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Spiritualism as a 'Moral Force.'

By ÆNOS.

'WHAT IS THE VALUE OF SPIRITUALISM as a moral force,' is a question more frequently asked than answered; and answers, when ventured at all, are not always as convincing as they might be. To answer the question properly, it is necessary to ask another: What is a 'moral force'? or 'agent' as some prefer to say.

We should define a 'moral force' as an agent for conveying ethical ideas to the human mind. Thus, 'language,' will, gesture, conduct (spasmodic or systematic), books, etc., may be roughly considered as 'moral forces,' but only in a very limited degree are they actually so. 'Religion,' as popularly understood, is considered the 'moral force,' *per se*, because it is *not supposed* to contain anything either negatively or positively immoral, or contrary to ethical law, yet 'religion' can only be relegated to that proud position in that sense in which it is *not* generally understood. That by the way. Spiritualists claim Spiritualism to be a 'Religion,' or rather, Spiritualists claim to be a sect of religious people, and assert Spiritualism to be 'the greatest moral force of modern times.' It is well then that we should try to demonstrate this.

To decide upon the value of a 'moral force' it is also essential to know what is the aim of directing such 'force' into a certain channel. We may, I think, assume that in directing a 'moral force' upon the human mind we do so in the full consciousness that (1) human beings are in a (morally) undeveloped state; (2) that the moral faculties are not in all men equally developed; (3) that this inequality is a result of (a) hereditary transmission and (b) diverse environments; (4) that some 90 per cent of adults propagate their species, and therefore will largely determine the moral tendencies of posterity; (5) that the value of a moral force is largely determined by the restraining influence it is capable of exerting over the more undeveloped classes (thereby tending to minimise the inequalities), because the object of a moral force is to eliminate the gross, malignant, and mischievous tendencies, which are, more or less, the concomitants of undeveloped moral faculties, in order that, by reason of their innate virtue, human beings may enjoy to the full the happiness which life is capable of giving, and recognising that the happiness of the noblest is always marred by the unhappiness of the grossest. In short, 'The object of life is to be happy,' and the greatest 'moral force' is that which is calculated to produce this condition in the quickest and most permanent way. We cannot dissociate ourselves from Humanity. We cannot be happy when we know others are made miserable by preventable causes. We are one—one spirit, one flesh, one blood. If part of the great human organism suffers pain we wince, though the seat of pain is far removed; we simply suffer according to our proximity to the seat of pain. That is why, as we grow more enlightened, we seek to lessen the pain of others, and to improve the moral life of all; though we may not be able to crystallise the thought sufficiently to express it, we know that we suffer for another's pain, and so take steps to remove it. This consciousness of our common nature, our common being, undoubtedly accounts for all the good acts of which men have been capable, individually or collectively, for all the attempts, clumsy though they were, that have been made to ameliorate the lot of others. Could we but feel that we were indeed separate and unrelated, irresponsible for one another's lot, it is much to be feared that we should soon cease to attempt to scale the almost insurmountable obstacles in the way of reform.

Kindly pardon the digression. Prior to the advent of modern Spiritualism upon the scene Christianity was without a rival for the position of 'greatest moral force' among the white people of the earth. The basis of this claim was the alleged superiority of 'Christian ethics' over all others. It was, and is, claimed that the moral laws and obligations laid down in the Bible are superior to any other. Unfortunately, space will not here admit of this claim being minutely examined, or it would be interesting to select the best from the Bible and lay them side by side with an equal number of the best precepts from a score of other sources, and stop the salaries of all the bishops until the alleged superiority was demonstrated to the satisfaction of a dozen impartial men. But even allowing that in sound and sentiment 'Christian' ethics are superior to any other then Christianity is not vindicated. For what is the true test of the value, or reforming power, of a moral force; is it the abstract purity of its thought? the nobleness of sentiment? the quaint poesy of sound? or its restraining power over the vicious

or intemperate? It is essential that true ethics should combine all the above qualities, but the latter is, in most cases, the most important. Pure thoughts and sentiments are utterly wasted upon tens of thousands of our fellow creatures in their present condition. They do not appeal to them because they cannot understand.

When will it be understood that Religion, like medicine, is a science, that moral precepts are a mental medicine, and require to be given in doses to suit the mental condition of the patient. At present, the strongest possible concoctions of moral physic are thrown promiscuously at the people and the children, and if they fail to benefit as their betters think they ought, they are in some communities condemned to eternal punishment, in all, socially ostracised. In no case are fresh methods adopted or considered.

Tested by its restraining power over the vicious and intemperate, its power to prevent crime, and elevate character, Christianity has been a colossal failure. Nor could it well be otherwise. It has totally ignored the strongest instincts of human nature, it has travestied truth, scorned science, and made faith the one thing needful to merit eternal felicity. The unswerving law of consequences, the indispensability of right conduct have not fully entered into its calculations or teachings. While it is necessary that all thought should be pure, it should in all cases, when dealing with the mentally undeveloped be as far removed from the abstract as possible, because an abstract idea is susceptible of so wide an interpretation. Had Christians spent less time in propagating abstract theological mysticisms, and more in telling the people a few plain simple truths about themselves, their power and good works would undoubtedly have been much greater. They have done the contrary; they have evaded truth, made faith more powerful than law, they have not enlightened, they have confused men, hence their power is waning and their good works are comparatively few.

For nearly two thousand years Christianity has been tested daily, hourly. It has had, admittedly, some of the most enlightened races of the earth to work upon; it has fallen in the most favourable spot in the world. It has not much improved the world, but the world has much improved Christianity, in spite of which it is being discarded as inadequate; the basic principles of the system are not consistent with success in an ethical movement. Wherein, then, does Spiritualism differ from Christianity?

In the first place it is not limited to the precepts of a single individual. It absorbs all the moral precepts of all nations, gives new and better renderings of all precepts. It strikes 'faith' from its lofty pedestal, and puts knowledge in its place. Truth is its foundation, on truth it lives and thrives. It acknowledges all prophets, seers, and sages, and gives new ones to the world. It winnows away the chaff from new and old, and retains the priceless grain of all. In place of miracle it puts law; in place of caprice and change, tranquility. It does not dogmatise upon God, but leaves all men free to form their own opinions from the evidence it adduces. It asserts *natural* immortality, and proves it. It urges personal responsibility for all acts performed in full consciousness, and repudiates the possibility of escape. It founds its teachings upon observations of natural law. It appeals to the ego by altruistic methods. It adduces evidence in support of all its claims. It does not convert, it convinces. It does not attempt to restrain from evil-doing by 'fear of God's eye.' It restrains from evil-doing by giving the knowledge that myriad eyes are watching; the eyes of loved ones to whom unrighteous acts give pain; and that upon one's own soul is indelibly imprinted a record of every act; that the stains can only be expunged by personal atonement. It spurs men on to covet the higher life, to which righteousness is indispensable, by giving the knowledge that only that life is permanent or good. It combines all that is good in other systems, with all that is good in itself and humanity. It teaches that all goodness is growth, that virtue is only obtainable by slow and laborious processes. It places virtue as the last and sure attainment of every human being, in whose search only can happiness be achieved. As a 'moral force,' it places more value upon practice than precept. It appeals to men not only through their emotions, but through their reason, and urges them to attempt rather to build up their character, which is their most valuable possession, than a reputation for virtues not their own.

Spiritualists also recognise that a moral force does not always act directly upon the individual concerned for the elevation of character, but often indirectly, by doing good to others, and this is held by them as being one of the best means of ethical improvement, and they recognise in the altruistic

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spirit, or one's care for others, an unmistakable sign of moral worth.

Christianity has failed very much because it regarded the making of converts as of more importance than the moral improvement of Christians. It has been sufficient for them that men have said, 'I believe.' As a consequence, Christians have not felt it imperative to do good works, for were they not of the elect; God does not love them for their goodness, but for their belief in Jesus; they have not been taught to live for this life, nor to value it, but to live in faith for the life to come. The consequence of belittling this life has been a natural one; faith being the passport to the next, works have been at a discount, conduct to no purpose, Christians have lived to believe, to compel belief in others. All other considerations have been thrown to the wind. Men lived to get to heaven, belief would get them there, to work was hard, to believe was easy, and men believed, and rested there.

Unification of Spirit.

By H. BASSETT.

V.

THE HIGHEST FACULTY of all beings by which knowledge can be gained is *feeling*, whether they be celestial, spiritual, human, or animal. It is by its power that the true poet perceives inner truths, and those finer yet more intense emotions, and it leaves no room for doubt as to the certainty of his highest ideals being realised. Poetry, which breathes a highly spiritual tone, is necessarily mystical to the unspiritual. The soul's more profound feelings are promises of a higher life—in fact they are *partial realisations* of spiritual states. The loftiest flights of the imagination of necessity fall short of the blissful state of unification, as *we can only imagine feelings which we have experienced*, and all we have ever tasted had its origin in the Infinite Spirit. A sunbeam indicates the existence of a sun; all feelings must have some cause. Why do men suppose that their deeper intuitions of love are causeless and unreal? We cannot fancy a happy state which could not be known in reality, because the fact of being able to imagine such a state shows that it has been to some extent experienced.

Neither intellect nor reason can make a person spiritual, any more than they can make the blind to see! Spiritual growth means the development of the capacity of receiving and reciprocating the good and the beautiful, the 'spirit' of things perceived intuitively. A spiritual genius knows of a certainty that he has a deep perception of truth; poetical natures *feel* in what direction truth lies, but their words cannot awaken this perceptive faculty in others if their souls have not attained the same height of perception. The wind cannot cause harmonious vibrations till the Æolian harp is attuned. The sense of beauty is awakened by feeling, not by intellect nor reason.* We know that anything is beautiful when we *feel* inclined towards adoration. Does the cultivation of logical acumen, and the labyrinth of keen wit awaken a sense of the good and the beautiful in a scoffing scientist; does not the throbbing heart of a poet carry him nearer the temple of Truth than the gloating cuteness of the vivisectionist?

Intellect cannot love, therefore it cannot discover Truth, which is Love. It may lead an unloving mind to blank Materialism and Atheism, while the spiritual person knows and feels that all nature trembles and throbs with the Divine Spirit; and if fit for the attainment of unification, he becomes consciously what he always was unconsciously, at-one with that Eternal Spirit.

The higher the truth the more beautiful and poetical its nature. Profound music, poetry, and art breathe truth, which all who 'know' tell you is love; they would not be music, poetry, or art without a hint in the direction of truth.

Don't think that spirit life is something shadowy and unreal. Looking at a tropical sun and feeling its heat is not nearly so real as seeing that calm glory and feeling that unutterable love which thrills the enraptured souls who have attained the celestial state. How can our sun and our love be more real than the cause of them, the Infinite Fountain and Essence of All?

Though all nature be strewn and inscribed with symbols of the immortal energising Essence, they are valueless to those who do not pause to comprehend and acquire their language. All matter bears the impress of spirit from the hexagonal beauty of a snow-crystal to that of the human form. We ought not to lavish devotion on a mere thing, but on the spirit of which it is the expression. A block of stone calls forth no adoration, it is but stone even after it has been shaped; but the 'spirit' which the sculptor tried to express awakens our own slumbering spirit to adoration and sympathy with the sentiment and idea which existed in the sculptor's mind. All who contemplate his work may hold soul converse with each other, to the depth of their spirit-feeling capacity, in one of nature's languages, sympathy, they become at-one in spirit with the idea.

The two moieties of human instruction are religion and

* Intellect and Reason are not separate entities, and cannot be divorced from Spirit. Consciousness is ever reasonable and true. Intuition *perceives* the reason why of things. Intellect and Reason are required for the clear comprehension of beauty. True 'feeling' is ever reasonable and intelligent, otherwise it is a mere instinct.—Ed.

science, the latter is of the masculine or intellect, the former the feminine or intuition. The high priests of both branches of knowledge had well nigh crushed all the humanity out of man: the 'traders and moneychangers' of the temple have tried to subdue the intelligence of the race, while some votaries of the lancet and test-tube, almost destroyed its moral consciousness. Spiritualists should know that the intuitionist is always heretic for the formalist; and although the convincing eloquence of the rack, and the subtle logic of the stake are out of date, yet it is no easy matter to face the prejudices of fashionable theorists and creed-bound fanatics.

Belief in 'salvation-made-easy' accounts for the indolence of the majority of orthodox formalists. We are placed in the world to learn, to unfold, and to know through experience, we are not born to be mortgaged to the opinions of the past, nor is it necessary to salvation that we should accept the platitudes of paid ritualists. Each must gain knowledge for himself: words are only understood in the light of the reader's own experience, they are meaningless sounds to one who has not had a glimpse of that to which they refer. Strive so to ennoble and expand the soul that it may be fit to enter an eternal scholarship in the higher classes of paradise. Try to become worthy of receiving the most sacred of all trusts: the secret of the kingdom of heaven, the white stone of victory, the philosopher's stone, the sacred fire of true spiritual Masonry. No amount of worldly form or initiation can give that knowledge which can never be known between man and man: hence the deplorable emptiness of most institutions and crafts, established for the preservation and development of divine knowledge when they lose the spirit of their symbolism and hidden science. How many aspirants for initiation pass from the outer court through the inner to the Holy of Holies except in empty ceremony? He who would seek the Shekinah as a spiritual reality must cleanse the two outer courts (the body and mind), or else *the fire* will destroy instead of preserving him. If he would become *free* he must release himself from the dominion of the outer shell and don the *wedding garment* of the Arch Master. Don't be satisfied with treading the Mystic Temple in symbolic ritual, but seek earnestly for the key to the most precious of all truths from within your own temple and Holy of Holies.

Nothing is gained without risks, but if we are always counting the cost we shall never ascend. The risks which beset the pursuit of the higher spiritual sciences are in proportion to the truths received. The more sacred the knowledge the greater the possibility of profanation; the will required to become an archangel could make the possessor an archdemon; knowledge is power both for good and evil. A change of thought modifies our very existence. As you think so you are. 'Be ye transformed by a renewing of your mind.' All should strive to remove the fogs from narrow minds, so that they may develop true manhood by thinking, striving, and acting up to their highest intuitions of goodness. Minds fed upon false theories and superstitions become dwarfed and unable to look towards the sunlight of higher truth. Embodied man is a combination of angel and animal; when he turns his face heavenwards he is unfolding his better half; when he is dominated by low, morbid desires and inordinate longings he sinks to the level of the animal.

Happiness has only one key—Love, but the use of it is ever the wisdom of the few, the animality of the many. All who would unlock the mystic portal with it must be devoted to the quest, put aside all care, worldly ambition, and ever maintain a calm, tranquil, serene attitude, and fixed purpose, as ruffled waters reflect broken and ugly images. No amount of asceticism will bring the soul Divine knowledge. Unreasoning fanatics, who think to please God by destroying their bodies, have been capable of killing others by developing that spirit which instituted the Inquisition. Excessive austerity hardens the heart as much as excessive enjoyments.

Truth is ever the same, and eternal. No man was ever the measure of it; the revelation of it to man is always distorted while he is embodied. The knowledge obtained through unification has never been doubted by the recipient. The Light is its own witness; the Love its own excellent certainty. One Spirit fills Immensity, which is all, in all, and everywhere. God is spontaneously manifested when man is in unison with Him. Communion with the Highest is only possible by elevating the soul; the truer, loving, feminine, and intuitional part of his being must be unfolded. Unification gives the secret, the Truth which is the Alpha and Omega of all Wisdom concealed under the outer veil of all religious systems. Yearn for the esoteric wisdom of the *élite*, and leave the exoteric husks for weak and frail minds.

ULTIMATELY peace must succeed war, just as light succeeds darkness. The rude has always gone before the refined, ignorance before civilisation, the rough before the smooth, and peace will ultimately emerge from all contending forces. It will be the outcome of an infinite amount of struggle, and will usher in the long-desired brotherhood of man, equality and fraternity.—J. Evans.

WHEN Spiritualists cease to think that to ape the church in all our services will serve to make Spiritualism popular, the people will admire us for our independence, and entertain a greater feeling of fellowship for us. The name 'Rev.' has so long implied false teacher of creeds and dogmas that its use in Spiritualism seems wholly out of place and very inappropriate.—The Medium.

The Bible: Its Origin, Growth, and Character.*

By W., *Ilfracombe.*

THIS BOOK was published in 1894, and is, therefore, not new, but it is one to which the attention of Bible students should be called if they have not already read it. And those who have lost all faith and interest in the Bible because of the faults and mistakes discovered in these modern times, would do well to study the causes of these errors, and why it is that, notwithstanding its faults, it has been for so long in the past, and still is by the majority of the dominant nations of the world, thought of as a sacred book—the inspired Word of God.

Mr. Sunderland, the author, is not a partizan, except on the side of truth, and though he deals fearlessly with errors, both moral, historic, and literary, and shows that they are not occasional, or even of minor importance, but that they can be counted by thousands, yet in summing up he quotes with approval the following lines of Goethe's on the subject: 'The great veneration which the Bible has received from so many peoples and generations of earth is due to its intrinsic worth. . . . The higher the centuries rise in culture the more will the Bible be made use of by all who are not wise in their own conceits but truly wise.'

Modern scholarship places the Christian Bible at the head of all bibles, and simply as a literary work it is one of our best classics, and has ennobled the English language more than any other book.

It is the almost universal belief in the infallibility of sacred Books which is the evil. This has very considerably hampered, if it has not prevented, criticism, and really been a chief cause of so much irreligion and Atheism. But though there is now more freedom of criticism, 'Sacred books will not be thrown away; they contain truth of too much value, and they have too central a place in the religious history and education of the race for that. But everything indicates that, at least in Christian lands, they will be more and more relegated to their proper place as servants of man; they will not much longer be permitted to fetter his intellect and dwarf his life.' True religion can never be killed, it is inherent in human nature. 'It was not the Bible that made religion, but religion that made the Bible.'

Another mistake has been to consider the Bible as a book by itself, and apart from all other Bibles. 'All the great historic religions are sisters.' Nearly all, if not all, the Christian and Jewish rites, ceremonies, and doctrines came originally from heathendom, and other books besides the Bible have even the idea of the Messiah. 'The mother and child stand depicted not only in the temples of Europe, but in those of Arabia, Egypt, and Thibet.' The similarity of incident in the lives of Jesus and Buddha are remarkable. Both are represented 'as of royal lineage; both are born of virgin mothers; the birth of each is announced by heavenly messengers; princes and wise men seek out the infants respectively, bringing homage and costly gifts. Having arrived at manhood, each passes through a season of supernatural temptation before entering upon his public work as a teacher; at the death of each the earth trembles, etc.' How is it possible, therefore, to claim for the Bible a unique and divine inspiration, and Christianity as the only true religion? The first Christian missionaries to India used to think that this similarity of incident was due to Satanic inspiration. But not only on the surface is there this similarity, the deep and spiritual truths of religion are also taught by all religions. Some have a higher ethical teaching than others; but, says Max Müller, 'There is no religion—or if there is I do not know it—which does not say, "Do good, avoid evil."'

The Avesta, the Persian Bible, teaches that 'The will of the Lord is the law of holiness.' 'Holiness is the best of all good.'

