

# THE TWO WORLDS.

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No. 532—Vol. XI.

Registered as a Newspaper.

FRIDAY, JANUARY 21, 1898.

PRICE ONE PENNY

## The Labour Problem from a Spiritualist Standpoint.

[Paper read, by request, before an open meeting at the Labour Hall, Elvington-street, Medlock-street, Hulme, Manchester, on Sunday afternoon, October 24, 1897.]

By ISAAC PICKTHALL.

In dealing with the Labour Problem from a Spiritualist standpoint I do not profess to speak for the whole body of Spiritualists. We are progressive and liberal thinkers, and, therefore, tolerant of individual opinions. We have no creeds, and are free to think and speak from that point of view from which the truth may come to us. Still, I believe the line of thought I purpose following, as a progressive Spiritualist, will find favour and support from a solid and influential section of avowed Spiritualists. Further, I have not had a 'round table conference' with what some of you would irreverently call the 'spooks'; neither do I claim to have received a special revelation from the spirit world. I purpose giving a plain, rational view of the subject, necessarily coloured with the spiritual philosophy and hypothesis.

To the thinking mind the labour problem is a stupendous reality, touching the body politic at every point. It calls loudly for solution—and if we fail to settle the question it will undoubtedly settle us, for it is apparently master of the situation. It is the Frankenstein of man's making, which threatens to destroy its creators. Its magnitude appals the stoutest reformers; its gravity and importance almost paralyse the bravest and sincerest thinkers; and its intensity startles the wisest and broadest minds. It is not the growth of a year, but the harvest of centuries—an object lesson of 'man's inhumanity to man.'

### WHAT IS THE LABOUR PROBLEM?

It is essentially a social and industrial question. Why are the many poor? Why should there be millionaires and mendicants; landowners and landless men; princes and paupers; peers and peasants; plenty and poverty; splendour and starvation; wealth and want? Who will answer? Is wealth a divine dispensation—a reward of merit—or is it the result of human avarice, injustice, and rapacity? We see the effect, there must be a cause.

To the thinking and sympathetic mind, it seems strange and unjust that these things should be. Civilised society is split into the distinct divisions known as the 'upper,' 'middle,' and 'lower classes,' and Labour reformers demand a decisive answer as to why it is so? They dispute the right of men to buy and sell land: they claim it as the natural heritage of all men. All wealth is produced by Nature and man's labour force; all the necessaries of human life come from the land, and therefore should be held in trust by the State for the common good of all. The divorcement of the people from the land (by private ownership) is a violation of natural and moral law, and a grave injustice to millions which calls for the nationalisation of land, capital, and the instruments of production, distribution, and exchange. The separation of the people from these elements necessary to physical life, together with the further exploitation of the toilers by the capitalists, manufacturers, and landowners, constitutes, in concrete form, the Labour Problem.

The two factors at the bottom of the present social anarchy and industrial disorder are selfishness and ignorance. *Selfishness* has installed the few as masters and possessors, while *ignorance* has made slaves of the many. I am aware, in making this statement, that I shall be treated as an economic heretic, and am prepared to hear the thunder of the Economic Joves. Perhaps, like 'Nunquam,' I make my own economics; at any rate, I stand by no cast-iron rule. I do not deny the position of the economic Socialists, so far as it relates to the necessity for immediate alteration in the economic conditions of the masses of the people; but I contend there is a *moral cause* for the effects we deplore.

We can all, I imagine, agree that the universe and men are subject to the operations of law. The problem we are anxious to solve is the consequence of broken law. Nature is inexorable—a veritable Shylock—demanding her pound of flesh, and if not cheerfully obeyed she forces obedience by pains and penalties. All transgressions of law are visited by retribution. You cannot escape from Nemesis. Men make mistakes, but Nature never errs. These central verities, I presume, none of you will deny. Upon this basis I take my stand. The universal or Divine order was for man to possess the earth and make the best of it. All around him man found everything essential to his comfort and happiness. There was plenty for all who took the trouble to get or produce it. How, then, does it come about that in this en-

lightened, cultured, Christian 19th century so many people suffer poverty, privation and starvation? A casual look at the shops, warehouses, and manufactories proves that they contain plenty of shoes, stockings, clothing, and all that man needs in the way of eating, drinking, and wearing. But they are for sale—at a profit—and not particularly manufactured or produced for use. There is the demand and the supply. But the people who demand have little or no work, and as they live under a wage system, they have little or no money to buy these things—so, like the poor dog in the nursery rhyme of Old Mother Hubbard, they get none! In the absence of money, or the purchasing power, men, women, and children are compelled to starve, beg, or pauperise themselves. How to release yourselves from this state of things constitutes the great and important Labour Problem!

Everything—whether good or bad, perfect or imperfect—can be traced to its cause. This unfair and unjust state of society did not drop down upon us like manna from heaven; neither did it come to us ready-made—from Germany or elsewhere. If we would discover its origin, we must lift the curtain of history. Away in the long-gone centuries men were not so enlightened or so intelligent as they now are. But even in those remote times there were men of brains: men who were sharper than the general mass of their fellows. This superiority was seen and acknowledged, and the smart men became, by common consent, the chiefs, priests, rulers, governors, and directors of the people.

Now, it is a safe saying, 'Put not your trust in princes.' Power and office are the birthplace of selfishness and injustice. The ignorance of the people set these men upon pedestals, and as a seemingly natural sequence, the 'superior persons' looked down upon their poorer brethren with contempt, and made them subjects, slaves, and serfs. They framed laws to best suit themselves and their increasing families, relatives, and friends. The process has gone on, varying with the times, but always in the same direction: the few ruling the many; the minority exploiting the majority. Thus the few are rich, while the many are poor. We are reaping what others have sown—the results of ignorance, folly, and selfishness.

The deeply ignorant masses looked, in the first instance, upon the few clever and smart men as divinely-appointed overseers, and as time proceeded, these Jacks-in-office were not slow to play upon the credulity of their subjects, and before long they brazenly asserted the divine rights of kings, and princes, and priests. It was the triumph of human selfishness over human ignorance. Men had thrown away their freedom, as a shell upon the seashore, and had forged chains, in their ignorance and folly, from which they could not free themselves. Dupes and slaves of their selfish taskmasters and rulers, they sold their birthright, Liberty, for a mess of pottage, to those treacherous and cunning Esaus. They became the prey of the spoilers on every hand, and imposition was the general order of the day.

It may be human nature, but it is very immoral! It may be the right and the true way to future freedom and justice; but it is a long and a bitter way. What men need is knowledge and pure purpose, for knowledge, when rightly applied, is power!

Our forefathers violated the moral law when they gave themselves, as 'inferiors,' to men whom they accounted their 'superiors.' And the cunning few also transgressed the moral law in bringing the general community into subjection to their will, rule, or decree. Both were unnatural positions, as viewed from the Spiritualist standpoint, and were the beginning of the social ruin which now threatens us. In breaking moral laws I am quite prepared to admit that economic laws were also violated. It could not be otherwise. But this Labour Problem moves upon the hinges of moral law and its violation—either ignorantly or consciously. The tyranny, cruelty, and injustice of the past and present, with the consequent misery, ignorance, depravity, and destitution, constitute a colossal monument to the imperfect development of man's moral consciousness, and proves that mind does, and ever will, rule; but in its expansion, I believe it will be purified, and cease to be a tyrant!

*To be continued.*

Pure thoughts produce pure actions; pure actions produce nobility and purity of character.—*W. H. E.*

Thoughts, auras, and psychic influences are in the air—are in all grades of social life, and your children necessarily must and *will* be influenced by this religious creed or that. Then is it not better, dear friends, for you to have altars in your own homes, refined amusements in your own parlours, and plenty of Spiritualist and Liberal literature for your loved ones to read around your own happy fire-sides?—*Dr. J. M. Peebles.*

## Value of Phenomenal Mediumship.

By JAS. ROBERTSON.

THERE ARE MANY, like Robert Chambers, who, Nicodemus-like, went by night and searched for light. With Scotch caution, for fear of sacrificing the pecuniary prospects of his firm, he kept the knowledge within a limited circle. He was all the time capable of grasping ideas for which the world was not ripe, but without courage to express them in his own name, and there have been thousands like him!

Robert Chambers, of Edinburgh, knew the facts, and they engrossed the latter part of his life, but, as with the publication of 'The Natural History of the Vestiges of Creation,' he failed to give the weight of his name to the testimony. A man with such gifts and such influence might have brought Spiritualism into prominence, but the world was too much with him, and though there were many who knew of his attachment to the unpopular cause, he was silent. He had received many phenomenal proofs of a 'life to come,' but he cared not to be under the world's taboo. New ideas, however true, are seldom respectable, they have to win their way to distinction and honour, as it is perhaps best they should, slowly and by their intrinsic merits. The world will not doubt, however, that Chambers was practical, and it must have been knowledge that made him write announcing in the preface to D. D. Home's 'Spiritual Experiences': 'I have for many years known that these phenomena are real, and it is not of yesterday that I concluded they were calculated to explain much that had been doubtful in the past, and, when fully accepted, revolutionise the whole frame of human opinion on many important matters.' This is no isolated piece of writing on the part of Robert Chambers; in 1855 he wrote Mrs. de Morgan, wife of Prof. de Morgan, and herself the author of 'From Matter to Spirit,' after commenting on some notes she had sent him, 'There is only one other person in Scotland to whom I care to communicate these singular phenomena—a Miss Douglas. With ordinary people I scarcely can open my mouth on such subjects.'

In 1860 he wrote Home, the medium, a congratulatory letter on the appearance in 'Cornhill Magazine,' of the now famous article, 'Truth stranger than fiction;' he was not prepared for so strong a demonstration from a high-class periodical in favour of a subject that was stranger than fiction, because he had not the courage of Thackeray, and so many others of the early witnesses of the phenomena.

Robert Dale Owen, son of the Socialist, Robert Owen, was the antithesis of Chambers. When he first came into touch with spiritual phenomena he spoke out what he had seen and heard, and his works, 'Footfalls on the Boundary of Another World' and 'The Debatable Land,' have helped thousands of readers to realise that in this world of ours there is more than matter and force, that the spiritual people play a part which is ever extending, and after all this is the most important knowledge that underlies the civilisation of our race. I could quote from many honoured names in every rank of life as to the reality of the spiritual phenomena transpiring in our midst. Lord Brougham was prophetic enough to say long ago, after a very meagre connection with spiritual instruments of communication: 'But even in the most cloudless skies of scepticism, I see a rain cloud, if it be no bigger than a man's hand—it is modern Spiritualism.' Alfred Russel Wallace was so familiar with every phase of the phenomena as to be able to say, 'My position is that they do not require further confirmation,' but I fear confirmation after confirmation has to be given before the world will be wakened from its sleep of death. Again, each new convert has to stand the jibes and sneers of his fellows who may not have met occult facts on life's journey. Lord Brougham's rain cloud, no bigger than a man's hand, has grown in dimensions till now every realm is getting impregnated with its influence; the veil is being lifted, and the unseen city and its inhabitants brought close to all.

To come into touch with Spiritualism you must be a truth-seeker, prepared to cast aside ideas which, though old, may have been assumed without warrant. If you are honest in life you must continually be shedding the old and taking on the new. If through life you have never had a clear, incontestable demonstration of spiritual presence and power, you must be prepared to welcome it now, if the evidences are satisfactory. A 'Jacob's ladder' has been set up upon which descend spiritual messengers once resident on our plane of being. According to the statement of a remarkable man, gifted with clairvoyant faculties, it was Benjamin Franklin, on the spiritual side, who set to work and sought to establish communications which might be observed by earth dwellers. It was but natural that a man of scientific research, and filled with love for his fellows, should seek to demonstrate continued existence, so that the bright light of some lives should not be clouded continually by the shadows of death. He felt that the people on some part of our planet would listen and investigate as to whence came the sounds. In an earlier age this could not have been possible because the world would have had the idea that only the devil would seek to communicate with souls on earth, but the world had progressed from the days of the witchcraft persecutions, and now some at least were likely to listen and observe, and thus, after many electrical experiments, strange sounds were heard by children at Rochester, a set of signals were brought into

play, and from these initial 'rappings' have proceeded the many forms of mediumship, which at first startled and then gradually gladdened the world. We are ever prone to think that 'truth' should have made a more dignified entrance than this, but we are not the arbiters of Truth's methods; we have to meet her in whatever guise or place she may appear. Following these tiny 'raps,' which gave forth a consecutive story, there were unfolded various forms of phenomenal manifestation from the 'other side,' which were capable of convincing the several types of mind. The assertions that spirits had been able to telegraph their thoughts down to earth were received with something like horror, they offended the imaginative, they made common place the religious sentiment—they would be met by science and shown to be analogous to other phenomena, but in spite of prejudice, the spirit people were able to manipulate their instruments, and soon there were what are called personating mediums, who gave forth the characteristics of those gone on. Some of these mediums developed into eloquent speakers, like Emma Hardinge Britten, Mrs. Cora L. V. Richmond, J. J. Morse, and E. W. Wallis, revealing unmistakable evidence that behind their personalities were clear thinkers with added knowledge, which they were able to pour down on the earth. Of all phenomena connected with the movement, nothing has attained so prominent a position as trance speaking. To the outsider, who for the first time hears a high-souled philosophic address, abounding with technicalities which only years of reading could render possible, there is little or no evidence of spirit origin unless you know the life-story of the instrument. It is a question of evidence, and the evidence is of a most extensive kind, proving that young men and women, free from the education of schools, have been able for years in succession to deliver, not a confused unintelligible flood of utterances, but brilliant thoughts in luminous speech, giving rational ideas of spirit-life, of the people there, their homes and occupations, which have been startling indeed. The phenomena of mesmeric control have helped us to understand the spirit action. We know on the physical plane how it is possible for mind to control mind, and it is but a step to admit of discarnate humanity being able to work on the same lines. Spirit control is the action of an intelligent mind separate from a physical body upon another intelligent mind in the mortal flesh. Hypnotism or mesmerism is due to an intelligent mind that uses for its vehicle a physical form, and directs its power upon another intelligent mind encased in the material body. The abundance of trance mediums gives almost anyone the opportunity of testing this phase of the subject. Some of these spiritual instruments are entirely without knowledge of what may be uttered through their organism. Mrs. Richmond, after 30 years, knows not a word that transpires; others seem to stand apart as listeners while the lucid speech is given forth; that is, while speaking philosophically on high themes, their own minds can think of other matters concerning themselves.

Year after year, without the slightest preparation, have women like Mrs. Brigham and Mrs. Richmond, in America, and Mrs. Wallis in our own country, given forth addresses which for intellectual ability, stand in advance of anything prepared by the cultured scholar. Since these workers were girls, this external force has acted upon them, and while in normal life their speech would only be commonplace, impregnated with this power, we have inspiration of rare sweetness with deep sympathy and knowledge, which could only come from the most extended reading of speculative writers on spiritual matters. Mrs. Richmond has gone over the whole gamut of knowledge, not a science with which she has not dealt, not a philosophical problem on which she has not shed much light. Thousands of these trance addresses have been printed, and they are free from repetition, and oftentimes bear evidence of the manner and mode of the inspiring spirit-teacher who is behind. Mrs. Brigham week after week, like her sister-worker, maintains the same rich quality of poetic utterance, full of sweet melody and glowing thought. Our own Mrs. Wallis is alike profound, and gives forth evidence that a body of people, thinkers and workers on the other side of life, are seeking to send us their bright and beautiful thoughts to quicken and inspire us to nobler work on earth, and make ready for the ascent to the spiritual kingdom. There are thousands of such workers scattered through the land who, publicly and in retirement, give evidence of this continuous spiritual outpouring. These workers I have named in this realm have had native possibilities, but their faculties have been rounded and brought into play by spirit people entirely without the education of books or schools.

In the simplest speech there is always evidence of added power, of a *something* which comes from an outside source, that may be unseen but which is real. We feel when listening that we are participants in heavenly things, that our souls are being wakened up to action, that the meaning and purport of spirit thought is to stir us to piety, to morality, that true religion may grow within, and our lives show forth its richest expression.

(To be continued.)

In Church and in State it is rule or be ruled;  
 In courtship and marriage it is fool or be fooled;  
 In logic and law it is nick or be nicked;  
 In gambling and trade it is trick or be tricked;  
 In treaty and war it is beat or be beaten;  
 In the struggle for life it is eat or be eaten. —Exchange.

## Personal Interview with the Control of Mr. Moss.

'THINGS SPIRITUAL AND THINGS TEMPORAL.'

THE following talk with the control of Mr. Moss, the well-known healing medium, took place in his house at Gateshead, on Sunday, Oct. 3, 1897. Before Mr. Moss went under control we had been narrating certain experiences in 'haunted' houses, and upon the control through the medium shaking hands the writer asked if he had been hearing what we were talking about.

'Oh yes,' he said, 'about ghosts. Aye, the spirits get the blame of a lot they are really not guilty of.'

'Indeed; in what way?'

'Suppose,' he continued, 'a person passes from this mundane plane into the realm of spirit, undeveloped, evil-minded. Of course, he remains so. If he has done harm to any individual on the face of the earth, and they are mindful of it and unforgiving, they draw the harmful spirit back to them, and it will seek out a method to do them harm. It is always best never to speak "evil," as you call it, against an individual spirit, because it stirs up wrath, and he will try to influence people to work against those supposed to be his enemies. Sometimes they are the cause of family "jars," domestic strife, and many things which, to a certain extent, gratify the "evilness" of earth-bound spirits. *No matter who the spirits may be, or how bad they may have been, never "disturb" them to wrath!*'

'What should you do?'

'Try to reason and to raise them, and those who would be your enemies will become your friends, though "undeveloped." You have no idea what a weight that word "evil" has upon an undeveloped spirit; it seems to bring back all the bad instincts that ever they possessed when they feel the epithet applied to them.'

'Then wickedness may be the result of influences within and without the earth sphere?'

'This is the world in which you are to abolish evil. You manufacture devils so-called here! God never created devils. Men are the devils. You send the devils from this world into the next. God has not sent a devil from the other side to torment you on this side and never will. Those that torment you (I speak generally, not particularly) are they whom ye have sent uncultivated, undeveloped.'

