THE NATIONALISATION OF SPIRITUALISM.

[A paper read by Mr. J. J. Morse, before the Spiritualists' Debating Society, at Brighton, on the 26th of May, 1878.]

To what extent, and at what time, Spiritualism will enter as intimately into our national life as, say, Christianity has, and does, are questions that depend upon many considerations for their answers. The operations of various forces, human and spiritual, the general acceptance, or rejection, by Spiritualists, of any definite set of principles and opinions, as representative of a concrete system of thought and practice, to be known distinctively as Spiritualism, and the ability or disinclination for organised and united action, with the recognition or rejection of the necessity of representative men or measures, are all fruitful sources of aid or hindrance to a comprehensive nationalisation of what is generally described as Spiritualism, but whose generic definition is almost hopeless at present to attempt to embody in any concrete statement. Certainly indeterminate talk, either by men or spirits, sentimental platitudes, and a utilisation of the communion between us and the spirit world that does not involve something higher than test-hunting and phenomena gazing, will by no means aid us to offer our nation a spiritual gospel whose transcendent truths shall suffice to displace the sham, errors, futilities and follies that prevail.

Do not misunderstand my meaning. To me there is no doubt about our cause containing, in the matters of fact, knowledge, and philosophy, all the world is waiting for. But, for the sake of the drift for our diamonds; it is in the polishing of the gems, and in their setting, that the value of our labours will be finally made manifest. We have the diamonds—of purest water, too—but have we the polishing and settings? Let each answer as he understands me, that I mean to understand you.

My first duty, however, is to deal with the difficulties in the way of nationalising Spiritualism. My second duty will be to consider the possible way by which the object suggested in the title of this paper can be accomplished, while a passing glance must be given to the desirability, or otherwise, of the matter discussed.

First, then, as to the difficulties. A favourite argument against nationalisation is the universality of our facts and philosophy. They are for every one, for all nations. They belong to the human race, and, therefore, cannot be nationalised in one country, or another. Just as well talk of nationalising light, heat, air, or water. Perfectly true, as far as it goes. Universal facts cannot be nationalised, but if our Spiritualism is merely, and only, facts, destitute of meaning or use to our daily life, I am afraid that sort of Spiritualism will have but little, if any, vital, moral, or spiritual life in it. Hence, this difficulty defeats itself, for the facts are, surely, not all we contend for. But, is it not true, nevertheless, that the Law and the Church, Materialism and Conventionalism, have tried, and are still trying all they can, to prevent even our facts from becoming nationalised—here, happily with but small success, and therefore might not the opposition, too, be nationalised, rather than, as is undeniably the case, be cited as the potent difficulty in the case? It is urged, as another difficulty in our road, that "if our cause is ever nationalised, it will be first creedalised, and then its emanicipation is assured. We have no creed, no authority, no doctrines, no dogmas, and so forth, and so on; therefore, the argument appears to be that having no principles, policy, or purposes, how can we nationalise a thing that is nothing? Indeed, as a sort of trumped-up overthrow of the very idea of nationalising our cause, it is at times urged, that evidently our spirit teachers never intend us to nationalise ourselves, for have they not frustrated all attempts at national unity? I make bold to assert that this last plea is utterly incorrect. I do not believe, in any movement, that the spirits ever frustrated any attempt made by us to organise on national grounds. But, my conviction is that impracticable counsels and ideas, jealousies, groundless fears of order and organisation, mistrust in one another's honour, and, in some notable cases, an anxiety to concentrate all power in certain personal hands, have had far more to do with the failure of our previous attempts at nationalisation than any hostility thereto by the spirits. For, if their life is heavenly, and if "order is heaven's first law," it is rather curious that the very agents necessary to its maintenance should oppose the first law of their own existence! The foregoing arguments are among the stock and usual objections urged against attempts to nationalise our cause, but there are others of more importance not usually urged. First may be cited the uncl懂ed fact that the religious, social, and commercial conditions of English society are not prepared to adopt, and dote upon, such facts and their teachings, whereas the generality of Spiritualists are agreed, while the legal right to the public practice of mediunship—to seek communion with spirits—is still to be won. Next, we must remember, that in no wise have our interests any direct and tangible representation in our legislature, boards of guardians, town or county councils, school boards, charitable institutions, or benevolent societies. This is not due to any inherent failure of weakness as to our facts, or the deductions from our facts, which would divest us to such recognition, but from our failure to bestir ourselves in those directions by which effects are produced upon the various sections of our common life. We cannot, as Spiritualists' societies, hold property, nor can our societies, as Spiritualists societies, be incorporated upon a legal basis. Here then, a real defeat and oneness, is undeniably less available now than ever, while public mediunship has but a mere handful of representatives. Our public workers—the phenomenal mediums, particularly—have been so persistently and scurrilously denounced, both within our ranks and without, and a sentiment of hostility to them so persistently fomented, that the movement has thus driven from its service the very agents necessary to its maintenance and growth. The fact that our halls are, in many cases, in stable lots, up back courts in out-of-the-way places, while it may indicate the devotion and earnestness, and primitive sincerity of the founders, indicates to the average onlooker only a poor cause, poorly sustained—living, as it were, a hand-to-mouth existence, and utterly devoid of promise to become a national movement, or power. I do not believe there is any need for us to hide away in this fashion. There is abundance of means in our midst, and with a little more of self-sacrifice, the best of meeting-places could be found to house the best of gospels the world has ever heard.

