kept it under lock and key, and only allowed *their* exegesis to go forth to the people.

Though we may all acknowledge that Christianity cannot stand alone as the only revelation from God, that does not prove there is no divinity in it. All true religion is divine, whether taught by Christ or Buddha or Confucius. The tyranny of the priests and the persecutions which blot the history of Christianity should be laid at the door of selfishness, which is also inherent in human nature. The laity are often much more Christian than the priesthood.

The much-maligned word 'believe' can have a perfectly legitimate and ethical meaning. We must *believe* in good before we can *be* good. The continuation of the text, 'He that believeth on me,' is 'the *works* that I do shall he do also, and greater works than these shall he do, because I go to my Father.' The life of Jesus was one of good works.

Christianity has degenerated into various systems, with very hard and fast lines, partly because of the love of power on the one hand, and the general ignorance of the people on the other, compelling them to go to the priests in order to know anything at all about the religion they professed.

I do not know where it is said in the Bible that Jesus 'acquiesced in slavery.' It seems to me there was too much Socialism in his teachings to be in harmony with slavery. The subject is alluded to by Paul; but in a primitive state of society the system was not likely to have been so evil as it became under the keen competition of more recent times. It was Christian people who set the example of liberating the slave.

I am decidedly not biased in favour of the Church, and think I have reasons for not being so, nevertheless I have no wish to join the crusade for 'smashing' it. Personally, I have received much kindness from Spiritualists, which I am always glad to acknowledge; but I am not blind to the fact that there is a deal of human nature among them yet; and if the efforts at 'smashing' were crowned with success, might we not again be liable to a reign of intolerance? If we are unable to 'love our enemies,' as Christ commanded, we can at least be tolerant. Love is stronger than hate, and being one of the divine attributes, will eventually triumph. W., Ilfracombe

[If the 'tyranny was in human nature,' the good and noble qualities were equally inherent in humanity. It is the 'pure in *heart* who see God,' irrespective of 'anity' or 'ism.' If the enlightened races have accepted Christianity, because enlightened enough to recognise the truth there was in it, surely that is not proof that we are indebted to Christianity *for* our enlightenment! George Fox, Elizabeth Fry, and others were naturally earnest, ardent, and spiritually active. They were good because it was in their nature. Roman Catholic asceticism and penances, etc., can hardly be cited as evidences of the *good* of Christianity. 'W' says, truly 'we have a

strong tendency to read into a religion very much of our natural disposition,' and that is just what those who think they 'go direct to the New Testament for their Christianity' are doing! They are *reading into it* nineteenth century knowledge and broad thought, which did not exist there in the first century. Lloyd Garrison, and others of the early anti-slavery workers, were heretics to the Christian slaveholders.—Ed. T. W.]

THE BAZAAR REFRESHMENT STALL.

SIR,—Will all friends interested in our glorious movement assist, as far as possible, in making the Refreshment Department a success? Now, I would throw out to the many friends suggestions that they ask their butcher for a tongue (or two); their grocer for a ham, or butter, or tea, or tinned goods (as all such goods will be most useful); their confectioner for cake or confectionery, pies, etc. As I have undertaken to carry out the refreshment department, and am doing what I can afford in that direction, I feel confident there are many willing souls who can assist in the way mentioned, and so save the purchase of such goods, which otherwise will be a serious item. If those friends who can do so will send their 'tongues' direct to me, at the undermentioned address, I will salt them (if not already salted), and boil and press them; also will boil the hams, in readiness for cutting up. As to confectionery, I shall be glad to hear from those who will be likely to send, so as to arrange the best day for its arrival, and not to have stale goods.

Less than four weeks is all we have in which to do so much, hence I feel we must be up and moving, with an enthusiasm that shall make our National Bazaar a monstre success. I was in Manchester on Saturday, and was delighted to hear from the friends what has been done in that go-a-head city for charitable objects; therefore one has high hopes of our efforts being as heartily supported as others, for we have 'Truth' at the helm, and that should steer us aright. Pleading for all the help that can be given, for the sake of truth and humanity, I am, dear sir, yours most faithfully, G. E. ALDRIDGE.

8, Queen-street, Wolverhampton.

Items of Interest.

A NUMBER OF LETTERS, etc., crowded out.

PROSPECTIVE NOTICES should not be written on post-cards, but enclosed in an envelope, accompanied by the requisite stamps.

THE PROPOSED DEED POLL.—Next week, we shall print the new draft of this Deed as submitted by the Executive.

THE TWO WORLDS is on sale at all the London meetings, and at most of those in the country. It *should* be procurable everywhere.

THE *Consett Chronicle* has opened its columns to a discussion on Spiritualism. The country is ripe for spiritual thought. The flowing tide is with us.

RECEIVED for Propaganda Fund, £2, from G.E.A.; for Bazaar Fund, 5s., Nottingham, Cobden Hall, Society, and 2s. 6d. from Mr. S. Martin, Tewkesbury.—J. SWINDLEHURST, hon. sec.

TO SYMPATHETIC FRIENDS.—We are glad to be able to say we have nearly shaken off the effects of the influenza and are grateful for the many kindly inquiries received.

WE HAVE seen a specimen of the Lyceum Jubilee Medal; it ought to be a big success. The workmanship is very good, and the design and portrait come out very well indeed.

WE STILL WANT *one* copy of each of the following numbers of the TWO WORLDS: Nos. 327, 332, 340, 352, and *two* of No. 346. Can any friendly readers oblige us from their back numbers; they all occur in 1894.

O.P.S. funds: Mrs. Groom, 1s.; W. W. Kirk, Perth, West Australia, for Mrs. Barnes' fund, 4s.. For Rev. C. Ware's fund: J. Sharpe, 5s.; H. H. Broadbent, 3s.; Mrs. Baxter, 1s.; W. Stringer, 1s.; Mr. Potts, 2s. 6d.; D. J., Wales, 2s.

BOOKS RECEIVED.—'Physiognomy made Easy' and 'The King's Daughter,' price 4s. 6d., from L. N. Fowler & Co., Ludgate Circus, London, E.C. 'The Holy Lance,' by W. Stewart Ross, W. Stewart & Co., 41, Farringdon-street, London, E.C.

G. H. VINCENT GODDARD has now returned from his tour through Australasia, and is prepared to give massage and magnetic treatments, and to visit by appointment, at his usual low fee. Seances attended for clairvoyance. Address: 2, Retreat, Westbourne-street, Pimlico. [ADVT.]

THE FIRST QUALIFICATION for an opponent of Spiritualism should be knowledge, personal experience. The man who lectures against it, and admits he has no experimental acquaintance with its facts, is simply out of court. 'He who answereth a matter before he knoweth it, it is a shame and a folly unto him.'

CURIOUS.—A correspondent protests against Colonel Ingersoll's lecture appearing in the TWO WORLDS; almost the same post brought a letter enclosing 2s. 6d. from a new subscriber, attracted by Colonel Ingersoll's lecture. We try to give variety, and believe our readers are capable of judging for themselves what is true andgood.

'WHAT WE LOSE from our ranks by those going into Theosophy, Christian and Mental Science, Order of the Maji, Egyptian Masonry, etc., is counterbalanced by the new investigators. The renegades silence their consciences by calling those various cults "higher Spiritualism." It makes me smile!' So writes an American friend.

REV. C. WARE writes: 'Correspondence goes on merrily in the *North Devon Journal*. I believe North Devon to be *very ripe* for a work of organisation. We are having vigorous discussion in the *Ripley Advertiser*. *The English Mechanic* printed my letter in full in reply to a F.R.A.S. I am now replying to the Rev. E. D. Solomon, Congregational minister at Castleford.

CLEETHORPES.—Mr. A. W. Jones is anxious that something should be done to rouse public interest in Spiritualism in Cleethorpes or Grimsby. Are there any local friends who can help him? He should communicate with Mr. J. Swindlehurst, 159, Hammond-street, Preston, if he is willing to co-operate for mission work. If the Bazaar provides funds to the Federation Executive, they will be enabled to do a great deal more in the breaking up of new ground than they have yet accomplished. They cannot send out missioners and incur heavy expenses unless they have funds to draw upon.

IT DOES NOT call for much grey brain matter to be a kicker. Censorious people are not clever, they are only disagreeable. They must not think either, that because they are disagreeable, they are necessarily good. There are in every organisation individuals whose calling seems to be to find fault. And they labour to make 'their calling and election sure.'

FEDERATION PROPAGANDA.—Mr. Swindlehurst, Organising Secretary, will be in London for a few weeks' mission. On Sunday, March 13, Battersea Society—Mrs. Webb, clairvoyant; on Thursday, 17th, and Sunday, 20th, Stratford, Martin-street Hall; on Tuesday, 22nd, Brixton, 8, Mayall-road; and on Sunday, 28th, Hackney Society. Other week-night meetings are being arranged.

OUR JUBILEE DELUGE.—We have a stock of back numbers of the TWO WORLDS, which we shall be pleased to send for free distribution, from house to house, to any friend of the cause who will undertake to use them in that way. We can send parcels containing 300 or 500, or more or less, according as desired. This is one way in which workers can help to spread the light this month. We shall be glad to receive post-card applications; friends will oblige by saying if they will pay the carriage of the parcel. Will the Scouts who helped in this work two or three years ago, let us hear from them?

THE BRITISH SPIRITUALISTS' LYCEUM UNION.—The Executive of the above will visit Liverpool, on Sunday, March 27th, when two Propaganda meetings will be held in Daulby Hall, Daulby-street, in the afternoon at 3, and in the evening at 6-30, when the following persons are expected to take part, viz.: Mrs. Greenwood, President, Sowerby Bridge; Mr. H. A. Kersey, Newcastle-on-Tyne; Mr. Thomas Olman Todd, Sunderland; Mr. J. Clark, Nottingham; Mr. S. S. Chiswell, Liverpool; and Mr. A. Kitson, Secretary. The Lyceum will hold an Open Session, at 11 a.m. A cordial invitation is extended to all friends of progress and reform. Collections on behalf of the Union Fund. ALFRED KITSON, Secretary.

THE LYCEUM BANNER for March is, as usual, up to date, and full of good things. The portrait and sketch of the month are of an earnest and indefatigable Lyceum worker, and for years president and corresponding secretary of the Stockport Society, of which he was one of the founders. A thoroughly earnest, sincere and sterling man, Bro. Edwards is a tower of strength to the Cause. 'Beauties of the Deep,' by G. H. Bibbings, is a thought-provoking article, and all the usual features of the bright *Banner* are well sustained, including some poetical pieces suitable for recitations. The next issue is to be a Grand Illustrated Double Number, in commemoration of the Jubilee. Special articles, appropriate selections, and other interesting features, are promised in its 32 pages, with handsome coloured cover. We trust it will have a large sale.

Mr. J. J. VANGO, of 283, Ladbroke Grove, Notting Hill, London, writes: 'I have for some time wondered what I could do for the O.P.S. fund. As the majority of mediums are not rich people, we cannot often do what we desire, but there is one thing we can all do, that is to give a seance occasionally for the above fund. I shall be pleased to give a seance monthly, at the above address, commencing Friday, March 11th, at 8 o'clock, when Spiritualists and inquirers will be welcome. I shall be pleased to see my brother and sister mediums throughout the country do likewise. I should also like to see every society throughout the country take up a Jubilee collection on the 27th of March, for the above fund; it would be a grand way of celebrating the Jubilee, and helping the sick and suffering, as no one would miss their penny or shilling, according to their means.'

GONE ONWARDS.

WE regret to announce the passing to the higher life, on March 2, 1898, of Patience, the beloved wife of James Murray, of Nelson, after a short, but severe, illness, and was interred at St. John's Church, Royton.

CARLISLE.—It is with profound regret I have to announce the passing to the higher life of our much esteemed friend and co-worker, Mr. C. Cartner, aged 24 years, which took place on March 1, after long and weary suffering, borne with the greatest patience. He was a member of the Society almost from the start, and for several months officiated as Secretary, and at all times was ready to give help in anything for the benefit of the Cause. The funeral took place on Thursday, March 3, when there was a good attendance of friends to pay their last respects to the mortal remains, which were carried to the grave by four Spiritualist friends, *viz.:* Messrs. T. Bickell, J. Crone, D. McNaughton, and the writer. At the conclusion of the burial service, 'Nearer my God to Thee,' which was one of our brother's favourite hymns, was impressively sung, followed by the benediction.

