

THE TWO WORLDS.

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No. 533—Vol. XI.

Registered as a Newspaper.

FRIDAY, JANUARY 28, 1898.

PRICE ONE PENNY

Value of Phenomenal Mediumship.

By JAS. ROBERTSON.—Continued from page 34.

I HAVE TO SPEAK, before I have done with the phenomenal aspect of the subject, of one of the most remarkable instruments the world has yet come in touch with, who has been reared in this country of ours; I mean J. J. Morse, because he is perhaps the best expression of the spiritual medium, whose life is the outcome of spiritual supervision. The leap from the normal man of 20 or 25 years ago to the inspired orator was simply marvellous; no more like miracle could be recorded, and yet be within the realm of natural law. The story told by his spiritual guides is that they saw at, or before, his birth, a rare organism, through which it might be possible to proclaim the new and living thought of spiritual progression to mankind.

The people of the other world are not satisfied that darkness and doubt should prevail, they feel the world needs light, and with an elevated and loving spirit they work continually to spread the truth. Aching hearts continually supplicate for consolation; the drear, dark outlook of the materialistic thinker causes him to call for help and light, the grotesque ideas which prevail regarding heaven and hell need to be displaced, and the hereafter painted in true colours, and therefore many of the elevated spirits of all nationalities spread the truth through the avenues that they can open up, feeling that in thus working they perform the true will of the All of Being.

A philosophic Chinese spirit, with a band of others, have been the controlling intelligences of J. J. Morse, and for over 25 years there have been delivered discourses on all manner of subjects which, Alfred Russel Wallace has said, for high and sustained eloquence, noble thoughts and high moral purpose, surpassed the best efforts of any lecturer or preacher within his experience, and this was said at a time when J. J. Morse was but a youth, with only the most limited education, without knowledge of books, or any ideas beyond those of the average person. His life had been rough and cheerless, cast amid strangers, and although one of the great unthinking mass, he was pressed into spirit service by those who had waited for the full time to arrive. Almost from the first time that he was brought into contact with the subject he was controlled, and became the mouthpiece of wise spirits who spoke out thoughts that the world needs. As one who has known this remarkable medium for over 20 years, coming into close and frequent contact, and listened to the commanding intelligence, I am able to speak of the normal man and the inspired speaker, and know how great the difference is in capacity and style, between the two. Sergeant Cox, a London magistrate and a capable *literateur*, once said of him, 'I have heard an uneducated "barman," when in a state of trance, maintain a dialogue with a party of philosophers on "Reason and Foreknowledge, Will and Fate," and hold his own against them. I have put to him the most difficult questions in psychology, and received answers always thoughtful, often full of wisdom, and invariably conveyed in choice and eloquent language. Nevertheless, a quarter-of-an-hour afterwards, when relieved from the trance, he was unable to answer the simplest query on a philosophical subject, and was even at a loss for sufficient language to express a common-place idea.'

This is not overstated by any means. It demands on the part of thinkers examination and verification, and, once admitted, opens up mighty possibilities of light and knowledge, flowing from the spheres of spiritual life. It is not now the time to speak of the nature of the teaching that flows from the lips of inspired mediums. I simply treat of the phenomena of a high and rare grade, which followed those first raps at Hydesville and Rochester.

There are other trance mediums who, perhaps, lack the eloquence and oratorical gifts which are expressed so fully by the workers I have named, who are no less worthy of being mentioned, men and women who have dictated volumes while in this trance condition. Glasgow has one of the most celebrated in Mr. David Duguid, from whose lips have fallen statements claimed to be historical and also descriptive of spirit life that make up the wonderful volumes, entitled, 'Hafed, Prince of Persia,' and 'Hermes.' I know the normal man as well as it is possible for one man to know his fellow after years of close personal contact, and I know the normal man has no capacity for literature, and yet these volumes furnish intensely interesting reading, and require cultured study for their complete understanding. A well-known *literateur* has said of him that: 'Even had he had at command large libraries of books, with some experienced scholar to point out to him the volumes that he required to consult, it would still be a matter of impos-

sibility that he could have stored his mind sufficiently with facts to enable him to respond to the questions detailed in these pages. Such a state of culture would require certain preliminary training, an intelligence above the average, and a considerable amount of time in which to pursue the application.' Mr. S. C. Hall said of 'Hafed': 'Its thoughts are pure, its incidents thrilling, all may read it with delight and with a possible stimulation of the highest emotions.' Evidence here, surely, of external powers using the speech of an earth dweller to proclaim the great truth of continued existence. But the men and women I have named thus specially are not isolated cases, there are thousands who under control give forth the spirit's message. The bare fact of such transpiring should be sufficient to awaken men's minds to the possibility that it is only a thin veil which separates the workers on the spiritual side from brethren still in the fleshly tabernacle.

Another phase of mediumship associated with the spiritual movement, and which it is perhaps difficult to separate from that of Trance, is what is called Inspirational speaking. Here we have the 'instrument' conscious of the inflowing of thought, the breathing in of sentiments which he, or she, interprets and expresses. Some may say this is not evidence of spirit working, but surely it gives a hint of how the so-called sacred literature of the world was produced, of how the prophets were moved by an intelligence which they could not identify with their own, that they believed to be divine. I know there is difficulty in separating this phase of mediumship from the work of men of genius, and I certainly for one would make no such distinction, for I believe this form of inspiration has been common in all ages, and that the masters of music, among others, were cognisant of it. Beethoven said, in explanation of his great gift, 'From the focus of inspiration, I feel compelled to let the melody stream forth on all sides'; and Mozart, the marvellous man, who sang wisdom, says: 'Whence and how the ideas come I know not, nor can I force them. My soul is fired and the subject enlarges, becomes methodised and defined, and the whole, though it be long, stands complete and finished to my mind, so that I can survey it like a fine picture or a beautiful statue at a glance. I hear the parts, as it were, all at once. What a delight this is I cannot tell. All this inventing, producing, takes place in a pleasing, lively dream. This is perhaps the best gift I have my Divine Master to thank for.'

The world has been filled with men we call illustrious, who were largely played upon, as instruments are, by residents in another sphere of being, who knew nothing or but little of the source of their power. All persons are really illuminated according to their condition, and I feel certain when the panorama of this life is unfolded, we shall readily recognise how often the action of super-mundane people affected us here. It should be easy for the world to admit the fact of inspiration. No great men or women ever claimed that they shone with powers that were theirs alone, but each one was conscious at times of a pouring in of wise thoughts, melody of expression, or new truths in nature. The inspiration of genius is the best key to modern spiritual inspirings. Ancient literary efforts, master-pieces of art, some of our wonderful scientific discoveries, have undoubtedly come from the spirit side. I know, of course, what organisation does for a man, what cultivation will bring forth, but these only help to bring out a clearer message, or a richer and sweeter melody of truth. All poets have had a feeling, more or less vivid, that they were aided from above; the unspiritual poet is as yet unborn. Burns wrote continually of the outside power that made him sing:—

Know the great genius of this land
Has many an angel band,
Who all beneath his high command,
Harmoniously as arts or arms they understand,
Their labours ply.
They Scotias race among them share;
Some fire the sodger on to dare,
Some rouse the patriot up to bare
Corruption's heart.
Some teach the Bard a darling care,
The tuneful Art.

The world wonders at the wondrous results produced by a Shakespeare, with his limited opportunities, and seeks at times to tear the laurels from his brow, attributing to other men what has enchanted the world, because, without the recognition of inspiration it seems impossible he could have given out such transcendent light. Longfellow admits that he had to wait till the angel said write. Victor Hugo was conscious of the other side of life, and listened to its promptings. Wordsworth was the poet prophet of spiritual life, and felt the stūl of the universe spoke to his, a spark of it, which feeling gave him the intima-

tions of immortality, which helped him to bear cheerfully life's troubles.

I have felt a presence that disturbs me with the joy of elevated thoughts,
A sense sublime of something far more deeply interfused,
A motion and a spirit that impels
All thinking things, all objects of thought, and rolls through all things.

Shelley and Keats alike show clear spiritual insight which came from other realms than ours. How beautiful has Adelaide Annie Proctor written her spiritual truths in 'The Lost Chord,' and in words like these:

Why should'st thou fear the beautiful Angel, Death,
Who waits thee at the portals of the skies,
Ready to kiss away thy struggling breath,
Ready with gentle hand to close thine eyes.

Oh, what were life if life were all. Thine eyes
Are blinded by their tears, or thou would'st see
Thy treasures want thee in the far-off skies,
And death thy friend will give them all to thee.

Milton says, 'Millions of spiritual beings walk the earth, seen and unseen.' No one, however, reveals the close connection between Spiritualism, as we understand it, and the works of genius, more than Tennyson, who had a face to face acquaintance with the phenomena. As Stead has said, in dealing with the subject of his life, 'The possession of certain psychic gifts is almost invariable in prophets, founders of great religions, and the men and women who have been privileged to embody in verse the sublimest aspirations of the race. They are all more or less seers, who dwell on the Borderland, seeing things that are invisible to ordinary men.'

Some of the men I have named were more or less unconscious of the inflowing power, as to how it came, but with Tennyson it was otherwise; he was aware all the time that his best work was due to the intrusion of the other world into his life, or rather to his ability to enter into that other, which to him was more real than this. You see so many glimpses of real knowledge scattered through his poems: hymns which we Spiritualists sing because they are a clear statement of our facts. At times, with St. Paul, he could say of his experiences, 'Whether in the body I cannot tell, or whether out of the body I cannot tell.' The reality of the unseen was to him no speculation but a conscious knowledge. You get all I am claiming in these lines of his in 'In Memoriam':

So word by word, and line by line,
The dead man touched me from the past,
And all at once it seemed at last
The living soul was flashed on mine.

You can see little or no difference in a man like Tennyson, called a normal worker, and a woman like Lizzie Doten, who calls herself a spiritual medium. From her lips, under the gush of the spiritual afflatus, have poured glowing thoughts, which breathe of beauty or burn with sacred fervour. Poets gone out of the body, like Poe, have come, and through her organism given the most complete evidence of their identity. It was not a case of catching his trick of method when dealing with poetic subjects, but the man was undoubtedly able to express himself in his old way. Had she but written as other poets do, she might have had honour and renown.

To be continued.

Personal Interview with the Control of Mr. Moss.

'THINGS SPIRITUAL AND THINGS TEMPORAL.'

Concluded from page 35.

'IF THE CHURCHES and the chapels were filled with honest souls, yearning to uplift the fallen, and bring the prodigal and fallen sister back to the paths of virtue, they would have no time for doctrinal disputation and questions of belief: they would be too busy as true apostles of the Nazarene seeking to do as he had done! The church-going lady pulls in her skirts as she steps to her carriage for fear of contamination with the fallen one seeking for help. Would Jesus have done that? What is to become of the poor, the fatherless, the husbandless, in the underground cellars and top garrets of earth? Jesus said, "There is more rejoicing in heaven over one poor brother helped back into righteousness than over ten thousand righteous ones." Though England has a lot to boast of, she has many good institutions, and many churches, the church-goers are lacking in their duty.

'There is a mistake in always upholding "Jesus died to save." I interpret the words the other way, "Jesus lived to save." If he had not lived, the beautiful paths which he opened to heaven might never have been known. Had the people in his day accepted, then it would have been better for Jesus to have lived longer, but it was through the wickedness of the people that he died, and that martyrdom has been so twisted and twined that it has come to be declared, "Jesus' blood cleanses us from all sin." Paul, on his way to persecute the Christians, was arrested by the spirit voice, "Saul, Saul, why persecutest thou me," and he was confirmed in the power of the spirit to take the part of the Christians. Jesus never said, "My blood shall cleanse ye from all sin." At the Last Supper with his disciples, he likened the bread to his body, and the wine to his blood, but said simply, "Do this in remembrance of

me"—as you have anniversary days. Jesus never said, "My death shall be the life of others." Until the fallacious teaching is done away with you will never have responsible children.

'Are the Spiritualists any better, any wiser, you may ask? Very little. What example are they setting to the Christians, as they are called. The Christians have one weakness, the Spiritualists another. The latter depend too much upon quick progress after death; but they will find stumbling blocks in the way. Many Spiritualists are not showing to the people of this world any better life than before they knew Spiritualism, some not so good; the one has a weakness for believing in the 'blood that cleanseth from all sin,' the other to depend too much upon 'progression,' though there is progression. To show that Jesus was not willing to die the death what did he say concerning Judas, his betrayer? 'Yea it would have been better if he had never been born, or that a millstone were round his neck and dropped into the sea.' If Christ had need of him to fulfil God's mission, he should have been more worthy of honour in fulfilling it, and yet the betrayer was condemned, 'Better had he never been born.' What was the poor mother of Judas to think for God to give that supper to her son, and so bring about the occasion which would condemn him to hell and its fires for ever! And he had to fulfil a divine purpose! Where was the love? Oh, no; never such a thing. But I am probably detaining you upon subjects I have no right. Let me at the close of this discussion say: Ever try to live good, upright, honest lives, as far as circumstances allow; look to Jesus as an example, and follow in his way. As I might say, *Don't follow the lantern, but follow the light.*

'Was not Jesus God's son on earth?' asked Mrs. —

'Jesus was a son of the living God the same as thy beloved husband. You see the Churches teach that Christ was God's "only begotten son," and that is where the error comes in. You must understand, Mrs. —, *it is utterly impossible* that matter can come from spirit. There is no man of science, not even I, or greater than I, can explain what spirit is. I might attempt to explain it, but am I right? Reverting to Jesus, there have been many disputes in regard to who was his father. Some say Joseph (a carpenter) was his father, others say Caris (a Roman) was his father, but no matter who was his father, he had a father, as thou hadst your father, under the same laws, the same conditions. But his mother, while bringing him into existence, fasted and prayed earnestly that she might bring forth a reformer, for the world needed one, the same as a reformation is needed now. *Spiritualists are not giving the spirits power to make a reformation*, because they are not living lives to keep the purer elements. Jesus, when on earth, was full of the spirit his mother had prayed to God to bestow upon him. Her prayer was earnest, her desires and motives were good and pure, and the powers of the Lord God Almighty answered her prayer. He was born into the same conditions and under the same laws as others, but he possessed from his very birth, and before his birth into this world, the power of spirit, and exercised it. All the world's temptations could not upset it, for it was his nature; all the wealth of the world could not shake him, and that was why he was crucified: too good, too holy, too pure in mind.'

'Do you think it possible for Christ to come again, and manifest himself?'

'*Not on earth!* Jesus was a great one—the fact is, he was the very greatest development, the purest in spirit, in the days when he lived, and since he has been crucified to satisfy those who craved it he has not stood still; he is still higher.'

'Then will there be a "second coming"?''

'*No, never to earth!* But his love, transmitted, may be felt by those who love him. If every man and every woman would become a Christ, or try to become Christ-like, what a beautiful world it would be, and if every Spiritualist would become spiritualised, how sublime, how much greater would be the manifestations. The Atheist asks for facts, manifestations, but not even the Spiritualist has the power to say, 'Come, and I will give them to you,' because they lack in spirituality. Jesus had "power," as he showed his followers on the Mount of Transfiguration. But he could 'do no mighty work because of their unbelief.' Spiritualists should be able to do so, but they are not purer, not better, the generality of them, than if they knew nothing.'

'We spirits have had tremendous difficulties to surmount for our work here on earth; but God has given us forbearance, and we hope and pray in heaven the time will come when Spiritualism and the Spiritualists will be able, by the higher power, to make manifest the truths of the future life to disbelievers. They must work for it and live for it. My mission here, through which my spirit will be lifted up, is to the sick and the suffering, a proof that in this 19th century God has not taken all the good things from His people, as the church would have you believe. God is the same to-day as when Jesus lived, and there are children born to the world now as then, who, if brought up in spiritual knowledge would have the gift of healing and many powers of the spirit, giving relief to sick and suffering humanity, as of yore.'

'What was your own earth life, Doctor?'

I don't think it would be very interesting. Had I done my duty, as I have been impressing upon others, I would not have come back to do this; but it is because I did not do it that I have come back to seek an instrument through which I may glorify God.'

'What will it do for your medium?'

'It will help him to climb the ladder of progress and not be a wandering spirit. I am thankful that the laws of God, which I am not in a position to explain, admit of this inter-communication between immortals and mortals. The "healing power" is greater in the world to-day than at the dawn of the Christian era, because there are more people in it. It is a gift of the mighty Father of all men to his children on the earth plane. As soon as spiritual culture becomes more universal its manifestations will be known of all men. When I lived I lived the life of what Christians would call "wild man"; but, thank God, the "happy hunting ground" does not end all. There is work for us and progress for all, whether we are red, black, yellow, or white. We are under the one Father, and the day will come when all will be as one family! How long? There is no time in eternity!'

Important Facts Regarding the Bible.

MR. WILLIAM EMMETT COLEMAN, in an able article in the *Banner of Light*, recently summarised the results arrived at by the earnest and critical students who have been inquiring into the Origin, Nature, and Accuracy of the Bible. Replying to the question, 'What does the Higher Criticism show the Bible to be?' he says:—Simply this: a human fallible book, a collection of writings of widely varying merit and character, written by a variety of authors, the names of most of whom are unknown. Very few of these books were written by the persons whose names they bear. The books of the prophets, aside from Jonah and Daniel (the latter being a pious forgery of four hundred years after the time of Daniel), were written in whole or in part by the prophets themselves, and some of Paul's epistles were written by him. Aside from these, no one knows who wrote the rest of the Bible. The Pentateuch and Joshua were not written by Moses and Joshua, but principally by four widely variant authors, the earliest living over four hundred years after the time of Moses, and the latest about eight hundred years after Moses. David did not write the Psalms, nor Solomon the Proverbs, Song of Solomon or Ecclesiastes. The book of Isaiah is a much-mixed composition. A large part of the earlier portion of this book was written by Isaiah himself. Another large portion, at the latter part of the book, was written by an unknown author, nearly two hundred years after the time of Isaiah; and interspersed through the book are a number of sections written by a number of other authors at various dates.