'But does God not control them in the spirit world?'

'To a certain extent they are controlled; but at the same time they have their liberty.'

'Does gratification of revenge not bring upon them some punishment?'

'That is where the trouble comes, brother. A spirit that passes from this mundane plane undeveloped remains in that condition until it can reconcile itself to progress, and it is with great difficulty that such spirits reconcile themselves to make progress. This is the birthplace of man, this is the school of his education, this is the field, in a sense, in which he sows his harvest. *He sows the seed while in life, he reaps the harvest in that which is called "death,"* and as I have always said to many of my patients, if they are desirous to become the followers of "the Nazarene," let it be written on their souls, "*Whatsoever a man soweth that shall he also reap!*"'

'What about their environment—their punishment?'

'Their conditions I cannot explain. Sometimes a child inherits tendencies, and is so organised by the parents that it almost becomes an impossibility for that child to grow and enjoy the development of spiritual knowledge.'

'So that the "reaping" may be according to opportunities and predisposition?'

'There is a certain limit and allowance granted, but, at the same time, if he has done wrong, ill follows him, his conscience reproves him, and he cannot inherit the brighter spheres of spiritual development until he has prepared his soul in the world of spirits. Parents are partially responsible for the organisation of the families. You know I have always said that mothers are the moulds, and their children are the casts, and the mother's conditions of thought and life during the time of pregnancy have a great impression upon the child. All the greatest men the world can boast of have ascribed their spirituality or genius to their mothers. There are exceptions I have no doubt. People sometimes say "How does it come that the world is wiser, yet more sinful?" Some of the orthodox clergy will answer, "We hear more of the sins of the people by having a public press!" Others may say, "It is because the population is greater!" I do not say so. The population might be double what it is. If mothers were careful in certain times the sons of the earth would be good men—much better than they are now.'

For instance, there is the medical advice. A woman recovering from her confinement is a little weak, she has not a sufficient flow of milk to her idea, and the doctor's idea, to nurse her infant child. Almost nine out of every ten doctors will say to the mother, 'Take a bottle of stout, or a glass of bitter ale in the day to help to make milk.' And so, on medical advice, she takes stout, or ale, or, perhaps, port wine, while she is giving suck to that child. As a consequence, the building up of that infant's body, and the filling of the organs of the brain, are affected by the essence of alcohol. That may give it a predisposition to drink. Time may roll on, the child has no desire for drink, has practically no liking for it. Then he will launch out

into the world, choose companions; they will introduce him to either the wine cup or the beer glass, and as soon as that child or man adds the abuse to the bias which his mother engrafted into him it sets him ablaze, he comes to like it, it stirs the old foundation of his nurture in infancy. Then he takes a wife. She may follow in the same course, on 'medical advice,' and that is how there is so much appreciation for drink now. You who have lived in great towns and cities have seen the depraved mother, with the child at her breast, drinking those horrible stuffs which destroy the mind and help to extinguish the spiritual elements of good. That child, while sucking the breast of the mother, is having its brain and body formed on that which may one day injure the soul! Inferior food makes an inferior man, and if the brain, which ought to be best nourished, is disorganised, the animal passions are less restrained, and many a one has had to suffer the last penalty of the law by yielding to the love for drink.'

'The artificial food for infants, now so general, should be a safeguard?'

'Yes; but I am sorry to see that in almost all the homes of the English nobles, as they are called, the use of wine is encouraged; that which brought the greatest nation, the Romans, to destruction. By living to the lusts of the flesh the Roman Empire fell, and so will England go back after she reaches a higher stage than she has at the present time. She will go back deteriorated, and another new world and people will inherit her wisdom.'

'Where will you find, according to history, a more advanced race of people in science and art than the ancient Egyptians? Where are they now? Simply living almost a life of barbarism. England encourages one of the greatest curses to men in this world, and it follows them to the world to come. Until reformation is made by men in this world, you will never be able to sway the banner of Christianity.'

'The banner of Christ is now swayed in many lands.'

'Yes; but far from Christ. I hope that the dark clouds of paganism may be rent, and that the banner may be truly and christianly carried time without end, but other steps will have to be taken.'

'You will not live in the body to see what I am going to tell you, and it is not the first, second, or third time I have uttered the same words: *There is a cloud of darkness and there is a cloud of woe over this country which will break when least expected by its rulers!* I am sorry to say that she (England) stands almost at her most brilliant period now, and she will decrease. Were men to realise the fact, the grotesque in teaching and practice would be avoided, and a deeper impression made in the teaching of the rising generation. "Two wrongs never make a right!" It is right to kneel at your bedside at night and ask God to forgive you your trespasses, as you desire to forgive those that trespass against you; but the following day you trespass and again repeat the prayer, then again trespass, day after day, hour after hour, mocking the very words back to your own soul. You want to say not only "Forgive us our trespasses as we forgive them that trespass against us," but "Teach me, O Father, to do Thy will on earth as Thou desirest me to do it in heaven." Then, rise in the morning with the grace of God in your soul and help others into the same condition of thought and feeling. But it is not so. *Religion in the 19th century is a matter of social custom—not spirituality.* The house of God to-day fills as a matter of social custom—"it is nice to go to church." There are some honest, truthful Christians desirous to be good, but it is one white among many black sheep!

(Conclusion next week.)

HE that loves his fellow man loves God.—W. H. E.

THERE are thousands of Spiritualists and mediums who take no Spiritualist paper. They know nothing of what is going on in our ranks, and contribute nothing to aid the cause. We attribute this to thoughtlessness on their part, rather than to a lazy lack of interest in the cause.

FORGIVENESS of sins is a delightful ideal to bask in as long as a man hasn't any sins that need forgiving. But when it concerns the eradication of pain—whether physical or spiritual—it fails of effect. Every intelligent man knows this, and none but a crass ignoramus would commit an evil or wrong, knowingly or wilfully, on the hope of forgiveness or escaping punishment. 'As we sow we shall reap' is a truism in psychical as well as in the physical nature of man. An easy conscience betokens harmony within. Discontent, restlessness, remorse, are effects of wrongdoing—soul suffering is caused by a rupture with nature, as disease is an effect of physical discord or intemperance in any department of our exterior being. A child may be forgiven for disobedience in handling a heated object, but the burn takes time to heal. Forgiveness does not eradicate the pain. God may forgive us our sins, but we cannot escape the suffering they produced. As in the first case reparation is necessary. We repair a burn by cold applications—the opposite. Thus we must repair a broken rest—a sick conscience—by a reversal of that which produced it. 'The uttermost farthing' must be paid to restore the soul's accord with nature. The effect of a theft must be soothed or eradicated by a sacrifice of equal worth—by aiding another to that amount if the owner is beyond reach. So through the whole category of wrongs. We cannot live at another's expense or thrive on another's downfall. We must bear our own burden through life. Love reaps its own sowing for a like effect. Generosity, charity, honesty, justice, all bear sweetest fruit, and contentment, peace, and happiness are the results.—*Light of Truth.*

## An Honourable Example.

THE SPIRITUALISTS of the North of England have truly set their friends in other parts of the kingdom a noble example in the establishment of institutions for the training of the young: an example which must ever redound to their honour.

In the foundation of Lyceums they have virtually not only set apart one school for the special training of psychics, but many. The joy unspeakable that must fill and thrill the souls of the workers in this holy cause will verily have its crowning consummation when they have crossed the valley of the shadow of death to receive the hearty welcome and loving greetings of angels.

It is scarcely possible to over-estimate the rich harvest that may be anticipated in the near future, as the outcome of this golden sowing of the pure seed of spiritual truth in the virgin soil of the youthful minds, where there are no tares of dogma and tradition to obstruct its growth.

By instilling into the minds of the little ones the eternal verities and principles of man's social and spiritual salvation, as revealed by angels and the returning spirit people, through the phenomena of Spiritualism, they are fast providing the heavenly leaven that may go a long way, by and by, towards the leavening of the whole lump.

Many in the ranks of Spiritualism, whose spiritual natures were dwarfed by the creeds, will readily recall to mind how difficult it was to uproot and clear away the priestly rubbish which bowed them down with the cruel burden of a superstitious belief in a vengeful deity, before whom it was necessary to prostrate themselves with abject fear and trembling, as some almighty tyrant who must be appeased with fulsome adoration, and the savage belief in a crucified God, before they could hope to escape hell's fiery torments and the fiendish clutches of an almost equally omnipotent devil who reigned supreme as the rival of the former, over the majority of mankind and goblin's damned. In training children in the way they should go, free from priestly hauntings and superstitions, their lives will become purer and sweeter, and, we hope, unstained by evil habits. Hence, the Lyceums should be perfecting the psychic ladder, by which angels from the higher heavenly spheres may descend and minister unto mortals.

Our worthy editor's recent weighty observations as to the value of the phenomenal side of Spiritualism as the physical tribunal of appeal which brings conviction home through the physical avenues of sense to those outside the ranks of Spiritualism, cannot be too profoundly impressed on the minds of those of our friends who would appear to have reached the intuitional stage of progress in their spiritual evolution, and who, having, as it were, reached the third heaven, desire to kick away the psychic ladder of physical phenomena as no longer of any service, overlooking or wilfully ignoring the important fact that the multitude are still down in the street anxious also to ascend. As our editor succinctly points out, where the Churches have erred is in *materialising all things* spiritual; for instance, their heaven, hell, resurrection, and atonement are all of a material character, while our friends of the intuitional school are making the opposite mistake of seeking to spiritualise all that is material, and this latter error is obviously as much, if not indeed more, calculated to obscure the spiritual perception of the things of the spirit to all but the few who have reached this transcendent plane.

The phenomenal side of Spiritualism, therefore, is indispensable as the basic fact and rock upon which the eternal edifice rests: without demonstrated immortality the sublime philosophy to the mass would be like the baseless fabric of a vision, without weight or warrant. It is the phenomena of Spiritualism that electrify the dry bones of orthodoxy and set the creed-bound spirits in motion, or, as a spirit brother, now in the spirit world often puts it, 'The phenomena set people thinking and reading our literature, and when we once start man a-thinking, he is already half won over.'

There should, therefore, be an all-round unfoldment of the children's spiritual gifts in order that they may become perfect mediums, both in themselves and in the hands of the angel world, so that the latter, in being provided with the purest psychic conditions, may be enabled to draw closer to earth's children, and teach them direct the sublime lessons appertaining to their eternal progress ever onward, upward, and heavenward.

The great body of Spiritualists, it is true, have come from among the 'creed-bound' of all sects and denominations, as well as from the ranks of the 'mud-bound' materialists and atheists; hence, it is by no means surprising to observe that there should be some hesitation upon the part of those who have thus washed themselves clean of the mire of dogma, to countenance the establishment of a system which appears to them somewhat in the nature of what they conceive to be akin to the orthodox Sunday school.

Let those who thus think, by all means, go on in their noble and robust labour and mission of teaching the adults the sublime philosophy and phenomena of Spiritualism; but they would do well to visit the Lyceums and learn what is being done in them, and then they will encourage the noble women and men who are willing to engage in the angelic work of hastening the development of the tender buds of childhood into leaf, bloom, and beauty, realising that these flowers will presently shed their sweet perfume of spiritual thought around and upward to the

heavenly spheres, thus will angel messengers of light and love be attracted to descend from their blest abodes and come into fellowship and sweet communion with angels in the flesh.

Spiritualists, while freed themselves from the fetters of priestcraft, will do well to see that their children do not come under the galling yoke and bondage of the creeds; for, most assuredly will these priestly manacles continue to bind their children for a time, at least, even after the transition, or change of so-called death has taken place. The phenomenal side of Spiritualism fortunately arms me with the sword of the spirit by which the priestly powers of darkness may be put to flight and vanquished. Only recently I had the pleasure of taking part in a seance where the medium was controlled by a spirit who, while in the flesh, was a nun.

This good spirit gave us a graphic account of her darkness, despair, and horror, on realising that all she had been taught on earth, and held so sacred, had practically no foundation whatever in fact: that all, at the very best, were but vague guesses and gropings towards the true light and knowledge, as revealed by the returning spirits through the phenomena of Spiritualism.

L. H.

## The Professor's Tales.

STORIES FOUNDED ON FACT.

I.—SAVED BY THE DEAD.

By W. A. CARLILE.

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

THE SUN was sinking slowly to the west as a solitary horseman drew rein upon the summit of a small hill, and looked around.

Tropical scenery was on every side of him, and through the stems of the palms, whose pending plumes rustled overhead, he could see far over hill and dale to where the far horizon bounded the blue of the wide spreading Caribbean Sea. But he paid little attention to the tropical profusion of vegetation around, for his gaze was fixed upon the steep side of a mountain in front of him.

A dozen negro huts were scattered upon the mountain side, but the traveller's attention was fixed upon a large white building, half hidden in the green of the trees.

'Thank heaven, I shall soon see my friend, Arthur Sandon, but there is no time to be lost, for the sun will soon be down, and a storm is brewing.'

With a hasty glance at the red orb of the descending sun, and at the dark clouds that were rapidly gathering in the sky, the traveller spurred his tired horse, and descended the valley which separated him from his friend's plantation on the mountain.

But before it could be reached the darkness had descended, and the first lightning flashes of the approaching storm had begun to play around.

There was not a moment to be lost, and as the traveller reached the house he sprang to the ground, and securing his horse to a tree, rapidly approached the welcome light that streamed from one of the windows.

In answer to his summons the door was thrown open by a mulatto.

The man did not seem surprised at this unexpected visit, for in the West Indies every house is hospitably thrown open to travellers.

Therefore the mulatto asked no questions of his visitor, but, turning his head round, he called out, 'Mirandy, come quick heah, Mas' Brown, the surveyor, hab come. You 'tend to him, and I look ahtah de horse.'

Miranda hurried out at the summons, and ushered the guest into the reception hall, while her husband led the horse to the stable and attended to its wants.

A lamp was set upon the table, but before the surveyor could ask for his friend, Arthur Sandon, the old woman hurried from the room to prepare refreshment for her unexpected guest.

Now, though the mulatto had recognised Walter Brown as the surveyor, yet the latter had never before visited the Sandon estate. But in the West Indies the approach of a white man is usually known to the negroes hours, and sometimes days, before his coming, and very often they know his whole family history as well.

Walter glanced round the room. It was large and spacious, with doors here and there, leading to other parts of the house. Firearms and riding-whips hung upon the walls, and upon a sideboard at the far end was a goodly display of decanters and bottles, ready for the refreshment of the traveller.

Miranda and her husband entered the room together. The woman carried a tray, upon which were various viands for the traveller. Her husband followed close behind her, bearing the port-manteau and saddle-bags of the surveyor.

'Me take dem to yo' room, sah.'

The surveyor rose and followed the mulatto to another apartment. 'Dis yere is Massa Sandon's room, sah, and all comf'able for you.'

'But where is Mr. Sandon?'

'He gone 'way, sah, to Mountain Estate. He not be back for tree, four days.'

Walter could hardly conceal his vexation at this news, for he had to leave the house early next morning. The room was comfortably furnished, yet as the young surveyor glanced around a strange 'uncanny' feeling took possession of him, but he allowed no expression of it to appear upon his face, for he noticed that the old mulatto was watching him intently, ready to obey his slightest wish. The young man walked to the window and glanced out. The rain was descending in torrents, and though the night was intensely dark, yet every few seconds lightning flashes lit up the scene, showing the trees bending and swaying under the furious blasts of wind that howled around the dwelling, while between the peals of thunder could be heard the sound

of the tropical rain beating down into the thick bush, upon the slope of the mountain.

'It's better here than outside, Pedro,' and as he spoke the young man turned to the mulatto.

'Yes, massa, plenty comfort here, but Mirandy now ready, sah, with plenty vittles.'

A few minutes afterwards, the young man was doing full justice to Miranda's 'vittles.' Then, after giving instructions to the couple about his departure in the morning, Walter took up the lamp and retired to his sleeping apartment. But as he closed the door and placed the lamp upon the table, the same uneasy feeling returned to him that he had before experienced. He tried to shake it off, but it grew stronger upon him. A strange feeling possessed him that he was not alone in the room, and in spite of himself he found his eyes constantly turning in the direction of the bed. And yet there was nothing there to alarm him, for through the gauze of the mosquito curtains he could see the sheets spread out in snowy whiteness. As the mulatto had truly said, everything was comfortable, and was prepared for a good night's rest. With a strong effort of will, the young surveyor drew back the mosquito curtains. As he did so, he heard a low sound, which seemed to come from beneath the bed. The sound was like that of water falling upon the floor, drop by drop.

'The rain is leaking through somewhere,' he thought, 'but I never knew of it leaking under a bed before.' He took the lamp from the table, and shone its light under the bed. Then, to his amazement, he saw that drops were falling upon the floor from the bed itself. There could be no mistake about it, for a dark, red stain was slowly spreading over the matting beneath the bed. Full of curiosity, the young man hastily drew out the matting and threw it on the floor at his feet; then with the lamp in his hand, he bent down to examine it, but to his astonishment he could see no stain upon it, such as he had seen the moment before. Thoroughly mystified, he looked at the place from where he had removed the covering, but only the polished floor met his gaze, and there was no appearance now of any red drops. With an exclamation of impatience, he replaced the matting as he had found it. 'A shadow from the lamp caused the stain,' he muttered, 'and the drip of the rain outside made me fancy the remainder. But though he thus reasoned, his mind was not at rest, for the feeling of uneasiness had grown stronger upon him. He stepped to the table and poured out a glass of spirits, and as he did so he noticed that his hand was trembling. 'West Indian fever,' he muttered, 'and I am getting light-headed. Anyhow, I won't sleep in that bed to-night.'

The spirits soon steadied his nerves, but true to his resolve he turned out the light, and, without undressing, threw himself upon a couch which stood at one side of the room, and in a few moments was fast asleep.

How long he slept he could never afterwards tell, but he suddenly awoke, and it seemed to him that a voice had called out 'Walter, Walter,' but now that he was awake he could hear nothing unusual. The rain no longer beat upon the windows, and though the flashes of lightning were as vivid as before yet they came with less frequency. The surveyor was about to compose himself to sleep once more when he heard a slight sound at the door. There was a creaking noise as the door swung slowly upon its hinges; then another sound came to the ears of the surveyor, for from the bed, some distance from him, came the regular breathing of a sleeper.

