THE TWO WORLDS.

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The Old Age and the New Era.

By Thomas Powers.

It has fallen to our lot to live in an age in which the extreme selfishness of the human personality would appear to have reached the point of culmination; and—'tell it not in Gath'—it assumes its most formidable proportions in civilised Europe and America, the two great centres of modern Christendom; and as such it is very natural to tabulate the present conditions of human sociology as the latest born offspring of Catholic and Protestant propagandist effort on Christian soil, the fruitage of the centuries during which our Christian ethics have been proclaimed from the 'housetops' as the one grand antidote to self-love, self-gratification, and self-glorification.

But the present condition of things must be regarded as a caricature of the 'True Christ Life,' for as such it is condemned week by week from many Christian pulpits by many true and earnest Christian preachers.

Here, then, is the nut to crack, 'How is it that so lofty an ideal as the incarnated God-man, should, in its own centres of influence and power, be confronted by so intense a manifestation of human self-centredness, the very antithesis of its central and glorified ideal?'

For every effect there must be a cause, and this extreme case is no exception to the rule. Surely it must be conceded that the cause is *not* in consequence of a dearth in Christian ethics, nor because of any specific imperfection in the systemised code of ethics universally recognised and taught by all branches of the Christian system (as also other systems outside Christian influences)?

Yet is Christendom hopelessly divided against itself, not so much upon questions of ethical standards, but in the babel of its competing and conflicting dogmatic congeries, which have evolved and developed a brood of vested and privileged interests which have to be maintained and sustained at all hazards; and hence it has gradually come to pass that the true Christ-principle has been buried beneath the rubbish of effete creed, dogma, and priestcraft. So much, then, for the Old; but what of the New?

The incoming Age or Era, the Age of the Spirit of Truth, whose mandate is 'Behold! I make all things new,' is not to be—as prophesied by some extreme pessimists—established upon the ruins of the past or now expiring age, nor is the incoming state of advanced human mentality and sociology to be resurrected from the ashes of the old; but the now passing away age, itself having been the outcome of antecedent states of human struggles for advancement, so the new and succeeding age must be evolved and developed in orderly sequence by the indrawal of the life-power which has actuated the past and made it what it has been, and thus another and more advanced form of human, intellectual, and social life must be evolved, and will have a gradual development as the result of the involution of a life-quality of another and more interior degree.

The new influx of a life power from the more interior life centre is now in process of descent, and this will infil the new form of human intellectuality and sociology with that vital energy which will develop those new states of human life's conditions very far in advance of any enjoyed by human beings in the past history of our planet, the fabulous gold and silver ages notwithstanding; and this new and incoming age itself will in turn give place to, and be succeeded by, another still more advanced and in more perfect accord with the *then* mental and spiritual requirements of the human principles as it will then manifest itself in its physical environment, ever advancing towards the goal of its ideal aspirations.

Knowledge leads to power; but knowledge gained of the operative laws of *life* and its *manifestations* in spiritual as also physical conditions—with affection corresponding thereto—will produce a more glorious form of human life's conditions than any of the most sanguine have ever yet dreamed; not an Utopia of inconsistencies and impossibilities, nor yet of meaningless wonder-working, but a realisation of the indwelling *Divinity* enshrined within the human form; the grandeur of its ever-progressive spiritual destiny in future states, conjoined with a recognition of the secondary importance of the possession, ease, and enjoyment of the things that are only physical and fleeting, and which in their use—apart from the knowledge of the end to be attained—yield very little satisfaction to the soul aspirations of the spiritually-awakened being.

Spiritual knowledge, gained by conscious contact with the denizens of interior states and spheres, must and will lead to the recognition of those grand possibilities of the *human* principle of which all men are manifestations; and the certain knowledge of future states of self-conscious life and being, as states of eternal progression, in which the human principle attains its perfection in the angelic form, must and will be followed by a corresponding upliftment in physical states of mentality and sociology, evolved and developed in progressive stages, in perfect accord with the unfoldment of the Divine purpose in the new age and ages. 'So mote it be.'

Spirit Communion.

Unofre, Chief Prophet of Osiris, 1360 B.C.

(Concluded from page 834.)

The Kings of Egypt could not ascend the throne without being initiated into the mysteries of the religious systems with which they were associated. It is well known that many of the royal princes held the office of High Priest, and even the princesses were initiated into the lesser mysteries, and they not unfrequently took part in the ceremonials and rituals of the temple worship. By virtue of the knowledge gained by such initiation, they understood that what was claimed and given forth on their behalf as to their divine origin, was not true if taken in its literal sense, as you would say. It was only in the decadence of the spiritual life—which even in my day had become very attenuated—that the *spirit* was lost in the *letter*, and what was originally representative was used for the subjection and degradation of the mass of the people. If you carefully examine the monumental and written remains of that religion of antiquity—which I see are still extant in what you term the museums of the Christian nations—you will find that the priesthood of the Osirian cult differed from all pertaining to other deities and their worship; while the others, under the ægis of the state, were inflated with the idea that they possessed a power above the common lot (the evidence of this is still palpable in the Christian priesthood), you will note that this does not apply to the order with which I was affiliated, for there is an absence of all such inflation in the personalities who formed the priesthood of the cult of Osiris, and by what is recorded concerning them you will see that they lived in the affection of the people to whom they ministered, whether in their civil or priestly capacity. Instead of vaunting themselves as priests of the Most High God, it was theirs to teach the hidden mysteries of religion and to inculcate a system of thought and life embodying the highest and purest morality (as you interpret the term) surpassed by none of the later religious systems of the earth. In no case were the material interests and well-being of the people made subordinate to the requirements of so-called spiritual authority, for we recognised that justice, equity, and a right course of living, were the truest evidences and fruits of spiritual enlightenment, which, instead of debasing, exalted those who came under its influence. Hence our teaching and action in accord with these principles of rectitude were that attention to the happiness and well-being of the masses was the best means of giving stability to the government of the nation, and that happiness and contentment could alone be found and experienced by rectitude of life and just dealing between man and man.

We, like the later religious systems, possessed records of our own, written in the ancient language. How ancient that language was, who can calculate? You will find the symbols by which it was known quite perfect many, many ages before my day; and who can say how many ages were required to bring it to the perfection that is noticeable in the most ancient monuments of my then country? Using your numerals, I should say more than two thousand years before my day the oldest monumental records now remaining may be dated; and on comparing the symbols of those with what were in use in my times you will find them identical. These statements should give you some idea of the nation among whom my lot was cast.

As far back as the records of that history can be traced, the worship of the great Osiris was supreme, and lo! *the life and animating spirit of that ancient system of thought and life is still active and operative in your own day and times, and in your own country.*

I now enter upon a subject of indefinitely more value than the history of my own external personality, and that is the life-thoughts that were committed to our care, which we could only give out, modified, so as to make them presentable and acceptable by that portion of the nation or people who still adhered to the worship of the great Osiris. When we spoke of 'deity,' we

had no conception in our minds of allying that term with a personality having form and shape like an embodied human being, but we recognised a great underlying truth, viz., that what the sun, the glorious orb of day, is to the earth and its inhabitants, so a still more internal life-power, active in the more interior degree, and present in every embodied human being, is to mankind in general, in other words, the universal embodied humanity on the earth, which, while in such conditions, form the manifestation of 'God in the flesh,' meaning thereby the external manifestation of the One Grand Life Power in all, and working through all.

I can see the reflections from your internal mirrors (which some ignorantly term minds), but I perceive that what passes before my vista is the embodiment and expression of the knowledges and actual experiences that are your own, and with which your self-consciousness is conversant. Were it not that I am able to trace the line which connects that to your long past with your present time, I should be the subject of wonder and astonishment, for those forms, or supposed personal deities, who were ignorantly worshipped in my day on your earth, *have been brought forward and their names changed.* I see the nations who formed Christendom are still worshipping a triune Deity, composed of father, mother, and son; for the pictorial and even sculptured representations of these as presented in many of their temples are looked upon with veneration and awe, and in many instances are worshipped. *Their Madonna, with her infant Jesus, are taken from the more ancient Isis with her infant Horus.* As then, so now, the credulity of the ignorant ones is worked upon by the external show of a gorgeous ceremonial, with rituals in accord therewith; but when the intellectual faculty is enlightened, the difference between the appearance in these outward shows, and the spiritual reality symbolised by them becomes clear and perceptible. In the early dawn of that ancient system it was not given to the votaries to know the deep and interior truths underlying the symbols used both in picture and in word, but in after ages, and more particularly in my time and in our Order of Prophets, it was more clearly known what was meant by the symbols used, and many of the writings in reference thereto were collated and formed into what you know as rituals. Some of these writings dated from a long antiquity, some from those who occupied the office of First Prophet of the religion of the Osirian portion of the people, and some by the members of the priesthood of the then national religion, whose headquarters were in the royal city of Thebes. . . . These writings were to the people of my country what your Scriptures, called the Old and New Testaments, are to the nations of Christendom, and more especially to those who are called Protestants, who, I perceive, occupy a prominent position in what I may term the religious world of thought and life.

As then, so now, the mass of votaries are much—I may say chiefly—concerned with the *personality* of their supposed Deity. They think that their Jesus was once embodied in human form on the earth, and that after death he ascended into the heavens, where he became the Judge of mankind—*just the same experience that was attributed to the Deity worshipped in my country under the name of Osiris.*

Whatever vitality was possessed by the various systems, was the result of the admixture of systems from other and foreign sources, and you will find from historical records, which I perceive are still in existence, that the basic principle of a Tripersonal Deity is the same in all, and that the ancient form of Osiris the Father, Isis the Mother, and Horus the Son, was continued under newer names in the various parts of the kingdom, according to the prominence of their localities. What spirituality remained, by which I mean the activity of the interior life principle that animated the various systems, was imperceptible and unknown to the great mass, who could not penetrate beneath the symbols and shows used in the worship of the temples.

I see you have a proverb, 'Like priests, like people.' It was the ignorance of spiritual truth on the part of the people that enabled the priesthood to occupy such a prominent part in the government and state, and to rule their votaries with anything but a gentle hand; and I need scarcely say that the sustenance of the arrogant priesthood was derived from the industry of the people, the revenue therefrom administering to the luxury and corruption of the sacerdotal caste.

In connection with the specific order with which I was associated, there were many who possessed powers similar to what you attribute to your modern *clairvoyants* and *clairaudients*, as well as others of a diverse kind. By these we had access to, and communion with the spirits of the so-called dead, and this was known to, and practised by scions of royalty. In fact the offering of incense in worship to the spirits of ancestors was part of the ceremonial engaged in by the Kings, of which you have abundant evidence in the temple sculptures. This was the secret of our power and knowledge, and, for purposes you can well understand, it was needful for us to confine the secret within our own lodges and Order; for, had we made these knowledges common, we should have been exposed to the vengeance of what was then the dominant priesthood. I doubt not but that important records both in writing and stone will yet be discovered, which, to those who have the eye to see what underlies, will reveal what will be found to be of profound interest to the spiritual scientists and philosophers of your own day.

We were well acquainted with the underlying truths symbolised in the language of what formed the ethical portions of the scriptures of my day. The rituals, which you find interspersed, formed no part of our teaching and practice. While these formalities (especially those connected with funereal pageants, which were more or less performed according to the wealth and position of the defunct), were the only things valued and cognisable by the mass who participated in them, and in the worship of the temples, yet underlying even these we recognised a meaning that you understand by the term 'spiritual verities.' In support of my statement, I think, nay, I know, that you possess the record of one of my predecessors in the Chieftainship of the Order, in which it is said that he was a man 'of unswerving fidelity and justice, whose life was devoted to doing good and administering both by word and acts to the necessities of those under his tutelage and care, both in his priestly and governmental character.' He is also described as a 'father to the orphan,' which record is not overdrawn.

Our researches led us into the domain of both physical and psychical science, and we knew more of your so-called exact sciences than we are given credit for by your modern savants. You must not suppose that we conceived the earth to be the centre of the universe, and that the sun and planets were appanages to it. This we knew was the appearance, but we recognised the sun—that glorious orb representing the ineffable Osiris—as the centre of the planetary universe in which the earth was one of a number like itself.

Thus has spoken—consciously on my part,—*Unofre*, that once was, but now an Angel of Intelligence.

The New Theory of Spirits.

By William Danmar. *Continued from page 815.*

If there is no absolute smallness, if small and large are relative, how can there be indivisible atoms of absolute smallness that cannot be made smaller? and how can their hardness be absolute without the possibility of being harder?

Of course, this idea of atomism is getting shaky; but let us pin the materialist tightly down to it. Materialism, without atomism is a failure from the start, because continuous matter, filling space completely, cannot move. Materialism is dependent on the absolute, indivisible, inert, unchangeable atom of pure matter. The revival of atomism through John Dalton caused the revival of materialism, because the two are inseparable. It is this materialism which says: Life is purposeless play of moving atoms, and death is falling apart of these atoms. It is this materialism which says our 'spirits' are fraud. Down with it! Matter is, I will not say fraud, but a big mistake. It does not exist. The material atom is a phantom, the empty space between atoms a superstition, and the ether of inconsistent modern materialism a theft, because it is stolen from true Spiritualism.

Since experimental science got down as far as 250 deg. C, the materialists are in hope that they will reach their ideal, the absolute zero of heat, sooner than the explorers the nordpol. This absolute zero of heat was found by materialists to be at 273 deg. C, in the following ingenious manner—theoretically, of course, based on materialistic hypothesis: Experiments showed that a gas body, when at O deg. C looses 1·273=O, 003665 part of its volume (or stuff), while its heat is reduced 1 deg. C. A complicated calculation followed, in which the quantities were mixed up, and resulted in this, that at 273 deg. C is the absolute zero of heat.

Let me state it in plain language; If the loss of one degree of heat at O deg. C reduces the volume of the gas-body 1·273 part (remember, it consists of 273 such parts), then the loss of 273 degrees reduces it to nothing—what? the heat? Surely it does, because it reduces the body itself to nothing. If this calculation were based on a true principle, there would be not only no more heat at this point, but no more stuff either; in our experiment, the piston would be tight down to the bottom of the tube, the something of *K* would have become nothing. This may agree with the old materialistic argument for the existence of empty space, namely, that 'the nothing is something,' but it surely does not agree with experience and logic.

The above illustrated experiment, which is not a phantom but a settled fact, as every physicist will admit, shows that heat and volume are always directly proportional, because heat is not a mere 'property of matter,' motion of non-existing atoms, but an essential factor of stuff, the expanding space-filling activity of it, therefore the absolute zero of heat means the absolute zero of volume. This disproof of pure matter without heat alone would be enough to annihilate our opponent, materialism. But on the other hand, the absolute zero of cold or pure heatstuff, ether, spirit, is just as impossible, and therefore Spiritualism as wrong as materialisation. Cold is neither matter nor a lower condition of 'spirit' or heat, but it is the other essential factor, the passivity of stuff against reduction of its volume. Father's activity expands and gains, and mother's passivity keeps and preserves.

So far, I have proved that no mechanical action nor change of temperature or temperal action can affect galom, the product of materity and paterity, which is, therefore, constant through

these actions. It is now to be proved that galom also remains constant through all other actions whatsoever. In our experiment of compressing the airbody, we supposed a constant temperature, in which case, according to experimental experience, the air does not change its interior constitution, but remains airiform.

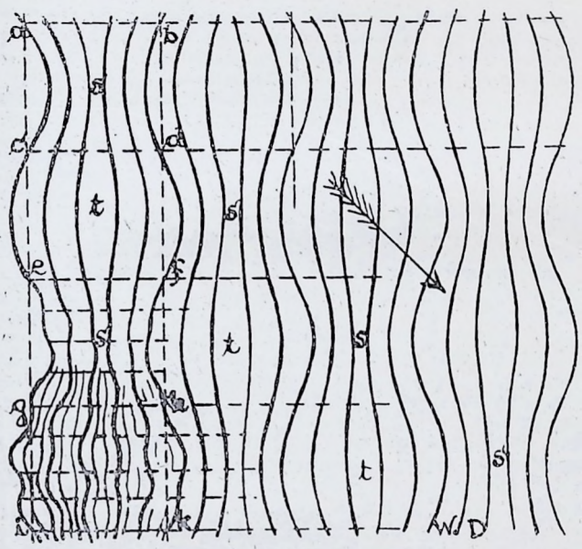
But now we press the piston very far down and then withdraw it suddenly. If at that point the proportion between cold and heat of this air is below 'the critical temperature,' the airbody will become liquid. This is the latest method of making liquid air.

The exterior pressure of the enclosure is substituted by an interior tension of constitution, or of a certain bound or latent part of the proportion between M. and P., which is not directly transferable from one body to another.

Whatever the form of this constitution may be otherwise, if our principle is true, it must be such that it fills space continually, maintains the constancy of galom, and explains the phenomena of substance.

It is a selfunderstood matter, that it cannot be a molecular constitution, because a molecule, being a group of atoms, fills space but partly. The molecule belongs to materialism, and falls with it.