My second duty, that of considering the possibilities of nationalising Spiritualism, is a more pleasing task, but not by any means an easier one. Before entering upon it, let me briefly consider what advances have been made towards nationalising Spiritualism in the past, and present. There have been some four distinct efforts that merit attention. There were national Conferences at Newcastle-on-Tyne, Darlington, Liverpool, and Manchester, all before 1878. The memories of these are all that remain, and even the memory of them is almost confined to the pamphlets and reports that published their proceedings. Of actual work, or effect upon either the country, or the cause, there are but few and faint traces to-day. The next, and as a working body, by far the most successful effort ever made, though distinctly local, instead of national, was the Lancashire District Committee, whose labours still bear fruit, while following, and upon similar, but not

jealousies, groundless fears of order and organisation, mistrust in one another's honour, and, in some notable cases, an anxiety to concentrate all power in certain personal hands, have had far more to do with the failure of our previous attempts at nationalisation than any hostility thereto by the spirits. For, if their life is heavenly, and if "order is heaven's first law," it is rather curious that the very agents necessary to its maintenance should oppose the first law of their own existence! The foregoing arguments are among the stock and usual objections urged against attempts to nationalise our cause, but there are others of more importance not usually urged. First may be cited the uncl懂ed fact that the religious, social, and commercial conditions of English society are not prepared to adopt, and dote upon, such facts and their teachings, whereas the generality of Spiritualists are agreed, while the legal right to the public practice of mediunship—to seek communion with spirits—is still to be won. Next, we must remember, that in no wise have our interests any direct and tangible representation in our legislature, boards of guardians, town or county councils, school boards, charitable institutions, or benevolent societies. This is not due to any inherent failure of weakness as to our facts, or the deductions from our facts, which would divest us to such recognition, but from our failure to bestir ourselves in those directions by which effects are produced upon the various sections of our common life. We cannot, as Spiritualists' societies, hold property, nor can our societies, as Spiritualists societies, be incorporated upon a legal basis. Here then, a real defeat and oneness, is undeniably less available now than ever, while public mediunship has but a mere handful of representatives. Our public workers—the phenomenal mediums, particularly—have been so persistently and scurrilously denounced, both within our ranks and without, and a sentiment of hostility to them so persistently fomented, that the movement has thus driven from its service the very agents necessary to its maintenance and growth. The fact that our halls are, in many cases, in stable lots, up back courts in out-of-the-way places, while it may indicate the devotion and earnestness, and primitive sincerity of the founders, indicates to the average onlooker only a poor cause, poorly sustained—living, as it were, a hand-to-mouth existence, and utterly devoid of promise to become a national movement, or power. I do not believe there is any need for us to hide away in this fashion. There is abundance of means in our midst, and with a little more of self-sacrifice, the best of meeting-places could be found to house the best of gospels the world has ever heard.

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LEAVES FROM OUR NOTEBOOKS.
CONCERNING ENVIRONMENT AND ASSOCIATION.

By Edina.

PART VIII.—OUR AMERICAN COMMUNICATORS.

As mentioned in the introductory portion of my experiences published in *The Two Worlds*, Sept. 15, 1859, it was through the introduction of a friend, who was a citizen of the United States, and who is an ardent Spiritualist, that I obtained an introduction to the late Mr. Stainton Moses, and in the course of our investigations into the occult, this American citizen has been kept advised from time to time of our success in communicating with the unseen world. In the course of the summer of 1892 he made one of his periodical visits to Scotland, and we had several sittings with him. With some portions of the occurrences at these sittings it is impossible to deal, but certain of the incidents afforded us some evidence of environment, indicating that this citizen of the United States had been followed across the Atlantic by some other agencies combined.

The medium was shown the engraving in a drawer. The medium was shown the engraving in a drawer. The medium was shown the engraving in a drawer. The medium was shown the engraving in a drawer.

One of these purported to be from the Rev. Philip Sohaff, of New York, and from actual evidence she appears to have enjoyed great wealth, and to have used a large portion of it in connection with the particular sect of Presbyterians to which she was attached. The first of the three messages purported to be from a Mrs. Stewart, of New York, and from actual evidence she appears to have enjoyed great wealth, and to have used a large portion of it in connection with the particular sect of Presbyterians to which she was attached.

In connection with these American messages I note three more communications which have reached us from the other side, purporting to be from persons who at one time resided in the States. These messages have apparently been dictated by a lady with a lady in the suburbs of Edinburgh, the messages having been written to us; and as I have before pointed out, the visit I have undertaken was only to ascertain the name of the medium, and to learn if the recipient was acquainted with her career and opinions. I shall be glad if any reader will send to me the name of this medium, and a few lines on the subject of her career and opinions.

The next instance is that of a person named Peggy Dow, of very Quakerish appearance, who appeared to the medium, told her her name, and that she belonged to America. She also appeared to know our lady friend, Miss F—__, and who is also a friend of mine. On inquiry we found that the name of this person was known to our acquaintance, but further details could not be remembered. A week later she sent me a copy of a steel portrait of Peggy Dow, which she had found among a number of prints and engravings in a drawer. The medium was shown the portrait, and asked her if she was acquainted with it, saying, "Oh, that is Peggy Dow." I shall be glad if any of your readers can give me any information as to the life and history of this person, as Miss F—__ seems to have forgotten all but her name.