The little book of Zechariah is the work of three authors, the first eight chapters alone being written by the original Zechariah. Not one of the four Christian gospels was written by the one whose name has been attached thereto. There is little doubt that each of the first three Gospels contains much that was written by Matthew and Mark, but the books, as we have them now, are later compilations from various sources. The Gospel of John is a forgery, written long after John was dead. The apostles of those names did not write the Epistles of John, Peter, James, and Jude, and a number of the Pauline Epistles were not written by Paul. Luke wrote neither the Gospel nor the Acts. John, the apostle, may have written the Revelations, but this is very doubtful in view of the latest researches into the nature and date of writing of this peculiar book.

Taking the Bible as one book, as a whole, it is probably the most contradictory book ever produced. It teems with exaggerations, misstatements and inaccuracies, and much of it is positive falsehood. There is scarcely a vestige of historical truth in Genesis, and very little in the other four so-called books of Moses. Fiction predominates in Joshua, and to some extent it permeates Judges. The books of Ruth, Esther, Job, Daniel and Jonah are all pure fiction, romances, destitute of historical truth. The Gospel of John is also almost wholly fiction; a few historical events in the life of Jesus are woven in it, but invariably perverted and distorted; but aside from this little bit of real history, everything said and done by Jesus and the rest in this book is deliberate, intentional falsehood, written by its unknown author for a fixed dogmatic purpose. Very little real history is in the Acts of the Apostles, except in the parts where the writer uses the term 'we.' These seem to be extracts from the narrative of one of Paul's companions, and they have been interpolated into the work of the otherwise largely inveracious author of this collection of myths and legends about the apostles. A substratum of true history runs through the Acts, but in various cases the facts of history are purposely perverted and falsified to carry out the author's design in writing the book.

The religious and moral teachings of the Bible, in both Testaments, are in many cases defective and untrue. God is often represented with most ungodlike attributes; many kinds of mean, silly, and petty things are attributed to him in speech and action; and, as a rule, he is conceived of and described as a sort of big man, sitting on a throne, jealous, arbitrary, revengeful. The God of the New Testament is of much the same character as that of the old. He damns in everlasting hell-fire the wicked and non-Christian; he is the creator of the arch-fiend Satan and his host of minor devils, who tempt and draw to hell a large part of humanity. Taken as a whole, the God of the Bible is a puerile, pitiful conception of the Infinite Spirit of the Universe, the God of Science and the God of Spiritualism. It

is true that there are in both Testaments a number of grand and lofty sentiments expressed regarding God—his purity, holiness, mercy, and truth; but these are so intermixed with the mass of gross and degrading views of the Deity that, taking the biblical God as a whole, the representative of the Divine Existence is a farcical caricature of the Great Reality. Even in its highest aspects the God-idea of the Bible is grossly anthropomorphic. A personal God with human attributes, magnified and exaggerated, such is the Bible God in his every aspect. In the New Testament this man-like God has an only begotten Son; a part of himself overshadows Mary and procreates a son, Jesus, which son, in John, declares himself one with the Father. The God of Jesus is an anthropomorphic deity, to whom Jesus prayed, and whom Jesus regarded as ready to perform miracles at any time in answer to prayer, and to subserve his arbitrary purposes. A God of Law, to whom miracle and violation of natural law is an impossibility, was never conceived of by Jesus. Nowhere in the Bible can we get a just conception of the God of Nature, the God of Spiritualism.

The Labour Problem from a Spiritualist Standpoint.

By ISAAC PICKTHALL.

Continued from page 33.

WHAT IS THE SOLUTION?

IMPORTANT as it is to know what the Labour Problem really is, and how it has arisen, the probable solution of the problem is of supreme importance. I am not prepared with a cut-and-dried panacea—a perfect cure all! We have had enough and to spare of quack nostrums, of palliatives, of patchwork, and jerry-mandering nonsense. We want something sound and enduring. The evils are the outgrowth of centuries, and cannot, therefore, be settled by a stroke of the pen or the councils of an hour!

We want men to live—and to live at every pore. We want the whole race to attain the higher spiritual, consciously virtuous, and happy life. To feel a common interest and sympathy in the difficulties of their fellows.

The Labour problem may be an 'economic question'; but it is more—it is a moral and a religious question, and by 'religious' I mean spiritual. I do not ignore or despise the economic Socialists, but I fear they will never inspire the people with that fervour and enthusiasm which preludes success. To some of us Spiritualists it is more than a mere bread-and-butter question. It does not stop at gas and water politics. While it includes them, it is beyond and above material and animal advancement. It must move the very highest powers, faculties and attributes, in enlightened, intelligent, conscious spirits. If man has a divine or spiritual nature, as I believe, it must stir that nature to its loftiest activity.

Highly as I should prize the establishment of Collectivism or Nationalisation in their widest ramifications, I do not look for human salvation or the complete solution of the Labour Problem by their adoption. Physical agencies are but means to an end—tools to work with, and instruments of vast usefulness. I grant we must have the lesser before the greater, the lower before the higher, but Collectivism is not the *ne plus ultra* of Socialism. I believe with Emerson that 'civilisation depends upon morality,' and all the best, strongest, bravest, and most consistent Socialists appear to gravitate ultimately to that opinion, no matter from what point they started. Early on in his Socialist career, Robt. Blatchford said, 'Socialism is not a religion, it is a science of Government.' But Mr. Blatchford has evolved, and has since publicly stated that Socialism is love for humanity and to him a religion. He was never 'strong' or 'sound' in economics, according to Bernard Shaw and Karl Marx, and so he has arrived at the stage of Altruism.

As a sign of the times, which is pleasing and gratifying from a Spiritualist standpoint, I notice the *Clarion*, on Oct. 9, 1897, in the leading article by A. M. Thompson ('Dangle'), had the following sentence: 'Socialism, to us, represents not so much a political project or party programme, as a fundamental faith and religion.' That is exactly how we Spiritualists look upon it. It must be more than the dry bones of economics and Collectivism—it must be a living, vital principle, ennobling the lives and exalting the ideals of the people. There is no ultimatum, no finality, to Socialism; it is to be eternal and progressive in its evolution, developing as the race climbs higher in the scale of consciousness and spiritual self-possession. Social salvation is a matter of ethics quite as much as of economics. The mental and moral status of men will have to be changed with, or before, the changed conditions and environment to be established under Socialism, otherwise people will still be too ignorant and too selfish to profit by their improved surroundings.

HOW ARE HUMAN BEINGS TO BE CHANGED?

Our orthodox religious friends are strong on this point, and claim that there is but one way. You are well acquainted with their pronouncements, their panacea for all ills, viz.: Faith, prayer, repentance, belief, etc., etc.

As a Spiritualist, and as a firm believer in Evolution, I have little sympathy with, or belief in, the doctrine of man's total depravity. Man is wiser, better, nobler, stronger, purer, now than ever he was, and I claim that he is so owing to the operations of the laws of evolution, and not through a miracle

or faith in any man or God-man. Humanity has not fallen, but risen, and the race is still ascending in the scale of intelligence, knowledge, wisdom, truth, love, and justice.

Men who simply pray and sit upon the fence, who have faith and merely believe in anything or nothing, will never set the Thames on fire, neither will they reform the individual nor society.

Two things are essential to the realisation of the progress you seek as Socialists. The declaration of a principle and its incarnation in action. Now, the highest principle you can declare for is Freedom! and you can embody that in your daily deeds. You want freedom, and are fighting for it. Freedom of thought, speech, and action. Freedom to live as men, not animals. But you also want to make friends and brothers of all mankind, and there can be no true friendship where you have 'master' and 'servant.' There must be terms of equality! Not that I expect to see, under Socialism, all men and all women as indistinguishable and as undistinguished as a row of pins or a box of toy soldiers. No! I mean the equality of opportunity. Justice is 'the equal balance between opportunity and capacity!' But here, again, without moral culture and altruistic service rendered by the strong, the intelligent and the spiritually gifted, the old conditions of inharmony and hatred, of assumed superiority and ambitious use of power would speedily reappear.

With Freedom will come this equality of opportunity, and with it must also come the opening up of the avenues to a truer, sweeter, nobler, purer, gentler and more loving and helpful, fuller life; then monopoly and privilege will be banished, and the gates of prosperity swing wide open to a free and happy people. The institutions for human elevation, and mental, moral, and physical development will be free to all! United effort—hard, incessant, honourable, loving, intelligent effort, will move the world upward and onward, and then the melancholy poet will no longer sing:

'Truth for ever on the scaffold,
Falsehood ever on the throne.'

UNITY A SOLUTION OF THE LABOUR PROBLEM.

It has become a common-place truism that 'Unity is strength,' yet it is not popularly adopted, except locally. The broader view of federation is still a dream, although recent bitter experiences are bringing it nearer. One of your number has said: 'Association is synthesis, and synthesis is divine; it is the lever of the world. The only method of regeneration vouchsafed to the human family. Opposition is analysis, an instrument of mere criticism. It generates nothing; it destroys.'

From the Spiritualist standpoint, the aims and ideals of Democrats, Labour Party, Socialists, and Humanitarian reformers of all kinds can only be attained through the fusion of forces. It is a sign of weakness to find that the two main bodies of Democratic thought in England cannot amalgamate, and become a solid, unified, pronounced National Socialist Party. But that fact only demonstrates the immature condition of Democracy in this country. You cannot force or command reformation; you can only guide and follow. The wrongs of the past are not to be righted in a day. It takes time, and you will have to be patient and tolerant.

On this point I speak as one with an experience. Before I became a Spiritualist, two or three of my previous years were devoted to reading, studying, writing, and speaking upon Socialism. I was enthusiastic, and almost believed myself a heaven-born prophet. I imagined, like Prometheus, I had stolen fire from heaven, and that the world—or at least my own town, Stockport—would surrender, and run up the flag of truce to our frenzied attacks upon the orthodox political parties and our glorification of the Socialist ideal. We threatened to honeycomb the town with Socialism, to drive the enemy from its strongholds, and plant our standard upon their ramparts. The political wirepullers must have laughed up their sleeves; and sometimes I blush when I think how rash and vain we were. Tweedledum and Tweedledee are still secure in their strongholds, and the ratepayers appear quite content.

That we did some good, and set people thinking, I am vain enough to believe; but to say that 'we came, we saw, we conquered,' would be a delusion, a flimsy creation of the imagination. At the present, in spite of organisation and work on Socialist lines, two Conservatives represent, or misrepresent (?), our ancient and honourable county borough in Parliament, which at one time looked to the late Richard Cobden as one of its members; and there is not an Independent Labour man in the Town Council. No, we have not yet arrived!

I am no pessimist, but sanguinely dream that our 'Sleepy Hollow' will some day become progressive and democratic. We attempt and expect too much. One man cannot reform the world. It is better that he should first reform himself, and after that try the reforming process upon his neighbours and acquaintances. If you do this, 'one by one,' the work will be easier, and finally the triumph will be complete. In grasping at the shadows we miss the substance.

The Reformer, in every sphere of life, has found his task like that of poor old Sisyphus, who, you will remember, attempted to roll a stone up the hill; but as fast as he got it higher, it all the more readily rolled back again. There is no need for you to imagine you are Atlas, or to attempt to carry the world upon your shoulders. All you have got to do is your duty as one man. Do that as well as you can, and others will finish the task. Keep on sowing, somebody is sure to reap by-

and-bye. I believe in compensation and retribution; in sowing and reaping. We are reaping the harvests that were sown by others—crops of good and evil, truth and error, right and wrong, love and hate, justice and monopoly. We are all sowing, and just as we sow, so shall we and others who come after us reap. That is all the more reason why our seed should be of the best and purest quality, that the harvest may be rich and good.

To be concluded.

The Professor's Tales.

STORIES FOUNDED ON FACT.

II.—A BROKEN SPELL.

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.]

'HAVE YOU another tale for me to-night?' asked the Doctor with a smile, as the Professor entered.

'I have many tales, my friend, and every incident which I relate can be accurately paralleled by well-proved phenomena, but why should I throw pearls before swine, or facts before an incorrigible sceptic?'

'Thank you for the compliment, but all the same I want to hear another of your stories.'

The Professor looked keenly at the Doctor for a moment. 'I don't believe you are as impervious to facts as you pretend, so I will tell you about a "Broken Spell."'

The Doctor settled himself back in his easy chair, and as the fire cast its ruddy light upon the faces of the two old friends, the Professor began as follows:

The little village of Arden was gay with flags, and the rustics had gathered in holiday attire round the gates of the old ivy-covered church, for a wedding was in progress. As one carriage after another drove up, and the occupants descended, the cheers of the villagers were loud and heartfelt, for this was the marriage-day of Miss Agatha, the bright young daughter of Squire Aylmer. At last the ceremony was over, and the newly-married couple emerged from the building. A murmur of admiration ran through the assembled villagers, for never before had they seen so well-matched a pair.

The sweet young face of the bride was well known to all, but the tall man, upon whose arm she leaned, was a less familiar figure to the inhabitants of Arden. He bore himself with a commanding air, and a half-amused smile played round his firm mouth, and glanced from his dark, restless eyes, as he bowed to the assembled crowd. Then the young couple entered their carriage, and drove rapidly away from the vociferous villagers. Presently the Squire hobbled out, supporting himself with a stick, while with the other hand he leaned upon the arm of his sister, the elderly Miss Aylmer.

'It is a great pity that Martha could not have been here in time for the marriage,' said the Squire, as they drove back to the hall.

'A very great pity, but her steamer is not due for several days. I am sure she will like Lord Lovett when she sees him.'

'I don't see how she could help liking him. It seems to me that this is one of the most felicitous marriages that could possibly be imagined.'

'And I think so too,' heartily assented Miss Aylmer. 'I feel certain that nothing but happiness is in store for our beloved Agatha.'

Days passed on, and at last brought Mrs. Raymond to the hall. She was a tall, pleasant-faced woman of middle age. Her husband had recently died in India, and she had come to pay a long visit to her brother and sister, whom she had not seen for many years.

Of course numberless questions had to be asked and answered, but the most enthralling topic of conversation was the recent marriage of Agatha.

All was explained to Mrs. Raymond, the wealth of Lord Lovett, and his magnificent country seat, and his yacht, his carriages, and horses, were all passed under review.

Mrs. Raymond listened in silence, without displaying any great enthusiasm.

'You have told me a great deal about what he has, Henrietta, but I want to know what he is.'

In answer to this question Mrs. Raymond was told of Lord Lovett's personal appearance, and the glowing description of his lavish generosity to the poor which followed lost nothing in the telling. A photograph of the young man was placed in Mrs. Raymond's hands. This she gazed at for a long time, and then she returned it to her sister.

'He is certainly a handsome man, Henrietta,' was all she said. As she spoke, her brow was thoughtful, and a momentary look of anxiety passed over her face.

Several weeks passed by, and found Mrs. Raymond still at the hall. Two or three times a week came letters from Agatha, telling of her bright and beautiful home, and of the love and kindness of Lord Lovett, and of his mother's affection for the young bride. Letters from Agatha were always eagerly looked for, and to Miss Aylmer and her brother they brought unalloyed pleasure. But Mrs. Raymond often looked thoughtful and absent-minded, especially when she was alone, for she did not care to let her vague anxieties about Agatha cast a shadow upon the pleasure of others. But one day she seated herself at her desk with an air of decision.

'Henrietta, I am about to write and tell Agatha that I mean to pay her a visit.'

'But, Martha, your invitation to the castle has been only in general terms.'

'Never mind that, I am going to fix a day for my visit.'

The letter was duly despatched, and an answer soon came. Agatha was very, very sorry, but she was on the eve of setting out for the Continent with her husband. The arrangements could not now be altered, but some other time, etc., etc.

Mrs. Raymond did not seem surprised at this reply, but the shadow upon her face deepened when she sat alone in her room, with the letter spread before her. 'I shall know the truth before long,' she murmured softly, 'and then—' The sentence was not completed, but a flush of anger suffused her face, and she sat down to reply to the letter of her niece.

In the course of a few days came a letter to Mrs. Raymond. It was from the Riviera, and told how much Agatha was enjoying her Continental tour. Her only regret was that she could not fix a date for her return, so as to welcome to Castle Bolton her dear Aunt Martha, whom she had not seen for so many years.

Mrs. Raymond showed the letter to Henrietta and the Squire, and then retired with it once more to her own room. Her next proceedings would have struck an onlooker as curious. First of all, she carefully examined the foreign post-mark on the envelope, then she compared the date of the letter with that stamped on the envelope, and, finally, she folded up the letter into a small compass, and holding it firmly between her two hands sank into a reverie with eyes half closed. After about ten minutes a slight shudder passed through her frame, and with a deep sigh she awoke from what seemed a kind of trance.

'What can it all mean?' she mused anxiously. 'This letter undoubtedly came from abroad, but it was written at Castle Bolton. An evil influence is strongly impressed upon it, and I am certain that Agatha was not a free agent when she wrote it.'

Many other thoughts passed rapidly through the mind of Mrs. Raymond, and then she rose with an air of decision, and began rapidly to pack her travelling boxes, as if in preparation for a journey. While she was thus engaged her sister entered the room, and gazed around in astonishment at these signs of a hasty departure.

'What does this mean, Martha?' she ejaculated.

'It means, my dear, that Agatha is in trouble, and I am going to get her out of it—if I can,' she added with a sigh.

'Have you had another letter, then?'

'No, this letter has brought all the news,' and she pointed to the crumpled missive on the table.

'I don't understand you, Martha,' faltered Miss Aylmer, who believed that her sister had suddenly lost her senses.

'My dear, you won't understand when I do explain. For years I have been among Spiritualists, and strange gifts and powers have been developed within me, such as you would consider supernatural.'

'But, Martha,' stammered Miss Aylmer, with a backward glance at the door, as if preparing for flight, 'don't you think the hot sun of India—'

Mrs. Raymond laughed merrily, 'Has affected my brain, you mean? No, Henrietta, I am not mad. In fact, I am more sane than you, for I possess mental and spiritual powers of which you know nothing. No, my dear, I am not mad, and you must not seek to interfere with my movements, for I tell you Agatha is in trouble, and I am going to see her.'