The accompanying figure 4 illustrates the galomalistic idea of the interior constitution of a substance:—



The wave lines indicate very thin layers; the squares, a, b, d, c, c, d, f, e, etc., indicate spantoms (spanned parts) which contract and expand as shown, uniformly in time like the vibrations of a string or the swingings of a pendulum, and for the same reason. At *s* is the maximum of materity, and at *t* the minimum of it, or the maximum of paterity. If you now imagine the thing in motion, these maxima and minima fluxuate diagonally through the entire substance, which is termed spantomic fluxuation. But whether a spantom, which is not a fixed part but may be taken anywhere, expands or contracts, by logical necessity the same law prevails as in the operation with the airbody K in the first part of this article, that is, *M* and *P* are always inversely proportional, their product, galom, constant and space filled evenly.

If the substance is heated, the spantom will expand like a body, but without changing the proportion between *s* and *t* until a point is reached where it will burst in two or three, and the substance will take another state, liquid or airiform.

Each substance has its own kinds of spantoms, which determine its colour and other properties. If an outer influence on the surface—hammering, heating, etc., cause the upper layer of spantoms to swing out abnormally, they will form little spantoms in the regular once, as shown in the lower part of the figure, in spantom *g h k i*, and this abnormal condition of disturbed surfaces is *electricity*, with great desire for equalisation, lasting until fluxation has equalised it with the interior.

If the unabsorbed force at the surface is paterity, it has now the form of patéro-electricity, which is identical with 'negative electricity'; otherwise it is matero-('positive') electricity.

The terms negative and positive were applied to electricity in the period of the fluid-theories, when electricity was supposed to be a fluid, the presence and absence of which determined electrical conditions. A warmer body shows negative, and a colder positive electricity. Lightning is negative electricity. Many examples could be given to show that heat and so-called negative electricity are analogous. Galomalism has no negative forces; materity and paterity are equally positive.

Electricity being abnormal temperature, and the constancy of galom in temperature being proven by anagoly, it includes the proof of the constancy of galom in electricity. Ampere's law, Clark's wire gauge, and other empirical inductions of experimental science substantiate this proof.

That part of the condition of stuff which is not directly transferable, but bound or latent in the interior constitution, appears to us in two relations; With one and the same chemical substance it appears as the so-called 'aggregate states of matter,' the hard, liquid, and airiform. Materialism supposed them to be three different forms of aggregations of the same kinds of atoms, grouped in molecules. Since we reject this notion, we also reject the term which expresses it, and call these latent parts of conditions latentures, which now means the proportion between paterity and materity as far as bound in these conditions. But we claim more than three latentures; oxigon, for instance, has five, of which ozone and common oxigon are two airiform latentures. Each of them can enter chemical action, through which the so-called 'multiple proportions' in chemical processes are caused, as we shall see in a later article on inorganic life.

But if we take two different substances of the same latenture, for instance oxigon and hydrogon, then these same proportions of M and P become their *chemicatures*, a new term, with an ending to indicate the analogy with temperature. Latenture and chemicature are, therefore, the same bound conditions judged from different standpoints. These two classes of conditions now form the different substances in the world. Ogone, for instance, is a latental substance when compared with ordinary oxigon, but it is a chemical substance when compared with hydrogon, iron, or other chemical substances. I repeat that the idea of substance is formed by the combination of stuff and condition, and if we still add the idea of quantity, then we have a body.

[*To be continued.*]

5, McAuly-place, Jamaica, New York.

[NOTE.—Mr. Danmar will be pleased to reply to correspondents direct.—ED. T. W.]

Historic Christianity a Baptised Heathenism.

By E. W. WALLIS.

By the TWO WORLDS which have just come to hand, Nov. 29, 1898, I see several correspondents have been somewhat disturbed in regard to an expression which it appears was used by me—when, or in what connection I am now unable to remember. However, I am quite satisfied I have been misrepresented, and the phrase has been made to mean and to cover a great deal which was not intended when penned by me. While I did, in all probability, say that Christianity (meaning thereby Historic Christianity of the Churches and creeds) was a blighting baptised heathenism, I certainly did not intend it to apply to the moral teachings or the life and character of Jesus.

In referring to Christianity I invariably mean the body of teachings authoritatively presented by the Churches of Rome, England, and Scotland. That these teachings *are* baptised heathenisms is now generally conceded by advanced Christians, for they repudiate them and expressly declare them to be non-Christian, and claim that Jesus never taught the various doctrines proclaimed in the churches. As to the 'blighting' effects of historic creedal Christianity, one has but to look at Rome, Spain, and Ireland, to recognise its baneful influence. How many thousands of hearts have been broken by its gospel of total depravity and eternal torments? How many lives have been embittered with hateful intolerance and bigotry? How many brains have been unbalanced by religious mania caused by the mental tortures induced by the uncertainty as regards the true faith and the terrible fears of God's wrath and hell's despair? Let Calvinists—who have outgrown their Calvinism after a terrible struggle with doubt and fear—testify whether or not their Christianity was not a blighting curse!

If your correspondents deny that the doctrines of the miraculous creation, the failure of the Creator and the Fall of Man, the anger of God and the awful curse upon humanity, the second failure of the offended Deity to people the world with an obedient race by drowning of all but a chosen few, his third endeavour to complete the work and rescue mankind from the devil by sending His son to be murdered, and so redeem the world from the evil one and eternal hell torments—if this elaborate scheme of salvation is *not* a 'baptised heathenism,' then it must stand as genuine Christianity—and be reprobated by all advanced and liberal thinkers. But if it *is* a 'baptised heathenism' (let your correspondents read Mrs. Britten's 'Faiths, Facts, and Frauds of Religious History,' Kersey Graves' 'Bible of Bibles,' and his 'World's Sixteen Crucified Saviours,' and their doubts will be dispelled) then what is all the bother about?

Let the dark ages, let the 'Spanish maiden,' the rack, the thumbscrew, and the stake, let the ignorance, superstition, and poverty of the people of Roman Catholic lands, testify to its 'blighting' effects. France and Italy have had to break away from Popish dominion and priestly control to advance along the track of civilisation, and Ireland would be freer and happier, and make more progress, if it too could shake off the incubus of priestly dictatorship. Wherever science has exerted sway, and men have dared to think for themselves; wherever men have broken away from 'authority,' and taken 'truth' for their guide; wherever nations have become *protest*-ants in fact as well as word, there Christianity has lost its power to blight, and men have grown better, stronger, freer, and bolder.

When I speak of Christianity I do not refer to the revised, amended, up-to-date, humanised, ethical systems, which under the titles of Broad, Free, True, Pure, Universal, Unitarian, Social, or Humanitarian Christianity, now compete to win the approval of liberal theists and advanced thinkers. Until the country disavows its *Established Church creedal Christianity* THAT is *the Christianity* of the land! The doctrines of the Trinity, of the Immaculate Conception, the Virgin Mother, the God-man Christ-Jesus, the blood Atonement through vicarious sacrifice, Justification through faith in the saving blood, the magical transformation of the sinner into the saint, the physical Resurrection, the general assize court Judgment Day, the Personal Devil and angry God, the Miser's Dream of Heaven, and the Fiery Pit of endless, hopeless, eternal torment—for the *un*believing, the unregenerate, the unsaved—these doctrines constitute the historic Christianity which has had to be fought and broken.

Every step upwards to freedom and light has been a blood-bought victory. Millions have suffered, lived in misery and died in torments, that the power of this 'blighting baptised heathenism' might be destroyed. Hundreds of thousands of helpless people (mostly women and children) have been done to death, after terrible sufferings as witches and wizards, by the howling fanatics who were maddened by the conceit that theirs was the *true* faith, and all who differed from them were children of the devil. If this 'baptised heathenism' is *not* Christianity, then let us cast it out. Do not let it longer masquerade as such, but let us get the genuine article. If it *is* Christianity, let us cast it out all the same, and introduce a religion of Love, not fear, of fact not faith, of character not creed, of goodness and tolerance, not psalm singing and bigotry and self-righteousness.

Just so fast as the world moves away from, and loses faith in, the old superstitious supernaturalism and magical salvationism, just so fast is it moving onwards to a freer, fuller, healthier, happier, and higher ethical, artistic, and religious life. In so far as the moral teachings, the loving sympathy, and the pure life of Buddha, Krishna, Jesus, Wesley, Theodore Parker, Gladstone, or Joan of Arc, or the Queen of England, helps us to a higher life, a sweeter spirit and the attainment of the religion of the spirit by the expression of the spirit of religion.

In so far as the brave and true, loving and good men and women of all ages, by their example and their influence, help us individually and nationally to the better way—the paths of Justice, Righteousness, and Wisdom, I for one will seek to appropriate their lessons, value their examples and reverence their nobility and loveliness. But, the 'Ideal Man,' it seems to me, is the man who is harmonially developed, physically strong, mentally free and vigorous, morally pure and well-balanced, spiritually illumined and serene. The 'Ideal Man' will be good and glad, cheerful and kindly, self-reliant and strong-purposed; calm and patient and healthy; well informed, clear seeing, strong willed and rich in spirit; overcoming evil with good, giving encouragement and help to the weak and weary from the overflowing strength and optimistic buoyancy of his own spirit, strong and great in its self knowledge and self control; joyous and confident in its comprehension of the great and universal laws of Right, and Good, and Beauty, which prevail.

For as round and round we run
Ever the Truth comes uppermost
And ever is Justice done.

A TRAVELLER'S NOTES.—R. Wolstenholme writes: Sir,—I have just read 'A Traveller's Notes,' by Mr. E. W. Wallis. He commences his second paragraph thus: 'Mr. D. D. Home was born not far from here, and lived the greater part of his early life in this city.' Mr. Wallis is speaking of Norwich, in America, and claiming the neighbourhood of Norwich as the birthplace of Mr. Home. I am afraid Mr. Home is going to be like Mr. Gladstone, born at a good many places. However, Mr. Home says himself, in his book, entitled 'Incidents in my life,' in the very first words of chapter 1, 'I was born near Edinburgh, in March, 1833. When I was about a year old I was adopted by an Aunt, and accompanied her and her husband to America when I was about nine years' old.' He went to live at Norwich, Connecticut, and was there several years.

SPIRITUALISM GIVES POSITIVE PROOF of a future individual and personal life. We need no new bodies, for we take with us the spiritual body, 'renewed day by day within us.' Tennyson well said of his ascended friend:

'Eternal form shall still divide
The eternal soul from all beside,
And I shall know him when we meet.'

We begin there where we left off here, in acquirements and in character, good or ill. Our expiations and experiences are our own, there as here, and are gained by the unbroken continuation of our personal life, not by any absurd flitting from one perishable body to another. We return to earth, when needed, and when we learn the laws under which such return is possible. To countless thousands has this supreme fact of spirit-return brought consolation and heroic strength—help to help themselves, a divine opening of the inner life! This is the intuitive faith of the ages—strongest in this last and ripest of the centuries than ever before. It opens a philosophy of life, here and hereafter, for which the world is ripening. Its human errors will die in fit time; its central truths will conquer and uplift the world.—*Giles B. Stebbins.*

Storm Experiences, Etc.

By E. W. WALLIS.

SINCE last I wrote the scene has changed considerably, and the vicissitudes of this extraordinary climate have been fully exemplified. Upon Thanksgiving Day, Nov. 24, rain was followed by a little snow and frost; on Friday, Nov. 25, I visited Stoneham, and after a pleasant meeting was the guest of Mrs. Townsend-Woods, one of the few surviving early mediums and speakers, who, after over thirty years of public work, has retired, and is spending her remaining years happily in her beautiful home, tending with devoted affection to her husband, who, by reason of physical weakness, is unable to walk about save indoors. Mrs. Woods is bright and cheery, and has had many extremely striking experiences. Her interest in the Cause is unabated, and she is confident that the present transitional stage will soon be passed through, and that the day of organised effort and successful constructive work is not far distant.

I found the following pleasant lines upon the dressing table in her 'guest chamber,' and took the liberty of copying them. The author is not known to Mrs. Wood; all the same they make one feel welcome, and prepared one to rest calmly and feel refreshed.

LINES FOR A 'GUEST CHAMBER.'

Sleep sweetly in this quiet room!
Oh thou; whoe'er thou art!
And let no troubled yesterday
Disturb thy peaceful heart.
Nor let to-morrow scare thy rest
With dreams of coming ill,
Thy maker is thy changeless friend,
His love surrounds thee still.
Forget thyself and all the world
Put out each glaring light,
The stars are watching overhead,
Sleep sweetly, then—good night.

The following day, Saturday, I called upon and had a brief, all too brief, interview with Andrew Jackson Davis. He looked wonderfully well and youthful, was bright and cheerful, and kindly as ever. I conveyed to him the greetings of his many English friends, and hope to meet him again. About 8 p.m. the snow, which had been threatening all day, began to descend; fine, powdery, dusty kind of snow. In a very short time there was an inch of it on the ground, then the wind sprang up and blew with terrific force. Doubtless the English papers have reported the dreadful disasters to shipping and coast towns which occurred that night and on the following day (100 ships wrecked, not including barges, and over 300 lives lost). At 10-30 I made my way to Berkeley Hall, through a cloud of snow that pelted and stung my face, and found it difficult to plough through the drifted snow—some from two or four feet deep in places. Fortunately, I had but a short distance to go—only sixteen people attended. It was a great disappointment. The addresses of the previous Sunday had been so much appreciated, in the morning by the largest audience of the season, that a still more numerous company was expected. However, the address was delivered, and Mr. and Mrs. Hatch and sons were in attendance; they waited to hold the Lyceum, but the storm continued, and no one arrived, so that both Lyceum and evening meeting were abandoned.

The snow fell to a depth of a foot in Boston, but in Worcester, forty miles further inland, where Mrs. Wallis was, the storm commenced earlier, and the snow fell to the depth of 18 inches. No afternoon meeting could be held, but a good deal of clearing of the paths was done as soon as the downfall ceased, and Mrs. Wallis managed with difficulty to get to the hall for the evening service, which was held to eight people! The drifts in some places were as much as twenty feet deep. Cars were 'stalled' and trains embedded in all directions. Wires down, trees broken and uprooted, and an incalculable amount of damage done by the inrush of the waves along the coast. To-day, Wednesday, Nov. 30, the storm has been renewed, and four or five inches more snow has fallen here—more in other places.

The year 1898 will indeed be memorable for its phenomenally hot and stormy weather. Both Mrs. Wallis and I have been unwell with severe influenza colds, etc., but are somewhat better, and hope to be able to weather the storms for the seven weeks that remain e'er we start upon our homeward voyage. May the fates be kind and send us decent weather then!

In the course of a kindly letter just received from Hudson Tuttle, that able and vigorous writer says: 'I am glad you take the high stand you do about God and Jesus. To me the most foolish thing is to discuss "the notion of God," which, in the very nature of things, we can in no way comprehend. As for the Bible, the more I investigate, the more awful are the frauds I find, until one is as uncertain as though standing on quicksand. There is not a vestige of evidence that the writings of the Church Fathers, or Josephus, existed before the 16th century! The whole matter of "evidences" being written up for the occasion by "holy monks," so I felt like shouting "glory" when I saw you were with me.'

I may perhaps intimate here that Mr. Tuttle has re-written, revised, and brought up to date by many additional pages of valuable information, his best and most comprehensive work,

entitled 'The Arcana of Spiritualism.' This he placed in our hands for publication by the Two Worlds Publishing Company, Limited, and we hope to be able to issue it during next year at a popular price that will bring it within the reach of all. Due announcements will be made when we are prepared to put it on the market. Next week Mrs. Wallis and I undertake a special journey to Philadelphia to attend the State Mass Meeting there, which has been organised by Mrs. Cadwallader, who has been very kind to us, and in every way possible has endeavoured to make our stay pleasant and successful. We have to visit Willimautie, in Connecticut, Glens Falls, New York, Philadelphia, and a few other places, so that almost all our time is bespoken now to the end of our trip. Mrs. Brigham and Miss Cushman are both well, and are kindly arranging for Mrs. Wallis to speak to their society on January 1, and probably for a second visit by myself on January 8, besides assisting us to obtain other engagements. We have received many kindnesses from quite a number of friends, old and new, who have thus enabled us to do our work to help the cause along and laid us under pleasant obligations, which we fully appreciate.

JUST A WORD AT CHRISTMAS.

JESUS WAS BORN in the East at a time when there was much corruption in the world. He was a light in a dark place, the friend of the oppressed, and, by words of wisdom and loving-kindness, and by his wonderful healing powers, did he help and lead them. Did the world but follow his plain teachings, minus the Church addings and priestcraft, there would be less of competition for power, or that which represents power—the world's goods. We would have more of kindly feeling one for the other, more consideration, and under this benign influence, what a development would take place! The world needs that charity which does not consist altogether in the giving of alms, but in the giving of kindly thoughts and words also, and labouring for the universal principles of right among men, which, like good seed planted, will spring up, develop, and bear abundant fruit.

It is not right that any but those who are indifferent to the opportunities of life for self-improvement and sustenance should suffer. The affairs of men and nations should be so arranged that no one should be fettered in their endeavours for betterment; this should be but the collective expression of the will of the people, animated by the love of truth and right, and a desire for the higher possibilities of life. The earth yields enough for us all when touched by the wonderful power of man, and what perfection is just before us if we but reach out in purity of spirit; beauty everywhere, but above all in the happy conditions of individuals living in the harmony of spiritualised lives.

Written through J. A. ROBINSON.

THE COMING CONGRESS IN PARIS.