Some fear to die; 'twas not so with me,
Rather, O death, I pined for thee,
And longed in the spirit-world to be.

LEICESTER.—Passed to the Summerland, on Feb. 26, after a long and weary illness, Nellie Smith, aged 25, daughter of Mrs. College, and sister to Mrs. Place. Her body was interred on Saturday, March 5; the services were conducted by Mr. G. H. Bibbings, B.A. In well-chosen words, and with sympathetic tenderness, our esteemed brother spoke of the beautiful, quiet, and gentle spirit which had arisen; of her sweet influence here, and the work she would find in the hereafter. An audience of over 200 people stood round the grave, and listened intently to the impressive address, after which 'Abide with me' was sung. A touching prayer was offered, and thus ended a service which we hope will leave a lasting influence on those standing round, who were strangers to Spiritualism. Mrs. Smith was one of those gentle, unassuming persons whom to know was to love. Her sweet memory will be like the refreshing dew to those who knew her, which glistens with the sunlight of peace and purity. Like a flower which could not bloom for long in the soil of earth, she has become transplanted to a fairer clime, and her sweetness will be extended to earth, as an angel of light, for she will grow in God's greater garden.

Where her influence shall be sweeter,
Blooming under sunnier skies;
And her friends at last shall greet her
In that land where no one dies.

THE TWO WORLDS.

The People's Popular Penny Spiritual Paper.

FRIDAY, MARCH 11, 1898.

EDITOR AND GENERAL MANAGER,

E. W. WALLIS,

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

Is Man Naturally and Inherently Immortal?

[Part of a Paper read by H. J. WEBSTER at Channing Hall, Surrey-st., Sheffield, in support of Mr. Short, a Unitarian, who conducted a Debate with Mr. Woodcock, a Christadelphian.]

WHAT possible encouragement can there be for a man to sacrifice home, friends, position, wealth, or, for a matter of that, victory itself, for simple truth, honesty, magnanimity, when they are so difficult to obtain, if life terminates at the grave? But this is not all. Assuming that a person does sacrifice all these things, and in the end comes off successful in his pursuit of knowledge, truth, and acquires wisdom to direct the same to their proper channels of usefulness, what then? He is rendered incapable, not only through age, but sickness, and lack of social position, and, according to many, *by Death itself!* I appeal to rational and intelligent minds as to whether they regard it worth their while to take life seriously? To forego present-day pleasures for what may ultimately increase their care and anxiety, through their inability to utilise the qualities they have obtained by foregoing present time enjoyment, social position, friends, home, and, in the end, life itself? If the doctrine that man is mortal only be true, is life worth living? and is not *death* the only good?

The question of inherent immortality is one upon which we shall not all be agreed, but that is of no great importance, inasmuch as it would be impossible to make men all of one height and colour, and, therefore, as the faces of men differ, so must their minds. We differ, and we agree to differ; hence the quality of charity.

We contend that the knowledge of the present life warrants our belief in its continuity. The fact is that man exists, and his life is regarded as something *real;* that which is *real* is so every way, or else not *real* at all; hence, I claim that, inasmuch as life is real, it is absolutely so, and, therefore, immortal, from the fact that were it only possible for that which is real to become unreal, then there would not be anything permanent, and as a consequence chaos would be the rational result of such a conclusion!

Our friend, Mr. Woodcock, is not in a happy position, in that he claims man to be a unit—a creature of dust formation,—whose faculties are in every way dependent on his bodily organisation, at the dissolution of which he is no more, unless by some intervention on the part of God, the same body is raised up at some future period, and he believes that will only happen on condition that we accept of this proffered sacrifice by Christ through *faith* and obedience. I maintain that this assumption, of a future life conditioned by the acceptance of this proffered sacrifice in Christ, is putting a premium on credulity, and thereby changing or subverting the order of morality, by making that a virtue which is a folly, if not a crime, against manhood and reason. To say that he only accepts the idea because it is demonstrated to his mind, and, therefore, it is not possible for him to doubt it, is only another way of saying that there is no virtue in its acceptance, because he is *compelled* by evidence! Therefore, I would ask, what about your conditions? Because, if a man ought not to be censured for the *non*-acceptance of a doctrine which is not evidence to him (although your conditions are not complied with), how comes it that another person is rewarded with a prolonged future for simply believing and acting in accordance with doctrines which, to him, are self-evident and true? Personally, I can see neither vice in the one nor virtue in the other, and, therefore, I hold that an intervention on the part of God in this particular is neither just nor right.

The idea of a future life being dependent on the resurrection of the body is to me so absurd that I will not waste time in attempting to explode it.

Our contention is: the evidence that we are *living now* is all that is essential to demonstrate immortality. To contend that man exists, and is not himself, is to abandon wholesale the fact that he exists at all. I, therefore, claim that if man exists he must *be himself*, not partially, nor relatively, but absolutely. He is not conditioned in being, nor is he limited durationally, inasmuch as partial being and partial non-being (or partial existence or partial non-existence) are inapplicable to that which *is!* The wise in all ages, with few exceptions, have affirmed this. I, therefore, affirm that immortality is inherent in being, that being is the embodiment of immortality, and according to this logic I hold that *being* and *immortality* are *identical*, consequently it requires no further evidence to demonstrate our contention that 'Immortality is inherent in man, in that man is the essential of being.'

I am well aware that some will question the rationality of my statement, but the more thoughtful and intelligent will not be so ready to cast aside this reasoning—it will be food for the mind in the days to come. Our friend, Mr. Woodcock, apparently has lost some of his respect for his reason, in that he regards it as unreliable. He, therefore, appeals to 'scripture' as the only reliable standard of authority concerning God and a future life. I hold that, in so far as he has sacrificed his reason, he is casting aside the only rudder, by using which he can guide himself into the smooth sea of a peaceful life!

That our friend has cited the Scriptures as the only source of knowledge concerning God and a future life, is an evidence that he is ignorant of the fact that no verbal revelation can communicate simple ideas, such as Truth, Justice, Righteousness, and Love, any more than a word can give a deaf man an idea of sound.

If, when we pray, we are not to pray in our own name but in that of another, then is not this exalting the one by degrading the other? If reason can be no judge of the truth of immortality and the Scriptures, then is there not an antithesis placed between faith and knowledge? To say that a man can find out all that is needed for his animal and intellectual nature, but has not the power with which to discern the good from the evil, the right from the wrong, is to make him the veriest wretch in existence, for how can he choose the one and reject the other? If his reason is unreliable, how can he be responsible, and why should he be punished with death?

Suppose we take the Scriptures as our standard of authority, what do we find there on examining them closely? In Matthew we read, 'Jesus said, ye have heard how it has been said of old time that ye shall hate your enemies and love your neighbour. But *I* say unto you, Love your enemies, and do good to them that despitefully use you and persecute you.' Hence, we no sooner start than we are met with a flat contradiction on one of the most important points of conduct. I want to know how we are to decide upon this?

Again, we find Jesus saying that we must give in kind and quality to others 'as we would that they should give to us,' and here, as in the other case, the standard is not in the Scriptures but in man, as he must first ascertain how he would like others to behave to him, and as are his ideas upon this question so he is requested to act. We are told also to 'judge ye of yourselves.' I therefore regard it as unreasonable to accept of *any authority* but *truth*, and therefore if immortality be not a truth in man, then the finding it in the Scriptures (or anywhere else) will not make it so. That which is true is absolutely true, and therefore if not true in man it is true *nowhere else*. I therefore regard the acceptance of the Scriptures as a standard of authority as irrational, unscientific, and therefore foolish and absurd.

Our Book Table.

'DEATH'S CHIEFEST SURPRISE.'

THIS is the title of an address given through the mediumship of Mr. E.W.Wallis, at the Cavendish Rooms, Marylebone, London. It might be objected that 'chief' is in itself a superlative, and needs no additional syllable, but the second word is taken from Sir Edwin Arnold's poem, 'The Surprise' (portions of which are given), and the title appears to have been suggested by Mr. Wallis's control, the author of the address. Not the least valuable part of the pamphlet, to my mind, is the 'Introductory Note,' in which Mr. Wallis takes us into his confidence with regard to his own experience of trance speaking. The explanation is very interesting and perfectly clear, and is much to be commended to the notice of religious non-Spiritualists who can readily believe that such a 'miracle' happened ages ago, but cannot realise the possibility of spirit control in our own day. If human nature were capable of being acted upon by spirit agency, and were not so acted upon, it could only be because spirits were not able to work through it, in which case spirit-nature would be different now from what it was in former times. If human nature were itself incapable of receiving impressions from the spirit world in these days it must have altered strangely, supposing certain highly revered records to be true. Now, why should it be imagined that either spirit nature or human nature has undergone alteration, or that God (who is 'the same yesterday, to-day, and for ever') forbids now what He encouraged in early times, and especially at, and for some time after, the period of Jesus? There is no reason for such a belief, and we may still say, 'He that hath an ear, let him hear what the Spirit saith.' Trance mediums are the vehicles through which the spirit world addresses us, and the process differs in no respect from the inspiration of old time except that it is modern, as that was in its day. And the burden still is 'of righteousness, temperance, and judgment to come.'

The address, which has been excellently reported by Mr. D. Gow, is a masterly exposition of spiritual truth—of the continuity of life, the character of the spirit-world, the importance of service for others, and the supreme doctrine of individual responsibility. The last-mentioned great teaching is the Gospel of the future; what an immense engine will it be for that best of all kinds of repression of evil, the conquest of it within ourselves—what a stupendous agency for good, personal, social,

national, and international! A more evangelical tract—in the best sense of the word 'evangelical'—was never published. It is an excellent thing to give to a serious inquirer, and it ought to lead to thought. It ought also to lead to a desire for more—which is supplied in Mr. Wallis's discourses, entitled, 'Spiritualism Explained.' A. J.

Jubilee Jottings and Bazaar Buzzes.

PLEASE buy your ticket early!

DO NOT RENEW your stock of clothing until you have visited the Bazaar.

DON'T hold aloof; there is no wish to shut you out, or to neglect any one.

USEFUL ARTICLES, too numerous to mention, will be sold at the Jubilee Bazaar.

GOOD FRIDAY.—Admission to Bazaar, Tea Party, and Mass Meeting, only 1s. 6d.

LET the angels' message go free to all, and refine and humanise the masses!

DON'T be out in the cold; come and join us, and work heartily with the workers.

IT IS HOPED at every stall to have, at least, two young folk in *strictly* national costume.

THESE PRESENTS to our wealthy Spiritualists! Will you, pray, take the hint and help?

ALL STALL HOLDERS should be, if possible, in costume suitable to the stall they represent.

DON'T STAY AWAY from the Anniversary demonstrations; your presence and influence are *needed*.

I ENCLOSE Postal Order for 10s. towards the National Bazaar.—Mrs. ELLEN CHEETHAM and a few sitters.

IS YOUR Society energetically preparing? Will you, friendly reader, urge them to help the National Bazaar for propaganda work?

ANY of our friends who may be able to influence advertisers in Programme Guide should at once send for tariff sheets and circulars.

NOTICE TO COLLECTORS.—Arrangements will be made for the reception of goods at the St. James's Hall on and after March 28.

WE CANNOT please everybody, but everybody can be determined to make the best of, and be pleased with, the efforts now being made.

IS THE Lyceum with which you are associated getting ready to send a representative offering; if not, will you start the children *doing?*

AN OFFER TO SOCIETIES willing to help the Bazaar Funds: Three Limelight Exhibitions, of 150 slides; cost about 10s.—A. WILKINSON.

THE ECCLES COLLECTION, in accordance with the plan suggested by Mr. Bromley in last week's TWO WORLDS, amounted to 7s. 6d.

THE SOVEREIGN FUND.—J. Lamont £1, J. Burchell (self-denial) £1; Thank offering by H. M. M.; £1, Mrs. Rushton £1, Mr. Adam Rushton £1.

THE Good Friday Tea Party should make a 'record' this year. Please purchase tickets *early*, so that we may get an idea how many to cater for.

IF YOU who are possessed of this world's goods in abundance, would deal generously towards this Bazaar effort, the desired result would be attained.

A FRIEND, per 'Lily,' Mrs. Nock's little control or familiar, sends £1, as she was the means of obtaining it by her pleading for the Cause.—EDWARD NOCK.

MRS. GREENWOOD says: 'I like these big (Bazaar) meetings. One meets with friends we only know by repute, so that I am looking forward with intense pleasure.'