As she spoke, Mrs. Raymond slipped her arm round her sister, and kissed her affectionately.

'Are you going to the Continent, then?' asked Miss Aylmer, somewhat reassured.

'No, my dear, I am going to Castle Bolton.'

'But Agatha is abroad.'

'Never mind that, Henrietta. It is to Castle Bolton I am going, and no further. You can come with me if you choose, but I am going to set out to-night.'

After a few moments' hesitation, Miss Aylmer yielded to the influence of her sister, and she hastened out of the room, to tell her brother of Martha's strange freak, and of her intention to accompany her on her journey.

The Squire was of course much surprised, but he made no serious attempt to stop the proposed journey. Probably the easy going old gentleman knew that his opposition would be fruitless, for what his sisters decided upon was what they usually did, and he was well content that it should be so.

For several hours the train which bore the two sisters sped southward, and it was late at night when they put up at a small hotel some two miles from Castle Bolton. The landlord informed them that Lord Lovett was absent, somewhere in 'furrin parts,' but young Lady Lovett was in the castle with Lord Lovett's mother.

Miss Aylmer could hardly conceal her surprise at the news, but Mrs. Raymond accepted the information as a matter of course. 'And is Lord Lovett often from home?' she asked.

'Yes, ma'am,' answered the landlord, with some warmth. 'He goes off horseracing and gambling, and goodness knows what, and leaves the young lady all alone with that old——' But I beg your pardon, ma'am, you may be a friend of the family.'

'We are friends of Lady Lovett, so you need not be afraid of expressing your opinion,' answered Mrs. Raymond, who noticed the sudden uneasiness of the landlord. 'I suppose the Lovett family have great power about here?'

'Yes, ma'am they own this house for one thing. But though they own half the country-side, folk say that Lord Lovett has spent nearly all his money, and the land is entailed and cannot be sold.'

The landlord had not much more to tell, and the ladies soon retired to the room that had been allotted to their use.

Miss Aylmer sank into a chair, and burying her face in her hands burst into tears. 'Poor, poor, Agatha,' she sobbed, 'and it was I who pressed this marriage upon her.'

'It is probable that Agatha chose for herself, so you need not reproach yourself, Henrietta. We have a hard task before us, but we must do what we can to save her from unhappiness.'

'But, Martha, why did Lord Lovett marry her if he did not love her?' and a gleam of hope came into the speaker's eyes.

'Money, my dear Henrietta,' answered Mrs. Raymond, in a pitying tone. 'Agatha's fortune was what Lord Lovett wanted, and at this moment he is probably squandering it among unworthy associates. But do not speak to me for a while, Henrietta, for I want to think over the matter.'

But the way in which Mrs. Raymond thought was a strange one. She took a small crystal from her pocket, and, laying it on the table,

bent over and gazed intently into it. Her sister stepped behind her and looked down at the crystal, but could see nothing. Then she sat down, and watched the changing expressions on Mrs. Raymond's face, for to her at least the crystal revealed something. Presently Mrs. Raymond raised her head.

'We will go to bed now, Henrietta, and to-morrow morning we will call upon Agatha.'

Early in the forenoon of the following day the two ladies stood at the door of the Castle. As soon as the door was opened Mrs. Raymond slipped a gold piece into the servant's hand.

'We are Lady Lovett's sisters, and can find our own way into the library where she is,' and with the words these ladies swept past the astonished servant and rapidly ascended the stairs. Miss Aylmer was amazed as she followed her sister. The latter had never been in the house before, and yet she moved on without hesitation.

'She must have seen it in the crystal,' she thought wonderingly, but the next moment she stood with her sister inside the library.

Agatha was seated at a table, and with a low cry she started to her feet, and was clasped in the arms of her sister Martha. Suddenly she broke from her embrace, and said, tremblingly, 'She is coming, I know she is. She has cast a spell upon me, and forced me to say and do nearly everything she wants. But I won't give her my fortune, and she is angry with me. Save me, Martha, save me!'

'Yes, I will save you'; and Martha, half supporting the trembling girl, turned and faced the woman who had just entered the room. The new comer took in the situation at a glance, and fixed a pair of flashing eyes upon Mrs. Raymond. The latter returned the look with interest, and as Henrietta glanced from one woman to the other, she saw that a silent battle was being waged between them. But after a few moments the stronger will of Mrs. Raymond conquered, and her adversary turned her eyes to the floor.

Then Martha spoke, slowly and distinctly: 'I have come to save my sister from the mesmeric spell you have cast upon her, and she now returns with us to Aylmer Hall.'

But before the mother of Lord Lovett could make any answer Mrs. Raymond uttered a cry of horror, and pointed to the window.

'Do you see that?'

'I see nothing, and, as you are evidently mad, I will have you removed by the servants,' and the speaker reached out her hand to the bell rope, but Mrs. Raymond, quicky advancing, caught her wrist, and made one or two rapid passes in front of her face.

'Now do you see?'

There was no need to repeat the question. Instead of the landscape without, the window showed a rapidly moving scene.

'A drunken brawl; a knife; my son, my son!' and with a cry the woman sank senseless to the floor.

Little more remains to be told. The picture was a true one, and Lady Lovett was a widow. She returned home with her sisters, but never afterwards could bear to speak of the evil spell which had been cast upon her.

'There is more sense in that story, Professor, than in your last one,' said the Doctor, 'for everybody knows that hypnotism is a reality.'

'And yet,' answered the Professor, 'the phenomena of clairvoyance and of crystal vision are as well established facts as those of hypnotism.'

'Perhaps so,' answered the Doctor, thoughtfully, 'I must inquire farther into these matters.'

A smile passed over the face of the Professor, but he made no reply.

Correspondence.

REMARKABLE PROPHETIC CLAIRVOYANT TESTS.

SIR,—In July last year I was invited to a circle in the Queen-street room, Normanton. After singing and prayer, Mr. J. J. Johnson, a young man, asked for articles from strangers. Having heard of his power my article was readily passed up. Taking it from me he said: 'I see the spirit form of a child comes with this, claiming to be your sister.' I readily recognised the perfect description he gave, and the details of my life, so accurately told, simply amazed me, I being a stranger. Looking again into my face, he said, 'I am requested by your sister to warn you of an accident, which I see takes place in January (between the 3rd and 4th); it feels to me as though my foot is badly crushed. This being given in July, I had forgotten it when the time arrived, but, strange to say, following my daily duty on Jan. 4th, about 2-45 a.m., the accident came about by the falling of a large box on my foot, crushing it badly, bringing to pass the prediction already stated.

Having received such proof, I invited a neighbour to go and hear for himself, which he did, only to receive a more startling truth. To use his words: 'The circle commenced. I seated myself in a corner. Rising, this young man fixed his eyes on me, and pointing to me, he said, "I have a message to give you." After a few descriptions, he said: "I see a lady, in the body, closely connected with your surroundings," giving age and accurate description of a sister of mine. He continued: "I see Xmas come and go, the old year fades away and New Year's Day dawns and fills her home with sadness, for I see her pass away." This I heeded but little. On New Year's Eve we met, a family party. About midnight we parted. New Year's Day dawned, this lady well and hearty, but about mid-day she was taken suddenly ill and passed away, bringing only too true to bear upon our hearts and minds the truth of this prophecy.' I feel I cannot allow this to pass unnoticed, and pray this gifted worker, Mr. J. Johnson, may long be spared to continue his labour of love in Normanton.—I am, sir, yours fraternally, J. H. T.

A SPEAKER'S EXPERIENCES.

SIR,—The letter from 'Speaker' which appeared in your last week's issue must fill with shame the minds of all Spiritualists who are concerned for what may be called the 'honour' of their cause. At the same time it seems to me a matter of regret that speakers will minister to the cupidity and meanness which unhappily exists among certain classes of Spiritualists by accepting engagements for paltry fees. They are not assisting the cause of true Spiritualism by such action; they are, on the contrary, fostering conditions entirely opposed to the growth of spiritual health, and if societies cannot (which means in plain truth that they will not) pay such a fee as a self-respecting man has a right to demand, then, in my opinion, those societies ought to disband themselves, for their profession of 'brotherly love' is nothing more than a sham.

On the other hand, the societies paying a decent fee, say 10s. 6d. and expenses per service, should be careful to engage none but those who value and cultivate their mediumship. To render themselves capable of expressing clearly the thoughts of the higher discarnate intelligences means devoting time and energy to study, perhaps to learning English grammar and the correct pronunciation of words. The man who presumes to address and exhort his fellows from the platform assumes a responsibility far too lightly considered, and until that responsibility is recognised by both societies and mediums, I fear little improvement will be effected.

In the matter of providing places for holding our services for the worship of the Most High, any 'two-pair-back' kind of place seems to be thought good enough; and the pity of it lies in the fact that Spiritualists are not ashamed to worship their God in buildings that they would not ask, nor expect, any eminent man to visit. This apathy and want of reverence is plainly apparent in the attitude of many of our people during the services. I have seen persons lounging carelessly in their seats during the invocations who would have been all deference and politeness in the presence of a town-councillor, and the question is forced upon one, 'What is Spiritualism to such persons?'

The answer comes from the noble army of martyrs—I mean secretaries, 'We must have phenomena or people won't come!' True! If you do not provide a certain amount of entertainment at your meetings, if you do not pander to people's curiosity, do not give them as much amusement as they would get at a threepenny gaff, you will have 'a beggarly array of empty benches.'

Friends, let us wake up to a sense of the honour and dignity of our position as Spiritualists! In the olden times Seers were venerated, were honoured by the titles 'Prophets' and 'Men of God'; and they lived in a manner befitting their high calling. We have among us to-day, men and women upon whom God's spirit might be poured out as bountifully as has ever been in the history of the world; but we must provide the conditions necessary for such outpouring, we must rise above the sordid cares of earth, we must free ourselves from the bonds which fetter us and prevent our realising the best that we might be; and when we once realise the happiness and the glory attainable by steady and persistent effort after righteousness, we shall laugh at the 'sacrifices' we have made, and only regret that we have so long delayed entering upon our heritage, the 'kingdom of heaven' which is within us.—Yours faithfully,

15, Moorland-road, Didsbury.

A. W. ORR.

PLAIN SPEAKING.

SIR,—There is always something interesting in meeting any-one whose experiences have been something akin to one's own. 'Speaker's' experience is not unique, nor, bad as it appears, is it the worst. He is not alone in the matter of shabby clothes. I have spoken myself in clothes that blushed every time I walked them past the tailors' shops. But this was no concern of those who employed me to leave my home and all its rest and comforts to go and minister to their intellectual wants. My own experience has taught me to keep a sharp look out on my front teeth, lest some greedy body, having got my best service on the platform, would leave one in such a condition that they would be secure against the cost of my supper. I cannot say I sympathise very much with 'Speaker,' because a man's first duty is to himself, and next to his wife and children. However zealous a man may be in the furtherance of a good and noble cause, he is not justified in giving that which is required by himself and family. On personal grounds he is not bound to submit to any indignity. 'The labourer is worthy of his hire,' and no one should hesitate in fixing his price nor scruple to receive it when offered. There is no lack of stage-struck dunderheads; if they like to air their vanity in the presence of the stingy and the credulous, leave the course clear for them. I have always been able to find useful work near home, which I could better afford to do without payment than to travel scores of miles by rail to work at the same price.

A young dissenting minister, a conscientious man, consulted me not long ago in reference to the subject of Spiritualism. He had read the literature of the movement, had lost his young wife and child, and had seen his spirit wife clairvoyantly. He seemed as though he would leave the ministry and join our ranks, but I had to warn him not to think of such a thing, as some of our oldest and best speakers could not live decently in the movement. I had the bitter experience of the Rev. C.

Ware before me, whom I have known since he threw in his lot with the movement. I have the late A. D. Wilson in my mind, who went to a premature grave after serving the Yorkshire Societies—I suppose on their own terms. I can name others going grey and withered, who dedicated their lives to the spirit world, and who, if it were not that they have originated a source of income apart from what they could obtain from lecturing, would be bordering on a state of poverty. Shame on those parsimonious pharisees who would treat their servants thus. With what face will they meet them in the other life after starving them to death in this world?

Our oldest, most popular, and once most belauded speaker is at the present time languishing behind the scenes and slowly drifting toward the shores of eternity, and no one seems to care, although there are reasons for supposing the passage is not in the saloon of a first-rate vessel. Some of the people who now rail against the fees of speakers used to pay 'celestial toll' in churches and chapels, but since they have discovered that Spiritualism has knocked the toll-bars down they keep the toll in their pockets. I say to all my fellow speakers, if your services are not worth just and faithful recognition stay at home and improve your own minds. A time will come when something useful will come to your hand to do, and by prolonging your life you extend your enjoyment and your usefulness over a greater length of time. Your bodies are your own, to be used as seemeth best to you. They are the homes in which you dwell, why make them unhappy by worrying over injustice inflicted upon you by others, while you have the means in your own hands to prevent it? Why thrust yourself where you are not wanted? Always remember that skim milk is cheaper than cream, and that each will always command their respective prices. No doubt 'rat shop' societies get such as they pay for, and so long as it meets their needs let them have it. The time will come when mediums and speakers will get proper recognition; a class of people will come into the movement by whom they will be appreciated, and who will not grudge them a decent subsistence.—I am, etc.,

LECTOR.

Remarkable Seance at Birmingham with the Read Family.

ON THURSDAY EVENING LAST, at the house of a local medium in Small Heath, the writer and a few privileged friends had the pleasure of receiving a visit from Mr., Mrs., and Miss Read, the well-known, highly-respected, and gifted mediums, who came, by invitation, for the purpose of holding a private seance. The circle consisted of ten persons in all, including Mr., Mrs., and Miss Read and a gentleman from Wolverhampton, and was productive of very remarkable results, to say the least. To those who may not have witnessed similar manifestations, the following brief account of the seance may be of interest. The room in which the party assembled was an ordinary sized sitting-room, the chairs of the sitters being arranged in the form of a horse-shoe in front of a pair of curtains, eight feet six inches from the floor, which formed the cabinet.

Everything being in readiness, Mr. Read, who acted as conductor, gave the signal for the gas to be lowered, sufficient light, however, being left to see each other and the surrounding objects in the room quite clearly. Later on in the evening the light from the gas was dispensed with, the light from three or four illuminated cards doing duty in its place.

The first manifestation of the presence of an unseen force came in the form of cool breezes felt on the hands and faces of most of the sitters, the curtains at the same time being slightly shaken near the opening in the centre. The conditions being declared highly favourable, in reply to a query, a promise was held out of good phenomena to come in consequence, a forecast which proved entirely correct. Raps being sharply and distinctly given in reply to questions, before the questions, in some instances had been articulated. A small bell was thrown in the cabinet, at the same time a musical box was set going by the conductor; presently the bell could be heard ringing and keeping time to the tune of 'Auld Lang Syne,' played by the musical box. At the request of one of the sitters, the bell continued to ring after the musical box had ceased playing, the bell being plainly seen moving up and down in mid-air. The musical box was afterwards lifted from a small table by the spirit people and set playing, the winding up process being distinctly heard. A tambourine and a wooden pair of castanets, provided by one of the visitors, were also picked up in the same way and played upon. A materialised hand was frequently seen at the opening in the curtains, the hand giving place to other hands of varying sizes, a small hand, evidently belonging to a child, being seen once or twice. The medium's hands were clearly seen the whole of the time such phenomena were taking place. Now followed what to some minds appeared to be the most convincing part of the seance, viz., direct writing phenomena. The sitters one by one left their seats, and walked directly up to the small table in front of the cabinet, each person having in his or her hand a pencil and a sheet of notepaper, previously provided. The pencil in each instance was taken from them by the spirit hand, and a message written in view of everybody present, while the sitter held a part of the paper. Afterwards each sitter was allowed to grasp or be grasped by the materialised hand of one or more of the spirits present, two hands being held alternately by one sitter, a large hand and a small one. The power by now having become nearly exhausted, the seance closed by the spirits rapping out 'Good night,' accompanied by a small shower of raps and the partial lifting up of the table in front of the cabinet, and so ended what one could not help but regard as a very remarkable and convincing seance.—J. J.

SOME people's gods are like marionettes, which dance to their own vices. — W. H. E.

Items of Interest.

WILL you see if you can give our advertisers a turn?

MR. WALDRON is a gentlemanly debater, one of the fairest we have heard.

DR. W. SHARPE (Ireland) kindly sends us 5s. towards the Jubilee Bazaar Fund.

FOR REV. C. WARE.—'York' sends 2s. 6d., which we have handed over to O.P.S. funds, to be administered as arranged.

WE ARE PLEASED to learn that Mrs. Place is now out of danger, and is progressing favourably. Will friends please accept this intimation.

THE *Castleford Express* devoted considerable space to Spiritualism last week, and Mr. Ware has sent a good letter on 'How to investigate?' for the next issue.

SUGGESTIONS, contributions, etc., *re* the National Bazaar, should be sent to Mr. J. C. Macdonald, hon. sec., or to Mr. E. Marklew, assistant sec. (See advt. on Cover.)

WHY SHOULD GRIMSBY WAIT?—How is it that no meetings for Spiritualism have yet been held in Grimsby or Cleethorpes? Who will start a mission there?—A REGULAR SUBSCRIBER.

AS MR. ROBERTSON speaks so highly of Mr. Morse, who has started on a new branch of work with his lantern lectures, we use his portrait to adorn our cover this week for the benefit of new readers.

TO CORRESPONDENTS.—*Harold Glynn*: We regret we do not know of any. *J. Brownson*: Too late; discussion closed. *F. M. E. (Hyde)*: Sorry to say it is unsuitable. *Jas. Nuttall*: Too late for this issue.

WILL OUR *poetical* FRIENDS please take notice that we have very little space to spare for their effusions. We have been inundated lately with poems of varying merit, some of extreme length, and written in pencil. We are ever willing to do our best to oblige, but there are limits—even to our good nature.