Confucius taught the golden rule: and three of the Buddhist commandments are the same as the Mosaic; the other two are: 'Thou shalt not lie,' 'Thou shalt not intoxicate thyself.'

No religion monopolises any moral quality, the difference is one of degree not of kind, and our Bible, though greatly superior to all other Bibles, is still only one among others. The very fact of a Bible having satisfied to some extent the soul hunger of a people is proof that it possesses some ray of divine truth, 'for the hunger of the soul of man can no more be satisfied by a lie, than the hunger of his body can be appeased with stones. . . . Religion is as universal as sunshine, or love, or God. Its fountains are in every land; its prophets dwell under all skies. Its has given mankind not one sacred book but many.'

The various books composing our Bible seem to be more or less composite works. There was no copyright in literature in olden days, and a copyist could add to the original text or eliminate from it at his pleasure; 'he was never in the least bound to distinguish the old from the new.' He also gave whatever name he pleased to a book, and in order to get it recognised would often adopt some name of note—probably that of a former writer, whose work was thought to be in harmony with his own. The name given to a book was often more like a modern dedication, and had about as much, or as little, to do with the real writer. For this reason it is often very difficult to decide at what date various books were written.

* By Rev. J. T. Sunderland. Putnam and Co., London.

Moses has always been credited with being the writer of the Pentateuch, but would anyone be likely to say of himself that he 'was very meek, above all the men who were upon the face of the earth'? or is that in harmony with him saying 'And there arose not a prophet since in Israel like unto Moses'?

Critics agree that the Pentateuch is a compilation of four (some say more) distinct documents, and part of it was written as late as the time of Ezra, so Moses could only have written a very small portion of it. 'Indeed, its structure is so composite, and it came into being so slowly, so gradually, through so many changes, and as the result of so many hard and so diverse influences, that we can hardly, with any propriety, speak of authorship in our modern sense, in connection with it.'

But though much of the early part of the Bible is legend, we must not therefore think it valueless, for, like the songs and ballads of a people, it may tell more than mere historic fact. And 'among the historical works coming down to us from the ancient world few are, on the whole, so trustworthy as the Bible.' That alone gives it value, but the Bible is more, much more, than a mere historical record.

There is a short commentary on each of the Books of the Prophets. Of Jonah he says:—'In this book we have something unique, and of more than ordinary interest. The Prophet Jonah is an historical character of whom we have mention in 2. Kings xiv. 25. The age from which it came was one of intense legalism and narrowness, which would fence in the Jews from all the rest of the world, as the only people for whom God cares. The book is a protest against this spirit. By means of the story of the prophet sent to preach to Nineveh, a heathen city, it shows God's love and mercy to be world-wide. Regarded as history, the book contains absurdities which no ingenuity can explain away. But as a work of fiction, written to teach a lesson of religious tolerance, it is one of the noblest books in the Bible.'

Of the prophets, as a whole, he says: 'More earnest, more honest, more intensely real, more intensely natural and human utterances, utterances of greater moral power, or of more permanent religious significance to the world, were never penned than some of these prophecies of ancient Israel.'

In the Old Testament there are five books classed as poetical; of these, Job stands first. 'By common consent, this is one of the greatest and most splendid poems of the world.' Such a man as Job may have lived, but the book, as a whole, is the work of the imagination. It was a protest against the prevailing belief that calamity is sent by God as a punishment for sin.

The Book of Ecclesiastes, with its philosophy of pessimism, does not find favour. 'It is one of the unaccountable things about the Bible that men could ever have received this book into the canon of the inspired Word of God, and, at the same time, have kept out a book like the apocryphal "Wisdom of Solomon," with its broad and catholic spirit, and its high views of God and life and immortality.'

The 'Song of Solomon' has been more misunderstood than any book of the Bible. It is not a religious book at all, neither is it immoral, but simply a love drama—a story 'of an ardent but pure love, that refuses all blandishments, and remains true to its object.' Professor Driver gives the story in outline as follows: 'A beautiful Shulamite maiden, surprised by the king and his train on a royal progress in the north, has been brought to the palace at Jerusalem, where the king hopes to win her affections, and to induce her to exchange her rustic home for the honour and enjoyments which a court life could afford. She has, however, already pledged her heart to a young shepherd, and the admiration and blandishments which the king lavishes upon her are powerless to make her forget him. In the end she is permitted to return to her mountain home, where, at the close of the poem, the lovers appear hand in hand, and express, in warm and glowing words, the superiority of genuine, spontaneous affection over that which may be purchased by wealth.'

But this is only one interpretation, other authorities are not agreed either as to its plot or the significance thereof; but all seem to agree that Solomon was not the author.

For a generation after Christ's death the story of his life, work, and death spread abroad *verbally*, for seeing his return was expected to be soon it was scarcely thought needful to write an account of his sayings and doings; but as he did not return, and, also, some of the disciples were dying, *written* accounts became needful, and thus the Gospels are *according* to the different disciples.

Various authorities favour Mark as being the oldest Gospel, because it is the simplest and altogether most human. The original documents are *supposed* to go back to within 25 and 30 years of the death of Jesus (but none of them are in existence so far as is known), and the final compilation was not till 70 A.D. or 105 A.D. Paul's Epistles are the oldest New Testament writings, 'being all of them older than our oldest Gospels.' Whenever the *Scriptures* are spoken of in the New Testament it is always the *Old Testament* that is meant. There is much controversy as to which of the Epistles were really written by Paul, but of the First of Thessalonians 'the genuineness is clear. It is the earliest production we have from the hand of Paul, and that means that it is the oldest written document of Christianity.'

Of the Apocryphal Gospels, he says that both as moral and literary productions, some are of higher value than some in.

cluded in the Bible, which proves that the compilers were no more inspired than some of the original writers. Indeed, in making selections, far from being inspired, 'a great deal of bigotry and partisanship and bad blood was manifested from first to last. Bishops freely accused bishops of forgery of sacred writings and of alteration of the oldest texts; and, altogether, the debates and proceedings of the synods and councils that had part in settling the canon, remind one very much of some of the worst political conventions of our day.'

Councils were held at various times and places to decide which books were to form the Canon of the New Testament, but it was not till the Council of Trent, held from 1545 to 1563, that the list was finally complete.

The Old Testament was written mostly in Hebrew, the original tongue of the Hebrew people, and even when Aramaic became the popular speech of the Jews they continued to use Hebrew for literary and sacred purposes. The New Testament is in Greek. The reason of this is that Christianity was soon regarded as a new religion, therefore it was only natural that the most literary, commercial, and international language then in use should be chosen for the new scriptures.

In studying the question of inspiration and translation, the way in which Old Hebrew was written is of significant importance. There were no vowels, the effect being to make the writing very like shorthand. How impossible, under such conditions, to avoid making mistakes in copying old manuscripts. 'We have a very much larger number of manuscripts of the New Testament than of the Old, and many of them go back much farther. The five oldest date from the fourth century, A.D. These manuscripts are all written in what are known as *uncial* letters; that is in large capitals. They are without division of words or punctuation, and in part without accents or breathings.' Under such circumstances it would need a copyist to be as inspired as the original writer is usually credited with being in order to be correct. But the wonder is not that there are many and serious mistakes, but that a book of such value—the noblest classic we possess—has come down to us through the ages in as perfect a state as it is.

Criticising the book as we should any other, we see that 'The Old Testament portrays the growth of a people from polytheism to monotheism; from the worship of gods, cruel and vengeful, represented by various images, up to a very pure and lofty spiritual worship.'

The Old Testament, unlike the New, does not teach the doctrine of immortality in a predominant way. "The Book of Daniel," written about 164 B.C., unquestionably contains the doctrine, and most scholars hold that certain passages in the Psalms do the same.' But there are many others in which it is distinctly denied, but the 'Wisdom of Solomon,' which was written about 200 B.C., a book which, by what seems a strange and unaccountable unwisdom, was not allowed a place in the canon, does teach it.

The origin of the belief in Satan—the foe of God, the accuser of the good, the tempter of men to evil—seems to have come into Judaism from the religion of the Persians, through contact with that people during the exile.

'It is only as we recognise it' (the Bible) 'as a book of growth and progress, and take as our guide its best and highest teachings, not its lowest and worst, what it has grown to, not what it has grown from, that it becomes a safe and valuable guide.' The Bible does not make any claim to infallibility; and all difficulty with regard to its teachings would disappear if it were only read in the light of modern inspiration and the Higher Criticism. There are the highest and noblest teachings in the book—every feeling almost through which the human soul can pass is expressed in beautiful language in the Psalms. And a Book which has satisfied to some extent the soul hunger of the best people of the most progressive nations of the world, can still minister to our needs if we read it aright. Whittier says:

We search the world for truth, we cull
The good, the pure, the beautiful
From graven stone and written scroll,
From the old flower-fields of the soul;
And, weary seekers of the best,
We come back laden from the quest,
To find what all the sages said
Is in the book our mothers read.

The soul that loves knowledge will attain to it. According to the desire, so the supply; by the desire for knowledge the soul opens up a way for its attainment.—*W. H. Evans.*

THE DOCTRINE of the atonement has fostered sin and wickedness of every kind ever since the early days of Christianity. It put a premium upon eleventh hour repentances, and made the truly moral man and woman of no account in the economy of God. It did not matter what a man's life had been, provided he professed faith in Jesus at the last. Murderers have been swung from many a gallows-tree into the arms of the Saviour, while their victims, by the very same religious dogma, were consigned to everlasting torture. Under the influence of such pernicious doctrines it is not surprising that Christianity has so signally failed to redeem mankind. It is, indeed, an open question whether Christian teachings have helped the world or not. The Sermon on the Mount and the Golden Rule are full of spirituality, and conducive to the highest morality when rightly applied. But they constitute very little of the doctrine of the church to-day.—*Banner of Light.*

A Lost Bridegroom.

FOUNDED ON FACT.

By Author of 'Lilian,' 'Dame Dorothea,' etc., etc.

[ALL RIGHTS RESERVED.]

'WHERE CAN HE BE?' exclaimed a young bride of nineteen, who was waiting to go off with her husband after the marriage ceremony. 'What can have kept him?' and she looked nervously out of the window against which she was standing in her travelling dress. 'What is it you are saying?' and she turned sharply to the messenger who had returned from the office, 'not there—why, where else should he be? He told me he was going there to fetch his cheque book. He must be there—I will go and see for myself,' and she rushed out of the room, down the steps into the street, and jumped into the carriage and pair which was waiting to carry them off, ordering the coachman to drive to 71, 124th-street, and arrived in a breathless state at the office of Harrington, Marshall & Joel, a well-known firm in one of the large towns which have sprung up so recently in the Western States of America.

Mrs. Marshall entered the room, in which sat her husband's two partners, in a dazed condition. They rose from their seats, but before they could speak she exclaimed, 'Where is my husband?'

'Your husband!' they both exclaimed. "We have not seen him to-day."

'He came for his cheque-book—surely you must have seen him, Mr. Joel?' and she looked keenly at the junior partner.

'No, indeed, Mrs. Marshall, we have not had anyone here to-day, have we, Mr. Harrington?' appealing to the other.

'No, certainly not,' answered the older man, 'and we did not expect him. He asked us both to his wedding, but I am too old for such things, and Joel—I don't know why he did not go,' turning round to the young man.

'Oh! Ah! Well—I could not,' and then in a low voice to the bride, 'you know.'

'Nonsense,' she exclaimed, 'don't be foolish. But, I beseech you, help me to find my husband.'

'My dear young lady, tell me what you mean,' said the old man kindly, laying his hand on her arm.

'He said he was coming here—' she could say no more and burst into tears. A spasm crossed Alfred Joel's face, and he made a step as though to go to her, but instead he knit his brow and turned as white as a sheet.

'I will ask the clerk,' said Mr. Harrington. He rang a bell, which being answered by the confidential clerk, he asked, 'Have any of you seen Mr. Marshall this morning?'

'No, sir, he has not been here since yesterday. He gave us a holiday this morning because of his wedding, and we are only just come back—but Mr. Joel would know, for he has been here all the morning, and—'

'Mind your own business,' shouted Joel, 'you have no business to say where I have been.'

Mrs. Marshall looked up quickly at his tone, and she was struck with the extreme paleness of his face. 'Alfred,' she exclaimed, 'you know something!'

'No, indeed,' he replied, 'why should I? I went home at luncheon and have only just returned. I found Mr. Harrington here, did I not, sir?'

'Yes, certainly,' returned the old man, more and more bewildered.

By this time the father and mother of the bride had arrived at the office. Nellie Marshall threw herself into her mother's arms. 'Mother, he has left me?' she exclaimed. 'What shall I do?'

Mr. and Mrs. Godfrey explained matters more fully. They corroborated what Nellie had said about Frank Marshall, saying he had left his cheque book at the office, but they also said they were sure it was not his intention to desert their daughter, for no bridegroom could have seemed more happy than he had done when the ceremony was over. They could not at all understand it and feared foul play. We must put it into the hands of the police at once,' continued Mr. Godfrey. 'May some one look and see if his cheque book is here.'

'How stupid not to have thought of that before,' said the senior partner. 'I will go and look in his private room.' In two or three minutes he returned with the book in his hand. 'Here it is,' he exclaimed, 'so he has not been here.'

'How very strange. Let us at once send for the police.'

There was one person of the company present who said nothing, but watched each member of it carefully, and that was Nellie's younger sister. She had been struck, when she came into the room with her father and mother, by the scared look on Alfred Joel's face, and there was something in the girl's spirit which detected that all was not right in his. She was clairvoyant, and she saw the fear and agitation his spirit was in. 'I must watch and find out,' she thought to herself. 'I am sure Alfred knows something—and he would not come to the wedding—I will watch.' At that moment, by some electric attraction, Alfred Joel turned his head and met Lucy's eyes. He dropt his at once, and turned even paler than before.

The detective was now announced. 'Let him come up at once,' said Mr. Godfrey, 'with your permission,' turning to the senior partner, who was completely bewildered by all this sudden excitement. He bowed silently; and the man was ushered into the room.

When he had heard the facts of the case he said: 'I think we ought to go to your home, Mr. Godfrey, as it was there Mr. Marshall was last seen. I do not think, from what you all say, he can have come here.'

They returned to the home, from which all trace of festivity had been removed, and the detective at once set himself to question the inmates of the household. All had seen the young man go from the house down the road towards the office, and all testified to his happy looks and buoyancy of manner.

'Had he any enemies?' the detective asked Mr. Godfrey. 'I never heard of any, did you, Nellie?' turning to his daughter, who had insisted upon staying in the room and hearing all that was said.

'No, father—,' then she hesitated.

The detective saw there was something behind, and fixing his eyes on Nellie, said firmly: 'You must tell us everything, Mrs. Marshall. Do you know if your husband had an enemy?'

'I know,' exclaimed Lucy, turning to the man; 'Joel did not like him, and he would not come to the wedding.'

'Hush! Lucy,' cried her sister, nervously, catching hold of her arm.

'Who is Mr. Joel?' asked the detective. 'Do you mean his partner?'

'Yes,' answered Lucy, boldly; 'I can't bear the man.'

'Hush!' said her sister again. 'You should not say so, Lucy.'

'Well, Mr. Godfrey,' said the man, 'I think I can do no more here, but I will go and see what I can do outside. I will let you know if I find out anything. I must shadow that young man,' he said to himself as he left the house.

'How could you say such things about Alfred Joel, Lucy,' exclaimed her sister when they were left alone together, 'you are'—

'I saw it in his eyes, Nellie. He knows something, and he knows I know.'

'Oh, Frank, Frank! where are you?' cried the distracted wife.

Three months passed away, and every search had been made for the missing bridegroom, but nothing could be heard of him. For the first time Inspector Frost was nonplussed, and although he had been as a shadow to Alfred Joel for the last three months he had seen nothing to lead him to suspect that he was mixed up in the matter. Lucy Godfrey, however, more firmly than ever, expressed her belief that he knew, and nothing would convince her to the contrary. Alfred Joel evidently felt her antagonism, for he always avoided her, and when, by chance, they did meet, he never allowed himself to meet her gaze. With the sister, however, it was different; by his sympathy, and apparent desire to help in the search after her missing husband, he ingratiated himself into the good graces of Nellie Marshall. He, too, had many opportunities of seeing her, owing to business arrangements—for the old partner had gone out of the firm soon after Frank Marshall's disappearance, so that the business was now practically in the hands of himself and Mrs. Marshall. This, of course, necessitated frequent meetings. As Nellie was aware of his attachment to her before her marriage she was touched by his quiet, almost reverential, manner of approaching her, and she consulted him more than she did her own father. She had not forgotten her husband of an hour, but she thought of him as dead, and had dressed herself in deep widow's mourning after two months had passed. She had gone at once to the house which her husband had furnished so carefully for his bride, and every room showed tokens of his thoughtfulness and love. She had wanted Lucy to go and live with her, but the girl said she could not do so whilst Alfred Joel was a visitor at the house. So Nellie lived in her big house alone, and at times felt very lonely and sad. The only thing she really looked forward to were the visits of Alfred, but, of late, these had not been so frequent as formally, and she became restless and uneasy in consequence.

One day he came to call upon her, and in course of conversation mentioned that he was thinking of going to Europe.

'Going to Europe,' she repeated, turning so pale that he thought she would have fainted.

'Yes,' he said, getting up and coming over to where she sat. 'You must see, Nellie,' he went on in passionate tones, 'that we can't go on as we have done—at least I can't. Good God!' he added, and the beads of perspiration stood upon his forehead. 'Don't you know the agony I feel, seeing you day by day, longing to have you for my own, but not daring to speak. Don't darling,' as she put her hands before her eyes and burst into tears, 'I did not mean to hurt you. I know it is too soon to speak, but I must know before I go if there is any hope for me. I don't care how long I wait if you will only give me one little word of hope. Speak, Nellie, say "yes" or "no," and he took her hands and tried to draw her to him. "No, no," she cried, 'it is too soon—Frank! Frank!'

A baffled look came into his eyes, and he drew back from her. She looked up quickly: 'I shall miss you dreadfully,' she went on, 'you have been so good to me.'

'Can you give me no hope, Nellie?' he asked again, kneeling down by her side and taking possession of her hands.

'Wait till you come back,' she murmured.

A triumphant smile lit his face. 'Thank you, darling,' and he leant forward suddenly, put his arms round her, and kissed her passionately. The next day he started for Europe.

(Conclusion next week.)

A New Year's Wish to All.

A NEW YEAR I would wish thee
Of joy, with gladness full.
May sunshine break o'er darkness,
Soft ease sharp pain annul.
Whatever trials vex thee,
Whatever cares annoy,
May Love with magic music
Convert them into joy.
May beatific visions
Shine fair o'er earth's dark night;
May music, sweet companion,
Attend thy footsteps light.
May angel friends attend thee,
To guard thee and to bless,
May God's own arms enfold thee,
May every good caress.
May sweet flowers bloom around thee,
A garden fair and gay,
For these, and every blessing,
On thy New Year, I pray. WILL PHILLIPS.

Nottingham (formerly Bridgwater), Dec. 29, 1897.

Correspondence.

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

THE QUESTION OF TEMPERANCE.

TOTAL ABSTINENCE OR MODERATION.