THE ORGANISATION of the Congress to be held in Paris in 1900 has already been before the committee of the 'Syndicat de la Presse Spiritualiste' for consideration. It is probable that Dr. Encausse (Papus), M. Delanne and M. Durville, will be nominated to constitute a Central Committee representing the thermetic occultists, the Spiritualists, and the Magnetists (who have a chartered institute and school in France). While each of these schools will retain their liberty of action as regards the selection of speakers for their own section, the managing committee will act for the three unitedly. The meetings will be held in one hall, each school being represented in alternation. The Theosophists have also been invited to co-operate, but have not yet given their adhesion.

The coalescing of these three schools in the organising of the Congress will assure its success. Till recently the several schools who have studied psychic phenomena have held aloof from each other, each severally remaining in ignorance of the results achieved by the others. The 'Syndicat de la Presse Spiritualiste' has effected a most beneficial work in bringing the members of these schools together socially at a monthly dinner, followed by addresses from the respective leaders. The result is seen now in their co-operation in the management of the coming Congress.

Paris is a unique centre as regards the study of experimental psychology, and it is to be hoped that all the advantages it comprises in this respect, may be grouped together for the instruction of the delegates who will congregate from all parts of the world. The invaluable results of hypnotic research are synthesised in the 'Société d'hypnologie et de Psychologie,' which includes leaders of the Nancy and of the Salpetrière schools. Independent research has been carried out by Dr. Durand de Iras, by de Rochas, Professor Psoirao, Dr. P. Joire, Dr. Ferroul, Dr. Monten. There are several medical men of eminence following the investigations made in the 'Societé d'Etudes Psychiques.' It is to be hoped that the organisers of the congress may arrange to secure the adhesion of these societies, and thus include the valuable instruction they represent.

But to effect this some concessions will probably have to be made; the title of the Congress must not be made too exclusive, or it may be found that some of the leading authorities above referred to will not be able to adhere. This will probably be the case if the title at present proposed: 'Congres Spiritualiste International' is confirmed, as already occurred at the London Congress from that reason. Several of the leading psychologists above referred to had promised to attend and lecture, or send papers, but withdrew their support when faced by the restrictive title: 'Congress of Spiritualists.' This objection would not occur if a title such as 'Congres des Sciences Psychiques' were adopted.

Braidic hypnotism, suggestion, mesmerism, mediumism, are all constituted by the positive action of an operator on the negative receptive faculty of a subject. But all men include both of these elements in themselves, and may become their own subject as well as operator, as is illustrated in auto-suggestion (Christian science or faith healing are but auto-suggestion under name), telepathy, and occultism (which again are of similar nature). The laws used by spirit operators in the production of spiritual phenomena. could be applied by incarnate spirits in a subordinate manner if the latter were acquainted with them.

It is not by study in any single one of the schools above referred to that such knowledge can be attained. Study in all of them is equally necessary, as also of psycho-physiological processes, while metaphysics is necessary not to become submerged in logical fallacies.

Students in other countries will look to the organisers of the Paris Congress in the hope that these gentlemen may be able to expand their enlightened policy even further, and unite all these fields of knowledge together for presentation to the foreign delegates who will assemble in Paris in 1900.

QUESTOR VITÆ.

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 limited. As we cannot publish all letters received, we naturally give preference hose that deal with* PRINCIPLES *in the clearest and tersest terms.—Ed.*

THE TOMMY-TALKERS AND TEST-HUNTERS AT PRESTON.

SIR,—May we anticipate that 'Fantomé,' in some immediate issue of the 'T. W.,' will intromit your readers into the grand secret of 'The highest development?' We are at one with him in his estimation of the usual vagueness of the 'Johns, Thomases and Alices' which too generally constitute the mechanical empiricism of the platform, and each of your readers, I am certain, would welcome the 'special methods' of our Preston brotherhood. Dear F.,—We will anxiously await your open sesame.

W. H. ROBINSON.

THE SPIRITUALIST PLATFORM: A SUGGESTION.

SIR,—Visiting one of our societies the other night, I was literally sorry to see the chairman put to such trouble. Clairvoyance and psychometry were given by the worthy medium. The action of some in the audience was simply a nuisance. I came away under a sense of sadness. Will you, sir, permit me to throw out a hint, one which I feel sure will in no sense interfere with, but possibly give a help in the controlling of our meetings, *viz.*, whenever psychometry is being given, let everyone keep their seats, and upon being asked to put up the hand, let the medium take some article from one of the audience by his or her choice, and thus do away with that abominable rush towards the platform by some half-dozen people, each striving to get an advantage.—Yours, etc.,

J. THOMPSON.

11, Churchill-street, Stockport-road.

O.P.S. FUND.

SIR,—Feeling very strongly the position of the O.P.S. Fund, allow me to make a suggestion through your valuable paper, viz., that the secretary of every society should try and arrange that the proceeds of the Christmas Day's services or New Year's Day services should be entirely given to our dear Bro. Morse in the capacity of secretary, *pro. tem.*, of the O.P.S. Fund. If mediums are not willing to agree to this, they might agree to stay at home and enjoy a day's rest in their family circle. The society could hold an experience meeting and so give everyone an opportunity to say what good they each had received from that Spiritualism which these old pioneers have so nobly brought down to us, and then while a review of all the benefits they have fought and worked for are before us, surely we shall be willing to do something for them in their declining years, to repay them for the blessings which we now so largely enjoy. Trusting I have not trespassed on too much of your space.—I remain, yours faithfully and fraternally,

GEO. H. SMITH.

Higher Broughton, Manchester.

STATIONED SPEAKERS.

SIR,—Every careful observer must have noticed that most men and women who have distinguished themselves, and whose names have become household words, compelled attention by travelling along a particular line, apart from which they appear as ordinary individuals. With Shakespeare we associate poetry; Turner, painting; Handel, music, and so on through all the arts, sciences, etc.

From this observation I would infer that more lasting good is accomplished by concentrating thought in given directions, and it seems to me that the power of concentrated thought is not taken advantage of as much as it might be. I have attended a good many spiritualistic meetings, and although there was an apparent connection in many of the addresses given, they did not follow consecutively, and in several cases it was like a jump from simple addition to a mathematical problem.

I am inclined to think that if our platforms were occupied, say a month, by the same speaker, it would give such an one an opportunity of leading the audience through a course of stepping-stone addresses,

and, to my mind, would accomplish more through the very fact of the attention of all being directed for longer periods in one groove of thought.

I understand that there is a growing tendency on the part of societies to engage speakers for several consecutive weeks, and I think that if such tendencies were encouraged, it would lead to a more intelligent understanding of spiritual truth,—Yours fraternally,

OBSERVER.

SECULARISM.

SIR,—Although a Secularist I often read your paper. In your issue for December 2, *re* 'Martyrdom of Truth,' Miss Ada Jackson says they (the N.S.S.) refuse to acknowledge anyone to be a truth-seeker who does not belong to their society; permit me to say in reply that it is a question of one being animated by the desire to bring professed *theories* into complete harmony with known *facts*, and not of mere membership, as your correspondent seems to think. The word, 'Freethinker,' has always been applied to the men and women of all ages who rejected the orthodox creed of their day; hence, we are quite right in claiming men like Professor Tyndall, Charles Darwin, and others, who put reason before faith and humanity before creed. When Miss Ada Jackson speaks of Secularism trading on the *scientific ignorance* of the people, allow me to remind her, in the words of the poet:

'Duty is ever duty still,
Nor need we care
What lies across the great divide;
There's work enough upon this side
For all to share.

Such is the teachings of Secularism.—Yours fraternally,

W. E. JARMAINE.

1, Mitford-terrace, Wick-lane, Bow, London.

SECULARISTS AND SECULARISM.

SIR,—Miss Jackson (I will not say my opponent) has certainly expressed some plain truths, and I may tell you that only the other Sunday I went along to hear Mr. Watts, and on going up the stairs I noticed, in the vicinity of the ticket box, one of the grand Lamas of Secularism calmly smoking a claypipe. It did not offend me, but it was at least incongruous; and on another occasion I went to one of their socials, and heard and saw a fellow singing—guess what, Mr. Editor?—comic songs in memory and honour of Mr. Thomas Payne! I am glad I am not a Secularist.

Regarding Secularism, I may say that I almost kicked the cat when I read Miss Jackson's statement to the effect that it provides nothing, at least little for mankind, here. Why, sir, it is all here in Secularism. I do not propose to waste your space piling up the proofs, because I find you Spiritualists know all about Secularism, and I venture to say Mr. Robertson, the most lovable man I ever met, and Mr. David Anderson, another champion of your philosophy, could give me points anent Secularism. These men knew all about Secularism long before I was born, and therefore I need not trouble your readers defending Secularism.

But there is one point in Miss Jackson's letter I should like to notice. She quoted Romanes—Romanes went back to Christianity and then died—I will die first. Men who go back to Christianity don't count.

With the esteemed Editor's permission, I beg to propose that we shake hands all round, and I hope Annie E. Fitton will join, because she is a sensible and well-balanced Spiritualist; regretting that I cannot sign myself.—Spiritually yours,

JOHN KING.

110, Ingleby Drive, Glasgow.

[This correspondence must now close.—ED. T.W.]

THE DEMOCRACY OF SPIRITUALISM.

SIR,—It has many times struck me as a thing of immense moment that all those who claim to be members and subscribers to our movement should have the fullest and freest access to a voice and vote upon all matters connected with the management and direction of our local and national work. There are Societies who have committees, who do not, as often as they might, call the members in to counsel with them, and thus not only strengthen themselves in the special labours they may have in hand, but at the same time bring a renewed confidence from the members to those who have had the charge of affairs placed in their hands.

There are also Societies whose control is entirely in the hands of members' meetings, and as such are built upon the truest of democratic principles. But I would ask, 'Does not much of the popular side of this principle lose its value when the meetings of such Society committees are held at a private house, where many of the members do not feel as free to assemble themselves as if such meetings were held in their own room, under their own vine and fig tree? Under such conditions a member is not free to express his fullest convictions when they may be opposed to the views of the host of the house. It would be far more in unison with our free and democratic basis that all business meetings should be held at the meeting rooms of the respective Societies, where at all possible.

I would also submit that the National Council of Spiritualists might, with advantage to its interests and future welfare, occasionally call in to its aid and assistance, in its deliberations, well-known workers in the movement, whose experience might be of some value in the deciding of some knotty questions which may arise during their term of office. I venture to say that the introduction of such a feature into our National Council's meeting would do much to allay any unrest that may be felt in some quarters as to the action of our direct representatives upon any important subject they may have to consider. And, again, a new development in the direction of popularising our movement would be that of initiating the principle of our National Executive Council holding, say, a Quarterly Council meeting in other districts than its own, where many earnest workers may be brought into contact with the Executive in Conference assembled, and in such councils reap the benefit of 'seeing themselves as others see them,' as well as having placed before them many views that may be helpful to their future deliberations. I do not think there need be any fear of the incidental expenses incurred in such periodical visits, as the local funds would be ever ready to help in this new departure. With the hope that these expressions of my views may be helpful to the movement, and may meet with response from earnest fellow-Spiritualists, I remain, in fraternity,

Promenade, Southport. WM. STANSFIELD.

THE SWORD.

SIR,—Your London correspondent, Mr. Basil A. Cochrane, states in your issue of Dec. 9, that such reformatory articles as 'The Sword' are likely to decrease the circulation of our journal. This gentleman is evidently unaware that the 'People's Paper' is a progressive paper, and that it is devoted to 'Reform' as well as to 'Spiritualism and Religion' (see title on front of cover). Hence, you are but carrying out the objects of the journal, which must needs result in an *increase of the circulation*. As an advertiser who is continually pushing the paper, this note will encourage you, even if Mr. Cochrane fulfils his threat to 'discontinue the purchase of the TWO WORLDS.'

West Stanley, County Durham. J. HARRY BUNN.

SIR,—I am extremely surprised at the letter of Mr. J. Fraser Hewes on 'The Sword.' I thought a Spiritualist would have known better. I am also surprised that our friend is in favour of Saturday afternoon soldiery, and am sorry at his being blinded by a tawdry glory. As an Englishman, I am heartily ashamed of the whole sanguinary business. He speaks of the Dervishes as a bloodthirsty, savage, and cruel race.' Who made them what they were before their annihilation? Were they as bad fifty years ago as they were until recently? No, they were not. Then what has wrought this change? The answer is to be found in the same old cause, religion. It is our boasted civilising, Christianising, influence. Fifty years ago the Dervishes worshipped idols. Then we sent our missionaries with Bible and whisky. These missionaries didn't care a rap about the feeling of the Dervishes in religious matters. They encroached and trespassed on their sacred grounds, and also destroyed, without compunction, their gods and idols. If a Dervish were to go into an English Church and use all his energy in destroying the font, candelabra, vestments, Litany desks, &c., and the hundred and one things employed in public worship of the Prince of Peace, would not the Christians have him thrown into prison? And yet people wonder why we have war. If we do anything wrong to a people, and they retaliate, or even protest, we make war with them, and it is called a righteous war. Our modern system of civilising so-called savage people exactly resembles a bull fight. The bull is goaded to desperation; retaliation ensues, then annihilation.

Now for the alternative. The only true manner of dealing with these people, in my humble opinion, was to have taken the friendly tribes under British protection, He says, 'it is the survival of the fittest,' which is only another term for the quotation, 'Every man for himself, and the devil take the hindmost.' Mr. Hewes speaks of 'dirty work,' and says if he had sons he would teach them to be volunteers. So on his own showing he will let his imaginary eligible sons do his dirty work for him. I ask now if it is bad taste to run down those who do our dirty work for us? Concluding, he says, 'I claim that we must see to the affairs of this world before dealing with the affairs of the next.' Well, I think the Soudan war has made more candidates for the next world than candidates for this, and therefore is of vastly more importance to the next world than it is to this. I think that it is dealing with the affairs of the next world with a vengeance. Apologising for the length of this letter, I remain, yours truly,

76, Parkwood-street, Keighley, Yorks. JOHN POLLARD.

SIR,—Your correspondents afford a large number of opportunities for reply, the difficulty is, where to begin. I'll commence with 'A Sorrowful Onlooker.' I admit that war is 'dirty work,' but there is a vast difference between General Kitchener and the hangman—the latter requires no special qualities, any coward can tie up the victim and pull the bolt, but the soldier risks his life in our defence and interest, and is therefore entitled to our gratitude and praise.

No, I do not recommend 'killing off the undeveloped races,' excepting in those cases which resemble the one under discussion, and then the more killed the better—for those left behind! I have heard a deal about the mischief such undeveloped spirits cause when they leave here; all the same most Spiritualists and certainly all non-Spiritualists will agree that a live Dervish is more to be dreaded than a dead one! Again, as a friend very sensibly reminded me, the more Dervishes despatched, the less their evil race is propagated, and that is a great advantage!

Finally, 'Sorrowful Onlooker' says that the horrors of Dervish rule have been greatly exaggerated. If this is so, then, of course, my case is not so strong, but how does he know they are exaggerated? Must I take his word for it and discount the testimony of those who have been to the Soudan, and the Press of this country—Liberal and Tory? I want a good deal of testimony to outweigh all I have hitherto seen and heard.

Re Mr. Christopher North's remarks. I speak of 999 out of every 1,000 who take an intelligent interest in their country's affairs, and I say in their opinion General Kitchener has rendered a grand service to civilisation—not in the mere mowing down of the blacks, but because, by his victory, what was before a country given over to barbarism is now open to the advantages of civilised rule. The mowing down, however, was necessary, just the same as it is necessary to get the first blow at a brute who means to take your life! When you have taken the murderous instincts out of the brute or the Dervishes (which you can only do by force), then you can commence to talk reason into them, and they are more willing to listen when they find themselves confronted with superior force. Instead of reproaching England for having a 'vast army' of well-armed and well-trained men, you should be thankful we had those advantages, otherwise our brave men might have shared the same fate as Hicks Pasha's army and one or two others sent against the Dervishes. Gordon thought he could do without the sword, with the result that

he was murdered in cold blood! We know, however, that before the end came he had sent for and longed for the help of the sword—the only argument murderous scoundrels respect! And be it noted that had a more fighting and courageous policy been pursued at that time the Soudan would never have lapsed into barbarism, and Gordon would probably have been alive now! The sword-in-hand policy is the safest, and is less likely to lead to serious fighting in the end than the peace-at-any-price policy.

Harry Henshall wants to know what we shall gain by the victory (selfishness). The various trades he mentions will be made *busier* in course of time, thus benefiting the unemployed, for, without doubt, the wretched creatures in the Soudan will want a great many things we can supply. And it is by supplying people outside our own little country that England is as prosperous as it is.

Re the *Daily Mail's* picture of the misery of the poor Soudanese and the poverty of the country; it makes a forcible argument in favour of what we have done, and will afford, in the future, one more proof of the fact that England's rule benefits the conquered wherever it extends. There is a great work to be done in raising the people and improving the country, and England will do it! For what else is Kitchener now collecting £100,000? The Soudan may be some day as thankful for the invasion of England with the sword as *we* have reason to be for the invasion of Julius Cæsar with the sword. Therefore let us join in our praise of the brave Englishman, General Kitchener.—Yours, etc., J. FRASER HEWES.

[This correspondence is now closed.—Ed. 'T.W.']

ANSWERS TO CORRESPONDENTS.