O. P. S. FUNDS.—Received, with thanks, from Mr. W. Lennox, 10s.; J. G., 2s. 6d.; Mr. H. Brett, 2s. 6d.; Mr. Oxenham (Orange Free State), 10s. 11d.; Mr. C. Delolme, 1s. For Rev. Ware; from 'York,' 2s. 6d.; Mr. C. Delolme, 1s.; Mr. Stringer, 1s.; W. C. (Derby), 10s.—(Mrs.) M. H. WALLIS, hon. sec., 164, Broughton-road, Pendleton, Manchester.

FEDERATION PROPAGANDA.—Mr. J. Swindlehurst, assisted by Mrs. Newton, will conduct meetings as follows:—Monday, Jan. 31, Belper Jubilee Hall. Tuesday, Feb. 1, Town Hall, Ripley; Chairman, Mr. A. Smedley. Wednesday and Thursday, Feb. 2 and 3, Temperance Hall, Kettering. Mrs. Newton will give clairvoyance at all meetings. Chair at 7-30. Collections for expenses.

CLITHEROE.—We have received letters from both parties to a recent legal action owing to some differences between the trustees. What a pity Spiritualists cannot 'reason together,' and submit such matters to arbitration by some well-known friend of the Cause, instead of wasting time and money, and engendering unspiritual feelings. We cannot take 'sides'—but plead with both to 'show the better way' and the true spirit of Spiritualism—conciliation, not combativeness.

A NEW DEPARTURE for Mr. Morse. Manchester friends last week had the pleasure of hearing Mr. Morse's illustrated lecture, and both the lecture and the views were 'fine.' The collection of 'slides' got together by Bro. Morse is certainly 'unique'; the lantern is a good one, and we have no doubt his form of instruction and propaganda will become extremely popular. We congratulate our old friend on his success. If you have not seen this pictorial record of the work and the workers, go and see it on the first opportunity you get.

MR. H. WALTER, of 42, Longford-street, London, N.W., writes: 'A friend and I took a long stroll to Askew-road, Shepherd's Bush, to see and hear Mrs. Boddington. We were agreeably surprised to make the acquaintance of so charming a lady, who, in her normal state, fully commanded the sympathy and attention of her hearers. She taught and diffused a spiritual atmosphere over the meeting. Her text was 'Blessed are the peacemakers,' and she looked almost like the Angel of Peace herself. I think everybody shares my conviction who listened to her.'

TO MEDIUMS AND SPEAKERS.—When writing to mediums and speakers, asking them to take the platform on a certain date, I request them to try and answer by return, or as early as possible. I feel confident if they did but know the inconvenience they put the secretary of a Society to, by keeping them waiting (sometimes a week without an answer), all this trouble would be at an end, and they will see it in the same light as I do, and instead of a secretary's work being a bore, it will be made a pleasure.—I am, yours respectfully, in the cause, the Spennymoor Secretary, M. MIDGLEY.

SPIRITUALISTS should be broad-minded thinkers, kindly and tolerant towards the opinions of others, ready for full, free, and frank discussion of principles, and prepared for 'the Truth against the world.' But, alas, we have not reached that stage yet. One correspondent doesn't like anything in favour of teetotalism, another objects to correspondence in favour of Socialism, but would like total abstinence discussed. One objects to our criticism of Christianity, but would like to praise 'Jesus'—whom he never knew—as the grandest and noblest man who ever lived, and the finest medium, etc. Now, friends, we try to meet all of you, and give you all a 'show' in turn; your turn will come soon. As we understand Spiritualism, it is

free enough, strong enough, and broad enough to include the truth on *all* subjects, and we propose to 'keep all the doors open.' The 'agitation of thought is the beginning of wisdom.' Avoid personalities, believe 'the other fellow' is as honest, sincere, and earnest as you are, and try to demolish his arguments at their best, and let him alone.

IF I AM to accept the evidence of my senses, independent slate-writing is a fact in nature, the verity of which I am prepared to affirm without qualification or reservation. If I am to accept the logical consequences of that fact, I must revise my ideas of the motions of which inanimate matter is capable under some circumstances. These are sufficiently momentous alternatives to confront any scientist, and my dilemma is perplexing enough, without any attempt to explain the occurrences of which I am a valid witness.—*Prof. Elliott Coues*.

NORTHUMBERLAND.—We are glad to see that Spiritualism is once again being actively promoted in this north-eastern county. A correspondent sends us an account of meetings at Barrington and Cambois, but it is written on both sides of the paper. Mrs. Hume is very highly spoken of, and she has been presented by the local friends with a gold brooch and a handsome cruet stand, and Mr. Hume received a set of gold studs and sleeve links, in recognition of their services to the Cause. Mrs. Hume is an excellent clairvoyant, personating, speaking, and healing medium. Mr. and Mrs. Hume have ever been ready to help inquirers.

NORTH-EAST LANCASHIRE Lyceum District Council meeting at Colne, Saturday, March 5th, at 3-30 prompt. In accordance with Article 6 of Convention, all notices of motion must be forwarded to Secretary not later than the 7th day of Feb. All reports and returns to be made up to and include Feb. 13, and forwarded during the following week. A full attendance of delegates is earnestly desired, as it is expected important business will be brought forward. All competitions for the 'Essay Competition' must forward the *entrance fee*, along with name and address (as well as *nom-de-plume*), at the time of sending essay.—THOS. WILKINSON, hon. sec., North Cross Cottages, Clitheroe.

SOME VERY GOOD MEETINGS have been held in St. Helens with Miss Smith. One very remarkable test she gave to a young lady she had never seen before. She told her that 20 years ago someone was carried into their home, and died a few hours later, and it cast a terrible gloom over the house, then she gave his name. The young lady could not remember it, as she would be too young, but two days later she brought a cutting out of a newspaper of 20 years ago, with the account of it, and it was just as Miss Smith said. He was carried in in a fit, and only lived an hour or two, and it did cast a great gloom over the place, as he was to have been married the day he died. It happened in Wales; it was the young lady's uncle, and the name was correct. I hope before very long we shall have a Spiritual meeting room in St. Helens, as Miss Smith, with her lectures, clairvoyance, and psychometry, has interested several people.—COR.

IN MEMORIAM.

In loving remembrance of James Richard Darling, son of Mrs. J. M. Smith, of Leeds, who entered the higher life Jan. 26, 1891, in his 20th year. Hallowed is thy name.

WE REGRET to have to announce the passing on of the President of the Mexbro' Society, Herbert Gothard, after a short illness, leaving a wife and two children. Our brother was only 25 last November. His mortal remains were interred at Mexbro' General Cemetery on Monday, January 16, by Mr. S. Featherstone. Mr. Morgan was present as the representative of the South Yorkshire District Council, of which our brother was a delegate from this society. In the evening our usual meeting was held, which developed more into a memorial service. The chair was taken by the vice-president, and Messrs. Morgan and S. Featherstone gave addresses befitting that occasion.

PASSED to the higher life, of which he knew so well, my dear father, James H. Highfield, on the 14th January, 1898. His body was interred at Birch Church, Rusholme, Jan. 18, where a few friends were gathered. Mr. R. A. Brown spoke before leaving the house for a short time, making reference to the risen one and his disposition while in this life, and he also spoke admirably at the grave side, assuring his hearers that this life does not end all. I would just like to say, for the benefit of Miss Smith, that she told me that my father would not see 74 on this side of life, and that he would pass away in the frosty time of the year, and he was not ill when Miss Smith told me that. Father would have been 74 next August.—LIZZIE HART.

PASSED to the higher life, James Henry Nicholson, of Pelton Fell, on Jan. 18, aged six years, the beloved son of William Nicholson, the esteemed president of the Perkinsville Spiritual Society, and was interred on Jan. 21st, at Pelton Cemetery. A good muster of members, friends, and Lyceum children assembled to pay the last tribute of respect. He was one of our Lyceum scholars. Appropriate hymns were sung with good effect. Mr. J. G. Grey very ably officiated, giving soul inspiring invocations at the residence and grave side, followed by an eloquent and profound address on 'The nature of death, the resurrection of the immortal spirit, and its eternal progress.'—*E. Gransbury*, 4, Double-row, Newfield, County Durham.

PURE thoughts produce pure actions; pure actions produce nobility and purity of character.—*W. H. Evans*.

THE TWO WORLDS.

The People's Popular Penny Spiritual Paper.

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FRIDAY, JANUARY 28, 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.

The Warrington Debate.

No one who fully comprehends the universal truths of true religion could ever so stultify these truths as to think the Bible suitable for a nineteenth-century text book of religion.—W. E. COLEMAN.

THE AUDIENCES were large, numbering upwards of a thousand each evening, well-behaved, and on the whole fairly impartial. The disputants, says the *Warrington Observer*, were 'both very accomplished debaters.' Old school fellows, the debate was free from personalities, and that acrimonious spirit which too often marks such encounters. Mr. Waldron was the frankest, fairest, and most gentlemanly opponent to Spiritualism that we have ever listened to in a public discussion, and the Spiritualists frequently applauded his utterances as heartily as they did those of their friend and champion. So much for the debaters and the spirit in which they conducted themselves.

The strange thing of the whole affair was the extreme difficulty one had to decide what Mr. Waldron's Christianity was. His ideas were elastic to a degree. He declined to accept Luther or Wesley; repudiated authorities (great names); declared 'the Christian Church was built on the alleged fact of the resurrection,' and boldly affirmed his right to freedom of thought; 'Truth was the only thing worth fighting for, and Truth was what harmonised with the primal facts of consciousness, and what was best adapted for the needs and nature of mankind.' He believed in a realm of law, and referred to the operations of heredity, in support of innate depravity, instead of affirming its generally beneficent operations in the evolution of the race. Still, he *did* admit, at least indirectly, the innate goodness of man, also that he is a spirit, possessing a body, and asked 'what higher spiritual doctrine was there to teach than that man was a supremely spiritual being?' He affirmed that religion was the union between the soul of man and the infinite spirit, and claimed that thus 'God was in the world, saving them and uniting them to Himself.' He accepted Darwin, and referred to the progress of humanity out of superstition and ignorance: 'the further back we go the more ignorant and superstitious we find the people, so that they believed spirits were everywhere, and doing well nigh everything,' therefore, he urged his hearers not to hastily attribute what they did not understand to spirits, when, possibly, by waiting and investigating, purely natural causes might be discovered.

On the second night Mr. Waldron claimed that the body was sacred, and should be kept pure and healthy, 'a tabernacle fit for the indwelling of the Holy Ghost,' that men ought to love one another, even to the extent of self-sacrifice. That man ought to use his intellect to prove all things and hold fast that which is good! That man is a free personality, a being able to choose and responsible for his choice, 'was it not a fact, warranted by the history of all people and languages, that religion was the union, which the soul cried out for, between itself and the infinite eternal personal soul of the universe, which language, in all ages, had described as God! He spoke of Jesus as the 'man,' and declared that priestcraft had been the enemy of mankind; creeds had been wrong and the New Testament had been wrongly interpreted. He held no brief for creeds, it was not 'theology' he was discussing, but religion; he rejected total depravity, and affirmed that man has a religious nature, and needs religion because he is a religious animal. As regards the future life, he contended that man would be judged by the deeds done in the body.

Now, the whole of this is good Spiritualism, and consequently Mr. Bibbings had nothing to reply to here. To the pointed questions put by Mr. Bibbings to Mr. Waldron regarding his belief *re* the various doctrines usually regarded as essential by Christians, Mr. Waldron made no reply, or adroitly avoided the declaration by asking questions in return; as therefore Mr. Waldron declined to be bound by the creeds, would not support historic Christianity, and rejected passages quoted from Mark's gospel, because the revised version said that certain ancient manuscripts did not contain them, it was difficult to discover what Christian system Mr. Waldron was defending. We doubt if the Trinitarian Mr. Fleming would be pleased with his cham-

panion, for if Jesus was a 'man' away goes the church's sheet anchor. If man is naturally a religious animal, away goes the boasted need for 'Revealed and supernatural religion.' If man's intellect is to be free to *prove all things*, what becomes of the authority of the scriptures? If the court of appeal as to what is true is man's 'consciousness of what is best adapted for his needs and nature,' and the standard and test of Truth is 'what harmonises with the primal facts of consciousness,' then the Church and the Bible must be submitted to be judged in that Court (the individual's consciousness) and by that standard of Reason, Science, Conscience and Love, which is divinely implanted in man's spirit. Thus the 'light within' must ever be a higher authority than systems, churches, priests, books, or external 'saviours!' Mr. Waldron asked 'What higher spiritual doctrine was there to teach than that man was a supremely spiritual being?' We reply, NONE that we know of, and therefore *we teach it*. But Christianity has taught that man is cursed, depraved, the child of Hell and the Devil; unless saved by Divine grace, as the result of redeeming blood, consequent upon personal repentance and acceptance of the proffered salvation, 'through the merits of the Lord and Saviour Jesus Christ,' for, say Christians, quoting their Bible, there is no other name whereby a man can be saved than that of the Lord Jesus Christ. Only through his *mediumship*, say they, is it possible to win favour in the eyes of God, and receive the 'blood-bought' inheritance of eternal life and love. Mr. Waldron rejects Spiritualism, because of mediumship—does he reject the mediator (medium) of Christianity? If not, why not?

But Mr. Waldron makes the mistake (we do not think it is wilful) of confounding RELIGION, *per se*, with one mode of its manifestation; he seeks to identify the Universal with the particular—he wishes to make the lesser contain the greater, instead of admitting that the birthplace of all religions has been the religious consciousness of man; and that universal religious consciousness—the cry for union with the Divine, which he years after and cries for—is the proof of man's Divine nature; that he is a spirit, immortal, religious; progressive in the manifestation of his spiritual powers, and the expression of his consciousness of spiritual needs.

If it be true that man is supremely a spiritual being, as *Spiritualists* claim, if it be true that man is a religious animal, then every phase of the expression of his religious nature, or his upward spiritual strivings, conquests, and voicings of the God-consciousness within him, is but one of the modes of manifestation of the universal language of the indwelling spirit. Consequently, Christianity is not religion, but Christianity is one of the phases of human expression of religious desires and aspirations. Religion is greater than any system or Church, because it is universal. Love, Justice, Truth, Righteousness are human attributes, they are the birthright of man-the-spirit. They do not belong to any system or man. They are not solely Christian any more than they are Buddhist or Mohammedan. 'Faith, Hope, and Love' are human graces, and the evolution of the religious consciousness is carrying the race upward far beyond the sectarian lines of systems and Churches into the recognition of Universal Principles and Universal Brotherhood.

Judging from his utterances Mr. Waldron is apparently a theist; he knows something of comparative religions; he knows that Christianity, as presented in the Bible, is not totally separate and distinct from the other great religious systems of the world. It is manifest that he is already too broad, too eclectic, for the sectarians. We greatly doubt if he can stay where he is. The unthinking and unphilosophical hosts of the so-called Christian community have been taught to 'believe,' to accept 'the blood,' 'to lay their deadly doing down,' that 'God's wrath is upon them,' that man 'at heart is deceitful and desperately wicked,' 'Reason untrustworthy,' 'Christ alone can save,' etc., etc., and they believe they believe, so firmly, that they are hardly likely to approve advanced ideas even when presented by so clever a man as Mr. Waldron. But he is a good illustration of the rapid revolution which is in progress. Darwin was denounced as a heretic; to-day, he is quoted with approval. Colenso was hounded down; to-day, men boldly go beyond him, and remain in the church. The fall is explained away, and the rise of man is admitted. Total depravity is denied, and heredity is used to cover the retreat. Belief in spirits is regarded as superstitious, and the *superstitions* of the spirit devil, the literal burning hell, and endless torments, are explained away. Even the God tragedy of Calvary, the redeemer of the world mediating successfully between the outraged and wrathful Father, and placating the devil and buying happy immortality for the race at the price of his innocent life, is abandoned, and the man Jesus takes the place of the second person in the Divine trinity.

What does Mr. Waldron know of Spiritualism? What investigations has he made? Has he 'waited, examined, and investigated?' Clearly no. That was manifest to the veriest tyro. He could quote with approval statements made in the newspapers or from Carpenter and the enemies of Spiritualism, but the testimony of Crookes was slighted, Wallace, Barrett, and others ignored. The quotation as to the board being *deflected* by some one walking across the room, etc., was too absurd, and shows to what shifts opponents are reduced. The balance used by Mr. Crookes registered the expenditure of force to the extent of six pounds. As to such force being 'miraculously created,' and our attributing to spirits what we do not

understand, the ignorance is on the side of Mr. Waldron. Does he not realise that the most potent forces are in the spiritual realm? Life and Will! Spiritualists do not recognise miraculous creation—it is Christians who have been doing that. If force is displayed, and, as Prof. Crookes says, is 'associated with, and governed by, intelligence—that intelligence demonstrably other than that of the medium and the sitters, and if the said intelligence claims for itself personality and identity, and gives evidence in support of that claim, which on being investigated is verified, then we have proof that the intelligent operator is truthful, and to that extent reliable.

Mr. Waldron objects to Spiritualism because of mediumship, and declines to be 'controlled by some familiar,' but do not all manifestations of spirit, even the Divine Spirit, come through media? Evidently, Mr. Waldron does not understand mediumship, does not realise intelligent, co-operative, and united effort on the part of spirit and medium, does not understand inspiration, does not realise the help that such association is to the aspiring medium, does not know of the re-active and educational results accruing from sympathetic, intelligent, and loving fellowship between spirits and mediums. But 'the best man,' as he called Jesus, held a seance, and was ministered unto by Moses and Elias and angels (messenger spirits), and himself 'manifested' to his friends, or is *alleged* to have done so, and the Revised Version declares that he acted as the spirit guide of Paul, and 'suffered him not to go to Bithynia.' Surely, if his 'exemplar' could do these things, Mr. Waldron might do them without loss of freedom or dignity!

Now to come to the real crux of the debate—viz., the superiority of Christianity or Spiritualism. Comparisons are notoriously odious, and it seems to us that the *first* question to settle is 'Do spirits manifest?' but, failing that, the debate lacked coherence, because there was no mutually accepted definition of either Christianity or Spiritualism.

