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Striking Experiences of Dr. Peebles.

[In an extremely interesting article, in the January *Humanitarian*, our old friend Dr. J. M. Peebles gives the following striking personal experiences and testimony, etc.—Ed. T. W.]

THAT SPIRITS EXIST I know, and that under certain conditions they communicate I also know—know by the investigations and observations of nearly half a century—know by personal psychic experience—know by my reason, my highest judgment, and my soul's divinest intuitions. Genuine spiritual phenomena constitute the New Testament of the nineteenth century. Spiritual gifts have never ceased to gladden world-weary hearts. They are God's present witnesses of immortality.

I know India well. As to its magic and wonder-working fakirs, it would require a volume for a full elucidation. Only a few days previous to my leaving Adyar (the headquarters of Theosophy), accompanied by Dr. English and Mr. Kneusdon, a cultured gentleman of Honolulu, I went to see a famous Yogi, living in the outskirts of Blacktown, near Madras. . . . Here we are now at his hermitage. This Yogi had sat, so we were informed, twenty years in this miserable palm-thatched hut (smeared with cow-dung), innocent of chimney, window, or doors. He kept a light constantly burning. Personally he was offensive: dirty, lean, skinny, eating but a little cup of rice, with some milk once or twice a day. Entering the low doorway, he arose and sprinkled our foreheads with the ashes of burnt cowchips. His long nose indicated the mystic. He conversed freely of Vedic literature, and of the magic of antiquity. He said his aim was 'Union with the Supreme.' The atmosphere of his hut was insufferable. He gave no proof of psychic power. The visit was a failure. My uppermost thought was bathe, ventilate your floorless room, and engage in some manual labour. Though much of magic in India is fraud and jugglery, there is with it, however, a vein of the real.

I saw a Hindoo out in the open street take three good-sized balls, larger and heavier than hens' eggs, and commence tossing them up in the air, catching them as they returned. Soon his hands were motionless, but the balls kept ascending, and, so far as I know are ascending still. They did not return. Were they dematerialised by some invisible psychic power? Such is my opinion.

During my stay in Madras, there came down from a mountain a genuine psychic and seer. He was truly a venerable mystic. In a bungalow, on a bright sunshiny day, three o'clock p.m., a dozen present, this old Yogi burned incense, repeated some Mantras, and said in substance: 'Now I can move any object in this room by my will.' Reflecting a few moments, I said, 'Make the book lying on that stand move.' Pointing his lean, bony finger toward it, he exclaimed, 'Come, come!' The stand trembled, the book fell upon the floor, and slid to his feet. There was no hypnotism, no jugglery about this phenomenon. 'Command those peacock plumes up there to come to you,' I continued. Focussing his thought, his will, upon them, they leaped at his bidding from the case, and sailing around the room fell at his feet. Other objects were moved in a similar manner. This was genuine white magic. But, if the will of this man—the spirit disembodied in immortality—could do this, why not a spirit disembodied? It was an angel—a spirit disembodied—that, according to the Scriptures, rolled the stone away from the door of the sepulchre. It is only the trained student, the expert, remember, who can distinguish the false from the true in the magic of India; for the Hindoo is as much of an adept at trickery as he is a success in metaphysics.

True, that which seems supernatural is the natural on the spiritual plane of existence. Law, which is the divine method of procedure, reigns supreme in all worlds. God is unchangeable. There are no miracles in the old ecclesiastical sense of that word. The age of reason and the fiat of science have consigned miracles, as supernatural events, to a resurrectionless grave. Had Peter telephoned from Jerusalem to Joppa; or had John telegraphed from Jericho to a friend residing at the foot of snowy Hermon, the event would have been considered by the unlettered of old Judea as an astounding miracle. So with India. The all-too-often magnified marvels of this country may be rationally explained by jugglery, by hypnotism, or by the psychic influences of invisible helpers.

Not only have many instances of hypnotism come under my observation, but very many intensely interesting personal experiments. Once, when aboard a steamer upon the Pacific, I was conversing with the captain upon the potency and eternity of mind, and incidentally mentioned mesmerism. Unscholarly and agnostic by nature, the captain stoutly denied that the positive could control the passive, the negative mind. Re-

affirming my statement, I assured him that I could hypnotise his servant, a lad of some seventeen years, standing near by. 'Try it,' he exclaimed in a brusque manner. Placing my thumb upon the ulna nerve of the youth's hand, I inquired, 'What are your sensations?' 'Your hand,' he replied, 'feels like a battery.' I very soon closed his eyes, his mouth, and controlled every muscle of his body. The captain was astonished. This young lad, Charles Atkins, was an excellent subject, sensitive and receptive. Experimenting with him each evening, I soon discovered that I could control his mind, his thoughts, his very consciousness. He became largely, in fact, a reflex of myself, temporarily. I told him in this hypnotic state that tobacco was a poison, and from that time he ceased to touch it. Finally, I discovered that I could make him think my thoughts, and express them verbally. This was thought transference (telepathy, in fact), before the word was coined. Continuing, I suggested, willed, my subject, one evening, to be Henry Clay, a distinguished American orator.

'Who are you?' I asked.

'Henry Clay,' was the prompt response.

'Mr. Clay, here is a vast, enthusiastic audience, calling, clamouring for an address from your eloquent lips. You see these people upon this crowded plaza, do you not?' 'Oh, yes, I see them, and hear their requests, too, for a speech.' 'Mr. Clay, please step upon the platform and address these people upon some great political issue, for instance, the tariff.' Quickly he sprang for a chair, and, light-footed, leaped upon the dining table. I stepped right behind him, and thinking a speech, willed him to speak it, which he did, voicing my ideas, my chain of reasoning, and making, to my surprise, my very gestures. I standing, the meantime, with fixed will some four feet behind him. His eyes were closed. He was, for the time, a complete reflex of myself—a mental automaton. The hypnotic control was perfect. This class of phenomena rationalises the trances and the visions of apostolic times.

Upon another occasion I hypnotised this young man, and whatever I thought he would think—whatever I clearly pictured in my mind he saw. But later there came a puzzle. While travelling with him mentally, I said: 'We are now in London' 'yes'—'now in Joppa'—'yes'—'now in Jerusalem'—'yes.' And now we are standing upon the banks of the Jordan.' 'Yes,' he replied with some emotion. My mind firmly fixed upon him, I continued—'Atkins, life is a dreary journey at best; thorns pierce poor human feet, and our crosses are many, while our crowns are few—let us plunge into this rolling stream and pass into the better land of immortality.'

'All right,' he said, and shivering, vibrating nervously for a moment, and becoming quite spasmodic, he seemed instantaneously changed, listening, looking, smiling! 'What do you see,' I asked. 'No reply.' 'What do you hear?' 'No answer.' 'Where are you?' 'No response.' 'What's your name?' 'All was silence. I had lost my psychic grip. Some intelligence, some intelligent will more potent than mine had taken the subject from my hands—. It was half an hour before he became normal. And all he would then say was: 'When you left me standing upon the brink of that river, an old man, robed in spotless white, took me to the home—the beautiful home—of my mother. It was real sir, more real than this world. I am not afraid to die now.' Never from that time could I hypnotise that young man. My hypnotic power over him was gone. A more potent will than mine was present, and had taken him from me. Was it God, Demon, or Discarnate Spirit? The latter I believe.

To turn to another subject. Devil worship, or demonism, in some form is practised very largely in Southern India, and especially among those of Dravidian origin, including Travancore, Tinnevely, Malabar, Mysore, and among the various hill tribes. While in Madjura, I spent some considerable time in casting out demons—that is in demagnetising and dispossessing those hypnotically influenced by the ignorant demoniac denizens of the invisible regions, known among other names as Pitris, Bhutas, Manes, Pisachas, Demons, Devas, etc. Missionaries witnessing these phenomena see in them a striking similarity to those recorded in the New Testament. One German missionary whom I met was richly gifted as an exorcist. Certain eminent physicians in different countries have already come to the conclusion that the majority of the insane are in some way the subjects of hypnotism, of obsessing demons.

To be civilised is to be spiritualised. Until man becomes the ruler of his body, he will be more or less uncivilised; when he does become spiritualised, then the Millennium.—*J. Evans.*

Moses: Man or Myth?

By J. T. SHADFORTH.

'There arose not a Prophet since in Israel like unto Moses.'

RESEARCH INTO ANTIQUITY and critical discussion have been carried so far that a great number of learned men have finally doubted if such a man as the Bible Moses lived, and not a few affirm that he was an imaginary being, such as Perseus, Bacchus, Atlas, Penthesilia, Vista, Rhea Silvia, Isis, Fo, Odin, Mirlin, Francus, Robert the Devil, and so many other heroes of romance whose lives and prowess have been recorded. It is not likely, say the incredulous, that a man ever existed whose life was a continued prodigy. It is not likely that he worked so many stupendous miracles in Egypt, Arabia, and Syria, without them being known throughout the world. They are, however, mentioned by the Jews alone, and in the time that this history (so-called) was written they were not known to any nation, not indeed until towards the second century. The first writer who expressly quotes the book of Moses is Longinus, minister of Queen Zenobia in the time of the Emperor Aurelian. The author of the 'Mercury Trismegistus,' an alleged Egyptian, says not a word of this Moses. If a single ancient author had related one of his miracles, Eusebius would no doubt have triumphed in the evidence, either in his history or in his evangelical preparation. Before him, the Jews—Josephus and Philo, sought all the writings in which the name of Moses could be found, but not one made the least mention of the marvellous actions attributed to him. The Jews are the only people who possess the Pentateuch, which they attribute to Moses.

If the Pentateuch had been known to all the Jews, would the wise Solomon, inspired by God to build the temple, have ornamented the said temple with so many statues, contrary to the express order of Moses? Would not the Jewish prophets, who prophesied in the name of the Lord from the time of Moses to that of King Josiah, have been supported in all their prophecies by the Laws of Moses? Would they not have commented upon them? None of them, however, quote them at all, they even oppose them in several places. According to some, the books attributed to Moses were only written among the Babylonians, during the captivity or immediately afterwards, by Esdras. Indeed, I only see Persian and Chaldean terminations in the Jewish writings: Babel, gate of God; Phegor-beel or Beelphegor, God of precipices; Zeebuth-beel or Beel-zebuth, God of insects; Bethel, house of God; Daniel, judgment of God; Gabriel, man of God; Jahel, afflicted of God; Jael, the life of God; Israel, seeing God; Oriel, strength of God; Raphael, help of God; Uriel, fire of God, etc., etc., all Persian and Chaldean terminations. Thus, all is foreign in the Jewish nation: Circumcision, ceremonies, sacrifices, the ark, the cherubim, the goat Hazazel, baptism of justice, simple baptism, proofs, divination, interpretation of dreams, enchantment of serpents. Nothing originated among these people, nothing was invented by them.

The celebrated Lord Viscount Bolingbroke believed not that Moses ever existed; he thought he saw in the Pentateuch a crowd of contradictions and puzzling chronological and geographical faults; names of towns not then built, precepts given to kings at a time when the Jews had no kings, since they lived in deserts, in tents, after the manner of the Bedouin Arabs. What appears to him the most palpable contradiction is the gift of 48 cities with their suburbs, made to the Levites at a time when, and in a country in which, there was not a single village! The Jewish nation has always believed in the existence of Moses and his books. The four gospels, and the Acts of the Apostles all recognise him, especially with reference to the Mount of Transfiguration. The whole Church (until recently) believed the Pentateuch written by Moses, and further, of 500 or more different sects which have been established in Christendom, none have ever doubted his existence.

Scholars have argued that the Pentateuch could not have been written by Moses. Even the scripture states that the first known copy was found in the time of King Josiah, and brought to him by the secretary, Shaphan. Now, between his time (according to a writer) and that of Moses there were 1167 years, by the Hebrew computation. For God appeared to Moses in the burning bush in the year of the world * 2213, and Shaphan published the Book of the Law in the year of the world 3380. It was unknown until the Jews returned from the Babylonish captivity, and it is stated that it was Esdras, inspired (?) by God, who brought the Holy Scriptures to light. But whether it was Esdras or another who digested this book is absolutely indifferent, since it is said to be inspired. It is not said in the Pentateuch that Moses was the author; we might therefore be permitted to attribute it to some other equally divine mind, if the Church had not decided that the book is by Moses! No mention of it occurs either in the Psalms or in books attributed to Solomon, Jeremiah, or Isaiah, or, in short, in any canonical book of the Jews. Words answering to those of Genesis, Exodus, Numbers, Leviticus, Deuteronomy, are not found in any other language recognised by them as authentic. Some critics have put the following questions:

1. In what language could Moses have written in a savage desert? It could only be in Egyptian, for by this book we are told that Moses and all his people were born in Egypt. It is

* Hebrew reckoning.

therefore probable that they spoke no other language. The Egyptians had yet made no use of papyrus; they engraved hieroglyphics on tables of wood or marble. It is even said that the tables of the commandments were engraved on polished stones, which required prodigious time and labour.

2. Is it likely that in a desert where the Jewish people had neither shoemaker nor tailor—in which the God of the Universe was obliged to work a continual miracle to preserve the old dresses and shoes of the Jews,—men could be found clever enough to engrave the five books of the Pentateuch on marble or wood? You may say that they found labourers who made a golden calf in one night, and who afterwards reduced the gold to powder, but that is an operation impracticable to common chemistry, which was not then discovered. Who constructed the Tabernacle? Who ornamented 30 columns of brass with capitals of silver? Who wove and embroidered veils of linen with hyacinth, purple and scarlet? Biblical doubting Thomases contend that it was not possible that in a desert, where they were in want of everything, the Jews could perform works so intricate; that they must have begun by making shoes and tunics; that those who wanted necessaries could not indulge in luxuries; and that it is an evident contradiction to say that they had founders, engravers, and embroiderers where they had neither clothes nor bread.

3. If it was Moses who said that God punished the iniquity of the fathers to the fourth generation, would Ezekiel have dared to say the contrary?

4. If Moses wrote Leviticus, would he have contradicted it in Deuteronomy? Leviticus forbids a woman to marry her brother, Deuteronomy commands it.

5. Could Moses have spoken of towns which did not exist in his time? Would he have said that towns which in regard to him were in the east of the Jordan were on the west?

6. Would he have assigned 48 cities to the Levites in a country in which there never were ten, and in a desert in which he had always wandered without habitation?

7. Would he have prescribed rules for the Jewish kings, when not only there were no kings among the people, but they were held in horror, and it was not probable they would ever have any? What! Would Moses have given precepts for the conduct of kings who came not until 500 years after, and have said nothing in relation to the judges and priests who succeeded him?

8. Suppose he had said to the Jews, 'I have made you depart to the number of 600,000 combatants from the land of Egypt, under the protection of your God,' would not the Jews have answered him, 'You must have been very timid not to lead us against Pharaoh of Egypt; he could not have opposed to us an army of 200,000 men. There never was such an army on foot in Egypt; we should have conquered them easily; we should have been the masters of their country. What! Did Jehovah slay all the firstborn of Egypt, which, if there were in this country 300,000 families, makes 300,000 men destroyed in one night, simply to revenge us, and yet you did not second your God, and give us that fertile country which nothing could withhold from us; on the contrary, you made us depart from Egypt as thieves and cowards, to perish in deserts between mountains and precipices. You might, at least, have conducted us by the direct road to the land of Canaan, to which we have no right. You promised it to us, but we have not yet been able to enter. It was natural that from the land of Goshen we should have marched towards Tyre and Sidon, along the Mediterranean, but you made us entirely pass the Isthmus of Suez, re-enter Egypt, and proceed as far as Memphis, when we find ourselves at Beel Sephor, on the borders of the Red Sea, turning our backs on the land of Canaan, having journeyed 80 leagues in this Egypt which we wished to avoid, so as at last to nearly perish between the sea and the army of Pharaoh. If you had wished to deliver us to our enemies you could not have taken a different route and other measures. God has saved us by a miracle, you say. The sea opened to let us pass, but after such a favour should he let us die of hunger and fatigue in the horrible deserts of Kadesh tarnea, Mara, Elim, Horeh, and Sinai? All our fathers perished in these frightful solitudes, and yet you tell us at the end of 40 years that God took particular care of them! This is what the injured children of those who died in the desert might have said to Moses. These are some of the objections which scholars make to those who think that Moses is the author of the Pentateuch. But, readers, let me remind you that the Church teaches that the ways of God are not those of men; that God proved, conducted, and abandoned His people by a wisdom which is unknown to us; that the Jews have believed (also the Church, which has succeeded the Synagogue) that Moses is the author of these books. The Church, which is infallible, has decided the point of controversy, and scholars should remain silent when the Church pronounces!

THE CHARACTER AND HISTORY OF MOSES.

Man can only judge as man, and we will take the record as it stands. Moses, it is affirmed, was a special favourite with God. The Deity employed him as a leader in some of the most important transactions recorded in the Bible. After his royal training in Pharaoh's palace he slew a man on what was, if not exactly slight, at least very insufficient provocation. He saw an Egyptian striking one of his Jewish brethren, and at this his cholera arose, so that he could not sufficiently control himself.