JAMES D. HUNTER (Edinburgh): We recognise in you a man of considerable education and ability, but it comes with exceeding bad grace to speak of our 'discourtesy towards the forces of the country,' and to forget your own want of courtesy to us and to those who agree with us by characterising our and their opinions as 'rubbish.' We return the compliment and exclude yours. Your countryman, Dr. Livingstone, crossed the African continent armed with the power of love and not the sword. You seem to have overlooked this small matter.

JANE NIXON (Linthorpe).—We cannot publish the name, as to do so would be invidious; this will die the death of all nine days' wonders.

C. I. W. A.—Your answer next week.

Items of Interest.

NO REPORTS NEXT WEEK.

'SWORD' CORRESPONDENCE.—This correspondence is now closed.

'SECULARISM AND SPIRITUALISM.'—This correspondence must now cease.

NOTICE TO SECRETARIES.—West Hartlepool, Lynn-street: The Platform Guide is crowded out.

WE WISH our readers a very Merry and Happy Christmas; those who think as we think and those who don't.

NOTICE TO SECRETARIES.—Will secretaries of societies be good enough to let us have plan of speakers for the New Year as early as possible?

COMMUNICATIONS RECEIVED.—James Scott, New Deleval; E. Foster—thanks; E. Greensbury, Newfield; Jesmond Dene—the sermon; F. Marshall; Marie Haughton.

CHRISTMAS ADVERTISEMENTS.—We shall be glad if our readers can see their way to patronise our advertisers for some of the seasonable things offered through our advertising columns.

HUMANITY'S CHRIST.—This article, in last week's Two WORLDS, is by Mr. Walter Howell. A few copies were printed before the omission of Mr. Howell's name was discovered, hence this explanation.

THE NEW YEAR'S DOUBLE NUMBER will contain a Fairy Tale, specially written for the children by Miss Margaret McMillan. The tale has a beautiful moral, and we think will bring a tear into many an eye.

RESIDENT SPEAKER, Daulby Hall, Liverpool.—We are informed that by unanimous vote of the members and executive of the above society Mr. Walter Howell has received the appointment for 1899 and will remove to Liverpool early in January.

DEBATE SOCIETY.—The last meeting of the present session of this society was held at the Salford Spiritual Church on Tuesday, when Mr. J. B. Tetlow opened with an instructive address on 'Mesmerism, Hypnotism, and Mediumship,' which gave rise to an interesting discussion.

NEW YEAR'S DOUBLE NUMBER.—The Two WORLDS next week will cost you twopence, and be worth all the money. Like the Christmas number, it will contain good articles on lofty subjects, from the pens of our ablest contributors.

MRS. M. H. WALLIS will return to Manchester from America by the end of January, 1899, and will be pleased to hear from societies *re* engagements during the following six months. Address, c/o. Mr. B. C. Wallis, Corporation-street, W., Walsall, Staffs.

MATRIMONY.—A marriage will take place on Saturday, Dec. 24, at 2 p.m., between Mr. C. E. Barlow and Miss A. Ankers, at the Pendleton Spiritual Church. The ceremony will be performed by Mr. Gibson, of Pendleton, who will also make a presentation on behalf of the church.

NATIONAL FEDERATION.—Speakers and mediums who are associate members of the S.N.F. are urgently requested to send to me their open dates for 1899, together with gifts and terms, as early as possible, that I may be able to meet the necessities of societies in case of disappointment. W. Harrison, Sec., S.N.F., 37, North-street, Burnley.

MISS FLORRIE COOK has been holding a series of Materialisation Seances in the neighbourhood of Manchester, and returns to London for Christmas. She will be in Manchester again in the first week in January, where she will give private seances. A selected number of friends will be permitted to attend.—Address A. M., 'T. W.' Office.

LYCEUM SOIREE AT BIRMINGHAM. — The Committee of the Bloomsbury Lyceum have arranged to draw together all Birmingham Lyceumists at the Oddfellows' Hall on December 30. A special programme, of the nature of a masquerade and soiree, will be arranged. On the 29th a cantata, 'The Flower Queen,' will be given in order to provide part of the funds. The rest will be made up by friends, so that the invitation to the soiree may be free of charge. Suggestions and help are invited.

FEDERATION PROPAGANDA.—At the last meeting of the Federation Propaganda Committee, it was decided to send missioners into the following districts: Yorkshire, and with the aid of the South Yorkshire Council, Sheffield, Rotherham, Barnsley, etc.; County Durham and Northumberland, taking in Ashington, Spennymoor, Stockton, West Hartlepool, Middlesborough, etc.; Pontypridd, Cardiff, Merthyr, Coletord, and other places in the Forest of Dean district. Arrangements are also pending for mission work at Wisbech, Norwich, Yarmouth, etc. Blackburn, Darwen, and Burnley districts are also being attended to. Will secretaries of Societies, or Spiritualists where there are no Societies, correspond with James Swindlehurst, 159, Hammond-street, Preston, secretary to Propaganda Committee?

THE new volume of the *Lyceum Banner* is just commencing. Now, Messrs. Rachael Bunn and Son (see front of cover) are much interested in this the oldest spiritual monthly in England, and would fain have it read by every reader of the leading weekly, the Two WORLDS. For the remainder of this month they will present to every purchaser who sends a postal order for five shillings for five boxes of their 'Weeping Willow Real Root Charcoal Compound,' a receipt entitling the holder to a copy of every issue of the *Lyceum Banner* for the whole of the forthcoming year. A request for the journal must be enclosed with the order. Messrs. Rachael Bunn and Son take this opportunity to tell their customers that all orders are executed with the greatest possible despatch, considering how short-handed they are, the business rolling in being far beyond their expectations. Orders are sent off in rotation, so send early. [ADVT.]

MR. AND MRS. J. B. TETLOW'S SILVER WEDDING.—These old workers in the cause of Spiritualism will celebrate this auspicious event on the 28th January in the Salford Spiritual Church, which has been graciously placed at their service in the terms of the following resolution:—'That this meeting of the officers and management of this Church have the utmost pleasure in granting the absolute free use, without charge of any kind whatever, of the Salford Spiritual Church and appurtenances to Mr. and Mrs. James B. Tetlow on Saturday, January 28, 1899, and hastens to congratulate them on so auspicious an event. The free use of this Church is granted as a slight recognition of the kindly interest at all times shown by both Mr. and Mrs. Tetlow in the welfare of this Church, and the ready manner in which Mr. Tetlow helps its bests interests in any and every way. They further hope that the attainment of Mr. Tetlow's majority will be the beginning of a still more useful career.'

SPIRITUALISM IN THE SECULAR PRESS.—The following papers have been received since our last issue: *The Warrington Guardian*, which contains a report three-quarters of a column in length of Mr. J. J. Morse's lantern lecture; *The Greenock Telegraph*, with a letter on Spiritualism by 'Verax'; *The Derbyshire Telephone*, a slashing letter by Mr. A. Smedley against the Rev. W. Carey Sage, M.A,, B.D., for excluding the plan of 'the Sunday services of the Spiritualists' from the list of other sects. This letter is the best we have seen against bigotry for a long time. *The Bedfordshire Express*, which contains two columns of matter on Spiritualism; and we think the *Express* has scored against their correspondent. If a man believes he is controlled by Shakespeare or by some archangel, it is not wise to say so to an incredulous world. We should have been glad to have made further comments on the accounts in general, but we are pressed with other matter, and have not the space at our disposal.

THROUGH DEATH TO LIFE.

AT Scotch-street, Carlisle, on Nov. 28, Robert Abram, second child of William and Sarah Bond, aged 10 months.

PASSED to the angel world on Nov. 28, Robert Abram, second child of William and Sarah Bond, of Carlisle, aged 10 months.

IN loving memory of William Edward Hooper, the beloved son of William James and Caroline Hooper, who died Nov. 24, aged 2 years and 2 months, and was interred at Hunslet Cemetery Nov. 26.

GREAT HARWOOD.—I am sorry to have to report the passing on of one of our members, Mrs. Kenyon, who departed this life, Nov. 29, and was interred at Blackburn Cemetery on Saturday, Dec. 3, Mr. W. Ormrod conducting the service. This is the first public Spiritualist funeral in Great Harwood, and orthodoxy wondered.—JAS. BOOTH.

OLIVE, the beloved wife of Hy. Rothwell, of 43, Hamilton-street, Stalybridge, who passed on into Summerland, after five days' illness, at the age of 67, on Thursday, the 10th ult. Her mortal remains were laid to rest in St. Paul's Churchyard, on Monday, 14th inst. The funeral procession was attended by a good number of the members of the Stalybridge Spiritualist Church, of which she was an active member. On arrival at the church the usual church service was read, and on the arrival of the cortege at the grave, where some four or five hundred people had assembled, the Spiritualist funeral service was gone through. Councillor Croasdale, the president of the Society, gave out the first hymn, 'Lo, in the golden sky,' after which he read the funeral service, and Mrs. Cropper offered up a beautiful invocation, which was intently listened to by the large concourse assembled, the service and the invocation causing quite a favourable impression amongst those who went there to see what a Spiritualist funeral was like.

THE TWO WORLDS.

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Experience.

III.—THE GOD OF MIND.

The God of mind made all minds free,
Its birthright, then, is liberty;
The thought of man no power can bind,
Limbs may be chained but not the mind.

The mind that's free and loves the light
Will dare to do what's just and right;
The mind that's fetterd is a slave,
Will seek deceit and act the knave.

The mind was made for God alone,
It owns in right no other throne;
When God enjoins His claims and cause,
It scorns the bond of human laws.

NEARLY fifty years have passed away since the above lines were imprinted indelibly on our memory, and we would that all youths who read them should make their teachings a part of their personality. Some vainly imagine they can think what they like and believe what they like; they cannot do anything of the kind; the most they can claim to do is to see from their own standpoint, mentally and materially. Our thinking is regulated by laws over which we have no control. Motive is the principle in which these laws are primarily merged mentally the motive is to acquire a wealth of knowledge, materially it is to acquire worldly wealth; these motives are secretly hidden in the mind of each individual, and are never known until they have received expression in some word or deed. Hence, when men and women do some outrageous thing, we wonder what prompted them, because it is so unlike what we expected of them.

Now our motives have their mainspring in our lawful, or in our unlawful desires. What, then, are our lawful, and what our unlawful desires? Every desire, however selfish it may be, so long as it does not impinge upon the rights of another, and in no way violates the highest aspirations of the possessor, is a lawful desire. Every desire that goes beyond this definition, enters, necessarily, into the domain of another, and, in the gratification of this form of selfishness, there is room for motive to every form of deception and injustice. We fall back now on the law of our thinking. We cannot by any effort of the mind think that an act is right and wrong at the same time. We cannot have a worthy motive and an unworthy motive directing any one of our actions or desires at the same time. We may deplore what we consider the low limits of a man's ambition, but we have no right to blame him so long as he is within the lines of our definition of a lawful motive, because he has not injured anybody, not even himself; but when a man does that which injures us in mind or substance, he lays himself open to condemnation and punishment.

Who steals my purse steals trash;
'Tis something, nothing; 'twas mine,
'Tis his, and has been slave to thousands;
But he that filches from me my good name
Robs me of that which not enriches him,
And makes me poor indeed.

Applying this reasoning in an analysis of our varied experiences, we find that motive and opportunity have played most important parts, and we say with the immortal bard, 'How oft the sight of means to do ill deeds makes ill deeds done,' and again—

O! then beware:
Those wounds heal ill that men do give themselves.

We may define opportunity as a *tempus in quo*, or time within which motive may be put into effect; and this brings us to see that no man is to be blamed for not possessing that which he never had the opportunity to possess. On the other hand that man is culpable who has had opportunity and loses it while oscillating between a lawful and an unlawful motive. The lawful motive keeps every man within his own right; he is a law unto himself; he injures no one, has no personal regrets, because his desire is to do right in all circumstances. Not so the individual whose motive is unlawful; he is led by his desires into every form of covetousness, and, whatever his actions may seem, motives underlie them which ultimately impel him outside his own individual sphere, to acts of personal selfishness and injustice, which only tend to foster the vainest feelings of ambition. The self-assertive ego is at last developed, and everything is made subservient to its ignorance and cupidity; its insatiable, unlawful desires leading at last to a point where selfishness over-reaches itself and, like the frog in the fable, bursts under its own inflation. It is these characters that go to form that great genus of mankind in which is comprised every species of individual, which views everything from its own spiritual standpoint, and assumes, because the eyes are so self-centred, that everything is comprised within its self-created circumference; it is these individuals who will only learn by rude experience; it is these of whom it is said, 'suffer fools gladly.'

The individual whose desires are for truth, whose motives are to do right and to be right, is impeded by these people, for when he is engaged in his lawful pursuits and desires, he is subject to their taunts and jeers because they are not of his peculiar pattern. It may be, after all, that they are more to be pitied than blamed, for Robert Owen, that good-souled, unselfish, philanthropist, said in his day, 'The character of man is, without a single exception, always formed for him; that it may be and chiefly is formed by his predecessors; that they gave him his ideas and habits which are the powers that govern and direct his actions.'

Assuming this to be true, we fall back upon where we started, that every man is the sum of his experiences, and that man, generally speaking, is what the experience of past generations has made him.

What does the philosophy of Spiritualism say in regard to this? As the horizon is wider and comprises more within it as our altitude is higher and higher, so the man who has come through the greatest trials, temptations, disappointments, and privations, sees from a higher spiritual altitude than he who has not stepped beyond the confines of self-gratification and spiritual ignorance. And yet how vainly and unsuspectingly he dances over that mighty volcano in which the dross of earth shall be burnt out of his spiritual nature! With what satisfaction he laughs at the sane and sober spirit who has passed, not known by him, through the fiery ordeal of spiritual experience! In vain is he warned of the doom that awaits him. Tell him your own experience, and he turns a deaf ear; nay, worse, you become with him an object of derision and ridicule. Each is viewing the other from two different standpoints: the one from the position of knowledge, the other from the position of ignorance.

Is it not strange that the less should estimate the greater by his own littleness, while the greater should desire the less to partake of his greatness. No wonder it was spoken, 'eyes have they and see not; ears have they and hear not.' A voice has spoken across the vale of death, the gates of heaven are opened, and the voice saith, 'This is the way, walk ye in it.'

Finally, we must be obedient to our highest desires and aspirations; we cannot think light is darkness and darkness light; led by motives of right-doing, we are encompassed by a cloud of witnesses who will lift us when we stumble, and we shall realise, in the long run, what the experience of all ages testifies, that 'they that be wise shall shine as the brighness of the firmament, and they that turn many to righteousness as the stars for ever and ever.'

Mr. WM. OXLEY'S articles on 'Materialisation' are being printed in pamphlet form, and will shortly be ready. It contains the portrait of the author, and also the portrait from photo of the 'materialised form of Katie King,' in the presence of the late Dr. Gully. This pamphlet is unique in Spiritualist literature for authoritativeness and cheapness, on the subject of the wonderful phenomenon of spirit materialisation. Price twopence, from the office of the TWO WORLDS.

Progress and Retrogression in Christian Bodies.

By Rev. Conrad Noel.

Continuing his lecture on 'Progress and Retrogression in Christian Bodies, (being the fourth of the course on religious evolution, delivered at S. Philip's, Longley Street, Newcastle-on-Tyne), the Rev. Conrad Noel pointed out that just as the true meaning of baptism had been narrowed down by Roman and Anglo-Catholic and by Protestants, so it was with other sacraments also.

CONFIRMATION.

ROMAN CATHOLIC AND HIGH CHURCH VIEW.

At the moment of the imposition of the Bishop's hands and the anointing with oil, an internal change is effected by the giving of the sevenfold gifts of the spirit: wisdom, understanding, counsel, strength, piety, etc. At this moment, he takes part for the first time in the priesthood of the laity. The Papists, and Anglo-Catholics, admit their inability to define the meaning of lay-priesthood; which is natural, once their magical view of priesthood is admitted.

PROTESTANT VIEW.

Some hold it to be a useless ceremony. Others, a useful and harmless way of getting children to ratify their baptismal vows. [That this could not have been the original use of confirmation is clear, from the fact that it was always in early times administered with baptism to infants. Deferring confirmation to later years was an arrangement of the Roman Church, retained by the Church of England.]

RATIONAL CATHOLIC VIEW.

No magical change. It is a declaration of the priesthood of all mankind, just as in baptism we have a declaration that all are the children of God.

All are priests. What is a priest? One who offers sacrifice. In what sense are all priests in their deepest nature? What sacrifice does God require from all men, in the rendering of which they fulfil the deepest law of true life? The sacrifice of themselves, their bodies, minds, and wills, for the love of God and the community; in losing self to find self; in sacrificing themselves to gain eternally their true personalities. Confirmation declares this law of a universal sacrificing priesthood for all men. But it not only declares a general law, but puts the confirmee in a position wherein he is the more able to conform to this truth, *i.e.*, by admitting him to take part in the Offering of the Sacrifice of the Eucharist [assisting at Mass, as it is called abroad]. For the lay-priest as well as the official-priest takes part in offering Christ to God in that primitive service of the Christian Church.

THE MASS OR COMMUNION. LORD'S SUPPER. EUCHARIST. HOLY SACRIFICE.

ROMAN AND HIGH CHURCH VIEW OF THE SACRIFICE AND REAL PRESENCE.