What was presented was Christianity according to Waldron—from which the known and recognisable features of historic Christianity were conspicuous by their absence! Mr. Waldron defined Spiritualism as 'a belief in spirit manifestations through mediums,' but Spiritualists have defined it as 'the science of spirit in *all* its manifestations here and hereafter.' The Spiritualist, as Mr. Bibbings said, has ceased to *believe* in continued life after death, he *knows* man survives that change, because he has held intercourse with his friends who have departed this life; they have made their presence known to him in a variety of ways, and have established their identity to his complete satisfaction.

Here then Spiritualism is superior to Christianity: the Spiritualist has fulfilled the injunction, 'add to your faith knowledge.' The Christian's faith is based on the Bible traditions which contain 'the *alleged*' reappearance of *one* man. Spiritualists are daily receiving evidence of human survival by the intelligent manifestations (and *test* proofs of their identity) of people they have known and loved. Christianity teaches 'hope,' Spiritualism says 'investigate and know.' Christianity says, 'Inspiration, dreams, trances, visions, healings, wonders, wisdom, unknown tongues, and other miracles were granted by God to reveal His presence and His word, but they ceased.' Spiritualism proves by the psychic experiences of millions of people that the door has never been closed—that all evidences of man's spiritual origin, nature, and destiny are as available now as ever they were. God and the ministering angels are as much present factors in the development of the race, aye, more scientifically demonstrable—than in any bygone age.

(Conclusion next week.)

Bazaar Buzzes.

Now is the time for work!

WHAT are you doing for the Bazaar?

INDIVIDUALLY you can do *something*.

THE time is getting short—don't delay.

SOCIETIES have plenty to do, we know, but a little extra effort can be made.

A MEDIUMS' stall, a Lyceum stall, besides others, will be features of the show.

LIVERPOOL, Burnley, and other friends, are at work making up useful articles for the Bazaar.

WE HOPE Lyceumists will work hard *now* to make the 1d. effort, and the 6d. effort, successful.

WORK, WORK, WORK! is the order of the day, to prepare for the National Jubilee Celebration and the Bazaar.

WE WANT funds to send missionaries around, not abroad but at home, not to convert heathens, but to convince our own countrymen.

THE Jubilee will not come again, friends; do not let this opportunity to help pass without your contribution to the success of the National Bazaar.

ONLY ten weeks now to Good Friday. Our Jubilee Celebrations will soon be upon us. We hope for a huge attendance at the St. James's Hall and at the National Bazaar.

REV. C. WARE is contributing valuable controversial letters to three Yorkshire papers simultaneously, *The Yorkshire Gazette*, *The Castleford Express*, and *The Cleckheaton Guardian*. He was not appointed a moment too soon.

A CLAIRVOYANT FAILS.

THE *South Wales Echo*, Jan. 15, says: 'The Cardiff mystery has been solved, and in a sadder manner than many sanguine people expected. The clairvoyant who offered assistance in the child's discovery led the anxious, grief-stricken mother to look for his return from the captivity of a travelling kidnapper. He was traced to Cowbridge in the company of a stranger, but, alas for the hopes of the parent and the "skill" of the clairvoyant, the little fellow lay at that very time in the Taff. I may be an unpardonable sceptic, and have a severely practical and materialistic method of looking at things, but I must say that I have yet to learn of a single instance where the clairvoyant or the nearly-related professors who tap the spirit-world, have added a single fact to the world's common stock of knowledge. . . . Widespread sympathy is expressed with the parents, who seemed to have been filled with hope to the end that the child would be found well and under quite other circumstances.'

Referring to the above, a correspondent writes: 'Again have we to exclaim, "Save us from our friends (?)" and to raise an indignant protest against that loose exercise of their gifts, which leads so many mediums to "jump at conclusions." When will they understand the absolute folly of giving any description (?) at all, unless they can be perfectly sure that what they say is accurate and capable of verification. It is just this kind of haphazard use of mediumship which has so terribly impeded the progress of our movement, and which causes the relation even of perfectly genuine cases of phenomena to be received with an incredulous sneer.'

LIBERAL VICTORY AT PLYMOUTH FORETOLD.

SIR,—In Plymouth we have a medium who is not a light set under a bushel, but is more like a bright beacon light showing the way to all. I refer to Mrs. Trueman, who is a normal clairvoyant, trance medium, materialising medium, etc., who gives her very valuable services to the Spiritualist Society free. But to the point. Within a few hours after the arrival of the combatants who took part in the recent bye-election here, Mrs. Trueman declared that the Liberal candidate, Mr. Mendl, would prove the winner in the contest.

Mr. Trueman, who, by the way, is of a Conservative way of thinking in politics, and was rather put about by the news, mentioned the declaration to a member of the Liberal party (not a Spiritualist), who, at once, spread the news far and wide. The Liberal party were well set up about the matter, knowing that on the occasion of the County Council election, last Autumn, the Conservative candidate, for whom Mr. Trueman was a Committee-man, was declared a hopeless case by Mrs. Trueman, which proved to be so on polling day. The news of Mr. Mendl's victory being assured got to the ears of that gentleman, and Mrs. Mendl personally visited Mrs. Trueman and got it confirmed.

After the election Mrs. Mendl sent a note to Mrs. Trueman, and a paragraph appeared in the *Western Daily Mercury* for Friday, Jan. 14, viz.: 'Mr. and Mrs. Trueman, the clairvoyants, were right when they told Mrs. Mendl that her husband would win with a good majority.' The matter does not stop there either, for the committee of the Liberal Club have granted permission to the Spiritualist Society to have one of their large placards, advertising their meetings, etc., exposed in the clubrooms.

R. FORBES,

Assist. Sec. of Plymouth Spiritualist Society.

A GOOD CASE OF SPIRIT IDENTITY.

SIR,—Seeing that we are just entering upon the Jubilee year of Modern Spiritualism, I think it is the duty of all Spiritualists to try to make this year a memorable one in the annals of our movement, therefore I will try to relate to you what, in my estimation, is one of the most striking cases of spirit identity and continued life that I have come across during my experiences. Some 13 years ago I became acquainted with Spiritualism, visited meeting rooms, and was told to investigate for myself. I did so, and found I had a medium in my own home. We were desirous of giving the knowledge we had gained to other people, therefore whenever anyone wished to have a cottage meeting we were ready to go and try to demonstrate the truths of immortality. It was at one of these meetings that a spirit controlled Mrs. Marshall, and, after many attempts, seeing that he stammered very badly, he told us through her that he used to be called 'Old Joe Wheatley,' and had lived at Shipley, was a handloom weaver, and a Wesleyan in religion. For three years, whenever he had an opportunity, he would control the medium, and whenever anyone asked him who he was he always made the same statements about his name, trade, religion, and residence, but we never came across anyone who knew him. About this time we were asked to take the platform at Shipley. We went; 'Old Joe' wanted to control his medium there, and tell his own story in his native village. However, the medium had developed clairvoyance, and could see those who wished to control her, she would not allow him, seeing that he had not got rid of the defect of stammering. Some two months after we went again, and he begged so piteously that she allowed him to control her, and in a meeting-room, where there were at least 150 persons, he told his story, and said there might not be anyone present who knew

him while in the body, as it was 25 years since he passed away, but if they would make inquiries they would find aged people still living in Shipley who had known him. I asked the people in connection with the Society if they would make inquiries, and let me know whether it was correct or not, as I was much interested in this case. In about 10 days they communicated to me that they had found six aged people in Shipley who had known 'Old Joe,' and knew that all the statements he had made were correct, and that he stammered awfully while in the body. Now, this proved to me that 'Old Joe' was a distinct and separate individuality, and that after he passed away from the body he still possessed that individuality, and could communicate with those who live in the physical, and that all the theories that have been put forth by our scientific men, such as the 'thought form' theory of clairvoyance, and that we 'get nothing but what is in the minds of the sitters,' as far as I was concerned, were all exploded.

We have often heard people speak about sins of the flesh, but to my mind all the sins we commit and all the failings in our natures are due to depraved spiritual conditions, and the sooner we begin to develop ourselves and try to become more *en rapport* with the best and noblest that are around us, the sooner shall we be able to understand the true Brotherhood of Man, and so live that we shall be able to grasp the true Fatherhood of God.—Yours for truth and progress,

ALFRED MARSHALL.

39, Ingleby-road, Brownroyd, Bradford.

Societary Doings.

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

A LIVERPOOL SPECIALITY.

ON SUNDAY, Jan. 16, a pleasant change was made in the ordinary routine of Sunday evening services. Instead of having a speaker to deliver an address, the Lyceum children went through silver and golden chain recitations, also a musical reading and one or two Lyceum songs. A number of them rendered recitations, and Daisy Bell sang a song, which, it is needless to say, was highly appreciated. Short addresses were given by Messrs. S. S. Chiswell, J. Dibble, and Ernest A. Keeling, which were all much applauded. Miss Ruth Allen presided, and much of the praise which was showered upon us was due to her able conducting. The meeting, although nearly two hours in duration, was never uninteresting, and went with a swing from first to last that was truly surprising.—ERNEST A. KEELING, Assistant Conductor.

OPENING OF A NEW HALL AT WEST HARTLEPOOL.

SPIRITUALISM, once a tree of vigorous growth in Hartlepool, has not had a place for public meetings for some considerable time. A few earnest advocates and a few investigators have lately met in private houses, and although the meetings were harmonious and enjoyable, it was felt that true progress as a society could only be made by a more open advocacy. Accordingly a small hall connected with the market buildings was rented, and a great deal of hard work had to be entered upon by the few earnest members, in order that the place could be finished and got in order for the opening services, which were most auspiciously consummated on Sunday, 16th inst. Mr. T. O. Todd, of Sunderland, already well-known to Hartlepool audiences, most readily undertook to conduct the meetings, and succeeded in drawing large audiences. His afternoon subject was 'The Voice Divine,' and was a splendid series of arguments demonstrating the existence of God. The evening meeting was a crowded one, and Mr. Todd dealt with 'The mystery of Spiritualism' in a most remarkable lecture. He pointed out that an extension or continuity of the laws which govern a world of matter would give a natural explanation for all that was mysterious in spiritual phenomena. His 'seance' on the blackboard, and the other methods of illustrating his points were most interesting, and enabled the eye to follow his course of reasoning. The chair was taken on each occasion by Mr. A. Todd, who has worked most assiduously in forming the society, and in preparing the hall for the meetings.

SOUTH YORKSHIRE DISTRICT COUNCIL.

SATURDAY, Jan. 15, monthly meeting at Parkgate, Mr. H. J. Webster, President. Minutes duly passed, and the Secretary reported on the work he had done during the month. Mr. Elliot Fearn was elected an honorary member, and an application for admission by the Barnsley spiritual mission was postponed until the next meeting for further information from them. Arrangements were made for a propaganda meeting at Mexboro', on Jan. 24th. A vote of condolence was passed, and the secretary ordered to send it to Mrs. Gothard, wife of the late President of the Mexboro' Society, and a delegate of this Council, who had crossed the border-line the day previously, and Mr. T. E. Morgan was chosen to represent the Council at the interment. A discussion took place on 'How shall we, as a District Council, celebrate the Jubilee of modern Spiritualism?' and, eventually, it was decided that the delegates bring the following resolution before their respective societies, 'That the Demonstration be held at Rotherham on Thursday, March 31.' At the evening meeting, with the President in the chair, Messrs. Hossell, Oates, and S. Featherstone gave short addresses, Mr. Rudge a recitation, whilst Mr. McLeod gave clairvoyance. J. McLEOD, Hon. Sec. to Council.

THE PHILOSOPHY OF LIFE.—When wise men of every age have exhausted their wisdom in trying to explain the real essence of life, it becomes to the human mind one of the great mysteries that is destined to be an interesting subject of inquiry as long as man continues to live.—Ormond.

LONDON NEWS, NOTES, AND NOTICES.

BATTERSEA PARK ROAD: Mrs. H. Boddington gave opening address and afterwards a solo. Address by Mr. Marsh, 'Charity,' followed by Mr. Parish, 'Faith, hope, and charity applied to Spiritualism.' Remarks by Mr. Boddington, solo Mr. Bowland, and recitation Mr. James, 'Lesson of the Old Watermill.'—BOW: Wednesday, Splendid and well attended meeting, Messrs. Clegg, Harris, and Findlay contributing. Sunday, Mr. Harris read a poem. Miss Findlay gave an urgent address, urging Spiritualists to be up and doing. Miss Gadbury read a paper 'Can Spiritualism be true?' Mr. Ellis gave a short address for the first time in public.—BRIXTON, 8, Mayall-road: 23rd, Mrs. Uren gave very good clairvoyance.—CAMBERWELL, 33, Grove-lane, S.E.: Mrs. Holgate's guide gave an instructive address on 'Spirit.' The theories of animal magnetism and hypnotism, etc., were insufficient to account for spiritual phenomena. Were the gifts of the spirit used as they should be, great blessings would result to mankind. Sincere inquirers welcome, 7 p.m.—CANNING TOWN, Braemar-road: Mr. Weedemeyer's address well received. Good clairvoyance by Mrs. Weedemeyer.—CAVENDISH ROOMS, 51, Mortimer-street, W.: Large audience to hear Miss Rowan Vincent speak upon 'T. P. O'Connor and Modern Spiritualism.' A fair and brilliant criticism of Mr. O'Connor's illogical attitude and a most explicit enunciation of some of the teachings of Spiritualism, together with remarks anent phenomena. Successful clairvoyance, eight out of 12 descriptions being recognised. Miss Edith Vivian's singing was highly appreciated.—EAST LONDON, Workman's Hall, Stratford: Hall full to hear Mr. Whyte continue his discourses on 'Man.' Such a flow of eloquence and teaching very seldom heard from our platform, the audience shewing their appreciation by long and continued applause. Mr. Peters' clairvoyance was very clear, and vividly brought home to the recipients, that the dead are not very far away. Next Sunday, Messrs. Whyte and Peters, the subject being, 'Spiritualism, is it true.' Two WORLDS on sale at all meetings. FOREST GATE CENTRE: Mrs. Barrell kindly gave her services on Tuesday, good advice to all. Clairvoyance mostly recognised. Thursday, Mr. Callick's address was very interesting, and Mr. Rowe gave grand psychometry. This speaks well for the Centre, as Mr. Rowe and Mr. Callick are president and vice-president. Good meeting on Sunday morning. Mr. and Mrs. Hawkins gave address and remarkable clairvoyance at the evening meeting. MANOR PARK CENTRE: Monday, Mr. Peters gave splendid clairvoyance and psychometry, wonderful tests. He will be at Manor Park, Temperance Hall, White Post-lane, every Monday, at 8 p.m. Friday, Mr. Ronald Brailey kindly conducted the well-attended developing circle. We are happy to say he is much better. Sunday, Mr. Sloan gave splendid address, clairvoyance, and psychometry.—EDMONTON: A most interesting address from Mr. Webb upon 'Spiritual philosophy and phenomena,' combined with his early experiences.—HACKNEY: Sunday evening, Mrs. Barrell gave an excellent address on 'The mission of Jesus' and the relation of Spiritualism to his teachings. The control dealt strongly on the false idea that Jesus was God, showing that he was dependent on a higher power, the same as we are. We were to work out our own salvation. Good clairvoyance and psychometry.—MILE END: Mr. Drake gave a very interesting and enthusiastic address on 'Spiritualism,' which was highly appreciated, audience very attentive. Mr. and Miss Young also addressed the audience in a pleasing manner.—NORTH LONDON, 14, Stroud Green-road: Mr. Thompson's reading from 'The coming era' elicited remarks from the chairman, Mr. Jones, also from Messrs. Brooks, Purvis, and Hewitt. Mrs. Jones, under influence of one 'who passed away in sin,' gave a graphic account of the unhappy state he was in, and how he was raised by the mighty power of love, a grand and comforting lesson. Having now a fine American organ, we hope still more to improve the singing, which adds so much harmony to our meetings.—SHEPHERD'S BUSH, 73, Becklow-road: Our new rooms were opened on Sunday by Mr. J. Adams, Secretary (Battersea Spiritualist Society), who delivered a very able address from the text, 'Prove all things, hold fast to that which is true.'—SOUTH LONDON, Surrey Masonic Hall: Anniversary Sunday far more successful than anticipated, although our expectations were not small. Morning, public circle crowded, good conditions. Our leader's guides, 'Douglas' and 'Tim,' were much in evidence, and did good work. 3 p.m., Special circle, conducted by Mrs. Bliss, well attended, and the guides gave very good clairvoyant descriptions of spirits, mostly recognised. Most interesting address and valuable advice. Many stayed to tea, which by the way was very good, and gave many an opportunity of becoming better known. Evening service, as we expected, crowded. Our leader presided, and reviewed the work of the mission during the past 12 months, which had been the most successful since establishment, eleven years ago. Many friends assisted in the musical exercises. Miss Earl's recitation was much appreciated. Mrs. Bliss, through her guides, gave very encouraging remarks, one in particular, 'That the Spiritualists of Camberwell would do well to start a Building Fund that might lead to their having a suitable meeting-house, which would materially assist the conditions, and lead to more successful results, and from their side they felt convinced that our leader was just the right man to bring such a scheme to the desired end.' Our leader's appeal on behalf of our Library Fund realised £5 8s. 4½d. It will enable many to read some of the more recent books concerning our science.—STRAFORD, Martin-street: Mrs. Webb gave successful clairvoyance and psychometry, after a reading by Mr. Atwood. Mrs. Budgett kindly sang 'Ora pro nobis.' Our Friday night is likely to prove a great success. *Prospective:* Next Friday Mr. Landridge will give a lecture on 'Phrenology,' which will be very interesting. A full attendance wanted. Next social on Feb. 4, tickets 6d.; concert and dancing. Next Sunday a good medium will be engaged. Lyceum, Sunday, 11 a.m.

KENTISH TOWN, 85, Fortess-road.—Sunday evening at 7 o'clock, Psychometry and clairvoyance by Mrs. Spring. Monday, Thursday, Open Meetings at 8. Wednesday, Developing Class. Friday evening, Materialisation, Experimental at 8. Friends wishing to join should write to acting Secretary.

MANCHESTER NEWS, NOTES, AND NOTICES.