But his passion did not quite carry him away, or make him lose that wary cunning which he displayed during the whole of his life. For it was not until after 'he had looked this way and that way' (and seeing nobody and thinking nobody saw him) that he 'slew the Egyptian and hid him in the sand.' So that the first (?) lawgiver of a great people commenced his public career by an act of reckless murder. The next day, seeing two Hebrews struggling together, he interfered by asking one of the combatants why he smote his fellow? The Hebrew reminded Moses of the murder he had committed on the previous day; and very naturally repudiated his right to rebuke him. Moses, overtaken with fear, fled to Midian, where he married Zipporah, whom he afterwards deserted, and there is no evidence that he ever took her back even when she and her two children were brought to him by her father in a region of the desert which the Israelites had passed through. A bad beginning for a lawgiver. Having received high orders from his God in various ways, he directed his attention to petty thefts, and using the Jewish women as his convenient tools, induced them to extract, under false pretences, the jewels and trinkets from the Egyptian women. The booty collected, they fled with the whole of the spoil. When men do such things in these days, they are very properly arrested and punished. Moses not only escaped punishment, but received absolution from Jehovah. Theft, however, even on a large scale would not content a man who had commenced with murder when quite a stripling. We find him enacting most cruel laws. If Moses had nothing to do with *originating*, he certainly took a prominent part in *regulating slavery*. And in doing so he exhibited a most cruel and wanton nature. He described with distinct minuteness the extent to which the Jews could hold slaves, and the circumstances under which they could buy them; and the gross injuries they could inflict upon them, without exposing themselves to punishment; giving slaveholders the liberty of forcing their female slaves into concubinage, and of murdering any of their slaves, *so long as they did it by a lingering death*. This last clause is inhuman, and the act of a monster.

In Exodus xxxii. we read the account of an event in the life of Moses which stamps him at once as a *passionate, cruel, and hypocritical tyrant*. The facts are: Moses had been holding a seance with his 'Lord,' and had come down from the mount, bringing two valuable tablets bearing the testimony written by God (?) on both sides. On arriving at the camp he found the people amusing themselves by dancing; he also saw a golden calf, and was very much annoyed. Instead of adopting the same course with the Jews that had succeeded with Jehovah, and endeavouring to convince them of their error, his anger waxed hot, and he dashed the tablets down and broke them to pieces. He then took the golden calf, burnt it in the fire, after which he (clever man) ground it to powder, and made them drink it. His inhuman conduct did not end here, for we are immediately told, 'Then Moses stood in the gate of the camp and said, Who is on the Lord's side? let him come unto me. And all the sons of Levi gathered themselves together unto him, and he said unto them, Thus saith the Lord God of Israel, put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbour. And the children of Levi did according to the word of Moses; and there fell of the people that day about 3,000 men.' Now, who can reconcile such reckless and outrageous slaughter with the statement that the 'man Moses was very meek above all the men which were on the face of the earth'? We can picture the Jews protesting against such wholesale murder for an act by Aaron, the brother of Moses. 'Why, instead of punishing your unworthy brother, did you make him Chief Priest, and order your Levites to slay 3,000 men of your people? It is inconceivable that our fathers allowed themselves to be sacrificed like so many beasts by sanguinary priests? You tell us that, not content with your incredible butchery, you massacred 24,000 of your followers because one of them slept with a Midianitish woman, while you yourself espoused a Midianite, and yet you add that you are the mildest of men! A few more instances of such mildness and not a soul would have remained. If you were capable of all this cruelty, and exercised it, you were the most barbarous of men, and no punishment would suffice to expiate so great a crime.'

If the records are to be believed, Moses was a crafty, cruel, and merciless law-giver, who perpetrated the most inhuman acts. At times he so far steeped himself in human blood that the sight appalled him, and nature, exercising her prerogative, bade him pause in his desolating and heartrending career. But his cessations were of short duration, for either following the commands of his 'God,' or the promptings of his own depraved heart, he is reported to have continued his devastating work, making widows and orphans, rendering homes—and even whole cities—miserable, and converting them into huge slaughter-houses. Yet he is revered as a prophet, put forward by a wise and beneficent (?) God; a benefactor to the world; of him the Bible says: 'There arose not a prophet since in Israel like unto Moses.' Let us hope, for the sake of humanity, that this latter statement is correct, for a second Moses would certainly be a terrible calamity and a deplorable misfortune. It is undoubtedly true that the Pentateuch contains many good and wise things. Some of the actions which we condemn to-day may have been necessary in the old days, but clearly Moses was not the writer of the whole of these

five books, neither will their contents justify the contention that they were set down by a Divinely inspired man for the guidance of mankind in all ages. The plea that they were suited to the men (who were ignorant and superstitious) and the age (which was a barbarous one) simply admits their inapplicability to the present age, and their human authorship.

Reply to the Rector of Castleford.

By 'OUR CORRESPONDENT-AT-LARGE.'

[The following letter, which appeared in the *Castleford Express*, is a sample of the kind of work which Mr. Ware is doing in accordance with our suggestion. Surely he ought to be kept busy, and be relieved from anxious care respecting the bread that perishes! Help the O.P.S. Funds to supply him with at least 7s. 6d. per week, friends.—Ed. T.W.]

SIR,—By the favour of a friend who resides in Pontefract, I have received a copy of the *Express* of Dec. 24, which contains the report of a discourse by the Rector of Castleford on the subject of Spiritualism. To myself, the most striking feature of the discourse, as thus reported, is the rector's emphatic assurance to his congregation that Spiritualism is true; that it is a great reality, that it is based upon substantial and constantly recurring facts. Well, sir, Spiritualists at least, are very much obliged to him for this acknowledgment! They have been so long accustomed to having insinuations of 'trickery,' 'fraud,' 'imposture,' etc., etc., flung at the cause they love, that it is quite refreshing to have, as a change, such an acknowledgment as that given in this rector's discourse. That great scientist, Alfred Russel Wallace, says: 'My position, therefore, is that the phenomena of Spiritualism, in their entirety, do not require further confirmation. They are proved quite as well as any facts are proved in other sciences.' To this testimony and that of thousands of other eminent men and women, must now be added that of the Rector of Castleton, that Spiritualism, *i.e.*, communication between spirits and men, is an unquestionable fact. Surely this should be sufficient, not only for the members of the rector's congregation, but for all the inhabitants of the district over which your paper circulates. Facts are the only things that have any weight now-a-days. Nobody takes any notice of the parson's *ipsedixit*. The Rector of Castleford's theories are simply the productions of his own fancy. At any rate, no one among those who read your paper will now be able to stigmatise Spiritualism as mere trickery and imposture, since the Rector of Castleford emphatically declared it to be a tremendous reality. I sincerely hope, sir, that all your readers will set to work, and earnestly investigate this great subject. If they will do so they will find, as thousands of others have found, that in their own homes their departed loved ones are present, ready and eager to communicate with them, and, in the blessed privilege of spirit communion, more than a foretaste of heaven begun upon earth. I do not, however, quite see the consistency of some of the Rector's statements. He makes the assertion that Spiritualism 'is represented by millions of intelligent men'; yet he solemnly adjures his congregation to have nothing to do with it! I, sir, should have thought that the fact, that Spiritualism 'is a great reality'; that it is 'worthy of serious consideration'; and that it is 'represented by millions of intelligent men,' afforded the most substantial reason that could be given why all the inhabitants of the West Riding of Yorkshire should give themselves to the earnest investigation of the subject. The admission that Spiritualism is 'the work of intelligent agencies' is a statement of the very highest importance. Hitherto, our scientists have been occupied with blind and inert forces; yet each new discovery has been hailed by tumultuous plaudits. But now, beyond all these a realm of intelligence has been discovered; it is found that these intelligent forces universally respond to our invitation. Surely, therefore, apart from the mere question of the identity of these intelligent beings, who are always ready to respond to us, the communications received from these intelligent agencies must be of some value to humanity.

But, sir, speaking as a Spiritualist of eighteen years' experience, I would remark that there are thousands among us who have had absolutely demonstrated to us, *i.e.*, if anything whatsoever can be demonstrated—that we are in communication with our dearest relations, and with innumerable friends with whom we were acquainted in the mortal form. I am very sorry to see the Rector of Castleford, who is, I presume, a University scholar, trotting out that old bogie, that ugly creation of the dark ages, that antiquated and obsolete figure—yept the devil! To the 'devil' has been ascribed the praise and glory of all the grand and glorious discoveries of modern times; but I am astonished to find this grotesque creation of theology still believed in by the hard-headed people of Yorkshire. Among Spiritualists this venerable myth has become quite *non est*. There are several points in the Rector's discourse that I should like to deal with; but I feel, sir, that I have no right to unduly occupy your space. The rector refers to the Levitical law. But what have we to do with the laws and statutes of the Pentateuch? Would the Rector like to be bound by them? I presume he claims the right to pick and choose among these laws and statutes, and to ignore what would be a source of discomfort and inconvenience to himself! Take one passage—Exodus xxxv. 3—'Ye shall kindle no fire

throughout your habitations on the sabbath day.' Does the Rector obey that? Why, it would give him the shivers in winter time! Take the passage preceding this, 'Whosoever doeth any work on the Sabbath day shall be put to death.' This applies, remember, to the Rector's cooks and coachmen. Does he observe the injunction? If he does not, he must not apply these obsolete and absurd statutes to modern Spiritualists. With regard to the Rector's insinuation as to the evil tendency of spiritual communications, I will quote the testimony of that good and able man, and enthusiastic Spiritualist, Mr. S. C. Hall, F.S.A.: 'As to the use of Spiritualism, it has made me a Christian. I humbly and fervently thank God it has removed all my doubts.' I could quote abundant instances of conversions from unbelief to belief—of some to perfect faith from total infidelity. I am permitted to give one name; it is that of Dr. Elliotson, who expresses 'deep gratitude to Almighty God for the blessed change that has been wrought in his heart and mind by Spiritualism.'—I am sir, yours etc.,

C. WARE.

20, Poltimore-square, Exeter, Dec. 29, 1897.

A Lost Bridegroom.

FOUNDED ON FACT.

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

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MRS. MARSHALL missed Alfred Joel more than she had thought possible, and if it had not been for her sister she would have written and summoned him home, but Lucy still persisted that she was sure her brother-in-law was alive, and that Alfred knew where he was.

'Nonsense, child,' said her mother, 'you must not say so. It only troubles your sister and can do no good. All has been done that is possible to find him, or to get news of him, and now that a year has almost gone since he disappeared, it must be that he is dead. Even if he is alive, the laws in this State allow a divorce for desertion, and so Nellie is quite free to marry again.'

'Oh, mother! but suppose he is kept away by some evil person; and did not go of his own free will.'

'What do you mean, child?'

'Only,' said Lucy, speaking dreamily, 'that I constantly see him now, and he is always sad, with his hands stretched out, and keeps saying, "Take me out."'

'I can't think why you will talk such nonsense, Lucy. I shall begin to think that your mind is deranged.'

'Mother!' exclaimed the girl, indignantly, 'how can you say so!'

It was New Year's Eve, and Nellie was spending that and the next day with her father and mother. Alfred Joel had returned from Europe, and they were to meet for the first time on that evening. The meeting in public was less awkward than it would have been in Nellie's own house. They had greeted each other warmly, as old friends should, but Lucy would scarcely speak to him. In the course of the evening they were having a merry time over some of the old pastimes, which are indulged in by those across the water as well as in the old country. They were looking into a large bowl of water, in which they were supposed to see what would happen in the New Year. Alfred and Nellie stood side by side, and Lucy a little behind them.

Alfred whispered, 'Shall I tell you what I see, Nellie, or can you see?'

'I see nothing,' she answered.

'I see,' he went on, 'a marriage taking place, and the bride and bridegroom are——,' and he whispered something in her ear. She started and blushed violently. He got hold of her hand and was going to say something tender, when Lucy exclaimed, 'Look again, Alfred.' He looked and staggered back, turning as white as a sheet—for in the water he had seen the face of Frank Marshall, holding out both hands.

He pulled himself together, and taking Nellie by the hand he whispered, 'Let us come into the conservatory, I want to speak to you.'

'What else did you see?' she asked.

'Oh, nothing which would interest you.'

Lucy looked at him keenly but said nothing. She would bide her time.

An hour later Alfred Joel led Nellie up to her father and mother and said, 'She has promised to be my wife, and as there is nothing to wait for we purpose to marry at the end of a fortnight.'

'I am very glad,' they both said. Lucy gave him a warning look but still kept silence.

The day of the wedding drew near: Nellie seemed calmly happy, but Alfred Joel was restless and excited. Lucy watched them both with a curious smile on her face. Her mother felt really anxious about the girl, for she had lately absented herself from home a great deal, saying she was visiting a sick friend; but she used to come back from these visits in a strange excited state; nothing, however, would induce her to say who the friend was.

It is the custom in the part of the world of which we are writing to celebrate weddings in the house of the bride's parents, but on this occasion as Mrs. Marshall was a widow and had a house of her own, the ceremony was to take place there. The officiating clergyman and all the guests were assembled in her pretty drawing-room, and the bridegroom was in the act of putting on the ring, when there was heard a sharp ring of the house bell, and a light step entered the hall, the door of the room was hastily thrown open, and Lucy appeared cying breathlessly, 'Stop! he is found.'

The clergyman looked aghast—the bridegroom dropped the ring which he was in the act of putting on Nellie's finger, and staggered back. Nellie looked with wide-open, tear-stricken eyes at Lucy, and as they travelled past her to a newcomer who had just entered the room, she gave a spring forward and clasped round the neck an

emaciated, long-haired, unshaven man, and cried out: 'Frank! Frank! where have you been—why were you so cruel?'

'Ask him,' said Frank Marshall, 'for it was he,' pointing to the horror-struck, cowering wretch before him.

'Who?' she interrupted, 'not Alfred?' and she fainted away in his arms.

'It is best so,' said Frank, as he carried her into an adjoining room and laid her tenderly on a sofa. Then, returning to Alfred Joel, he hissed out between his teeth: 'You scoundrel! Arrest him, officer.'

Inspector Frost stepped forward and placed his hand on Joel's arm, just in time to prevent him from using the revolver he had taken from his breast pocket. 'You may have baffled me for the last year, but you shall not escape me now,' he said.

'How did you find Mr. Marshall?' asked Mr. Godfrey of the detective, after he had shaken Frank cordially by the hand.

'Ah, sir,' he answered, 'I must confess that I was not in it at all. This young lady,' turning to Lucy, 'must have all the credit of finding the gentleman. I did not believe in her at first, but she was so persistent and so accurate in all her statements as to where Mr. Marshall was to be found, that at last I could not but have faith in her wonderful powers, for we found him exactly as she described.'

'And where was that?' they all asked.

'In the lunatic asylum in ——,' mentioning a town some twenty miles away.

'But how did he get there?' asked Mr. Godfrey.

'I will leave the gentleman to tell his own tale,' replied the detective. 'But I think you ought to give him something to eat first, for we have been travelling since six o'clock this morning.'

'No, Inspector,' said Frank Marshall, 'I don't want anything till I have told my tale; it won't take long.'

'I went, as I intended, to the office for my cheque book. I quite believe now that it had been hidden away from me the day before on purpose. Perhaps you don't know that I had a private entrance from another street which I always used, as it was nearer my home. I used this way the day of my wedding, and had reached my room and got my hand on the cheque book, when suddenly two hands pinioned me from behind and a bandage was put over my eyes, a chloroformed handkerchief over my mouth and nostrils, and a voice—which I recognised as Alfred Joel's—said; "Your bride shall be a widow, and I will marry her." I was powerless, and soon lost consciousness. When I recovered I found myself miles away from home, and inside a house which I knew must be a lunatic asylum. Of course all my protestations were useless. They thought my story all a delusion, and the uselessness of my endeavours to make them believe I spoke the truth almost drove me out of my senses. How I was taken from the office to the asylum I know not, that I mean to learn from that cowering reptile there. Thank God, I have arrived in time to save my Nellie from becoming his wife. Had it not been for this noble girl—taking Lucy by the hand—who has believed that I was alive all through, and who, by the gift with which God has endowed her, has been the means of my release and Joel's punishment—I might never have been released from my cruel bondage. Now, villain!—and Frank shook his fist in Alfred's face—'Confess all, and say how I was smuggled out of the city and carried to the asylum without being detected?'

The wretched man cowered before the righteous wrath of the man he had so vilely injured, but he would not utter a word.

'Speak,' roared Frank, 'or, by Heaven, I will knock it out of you.'

'Leave him to me, Mr. Marshall,' said the detective; 'he will confess soon enough when he gets in *quod*.. Come, make haste,' he cried to Joel, who was shaking in every limb.

At this instant Nellie re-entered the room, and rushing up to Frank cried, 'Husband, dearest, tell me all. What has Alfred done?' and she turned a reproachful look at the man whose wife she had nearly become. This look cut Joel to the heart, for he was really very fond of Nellie, and it was to possess her that he had committed this crime.

'Come with me into the other room, darling, and I will tell you all,' said Frank, tenderly, putting his arm round her waist, and leading her from the room.

It was as the Inspector had said, Joel made a full confession in writing soon after he was removed to prison. He wrote it in the form of a letter to Frank Marshall, and it ran thus: 'I must have been mad to act as I did—but it was all for love of the girl who had chosen you and rejected me. I thought if I could get you out of the way I should be able to win her love, and so it proved. I knew you had left your cheque book in your office, and I was sure that you must come back for it before you started on your honeymoon. So I laid my plan. I knew of your private way, and went to a man who works for us, and who lives just at the entrance, and I bribed him to carry it out. He had been very ill and was given over by the doctor, but I knew he was better, so I persuaded him to personate death, and that night a coffin was ordered for Joe Skinner. As I was known to have been visiting him, nothing was thought of my being there at death. He had no relations, and the undertaker did not know him, so there was no difficulty in getting your unconscious body into the coffin, and as the man was a native of —— it was not thought strange that he should be sent there. I gave it in charge of the sick man, with the understanding that it was to be conveyed by road, and before they should reach —— Asylum, he was to release the body and throw the coffin away. After that he was to take you to the Asylum with a letter I had forged, purporting to come from a doctor a hundred miles away, and enclosing a substantial sum for your maintenance, also saying we had been obliged to resort to chloroform to enable you to take so long a journey. I mentioned too, that your peculiar form of madness was the idea that you had been recently married. Thus I never thought of your turning up again, for I felt sure, if nothing else, the confinement in such a place would, in all probability, make you really insane. All would have gone well, I am convinced, if it had not been for Lucy. Although she was but a girl, I always feared her, as I could see she distrusted me, and in some way had knowledge of what I thought was hidden

from everyone. But I did not care so long as I obtained my desire, and Nellie became my wife; for I should have taken her off to Europe and never returned to America. But I see now that although God permits evil to a certain extent, He sends His punishments sooner or later.