The last example is that of Dr. Schiff. On 4th November, 1892, an intimate friend of Miss F—__, and who is also a frequent visitor at our house, called, and we had a sitting, at which was present this gentleman, my wife, our family medium, and myself. We used the ouija, and the medium was placed at the head of the table. We made no attempt to secure any information, but left the letters to fall out as they would. Three messages came in rapid succession. One of these purported to be from the Rev. Philip Schiff, New York, who stated that he was going to write to Miss F—__, but "now I speak to Miss F—__ (our visitor). The message stated that the sender of it "cannot die in this world," that he was both a D.D. and L.L.D., and that he asked her if she ever read the "Cree of Chrozr," as he (Schiff) had "preached a great deal of it." The communic-
tor closed his short message by promising to write soon. Now, neither Mr. Schaff nor myself knew anything of Schaff beyond this: that we both recollected that a Glasgow Professor of Theology (Dr. Storay) had the week before, in his introductory lecture to his class, referred to the removal of Schaff by death as a distinct loss to theology. His Christian name was Philip; he lived in New York, and was both a doctor of divinity and a doctor of laws. His leading work appears to have been the "Creed of Christendom," which is closely akin to the "Credo of Christ." On Friday, 10th November last, when idly turning over the leaves of the "Atlantic," at my club, I came on the passage of the slightest evidence of the existence of this paper was purchased and the likeness shown to the medium under test conditions. After a close scrutiny and a delay of a few seconds she said, "That is Schaff, but I saw only his profile while this is his full face." As regards Miss F., we never saw her, nor ever heard of her existence, yet her claim to her acquaintance seems to rest on the fact that for twenty-five years she had lived in the same country as this eminent theologian, and he has in some mysterious manner appeared in our home to deliver a message to a former resident of New York. I have grouped these American cases together just because some of them appear to disclose environment and association, and I can only account for the appearance of these transatlantic visitors to our home by our intimate connection with one of the two persons before named, one of whom resides there, while the other, as I have detailed, spent twenty-five years of his life in America. I next deal with the environment of the medium.

SOME INTERESTING CORRESPONDENCE.

On May 16th we addressed the following letter to Rev. A. R. Fausset:

DEAR SIR,—As you will see by the paper I forward by this post, I have published a notice of your pamphlet upon Spiritualism. Our columns are open to any reply you may feel desirous of making thereto.

In any case I quite expect, you will respond to the appeal made on page 230, for your evidence in support of and against, the tract by "Insanity Due to Spiritualistic DEALINGS IN NUMEROUS CASES," in "The Day of Christ's Coming." An early reply will greatly oblige—Yours for the truth,

E. W. WALLIS.

On the 21st inst., Canon Fausset's reply reached us:—

DEAR SIR,—In your review of my pamphlet against Spiritualism, you deny (1) That the Scriptures are true. (2) That there is the slightest evidence of the existence of Schaff in any of the papers you have seen. In both allegations you are doing the work and fulfilling the will of the great adversary of God and man. His first lie was to tempt Eve to doubt God's word, "Ye shall not surely die," though God had said, "In the day thou eatest thereof thou shalt surely die." Surely it would have been a blessing if the threat attributed to God had been fulfilled, for if he had killed Eve on the "day" she ate the fruit, the earth had never been tainted with suffering humanity; Hell would have been without occupants, and the Devil would have been foiled. But according to the story, the Devil anticipated the end of the earth and the reign of perfect and perfect religion, and Jesus the only begotten Son of God; hence Canon Fausset's position is the true position, and all those who differ from him have departed "from the faith." That so many so-called Christians do oppose the views enunciated by this Canon, is a clear indication of the rapid decay of that faith which is undermining the boastful unchangeable and unchangeable faith.

Canon Fausset uses a most unfortunate Biblical quotation for his own case, when he says the Devil lied when he assured Eve "Ye shall not surely die," though God had said "In the day thou eatest thereof thou shalt surely die." Surely it would have been a blessing if the threat attributed to God had been fulfilled, for if he had killed Eve on the "day" she ate the fruit, the earth had never been tainted with suffering humanity; Hell would have been without occupants, and the Devil would have been foiled. But according to the story, the Devil anticipated the end of the earth and the reign of perfect and perfect religion, and Jesus the only begotten Son of God; hence Canon Fausset's position is the true position, and all those who differ from him have departed "from the faith." That so many so-called Christians do oppose the views enunciated by this Canon, is a clear indication of the rapid decay of that faith which is undermining the boastful unchangeable and unchangeable faith.

We did not "deny the truth of the Scriptures," we pointed out that the burden rests with Canon Fausset to prove that the Bible is a谎，我无理由，我发表对圣经和耶稣的讲话，理由是完美的宗教，且耶稣是独自的上帝。在圣经的权威上，我们不接受任何声明理由，理由是好的，且美好的理由，我们不反对，直到我们判断，我们原因不然，到地狱我们必去，我们不拒绝我们的决定，我们相信我们所不反对，除非来自地狱或希望的天堂。

我们不 "否认圣经的真理性," 我们指出，那负担归于安森福斯特，来证明那圣经是圣经，且耶稣是独自的上帝。他不打算尝试来支持他的声明。我们说，谈论到耶稣 "他也存在在灵性中，不在于性格，且在我们判断，耶稣可以是见证的，且在圣经的权威上，我们不接受任何声明理由，理由是好的，且美好的理由，我们不反对，直到我们判断，我们原因不然，到地狱我们必去，我们不拒绝我们的决定，我们相信我们所不反对，除非来自地狱或希望的天堂。

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believed correct," but neither of which he appears to have taken the slightest trouble to verify or disprove.