MR. BEVAN HARRIS writes as one who has been more or less an abstainer during a long life: 'Temperance in the use of intoxicants is wise, but entire abstinence, to "rescue the perishing" is better.' He thinks the 'strong arm of entire self-denying total abstinence would reach some who are in the vortex of the drink delusion, where mere "temperance" would not.' He has found that evidence of life after death has 'sobered, rationalised, and humanised a number of people who are now working for Spiritualism and sobriety.'

MR. JOHN WALSH, of Blackburn, writes: 'Many schemes have been tried, such as Bands of Hope, Temperance Leagues, Garlands, the Alliance, etc., to deal with intemperance. Our orthodox friends have gone in for them pretty largely; and I hope the Spiritualists are about to co-operate by the formation of some kind of a Temperance Union, which will have the desired effect. Not one of the above has actually failed in its purpose. Each has been a factor for good, yet such as "Ajax" would have us believe that they have been failures, and point us to the recent rapid increase of drunkenness. Has the Temperance Movement failed in its mission, and are its resources exhausted? I think not. It would be a sorry day for England if they were, and "Ajax" would be amongst the sufferers. Give it up, friends. I and others have played at the same game, and none of us ever won. The "nips" and the "night-caps" must be abandoned. It injures both body and soul. How can we expect spirits of a high order to control an organism that is saturated with alcohol! Give it up at once, my platform comrades! Give it up, all! and let us fall into line with Bro. Bibbings' idea of calling a meeting of temperance workers connected with our movement.'

MR. W. STANSFIELD, of Southport, rejoices that there is at last a prospect of united action in our Cause to mitigate the evils of the liquor traffic. 'The young cannot be taught too early of the evils resulting from, and how slippery is the path of those who contract, drinking habits. He scarcely knows whether to take 'Ajax' seriously, and says: 'I rather feel for him when he naively informs us that temperance people are the cause of our country being the most drunken in the world. I suppose we should have been more sober if the millions who are now abstainers were not so, and also were the hours to drink as many as formerly, and licenses as numerous? Large numbers of men and women have been reclaimed from degraded habits, and a multitude of young people have been prevented from acquiring the drinking habit. Homes have been cleansed and made into true homes of comfort and happiness. Does "Ajax" really mean to say that temperance people take their stand for legislative action on this matter, merely because it is a "pet theory"? What is the ground upon which any philanthropic movement exists but that it may benefit others? We have no right to live "unto ourselves alone," but that others shall be able to share in the good we have ourselves realised. My Spiritualism would be of little value to me were I prohibited from imparting its truths to others. So in this matter the good that has been done is an incentive to further effort. He does not give the slightest reason why we should drink alcoholics. I may perhaps be allowed to quote from the *Medical Press and Circular*: "Last year Dr. Abbott, of Philadelphia, published some researches which tended to show that microbes which could not accomplish the death of healthy animals proved fatal to animals under the influence of alcohol. A French investigator has gone a step further, and has succeeded in demonstrating on irrefragible evidence that alcohol not only destroys what we may call natural immunity, but tends to prevent the acquisition of the immunity conferred by the various serums." Total abstainers need fear no attack from outside, as they can adduce every evidence medical, scientific, and moral in their favour. So, Spiritualists, to the fore in the greatest social, physical, and moral regeneration of the present century!'

MR. J. McCLUSKI writes: 'How any observing intelligent person can go through life, and after 45 years' experience come to the conclusion that drink is not the cause of drunkenness is beyond my comprehension. I have not been so long an observer of the affairs of this world, yet I am convinced that if it were not for intoxicating drink there would be no drunkards. The first record we have of a drunken man in the Bible is when Noah, not content with the large dose of water he had during the flood, thought he would like a change, and became a disgrace to his kind, and made himself such a spectacle that his sons were ashamed of him, and tried to hide the result of their father's folly as best they could. The so-called "wisest man that ever lived" denounced intoxicants in strong terms, no doubt after considerable experience of their effects. Isaiah the prophet declared that priest and prophet erred through strong drink, and surely if the man of God and the wise man is not

proof against the evil influence of drink of such character, how in the name of common sense can we expect the ordinary mortal to escape the baneful influence if he gives way to what this great philosopher of 45 years is pleased to state is as harmless as partaking of food. I thought that thinking people had gone a step in advance of such foolish reasoning as "If you wish to avoid the errors of gluttony you must not eat." Surely no sane person would, for one moment, allow there was any analogy between natural food (and by this term I include natural meat and drink) and unnatural drink, or, rather, unnecessary drink. Every sensible being knows it is absolutely necessary for the nourishment of the body that food should be taken in proper quantity, and of such a nature as to produce no ill effects in mind or body, and for this purpose the most simple and natural food will be found best adapted to our needs. Artificial or manufactured drinks of an intoxicating nature are unnecessary for healthy bodies, and are often more hurtful than beneficial in the great majority of ailing and sickly bodies, as is testified by physicians, but food, good wholesome natural food and drink, are necessary and beneficial, used in moderation. Temperance in all things necessary, but total abstinence from all things unnecessary and hurtful is what I consider the wisest course to pursue, and if this prevailed among Spiritualists, aye, and all humanity, I have little doubt that better times would prevail. "Ajax" somewhat contemptuously refers to a "handful of total abstainers tinkering at the job, being like so many men trying to empty the sea with teaspoons, forgetful that the rivers were filling it as fast as ever." True, O mighty "Ajax"! and you, as one of the rivers, are doing your little best to make the painstaking labours of this handful of earnest and humanity loving workers of no effect! I believe in freedom for every thing that is right, and, also, I dislike intolerance, but intoxicating drinks I maintain are hurtful and unnecessary, and there is no cant about this, friend "Ajax," and I trust that the day is not far off when your eyes will be opened and your spoon may be used in helping to empty this sea of iniquity instead of using your ladle and bucket to undo the work of quite as worthy men!

MR. J. ADAMS writes: 'I should like "Ajax" to define "the middle way" between drinking and total abstinence. Does he mean moderation? If so, I should like a definition of it also. An old friend of years ago, who was a deacon of a Baptist church, the superintendent of Sunday school, a pillar of the church, told me he considered six pints of beer a day very moderate; he practised what he preached. My experience, like that of "Ajax," extends over 45 years, but to be told that total abstainers "ostracised those who drank" was a regular eye-opener. I rubbed my eyes and said, "Wake up!" and immediately memory leaped back 40 years, and then I remembered the treatment I used to receive, the taunts I had to endure from the drinkers because of total abstinence, but according to "Ajax" the tables are turned. Well, as a good Spiritualist, he ought not to complain, for we believe in turning the tables sometimes. Really, "Ajax," have you not made a mistake? Is not the boot on the other foot? But "Ajax" complains that the total abstainers will not work with him in some special effort to stem the torrent of drunkenness; well, my experience is that they are willing to do anything to that end. Submit your plan, "Ajax." But why have not the moderates done their duty in the past in spite of the total abstaining obstructives. Surely the folly of these ought not to have prevented the moderates from saving the nation from "becoming the most drunken nation" in the world. But have not the people of this nation been endeavouring for the last hundred years to be moderate? Have they succeeded? "Ajax" says no! Why have they failed? The paragraph about drunkenness and gluttony is so much twaddle; surely, in this half of the 19th century, it is not put forward as argument, and has any one ever made the monstrous assertion "that all drinkers become drunkards"? I have never heard or read such a statement in any temperance address or literature. I gather our friend does not believe in total abstinence, does not believe in legal enactments. What does he propose? I have not been a Spiritualist two years, but quite long enough to realise that within our ranks the drink is a curse. I shall never forget the terrible shock I experienced when meeting a medium (who had given me and others splendid tests) in a state of maudlin drunkenness, and who wanted to borrow half-a-crown, etc. I noticed that our brother was shunned by the moderates, and the only effort made to save him was made by the "canting, intolerant, ostracising total abstainers." I have known hundreds of drunkards who have become sober men, but I never knew one yet who attributed his deliverance to moderation or moderate drinkers. I am delighted at the impetus Bro. Bibbings has given to the temperance movement in our ranks. We have started a branch in connection with the Battersea Society of Spiritualists, and I am pleased to say that the great bulk of our members have joined. Go ahead, friend Bibbings!

Mr. C. W. GRAY, of Coleford, Gloucester, writes:—'No one will doubt that the intentions of those popular and worthy workers, Messrs. Bibbings, Morse, and others, are for the best, and I quite agree that temperance in all things is the best. When six years old, in the summer of 1850, I signed the pledge at one of the first bands of Hope meetings held at Mirfield, in Yorkshire. My mother regularly brewed some good beer, from pure malt and hops, and I soon broke the pledge, not because I

had a craving for intoxicating liquors, but because I found that a little home-brewed beer agreed well with my constitution. I have always suffered much from flatulency and other symptoms of indigestion, and find that neither tea, coffee, cocoa, nor even the famed Dr. Tibble's cocoa, agree with my stomach, and nearly three years ago I began to drink pure malt tea, which is not only very nutritious, but it has nearly cured me of the flatulence and other dyspeptic disorders. I have therefore good reason to praise "the barley bree," of which poet Burns wrote so ably, and now I can cheerfully sing, "John Barleycorn for me." Practical experience is the great teacher, and I give this brief experience for the betterment of humanity, for which object your journal is the mouthpiece. I say to your teetotal and temperance readers: try pure malt tea, with very little sugar, as it does not require so much sweetening as the foreign tea. I am thoroughly *en rapport* with your correspondent "Ajax," as per your issue of 24th inst., and with your kind permission I cannot do better than refer your readers to what is stated by Raphael in his Almanack for 1895, also some very sensible remarks in the same Almanack for present year. For nearly 40 years I have, in my humble way, given expression to exactly the same views as stated by Raphael in 1895 issue, on page 35, viz:—"It is amazing how some people will commence a thing at the wrong end. Take, for example, the temperance party; their idea is to forcibly make people sober, and total abstainers. They might just as well try to forcibly stop the tides of the ocean. So far their efforts have been singularly fruitless, for the amount of money spent on drink is as much as ever it was. If I wished to alter the course of a river, I should never dream of beginning at its mouth; I should commence at its source, and lead the small tributaries into other channels. Just the same with the temperance movement. If the members were to go in for pure beer, they would reduce crime, drunkenness, and the craving for drink, fifty per cent. at one stroke. It is not malt and hops which drive a man mad, but the villainous stuff that is mixed with it. Therefore, if the temperance party have the real good of the British workman at heart, let them go in for pure beer as a beginning." These words of Raphael ought to be printed in letters of gold, and I regret that so many good and well-meaning people have gone so egregiously wrong in their efforts to stem the great tide of intemperance. But it is not only pure beer we require, we also want a thorough investigation into the substances of which all kinds of *drink* and *food* are composed.'

SPEAKERS' OPEN DATES.

SIR,—Please allow me to invite those 'speakers and mediums who are associate members of the Spiritualists' National Federation' to supply me with a list of their open dates for 1898, along with their terms and gifts, so that I may be prepared for the applications of societies for assistance in cases of emergency. Trusting that our friends will favour me with a prompt response, believe me, yours fraternally, W. HARRISON, Assis. Sec.

MR. PETER LEE'S INSTRUCTION AND DEVELOPING CLASSES.

A GROWING WANT IN THE SPIRITUALIST MOVEMENT SUPPLIED.

SIR,—These classes, which are held for the express purpose of instructing inquirers in the philosophy of Spiritualism and also developing the mediumship of those who attend, will re-open on Monday evening, Jan. 18, 1898, at 7-30, in the office of the Two WORLDS, 18, Corporation-street, Manchester, under the tutelage of Mr. Peter Lee. Fees for the course of 13 lessons, 10s., payable in advance.

The first part of each evening, from 7-30 to 8 o'clock, will be devoted to the study of the philosophy of the subject, and the remainder to the development of mediumship. As only a limited number of students can be accommodated, intending students should send in their names at once to Mr. Peter Lee, 45, Freehold-street, Rochdale, or leave their name and address at the office of the Two WORLDS.—N.B.: It is very desirable the number of ladies and gentlemen should be as nearly equal as possible.

An old student writes as follows: 'It has been my privilege to attend three courses of Mr. Lee's classes, and I have great pleasure in bearing testimony to his suitability for the work he has undertaken. He possesses the requisite qualities for a successful instructor in psychic forces and uses them well. He has a wide knowledge of the subject he wishes to teach, and his patience, perseverance, tact, and punctuality enable him to impart his knowledge successfully to those who place themselves under his tuition.'—ALOPH.

* CORRESPONDENT-AT-LARGE.

SIR,—It is impossible for me to feel otherwise than greatly honoured by your kind suggestion, *re* the above-named appointment. In view of the great ability and ripe scholarship displayed by the various writers who contribute to your columns, one can hardly help having a feeling of diffidence, to say the least, in venturing to accept such an appointment.

I shall, however, be practically helpless without the willing co-operation of your readers. I will, therefore, respectfully ask the friends of Spiritualism, and indeed all lovers of free discussion, in every part of the United Kingdom, to send me copies of newspapers which contain articles, letters, etc., adverse to our Cause. Southport has its own local champions; but in many

cases friends, though they possess the ability, have not the time to deal with such matters.

I shall be compelled further to trespass upon the indulgence of the friends in various localities, to keep me informed as to the insertion of such letters as I may contribute to the local organs, so that I may be able to submit the same to the editor of the TWO WORLDS. Wishing all your readers a happy New Year, I am, yours faithfully,

C. WARE.

20, Poltimore-square, Exeter, Dec. 25.

SIR,—I am very anxious to see Rev. C. Ware thoroughly established as 'special correspondent,' and think such a man, who has suffered so much for 'conscience sake,' should have all the sympathy and assistance possible. With compliments and all good wishes to yourself and family, yours faithfully,

CHARLES W. GREEN.

Items of Interest.

WE SINCERELY THANK the hosts of friends who have sent us beautiful cards and all sorts of good wishes. If 1898 but half realises the kindly blessings which have been extended to us, we shall indeed be happy.

MR. ARNOLD, of Longton, sends us particulars, just as we go to press, of the discovery (by the aid of the clairvoyance of Mrs. L. A. Peters) of the body of a girl who committed suicide. Details next week.

WE EXTEND our best wishes to Mr. and Mrs. W. Proctor, of Barrow-in-Furness, who were married on Dec. 30 by Mr. J. Swindlehurst. May long life, happiness, and useful service to Cause be yours, good friends.

KINDLY, through the TWO WORLDS, on behalf of Mrs. Simkin, myself, and family, thank the many good friends for their kind expressions of sympathy and condolence in our recent bereavement.—*Thos. Simkin.*

KINDLY permit me through your columns, on behalf of Spicer-street Spiritual Temple, Bradford, to tender the best thanks of our members and committee for the donation of £1 from Mr. W. Sargant.—*J. Parker.*

A LETTER from Mr. A. Smedley arrived after we had made up the correspondence page, the gist of which is that he would like to know what method 'Ajax' favours for saving our country, which he says is 'the most drunken nation on the face of the earth.'

WE WERE very pleased to receive a card from Bro. Howell, saying: 'My wife is now much better, and on the way to recovery. Therefore there is no fear of disappointment next Sunday at Coal Exchange, when I shall lecture on 'Man in search of his soul.'

REV. C. WARE has already begun his work as 'Correspondent-at-large.' The Rector of *Castleford* recently preached a sermon against Spiritualism. (He appears to have become alarmed because some of his flock had been attending our meetings at Normanton.) A report of his sermon was printed in the local papers, and the *Castleford Express*, for Jan. 1st, printed an able reply from Mr. Ware.

WE commend Hudson Tuttle's thoughtful yet kindly suggestions, from one of the oldest living mediums, to the notice of Spiritualists everywhere. Support the Cause you love. 'The Lord loveth a cheerful giver.' Surely this year of Jubilee should be marked by some great and special work—some generous gifts to the Cause—some splendid co-operation with the angels—some thank-offerings for light and blessing.

FEDERATION PROPAGANDA.—Meetings will be conducted at Castleton, near Rochdale, next Tuesday and Wednesday evenings, Jan. 11 and 12, in Holden's Restaurant, Station-road. Speakers, Mr. Peter Lee, Mr. Tetlow, and Mr. Jas. Swindlehurst. Clairvoyance each evening by Mrs. Newton. Chair at 7-30. Will friends in the district turn up to assist this effort to establish a Society in Castleton. Collection at close.

RE THE TEMPERANCE QUESTION.—We trust correspondents will confine their letters to the great issue, and not 'go for' each other. Let each credit the other with sincerity and honest intentions. It is not a matter in which the personality of any writer need be considered. Attention should be directed to the principles and practices involved. Let every one be fully persuaded in his own mind, and try to do the highest right, as it appeals to him.

GOOD PROPAGANDA WORK.—The *Yorkshire Gazette*, for Jan. 1st, published at York, contained good letters on Spiritualism from Mr. J. Slater and Mr. W. Appleyard. The latter says: 'To help remove this ignorance [of natural laws in the spiritual world], and to lead its captives into possession of their rightful heritage of liberty and love is my only apology. I have counted the cost, weighed the consequences carefully, and already experienced some of the penalties inseparable from such a position.'

NORTH-EAST LANCASHIRE LYCEUM DISTRICT COUNCIL.—In accordance with resolution passed at last Council meeting, it was decided to offer three prizes to those over 14 years and three prizes to those under 14 years of age, for essays, under the following conditions:—1. That the competition be confined to the Lyceums in the above District Council. All connected with the Lyceum are eligible to compete. 2. All essays to be forwarded to the Secretary before Jan. 31, 1898. 3. Each competitor to pay an entrance fee of 2d. Subjects: For those over 14 years, 'Duties of Parents to Children.' For those under 14 years, 'The Lyceum and how best to secure punctuality and good conduct.'—*THOS. WILKINSON, hon. sec.*

RECEIVED FROM C. W. Green, 2s. 6d., for the Jubilee Fund. O.P.S. FUNDS.—Received with thanks from Mr. Stringer, 2s.; A. B., 10s.; F. B. (Gravesend), 5s.; Dr. A. Johnston, 14s. 6d.; Mrs. Singleton Moss, 10s. 6d.; Mr. H. J. Charlton, 20s., annual sub.—For Mrs. Barnes, from 'London Cor.,' 15s. (six months' subscription). Mrs. Clarke, our helper at Nottingham, desires to acknowledge for Mrs. Barnes, since July 25, '97, Mr. J. F. Hewes, 6s. 6d.; Mr. G. Brearley, 6s. 6d.; Mrs. Clarke's circle, £1 12s. 0½d. To assist Rev. C. Ware, 2s. 6d., from C. W. Green.

WEST HARTLEPOOL friends have taken a large room in the main street, over a shop in the new Market Buildings, for spiritual meetings. It will hold over 100 people, and they are determined that Spiritualism shall be recognised and respected in the Hartlepoons as a science and religion second to none. They have spent a good sum in furnishing, and hope to be able to secure the best speakers and mediums. Mr. T. O. Todd is to be the first speaker, and the crusade will begin on Jan. 16.—We wish every success to this laudable endeavour.