'I ask your forgiveness: also Nellie's, if you will allow her to see this letter. I know my punishment will be a severe one, and that I shall never see any of you again.'

He was right, his sentence was penal servitude for life; and no one saw him again. Mr. and Mrs. Marshall had many years of happiness before them, but this sad episode somewhat shadowed their lives.

Inspector Frost continued to have a great admiration for Lucy's powers, and in his most difficult cases often consulted her. He was once heard to say: 'Criminals have yet to learn that there is a spiritual power at work on this earth which, as it grows, will make it impossible for crimes to be committed without the full facts being brought to light, and it will thus be the greatest aid to detectives.'

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.]

SHOULD SPIRITUALISTS BE SOCIALISTS?

SIR,—I am afraid there is going to be confusion in the camp. I have been sufficiently credulous for the last six or seven years to believe that I was a Spiritualist, but alas! an edict has been issued, stating emphatically that a Spiritualist must perforce be a Socialist, implying that the spirits who know say so. I doubt not that there are people infatuated with particular fads over there as here. I venture to say, notwithstanding the solemn declaration, I feel as much a Spiritualist as ever, amenable to natural law, and equally as susceptible to influences spiritual. If Spiritualism embraces Socialism, why the distinction. I could, with just as much show of reason, prove that Individualism or Liberalism were Spiritualism, inasmuch as I could prove that both systems involve the application of the ethics of Spiritualism. Such a policy is inimical to the Cause; with two or more isms tacked to it the puzzle would be to find Spiritualism. Socialists will say, 'I will debate the question with you,' which is tantamount to saying, 'I will prove to you that this land of ours will overflow with milk and honey when the people are spiritual and unselfish.' Regarding the equity and justification of their cause the Anarchist can knock the Socialist into a cocked hat. To argue the probability of the impossible is intellectual pugilism. Spiritualism has taught me to live my own life, to be as useful as I possibly can, and to uniformly live my Spiritualism. If we had the essentials, Love, Virtue, Temperance, at present, this world of ours would undergo a transformation; essentials that will be required under any form of Government to ensure the abolition of poverty and its relative sequences.

In Socialism, you will excuse me (I take the whole thing as a dream, dreamt by all the dreamers of the world, I indulge in such things myself), there is too much of a dead uniformity, it even smells of vicariousness, wanting the state to do what individuals can do for themselves, and much better. We have already too much officialism in civic life without additional supervision over this, that, and the other which ever way we turn; of course we shall require none in the sweet by and by! Of late years the French people have considerably increased their public management, and in a recent number of the *Siecle* M. Yoes Guyot quoted figures which refer to civil functionaries alone. In 1846 there were 188,000 of these officials, with salaries amounting to 245,000,000 francs. In 1875 there were 285,000, with salaries amounting to 400,000,000 francs. In 1896 there were 466,000, with salaries amounting to 616,000,000. All these have to be maintained by the rest of the community. There will always be men and women who will do double the work of others, who will demand double remuneration, and quite right, too. So long as there are degrees of potential force and character in human nature, so long will there be the apparent inequalities. I am afraid there are some Spiritualists anticipating the felicities of eternity, if only we get everything under state control; so note it be.

JAMES NUTTALL.

35, Danes House, near Burnley.

THE QUESTION OF TEMPERANCE.

SIR,—It seems to me that it is most essential that any person who claims to be a Spiritualist should be temperate, not only with respect to strong drink, but in all things, and more especially our advocates and public mediums, but I am sorry to confess such is not always the case, as I have witnessed in my small circle of experiences. How anyone can claim to be an exponent, and example of a spiritual life, while they give way to such excesses, I cannot understand, for every Spiritualist should place themselves beyond suspicion, and try to example in themselves all that is good, noble and pure, or else how can they hope to make an impress on humanity. I realise the vast importance of sobriety, having permitted one disembodied friend to manifest through my organism, who left its mortal tenement in a state of delirium, and the condition felt and the

impress made upon me was so strong, that although I was but a very moderate drinker before, I determined then to take no more intoxicants, as I am impressed that next to selfishness, drunkenness is one of the worst conditions to pass through in the next state of life, and oh, what untold miseries it brings to humanity in this physical state. Although I earnestly desire to see sobriety for the general welfare of humanity, I could not be a party to its being forced upon another. You cannot make a nation sober by Act of Parliament any more than you can make them reasoning or thinking beings, and wherever freedom of action is suppressed there you sow the seeds of intrigue and artifice. In effect, the outcome of teetotal associations is pernicious; they drag a man from the condition of a drunken spendthrift, and place him in that of a money-grubber. One of the strongest planks in the teetotal platform is the demonstration to the individual how much money he can save, and in many cases the reformed ones become narrow minded and most intolerant; yet with all their living examples and platform oratory, the national drink bill increases year by year. No, sir, you cannot govern individuals or a nation by extremes, for they are dangerous. I do not mean to insinuate that a mutual association of Spiritualists would in its effect be pernicious, it need not be so. I am an abstainer, not because I drank to excess, or signed my name to a formulated number of words, but because I fully realise the vast amount of misery intemperance entails upon mankind, how destructive it is to the physical organism and debasing to man as a spiritual being, and being cognisant of these facts, I feel it my duty as a modest advocate of Spiritualism to show in myself a living example, as we should all know that example exercises a far greater influence than precept. Persons of intemperate habits are generally lacking in 'will,' and to all such I would say: 'Cultivate your will-power, and let it exercise its proper function of directing the actions of the body, and let those actions be such as will exercise the greatest amount of good to those around you in your daily associations, guided by those sweet spirits of truth, love, and fidelity, and you will become useful citizens here, and bright ones for those beautiful spheres around.

Stratford, Jan. 6, 1898.

G. CALLICK.

THE QUESTION OF TOTAL ABSTINENCE.

SIR,—That has happened already which I knew from past experience would happen, that my teetotal friends would use exactly the same methods that have been used ever since I was born. The letters of several of your correspondents are couched in a spirit which precludes my dealing with them. That others may not fall into the same error, let me say if I write over a *nom de plume* I have still a personality, and am well known and a personal friend of some who have addressed you on this subject.

We are dealing with a great and very serious matter, and I am as sincere in deploring the vice of drunkenness as any of my total abstinence friends. We may differ in our opinions as to the cause of the vice, and we are quite within our rights in holding different views in regard to its cure. In debating as to one or the other, in heaven's name, let us have some regard to one another's statements, and agree where we can agree, so that we may find out where our real differences lie, and whether we disagree over essentials or non-essentials. In the first place, total abstinence, to my mind, is not the *sine qua non* of a great and good and noble personality. I have known total abstinence men filthy in person and speech, and as greedy and selfish as possible, but I have no more right to lay these vices at the door of total abstinence than a teetotaler would have in laying them at the door of a public house. *In vino veritas*. The greatest villain, when sober, may assume all that belongs to a saint; in wine, he will be seen in his true character. It is from such cases as this that our teetotal friends usually point a moral. But the judges do not deal with criminals in this way. If a man, when under the influence of drink, commits wilful murder, he is not the less guilty because of that, and the death sentence follows whether he be executed afterwards or not. Both law and common sense declare that every man must keep himself sober, because he is punished in purse or person, or both, as the consequence of his being drunk. And yet, when I say that drink is not the cause of drunkenness, I am sneered at. If drink be the cause of drunkenness, it should be sent to prison, just as the man or woman is sent to prison who causes pain and suffering to a child by neglect. This is an absurdity, purposely created because some people cannot be made to see a fallacy in any other way. To make this clearer from a scientific point of view, J. S. Mill says: 'The sole invariable antecedent of a phenomenon is probably its cause.' The sole invariable antecedent to the phenomenon of a drunken man is *himself*, because he invariably lifts the drink to his lips. I believe there is not a case on record where a pot of beer ever lifted itself to a man's mouth and ran voluntarily down his throat! We may sympathise with a man who is in ignorance of consequences and suffers, but we have no right to excuse a man who deliberately injures himself and others. Drink may be a temptation to some men, as gold is to others, but we do not excuse the thief or blame the gold for his theft, yet total abstainers will persist in saying drink is the cause of drunkenness.

To support their position teetotalers are equally loose in their statements in regard to drink itself. They give to all intoxicating drinks the specific name of alcohol, whereas in beer, stout, and light wines in particular, there is only a very small

percentage of alcohol. They also speak of it as poison, and this thing, which is only the product of fermented liquor distilled, is so horribly wicked, *per se*, that no spirit 'of a high order' will come near an organism saturated with alcohol! Perhaps so! Who knows? When the Devil can quote scripture for his purpose, it may be a little difficult sometimes to tell what spirit is high and what is low. But, speaking from my own experience, I have known a teetotaler leave a regular circle because his host took a small grocer's shop where beer was sold, but spirits of a high order came just the same after he had gone away. Ah! my friends, if you had thought this matter out thoroughly, you would not talk so much cant about spirits of a high order, and their only frequenting such and such places, and such and such media!

Did you ever ask yourself the question why they did not stay altogether in the realms which are so superior to the hells of earth? If they acted like many teetotalers I have known, they would have formed themselves into little coterie, away from everything hellish and distasteful; they would, like some teetotalers I have known, be actuated by the most sordid motives, under the loud-sounding name of philanthropist, and fancy a man like me a very demon.

My friend Mr. Smedley would like to know what method I would adopt for saving our country from the scourge of the drink trade. Well, in the first place I would recommend total abstinens not to draw invidious distinctions between themselves and men like me, who believe in moderating *all* the passions, the excess of which deforms and disorders the very soul. I would, as soon as possible, institute a universal system of secular education in our elementary schools, and keep every child at school till at least 15 years of age. I would insist on the scientific study of all poisons as bane and boon in relation to human physiology; this would embrace the disgusting habits of smoking and chewing tobacco, and snuffing, habits extensively practised by some teetotalers, lecturers among them. I would insist on a broader study of sociology, having special regard to the question of environment, and its effects in the formation of human character. This, from my point of view, would involve the municipal control of the drink traffic; it would also take up the question so pertinently raised by your correspondent, Mr. C. W. Green: the question of pure drinks generally. The first principle actuating municipal authorities is the health of the people. I would close all clubs (where intoxicants are sold) at the same hour as public-houses. I would not allow females to serve drink in public-houses as some are at present conducted. I would deprive a man of his license who sold drink to dipsomaniacs and drunken men, and if not penal now I would make it so for serving a child under 13 years of age. I would institute public homes for the cure of dipsomaniacs, and impose a special tax upon everyone engaged in the drink trade towards their support. Wherever I could choose the less of two evils I would do so, and in accordance with this principle I would municipalise all places of amusement, and allow drink to be sold, because the opportunity to drink would be less in these places than in public-houses.

The human mind must and will have diversion in one form or another, and recognising this, I would publicly provide it in its least objectionable forms. I believe it is more practical to recognise the drink traffic under public control than the ideas of 'total prohibition,' 'local option,' and 'local veto.' The tied-house system is the greatest curse in connection with the trade, because it has consolidated the trade interest to such an extent that neither of the great political parties dare threaten it. The last Liberal Government owes its defeat to the drink interest more than anything else.

When the whole question is dealt with it will have to be on practical common sense lines, by men in the world 'and not of the world,' and not by people who think themselves too good for this world, and who aspire to associate with spirits of a high order long, long before they are fit for angel's company. I find no fault with Mr. Bevan Harris's remarks. Let all men act as seemeth best to them. It is beyond doubt that knowledge of the life beyond the grave, with its philosophy, has modified many excesses. Finally, I do not insist upon others seeing with my eyes; others may demand that I shall see with their's, but it will go unheeded.—Yours, etc.,

AJAX.

MR. BIBBINGS REPLIES.

A MEETING TO BE CALLED.

SIR,—I sincerely thank the many friends who, in our paper or through private letters, have expressed sympathy with our temperance league. I thank those also, who, with evident *kindliness* of spirit, have disagreed with me. I *pity* also those who have sent through the post anonymous communications, whose foolishness and bitterness are evidently twin brothers. Until I received such letters I was unaware that I had been doing anything so dreadful in the name of Spiritualism. However, I can neither apologise nor recant, and can only feel sad that so many so egregiously fail to understand pure motives. I would like all to fully understand that it has never been my intention to unduly push this matter, that is, to make Spiritualism subservient to it. I simply asked that any who, for other's sakes, could dispense with the occasional glass would signify their desire so to do. If a movement *must* foster the Pharisee, ostracism, intolerance, and persecution, because of an

attempt being made within its ranks to win the drunkards back to sobriety, and to prevent the weak from becoming wastrels, then I must sadly admit that our boasted *glorious cause* is an *inglorious failure*.

I have been invited by some to force to the front Anti-Vaccination, Anti-Vivisection, and Vegetarianism. In other words, the gentle insinuation is that as a crank I may as well be an all-round crank. Now, whilst with the first two of these I fully agree, and with the last have a great deal of sympathy, yet I won't trouble my anxious critics with these just now. One thing at a time, and if possible that thing the most pressing. You may abuse me if you have nothing left to go on with, but fail not to behold the staggering drunkard. Fail not to see in the medium's sensitiveness the possibilities of an angel sweet and pure, or a devil dark and loathsome. Fail not to note the sad fact that many of our erstwhile bright leaders are now remembered only with a dreadful shudder, even as the recollection of some awful nightmare. Then when you have destroyed these facts—their cause and effect—there may be more time and more encouragement to rend one who has tried to help. I am glad that many hundreds have responded favourably, and I ask that those who have not will regard the opposition as a direct personal challenge, and let me have their names without delay. I am hoping to call a central meeting in Manchester the first week in February, when rules, etc., may be adopted. Then others can continue the work, which, in all sincerity I have endeavoured to initiate.—Fraternally yours,

G. H. BIBBINGS.

9, Edna-terrace, Plymouth, Jan. 7, 1898.

[Now that this matter is to be brought to an issue by a public meeting and the formation of a Society, we think the discussion has served its purpose, and may well cease at this point. The whole ground has been pretty well covered. Let those who feel it their duty to abstain and set an example go ahead. All efforts for good are needed.—Ed. T.W.]

Items of Interest.

MR. MOSS'S spirit guide interviewed, next week.

'THE Willing Mind,' by Rev. C. Ware, next week.

THE Professor's Tales, next week. No 1, 'Saved by the dead.'

'JUSTICE Here and Hereafter,' by Miss A. E. Fitton, next week

WE ARE glad to notice the vigour of the workers and progress of the Cause in Glasgow, and hope there will be marked developments of the movement in dear old Scotland.

URMSTON.—Mr. Mills will be pleased to meet with local Spiritualists or inquirers, with a view to forming a circle at home. Address c/o Two WORLDS.

MIDDLETON.—Local Spiritualists in this town are anxious that public meetings should be held. We would suggest that they write to Mr. J. Swindlehurst for his assistance in holding propaganda meetings.

MARRIAGE.—Fordham—Glendinning.—On Jan. 1, at St. Mark's, Sandringham-road, by the Rev. E. A. B. Sanders, M.A., Vicar, William Charles Fordham, of Richmond-road, Dalston, to Bessie, daughter of Andrew Glendinning, of St. Philip's-road, Dalston.

O.P.S. FUNDS.—Received with thanks from S. E. 2s. (monthly sub.), Mr. J. F. Hewes 20s., Miss Wormall 2s. 6d. For Rev. C. Ware: From Mr. B. Shephard 5s., who says he thinks 'it the duty of all Spiritualists to do their part.'—(Mrs.) M. H. WALLIS.

WE ARE NOW prepared to undertake the binding of Vol. 10 for customers who will send us their papers. The price for binding is 2s., cash with order for binding. The return postage should also be enclosed, otherwise the book, when ready, will be sent by rail.

MR. P. LEE'S CLASSES.—The second of the present winter's series will commence on Monday evening next, Jan. 18, at 7-30 prompt. Terms for 13 meetings, 10s., payable in advance to Peter Lee, 45, Freehold-street, Rochdale, from whom all particulars may be obtained.

FOR BINDING we are still in want of copies of numbers 343 *especially*, and also Nos. 348, 368, and 371. Friendly readers who have copies of these numbers by them which they are not likely to use will greatly oblige us by forwarding them to this office. We will pay for them if desired.

DEBATE at the Louvre Restaurant, 24, Brown-street, Market-street. On Tuesday last Mr. E. Marklew opened with an interesting speech on 'Our future state,' which was well reasoned, and met with a good reception. A fairly good discussion ensued. Next Tuesday, Mr. J. J. Morse will open on 'Has Spiritualism failed?'

FEDERATION MEETINGS.—The organiser conducted meetings on Wednesday and Thursday, Jan. 5th and 6th, at Longton. Mrs. Place was to have assisted at these meetings, but owing to a sudden and very alarming illness whilst in Longton this could not be. The meetings may be considered fairly good under the circumstances. Mr. Swindlehurst spoke on 'Is Spiritualism true' and 'The mission of Spiritualism,' answering questions at the close. Mrs. Barker (at whose house Mrs. Place lay) and Mr. Holdcroft gave clairvoyant descriptions. Both may be congratulated on the success of their efforts, considering the gloom which hung over the meetings, a good majority of the descriptions given being recognised at the time.