We are not frightened by the threat of the " wrath to come," It is no use to command us to " Love God," and then assure us that He will roast us with everlasting fire and brimstone if we do not love Him. It is possible that we might make us hate Him. We cannot love at command. Love responds to love, not to vengence. Fear is begotten of hatred—we might fear a God who kept a Devil alive, and a Hell aflame to everlastingly torment us, but we can have no love for a devoting. But if Hell is "bottomless," is it to prevent the people consigned there falling through and coming out on the other side?

Canon Fausset, quotes the words of John against any one who should " add to," but he ignores the doom pronounced against those who take away. This is as it is written, and clearly because he misquotes and misrepresents them in his pamphlet, page 7. Thus: "He (William Howitt) contends, that the angel who forbade John to worship him, was the spirit of a deceased man. But that angel disclaimed brotherhood with us, and styles the prophets John's brethren, not my or our brethren: "I am fellow servant of thy brethren the prophets." Our Oxford Bible says, "See thou do it not, for I am thy fellow servant and of thy brethren the prophets." (Rev. xxii. 9.)

Canon Fausset most disingenerously drops out the words "thy," also "and," to suit his argument, because when the passage is read correctly, it distinctly affirms that the angel is one of John's fellow servants, and of his brethren the prophets.

As to Saul's fate, Canon Fausset had better reconcile the controversy with the passage, but he does not. Psalm xvi. 10 says he shall see God. With the passage he quotes from 1 Chron. x. 13, Chronicles says Saul did not enquire of the Lord. Samuel says he did enquire of the Lord, but He would not answer him. Chronicles says that Saul was slain for " asking counsel," etc.; Spirit Samuel says he did enquire of the Lord, because he did not execute the Lord's fierce wrath upon Amalek. Which are we to believe? 1 Jesus is reported to have said, " Prove all things," and " Why judge ye not for yourselves what is right?" and " And I will take you where primroses


BEING SHORT SUNDAY EXERCISES FOR SPIRITUALISTS.

INVOCATION.

Two art our refuge—Our dear Lord God; on thee alone we rest. Many friends cannot profit, nor strong helpers assist, nor books afford comfort, nor any precious substance deliver, nor any place give shelter, unless thou thyself dost aid, strengthen, console, instruct, and guard. In thee and in the race of Mercies, do we put our trust. In our manifold temptations thou alone knowest our hearts, and art ever near; in sorrow, thy pity revives the fainting soul; in our prosperity and ease, it is thy spirit only that can wean us from our pride and keep us lowly. O thou soul who dost represent both Father and Son, take now the veil from every heart, and join us in one communion with the prophets and saints who trusted in thee, and were no ashamed.

In thee, therefore, Eternal Spirit, for the proofs thou givest of the essential, pure, and perfect benignity, so that through all clouds and darkness we can see a gracious Father. In this world of shadows, this fleeting tide of things, this life of dreams, we rejoice that there is an abiding reality, sure, unchanging, in which we may find rest.

Devotional Spiritualism.

The sharp historical distinction between natural and revealed religion disappears in the light of Spiritualism, from which we deduce that all that is true and essential in all religions, is equally a revelation. All that is religious in the Bible, and in the works of Ficht, Savigny, or Schiller, is as much a revelation as all that is religious in St. John or St. Paul, or in Christ himself. In all true noble, uplifting thoughts the Infinite presence pervades on hearts and fills us with love and awe.

Deepest truth is the star that never swaggers to the night. We are not frightened by the threat of the " wrath to come." We are more dimly conscious of the " everlasting ight." We are not so ready to be unkind, because we believe 1 Jesus is reported to have said, " Prove all things," and " Why judge ye not for yourselves what is right?" and " Wherefore are ye not come to me, when ye desired that I should triumph over the enemy?" and " And I will take you where wild roses

Shine as fair as stars of night; I will fill your dainty hands full, Spread their tangles for your hair.

Kneel, then, Eternal Spirit, for the proofs thou givest of the essential, pure, and perfect benignity, so that through all clouds and darkness we can see a gracious Father. In this world of shadows, this fleeting tide of things, this life of dreams, we rejoice that there is an abiding reality, sure, unchanging, in which we may find rest.

We cannot love at command. Love responds to love, not to vengence.

The operations of Nature may seem to us often blind and cruel and even stupid; the wicked may prosper, and we may doubt the existence of a just and loving Providence, since in the nature of infinite things there can be no good without evil, no progress without degradation, no light without shadow, no truth without error—let us listen trustingly to the seer's inspired anticipation of that divine announcement: " Be still, and know that I am God." To the seer's inspired anticipation of that divine announcement: " Be still, and know that I am God."" 

In thee, therefore, the Father of Mercies, do we put our trust. In our manifold temptations thou alone knowest our hearts, and art ever near; in sorrow, thy pity revives the fainting soul; in our prosperity and ease, it is thy spirit only that can wean us from our pride and keep us lowly. O thou soul who dost represent both Father and Son, take now the veil from every heart, and join us in one communion with the prophets and saints who trusted in thee, and were no ashamed.

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Devotional Spiritualism.