'It am all right, Mirandy,' he heard whispered at the door; 'when him come here, nobody see, and when him go, nobody see too,' and with a low chuckle the speaker crept into the room.

Walter would have cried out, so as to warn the unknown sleeper, but he felt himself powerless to utter a sound, and every limb seemed paralysed, though he strove hard to rise and hurl himself upon the intruder.

The stealthy footsteps approached and then passed the couch upon which he lay, as the would-be murderer approached his victim, whose regular breathing could still be heard.

Then suddenly a blue light filled the room. It came from the bed of the sleeper, and showed in dark outline the form of the mulatto, with a knife in his hand.

Walter glanced swiftly at the source of the light, and a horrible sight met his gaze. Upon the bed lay a body, in an advanced stage of decomposition; but though the eyes were glassy and the lower jaw had fallen, Walter recognised it as that of his friend Arthur Sandon, over whose corpse played the blue phosphorescence of decomposition.

The mulatto recognised the form as well, for with a loud cry he threw up his arms and fell backward.

But before he reached the floor he was a dead man, for at that instant a blaze of light filled the room. A lightning flash had struck the upraised knife of the mulatto, and with incredible speed darted as a flaming serpent across the floor.

The spell was broken, and as Walter reached the open door he saw that the room behind him was in flames. As he looked back, he did not see that Miranda stood in his way, and the next moment she was dashed senseless to the ground by the force of the collision. At that moment a column of flame poured out of the doorway, and he had to fly for his life. He knew not whether he fled, until he found himself in the stable, standing by the side of his horse, which was already saddled and bridled. He led it to the door and sprang upon its back, intending to ride to the negro huts for help. But as he mounted and turned his horse's head towards the flaming building, the startled animal took the bit in its teeth, and dashed off in the opposite direction. Walter heard the sound of galloping hoofs before him, and these his horse followed. Dangerous precipices were on either side, and had it not been for such guidance, Walter and his steed must inevitably have been dashed in pieces.

After several miles, level ground was reached, and the rider in front halted. The storm had passed away with the last terrible lightning flash, and through the driving clouds the moon poured a flood of light upon the scene. The horse of Walter checked its speed as it approached their guide.

A young man sat upon his motionless steed with his face turned towards Walter. The latter rode up alongside, and was about to express his thanks to the stranger, when, with a start, he saw that

Arthur Sandon was before him. There could be no mistake, for the moonlight fell full upon the handsome face and sparkling eyes of one whom Walter knew so well. Then with a bright smile, and a parting wave of his hand, rider and horse melted into thin air, and the moonlight poured its rays upon the vacant spot where they had stood the moment before.

The Professor paused, and there was a short silence.

'Is that all you have to tell?' queried the Doctor.

'What more do you want to know?'

'Had Arthur been really killed by the mulatto?'

'Yes, two days before, killed and robbed. That was discovered afterwards.'

'Then his body could not have been in the state of decomposition as seen by Walter?'

'I don't know,' answered the other laconically.

'But I know. Then again, Walter found his horse saddled. That was somnambulism, or the mulatto had never unsaddled it. The rest of the story was a mixture of coincidence and nightmare. You see, I don't now accuse the young man of lying, for you have vouched for his veracity.'

'You are very good,' answered the Professor wearily, 'but some men having eyes, see not, and having ears, hear not. Nothing exists beyond their own narrow bound, and, Doctor, if an angel from heaven were to appear to you, the visitor would be only explained away.'

'I believe you are right, Professor,' answered the doctor with a smile.

## Correspondence.

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

### A SPEAKER'S EXPERIENCES.

SIR,—I have read with much interest Hudson Tuttle's recent article in the Two WORLDS. After doing so, my mind reverted to your own comments in recent numbers in connection with mediums and Societies, then to my own experience of Societies and Spiritualists generally.

I thought what a pity it was that our work was so hampered by poverty, and I could hardly believe that there are such modest people as wealthy men in the ranks of Spiritualism, for I find almost everywhere that the work is carried on by the poorest of the poor, and (the pity of it) those who are better off seem to base their subscriptions and donations, not upon the need of the hour, nor their ability to give, but upon the actual scale fixed by those who give pence even at a great sacrifice. I think that the spirits, the impressions, the impulses, the reflections that come to these people must all be vastly different to those which come to myself and others that I know.

When I am asked to subscribe over and beyond my ordinary subscriptions to the three Societies (one Socialist and two Spiritualists), and find myself unable to do so, I feel a cur, even though my pocket is empty and things are wanted at home.

I have been asked to subscribe to the National Federation Propaganda Fund and the National Bazaar Fund, and I cannot. For months I have been trying to 'square' something, for one or both, and I don't feel happy.

When I read a Yorkshire Union report recently, and found that the paper read at their meeting was a tirade against the exorbitant (?) charges of mediums and speakers, my feelings were very much mixed, but I determined to see to what extent I have benefited by my advocacy of unpopular causes. Having nothing else to do to-day (I am now in my eleventh week of unemployment since June last), and being tired of looking for work, I have analysed my record in this respect for the last year (1897). Following is the result: I have given in all 49 lectures, 23 have been given to Spiritualist Societies, 25 at Labour Churches and other Socialist meetings, and one to an Ethical Society. I have travelled to deliver some 746 miles by train and 145 miles I have walked, these distances varying from one mile each way to five-and-a-half each way, the longer sometimes when we have been in a very tight place at home have been walked in order to save railway fares.

I have received in money from the places I have visited the sum total of £4 19s. 10d., of which sum I have paid £2 8s. 2d. in unavoidable tram and railway fares, leaving the sum of £2 11s. 8d. to cover other expenses and satisfy my mercenary cravings. If I deduct 12s. 6d. for one pair of boots for walking that 145 miles, £1 19s. 2d. is the amount that is left; but apart from that, deducting only railway fares, I have benefited to the enormous extent of 1s. 0½d. per lecture.

When it is remembered that I have had nine clear weeks out of work in '97, and much short time, so that my wage has not averaged, when in work, more than about 23s. or 24s. per week, that out of this I have had four (wife and three children) to keep, besides myself, it is easily understood that I have not always been able to give my audience the best of which I am capable. I know of nothing that could do more to lower the tone or value of an address than the ever-present knowledge that one is either out of work or nearly so.

Why, on one occasion, where the average Sunday evening audience was about 800 (on this occasion it was rather more),

a friend, who noted the awful shabbiness of my clothes, offered to lend me a suit, which offer I accepted, so that there I addressed nearly 900 people, in a borrowed suit, for nothing; I was not even asked if I wanted anything, in spite of which I have been four times since asked to take a Sunday at the same place, have twice declined, and am shortly to go again at the same price.

Mine is not a solitary case; I believe there are scores very much the same. I don't mind it much, none of us do, but it gives a nasty pinch to be told that we are mercenary, particularly when the wife and weans want so much. If mediums are tempted to deceive and defraud, and fall, God help them, their circumstances are to blame. For two reasons I have purposely curtailed my own development; firstly, because the more sensitive I become the less am I fitted to struggle for the bread that perisheth. I have discovered this after having held back and given precedence to another's claims when in search of employment, or having given away a coat to a beggar that I wanted myself. Secondly, I have feared the consequences. If my gifts (of a phenomenal nature) became developed, seeing where others in my circumstances have gone, I have feared.

I do not believe there is any lack of effective mediums in the world to-day, if their environment were conducive; but as you have truly stated, the same condition that makes them sensitive to good influences make them also sensitive to, and they require all their will ability to withstand, bad ones.

I have not referred to the impossibility under these circumstances of a speaker keeping himself well informed and in touch with the best literature and thought of his time. For myself, the Two WORLDS has to satisfy my spiritual cravings, and there have been times when the wife could not see why I wanted to get even that. How can societies expect speakers to be up-to-date, eloquent, and enthusiastic when they begrudge them every farthing beyond their railway fare. Knowing the position of the average speaker, men and women, they still speak and act as though the speaker should keep the society rather than the reverse.

Pardon me for this long scribble; I don't exactly know why I have written it, nor whether to throw it in the fire now it is done; perhaps I would, only it may succeed in confirming your own suspicions that mediums and speakers are not exactly overpaid. Fraternally yours,  
'SPEAKER.'

#### SHOULD SPIRITUALISTS BE SOCIALISTS?

SIR,—When I went to school, not far short of 50 years ago, I learnt these proverbs: 'If you would be wise, be willing to be taught,' 'It is better to be wise and not seem so, than to seem wise and not be so,' and they have stood me in very good stead all along the way, for they have taught me to learn at the feet of Gamaliel, and to take my instruction from superior persons. Following out this policy, I will, with your kind permission, respectfully ask Mr. James Nuttall a few questions.

1. Will he kindly tell us what grounds he has for the statement, 'I doubt not that there are people infatuated with particular fads over there as here'?
2. Will he also define 'fad,' and be good enough to show in what respect Socialism agrees with his definition?
3. Will he kindly submit a social scheme in which there would be universal love, virtue, and temperance that does not embody within itself all the elements of Socialism?
4. Will he tell us how young women, on a wage of six shillings a week, can live decent and virtuous lives, love the man who takes their services for such a miserable amount, and be temperate?
5. Does he recommend that we shall have no State, and that every man shall do the best he can for himself?
6. Does Spiritualism teach that a man shall enjoy the 'felicities of eternity,' who possesses double the strength and double the genius given to him by nature over another man, and for that reason the weaker man not blessed with the same mental alacrity should work for him to increase his wealth for a miserable substance, if so, kindly state his authority?
7. There are in these islands one million able-bodied men who are out of employment, who with their wives and families represent on a very moderate average three millions; will he oblige us by shewing how under our present individualist system these poor creatures can secure the benefits of employment?
8. Will he show how the increase of labour-saving machines will lessen the number of the unemployed?
9. There is land in these islands owned by landlords who do not properly cultivate it. If it were cultivated it is capable of yielding £3,000,000 in value in food stuffs. Will our friend point out a plan more practical than Socialism for making this land so beneficial to the poor—who require food—if it were cultivated?
10. Will our friend give proof that mankind has not progressed since he lived in the caves of the earth, or, not being able to give that proof, will he prove that we have arrived at the apex of human perfection?

Anticipating our friend's practical and complete answers, I am, etc.,

PETER LEE.

ANDREW JACKSON DAVIS kept a handbill posted over a spit box in his book store as follows: 'Men who expectorate on the floor should not expect to rate as gentlemen.'

#### Items of Interest.

SEVERAL interesting items, etc., held over till next week.

NEXT WEEK we shall comment on the Warrington debate.

WE deeply regret to learn that Mrs. Place still lies seriously ill at Longton.

O.P.S. FUNDS.—Received with thanks from Mrs. Swanston, 20s.; A Friend, 1s.

THE TWO WORLDS gets better every week. Would to God that it was read in every household.—J. E. WARD, Sec.

WE CONGRATULATE you upon the very excellent numbers of the Two WORLDS lately. Everyone a splendid missionary number, the contents of each so different, and yet in perfect harmony.—MR. BROOKS, North London.

RECEIVED FOR REV. WARE.—From Mr. Aldcroft, 2s. 6d.; Mr. J. A. Rooke, 2s.; Mr. Cotton, 2s.; R. Fry, 5s. A lady at Whitley has sent Mr. Ware 10s. Correspondents express the hope that he may long be spared to continue the valuable work he is now doing.

WE ARE PLEASED to hear very favourable reports of the work of Mr. E. Marklew and also Mr. Hanson Hey, of Halifax. Both are normal speakers, conscious of inspirational assistance from the other side, and are likely to be 'heard of,' and do excellent work in the future.

MR. BODDINGTON writes: 'We are making things move in Battersea; even the local press is constrained to take notice of us. I enclose a very fair and impartial report of our proceedings, as the Thursday circle reported there is somewhat of a novelty in London.'

IRELAND.—When, oh when, will Spiritualism get firm root-hold in the 'distressful island?' It would do more to free the people from the dominion of Papacy, and make them active and progressive than aught else can possibly do. Surely a start can be made in Belfast and Dublin?

'OUR PAPER' keeps improving, and we trust it will be more generally appreciated. It seems to our mind very mean of Spiritualists, however poor they may be, that they cannot afford a penny per week to support such an excellent paper, and to keep themselves in touch with the movement generally!—D. FINDLAY.

FOR BINDING we are still in want of copies of numbers 343 (June 8, 1894), especially, and also Nos. 348 (July 13, 1894), 368 (Nov. 30, 1894), and 371 (Dec. 21, 1894). 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.

A 'MEDIUM'S STALL'—Mrs. Newton, of Stockport, has suggested that the mediums all over the country should work for a 'medium's stall' at the National Bazaar. They could make up useful things, or prevail upon their friends to assist them with gifts of goods, novelties, and curios, and a splendid 'stall' would result. We commend the idea to our co-workers.

THE TWO WORLDS for October 8 is a double number, printed with new type and larger pages. It contains contributions from J. J. Morse, Walter Howell, J. B. Tetlow, Hudson Tuttle, and other well-known writers, and the cover is illustrated with portraits of Mr. and Mrs. Ashworth. This journal has a large and growing circulation, and is doing much to deserve it.—*Harbinger of Light*.

AS A REGULAR READER of your valuable paper, I feel that I must express my indebtedness for the benefits received from its columns. The position as editor is not a pleasant one at all times, but I am justly proud of the able and unselfish manner in which you have ever sought to do your duty. I trust that your noble work will be more appreciated in the future by the body of Spiritualists than in the past.—F. LUND.

TO BRITISHERS IN ALL PARTS OF THE WORLD.—Comrades and friends, we are trying hard to raise a fund to help on the Cause to commemorate the jubilee of our movement in worthy fashion. We shall have a National Celebration and Bazaar this year at Eastertide, and shall be glad of help from our countrymen, be it ever so small, from all parts of the world. Contributions can be sent c/o The Editor, The Two WORLDS, 18, Corporation-street, Manchester.

IN THE COURSE of a kindly private letter, Mr. Harrison D. Barrett, the active editor of the *Banner of Light*, says that both he and Mrs. Barrett expect to visit England next June and attend the International Congress in London. We are confident English Spiritualists will gladly give them a hearty welcome, and we sincerely hope they will be able to visit Keighley and be present at the Annual Conference of the National Federation on July 2nd and 3rd.

SEVERAL SUBSCRIBERS, in renewing their subscriptions, speak highly of 'our paper.' One says, 'I should not like to miss it.' Another writes that he has 'lately been reading it with a great amount of interest.' A subscriber, writing from Ireland, says: 'Enclosed please find postal order for renewal of subscription for your paper. I find its information indispensable, and the absence from its columns of all abstruse mysticism, which some writers attempt to palm off as learning, ought to commend it to every true Spiritualist.' 'Let me congratulate you on the admirable reply you annexed to Prof. Buchanan's letter. It is in the best taste, forcible, truthful, and excellently well judged, and I find other friends coinciding with the opinion. T.W. shews marked improvements: but *Anstides* in Buchanan's letter should of course be *Aristides*, as you have doubtless noticed.'

Mr. J. JOHNSON, of Normanton, had a capital letter in the *Castleford Express*, Jan. 15.

A MIXED METAPHOR.—A remarkable botanical curiosity is reported from the West of England. At a recent meeting to promote the training of local preachers one of the speakers earnestly declared that education was wanted 'to enable our rough diamonds to reach their full foliage.'

TO ALL FRIENDS and readers of the TWO WORLDS. Please take notice that on January 1, 1898, I sent in my resignation as hon. treasurer of the Central Celebrations Committee, which has been duly accepted by that committee and acknowledged.—

GEORGE HILL, 84, Brunswick-street, Ardwick Green, Manchester. *The Northern Echo*, for Jan. 11, reports the demise of Mr. S. S. Lingford at Darlington, and speaks highly of the business abilities of the deceased, devoting considerable space to his various enterprises. He was brother to Mr. J. Lingford, of Leeds, and to the end was a consistent Spiritualist, although he was very much boycotted. He helped Mr. J. Burns considerably, and did what he could for the Cause.

FEDERATION PROPAGANDA.—On Monday and Tuesday, Jan. 24 and 25, Mr. J. Swindlehurst and Mr. E. W. Wallis, assisted by Miss E. A. Smith, clairvoyant, will conduct public meetings at Prescott—meetings in the Town Hall, Market-place, at 7-30. Reserved seats, 6d. Collection. Also at Huyton Quarry, on Wednesday evening. Meetings in Recreation Club, West View. Miss Smith again will give clairvoyance. Chair at 7-30.

FEDERATION MISSIONS.—On Sunday next, at 3 and 6-30, Mr. J. Swindlehurst will open new rooms at Rock Ferry, near Birkenhead. A society will also be formed after the services. The room secured is the Mission Hall, Union-street (over Bradford's Bread Shop). Sunday afternoon, 'Spiritualism, what is it?' Evening, 'Biblical and Modern Spiritualism.' Will all Spiritualists in the vicinity turn up and help to form a good strong society?

TO CORRESPONDENTS.—*W. E. Barnes*: Your verses show promise, but are not up to standard; *V. W.* was last heard of in America. *J. H. T., Normanton*: You have not signed your name. *An Ardent Spiritualist*: Discussion closed. *Correspondent*: We believe Miss Blake is doing a good work in a quiet way. We have seen letters which speak highly of her powers as a clairvoyant. *C. W. Thompson*: We have not been able to use your report owing to its being written on both sides of the paper. Next week.

WE HAVE RECEIVED the name of Mr. Birch, of Royton, as a speaker upon our platform. If this is the same young man who, after having filled engagements for various Societies, betook himself to the Salvation Army meetings, and there professed to expose mediums, himself among them, we must decline to admit his name into our columns until he publicly apologises for the aspersions he cast upon mediums and Spiritualists (and thus purges himself of his offence), and at the same time states the reasons why he now claims to be a medium?

MR. P. LEE'S CLASSES.—The second of this winter's series commenced last Monday evening at the TWO WORLDS office. Intending students should join not later than Monday next, Jan. 24. These classes comprise the private circle, wherein is afforded the opportunity for the development of mediumship, and, in addition, Spiritualism in its scientific and philosophical aspects is explained. Terms, 10s. for 13 weeks, payable to Mr. P. Lee, 45, Freehold-street, Rochdale, or at the TWO WORLDS office, where the fullest information may be obtained.