WE REGRET to learn that our friend, Mr. Barrans, who has been an active worker for some years in connection with the Collyhurst-street Society, Harpurhey, Manchester, has sustained a heavy loss in the passing to the higher life of his good wife on Thursday, Dec. 30th, from peritonitis, after four days' illness. It is not many months since Mr. and Mrs. Barrans had to bid their son, a young man of promise, good night, ere he crossed over, and now his mother has gone to join him in their home 'over there.' Our sincere sympathy goes out to our brother in this time of trial. May his loved ones give him comfort and strength.

THE EDMONTON BUILDING COMMITTEE (of the Edmonton Society of Spiritualists) having been advised by the landlord that the building in which they now hold services will soon be pulled down, seek information from our readers concerning the erection of a small hall. They are in favour of an iron building, believing it to be cheaper and more durable than brickwork, but will be thankful to receive advice from those who have had experience in such matters as to what should be our *modus operandi*.—Address ARTHUR P. CALLAWAY, correspondence secretary, 45, Tillotson-road, Hydeside, Lower Edmonton, London.

AN EFFORT is being made to bring together the Spiritualists of Backworth, Earston, and Shiremoor. At no time has there been an organisation in this district, although there are a large number of Spiritualists who seem out of touch with the movement. Successful meetings have been held, with the assistance of Mr. and Mrs. Reed, Mr. George Hall, Mr. and Mrs. Jacques, Mr. and Mrs. Shadforth (Shiremoor), Mr. and Mrs. Coulson (Allotment, Backworth), Mr. Hughes (C Pit, Backworth), and Mr. and Mrs. Pinkney (late of South Shields), of Newcastle-on-Tyne. We hope good will result, and enthusiasm will take the place of coldness.

IN MEMORIAM.

WILLIAM MASSEY, son of William Massey, of the Pendleton Spiritual Church, passed on to the higher life, Jan. 1st, 1898, and was interred at the Salford Cemetery by Mr. Wallis on Jan. 4e

THE MEMBERS of the Openshaw Society regret to announce, the passing to the higher life of our dear sister and co-worker, Mrs. Turner, the beloved wife of our esteemed president (Mr. James Turner), who departed this life Dec. 25. Interred at Willow Grove Cemetery, Reddish, on Dec. 29. 'Gone, but not forgotten.'

ON WEDNESDAY, Dec. 22nd, at the Southern Cemetery, was interred the mortal form of our beloved sister, Miss Agnes Simkins, member of the Manchester Society of Spiritualists, Tipping-street, Ardwick. The large concourse of sympathetic friends who had met at the grave-side, to show the last token of respect and the high esteem in which she was held, showed it to be a representative gathering of Spiritualists. The service was conducted by Mr. J. B. Tetlow. After singing 'There's a land that is fairer than day,' Mr. Tetlow offered a splendid invocation, calling upon the spirit world to protect and guide the sorrowing ones and to clear away the shadow of gloom which now enveloped them, and to pave their way to a higher state of things. Wreaths were sent as follows: Father and Mother, a heart; John and Charlie, anchor; Aunt Mary and Aunt Jane, wreath; Mr. and Mrs. Simkins, wreath; Mr. and Mrs. L. Simkins, anchor; Cousins Emily, Nellie, and Amy Simkins, harp; Cousins Mr. and Mrs. Williams, wreath; Mr. and Mrs. Hill and family, wreath; Mr. and Mrs. Tetlow, wreath; Mrs. Fernley, harp; Mr. and Mrs. Finney, wreath; Mr. and Mrs. Stubbs, wreath; Mr. and Mrs. Brock, wreath; Mr. Gilbert and daughters, anchor; Mr. and Mrs. Ogden, harp; Mr. and Mrs. Warwick, harp; Mrs. Hyde, wreath; Mrs. Styles, harp; Mr. and Mrs. W. H. Hyde, wreath; Mr. and Mrs. Sims, cross; Mr. and Mrs. Greaves, cross; Miss Cotterill and Mrs. Price, wreath; Manchester Society of Spiritualists, harp; David Moseley and Co., Pegamoid Department, wreath. Mrs. Hyde closed the ceremony with a few well-chosen remarks. Sunday, Jan. 2: Memorial Service. Speaker, Mr. Marklew; subject, 'Life forever more,' to a large audience, who deeply interested his hearers, and said, 'In the light of the new spiritual dispensation, with its wonderful proofs, there was no room for the idea of death, for life was evermore.' The choir sang the 'Christian's good night' with good effect. Clairvoyance, Mrs. Hyslop.

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FRIDAY, JANUARY 7, 1898.

EDITOR AND GENERAL MANAGER,

E. W. WALLIS,

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

WILL FRIENDS who have Nos. 345, 347, and 356 (June 22, 1894; July 6, 1894; and Sept. 7, 1894, respectively), of the *Two WORLDS*, kindly oblige by forwarding them to this office. We have need of them for binding purposes. We will pay the price of them if desired.

WE HEARTILY THANK those friends who have kindly responded to our request for copies of back numbers, but regret to say we have not yet received a sufficient number to enable us to complete the required number of volumes for binding. Will other friends please look through their stock of back numbers for us, and much oblige?

THE *Banner of Light* is alive and full of good things. Never since we have known it have we been so thoroughly pleased and in accord with its editorial policy. Mr. Barrett takes a firm stand for clean, reputable, scientific, rational, and religious Spiritualism. He has a hard task before him to uphold the *Banner*, and keep it floating, white and spotless, to the breeze, but we are assured he will be sustained by the earnest and sincere friends of Truth on both sides. Frauds and fakes of all descriptions have clung on to the movement, and they do not like the 'notice to quit' which they are receiving from the indignant and outraged Spiritualists, whose patience and forbearance are exhausted at last. Go ahead, Bro. Barrett, and success to you!

THE JUNIOR SPIRITUALISTS' CLUB OF GREAT BRITAIN.—A Club, with the above designation, has been established in the Metropolis, and will commence operations on January 1. As the title suggests, the club has been constituted to afford the junior section of the Spiritualistic movement, alike in London and the provinces, greater opportunities for social intercourse and mutual acquaintance that has hitherto existed in this country. The movement is evidently representative, as among list of officers and vice-presidents are such well known names as E. Dawson Rogers, London; E. W. Wallis, Manchester; Geo. Spriggs, Melbourne; James Robertson, Glasgow; S. S. Chiswell, Liverpool; J. J. Morse, London; A. J. Smyth, Birmingham; John Lamont, Liverpool; T. O. Todd, Sunderland, and others, whose names will be found upon the Prospectus, which is now in the printer's hands, and will be issued with the new year. Upon receipt of the prospectus we shall be pleased to give our readers further information.—*B. B.*, Dec. 25, 1897.

THE COGNISING of things impalpable to the touch, invisible to the eye, soundless and without odour, the perception and delineations of conditions and events belonging to the far distant past, and the recalling of conversations held in a former generation, would fifty years ago have been looked upon as mythical and repugnant to common sense. But sense is not so common as it used to be, our senses are widening in their scope and activity. The 'inner sense' is supplementing the outer ones, and bringing into our cognition a field that was before unrecognised and undreamt of, save by the enlightened seer who realised but knew not how to convey to the materialistic perceptions of man his idea. Buchanan's discovery of psychometry, or cognising and measuring things by their spiritual qualities, and Denton's application of it to Geology and Archæology, have demonstrated the fact that the visible is duplicated in the invisible, that all events are indelibly recorded, and that 'thoughts are things.' The universe is like one vast instrument with innumerable octaves and tones, and every definite though evolved is in harmony with one of its strings.—*Harbinger of Light*.

By What Means has Spiritualism been Extended.

[SPECIALLY WRITTEN FOR THE 'TWO WORLDS.']

By HUDSON TUTTLE.

WITHIN THE MEMORY of those not aged, Spiritualism has, from an obscure origin, made itself felt as a mighty power in breaking down the repressive barriers of superstition, and causing the bleak desert of old beliefs to blossom with flowers of immortal beauty. Millions have been made to rejoice in the certain knowledge it has brought to them, and ceased their weeping over the cold graves of loved ones, now resurrected and brought back to their joyful hearts.

There has been a wonderful change: Light has flashed athwart the darkness; old beliefs, dogmas, and creeds have been shaken to their fall; new ideas have come to the minds of men; an evolution has taken place by processes of normal growth, the profound depth, extent, and direction, of which only the most observant thinker can comprehend.

Who has aided in this great work? We believe that the primary force has come from the angel-world, which, surging through the minds of men, has forced them to activity. Beyond that there has been no organised effort worthy of the name, until recently.

The wealthy and influential, where they have become convinced of the truth of Spiritualism, have, as a rule, kept on their way, and in the manner of their lives, and disposition of their wealth, given no sign that they thought their new belief had any claim on them. While church members, they freely gave to every demand, for buildings, salaries, missions, book funds, in support of their denominational journals, charities, etc., often a heavy tithe of their income. They appear to congratulate themselves on their escape from such demands, as much as on their broader belief; and are content with halls for places of meeting, up several flights of narrow stairways, rented for the occasion; halls where no religious body would hold its meetings. As church members they paid heavy salaries to their ministers, now little to speakers and a few dollars for 'tests!' Then they went deeply into their pockets for the endowment of sectarian papers, now, subscribing a paltry dollar or two for a spiritual journal they call giving it their patronage! There are notable exceptions, yet I am sure those acquainted with the *personnel* of the movement will not say the case is overdrawn.

Almost every day the newspapers herald legacies of tens and hundreds of thousands of dollars given to this or that church, and millions are yearly given for missions. When and where do we find notices of Spiritualists contributing to the extension of their beliefs? They speak of their new-found knowledge as priceless, and are eager to convert the world, and yet how little is their effort to that end!

The movement from the beginning, fifty years ago, has been championed by those who, in a worldly sense, could least afford to do so. Its journals have been published by those who have been compelled to sacrifice ease, comfort, and almost life itself, for their maintenance. Not one has ever had an endowment fund, and in their struggles no wealthy Spiritualist has ever taken the burden from the shoulders of the over-tasked managers. The press is the great power of the spiritual movement. It is the medium of inter-communication and cohesion between the workers and readers; the bond uniting their scattered ranks from ocean to ocean. Once the pulpit and rostrum were the greatest power to move and educate the people. Their day has passed, and the press has taken the front. Thought is sown broadcast, and the journal speaks to ten thousand where the rostrum or pulpit address a score. With this tremendous force for good in their hands, it is pitiable to see the brightest editorial writers glad if they can show an even balance after the desperate struggle of the year.

For the want of a few hundred dollars, which were they publishing sectarian papers they would receive, they cannot engage in missionary work of free circulation, a method which has proved most effective. However zealous and self-sacrificing, they are handicapped, and their strength exhausted in unimportant details.

I do not wish to criticise. Spiritualists as I have met them have been most generous and appreciative, but there is perhaps thoughtlessness of the great consequences of neglecting to do the things which of all others ought to be done.

To those who would assist the Cause, I ask: What use can you devote money to which would yield you a richer spiritual harvest and become a more lasting monument to your benevolence than assisting the spiritual press? I have in mind a prominent Spiritualist to whom the belief was as the bread and wine of life, who dying left his vast wealth, by will, in such a manner that in the end it would fall into the hands of the Catholic Church! I think he now must feel poignant regret for his oversight. A small part of his wealth would have endowed a publishing house like that of the Swedenborgian, which could furnish all books at cost, and circulate millions of pages for the asking. What an incalculable power would be thus exerted.

And there is another consideration of almost equal importance. The rarity and imperfection of spiritual manifestations is complained of. When we consider the obstacles to be overcome by beings on one plane of existence communicating with those on another, we do not wonder that there are imperfections, but that there are any communications at all.

When an individual becomes conscious that he is sensitive or

mediumistic he is at once sought after, and, usually having no other means of support, exacts a fee. This carries with it the obligation to sit at all times and for all comers, and as sensitiveness is an exceedingly unreliable condition, and the demands constant, there is a ceaseless pressure brought to bear to supplement the genuine manifestations by fraudulent imitations. Such is a prostitution of mediumship, which requires rest, freedom from care, and isolation from the eager demands for manifestation.

Especially is this true for the inspired writer and speaker. Of the latter it is often said that they disappoint expectations, and at times fall below mediocrity of normal utterance. Why? The audience lays the blame on the speaker without taking their share, which usually is the larger. For a speaker to stand before an audience for an hour and speak by pure inspiration, requires a rare degree of impressibility. If thus sensitive to spirit thought, he is equally so to his surroundings. As being grosser, they are stronger. There is the magnetic sphere of the audience and of the place, partaking of all the influences previously exerted there. Now, when the place of meeting is a common hall where political gatherings, ward caucuses, tramping minstrel shows, public dances, etc., are held, what must be the combined influence of all of these on a sensitive speaker? The audience itself must feel the same, and feel less earnestly the presence and words of the speaker.

With all their boasted knowledge of the finer spiritual forces, Spiritualists may learn a valuable lesson from the sects, who build churches and devote them to the one use of worship. The very walls become saturated with the devout spirit which reacts on speaker and audience.

It is futile to expect the highest results under such conditions, and the burden of speakers is made yet heavier by their itinerancy and their constant exposure to unexpected antagonistic influences. They have not time in any one place to build up a strong social support, such as years of labour bring around the gospel minister; with them every relation is changing and fleeting, and their inspiration is dissipated. A very few are so organised that they can overcome these adverse conditions, and maintain their standard of excellence, but the majority, after a brief trial, fail, and we must conjecture with deep interest what glorious success would have been theirs had they not been forced to make the race, heavily weighted, over a track obstructed with hurdles!

Inspirational writers are also censured for want of directness or clearness of style. Let it be remembered that too often their writing is bought with sacrifice. Its only reward is that they may help some struggling soul to the light. It is often executed under conditions that most literary persons would regard as forbidding thinking or writing. The medium may have toiled all day at heavy tasks; at night to feel the inspiration that must have expression. He is rewarded by the supernal joy of the moment, as, under the superior power, he lives a new and higher life. Afterwards to slide down into the 'Slough of Despond,' as the flagged physical energy asserts itself. Such bear the heavy cross, marching on to that beatitude of spirit which abandons self for the good of others.

A GREAT PUBLISHING HOUSE.

It is evident that the endowment of a great publishing house carries with it indirectly encouragement to writers and speakers.

There is another opportunity for work which would be of incalculable value, which a special fund used in the support of a bureau of information might accomplish.

The Secular press is so far liberalised, or perhaps it is better to say that the popular demand is so strongly made and felt, that most of the leading journals will publish timely articles on Spiritualism and related subjects when supplied to them. This has been demonstrated over and over again in my own experience. Friends in different parts of the country have written me for replies to attacks made through the press of their towns or cities, or to lectures of anti-Spiritualists, and of the many articles I have furnished, running, I presume, into hundreds, not one has been refused. On the contrary, I have received letters from the editor requesting further contributions, and stating that their readers were anxious for full information on the subject.

It is evident that by thus bringing the subject before a class of readers who would otherwise only hear the other side, as they do not read the spiritual papers, a most important mission work may be carried forward. But few individuals are able to devote their time and wealth to this work, which requires a high order of tact and talent and the union of many virtues, for the work once begun would grow into enormous proportions. It is also capable of extension into a free bureau of information and the circulation of literature. It is not my purpose to enter into details, or present the various branches into which this suggestive plan ramifies, for the thinking reader will at once grasp its extent and capabilities.

I do not write in censure of the past, for no cause ever made more rapid advancement. Nor am I despondent, for the sky is bright; the day is here and the forces of the spirit world are active; but there must be co-operation on this side by those who have the means, and then the results will exceed the most ardent fancy of our expectations.

About a Ghost.

To MAKE subsequent matters quite clear, I shall have to give a scrap or two of my own history. When I was quite a young man I married. Three months after the wedding-day my wife died with tragic suddenness. I did not know she was dying till the moment before she passed away. Neither did she. As her breath failed, she whispered to me the words, 'I shall—' leaving the sentence unfinished.

A couple of years afterwards I married a young woman to whom I had been attracted by some resemblance to my first wife. While I was courting this girl I always had a feeling that my first wife was with us. This, of course, I put down to imagination (and the fact that I was a very minor poet).

My second wife—a simple, practically uneducated, working class girl—knew nothing about Spiritualism, nor Theosophy, nor the speculations of the seers. But, after our marriage, she began to go into 'trances' (I use this word because I have no other to describe the occurrence), and in these trances she conversed with the 'spirit' of my first wife. This I gathered from the half of the dialogue I heard. To me it was like listening to a man talking at one end of a telephone, and guessing the subject of conversation from his questions and remarks.

Now I am quite sure that there was no trickery on my wife's part. When she came out of the 'trance' she knew nothing about it; sometimes she thought she had had a confused dream.

Reasoning the thing out as well as I could, I explained it as the result of the operation of certain psychological laws yet unknown to man; but did not for a moment entertain the idea of 'spirits.' I did not believe in spirits.

After this I went to a few Spiritualist meetings, but to me they were unsatisfactory; all the 'spirit' effects, I thought, could be accounted for by wilful fraud or self-delusion.

Though my wife had many trances, yet in them I found nothing which could not be accounted for by the action of undiscovered psychological laws. She revealed nothing but what was previously in her mind or my own.

But now we come to a mystery that I cannot fathom, that I cannot explain by anything except spirit-visitation, and this theory I am loth to accept without the completest evidence, though I may say that the evidence I have had would make ninety-nine men out of a hundred into enthusiastic believers in spirits and a hereafter. But I am a very tough sceptic.

Three months ago we buried our baby. On the night of the child's death, my wife (as I somehow expected) saw my first wife's spirit, and she had the baby in her arms, and its face shone with the smile of life. This, however, was not to me proof of anything, though I longed for proof that I should some day see the babe again. Yet my reason refused to exaggerate facts to fit my sorrow and hope.

At this point it is necessary for me to say that in my 'Teddy Ashton's Christmas Annual,' I have written a story entitled 'The Spirit-Mother,' which is a true and plain statement of the phenomena I have observed in connection with my wife's trances. In this story I make a guess, and finish the sentence my first wife was speaking when death cut short her speech. To the words 'I shall—' I have added 'come again,' and make the statement into a prophecy that my first wife would come to earth again in the form of a child. This was all my own fancy. My wife read this tale two months ago in manuscript. Bear this fact in mind and mark what follows. This is the puzzle.

A few nights ago my wife went into a trance again (this she does without any warning, and by no rule that I can find out). She saw the spirit of my first wife, and talked aloud with her. Though I had always previously abstained from any experimenting, deeming it a dangerous thing to tamper with any person's soul (I use the word soul for mind, mentality, or what we call the spiritual part of a person), yet on this occasion I determined to test the phenomena, and find out what I could. So I told my wife to put certain questions to the spirit that she saw, but which was invisible to me. She put the question as I directed, and I watched her strain her face forward for the answers. The question was, 'What were you saying when you died?' Now, I expected the answer to be the words I had written in the tale; these words were in my mind, and in my wife's mind. But to my astonishment the answer came thus, slowly: 'I—shall—soon—be—better.'

Now, that I cannot explain. Next I put other questions concerning certain matters of which my living wife knew naught—matters only known to me and my dead wife—and the answers amazed me; and I said to myself in a thrill of hope, 'Can this glory be true?'

Then I wakened my wife up, but she knew naught of what she had said in the trance—was, in fact, incredulous when I told her what had happened.