No man makes the objection: "After all is religion an essential thing?" Do we not every day see devoutly religious men who are immoral, and moral men who are not religious? Look at David, the royal Psalmist of Israel. But admitting this to be true—and it probably is not so often true as it would seem—it simply shows that a man's promptings may be very charitable: is charity therefore to be undervalued? An immoral man may be very affectionate: is there to question therefore of the heavenly character of the perfections Nay, religion is simply the enthusiasm of a God

A God
high and true morality; it is the joy of acting in harmony with the highest laws of our being.

Life is a difficult problem; how shall we most completely solve it? There is only one way, and the lives of great men show it. Realising that we are part of a divine order of things, and that, though limited and finite, we are to some extent destined to help or to mar that order, and that we exercise our freedom as a sacred trust. Realising that the absolute good and the absolute true are realities in a Divine mind, and not the mere accidental phenomena of chaotic atoms, we can and should therefore not altogether according to our highest conceptions of duty—the way is to do it—to do it with a religious zeal, if possible, so as to make it our love and joy—but at any rate to do it, and keep a clean conscience.

And so we may live, O Father of all, that every day we may learn some new truth, practise some new virtue, and become more worthy in thy sight. Keep us from all impurity of thought and act; from all selfishness, arrogance, unkindness, and injustice. O Divine Love, occupy our souls entirely, here, and in the life to come. Amen.

SPIRITUALISTS AND CRANKS.

By Dictator.

Spiritualists are commonly reputed to be cranks, but there are many who indulge in this imputation. It is felt that some great insult has been offered, and every opportunity is sought to repudiate the slanderous epithet. But whence this haste?

Surely a consideration of the various causes that have conspired to obtain this title should make us think twice ere we take upon ourselves to be offended at it. The possession of a keener sympathy or a more active imagination than those ordinarily enjoyed constitute a crime, that we are so anxious to be free from, especially when it is for the end of Spiritualism to spiritualise, and therefore anything or class of knowledge working in this direction should be welcomed, and not taboed as being outside the pale. If it be clearly seen that a higher phase of life is possible, and that some great insult has been offered, it is the bounden duty of our journals to at least indicate the direction from which these desired changes may be expected to arrive. Especially is this the case in the instance of a periodical like The Two Worlds. A Spiritualistic journal is no place in which to teach such a course as applying to the mass of the masses. Conscience is of the utmost importance; many circumstances may with advantage confuse its pages exclusively to the subject of Spiritualism; but a paper specially designed to meet the requirements of the masses should occasionally treat of such matters as are found to tend in the direction of true spiritual culture, even though they be found outside the sphere of phenomenal Spiritualism.

Possibly such a course may tend to still further increase the prevailing idea that Spiritualists are a set of cranks; but, when, as already pointed out, it is discovered that such a tendency is apt to be misapprehended and represented as such, we examine some of the causes that have conduced to our attainment of this objectionable name.

One man derives his character of crank from the fact that he has found in Vegetarianism a more wholesome and natural diet than that indulged in by flesh-eaters, and the further fact that a universal adoption of this form of food would greatly lessen the burden of animal suffering, has made it imperative that he should advocate reform in this direction whenever opportunity offers. Surely there can be nothing essentially ridiculous in supporting a cause having such moral objects.

Again, another has discovered many reasons for taking exception to a scheme of government which, while it defends certain interests, has, by its very nature, need not let it concern us very deeply.

In materialism the principle involved is that when, as already pointed out, it is discovered that such a tendency is apt to be misapprehended and represented as such, we examine some of the causes that have conduced to our attainment of this objectionable name.

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MATERIALISATIONS AT MIDDLESBROUGH.

By Miss S. E. Cotterill.

Two remarkable seances were recently held in a private house in Middlesbrough. At the first, on May 6th, a little girl was taken out of the cabinet and bowed to the sitters; she was both recognised, one was Lottie, a guide of the medium, the other was Daisy, a guide of one of the sitters. After the curatils were lifted up from the cabinet, little Lottie was seen sitting on the medium's knee, with her arms upraised. On the left of the medium stood little Lottie, on his right knee stood a little child with arms upraised. On the right of the medium stood the spirit of a woman, whom I was told was the mother of the medium; on his right, to my great joy, stood my darling sister. I cannot tell you how I thank God for this proof of our spiritual nature.
and aspirations of the world concerning its dead, and preached grown wiser and milder, aud lent a readier ear to the sorrows to find the deep truth which does hide somewhere behind the laymen of the land—At/« investigated, have seen and come and spoken unto them, they had not had sin to-day a holier, saner, and purer gospel of immortality, and philosophers, authors, judges, princes, clergymen, as well as fully, earnestly, and patiently—to learn the truth they have no cloak for their sin." Equally so, before the J. J. Morse, is beginning to find interesting.—

religious superstition, and to call men and women from since the phenomena are readily obtainable by any who will document the “bored” feeling inherited. Some day there may be* really understand the phenomena, an exception that proves the rule.

Author free for 24 weeks for 2s. 6cL

the struggle for existence, that her child was born tired, had been knocked down and run over the legs by a train. He has been knocked down and run over the legs, thus fulfilling their awful prophecy.

The true Spiritualist is invincible, though as yet we have not learned how to conquer the law of heredity will account for the sense of thankfulness for life, till he can say—"Most of all, &Dd the "bored" feeling inherited. Some day there may be* really understand the phenomena, an exception that proves the rule.