THE ORGANISER'S MISSION WORK.—Castleton, near Rochdale, is as yet without a Society of Spiritualists. For some time past a few earnest souls have seen the necessity of united action in this direction at Castleton. Messrs. Wainwright and Taylor communicated with Mr. Swindlehurst, with a view to opening out this district for Spiritualism. As a result, meetings were arranged and an attempt made to establish a Society forthwith. The two public meetings, held in Holden's Restaurant, upper room, capable of seating some 250 people, were successful in all points. The hall was crowded each evening, many Spiritualists from Rochdale, Heywood, etc., being discernible in the audience. Tuesday and Wednesday, Jan. 11 and 12, are days to be remembered by several religious enthusiasts who were present. Mr. Jas. Swindlehurst officiated as chairman the first night, Mr. Peter Lee being the first speaker. He had to bear the brunt of that sceptical spirit and curious indifference one invariably meets with in these first attempts to spread the gospel of Spiritualism in a fresh locality. Still, Mr. Lee did well, and scored some good points with the audience. Mr. J. B. Tetlow followed with an enthusiastic address, which was attentively listened to by the crowded assembly. The clairvoyant delineations given by Mrs. Newton on this and the succeeding evening were all that could be desired under the circumstances, though on the second evening she made a more favourable impression with the people. Taken altogether, out of 25 descriptions given, two-thirds were readily recognised in the meeting. The meeting broke up rather disorderly on the first evening, owing to the excitability of a questioner. On the Wednesday, Mr. Tetlow, of Rochdale, officiated as chairman, and kept the meeting well in hand, Mr. Swindlehurst and Mr. Lee being the speakers. A better spirit prevailed on this occasion, and many questions were asked by members of the audience. It may be truthfully stated they were two good meetings, full of promise for the future, and will lead to the establishment of a Society at Castleton.

A. J. HAD a good letter in last Sunday's *Sun*.

THE GENERAL EPISTLE of Dr. James M. Peebles, to anti-Spiritualists—parsons and others—which appeared in these columns recently, can now be had as a four-page leaflet. It is admirably adapted for distribution among Christians who oppose us. We will supply them at 1s. per 100, post free; 3s. 6d. for 500 post free; 5s. 6d. per 1,000, carriage extra, or 6s. 6d. per

IT IS STRANGE that many otherwise liberal-minded men should be so narrow and intolerant in their views upon questions of reform. Those who feel for the woes of their fellow-men, and seek to aid them, are denounced as anarchists and pessimists by those who have no wish to lighten the burdens of labour nor to relieve the destitute of their misery. Everything that concerns the weal of mankind belongs to Spiritualism, hence its followers should be humanitarians in every sense of the word.—*Banner of Light*.

THREE GOOD WEEKLIES.—'We once more commend to all impartial readers three excellent weeklies, each one good in its own sphere: *Light* (2d.), *THE TWO WORLDS* (1d.), and *The Inquirer* (1d.). They are worth tons of ordinary Church papers. The first two are the generally accepted representatives of Spiritualism in England. *Light* is literary and scientific, but always bright and entertaining; *THE TWO WORLDS* is a kind of missionary paper; vivid, informing, and popular. *The Inquirer* is the organ of cultivated Unitarianism—good, but with plenty of room for improvement in vigour and grit.—*The Coming Day*.

A BIRMINGHAM AND DISTRICT LABOUR BUREAU has just been opened for Spiritualists as a means to help one another. All names are entered upon the registers free, charge only being made for successful issues. When employment is found the sum of 1s. becomes due on the second Saturday of work. Employers for each accommodation are charged the sum of 1s. 6d. Two branches have been opened, one at Small Heath, Dixon-road Board Schools, on Sunday nights, another at 22, County Chambers, Corporation-street, on Tuesdays and Fridays. Spiritualists are cordially invited to make use of and assist in the work.—J. DEAKIN.

IN *THE Sunday Companion*, replying to a correspondent, the Editor warned her against Spiritualism, and says 'even if the communications were genuine, it is hard to see how the practise of Spiritualism could advance devotion.' Clearly he knows nothing of the sweet spiritual influences so frequently experienced in the happy home circle. In the same issue was printed an account of a dying woman, who, before passing away, opened her eyes widely and seemed to recognise someone, and with a smile explained, 'I am coming, Annie, dear,' and was gone. Rev. A. Chambers thinks she was permitted to enter the unseen accompanied by her spirit sister, and he says, 'I cannot see that the idea is unscriptural, and it may prove of comfort to bereaved mourners.' Surely the Editor is in a 'fix' to reconcile the two!

#### IN MEMORIAM.

I AM SORRY to announce the sudden passing over of Mr. C. Young, beloved husband of Mrs. C. Young, of Gateshead, clairvoyant medium.—D. I. HUNTER.

THE MEMBERS and Lyceumists of the Stockport Society deeply regret to announce the passing to the higher life of Wm. Charles Shaw, son of our late President, on the 8th inst., and was interred at the Stockport Borough Cemetery on the 12th. Mr. R. A. Brown, of Manchester, conducted the funeral service, making feeling reference to the continuity of life, and impressing on his hearers that there is no death.

AT THE Collyhurst Society, Monday, Jan. 3, a funeral service was held in memory of our respected member Mrs. Harriet Barrans, beloved wife of our vice-president. The hall was filled with sympathising friends. The hall was filled with sympathising friends. The organist played the 'Dead March' as the mourners entered the hall preceded by the bearers with coffin covered with loving floral tributes of wreaths, bouquets, and a beautiful harp from members and committee. The audience fervently sang 'Lead spirits bright,' which evoked a full-souled prayer through Mrs. Peters. Miss Cotterill's inspirers spoke with cheer and comfort, bidding the bereaved rejoice for the emancipation of our late suffering sister to the happy re-union of those gone before. Mr. R. A. Brown concluded with words of consolation, and the service closed by singing 'We do not die.' Over 100 friends intuitively fell into processional order before the hearse. The attraction soon drew a stream of followers. At the grave side Mr. R. A. Brown gave a stirring and telling *resume* of spirit teachings and the triumph over death. The large gathering sang 'There is no death,' from the TWO WORLDS leaflets distributed, and Mrs. Peters closed with benediction.

SPHERES AND OVOIDS (Solid and Hollow, White and Tinted) for Crystal Vision.

MRS. VENMAN is supplying these celebrated Globes and Ovoids, of a translucent flint-glass (the result of 40 years' experimental research). Globes, 4s., 5s., 5s. 6d., and 8s. 6d. (solid white). Descriptive price list of other kinds for 1d. postage stamp to 64, Lea-road, Rice-lane, North Egremont, Cheshire. These have been highly praised by those using them, including Miss X, and other authorities, and have been for years the only kind supplied to the Incorporated Society for Psychical Research, many hundreds having been sold; Planchettes, 5s. 6d.; HYPNOTIC DISCS (Hansen Pattern), 3s. 6d. improved; and all requisites for psycho-physical research. 537

## THE TWO WORLDS.

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FRIDAY, JANUARY 21, 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.

### Justice: Here and Hereafter.

By MISS A. E. FITTON.

THE GODDESS OF JUSTICE, according to the old heathen mythology, was reputed to be blind, the impartiality of her judgments were thus supposed to be placed beyond question. But the symbol seems to me an unfortunate one. Keeness of vision and depth of insight are surely essential to rightly weighing the actions of men and pronouncing a verdict upon them.

The late Charles Reade wrote a novel with the title, 'Put yourself in his place.' The mental attitude which this injunction suggests is an important one in forming right judgments. It is not an easy one to arrive at, and to some minds is a feat impossible of accomplishment, requiring an amount of mental aptitude which it needs a lifetime to acquire. And yet it is this power of adaptation, of viewing an action, or a character, or a course of circumstances from a point of view opposite to and diverse from one's own that alone makes justice possible.

When brought into contact with the faults and the follies of mankind, whether individually or collectively, one's first instinct is to judge and condemn. We impanel ourselves as jury, pronounce our verdict, and are quite prepared to sentence the delinquent. It needs a fair share of imagination to put ourselves in the place of the accused and look at the matter with their eyes, and from their standpoint. And this quality of imagination is one that some individuals are woefully deficient in. That which is a part of their own lives, which is a visible and a felt force in their own environment, they can in a measure accept and understand. Seeing is always believing, so they will say, but to expect them to launch themselves into another's surroundings, see with other eyes than their own, and judge accordingly, is to ask of them the impossible. And yet how can we be fair to others if we do not cultivate and exercise this quality? It is the expression of sympathy which makes its possessor a power for helpfulness, which the best intentions without it would fail to secure. It means more knowledge of human nature, of its follies and its foibles, more than a cursory acquaintance with the facts of physiology and phrenology, with the laws of temperament, with the binding force of habit, with the awful potency of heredity, and with the subtle influence of example and environment.

When we seriously consider that all of the above in varied degrees have borne a part in the evolution of the character and the actions we are considering, dare we continue to play the Judge's part and sit in judgment upon actions of whose parentage and growth we know little, and possibly care less?

Ignorance is the fruitful source of much that is evil; from it may spring not only the sin we are condemning, but the self-righteousness that condemns. With knowledge comes greater toleration, a deeper sympathy with the suffering and sinning, and, what is sometimes even more difficult to arrive at, more patience with those who differ from us, with those trying persons who rub us the wrong way, and whose very virtues irritate and annoy us.

An injustice inflicted knowingly upon another is two-fold in its action. Like a two-edged sword, it cuts both ways, but the self-inflicted hurt, being the less potent, is too apt to be ignored, or but very imperfectly understood. Better suffer from an injustice, galling as it may be, than inflict one upon others; the one may be borne with a little fortitude and a spice of stoicism, but to wrong another is to wrong ourselves *first*, that *real self* which we call character, and which every thought and action helps to make or mar.

In the great trade disputes that are at the present time disorganising labour and bringing poverty and ruin in their train, both sides might gain help and enlightenment by an honest attempt to see the other side from their opponents' own standpoint. It might at least lessen the bitterness of the struggle, and open the way to an accepted compromise.

On the borders of our Indian Dependency a conflict of a widely different character rages. Here, surely, there is need on the part of the Englishmen for the exercise of that sense of justice and love of fairplay which is flatteringly supposed to be

the Englishman's characteristic. Whether that same sense of justice is always displayed to the so-called inferior races with whom we come into contact history will record; but Africa, no less than India, has already borne witness to a lamentable want of fairness, of that ability to see the other side of a question, and to put ourselves into the other's place. The 'other' may be black and untutored, of different habits, religion, and instincts from our own, a savage tribesman, whose territory we are invading and whose home we are despoiling; but does his ignorance excuse our selfishness, or the colour of his skin the blackness of our want of faith? If the greater light has been ours, so much greater is our responsibility; if we must widen our borders at his expense, the least we can do is to see to it that our presence is vitalising and not blighting in its influence. As a nation we lay the pleasing unction to our souls that we are the salt of the earth, but if the savour of Justice be absent from our dealings with native populations, we have no right to pose as their superiors. Our creeds may be in advance of theirs, but if our deeds lag behind, what remains to recommend them?

Considering this great quality of justice in reference to the hereafter and from the standpoint of the Spiritualist, and comparing it with the distorted article which theology presents to us, we are struck with the vast difference existing between the two. Theology teaches that with this life the day of grace terminates, that sinning and unrepentant souls may abandon hope when the portals of death unclose for them, and at the same time we are assured that a timely act of faith will cancel the past, blot out its misdeeds and usher the soul into a heaven for which it is totally unprepared. Is this reconcilable with the most elementary principle of justice? On the other hand, Spiritualism asserts, with an emphasis that leaves no room for doubt, that man is held responsible for his own deeds, that as his life is here so will be his condition in the great future, that no imputed righteousness will avail him, and that both here and there he must work out his own salvation. Coupled with, and qualifying the above assertions, we find the following: That as man is largely the creature of circumstances, is the possible inheritor of qualities that make his own undoing, the possible victim of broken laws that may leave him no loophole of escape from a sure descent into the hell of sin and suffering which his inherited vices have prepared for him, it would manifestly be a gross injustice if such an individual were doomed to suffer eternally for that for which he has not been responsible. And here the need for justice comes in, for that delicate adjustment of the balance between deliberate transgression, evil chosen because it is evil, and known to be such, and moral disease, transmitted as surely as are physical defects and facial types; and to doubt that the Divine Intelligence governing the universe is equal to the task, is to dishonour the God we profess to worship.

There is no quality in our finite conception of the Divine nature so attractive and so reassuring as the one we have been considering. To know that though man may condemn, 'God understands,' that the difficulties of our position will count in the final verdict, and that if our chances have been few great results will not be demanded, is to realise the Deity's noblest attribute, and should incite in us the earnest desire in our finite way to temper our judgments with the same divine charity.

### The Willing Mind.

By THE REV. C. WARE.

For if there first be a willing mind, it is accepted according to that a man hath, and not according to that he hath not.—2 Cor. viii. 12.

Do the Duty which lies nearest thee, which thou knowest to be a Duty! Thy second Duty will already have become clearer.—SARTOR RESARTUS.

I DO NOT SUPPOSE that there is a single Spiritualist who does not feel a keen personal interest in the fact that on the 31st of March there will have been completed exactly *fifty years* in the history of the great Spiritual Movement, usually known as Modern Spiritualism. There will be a desire in all our minds that this great Spiritual Jubilee shall be worthily celebrated: each one would like to take a part therein to make some special personal effort towards that result, so that when the Jubilee Day shall have arrived, the Cause we all love so well shall take a new departure, shall go forward with stronger strides, with a prouder prestige, and more widely-extended influence.

What a history it has been, this of Modern Spiritualism, since the first persistent rappings in that wooden shanty at Hydesville! The almost imperceptible spring, giving forth its tiny drop, soon became a substantial rivulet; to be next developed into a strong and gushing stream; has now become a broad, flowing river, bearing its rich and fertilising influences through a vast region of human thought and life. As one reads, even if only cursorily, the standard and periodical literature of the day, one becomes almost bewildered at the extended influence and the wide-spread ramifications of this great movement. It is not an insignificant matter that has led the liberal-minded Rector of Castleford to stand up in his pulpit and declare to his congregation that Spiritualism is a great reality; that it is worthy of the most serious consideration; that it is represented by millions of intelligent men. One could almost fancy that he heard again the voice of the wise Gamaliel, giving

forth his warning admonition that 'if this work be of God, ye cannot overthrow it; take heed, therefore, lest ye be found fighting against God.' The only thing that saddens is that such a man should be compelled, by the exigencies of his position and the interests of his office, to attribute it to evil agencies.

But in this history only repeats itself; since each new dispensation of truth, and every fresh spiritual reformation, has been ascribed to the same demoniacal sources. It is a pity that the good rector and his compeers do not learn a lesson from the story of the virulent antagonism of the clergy of the Jewish Church towards the founders and pioneers of the Christian system. But to return to the line of thought with which we started. Many, I am afraid, will feel saddened and disheartened because of their practical helplessness, because they can do so little for the triumph of the Spiritual Jubilee. It is precisely for the encouragement of such that I write this article. There are many, very many, noble souls, brave pioneers, gifted writers, eloquent speakers, enthusiastic witness-bearers, who know at this moment, that in spite of all the valuable and strenuous services they have rendered to the Spiritual Cause, they will be compelled to remain in obscurity, and possibly in a state of suffering and anxiety, practically forgotten; in any case entirely precluded from taking any appreciable part in the demonstrations of the time. Let all those good souls take heart and be of good cheer; let them remind themselves of the great central principle of our spiritual gospel, viz.: 'That it is a man's *motives* which determined his character, and the value of his work.' It is the *willing mind* that affords the criterion of judgment, and the assurance of reward. 'For if there first be a willing mind, it is accepted according to that a man hath, and not according to that he hath not.' The poet Young, in his 'Night Thoughts,' expresses this principle in beautiful words:—

'If nothing more than purpose in thy power;  
Thy purpose firm is equal to the deed:  
Who does the best his circumstance allows,  
Does well, acts nobly; angels could no more.  
Our outward act, indeed, admits restraint;  
'Tis not in things o'er thought to domineer;  
Guard well thy thought; our thoughts are heard in heaven.'

Yes, indeed! God sees, and the angels see, where the willing mind exists, where the sincere purpose predominates, and it is there that approval is given. Let each one of us be careful as to our *motives*: our acts will pretty well take care of themselves. There are hundreds of worthy souls engaged in all sorts of occupations, who hungrily read week by week the *TWO WORLDS*: domestic servants, hard toilers in the mine, the mill, the field, and the workshop, good and gifted men and women who are compelled to submit to the inexorable claims of business and toil, circumscribed and environed by a routine that holds them in thrall, yet are as full of enthusiasm for Spiritualism as those whose names appear more conspicuously before the public. Let these good friends all take heart, remembering that above all things, it is the *willing mind* that is of value. We have all been taught by the spirits that when we pass into the spirit world, we are *then* seen as we are, not as we seemed to be. Those who possess material means, or who are favoured by circumstances, health, etc., can make a great display before the public eye, but it is the *motive that counts* to the eye of the spirit. The famous merchant who was recently knighted by the Queen (Sir T. J. Lipton), was, a few months ago, dining with the lady Mayoress of London (Lady Fandel Phillips), when she casually mentioned to him the difficulty they were in, in respect to the scheme of the Princess of Wales to give a Jubilee feast to all the East London poor. Mr. Lipton quietly filled up a cheque for £25,000, and the difficulty was removed! How one's heart thrills at such an act! How many problems would be immediately solved if the wealthy classes of this country acted habitually in that way! It would be very ungracious on our part to canvass the worthy merchant's *motives* in regard to this generous action; for myself, I believe that he had the *willing mind*, and that he acted from a disinterested desire to benefit his fellow-creatures. Nevertheless, in such a case, a variety of motives are conceivable.