ARDWICK: 19th, Mrs. Hyde gave remarkable tests with clairvoyance and psychometry to a very large audience. She was suffering from a severe cold; hope she will soon be well again. 23rd, Mr. G. Smith gave a short address, and in the evening answered questions from the audience very ably; everybody seemed highly satisfied.—BRADFORD, Church-street: 20th, Mr. Pearson gave excellent clairvoyance and psychometry. 23rd, Mr. Savage gave an address, also clairvoyance and psychometry.—CENTRAL SERVICES, Coal Exchange: The controls of Mr. E. W. Wallis gave an eloquent and instructive address on 'What are the elements of universal religion?' showing the innate recognition in man of his dependence upon a Power infinitely wise and good, and of his own immortality. The communications and manifestations of spirit beings recorded in all ages and in all parts of the earth, which are repeated to-day, and will continue to be given, have shattered Materialism and proved the continuity of life beyond the grave; and the belief in these truths has shown the necessity for truth, justice, and love, which form the basis of every religion that influenced mankind. Miss Page sang 'The gates of the west' in her usual sympathetic manner. *Prospective*: Next Sunday, Mr. J. Swindlehurst will speak on 'Spiritualism in relation to religion.'—CHEETHAM, Ash Lodge: 20th, Pleasant evening with Madam Henry, good psychometry. Sunday, crowded meeting to hear Miss Smith, good clairvoyance. We have received 9s. from Mr. P. Bewick, from circle held at Prestwich for benefit of our society. Many thanks, friends. *Lyceum*: 30 present. Five excellent recitations. Instructive and interesting lesson to Lyceum on 'The pages of life' from Mr. Brummitt.—COLLYHURST STREET: 19th, Miss Knight was most successful in her clairvoyance and psychometry. 23rd: Pleasant day with Mr. Mayoh, who gave a grand lecture on 'What is the use of modern Spiritualism?' Solo by Mr. A. Smith, 'The gates are wide open.' ECCLES: 10th, Mr. Bewick gave very successful clairvoyance and psychometry. 23rd, Mr. J. B. Tetlow gave eloquent addresses on 'The influence of truth' and 'Death and after.' Very successful clairvoyance and psychometry.—HIGHER BROUGHTON, Hilton-street: 18th, Mr. P. Bewick's first visit, very successful in clairvoyance and psychometry. 20th, Mrs. Cropper gave excellent clairvoyance and psychometry. Sunday Lyceum, 38 present; recitation by Miss Pollitt and Garner and Master Smith, reading by Mr. Hughes, and nice address by Mr. Featherstone. 2-30 and 6-30, splendid addresses by Mr. S. Featherstone, very much appreciated.—LONGSIGHT: 24, Grey-street: 18th, Miss Cotterill gave a short address and very successful psychometry. 20th, Circle. 21st, Social. 23rd, Mr. I. Pickthall delivered a soul-stirring and able address, 'Religion and revelation.' His little daughters each rendered a solo and recitation respectively. After-circle well attended.—OPENSHAW, Granville Hall: 20th, Pleasant evening with Miss Cotterill. Her psychometry for sickness was clear and full of sympathy. 23rd, From an old friend we had a splendid lecture, on 'Man has two aspects, natural and spiritual,' explaining the different stages of life, and the best way of surmounting them. Clairvoyance all recognised.—PATRICROFT, New-lane: 18th, Mr. J. B. Tetlow gave short address, psychometry, and clairvoyance, exceptionally good; one case, that of a stranger, admitted very correct. 23rd, Miss Cotterill gave splendid address from 'Love all humanity as thyself.' Clairvoyance very clear and good.—PENDLETON; Mr. J. J. Morse gave a splendid lantern lecture on 'Spiritualism.' 20th, Mr. Moulding gave good psychometry and clairvoyance. 23rd, A splendid day. Miss Knight gave clairvoyance in a grand manner to a very good audience.—SALFORD: 19th, Mr. A. Bracegirdle conducted the circle, his clairvoyance being particularly good. 23rd, Mrs. Brookes gave exceptionally good and clear clairvoyance, preceded by remarks on 'Does death end all?' Mr. Davies reading Tennyson's 'Queen of the May.' This poem is substantial proof that the Laureate was no stranger to Spiritualism. 24th, Social evening and farewell to Mr. D. Moore, who is leaving for Ireland. *Prospective*: Next Sunday, Special Services for Clairvoyance, Mr. P. Bewick. Mr. Davies will preside.—SOUTH MANCHESTER, Princess Hall: Mr. J. J. Morse gave, on Friday, a most interesting lantern lecture, which was well attended. 23rd, Mr. Standish spoke eloquently on the 'Philosophy of death,' making us feel the reality of the higher life and the need of preparation for it. Excellent psychometry and clairvoyance. Good attendance.

LANCASHIRE AND CHESHIRE.

ACCRINGTON, Argyle-street: Mr. J. Gibson, of Pendleton, gave grand addresses on 'As we look at Thee' and 'Light after dark.' Good audiences. After-circle well attended. Afternoon, Miss Alma Gaffney sang a solo, and at night Miss Pickup and Miss Myerscough a duet. CHINA-STREET: Mrs. Best's clairvoyance was very good, and pleased a large audience.—ASHTON-UNDER-LYNE, Hall of Progress: Tuesday and Sunday, Mrs. E. A. Newton, addresses and clairvoyance.—BLACKBURN, Freckleton-street: 23rd, Afternoon and evening our local friends, Mr. H. Smith and Mr. J. T. Ward were the speakers, and Mrs. Lord gave clairvoyance. Mr. C. Hastings officiated over both meetings. Sunday next, 30th, Mr. Mayoh, of Bolton, speaker, proceeds to go to the infirmary.—BLACKPOOL, Albert-road: Mr. G. H. Edwards gave earnest and enthusiastic addresses to good audiences on 'Spiritualism: Past, present, and future' and 'The verdict.' 'Tis a pity his body is not stronger, for he would be a useful instrument for the spirit-world.—BOLTON, Bradford-street: Mr. Davies gave good and enthusiastic discourses, subjects, 'Spiritualism; can it be trusted?' and 'Spiritualism or Christianity, which will you have?' Clairvoyance and psychometry excellent. All pleased.—BOOTLE, Masonic Hall: Mrs. Nock, of Liverpool, gave excellent address, well delivered and well received. After-circle well attended for the first time. Lyceum, record attendance.—BURY: Wednesday, Miss Nuttall, nice address; good clairvoyance (local). Sunday, Mr. E. Marklew, highly appreciated. Evening, subjects from the audience dealt with in a masterly style, many strangers surprised.—HOLLINWOOD: 18th, Mrs. Clegg, to very good audience, gave good clairvoyance, all recognised, first visit. Sunday, Mr. B. Plant discoursed in grand style to over-flowing audience. Clairvoyance well given.—

LEIGH: Miss Nuttall, of Bury (first visit), gave very nice and interesting address on 'Prayer.' Her clairvoyance was very powerful, in every case readily recognised. Her services are much needed. Good after-circle conducted by our lady friend, Mrs. Steward, convinced many by her wonderful powers of psychometry.—MACCLESFIELD: Addresses and clairvoyance by Mrs. Peters, of Manchester.—MILNROW: Mr. John Woods, of Heywood, gave splendid addresses to good audience, also psychometry for sickness.—MORECAMBE: 16th, addresses and clairvoyance from our ever busy local medium, Mrs. Hunt. 17th, Mrs. Winder gave many descriptions of spirit friends and messages.—NELSON [Post-mark only; no address given.—Ed. T.W.]: Miss Barlow, of Clitheroe, gave grand discourses, and clairvoyance very good.—OLDHAM, Temple Society: Mr. Law gave good addresses and clairvoyance.—PRESTON, Weavers' Hall, Walker-street: Good addresses by Mr. Pilkington from 'The origin, construction, and photography of thought' and 'Does death end all?' Mrs. Waddilove did well in giving clairvoyance. CENTRAL: Mr. Aldersley's guides spoke well on 'Who are the angels and what is their mission?' and 'What is Spiritualism?' Good clairvoyance.—RAWTENSTALL: Miss S. Butterworth, of Accrington, gave good addresses. Evening, 'Is Spiritualism a religion?' Societies will do well to engage her.—SOUTHPORT: Mrs. Summersgill served our society very ably. Large congregations. Her impromptu poems were exceedingly good and elevating. Monday, This old Yorkshire friend again gave much satisfaction with her gift of clairvoyance.—SHAW: 18th, Mrs. Johnstone gave excellent clairvoyance, all fully recognised to a very fair audience. Sunday, Mr. C. Eyre gave a good address on 'Conditions,' also psychometry for sickness. (C. P.)—STALYBRIDGE: 19th, Mrs. Beresford gave good address and excellent clairvoyance and psychometry. 23rd, Miss Jones gave good address and psychometry.—STOCKPORT: Mr. T. A. Brown gave a reading. Mr. R. A. Brown exchanged dates with Mr. W. Johnson, and delivered special discourses *re* the transition of our young friend W. C. Shaw. 'Life and death from a Spiritualistic point of view' was a logical and forcible exposition of the philosophy of life here and hereafter, as we know it. The importance of a system of religion that emphasised the fact of self-registration of every act done in the mortal form, and exhibited as pictures in self-made spirit homes, to our satisfaction or remorse, was urged on the most intelligent and largest audience we have had for some time; many strangers favourably impressed. Miss Richardson's clairvoyance was excellent, and the chairman's reading of Benjamin Franklin's letter, 'Why mourn?' and Mr. Wych's original poem of sympathy, were appropriate, and completed an inspirational day's programme. (T. E.) *Lyceum*: Mr. Geo. Halsall and his Juvenile Musical Combination of Lyceumists took part in the entertainment, on Saturday, at the Stockport Central Hall, the 'home' of the Temperance party. Solos and duets were nicely rendered by Miss Florrie Pickthall and Miss A. E. Halsall. Mr. Halsall (who is the Lyceum musical conductor) has been asked to provide a full evening's programme at a future date.—WHITWORTH: A good day with Mrs. Greenlees, good addresses on 'Why does man suffer after so-called death?' and 'Light, more light.' Clairvoyance all recognised.

MIDLANDS.

BIRMINGHAM, Bloomsbury: Society second anniversary services in the Oddfellows' Hall, 23rd inst. Mr. Brian Hodgson gave a splendid address in good style on the 'Riches of the spirit.' Tea was provided by a few members, about 40 sitting down to a very nice spread. Evening, Mr. Griffin Hodson ably presided. Mrs. Groom gave a grand address on 'Spiritualism, its position,' and brought out the retrospective and prospective aspects. It was quite in keeping with the occasion, considering the part Mrs. Groom has played in Birmingham Spiritualism during the past 25 years. She concluded with one of her able impromptu poems (the word 'Wisdom,' chosen from the audience), which was much appreciated. Twenty-two clairvoyant descriptions, 17 fully recognised. Singing by the Lyceum children, under the conductorship of Mr. Edward Allinder, and the rendering of the anthem, 'How lovely are the messengers,' from Mendelssohn's St. Paul, as also a 'Good-night' chorus, left nothing to be desired. Messrs. Lloyd and Westwood very efficiently executed the musical portion of the programme. The society are to be congratulated, and take this opportunity of thanking all friends concerned. (E. C.)—DERBY, 1A, Normanton-road: 14th to 21st, week's mission with Mr. George Smith, eloquent, interesting and scientific lectures being given. Very successful psychometry. A hearty vote of thanks accorded Mr. Smith at the close of the mission. 23rd, Mrs. Hulme, to crowded audience, gave interesting discourses. Medical psychometry and clairvoyance very successful both Sunday and Monday. TRAFFIC-STREET MISSION: The usual meetings were held, Mrs. Foster being the medium. Psychometry good.—LEICESTER, Liberal Club, Town Hall Square: Our President (Mr. Chaplin) gave a very interesting address from 'Is England a Christian country?' Clairvoyance by Mr. Iliffe. CRAFTON-STREET: Mr. H. Clark read a poem by Eliza Cook, and gave an excellent address on 'Ye shall know them by their fruits.' Attentively heard by a good audience. Clairvoyance by Mrs. Roseblade. QUEEN-STREET: 23rd, The control of Mrs. Sturgess spoke well on 'Is there a God?' Mr. Muggleton's guide followed with an instructive address on 'The dead know not anything,' and, in a forcible manner, proved very much to the contrary. Successful clairvoyance by Mr. Bunney.—LONGTON; 23 and 24, Mr. McDonald, of Patricroft, lectured on 'Man and his destiny' and 'Give every man his due.' Monday evening, Questions from the audience and clairvoyance. All dealt with in a very masterly way. Audience very much pleased.—NORTHAMPTON: 16th, Mr. Ashby, of Leicester. Good clairvoyance. Large audience. 23rd, local friends. Mr. Lewis gave readings, and Mr. J. Ward also spoke. Large and attentive audience.—SMETHWICK, Central Hall: 23rd, Our first Song Service a success. The Lyceum Children sang the musical portion of 'Ministering Spirits' excellently, the readings by D. Findlay. Miss George as Organist, and Mr. Lynch as Conductor, highly commended for their

training of the children. Mr. Lynch presented oranges to the Lyceumists after the service.

NORTHERN.

ASHINGTON Temple.—Mr. G. Lee, of Blyth, in an address on the 'Characteristics of Spiritualism, and what constitutes a Spiritualist?' gave his audience food for thought, and has, I believe, made a lasting impression for good.—BISHOP AUCKLAND, Gurney Villa: Mrs. M. H. Naylor, of Middlesbrough, discoursed very lucidly on 'The teachings and philosophy of Spiritualism,' which demonstrate the reality of a future life, and enable us to penetrate into what has hitherto been veiled in mystery. Clairvoyant delineations well received. Hall well filled.—CAMBOIS: Mrs. Talbot, on 'Spiritualism, what has it done for the people?' Good clairvoyance and psychometry.—GATESHEAD, 31, Ripon-street: Mr. J. G. Gray's discourse on 'Spiritualism and the future life,' much appreciated by the audience. Good after-meeting, good personation by Mr. Manghan and other young mediums. (Notices for Prospectives should be accompanied by stamps.—Ed. T.W.) ST. CUTHBERT'S HALL: After a short address, kindly given by Mr. J. Wilson, on 'Spiritualism,' the guides of Mr. White, of Sunderland, gave splendid clairvoyance, nearly all recognised.—LINTZ, at Mr. Frank Barnes's, No. 98, Sinder Oven-row: A grand meeting, at 6 p.m., conducted by our worthy friend, Mr. A. Mason, conductor of the Society, and clairvoyant medium. Under control he gave magnetic treatment to those who were sitting. The sitters were astonished at the treatment doing them a power of good. The control told the sitters their complaints and how they suffered, which were right. He then passed under control of a little boy named 'Willie,' who pleased and delighted the sitters.—NEWCASTLE-ON-TYNE, Good Templar Hall: 23rd, Our local friend, Mr. W. H. Robinson, gave a splendid address on, 'The present developments of psychic science, their relationship to current thought.' After a *resumé* of Modern Spiritualism, the various phenomenal developments were traced in consecutive order, and their effect on the spirit of research shown, as tabulated by the scientific masters in the various countries of Europe and America, whose words command the respect of all who are desirous of realising truth, and the reality of the life hereafter. The lecture was characterised by many as being the finest we have been privileged to hear from Mr. Robinson, notwithstanding the fact that all his discourses are of a most interesting and instructive quality. At the conclusion the speaker was heartily applauded. HEATON, 3, Addison-road: 23rd, Mr. Westgarth gave an excellent address on 'The new theology.' All pleased. 30, CLOTH MARKET, Mr. Winter's Cafe: A new room for public seances was opened on Saturday last at above. A large and appreciative gathering, many mediums being present, including Mrs. Balls, Miss Taylor, Mr. Easthope, and Mr. Sharp, all local mediums. It was a soul-inspiring meeting. Many tests were given and capital clairvoyance by Mrs. Balls and Mr. Easthope. These meetings will be carried on every Saturday evening, and all interested in Spiritualism are kindly invited. Seance managers, Messrs. Easthope and Sharpe.—SUNDERLAND: At the invitation of Mr. and Mrs. T. O. Todd, the members and friends of the society attended a reception at the institute on the 19th inst., when a most enjoyable social evening was spent. 23rd, Mr. Lashbrooke, of Newcastle, lectured in a most acceptable and highly instructive manner on 'The philosophy of time.'—WEST HARTLEPOOL, Hall, Lynn-street: The guides of Mrs. Shannon gave excellent discourses on 'The responsibility of Spiritualists' and 'Salvation.' Seventeen descriptions of spirit-forms were given, and 10 recognised. Good audiences. Hall full at night.

SCOTLAND.

GLASGOW: 23rd (morning), a very pleasant service conducted by Mr. Robertson, who interspersed his reading of the *Bookman's* interview with Gerald Massey, with interesting particulars, gleaned from his personal acquaintance with the famous Spiritualist poet and Egyptologist. Mr. Bain, a young clairvoyant, gave several descriptions. Evening, Mr. Alexander Duguid, of Edinburgh, made a welcome appearance, and kindly consented to take Mr. Robertson's place as speaker. Preliminary to the address proper, Mr. Duguid gave an interesting account of the valuable seance work that is being carried on in Edinburgh, where physical manifestations are obtained in a clear light. Seance meetings were compared to the inner court in Solomon's Temple, and public meetings to the outer court, or common standing ground. Although the order of procedure is reversed the initiates of the inner court should be well qualified, and intelligent officers for an outer court in the capital. Coming fresh from his seance experiences, Mr. Duguid naturally turned to the investigative side of Spiritualism, and mentioned three investigators—Crookes, Wallace, and Barrett—whose work had placed Spiritualism on an impregnable position as a scientific religion, and nothing in the future could cancel the effect of their evidence. The practical character of the movement was bound to attract practical and scientific minds, and no one could touch it without receiving an inspiration that would expel their materialistic opinions. He insisted strongly on the importance of well attested phenomena, and instanced the experiment of Crookes when 20 cameras were employed simultaneously, a precaution which gained ascendancy over every movement, and gave the medium complete absolver from the charge of fraud. A valuable test medium himself, Mr. Duguid's position on the question of 'tests' is creditable to him, and should be adopted by others. His enthusiasm and vigorous utterances make him a stimulating influence on the platform. J. S., sec.