WEALTHY PEOPLE are usually fond of great intellectual freedom on religious questions. Is it desirable that the latitude you love should be within the reach of all?

ALL OFFERS, suggestions, plans, and notions sent in, cannot be adopted, of course, but they are welcomed, and submitted to the Management Committee for careful consideration.

EVERYONE who *can* (in ever so small a way) is hereby requested to kindly consider he (or she) is 'officially' desired to *do something* for the Bazaar, and to attend the meetings in Manchester.

WILL Societies make note of the offer to publish in the Programme Guide the name of Society, place of meeting, and Secretary's name and address, for 6d. This is a lasting memento advertisement.

SPECIAL TRAINS.—We are not aware that any arrangements have been made for 'trips.' It will dpend on friends outside Manchester. What say Colne, Nelson, and Burnley, Blackburn, and Yorkshire friends?

TICKETS ARE NOW READY.—Will Secretaries of Societies who can sell tickets please send word at once to Mr. A. W. Orr, Hon. Sec. of Celebrations Committee, 15, Moorland-road, Didsbury, near Manchester.

A CORRESPONDENT, sending a cheque to the 'Sovereign Effort,' says: 'If you had made it a *crown* instead of a pound you would have got very much more.' Very good—who will send 'crowns' or 'shillings'?

FOR JUBILEE FUND.—M.C., Great Jackson-street, 2s.

WE ARE PLEASED to see that London friends are going to celebrate the Jubilee Success to every effort say we.

MRS. CLEMENT, of 61, Dall-street (not Dale-street), Burnley, will be glad to receive and forward goods to the Bazaar.

YORKSHIRE FRIENDS intend having a big demonstration on Sunday, March 27, in St. George's Hall, Bradford. We wish them every success.

THE Committee is doing its utmost to grapple with the biggest work of the movement, and working in the kindliest spirit for unity and success. Help, friends, in *your* way, and be present to swell the ranks of the joyous Army of the Free!

FEW PEOPLE have greater love of flowers and plants than those who have learnt the language of the spirit world: witness our flower services! We will have a Flower Stall in the Bazaar. Our florists should be getting their spring tributes in order.

MR. AND MRS. LAWRENCE, Confectioners, Collyhurst, will give attention and goods to stall for sweets, and all attention to tenders of goods in that line from those of our friends who are in that trade. We shall be open four days, and a good supply is needed.

MR. W. E. LONG, of 12, Lowth-road, Camberwell, forwards £1 for the 'Sovereign effort,' and greatly regrets business prevents his attending the Jubilee Bazaar, but hopes it will be a great succefs. We had hope Brother Long would have been with us, but trust he will have real good times with his own Jubilee meeting.

MR. FRED W. EASTHOPE offers his services free to any society (week-nights only); proceeds to the Bazaar Fund; silver collections. Address, early (stamped envelope), 34, Villa-place, Newcastle-on-Tyne. Inspirational, clairvoyant, and psychometrical medium.

ACKNOWLEDGMENTS.—'I have received for the Bazaar Fund £2 from Mrs. Markham, Sheffield; 12s. from Mr. Colbeck, Ashton-under-Lyne; £1 3s. 6d., Mrs. Thompson, Accrington Church; 5s. from Mr. Holt, Accrington; 2s. from Mr. Bamford, Rochdale, and £1 1s. from Mr. Morse.—A. SMEDLEY, hon. sec., Bazaar Committee, Park Mount, Belper, Derbyshire.

TICKETS ARE READY, who will help to sell them? They can be had of Mr. A. W. Orr, 15, Moorland-road, Didsbury; of Mr. J. C. Macdonald, 61, Cromwell-road, Patricroft; or from the Two WORLDS Offices. Secretaries who have not got any will greatly oblige by sending their name and address on a postcard to the above-named, and an intimation of their willingness to sell tickets at their meetings.

SPIRITUALISTS who are in business, and have anything to advertise, should take advantage of the very low terms for space in the Souvenir Programme and Guide Book for the Bazaar, etc. Send to Mr. J. C. Macdonald, or to Mr. J. Wilson, the TWO WORLDS office, for specimen pages. Full-page, 12s. 6d.; half-page, 7s. 6d.; quarter-page, 4s. 6d.; 3¾ x 1 inch, 2s. 6d.; 2½ x 1 inch, 2s.

MR. J. C. MACDONALD is being well-nigh worked to death, but he is determined the Bazaar shall be a success if his zeal can secure it. He cannot write to *every* secretary, nor visit every town, but hopes that those who feel he 'ought to have written to them, and asked their aid, will just drop him a line expressing their willingness to co-operate.' It would simplify his heavy task, and lighten his labours considerably.

MAY I suggest that it might be better to leave out one of the figures of the proposed £1,000, and plead for £100 to be rushed in before the Bazaar begins? You refer to the 'self-denial week' of the Salvation Army; but kindly allow me to point out a better way. If 100 Spiritualist families would for nine months omit from their ordinary dietary all flesh, fowl, fish, alcohol, and tobacco, there would be the following results: health improved, intellect cleared, conscience strengthened, and £1,000 saved for the Federation Fund. 'Where there is a will there is a way.'—ADAM RUSHTON.

THE OBJECT for which the Bazaar is held is to raise funds to enable the Executive of the National Federation to engage in propaganda (or mission) work throughout the country upon a far more extended scale than has hitherto been possible. Mr. Swindlehurst—with the *voluntary* assistance of the ladies and gentlemen, clairvoyants and speakers who have cordially assisted him in this national work for the good of the Cause—has already accomplished much good, but, if we had a dozen missioners at work, east, west, north, and south, going into the country districts where Spiritualism is at present unknown, it is easy to see that they would create such a stir and cause such inquiry as would give old orthodoxy a fright, and help the progress of truth and reform.

THE Souvenir Programme of the National Bazaar and Celebrations will be a *good* thing, worthy of being preserved as a memento of these great events. It will be a historical record, and should be as complete as possible. Every speaker and medium ought to send name and address for publication in the list, and put in six penny stamps to cover the cost of type-setting. Larger advertisements, stating 'gifts,' etc., must be paid for according to space occupied; 2s. or 2s. 6d. will give you a neat little advt. We wish to put in a list of Societies, *and* the names and addresses of Secretaries—at least, every Federated Society should be in the list, and others will be welcome. Will Secretaries please note, and forward the requisite particulars, and six penny stamps to cover the cost of type-setting?

Societary Doings.

CONVINCING TESTS OF SPIRIT IDENTITY AT NEWARK.

Mr. Fairbarnes passed to the higher life on Jan. 26, after only ten days' illness. He had been acquainted with Spiritualism about three years, and was an earnest Spiritualist, although not a medium. Mr. Ed. Burden, a gentleman from Grantham, a Spiritualist, having heard of his passing over, wrote to me and to Mrs. Fairbarnes, proposing to have a quiet circle in memory of the departed one, and on Sunday, Feb. 6, Mr. and Mrs. Burden and a brother of Mr. Ed. Burden came to Newark for that purpose. There were present, beside the above-named friends, myself, Mrs. Jackson, a member of our circle, Mrs. Fairbarnes and son and daughter, aged 12 and 15 years. After singing a hymn, and prayer by the control of one of our local mediums, and a few words from the control of Mrs. Fairbarnes, we felt the conditions were very harmonious, and saw that Mrs. Burden was under some powerful influence (although she has only been an investigator some few months she is developing into a very powerful, physical, and personating medium).

The control, after some difficulty, made itself known, the medium taking the hand of her husband's brother, who sat next to her, and guided his hand to write the word 'Mary,' in large, scrawling letters. On asking who the control was, the answer was, 'Mr. Fairbarnes, spoken through Mrs. Burden, in tones that we who knew him so well recognised at once. The name 'Mary' referred to his daughter.

Then occurred one of the most touching scenes it is possible to describe. The control took his wife by the hand and spoke to her, declaring 'I am not dead.' She was almost overcome with joyous grief at hearing the well known voice. He then called his son to him and said, 'Oh, my poor boy, my poor boy.' (Some time ago this son had been to Nottingham Hospital for an operation for a decayed bone in his head, and while waiting to hear of the operation being over, Mr. Fairbarnes frequently made use of the exclamation, 'Oh, my poor boy, my poor boy.') 'Be a good boy to your poor mother.' Then he called his little daughter by name, 'Mary,' and embraced her; and then, to more conclusively prove his identity, the medium went through the actions of (Mr. Fairbarnes was a shoemaker) waxing thread, hammering leather, hammering in nails, and way of using the polishing stick in finishing his work. This to us was the most convincing test, except materialisation, we could possibly have. The medium lady, a perfect stranger to us, who did not know Mr. Fairbarnes in his earth life, had never seen him, knew not the name of the daughter, or what gave rise to the exclamation, 'Oh, my poor boy, my poor boy,' was controlled to write the name 'Mary' in a hand that was entirely foreign to her own, besides the other conclusive proofs of Mr. Fairbarnes' presence and identity, establishing the fact that our dear ones live and still share our joys and sorrows, are near to comfort us in life's troubles, and will be the first to welcome us on the other side of life. Surely such knowledge as this should cheer and stimulate us to do our duty and to spread the knowledge of the blessed truths that Spiritualism has brought us.

Eggleston's-yard, Newark. Benjn. Gainsley.

MORE MISSION WORK.

The tour of the organiser, accompanied by Miss E. A. Smith, to the north and north-east part of the country, was on all sides successful and satisfactory. The Barrow and Dalton meetings have already been reported. The meeting at Millom was all that could be desired, Miss Smith completely charming the residents by the manner and clearness of her descriptions. At present there is a gallant attempt in the Barrow district to do missionary work, and to revive the Cause again at Dalton. From Barrow to Spennymoor is rather a long ride for a cold wintry day. A special hall had been hired for the visit of the Federation Missioners. The meetings were well advertised by large posters. The missioners may truly say of Spennymoor, 'They went, they saw, and they conquered.' Spiritualism must be more firmly rooted there after the success of this special mission. My word, these miners of the north know how to sing! A large contingent of Spiritualists came by waggonette from Gurney Villa and other places. The services were very peaceful and orderly, consequently there was a 'great outpouring of the spirit.' Not one unpleasant or discordant note was heard during the five services which were held. 'What a contrast,' said some, 'to our last public meetings.' The room was packed on all occasions. The manner of Miss Smith's clairvoyance quite captivated the audience, and had a telling effect upon the people. Three services were held on the Sunday, at which 63 delineations were given, while 56 of these were recognised as true. The week-night services were equally as successful. A hearty vote of thanks, with a strongly expressed desire for a return visit of the missioners, closed the meetings.

Sunderland was the next place on the programme, Mr. T. O. Todd presiding. The two nights spent here were a continuation of the success, the room being filled each night with an attentive audience. The addresses of Mr. Swindlehurst were fully appreciated. Again Miss Smith excelled with clairvoyant descriptions, and many striking tests were given. A pleasing feature of this visit was a reception to Miss Smith and Mr. Swindlehurst by the Lyceum Golden Group on the Friday, a very enjoyable evening being spent.

Newcastle, Heaton, and Gateshead had the attention of our missionaries the following week. Two meetings on the Sunday, with one on the Monday, were held in Newcastle Society's Hall. The weather was most unpropitious, rain, sleet, and snow falling alternately. Still the meetings were well attended, and success attended the efforts of the visitors. Mr. Swindlehurst spoke on 'Man's need of Spiritualism,' and 'Heaven and hell, where are they?' etc., to large, appreciative audiences. The delineations of Miss Smith were in many instances very remarkable, minute details being frequently given. Of the 61 descriptions given at Newcastle, 55 were readily acknowledged.

The meetings at Heaton, held on the Tuesday and Wednesday evenings, were as successful as the rest, while the meeting held at Gateshead on the Thursday was declared to be the best and most numerously attended meeting the Spiritualists had ever had in that hall. At Heaton, likewise at Gateshead, Mr. Griffin Hodson, from Birmingham, presided, and his jovial manner had much to do with the pleasurable conditions of the services. A hearty vote of thanks concluded the service. In all, a three weeks' hard work for Spiritualism, 21 public meetings being conuucted, and over 400 miles travelled by the Federation missioners in organising our Cause, and spreading the most glorious gospel of Spiritualism.

YORK DEBATE—BIBBINGS V. WALDRON.