'THE LABOUR PROBLEM from a Spiritualist Standpoint,' by I. Pickthall, next week.

WHY SHOULD THE ISLE OF MAN WAIT?—How is it that no meetings for Spiritualism have yet been held in Douglas? Who will start a 'mission' there, or at Peel?

'HAS SPIRITUALISM FAILED?' is the title of the opening speech by Mr. J. J. Morse, in the Manchester Debate, on Tuesday, Jan. 18, at 8 *prompt*, 24, Brown-street, off Market-street.

HELP FROM AFRICA.—Please acknowledge in your next issue of the TWO WORLDS the receipt of 10s. 3d. from Mr. S. A. Porter, Fortuinges Dorp, Stellenbosch, South Africa, for the Propaganda Fund.—*Richard Fitton*.

HOLIDAYS are very welcome and pleasant, but they sadly upset the ordinary routine of business. The platform guide page will require careful watching. Will secretaries please inform us of any errors they may observe.

THOSE COUPONS.—Some time ago a suggestion was made that Spiritualists should gather the coupons presented by *Pearson's*, but save for 100 sent from Bridgewater, by N. Gibbs, no one seems to have acted upon the hint, and 100 are hardly likely to win the prize.

THE COMMITTEE of the Plymouth Society thank us for courtesy in the publication of the matters *re* our Society, and extend greetings for the New Year. 'Our Society is prospering, also pleased to inform you that the sale here of the TWO WORLDS is increasing. We shall do our best in this direction.'—J. BISHOP, sec., 37, Tracy-street.

THE 'LYCEUM BANNER' continues its progressive career, and is once again enlarged and improved. A good 'group' of the Bolton Lyceum appears on the front page, and a good variety of interesting features is maintained. The Teetotal Guild is to be conducted by Mr. T. O. Todd in future, Mr. McLeod being too ill to continue that work. Altogether Lyceumists ought to be proud of their *Banner*, and keep it waving with ever-increasing success.

WE have received the prospectus of 'The Junior Spiritualists' Club of Great Britain,' of which brother J. J. Morse is president. Its object is a most laudable one, *viz.*, to stand midway between the Lyceums and the Societies, and unite the younger Spiritualists of the country in fraternal sympathy. We wish the promoters every success. Mr. H. R. Rumford, hon. sec., will be pleased to send full particulars to inquirers. Address 26, Osnaburgh-street, London, N.W.

FEDERATION MISSIONS.—On Tuesday, Jan. 18, at Pendlebury I.L.P. Rooms, Station-road, and on Wednesday, Jan. 19, at Swinton, in the Band Room, Propaganda Meetings will be held. Mr. E. W. Wallis, Mr. J. Macdonald, and Mr. Jas. Swindlehurst will attend. Clairvoyance by Miss E. A. Smith, of Southport. Meetings at 7-30. Also on Thursday, Jan. 20, Mr. Jas. Swindlehurst will lecture at Castleford, near Normanton, on 'Spiritualism: its facts and philosophy,' in the Assembly Rooms, in reply to the Rector of Castleford. Chair at 7-30.

SMETHWICK (Birmingham).—A class for Mutual Spiritual Improvement, connected with our Society, has been most successful, and has just started its second quarter. We have forty members, and could have had many more, but it was deemed advisable to keep our numbers within bounds, also taking care to have none but persons of good moral character, with a desire for truth. Officers are elected quarterly, and a penny weekly subscription per member is made to form a fund for securing the aid of speakers and developed mediums from time to time. Mr. Walter Howell and Mr. George Featherstone have favoured us with visits. We meet on Wednesday evenings, keeping our members in touch with each other through the week. Their latent powers have been awakened, and good is being accomplished. Seeing the need for mutual improvement, we hope other Societies will form classes, and carry them to a successful issue.—A. MORRIS, sec. [Please write on one side of the paper only.—Ed. T.W.]

REMARKABLE TABLE PHENOMENA AT KETTERING.—Last week a number of friends were invited to attend sittings with that celebrated physical medium, Mr. John Taylor, of Farnworth, near Bolton, Lancashire. About 20 assembled on the first evening, and evidence was speedily given of the presence with him of his devoted band of Indians, who favoured the company with a choice selection of snorts and howls, occasionally interspersed with the energetic admonitions of their worthy chieftain, who kept all up to a lively sense of their duty by his never-to-be-forgotten 'Heav-a-ho!' A round table was tilted and spun round with amazing rapidity, a square one (called for by the Doctor, who occasionally controlled) was in a few moments vibrating with the intensity of a living thing. One sitter joining hands with the medium a good eighteen inches above it, the table rose quite a foot clear from the floor. It again went up with a heavy man standing on the medium's fingers placed on the table. At a later sitting the table was lifted clear up when the medium's hands were in two basins set upon the top, with no other visible contact. Once the medium took up an ordinary Windsor chair by the back legs, and placing it on the table top, both chair and table went up simultaneously. Three persons, totalling 31 stone in weight, on the table together, were levitated and held suspended for a moment in the air. This, we understood Mr. Taylor to say afterwards, surpasses anything previously attempted through the agency of his mediumship. Mr. Taylor is without doubt a most powerful physical medium, and the phenomena produced are of a very convincing nature.

WE shall be pleased to receive clear and definite details of striking phenomena, and tests of spirit identity. Matters of fact, well attested, are always welcome.

'WITH REGARD to dear old Ware, can't the societies subscribe a shilling a month or more to his sustenance, seeing his undoubted talent could be splendidly utilised in the manner suggested by yourself recently. The pioneers must not starve.'—W. PHILLIPS.

THE NATIONAL BAZAAR.—We are glad to learn that friends in various places are working hard for the success of this effort to raise a substantial fund for the Cause. We hope all who feel that they have been benefited by the knowledge of spirit presence will do 'something,' be it ever so small, to mark the fact of their thankfulness and gratitude.

A CONFUSION OF NAMES.—'Excuse my asking for a few lines of your space, in which to deal with a personal matter, which is, at the same time, of interest to Societies. I have been put to no little inconvenience in connection with my platform engagements, owing to the fact that, somewhere in England, there is another worker whose surname is identical with my own, hence the confusion. To prevent a repetition of error, and for more ready means of identification, I shall be glad if Secretaries, in writing and advertising, will henceforward use my full name, as under, in connection with any services I may be privileged to render the cause of Spiritualism.'—*Will Phillips* (formerly Bridgewater), 32, Bobbers Mill-road, New Basford, Nottingham.

MR. T. P. O'CONNOR AND SPIRITUALISM.—A kindly correspondent writes: 'I observe in the *Weekly Sun* this week, T. P. O'Conner, in the usual front page review of the "Book of the Week" (in this case, Mr. Podmore's "Studies in Psychical Research") "goes for" Spiritualism in a very bloodthirsty manner. I read these things nowadays with but little perturbation of spirit. After all, there is a good deal of material for critics of Spiritualism to lay hold of. But the central truth, which underlies the mass of incongruities with which so-called adherents of the movement have sought to over-lay it, can take care of itself:

Truth crushed to earth again will rise
The eternal years of God are hers;
But error wounded writhes and dies.

So we are all right; however much the more timorous among us may tremble for their "cause," "movement," "belief," or "doctrine." Nevertheless, while I have a wholesome confidence in the ability of truth to take care of herself, I do believe in smiting error "hip and thigh," and shall take a keen pleasure in watching—if I do not take part in—the passages of arms that will undoubtedly follow on this throwing down of the gauntlet by "Tay Pay."

TO CORRESPONDENTS.—*G. W. Reading*: It is not true that 'a medium is a person who *entirely* gives up the control of his mind and body, and allows some foreign influence to take possession.' That is what our enemies and Theosophists say. Some mediums may do that, but they are unwise, and act contrary to the advice of Davis, Tuttle, Morse, M.A. Oxon, Mrs. Britten, and others capable of giving them good counsel. An intelligent co-operation with trustworthy spirit people is *one* thing; an *entire* surrender of one's self to a hypnotist, in or out of the body, is quite a different thing. Our will-power has not been sapped, nor have we become 'weak minded,' after over twenty years of mediumship, nor have the mediums above-named suffered as you suggest. You say, 'If one wishes to hold converse with those who have left the flesh, then do not let *them* visit *you* to control your mentality, but *you* should visit *them*.' It only requires a little exercise of that wonderful *will* of ours.' Ah! yes! *only a little* exercise of will. All right, go ahead, but don't be too sure. We for our part invite spirit people to visit and help us, and gladly receive their assistance, and we go out to *meet them* as far as possible. We are not unwilling to be indebted to good people, in or out of the body, for help, advice, strength, or sympathy. The phenomenal proofs of spirit presence, power, and identity are at least equally as valuable as the course you favour.—*Bevan Harris*: Too late, type 'distributed.' Your suggestion, *re* African 'Jubilee Singers,' is impractical. There is no time to prepare for it now.—*J. Houseman*: All are 'God-given talents,' or none are; *all* true work is worship. No honest work is so 'sacred' that it should not be paid for, and payment cannot make sincere work of any kind less sacred than *unpaid* service. If *everybody* acted from loving, unselfish motives, there would be no trouble.—*B., Greenwich*: What a blessing it is that we do not all think alike.—*J. Kilby*: Glad to know the good news. Best wishes for success.—*H. Crookes*: We should be very glad to see public work in Belfast, and would suggest that you write to the Federation Sec., Mr. J. Swindlehurst, 145, Hammond-street, Preston.

IN MEMORIAM.

DERBY.—We have to announce the passing to the higher life of Mrs. Sarah Bardill, at the advanced age of 74, for many years a staunch and true Spiritualist. She earned for herself the love and respect of all who knew her. J. R.

ON Dec. 30, at Millom, the youngest son of Mr. R. Tyson passed to the higher life. The burial service was conducted by Mr. Proctor, of Barrow, who gave a beautiful address. Jan. 2, Mrs. Richardson's guides gave a good address. 9th, Mr. T. Richardson spoke well on 'Death is the fading of a cloud. E.D.

THE TWO WORLDS.

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FRIDAY, JANUARY 14, 1898.

EDITOR AND GENERAL MANAGER,

E. W. WALLIS,

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

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

Mr. Labouchere Settles It.

AT LAST the bubble is pricked, and we are all undone. Mr. Labouchere, in this week's *Truth* (sic), has fully explained all about how automatic writing is done, and Julia and Mr. Stead and all other foolish (otherwise intelligent) people have been found out, and we poor deluded dolts and dunces, the rank and file, who really believed we had found a pearl of great price, have been taken in by an imitation cunningly made of paste. Perhaps the many readers of THE TWO WORLDS will be glad to hear all about it, so I herewith send the words of wisdom: 'Mr. Stead has been good enough to send me a copy of "Letters from Julia." What surpasses my understanding is how a man of his intelligence should for one single moment have believed in the existence, astral or otherwise, of the lady. He takes up a pen and places a piece of paper before him, then his hand traces words, although it was not under the control of his conscious mind. To account for this no Julia is needed. It is simply subconsciousness—a mere waking dream, with the hand mechanically obeying the brain, much as a dog barks when he dreams that he is running after a rabbit.' There is nothing for it but a retreat—the land of promise is a myth, and the sands of Egypt the only reality. The hopes for humanity, raised by the belief that life beyond had been demonstrated, are dead sea ashes, and death is a fact. Let us eat, drink, and be merry, for to-morrow we die. Life is a fraud, a bungle, and the creator of life something else than the centre of light we had fondly believed. Nevertheless, let *Truth* prevail, although it should break our hearts, for now it is settled that hearts are only created for breaking, and all our hope for higher things is a delusion and a snare—simply a 'waking dream.'—Yours, in misfortune and sorrow,
P. GALLOWAY.

SPIRITUALISM IN WARRINGTON.—For some time past meetings have been held in this town, and but little notice was taken of them until a Rev. S. J. Fleming took the opportunity to stir up strife and draw public attention to Spiritualism and himself at the same time. The local *Observer* has printed a number of letters, and in its issue for January 8th devoted three columns to a reply letter by S. J. Fleming, which, in our opinion, is not worthy of the subject nor the man—at any rate of the office he holds. He quotes with approval, 'He that is unjust in the least is unjust also in much.' This sentiment should be observed by himself. He contemptuously styles Spiritualists 'Magusites,' and in referring to Dr. Slade says he was sent to one of Her Majesty's prisons for imposture.' If this is a sample of his accuracy and justice he is an unsafe guide, for it is not true. Further, Dr. Slade never posed as an authority, nor did Wm. Denton speak of him as an authority—but hundreds of thoroughly intelligent and capable observers have had experiences with Dr. Slade, similar to those cited by Mr. Denton, which were to them conclusive evidences of spirit presence and identity. We take the facts of our experience for our authority, not Dr. Slade nor S. J. Fleming who entirely ignores Mr. Denton's testimony to the facts he had witnessed and the precautions he adopted to render imposture impossible. Yet this rev. gentleman complains of statements of his being dragged from their context! When a man characterises the man he criticises as a 'bouncer' and indulges in sneers about 'spirits, bottled or otherwise,' talks of a 'ghostly atmosphere society,' and adopts the patronising tone of a superior 'Sir Oracle,' who has already prejudged the points at issue, and regards those who differ with him as 'Magusites,' who are even beneath the level of Simon Magus, we are of opinion that he beamirches his cause, and is not an opponent worthy of serious consideration. Professors Crookes, Wallace, Barrett, Lodge, Zollener, not to mention many others, are not the men to be fooled by the transparent humbug which S. J. F. refers to in his story of an old man and his old 'gal'—which may or may not be true, and if true, it proves no more than that there are some very credulous folk in the world as well as designing ones. We are as much opposed to fraud as Mr. Fleming, and Spiritualists in this country and in America have sternly set their faces against frauds and pretenders who have tried to fasten like barnacles upon the good ship of Spiritualism, but neither Mr. Fleming nor any one else will dispose of Spiritualism by seeing only the worst features, calling names ('Magusite,' to wit), and making ungentlemanly sneers. Truth cannot be overcome that way.

Thoughts on Spiritualism.

By JAS. ROBERTSON.

CARLYLE very pointedly says that 'Religion is not the church creed which a man professes, or the articles of the faith which he will sign and in words assert, but rather what he lays to heart and knows for certain regarding his vital relations to the mysterious universe, and his duty and destiny therein.' That is his religion, the manner in which he feels himself spiritually related to the unseen world, and that is the religion of Spiritualism.

The professed religion of this century is not based on authentic facts in nature or history, but is simply a set of traditions, hearsays, mere words. The age in which we live has made vast strides in discovery, but physical science is mute regarding the soul of man. This very silence has been largely instrumental in undermining the belief in human existence after death. We have had 'Evolution,' but our teachers say that death is the limit of the individual consciousness, though evolution implies upward from lower forms to higher, from the simple to the complex. Physical science, with its scales, measures, working hypotheses, and theories, adjusted to only physical possibilities, is not likely to accept phenomena which defy and upset its scales and measures.

The one part of our being, the spiritual, in spite of Bibles and preachers, does not occupy its legitimate place in life. Few people have an actual, authentic belief; many fear to face the future, they put away all thought regarding the afterwards of death. It is looked upon as a matter of gloom and uncertainty, not of light, and hope, and gladness.

Centuries of preaching have obscured the light, and covered with thick darkness the crevices through which the spiritual gleams were wont to come. The intellectual members of the community have helped to break down the old lines of belief, and have thought it sufficient to be liberal, scientific, or agnostic. The ordinary faculties of man give no glimpse of Spirit. 'We are such stuff as dreams are made of, and our little life is rounded with a sleep.' When men lived close to Nature, they saw much more than the cultured, commercial men of to-day. They had intimations of the finer things of other realms and states, which brought about a restful feeling, and the soul had content. Now we live for the present only, and shut out what would give zest to even the present life—the action of another world of being on ours. We shut out friendship, love, help, and true guidance. We have become conceited because we understand something of mechanical forces, and do not recognise the spiritual forces which are behind them all.

Physical science is largely a case of working in the dark, noble work some of it, no doubt, but much of it working on spurious grounds; helpful, but without correct data, because it entirely leaves out of count the hosts of men and women who have had real spiritual experiences which could not be measured by Darwin or Spencer. There has been much of hope and much of help in what physical discoverers have given us, but their work is mainly one-sided, and scarcely touches the finer side of our being; the emotional, the child-like goodness so often expressed the purity of heart, the noble affection and fidelity seen in the world.

Great men, like Faraday, lived two lives; they did not seek to place in juxtaposition their faiths, religious feelings, and their scientific discoveries. It is said of Faraday that when he entered his laboratory he shut the door of his oratory, and when he went into his oratory he shut the door of his laboratory. He failed to use the same set of faculties in both; human judgment and reason played no part in spiritual matters. This great scientific authority had for his theological belief, and worshipped regularly with those who proclaimed, that the bare death of Jesus Christ, *without a deed or thought on the part of man*, is sufficient to present the chief of sinners spotless before God. And yet, when Spiritualism was brought under his more immediate attention, he said, 'They who say these things are not competent witnesses of facts. It would be a condescension on my part to pay any more attention to them.'

This is typical of many who have not courage to call themselves materialists or agnostics; they say they accept the crude ideas of the past, and will not acknowledge that men who wrote in ancient times did not know much about the laws of nature. To-day, we know that the world was not made in six days, that man was not created a pure, sinless, angelic being, but an animal with fierce passions. We know the story of the traditional curse, brought into the world by woman, to be false, that she can no longer be taunted with having brought upon herself the pangs which make her sex a martyrdom. We know that many traditions which are called sacred are either poetic metaphors or fables belonging to an age of ignorance; yet many people do not discard them and say right out 'they are false,' but call them God-given and authentic, however absurd.