There have been some very wealthy persons connected with our spiritual movement, men and women of whom *great things* were expected. But many of these have passed away, leaving their wealth to flow into other channels. Perchance there was not the willing mind; but we are forbidden to judge; each one is responsible to his own conscience and to his own judgment, and not to the conscience and judgment of others. On the other hand, there have been those among us who have felt that Spiritualism is so precious a truth, a truth of such vital and urgent importance to the human race, that we have not been able to conceive of any sacrifice as too great to make on its behalf, and we have coveted the material coin of the realm that would enable us to do what otherwise we had not the power to do. But:

If nothing more than purpose is thy power,  
Thy purpose firm is equal to the deed.

When I first witnessed a manifestation produced by spirit power; when I first discovered that there was a realm of intelligence right in the very midst of us, ready at all times to demonstrate itself to us, I exclaimed, 'All the world must know this!' If I am asked, 'Why then don't you go and make it known to all the world?' my reply is that I *did* start in 1881 with that

purpose in view! But there comes a moment, sooner or later to all of us, when we are made to realise the limitations of our powers in the material sphere; but this I can thankfully say, there has always been the *willing mind*. Moreover, given the willing mind, the particular work will be given to each that we are able to do.

This same principle applies to the sins and errors of our past life. The things we have done cannot be undone, 'not even the gods over the past have power,' but if we cultivate true penitence and a sincere desire to make reparation for wrong done or said, it is accepted according to that which we have. And what of those who have passed to another world? I answer that exactly the same principle applies to them. There are hundreds, it is to be feared, who have passed to the spirit world only to awake to a painful consciousness that they have failed to fulfil the duties of their earthly existence, and to a remorseful remembrance of wrong done to others to serve their own selfish ends. What will be required of them? I answer that nothing more can be required of them than to develop a sincere repentance for their shortcomings and wrongdoings; and to cultivate a desire and a longing to make atonement. When they have thus attained to the *willing mind*, opportunities are to be given them to do their duty, in spirit, to those towards whom they are responsible, and thereby the moral justice of the universe and of the supreme be vindicated.

[Willing minds and willing hands there will be, we doubt not, to make our Jubilee celebrations, national and local, successful. By successful we do not mean from a monetary point of view (necessary as that matter is), but *spiritually* successful, in strengthening the links between the two *corps* of the Army of Truth and Progress, in heartening us all to greater earnestness and activity, and sweetening our lives with purer motives and gentler deeds. In this sense all Spiritualists the world over may unite and send out their thought waves and love vibrations for good to be accomplished. The money will come if we work hard and preserve the 'willing mind' and the abiding hope and faith.—Ed. T.W.]

### S.N.F. Grand National Bazaar.

OUR local fund for the Federation Bazaar is increased by the following, viz.: A donation from Mrs. Beresford, £1; our Lyceum effort, £1 5s. 3d.; and Mrs. and Mr. Ashes's tea, £1 7s. 6d.—A. SMEDLEY, Belper.

WILL THE FRIENDS in the Staffordshire Pottery Towns who sympathise with the above work, and wish to contribute goods, kindly note that Miss Plant, 39, Chaplin-road, Longton, will be glad to receive their contributions of work or offerings of any articles which may be intended for sale.

Bridgewater friends will find Mr. Coombs, printer, acting in place of Mr. Phillips, who has left the town.

The friends who have collecting books, and books for the 6d. effort, will perhaps kindly make returns of their work to the treasurer as early as possible. The sub-committees are now in harness and pulling away vigorously, and further developments will soon be to the front. Please keep your eye on this page! List of collectors, cash, donations, and cash collector's returns, should be made to Mr. Alfred Smedley, Park Mount, Belper.

JOHN C. MACDONALD,  
Hon. Sec. Bazaar Committee.

'LETTERS FROM JULIA,' bound in cloth, price 2s., is a neat little volume of messages from 'The other side,' which, despite the 'cocksureness' of Mr. Labouchere (who appears to think he knows all about, and yet is evidently profoundly ignorant of the facts) will be read with much interest, pleasure, and profit by students and spiritually-minded people. It deserves a large sale. Published by Grant Richards, Covent Gardens, London.

THE KINGDOM OF HEAVEN.—'Behold the kingdom of God is within you.' This is one of those great spiritual truths, which the seers of all the ages have proclaimed; which theology has obscured; but which Spiritualism now re-affirms. Your only happiness, your only content, your only true kingdom of heaven must come from the nature of your own thoughts, affections, desires, aspirations, tastes. That kingdom does not depend on your external surroundings, but on your internal sympathies; your moral and emotional culture; your relish for knowledge, beauty, and all good things of the spirit; your purity of life, your integrity of character. Some men are born Sadducees, as some are born visionaries. The believer in universal life and Providence, who rises above dogma and is superior to negation, considers that the religious instinct is divine even in its lowest manifestations. The soul that worships fire is still a soul, and is alive. It will have a conscience, be sure. If the materialistic atheist worships anything, it is death. 'The infinite and eternal stupidity of the universe' is ever before him. The idea of a God and a soul that is immortal is the sorriest farce to his frozen faculties. Such views, were they general, would convert the earth into a charnel house. True, they are less repulsive than the belief that myriads will burn forever in penal fires; but both are repulsive. The moral sense, as it is developed, the intuitions of the soul, every generous and affectionate emotion, every high aspiration, revolt against these awful and ghastly conceptions of our destiny.

## Societary Doings.

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

### JOHANNESBURG.

WE REGRET having to state that Mr. Salaman, the active secretary of the Johannesburg Spiritualistic Society, has decided to leave Johannesburg. Mr. Salaman has, during his term of office, proved to be a worthy officer and hard worker for the Cause. Although only short time in office he was exceedingly popular amongst the members, and the well-wishes of all who knew him accompany him to his new place of abode. Mr. de Wolff, who has officiated as financial secretary for a period of ten months, has now been elected hon. sec. and treasurer. The Johannesburg Spiritualists intend celebrating the Jubilee in grand style, and preparations are being made. Mrs. Graham has, since her return from England, done her utmost to assist the Society. Two lectures have been delivered while in trance, and a child of one of the members was dedicated by this lady's control. In the after-circles, 'Pocha' (Mrs. Graham's control) received a hearty welcome, and this friend of the other side is, like usual, always ready with her friendly chat and wit.

### YORKSHIRE UNION OF SPIRITUALISTS.

MONTHLY CONFERENCE in Leeds Psychological Hall. The President (Mr. Smithson, of Dewsbury) spoke of the pleasure in wishing all a Happy New Year, and trusted that the interest awakened would be deepened, and greater activity be displayed in districts where our cause was little known. Let all endeavour to do their duty in life and uplift our fellow man.

The minutes were next gone through. Invitations for February Conference were received from Huddersfield and Spicer-street. Huddersfield accepted. An application from York, where it is intended to commence a society, for affiliation was accepted.

THE JUBILEE.—It was decided to celebrate the Jubilee of Modern Spiritualism by holding several large meetings, the first to be held in St. George's Hall, Bradford, on Sunday, March 27, 1898. The continuation meetings will be held every second Sunday in the month, by invitation, in large centres of Yorkshire, when the Union business will also be conducted. We hope friends will give their hearty support to these meetings, and make them successes. Mr. Beardshall was placed on speakers' list.

HON. MEMBERS ENROLLED.—Mr. and Mrs. Beardshall, of Bradford; Mr. F. Hodgson, of Ossett; Mr. Thos. Laycock, of Skipton; Mr. Baxter, of Leeds.

After the dinner, ably provided in the room, a paper was given by John Jackson, entitled, 'First aid to the injured,' with hints on bandaging, assisted by Mr. Burchell, of Bradford. Several members present expressed their pleasure with the paper. A vote of thanks to the essayist, which was responded to.

In the evening the room was crowded. The platform was adorned by Mrs. Gregg and Mrs. Marshall, Messrs. Archer, Burchell, Barracough, Spencer, Watkin. Mr. Parker presided, Mr. Smithson, organist. Mrs. Gregg offered a beautiful invocation. Mr. Parker, in his opening, said he looked back to the time when the Psychological Hall was first opened by our late Bro. Burns some sixteen years ago, what a great advance our cause had made since then!

Mr. Watkin, of Rothwell, gave a few of his experiences, and of the pleasure he had received since he became a Spiritualist.

Mr. J. C. Spencer, of Leeds, spoke a short time on the rapid progress made by our cause on every hand.

Mrs. Gregg, of Leeds, said she had received a great, unexpected pleasure in being present with us; she had been engaged to speak elsewhere, but through some cause the meeting was not held, which accounted for her presence. Spiritualism is the golden chain which, link by link, binds us all together, but there is a link missing from this meeting to make it complete. One who would have rejoiced with us was absent. She said: 'I trust that sympathy will be given to her. I know its soothing power will be carried to her. I refer to Mrs. Craven, who is lying on her sick bed. It is our duty to sympathise with each other. We may not be able to give gold, but we can give a kind word to our brothers and sisters. I well remember the time referred to by the chairman and before, when a little band of sitters used to meet together, and how, when one of the sitters was absent at the sick bed, the circle still continued, not for demonstration, but that the absent might have their united sympathy, which proved of great service. Many times since then have I thanked God for His bountiful mercy, and during the sickness and passing on of my dear husband have I been assisted by the presence of the dear ones who are ever with me.' She concluded a beautiful address by an impromptu poem.

The Secretary also recited 'Tommy Daft.'

Next Conference, Feb. 13, 1898, at Huddersfield.

### THE DEBATE IN WARRINGTON.

BEFORE a very large audience Messrs. Bibbings and Waldron discussed the question of the relative merits of Spiritualism and orthodoxy. The former declared his readiness to give Christianity its full meed of praise, but contended that the greatest victories of man had been gained by the heretics. We were in an age of bloodless revolution, in which rational thought was gaining victories and man was growing conscious of spiritual needs. He contended that modern Spiritualism, more than any other system, helped to supply those needs. It starts right with man, affirming his spiritual nature and his ascension, whereas Christianity starts with the fall, and represents man as a helpless and hopeless being. But modern Christianity was not consistent with historic Christianity: it is a far cry from Calvinism to the P.S.A.'s and other 'attractions' now popular with the churches—but they have never given an authoritative denial to the doctrines of total depravity and eternal torments, and the Spiritualists would labour on and compel them, the churches, to honestly and authoritatively admit their error. Spiritualism proclaimed man's progress, and never made belief necessary to salvation.

He approved the passage 'When the wicked man turneth away from his wickedness, and doeth that which is lawful and right, he shall save his soul alive,' but it said nothing about the Fall or the necessity for belief. Bishop Wilberforce had recently admitted that Spiritualism had been the deadliest enemy to dogma in modern times, and Rev. Haweis had urged his hearers to use their bibles and their brains in dealing with Spiritualism.

Mr. Waldron contended that there were hundreds of Spiritualists in the States who denied the existence of God, and that people forsook their wickedness because they found that it *did not pay*. Men ought to prove all things, and everything must be brought up to the standard of truth. He cited a passage from an anti-spiritualistic pamphlet, said to be quoted from T. L. Harris, as to the teachings of Spiritualism leading people into grossly immoral lives, and declared that the doctrines of the spirits in Roman Catholic countries differed from those in England, and supported the dogma of the Fall, and asked what right had Mr. Bibbings to declare that his Spiritualism was the right one? He said, 'Six men if asked to define a tree would give different definitions,' but he, apparently, failed to see that for the very same reason spirits would describe things as they saw them, and it was natural to expect from them differences of opinion! Seeking to defend the doctrines of the Fall and Total Depravity, he declared they were based on the law of heredity, and that mothers could detect in even their young children the evidences of depravity. But he left out of count the immense benefits the race has received from that law of inheritance, and even a bias towards vice is not proof of a fall, nor is it evidence of total depravity.

Mr. Bibbings had quoted a saying by Hugh Price Hughes that England had fallen below the level of Charles II., and Mr. Waldron retorted that Mr. Hughes was condemning the action of the Government; that this was a *political* matter and had to do with the foreign policy of the Government. But he forgot that ours is a *Christian* Government! That politics ought to be as moral and religious as any other actions of men. He declared that the rationalism of Germany and England was dead against Spiritualism, but forgot to mention that it is still more opposed to Christian Supernaturalism. Speaking in praise of Jesus he said: 'He started out, one man against the world. We wondered how Trinitarians would like the man! He declared that Christianity proposed to teach man that he is a soul, and has got no body. "No progress could be made unless we recognised the universal reign of law and got off the platform of superstition." But that rule out miracle and supernaturalism. He admitted that "the best man (Jesus) had come back"—again the man Jesus—and declared that Christianity was based on the fact of his return. He concluded asking what better system, what better man could we follow, what better doctrines could we have than those of Christianity?'

Mr. Waldron said that 'the authority of names was not to be compared with the authority of truth, but shortly afterwards rather illogically cited a number of names, and claimed the majority for his side! He most adroitly fenced with the questions put by Mr. Bibbings, while appearing to answer them, and affirmed as science advances superstition dies,' a sentiment cordially endorsed by the Spiritualists! He seemed unconscious of the fact that the superstitions of the fall, the flood, God's wrath, miraculous intervention, and hell fire, devil and blood atonement are all dying because they are survivals from the superstitious ages, and cannot bear the clear light of science. He said 'he was not going to put the finger of progress back upon the dial for 500 years,' and yet he pleaded for us to accept the Bible and its miracles, which are supposed to be 2,000 years old! Mr. Bibbings pointed out the lack of consistency, and made a good point when he reminded Mr. Waldron of what he had said, that mothers detected depravity in their young children, while Jesus had said, 'of such is the kingdom of heaven.' Mr. Waldron, referring to the phenomena, said, because you don't know their cause you label spirits, totally ignoring all the evidences as to the identity of the communicating intelligences. He admitted that 'there was some truth in every system, because what comes from man has some truth in it.' How can that be if man is naturally and totally depraved? In his closing speech Mr. Bibbings made a most eloquent and powerful appeal, which stirred the audiences to loud applause. Mr. Waldron denied that there was any passage in the Bible that sanctioned persecution, but surely he forgot 'Thou shalt not suffer a witch to live,' and 'It shall be more tolerable in the Day of Judgment to Sodom and Gomorrah than for those who declined to receive the Apostles.' Speaking of Ezekiel's visions he said they were subjective and he could give case after case where men had believed in the objectivity of the subjective, and cited Swedenborg as a diseased individual, suffering from a form of catalepsy. Extraordinary phenomena required extraordinary testimony by competent experts and on scientific lines, and we had not got such extraordinary testimony to Spiritualism. What an illogical position to take up in the face of the testimony of such experts as Crookes, Barrett, Lodge, Myers, Hodgson, Underwood's, and hosts of others! Where is the extraordinary evidence, on scientific lines? Mr. Waldron, in support of Ezekiel's visions, the miracles of Jesus, and the resurrection, which you say is the foundation and basis of Christianity. We have absolutely no witnesses, no scientific expert testimony? You cut the ground from beneath your own feet. There is a thousand-fold more and better testimony for the facts of modern Spiritualism than for the supernaturalism of your Christianity—which is based upon traditions—writings of unknown authorship, of unknown date, and of dubious origin. Mr. Waldron's final utterances were entirely Spiritualistic. Law runs through every part of the Universe. 'Wait, measure, investigate, let nothing claim your attention because it is supported by the weight of great names. The only thing which is divine is Truth, and that is ever worthy of our devotion and our service.' We almost imagined it was a Spiritualist speaking, for that is exactly our position—it is Christianity which professes that everything is settled, and asks our allegiance to the great name of Jesus. Christianity brooks no investigation and claims belief.

THE pattern of perfection is within. Our duty is to work it out.—W. H. E.