The general impression of Spiritualists and opponents alike is that Mr. Bibbings has far and away had the best of it, The debate settled down to one point, viz.: 'Is Spiritualism true?' The newspapers gave a good report of the first night's speeches, but owing to the late conclusions of Friday night, the speeches were not reported. This was fortunate for Mr. Waldron, who would not have appeared to advantage. He admitted that he was in a fog, and that the phenomena of modern Spiritualism were true, but not caused by spirits; stated that Mrs. Besant was a Spiritualist (which our opponents in the audience denied instantly). When Mr. Bibbings rose and asked that Mr. Waldron would produce the authority for a statement he had made (as Mr. Bibbings had done throughout), Mr. Waldron seemingly lost his temper and jumped up, apparently in a towering rage, claiming that his word should be accepted, and threatened te leave the platform. Mr. Bibbings, in the same cool and collected manner that he has shown throughout, explained that he did not doubt his word, but that he had a right to read the statements and form his own opinions thereon. Several second-hand statements were dealt out that were very unsatisfactory.

Mr. Waldron's principal efforts were directed towards the impeachment of the evidences of Sir William Crookes, Alfred Russel Wallace, and other eminent authorities. He stated that scientists had a 'lop-sided' development of brain, owing to their working in one line, and that their evidence was, in consequence, worthless; that if it was a matter of producing names of scientists, he would produce fifty who did not accept it, to Mr. Bibbings' one who did. Mr. Waldron forgets that one scientist who has investigated is more to be depended on than any number who have not. His allusions to Maskelyne and Cooke were most unfortunate. The evidences of Canon Wilberforce, Professor Hondin, and others were adduced, to prove that it would require a ton of apparatus to produce similar results, and given the same conditions as a medium, the conjuror fails absolutely. He said the fire test could be easily done by first dipping the hand in oil; but he omitted to say what kind of oil, or if he had done it. Mr. Bibbings pointed out that Mr. Waldron was cutting the ground from under his own feet. If it was necessary to bathe the hands in oil in order to handle fire, it was natural to conclude that the three Hebrew children had to do the same to walk through the fiery furnace. Mr. Waldron claimed to have spent much time in investigating Spiritualism, but it turns out that it begins and ends with a few sittings at a table for rapping or tilting. As well might we explain Christianity by the breaking of bread and other ordinances. He explains levitation of tables and persons by the electricity from our bodies, either with or without contact. Let him prove it. Electricity is an unintelligent force, and does not explain the intelligent forces of which we have knowledge. Mr. Waldron kept leaving his subject, and gave orations on character, duty, and truth. The inference was that Spiritualists did not value these qualities, and it was unfair to introduce these matters. He made many attempts to draw Mr. Bibbings into a trap, and complained that he had no facts to deal with. Mr. Waldron's gospel was one of 'mystery,' 'fog,' and 'wait,' served up with oratorical efforts in shouting, banging the table with hands and books. The people lost many of his words, and sat smiling at his useless efforts.

Mr. Bibbings, with his fine command of voice and language, his cool temper and smiling face, was master of the situation. He had the people under his power, and even his opponents applauded against their will. During his concluding speech the first ten minutes were occupied in severely criticising his opponent's arguments, and then delivered a magnificent peroration second to none that has ever resounded in the ancient city of York. Every eye was fixed on him, spellbound at the flood of eloquence that poured from his lips, and when he sat down the applause was general.

Mr. Waldron, said to be the finest lecturer and debater in England, has had a thorough beating, and no wonder. Perhaps he will now try to qualify himself in spiritual science before he again attempts to discuss it. He publicly tried to throw the blame upon me for arranging such a subject. He voluntarily offered to debate, agreed to the subject and my management, therefore he has no ground for complaint. We have had a grand intellectual treat, and have to thank Mr. Waldron and Canon Faussett for their timely opposition in enabling us to bring this great and important subject before the citizens of York. J. Slater.

LONDON NEWS, NOTES, AND NOTICES.

BATTERSEA PARK-ROAD, Temperance Hall, Doddington-grove: 6th, Mr. Adams, in introducing Mrs. Russell-Davies, made reference to 'witches,' and the probable maltreatment of our lecturer a century ago. This lady aroused keen interest with her whole-souled advocacy of Spiritualism, and because of her acute reference to the St. James' Hall address of Mrs. Besant and the Theosophic position. A soldier present aroused the warm susceptibilities of our lecturer for the spiritual welfare of the army, and equally for our brave sailors. Solos by Mrs. Murrell and Mrs. Irvine. Further remarks by Mr. H. Boddington and Mr. Adams. An after-circle held; a splendid attendance. *Prospective:* The following speakers and clairvoyants will be at the Temperance Hall, Doddington-grove, Battersea Park-road, during March: Mr. J. J. Morse, lantern lecture, 10th, tickets 6d. each; Mr. J. Swindlehurst and Mrs. Webb, 13th; our Social and Dance, 24th. Opening New Hall, Henley-street, April 3.—BOW: Mr. Sloane's pointed address on 'The philosophy of Spiritualism,' was well received, also very successful psychometry. Wednesday's meeting very successful, Messrs. Clegg, Findlay, and Weedemeyer contributing.—

CANNING TOWN, Co-operative Hall, Braemar-road: Pleasant evening. Mrs. Findlay's guides discoursed on 'Love.' Well received by a large audience, also successful psychometry by Miss Findlay and Mr. J. Smith. Week-night meetings successful, no empty seats; remarkable clairvoyance by Mrs. Weedemeyer's guide. We are on the look-out for a large hall.—BRIXTON, 8, Mayall-road: *Prospective:* 15th, Tuesday, Tea and public meeting. Speakers, Mr. Swindlehurst and others. Tea at 6-30 sharp. Meeting at 8. Tickets for tea, 6d.—CAMBERWELL, 33, Grove-lane, S.E.: 5th, A very enjoyable social evening. We hope to do still better at an early date. 6th, Mr. Funnell spoke on 'The general principle of Spiritualism.' Clairvoyant descriptions given at the after-circle. Inquirers cordially invited next Sunday at 7.—CAVENDISH ROOMS: Mr. J. J. Morse's controls on 'Mediumship' intensely interesting. All the customary power of argument and facility of expression. Large audience demonstrated warm appreciation. Mr. Morse read a poem by Lizzie Doten, and Miss Florence Morse sang 'The silver cord.'—EAST LONDON, Workman's Hall, West Ham-lane: 6th, Mr. Whyte again received a very hearty welcome, his eloquent address on 'Our spirit homes' being much applauded. Thursday, Mrs. Peters gave an address, followed by clairvoyance, most of the descriptions recognised. FOREST GATE CENTRE: Tuesday, well attended, and good tests by Mrs. Hawkins. Thursday, circle for phenonema. We intend making Thursday meeting into a developing circle, and members who wish to join should give their names to the secretary. Sunday night, Mr. Peters, grand address which was much appreciated by a good audience; also clear and remarkable clairvoyance. MANOR PARK CENTRE, White Post Lane: Monday, Mr. Peters gave, to a crowded hall, a very impressive address, clairvoyance, psychometry, and answered questions; very clear, and well recognised. Mr. Sloan manifested his presence to the great delight of the audience. Thursday, Mr. Gwynne, president, kindly officiated. His controls gave an impressive address and answered questions. Sunday, Mr. Davis gave a splendid address, also answered questions. Audience delighted.—EDMONTON, Beech Hall, Hyde Lane: Wednesday, successful clairvoyance by Mrs. Brenchley. Sunday, address by Mr. Lightfoot, on 'Spiritualism and the Bible.'—HACKNEY, Manor Rooms, Kenmure-road: Sunday evening, Mr. Webb gave his experience of 'How and why he became a Spiritualist,' which was very instructing, and ought to stir others up to the sincerity of life.—ISLINGTON, Wellington Hall: Mr. Wren gave a reading, Mr. Brenchley an address on 'The ressurection of the dead.' Mrs. Brenchley related part of her experience.—KENTISH TOWN, 85, Fortess-road: Pleasant evening. Chairman read some verses written automatically through him. Friends gave experiences and tests. Recitation by Mrs. Paul, solo by a friend; also good attendance. *Prospective:* Sunday evenings at 7-30: Monday and Thursday at 8; Wednesday, developing class at 8; Tuesday afternoon, ladies only, 3 to 5. Medium, Mrs. Spring. T.W. on sale. [539]—MILE END, Wellington Hall, 218, Jubilee-street: 3rd, Miss Marsh gave good, correct clairvoyance: enjoyable evening. 6th, Mr. Walker gave a reading, solo by Miss Sinclair. Inspirational address by Mr. Walker, very interesting and highly appreciated. His clairvoyance and psychometry were all recognised.—NORTH LONDON, 14, Stroud Green-road, Finsbury Park: Sunday morning, a progressive Lyceum was formed. We hope to welcome the young people next Sunday afternoon, at 3 o'clock, and trust that parents will visit and aid us in the good work. Evening, Mr. Jones (chairman) introduced this subject to the meeting, and various friends spoke upon it. Mr. Thompson's remarks were particularly helpful. Mrs. Jones, under influence, gave practical advice.—SHEPHERDS BUSH, 73, Becklow-road: Full meeting to hear Mrs. Mason. Good clairvoyance, both names given and recognised. Questions on Spiritualism answered. SOUTH LONDON, Surrey Masonic Hall, Camberwell New-road: Morning, public circle; room filled before the time of commencing: under the conductorship of our Leader, we had a pleasant morning. Better attendance also in our Children's Lyceum. Evening service, hall full. Miss Earl gave a recitation, heartily applauded. Our Leader's guide 'Douglas' spoke on 'The universal Fatherhood of God and the universal brotherhood of man' and 'Goodness the way of universal salvation.' The address was very descriptive and full of interesting points. The good attendances we get at our meetings is very encouraging to our Leader. *Prospective:* Jubilee of Modern Spiritualism. London Celebration on Easter Sunday and Monday, at the Masonic Hall, Camberwell New-road. Sunday, Special Service, at 6-30 p.m. Monday, Social Party, at 7-30; tickets, 6d. each.—STRATFORD, Martin-street: Mr. G. Brearton spoke on 'Mediumship.' The sacred and responsible position evolved by the development of our spiritual gifts was lucidly explained, pleading earnestly for a pure spiritual life. *Prospective:* March 13, Mrs. V. Bliss; 20th, Mr. J. Swindlehurst; 27th, Miss Marsh. Our Jubilee Social, March 25, will be a big programme. Tickets, 6d. each. (539)

IMPORTANT JUBILEE NOTICE.—Would London Secretaries, who have not been communicated with, and who wish their Society represented at a public meeting, to be held March 30, in the Town Hall, Stratford, to celebrate the Jubilee of Modern Spiritualism, communicate with Secretary of Delegates, not later than March 18?—JAMES HUMPHREY, hon. sec., 6, Maryland Park, Stratford, E. (539)

MANCHESTER NEWS, NOTES, AND NOTICES.