At the moment of consecration, the priest calls down God The Son from heaven, and the bread and wine is changed into His Body and Blood, Soul, and Divinity (Roman); or, The real Christ enters the bread and wine at the moment of consecration (Anglican). The faithful then offer this Real Christ to God, asking Him to accept Christ instead of themselves, for he has borne their punishment.

PROTESTANT VIEW.

A mere memorial service. No priest is able to change matter into spirit, or bring down God from a distant heaven. There is no sacrifice of Christ, for there is no real presence of Christ. The real Christ remains in heaven.

RATIONAL CATHOLIC VIEW

denies that it is a mere memorial service, while agreeing with the Protestant that no priest is able to bring God down into the wafer; but for a totally different reason he denies it. His reason is that God is everywhere really present; that heaven is where God is, and God is omnipresent. The priest, even if he had magical power, which he has not, could not bring God down from a far off place; for God is as really present here and now, in bread and wine, in all matter under all appearances, as He is really present in the most distant of the stars. There is no magical change in the elements at Mass, any more than there was in the person baptised and confirmed. The priest is no magician. But just as the general law of universal childhood and priesthood were made plain in those two sacraments, so in the blessed Sacrament a general law is declared, *i.e.*, of the real, actual presence of the invisible God in Nature, even understanding the very commonest necessaries of daily life (bread and wine; wine, of course, being the ordinary drink of the Galilean peasants); even really present in those common everyday things most likely to be despised and called *secular*. So at the Mass we sing, 'Glory be to Thee, O God, the *whole earth* is full of Thy glory.' Protestants deny his real presence in bread and wine. Papists affirm it, excluding Him from the other parts of His universe, believing His presence there to be miraculous and exceptional.

We affirm equally with the Papist the reality of his presence in the consecrated wafer and wine, not to his exclusion elsewhere, but as a witness to the fact that He is so really and universally a present reality that even common bread and wine, water, etc., are but sign and symbol of the spirit of all things, who is underneath them and above them—the one ever-present reality of all life. The Christ who made the worlds is unveiled before our eyes as their sustainer and consummator. This same Christ we offer in this Holy Sacrifice of the Mass of God. He is offered by both official priests and the lay priests, *i.e.*, all the laity. The official priest is their spokesman, representative, delegate. At confirmation all were declared priests, bound to offer the sacrifice of themselves to God and His creatures, which is their 'reasonable service.' They were permitted to join in the supreme service of the Church (the Gospel service alone ordained by Christ Himself in the flesh) in order that they might realise their priesthood and be aided in conforming their lives to the priestly ideal of sacrifice to God and His creatures. They offer Christ to God; but not as do the Roman Catholics. Not as a substitute for themselves. What they want to offer every day and hour *is themselves*. Then, it may be asked, why offer Christ? Because Christ is the man in whom God was most fully born; who is most truly united to God the Father, who is most truly God, because most truly man — that is, who has fulfilled most thoroughly the law of man's being, which is to be divine—to be filled with all the fulness of God. He proclaims the law not only in his own case, but for every man. He proclaims the solidarity of the race as a divine race, a holy priesthood—God's chosen ones. He is not isolated from the rest, but *representative* of that unity into which each and all shall in due time come; representative of each man; the *Second Adam* (not, as has well been said, the second Abraham, father alone of Jews). As in Adam all die, so in Christ shall all be made alive. He is first-fruit of a universal harvest of all created things. Therefore we offer not ourselves as we now are, but ourselves as we know we shall one day be, our *best* selves, purified, strengthened, perfected, in unity with God and our fellows; we therefore point to Christ—to our elder brother,—our representative who has already attained. In him we see the possibilities of the race; what is possible, nay, what actually shall come to pass in each one of us. We point to the first man of our race who has attained, and pray, even as he is, so we hope by the divine aid to become, so we *will* and so we *strive* to become. In offering him we offer what is most truly and permanently 'ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice.' All true prayer and sacrifice is aspiration towards an ideal. Surely one may reject or accept this view of the Mass; but even the most bigoted Secularist or the narrowest Protestant could find nothing *magical* or *irrational* in it, and must admit that there is much in such a service to broaden and to deepen man's conception of his life and destiny.

[*Conclusion next week.*]

PROPAGANDA ITEMS.

The duties of the Federation Organiser oft call him (like unto others who toil for older and more wealthy organisations) to move rapidly about the country. A missionary seems to belong to nobody, yet everybody has a desire to claim him. His mishaps, his failures, are keenly noted: they belong to him; they are his personal property; he is responsible for them to everybody; but his success—the good work done, the victory won for truth through his efforts—these belong to the movement. They were subscribed for, and are the legitimate outcome of organised effort, and, therefore, belong to all. Such is a missioner's life.

In the Midlands Spiritualism is rapidly gaining ground. The past few years' work of the National Federation's missionary has given him cause to rejoice. The seed sown for the gospel of Spiritualism has undeniably taken root. He has always had a most cheerful response to his call for assistance from the mediums and speakers residing in the districts he has visited in the Midlands.

Mrs. Groom, ever willing to do duty for Spiritualism, kindly assisted in the Loxton-street Board School on Monday, Nov. 28. The meeting, while not a crowded one, was a very harmonious gathering, the clairvoyance by Mrs. Groom being exceedingly fine and to the point. The meeting undoubtedly left a good impression.

On the Wednesday we were at Smethwick. What medium visiting Smethwick Society does not but feel refreshed? It is indeed a pleasure to gaze on the genial faces one meets there, and to drink at the fountain of the fine inspiration ever ready to flow. Mrs. Groom could not keep her appointment here, but she sent a substitute in the person of Mr. Coupe, whose descriptions were to the point.

Monday, December 5, found the Secretary to the Propaganda Committee at Hyde, Mr. W. Johnson acting as chairman.

From Hyde to Bolton. Mr. J. Pilkington presided on this occasion with good ability and tact, the meeting being successful.

The services conducted on Sunday, Dec. 11, and during the week at Morecambe were purely propaganda meetings. Spiritualism at Morecambe is in a case of transition—an unfolding

from the lower to the higher is slowly taking place. The services conducted in the Albert Hall tend in this direction. Mr. Swindlehurst, assisted by Mrs. Shaw, of Preston, were the missioners for the week, and the audiences were large and enthusiastic. The beautiful hall was packed on the Sunday evening, a large number having to stand. The efforts of the organiser were directed towards placing the philosophy of Spiritualism in its truly spiritual and moral relation to life, and to its purely natural religion. The clairvoyant descriptions by Mrs. Shaw soon proved to be successful, the quiet, unaffected manner in which she gave the delineations going home to the hearts of the hundreds assembled.

On Sunday afternoon five descriptions given were readily recognised. An over-crowded hall, with an audience of 600 people, do not furnish the best conditions for successful clairvoyance by any means. This was the condition on Sunday evening when Mrs. Shaw rose 'to attempt clairvoyance.' Ten delineations were however given, and nine were accepted at once as accurate, and faithful descriptions of the supposed dead people. The week-night meetings, which were fairly attended, were conducted in the lesser hall. A public mission meeting, held in Lancaster, on the Tuesday evening, made a break in the Morecambe mission.

The week's propaganda may be summed up as a successful effort to assist the local friends to establtsh a spiritual Spiritualism in this seaside resort. Thus the Federation, through its missioners, is performing a good and useful work; it strengthens the weak, gives aid where needed, and in new districts will assist local friends to establish Spiritualism.

Societary Doings.

THE PEACE CONFERENCE.

BELPER SPIRITUALISTS' SOCIETY AND LYCEUM.

As SPIRITUALISM stands for everything good, it goes without saying that the appeal of Mr. W. T. Stead for the united expression of sympathy with the proposal for a Peace Conference between the nations, by all religious societies, would receive our warmest support. On 'Peace Sunday,' therefore—after a most impassioned and impressive appeal and impeachment of war, through Mr. E. Marklew—the Belper Society of Spiritualists enthusiastically and unanimously adopted the resolution drawn up by Mr. Stead (as did also the Lyceum in the afternoon). The unseen powers which work for righteousness have inspired this desire and action. Let Spiritualists respond in earnest.

Belper had another happy time with their old friend, Mr. Walter Howell, on Sunday and Monday, 11th and 12th inst, the 'Slough of despond' and 'Dissolving views of religious thought' being the Sunday subjects. His afternoon visit to the Lyceum was, as usual, a rich treat to the members. A number of questions from the audience formed a most interesting programme on the Monday. Ali most satisfactorily answered; one, on 'The social outlook and probable form of Government in 100 years from the present,' being dealt with in a masterly manner, and would have alone filled the evening most profitably.

YORKSHIRE UNION MONTHLY CONFERENCE.

ON SUNDAY, Dec. 11, at Otley-road (Bradford), the above Conference was opened by our President, Mr. Gavin. Morning Session, at 11 o'clock. After truly inspiring singing, Mr. Armitage offered the invocation. The usual business, *i.e.*, planning, correspondence, was quickly got through. Mr. E. Waterhouse's (Keighley) resignation, through pressure of business as a member of the Executive, was accepted with regret. Mrs. France, of Brighouse, was appointed a Union speaker on probation. Horsforth and Langsett-road societies, Sheffield, were accepted in affiliation with the Union. New members joined, as follows: Mrs. Hall, Mrs. Cochrane, Mr. and Mrs. Arthur Whitehead, and Mr. Jacques, all of Bradford; Mrs. Hepworth, Windhill; Mr. and Mrs. Hodgson, Greengates; Mr. Newton, Elland; and Mr. I. Dent, West Vale.

Afternoon meeting opened with a fair audience, when Mr. Eldred Hallas read a paper on 'The conflict between science and religion,' which was a real treat. Mr. Hallas is an exceedingly capable young man, possessing deep thinking powers, and the rare ability to most clearly express his thoughts. He has for some time been engaged as a local minister, but many of his former pulpits have been closed against him in consequence of his broad views. The Conference accorded to him a hearty vote of thanks.

In the evening the hall was crowded. Mrs. Beardshall offered the invocation, and also gave a short but most enjoyable address. Messrs. Armitage, Pawson, Jagger, Long, and Gavin also gave brief, bright, and brotherly addresses. Mr. Jackson gave a recitation, which was well received. The best thanks of the Union were given to our Otley-road friends for their excellent catering. The next Conference will meet at Leeds Psycho., on Sunday, Jan. 8, when societies' quarterly subscriptions will be due. Hon. members' subs. are now due, and we shall be pleased to receive them at members' earliest convenience. J. WHITEHEAD, Womersley-place, Greenside, Pudsey.

'IS THE BIBLE OPPOSED TO SPIRITUALISM?' Paper, 75 pages, price 6d., in cloth covers 1s. This little book contains Mr. Kitson's articles, which appeared in the TWO WORLDS under the above heading. They have been carefully revised, and presented by the author to Mr. T. O. Todd, the publisher, who will devote the profits to Lyceum work. It can be procured at this office.

LONDON NEWS, NOTES, AND NOTICES.

BATTERSEA, Henley Hall, Henley-street: On Sunday last Mr. King delivered an address, 'After Death.' Mr. King, who claims to be a Theosophist, fully endorsed what every Spiritualist would say. Questions were dealt with. We shall be pleased to welcome Mr. King again.—BOW, 103, Bow-road: 18th, Mrs. Whimp officiated for us, and we spent a very enjoyable evening with her guide, who gave excellent clairvoyance. Wednesday we had a good meeting, and Friday was also very good. An investigator, who said he would have nothing to do with spirit-control, felt very considerable spirit-power, which was very satisfactory to all present.—CANNING TOWN, Ford's Park-road: On Tuesday Mrs. Wood gave some splendid cases of psychometry. On Wednesday we had a very successful social. Sunday, Mrs. Wood again on our platform. [Please write in ink.]—CAVENDISH ROOMS, 51, Mortimer-street, W.: Fine oration by Mr. Bibbings's inspirers, entitled, 'Death's oasis in life's desert.' Large attendance. Highly appreciated. Solo, 'Consider the lilies,' by Miss Samuel. No meeting on Christmas Day.—EAST LONDON SPIRITUALISTS' ASSOCIATION, MANOR PARK CENTRE: Monday, Mr. Davis gave a very good address, followed by psychometry. Friday, Mr. Gibb's control gave a very impressive address, and Mr. Lock psychometry. Sunday, Mr. Davis gave a splendid address, and answered questions in a very able manner to a well-attended audience. Much appreciated by all. STRATFORD CENTRE, Workmen's Hall, West Ham-lane: Dec. 15, Mr. Gwinn presiding. Mr. Savage, after a discourse in his usual eloquent manner, gave some psychometry, which met with well-merited approbation. Sunday, Mr. Gwinn presiding. Mr. Pressman delivered a poem in an eloquent manner, followed by a stirring address by Mr. Peters. Mr. Gwinn's control spoke a few words, followed by splendid clairvoyance.—33, GROVE LANE, S.E.: Sunday, 18th, 'Bluebell,' an old friend, occupied the platform, and gave advice to several persons present. Psychometry by Miss Milton at the after-circle, and healing by Mr. Lambden.—FOREST GATE CENTRE: Tuesday night an enjoyable and profitable evening was spent. Sunday morning, good discussion on clairvoyance and psychometry. Evening, Mr. Ronald Brailey occupied the platform, and gave a Bible exposition, and a grand address was given by his control to a large audience. Clairvoyance good.—HACKNEY: Our platform was occupied by Mr. W. O. Drake, who delivered a very earnest address on 'The value of personal evidence,' afterwards answering several questions put by members of the audience. Many friends stayed to an after-meeting, at which a lady member of the society consented to give clairvoyance. NORTH LONDON, 14, Stroud Green-road, Finsbury Park: The morning conversational very interesting. Mr. Sutherland brought a verbatim report of an address given in his home circle the week previous, on the subject of the 'Brain and mind.' In the evening, Mr. Jones in the chair, questions from the audience were replied to by Messrs. Hewitt, Arthur, Bailey, Jones, and Brooks.—SHEPHERD'S BUSH, 73, Becklow-road, W.: Mrs. Boddington gave an earnest and stirring address at our rooms, 18th inst., on questions put by the audience, much appreciated. Mr. Adams, chairman (both from Battersea Society), followed by clairvoyance by Mrs. Clowes, very good. Wednesday, Mrs. Clowes gave successful clairvoyance.—STOKE NEWINGTON, Blanche Hall, 99, Weisbaden-road, Stoke Newington-road: On Sunday last, on the proposition of Mr. A. Glendinning, seconded by Mr. Belstead, a resolution was unanimously passed by the audience assembled, calling upon Her Majesty's ministers to support the Tsar with the Peace Conference in order to secure a truce of God among the nations; that arbitration may take the place of war; that peace and harmony may be secured thereby. Our good friend and co-worker, Miss McCreadie, then gave 22 descriptions of spirit-friends, all of which (except one) were recognised. Seeing that this medium had some difficulty in reaching the hall, 'Sunshine' may be congratulated on a signal success, there being a crowded audience. Sunday next, meeting will be held, conducted by our president. Circle on Thursday only, at eight o'clock, at 59, Barratt's-grove. Papers on sale. *Prospective:* On Wednesday, Jan. 18, at eight p.m., public lecture by Geo. H. Bibbings, B.A. Subject, 'Is Spiritualism true?' Discussion invited.

MANCHESTER NEWS AND NOTES.