## LONDON NEWS, NOTES, AND NOTICES.

**BATTERSEA PARK-ROAD**, Temperance Hall, Doddington Grove: Address by Mrs. H. Boddington; solo, Mrs. Murrell. Address by Mr. Fielder, 'The appeal of Spiritualism to Christianity.' Mr. Love sought to show the uses of spiritual development, and Mr. Adams and Mr. Wyndor endeavoured successfully to quicken the somewhat adverse conditions. Violin solo by Mr. Lucas much appreciated.—**BOW**: 12th, Well attended meeting. 16th, Mr. Clegg presided and read a paper. Miss Clegg sang a solo, 'The home eternal.' Mrs. Barrel gave an earnest trance address on 'Our responsibility.' 'Sunbeam' gave very successful psychometry and clairvoyance.—**CAMBERWELL**, S.E., 33, Grove-lane: First meeting of new series. Mrs. Holgate's guides gave good addresses and encouragement concerning the proposed further development of spiritual work here. Very harmonious conditions and great power. Sincere inquirers welcome.—**CAVENDISH ROOMS**, 51, Mortimer-street, W.: Stirring address from the inspirers of Mr. G. H. Bibbings, subject, 'The mission of death.' Large audience evinced keen interest and approval. Oratorical ability and wit, together with power of resource, impressed the cardinal truths of Spiritualism upon all in a most telling manner. Solo by Miss Hughes, 'The promise of life,' finely rendered.—**CANNING TOWN**, 2, Ford's Park-road: Tuesday, Mr. and Mrs. Weedemeyer took our meeting. Sunday, Mr. R. Bullen, under control, gave a good address on 'Do not despair.' Good normal clairvoyance. Good influence throughout the service. **CO-OPERATIVE HALL**, Braemar-road: Thursday and Sunday, addresses by Messrs. Weedemeyer and Kemeys. Also successful clairvoyance by Mrs. Weedemeyer.—**EAST LONDON ASSOCIATION**: A crowded meeting again welcomed Messrs. Whyte and Peters. Mr. White spoke very eloquently on 'The birth of a world,' greeted with loud applause at the close. Mrs. Peter's clairvoyance was very clear and vivid, bringing tears to the eyes of many who for the first time realised that life and love continue beyond the grave. A duet by Messrs. Pritchard and Irving was rendered in grand style, accompanied by Master Oswald Pritchard, one of our Lyceum boys. **TWO WORLDS** on sale. **MANOR PARK CENTRE**: Jan. 9, 10, and 13, Mr. Peters' guides gave impressive addresses and clairvoyance, well recognised, also psychometry, audience delighted. 12th, A well-attended and an enjoyable social. Mrs. Brailey and other friends sang. Mrs. Pavey kindly played the piano. Mr. Pavey took an active part, and Mr. Brailey and others arranged for the refreshments, etc. Owing to ill-health, Mr. Brailey has been advised to take all the rest possible; we feel his loss acutely, and trust he may soon regain his strength, the work he has done for the cause cannot be too highly appreciated. 16th, Mr. Hawkins gave an impressive address. Clairvoyance by Mrs. Hawkins' guides was well recognised and appreciated. **THE TWO WORLDS** on sale. **FOREST GATE CENTRE**: Week-night circles opened by Mr. Peters, 12 clairvoyant descriptions and messages, all recognised. Meeting a success. Friday, Mr. Sloan kindly gave us his services. Normal clairvoyance and address, and poem, under control, much enjoyed. Names and messages all recognised. 16th, Mr. Sherwood lectured on 'Animal magnetism and its relation to Spiritualism.' He demonstrated his power over his wife. Meeting thoroughly enjoyed, people seeming very reluctant to leave the hall.—**HACKNEY**, Manor Rooms, Kenmare-road: Mr. H. Boddington's soul inspiring address on 'The kingdom of God within man' showed how man is the author and governor of his own happiness or misery, of his own progression or retrogression here and hereafter. He urged Spiritualists to keep their hands to the plough in the work for truth and humanity. A veteran worker previously related very interesting experiences of spirit manifestations in Glasgow and elsewhere. We shall be very glad indeed to hear both speakers again before long. (H. B.)—**ISLINGTON**, Wellington Hall, Upper-street: Mr. Dalley's control delivered an address, 'What is matter?'—**KENTISH TOWN**, 85, Fortess-road, N.W.: 16th, Evening, good tests to a gentleman from Australia, and other proofs, by Mrs. Spring. *Prospective*: Sunday evenings, at 7, psychometry and clairvoyance by Mrs. Spring. Mondays and Thursdays at 8. Wednesday, developing class. Friday evening, materialisation (experimental), at 8. Friends wishing to join, write to acting secretary. T.W. on sale (532).—**MILE END** 218, Jubilee-street: Mr. Sloane's very eloquent address on 'Is Spiritualism true?' was highly appreciated by a large audience; psychometry and clairvoyance all recognised.—**NORTH LONDON**: The ninth annual soiree of the North London Spiritualists, in which the Islington, Hackney and Finsbury Park friends united, on Friday evening last, was very successful, a large assembly enjoying a good programme of songs, interspersed with short, bright speeches, by Messrs. Neander, Brenchley, Jones, Thompson, and Brookes, followed by a musical march and dances, continued till midnight.—**SHEPHERD'S BUSH**: Opening of new lecture rooms, at 73, Becklow-road, Sunday, Jan. 23, at 7 p.m. Friends, please help us to make this a success, Mr. Drake is expected. W. Chaplin, sec., 72, Askew-rd.—**SOUTH LONDON** Mission, Surrey Masonic Hall, Camberwell New-road, S.E.: Public circle well attended. 'Tim,' one of our leader's guides, gave a very instructive lesson on 'The development of mediumship.' Evening service, Mr. W. E. Long's guide, 'Douglas,' gave the last of a series of addresses, entitled 'Prayers by the dead,' giving as an illustration 'Jesus ministering to the spirits in hell,' and also giving the proper meaning to the word *hell*, so generally misunderstood as a place, instead of a condition within the man. Miss Cornish gave a well rendered solo, 'I hope 'tis true.' Mr. Beel conducted the after-service circle, well attended. (Verax).—**STRATFORD**, Martin-street Hall: Mr. Brearton's very good address on 'What is Spiritualism?' was well received. We hope to have him again shortly. The after-circle is proving a great success. Friday last, Mr. Wrench dealt with Spiritualism generally. *Prospective*: Next Friday, at Martin-street hall, there will be table phenomena, clairvoyance, trance speaking, etc. These evenings will be continued for some time. Plenty of seats and room. Everyone is welcome. Time, 8 o'clock sharp. Next Sunday, a speaker will be arranged for.

**SOUTH LONDON SPIRITUALISTS' MISSION**. Surrey Masonic Hall, Camberwell New-road, S.E.—The Anniversary Services will be held on Sunday, 25th January, 1898. Public circle at 11; Mrs. Bliss at 3; Service at 6-30, when a number of mediums and speakers will attend.

**EDMONTON**.—The Committee have decided to hold a seance Sunday evenings during February, when a silver collection will be made in aid of our Building Fund. I should be pleased to hear from any London medium who would volunteer their services for expenses only.—A. P. Callaway, cor. sec.

## MANCHESTER NEWS, NOTES, AND NOTICES.

**ARDWICK**, Tipping-street: 12th, Mr. Warwick gave short address and good psychometry. Mrs. Morley gave good clairvoyance, both local mediums. 16th, Very good day with Miss Schofield, who gave good addresses and excellent clairvoyance.—**BRADFORD**, Church-street: 13th, Very good evening with Mrs. Mort, of Oldham, excellent clairvoyance and psychometry. 16th, Disappointed by our medium, the time was occupied by members, who did the best they could.—**CENTRAL SERVICES**, Old Market-place: 16th, at 6-30, Mr. J. J. Morse delivered a trance address on 'Death, the great beginning,' which was followed with deep attention by a large and appreciative audience. Mr. B. C. Wallis presided, and read one of Miss Lizzie Doten's poems, 'The soul's destiny.' Mr. Page, jun., sang 'The perfect life' very agreeably, and Miss Rotherham efficiently presided at the organ. *Prospective*: Next Sunday, Mr. E. W. Wallis will be our speaker, his subject being 'What are the elements of universal religion?'—**CHEETHAM**, Ash Lodge: 13th, Successful clairvoyance by Mrs. Williams. 16th, Eloquent addresses by Mr. T. Moorey, subjects, afternoon, 'From hence to whence,' evening, 'Knowledge is power.' Good personation tests to many strangers at the after-circle, which was crowded. *Lyceum*: Still advancing. Very good attendance. Promptness and unison in responses. Recitations from Eva, Ethel, and Laura Stevens, Willie Rumble, and the conductor. Appropriate readings by Daisy Stevens and Mr. P. Bewick. Short address and benediction by control of Mr. P. Bewick.—**COLLYHURST STREET**: 12th, Mr. Savage gave good clairvoyance and psychometry. 16th, Miss Cotterill gave very good lectures; also good clairvoyance. Solo by Miss Bertha Lawrence, 'The children's home,' nicely rendered.—**ECCLES**: 12th, Mrs. Porter gave a grand address on 'Spiritualism the social reformer.' Excellent clairvoyance. 16th, Mrs. Johnston gave good addresses, excellent clairvoyance. Grand day.—**HIGHER BROUGHTON**, Hilton-street: 11th, Mrs. Williams gave good clairvoyance and psychometry. 13th, Miss Knight gave excellent clairvoyance and psychometry. 16th, *Lyceum*. Still progressing. 38 present. Very good recitations by the children. Instructive readings by Messrs. Leighton and Hughes. Mr. Pickthall's good wishes and words of encouragement were much appreciated. Calisthenics very good. 2-30 and 6-30, Mr. Pickthall; excellent addresses.—**LONGSIGHT**, 24, Grey-street: 11th, Mr. J. Young's phenomena well received. 13th, Circle. 16th, A friend gave a good address on 'Man and angels.' Clairvoyance good. Also short address explaining such. After-circle, good results, healing being a predominant feature, our worthy president doing good work in this direction. 15th, Social.—**OPENSHAW**, Granville Hall, George-street: 16th, A pleasant day with Mrs. Porter, her guides treated us to a few well chosen remarks. Evening subject, a very interesting 'Message from the spirits,' gave great satisfaction. Clairvoyance and psychometry a real treat, full names being given in some cases. Many strangers.—**PATRICROFT**, New Lane: 11th, Mr. Berwick's first visit: clairvoyance and psychometry good.—**PENDLETON**, Spiritual Church: 13th, Miss Cotterill gave phenomena in her usual successful manner, 16th, Afternoon, Mr. Moulding gave psychometry and clairvoyance. Evening, the guides of Miss S. Scott gave an address on 'Ancient thought and modern truth' splendidly, afterwards clairvoyance.—**SALFORD**: 12th, Mr. J. B. Tetlow attracted a large audience, and, being in good form, gave quite a number of examples of psychometry, the accuracy of which caused many investigators to admit 'there must be something in it.' 15th, The bachelors' effort proved a distinct success. A splendid tea, nicely laid out, and served punctually, i.e., 4-59 p.m. A varied programme of tableaux, songs, recitals, and a humorous sketch, 'A tramp's revenge,' made a most enjoyable evening. 16th, Mr. Wm. Davies on 'Spiritualistic propaganda and the method of Jesus' was worth reporting verbatim; his remarks, if printed and placed in the hands of mediums aspiring to be public speakers, would, we feel sure, be productive of much good.—**SOUTH MANCHESTER**, Princess Hall: 16th, Madam Henry, very good address, large audience. After-circle well attended. *Prospective*: Friday, Jan. 21, Mr. J. J. Morse gives a lantern lecture on 'Modern Spiritualism, its phenomena, work, and workers.' Silver collection. Expect a most enjoyable evening. All friends will be heartily welcome, 8 o'clock prompt.—**CENTRAL SERVICES**: Allow me to acknowledge, with many thanks, receipt of subscriptions towards the expenses of these services from Mr. H. J. Major and Mr. Thos. Cockins. At the same time I would like to remind our friends (whose presence is always welcome) that the committee responsible for carrying on the services are under serious obligations in connection with them, and that further financial assistance is much needed and would be gratefully acknowledged. Yours faithfully, A. W. Orr, hon. sec., 15, Moorland-road, Didsbury.

**PENDLETON**.—Notice of marriage at the Pendleton Spiritual Church. On Saturday, Jan. 29, Miss Jeffers and Mr. James Jackson, of Pendleton. Mr. J. B. Tetlow will perform the marriage service at one o'clock.

ON TUESDAY EVENING, at the Debate meeting, ex-Councillor Davies presided, and Mr. J. J. Morse opened with an address on the question, 'Has Spiritualism failed?' which he divided into the practical, the theoretical, and the prophetic aspects, showing that in 1854 there was not a single Spiritualist society in this country, while to-day there are 198 such societies, with a National Federation and an established literature. It was also claimed that Spiritualism had revolutionised religious thought, and had a strong influence on the minds of men of science. The wants of the young have been provided for in the Lyceums and in the literature which is being established. Next Tuesday, Mr. B. C. Wallis will open on the question, 'Does Spiritualism meet the human need?'

He that loves his fellow man loves God.—W. H. Evans.

## LANCASHIRE AND CHESHIRE.

ACCRINGTON, China-street: 16th, Mr. Hanson Heys on 'The creation or evolution,' gave an excellent lecture, well reasoned out, and gave every satisfaction; he is a good speaker, and should be kept busy.—ARGYLE-STREET: 15th, Social, upwards of a hundred being present, a good time. 16th, Mr. Adams discoursed on 'Nearer, my God, to Thee,' and 'Where are our great heroes gone?' in a splendid manner. He named a baby belonging to one of our members, 'Arthur,' spiritual name, 'Snowdrop.' After-circle well attended.—ASHTON-UNDER-LYNE: 11th, Mrs. Cropper gave a good address and clairvoyance. 16th, Professor Rudge gave good addresses on 'God, the spirit of truth,' and 'We must be born again,' psychometry very good. After-circle, Mr. Hall and Mrs. Haslem.—BLACKBURN, Freckleton-street: 13th, Through some remarks made during the late election by a curate of St. Paul's that 'Spiritualists are a Godless lot,' the guides of the promising young speaker, Mr. E. Marklew, of Manchester, gave an address on 'The Godless lot's conception of the Almighty,' listened to with marked attention by a good audience. 16th, Mr. Swindlehurst's inspirers discoursed on 'The heaven and hell we know,' and 'The Christ that is to be,' very much appreciated by good audiences. Mr. W. Quigley, our new president, officiated.—BOOTLE: Monday, Jan. 10, the annual meeting of the Society was held, and about 40 members attended a conversation prior to the commencement of business, which was a very enjoyable function. Subsequently, the Secretary presented his financial report, which unfortunately showed a debit balance of about £23, but was enabled to announce that during the present month he had the satisfaction of decreasing the same by £6, and in response to an appeal a further sum of £6 was handed in to the new secretary or promised before the close of the meeting. This placed a brighter prospect before the Society, and we trust that before the end of the present quarter to be clear of all liabilities. Our late president, Mr. Dibble, in officially announcing his intention not to accept any office explained that this step was taken without any prejudice to the society or any of its late officers or members, and by way of emphasising this fact announced, subject to the approval of the meeting, his intention of presenting the society with a new organ, and on behalf of Mrs. Dibble offered the society a presentation in the form of a set of china and other utensils for our socials. The kind offer was, on the motion of Messrs. Owens and Parr, gratefully accepted. The election of the various officers was then proceeded with. Messrs. J. J. Parr, president; J. G. Owens, vice-president; J. Gartley, treasurer; and J. W. Hollinrake, secretary, 92, Argos-road, Kirkdale, were the only candidates nominated for these positions, and were unanimously elected. Seven candidates were nominated for five seats on the Committee, the following being elected: Messrs. G. H. Lawrence, J. Stoneley, W. J. Stowe, R. Mackerell, and J. Blears. Mr. Owens was re-elected conductor of members' meeting, and Messrs. Hollinrake and Blears were elected conductors of the Tuesday seance. The meeting throughout was very harmonious, and augured well for the future welfare of the society. Mr. Parr was unanimously re-elected conductor of the Lyceum. Pleasant evening. BOLTON, Bradford-street: 16th, Mr. Pilkington gave splendid lectures on 'Etherial undulations, and their relation to mesmerism and Spiritualism,' and 'The origin, operative energy, and destiny of the human spirit,' both dealt with in a masterly manner.—BURY: Wednesday, Mrs. Hyde, address, clairvoyance and psychometry, highly appreciated. Sunday, Mrs. Robinson, good addresses and clairvoyance appreciated by good audiences.—CLITHEROE: Mrs. L. Morley, a rising clairvoyant and psychometrist, of Manchester, delighted the large congregation by her clever tests, both clairvoyant and psychometrical.—DARWEN: 16th, Mrs. Cartman, of Blackpool, spoke on 'Come, let us reason with one another,' and 'Love one another.' Both very successful addresses to large audiences.—DUKINFIELD, Railway-street, off Astley-street: 9th, Mr. Kay, of Manchester, gave a good address and clairvoyance. After-circle, Mr. Hopwood. 13th, Mrs. Giggle gave good clairvoyance.—HADFIELD: 15th and 16th, Mr. John Woods, jun., of Heywood, gave good discourses on 'What must I do to inherit eternal life?' 16th, 'The Fatherhood of God and the brotherhood of humanity,' clairvoyance and psychometry. Mrs. Cropper gave a good discourse on 'Spiritualism,' also clairvoyance. Good audience.—HOLLINWOOD: 11th, Circle, Mrs. Fielding conducted, good results. 16th, The services of song, 'Spirit return' and 'For ever true,' were rendered, connective readings by Mr. Frank Sampson, good audiences. Mrs. Clegg gave a few clairvoyant tests; the choir acquitted themselves admirably.—LEIGH: A grand day. Miss Knight gave clairvoyance to a large and attentive audience, everyone recognised, many convinced, also psychometry for sickness, correct in every detail. Short address by Mrs. Steward, of Leigh, who has our heartiest thanks. Good after-circle, very good and accurate psychometry by Mrs. Steward.—LIVERPOOL, Spiritual Evidence Society: 12th, Mrs. A. Lambert's first visit to cold, critical Liverpool a success. Hall uncomfortably crowded. We contemplate knocking the front of hall out in order to throw it further back, before her next visit to Liverpool.—MACCLESFIELD: Very good instructive addresses by Mr. Mayoh, of Bolton.—MILNROW: Mrs. Sellers, of Oldham, gave very interesting addresses on 'Where are our loved ones?' and 'Is the gift of God eternal life?' Clairvoyance very good.—MORECAMBE: 9th, Mrs. Greenlees gave good addresses and clairvoyance to exceptionally good audience. Monday night, both clairvoyance and psychometry, the large audience showing clearly how her services were appreciated.—NELSON, Bradley Fold; Mr. J. Parker, of Bradford, gave good addresses on 'Behold a new redeemer cometh,' and 'St. John saw these things,' followed by excellent clairvoyance. See prospectives. PENDLE-STREET: 16th, Miss Halkyard, two splendid addresses. Clairvoyance good.—OLDHAM: 16th, a fair time with Miss Chadwick. Election of new officers: New corresponding secretary, James Carter, 1, Bk. Walshaw-street, Mumps, Oldham. BARTLAM-PLACE SOCIETY: We have had the most successful Christmas and New Year's parties since our society commenced. 9th, Mr. G. S. Smith spoke ably on 'Was Christ the Son of God?' and 'The Pyramids of Egypt.' Room crowded, in fact we are full up every Sunday evening.—PRESTON, Central: The guides of Mrs. Waddilove gave splendid addresses on 'Can man by

searching find out God?' and 'Spirit, its operation and energy.' Very good clairvoyance, over 100 at the after-circle (W. S.).—SHAW: 11th, In the absence of Mr. John Young, Mrs. Hyslop gave excellent clairvoyance and psychometry. 16th, Mrs. France, of Huddersfield, gave sympathetic and interesting addresses on 'Praise God for the glorious light' and 'Was Jesus the saviour of the world?' She gave excellent spiritual philosophy.—SOUTHPORT: Mrs. Nock, of Liverpool, gave able and earnest trance addresses to good congregations in the Foresters' Hall. The evening meeting was one of the most interesting in our experience. Besides an exceptional address, full of love and intelligent guidance from the spirit world, Mrs. W. Stansfield (the new president) was the 'medium' of a message from her dear mother to the audience, followed by her spirit daughter, 'Nellie,' giving several clairvoyant descriptions.—STALYBRIDGE: 12th, Mrs. Hopwood gave good clairvoyance and psychometry.—16th, Mrs. Newton gave good address and clairvoyance.—STOCKPORT: Mr. J. B. Tetlow's inspirers gave splendid discourses on 'Influences' and 'Death,' paying a tributary reference to the passing on of W. C. Shaw, son of our late president. Successful clairvoyance. Solos well rendered by Misses Cox and Marston.