ARDWICK, Tipping-street: 2nd, Mrs. Morley and Mrs. Judson gave good clairvoyance and psychometry. 6th, Mr. J. Gibson gave good addresses and very good psychometry. 13th, Grand concert in aid of society, 3d. each.—BRADFORD, Church-street: 3rd, Mr. Warwick gave very good spiritual phenomena. 6th, Mr. Taberner gave a most interesting address and telling psychometry.—CENTRAL SERVICES, Coal Exchange: The guides of Mrs. M. H. Wallis replied to interesting written questions in a most earnest and convincing manner that gained the hearty and sympathetic approval of the audience. Among the answers given may be mentioned some of the reasons why men should take thought for the future, viz., that the nature and extent of development of a man's powers depend upon his own action and effort, that every deviation from the right path brings its own consequences, and that by taking such thought man becomes a conscious co-worker with God, instead of a wayward ignorant child, following blindly the impulses of his momentary desire. To the query, 'Will evil always exist in this world?' it was asked, 'What is evil? is it an entity formed by God? or may it not be likened (as it has been) to the chippings and dust from the sculptor's tool, as he fashions from the block of marble the angel which he sees, and presently exhibits to the enraptured gaze of the beholders?' When God's work in fashioning perfect man is complete, when knowledge is perfect, and truth fully revealed, we shall understand the purpose and effect of the experiences we now denominate 'evil.' A few clairvoyant descriptions followed. Mrs. Boyden sang the 'Vesper Hymn' as a solo, and Miss Rotherham resumed her position at the harmonium. *Prospective:* Next Sunday Mr. Walter Howell will speak on 'What shall we do to be saved?'—CHEETHAM, Ash Lodge, Halliwell Lane: Feb. 28, Mrs. Williams gave very convincing clairvoyance and psychometry. March 3, Mr. J. B. Tetlow's address much appreciated; psychometry very good. 6th, Mr. E. Marklew, as an exponent of the philosophy of Spiritualism and an exposer of the shams and fallacies of Theology, stands well to the front. He spoke on 'The better way,' and answered written questions in a clear and lucid manner. Clairvoyance good. *Lyceum:* Much improved; promptness in responses, and recitations well rendered.—COLLYHURST-STREET: March 2, Miss Knight gave very good clairvoyance and psychometry. 6th, A pleasant day with Miss Smith, who gave very interesting addresses, also very good clairvoyance. Anthem by the choir with pleasing effect. *Lyceum:* Marching and calisthenics. Recitations by Ethel Pollard, Lizzie Cowle, Ethel Wills, Arthur Arundale. Children, 75. Adults, 25.—ECCLES: Mr. J. B. Tetlow gave good address and psychometry. 6th Mr. Leaver gave good address and psychometry, both much appreciated.—HIGHER BROUGHTON, Hilton-street: Tuesday, Mrs. Hulme, very good psychometry. Thursday, Mrs. Greenlees, good clairvoyance and psychometry. Sunday, Mrs. Peters, grand addresses and good clairvoyance. Very good after-circle, conducted by Mr. Smith, 52 present.—LONGSIGHT, 24, Grey-street: March 1, Mr. Tetlow discoursed finely, his psychometrical delineations were well given and received. 3rd, Circle. 6th, A friend gave an address; good after-circle, crowded. March 5th, social a success.—OPENSHAW, Granville Hall: 3rd, Successful clairvoyance by Mr. Hilditch. 6th, Short address by Mr. Standish on 'The utility of Spiritualism,' very good clairvoyance, and named an infant John Thomas, son of our dear brother and sister, Mr. and Mrs Thornley, spirit name, 'Constance and Purity.'—PATRICROFT, New-lane: 1st, Pleasant evening with Miss Knight. Clairvoyance and psychometry good. 6th, Mr. Plant gave good addresses and clairvoyance.—PENDLETON: 3rd, Mr. Moulding gave successful psychometry. 6th, A splendid day with Mrs. Green, subjects—'Death the gateway of life' and 'The gospel of Spiritualism,' and clairvoyance, both the lectures and clairvoyance being splendid; the guide also named a baby, Nellie, spiritual name 'Gladys,' and described a spirit friend who will act as a guardian angel to the child.—SALFORD: 2nd and 6th, Mr. A. Bracegirdle very successful in clairvoyance, all recognised. The Kapellmeister Glee Singers gave a sacred concert in the evening, which was much enjoyed, judging from the expressions of approval by the audience. Mr. Corstorphine contributed a reading. *Prospective:* Sunday, March 13, at 6-30 p.m., Mr. B. C. Wallis. Anthem by the Choir. Mr. Corstorphine will preside. Wednesday, March 16, Mr. J. B. Tetlow.

UNDER THE AUSPICES of the Central Services Committee, Mr. J. J. Morse has been kind enough to arrange to give his splendidly-illustrated lantern lecture on 'Spiritualism: Its Origin, Phenomena, Work, and Workers,' in the large Co-operative Hall, Downing-street, on Monday, the 21st March, at 7-30 p.m., when it is hoped that the proceeds will admit of a donation being given to the Bazaar Expenses Fund.

LANCASHIRE AND CHESHIRE.

ACCRINGTON, St. James-street Temple: We had five of our members on the platform. Afternoon, Mrs. Mellor gave a nice address, and Mr. Myerscough gave remarkable good psychometry to a good audience. Evening, Mr. and Mrs. Baron, and Mrs. Greenwood, all gave short addresses, and Mrs. Greenwood gave clairvoyance. All passed off satisfactory.—ASHTON-UNDER-LYNE: March 1, Mrs. Cropper gave very good clairvoyance, also named a baby Hilda Annie, spirit name 'Ivy.' Sunday, Mrs. Hulme gave excellent addresses on 'What is Spiritualism doing for humanity?' and 'The dark night is fading away, and the light of day is breaking.' Physical psychometry very good. After-circle conducted by Mrs Horne: very good.—BARROW-IN-FURNESS, Psychological Hall: Mr. J. Dobson and several friends journeyed to Dalton. Mr. Dobson gave a good address in the Lecture Hall, and although our brother, Mr. G. M. Nettleship, was suffering from influenza, he gave a good address at Barrow on 'Angels or Devils?' and made a special appeal for cash or articles on behalf of the S.N.F.B. One worthy brother, S. Hardern, has since signified his desire to give £1 as a thank-offering, according to last week's 'T. W.' Another 994 will make the 1,000. (J. J.)—BLACKBURN, Freckleton-street: The guides of Madame Henry, of Manchester, discoursed on 'Is there care in the spirit world?' and 'What has God done for humanity?' Clairvoyance. Mr. Lord presided. BLACKPOOL, Spiritual Church, Albert-road: 6th, Mrs. Watmuff (late Miss Walton) gave splendid addresses on 'What Spiritualism teaches me,' and 'The consolations of Spiritualism.' Monday, Mr. Leeder gave his services for building fund.—BOLTON, Bradford-street: Feb. 28, splendid meeting. Mrs. Hyde gave splendid clairvoyance and wonderful psychometry, all accurate. Mrs. Hyde knows the way to the hearts and pockets of the Bolton people; we should like to have her oftener. 6th, Mrs. Ormerod gave grand discourses from subjects 'Responsibility of Spiritualism,' and 'Universal progression,' and Miss Leak gave very good clairvoyance and psychometry.—BOOTLE, Masonic Hall: Feb. 27, Mr. Howell, of Nottingham, gave excellent addresses on 'Spiritualism as a constructive and destructive system' and 'The pathway of advanced thought,' and on the 28th, replied to questions from the audience, in a mas-

terly manner. March 6, Mr. Wilfred Rooke, of Manchester, in the evening dealt with the subject of the coming 'Harmonial Religion' well received.—BURY: Wednesday, Mr. H. Golding (local), nice address and psychometry. Sunday, Mr. Pilkington, very instructive. CLITHEROE: Miss Kate Ribchester, of Preston, gave good addresses and clairvoyance of a remarkable character to a large congregation.—DUKINFIELD, Railway-street: 3rd, Miss Chadwick gave a splendid address; clairvoyance very good. 6th, Mrs. Fielding gave a good address on 'Thou art passing hence'; clairvoyance very good. Mr. Fielding gave psychometry. After circle Mrs. Fielding gave clairvoyance, and Mr. Fielding gave psychometry for sickness; both very good.—HOLLINWOOD: 1st, Mrs. Greenlees conducted the circle; good audience. Sunday, Mr. J. Wood favoured us with a return visit; very good attendances. Clairvoyance very good.—LEIGH: Mrs. Greenlees' first visit. A real good day was enjoyed, her address and clairvoyance being of the highest order. Evening, 'Spiritualism, its relation to the family,' dealt with in a capable manner. Clairvoyance all recognised. Good after-circle.—MACCLESFIELD: Very good addresses by Mr. P. Lee. Evening subject, 'Love,' much appreciated.—MILNROW: Mrs. Mort gave excellent clairvoyance, all recognised: psychometry very good, to a full house. This is her first visit here, and she has given great satisfaction.—MORECAMBE: Feb. 27, Mrs. Hunt's guides gave fair addresses, clairvoyance, and medical psychometry, March 4, Mr. Hilditch's clear and careful clairvoyant descriptions followed with keen interest by exceptionally good audiences. At night, Mrs. Hunt named the infant daughter of Mr. and Mrs. Hilditch, 'Esther Mary,' spirit name, 'Sunbeam,' her guides taking the opportunity of voicing the good wishes and advice of the spirit friends of the parents.—NELSON, Pendle-street: 6th, Mrs. Britten, of Nelson, gave two discourses. Psychometry good.—PRESTON, Central: The guides of Mrs. Smith gave excellent addresses on 'The spirit in its home' and 'Spiritualism, what good? Clairvoyance very good. SOUTHPORT, Forester's Hall: Weekly phenomenal meeting. Mrs. W. Stansfield again gave her medical assistance, and spirit 'Nellie' a number of clairvoyant descriptions, mostly recognised. Many strangers present, and several had proof of spirit return. 6th, Mr. C. L. Hilton (in place of Miss Smith) delivered beautiful spiritual addresses on 'Home and its influences' and 'Science and religion,' both being treated in a searching and rational manner. Monday, Mr. Hilton volunteered his services as psychometrist. A good audience assembled, many receiving added witness to the truths of their adoption, and strangers realised that continuity of existence was a demonstrable reality.—SHAW: 5th, A special circle for the late secretary's widow and children. Mrs. Brooks and Mrs. Clegg kindly gave their services, and we realised 12s. 8d. March 1, Mr. W. Hilditch gave splendid clairvoyance, also very good psychometry, to good audiences. 6th, Mr. P. Bewick (Miss Chadderton being unwell) gave good clairvoyance and psychometry.—STALYBRIDGE: March 2, Mrs. Greenlees gave good address, clairvoyance, and psychometry. 6th, Mr. Savage gave an excellent address followed by good psychometry. (C.W.T.)—STOCKPORT: Mrs. Brooks' guides discoursed well on 'All is for the best' and 'Is Spiritualism a religion?' also named the infant son of Mr. and Mrs. Wilson, of Stockport, Albert Edward, spiritual name, 'Onward.' Successful clairvoyance. Our committee has had the hall nicely renovated, so that it makes a clean house for the divine guest.—WARRINGTON: 5th and 6th, Mr. J. B. Tetlow. Good addresses on 'Facts' and 'Death and after,' followed by capital clairvoyance or 'psychic readings.' Monday night able answers to questions from the audience and excellent clairvoyance, etc.——WHITWORTH: 6th, We were all well pleased with Miss Knight Her clairvoyant descriptions were well given, and nearly all recognised.

MIDLANDS.

BIRMINGHAM, Bloomsbury: 6th, The guides of Mr. Ashby, of Leicester, gave good addresses and excellent clairvoyance, in some instances both names, nearly all descriptions recognised.—Oozells-street Board Schools: 6th, Mrs. Groom's inspirational address on 'There is no death,' was thoroughly enjoyed by a crowded audience. Poems on 'Love,' 'Evolution,' and 'Eternity,' were well appreciated. Spirit friends described, 12 fully recognised. Many strangers were delighted at our grand philosophy. Meetings every Thursday at 8 o'clock for inquirers.—DERBY, Traffic-street: 6th, Address by Mrs. Beresford, on 'Spiritual gifts,' and 'Spiritualism, what it is, and what it may become,' and clairvoyance at end of each service.—HARBURY: Good meetings at the home of Mr. H. Smith. Mrs. Knight and Mrs. Overton, mediums. Clairvoyance by the guides of Mrs. Overton.—LEICESTER, Liberal Club, Town Hall Square: The controls of Mr. G. H. Bibbings delivered stirring addresses from 'Lest we forget,' and 'A Bloodless Revolution.' Very pleased to welcome our esteemed worker, Mrs. Place, among us again after her long illness. Crafton-street: Mr. H. Clark gave one of his usual enlightening discourses on Ezekiel xiii. 23, 'Therefore ye shall see no more vanity nor divine divinations, for I will deliver my people out of your hand, and ye shall know that I am the Lord.' Well appreciated by a good audience. After-meeting a success.—NORTHAMPTON: Mr. Grant, of Coventry, paid his first visit, taking his subjects from the hymn 'Life is Onward.' The audience was delighted with the manner he treated the subject.—NOTTINGHAM, Morley Hall: 6th, Mrs. Newton, morning and evening, good speaking and clairvoyance; the interesting ceremony of naming a child took place, when the guides of Mrs. Newton made some very beautiful remarks.—RADCLIFFE-ON-TRENT: Favoured with visits from our organiser, Mr. Clark, clairvoyant, and Mr. Stubbs, of Nottingham. All meetings stimulating and helpful. The gatherings not so large as desired owing to counter attractions. We are launched in a clerical war. Our vicar is 'out on us' with half-a-dozen Lenten sermons, but we have no intention of going down.—SMETHWICK, Central Hall: Our President, Mr. Griffin Hodson, on 'Our heavenly homes.' Good thoughts and plain speaking. Mrs. Walton sang "Not a Sparrow falleth,' from Wallis's 'Songs and Solos.'