WALES.

CARDIFF Society of Spiritualists, St. John's Hall: 23rd, Morning service conducted by Mr. Blackmore; evening, by Mr. E. Adams, who gave an address, entitled 'Humbug, what is it; and is it a plague?' being mainly a reply to an address by Rev. Pedr Williams (London) upon 'The Plague of Humbug,' in which he denounced Spiritualism. 18, CHARLES-STREET: 17th, Interesting address by Mr. E. Oaten's guides on 'The mediumship of healing,' the most valuable gift of all, testifying that there was present one whose life had been inexpressibly brightened and beautified by the exercise of this wonderful

faculty. Psychometry by Mrs. Dowdall's 'Sunflower' was exceptionally clear, in one case a most valuable warning being given. Clairvoyance very good. 23rd, A soul-stirring address on 'Is life worth living?' by Mr. E. Oaten. This life is a training school to prepare us for the glorious beyond; the pains and penalties we suffer help to develop the highest and noblest traits of our character. Clairvoyance by Miss Johnson very good, all recognised (N. Cox).—198, COWBRIDGE-ROAD: Trance address through Mrs. Williams on 'Man's searchings after God.' 'What are the spirit homes of the children?' effectively answered by control of Mrs. Preece. Good clairvoyance by both ladies and a friend.—MERTHYR TYDFIL: 16th, Mr. Scott gave an able address on 'Spiritualism.' 23rd, Through the passing on of his child, Mr. Harris (Cardiff) was unable to fulfil his engagement, and Messrs. Scott and Muxworthy conducted the service in the evening. We sympathise with Mr. Harris in his sad bereavement.—NEWPORT, Mon., Skinner-street Chambers: 19th, Address, followed by psychometry. 23rd, Address on 'Spiritualism.' The change in the hour of meeting greatly increased our attendance. Clairvoyance at after-meeting. Friends, please note, Sunday, 8 o'clock. All welcome.

WESTERN.

BRISTOL: 20th, Good attendance and very good results. 23rd, The number of investigators still increasing. Mr. Hackett gave short discourses on 'Spiritualism of the Bible and present day.' Messrs. Webber and Woodland also gave short addresses, with words of encouragement. All the above given in trance, which shows we are making rapid strides.—PLYMOUTH: 19th, Mr. Forbes dealt with 'Ye must be born again,' in a manner that was appreciated by a good audience. 23rd, Morning, 'Some reflections on Spiritualism' by Mr. W. Evans. Evening Mr. J. Evans' guide, on 'What do we know of God?' Great interest shown by many strangers in the clairvoyance by Mrs. Trueman, 17 descriptions recognised.

YORKSHIRE.

ARMLEY: Miss Hall gave good address in the afternoon. Evening, she was assisted by Mr. Williamson, who gave a very nice address. Miss Hall's clairvoyance was very good.—BARNESLEY, Cooke's Buildings: A pleasant time with Mr. D. Jagger. Afternoon, 'Jabez,' from the Bible; evening, 'Influences, or am I my brother's keeper?' Both subjects handled well, and all seemed satisfied. Mr. Jagger used a little healing power, with fair results. GEORGE YARD: Mrs. Bolland spoke well on 'Condition of consciousness,' and 'The Lord is my shepherd.' Clairvoyance all recognised. Good after-circle.—BRADFORD, Milton Hall: Grand time with Mr. J. Smithson, of Dewsbury, subjects, 'The present state of Spiritualism viewed from the outside world,' and 'Evolution.' We look forward to next visit. TEMPERANCE HALL: 23rd, Special services; speaker and clairvoyant, Mrs. Smith, of Birstall; also Mr. Allen Fisher, healer, who did a great amount of good by laying on of hands. Mrs. Smith gave good addresses and clairvoyance with great success. Crowded meetings, BOYNTON-STREET: Good times. Mrs. Taylor gave splendid addresses. Evening service crowded. Clairvoyance and psychometry by Mrs. Fawcett very good.—HULL, Granville Hall: Mrs. Clough gave very interesting experiences. 6-30, a trance address on 'What think ye of Christ?' a vigorous exposition. Clairvoyance after both addresses.—HUNSFLET, Oriel Hall: 17th, Mrs. Berry gave remarkable clairvoyant tests, large audience at night. 23rd, Mr. J. T. Todd delivered grand inspirational lectures on 'Hope' and 'Profit and loss.' Clairvoyance successful, highly appreciated. Church full at night. GOODMAN TERRACE: 23rd, Mrs. Crossley gave splendid addresses. Evening, 'Catch the sunshine.' Good clairvoyance. All well pleased. Also named the infant son of Mrs. Ellis. Room full.—LEEDS, Westfield-road: 17th, Mrs. Siddle gave an address and clairvoyance to a good audience. 23rd, Mrs. Lake's guides gave good addresses, also clairvoyance, much appreciated.—NORMANTON: Mrs. Hyde, of Manchester, lectured to a very crowded audience from 'Do Spiritualists believe in a God?' and was clear in her remarks. The rush of strangers who have flocked to our room from Castleford, could not but be convinced that Spiritualists really believe and adore the God of the universe. Clairvoyance and psychometry fully recognised. 100 adults stayed to the after-circle to hear Mr. Johnson. He is the one who has fanned this spark of truth into a mighty flame. Whenever it is known that he is to be present our circles are crowded, 60 have been at our Wednesday circle to sympathise and help him on.—ROTHERHAM: 16th, Mr. W. C. Mason dealt very creditably with, 'Only waiting till the angels have opened wide the pearly gates' and 'What proof have we of the life to come?' Very successful clairvoyance. 23rd, Mr. Wm. Fielding gave very good addresses, 'Quench not the spirit' and 'Prove all things and hold fast to that which is good.' Convincing facts given in clairvoyance.—SOWERBY BRIDGE: 16th, Mr. Ringrose, on 'The gospel of health,' suggested the idea that upon pure living depended largely pure thinking. Advice on pure food, etc., recommending fruits. A large audience, much appreciation. 23rd, Mr. F. Colbeck failing to keep his appointment, and a good audience awaiting, the meeting was taken in hand by local friend. Mr. Lees, presiding, gave a reading, Mr. Wright contributed a solo, and the choir an anthem. The friends are at a loss to know Mr. Colbeck's reasons for disappointing them, for up to the present time he has not given any. Monday, 17th, Mr. Morse gave his successful lantern lecture on 'The origin and progress of Modern Spiritualism, its work and workers,' assisted by Mr. Wilkinson with his lantern. The lecture and views show places and people of interest in the movement, and coupled with Mr. Morse's excellent powers of description and the limelight effect, rendered the lecture highly interesting, the appreciation of a large gathering manifesting itself in repeated applause. The Lyceum and friends are indebted to both gentlemen for so generously giving their services for the benefit of the Lyceum funds.—WAKEFIELD, Queen-street: Mrs. Hoyle's guides gave splendid trance addresses on 'Death, what is it?' and 'The judgment,' listened to very attentively. Crowded audience, successful clairvoyance.—YORK: Mrs. France, of Huddersfield, gave trance addresses on the 19th and 20th inst., from 'Is Spirit return true?' and 'The spheres,' the latter proving very interesting. Clairvoyance followed each address.

RECEIVED LATE.—LONDON, Islington, Mr. and Mrs. Brenchley gave an address and clairvoyance. CLITHEROE, Mrs. Alder and Mr. R. C. Craven rendered efficient services, address, and clairvoyance. SPENNYMOOR, Mrs. B. Johnston's address, psychometry, and clairvoyance all good. SKIPTON, Mrs. Carr and Mrs. Mitchell, good addresses and clairvoyance; splendid meetings. SHEFFIELD, Midland Cafe, meetings well attended. Morton was successful. [Reports should reach us by first post on Tuesday.]

Prospective Arrangements.

BOLTON, Bradford-street.—On Wednesday, Feb. 2nd, G. H. Bibbings will lecture, subject, 'Life or Death—which?'

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

BRADFORD, Otley-road.—Saturday, Feb. 5, a Social Evening will be held in aid of the Lyceum, admission 3d. Feb. 6, Lyceum Anniversary, speaker, Mr. Smithson. Prizes will be distributed in the afternoon, also naming of a child. Special hymns will be sung. A hearty welcome extended to all.

BRADFORD, Walton-street Spiritual Church.—The Annual Choir Services will be held on Sunday, Jan. 30. At 2-30 a Service of Song, entitled 'For Ever True,' by Walter Booth. At 6 o'clock, Mrs. Webster will be the medium, also on Monday, at 7-45.

CARDIFF. 198, Cowbridge Road.—Jan. 30, Sunday, at 6-30; Tuesday at 8. Mediums: Mrs. Williams and Mrs. Preece.

CASTLEFORD.—On Friday, Feb. 11, at 7-30, Mr. G. H. Bibbings will lecture in the Mechanics' Institute, Castleford. Subject, 'Respectable faith and diabolical fact.' 534

DONCASTER Spiritualists are requested to write J. C. McLeod, 61, Carbrook-street, Attercliffe, with a view to holding public meetings. GATESHEAD. St. Cuthbert's Hall, Bensham.—Sunday, Jan. 30th, Mr. W. Dowell Todd, of Sunderland..

LIVERPOOL. Daulby Hall, Daulby-street.—Jan. 30, at 3 and 6-30 p.m., Mr. Frank Hepworth. and on Monday, at 8 p.m., Feb. 1, Annual Social, Conversation, and Dance, commencing at 8 p.m. prompt. Tickets 1s. inclusive. Mrs. Chiswell would be grateful for the kind co-operation of the friends of the movement in Liverpool on behalf of the forthcoming Federation Bazaar. 533

LIVERPOOL, Spiritual Evidence Society, Phoenix Hall, Low Hill.—Wednesday, Feb. 2, Mr. W. J. Rae. Wednesday, Feb. 9th, Grand Conversation, at Breck Hall, Breck-road. Tickets, 9d. each.

MANCHESTER.—Mrs. Hardy, of Sheffield, will be at 139, Embden-street, Hulme, for a few days this week-end. Appointment by letter for private sittings. 533

MORSE'S LIBRARY, FLORENCE HOUSE. 26, Osnaburgh-street, London, N.W.—Winter Course of Wednesday Evening Public Meetings. Wednesday, Feb. 2, Mrs. M. H. Wallis, of Manchester. Commence at 8 p.m. Admission Free.

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, 3, Addison-terrace.—Jan. 30, Mr. Lashbrooke. Feb. 6, Mr. Stephenson, at 6-30.

NEWCASTLE-ON-TYNE. Good Templar Hall, 2, Clayton-street.—Jan. 30, Mr. J. J. Morse will give addresses on the following subjects: 10-45, 'The exaltation of man'; 6-30, 'Fictitious immortality.' Monday: 7-30, Replies to Written Relevant Questions. Feb. 6, Miss Kate Ribchester, of Preston.

NORMANTON. On Sunday, February 6, Mr. G. H. Bibbings will lecture in the Market Hall Lecture Room, Normanton, at 2-30, subject, 'History and Spiritualism.' Evening, at six o'clock, subject, 'Is Spiritualism rational?' On Monday evening, at 7-30, Mr. Bibbings will Answer Questions Relevant to Spiritualism and Religion. The Market Hall Lecture Room is only five minutes' walk from the Railway Station, and one minute walk from the Queen-street Spiritualist Society's room. Tea will be provided for strangers at 4d. each.

ROTHERHAM. Borough Temperance Band Room, Masboro' Bridge.—First Anniversary Sermons on Sunday, Jan. 30, 1898. Mr. G. H. Bibbings, of Plymouth, will deliver two popular Lectures: Afternoon, at 3 o'clock, 'Is Spiritualism Valuable?'; Evening, at 6-30, 'Is Spiritualism Rational?' Chair will be occupied by Walter Appleyard, Esq., of Sheffield. Mrs. Lambert, of Burnley, will give clairvoyance at the close of each lecture. Monday, Jan. 31, Public Ham Tea at 5-30. Tickets, 6d. each. Great Public Debate in the Mechanics' Institute, on Monday, Jan. 31, between G. H. Bibbings, B. A. (Spiritualist), and Rev. A. J. Waldron (Christian Evidence Society); subject, 'Is Spiritualism True?' Chair to be occupied by Walter Appleyard, Esq. Doors open at 7-30, to commence at 8 o'clock. Admission: Balcony, 1s.; Body of Hall, 6d.; Gallery, 3d.

SHEFFIELD. Langsett Road.—Sunday, Jan. 30; Monday, 31; Tuesday and Wednesday, Feb. 1 and 2, Mr. E. Marklew, of Manchester, will conduct a mission. Mr. Marklew will answer any question from the audience. Discussion invited. Collections to defray expenses.—H. Markham, hon. sec.

Inquiries.

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

BOURNEMOUTH.—Lady would like to know if any Spiritualists here; could join circle if there is any.—E. E., Two WORLDS Office. 533
HUSBAND and wife would be glad to join select private circle in Norwich or neighbourhood.—Address 'Inquirer,' Two WORLDS Office. 532

SHOULD ANY SPIRITUALISTS residing in Newbridge or district, be desirous of forming a circle, please apply to Messrs. J. and W. Price, Marsh's Villas, Cwmtdows, Newbridge, Monmouthshire.

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YORKSHIRE UNION PLAN FOR FEBRUARY.

- ARMLEY—6, Mrs Greenlees; 13, Mrs J Waterhouse; 20, Prof Timpon; 27, Mrs Roberts
- BATLEY—6, Mrs Stretton; 13, Miss Patefield; 20, Service of Song, 'A Terrible Lesson'; 27, Mr and Mrs Marshall.
- BATLEY CARR—6, Mrs Nicholson; 13, Mr Watkin; 20, Wm Hopwood; 27, J. Armitage.
- BARNLEY—6, Mrs Richardson; 13, Mr Webster; 20, Mrs Beecroft; 27, S Graton.
- BIRSTALL—6, Mrs Smith; 13, Mrs J Colbeck; 20, Mr Seekins; 27, Mrs Richardson.
- BRADFORD—Boyanton Street—6, Mrs Webster; 13, Miss Beaver; 20, Herbert Heyes; 27, Mr Back. Milton Hall—6, Lyceum Anniversary, Mrs Greenwood, A Kitson; 13, Mr Barraclough; 20, J Pawson; 27, Miss G Hunter. Otley Road—6, Lyceum Anniversary, J Smithson; 20, S.P.S., Musical; 27, Mrs Kendall. Spicer Street—6, J Pawson; 13, Musical Sunday; 20, Mrs Smith; 27, Mrs Hoyie. St. James—6, J T Todd; 13, Mr Ollite; 20, Mr Lewis; 27, Mrs Berry. Temperance Hall—6, Mrs Beardshall; 13, Mr Gledstone; 20, Mrs Stretton. Tong Street—6, Mrs Brook; 13, Mrs Roberts; 20, Mr and Mrs Marshall; 27, Mrs Nicholson.
- BRIGHOUSE—6, F Colbeck; 13, Lyceum Anniversary, H E Howes; 20, Mrs Fielding; 27, Miss Patefield.
- CLECKHEATON, No 1—6 Mrs Crossley; 1, Mrs Richardson; 20, Miss Beaver; 27, Miss R E Hall.
- CLECKHEATON, No. 2—6, Mrs Falla; 13, Mrs Russel; 20, Mrs Nicholson; 27, Mrs Shulver.
- HALIFAX. No. 1—13, G Featherstone; 20, J Smithson; 27, Mrs Gregg.
- HALIFAX. No. 2—6, Mrs J Waterhouse; 13, Miss Hunter; 20, Mrs Berry; 27, Mrs Crossley.
- HUDDERSFIELD—6, Mr Watkin; 13, Y. U. Conference; 20, Miss Hall; 27, Chas. Shaw.
- HULL—13, Mrs Nicholson; 27, J Parker.
- KEIGHLEY—6, Mr Hilton; 13, Mr Morse; 20, Mrs Best; 27, Mr Johnson.
- LEDS. Psychological Hall—6, Mr Inman; 13, Mrs Shulver; 20, Mr Watkin; 27, Mrs Falla.
- LIVEREDGE—6, Mr Hopwood; 13, Mrs Falla; 20, Mrs Roberts; 27, Mrs Smith.
- MORLEY—6, Local; 13, Miss Hall; 20, Lyceum Day; 27, open.
- NORMANTON—6, G H Bibbings, Market Hall; 13, Mrs Johnson; 20, Mrs J M Smith; 27, Mrs Smith.
- OSSETT—6, Mr A Walker; 13, Geo. Lewis; 20, J C Spencer; 27, Lyceum Day.
- ROTHWELL—6, Herbert Heys; 13, J C Spencer; 20, Service of Song; 27, Mr Baldwin
- SHEFFIELD (Hollis Hall)—6 Miss Cotterill; 13, W Fielding; 20, A Walker.
- SHIPLEY—6 Mr Seekings; 13, Mrs Hepworth and Miss Badman; 20, Mr Parker; 27, Mrs Armitage.
- SOVERBY BRIDGE—6, Mr Lee; 13, Mrs Crossley; 20, Mrs Midgley; 27, Mrs Clough.
- WEST VALE—6, Mrs Armitage; 20, Mrs Falla; 27, Mrs J Waterhouse.
- WINDHILL—6, Mr Firth; 13, J T Todd; 20, Mrs Kendall.
- YEADON—0, Mr and Mrs Marshall; 13, J Brook; 20, Mr Back; 27, Mr Watkin.

MEDIUMSHIP is purely a constitutional state, and may be scientifically cultured and developed by scientific methods.—Prof. Timson, F.B.P.A. Persons seeking special advice on the above should write, with stamped address, to Professor Timson, F.B.P.A., who claims the highest success of any tutor in the psychological sciences, Hydro', Leicester.

WILL

Good Mediums and Speakers

Who have any idea of taking a tour through, or coming out to South Africa, please communicate with A. SALAMAN, Hon. Sec., SPIRITUALISTIC SOCIETY, P.O. Box, 2,962, JOHANNESBURG.