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set and give it as much worth, both for himself and others, as he has energy for. Over his moral and intellectual being his away is complete." From the above expression of Humboldt it is clearly evident that the spirit world is not harmonious development, and grant them practical, efficient aid to a higher condition—Mr. Cotterall.

"It is (says Humboldt) my firm conviction that the man has only himself to blame if his life appears to him at any time void of interest and of pleasure. Man may live what he pleases, and give it as much worth, both for himself and others, as he has energy for. Over his moral and intellectual being his away is complete." From the above expression of Humboldt it is clearly evident that the spirit world is not harmonious development, and grant them practical, efficient aid to a higher condition—Mr. Cotterall.

and theologic flavour. Spiritualism has its spiritualism has no use for the word "Soul," which has a Christian and theologic flavour. Spiritualism has its spiritualism has no use for the word "Soul," which has a Christian and theologic flavour. Spiritualism has its spiritualism has no use for the word "Soul," which has a Christian and theologic flavour. Spiritualism has its spiritualism has no use for the word "Soul," which has a Christian and theologic flavour. Spiritualism has its spiritualism has no use for the word "Soul," which has a Christian and theologic flavour. Spiritualism has its spiritualism has no use for the word "Soul," which has a Christian and theologic flavour. Spiritualism has its
Soul and Spirit.

A PLEA FOR THEIR DEFINITE USE.

By Alfred Kirke.

To the student of the Spiritual philosophy the proper use and significance of the terms "soul" and "spirit" must often be very perplexing and uncertain, as at one time he will find they are used as being synonymous, at others they will be used to designate that which composes the spirit-body, and all the objective realities of the spirit-world, while at other times these terms will be used in a different sense. This state of things, to say the least of it, is very unsatisfactory.

And many speakers and writers on both sides of the Atlantic vary more or less in the use of these terms, to the detriment of the spiritual philosophy—to wit, the learned and scholarly author of "Art Magic" speaks of the "soul" as being the inner, immortal, and immaterial being; Mr. A. J. Davis uses the term "spirit" to designate this immortal part, and "soul" to mean the outward covering, or spirit-body. M. Kardec uses the term "spirit" in the same sense, but calls the spirit-body "peri-spirit," as if it was something wrapped round the soul, instead of being permeated by it. Mr. Hudson Tuttle uses "spirit" in the same sense, but discards the term "soul" as being meaningless, and calls the spirit-body and all the objective realities of the spirit-world spirit-body, while our own excellent and talented Mrs. Britten uses "spirit" in the same sense as the above-named gentlemen, but says that the spirit and spirit-body constitute the "soul." Thus the student is beset with a host of perplexing terms: that which means one thing with one writer may mean quite the reverse with another, and with a third may mean something entirely different from either of them.

Ought this state of things to be? Is it creditable to the Spiritualists, who have the best philosophy regarding man and his relation to the spirit-world, and whose light and leading is influencing and permeating the whole social, moral, and religious world of to-day? Has not the time come when we ought to end this uncertainty by mutually agreeing to use these terms in a definite sense? I think it has. And, with a view to that end, I ask the reader's careful consideration of the following summary of spiritual teachings bearing on this subject.

1st. That these physical bodies are only temporary; they are earthly temples in which we have to dwell for a time to prepare for the immortal and eternal life. And I am pleased to add that the majority of mediumistic and spiritualistic writers are of the same opinion; for it is written: "That is not the meat that perisheth, but that which is in the above sense, and that (c) should be called "spirit" as it is, as Mr. Tuttle defines it, etherealised, spiritualised matter, and it can never become that which means more than mere, however refined, sublimated, or spiritualised that which means, and that it is applicable not only to the spirit-body but to the whole spirit-world. It is a term that will mean in our spiritual philosophy what "soul" means in natural science—the substance of which everything is composed.

If "spirit," in this sense is objected to another term must be found that will express its meaning better, if our spiritual philosophy is to be made intelligible, and placed on a firm basis before a scrutinising world. The "peri-spirit" of M. Kardec is not appropriate, as it implies that the spirit-body surrounds the soul, instead of it being a spiritual solid permeated by the soul. The "soul" as used by Mrs. Britten is inappropriate, as it signifies (a) and (b) combined, and so is not applicable to the objective realities of the spirit-world. Yet, I submit to this as equally inappropriate, as it has reference to the interior life.

In conclusion, I hope the foregoing article will help all Spiritualists to more plainly and definitely express themselves; and, what is of still more importance, that it will also help leaders in our Lyceums to lead the young minds under their care to a correct understanding of themselves and the spirit-world, as they are destined to be the future exponents of our grand and noble spiritual philosophy.

AN IMPORTANT PROPOSITION.

PROPOSED MIDLAND HYDRO AND SPIRITUAL INSTITUTE.

Having read various appeals for help for mediums and workers, who, after toiling for many years and sacrificing health and home comfort, begin to break down, to resign the work without necessary means of recuperation, it is patent that we ought (like other denominations) be more practical, and take up the work of founding an Institute or Healtheries in the Midlands, where mediums and workers could have a home to come to when overtaken by sickness or overwork, to be recruited ready for fresh fields of usefulness. Having already discussed the subject with several prominent workers and received the highest encouragement, we beg to submit the following suggestions:

1.—That a company be formed to found an Hydro or Healtheries for mediums and workers, who should subscribe say one, or a share of stock, to be credited, to be absorbed as payment whenever they required treatment or benefits of the Institute, and which would secure them a home from home, where comfort and rest would be provided.