Read the Two Worlds: One Penny weekly, of all Newsagents. The popular spiritual and reform journal. E. W. Wallis, Editor, 18, Corporation Street, Manchester. Post free for 24 weeks for 2s. 6d.

NORTHERN.

CAMBOIS: Mr. Grieves related his experiences. He is never afraid to speak his mind; he is an anxious worker, and always ready to assist when called upon.—CARLISLE, Temperance Hall: The guides of our local medium, W. Rushworth, gave various experiences of passing on. Evening, a good lecture on 'Spiritualism and the Bible.' Questions answered satisfactorily. Clairvoyance good.—CROOK, Mechanics' Hall: Mr. H. Barker, of Spennymoor, gave very good addresses on 'Was King Saul wicked, or the woman of Endor deceitful?' and 'The history of modern Spiritualism.' The chairman (Mr. Ganner, of Spennymoor) gave a little of his experience. After-circle well attended; good results.—GATESHEAD, 31, Ripon-street: Mr. Meek gave the very interesting history of his two conversions. A lady member presided ably, and gave the opening prayer. Good after-meeting. St. Cuthbert's Hall: A good address from the guides of Mr. T. Penman on 'The various phases of mediumship,' to an intelligent and very attentive audience.—LINTZ, at Mr. F. Barnes': A grand meeting. The guides of Mr. A. Mason spoke on 'The use and benefits of Spiritualism' remarkably well.--NEWCASTLE-ON-TYNE, Good Templar Hall: 6th, Mr. Robinson, of Newcastle, favoured us with an address on 'Mediumship, its scientific basis, methods, and results.' 3, Addison-road, Heaton: March 6, Mr. Thompson, of Sunderland, lectured in the evening.—NORTH SHIELDS, Oddfellows' Hall: March 2, Mrs. Young gave very successful clairvoyance before a large audience. 6th, Mrs. Young's guides gave a capital address on 'As ye sow, so shall ye reap,' and clairvoyance, highly appreciated by a good audience. Lewis Hall: March 1 and 3, Successful psychometry and clairvoyance by Mrs. Yeeles. Sunday, Mrs. Yeeles addressed a large audience, and gave clairvoyance, heartily enjoyed by all.—PERKINSVILLE: Mr. Westgarth, of Byker, addressed a full hall upon a subject chosen, 'The origin of man, when and where?' He showed that man existed thousands of years before Adam's time.

WALES.

CARDIFF, Psychological Society, St. John's Hall: On Sunday last an excellent, thoughtful address was read by Mrs. M. A. Sadler, subject, 'A new gospel.' 18, Charles-street: Feb. 27, Mr. Oaten, senior, gave an earnest address, calculated to convince orthodox friends that the Bible is full of Spiritualism. Miss Johnson kindly gave clairvoyance. 28th, A crowded meeting. Mr. E. Oaten's guides on 'Like attracts like,' advised all to be all as careful in selecting their spirit friends as they would be in choosing companions on this plane. By cultivating spiritual faculties we attract more advanced spirits to be our guides. Mrs. Dowdall's guides gave her usual psychometrical readings, much appreciated. All who wish for seats come early. March 6, Mr. E. Oaten's guide showed the need of mankind for a continual revelation of God; no book or writings can be taken as a final revelation; as man progresses, his conception of God becomes higher and nobler. The best Bible is one's own heart, combined with the study of Nature, wherein will be found no contradictions. Miss Johnson's clairvoyance clear and convincing.—NEWPORT, Mon.: 2nd, Address, 'Walk in the light.' 6th, Address by Mr. Wayland, 'The gospel of peace.' Clairvoyance and psychometry at after-meeting by Miss A. Wayland. Influenza, St. Vitus's Dance, and other nervous diseases treated by hand-healing.

WESTERN.

PLYMOUTH: 2nd, Social evening for forming a guarantee fund. A capital programme was arranged by Mr. Jewell, Miss Jewell presiding at the piano. A most enjoyable time, including dancing. Special thanks to the artists, also to the friends who made gifts of money and eatables for the refreshment stall. 6th, Morning, 'Spiritualism, its opponents,' by Mr. Dymond; evening, Mr. J. Evans, 'Spiritualism: Is it of God or the Devil?' Mrs. Trueman gave eleven clairvoyant descriptions, nine recognised.

YORKSHIRE.

BARNSLEY, Cookes' Building, Wellington-street. Mrs. Rogerson's guides gave good addresses on 'The homeland' and 'Is Spiritualism a religion?' clairvoyance all recognised; all well satisfied.—George Yard: Mr. Jones guides gave 'What a man sows, so shall he reap' and on 'Spiritualism reasonable.' Mr. McLeod gave good psychometry. Good after-circle.—BRADFORD, Boynton-street: Good day with Mrs. Harrison. Her guides gave good practical addresses, from which many lessons could be drawn. Clairvoyance.—HUNSLET, Oriel Hall: Feb. 28, Mrs. Midgley gave grand addresses and good clairvoyance; church crowded. March 6, Miss G. Hunter, as usual, delivered splendid addresses, and gave excellent clairvoyant and psychometric tests. She is a credit to our Cause. Church full at night. 3, Bottom of Joseph-street: A good day with Mr. J. T. Todd, who gave good addresses and excellent clairvoyance. Good after-meeting. Room full at night. Goodman-terrace: Mr. J. Huseman gave an inspirational address. Miss Tempest, clairvoyance. LEEDS, Psychological Hall: Feb. 28, Mr. Winpenny, of Dewsbury, gave a night for psychometry and clairvoyance. March 6, Mr. Shaw, of Sheffield. Splendid time, crowded room, all well pleased with answer to questions. 7th, Mr. Seekins gave good psychometry and advice to inquirers. Progressive Hall: Feb. 27 and 28, A good time with Miss Barlow, hall crowded. March 6 and 7, Mrs. Levitt gave a good address on 'Speak gently,' and good clairvoyance. Back Adelphi-street: A good time with the guides of Mr. Teal.—ROTHERHAM: Feb. 27 and 28; First visit of Mrs. France, of Huddersfield, who delighted the audience with very able addresses on 'What God are you worshipping?' 'Is Spiritualism a religion?' and 'Lo, in the golden sky, our angel forms descry.' Very successful clairvoyance. We anticipate her next visit with pleasure.—SHEFFIELD, Hollis Hall: Mr. W. C. Mason's guides gave very amiable addresses on 'The God of Nature' and 'The devouring demon—drink.' Successful clairvoyance before good audiences. Monday, Mr. Mason gave good clairvoyance and psychometry.—SKIPTON: We had a treat in the presence of Mr. R. A. Brown, Manchester. His subjects were 'Human life, what it is and what it might be' and 'The

new reformation.' A good impression was made to good audience.—SOWERBY BRIDGE: 6th, Mr. T. O. Todd, speaker. Afternoon, gave an address to the children on 'The spiritual necklace'; the marked attention throughout the address showed the great interest awakened by the speaker. Mr. Todd has the power to a marked degree in making himself understood by little people. Evening subject, 'The dawn of truth' was a rich treat in suggesting food for spiritual thought, the lecturer claiming that the idea of the existence of God ought not to be forced upon anyone, but that it be left to the development rather of the divine within to awake and see the divine without, in all forms of Nature, etc. Mr. Todd came to us free of charge. The collections, amounting to 15s. 1½d., is to be forwarded to the British Spiritualists' Lyceum Union.—WAKEFIELD, Queen-street: Mr. J. Mitchell's first visit. His guides gave short but interesting addresses on 'Angels and demons' and 'Spiritualism v. Christianity.' Successful clairvoyance by a little black girl.

RECEIVED LATE.—CANNING TOWN, 2, Ford's Park-road: Mrs. Wood, Mr. Peddie, and others, gave acceptable services. ACCRINGTON, Argyle-street: Miss Knight and Mrs. Porter rendered capable services, addresses, clairvoyance, and psychometry. CHINA-STREET, Messrs. J. C. Macdonald and Leeder gave addresses that were much appreciated, and excellent clairvoyance. OLDHAM, Mumps, Mrs. Trueman gave addresses and clairvoyance. WEST HARTLEPOOL, Mr. W. D. Todd gave splendid discourses, and named Miles Stevens, spiritual name, 'Victor.' Good audiences. — *Too Late:* Leicester, Queen-street, Tranmere, and Rock Ferry. Should reach us by *first* delivery on Tuesday, *not* Wednesday, and 'Prospectives' should be accompanied by stamps.

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.*]

BARNSLEY. Cooke's Buildings, Wellington-street.—Yorkshire Union Conference, March 13. Will delegates and others note that our rooms are close to those of the Salvation Army, Wellington-street, and within five minutes walk of the stations. Members will meet various trains; recognition, a copy of Two WORLDS. Dinner at 12, and tea at 4-30, 6d. All welcome. 539

BIRMINGHAM, The Spiritual Fellowship.—At Chandos-road (Moseley-road) Board School, on Sunday evening, at 7 p.m., Service and Address. Inquiries to C. E. Smith, Sheldon, Cadbury-road, Moseley. 543

BRADFORD, Temperance Hall, Spiritualist Society.—Special Services on Sunday, March 27, in commemoration of the Jubilee. Speaker, Mr. Ashworth; Clairvoyant, Miss Lindley; Soloists, Mrs. Ward, and others; Organist, Mr. Normington; Chairman, Mr. Lindley. Tea will also be provided at the close of the afternoon service. Tickets, 4d. 539

BRAKE TRIP TO SOUTH SHIELDS.—The Lintz Society of Spiritualists have sanction to have a Brake Trip to South Shields. All Societies are welcome to join us on Easter Monday. 539

GATESHEAD. St. Cuthbert's Hall, Bensham.—Sunday, Mar. 13, Mrs. Fairon, of Gateshead, Trance Address, Clairvoyance, and Psychometry. A treat for Gateshead Spiritualists and others. 539

HYDE. Mount Street, Travis Street.—2-30 and 6-30, March 13, Lyceum Anniversary, open sessions. 20th, Mrs. Green; 27th, Mr. Frank Hepworth. 539

LEEDS. Psychological Hall.—Mr. Marklew, of Manchester, will conduct three nights' mission, on Tuesday, Wednesday, and Thursday, March 15, 16, 17; To be followed by clairvoyance and psychometry by Mr. Johnson, of Normanton; commencing each evening at 7-30 prompt. Collection to defray expenses. 539

LIVERPOOL. Daulby Hall, Daulby Street.—Services every Sunday, at 3 and 6-30 p.m. Mar. 13, Mr. W. J. Mayoh. 20th, Mrs. M. H. Wallis. 27th, Visit of the British Spiritualists' Lyceum Union Executive. April 1, Lantern Lecture, 'Norway,' by Mr. Reginald Mountfield, on behalf of Organ Fund. Mondays, 8 p.m., Circle for members only. Thursdays, 8 p.m., Public Circle. To-date Library for the use of members only. Membership: Gentlemen, 2s.; Ladies, 1s. per quarter. Financial Secretary, Mr. James Anderson, 41, Rocky-lane, Anfield 539

LIVERPOOL. Spiritual Evidence Society, Phœnix Hall, Low Hill.—Monday, March 14, local. Wednesday, March 16, Mrs. Peters, Trance and clairvoyance. 539.

MILNROW Spiritualist Society, over the store, Dale-street, next door to Mr. Chadwick, Photographer. Secretary's address, Isaac Tweedale, 7, Heaton-street, Milnrow, near Rochdale. 539

MORSE'S LIBRARY, FLORENCE HOUSE. 26, Osnaburgh-street, London, N.W.—Winter Course of Wednesday Evening Public Meetings. Wednesday, March 16, Miss McCreadie, Clairvoyance. Admission Free.

MRS. SUMMERSGILL wishes all secretaries to note her new address: 5, Whitehall Terrace, Walker-road, Harrogate. 539

NOTICE TO ALL SPIRITUALISTS.—Mr. John Woods, jnr., of Heywood, and Mr. Wood, of Rochdale, are not the same.—John Woods, Jnr.