Now, what does it all mean? I conducted the experiment calmly, doubting, unexcited in the least till the startling answers set me wondering.

And even yet I doubt; though I cannot explain (except by belief in spirits) the revelations I have so very briefly and hastily written of in this article. Nor have I told half the wonders.

ALLEN CLARKE in the *Clarion*.

* MISS MACCREADIE, 8, Oxford and Cambridge Mansions, London, W., is receiving contributions of work for the Grand Scottish Bazaar, to be held on 2nd April next.

Societary Doings.

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

SOUTH YORKSHIRE DISTRICT COUNCIL OF SPIRITUALIST SOCIETIES.

MONTHLY meeting, Dec. 18, at Barnsley, Mr. H. J. Webster (president). Messrs. Oates and Johnson, of Attercliffe, were admitted as honorary members. Arrangements were made for propaganda work in both old and new districts. At the Secretary's request, and after considerable discussion, Mr. McLeod was elected as Secretary until Mr. T. E. Morgan was again able to fulfil his duties. Next Council meeting at Parkgate, Saturday, January 15, at 4-50, a tea and after-meeting will be held. Tea, kindly provided by Barnsley friends, much enjoyed. Public meeting; Mr. T. E. Morgan presided, and expatiated on what the Council had done and what it hoped to do. An earnest and good address by Mr. Webster on 'Popular errors and unpopular truths.' Mrs. Lazenby, of Barnsley, gave clairvoyance. Mr. Rudge, of Mexboro', gave a recitation, much appreciated; Mr. McLeod gave very successful psychometry. We thank Barnsley friends for their so kindly providing our tea, and for the use of their room.—J. McLEOD, hon. sec., 61, Carbrook-street, Attercliffe.

JOHANNESBURG.

OUR NEWCASTLE FRIENDS will be glad to hear that Mrs. Graham and her daughter, Mrs. Williams, arrived here safely after a stormy but otherwise pleasant voyage, followed by a 60 hours' train journey through the South African 'veld' and 'harroo' desert. They were met at the station by a deputation from the Johannesburg Spiritualistic Society, consisting of the president, the two secretaries, and a number of members and friends. On Sunday last the Good Templars' Hall was crowded: in fact we had a record attendance, which was especially noteworthy, as the funereal gloom and depression at present hanging over this Golden City thins all public functions, to hear Mrs. Graham's controls reply to questions from the audience. Though the medium was palpably nervous, her control, 'Ronald,' gave learned replies in his usual solemn style. After the service, the president and committee held a reception (to which most of those present remained) to welcome Mrs. Graham and introduce her to the new members and visitors. A good musical programme was carried on, and light refreshments were discussed. May we have many more such pleasant gatherings. Sunday next, Mr. J. Ritch, hon. secretary of the Theosophical Society, will deliver a lecture on 'Theosophy.' South African Spiritualists send hearty New Year greetings, to all British Spiritualists, and trust that 1898 will be a memorable year in the history of Modern Spiritualism.

CARDIFF PSYCHOLOGICAL SOCIETY.—ST. JOHN'S HALL.

ON Sunday, Decr. 26, we were favoured with two fine addresses by the inspirers of Mr. Walter Howell, of Nottingham. In the morning, 'Buddha, the light of Asia,' was ably treated. Epitomising, within the necessary time limit, the salient points of so broad a topic, the speaker showed how in the evolution of the great religious systems of the world, different conceptions of the deific idea have predominated according to the teachings peculiar to their various founders, the avatars or god-men of religious history. Giving an interesting sketch of the birth of the Buddha, of his royal mother, the Queen Maya, his life, contemplations, and sojourning, the speaker showed how these developed that profound sense of the various ills—pain, disease, death—which afflict humanity, which became his ruling idea and formed the essential and distinctive feature of Buddhism, namely its humanitarianism. Thus Buddhism possessed a corrective or supplementary character, for instance, to the Brahminical system, in which the God-idea was associated with the transcendental conceptions of vastness, immunity, and infinitude, in which merely human interest were simply absorbed, submerged, or annihilated; and although by some who have failed to grasp the inner meanings of the subtle metaphysics of the Orient, Buddhism has been called a Godless and soul-less system, yet, through its high moral code, its broad human sympathies, and consequent elevation of humanity, it really brought God into the sphere of human activities by revealing the God-like qualities which are inherent in humanity, and thus the Buddha became a bright and shining light to his time and people.

The evening address upon 'Jesus, the light of the world,' was a brilliant effort. Alluding to the opinion shared by many, that this God-man was a purely mythical character, the inspirers of Mr. Howell affirmed that they distinctly regarded him as a real personality, and as having had an active existence upon the physical plane of life. His function was essentially that of the prophet, as distinguished from that of the priest; his mission was to fulfil, or make full the law. The priesthood, with its punctilious insistence upon the observance of ritual, ceremonials, and paraphernalia, had caused spiritual life to become a dead letter. Jesus inculcated unceasingly the paramount importance of right-living and right-doing: he taught none of those dogmas which were the accretions of later days, and which ascribe to him those vicarious and deific attributes which he did not claim for himself. When asked by the rich young man what he should do to inherit life, Jesus simply counselled him to 'keep the commandments,' and although the young man had kept all these from his youth up, Jesus perceived that he was still lacking in human sympathy, and told him to sell all that he had and give to the poor. No hint of a belief in his own vicarious intervention as being necessary! No suggestion of a claim to anything more than a common brotherhood with all humanity were made by Jesus! He formulated no creeds, and did not even display the character of teacher so much as that of being a living example of the embodiment of practical goodness. His most potent message was not 'Believe!' but 'Do! do! do!' How his true character and claims have been overlaid and distorted from their native simplicity in the course of succeeding centuries until to-day, as for instance when we look through the stained-glass windows of a Roman Catholic Cathedral, we see the typical

conception of Jesus enveloped in gorgeous robes, and so disguised that no semblance of the gentle Nazarene remains. The speaker then ably reviewed the position of those who ascribe a merely astronomical signification to the birth and mission of Jesus, showing in eloquent terms the striking analogies existing between the Biblical and mythical Christ. As for Modern Spiritualism, there existed but little disparity between it and the primitive teachings and life-work of Jesus. Jesus added the wings of inspiration and love to the priest-bound and well-nigh lifeless Judaic system. Spiritualism amplifies, and brings more vividly into the sphere of human realisation this same gospel of Love. By its practical demonstrations of the spiritual life and its rich unfoldments, it brings out into more glorious prominence the essential Fatherhood of God and brotherhood of man, and shows how, in the evolution of the ages, man's ideals of God, humanity, life, and its issues, have been surely reaching, step by step, the sublime conceptions of eternal truth as revealed in Modern Spiritualism. Looking onward from this attitude, can we not see with the eye of the spirit how, in the evolution of ages yet to come, mothers of Virgin-like purity, allied in harmoniously blended union with fathers of divinely unfolded impulses and attainments, shall give to the world children who shall be veritable Princes of Peace, and Lights to lighten the World,

(We trust that the anxiety caused our good brother by his wife's illness will speedily be removed by her quick return to health and strength.)

E. A.

LONDON NEWS, NOTES, AND NOTICES.

BATTERSEA PARK ROAD, Temperance Hall, Doddingtongrove: 2nd, Mr. Boddington, in a New Year's address, said, 'as poets, orators, painters, or musicians, we are but echoes of the great ones on the other side, where thought is tangible.' His further advocacy of purity of thought in relation to environment much appreciated. Mr. Pascal gave further experiences, 'Spiritualism the keynote of every subject we take in hand.' Solos by Mr. Parish and Mrs. Murrell. Thoughts by Mrs. H. Boddington, 'There is a communication between material beings and spiritual upon the mental or thought plane'; 'We know very little of causes but have to accept effect'; 'Spirit is superior to matter.' Recitation, Mr. James; address, Mr. Marsh.—BOW: 2nd, Miss Findlay's guide referred to the necessity of approaching the sacred shrine of spirit communion in reverence and with care, giving, by way of illustration, an incident that occurred the previous day: circle was opened without prayer, when the speaker, the guide of Miss Findlay, controlled and offered up an invocation. The sitters will never forget that meeting. One received a startling and wonderful test, whereas if they had continued the meeting without prayer and due reverence they would have got nothing. Miss Findlay also gave some very successful psychometry.—CANNING TOWN, Ford's Park-road: 2nd, Mr. Webb gave an excellent address on 'Believing and doing.' Mrs. Webb gave good clairvoyance. Co-op. HALL: Thursday, a full and very successful meeting. Mr. Weedemeyer's address well received; good clairvoyance by Mrs. Weedemeyer. Sunday, reading by Mr. Kemey's well received, 'Natural religion, the truth against the world. Good clairvoyance by Mrs. Weedemeyer. A happy and prosperous New Year to all.—CAVENDISH ROOMS, 51, Mortimer-street, W.: Highly instructive address by Mr. J. J. Morse's inspirers, 'Modern spiritual phenomena, and their relations to natural law,' a truly remarkable discourse. Mr. Appleyard, of Sheffield, presided; his remarks anent Spiritualism were attentively listened to. 'Tien' will continue his lecture next month. Solo sung by Miss Florence Morse much enjoyed.—EAST LONDON Spiritualists' Association, Workman's Hall, Stratford: 2nd, Messrs. Whyte ('Evangel') and Peters commenced their series of services, which will continue throughout January and the first Sunday in February. Mr. Whyte's subject, 'The past and future,' was eloquently treated. The clairvoyance of Mr. Peters was very clear and well recognised. Next Sunday, Mr. J. J. Morse. The Two Worlds on sale.—FINSBURY PARK, 14, Stroud Green-road: All delighted to welcome back our friend, Mr. A. W. Jones, who presided. After a few remarks on the New Year, the subject was ably handled by the inspirers of Mr. W. Walker, followed by psychometry and clairvoyance. The annual 'happy evening' is fixed for next week (see advt.). Sunday, 16th, Mr. Thos. Attwood and Miss Constance. HACKNEY, Manor Rooms, Kenmure-road, Mare-street: Opening (a success) at new address. Mrs. Russell Davies spoke well on 'Unity,' full of sound advice to seekers and others. Mr. Adams (Battersea) on 'Prove all things,' and how he became a Spiritualist. Questions from audience. Miss Atkinson, solo, 'Rest in the Lord.' Pianoforte solos, Mr. Rist. Mr. Craig on 'Enthusiasm.'—ISLINGTON, Wellington Hall, Upper-street: Mr. Brenchley gave an address on 'Spiritualism, working classes, and Socialism.' Mrs. Brenchley gave convincing clairvoyance.—KENTISH TOWN, 85, Fortess-road, Dawn of Day Society: A pleasant evening. Psychometry by Mrs. Spring, good tests to strangers. Prospective: Sunday, Jan. 9th, Tea at 5-30, and Social Evening and Experiences; hope to have good attendance for Mrs. Spring. Meetings as usual; collection. Monday and Thursday, at 8; Wednesday, Developing Class, at 8. Two Worlds on sale. (530)—MILE END, 218, Jubilee-street: 2nd, Good meeting, conducted by Mr. W. Lindsell. Mr. Stevens, a stranger from Birmingham, also gave interesting experiences. After-circle, good results. [Please write on one side of the paper only. Ed. T.W.] SHEPHERDS' BUSH, 72, Askew-road, W.: Crowded meeting to hear Mr. Drake's stirring speech, much appreciated. A few more Mr. Drakes, please, and then Spiritualism will be felt in our midst.—SOUTH LONDON MISSION, Surrey Masonic Hall, Camberwell New-road, S.E.: The morning public circle continues to be well attended, and Spiritualism is fast growing in South London. Evening service, hall full, and our leaders' guide 'Tim,' gave a very instructive address on 'The usefulness of praying for the so-called dead,' providing we pray earnestly. 'Prayers at circles, he said, were the best means of attracting good spirits (Verax).—STRATFORD, Martin-street Hall: Xmas morn about 20 ladies and gentlemen entertained over 80 Lyceum children. 'Santa Claus' presented them with numerous presents, kindly given by members and other interested friends. Sunlight Soap Co. kindly sent one hundred models, which were distributed, and we intend offering prizes for the

best models made up during January. Recitations, singing, and games gone through cheerfully, cakes and oranges enjoyed. Adults delighted. We thank friends for liberality and assistance. 2nd, Mr. Atwood, chairman. Mrs. Barroll conducted a floral service in memory of our respected friend, Mr. Gardener, whose remains were buried last Thursday at West Ham Cemetery. The control gave a very impressive address, and sang some appropriate words beautifully. 'Sunbeam' gave good clairvoyance. Mrs. Bram sang 'The holy city,' which was much liked. Thursday, Mrs. Phillip's control spoke at some length, and Mrs. Tarrant gave clairvoyance, Mr. Landridge presiding. *Prospective*: Next Sunday, Miss Constance will give address and clairvoyance. Thursday, Jan. 6, Mr. Savage will take the meeting for clairvoyance and psychometry. We invite you all. Lyceum, Sunday, 11 a.m., Mr. Wrench, conductor. (530)

I LISTENED with great pleasure to the inspirational addresses at the South London Mission, and at my own home, through Mr. W. H. Phillips, of Nottingham (formerly of Bridgwater). On Sunday, Dec. 12, at Camberwell, a large audience expressed great delight with the earnest and eloquent utterances of this medium, whom they welcomed to London for the first time; and on Wednesday evening several of my personal friends attended a seance at my house, and all expressed their pleasure in listening to an excellent discourse on the 'Evidences of Spiritualism,' after which I had the pleasure of giving clairvoyance and psychometry, thus combining philosophy and evidence. I write you, sir, feeling that a speaker like Mr. Phillips should receive support from all Spiritualistic Societies, believing that the cause will receive valuable assistance from his ardent and cultured advocacy.—Yours, etc., ALICE BLISS, 23, Devonshire-road, Forest Hill, S.E.

SOUTH LONDON SPIRITUALISTS' MISSION. Surrey Masonic Hall, Camberwell New-road, S.E.—The Anniversary Services will be held on Sunday, 23rd January, 1898. Public Circle at 11; Mrs. Bliss at 3; Service at 6-30, when a number of mediums and speakers will attend.

MANCHESTER NEWS, NOTES, AND NOTICES.

ARDWICK, Tipping-street: Dec. 29, Madam Henry gave very good clairvoyance and psychometry. Jan. 1, Party, ball, and entertainment, in Co-operative Hall. A large number sat down to a very good tea. At the concert the following artistes kindly gave their services: Miss Barrow, Mrs. Standing, Mr. W. Welch, (comic), G. F. Fisher (descriptive), and our old friends, Brothers Davis (comedians), and a musical quartette by Mr. J. Ianson's band. Dancing till 11-30; everybody seemed to enjoy themselves. Jan. 2, Afternoon, Mrs. Hyslop gave short address, 'Does death end all?' afterwards giving clairvoyance. Evening, Mr. Marklew spoke on 'Life for evermore,' when reference was made to the passing to the higher life of Miss Agnes Simkins, suitable hymns being sung, the choir singing 'The Christian's Good Night,' Miss Hyslop giving clairvoyance.—**BRADFORD,** Church-street: 2nd. Mr. Pearson kindly occupied the evening with spiritual phenomena.—**CENTRAL SERVICE,** Coal Exchange, Market-place, off Market-street: Extracts from Tennyson's 'In Memoriam' were read, and the guides of Mrs. M. H. Wallis delivered an excellent and inspiring address on 'Ring out the old, ring in the new,' claiming that men should not be bound down by the revelations or interpretations of past ages, but should press forward to the attainment of higher knowledge and a wider grasp of truth. Miss Murray's singing of 'The Toilers' gave great pleasure, Miss Rotherham ably filling the position of organist. *Prospective*: Next Sunday, Mr. Walter Howell will speak on 'Man in search of his soul,' which he was prevented from dealing with on Dec. 19.—**CHEETHAM,** Ash Lodge: *Lyceum*: Monday, Bank Holiday, an enjoyable tea party, with Christmas tree, and other amusements, provided gratis by the young lady elders of the Lyceum. Marching and calisthenics much appreciated by parents and friends. Jan. 2, Well attended, recitations well rendered. A few well-chosen remarks by the control of Mr. P. Bewick respecting the hopes, aspirations, and bright prospects of the future. Good services with Mr. P. Bewick. Monday, Mrs. Williams very successful with psychometry, congratulated at the close by a gentleman in the audience.—**HIGHER BROUGHTON:** Dec. 28: Mr. Moulding, psychometry good. 30th, Social, grand success. Sunday, Lyceum, very successful session, 33 present. Readings and recitations, etc. 2-30 and 6-30, Mr. Kay. very good addresses. *Lyceum*: First annual tea party, Dec. 27. Close upon 100 sat down to a good tea. Entertainment by the little folks excellent indeed, seeing there was no rehearsal. Grand tree and presents for every little one, all went away delighted.—**LONGSIGHT,** 24, Grey-street: Dec. 26, Mr. Hilditch gave a nice address, and his clairvoyance and psychometry were excellent. Jan. 2, Mr. Young gave a short address and psychometry. After-circle well attended. Our Xmas eve social enjoyed. New Year's party and ball a decided success, which everybody thoroughly enjoyed.—**OPENSHAW,** Granville Hall: Jan. 2, Our old friend, Mrs. Robinson, distributed to the Lyceum children in the afternoon 106 beautiful books, valued at £4, and 1 handsome workbox (home-made) for attendance, recitations, and good conduct. She made appropriate remarks to each recipient in the evening, and named the infant daughter of our brother and sister, Mr. and Mrs. Duffy, Ethel, spiritual name, 'Ivy.' A short address and clairvoyance brought to a close a very happy day, with eleven new members.—**PENDLETON:** Jan. 2, Miss Halkyard's addresses were on 'A little child shall lead them' and 'There is no death.' Her clairvoyance at each service was exceptionally good, in many cases both names were given. A child was named Matilda, spiritual name 'Sincerity.' **PATRICROFT,** New Lane: Jan. 1, Annual party; over 60 sat down to tea. A grand entertainment followed, given by Mr. Barlow and friends from Swinton, who have the committee's heartiest thanks, and the good wishes of all who had the pleasure of listening to them, the party being an all-round success. Jan. 2, Mr. Law, of Hollinwood, gave good addresses and clairvoyance.—**SALFORD:** Dec. 26, Mrs. Wallis, on 'Glad tidings of great joy,' was well received and appreciated, so for once it cannot be said that 'a prophet is not esteemed in his (or her) own country.' Several clairvoyant delineations were all recognised, 27th, Tea and concert well attended and

much enjoyed. Jan 1, Annual congregational party brought many old faces round us, quite a re-union. Hearty thanks to all who contributed to programme. 2nd, Mrs. Hulme, on 'Peace on earth, good-will to men.' Mr. Davies on 'Our duty to our loved ones on this side,' will, we hope, be acted upon.—**SOUTH MANCHESTER,** Princess Hall: Jan. 2, Pleasant services with Mr. Colbeck.

MANCHESTER LYCEUM DISTRICT COUNCIL.—Will all Lyceums represented on the above council please send, without delay, names of their monthly visitors, so that the visiting plans can be forwarded to commence work at once?—A. Hall, hon. sec., 6, Woodland Avenue, Upper Camp Street, Higher Broughton, Manchester.