## MIDLANDS.

CROMFORD: Mr. Fielding, of Old Whittington, Chesterfield, is amongst us on another visit. Meetings are being held at several places in the district. Success attending all. On Sunday night a public meeting was held, and a crowded audience attentively listened to an instructive lecture to the most developed in Spiritualism, and showed plainly what intelligent guides control this medium. Numerous clairvoyant facts were given, to the satisfaction of all. We are looking forward for another visit from Mr. Fielding shortly.—FOLESHILL: Mr. Bibbings paid us a friendly visit on Jan. 12, and gave an excellent address upon 'Death,' touching upon various phases of human thought, criticising orthodox teachings, and clearing up with the grand philosophy of Spiritualism, showing death to be a deliverer, a friend, not an enemy, and conductor to the higher realms of spirit-life. 16th, Mrs. Walker, of Northampton, conducted services. Her controls spoke eloquently of the grand doctrines and facts of Spiritualism. Mr. F. S. Sainsbury has promised to be with us next Sunday.—LEICESTER, Liberal Club: The control of our local medium, Mrs. College, gave suitable addresses from 'The Fatherhood of God, the brotherhood of man,' and 'The immortality of the soul,' also successful clairvoyance. CRAFTON-STREET: In Mr. Muggleton's absence, the inspirers of Mrs. Sturgess discoursed on 'The power of prayer' in a masterly manner. Clairvoyance by Mrs. Roseblade and Mrs. Sturgess well appreciated, good audience. QUEEN-STREET: 16th, Morning, Our young friend, Mr. T. Spiers, gave a trance address on 'Charity,' couched in simple yet forcible language; a promising medium. Evening, Mr. H. Clark, speaking on 'Is man mortal or immortal?' maintained his high reputation. Clairvoyance by Mr. Bunney.—RADCLIFFE-ON-TRENT: The good work progressing. Those gathered in are resolutely working for the truth against clerical and materialistic oppression. Four circles are held in cottage homes, and six mediums are developing for varied phenomena. Handfuls of tracts were taken last night from our meeting for personal distribution during the week. In honour of our Jubilee we began the year by half-an-hour's reading each evening from Bro. Jas. Robertson's splendid handbook, 'Rise and Progress of Modern Spiritualism.' I commend this practice to young societies, with one word, aim in reading to so read that many will believe and prove your statements for themselves. Put your heart into it.—SMETHWICK, Central Hall: 10th, Our Society's annual New Year tea party voted a success. Mr. F. Hepworth gave an excellent humorous entertainment. Social games and dancing heartily engaged in. A jolly evening's enjoyment. 16th, Mrs. Groom dealt with subjects from the audience, after giving poems 'Gratitude' and 'Sympathy.' Her clairvoyance very good indeed.

## NORTHERN.

CAMBOIS: Mr. Clare lectured on 'What shall ye do to be saved?' well delivered.—CARLISLE, Temperance Hall: 16th, Mr. J. Bury's guides gave excellent addresses, much appreciated.—GATESHEAD, 31, Rippon-street: Mr. J. Stevenson discoursed on St. John iv., showing the spiritual meaning in relation to Modern Spiritualism and mediumship, much appreciated. Good after-circle. ST. CURTAIN HALL: Mr. J. H. Lashbrooke lectured to a good and attentive audience on 'The building and architecture of the soul.'—NEWCASTLE-ON-TYNE, Good Templar Hall: Mr. Frank Hepworth gave two addresses, followed by experiments in clairvoyance of a most successful character. The evening address was followed with the closest attention, and proved of a very interesting and instructive nature.—SEATON DELAVAL: Successful meeting with the co-operation of the guides of Mrs. Young, South Shields. Clairvoyance very minute. Out of 21 descriptions, 15 were recognised. Full house. This society has made marvellous progress of late, great credit being due to its members, considering the peculiar conditions in which the society is placed.—SPENNYMOOR, Victoria Hall: We were a little disappointed at Mr. Livingstone not coming as appointed, but our Bro. Morland ably filled his place, and spoke on a subject given from the audience 'Is Spiritualism equal to the teachings of Christ?' Good attendance, and well appreciated.

## SCOTLAND.

GLASGOW: 16th, Mr. Robertson conducted the morning service. Evening, one of Mr. D. Anderson's guides spoke on 'The attitude of Spiritualism to past and present thought.' 'The pernicious doctrine of finity,' he said, 'had been the bane of all social and religious life. Men were fenced into a sheep track by the limitations of custom and tradition, but there had always been daring and inquiring souls who looked over the fence and scaled it when they realised that beyond lay rich meadows of ungarnered thought. Spiritualism denounces the firing of limitations, and proclaims that progress in all things is the great law of life. It pronounces no sectarian shibboleths, but recognises that there is a basis of truth underlying all systems. The reptile worshipper of Africa was no

more an idolator than the mitred priest who swings his perfumed censer before the altar. Religion was expressed in the ethics of Confucius, in the Monotheism of Jesus, and in the philosophies of the Greeks, and though these can't fully express our thoughts yet we can't separate ourselves from them. The present is the offspring of the past, and the growth of more accurate knowledge was gradually obliterating the lines that divide sects. There was a fermentation of thought going on which indicated life and change. Many were afraid of the change, but Spiritualists feared no new revelation, nor the excesses which might occur in the process of change, knowing that the result would be a more fervent religious feeling than had ever been before. Spiritualists should prepare themselves to be true pioneers of freedom, and live pure and blameless lives as an example to others.' At the close of the address Mr. Anderson was controlled by an old friend—John Connelly—one of his first controls. It is 17 years since he used the medium, and he had some cheery remarks to make of the progress he had made during that time. Hall again crowded. (J. S., sec.)

#### W A L E S .

**CARDIFF SOCIETY OF SPIRITUALISTS**, St. John's Hall: The eighth annual meeting of members of this society (hitherto called the 'Cardiff Psychological Society') was held on the 10th and 16th inst., satisfactory accounts and reports of progress being presented. Sundry alterations and additions to the rules and constitution were made, including alteration of name as indicated above. The new committee, composed of those who are entrusted with the active discharge of all the various departments of the work of the society, were elected, Mr. E. Adams being president, Mrs. A. Miles, treasurer, and Mr. J. Miles, secretary. An admirable address was given on Sunday evening, 16th, by Mrs. M. A. Sadler, subject, 'What do we know of God?' 18, CHARLES-STREET: 9th, Mr. Earnest Oaten's guide's address was an indignant protest against the erroneous and ridiculous idea that spirits are at the beck and call of those they have left behind, and that a Spiritualist is a kind of showman. Spirit friends were always willing to help, and by returning prove that they still live and love. Very convincing psychometry and clairvoyance by Mrs. Dowdall's controls. 16th, Mr. S. Longville's address on 'What is Spiritualism doing for mankind?' was much appreciated. Clairvoyance by Mrs. Dowdall's 'Snowflake,' almost all recognised. 198, COWBRIDGE-ROAD: Service conducted by Mrs. Williams and Mrs. Preece, subjects, 'What is life?' and 'Hand in hand with the angels.' Good clairvoyance.—NEWPORT, Mon., Skinner-street Chambers: 9th, Favoured with a visit from the Cardiff Society. Mr. E. Adams gave an interesting address on 'Where there is no vision the people perish,' which gave much pleasure. 12th, An address by Mr. Wayland on 'The life that is and the life to come.' 16th, 'The half was not told me.'

#### WESTERN.

**BRISTOL**, 24, Upper Maudlin-street: 13th, Splendid meeting, the mediums sitting for development are showing great signs of improvement. 16th, good attendance. Mr. Harris, of Cardiff, delivered an able address on 'If a man die shall he live again. Our meetings are getting very popular, several new faces observed.—PLYMOUTH, Oddfellows Hall: 12th, Inspirational address by Mr. J. Evans. 16th, morning, 'Self-culture,' by Mr. C. H. Lethbridge, much appreciated. Evening, Mr. Looms gave an address, 'Is Spiritualism lawful and right?' ably expounded, also by the guide of Mr. J. Evans. Mrs. Trueman gave clairvoyance each evening, 17 descriptions recognised.

#### YORKSHIRE.

**ARMLEY**: Mr. J. Duffy, of Gorton, gave nice, well-chosen, and well-delivered addresses, giving every satisfaction. Remarkable tests in psychometry. We thank him much for his kind services, and will be pleased to have him again soon.—**BARNESLEY**, Cooke's Buildings, Wellington-street: Mr. Hy. Long dealt with the 'Resurrection,' and 'Can a man by searching find God?' in a manner likely to make people think. Good after-circle, over 70 stayed. **GEORGE YARD MISSION**: Afternoon, circle, Evening, Mrs. Robert's guides on 'Spirit return,' never heard them deal with a subject better. A woman in the audience said she had never been happier. She had been singing all the week and wishing for Sunday to come, as she had been told what was true by Mrs. Roberts's guides the Sunday before. Clairvoyance fairly good. (Fred Fearn, sec.)—**BRADFORD**, Boynton-street: Morning address by Messrs. Lund, Chadwick, and Simpson. Afternoon, service of song, 'Frozen to death,' by Mr. Swires and friends. Evening, musical service: solos, anthems, etc., very telling. Clairvoyance by Mrs. Wright to good audiences.—**HULL**: The visit of Mr. R. Watkin, of Rothwell, was much appreciated, chiefly owing to the breezy freshness and open candour of his address. A well-attended meeting also on Monday, at 7-30. **LYCEUM**: We opened our first Lyceum meeting at 10-30 a.m. on Sunday, when a satisfactory attendance and hearty performance of the singing and exercises gave promise of the popularity of this good work here.—**HUNSLET**, Oriel Hall: 10th, Mrs. Beanland gave beautiful delineations of clairvoyance and psychometry, church crowded, 16th, Mrs. Stair delivered grand eloquent lectures upon 'The new gospel' and 'Spiritualism, its religion,' and gave grand impromptu poems from 'Unity, Love, and Goodwill to men,' and 'Those mossy Abbey walls.' The church was full at night. **GOODMAN TERRACE**: Mrs. Levitt gave good addresses on 'That ye love one another.'—**LEEDS**, Westfield-road: 10th, Mrs. C. Wilkinson gave a good address to a crowded audience. Splendid clairvoyance. 16th, Mr. Camm gave addresses, appreciated by good audiences. Duet by the Misses Douglas.—**NORMANTON**: Most excellent lectures by the guides of Mr. Sam Featherstone, on 'Spiritualism, a gospel of liberty, progress, and reform.' Hall crowded by strangers, the greatest attention and respect was given to the able lecturer. The outbreak at Castleford has caused our hall to be too small, and there is sure to be good results by the opening out at Castleford. Ninety-seven adults crowded into our after-circle, where the keenest sympathy and perfect quietness reigned while our talented Mr. Johnson gave excellent psychometry and clear clairvoyance.—**ROTHERHAM**: 9th, Before splendid company, Mr. Inman dealt

with subjects from the audience in a very satisfactory manner, applauded at the close of each subject. Miss Inman gave excellent clairvoyance, assisted by her father. Some of the descriptions were very fine. On Monday night Mr. and Miss Inman were quite as successful.—**ROTHWELL**: 9th, Mrs. Falla spoke well. She gets better. Clairvoyance was good. 16th, Our old friend, Mr. J. Armitage, and spoke eloquently. He answered questions in a masterly manner. It was a real treat, everybody well pleased, room crowded. We thank him kindly, and are hoping to have him again soon. We are progressing well.—**WAKEFIELD**, Queen-street: Mrs. Taylor's guides gave a splendid address on 'Peace on earth good will to men,' to the satisfaction of a crowded audience. Clairvoyance successful.

**RECEIVED LATE**.—**DERBY**, Traffic-street: Mr. Kitson was unable at the last moment to be with us. We had two pleasant meetings, psychometry by Mrs. Foster.—**LONGTON**: Mr. Brookhouse, although unwell, gave good addresses. Mr. Holdcroft clairvoyance, 19 descriptions out of 20 recognised. Miss Plant, vice-president, in the chair, gave a good address.—**SKIPTON**: Mr. Smithson gave intensely interesting addresses, audience much pleased. [Reports should be delivered at this office early on Tuesdays, otherwise they cannot go in their proper order.]

### Prospective Arrangements.

**ACCRINGTON**, Old Spiritual Hall, Bridge-street.—Will mediums who will come for 5s. and expenses, with open dates from Jan. 24 till December 31, kindly forward gifts and dates to Secretary, Ed. Askew, 131, Manchester-road, Accrington. 532

**BARNESLEY**.—The Members of George-yard Mission Room wish it to be known that they have no desire that their President, Mr. F. Fearn, should have any connection with the Society, Cook's Buildings, Wellington-street, Barnesley.—Mr. G. ROBERTS, Secretary; Mr. F. OXLEY, Treasurer. 532

**BIRMINGHAM**, Bloomsbury Spiritualists' Society, Oddfellows' Hall, Bloomsbury-street, near Beehive.—Anniversary Services on Sunday, Jan. 23, at 3 and 6-30 p.m. Mrs. Groom will give addresses and spirit descriptions at both services; subject, 6-30, 'Spiritualism, its position.' Chairman, Mr. J. W. Griffin Hodgson. Special Hymns and Anthems by the Choir. 532

**BRADFORD**. Milton Hall Lyceum will provide a grand Ham Tea and Entertainment on Saturday, February 5, when Mrs. Greenwood, president of B.S.L.U., will distribute prizes. Sunday, February 6, Lyceum Day. Special hymns. Speakers: Mrs. Greenwood and Mr. A. H. Kitson, at 2-30 and 6. 533

**CARDIFF**. 198, Cowbridge Road.—Jan. 23, Sunday, at 6-30; Tuesday at 8. Mediums: Mr. Williams and Mrs. Preece. All welcome. 532

**CARLISLE**. Temperance Hall.—Public Debate in the City Hall, Castle-street, on the 24th and 25th, between G. H. Bibbings, Esq., and Rev. A. J. Waldron. Subject, 'Christianity or Spiritualism: which is the better system for man?' Chair taken at 8 p.m. Admission, 1s., 6d., and 3d. 532

**GATESHEAD**. St. Cuthbert's Hall.—Sunday, Jan. 23, Mrs. White, of Sunderland. Clairvoyance. 30th, Mr. W. Dowell Todd, of Sunderland. 532

**HECKMONDWIKE**. Bethel Lodge.—On Sat., Jan. 29, a grand Welcome Home Tea to our brother, Walter Ripley. Tickets 6d. and 4d. Tea on the tables at 4-30; and Social Gathering, welcome to all his true friends.—Mrs. Hunter, sec. 532

**HUNSLET**. Goodman Terrace.—Mr. Wm. Smith begs to thank all mediums and speakers for past services, and to cancel all dates and arrangements made by and with him for 1898 at the above room. *Change of Secretary*. Will mediums who have open dates for '98 please write to Mr. R. Chappell, 14, Falmouth-terrace South, Accommodation-road, Hunslet, Leeds. 532

**LANCASHIRE LYCEUM DEMONSTRATION**.—Next meeting of delegates at Mount-street, Hyde, Saturday, Jan. 29, 1898. Tea at 4-45 (6d. each), meeting immediately afterwards. A sub-committee of the celebration committee expected. After meeting a concert will be given by the Hyde Lyceum. Admission, adults 2d., children 1d. Friends of the Lyceum cause invited. Manchester district delegates will leave London Road Station at 4-10 p.m.—J. B. LONGSTAFF, hon. sec., 28, Caton-street, Moss Side, Manchester. 532

**LIVERPOOL**. Daulby Hall, Daulby-street.—Jan. 23, Mr. Walter Howell, 3 p.m., 'Unity and Diversity in Modern Thought,' 6-30 p.m., 'Miracles in the light of Modern Thought,' and on Monday at 8 p.m., Questions from the audience. Jan. 30, Mr. Frank Hepworth. Feb. 1, Annual Social, Conversation, and Dance, commencing at 8 p.m. prompt. Tickets 1s. inclusive. 532

**LIVERPOOL SPIRITUAL EVIDENCE SOCIETY**. Phoenix Hall, Low Hill.—Wednesday, Jan. 26, Mr. E. W. Marklew. Wednesday, Feb. 2, Mr. W. J. Rae. Wednesday, Feb. 9th, Social and Dance. 532

**LONGTON**.—Mr. Macdonald, of Patricroft, will lecture next Sunday, 23rd. Subjects, 'Man, his destiny,' and 'Give to each his due.' Monday evening will be devoted to answering questions from the audience. John Arnold, sec. 532

**MORSE'S LIBRARY, FLORENCE HOUSE**. 26, Osnaburgh-street, London, N.W.—Winter Course of Wednesday Evening Public Meetings. Wednesday, Jan. 26, J. J. Morse, 'An evening with the "Strolling Player."' Commence at 8 p.m. Admission Free. 532

**NELSON**, United Spiritualist Society, Bradley Fold.—Opening of New Piano. On Saturday, Jan. 29th, 1898, a Grand Soiree will be held in the above hall, Dancing to commence at 6-30. Tickets, 1s. each, including refreshments. A hearty welcome extended to all. [532] **NEWCASTLE-ON-TYNE**. Good Templar Hall, 2, Clayton-street.—Sunday, Jan. 23, Mr. W. H. Robinson, at 6-30, 'The present developments in psychic science, their relationship to current thought.' Jan. 30, Mr. J. J. Morse, of London. 533