2.—That all Spiritualist Societies should be entitled to benefits by a yearly subscription of £2, which would entitle them to send one member each year for a course of treatment and rest, or instruction.

3.—That the Institute should contain a Training College or instruction in subjects pertaining to the cause, viz., Physiology, Phrenology, Electrotherapy, Hydropathy, Psychology, and Spiritualism, or such as the Society may think fit. Having read various appeals for help for mediums and workers, who, after toiling for many years and sacrificing health and home comfort, begin to break down, to resign the work without necessary means of recuperation, it is clear that we ought (like other denominations) be more practical, and take up the work of founding an Institute or Healtheries in the Midlands, where mediums and workers could have a home to come to when overtaken by sickness or overwork, to be recruited ready for fresh fields of usefulness. Having already discussed the subject with several prominent workers and received the highest encouragement, we beg to submit the following suggestions:

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drooling. To their credit the Spiritualists never uttered a word of protest, and 
it was well that they did not. On the Saturday when the great “licking” was to be 
administered, the Spiritualists Society at Centre House issued a newspaper 
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telligent attack on a magnificent, yet not bad, edition of the Bible. The 
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arguments were too good to be true ? Mr. T. O. Todd, the president of 
the Spiritualists, gave a cogent reply to many of the absurd statements 
of the opposition, and proved a deal of merit, Mr. Powell had 
doubtedly been using his head to good advantage. Spiritualists

CORRESPONDENCE.

THE EDITOR is not responsible for the opinions of correspondents. Short letters will have the preference. Personalities must be avoided.

GOOD WAY TO HELP THE CAUSE.

DEAR SIR,—My object in writing is to acknowledge your good intention. The letters 
of the Rev. Canon Faubert, D.D., on Spiritualism, published in your 
magazine, convinced me of the need of some organization for the 
spiritual kingdom of God. I have been a member of the Anti-Infidel 
League for many years, and have investigated the subject, and 
are able and probable that both Mr. Dabbs and Mr. Wayland psychomet- 
ically have devoted years to its study, and who have found rest and peace in 
the beautiful truths of spirit comunii- 

AN OPEN LETTER TO THE REV. CANON FAUBERT, D.D., 
ON SPIRITUALISM.

DEAR SIR,—I beg to acknowledge your kind letter, and to thank you 
for your prayers and anxiety for my spiritual welfare. I am very 
sure they were sincerely offered and will answer their purpose. I am 
very glad that you have found me so frank and open in my 
public communications. I am sure that it is not necessary to 
tell you what your letter means. It is 
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MANCHESTER AND SALFORD

ARDEWICK Tipping Street.—Mrs. Hyde's clairvoyance and psychometry were very good. Evening subject, "Let us be thankful for the beauty of our system of Righteousness." A good address by Mr. Crompton, and others, &c. Miss Murray gave an excellent clairvoyance and psychometry to a circle of 24. At another meeting, Miss Murray gave clairvoyance and psychometry, and attracted the attention of the circle, who before had given no proof of clairvoyance or psychometry. A circle of about 30 gave excellent clairvoyance.

WALSALL 18th, Clarendon Road.—A good circle of friends, several of whom helped by their respective developments to give an interesting evening. Notice from Miss Murray to all well-wishers one evening's work.

COLEHURST—24th: Public circle. Madame Henry gave an excellent clairvoyance and psychometry to a circle of 24. At another meeting, Miss Murray gave clairvoyance and psychometry. Several good tests were given. A pleasant evening, closed by Mr. Ellison. Monday: Mrs. Holmes gave clairvoyance and psychometry. Mr. F. Bowers very interesting. Wednesday: Mr. Weller gave clairvoyance and psychometry. The usual after-circle.

LONDON NEWS AND NOTES.

CAMBERWELL New Road, Surrey Masonic Hall.—We met on Sunday, May 22nd, at 3 p.m., under the title of "The Bible and incipient Spiritualism," delivered by Mr. R. Wortley, master of a well-known London school. He gave very successful clairvoyant descriptions of spirit friends, all recognised. 3rd, Mr. W. Adams; 10th, Mr. Francis.

LONDON PLATFORM RECORD.

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[Reports must be as brief as possible and delivered at this office by the next post.] Tuesday to Saturday: All communications must be addressed to the Editor.

ANNOUNCEMENTS.—Rose Circle.—We are thankful to God and Mr. Bower for introducing Spiritualism to us. Good advice by Mr. Weller's, John Hicken, bishop, "How to conduct our meeting," Mr. Weller is a suitable medium for public work. His guide informed the audience that he had been released from sickness. We thank Mr. Holmes and Miss Murray who took charge of the circle. Notice from Miss Murray to all well-wishers one evening's work. Notice.—Cor.

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LONDON PLATFORM RECORD.
tests. 24th: Mr. Johnston’s guides gave good addresses and clairvoyance. 27th: A real good day with Mrs. Manning’s guides. Good address by Mr. Sinnett, from photographs, and she also gave marvellous clairvoyance. Onwards.—Details.

Amulet.—Lyceum: First morning in our new rooms. Excellent address on “The New Purgatory” by Mr. Swinacoe. He afterwards answered questions both written and oral. "Spiritualism, a Religion?" So long as man is subject to sin, there will be separation. "Spiritualism in accordance with Progress?" So long as man is subject to sin, there will be separation.