LANCASHIRE AND CHESHIRE.

ACCRINGTON, St. James-street: Jan. 2, Mrs. Waddilove's control gave splendid addresses and very good clairvoyance. **CHINA-STREET:** New Year's Day, Tea party. Nearly 100 sat down to a good tea, which was served by our young men, who gave every satisfaction to the many ladies who were there to criticise. A Vegetarian table, at which 17 sat down, was a source of much attraction. The entertainment and dance appeared to be much enjoyed. Mr. H. Brown, Elocutionist, of Burnley, recited 'The Lifeboat,' 'Shamus O'Brien,' and three other poems in a splendid style. He is a grand reciter. Mr. Rowland Wade kept all in roars of laughter with his comic songs. Some Lyceum scholars contributed a share in entertaining their elders. Sunday, E. Hodgson, of Colne, in trance, gave lectures which were well reasoned, but, occasionally, language was used that was *too strong*. His clairvoyance, as usual, was excellent.—**ASHTON-UNDER-LYNE:** Tuesday and Sunday, Mrs. Hyde gave very good addresses and excellent clairvoyance.—**BLACKBURN,** Freckleton-street: Annual tea party and entertainment on New Year's Day. About 180 sat down to a good substantial meat tea. The entertainment was given by members and friends, assisted by the choir, including a laughable sketch, 'Made in Germany'; Messrs. Bond and Winstanley gave recitations in good style; Mr. Quigley gave a Lancashire dialect reading; a very enjoyable evening. The room was beautifully decorated. Jan. 2, The platform was occupied by local friends. Messrs. H. Smith and Howarth gave short addresses. Clairvoyance in the afternoon by Mrs. Lord and Mrs. Edge, in the evening by Mrs. Lord and Miss E. Gerrad. Our new President, Mr. W. Quigley officiated well. Clairvoyance very good in the evening to a crowded audience. (Mrs. W. Robinson).—**BURY,** Wednesday: Mr. H. Golding gave a good address and psychometry. Sunday, Mrs. L. A. Peters, a successful day, grand addresses, and convincing clairvoyance.—**HADFIELD:** Mr. Birch gave a good discourse on 'Ancient Mediumship,' and very good clairvoyance. Good audience.—**HOLLINWOOD:** Tuesday, circle; Mrs. Greenlees gave good clairvoyance and psychometry. 2nd, Mr. G. Smith spoke well to crowded audiences at both services.—**LEIGH:** Mr. R. A. Brown gave a splendid address on 'Christmas-tide and Christians: Who and where are they?' a lesson to be long remembered. A lady friend from Yorkshire gave clairvoyance, all recognised.—**LIVERPOOL,** Spiritual Evidence Society: Dec. 20, Mrs. Russell spoke on 'Spirit control,' followed by psychometry. 27th, Mrs. Hulme performed the interesting ceremony of naming the infant son of Mr. George Cupid, followed by address and medical psychometry, well appreciated.—**MACCLESFIELD:** Miss Smith, of Southport, late Manchester, gave very good addresses and remarkable clairvoyance. Good music and good audiences, with every probability of a good public circle on the Monday.—**MORECAMBE:** 2nd, Wm. Hilditch, of Oldham, for the first time. He greatly encouraged and stimulated the friends, and we look forward to his next visit with pleasure and confidence. The clear and painstaking manner in which he gave clairvoyant delineations is certainly a credit to him, and societies would be studying their own interests by keeping him well employed. All future communications for the above society to be addressed to the new secretary, John Foulds, 6, Victoria-street.—**NELSON,** Pendle-street: Mr. Ward gave grand addresses on 'Ring out the false, ring in the true,' and 'Spirit progression,' followed by clairvoyance.—**PRESTON,** Central: A friend spoke well on 'The future life,' and 'Whither are they gone, and whither are we going?' and clairvoyance. Jan. 2, Mr. Murray gave addresses on 'The judgment day,' and questions from the audience.—**MILNROW,** Reform Club, Dale-street: Mrs. Fielding gave good clairvoyance and stirring address, 'Nearer, my God, to Thee.'—**ROCHDALE,** Summer-street: Dec. 28, Mrs. Johnston, and Jan. 2, Miss Barlow gave excellent clairvoyance.—**SHAW:** Dec. 28, Mrs. Sellars gave convincing proofs of clairvoyance and psychometry; other societies would do well to try her. Jan. 2, Mr. Stevens gave convincing proofs of spirit return in the afternoon. Evening, 'Ring in the valiant man and true.' Good clairvoyance to good audience.—**STALYBRIDGE:** Dec. 29, Miss Knight gave good clairvoyance and psychometry. Jan. 2, Mrs. Greenlees gave good addresses and clairvoyance.—**STOCKPORT:** Mr. I. Pickthall's guides spoke well on 'Ring out the false, ring in the true,' and gave a descriptive account of 'Life in the spirit spheres,' showing the progression to be attained on the other side of life.—**WERNETH:** Christmas morning, through the kindness and hospitality of Mr. John Young, about 150 poor children of Werneth and Hollinwood districts were provided with a very substantial free breakfast. A large quantity of food was also distributed to some necessitous families. The children were highly pleased with their repast, and upon leaving the table each child was presented with an orange, seed and fruit cake.

MIDLANDS.

DERBY, 1A, Normanton Road: Christmas bazaar a financial success, realising more than was expected. We heartily thank all friends who contributed by donations, the stall-holders, ladies of the sewing class, Mrs. Dixon for services as psychometrist, and for the musical programme rendered. Wednesday, members' tea and social evening, Thursday, Lyceum tea and prize distribution bringing the festivities to a close. Jan. 2, Mr. Fielding, though far from well, gave spiritual addresses from 'Once I was blind but now I see,' and 'Speak, Lord, for Thy servant heareth,' followed by clairvoyance.—**LEICESTER,** Crafton Street, 19th: The control of Mr. Muggleton

discoursed on 'Is Spiritualism good for humanity?' 26th: Mr. Sainsbury's control spoke on 'The fool hath said in his heart there is no God, there is none that doeth good, no not one.' January 2, Mr. Sainsbury's control again spoke well on 'My soul, wait thou only upon God, for my expectation is from Him. LIBERAL CLUB: Our local friend, Mr. H. Clark, again obliged with one of his brilliant and instructive speeches from his 'New Year's address.' QUEEN-STREET: Jan. 2, Mr. Marshall gave a well thought out address on 'Let your light so shine before men, etc.,' his frequent illustrations from Nature being beautiful and instructive. A word of encouragement is due to Mr. Iliffe for his remarkably good clairvoyance, both names being given in several instances. Crowded audiences. Many strangers.—LONGTON: Mrs. Place, although suffering, gave good addresses, also successful clairvoyance, every one recognised. She is staying to assist Mr. Swindlehurst on Wednesday and Thursday evenings.—SMETHWICK, Central Hall: Dec. 19, Mrs. Groom on 'The need of the age,' excellent discourse and clairvoyance very successful. 26th, Members' Sunday. Mr. Burrows' guide gave good advice and council. Mr. Morris recited poem, 'God,' impressively. A few friends sang 'Home,' and 'Twilight,' very acceptably. Short speeches by Messrs. George and Findlay, appropriate to the season. Voted a pleasant and profitable evening. 2nd, Mr. Griffin Hodson on 'Spiritualism, past and present, and future.' Full of enthusiasm and hope. The ultimate triumph of Spiritualism.

NORTHERN.

CAMBOIS: Mr. Reed, Thirlmore, gave a short address and clairvoyant delineations, which gave us great encouragement.—CARLISLE: Dec. 27, Annual general meeting celebrated with a tea, quite a success. Jan. 2, Mr. G. James, of Gateshead, kindly gave services. We are looking forward with interest to a debate on the 24th and 25th, in Carlisle, between Mr. G. H. Bibbings and Mr. A. Waldron, Christian Evidence Lecturer, when we trust there will be such a shaking up of the dry bones as has never before been experienced here. CROOKE, Hope-street: New Year's Day, tea and social at the house of Mr. R. Grundy. After an address on 'The origin of Xmas and New Year festivals,' by Mr. R. Mercer's guide, the evening was interspersed with music, songs, solos, and recitations by members.—FELLING, Hall of Progress: Dec. 18, Annual tea and social, quite a success. Mrs. Peters ably provided the good things, and many old and new friends turned up. 26, Mr. Penman spoke on 'Christianity and Spiritualism. He has greatly improved since last with us. Jan. 2, Mrs. Johnstone paid a welcome visit; subject chosen, 'Spiritualism in the future.' Short address, but very good. Clairvoyance, some striking tests.—GATESHEAD, St. Cuthbert's Hall: Mr. William Penman gave a good address on the 'Diamond of Man.' Good after-meeting. Chairman, Mr. Wilson. (J. L.)—22, REDHUGH BRIDGE-ROAD: Dec. 31, Mr. Ball gave a short address on the 'Basis of Spiritualism and its progress.' After watching the old year out and the new year in an enjoyable time was spent with songs, music recitals and dances. Mrs. Ball kindly regaled us with tea and cakes. A very happy gathering. 31, RIPON-STREET: Mr. Mansfield, senr., gave a grand discourse, subject from the audience, 'Buds of thought.' If buds are properly nourished they bloom into beautiful flowers of goodness to mankind, etc.; if starved they withered into selfishness and sin. We trust we may soon have him again. Our supper on the 1st was a grand success; eatables given free by members for the good of the society.—MILLOM: Dec. 27, Annual treat; over 50 children sat down to a free tea. A concert followed; Mr. R. Tyson, chairman. Recitations by Misses Lang, J. Dixon, R. M. Tyson, A. Tyson, C. Richardson, S. A. Hellier, and Masters W. Todd, W. Dixon, J. Lang, D. Lang, T. E. Tyson, T. B. Richards, J. Dixon, and W. Richardson; songs by Misses M. A. Dixon, B. Richards, A. Tyson, T. E. Tyson, and Master H. Richardson; dialogue by Misses D. Lang and E. Smelt; solos by J. Todd and J. Dixon. Tuesday, over 50 adults sat down to tea. Afterwards a concert, games, and dancing were indulged in, and a most enjoyable evening was spent. (E. D.)—NEWCASTLE-ON-TYNE, Good Templar Hall: Jan. 2, Mr. J. H. Lashbrooke opened the year for us with a deeply interesting address on 'The spiritual significance of time and its changes.' A good audience followed the address with that close attention which is required to fully grasp the arguments which our friend sustains so well in all his discourses. 3, ADDISON-ROAD, HEATON: Jan. 2, Mr. Young, of South Shields, although suffering, addressed a large gathering in the above rooms, and gave quite a number of clairvoyant descriptions, the most of which were fully recognised.—SPENNYMOOR: Dec. 26, Mrs. A. Lambert gave three successful services, and related her wonderful experience; 75 clairvoyant delineations, 73 recognised; hall packed, people much impressed.

W A L E S .

CARDIFF, St. John's Hall: Sunday evening last, Mr. Geo. Harris's control gave an excellent address on 'Come, drink at the fountain!' emphasising the solid character of the teachings of Spiritualism, its consolations and incentives. The control also gave some encouraging and helpful thoughts appropriate to this season of fresh resolutions. Wednesday, 29th ult., a Lyceum entertainment took place, the members enjoying an excellent tea and making merry under the prize-laden branches of a Christmas tree. Recitations, songs, piano solos, etc., followed, the whole being under the able supervision of the worthy conductor, Mr. G. Harris. 18, CHARLES-STREET: Dec. 26, Mr. Oaten, senior, referred to the wonderful success and financial position of this small society, inspiring all by his enthusiasm to work with renewed zest and vigour. He also expatiated on the cure of Naaman, the Syrian; conditions were as requisite then as now to perform 'cures' and obtain satisfactory results. A New Year's address by Mr. E. Oaten's guides was most encouraging and uplifting. All were advised to take lessons from the past year's experiences and encouragement from our successes, to perform greater and nobler deeds. Clairvoyance by Miss Johnson, very good.—193, COWBRIDGE-ROAD; Dec. 26, Trance address through Mrs. Williams, on 'Hark, the herald, etc.' Questions answered by Mrs.

Preece. Clairvoyance, all recognised. Jan. 2, Trance address through Mrs. Williams, 'Another leaf turned over.' Question, 'How do spirits define God?' ably answered by Mrs. Preece, followed by the experiences of a rescuing spirit. Poetical greeting for the New Year, good and well recognised clairvoyance from Mrs. Williams and Mrs. Preece, and another medium, who gave remarkable proofs to strangers.—NEWPORT (Mon.), Skinner-street Chambers: 6-30, An address by Mr. Wayland on 'The bread of life.' Clairvoyance at after-meeting by Miss Alice Wayland.

WESTERN.

BRIDGWATER: Jan. 2, Kindly and helpful counsel was given by spirit friends through Mrs. Dowdall, of Cardiff, and accurate clairvoyant descriptions by 'Snowflake.' On New Year's Eve a capital trance address from the guides of Mr. G. H. Bibbings was listened to with intense interest, much good being done in breaking down some of the barriers which orthodoxy had erected. Convincing psychometrical descriptions by Mrs. Dowdall, whose gift in this direction is very remarkable, and is most helpful in arresting the attention of the otherwise sceptical mind (H. W. C.).—PLYMOUTH, Dec. 22: Address by Mr. Looms, 'Ancient and modern Spiritualism.' 26th, discourse by the guide of Mr. J. Evans, 'The progress of civilization: its religious aspect.' Evening, Mr. C. Lethbridge's control on 'The Summerland.' Man beautifies his spiritual home by kindly acts in present life. 29th, Inspirational address by Mr. J. Evans. Jan. 2: Morning, Mr. C. Lethbridge, 'The spiritual life,' a soul-inspiring address. Evening, a good time with the control of Mr. J. Evans, subject 'The aims of Spiritualism.' Mrs. Trueman gave clairvoyance each evening, descriptions mostly recognised. A pleasing change was experienced when the descriptions were given under the control of her guides, names of spirits given with each, also personal messages; recognised in every particular.

YORKSHIRE.

BARNESLEY, Cooke's Buildings, Wellington-street: A splendid time with Mr. T. Oates, dealing with 'A new religion' and 'Is Spiritualism a religion; or, will it uplift humanity?' Very good clairvoyance by T. Oates. Mrs. Lazenby gave very remarkable tests, creating quite a sensation at the after-circle. GEORGE YARD, Mission Room: Mrs. Roberts guides spoke well on 'Spiritual light' and 'Spiritual truths.' Clairvoyance good. All satisfied.—HUNSLET, 3, Bottom of Joseph-street: Dec. 19, A good day with Mrs. Walton. Very pleased with Mr. Green. 27th, Mr. Green and Mrs. Walton gave good addresses and clairvoyance. A coffee supper followed, 45 sat down and spent a good time. Jan. 2, Mr. J. T. Todd being ill Mrs. Rogerson gave every satisfaction with addresses and clairvoyance. Mr. and Mrs. Rogerson sang a duet. Good after-meeting.—GOODMAN-TERRACE: Miss Smith's guides gave good addresses and excellent psychometry; a very good day. ORIEL HALL: Jan. 2: Mrs. France delivered splendid inspirational lectures; clairvoyance successful; church full at night.—LEEDS, 28, Back Adelphi-street; A crowded house. Heart-stirring address from Mrs. Myers; good clairvoyance by Miss Myers. Good after-meeting with Mrs. Eastwood. WESTFIELD-ROAD: Jan. 2, Mr. Bourne spoke on 'Light, Beauty, and Truth,' and 'The dawn of hope.' Psychometry good. Child named in the evening.—NORMANTON: 19, Mrs. J. M. Smith gave excellent addresses to good audiences. Clairvoyance good. Dec. 26, Mr. George Featherstone was in his usual good form, and answered questions to the satisfaction of his hearers. The 'Enlightener' is a splendid intelligent control. Mr. Johnson's circle was successful. Mr. Johnson kindly gave an excellent address on 'Sowing and reaping,' and clairvoyance clearly given. 47 stayed to the after-circle, and several persons received such accurate descriptions that they exclaimed, 'Well, after what I have heard to-night, I shall have to own that spirit return is true!'—ROTHWELL: Dec. 26, Our president, Mr. Watkin, kindly gave his services again, and spoke in a masterly manner; he really ought to be kept busy. Clairvoyance beautiful and recognised straight off. We thank him kindly. Jan. 2, Mrs. Smith spoke well. 'God, where is He?' well handled; it was good to be there. Clairvoyance very clear, and nearly all recognised. We hope to have her again before long.—SKIPTON: In Mr. Worsman's absence, two of our members gave very interesting discourses and good psychometry and clairvoyance, for which they received the committee's best thanks. Some of the members also gave good experiences, which promises well for our future progress, hoping this will be helpful to other societies when disappointed by a medium.

SUMMARY OF REPORTS FOR DECEMBER 26.

LONDON.—Bow: Wednesday, A very good meeting. Sunday, Several friends gave interesting experiences. Mr. and Mrs. Clegg and Mr. Sloane kindly contributed.—CAMBERWELL NEW-ROAD, S.E., Surrey Masonic Hall: Dec. 26, Morning circle well attended. Evening, Mr. J. A. Butcher presided, and his guide described his birth into the spirit-world and how it came about; several members related experiences, how they became Spiritualists and the forms of mediumship they had developed. A duet by Mr. J. A. Butcher and daughter was ably rendered.—CAVENDISH ROOMS; Dec. 19, Much satisfaction given by address from Mr. W. H. Phillips on 'The mission of Spiritualism.' Eagerly looking forward to his next visit.—STRATFORD, Workman's Hall: Mr. Peters' well-known control gave remarkable tests.—FINSBURY PARK, 14, Stroud Green-road: Friends, both seen and unseen, took part; meeting conducted by Mr. Brooks. Mrs. Sinclair sang sweetly. The speakers were Messrs. Pursglove, Beavor, Parris, and Croft; also a spirit friend through Mrs. Chad.

MANCHESTER.—TIPPING STREET: Dec. 22, Mr. Tabbener gave good psychometry, Mrs. Morley excellent clairvoyance. 26th, Mr. I. Pickthall gave excellent addresses; first visit, everybody highly pleased, hope to have him again soon.—PENDLETON: Dec. 26, lectures by Mr. L. Thompson, on 'Spiritualism, a study,' and 'Spiritualism's critics criticised.' Clairvoyance.

LANCASHIRE AND CHESHIRE.—ACCRINGTON, St. James-street: Christmas Eve, all enjoyed the social. Sunday, Miss S.