Alas! how much that seemed immortal truth,
That heroes fought for, martyrs died to save,
Reveals its earth-born lineage—
Growing old and limping on its march, its wings unplumed,
Its heavenly semblance faded like a dream.

There are many signs that the world is seeking to be free from material and biblical bondage, seeking to stretch out its arms and open its eyes and take in a larger domain.

Spiritualism is a religion of fact which is truly spiritual

and truly scientific, it commands the exercise of reason and judgment. It has data, which is accessible to all, as to the evolution of human life here, and points to clear evidences which relate to the world hereafter, which are equally accessible to all who will seek in the same patient spirit with which our physical scientists have laboured in other realms. Whatever is true is sacred though uttered by a ploughman; a lie is a lie though its authority be the greatest name on earth. The science of objective nature has for many years occupied the most prominent place in the thoughts of intelligent people, but the science of spirit has not yet been faced with the new eye. Many people feel that we are at the legitimate evolutionary threshold of discovery of laws that have been for ever in operation, as were the laws of gravity and evolution before their recognition; these laws, which some call supernatural, are not above nature, but are most surely in the line of ordinary evolution. The paramount scientific spirit places a waymark on the road saying, 'Unknowable,' 'No thoroughfare,' while the slavish theologian says, 'Divinely closed,' 'Trespassers beware of the Devil.' When was humanity ever kept back from the forward march by the thought of danger? Have the names of devil or hell prevented the race from using the good and useful things that have been dug up? The spirit of man will not be satisfied with either position. He is by nature a discoverer, and the greater the difficulty, the more patience and endurance does he bring to bear on his quest. There is nothing great on earth but man; and in man the greatest faculty is mind. The age which has on one side had a Pagan theology woven into the fabric of its mental life, and on the other a materialistic philosophy, whose gospel is 'unknowable,' will not be content to settle the question of a future life on anything but satisfactory proof, and this the modern Spiritualist is bold enough to say is already in his possession.

Speculative theories and materialistic assertions are as numerous as the names of Christian sects. The world wants not these, but *present evidence*; not what can be adduced from the Bible, but evidence attainable *now*, obtainable by *all* who rightly seek. Spiritualism is the one religion which takes knowledge as its basis, which claims to answer as fully as the sense perceptions of man will admit the great variety of questions which naturally arise regarding the reality of our home in the hereafter, our powers after the death change, the meaning of inspiration, and the true value of all so-called Bibles. It gets away from the realm of mystery and mysticism into that of fact and reason. It has nothing to do with infallibility either past or present, and sees that the perfect is not yet. Meantime, it demands the exercise of all faculties to weigh and ponder over what is presented. It has a philosophy of the inner life, and brings out glimpses of clear, bright, soul satisfying light. It does not claim to have interpreted all the hieroglyphic characters in the earth or the heavens, but to many it has become a Rosette Stone, which has helped to make clear much hitherto obscured. It gives us a new Heaven where we may meet with brave thinkers, whom theology in its blindness sent to hell, and it promises us the inauguration of righteousness on earth when the mists of erroneous thought have rolled away, for it seeks to deal with man in all his relations, and gives us the benefit of the experience and guidance of those who have lived in the two worlds. In Spiritualism, more than in any other religion, it is true, that only to those who earnestly ask for it shall the truth be given, and only those who knock at the door of spirit for admittance in their search for the key to the higher life shall find the way open.

Already, since its obscure beginning some 50 years ago, Spiritualism has changed the sentiments and altered the colour of the lives of men and women of the richest intelligence, who have found in it a solvent for many of the problems of life. It is positive in its bearings, constructive of real religion with its reasonable scheme of spiritual evolution, a scheme foreshadowed by earthly scientists in physical evolution. It makes possible—nay almost imperative—the truth of the hope that 'within this boundless universe is boundless better.' To those who are afar off from the influence of Spiritualism, I may seem to make exaggerated claims, but the intelligence shown through rappings, table tippings, clairvoyance, clairaudience, trance, automatic writing, inspirational speaking, etc., etc., substantiates my affirmations, for through these avenues of information, spirit people have opened up the higher spiritual life. The highest value of the communications received from the other side has not been in bringing us into restored and happy relations with our loved ones who have entered the beyond, delightful as these experiences are, but rather in the sweet spiritual teachings which thrill the soul and satisfy the reason. A deep thinker, a searcher after truth and the origin of religions, Gerald Massey, true poet and seer, can say with personal knowledge: 'The spiritual religion is going to conquer because it is not afraid of any new facts that may be dug out of the earth or drawn down from the heavens. Much of Christianity stands by the forbearance of the sceptic, and the pulpit shakes when a new thought comes into the world. The more reasonable the thought the greater the alarm. All the time it has to extend its borders and seek to reconcile the words of ancient writers who knew not, with the men of the present who know; but Spiritualism has no fears, it is wide as the universe.' Massey further says: 'These *facts* have given me the proof palpable that our very own human identity and intelligence do persist after the

blind of darkness has been drawn down in death. The *Spiritualist* who has plumbed the void of death as I have has established a faith which can neither be undermined or overthrown.'

This is from a man not only of rich and exquisite fancy, but a labourer for years in realms of mysterious Egypt, learning the language and dragging out the truths of long ago. Massey, in his early years, battled against injustice and error; his soul, ever in action, giving out prophetic glimpses of the coming day, and now, in later years, seeing that spiritual facts must make up the coming religion. He has been too fearless and persistent a reformer to be appreciated in his time, but his words and works will be treasured in the brighter days when spiritual facts get acknowledged in our daily life. A fearless truthseeker, who, by his open advocacy of Spiritualism, has dared to incur the scoffs and sneers of conventionalism and the savage hate of ignorance, bigotry, and fanaticism; he is a hero in the fight, scattering the golden light, and giving sight to those who sat in great darkness. No hope of reward in this world of ours, serving the truth only, and working for eternity, he is but one of the valiant souls who have left all and followed the master, Truth.

[The 'Value of Phenomenal Mediumship' next week.]

A Veteran Spiritualist.

MR. ALFRED RUSSEL WALLACE, F.R.S.

THE CURRENT NUMBER of the 'Bookman' contains an account of a very interesting interview with Mr. A. R. Wallace, the eminent Naturalist and Spiritualist. Accompanying the interview are a couple of photographs of Mr. Wallace, a three-quarter length, being a really excellent likeness. Too much space would be required to reproduce the whole of the interview; it will therefore be impossible to give more than a few extracts from it, and those persons who are desirous of reading the whole (and it will repay their doing so), are recommended to obtain a copy of the periodical mentioned.

Dr. Wallace, it appears, was born at Usk, Monmouthshire, on Jan. 8, 1823. He is, therefore, just 76 years of age. His father, Thomas Vere Wallace, who died when the young scientist was eleven years old, was of Scottish descent. A. R. was educated at Hertford Grammar School, which he left when fourteen years of age. Up to the age of 21, he worked with an elder brother (William), a land surveyor and architect. On coming of age, he left his brother and became English master in the Collegiate School, Leicester. Soon afterwards he became acquainted with the late H. W. Bates, and about this time commenced his travels, the results being recorded in his 'Travels on the Amazon and Rio Negro,' and his other well-known books. Dr. Wallace does not agree altogether with Darwin's conclusions, though he does for the most part.

About his religious views Dr. Wallace boldly states his position; 'I have,' he says, 'always felt, like Herbert Spencer, that God is unknowable and unthinkable, but directly we get the idea of a life beyond ours we can conceive the scale of being rising higher and higher. Whether it culminates in one personality or goes on endlessly we cannot tell, and it does not matter. For 30 years before I became convinced of the truth of Spiritualism I was an agnostic. My only religion is that which I get out of Spiritualism. The world is the means of developing human souls, and our future depends upon our use of present opportunities. When we leave this world, having thrown aside the body, our development goes on from the exact point we have reached here.'

Regarding his attitude towards Christianity, he said: 'I do not hold any Christian doctrine whatever. I consider Christ was a great man, with very exceptional spiritual gifts, a great medium, and probably the man most nearly associated with the spiritual world in all history. We Spiritualists have no difficulty in accepting the whole story of his life and miracles.'

Asked how he became a Spiritualist, he replied: 'When I returned from abroad in 1862 I read about Spiritualism, and, like most people, thought it all imposture, delusion, idiocy. I met people, apparently intelligent and sane, who assured me they had experienced wonderful things. Mrs. Marshall was at that time a celebrated medium in London, and, after close examination, I became convinced that the phenomena associated with her were perfectly genuine. But it took three years further investigation to satisfy me that they were produced by spirits.'

For further discussion of Spiritualism, the interviewer was referred to Dr. Wallace's book, 'Miracles and Modern Spiritualism,' which appeared in 1874.

Dr. Wallace was asked whether, like Mr. Gerald Massey, he held direct communication with the spirit world? 'No,' he said, 'Mr. Massey is mediumistic; I am not. I have never received any communications, or had anything happen to me, except when I have gone to a professor or friendly medium.'

'Do you think the religion of the future will be based on Spiritualism?' he was asked.

'Certainly. There is nothing else to base it upon. When on the one side you have facts and phenomena that are happening to-day, and on the other you have something that is alleged to have happened two or three thousand years ago, and the first can be tested and the other cannot, it is absurd to expect people to accept the one that comes to them through ancient manuscripts and faulty translations, and to reject the evidence

that is now before their eyes, especially when the ancient and modern phenomena are pretty much of the same kind.'

'Speaking of tests,' said the interviewer, 'is it not alleged that that is precisely the point at which Spiritualism breaks down?'

'The allegation is only partially true,' replied Dr. Wallace. 'Usually those who at the very beginning demand tests are the wrong kind of people to get satisfactory results. Those who experiment in the proper spirit don't fail. Professor William Crookes, F.R.S., experimented in his laboratory for years with the greatest success. Professor Oliver Lodge, Professor W. F. Barrett, of Dublin, and others have been more or less successful.'

Dr. Wallace at present is engaged upon a book entitled 'The Wonderful Century: Its Successes and its Failures,' in which he will embody the material and scientific progress of the century, and also the progress in ideas and principles.

'I have a great many heresies,' said Dr. Wallace, smiling. 'For example, I have been a strong anti-vaccinator for the last twenty-five years.' He is also an ardent believer in phrenology, and a strong Land Nationaliser. He has also written strongly in favour of the Womans' Movement, and, generally speaking, is a progressive and an advanced thinker. His indoor hobby is chess. His opinion of present-day novelists forms very interesting reading. When residing in London, Dr. Wallace knew intimately Huxley, Tyndall, Herbert Spencer, and Sir Charles Lyell.

Dr. Wallace once called upon Tennyson, at his request, with Mr. Allington, at Aldworth. 'After lunch we spent the afternoon in the study, Tennyson smoking all the time. He wanted to talk of Spiritualism chiefly, about which he was very sympathetic. At that time I don't think he had seen anything; he talked of having a medium. Tennyson was a born Spiritualist, like Longfellow.'

Conspicuous in Dr. Wallace's study is a portrait of Robert Blatchford. He considers the author of 'Merrie England' in many respects the very first writer of English at this day. 'I have been a Socialist for twelve or fifteen years,' he said; 'I want to write a book on Socialism, answering the common foolish objections, and showing what Socialism really is.'

Few men of his generation have had a more rich and varied experience than Dr. Wallace, and none more deserves a happy, peaceful eventide such as he is now enjoying. Asked whether he intended to employ part of his leisure in writing his reminiscences, he replied: 'If I live long enough I may write an autobiography. But I am not very good at that sort of thing.'

MARRIAGE OF MR. PROCTOR.

ON THURSDAY, Dec. 30, 1897, in the Barrow-in-Furness Psychological Hall, at 2 p.m., the marriage of Mr. W. Proctor (stationed medium) and Mrs. Rebecca Kirby was celebrated, the ceremony being ably carried out by Mr. James Swindlehurst, of Preston. A numerous audience manifested great interest in the proceedings. Mr. and Mrs. Woodhead (the bride's brother and sister), Miss Proctor (the bridegroom's niece), and Mr. James Holden accompanied the happy pair. At 6-30, in the Lyceum Hall, a reception tea was held, over 150 guests assembling to do justice to the splendid fare provided. I can but say that until 2 a.m., Dec. 31st, a happy, harmonious, joyous blending of fraternal greetings, songs, games, and dancing were indulged in. Especially happy and appropriate were the speeches of Messrs. Cox, Walmsley, Tyson, and Swindlehurst, the latter remarking that a transition had taken place, bachelor Proctor was buried, but in wedded Proctor we beheld him born again. Mr. Proctor feelingly replied, saying it was indeed the happiest moment of his life. The presents were on view, and were both numerous and beautiful, numbering over 60, from friends and members of the Barrow-in-Furness Spiritualist Society, including a beautiful walnut sitting-room cabinet, with bevelled mirrors, presented by 27 members of the Society and ten friends. Space does not permit of names being given, suffice that not a member but made some offering of goodwill. May health, happiness, love, and prosperity attend the future destiny of both bride and bridegroom is the earnest desire of one and all. Allow us to record our sincere thanks to Brother Swindlehurst, who willingly gave his services on this happy occasion.—E. NETTLESHIP.

A REMARKABLE TEST CASE OF SPIRIT RETURN AT LONGTON.

ON November 11, a servant girl in the employ of Mr. Myatt, of Longton Hall, Staffs., who was missing the night previous, was searched for at her mother's home and other friends' houses, but she could not be found. Her brother-in-law called at Mr. Yates' home in Howard street, where she was last employed, to see if they had seen or heard anything about her, and when Mr. Yates came home to dinner his wife informed him of what had occurred. Mr. Yates said, I will see if Mrs. Peters, who was staying at Mrs. Proctor's, can give me anything concerning her. On his arrival at Mrs. Proctor's, Mrs. Peters, on being informed of the circumstances, said: 'She is drowned,' and began to describe the girl and the hall, and also a pool which is surrounded by trees and belongs to the hall, and said 'her body lies in that pool, and, if you like, I will get ready and go with you, and we will find her.' Mr. Yates said, 'It is a mile or more,' but she replied 'it does not matter how far it is.' Mr. Yates, Mrs. Peters, and Mrs. Proctor, went to the hall, and saw Mr. Myatt. Mrs. Peters asked him if there was not a pool, such as she had seen. Mr. Myatt replied 'Yes, but we have dragged it this morning, and she is not there.' Mrs. Peters asked him if they could view the place, and Mr. Myatt said 'Yes, I will show it you.' On reaching it, Mrs. Peters at once said, 'This is the place where she is,' and asked him to have it dragged again. Mr. Myatt agreed, and sent for the drags, and when the men came they began to drag at the opposite side of the pool to where Mrs. Peters and Mr. Yates stood. Mrs. Peters asked

the girl's spirit to show her where the body lay, and she showed her at once, and Mrs. Peters called out to the men, 'Bring your drags three or four yards this way.' They did so, and on the third drag her body was brought out. She controlled Mrs. Peters, and said she would, through a medium, reveal to her mother why she had done such a rash act. If there is any doubt in any of your readers' minds of the accuracy of the above, they can write to Mr. L. A. Peters, Luke-street, Johnson-street, Manchester; or Mr. Yates, Howard-street, Florence-street, Longton, Staffs.; or Mrs. Proctor, of Cromartie-street, Longton, Staffs.

Societary Doings.

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

LONDON NEWS, NOTES, AND NOTICES.