Buxton. — Lyceum commenced on Sunday last. Mr. Muggleton gave some valuable information regarding calisthenics and marching. No meeting in the afternoon as it was a very busy day. Mr. E. M. Wood officiated. His guides gave very touching and satisfactory clairvoyance. Jan. 23: Miss A. Walker gave splendid addresses on “The Golden Gospel—the Living Wage.” Evening, Mrs. Duckworth’s address on “What does the spirit hold?” Very good psychometrical tests. 27: Mr. Forrester, chairman, gave a splendid discourse on “Are the planets around the sun? Does the sun revolve around the earth?” Also a very good address on “The Gospel of Truth.” T. D. gave clairvoyance. A very enjoyable day. 20: Mr. H. Clark’s lecture, to a good congregation, on “Let us judge not one another any more,” was very much appreciated. —R. Wightman.

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Cheltenham. — Musical Circle, Town Hall Square. — Sunday evening: — A very pleasant day with Mr. Lomax. He gave us excellent addresses on “Love,” and “What shall I do to inherit eternal life?” 20: Miss Walker’s guides spoke on “The Borderland.” Next Sunday we shall meet in this lyceum. —G. S. B.

Clayton. — Miss A. Walker gave splendid addresses on “The New Purgatory.” The guides were very good. 20: Mrs. Crossley’s guides gave excellent discourses, and Miss A. Walker gave clairvoyance to very good audiences. —R. G.

Darlaston. — 6, Lady Street. — Six years ago this society was brought to a close. It was due to the influence of a few excellent psychometrical delineations. 27: Mr. Forrester, chairman, gave a soul-tirring lecture on “Spiritualism in accordance with Progress!” So long as man is subject to sin, there will be separation. —F. G. O. —A very fine address on “The Gospel of Truth.” He afterwards answered questions both written and oral. —R. Wightman.

Darwin. — Our local medium, Mrs. Duckworth, was on the platform for the first time, and was remarkably successful. She was assisted at 5-30 by Mr. Duckworth, who gave a good address on “A New Kingdom.” Evening, Mr. A. Shaw also related his enthralling Spiritualistic experiences.

Hastings. — One Lyceum commenced on Sunday last. Mr. Muggleton gave some valuable information regarding calisthenics and marching. No meeting in the afternoon as it was a very busy day. Mr. E. M. Wood officiated. His guides gave very touching and satisfactory clairvoyance.

Hertford. — Our local medium, Mrs. Duckworth, was on the platform for the first time, and was remarkably successful. She was assisted at 5-30 by Mr. Duckworth, who gave a good address on “A New Kingdom.” Evening, Mr. A. Shaw also related his enthralling Spiritualistic experiences.

Hollwood. — A very pleasant day with Mr. Lomax. He gave us splendid lectures on how he has been tested with the Chinese language when he was sent there, and in various other languages. 20: Mr. H. Clark’s lecture, to a good congregation, on “Let us judge not one another any more,” was very much appreciated. —R. Wightman.

Leicester. — Liberal Club, Town Hall Square. — Sunday evening: — Mr. H. Clark’s lecture, to a good congregation, on “Let us judge not one another any more,” was very much appreciated. —F. G. O. —A very fine address on “The Gospel of Truth.” He afterwards answered questions both written and oral. —R. Wightman.
On the 27th we had 88 scholars and 29 visitors. A very good day.

Longley (capt.); secretary, Mr. Ernest Crossley; treasurer, E. Naylor.

Mr. Campion made a few good remarks. A good song by Mr. W. Hodson nine months ago, and since then he has worked hard for the control. We believe that Mr. Hodson and others have attended also. After the session, Mr. Conolly, friends presented him with a silver-mounted walking stick and a small note. We heard that he was pleased with the controls. We are pleased that Mr. Hodson and his friends have been associated with the spiritualist movement.
We are glad to learn that there is a revival at North Shields, and that there has been an influx of new members who are strengthening the ranks of the sect. The members of the Free Will Baptist society have been very fortunate to know of and meet with other Spiritualists, with a view to organise some public work.—Address, G. Sharram, Wellholme Road.

Another revival is now in progress at Huddersfield, where a considerable number of old friends of the society visited the town on Sunday. We have been very fortunate to know of and meet with other Spiritualists, with a view to organise some public work.—Address, G. Sharram, Wellholme Road.

PASSING EVENTS AND COMMENTS.

With the exception of the last mentioned, the above notices are at this time unverifiable, as the week has passed without receiving any further information from the parties named.

The Executive did not meet at the hall on the 12th instant, as was previously announced.

The annual meeting of the Stockport Musical Association will take place on Monday, the 22nd instant.

The handbills which announced the above meeting have been printed and distributed in the town and district, and are now in circulation.

A notice has been received from the Treasurers, informing them of the receipt of a sum of £100, which they have been requested to deposit in the bank for the benefit of the society.

A meeting of the Executive will be held on Monday, the 22nd instant, at the hall, for the purpose of considering the state of the society, and of making arrangements for the future.

A number of new members have been admitted to the society, and are now enrolled in the register.

The society has received a number of subscriptions, which will be forwarded to the Treasurers for deposit.

The society has received a number of testimonials from members, expressing their satisfaction with the conduct of the Executive, and their confidence in the prospect of the society.

The society has received a number of letters, expressing the desire of friends to become members.

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