**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. 27, Dec. 18. Apply early. [Continued on Page 47.]

## 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, Mrs Best; 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 G H Bibbings, B A
- Birmingham**—Masonic Hall, New st., Union, Class 10 45; 11, 6 30, J J Morse
- 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, Song service, see prospectives
- 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, G H Edwards
- Bootle, Liverpool**—Masonic Hall, Lyceum 11; 2 30, 6 30, Mrs Nock. Mon. 8. Tues. 8, Seance.
- Bolton**—Bradford st., Lyceum 9 30; 2 45 and 6 30. Mr Davis
- Burnley**—Hamerton st., Lyceum 9 30; 2 30 and 6, Mrs M H Wallis
- North st.**, Lyceum, 9 30; 2 30 & 6, Mrs Green Tues. 7 45
- Guy street**, Lyceum 9 45; 2 30, 6. Mon. 8 Wed. 8, members' circle
- Bury**—Spiritual Hall, Georgiana st., Lyceum 10; 2 30, 6, E Marklew. Wed. 7 30, Miss Knight.
- 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
- Clietheroe**—3, King lane, at 2 30 and 6 30
- Colne**—Cloth Hall, Lyceum 10; 2 30, 6 30, C A Holmes
- 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, 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 Barlow. Tues. 7 30
- Huddersfield**—Brook st., Lyceum 10; 2 30 and 6 30, W Rooke
- Hyde**—Mount st., Travis st., Lyceum 10; 2 30, 6 30, R A Brown. Mon., 7 30
- Lancaster**—Athenæum, St Leonard's Gates, 2 30 and 6 30
- Leicester**—Liberal Club, Town Hall sq., 11 and 6 30, Mon. 8, public circle
- Queen st.**, 10 45, 6 30. Tues., Thurs. 8
- Liverpool**—Daulby Hall, Daulby st., 11 Children's Lyceum; 3, 6 30, and Mon. 8, Mr Walter Howell Thurs. 8, Public circle.
- London—Camberwell New Rd**—Surrey Masonic Hall, Anniversary Sunday. 11, public circle. 3, Special circle by Mrs Bliss. 4 30, Tea Meeting 6 30, Addresses by Mrs Bliss and W E Long, 8 p.m. member's circle.
- Battersea Park Rd**—Temperance Hall, Doddington grove At 7, Mr Parish, Mr Marsh, and others. Thurs. 7, choir practice. 8, developing class.
- Brixton**—8 Mayall rd, 7, Mrs Uren, of Manchester Thurs. 8, members' circle
- Canning Town**—Temperance Rooms, 2 Ford's Park rd, Trinity st, Lyceum 11; 6 30, Mr Bell, 'The ideal and the real. Tues. 7 30. Fri. 7 30 developing circle. T. W. on sale
- Canning Town**—Co-op. Hall, Braemar rd., Lyceum 10 30; 7, Mr and Mrs Weedemeyer. Mon. 8. Tues. 8, members. Thurs. 7 30, Open meeting
- Stratford**—Workman's Hall, West Ham lane, E., Lyceum 11; 7, Mr Whyte on 'Man.' Clairvoyance by Mr. Peters. Thurs. 8, Mr Peters.
- Forest Gate**—Liberal Hall, Sun., Inquiry 10 30; 11, Discussion. Lyceum 3, 7, Mr Walker. Tues. and Thurs. at 8. Local, at 8
- Longton**—Post Office Buildings, 2 30, 6, Mr J C Macdonald. Mon. 7 45. Thurs. 7 45, choir
- Macclesfield**—Cumberland street, Lyceum 10 30; 3 and 6 30, Mrs Peters
- Manchester—Ardwick**—Temperance Hall, Tipping street, Lyceum 10 30; 2 45, 6 30, Mr G Smith; 8 30, mems. circle. Wed. 8, doors closed 8 10, 19th, Mrs Duffey. Fri. 8, members. Sun. 8 30, members' circle
- Moss Lane East**—Princess Hall, Lyceum 2 30; 10 45, 6 30, J T Standish. Mon. 8 15, mems. circle, and magnetic healing. 21st, Friday at 8, Lantern Lecture by J J Morse
- Harpurhey**—Collyhurst st., Oldham rd., Lyceum 10; 3, 6 30, Mr Mayoh. 26th, Miss Nuttall.
- Patriarch**—New lane, Winton, 3, 6 30, Miss Cotterill. Tues. 8, Miss Knight. Thur. 8 members' circle.
- Pendleton**—Cobden st., Lyceum 10 30 only; 2 45 6 30, Miss Knight Mon. 8, developing. Thurs. 8, public circle, Miss Knight, 27th
- Salford**—Co-op. Stores, Chapel st., Lyceum, 10 30; 3, 6 30, Mrs Brooks (see advt). Mon. 8, social. Wed. 8, P Bewick
- Merthyr**—Central Hall, 11; 2 30 and 8
- Mezborough**—Lees Arcade, 2 30, 6. Tues. & Thurs. 7 30, circle. Fri. 7 30
- Milom**—Lyceum 10, 2 and 6. Circle 7 30. Wed. 7
- Nelson**—Bradley Fold, Lyceum 10; 2 30, 6, Mrs Smith Tues. 7 30. Sat. 7 30. Members' circle, Wed. 7 30
- Pendle st.**, Lyceum 10 30; 2 30, 6, Miss Barlow Tues. 7 30. Sat. 7 30
- Newcastle-on-Tyne**—Hall, 2 Clayton st., off Blackett street, Lyceum 2 30; 6 30, W H Robinson. Mon. 7 30. See Prospectives
- Nottingham**—Cobden Hall, Peachy st., 10 30, 6 30, Morley Hall, 2 30 Lyceum; 10 45, 6 30
- Oldham**—Corner of Coronation st., Mumps, 3 and 6 30, Mr Law. Tues. 7 45, Mrs Robinson. Sat. 22nd, Mrs Brooks 7 30, circle
- Parkgate**—Temple, Ashwood rd. Lyceum 10 30, 2 30 and 6
- Plymouth**—O'fellow's Hall, Morley st. 11, W Evans 6 30, J Evans. Wed. 7 30, Mrs Freeman, 26th. T W on sale
- Preston**—Weavers' Hall, Walker st. Lyceum 9 45; 2 30, 6 30, Mr Pilkington. Thur. 8, mem circle.
- Rawtenstall**—Lyceum 10 30; 2 30, 6, Rishon—2 30 and 6
- Rotherham**—Boro' Temperance Band Room. Lyceum 2; 3, 6 30, W Fielding. Mon. 8. Wed. public circle, 8
- Royton**—Hall, Union st, 3 and 6, Wed. at 8.
- Sheffield**—Langsett road, Lyceum, 10 and 2; at 11, public circle; 3 and 7. Mon. 8
- Slaiithwaite**—Laith lane, 2 30, 6,
- Southport**—Foresters' Hall, 3, 6 30, Mrs Summersgill
- Spennymoor**—Victoria Hall, 2 and 6. Thurs. 7 30
- Stalybridge**—Progressive Society, 3, 6 30, Miss Jones. Wed. 7 30. Thurs. 8, members' circle
- Stockport**—Hall, Wellington rd., near Heaton lane, Lyceum 9 30; 2 30 & 6 30. R A Brown, an 'In Memoriam' service. Mon. 7 30, E Marklew
- Sunderland**—27 Ann street, 6 30. Daily 8
- Walsall**—Central Hall, Lyceum 10 and 2 30; 11 and 6 30, W H Phillips.
- 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, Miss Hall. Mon. 7 30, public circle
- \***Barnsley**—Cook's Buildings, Wellington st., 10 30, Free Healing; 2 30, 6; D Jagger
- Batley**—Wellington street, Lyceum, at 10 and 1 45, 2 30, 6, Mrs Shulver. Monday 7 30
- \***Batley Carr**—Town street, Lyceum, 10 30, 2 30; 6, Mr Back. Monday, Mothers at 3
- Birstall**—Railway ter, 2 30, 6, Mrs Clough. Tues. 7 30 public circle
- \***Bradford**—Boynnton st., West Bowling—at 10 Lyceum, 2 30, 6, Mrs Taylor. Thursday 7 45
- Dudley Hill**—Tong st., 10 30 public circle; 2 30 & 6, Mrs Streton. Mon. 7 30
- Milton Hall**, 32 Rebecca st., City rd., Lyceum 10, 2 30, 6, J Smithson
- Otley rd.**, Lyceum, 10 30; 2 30, 6 30
- Spicer st.**, Little Horton ln. 2 30, 6, Mrs Brook
- St. James' Church**, Lower Ernest st., Lyceum 10 & 2; circle 3; 6, Mrs A Lambert. Wed. 7 45
- Temperance Hall**, Leeds rd., 11 developing circle 2 30, 6 30, Mrs Smith. Mon. & Wed. 7 45
- \***Brighouse**—Martin st. Lyceum 10; 2 30, 6, J A Johnson
- Cleckheaton**—Walker st. Lyceum, 10; 2 45, 6, Mrs Gregg. Mon. in old room, 7 30, Circle. Thurs. 7 30, public meeting
- Cleckheaton (No. 2)** Geo Lewis
- \***Dewsbury**—Bond st. Lyceum 10 and 1 45, 3 and 6 Thursday 7 30
- Elland**—Newcombe st. Lyceum 10; 2 30 and 6, Halifax—Winding rd., 10 30; 2 30, 6, F Colbeck Mon. 7 30
- Raven st.**, Queen's rd., 2 30, 6 30, Mrs Hunter and daughter
- Huddersfield**—St. Peter st. Rooms. Lyceum 10; 2 30 and 6 30, Mrs Nicholson
- Hull**—Granville Hall, Silvester st. Lyceum 10 30; 2 30, 6 30, Mrs Clough. Wed. 7 30. Thurs. 7 30, members' circle
- \***Keighley**—Heber street Spiritual Temple, 2 30, 6. Wm Hopwood. Mon. 7 30
- \***Leeds**—Psychological Hall, Lyceum 10; 2 30, 6, Madame Henry; 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, Mrs Greenwood
- Morley**—2 30, 6 30, Mrs M Roberts. Mon. 2 30, 7 30. Tues.
- Normanton**—Queen street, 2 30 and 6, Mrs Hyde. 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, J Armitage
- Rothwell**—Lyceum, 10; 2 30, 6, Miss Hunter. 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, C Firth
- Skipton**—Temperance Hall, 2 30, 6,
- \***Sowerby Bridge**—Hollins lane. Lyceum 10 and 2; 2 30, 6, F Colbeck
- \***West Vale**—Green lane, 6. Wed. 7 30
- Windhill**—2 30 and 6
- Yeadox**—Town Side. Lyceum 10; 2 30 and 6, Mrs Russell. 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, circle. Mon. 2 30, 6 30. Wed. 7 30
- Walton street**, Hall lane, Public circle 10 30; 2 30, 6, Mrs Stair. Mon. 7 30
- Cambos**—Spiritual Evidence, 2, 5 30
- Cardiff**—18 Charles street. Sun. 7 p.m. Mon. 8
- Clietheroe**—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
- Dunfer**, N.B.—Giffan Hall, Wed. 8, room 3
- Exeter**—Friars' Hall, Friars' Walk. Service 6-45. Wed. 8, members' circle
- Felling**—Hall, Charlton row. 2 30, 6,
- Foleshill**—Edgwick, 10 30, 6 30, Mr Sainsbury. Mon. 8
- Gateshead**—Cuthbert's Hall Bensham. Sun. 6, Mrs White. Weds. 3
- 31, Ripon st., 6 30, J G Grey, 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, Ben Plant

- Hadfield**—Salisbury street, off Station rd., at 3 and 6; circle 7 45. Wed. 7 45
- Hunslet**—Oriental Hall, Top of Joseph st., 2 30, 6 30, J T Todd, and on Mon. 2 45 and 7 30. Tues. and Sat. 8, public circles
- 3, Bottom of Joseph st., 2 30 and 6, Mr Pawson Tues. 7 30, Thurs. Sat. 7 30
- Leigh**—Newton st., 2 30 and 6 15, Wed. 7 45, public circle
- Leicester**—Craftern st., 11 & 6 30, H Clark. 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 Lake. Mon. & Sat. public circles, 7 45. Thurs. members' circle, 8
- 28, Back Adelphi st., 2 45 & 6 30, Mr Green
- London**—Bow—193, Bow rd., at 7, Miss Finlay. Tues. and Fri. 7 30, developing. Wed. 7 30, public circle
- Manor Park**—Temperance Hall, at 7, Mr Sloane clairvoyance, etc. Mon. 8. Thurs. 8, various
- Marylebone**—Cavendish Rooms, 51, Mortimer st. W Miss Rowan Vincent, 'T P O'Connor and Spiritualism,' and clairvoyance, ta 7 pm
- Edmonton**—Beech Hall, Hyde lane, 11 and 7, Wed. 8, public circle. Thurs. 8, developing class
- Finsbury Park**—14, Stroud Green road, 11 30, inquirers; 7. Wed. 8, circle, members only
- Hackney**—Manor Rooms, Kenmuire rd., Mare st., 7, Mrs Barrell, address & clairvoyance. Wed. 8, members' circle at 155, Richmond rd. at 8
- Islington**—Wellington Hall, Upper street, at 7, Mr Brenchley, address; Mrs Brenchley, clairvoyance. Thurs. 8, members, Mrs Brenchley
- Shepherd's Bush**—72, Askew rd., at 7, see report.
- Stratford**—Martin st Hall, Lyceum 11; 7. Fri 8, Mile End—218, Jubileest., 6 30, Mr Drake. Thurs. at 8, members
- Manchester—Bradford**: Church st., Shakespeare st., Lyceum, 2; 6 30, Mr Savage. Mon. 8, developing Thurs. 8, public circle, Mr Pearson
- Central**—Coal Exchange Hall, Market Place, off Market st., 6 30, E W Wallis, 'What are the elements of universal religion.' (See advt. on front of cover)
- Cheetham**—Ash Lodge, Halliwell lane, Lyceum, 10 30; 2 30, 6 30, Miss Smith. Mon. 8, clairvoyance. Thurs. at 8, P Bewick
- Eccles**—Conservative Club, 2 45, 6 30, J B Tetlow Wed., 7 45, Madam Henry, 26th
- Higher Broughton**—Hilton st., Lyceum, 10 30; 2 30 6 30, Mr Featherstone. Tues. 7 30, grand social Thurs. 8 J B Tetlow
- Hulme**—Corner of Junction st., Lyceum, 10 30; 3, 6 30, Mr Lamb; 8 15, after circle. Mon. 8, Mr Hilditch. Wed. 8, mems. circle. Thurs. 8, Mr Lamb, clairvoyance and psychometry
- Openshaw**—Granville Hall, Georset st. Lyceum 2 30; 10 30, 6 30, A Friend. Thurs. 8, Miss Cotterill, public
- Longsight**—West Gorton, 24 Greyst., Lyceum, 10 30 & 2 30; 6 30, I Pickthall; circle, 8 15. Tues. 8, E Marklew. Thurs. 8, public circle Jan 29 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**—Over the Store, Dale st., 3 and 6 30, Mrs Clegg. Tues. 7 45
- Monkwearmouth**—Hall, Roker avenue, 6 30
- Morecambe**—Moss lane, off Queen's sq., 2 30 and 6 30 Mrs Hyslop. Mon. 7 30
- Nelson**—Ann st., 2 30 and 6. Sat. 7 30, circle
- Newcastle-on-Tyne**—Heaton and Byker Institute, 3 Addison rd., Heaton, 6 30. Mon. Sat. 8, circles
- Shields Cafe**, 30, Cloth Market, Sat. 7 30, seance
- Newport (Mon.)**—Skinner st. Chambers, 8, address & clairvoyance. Wed. 8, address & psychometry
- North Shields**—86, Saville st., near G P O, 6 30
- Lewis Hall**, Waterville rd., 6 30
- Northampton**—Hall st., Michael rd., 11, 6 30
- Oldham**—Bartlam place, Lyceum, 10; 3 and 6 30, Thurs. 7 45, circle
- Perkinsville**—6, (see Prospectives)
- Preston**—Central, 2 30 and 6 30. Wed. 7 30, mems. circle
- Rockdale**—Regent Hall, Lyceum, 2 45; 2 30 and 6. Mrs Berry
- Summer st., 2 30, 6. Tues. 7 45
- Penn st., Lyceum, 9 45; 2 30 and 6. Wed. 7 30
- Seaton Delaval**—5 30, W D Todd, of Sunderland
- Seghill**—5 30
- Shaw**—Broadbelt's Rooms, 3 and 6 30. Wed. 8
- South Shields**—16 Cambridge st., 6. Tues. 7 30
- Tranmere**—Gospel Mission Room, Union st., at 6 30
- Wakefield**—1, Barstow square, Westgate, 2 30 and 6, Mon. 8. Wed. 7 30
- Queen st., Westgate, 2 30, 6, Mrs Hoyle. 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. Wed. 7 30, public circle
- Whitworth**—Market street, 2 30 and 6.

## OTHER MEETINGS.

- Gateshead**—97 Coatsworth rd., Mon. 7 30, Reception
- 22 Redhugh road, at 6 30. Tues. and Thurs. 7
- Heckmondwike**—Bethel Lodge, Tues. and Sat. 7 45
- Hunslet**—Goodman terrace, 2 30 & 6, Mrs Crossley Mon. 7 30, public. Thurs. 7 45. Sat. 8
- 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, Mrs Barrell Wed. 7, healing; circle 8
- 16 Harper street, Theobald rd., W.C.—Mon. and Thurs., seances 8, Mr and Mrs Hawkins
- Kentish Town**—85, Fortress road, N.W. 7. Mrs Spring, psychometry. Mon., Thurs. 8. Wed. developing (see London News and Notes)
- 283 Ladbrooke grove. J J Vango, seance, Mon. and Thurs. 8 for 8 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
- Stratford**—100, Warwick rd., Romford rd., Fri. 8, public circle, Mrs L Hawkins

**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 Batley Carr Lyceum Scholars. Sunday, Jan. 23, Mr. J. Armitage, speaker. 532

**SMETHWICK,** Central Hall, Cape Hill, opposite Windmill-lane. —Lyceum Officers and others. Note: Sunday next, 23rd, Smethwick Lyceum will give Service of Song, 'Ministering Spirits,' at 6-30; organist, Miss George; conductor, Mr. Lynch; reader, D. Findlay. In aid of the Society's Funds. Come and hear and help.

**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

**WARRINGTON.**—Monday, Jan. 24th, Mr. E. W. Wallis will deliver an address on 'Why I am a Spiritualist,' at 7-30, in the Co operative Hall, Winwick-street, entrance in Tanner-street.

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**SALFORD SPIRITUAL CHURCH,** ST. PHILLIP'S PLACE, Chapel St.—Sunday, Jan. 23rd, 3 and 6-30, Mrs. BROOKES will speak and give clairvoyance. Wednesday, Jan. 26th, at 8-15 p.m., Mr. P. Bewick.

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