Butterworth's control gave splendid addresses. Good clairvoyance, all recognised. After-circle well attended.—**ASHTON-UNDER-LYNE**: Dec. 21, Mrs. Cropper gave good address and clairvoyance. Sunday, Mr. Rudge gave addresses, 'Flesh and blood cannot enter the kingdom of heaven' and 'Spiritualism, is it a science or a religion?' Psychometry excellent. After-circle by Mr. Hall and Mrs. Haslem.—**BURY**: Wednesday, Miss Cotterill, good address, clairvoyance, and psychometry. Sunday, Mr. Plant, address, clairvoyance, and interesting naming of two infants highly appreciated.—**HADFIELD**: Dec. 25, Successful social party. Mr. Wood gave an address, clairvoyance, and psychometry. Miss Ducenop gave a good recitation. 26th, Mr. Wood discoursed on 'If a man die,' etc. Good clairvoyance, two full names. After-circle, Mr. Hudson, good clairvoyance.—**HOLLINGWOOD**: Dec. 21, Mr. Young gave clairvoyance and psychometry. Sunday, Mr. G. Smith lectured ably on subjects from the audience.—**MACCLESFIELD**: Dec. 19, Excellent address delivered by Rev. A. Rushton. 26th, A lantern lecture on 'The lifeboat men.' Much appreciated. **RAWTENSTALL**: Dec. 19, Mr. Ormerod, of Rishton, gave good discourses on 'Mediumship' and 'Spiritualism, its basis and principle.' 26th, Mrs. Shannon, one of our mediums, gave her experience as a Spiritualist and medium. Evening, 'Love your enemies.' Good discourses and clairvoyance. **ROYTON**: 26th, Mrs. Cropper gave good addresses and clairvoyance. Keep her engaged. **SHAW**: Dec. 21, Mrs. Beresford gave excellent tests in clairvoyance and psychometry. 26th, Pleasant day with Mr. John Young's guides, who gave good address and tests in clairvoyance and psychometry.—**STOCKPORT**: Dec. 19, Mr. W. Johnson's inspirers discoursed intellectually on 'Spiritualism, practical and ethical,' and delivered practical answers to written questions. 26th, Mrs. Hyde conducted a circle, and gave a seasonable and pathetic address on 'I heard the herald voices sing.' Excellent clairvoyance.

MIDLANDS.—**LEICESTER**, Queen-street: Dec. 26, Mr. H. Clark's excellent address and remarks on Jesus being one of the saviours of mankind, but in all things natural was very good.—**LONGTON**: Dec. 19, Mrs. Hulme gave good addresses, excellent clairvoyance and psychometry. Monday evening devoted to phenomena. 26th, Our dear friend Mr. Jones gave us his farewell address prior to his departure for America. Mrs. Barker gave good clairvoyance, everyone recognised.—**RADCLIFFE-ON-TRENT**: The shortest day of the year here was a red-letter day. Brother W. Howell spoke in the largest room in the place, answering important questions and finishing with a grand oration, title, 'God, a scientific necessity.' A profound impression was produced.

NORTHERN.—**CAMBOIS**: Mr. Bancroft lectured on 'Ye are the temples of God.' Mr. Gray on 'My house is a house of prayer, but ye have made it a den of thieves,' well delivered and highly appreciated.—**CARLISLE**: Dec. 19, Mrs. Fairen kindly conducted meetings for us. 24th, Disappointed by Mr. T. R. Penman, we abandoned afternoon meeting, evening conducted by locals.—**MONKWEARMOUTH**: Mrs. Fairen's guides gave a good address on 'If a man die,' etc. Clairvoyance and psychometry much appreciated by a good audience.—**SEATON DELAVAL**: Dec. 25, A red-letter day. The members held a supper and concert, and the public, to show their appreciation, turned in in overwhelming numbers, and left nothing on hand except dirty dishes. A substantial balance and a longing desire to have Christmas come again soon. At the meeting previous to the entertainment, Mr. Bennett gave an interesting reading, and Mr. Webster sang in splendid voice. At the concert all acquitted themselves well. Sunday services, Mr. Bennett dealt with his subject in an able manner.

YORKSHIRE.—**BARNESLEY**: Afternoon, a circle. Evening, Mr. Wilkinson (late of Liverpool), gave a stirring address on 'Vice brings misery,' showing that Jesus did not teach 'Vicarious atonement.' Mrs. McClellan, of Halifax, gave clairvoyance. Good tests.—**HUNSLLET**, Oriel Hall: Dec. 13, Mr. C. Place gave a good lecture. Mrs. Beanland kindly gave clairvoyant and psychometric tests. 19th, Mr. G. Lewis gave good discourses and excellent psychometry. 20th, Mrs. Stretton's guides gave very accurate clairvoyance.—**LEEDS**, Westfield-road: Dec. 19, Mrs. Wilkinson's good addresses well appreciated, good clairvoyance. 26th, Prof. Bourne handled his subjects in a clever and concise manner; psychometry excellent.—**ROTHERHAM**: Dec. 12, Miss Halkyard on 'Spiritualism, a comforter,' gave a nice address; successful clairvoyance. 13th, Evening devoted to clairvoyance; 42 descriptions, 33 recognised; in some cases both names given. 15th, Mr. G. H. Bibbings gave a splendid address on 'The mission of death,' audience delighted. 19th, Mr. Fielding gave splendid addresses on 'Value of the spirit of record' and 'Why seek ye the living among the dead?' Successful clairvoyance, 46 descriptions recognised out of 50. 20th, 'Concerning spiritual gifts.' 26th, Mr. Marklew gave his poem, 'From dark to dawn.' Questions dealt with very creditably; very successful psychometry. 27th, Very successful social evening and coffee supper, dancing; very enjoyable evening.

RECEIVED LATE.—**ATTERCLIFFE**: Mrs. Stair gave eloquent discourses and excellent impromptu poems. **DERBY**, Traffic-street: Successful meetings, Mrs. S. Foster, medium. **BARROW**: Marriage of Mr. W. Proctor, to Mrs. R. Kirby. Mr. J. Swindlehurst conducted the ceremony. *Next week.*

SALFORD SPIRITUAL CHURCH, ST. PHILLIP'S PLACE, Chapel St.—Sunday, Jan. 9th, 3 and 6-30, Mr. P. BEWICK will give clairvoyance. Special Music. Wednesday, Jan. 12th, at 8-15, Special Night for Phenomena with Mr. J. B. TETLOW. Silver Collection on entering.

FOR SALE, in perfect condition, post free, at following low prices: Dale Owen's 'Debatable Land,' 3s. 9d.; 'Footfalls,' 3s. 9d.; Wallace's 'Miracles and Modern Spiritualism,' 2s. 9d.; Crookes' 'Researches in Spiritualism,' 2s. 9d.; Duguid's 'Hafed,' 2s.; Wade's 'Nature's Unveiling,' 2s.; 'American Advanced Thought,' 1s. 6d.; Emily Reader's 'Crannies,' 1s. 6d.; Sharpe's 'Fall of Lucifer,' 1s. 6d.; 41 clean copies of 'Light,' Mar. 13 to Dec. 25, '97, inclusive, 2s. 6d.; about 30 Pamphlets and Booklets on Spiritualism, 2s. 6d.

530 G. W. READING, Croydon Villa, Ramsgate.

YORKSHIRE UNION PLAN FOR JANUARY.

ARMLEY—16, Mr Duffy; 23, Miss Hall; 30, Mrs Stretton.
 BARNESLEY—16, Hy Long; 23, Mr Mason; 30, Mrs Markham
 BATLEY—23, Mrs Shulver; 30, J C Spencer
 BATLEY CARR—16 Mrs Waterhouse; 23, Mr Back; 30, Mr Armitage.
 BIRSTALL—16, J T Todd; 23, Mrs Clough; 30, Miss Hunter.
 BRADFORD—*Boynton Street*—23, Mrs Taylor; 30, Hy Long. *Otley Road*—23, Mrs Thornton; 30, Mr and Mrs Marshall. *Spicer Street*—16, Miss Beever; 23, Mrs Book; 30, Mrs Roberts. *St James*—16, Mr Pawson; 23, Mrs A Lambert; 30, Mr Barroclough. *Temperance Hall*—16 Mrs Hall; 23, Mrs Smith; 30, Mrs Berry. *Tong Street, Dudley Hill*—16, Mrs Falla; 23, Mrs Stretton; 30, Mrs Shulver. *Milton Hall*—16, C A Holmes; 23, J Smithson; 30, Mrs Beardshall.
 BRIGHOUSE—16, W J Leeder; 23, Mrs J A Johnson.
 CLECKHEATON—16, Miss Hunter; 23, Mrs Gregg; 30, Mrs Thornton.
 CLECKHEATON, No. 2—16, Mrs Roberts; 23, Geo Lewis; 30, Mrs Colbeck.
 HALIFAX, No. 1—16, Mrs Midgley; 23, F Colbeck; 30, C A Holmes.
 HALIFAX, No. 2—16, Mr Beardshall; 23, Mrs Hunter and daughter; 30, W Johnson.
 HUDDERSFIELD—16, Mr and Mrs Marshall; 23, Mrs Nicholson; 30, Mrs Falla.
 HULL—16, Mr Watkin; 23, Mrs Clough; 30, J Pawson.
 KEIGHLEY—16, Mrs Russell; 23, Wm Hopwood.
 LEEDS—16, Mrs Summersgill. 23, Madam Henry; 30, Mr Seekins.
 LIVERSEDGE—16, J C Spencer; 23, Mrs Greenwood; 30, Miss E Beever.
 MORLEY—16, Geo Lewis; 23, Mrs M Roberts; 30, Mrs Gregg.
 OSSETT—23, J Armitage.
 ROTHWELL—16 Mrs Armitage; 23, Miss Hunter; 30, Mrs J Waterhouse.
 SHIPLEY—16, Mrs Nicholson; 23, C Frith; 30, J T Todd.
 SOWERBY BRIDGE—16, Mr Ringrose; 17, J J Morse (lantern lecture); 23, F Colbeck; 30, Yorkshire Union
 WEST VALE—16, Lyceum District Council; 30, Mrs Crossley.
 WINDHILL—16, Open; 23, Open; 30, Mrs Greenwood.
 YEADON—16, Mr Seekins; 23, Mrs Russell; 30, Mrs Nicholson.

Yorkshire Union of Spiritualists' MONTHLY CONFERENCE

In the LEEDS PSYCHOLOGICAL SOCIETY'S ROOMS, JANUARY 9TH.

The usual agenda will be gone through, also delegates will be asked to decide How, and Where the Union shall Celebrate the Jubilee of Modern Spiritualism. All Societies are earnestly requested to send delegates. In the Afternoon a PAPER by JOHN JACKSON, entitled—'First aid to the injured.' In the Evening a GREAT MEETING will be held. Notable Speakers will be present.

DINNER and TEA provided: Small Charge. J. JACKSON, Sec.

Prospective Arrangements.

BARNESLEY Spiritualist Society, Cooke's Buildings, Wellington-street.—The Committee of the above Society wish it to be known that Mr. Fred. Fearn (late president) has no longer any connection with them.—J. DOWLING, President; ED. TURNER, Secretary. 530
BRADFORD, Harker-street, Bowling.—16th, Mr. Firth; 23rd, Circle; 30th, Circle. Mondays and Wednesdays, as usual. 531
BRADFORD, St. James's Spiritual Lyceum.—The Lyceum Committee intend holding their Annual Tea, at 4-30, and Entertainment at 7, when Prizes will be given by Mr. and Mrs. Foulds for regular attendance, on Saturday, Jan. 15th; adults 9d., children 6d. The speaker for Sunday, 16th, is Mr. Pawson. 531
BRADFORD, Spicer-street Spiritual Church.—A Meat Pie Supper and Social on Saturday, Jan. 15th, admission 6d. Friends are welcome. 531
CARDIFF. 198, Cowbridge Road.—Jan. 9, 6-30, Tuesday, at 8 p.m., Mrs. Williams and Mrs. Preece. Trance speaking, psychometry, and clairvoyance. All welcome. 530
DELEGATES and friends, who intend visiting Yorkshire Union Conference on Sunday next, Jan. 9, 1898, note address: Leeds Psychological Hall, Grove House-lane, off Clay Pit-lane, close to Engineers' Volunteer Barracks. 530
DERBY. Spiritualist Hall, 1A, Normanton Road.—Week's mission, Jan. 16 to 22. Geo. Smith, of Bury, will give lectures, clairvoyance, and psychometry. Commence 7-30. Admission free. All invited. 530
GATESHEAD. 31, Ripon Street, Eden Spiritual Society.—Mrs. Young, of Gateshead, Clairvoyant Medium, Jan. 9, at 6-30, prompt. 530
LEEDS. Westfield Road.—Sunday, Jan. 9th, Afternoon and Evening, Mrs. Wood. Monday, 10th, 7-45 p.m., Mrs. C. Wilkinson. Tuesday, 11th, 7-30 p.m., Prof. Bourne will lecture on 'Diseases, their Cause and Cure.' Admission, 3d. and 4d. 530
LIVERPOOL. Daulby Hall, Daulby-street.—Services every Sunday at 3 and 6-30 p.m. January 9, Mrs. M. H. Wallis; 16, Lyceum Anniversary; 23, Mr. Walter Howell; 30, Mr. Frank Hepworth. Feb. 1, Annual Soiree, Conversazione, and Dance. Children's Lyceum every Sunday morning at 11. Circle for members only on Mondays, at 8 p.m. Public circle on Thursdays, at 8 p.m. Library for use of members only. Membership: Gentlemen, 2s., Ladies, 1s., per quarter. 530
LIVERPOOL SPIRITUAL EVIDENCE SOCIETY. Phoenix Hall, Low Hill.—Wednesday, Jan. 12, Mrs. Alvinza Lambert, Clairvoyant. Wednesday, Jan. 19th, Mr. J. T. Standish, address and clairvoyance. 530
LONDON, N.—The Annual 'Happy Evening' and Social Gathering of Spiritualists is fixed for Friday, Jan. 14th, 1898, when a Conversazione and Dance is arranged at the large Wellington Hall, Islington. Tickets may be had at the Islington, Hackney, and Finsbury Park Societies, of the Hallkeeper, and from the secretaries of the London Societies, One Shilling Each; Children, half price. Doors open at 7-30, commence punctually at 8. 530
MADAME HAIDEE, Oriental Crystal-gazer, Natural Clairvoyant, open dates for 1898.—Address Business Manager, Mr. Atkin, 102, Bath-road, Kettering. 531
MORSE'S LIBRARY, FLORENCE HOUSE. 26, Osnaburgh-street, London, N.W.—Winter Course of Wednesday Evening Public Meetings. Wednesday, Jan. 12th, 1898, Mr. J. J. Morse, 'Spirits as Iconoclasts.' Commence at 8 p.m. Admission Free.
NEWCASTLE-ON-TYNE. Good Templar Hall, 2, Clayton-street.—Sunday, Jan. 9, at 6-30, Mr. Joseph Stevenson, of Gateshead, will give an address. 530

PLATFORM GUIDE.

SOCIETIES AFFILIATED WITH THE NATIONAL FEDERATION.

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

Assistant Sec.: W Harrison 37 North street,
Burnley

- Accrington**—Temple, St James st, Lyceum 10 30; 2 30, 6, Mrs Johnstone; circle at 8. Wed. 7 30 members' circle
26, China st., Lyceum 10 30; 2 30, 6, J Swindlehurst, by request, on 'Temperance'; circle at 8
Ashton—Church st. (off Warrington st.), 2 30, 6 30, Mrs Hyde. Tues. 7 30
Ashington—Spiritual Temple, 5
Barrow-in-Furness—Psychological Hall, Dalkeith street, Lyceum 10; Circles 11, Service 6 30. Tues. 7 30
Barry Dock—Atlantic Hall, 24 Dock View road, 6 30 Tues. 8, members' circle
Belper—Jubilee Hall, Lyceum 10, 2; 10 30 and 6 30 Service, and presentation of Lyceum prizes
Birmingham—Masonic Hall, New st., Union, Class 10 45; 11, 6 30
Bloomsbury: Lyceum 11; 3, 6 30, (Oddfellows' Hall), Mon. 7 45, circle
Smethwick: Central Hall, Cape Hill (opp. Windmill lane), Lyceum 2 30; 11 & 6 30, F Hepworth
Blackburn—Old Grammar School, Freckleton street Lyceum 9; circle 11; 2 30, 6 30
Blackpool—Spiritual Church, Albert road, Lyceum 9 30; public circle 11; 2 30, 6 30
Booth, **Liverpool**—Masonic Hall, Lyceum 11; 2 30, 6 30, W Johnson. Mon. 8. Tues. 8, Seance
Bolton—Bradford st., Lyceum 9 30; 2 45 and 6 30
Bury—Hammerton st., Lyceum 9 30; 2 30 and 6, North st., Lyceum, 9 30; 2 30, 6, G H Heys. Tues. 7 45
Guy street, Lyceum 9 45; 2 30, 6; Mon. 8, public circle. Wed. 8, members' circle
Bury—Spiritual Hall, Georgiana st., Lyceum 10; 2 30, 6, Mr Tetlow. Wed. 7 30, Mrs Hyde
Cardiff—St John's Hall, St John's sq., Lyceum 2 45; 11, 6 30. Room 3, Westminster Chambers, Wherton st., Tues. 8 prompt, seance Thurs. 8, improvement class
Carlisle—Temperance Hall, Caldew Gate, 2 30 and 6 30, J T Shadforth. Wed. 7 30, at 13, Charlotte st
Clitheroe—3, King lane, at 2-30 and 6-30
Colne—Cloth Hall, Lyceum 10; 2 30, 6 30, Miss F Barlow
Darwen—Church Bank st., Lyceum 9 30 and 1 45; circle 11; 2 30 and 6 30. Wed. 8
Derby—la Normanton rd., Lyceum 10 30; 2 30, 6 30, Miss Halkyard. Mon. 7 30, Wed. 7 30
Glasgow—4 Carlton place, 11 30, 6 30
Heywood—Temple, William st., Lyceum 10; 2 30 and 6. Tues. 7 30
Huddersfield—Brook st., Lyceum 10; 2 30 and 6 30, E W Wallis
Hyde—Mount st., Travis st., Lyceum 10; 2 30, 6 30, W H Rooke. Mon., 7 30
Lancaster—Athenæum, St Leonard's Gates, 2 30 and 6 30
Leicester—Liberal Club, Town Hall sq., 11 and 6 30, Mon. 8, public circle
Queen st., 10 45, 6 30, W H Phillips. Tues., Thurs. 8
Liverpool—Daulby Hall, Daulby st., 11 Children's Lyceum; 3, 6 30, Mrs M H Wallis. Mon. 8, circle for members only. Thurs. 8, Public circle.
London—Camberwell New Rd—Surrey Masonic Hall, S. L. Spiritual Mission. 11, public circle. 3, Children's Lyceum; 6, lending library; 6 30, W E Long, 'Prayers with the dead'; 8, members annual meeting
Battersea Park Rd—Temperance Hall, Dodington grove At 7, local speakers. Thurs. 8, New Year social and dance
Brixton—8 Mayall rd, 7, Mr Dale. Thurs. 8, members' circle
Canning Town—Temperance Rooms, 2 Ford's Park rd, Trinity st, Lyceum 11; 6 30, Mr Savage address and clairvoyance. Tues. 7 30. Fri. 7 30 developing circle. T. W. on sale
Canning Town—Co-op. Hall, Braemar rd., Lyceum 10 30 & 3; 7. Tues. and Wed. 8, members. Thurs. 7 30
Stratford—Workman's Hall, West Ham lane, E., Lyceum 11; 7, J J Morse. Thurs. 8, R Brailey
Forest Gate—Liberal Hall, Sun., Inquiry 10 30; 11, Discussion. Lyceum 3, 7, J Sloane
Longton—Post Office Buildings, 2 30, 6, Mrs L A Peters. Mon. 7 45. Thurs. 7 45, choir
Macclesfield—Cumberland street, Lyceum 10 30; 3 and 6 30, Peter Lee
Manchester—Ardwick—Temperance Hall, Tipping street, Lyceum 10 30; 2 45, 6 30, Mr & ayoh 8 30, mems. circle. Wed. 8, doors closed 8 10, 12th, Miss Kay. Fri. 8, members. Sun. 8 30, members' circle
Moss Lane East—Princess Hall, Lyceum 2 30; 10 45, 6 30, Miss Smith. Mon. 8 15, members' circle. Tues. 8 15, magnetic healing. Wed. 8 15, developing. Thurs. 8
Harpurhey—Collyhurst st., Oldham rd., Lyceum Open Session, 10; 3, 6 30
Paircroft—New lane, Winton, 3, 6 30, Mr Moorey Tues. 8, Mr Bewick. Thurs. 8 members' circle
Pendleton—Cobden st., Lyceum 10 30 only; 2 45 6 30, Mrs Berry. Mon. 8, developing. Thurs. 8, public circle, Miss Cotterill, 16th
Salford—Co-op. Stores, Chapel st., Lyceum 10 30; 3, 6 30, P Bewick (see advt). Mon. 8, social. Wed. 8, J B Tetlow
Merthyr—Central Hall, 11; 2 30 and 8
Mexborough—Lees Arcade, 2 30, 6, S Featherstone. Mon. 7 30. Tues. & Thurs. 7 30, circle. Fri. 7 30 S Featherstone
Millom—Lyceum 10, 2 and 6. Circle 7 30. Wed. 7
Nelson—Bradley Fold, Lyceum 10; 2 30, 6, W Davis Tues. 7 30. Sat. 7 30. Members' circle, Wed. 7 30
Pendle st., Lyceum 10 30; 2 30, 6. Tues. 7 30, Sat. 7 30
Newcastle-on-Tyne—Hall, 2 Clayton st., off Blackett street, Lyceum 2 30; 6 30, Joseph Stevenson Mon. 7 30. See Prospectives
Nottingham—Cobden Hall, Peachy st., 10 30, 6 30, Morley Hall, 2 30 Lyceum; 10 45, 6 30
Oldham—Corner of Coronation st., Mumps, 3 and 6 30. Tues. 7 45
Parkgate—Temple, Ashwood rd. Lyceum 10 30; 2 30 and 6
Plymouth—O'dfellows' Hall, Morley st. 11, Mr Looms 6 30, C Lethbridge. Wed. 7 30, J Evans, 12th T W on sale
Preston—Weavers' Hall, Walker st. Lyceum 9 45; 2 30, 6 30, R C Craven. Thurs. 8, mem. circle.
Rawtenstall—Lyceum 10 30; 2 30, 6, Rishon—2 30 and 6
Rotherham—Boro' Temperance Band Room. Lyceum 2; 3, 6 30, Mr & Miss Inman. Mon. 8. Tues. public circle, 8
Rayton—Hall, Union st., 3 and 6, Wed. at 8
Sheffield—Attercliffe, Vestry Hall, 3, 6 30
Hollis Hall, Bridge st, 3 & 7. Mon. 7 30
Langsett road, 10 45 public circle; 3 and 7. Mon. 8
Slaithwaite—Laith lane, 2 30, 6
Southport—Foresters' Hall, 3 and 6 30, Mrs Green and John Lamont
Spennymoor—Victoria Hall, 2 and 6. Thurs. 7 30
Stalybridge—Progressive Society, 3, 6 30, Miss E Barlow. Wed. 7 30, Mrs Hopwood. Thurs. 8, members' circle
Stockport—Hall, Wellington rd., near Heaton lane, Lyceum 9 30; 2 30, 6 30, Madame Henry, and on Mon. 7 30.
Sunderland—27 Ann street, 6 30. Daily 8
Walsall—Central Hall, Lyceum 10 and 2 30; 11 and 6 30,
Wisbech—Lecture Room, Public Hall, 6 45, D Ward