ARDWICK: 14th, Mrs. Hollingworth gave exceedingly good clairvoyance and psychometry to good audience. 18th, Mrs. Hyde, although very ill, gave very nice addresses and clairvoyance, and in the afternoon she named the bady of Mr. Warwick, earthly-name, Jessie, spiritual name 'Snowdrop.' In the evening she also named the baby of Mr. Vernon, earthly name Joseph Arthur, spiritual name 'Little Messenger.' 19th, Lyceum well attended.—BRADFORD, Greymare-lane: 15th, Mr. P. Bewick gave very good psychometry. Sunday, Mr. W. Steven's guides gave an address on 'Man, from atom to God.' Mr. Stevens was far from well, but stayed for the after-circle and gave several clairvoyant descriptions. The circle was well attended, over 100 being present. The Lyceum was again well attended, over 40 present. We had a nice session. Mr. W. Crutchley gave us a reading, and also spoke on 'Lyceum work, its commencement in Manchester.' We also had several recitations from visitors and members. Marching and calisthenics well done, under the able leadership of Mr. Foster and the Tipping-street friends.—CHEETHAM, Ash Lodge, Halliwell-lane: 15th, Madame Henry devoted the evening to clairvoyance and psychometry. Sunday, Mr. J. Moorey was exceptionally good, his little homely chat with the Lyceum children being much appreciated. Over-crowded after-circle. Clairvoyance very good. *Lyceum*: Very good attendance. Recitations were given by the children. Marching and singing as usual.—COLLYHURST STREET LYCEUM: Usual routine. Marching done very well. Recitations by Florrie Francis, Ethel Pollard, Ethel Wills, Arthur, Hugh, and Percy Arundale, and Mr. Hulme. A very harmonious session. 66 present.—ECCLES: 15th, Mrs. Eyles gave a short discourse and good clairvoyance. 18th, Mrs. J. B. Tetlow gave an interesting address on 'Sympathy,' which was very

No Reports next week.

much appreciated by a good audience, and very clear clairvoyance.—HIGHER BROUGHTON, Hilton-street: 15, Miss Cotterill gave excellent psychometry. 18th, *Lyceum*, 40 present; nine recitations. Marching and calisthenics very well done, under the leadership of Miss Garner. Afternoon and evening, Mr. Eyres gave good clairvoyance and psychometry. Also reading by Mr. Shedlock, and solo by Miss Garner. Good after-circle.—LONGSIGHT, 24, Grey-street: 13th, Miss Chadderton gave some good phenomena. 15th, Circle; good results. 18th, Mrs. Horne gave a nice address and clairvoyance. She also stayed to after-circle, at which there was a good attendance. OPENSHAW, Granville Hall, George-street: 15th, A pleasant evening with Mrs. Greenlees, who gave some wonderful phenomena. 18th, Excellent addresses on 'The compliments of the season' and 'The life beyond,' by Mrs. Horrocks. She was very successful with clairvoyance and psychometry, and also kindly stayed to the after-meeting. The following were elected officers for the next six months: President, Mr. Turner; vice-presidents, Miss Jones and Mr. Taylor; secretary, Mr. Farmer; auditors, Miss Jones and Mr. Joseph Turner; committee of management, Messrs. Miller, Owen, Joseph Owen, Joseph Turner, Johnson and Barlow, and Mesdames Taylor, Owen, and Turner.—PATRICROFT, New-lane: 18th, Miss Cotterel gave two splendid addresses and clairvoyance, much appreciated.—PENDLETON, I.L.P. Hall, Broad-street: 18th, Mrs. Cropper gave two interesting lectures, afternoon and night, and named three babies in a pleasing manner. Clairvoyance after each. Excellent. We had a crowded audience at night. Our Lyceum is moving on. We opened at 10-30, and after the lessons the marching and calisthenics were gone through. 14th, Miss Cotterill had good clairvoyance, readily recognised. 18th, Mrs. Johnson gave an address in the afternoon, subject, 'Does man need a Saviour?' followed by clairvoyance. Evening subject, 'Spirit return,' the subject being dealt with in an able manner. Clairvoyance was nearly all recognised. Large after-circle, conducted by Mr. Massey. Good results.

LANCASHIRE AND CHESHIRE.

ACCRINGTON, 26, China-street; Mr. Leeder occupied our rostrum and gave addresses on 'Changes' and 'The promises of Spiritualism.'—ASHTON-UNDER-LYNE: 13th, Mr. J. T. Standish. 18th, Very good day with Mr. W. H. Taylor, of Oldham, and Mr. Fitton, of Royton. After-circle, Mr. Attwood, Mrs. Haslam, and Miss Gaskell.—BLACKBURN, Freckleton-street: On Sunday the platform was occupied by Mr. J. Swindlehurst, of Preston, who handled his subjects in a masterly manner. In the afternoon he named the infant child of Mr. and Mrs. J. Quigley.—BLACKPOOL, Dec. 18, Mr. W. Phillips again occupied our platform, and selected as his subject in the afternoon, 'Mankind, his curse and cure,' combating the theological doctrine of the fall of man and his need of an atoning sacrifice to bring about his return to Divine favour with the more reasonable contention that man is himself largely responsible for his present spiritual, moral, and social shortcomings, and must by his own efforts, assisted by the spirit world about him, endeavour to raise himself to a higher level. The evening subject was, 'Spiritualism and thought-transference,' a most eloquent and convincing discourse on the power exercised on our own life and the lives of those about us by even the thoughts which pass through our minds. Monday evening was devoted to the answering of questions from the audience. The questions were of the higher type, and the time given to replies was an intellectual treat.—BOLTON: 12th, Miss Jackson gave her services free for the Banner Fund. Psychometry exceedingly successful. On Sunday Mrs. Garside Fletcher, subjects, 'The need of Spiritualism and 'Inspiration,' in which she clearly showed that modern progression was maintained and even surpasses the inspiration recorded in the Bible, and we shall have greater demonstration in the future as promised by Christ and his apostles. Well reasoned out addresses.—BURNLEY, Guy-street: The guides of Miss Sage gave two good addresses, much appreciated, also clairvoyance, very successful.—BURY: 14th, Mrs. Best gave clairvoyance. Sunday, Mrs. Robinson gave good addresses and clairvoyance.—GT. HARWOOD: Mr. James Cross spoke in the afternoon on 'Is Spiritualism true?' Evening, 'Heaven and Hell, where are they?' to good and appreciative audiences.—HOLLINWOOD, Factory Fold: 13th, Miss Robinson conducted the circle, clairvoyance very good. 18th, Mr. Standish conducted the services to moderate audience. The discourse at night was grand to listen to. Clairvoyance at each service with very good results. LABOUR HALL, Bower-lane: 14th, Our platform was occupied by Mrs. Greenlees, owing to Mrs. Morley being ill, with very good results. 18th, Miss Allen gave very good addresses on 'Speak gently' and 'Feed my lambs' to very good audience at night.—LEIGH: Mrs. Hollingworth gave many clairvoyant descriptions, all readily recognised. Evening subject, 'The angel's mission,' very good, and very cordially received by a full audience. Good after-circle.—LIVERPOOL, Phœnix Hall, Low Hill: 14th, Miss Jackson, of Burnley, occupied the platform. Subject, 'The God Spiritualists worship.' The lecture was well handled, and marked by high moral tone and teaching.—MACCLESFIELD: Mrs. Griffin gave very good inspiring addresses and remarkable clairvoyance. Very fine services.—MIDDLETON: 18th, Mr. Hughes gave good address in the afternoon, and in the evening ably answered questions. After-meeting conducted by Mr. Hughes.—MILNROW: Dec. 18, Mrs. Scott's guides gave excellent clairvoyance and psychometry to a good audience.—MORECAMBE, Albert Hall: 18th, Services conducted by Mrs. Smith, of Burnley, and Mr. Nettleship, of Morecambe. Evening, Good audience, 300 present; spiritual conditions splendid. Mrs. Smith gave clairvoyance in a very clear and convincing manner, with one exception all recognised. One comforting message was to a stranger present, who had a sister passed into spirit life, leaving four children. The stranger and her sister Alice had taken care of two children each. After describing the risen sister, Mrs. Smith heard and gave this message, 'Thank you, and thank Alice for me, for your goodness to mine.'—OLDHAM, Bleasby-street: 18th. Mrs. Hamer, of Shaw, gave two very eloquent addresses on 'Man in search of God' and 'Is Spiritualism in harmony with the teachings of the Bible?' Very good clairvoyance. SPIRITUAL TEMPLE, Mumps: 13th, Mrs. Johnstone gave splendid clairvoyance. 17th, Mrs. Maud, one of our local mediums, gave remarkable psychometry. 18th, Mrs. Bamford and Mrs. Hogg occupied our platform, in the absence of Mr. Savage, both being local mediums; clairvoyance nearly all recognised.—PRESTON: A good day with speaker, afternoon subject, 'Modern Spiritualism.' Evening, 'Is Spiritualism of God or is it of the house of darkness. Clairvoyance good.—SHAW: Mr. Hilditch gave excellent clairvoyance and psychometry to a fair audience. 18th, Mr. John Young made a few appropriate remarks on Spiritualism, and and also gave wonderful psychometry for sickness, his splendid gifts enabling him to heal the sick.—SOUTHPORT, Forresters' Hall: 15th, Splendid addresses from Mr. Mayoh. HAWKSHEAD HALL: 18th, Two excellent and interesting addresses by Mr. I. Pickthall.—STALYBRIDGE: Dec 14th, Mrs. Mellor gave a good address on 'A message from the so-called dead,' followed by successful psychometry. 18th, Mr. Pilkington kindly gave his services for expenses, and delivered two high-class scientific lectures on 'The phenomena and philosophy of Spiritualism' and 'From God to angels.' An intellectual feast, well appreciated. Excellent phenomena by Mrs. Bury and Miss Hambleton, at after-circle.—STOCKPORT: 2-30, Mr. Rooke gave very instructive address on 'Mesmerism and mediumship.' 6-30, on 'True Freedom.' Clairvoyance good.—TODMORDEN, Sobriety Hall: Mr. Hartley gave two excellent lectures on 'Death, and what then?' and 'What is Spiritualism?' also very good psychometry.—TRANMERE: Sunday afternoon, we had a very good time with the control of Mr. Houghton, who gave a spirited address on 'Occupation in spirit life.' At night we had with us our friend, Mrs. Russell, whose subject was, 'Driftwood.' She afterwards gave psychometry, which was most successful.—WARRINGTON, Dec. 13: We had a visit from Mr. Morse, with his lantern lecture, which proved very interesting. 17th, Another 'social,' promoted by Mr. Powell's circle. A wet evening, but about 60 sat down to a capital tea, after which an hour and a half was occupied with songs, recitations, and brief addresses by Miss E. A. Smith and local friends, closing with a few games. Result: 33s. 6d. to funds of Lyceum. 18th, Miss Smith was with us, and gave good addresses on 'Saviours' and 'I will never leave thee nor forsake thee.' Good clairvoyance at each meeting, several full names being given. The lantern was ably manipulated by Mr. Wilkman, of Nelson.

MIDLAND AND EASTERN COUNTIES.

BIRMINGHAM, Bloomsbury: A large and appreciative audience listened to a splendid address on 'Spiritual realisation' from our old friend Mr. Brian Hodgson, who came at a very short notice to fill our platform, owing to the unavoidable absence of our appointed speaker. CAMDEN-STREET BOARD SCHOOLS: Mrs. Groom's guides gave a truly comforting address on 'Behold I leave you one comforter.' We felt it was good to be there. Mrs. Groom also gave impromptu poems, 'Mother' and 'Peace.' Her clairvoyance was exceptionally clear in the surroundings she entered, thereby forcing home her descriptions to several sceptics. Eleven descriptions, ten being recognised.—DERBY, Traffic-street: Madam Henry occupied our platform last Sunday, and in the afternoon took for a subject, 'If for me to live is Christ, to die is gain,' and at night, 'Peace on earth and good will towards all men.' Clairvoyant delineations were given at the end of each service. 38, MIDLAND-ROAD: Mr. Gratton, of Nottingham, gave two very good addresses and very successful clairvoyance. Lyceum officers in connection with the above society as follows: Conductor, Mr. J. Bolton; assistant conductor, Mr. Haywood; sec., Miss Bland; treas., Mr. W. Haywood; instructor of calisthenics, Mr. Robinson. 1A, NORMANTON-ROAD: 18th, Mrs. Brown, of Openshaw. Excellent address on 'Was Christ the only saviour of mankind?' Clairvoyance. LEICESTER, Crafton-street: Mr. Muggleton gave a trance address on 'Though he were dead, yet he shall live again,' dealing with the passing on of our dear brother, Mr. Holmes, whose body was interred at Leicester Cemetery, on Monday last. Mr. Sainsbury (one of our members) performed the funeral ceremony. A number of loving friends were present, and suitable hymns were sung at the graveside. Bro. Holmes has been a quiet worker among us for some time, and although of a retiring disposition, is ever ready to speak a kind word and do a kind action wherever he can. Although we shall miss his smiling face, it is a happy thought to know that his spirit is with us still, and that he can help and influence us that are yet in the body. At the service on Sunday, the chairman, Mr. Sainsbury made some very touching remarks relating to our brother. QUEEN-STREET: Councillor J. Chaplin gave us one of his instructive and very straight and outspoken addresses, based upon the healing of the blind man. We are pleased to recommend Mr. Chaplin to other Societies. Very successful clairvoyance by Mr. Iliff. Large audience.—LONGTON: 18th, 2-30, Circle conducted by Mr. Dale, of Hanley. Very good clairvoyance given by Mr. Colclough. Evening, Our old friend, Mr. E. Hobbs, kindly consented to favour us once more by conducting a memorial service in memory of Mr. Lucas, an old Spiritualist, also the two children of Mr. John Arnold, secretary of the Longton Society. The guides of Mr. E. Hobbs delivered a lengthy and touching address. Subject, 'Death, the gate which opens wide to eternity.' He referred to the aged Christian, also to the girl and boy cut off in the flower of their youth. Excellent clairvoyance by Mr. E. Hobbs, all recognised. Special hymns were printed for the occasion. Mr. Yates, organist, kindly played the 'Dead March' in Saul.—NORTHAMPTON: 15th, Mr. Bibbings gave a grand discourse on 'Is death destructive?' Good audience. Mr. Bibbings gave his services for the benefit of the society. 18th, Mr. Grant, of Coventry, gave very instructive and interesting addresses to good audience at night. Subjects taken from hymns sung. Altogether a very enjoyable day.—SMETHWICK, Central Hall: Mr. H. Clark, of Leicester, kindly gave his valuable services. He addressed the public circle at 11 on 'The use of the spirit circle.' At 3, he attended Lyceum and spoke cheery words. At 6-30, he spoke on 'The world's saviours,' giving the large audience something to think about. Mr. Clark is a clear and powerful speaker, and a most worthy advocate.—WALSALL, Central Hall: Large audiences assembled to hear Mr. Howell morning and evening.

No Reports next week.

The subjects were 'Beatitudes' and 'The consolations of Spiritualism.' Mr. Howell visited the Lyceum, and illustrated the golden rule in an interesting manner.

NORTHERN COUNTIES.

BEAMISH: Mr. Joseph Beck, of West Stanley, conducted a test seance. The impersonations were perfect. Ex-carnate spirits, whose earth ages varied from 17 to 70, proved their identity conclusively through his mediumship.—CARLISLE: Mrs. Shaw, of Preston, again gave her services. We spent a very pleasant time with this lady and her guides. We noticed a marked improvement in our friend's clairvoyance.—CROOK, Mechanics' Hall: Mrs. A. Brown, of Middlesbrough, gave two startling addresses to very large and attentive audiences. In the afternoon, she gave a short address and a large number of clairvoyant and psychometrical delineations. Evening, she took for her subject, 'Life is but a span,' which she dealt with very ably, and was well appreciated. The addresses, psychometry, and clairvoyance were very good.—GATESHEAD, I.L.P. Hall: Dec. 14, Mr. Morrell, of South Shields, gave his services for the benefit of Mr. J. G. Gray, of South Shields, who has been ill and unable to follow his employment for some months. The guides of Mr. Morrell gave 16 descriptions, 14 being recognised. We had a full hall, and 7s. 8d. was collected for our afflicted brother. 18th, Mr. Wm. Dowell Todd, of Sunderland, gave a very instructive address on 'The so-called hell,' which was well received by a large audience. 47, KINGSBORO' TERRACE: Mrs. Young, of South Shields, gave great satisfaction with clairvoyance to a good audience, who were well pleased.—MIDDLESBRO'. Newport Crescent.—Dec. 2 to 12, we had a good time with the guides of Mrs. Young, of South Shields. Excellent clairvoyance given; many recognised. — NEWCASTLE-ON-TYNE. Heaton and Byker, 3, Addison-road.—Mr. W. H. Robinson addressed a good audience, on 'Fifty years: a retrospect,' which was very much enjoyed. NORTHUMBERLAND HALL.—Dec. 18, Mrs. Green occupied our platform, and gave short addresses, followed by clairvoyant descriptions. She also named a child. Solo by lady friend. PERKINS VILLE: Our platform was occupied by Mr. and Mrs. Moore, of Gateshead. Mr. Moore, who kindly took the chair, soon drew the sympathy of the audience by a few remarks, sending forth a thrilling sensation in a recitation which was applauded by the audience. Mrs. Moore gave 37 descriptions and incidents in life, 28 being minutely recognised. We hope soon to have another visit from Mr. and Mrs. Moore. (See prospective.)—SPENNYMOOR: Bro. Mansfield, of Bishop Auckland, gave two addresses from subjects chosen by the audience, which were appreciated by a large audience. After-circle over 50 stayed, and some good tests were given.—WEST HARTLEPOOL: Re-opening of the Spiritual Hall, Lynn-street, over Graham's shop. We had a very good time with one of our local mediums; speaking and clairvoyance very good; very good feeling prevailed.—WEST HARTLEPOOL, Omega Spiritual Society: Mrs. J. R. Tate gave two moving addresses from 'The love of God' and 'Thy will be done,' to good audiences. At the evening service, Bro. Henry Parker gave s splendid reading on 'The brotherhood of man.' Mrs. Blackburn gave us a solo, 'God speed the right,' which was much appreciated. Good after-circle. Four new members made.

SCOTLAND (GLASGOW).

Mr. J. W. Boulding, of London, lectured on two successive Sundays for the Glasgow Association of Spiritualists. His reputation as a literateur led us to expect a treat from him, and it is faint praise to say that our expectations were realised in overflowing measure. So far as we know, Mr. Boulding's style as a lecturer is unique in the movement. He possesses a rare combination of qualities, originality of thought, humour, a high degree of constructiveness shown in the arrangements of his facts and arguments, great command of language and imagery, and a manner of expression that gives to the whole a charm and interest that holds his audience entranced from start to finish. Very large audiences were present at the evening services. Mr. Boulding's advent goes a long way to heighten the tone of our platform oratory, and societies that haven't had him should give him a trial.

WALES AND WESTERN.