BATTERSEA PARK-ROAD, Temperance Hall, Doddington-grove: Jan. 6, Social again a pronounced success. Thanks are tendered to all who assisted in making the evening pleasant. Refreshments were provided. Collection realised 24s. Sunday, Mr. Parsons addressed us on 'Socialism and Spiritualism.' Mr. Adams followed with a rousing address. Messrs. Fielder and Boddington also spoke. Miss Day and Mrs. Irving recited; Mr. Parish gave a solo.—BOW: Wednesday, Good meeting, well attended. Messrs. Clegg, Findlay, and Webb contributed to a pleasant evening. Sunday, Mr. Sloane spoke on 'The Bible,' subject from audience, in a masterly manner, giving every satisfaction. Successful psychometrical tests. A crowded and very successful meeting.—CANNING TOWN, Co-op. Hall: 6th, Mr. Kemeys on 'Life and teachings of Buddha,' well received by a full audience. Sunday, Mrs. Weedemeyer gave a short address. Half-yearly business, election of officers, etc., for six months. CAVENDISH ROOMS, Mortimer-street, London, W.: Miss McCreadie on Sunday last gave an address and clairvoyance, Mr. W. T. Cooper, the Vice-president of the Marylebone Association, chairman. The clairvoyance was a gratifying success; out of 22 descriptions, 21 were acknowledged, three acknowledgments being received at the close of the meeting. The address was preceded by a song, 'The gates ajar,' admirably rendered by Miss Florence Morse.—EAST LONDON Spiritualist Association, Stratford Centre: Mr. J. J. Morse was welcomed by a large and enthusiastic audience, including Spiritualists from several parts of London. His lantern lecture, a new departure, graphically illustrated the rise, progress, and history of Spiritualism, supplemented by views taken by Mr. Morse during his recent American tour. Two WORLDS on sale at all our meetings. FOREST GATE CENTRE: Open circle. Mr. Peters took part, and gave seven clairvoyant descriptions, fully recognised, and Mr. Gibb's guides gave good advice and words of cheer. Evening, Mr. Davis gave some very interesting leaves out of his book of experience. Mrs. Davis also kindly rendered a solo, 'Throw out the life line,' the audience joining in the chorus. We are starting circles on Tuesdays and Fridays at 8 p.m., at 19, Oakhurst-road, off Wood Grange-road, Forest Gate. First circle, Jan. 11, with Mr. Peters. Two WORLDS on Sale.—HACKNEY, Kenmore-road, Mare-street: Very pleasant evening. Mr. Webb, of Stratford, gave an instructive address on 'Practical Spiritualism,' at the same time showing the absurd errors of the theological teaching alongside of facts. Mrs. Webb's guide sang, 'Cherish faith in one another,' gave clairvoyant descriptions, and also advice on looking over one's actions of the day, before retiring.—ISLINGTON, Wellington Hall: In the absence of Mr. Dalley, Mr. Brechley spoke on 'The noble life of President Lincoln,' and held him up as an example for all who are working against the slavery of our time.—KENTISH TOWN, 85, Fortess-road: Evening, New Year tea, most enjoyable, plentiful repast, room and table prettily provided and decorated by the ladies and gentlemen of the committee. After tea a social gathering of friends; chairman, Mr. Whittington, vice-president. Recitations by Mrs. Hunt and Mrs. Paul. Mr. H. Colman presided at the organ. Miss Venning's singing of 'The lost chord' much appreciated. Several friends gave interesting experiences. A very happy and harmonious evening was greatly enjoyed. Prospective: Sunday evenings, at 7, Mrs. Spring, psychometry; Monday and Thursday, at 8; Wednesday, developing class; Friday, materialisation (experimental), at 8. Members wanted, write to acting-secretary. T.W. on sale. (531)—MILE END, 218, Jubilee-street: 6th, Members' developing circle very successful, one medium being controlled for the first time. 9th, Good meeting. Mr. Walker's grand inspirational address was much appreciated. His clairvoyance and psychometry were very accurate.—NORTH LONDON Society, Finsbury Park, 14, Stroud Green-road: A full attendance, Mr. Kinsman conducting. Addresses by the chairman, Mr. Jones, and Mr. Thompson, suggested by the reading given by Mr. Brooks on 'Mediumship.' Address under influence by Mrs. Jones on 'Spirit communion,' and practical healing was given. For Social see advertisement.—SHEPHERDS' Bush, 72, Askew-road: Another crowded meeting to hear the eloquence of Mrs. Boddington, who was very much appreciated. Open meeting.—SOUTH LONDON Mission, Surrey Masonic Hall, Camberwell New-road: Sunday morning circle, Mr. Love, late of Australia, gave a very beautiful address on 'Thought'; room crowded. Evening, Mr. W. E. Long's guides gave a very instructive address on 'Prayers with the dead,' relating his personal experience of the value of prayer, which was the means of his elevation in the spirit world. After evening service, general assembly. It was very gratifying to our leader to be able to report that the year 1897 was the most successful since the establishment of the mission. Mr. Butcher has kindly consented to become Musical Director. All members wishing to join the choir are kindly requested to make an early application. (Verax.)—STRATFORD, Martin-street Hall: Sunday, Miss Constance gave clairvoyance and psychometry. Mr. Atwood, chairman, read an interesting account of control by an undeveloped spirit. Last Thursday, Mr. Savage gave clairvoyance and psychometry. A discussion followed.—Prospective: Next Sunday, we are arranging for a medium. On Friday next Mr. Wrench will take the meeting. Please note that we have changed our night from Thursday to Friday. Sunday, 11 a.m. Lyceum; Mr. Wrench, conductor. Next Social, Feb. 4. [531]

MANCHESTER NEWS, NOTES, AND NOTICES.

ARDWICK, Tipping-street: Jan. 5, Master P. Bewick (first visit as a medium) gave very good clairvoyance, 17 descriptions, all recognised; also good psychometry. 8th, Lyceum tea party and distribution of prizes. A grand lot of books were given for good attendance, etc., the hall being full of the children and friends, who all enjoyed themselves. 9th, A grand day with Mr. J. Mayoh, who gave splendid addresses.—BRADFORD, Church-street: 6th, Mr. Savage's guides gave good phenomena. 9th, Mr. Savage gave address, good clairvoyance and psychometry.—CENTRAL SERVICES, Coal Exchange, Market-place, off Market-street: Mr. W. Howell gave an excellent address on 'Man in search of his soul.' The discourse was well argued, and was heartily applauded. Miss Jackson sang a solo very pleasingly. *Prospective*: Mr. J. J. Morse, 'Death, the great beginning.' CHEETHAM, Ash Lodge, Halliwell-lane: 6th, Mr. J. B. Tetlow, subject, 'Progression,' well handled; also good psychometry. 9th, Mrs. Newton gave nice appropriate addresses on 'What is religion?' and 'If a man die shall he live again?' Good clairvoyance to many strangers. Lyceum well attended. Recitations by Blanche Foster, Jane and Eva Stevens, and the conductor. Readings by Daisy Stevens and Mr. Hadfield. Bright hopes for the future.—COLLYHURST-STREET: New Year's eve, a very nice watch-night service, conducted by Mr. Taylor and Miss Knight. 2nd, Our president, Mr. Taylor, conducted meetings very ably. 3rd, Mr. R. A. Brown, Mrs. L. A. Peters and Miss Cotterill conducted an appropriate funeral service in our hall over the remains of our vice-president's wife, Mrs. Barrans, age 51, who passed over Dec. 30. About 100 members and friends walked in procession to Harpurhey Cemetery. About 300 people were at the grave side to witness a Spiritualist burial, and the general remarks made by strangers were favourable. It quite helped our brother, Mr. Barrans, to see so much respect. 5th, Mrs. Greenlees was very successful in clairvoyance and psychometry. 9th, Afternoon, Mr. Macdonald took his subject from the audience. Evening, 'The grave the gateway to real life.' Solo by Mr. A. Smith, 'The mystic veil,' well rendered. *Lyceum*: Recitations by Lily Tompkins, F. Worrell, Esther Rogerson, Rachel Wills, Tom Wills, Willie Worrell, Miss Rotherham; children 74, adults 17. *Prospective*: Special Lantern Lecture on Modern Spiritualism, story of its origin, phenomena, work and workers, by J. J. Morse, will be given at Collyhurst-street Hall, on Thursday evening, January 20, commencing at 7-45. Reserved seats 6d., adults 4d., children 2d.—ECCLES: Jan. 5, Mrs. Peters gave grand address and excellent clairvoyance. 9th, Mr. Marklew gave good address and answered questions in his usual eloquent manner. He is a capable advocate for the religion of truth.—HIGHER BROUGHTON, Hilton-street: 4th, Mr. Stevens gave good clairvoyance. 6th, Mr. Crompton having met with an accident, the circle was conducted by the members. 9th, *Lyceum*, 38 present, good marching and calisthenics. Recitations by Misses Pollard, Garner, Black, and Bousfield, Masters Smith and C. Stafford. Readings by Messrs. Hall and Hughes. Prizes given for the best recitations during month. 2-30 and 6-30, Mrs. Porter, good addresses and clairvoyance. LONGSIGHT 24, Grey-street: 4th and 6th, Circles. 9th, Mrs. Beresford's guides discoursed well on 'Spiritual gifts,' her clairvoyance and psychometry being decisive and well received. Our Lyceum is progressing nicely. 8th, Social.—OPENSHAW, Granville Hall: 6th, Mrs. Brown gave some wonderful phenomena. 13th, Morning, Miss Cotterill gave a nice poetical address. Evening, she preached the funeral sermon for our late sister, Mrs. Turner, on 'Not death but life,' imploring the audience not to fear death, but rather welcome it, and always be ready to meet it manfully. Room full, and very attentive audience.—PATRICROFT Spiritual Church; The annual members' meeting, held January 9, 20 members present. The auditor's report showed the gross income for the year was £54 11s. 10d.; expenditure being £54 2s. 1d., leaving a balance in hand of 9s. 9d. The officers elected for 1898 as follows: Secretary, Miss Farnworth; treasurer, Mr. Low; members' secretary, Mrs. Sleigh; librarian, Mrs. Hoath; corresponding secretary, Mr. Littlehales, 23, Barlow-lane, Patricroft. 4th, Madam Henry gave good clairvoyance and psychometry to fair audience. 9th, Mr. Moorey, being unwell, Mr. Moulding gave good clairvoyance and psychometry.—PENDLETON: Jan. 6. The guides of Miss Knight gave psychometry and clairvoyance in their usual successful manner. 9th, Mrs. Berry, afternoon: 'Does it pay?' and clairvoyance in a splendid manner. Evening: 'Ye must be born again,' the medium controlled by an old worker of ours, made a special appeal for help to the members and friends. Clear and convincing clairvoyance.—SOUTH MANCHESTER, Princess Hall, Moss Side: 6th, Mr. Marklew occupied our platform; psychometry very good. 9th, Miss Smith being ill, we had a pleasant evening with Mr. Hesketh's guides. Mrs. Milton gave very good clairvoyance. When mediums cannot keep their engagements it would be better to give early notice or provide a substitute. *Prospective*: Will mediums with open Thursdays communicate terms, etc., to L. R. Atkinson, 460, Chester-road, Manchester, as early as possible? also mediums with January 23, 30, July 3, 17, and November 6, open.—SALFORD, 5th: Mrs. Williams, of Cheetham Hill, conducted, phenomena being very satisfactory. 9th, clairvoyance by Mr. P. Bewick, twenty-two out of twenty-eight descriptions being recognised.

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, China-street: The committee, knowing that Mr. J. Swindlehurst is a temperance advocate of long standing, invited him to deliver a special lecture on total abstinence on Sunday last. The lecture, which was entitled, 'Spiritualism: Spiritualists' mediumship, and the drink traffic,' was a splendid effort. Would to God that every medium and Spiritualist in the land could have heard it. He explained the principles of Spiritualism and real Spiritualists, and showed quite clearly that it was the duty of all in our movement to

embrace temperance, and all other reforms that led upward and onward. He was at one with St. Paul, and said 'If my taking drink or eating flesh causeth me or my brother to offend, I will take no more drink or flesh.' His advice to mediums should be in print. He pointed out the effects of alcohol on the nervous system and brain, showing clearly its disastrous effects and utter uselessness as a tonic or medicine, for it takes vitality from the body and gives nought in return. He closed with a powerful appeal to parents and teachers on behalf of the children, and pleaded urgently that the best example and highest ethical teaching be given them, so that they might grow up strong and pure and worthy adherents and advocates of our Cause.—ARGYLE STREET: Sunday morning, we opened a Lyceum, when 32 scholars attended for the first time. Mr. Walter Kirby, one of our vice-presidents, opened in a very affectionate manner. Mr. William Smith, from China-street society, gave a very nice address. Mr. Pickthall, of Stockport, speaker for the Sunday services, spoke in a praiseworthy manner. He urged the conductors and scholars on in the good work, and gave very good addresses before very good audiences. After-circle well attended. Monday night, local mediums: Miss Cross and Miss Hindle.—BARNOLDSWICK: Mrs. Kendal, of Bradford, gave a good address on 'God moves in a mysterious way,' and clairvoyance. Evening devoted to clairvoyance and psychometry; very successful.—ASHTON-UNDER-LYNE: Tuesday, Mr. Savage gave good address and clairvoyance. Sunday, Mr. Gibson gave good addresses. Mr. Gibson, jun., gave psychometry. Mesdames Cropper and Haslam conducted after-circle.—BLACKBURN, Freckleton-street: 9th, Mr. J. Walsh's guides spoke well on 'The three angels' and 'The toy of the giant's child,' both addresses given very impressively. Successful clairvoyance, in several instances both names being given. Both meetings presided over by Mr. H. Smith. Sunday, Jan. 30, is set apart for the 'Infirmary Sunday'; speaker, Mr. Mayoh, of Bolton.—BOLTON, Bradford-street: 2nd, Miss Butterworth gave very good and instructive addresses and excellent psychometry. 9th, Miss Nuttall spoke well and gave fair clairvoyance in the afternoon, but at night very good indeed, 12 out of 15 being recognised.—BURY: Wednesday, Mr. Golding and Miss Chadwick. Sunday, Mr. Tetlow; afternoon, good address, questions from the audience, good clairvoyance. All services highly appreciated.—CLITHEROE: Miss Knight, of Manchester, was remarkably successful in her clairvoyant descriptions both afternoon and evening. She also gave psychometrical descriptions to crowded congregations.—DUKINFIELD: Opening of our new room in Railway-street, off Astley-street: Jan. 2, Mr. J. Crompton, of Manchester, gave an excellent address and good clairvoyance; after-circle conducted by Mrs. Haslam.—HADFIELD: Mr. Stevens gave good addresses on 'For ever with our Lord' and 'Nearer, my God, to thee,' which made a great impression. Good clairvoyance. After-circle, Messrs. Woods and Stevens gave good clairvoyance. HOLLINWOOD: 4th, Circle, Mrs. Ogden gave very good clairvoyance and psychometry. Sunday, an old and esteemed friend discoursed in grand form. Clairvoyance recognised.—LEIGH: Pleasant and enjoyable day with Mr. Hilditch, of Oldham. Short addresses and clairvoyance. Evening subject, 'Spiritualism, and what it teaches.' Psychometry accurate in every detail. Societies desiring speakers will do well to engage him.—LIVERPOOL, Spiritual Evidence Society: 5th, Mr. Postlethwaite's first visit was a great success. His lecture, 'Ethics and principles of Spiritualism' was delivered in good style, showing that all systems of morals are embodied in Spiritualism, and that if its true principles were carried out peace and goodwill would prevail.—MACCLESFIELD: Mr. P. Lee gave excellent addresses on 'The scientific basis of Spiritualism' and 'Deeds versus creeds.' Much appreciated by attentive audiences. Also good music.—MILNROW: Mrs. Hamer gave a very interesting discourse, 'Ye are the lights of the world.' Afternoon, she gave a very good reason why she joined the Spiritualists. Societies in need of a good speaker would do well to try her.—MORECAMBE: Tea party on Wednesday a success, leaving us a substantial sum towards clearing off cost of our room decoration. We heartily thank all friends who helped us. NELSON, Pendle-street: 9th, Mrs. Kay gave grand discourses and clairvoyance. Sunday, 16th, Miss Halkyard. Services at 2-30 and 6. PRESTON, Weavers' Hall, Walker Street: Splendid addresses by Mr. R. C. Craven, from the subjects: 'What constitutes true worship?' and 'Inspiration.' Clairvoyance very good. Secretary for 1898: James Park, 169, Fletcher's-road. CENTRAL: A good day, Mrs. Lambert gave thirty-eight descriptions of spirit friends, thirty recognised, and eight not at the time.—ROCHDALE, Summer Street, Jan. 4: Mrs. Scott gave good clairvoyance and psychometry. 9th, Mr. Adams gave good addresses on 'We are not lost, but found,' 'O, grave, where is thy victory?' Very good clairvoyance.—SHAW: Jan. 5, Yearly members' meeting. The following officers were elected for the next twelve months: President, Mr. Joseph Jackson; vice-president, Mr. Joseph Wild; financial and cor. sec., Mr. Cecil Pears; treasurer, Mr. C. T. Rowlinson; committee, Mr. John Shepherd, J. Wild, Mrs. Leach, Miss Shepherd. Mrs. Wild, Mrs. Shepherd. It was unanimously passed that Mr. Cecil Pears be re-elected secretary, and Mr. C. T. Rowlinson, treasurer. This is three years in succession the members have placed their full confidence in them. The auditors found the books all correct, and we are pleased to say that we have a handsome profit of over £9 for the year's working. It was unanimously passed that we join the National Federation this year. Hoping that other societies will follow us, and join hand in hand in sympathy and love to proclaim the Cause far and wide.—4th, Mrs. Brooks, of Oldham, gave excellent tests in clairvoyance and psychometry. 9th, Mr. C. W. Trueman gave splendid sympathetic addresses on 'The mission of death' and 'Spiritualism, the reform of man,' also convincing proof of spirit return; very good audiences.—SOUTHPORT Society held its first anniversary services on Sunday, Jan. 9th, Mrs. Green and Mr. John Lamont at their best, which means a great deal; clear, sympathetic addresses, successful clairvoyance, record audiences, numbers turned away at night, and record collections; opposition is evidently good for us. (J. K.)—STALYBRIDGE: 5th, Mrs. Hyslop gave a good address and clairvoyance. 9th, Miss E. Barlow gave 46 clairvoyant descriptions, all recognised. Crowded audience.—WARRINGTON: Dec. 26, Mrs. Waddilove, good addresses and fairly successful clairvoyance. Jan. 2 and 3, Mrs. Newton, very successful meetings, considering the holiday time.

Mrs. Newton is always well received here, 9th, First Sunday visit of Miss Smith. The best meetings we have yet had, no doubt owing partly to advertisement of correspondence and public discussion (see advertisement). Miss Smith's addresses, especially in the evening, gave great pleasure, and clairvoyance very successful, full names being given in some instances. At night Miss Smith kindly offered to give her services for a second meeting for the benefit of the Society, and at this second meeting the room was filled, very few having gone away, and a good second collection was made.

MIDLANDS.