* YORKSHIRE UNION SOCIETIES.

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

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

* **Armley (near Leeds)**—Theaker lane, Lyceum 10 30, 2 30, 6 30, Mrs Nicholson. Mon. 7 30, public circle

* **Barnsley**—Cook's Buildings, Wellington st., 10 30 Free Healing; 2 30, 6, Mr Warburton

Batley—Wellington street, Lyceum, at 10 and 1 45, 2 30, 6, Mrs Russell. Monday 7 30

* **Bailey Carr**—Town street, Lyceum, 10 30, 2 30; 6, Mr Marshall. Monday, Mothers at 5

Birstall—Railway ter., 2 30, 6, Miss Hall. Tues. 7 30, public circles

* **Bradford**—Boynston st., West Bowling—at 10 Lyceum, 2 30, 6. Thursday 7 45

Dudley Hill—Tong st., 10 30 public circle; 2 30 & 6, Mr Booth. Mon. 7 30

Milton Hall, 32 Rebecca st., City rd., Lyceum 10, 2 30, 6, Mr Seekins

Odley rd., Lyceum, 10 30; 2 30, 6 30, Miss Hunter

Spicer st., Little Horton in. 2 30, 6, Mrs Richardson

St. James' Church, Lower Ernest st., Lyceum 10 & 2; circle 3; 6, Mrs J Waterhouse. Wed. 7 45

Temperance Hall, Leeds rd., 11 developing circle 2 30, 6 30, Mr J Smithson. Mon. & Wed. 7 45

* **Brighouse**—Martin st. Lyceum 10; 2 30, 6, Chas Shaw

Cleckheaton—Walker st. Lyceum, 10; 2 45, 6, Mr Back Mon. in old room, at 7 30, Circle. Thurs. 7 30, public meeting

Cleckheaton (No. 2) Mrs Clough

* **Deesbury**—Bond st. Lyceum 10 and 1 45, 3 and 6 Thursday 7 30

Elland—Newcombe st. Lyceum 10; 2 30 and 6, Halifax—Winding rd., 10 30; 2 30, 6, Mr Mason Mon. 7 30

Raven st., Queen's rd., 2 30, 6 30, anniversary

Huddersfield—St. Peter st. Rooms. Lyceum 10; 2 30 and 6 30. Mrs Taylor

Hull—Granville Hall, Silvester st. 2 30, 6 30, Wed. 7 30. Thurs; 7 30, mems. circle.

* **Keighley**—Heber street Spiritual Temple, 2 30, 6. Mrs Armitage. Mon. 7 30

* **Leeds**—Psychological Hall, Lyceum 10; 2 30, 6, Y U Conference; 7 45, circle. Mon. 2 30, circle; 7 30, Tues. members. 8. Sat. 8, circle

Liveredge—Carr street, 10, Little Town; Lyceum; at 2 30 and 6, Mrs France

Morley—2 30, 6 30, Lyceum Day. Mon. 2 30, 7 30. Tues.

Normanton—Queen street, 2 30 and 6, Mrs J A Johnson; circle at 2, Mr Johnson. Tues. developing at 7 30 Mrs Baker. Wed. at 7 30, circle, Mr Johnson

Osett—Queens st. Lyceum 10; 2 30, 6, Mrs Brook

Rothwell—Lyceum, 10; 2 30, 6. Sat. 8

Shipley—Market Buildings, Teal Court. 2 30, 6, Mrs Stretton

Skipton—Temperance Hall, 2 30, 6,

* **Sowerby Bridge**—Hollins lane. Lyceum 10 and 2; 2 30, 6, A Walker

* **West Vale**—Green lane, 6, Mrs Smith. Wed. 7 30

Windhill—2 30 and 6, Mrs Shulver.

Yeadon—Town Side. Lyceum 10; 2 30 and 6, Mrs Colbeck. Mon. 8 members' circle

NON-AFFILIATED SOCIETIES.

Accrington—Argyle street, 2 30 and 6, Public circle

Barnsley—George Yard Mission Room, 2 30 and 6, Mr Morgan.

Barnoldswick—Spiritual Hall, Lyceum 10; 2 30, 6, Birmingham—Dixon road Board School, 6 30 p.m.

Bishop Auckland—Temperance Hall, Gurney Villa, 2 and 6

Blackburn—15 New Market street, W., Northgate. Lyceum 10; services at 2 30, 6 30. Circle, 8. Mon. 7 30, members. Wed. 7, public circle

Bradford—Bowling, Harker st., 10 30, circle; 2 30, 6, Mr Bedford. Mon. 2 30, 6 30, Wed. 7 30

Walton street, Hall lane, Public circle 10 30; 2 30, 6, A Moulson. Mon. 7 30

Cambots—Spiritual Evidence, 2, 5 30

Cardiff—18 Charles street. Sun. 7 p.m. Mon. 8

Clitheroe—3, North Cross Cottages, Salt Hill lane, 6 30

Darwen—Liberal Club, 2 30 and 6

Derby—Webster's Buildings, Traffic st., 3 and 6 30, Mon. and Wed. 7 30

Dukinfield—Vine st., 2 30 and 6 30, Mon. & Thurs. 7 30, circles

Dunfermline, N.B.—Giffillan Hall, Wed. 8, room 3

Ezeter—Friars' Hall, Friars' Walk. Service 6-45. Wed. 8, members' circle

Felling—Hall, Charlton road, 2 30, 6

Foleshill—Edgwick, 10 30, 6 30, Mon. 8

Gateshead—Cuthbert's Hall Bensham. Sun. 6, Weds. 3

31, Ripon st, 6 30, Mrs Young, see Prospectives.

Heckmondwike—Thomas st., Lyceum, 10; 2 30 and 6. Thurs. 7 30

Church lane, 2 30 and 6

Hollinwood—Factory Fold, Lyceum 10 30; 3, 6 30, A Friend

Hadfield—Salisbury street, off Station rd., at 3 and 6, W H Stevens; circle 7 45. Wed. 7 45, Miss Knight

Hunslet—Oriel Hall, Top of Joseph st., 2 30, 6 30, Mrs Bealand, and on Mon. 2 45 and 7 30. Tues. and Sat. 8, public circles

3, Bottom of Joseph st., 2 30 and 6, Mrs Crossley Mon. 7 30, Tues. 7 30, A friend. Thurs. Sat. 7 30

Leigh—Newton st., 2 30 and 6 15, Wed. 7 45, public circle

Leicester—Craffton st., 11 & 6 30 Mr Wright. Wed. 8, circle

Leeds—Progressive Hall, 16, Castle st., 2 30 and 6, Mon., Thurs., Sat. 7 30, public circles

Westfield rd., 2 45, 6 30. Mon. 2 45 and 7 45. Mrs C Wilkinson. Tues. 7 30, Mr Bourne. Thurs. and Sat. 7 45

28, Back Adelphi st., 2 45 & 6 30, Mrs Parker and Miss Tempest

London—Bow—193, Bow road, at 7, Mr Sloane. Tues and Fri. 7 30, developing. Wed. 7 30, public circle

Manor Park—Temperance Hall, at 7, Mr Peters and on Mon. at 8, Thurs. 8, various

Marylebone—Cavendish Rooms, 51, Mortimer st. W 7, Miss McCreadie, address and clairvoyance

Edmonton—Beech Hall, Hyde lane, 11 and 7, Wed. 8, public circle. Thurs. 8, developing class

Finsbury Park—14, Stroud Green road, 11 30, inquirers 7, spiritual service. Tues. 8, Mr Foster, Astrology. Wed. 8, circle, members only

Hackney—Mare street, at 7, Mr and Mrs Webb, address and clairvoyance. Wed. 8, members at Manor Rooms, Kenmuire Road

Islington—Wellington Hall, Upper street, at 7, Mr Dalley. Thurs. 8, members. Mrs Brenchley

Shepherd's Bush—72, Askew road, at 7, Mrs Boddington

Stratford—Martin st Hall, Lyceum 11; 7, Miss Constance

File End—213, Jubilee st., 6 30, Open Meeting and Circle. Thurs. at 8, members

Manchester—Bradford: Church st., Shakespeare st., Lyceum, 2; 6 30, Mr Savage. Monday, 8, developing. Thurs. 8, public circle, Mr Pearson

Central—Coal Exchange Hall, Market Place, off Market st., 6 30, Walter Howell, 'Man in search of his soul.' (See advt. on front of cover)

Cheetham—Ash Lodge, Halliwell lane, Lyceum, 10; 2 30, 6 30, Mrs Newton, Mon. 8, Mr P Bewick. Thurs. at 8. 6th, J B Tetlow. 13th, Mrs Williams

Eccles—Conservative Club, 2 45, 6 30, Wed., 7 45

Higher Broughton—Hilton st., Lyceum, 10 30; 2 30 6 30, Mrs Porter. Tues. 8, public circle. Thurs. 8 Miss Knight

Hulme—Corner of Junction st., Lyceum, 10 30; 3, 6 30, local. Mon. 8, Mrs Newton. Wed. 8, members' circle. Thurs. 8, Mr Lamb, clairvoyance and psychometry

Openshaw—Granville Hall, George st. Lyceum 2 30; 10 30, 6 30, Miss Cotterill, memorial service for Mrs Turner. Thurs. 8

Longsight—West Gorton, 24 Grey st., Lyceum, 10 30 & 2 30; 6 30 Mrs Beresford; circle, 8 15. Tues. 8, Mr Young. Thurs. 8, public circle. Jan 8, social

South Salford—4, West Craven st., Regent rd., 6, 8, circle. Wed. and Thurs. 8

Middlesborough—Newport Crescent, Lyceum, 10 30 and 2; 3 and 6 30

Progressive Church, Boundary rd., Lower End, 2 30, 6 30

Milnrow—Reform Club, Dale st., 3 and 6 30, Mrs Hamer

Monkwearmouth—Hall, Roker avenue, 6 30

Morecambe—Moss lane, off Queen's sq., 2 30 and 6 30 Mrs Greenlees

Nelson—Ann st., 2 30 and 6. Sat. 7 30, circle

Newcastle-on-Tyne—Heaton and Byker Institute, 3 Addison rd., Heaton, 6 30, Mr Bancroft. Mon. and Sat. 8, circles

Newport (Mon.)—Skinner st. Chambers, 7. Wed. conversation and inquiry

North Shields—86, Saville st., near G P O, 6 30

Lewis Hall, Waterville rd., 6 30

Northampton—Hall st., Michael rd., 11, 6 30

Oldham—Bartlam place, Lyceum, 10; 3 and 6 30, Thurs. 7 45, circle

Perkinsville—6, (see Prospectives)

Preston—Central, 2 30 and 6 30. Wed. 7 30, mems. circle

Rochdale—Regent Hall, Lyceum, 2 45; 2 30 and 6. Summer st., 2 30, 6. Tues. 7 45

Penn st., Lyceum, 9 45; 2 30 and 6. Wed. 7 30

Seaton Delaval—5 30 and 5 30

Seghill—5 30

Shaw—Broadbelt's Rooms, 3 and 6 30. Wed. 8

South Shields—16 Cambridge st., 6. Tues. 7 30

Wakefield—1, Barstow square, Westgate, 2 30 and 6, Mon. 8. Wed. 7 30

Queen st., Westgate, 2 30, 6, Mrs Midgley. Wed. 7 30

Warrington—Temperance Hall, Academy st., 3 and 6 30. Mon. 7 45

West Pelton—Cottage meetings 5 30

West Hartlepool—Market Buildings, Lynn st., over Graham's shop, 2 30 & 7. Jan 16, T O Todd. Wed. 7 30, public circle

Whitworth—Market street, 2 30 and 6.

OTHER MEETINGS.

Gateshead—97 Coatsworth rd., Mon. 7 30, Reception

22 Redhugh road, at 6 30. Tues. and Thurs., 7

Heckmondwike—Bethel Lodge, Tues. and Sat. 7 45

Hunslet—Goodman terrace, 2 30 & 6, Miss Towers Tues., Thurs., & Sat., 7 30

Liverpool—Spiritual Evidence Socy., Phoenix Hall, Low Hill rd. 12th, Mrs Lambert. (See Prosp.)

London—277 Battersea Park road.—Sun. 7. Wed. 7 30, public circle, no admission after 8

102 Camberwell road (Mrs Clark's) 7, Wed. 7, healing; circle 8

16 Harper street, Theobald rd., W.C.—Mon. and Thurs., seances 8, Mr and Mrs Hawkins

Kentish Town—85, Fortess rd. N.W. 7. Mon. Thurs. 8, psychometry by Mrs Spring

283 Ladbroke grove. J J Vango, seance, Mon. and Thurs. 8 for 8 30. Sun. 11, clairvoyance

41 Salway rd., Gt. Eastern rd.—Mon., Wed., and Fri. 8, Mr and Mrs Webb

Stepney—Mrs Ayres, 45 Jubilee st., Tues. 8, Mrs Barrell. Second Tues. in each month

<

NEWCASTLE-UPON-TYNE, 3, Addison-road, Heaton.—Jan. 9, Mr. Bancroft; 16th, Mr. Westgarth, at 6-30. 530

PATRICROFT.—Will friends please note that our meeting nights have been altered as follows: Public circle on Tuesday at 8; Members' circle on Thursdays at 8. Sunday services as usual.—T. Littlehales, sec. 530

PLYMOUTH. Oddfellows' Hall, Morley Street.—Jan. 9, Sunday, Mr. Looms and Mr. C. Lethbridge; 12, Wednesday, Mr. J. Evans; 16, Sunday, Mr. C. Lethbridge and Mr. Looms; 19th, Wednesday, Mr. Forbes; 23, Sunday, Mr. W. Evans and Mr. J. Evans; 26, Mrs. Freeman; 30, Mr. J. Evans and Mr. C. Lethbridge. Mrs. Trueman will give clairvoyance each evening.

SMETHWICK. Central Hall, Cape Hill, opp. Windmill Lane. Trams to door.—Sunday next, 9th, at 11 and 6-30, Mr. F. Hepworth, of Leeds, trance and clairvoyant medium. Do come; you will be welcomed. 16th, Mrs. Groom, at 6-30. 530

TODMORDEN Spiritual Society.—Will mediums with open dates for 1898, from February 1 to December 31, 1898, kindly forward gifts and dates to J. Hargreaves, 110, Crescent, Todmorden. All applications will receive a reply as early as possible. 532

T. E. MORGAN is arranging a lantern tour with his lectures on 'Ghosts and Ghost Stories,' which was so successful last season, and with an entirely new one on 'Is Spiritualism of the Bible?' an Appeal to Orthodoxy.' All profits to go to the Bazaar Committee. For terms, etc., apply T. E. Morgan, Oak Works, Norfolk Lane, Sheffield.

WEST HARTLEPOOL.—New Spiritual Hall, Market Buildings, Lynn-street (over Graham's shop) will be opened on Sunday, Jan. 16. Mr. T. O. Todd, of Sunderland, will lecture at 2-30 and 7. Grand speaker, grand subjects. Come and judge. Collection. 531

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Inquiries.

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At the request of numerous patients Mr. BLACKBURN will visit NELSON, on Thursday and Friday, the 18th and 19th, and following weeks. Hours: 11 a.m. to 8 p.m.

27, ELIZABETH STREET, NELSON.