BARRY, Psychological Society: 18th, A general meeting of the members took place to discuss matters connected with society. The following officers were elected for the ensuing half-year. Chairman, Mr. A. Brown; vice-chairmen, W. James and W. Davies: fin. sec., W. H. Gifford; cor. sec., E. J. Taylor; treas., Mr. J. Full; librarian, T. Cosher; doorkeeper, W. Griffith.—BRISTOL, 24, Upper Maudlin-street: On Sunday last Mr. Wayland, of Newport, gave a very stirring address, subject, 'Revealed religion' and 'Scientific religion,' earnestly listened to by all. Shall be glad to see those interested coming regular. 'T. W.' on sale.—CARDIFF, St. John's Hall: Service conducted by Mr. E. G. Sadler, who gave a most excellent, practical address upon 'Misunderstandings.'—EXETER: Our meetings have been unavoidably discontinued. We are still alive, and have an excellent medium in Mrs. Grainger, who is a most convincing psychometrist and successful clairvoyant. Papers written by this lady under spirit control give forth the teaching, and delight her hearers. On Wednesday evenings she gives psychometry at meetings which are well attended. Mr. Parr, inspirational speaker, is another very earnest worker, and gives splendid addresses on Sunday evenings to appreciative audiences. We have also a Lyceum, which, although small as yet, we hope, with continued perseverence, may in time be a credit to the cause.—PLYMOUTH: 14th, Bazaar, etc., opened by J. G. Jackson, Esq., C.C., at 3 p.m. A varied programme of entertainment was gone through during the afternoon and evening, Miss Jewell and Mr. Millably acting as accompanists. Dancing was engaged in at the close. An extremely enjoyable day, and a success financially. The proceeds go towards trying to get a new hall. Thanks are due to Messrs. Stidson, Drapers, for the decorations kindly given for the day. All who assisted please accept the thanks of P.S.S. through these columns. 18th, The guides of Mr. J. Evans, 'The purposes of Creation.' Clairvoyance by Mrs. Trueman, 11 descriptions, seven recognised.

No Reports next week.

YORKSHIRE.

ARMLEY.—We had a grand homely day with Mr. Parker, who gave very good addresses afternoon and night, followed by good clairvoyance. He was listened to with great attention by the audience.—ATTERCLIFFE.—Vestry Hall, 2-30. 6 o'clock, Mr. Marshall, of Bradford, gave very interesting addresses, relating some of his experiences in Spiritualism.—BLYTH. 37, Disraeli Street.—Dec. 18, Mr. Clare, of Newcastle, addressed the meeting on 'The origin of Christ and Christmas,' which proved to be of a very interesting character at this particular season. The illustrations were very apt respecting Christ. All seemed to be very interested.—DEWSBURY: Mrs. Russell, of Bradford, gave two very good addresses in her usual style. She also gave very good clairvoyance to many strangers present.—HUNSLET, Goodman-terrace: The guides of Miss Kilburn gave two very good addresses on 'Eternity and 'There is no death,' also very good clairvoyance. 3, BOTTOM OF JOSEPH-STREET: We had a good time with the guides of Mrs. Crossley, who gave a good address on 'There is sowing over there.' Clairvoyance very good,—LEEDS, 28, Back Adelphi-street: We had a good time on Sunday with the guides of Mrs. Siddall.—ROTHERHAM: Mrs. France gave two excellent addresses and clairvoyance.—ROTHWELL: 11th, We had Miss Mander, of Bradford, and we had a very nice day together. Her speaking was very good at both services, and clairvoyance good also. 18th, Mrs. Kendal spoke on 'Where is our God?' and 'Light in the darkness.' Her clairvoyance and psychometry was very good and clear, nearly all recognised. We hope to have her again soon.—SHEFFIELD, Hollis Hall: Mrs. Summersgill, of Harrogate, gave two beautiful discourses on 'What know we of the life hereafter?' and 'Angels or demons, which?' and gave great satisfaction to very good audiences. Clairvoyance very good and well recognised. Also on Monday night.—SKIPTON: Good day with Mr. Williamson, subject, 'I am a pilgrim in search of God.'—SOWERBY BRIDGE: 18th, Mr. Geo. Featherstone, of Rotherham, occupied our platform, and spoke on questions from the audience, one being, 'Is there an end to spiritual life?' The control in splendid style answed the question in the negative. After this, the favourite control of Mr. Featherstone, 'John O'Brien,' wished to say a few farewell words, saying he was leaving the medium. He spoke on the truths of Spiritualism, giving off some splendid points. There was a crowded audience, who listened with deep interest to the addresses.—WAKEFIELD, Queen-street: A good time with Mr. Crossley, who spoke well on 'Is Spiritualism reasonable?' and 'Death.' Clairvoyance nearly all recognised.

RECEIVED LATE.—ISLINGTON, Wellington Hall: Mr. Dalley gave a reading of 'The bed-rock of Spiritualism,' his control answering questions. Next Sunday there will be no meeting.

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. Names of* MEDIUMS, SPEAKERS, *and* PLACES, *should be legibly written.*]

BLACKPOOL.—Mr. T. Coupe is anxious to help poor societies within reasonable distance during spring and summer. Expenses only. Inspirational Speaker. 60, Regent-road. 580

BATTERSEA Society of Spiritualists. Henley Hall, Henley-street.—Friday, Public Debate, Mr. Spencer, 'Permeation.' Calico Ball, Boxing Day, at 7 o'clock. Light refreshments provided. Admission by ticket only. Number strictly limited; from Hon. Sec., H. Boddington, 99, Bridge-road, Battersea. 580

BIRSTALL Spiritualist Society will have a Sale of Work, Public Tea and Grand Entertainment, on Saturday, Dec. 31. Old friends and new cordially invited. 581

BRADFORD, Milton Hall, 32, Rebecca-street, will hold their annual Tea and Entertaiment on Dec. 26, which will consist of songs, solos, etc. Tea on the table at 4-30: tickets 6d. each, under 12, 4d. Social at the close of the entertainment. Chairman, Mr. J. Collins, at 7-30. 580

BRADFORD. Milton Hall, 32, Rebecca-street.—The Committee beg to announce that arrangements have been made, and Mr. Will Phillips, of Nottingham, will give an address upon the 'Higher Spiritualism,' on Tuesday night, Jan. 3, 1899, at 7-45. Clairvoyance by Mrs. Burchell, of Bradford. Look out for Mr. J. Farnworth, of Leicester, Monday, Jan. 16th. Welcome to all. 581

BRADFORD. Otley-road.—A happy evening. Coffee Supper and Social on New Year's Eve, at 7 p.m. Supper at 9-30, price 6d. and 3d. January 1, speaker, Mrs. Whitehead; chairman, Mr. J. Whitehead. All are welcome. 581

BURY.—Grand Tea Party and Entertainment, Monday, Dec. 26. Tea on tables at 4-30. Tickets, adults, 1s.; children, 9d. After tea, 4d. each. 581

DEWSBURY.—Lyceum Christmas Tea Party and Social, Dec. 26. Tickets, 9d. and 3d.; Social only, 3d. Tea on tables 4-30. Also Lyceum Sewing Committee will hold a Sale of Work and Useful Articles. In the evening the Children's Prizes will be distributed. All are welcome. 580

GATESHEAD. I.L.P. Hall.—On Sunday, December 25, an open circle, 6-30 p.m. On Wednesday, 28, open circle. On New Year's Eve, our annual tea, at 5 p.m to 7 p.m. Tickets 9d. each, to be had of Mr. J. W. Hunter and the Secretary. On New Year's Day, January 1, Mrs. Young, of South Shields, at 6-30 p.m.. On Jan. 8, Mr. F. Easthope, of Newcastle, Psychometry. 580

HOLLINWOOD. Factory Fold.—Christmas Tea Party on Saturday, Dec. 24. Sandwich Tea, 1s. for adults; 6d. for children. Grand entertainment after tea. Admission, 3d., if room permit.

HEATON and BYKER Spiritual Institute, Addison-road, Newcastle-on-Tyne.—Dec. 25, Mr. Young; silver collection, Building Fund. Jan. 1, open. Jan. 2, Social. 580

LIVERPOOL. Spiritual Evidence Society, Phœnix Hall, 64, Low Hill.—Mondays, members only: Wednesday, Mrs. Kay. Thursday, public circle, admission 2d. each. 579

LONDON SPIRITUALIST CONFERENCE.—Our next Conference will be held at Blanche Hall, 99, Wisbaden Road, Stoke Newington, N. London, on Sunday, Jan. 1, 1899. In the morning, at 11 o'clock, we shall hold an open-air meeting, Cagenior-road, opposite Abney-road Cemetery gate, High-street. Conference to commence at 3 p.m., when Mr. J. Ritson's paper on 'Lyceum work' will be read. At night, Mr. White will give a special address, and others that will attend the Conference will speak. Tea will be provided at 5 o'clock, 6d. each. M. Clegg, Sec. 580

MR. THOMAS WILD, Clairvoyant and Clairaudient Medium. For terms apply 62, Oldham-road, Rochdale. 578

MRS. J. M. SMITH, having removed from Leeds, wishes all letters to be sent to her new address—St. Hilda's, Victoria-road, off Warbreck-road, North Shore, Blackpool. A few open dates during winter months.

NEWCASTLE-ON-TYNE. Northumberland Hall.—Dec. 25, at 6-30, Mr. W. H. Robinson. Solo by Miss Macfayden. 27th, at 8, Members' meeting. 580

PERKINSVILLE.—A Coffee Supper will be held in the hall on Christmas Eve. Supper on the tables at 9 p.m. Admission, adults 9d. each. A kind invitation to all, Dec. 25, Mr. Ed. Gransbury, of Newfield, at 6 p.m. 580

ROTHWELL.—Don't forget the Bazaar. To be opened on Monday, 26th, at 3 o'clock, by J. Armitage, Esq. On Tuesday by Mrs. Walton, at 5 o'clock. Monstre attractions. Refreshments, Side Shows, Shooting Gallery, Concert, etc. Come in crowds.

SMETHWICK. Central Hall, Cape Hill.—On New Year's Day, Jan. 1, Miss E. A. Smith, of Southport, trance, clairvoyant, and psychometric medium, will conduct services at 11 and 6-30. Also give public seance on Jan. 2 at eight. Silver collection on Monday. Our New Year's Party on Jan. 11. 581

TODMORDEN Spiritualist Society's Annual Christmas Tea Party and Entertainment, on Saturday, Dec. 24. Tickets 1/- each. Children under 12 half price. All are welcome. Tea on table 4-30.

WANTED, FOR SALE, SITUATIONS, ETC.

WANTED Situation, any capacity, by man 33 years of age. J.C., Two WORLDS Office. 1785

WANTED, situation, Companion Lady-help or housekeeper.—'X,' Two WORLDS Office. Permanent home main object. 579

SITUATION required as domestic servant; London preferred.—A. Phillips, 134, Clarendon-street, Paddington, London, W. 580

NEWCASTLE.—Lady Spiritualist wishes comfortable room, part board, Christmas week. Address R., Two WORLDS Office. 579

GENERAL Servant Wanted, in January (four in family); little cooking; good wages.—Write at once, stating particulars, to Picken, 109, Bulwer-road, Leytonstone-road, London. 580

DOCTOR'S DAUGHTER, deeply interested in Spiritualism, desires board and residence in a refined room for the purpose of investigation. Vegetarian preferred. 15s. weekly. 'Alpha,' Two WORLDS Office. 579

ON SALE a good second-hand Powerful Harmonium, 10 stops and knee swell, by Cesarini and Co., Paris. Suitable for a meeting room, £8 cash. Can be seen by appointment at J. W. Hemingway's, 10, Henry-street, Huddersfield. 580

YOUNG LADY desires situation as Companion's Assistant; light duties, dressmaking, millinery, etc., or nurse for one or two little girls: country or seaside preferred; change of air main object.—Address E. P., Two WORLDS Office. 580

SALFORD SPIRITUAL CHURCH.

ST. PHILLIP'S PLACE, CHAPEL STREET.

SUNDAY, JANUARY 1, 1899,

Special New Year Service

At 6-30 p.m.

MR. JOHN LAMONT being unable to be present, the INAUGURAL ADDRESS will be delivered by **MR. W. J. LEEDER.**

Subject: 'THE ONWARD MARCH OF SPIRITUALISM'.

The following selections will be rendered by the Choir.

At 6-15 SIR MICHAEL COSTA'S QUINTET 'Come, weary pilgrims' with Soprano and Tenor Solos.

ELEGY,

Entitled: 'Where do the dead find rest?' Words by Mrs. Homans; Music specially composed by

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Tipping Street.

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ON MONDAY, JANUARY 2, 1899.

Tea at 5 p.m. Dancing 7 till 2.

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Mr. J. Panson's Quadrille Band will be in attendance.

LONDON, WELLINGTON HALL,

Almeida Street, Upper Street, Islington

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RE-UNION & SOCIAL GATHERING

OF SPIRITUALISTS AND FRIENDS

Is fixed for

WEDNESDAY, JANUARY 4, 1899

Doors open at 7. Commence at 7-30.

The programme includes New Year's Greetings, Songs and Instrumental Music, Recitals, and A LAUGHABLE SKETCH, concluding with a Cinderella Dance.

TICKETS 1/- each, may be had of the Secretaries of the London Societies, or of Mr. Brooks, 72, St. Thomas Road, Finsbury Park, or at the Hall.

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PLATFORM GUIDE.

SOCIETIES AFFILIATED WITH THE NATIONAL FEDERATION.