BIRMINGHAM, Bloomsbury: 2nd, Mr. C. E. Smith gave a grand address on 'Spiritual growth.' Much food for thought. 7th, In conjunction with the Spiritual Evidence Society we held our Soiree. A great success; everyone delighted. 9th, The guides of Mrs. Hyde, of Manchester, gave good sympathetic addresses, with excellent clairvoyance; very much appreciated. 10th, Very good clairvoyance and successful psychometry.—**SMALL HEATH** Society has had fairly successful results in the last quarter, with an average attendance at the Sunday meetings of 54, who have had the pleasure of listening to very good addresses, thanks to Messrs. Timson, Hodson, Smyth, Burton, Smith, Mrs. Laurence, Miss Carpenter, and others, and lastly, but not least, to our worthy president, Mrs. Groom, who continues to devote so much of her time and labour in the Midlands to the Cause she loves. On January 3 Our first annual soiree, although not favoured by the weather, was a great success, both socially and financially. Among those present were Mr. and Mrs. Smyth, Mr. and Mrs. Cooper Butler, Mr. Davies, and others of the Birmingham Union, Mr. and Mrs. Bird, Mr. Laurence, and Mr. Allender, of Bloomsbury, the last two of whom kindly favoured us with songs, which were well rendered. Mr. E. Wall kindly took on the duties of M.C., and thanks to his efforts and the assistance of our own members and friends, crowned by good refreshments and music, our first effort was a decided success.—**DERBY**, 1a, Normanton Road: First visit of Miss Halkyard, who gave very interesting addresses; evening subject: 'Spiritualism and its uses to humanity,' being ably dealt with. Clairvoyance. **TRAFFIC-STREET**: 9th, the usual two meetings were held, subjects: 'Hand in hand with angels,' and 'Nearer, my God, to Thee.' The clairvoyance and psychometry at evening meeting especially good, Miss Jackson, of Bury, being medium. 10th, successful tea and social. *Prospective*: Mr. Kitson will be with us next Sunday.—**LEICESTER**, Liberal Club, Town Hall Square: The control of our local medium, Mrs. Sturgess, delivered a very reasonable address on 'Winter.' Successful clairvoyance. Fair audience. **QUEEN STREET**: Mr. W. H. Phillips delivered an elevating and instructive address on 'Is Spiritualism lawful?' Room crowded. Speaker in good form, and held his audience. Mr. Liffe gave excellent clairvoyance, several full names, identity clearly proved. Increased interest shown in the Cause, and our beautiful truths are appealing to outsiders.—**CRAFTON-STREET**: Mr. Wright read one of Lizzie Doten's poems 'The good time now,' and his control spoke on 'I have taken off my old coat, how am I to don a new one?' Well appreciated by a fair audience.—**LONGTON**: We deeply regret the serious illness of our dear friend, Mrs. Place. She spoke with difficulty on Sunday, but on Monday her symptoms developed into pleurisy, and she is now lying dangerously ill. We ask for sympathy from her many friends. On Monday evening two locals, Mrs. Barker and Mr. Holcroft, gave excellent clairvoyance. 9th and 10th, Mrs. Peters lectured in her usual good style. Clairvoyance and psychometry very successful.—**NORTHAMPTON**: Mr. Ashby, of Leicester, gave very fair addresses to good audience. Good clairvoyance, surprising strangers present.—**NOTTINGHAM**, Morley Hall: 9th, Honoured with a visit of the B.S.L.U.E.C., and a very enjoyable day was spent. Morning, the president, Mrs. Greenwood, Mr. Kitson, and Mr. Clark, with Mr. Fielding, who was engaged for the day, gave very good inspiring addresses on behalf of the Lyceum to increase interest in its work. Afternoon, open session. Mr. Kersey and Mr. Todd gave splendid and interesting addresses, the easy flowing language and ever ready anecdotes were pleasing to the adult portion as well as to the little ones, and should inspire many with a desire to assist in the training of children. Evening, Mr. Todd again gave a capital address to a large audience. Mr. Fielding added a few remarks, and gave very good clairvoyant descriptions, several remarkable tests. Audience well satisfied. We offer the best thanks of the society to the E.C. for their visit to Nottingham, feeling sure it has done good. Wherever they go they will set the ball of progress rolling, and will do a real good work.—**SMETHWICK**: 9th, Mr. F. Hepworth gave two excellent trance addresses to large audiences. Successful clairvoyance. 5th, Lyceum New Year party, between 60 and 70 members and officers present. The conductor, Mr. Findlay, announced gifts of mince pies, cakes, buns, apples, oranges, milk, lemonade, biscuits, sweets, and bon-bons from Mrs. Bowler, Mrs. Walton, Mr., Mrs. and Miss George, Mr. and Mrs. Thomas, Mr. and Mrs. Wedekind, Mrs. Lowe, Mrs. Griffiths, Mr. Lynch, Mr. Morris, and Mr. and Mrs. Findlay. Games were heartily engaged in by all. Mr. Morris' serephone added much to the evening's enjoyment.

NORTHERN.

CAMBOIS: Mr. W. Grieves's splendid address, 'Ye must be born again,' well delivered and highly appreciated.—**CARLISLE**, Temperance Hall: First visit of Mr. J. T. Shadforth, whose guides delivered enlightening and soul-inspiring addresses on 'Ancient v. modern Spiritualism,' and 'A few thoughts on the coming School Board struggle.'—**CROOK**, Hope-street: Mr. R. Mercer's guide gave interesting addresses, afternoon and night, on 'The past, present, and future states of the world.' All present were deeply impressed. Investigators invited.—**GATESHEAD**, St. Cuthbert's Hall: Mrs. Young's guides gave a good address and splendid clairvoyance. Chairman, Mr. Dixon. 31, **RIPON-STREET**: Mrs. Young, of Gateshead, gave clairvoyant descriptions. Conditions not being good, she only gave six, of these three were fully recognised.—**NEWCASTLE-ON-TYNE**, Good Templar Hall: Mr. Jos. Stevenson

kindly gave his services, and delivered a very interesting and instructive address on 'Spiritualism, and the laws of Mediumship,' to an attentive and appreciative audience. Many knotty points were clearly explained regarding the processes of the various phenomena. 3, **ADDISON-ROAD, HEATON**: Mr. Bancroft, of Gateshead, gave an excellent address, which was very much enjoyed.—**SEATON DELAVAL**: 2nd, Mrs. Fairon, of Gateshead, gave a trance address on 'Immortality,' also good clairvoyance and psychometry. 9th, Mr. McKeller gave an interesting address on 'My destiny in the light of nature and Spiritualism,' very much appreciated by a large audience.—**SPENNYMOOR**, Victoria Hall: 9th, Mr. J. Mansfield, of Bishop Auckland, gave most interesting lectures, subjects chosen from the audience, 'Spiritualism and its relationship to modern laws.' Hall crowded out. Re-election of officers for the year, Jan. 2. New corresponding secretary's address, Miss Midgley, 53, George-street.

SCOTLAND.

GLASGOW: Dec. 26, Morning, Mr. Sharpe read a paper on the 'Sunday question,' which has been a burning topic owing to the Council's decision to close the People's Palace on Sundays. The paper was a strong plea for rational observance, on physical, mental, and spiritual grounds. Evening, Mr. Robertson resumed his lectures, subject, 'Spirit photography.' Spiritualism, he said, afforded not only bread-stuff for the present day, but seed corn for future years. Spiritual phenomena did not all come at once. Various manifestations were developed gradually, and it was not till 1862 that the phenomenon called 'Spirit photography' appeared. Like all the other forms of spirit manifestations it came unexpectedly, and showed an intelligent operator at work, independently of the earthly one. The work of experimenters, from Mumber to Duguid and Bournell, was carefully dealt with. 30th, A concert on behalf of the bazaar was held in the hall. A number of eminent and accomplished entertainers, for the love of the cause and through the influence of Mr. Robertson, gave their services free, and provided an entertainment that would have charmed an audience of superfine critics. Mr. Robertson presided. Miss Deering (Mrs. Stevens), from the Grand Theatre, displayed her well-known ability in the recitation of several pieces. Miss Agnes Hunter sang in excellent style, and was ably accompanied on the piano by Miss Mary Hunter. Prince Bendon, of Balmano Brae, gave a ventriloquial and farcical entertainment that 'brought down the house.' Mr. Harry Griffen 'fetched' his audience with a number of well rendered comic songs. Mr. John Robertson, in singing, and Mrs. Robertson in her accompaniments, acquitted themselves in their usual accomplished way. Mr. James Munroe accompanied Prince Bendon's 'Feegures,' and gave a pianoforte solo in a way that revealed musical talent of a very high order. A hearty vote of thanks to the artistes for their generous services closed a most enjoyable evening. 9th, Morning: Annual business meeting and election of office bearers. All the reports showed a healthy and advancing condition of the society, and were unanimously adopted. New Office Bearers are:—Mr. David Anderson, vice-president; Mr. Runciman, financial secretary (in room of Mr. Mather, who did not seek re-election); Mr. Slater takes Mr. Runciman's place as librarian. The previous holders of other offices were all re-elected. New Members of the Committee:—Mr. Dewar, Mr. McArthur, and Mr. Mather. The meeting was most harmonious and enthusiastic, which augurs well for the current year's work. It was unanimously agreed to remove to a larger hall at next term. The members of committee will in future pay regular visits to the members in their respective districts to collect subscriptions, and keep themselves more closely in touch with the membership. Evening, Mr. Robertson's lecture on 'Spirit raps' was the masterpiece of the course, and was listened to by a large audience. The service was rendered additionally attractive by the rendering of three solos by two gentlemen from Hague's Minstrels. Mr. George, who is a soprano, sang 'The New Jerusalem' and 'Angels ever bright and fair,' and Mr. Dale, baritone, sang the revised version of 'Nearer, my God, to Thee,' to the tune 'Robin Adair.' The kindness of Messrs. George and Dale in voluntarily offering their services was very highly appreciated, as was also their singing. (J. S., sec.)

WALES.

BARRY: Meetings well attended. We are making good progress. 9th, Room crowded. The guides of Mr. E. W. Oaten, of the Charles-street Society, Cardiff, gave a powerful and eloquent address on 'Faith, based on facts,' very convincing and thoroughly appreciated. Miss Johnson gave grand clairvoyant descriptions, well recognised.—**CARDIFF**, 18, Charles-street: 2nd, Mr. Oaten's guides gave an interesting address on 'Mediumship,' more especially valuable to those developing. The psychometry by Mrs. Dowdall's 'Sunflower' was remarkably correct, and the clairvoyance by 'Snowflake' was equally good. 8th, Mr. Arthur Allen, in a touching discourse—'The Galilean Hero,' describing his character, life, and death, drew tears to the eyes of many. By divesting Jesus of divinity, he did not degrade or lower him. Spiritualists place him in the front rank of reformers. Mrs. Dowdall's control gave very successful clairvoyance. 198, **COWBRIDGE ROAD**: Trance address through Mrs. Williams 'What is prayer?' Question, 'Why is God not visible?' splendidly answered by control of Mrs. Preece. A gentleman assisted with clairvoyance.—**MERTHYR TYDFIL**, Bentley's Hall: 2nd, morning, Mr. Muxworthy gave a good address on 'The duties of Spiritualists.' Afternoon, return visit of Mr. Bibbings, whose guides spoke in their usual forcible style to good audience on 'Is Spiritualism rational?' Mrs. Billingsley's clairvoyance mostly recognised. Evening, Mr. Bibbings, following the thread of the afternoon address, discoursed on 'What is the value of Spiritualism?' He waxed eloquent, and made a great impression on the non-Spiritualists. 5th, Initial service at Dowlais, in the hope that it would stimulate the friends to start a society for public work there. Mr. Bibbings spoke on 'What is Spiritualism?' highly appreciated by fair audience. 9th, morning and evening, Mr. Wayland, of Newport, spoke on 'Kingcraft and priestcraft.' Afternoon, Mr. Billingsley read a paper on 'The saviour of man' for discussion. (M. B.)

WESTERN.

BRISTOL, 24, Upper Maudlin-street: 2nd, We had two special services, conducted by Miss Marsh, of London, who gave good clairvoyant descriptions. In the evening room was packed. There is certainly a thirst for truth here, which we trust will continue. 16th, We hope to welcome Mr. Harris, of Cardiff, at 6-30 p.m., and trust all friends will come to help us. Meetings every Thursday, at 8 p.m., and Sunday, 6-30 p.m.: W. Webber, secretary, 33, Frogmore-street.—EXETER: 9th, Friends were privileged to have the freely-given services of Plymouth's gifted clairvoyant, Mrs. Trueman. Very enjoyable meetings were held, afternoon and evening. The speakers were Messrs. Chesham and Parr. Miss Stamp presided efficiently at the piano; a duet was nicely given by two young ladies. The little room could not accommodate all who wanted to come in. On every hand gratification was expressed at the results of Mrs. Trueman's valuable services (C. Ware).—PLYMOUTH, Oddfellows' Hall: Jan. 5, First bazaar and tea realised a profit of £8. Special thanks are due to the workers for the energetic manner in which the business has been carried out; also to friends from Falmouth, Saltash, Exeter, and London, who helped by many gifts to the bazaar. At a concert in the evening several ladies and gentlemen took part. A most enjoyable time. 7th, General members' meeting, balance sheet presented, and business of the quarter discussed. Total receipts, £14 7s. 8d.; expenditure, £13 7s. 4d.; balance in hand, £1 0s. 4d. The debt on the harmonium has been fully paid up. The Society is now practically out of debt. A developing circle will be held every Friday, in the above hall, for members and associates. For information apply to the secretary. 9th, Lecture by Mr. Looms, 'Heaven and hell, or evidences of a future life.' Evening, 'Spiritual philosophy,' by Mr. C. Lethbridge. J. Bishop, sec., 37, Tracy-street.

YORKSHIRE.

BARNESLEY, George Yard: Mr. Morgan's inspirers spoke well on 'Coming events cast their shadows before,' and 'Peace and goodwill.' Clairvoyance by Mrs. Roberts, all satisfied; the people said it was like being at home again.—BRADFORD, Boynton Street: Mrs. Whiteoak gave good addresses. Evening: 'Is life worth living?' very ably dealt with, clairvoyance exceedingly good. On Sunday next, S.P.S., or Musical Sunday, at 10-30, 2-30, and 6 o'clock. Thursday, Public circle at 7-45.—HUNSLET, Oriol Hall. 3rd: Mrs. France delivered beautiful discourses, and gave good clairvoyance. 9th, Mrs. Beanland delivered grand lectures upon 'What God do we worship?' and 'The true religion.' Clairvoyance and psychometry as usual, a real treat. Church crowded at evening service.—3, BOTTOM OF JOSEPH-STREET: Good time with Mrs. Crossley's guides, who gave very good addresses and very good clairvoyance. Good after-meeting. Room full.—LEEDS, 28, Back Adelphi-street: A good time with Mrs. Parker and Miss Tempest. Crowded church at night. Good after-meeting by Mr. Green. WESTFIELD-ROAD: 2nd, Mr. Seekins, junr., gave good address and clairvoyance. 9th, Mrs. Wood's guides gave splendid address and very good clairvoyance. Duet by the Misses Douglas. Audience well pleased. (J. W. P.)—HULL: Mr. Needler addressed meeting on 'The old and the new.' Clairvoyance by Miss Cooke. 6-30, Mr. J. Sarjantson, subject, 'Spiritualism and social ethics.' Clairvoyance by Miss Cooke, very good. Quartette by members of choir. Solo, 'The better land,' Mrs. Plowman.—MEXBOROUGH, Lees Arcade: Mr. S. Featherstone dealt very ably with subjects from the audience.—NORMANTON: Mrs. Johnstone gave good lectures on 'What is it controls our mediums?' Good clairvoyance at each meeting. Eighty-four persons stayed to the after-circle to hear Mr. Johnson, who gave most convincing evidence of spirit-return, many being moved to tears. He also gave excellent psychometry, and truly deserves our warmest sympathy and help in his good work. (E. B.)—ROTHERHAM: 2nd, Mr. Geo. Featherstone dealt with subjects from the audience in a very satisfactory manner, the congregation applauding at the close of each subject. The Irish control, John O'Brien, dealt with the last, 'Is Spiritualism devilish?' in a quaint and amusing style.—SKIPTON: Mr. Williamson, Bradford, in the unavoidable absence of Mrs. Marshall, spoke well on 'I am disappointed,' and 'Am I alone?' Good clairvoyance and psychometry. SOWERBY BRIDGE: 2nd, Mrs. Greenwood, president of B.P.L.U., controlled by her guide 'Ernest,' spoke on 'The development of mediumship,' shewing how necessary good conditions were for successful results, and giving suggestions upon the methods to be adopted for the same, exhorting all to live lives of purity. 9th, Mr. A. Walker spoke on 'Immortality in the light of modern Spiritualism,' and gave clairvoyant descriptions to a good audience.—WAKEFIELD, Queen-street: Mrs. Myer's guides gave a grand inspirational address on 'Signal lights,' much appreciated by a good audience. Miss Myers gave good clairvoyance.

RECEIVED LATE.—STOCKPORT: Madame Henry gave eloquent addresses and good clairvoyance.—CANNING TOWN, London: Messrs. Sloane and Savage rendered efficient services.—BISHOP AUCKLAND: Mrs. Naylor presented the teachings of Spiritualism lucidly, and gave clairvoyance.—YORK: Mr. Place's inspirers acceptably showing considerable improvement.—BACKWORTH: Mr. E. Gransbury gave acceptable addresses and clairvoyance. — [Reports should be delivered here by first post on Tuesdays, otherwise they cannot go in. They should be written on one side of the paper only, and be as brief as possible.]

PUBLIC DISCUSSION

IN THE

PARR HALL, WARRINGTON, on Monday and Tuesday Evening next, January 17th and 18th, between

Mr. J. H. BIBBINGS and Mr. A. J. WALDRON (Christian Evidence Society Lecturer), subject—

'Christianity or Spiritualism: which is the better system for mankind?'

Chairman on Monday Evening: Rev. C. FINCH (Prim. Meth.);

On Tuesday Evening: S. S. CHISWELL, Esq.

Doors open at 7; Chair at 7-45; Discussion at 8 prompt.