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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, Mr R C Craven; circle at 8
- Ahton**—Church st. (off Warrington st.), 2 30, 6 30, W E Leaver. Tues. 7 30, Miss Knight
- Ashington**—Spiritual Temple, 5
- Barrow-in-Furness**—Psychological Hall, Dalkaith street, Lyceum 10; Circles 11, Service 6 30. Tues. 7 30
- Barry Dock**—Atlantic Hall, 24 Dock View road, 6 30 Tues. 8, members' circle
- Belper**—Jubilee Hall, Lyceum 10 2; 10 30 and 6 30 Mrs Place
- Birmingham**—Masonic Hall, New st., Union, Class 10 45; 11, 6 30, T Hands; Mrs Lawrence, clairvoyance
- 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, C E Smith
- Blackburn**—Old Grammar School, Freckleton street Lyceum 9; circle 11; 2 30, 6 30, W J Mayoh
- Blackpool**—Spiritual Church, Albert road, Lyceum 9 30; public circle 11; 2 30, 6 30, Mr Colbeck
- Bootle, Liverpool**—Masonic Hall, Lyceum 11; 2 30, 6 30. Mon. 8. Tues. 8, Seance
- Bolton**—Bradford st., Lyceum 9 30; 2 45 and 6 30, Miss Smith (see Prospective)
- Burnley**—Hammerton st., Lyceum 9 30; 2 30 and 6, E W Wallis
- North st.**, Lyceum, 9 30; 2 30 & 6, J Parker 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, Mrs Johnstone. Wed. 7 30, Mrs Peters
- 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. Wed. 7 30, at 13, Charlotte st
- Clitheroe**—3, King lane, at 2 30 and 6 30
- Colne**—Cloth Hall, Lyceum 10; 2 30, 6 30, Mrs Hunt
- 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, J C Macdonald. 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 Knight. Tues. 7 30
- Huddersfield**—Brook st., Lyceum 10; 2 30 and 6 30, G Featherstone
- Hyde**—Mount st., Travis st., Lyceum 10; 2 30, 6 30, T Wild. Mon., 7 30
- Lancaster**—Athenium, St Leonard's Gates, 2 30 and 6 30
- Leicester**—Liberal Club, Town Hall sq., 11 and 6 30, Mr Marshall Mon. 8, public circle
- Queen st.**, 10 45, 6 30 Mr Muggleton. Tues. Thurs. 8
- Liverpool**—Dauby Hall, Dauby st., 11 Children's Lyceum; 3, 6 30, and Mon. 8, F Hepworth Tues. 8, Annual Social and Dance Thurs. 8 Public circle
- London—Camberwell New Rd**—Surrey Masonic Hall, 11, public circle. 3, Lyceum. 6 30, Address W E Long, 'The Rock of the Church,' 8 p.m. member's circle.
- Battersea Park Rd**—Temperance Hall, Doddington grove At 7, Usual Local Speakers and others Thurs. 8, developing class.
- Brixton**—8 Mayall rd., 7, Mr Coleman. Thurs. 8, members' circle
- Canning Town**—Temperance Rooms, 2 Ford's Park rd, Trinity st, Lyceum 11; 6 30, Tues. 7 30. Fri. 7 30, developing circle. T. W. on sale, Canning Town—Co-op. Hall, Braemar rd., Lyceum 10 30; 7, Mr Walker Mon. 8. Tues. 8, members Thurs. 7 30, Open meeting.
- Stratford**—Workman's Hall, West Ham lane, E, Lyceum 11; 7, Mr Whyte on 'Spiritualism: is it true?' Clairvoyance by Mr. Peters. Thurs. 8, Mr Peters.
- Forest Gate**—Liberal Hall. Sun., Inquiry 10 30; 11, Discussion. Lyceum 3. 7. Tues. and Thurs. at 8. Local, at 8
- Longton**—Post Office Buildings, 2 30, 6. Mon. 7 45 Thurs. 7 45, choir
- Macclesfield**—Cumberland street, Lyceum 10 30; 3 and 6 30, Mr W Howell. Mon. 7 30, Miss Richardson, clairvoyance
- Manchester—Ardwick**—Temperance Hall, Tipping street, Lyceum 10 30; 2 45, 6 30, Mr Taberner and Mrs Morley. 8 30, mems. circle. Wed. 8, doors closed 8 10. 2nd, Mrs Porter Fri. 8, members. Sun. 8 30, members' circle
- Moss Lane East**—Princess Hall, Lyceum 2 30; 10 45, 6 30. Mon. 8 15, mems. circle, and magnetic healing. Thurs. 7 30, Madam Henry
- Harpurhey**—Collyhurst st., Oldham rd., Lyceum 10; 3, 6 30, Mrs Hyde. 2nd, Miss Chadderton at 7 30
- Patricroft**—New lane, Winton, 3, 6 30, Mr J Young. Tuesday, 8, Mr Kay. Thursday, 8 members' circle.
- Pendleton**—Cobden st., Lyceum 10 30 only; 2 45 6 30, Mr R A Brown. Mon. 8, developing. Thurs. 8, public circle.
- Salford**—Co-op. Stores, Chapel st., Lyceum, 11; 3, 6 30, P Bewick (see advt). Mon. 8, social. Wed. 8 15, Supply.
- Merthyr**—Central Hall, 11; 2 30 and 8
- Mexborough**—Lees Arcade, 2 30, 6, W Fielding. Tues. and Thurs. 7 30, circle. Fri. 7 30, Geo. Featherstone.
- Millom**—Lyceum 10, 2 and 6. Circle 7 30. Wed. 7
- Nelson**—Bradley Fold, Lyceum 10; 2 30, 6, Miss F Barlow. Tues. 7 30. Sat. 7 30. Members' circle. Wed. 7 30
- Pendle st.**, Lyceum 10 30; 2 30, 6, Mrs. Alder Tues. 7 30. Sat. 7 30
- Newcastle-on-Tyne**—Hall, 2 Clayton st., off Blackett street, Lyceum 2 30, 10 45 and 6 30, Mr J J Morse, and on 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, Mrs Sellers. Tues. 7 45, Mrs Greenlees. Sat., Mrs Duley 7 45
- Parkgate**—Temple, Ashwood rd. Lyceum 10 30, 2 30 and 6
- Plymouth**—O'fallows' Hall, Morley st. 11, J Evans 6 30, C Lethbridge; clairvoyance by Mrs True-man. Wed. 7 30 T W on sale
- Preston**—Weavers' Hall, Walker st. Lyceum 9 45; 2 30, 6 30, Mrs Green. Thurs. 8, mem circle
- Rawtenstall**—Lyceum 10 30; 2 30, 6
- Rishton**—2 30 and 6
- Rotherham**—Boro' Temperance Band Room. Lyceum 2; 3, 6 30, G H Bibbings & Mrs Lambert. Mon. 8. Wed. 8, public circle
- Royton**—Hall, Union st, 3 and 6, Wed. at 8.
- Sheffield**—Langsett road, Lyceum, 10 and 2; at 11, public circle; 3, 7, E Markiew (see prospectives) Mon. 8
- Slaitheait**—Lraith lane, 2 30, 6
- Southport**—Foresters' Hall, 3, 6 30, Mrs Stair
- Spennymoor**—Victoria Hall, 2 and 6. Thurs. 7 30
- Stalybridge**—Progressive Society, 3, 6 30, a friend Wed. 7 30, Mrs Hyde. Thurs. 8, members' circle
- Stockport**—Hall, Wellington rd., near Heaton lane, Lyceum 9 30; 2 30 & 6 30. Mrs E Cropper, also Mon. 7 30
- Sunderland**—27 Ann street, 6 30. Daily 8
- Walsall**—Central Hall, Lyceum 10 and 2 30; 11 and 6 30, Mrs Groom.
- Wisbech**—Lecture Room, Public Hall, 6 45, D Ward

* YORKSHIRE UNION SOCIETIES.

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

- Mon. Sec.: J JACKSON, 1 Crow Tree lane, Daisy Hill, Bradford
- ***Armley (near Leeds)**—Theaker lane, Lyceum 10 30, 2 30, 6 30, Mrs Stretton. Mon. & Sat. 7 30, circles
- ***Barnsley**—Cook's Buildings, Wellington st., 10 30, Free Healing; 2 30, 6, Mrs Markham
- Batley**—Wellington street, Lyceum, at 10 and 1 45, 2 30, 6, J C Spencer. Monday 7 30
- ***Batley Carr**—Town street, Lyceum, 10 30, 2 30; 6, J Armigate. Monday, Mothers at 3
- Birstall**—Railway ter. 2 30, 6, Miss Hunter. Tues. 7 30 public circles
- ***Bradford**—Boynnton st., West Bowling—at 10 Lyceum, 2 30, 6 Hy Long. Thursday 7 45
- Dudley Hill**—Tong st., 10 30 public circle; 2 30 & 6, Mrs Shulver. Mon. 7 30
- Milton Hall**, 32 Rebecca st., City rd., Lyceum 10 2 30, 6, Mrs Beardshall
- Otley rd.**, Lyceum, 10 30; 2 30, 6 30
- Spicer st.**, Little Horc. n. n. 2 30, 6, Mrs Roberts
- St. James' Church**, Lower Ernest st., Lyceum 10 & 2; circle 3; 6, Mr Barraclough. Wed. 7 45
- Temperance Hall**, Leeds rd., 11 developing circle 2 30, 6 30, Mrs Berry. Mon. & Wed. 7 45
- ***Brighouse**—Martin st. Lyceum 10; 2 30, 6
- Cleckheaton**—Walker st. Lyceum, 10; 2 45, 6, Mrs Thornton. Mon. inold room, 7 30, Circle. Thurs. 7 30, public meeting
- Cleckheaton (No. 2)** Mrs Colbeck
- ***Deusbury**—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, C A Holmes Mon. 7 30
- Raven st.**, Queen's rd., 2 30, 6 30, W Johnson
- Huddersfield**—St. Peter st. Rooms. Lyceum 10; 2 30 and 6 30, Mrs Falla
- Hull**—Granville Hall, Silvester st. Lyceum 10 30; 2 30, 6 30, J Pawson. Wed. 7 30. Thurs. 7 30, members' circle
- ***Ketthley**—Heber street Spiritual Temple, 2 30, 6. Mon. 7 30
- ***Leeds**—Psychological Hall, Lyceum 10; 2 30, 6, Mr Seekins; 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, Miss E Beaver
- Morley**—2 30, 6 30, Mrs Gregg. Mon. 2 30, 7 30. Tues.
- Normanton**—Queen street, 2 30 and 6, Mr Shaw, circle at 8, Mr Johnson. Tues. developing at 7 30. Wed. at 7 30, circle, Mr Johnson
- Ossett**—Queens st. Lyceum 10; 2 30, 6
- Rothwell**—Lyceum, 10; 2 30, 6, Mrs J Waterhouse 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, J T Todd
- Skipton**—Temperance Hall, 2 30, 6,
- ***Sowerby Bridge**—Hollins lane. Lyceum 10 and 2; 2 30, 6, Mrs Hoyle
- ***West Vale**—Green lane, 6, Mrs Crossley. Wed. 7 30
- Windhill**—2 30 and 6, Mrs Greenwood
- Yeadon**—Town Side. Lyceum 10; 2 30 and 6, Mrs Nicholson. Mon. 8 members' circle

NON-AFFILIATED SOCIETIES.

- Accrington**—Argyle street, 2 30 and 6, Public circle
- Barnsley**—George Yard Mission Room, 2 30 and 6, Mr Hailstone
- 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, Choir Services, Mrs Webster. Mon. 7 30
- Cambos**—Spiritual Evidence, 2, 5 30
- Cardiff**—18 Charles street. Sun. 7 p.m. Mon. 8
- Clitheroe**—3, North Cross Cottages, Salt Hill lane, 6 30
- Dearnley**—Liberal Club, 2 30 and 6
- Derby**—Webster's Buildings, Traffic st., 3 and 6 30, Mon. and Wed. 7 30
- Dukinfield**—Vine st., 2 30 and 6 30, Mon. & Thurs. 7 30, circles
- Dundee, N.B.**—Giffillan Hall, Wed. 8, room 3
- Ezter**—Friars' Hall, Friars' Walk. Service 6-45. Wed. 8, members' circle
- Felling**—Hall, Charlton row. 2 30, 6
- Holeshill**—Edgwick, 10 30, 6 30, Mr Sainsbury. Mon. 8
- Gateshead**—Cuthbert's Hall Bensham. Sun. 6, W D Todd. Weds. 3
- 31, Ripon st., 6 30, Mr Bancroft on 'Prayer.'

- 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, Mrs Fielding
- 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, Miss Patefield. Mon. 2 45 and 7 30, Mrs Gregg
- 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. 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 C Wilkinson. Mon. 7 45, Mrs Wood. Sat. public circle, 7 45. Thurs. members' circle, 8
- 28, Back Adelphi st.**, 2 45 & 6 30, Mrs Crossley Mon., Thurs., Sat. public circles, at 7 45
- London**—Bow—193, Bow rd., 7, Mr & Mrs Clegg. Tues. and Fri. 7 30, developing. Wed. 7 30, public circle
- Manor Park**—Temperance Hall, 7, clairvoyance, etc. Mon. 8. Thurs. 8, Mr & Mrs Hawkins
- Marylebone**—Cavendish Rooms, 51, Mortimerst. W Mrs M H Wallis, answers to written questions & clairvoyance at 7
- Edmonton**—Beech Hall, Hyde lane, 11, 7, Mr Sloane Wed. 8, public circle. Thurs. 8, developing
- Finsbury Park**—14, Stroud Green road, 11 30, inquirers; 7. Wed. 8, circle, members only
- ***Hackney**—Manor Rooms, Kenmuire rd., Mare st., 7, members' experience. 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**—73, Becklow rd., 7, Mrs Whitaker
- Stratford**—Martin st Hall, Lyceum 11; 7. Fri 8
- Mile End**—218, Jubileest., 6 30, Mr Davis. Thurs. at 8, members
- Manchester—Bradford**: Church st., Shakespeare st., Lyceum, 2; 6 30. Mon. 8, developing. Thurs. 8, public circle
- Central**—Coal Exchange Hall, Market Place, off Market st., 6 30, J Swindlehurst, 'Spiritualism in relation to religion.' (See advt. on front of cover)
- Chesham**—Ash Lodge, Halliwell lane, Lyceum, 10 30; 2 30, 6 30, Mrs Greenlees. Mon. 8, clairvoyance, Mrs Williams. Thurs. at 8, Madam Henry
- Eccles**—Conservative Club, 2 45, 6 30, Mrs Porter Wed. 7 45, Mr Bewick
- Higher Broughton**—Hilton st., Lyceum, 10 30; 2 30 6 30, Mrs Hulme. Tues. 8, Mrs Greenlees Thurs. 8 Mr Conneley
- Hulme**—Corner of Junction st., Lyceum, 10 30; 3, 6 30, I Pickthall; 8 15, after circle. Mon. 8, Mrs Hyde. Wed. 8, mems. circle. Thurs. 8, Mr Lamb, clairvoyance and psychometry
- Openshaw**—Granville Hall, George st. Lyceum 2 30; 10 30, 6 30, Mr Hopwood. Thurs. 8, A Friend, public
- Longsight**—West Gorton, 24 Grey st., Lyceum, 10 30 & 2 30; 6 30, Mr Standish; circle, 8 15. Tues. 8, circle Thurs. 8, public circle.
- South Salford**—4, West Craven st., Regent rd., 6. 8, circle. Wed. and Thurs. 8.
- Middlesborough**—Newport Crescent, Lyceum, 10 30 and 2; 3 and 6 30
- Progressive Church**, Boundary rd., Lower End, 2 30, 6 30
- Millrow**—Over the Store, Dale st., 3 and 6 30, Mrs Hyslop. Tues. 7 45, public circle
- Monkwearmouth**—Hall, Roker avenue, 6 30
- Morecambe**—Moss lane, off Queen's sq., 2 30 and 6 30 Mrs Winder. 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, Mr Lashbrooke. Mon. Sat. 8, circles
- Winters 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
- Rochdale**—Regent Hall, Lyceum, 2 45; 2 30 and 6. Mrs Griffin
- Summer st.**, 2 30, 6. Tues. 7 45
- Penn st.**, Lyceum, 9 45; 2 30 and 6. Wed. 7 30
- Seaton Delaval**—5 30
- 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 Smith. 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 st, 2 30, 6. Miss M E Nuttall

OTHER MEETINGS.

- Gateshead**—97 Coatsworth rd., Mon. 7 30, Reception
- 22 Redheugh road, at 6 30. Tues. and Thurs., 7
- Heckmondwike**—Bethel Lodge. Tues. and Sat. 7 45
- Hunslet**—Goodman terrace, 2 30 & 6. Mon. 7 30, public. Thurs. 7 45. Sat. 8
- Liverpool**—Spiritual Evidence Socy., Phoenix Hall, Low Hill, (See Prosps)
- London**—277 Battersea Park road.—Sun. 7. Wed. 7 30, public circle, no admission after 8
- 102 Camberwell road (Mrs Clark's) 7. Wed. 7, healing; circle 8
- 16 Harper street, Theobald rd., W.C.—Mon. and Thurs., seances 8, Mr and Mrs Hawkins
- Kentish Town**—85, Fortress road, N.W. 7. Mrs Spring, psychometry. Mon., Thurs. 8. Wed. developing (see London News and Notes)
- 283 Ladbroke grove. J J Vango, seance. Mon. and Thurs. 8 for 8 30. Sun. 11, clairvoyance

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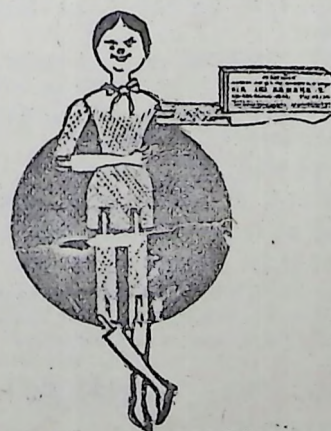
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