NEWCASTLE-ON-TYNE. Good Templars' Hall, 2, Clayton-street.—March 13, at 10-45 and 6-30, Mrs. Johnson, of Gateshead, will answer questions and give clairvoyance. March 20, Mr. Stephenson, of Gateshead, address. 539

NEWCASTLE-ON-TYNE, 3, Addison-road, Heaton.—Mar. 13, Mrs. Young, at 6-30. March 20, Mr. Mackellar, at 6-30. 539

PUBLIC NOTICE.—Notice is hereby given, to all whom it may concern, that Mr. H. Wainwright, of 28, Albion-street, Castleton (late Bolton) is no longer connected in any way whatever with the 'Castleton Progressive Society of Spiritualists.'—Signed by J. F. Taylor, President; J. Burke, Cor. Sec. 539

PATRICROFT. Spiritual Church, New Lane, Winton.—Tea and entertainment in above room, on March 26. Tea at 5 p.m., entertainment at 7 prompt. Tickets for tea and entertainment 9d; Children under 12 half price. 539

SHEFFIELD. Psychological Institute.—The Annual Conversazione and Ball, in the Cutlers' Hall, on Monday, March 14. The splendid suite of rooms engaged for the occasion includes the Ball Room, Drawing Room, Lecture Room, etc., so that all may enjoy themselves. 539

SOUTHPORT. Psychological Union, Hawkshead Hall.—Will capable mediums and speakers please forward vacant dates, with all particulars, to Joseph Kilby, Sec., 27, Talbot-street, Southport? 540

TO SECRETARIES AND OTHERS.—E. Marklew, having received numerous applications, is now prepared to book engagements for 1899. Applications for dates should therefore be addressed to 149, Tipping-street, Ardwick, Manchester. Enclose stamped envelope for reply. 539

YORKSHIRE SPIRITUALISTS' UNION.

MONTHLY CONFERENCE

AT

BARNSLEY,

SUNDAY NEXT, March 13, at 1-30 prompt,

IN

COOK'S BUILDINGS HALL, WELLINGTON STREET

(Within five minutes walk of the Station).

Dinner at 12. Tea at 4-30. **SIXPENCE.**

ALL WELCOME.

LYCEUM JUBILEE DEMONSTRATION.

EASTER SUNDAY AFTERNOON.

LYCEUMS to ASSEMBLE on the MANCHESTER ROYAL INFIRMARY FLAGS, at 2-15, and March in Procession to the LARGE ST. JAMES' HALL, when Exercises illustrative of the Lyceum Methods will be given. Chairman, Mr. J. J. MORSE, ESQ., Editor of the *Lyceum Banner*.

PROGRAMME:—

3-0. Opening Hymn, 412, 'Life is Onward.'
3-25. Invocation and Chairman's Address.
3-30. Hymn 306, 'The Lyceum Band.'
3-35. Silver Chain Recitation, 79, 'Children.'
3-40. Musical Reading, 236, 'Trust in God and do the right.'
3-45. Golden Chain Recitation, 136, 'The Teaching of Spiritualism.'
4-20. Marching and Calisthenics.
4-30. Doxology, 324, and Benediction.

P.S.—The above Programme was adopted on Saturday last at the Delegate Meeting at Hollinwood. J. B. LONGSTAFF.

SALFORD SPIRITUAL CHURCH.

SATURDAY, MARCH 12,

SPINSTERS' - TEA - PARTY.

—o—

Tea served at 4-59 p.m. Tickets 9½d.

—o—

VARIED PROGRAMME after Tea, —:—

SONGS, GAMES, AND DANCING.

LITTLE LOTTIE,

The Juvenile Instrumentalist of the Blackpool Tower Concerts.

T. HOBBS, Esq., Longton, Staffs., and Miss L. SALISBURY, also of Longton, having presented a quantity of China to the Church Bazaar Fund, the same will be offered for sale during the evening.

SATURDAY, MARCH 19, An

"At Home"

Will be given in connection with the above Church on the above date, by

A. W. ORR, ESQ.

Chief Guests:

HIS WORSHIP THE MAYOR OF HEYWOOD,

and **J. J. MORSE, ESQ.**

VARIOUS ENTERTAINMENTS DURING THE EVENING.

LITTLE MAUD,

'Goody Two Shoes,' Comedy Pantomime, is expected to sing.

RECEPTION AT 6-30 P.M.

REFRESHMENTS. ICES, &c., Served at 9 p.m.

TICKETS ONE SHILLING.

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—St James st, Lyceum 10 30; 2 30, 6, Mrs Waddilove; circle at 8. Wed. 7 30, mems. circle
26, China st., Lyceum 10 30; 2 30 & 6, F Hepworth circle at 8
Ashton—Church st. (off Warrington st.), 2 30, 6 30, J T Standish. Tues. 7 30. J Duffey
Ashington—Spiritual Temple, 5,
Barrow-in-Furness—Psychological Hall, Dalkeith st Lyceum 10; 11 and 6 30, W Phillips. Tues. 7 30
Barry Dock—Atlantic Hall, 24 Dock View road 6 30 Tues. 8, members' circle
Belper—Jubilee Hall, Lyceum 10, 2; 10 30, 6 30, Mr Proctor
Birmingham—Masonic Hall, New st., Union, Class 10 45; 11, 6 30, E W Wallis.
Bloomsbury: Lyceum 11; 3, 6 30, Mrs College. Mon. 7 45
Smethwick: Central Hall, Cape Hill (opp. Windmill lane), Lyceum 2 30; 11. 6 30. J W Mahony
Blackburn—Old Grammar School. Freckleton street Lyceum 9; circle 11; 2 30, 6 30, C L Hilton
Blackpool—Spiritual Church, Albert road, Lyceum 9 30; public circle 11; 2 30, 6 30, Mrs M H Wallis
Bootle, Liverpool—Masonic Hall, Lyceum 11; 2 30, 6 30, Mon. 8. Tues. 8, Seance
Bolton—Bradford st., Lyceum 9 30; 2 45 and 6 30,
Burnley—Hammerton st., Lyceum 9 30; 2 30 and 6, R C Craven
North street, Lyceum, 9 30; 2 30, 6, Lyceum J B Tetlow. Mon. at 7 30 Tues. 7 45
Guy street, Lyceum 10; 2 45, 6 30, Mrs Lambert Mon. 8, Mr Riding Wed. 8, members,
Bury—Spiritual Hall, Georgiana st., Lyceum 10 2 30, 6, Miss Cotterill. Wed. 7 30, Mrs Robinson
Cardiff—St John's Hall, St John's sq., Lyceum 2 45; 11, 6 30, J J Morse. Room 3, Westminster Chambers, Wharton st., Tues. 8 prompt, seance
Carlisle—Temperance Hall, Caldew Gate, 2 30 and 6 30, Miss Halkyard. Wed. 7 30, 13, Charlotte st
Clitheroe—3, King lane, at 2 30 and 6 30
Colne—Cloth Hall, Lyceum 10; 2 30, 6 30, Mrs J A Johnson
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 Gregg Mon. 7 30. Wed. 7 30
Glasgow—4 Carlton place, 11 30, 6 30.
Great Harwood—Britannia st., 2 30 and 6
Heywood—Temple, William st., Lyceum 10; 2 30 and 6, Miss Allen Tues. 7 30, Mrs Brooks
Huddersfield—Brook st., Lyceum 10; 2 30 and 6 30, Mr Holmes
Hyde—Mount st., Travis st., Lyceum 10; 2 30, 6 30, see *prospectives*. Mon., 7 30
Lancaster—Athenæum, St Leonard's Gates, 2 30 and 6 30
Leicester—Liberal Club, Town Hall sq., 11 and 6 30, Mon. 8, public circle
Queen st., 10 45, 6 30, Tues. Thurs. 8
Liverpool—Daulby Hall, Daulby st., 11 Children's Lyceum; at 3, 6 30, W J Mayoh. Mon. 8, members' circle Thurs. 8 Public circle
London—Camberwell New Rd—Surrey Masonic Hall, 11, public circle, 3, Lyceum, 6, Library, 6 30, W E Long, 'I will not leave you comfortless.' 8 p.m. election of members. For Jubillee Celebration, see '*London News*.'
Battersea Park Rd—Temperance Hall, Doddington grove At 7, J Swindlehurst and Mrs Webb. Thurs. 7, choir practice; 8, developing class. 10th, J J Morse, Lantern Lecture, silver collection, reserved seats 6d.
Brixton—8 Mayall rd., 7, Mr Uren Tuesday 22nd, Mr. Swindlehurst Thurs. 8, mems. circle
Canning Town—Temperance Rooms, 2 Ford's Park rd, Trinity st, Lyceum 11; 6 30, Mr Adams Tues. 7 30, Miss Marsh. Fri. 7 30, developing circle. *T. W.* on sale
Canning Town—Co-op. Hall, Braemar rd., Lyceum 10 30; 12 till 1, healing; 7, Mr Walker. 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 (Evangel) Thurs. 8, Mr Peters.
Forest Gate—Liberal Hall. Sun., Inquiry 10 30; 11, Discussion; Lyceum 3; 7, Mr Peters. Tues., Thurs. at 8, circles at 19, Oakhurst rd
Longton—Post Office Buildgs, 2 30, 6; after-circle, 8 and on Mon. 7 45. Thurs. 7 45, choir
Macclesfield—Cumberland street, Lyceum 10 30; 6 30, Mrs Rushton. Mon. 7 30, Miss Richardson
Manchester—Ardwick—Temperance Hall, Tipping street, Lyceum 10 30; 2 45, 6 30, Mrs Berry. 8 30, mems circle. Wed. 8, Miss Cotterill, 16th Fri. 8, members
Moss Lane East—Princess Hall, 10 45, 6 30, Mon. 8 15, members circle, and magnetic healing. Thurs. 8, E W Wallis. Mrs M H Wallis, 17th
Harpurhey—Collyhurst st., Oldham rd., Lyceum 10; 3, 6 30, G Smith. Mar. 16th, Madam Henry
Patricroft—New lane, Winton, 3, 6 30, Mr Sleigh. Tues. 8, Mr Kay. Thurs. 8, members' circle
Pendleton—Cobden st., Lyceum 10 30 only; 2 45; 6 30, public services. Mon. 8, developing. Thurs 8, public. 17th, Miss Cotterill.
Salford—Co-op. Stores, Chapel st., Lyceum, 10 30 3, 6 30. B O Wallis. Mon. 8, social. Wed. 8 15, J B Tetlow (See Report).
Merthyr—Central Hall, 11; 2 30 and 8,
Mexborough—Lees Arcade, 2 30, 6, Mrs Gregg. Tues and Thurs. 7 30, circle. Fri. 7 30
Millom—Lyceum 10, 2 and 6. Circle 7 30. Wed. 7
Nelson—Bradley Fold, Lyceum 10; 2 30, 6, J Pilkington. Tues. 7 30. Sat. 7 30. Wed. 7 30, Members' circle
Pendle st., 2 30, 6, Mrs Whitaker. Tues. 7 30, Mr Taylor. Sat 12th, Mrs Rhodes.
Newcastle-on-Tyne—Hall, 2 Clayton st., off Blackett street, Lyceum 2 30; 6 30, Mrs Johnson Mon. 7 30. *See Prospectives*
Nottingham—Cobden Hall, Peachy st., 10 30, 6 30, Morley Hall, 2 30, Lyceum; 10 45, 6 30
Oldham—Coronation st., Mumps, 3 and 6 30, Mrs Best. Tues. 7 45, Sat., 7 45, Miss Knight
Parkgate—Temple, Ashwood rd. Lyceum 10 30, 2 30 and 6, Mrs Porter
Plymouth—Oddfellows' Hall, Morley st. 11, Mr Forbes, 6 30, Mr Loomes. Clairvoyance by Mrs Trueman. Wed. 7 30, Mrs Freeman. T W on sale
Preston—Weavers' Hall, Walker st. Lyceum 9 45; 2 30, 6 30, Mrs Dixon and on Monday, 7 30. Thur. 8, members' circle
Rawtenstall—Lyceum 10 30; 2 30, 6, Mrs Robinson
Rishton—2 30 and 6
Rock Ferry—Mission Hall, Union st., 2 30 and 6 30
Rotherham—Boro' Temperance Band Room. Lyceum 2; 3 and 6 30, W Rooke. Mon. 8. Wed. 8 public circle
Royton—Hall, Union st, 3, 6 Wed. 8
Shaw—Broadbelt's Rooms, 3 and 6 30. Tues. 8
Sheffield—Langsett road, Lyceum, 10 and 2; at 11. public circle; 3, 7, Mrs Markham. Mon. 8
Slaithwaite—Laith lane, 2 30, 6, H Long
Southport—Foresters' Hall, 3, 6 30, Mrs Peters Wed. 7 45
Spennymoor—Victoria Hall, 2 and 6. Thurs. 7 30
Stalybridge—Progressive Scty, 3, 6 30, Mrs France Wed. 7 30, Mrs Rennie. Thurs. 8, members' circle
Stockport—Hall, Wellington rd., near Heaton lane, Lyceum 9 30; 2 30 & 6 30. Madam Henry, and on Mon. 7 30, Mrs. Newton
Sunderland—27 Ann street, 6 30. Daily 8
Walsall—Central Hall, Lyceum 10 and 2 30; 11 and 6 30, J C Macdonald
Warrington—Temperance Hall, Academy st., 3 and 6 30, Mrs Fielding and on Mon. 7 45
Wisbech—Lecture Room, Public Hall, 6 45, D Ward