Admission: 1s., 6d., and 3d.

Prospective Arrangements.

BARNESLEY, Cooke's Buildings, Wellington-street.—Mr. Fred. Fearn having severed his connection with the above Society, all communications should be addressed to Sec. Ed. Turner, 8, Mitchell's Yard, Queen-street. 531

BIRMINGHAM, Bloomsbury Spiritualists' Society, Oddfellows' Hall, Bloomsbury-street, near Beehive.—Anniversary Services will be held on Sunday, Jan. 23. Addresses at 3 and 6-30, by Mrs. Groom, followed by spirit descriptions. Special Hymns and Anthems by the Choir. 531

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. 16, at 6-30; Tuesdays, at 8 p.m. All welcome. Mediums, Mrs. Williams and Mrs. Preece.

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, St. Cuthbert's Hall.—Jan. 16, Mr. Lashbrooke, of Newcastle; 23rd, Mrs. White, of Sunderland. Clairvoyance. 531

LIVERPOOL SPIRITUAL EVIDENCE SOCIETY. Phoenix Hall, Low Hill.—Wednesday, Jan. 19th, Mr. J. T. Standish, trance and clairvoyance. Wednesday, Jan. 26, Mr. E. W. Marklew. 531

MORSE'S LIBRARY, FLORENCE HOUSE, 26, Osnaburgh-street, London, N.W.—Winter Course of Wednesday Evening Public Meetings. Wednesday, Jan. 19th, 1898, Mr. G. H. Bibbings, B.A., Commence at 8 p.m. Admission Free.

MRS. PLACE'S ENGAGEMENTS.—Owing to sudden and very serious illness, Mrs. Place is compelled to cancel all engagements for a few months at the earliest date. Will secretaries note this? 531

NELSON, Pendle-street.—Mr. Lund, having resigned Secretaryship, wishes to thank all mediums. All future correspondence to be addressed to Mrs. Anson, 31, Neitherfield-road, Nelson. 531

NEWCASTLE-ON-TYNE, Good Templar Hall, 2, Clayton-street.—Sunday, Jan. 16, at 10-45 and 6-30, Mr. Frank Hepworth, of Leeds, will give addresses and experiments in clairvoyance. 531

NEWCASTLE-UPON-TYNE, 3, Addison-road, Heaton.—Jan. 16th, Mr. Westgarth, at 6-30. 531

NOTICE TO SECRETARIES.—Isaac Pickthall, trance medium, 14, Heathland Terrace, Cale Green, Stockport, has only the following dates open for '98: Feb. 6, Aug. 7, Nov. 20 and 27, Dec. 18. Apply early. 532

OSSETT.—Saturday, Jan. 22, the Spiritualists will have a Ham Tea, in the Temperance Hall, tickets 9d. and 6d. We shall be entertained by the Bailey Carr Lyceum Scholars. Sunday, Jan. 23, Mr. J. Armitage, speaker. 532

PLYMOUTH, Oddfellows' Hall, Morley Street.—January 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.

SOWERBY BRIDGE.—Jan. 17, Mr. Morse will give a Lantern Lecture on 'Modern Spiritualism: The story of its origin, phenomena, work, and workers.' Admission, Lyceumists under 16, 1d., Adults 3d., to commence at 7-30 p.m. 531

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

WANTED, FOR SALE, SITUATIONS, ETC.

SMALL JOINER, established 20 years, wants joinering repairs. Dry-rot speciality. Apply, Two WORLDS office.

INTRA-VISION.—Wanted, aid in discovering Subterranean Curiosities and Wonders by clairvoyante agency. Payment by results.—Address E. Owen, 3, Downend-road, Horfield, Bristol. 532

Inquiries.

[Under this head we will insert applications to join private circles, inquiries for books, etc. Letters should be accompanied by six stamps for each insertion of 25 words. If replies are to be sent to this office three additional stamps should be enclosed, and initials or numbers used in the advertisement.]

YOUNG MAN would like to join small circle in or near Newcastle-on-Tyne.—'Spiritualist,' Two WORLDS Office. 531

ADVERTISER would be glad to hear of Spiritualists holding circles or desirous of commencing same in the Altrincham district.—Address Æque Amino, Two WORLDS Office. 531

S. H. would be pleased to know of any Spiritualists in Loughborough.—S. H., Two WORLDS Office. 531

SUTTON, Surrey.—E. E. B. wishes to know of any Spiritualists in this town. He says as there are about half-a-dozen in family, we should be very glad to attend a place. 531

SALFORD SPIRITUAL CHURCH, ST. PHILLIP'S PLACE, Chapel St.—Sunday, Jan. 16th, 3 and 6-30, Mr. W. DAVIES will deliver an address on 'Spiritualism and the method of Jesus, Anthem and solo by the Choir.

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; circle at 8. Wed. 7 30, members' circle 26, China st., Lyceum 10 30; 2 30, 6; circle at 8

Ashton—Church st. (off Warrington st.), 2 30, 6 30, 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 Mrs Gregg

Birmingham—Masonic Hall, New st., Union, Class 10 45; 11, 6 30, E W Wallis

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, Mrs Groom

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, J Walsh

Bootle, Liverpool—Masonic Hall, Lyceum 11; 2 30, 6 30. Mon. 8. Tues. 8, Seance

Bolton—Bradford st., Lyceum 9 30; 2 45 and 6 30. Mr Pilkington

Burnley—Hammerton st., Lyceum 9 30; 2 30 and 6, W Johnson

North st., Lyceum, 9 30; 2 30, 6, Mrs M H Wallis Tues. 7 45

Guy street, Lyceum 9 45; 2 30, 6, Mrs Britten, of Nelson. Mon. 8, Mrs Taylor. Wed. 8, members' circle

Bury—Spiritual Hall, Georgiana st., Lyceum 10: 2 30, 6, Mrs Robinson. Wed. 7 30, Miss Nuttall

Cardiff—St John's Hall, St John's sq., Lyceum 2 45; 11, 6 30. Room 3, Westminster Chambers, Wharton st., Tues. 8 prompt, seance Thurs. 8, improvement class

Carlisle—Temperance Hall, Caldew Gate, 2 30 and 6 30, J Berry. 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 Butterworth

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, G Smith. Mon. 7 30, Wed. 7 30

Glasgow—4 Carlton place, 11 30, 6 30.

Heywood—Temple, William st., Lyceum 10; 2 30 and 6, Miss Kershaw. Tues. 7 30

Huddersfield—Brook st., Lyceum 10; 2 30 and 6 30, Mrs Green

Hyde—Mount st., Travis st., Lyceum 10; 2 30. 6 30. Mon., 7 30

Lancaster—Athenaeum, 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, H Clarke. Tues., Thurs. 8

Liverpool—Daulby Hall, Daulby st., 11 Children's Lyceum; 3, 6 30, Lyceum Anniversary. Mon. 8, circle for members only. Thurs. 8, Public circle

London—*Camden 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 by the dead.' 23rd Anniversary (see London News and Notes)

Battersea Park Rd—Temperance Hall, Dodington grove At 7, Mr Love (Melbourne), Mr Fielden and others. Violin Solo—Mr Lucas. Thurs. 7, choir practice. 8, developing class

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, 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. Mon. 8, Mr Kemeys, Tues. 8, members. Thurs. 7 30, Mr Weedemeyer

Stratford—Workman's Hall, West Ham lane, E., Lyceum 11; 7, Messrs Whyte and Peters, on 'The Birth of a World.' Thurs. 8, J Sloane

Forest Gate—Liberal Hall. Sun., Inquiry 10 30; 11, Discussion. Lyceum 3. 7, Mr Sherwood, mesmerist

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. Mr Mayoh

Manchester—*Ardwick*—Temperance Hall, Tipping street, Lyceum 10 30; 2 45, 6 30, Miss Schofield; 2 30, mems. circle. Wed. 8, doors closed 8 10, 19th, Mrs Hyde. Fri. 8, members. Sun. 8 30, members' circle

Moss Lane East—Princess Hall, Lyceum 2 30; 10 45, 6 30, Madame Henry. Mon. 8 15, mems. circle. Tues. 8 15, magnetic healing. Thurs. 8

Harpurhey—Collyhurst st., Oldham rd., Lyceum 10; 3, 6 30, Miss Cotterill. 17th, Miss Knight

Patricroft—New lane, Winton, 3, 6 30. Tues. 8. Thurs. 8, members' circle

Pendleton—Cobden st., Lyceum 10 30 only; 2 45 6 30, Miss S Scott. Mon. 8, developing. Thurs. 8, public circle, Mr Moulding, 20th

Salford—Co-op. Stores, Chapel st., Lyceum, 10 30; 3, 6 30. Mon. 8, social. Wed. 8, A Bracegirdle

Merthyr—Central Hall, 11; 2 30 and 8

Mexborough—Lees Arcade, 2 30, 6, Chas Shaw. Tues. & Thurs. 7 30, circle. Fri. 7 30. G Featherstone

Millom—Lyceum 10, 2 and 6. Circle 7 30. Wed. 7

Nelson—Bradley Fold, Lyceum 10; 2 30, 6, J Parker 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; 10 45 and 6 30, Frank Hepworth. 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, Miss Chadwick. Tues. 7 45, Mrs Ogden

Parkgate—Temple, Ashwood rd. Lyceum 10 30, 2 30 and 6

Plymouth—O'fellows' Hall, Morley st. 11, C Lethbridge. 6 30, Mr Looms. Wed. 7 30, Mr Forbes 19th. T W on sale

Preston—Weavers' Hall, Walker st. Lyceum 9 45; 2 30, 6 30, Mrs Dixon. Thurs. 8, mem circle.

Ravenshall—Lyceum 10 30; 2 30, 6

Rishton—2 30 and 6

Rotherham—Boro' Temperance Band Room. Lyceum 2; 3, 6 30, W C Mason. Mon. 8. Wed. public circle, 8

Royston—Hall, Union st, 3 and 6, Wed. at 8.

Sheffield—Langsett road, Lyceum, 10 and 2; at 11, public circle; 3 and 7, Mr Green and Mrs Markham. Mon. 8

Slithwaite—Laith lane, 2 30, 6

Southport—Foresters' Hall, 3 and 6 30, Mrs Nock

Spennymoor—Victoria Hall, 2 and 6. Thurs. 7 30

Stalybridge—Progressive Society, 3, 6 30, Mrs Newton. Wed. 7 30. Thurs. 8, members' circle

Stockport—Hall, Wellington rd., near Heaton lane, Lyceum 9 30; 2 30, 6 30. J B Tetlow, also 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, Mr Duffey. Mon. 7 30, public circle

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

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

***Batley Carr**—Town street, Lyceum, 10 30, 2 30; 6, Mrs Waterhouse. Monday, Mothers at 3

Birstall—Railway ter., 2 30, 6, J T Todd. Tues. 7 30, public circles

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

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

Milton Hall, 32 Rebecca st., City rd., Lyceum 10, 2 30, 6, C A Holmes

Otley rd., Lyceum, 10 30; 2 30, 6 30

Spicer st., Little Horton ln., 2 30, 6, Miss Beever

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

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

***Brighouse**—Martin st. Lyceum 10; 2 30, 6, W J Leeder

Clecheaton—Walker st. Lyceum, 10; 2 45, 6, Miss Hunter. Mon. in old room, 7 30, Circle. Thurs. 7 30, public meeting

Cleckheaton (No. 2) Mrs Roberts

***Dewsbury**—Bond st. Lyceum 10 and 1 45, 3 and 6 Thursdays 7 30

Eland—Newcombe st. Lyceum 10; 2 30 and 6, Halifax—Winding rd., 10 30; 2 30, 6, Mrs Midgley Mon. 7 30

Raven st., Queen's rd., 2 30, 6 30, Mrs Beardshall

Huddersfield—St. Peter st. Rooms. Lyceum 10; 2 30 and 6 30, Mr and Mrs Marshall

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

***Ketghley**—Heber street Spiritual Temple, 2 30, 6. Mrs Russell. Mon. 7 30

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

Liversedge—Carr street, 10, Little Town; Lyceum; at 2 30 and 6, J C Spencer

Morley—2 30, 6 30, G Lewis. Mon. 2 30, 7 30. Tues. Normanton—Queen street, 2 30 and 6, S Featherstone; circle at 8, Mr Johnson. Tues. developing at 7 30. Wed. at 7 30, circle, Mr Johnson

Ossett—Queens st. Lyceum 10; 2 30, 6

Rothwell—Lyceum, 10; 2 30, 6, Sat. 8

Sheffield—Attercliffe, Vestry Hall, 3, 6 30

Hollis Hall, Bridge st, 3 & 7. Mon. 7 30

Shipley—Market Buildings, Teal Court. 2 30, 6, Skipton—Temperance Hall, 2 30, 6

***Sowerby Bridge**—Hollins lane. Lyceum 10 and 2; 2 30, 6, Mr Ringrose. 17th, lantern lecture, J J Morse

***West Vale**—Green lane, 6, Lyceum District Council Wed. 7 30

Windhill—2 30 and 6

Yeadon—Town Side. Lyceum 10; 2 30 and 6, Mr Seekins. 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, 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 Firth. Mon. 2 30, 6 30. Wed. 7 30

Walton street, Hall lane, Public circle 10 30; 2 30, 6, Miss Patefield. Mon. 7 30

Cambos—Spiritual Evidence, 2, 5 30

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

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

Dearnley—Liberal Club, 2 30 and 6

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

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

Dundee, N.E.—Giffillan Hall, Wed. 8, room 3

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

Felling—Hall, Charlton row. 2 30, 6

Foleshill—Edgwick, 10 30, 6 30 Mon. 8

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

31, Ripon st., 6 30, J Stevenson, 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

Haighfield—Salisbury street, off Station rd., at 3 Mrs 6, Mrs Cropper; circle 7 45. Wed. 7 45, and Hyde

Hunslet—Oriental Hall, Top of Joseph st., 2 30, 6 30, Mrs Stair. Mon. 2 45 and 7 30, Mrs Berry. Tues. and Sat. 8, public circles

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

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

Leicester—Craftern st, 11 & 6 30 Mr Muggleton. 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, Mrs Camm. Mon. & Sat. public circles, 7 45. Thurs. members' circle, 8, 28, Back Adelphi st., 2 45 & 6 30, Miss Towers

London—Bow—193, Bow rd., at 7, Mrs Barrell. Tues. and Fri. 7 30, developing. Wed. 7 30, public circle

Manor Park—Temperance Hall, at 7. Mon. at 8 Thurs. 8, various

Marylebone—Cavendish Rooms, 51, Mortimerst. W 7, G H Hibbins, B.A., address

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

Finsbury Park—14, Stroud Green road, 11 30, inquirers; 7, Mr Atwood and Miss Constance. Wed. 8, circle, members only

Hackney—Manor Rooms, Kenmuire rd., Marc st., 7, H Boddington, address. Wed. 8, members' circle at 155, Richmond rd. at 8

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

Shepherd's Bush—72, Askew rd., at 7, open meeting friends, prepare to help

Stratford—Martin st Hall, Lyceum 11; 7. Fri. 8, Mr Wrench

Mile End—218, Jubileest., 6 30, Mr Sloane. Thurs. at 8, members

Manchester—*Bradford*: Church st., Shakespeare st., Lyceum, 2; 6 30, Monday, 8, developing. Thurs. 8, public circle, Mrs Mort

Central—Coal Exchange Hall, Market Place, off Market st., 6 30, J J Morse, 'Death, the great beginning.' (See advt. on front of cover)

Ocheatham—Ash Lodge, Halliwell lane, Lyceum, 10 30; 2 30, 6 30, J Moorey. Mon. 8, Mrs Williams Thurs. at 8, Madam Henry

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

Higher Broughton—Hilton st., Lyceum, 10 30; 2 30 6 30, I Pickethall. Tues. 8, public circle. Thurs. 8, Mrs Cropper

Hulme—Corner of Junction st., Lyceum, 10 30; 3, 6 30, Mrs Hulme; 8 15, after circle. Mon. 8, Miss Knight. Wed. 8, mems. circle. Thurs. 8, Mr Lamb, clairvoyance and psychometry

Openshaw—Granville Hall, Georcest. Lyceum 2 30; 10 30, 6 30. Thurs. 8

Longsight—West Gorton, 24 Grey st., Lyceum, 10 30 & 2 30; 6 30, A Friend; circle, 8 15. Tues. 8, Miss Cotterill. Thurs. 8, public circle. Jan 15 social, 7 30

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

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

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

Milnrow—Reform Club, Dale st., 3 and 6 30, Mrs Sellers. Tues. 7 45

Monkwearmouth—Hall, Roker avenue, 6 30

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

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 Westgarth. 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—Bartham 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, Mrs Young

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 Taylor. 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 Redheugh 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, 19th, J T Standish (See *Prosps*)

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 road, N.W. 7. Mrs Spring, psychometry. Mon., Thurs. 8. Wed. developing (see London News and Notes)

283 Ludbrooke 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

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MONDAY, JUNE 20.—RECEPTION at the Offices of the Alliance,
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**TUESDAY, WEDNESDAY, and THURSDAY, JUNE 21, 22, and
 23.**—TWO SESSIONS each day, from 2-30 to 5 p.m., and from
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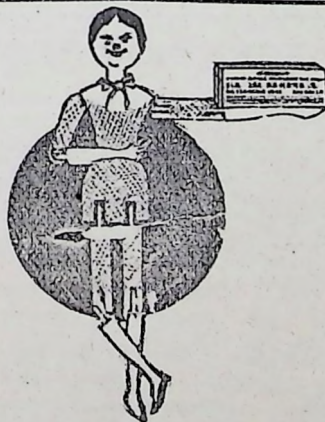
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