Secretary: W Harrison, 37, North street Burnle

Accrington—Argyle street, Lyceum, 10 30; 2 30 & 6 circle at 8
26, China st., Lyceum 10 30; 2 30, 6, W Rooke 8, public circle
Ashton—Hall of Progress, Burlington st., 2 30, 6 30 I Pickthall, and on Tues. 7 30 Mrs Hulme
Ashington—Spiritual Temple, 5,
Barrow-in-Furness—Psychological Hall, Dalkeith st Lyceum 10; 11 and 6 30, Tues. 7 30
Barry Dock—Atlantic Hall, 24 Dock View road 6 30 Tues. 8, members' circle
Belper—Jubilee Hall, Lyceum 10, 2; 10 30, 6 30, Open
Birmingham—Masonic Hall New st., Union, Class 10 45; 11, 6 30,
Bloomsbury: Lyceum 11; 3, 6 30,
Smethwick: Central Hall, Cape Hill (opp. Windmill lane), Lyceum 2 30; 11, 6 30
Blackburn—Old Grammar School, Freckleton street Lyc. 9; circle 11; 2 30, 6 30, Open
Blackpool—Spiritual Church, Albert road, Lyceum 9 30; public circle 11; 2 30, 6 30, Mr Macdonald
Bootle, Liverpool—Masonic Hall, Lyceum 11; 2 30, Mrs Nook Mon. 8 Tues. 8, Seance
Bolton—Bradford st., Lyceum 9 30; 2 45 and 6 30, Mrs Hall and Miss Rothwell
Burnley—Hammerton st., Lyceum 9 30; 2 30 and 6, North st, Lyceum, 9 30; 2 30 and 6, Mrs Smith Tues. 7 45, public circle. Wed. 7 30, members Guy st. 10 30, 2 45, 6 30, Closed Mon. also. Wed. and Thurs 8, Locals
Bury—Spiritual Hall, Georgians st., Lyceum 10; 2 30, 6, Miss Nuttall Wed. 7 30, I Cross
Cardiff—St John's Hall, St John's sq., Lyceum 2 45; 6 30
Carlisle—38, York street, 2 30, Mr Shaw, in Temperance Hall, Caldew Gate, 6 30
Clitheroe—Old School Church Brow, Lyceum 9 45; 2 30, 6, Locals Monday, public circle 7 45 Thurs. members, 7 45
Colne—Cloth Hall, Lyc 10; 2 30, 6 30, Mr Pilkington
Darwen—Church Bank st., Lyceum 9 30 and 1 45; members' circle 11; 3, 6 30, circle at 8, and on Wed. 8
Derby—1a Normanton rd., Lyceum 10 30; 2 30, 6 30, Walter Howell Mon. 7 30 Wed. 7 30 Midland rd, 2 45 and 6 30, G H Bibbings
Glasgow—Assembly Rooms, 136, Bath-st., 11 30, 6 30
Gt Harwood—Britannia st. 2 30, 6, Mrs Waddilove
Heywood—Temple, William st., Lyceum 10; 2 30 and 6, Tues. 7 30,
Huddersfield—Brook st., Lyceum 10; 2 30 and 6 30, Mrs France
Hyde—Mount st, Travis st., Lyceum 10; 2 30, 6 30, Mrs Place Mon.
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, Lyceum 10 30; 2 45, 6 30
Liverpool—Daulby Hall, Daulby st., 11 Children's Lyc; 3, 6 30, No Meeting Mon. 8, members circle Thurs. 8, public circle
LONDON—*Camberwell New Rd*—Surrey Masonic Hall 11, public circle, doors closed 11 15 sharp; 3, Lyceum; 6 30, W E Long Lending Library *Two Worlds* & S.N.F. Hymn Books on sale 8, members' & associates' circle
Battersea Park Rd—Henley street, 7, Lyceum. 3 Mrs Boddington Thurs. 8 45, members' seance Fri. 8, Mrs Boddington. Sat. 8, social
Brixton—8, Mayall rd, 11 open circle; 7. No Meetings. Tues. and Thurs. 8, circles
Canning Town—2, Ford's Park rd, Trinity st, Lyceum 11; 7, Tues. 8. *T W* on sale
Canning Town—Co-op. Hall Braemar rd. 11 30, discussion; 3, Lyceum; 7, Mon. Thurs. 8 T W on sale
Canning Town—62, Star lane, Public circle every Thurs. at 7 30. Door closed at 8. Medium:
Stratford—Workman's Hall, West Ham lane, E. Lyceum 11; 7, Mr King Thurs. 8 sharp, Mr Savage
Forest Gate—Liberal Hall. Sun., Discussion 11, Lyceum 3; 7, Ronald Brailey. Tues. 8 Thurs. 8 circles at 19, Oakhurst road
Westbourne Grove.—26, Hereford-road, Monday and Thursday at 8 for 8-30
Longton—Post Office Buildings, 11, 2 30, and 6 30, after-circle, 8. Mon. 7 45. Thurs. 7 45, public circle
Macclesfield—Cumberland street, Lyceum 10 30; at 3 and 6 30, Mrs Porter
MANCHESTER—*Ardwick*—Temperance Hall, Tipping st, Lyceum 10 30, Musical Session. 6 30, Public circle. 8 30, members' circle Wed. 8, Miss Chadderton
Harpurhey—Collyhurst st., Oldham rd., Lyceum 10; 3, 6 30, G B Tetlow Wed. 8, Mrs Greenlees
Patricroft—New lane, at 3 and 6 30, Closed. Tues. 8, public circle Thurs. 8, members' circle
Pendleton—Cobden st., Lyceum, 10 30 & 1 30; 3 & 6 30, Local Mediums Mon. at 8, developing circle. Wed 8, Mrs Williams
ILP Hall, Milton place, Lyceum 10 30; 2 45 and 6 30, Local Speaker
Salford—Co-op. Stores, Chapel st., Lyceum 10 30 3 public circle, 6 30, no service. 8 15, public circle Wed. 8 15, closed
Merthyr—Central Hall, at 8
Mexborough—Lees Arcade, Lyceum 10; 2 30, 6, J F Barraclough, and on Mon. at 7 30
Millom—Lyceum 2; 6. Circle 7 30. Wed. 7, meeting
Nelson—North st, Lyceum 10; 2 30, 6, E Hoskyn Tues. & Sat. 7 30. Wed. 7 30 Members' circle Pendle st., 2 30, 6, Tues. 7 30, Sat. 7 30
Newcastle-on-Tyne—Northumberland Hall, Lyceum 2 30; 10 45 and 6 30, W H Robinson
Nottingham—Cobden Hall, Peachy st., 10 30, 6 30, Gladstone Hall, Lyceum 10 45, 6 30, Will Phillips
Oldham—Coronation st., Mumps, 3 and 6 30, Mr B Plant. Mon. 3, mothers' meeting Tues. 7 45, public circle
Plymouth—Oddfellows' Hall, Morley st. Lyceum at 10 45, 6 30, Clairvoyance, Wed. 7 30 Fri. 7-45, M I Class
Rawtenstall—Lyceum 10 30; 2 30, 6, Miss King
Rishton—2 30 and 6,
Rotherham—Boro' Temperance Band Room. Lyceum 2; 3, 6 30, Mr Marklew Mon., Wed. 8 public circle.
Royton—Hall, Union st Lyceum, 10; 3, 6, Local Wed. 8
Shaw—Broadbelt's Rooms, 3, 6 30, Mrs Beresford Tues. 8
Sheffield—Langsett road, Lyceum, 10 and 2; at 11 public circle; 3, 7 Mon. 8
Slaithwaite—Laith lane, 2 30, 6, R A Brown
Southport—Foresters' Hall, 3, 6 30, Mrs Newton Wed Evng. 8 members developing circle Hawkshead Hall, 11, 6 30, Wed. 8
Spennymoor—Victoria Hall, 2 and 6. Thurs. 7 30
Stalybridge—Lyceum, 10 30; 3, 6 30, Mrs Hollingworth. Wed. 7 30, Mrs Horne
Stockport—Hall, Wellington rd., near Heaton lane, Lyceum 9 30; 2 30, 6 30, Miss Cotterill Mon. at 7 30
Sunderland—27 Ann street, 6 30. Daily 8
Walsall—Central Hall, Lyceum 2 30; 11 and 6 30, Mrs Groom Wed. 8 p.m. developing circle
Warrington—Temperance Hall, Academy st., Lyceum 10 30; 3 & 6 30
Wisbech—Lecture Room, Public Hall, 6 45

* YORKSHIRE UNION SOCIETIES.

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

Hon. Sec.: J WHITEHEAD, 5, Womersley-place Greenside, Pudsey, near Leeds.

Adwalton—At 2 30 and 6, Mrs Falla
**Armley (near Leeds)*—Theaker lane, Lyceum 10 30; 2 30, 6 30, Own Members Mon. 7 30
**Barnsley*—George yard, Lyceum, 10 30; 2 30 and 6 Mon. & Wed. 8, circles
Batley—Wellington street Lyceum, at 10 and 1 45; 2 30, 6, Mr Spencer and Mon. 7 30
Batley Carr—Town street, Lyceum, 10 30, 2 30; 6, Mr Armitage
Birstall—Railway ter. 2 30, 6, Mrs Smith Tues 7 30 public circle
Bradford—Boynton st., West Bowling—Circle at 11; 2 30, 6 Thurs. 7 45
Tong st—Dudley Hill, Lyc 10; 2 30, 6, Mrs Tolson Mon. 7 30, public circle Tues. 7 30
Milton Hall, 32 Rebecca st., City rd., Lyceum 10, 2 30, 6, Mr Spencer
Otley rd. Lyceum, 10 30; 2 30, 6 30
Spicer st., Little Horton ln, 2 30, 6
St. James' Church, Lower Ernest st., Lyceum 10 & 2; circle 3; 6, Wed. 7 45
**Brighouse*—Martin st. Lyc. 10; 2 30, 6, Mr Brook
Cleckheaton—Walker st. Lyceum, 10; 2 45 and 6, Mrs Stretton
**Dewsbury*—Bond st. Lyceum 10, 1 45; 3, and 6, A Walker Thurs. 7 30
Elland—Newcombe street. Lyceum 10; 2 30, 6,
Halifax—Winding rd, 10 30; 2 30, 6, F Colbeck Raven st, Queen's rd, 2 30 & 6 30
Huddersfield—St. Peter st. Rooms. Lyceum 10; 2 30, 6 30, Mrs Taylor
Hull—Granville Hall, Silvester st., Lyceum 10; 2 30, 6 30, Union visit Wed. 7 30. Thurs. 7 30, members' circle
**Keighley*—Heber st. Spiritual Temple, 2 30 and 6, Mr Smithson, and on Mon. 7 30
**Leeds*—Psychological Hall, Lyceum 10; 2 30 & 6 30, 8 15, circle. Mon. 2 30 Tues. 8, members circle Wed. Thurs. Sat. 8, circles
Liversedge—Carr street, 10, Little Town; Lyceum; at 2 30 and 6,
Morley—Lyceum 10; 2 30, 6 Tues. 7 30, public circle
Normanton—Queen st. 2 30, 6, circle 8. Tues. developing at 7
Ossett—Queen st. Lyceum 10; 2 30, 6
Parkgate—Temple, Ashwood rd. Lyceum 10 30 2 30, 6, Mr Tyson and Mr J Turner; 8, circle. Wed. 8, circle
Rothwell—Lyceum 10; 2 30, 6, Mr Myers, junr. Sat. 8
**Sheffield*—Attercliffe, Vestry Hall, 2 30 and 6, After-circle at 8
*Hollis Hall, Bridge street. circle 11; 3, 7, Mr & Mrs Inman Mon. 7 30
Shipley—Market Buildings, Teal Court, 2 30, 6 Mrs Hatton
Skipton—Temperance Hall, 2 30, 6, Mr Hartley
**Sowerby Bridge*—Hollins lane. Lyceum 10 and 2; and 6, Service of Song, address, Miss Thorp
West Vale—Green ln, 6 Wed. 7 30
Windhill—2 30 and 6, Mrs Ellis
Yeadon—Town Side. Lyceum 10; 2 30 and 6, Mrs Murgatroyd Mon. 8 members' circle

NON-AFFILIATED SOCIETIES.

Accrington—St James st, Lyceum 10 30; 2 30, 6 circle 8. Wed. 7 30, members
Bacup—Princess street, 2 30, 6 30,
Barnsley—George Yard Mission Room, 2 30 and 6 Mon. and Wed. 8, circles
Barnoldswick—Spiritual Hall, Lyceum 10; 2 30, 6
Birmingham—Dixon road Board School, 6 30 p.m. Camden St. Board School, at 6 30,
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, circle. Mon. 2 30, 6 30 Wed. 7 30
Walton st. Hall ln. Public circle 10 30; 2 30, 6, Mr Pawson Mon 7 30
Temperance Hall, Lyceum 10 30; circle 10 45; 2 30, 6 30, Open Wed. 7 45, circle
Bristol—24, Upper Maudlin st. Sun. 6 30 Thurs: 7 30
Cambois—Spiritual Evidence, 2, 5 30
Castleton—Heywood rd, 2 30 and 6, Tues. 7 30
Crook—Mechanics' Hall, 2 30 and 6
Dearnley—Spiritual Temple, 2 30 and 6
Derby—Traffic st. Spiritual Mission, 2 30, 6 30, Mrs Foster Mon. 7 30
Dukinfield—Astley street, 2 30 and 6 30, Mon. and Thurs. 7 30, circles
Dundee, N.B.—Gilfillan Hall, Wed. 8, room 3
Exeter—Friars' Hall, Friars' Walk. Service 6-45. Wed. 8, members' circle
Felling—Hall, Charlton row. 2 30, 6
Foleshill—Edgwick, 10 30, 6 30, Mon. 8
Gateshead — Cuthbert's Hall, Bensham. Sun. Lyceum 2 30; 6 30 Thurs. 7 30
97, Coatsworth road.—Receptions, 7 30
47, Kingsboro' ter.—6 30, Mr James Thurs. 7 30, open circle
I.L.P. Hall, 6 30 Open circle Wed. 7 30, open circle
22, Bedheugh rd. Circle, Sunday, 6 30, Tues. 7 30 Thurs. 7 30
Heckmondwike—Thomas st., Lyceum, 10; 2 30 and 6
Horsforth—Meeting Room
Heywood—Adelaide st., 2 30 and 6.
Hollinwood—Factory Fold, Lyceum 10 30; 2 30 & 6 30
Hollinwood—Labour Hall, Bower lane—Sun. 2 30, 6 30 Mr Davis Wed 8, Mrs Wainwright
Hadfield—Salisbury street, off Station rd. at 3 & 6
Huddersfield—Quarmby, 2 30, 6, Mr Hilditch
Hunslet—Oriel Hall, Top of Joseph st., 2 30, 6, J Pawson Mon. Tues. Sat. 8, public circle
Goodman terrace—2 30, 6, Miss Smith Tues. Thurs and Sat. 7 30
3, Bottom of Joseph st. 2 30, 6, Mrs Kendal Mon 2 30, 7 30 Tues. Thurs. 7 30, Sat. 8
Williamson Buildings—2 30 and 6, Mon. 7 30, Wed. & Sat. at 8
Leigh—Newton street, 2 30 and 6 15, Mrs Mort Wed. 7 45, circle
Leicester—Crafton st, 11, 6 30 Wed. 8
Leeds—Progressive Hall, 16, Castle st., 2 30 & 6 30, Mrs Hall Mon. 7 45 Thurs. and Sat. 7 30, public circles
28, Back Adelphi st., 2, 6 30, Service of song by the choir. Mon. 2 30 & 7 45 Thurs. & Sat. circles 7 45
Liverpool—Phœnix Hall, Low Hill, Mon. members Wed. at 8, Mrs Kay Thurs. 8, circle
Lintz Colliery—98, Cinder Oven Row, at 6. Tues and Thurs. at 7
LONDON—277 Battersea Park rd, 7 30, Wed. 8, circle
Bow—199, Bow road, 7, Closed Tuesday and Fri. 7 30, private circles, Wed. 7 30, Library
Brompton (West)—4, Merrington rd., Wed. 7 30
Camberwell—33 Grove lane, Sun, 7 Usual meeting 102, Camberwell rd, 7, Wed. 7, healing; 8, circle
Hackney—Manor Rooms, Kenmure rd., Mare st., N.E. 6 45, Papers and Hymn Books on sale
Islington—Wellington Hall, Upper st, 7, Mr Dalley. Thurs, 8 members only. T W on sale
Kentish Town—85, Fortess road, N.W. 7 psychometry. Mon., Thurs. 8. Wed.
Manor Park—Temperance Hall, closed for repairs Fri. Mr Davis
Marylebone—Cavendish Rooms, 51, Mortimer st W 7, no meeting till Jan. 1st
Marylebone—113, Lesson grove, NW, Tue. & Fri. 8
North London—14, Stroud Green rd, 11 30 and 7. as usual Tues. 8. Wed. 8, members only
Shepherds Bush—73, Becklow rd, 6 30, Mr Davis Wed. 8 *T W* on sale.
Stratford—Martin st. Hall, Sun. Thurs. Investigators' meeting at 41, Salway rd
Stoke Newington—Blanche Hall, 99, Wisbaden rd. 7, Thurs. 8, at 59, Barratt's-grove
MANCHESTER—*Bradford*: Labour Hall, Grey Mare ln 2 30, Lyceum; 6 30, O Pearson; after-circle, 8 15 Tues. 8, mem circ. Thurs. 8, Mrs Young
Cheetham—Ash Lodge Halliwell lane, 10 Lyceum; Lyceum and address at 2 30, 6 30, Mrs Williams and Friend. Thurs 8, Mrs Greenlees
Eccles—Conservative Club, 2 45, 6 30, J Kay. Wed. 8
Higher Broughton—Hilton st., Lyceum, 10 30 & 2; 3, 6 30 Mrs Greenlees Tues. 7, mems' cir. Thurs 8, Mrs Peters
Hulme—Corner of Junction st., Lyceum, *10 30; 3* & 6 30, Mr Lamb 8 15, circle Mon. 8 15 Wed. 8 30, members Thur. 8 15, Mrs Eastwood, Mr Lamb, and Mr Blumenthal
Moss Lane East—Princess Hall (Bradshaw-st. Car terminus), 10 45, 6 30 and 8, Mrs Peters Mon. 8 members' circle Tues. ladies' sewing meeting Thurs. 8, Local
Openshaw—Granville Hall, George st. *10 30*; 2 30, 6 30, C Taberner Thurs. 8, Mrs Hollingworth
Longsight—West Gorton, 24 Grey st., Lyceum 10 30 & 2 30; 6 30, Mrs Brown Tues. 8 15, Miss Cotterill
South Salford—4, West Craven st. Regent rd. Sunday at 6; circle at 8 Wed. 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 Stores, Dale st., *3* and 6 30, Mrs Hamer. Tues. 7 45
Middleton—Co-op. Hall, 3 and 6, Miss M J Jackson
Monkwearmouth—Hall, Roker avenue, 6 30
Morecambe—Moss lane, off Queen's sq., *2 30* and 6 30 Mon. 7 30
West End—Liberal Club, Clarendon rd, 6 30
Nelson—Albert Hall, *2 30* and 6. Wed. 7 30, circle
Newcastle-on-Tyne—Heaton and Byker Institute, 3 Addison rd, 6 30, Mrs Young Mon. & Sat. 8
Market Arch, 23, Nun st., Wed. 7 30. Sat. 7 30,
North Shields—Sons of Temperance Hall, Norfolk st. 6 30 Wed. 7 30
Lewis Hall, Waterville road, at 6 30. Tues. 7 45
Northampton—Hall st., Michael rd., 11, 6 30
Oldham—Bartlam place, Lyceum, 10; 3 and 6 30 Thurs. 7 45 circle
Bleasby st., at 3, 6 30, Wed. 7 30 circle. Mon. at 3, mothers
Perkinsville—Sun. 6
Preston—Central, 2 30, 6 30, Wed 7 30, Mrs Johnston members' circle
Weavers' Hall, Walker st. Lyceum 9 45; 2 30, 6 30. Circle 8. Wed. 7 30. Thurs. 8, circle members and friends invited
Radford—I L P Rooms, 10, Bloomsgrove st. at 6 30
Rochdale—Regent Hall, Lyceum 9 45; 2 30 and 6, Public circle
Summer st., 2 30, 6. Tues. 7 45
Penn st., Lyceum, 9 45; 2 30 and 6. Wed. 7 30
Seaton Delaval—5 30
South Shields—16, Cambridge st., 6. Tues. 7 30
Todmorden—Sobriety Hall, 2 30 and 6 30, Miss Stansfield Wed. 7 30, members' circle
Tranmere and Rock Ferry—Spiritualists' Gospel Hall, Union st. Sun. 3, 6 30, Thurs. 8. All invited
Wakefield—Queen st, Westgate, 2 30, 6, W Seekins Wed. 7 30
West Hartlepool—Lynn st., over Oliver's Stores, 2 30 and 6 30 Tues. 8, members' circle, 9, Kilwick st. Wed, 7 30, public circle
West Pelton—Cottage Meetings 5 30
Whitworth—Market st., 2 30 and 6

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