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

Adwalton—At 2 30 and 6, Hy Long
**Armley (near Leeds)*—Theaker lane, Lyceum 10 30, 2 30, 6 30, Chas Shaw. Mon. and Sat. 7 30, circles
**Barnsley*—Cook's Buildings, Wellington st., 10 30, Free Healing; 2 30, 6, Y U Conference
Batley—Wellington street, Lyceum, at 10 and 1 45, 2 30, 6, Miss Hall. Monday 7 30
**Batley Carr*—Town street, Lyceum, 10 30, 2 30; 6, Mr & Mrs Marshall. Monday, Mothers at 3
Birstall—Railway ter. 2 30, 6, Mrs Shulver. Tues. 7 30, public circles
**Bradford*—Boynton st., West Bowling—at 10 Lyceum, 2 30, 6 Mrs Whiteoak. Thursday 7 45
Dudley Hill—Tong st., 10 30 public circle; 2 30 & 6, Miss Hall. Mon. 7 30.
Milton Hall, 32 Rebecca st., City rd., Lyceum 10, 2 30, 6, Mrs Stair
Otley rd., Lyceum, 10 30; 2 30, 6 30, Mrs Brook
Spicer st., Little Horton lane, 2 30, 6, D Jagger
St. James' Church, Lower Ernest st., Lyceum 10 & 2; circle 3; 6, Miss Hunter. Wed. 7 45
Temperance Hall, Leeds rd., 11 developing circle, 2 30, 6 30, Mr Back. Mon. & Wed. 7 45
**Brighouse*—Martin st. Lyceum 10; 2 30, 6, Mr E Marklew
Cleckheaton—Walker st. Lyceum, 10; 2 45, 6, Mrs Beardshall. Mon. in old room, 7 30. Thurs. 7 30, public meeting. Cleckheaton (No. 2)
**Dewsbury*—Bond st. Lyceum 10 and 1 45, 3 and 6 Mrs Nicholson Thursday 7 30
Elland—Newcombe street. Lyceum 10; 2 30, 6, Mrs Richardson
Halifax—Winding road, 10 30; 2 30, 6, J W Johnson. Mon. 7 30
Raven st, Queen's rd, 2 30, 6 30, Mrs Midgley
Huddersfield—St. Peter st. Rooms. Lyceum 10; 2 30 and 6 30, Mrs Clough
Hull—Granville Hall, Silvester st., Lyceum 10; 2 30, 6 30, Mr Seekins. Wed. 7 30. Thurs. 7 30, members' circle
**Keighley*—Heber street Spiritual Temple, 2 30, 6, J Armitage. Mon. 7 30
**Leeds*—Psychological Hall, Lyceum 10; 2 30, 6, Mr Barraclough; 7 45, circle. Mon. 2 30, circle; 7 30, F Hepworth. Tues. members, 8. Sat. 8, circle
Liversedge—Carr street, 10, Little Town; Lyceum; at 2 30 and 6, Mrs J Waterhouse
Morley—2 30, 6 30, Mon. 2 30, 7 30, Mr Firth. Tues
Normanton—Queen st, 2 30 and 6, Geo Featherstone circle at 8, Mr Johnson. Tues. developing at 7 30. Wed. at 7 30, circle, Mr Johnson
Ossett—Queen st. Lyceum 10; 2 30, 6, Mrs J Armitage
Rothwell—Lyceum, 10; 2 30 and 6, Mrs Smith Sat. 8
**Sheffield*—Attercliffe, Vestry Hall, 2 30 and 6, Mr W Mason. After-circle at 8
*Hollis Hall, Bridge st, circle at 11; 3, 7, Mrs Hunt Mon. 7 30
Shipley—Market Buildings, Teal Court. 2 30, 6, Mrs Ellis
Skipton—Temperance Hall, 2 30, 6, Miss Patefield
**Sowerby Bridge*—Hollins lane. Lyceum 10 and 2; 2 30, 6, Mrs Lambert
**West Vale*—Green lane, 6, J Baldwin. Wed. 7 30
Windhill—2 30 and 6, J Colbeck
Yeadon—Town Side. Lyceum 10; 2 30 and 6, Mr Watkin. Mon. 8 members' circle

NON-AFFILIATED SOCIETIES.

Accrington—Argyle street, Lyceum, 10 30; 2 30 & 6 circle at 8
Bacup—Princess street, Lyceum, 10; 2 30, 6 30, Mr Hilditch. Thurs 7 45, Public circle
Barnsley—George Yard Mission Room, 2 30 and 6, Mrs Kendel, Mrs Roberts, and Mr Morgan
Barnoldswick—Spiritual Hall, Lyceum 10; 2 30, 6,
Birmingham—Dixon road Board School, 6 30 p.m.
Bishop Auckland—Temp. Hall, Gurney Villa, 2 & 6
Blackburn—15 New Market street, W., Northgate. Lyceum 10; services at 2 30, 6 30. Circle, 8. Mon. 7 30, members. Wed. 7, public circle
Bradford—Bowling, Harker st., 10 30, circle; 2 30, 6, Mr Bedford. Mon. 2 30, 6 30. Wed. 7 30
Walton street, Hall lane, Public circle 10 30; 2 30, 6, Mr Hopwood. Mon. 7 30
Bristol—24, Upper Maudlin st. 11, 6-30 Miss Marsh
Cambois—Spiritual Evidence, 2, 5 30
Cardiff—18 Charles street. Sun. 7 p.m. Mon. 8
Clitheroe—3, Nth Cross Cottages, Salt Hill ln, 6 30
Dearnley—Spiritual Temple, 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, Miss Chadwick. 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 30, Weds. 7 30 (see Prospectives)
31, Ripon st, 6 30, Mr Bancroft.
Heckmondwike—Thomas st., Lyceum, 10; 2 30 and 6.
Hollinwood—Factory Fold, Lyceum 10 30; 3, 6 30, G N Bowner
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, Mrs Beanland. Mon. 2 45 & 7 30, Mrs Stair. Tues. and Sat. 8, public circles
3, Bottom of Joseph st., 2 30 and 6, Mrs Beanland Tues. 7 30, Thurs. Sat. 7 30
Goodman Terrace: 2 30 and 6, Mrs Hall, and on Mon. 2 45 and 7. Thurs. and Sat. circles
Leigh—Newton st., 2 30 and 6 15, Wed. 7 45, circle
Leicester—Crafton st, 11, 6 30, Mrs Sturgess Wed. 8, circle
Leeds—Progressive Hall, 16, Castle st., 2 30 & 6 30, J Brooks. Mon. 7 45, Mrs Abson. Thurs. Sat. 7 30, public circles
Westfield rd, 2 45, 6 30. Mon. 7 45, Sat. public circle, 7 45. Thurs. membs circle, 8
28, Back Adelphi st, circle 10 30, 2 45 & 6 30, Mrs Eastwood. Mon., Thurs., Sat. circles, 7 45
Lintz Colliery—98, Cinder Oven Row, at 6. Tues and Thurs. at 7
London—Bow—193, Bow road, 7, Miss Findlay clairvoyance. Tues. and Fri. 7 30, developing, Wed. 7 30, public circle
Manor Park—Temperance Hall, 7, Mr Gibbs Mon. 8, Mr Peters. Thurs. 8, Mr Sloane
Marylebone—Cavendish Rooms, 51, Mortimer st. W 7, Miss McCreadie, address and clairvoyance Solo, Miss Morris
Edmonton—Beech Hall, Hyde lane, 11 and 7, Mr and Mrs Brenchley, clairvoyance. Wed. 8, public circle. Thurs. 8, developing
Finsbury Park—14, Stroud Green road, 11 30, inquirers; 7, spiritual service. Tues. 7 30, Open Meeting. Wed. 8, circle, members only
Hackney—Manor Rooms, Kenmuire rd., Mare st., 6 45, Mr Sloane. Wed. 8, members' circle at 155, Richmond rd. at 8
Islington—Wellington Hall, Upper street, at 7, Mr Dalley, trance address. Thurs. 8, members Mrs Brenchley
16 Harper street, Theobald rd., W.C.—Mon. and Thurs., seances 8, Mr and Mrs Hawkins
Kentish Town—85, Fortess road, N.W. 7. Mrs Spring, psychometry. Mon., Thurs. 8. Wed. developing (see London News and Notes)
283 Ladbrooke grove. J J Vango, seance, Mon. and Thurs. 8 for 8 3. Sun. 11, clairvoyance
41 Salway rd., Gt. Eastern rd.—Mon., Wed., and Fri. 8, Mr and Mrs Webb
Shepherd's Bush—73, Becklow rd, 6 30, Mr Peters 14th, J Swindlehurst and Battersea friends
Stratford—Martin st Hall, Lyceum 11; 7, Mrs V Bliss. Thurs. 8
Mile End—218, Jubilee st., 6 30, Mr Preyss Thurs. 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, (See advt. on front of cover)
Cheetham—Ash Lodge Halliwell lane, Lyceum, 10 30; 2 30, 6 30, Mrs Newton. Mon. 8, psycho'y Thurs. 8, clairvoyance
Eccles—Conservative Club, 2 45 and 6 30, Mr Leaver Wed., 7 45, Mrs Peters
Higher Broughton—Hilton st., Lyceum, 10 30; 2 45 6 30, S Featherstone. Tues. 8, P Bewick. Thurs 8, J B Tetlow
Hulme—Corner of Junction st., Lyceum, 10 30; 3, 6 30, J Young; 8 15, after-circle. Mon. 8. Wed. 8, members' circle. Thurs. 8, clair. & psy.
Openshaw—Granville Hall, George st. Lyceum 2 30; 10 30, 6 30, Mr Standish. Thurs. 8, Mr Hilditch March 3rd, public
Longsight—West Gorton, 24 Grey st., Lyceum, 10 30 and 2 30; 6 30, Mr Moorey; 8 15, circle. Tues. 8 15, Miss Cotterill; Thurs. 8, public circle
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., 2 30 and 6 30
Milnrow—Over the Store, Dale st., 3 and 6 30, Mrs Goodhues. Tues. 7 45, public circle
Monkwearmouth—Hall, Roker avenue, 6 30
Morecambe—Moss lane, off Queen's sq., 2 30 and 6 30 Mr Winder. Mon. 7 30
Nelson—Albert Hall, 2 30 and 6, Miss Nuttall. Wed. 7 30, circle
Newcastle-on-Tyne—Heaton and Byker Institute, 3 Addison road, Heaton, 6 30, Mrs Young Mon., Sat. 8, circles
Winters Cafe, 30, Cloth Market, Wed. 7 30,
Newport (Mon.)—Skinner st. Chambers, 6 30, address & clairvoyance. Wed. 8, address & questions
North Shields—86, Saville st., near G P O, 6 30 Oddfellows' Hall, Saville st., 6 30,
Northampton—Hall st., Michael rd., 11, 6 30
Oldham—Bartlam place, Lyceum, 10; 3 and 6 30, Thurs. 7 45 circle
Perkinsville—6,
Preston—Central, 2 30, 6 30. Wed. 7 30, mems. circle
Rochdale—Regent Hall, Lyceum, 2 45; 2 30 and 6. Mr Davis
Summer st., 2 30, 6. Tues. 7 45
Penn st., Lyceum, 9 45; 2 30 and 6. Wed. 7 30
Seaton Delaval—5 30, J G Gray & J Lashbrooke
Seghill—5 30
South Shields—16 Cambridge st., 6. Tues. 7 30
Tranmere—Gospel Mission Room, Union st., at 6 30
Wakefield—1, Barstow square, Westgate, 2 30 and 6, Mon. 8. Wed. 7 30
Queen st, Westgate, 2 30, 6, Mrs Stretton. Wed. 7 30
West Pelton—Cottage meetings 5 30
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