

The Two Worlds.

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THE NATIONALISATION OF SPIRITUALISM.

[A paper read by Mr. J. J. Morse, before the Spiritualists' Debating Society, at Corbridge's Café, Manchester, on Tuesday, March 20, 1894.]

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 generically described as Spiritualism, but which generic definition it 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 shams, errors, falsities 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 we are still working 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 our present status, as a cause.

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 the 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 of our enemies, rather than the universality of our facts, 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 emasculation is assured. We have no creed, no authority, no doctrines, no popes or leaders," 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 triumphant overthrow of the whole 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, for one moment, 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 directions, 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 heavenly visitants 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 undoubted fact that the religious, social, and commercial conditions of English society are not prepared to adopt, and live up to, such facts and their teachings, whereon the generality of Spiritualists are agreed, while the legal right to the public practice of mediumship—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 disentitle 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 Spiritualist societies, be incorporated upon a legal basis. Here, then, are real difficulties in our way, practical obstacles to nationalisation, that must be met and overcome. While, further, there is the fact, that nearly all Ireland and Scotland, and large portions of Wales, and the South, East, and West of England are practically virgin soil, where scarcely any seed has been sown. I am no pessimist, no crier of woe, no minimiser of what has been done, but do not let us call one fine day a whole summer. Another difficulty, too, is our increasing dearth of those very facts upon which we lay such stress. Private mediumship is undeniably less available now than ever, while public mediumship 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 outside, and a sentiment of hostility to them so persistently fomented, that the movement has thus had driven from its service the very agents necessary to its maintenance and growth. The fact that our halls are, in many cases, in stable lofts, 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 us 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. These 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

identical lines, is the Yorkshire Committee, now known as the Yorkshire Spiritual Union, while, lastly, we have the Spiritualists' National Federation, of which, at its inception, high expectations were expressed, but over which the national aspect is far from realised, not though through any fault of the Federation Executive. But, in spite of the seeming hopelessness of all these larger attempts to nationalise our cause, by defining it, propagating it, upholding it, or of making it part and parcel of our national life, a mark, broad and deep, has been made upon our national life, and with agencies that have been wielded under almost every possible disadvantage; agencies that have been formed and continued by the faithful few, who, it is sad to say, have too frequently been left by the thoughtless many, to endure and bear the burden as best they might, at times even, abused and slandered in return for their labours. These agencies are our local societies, dotted up and down the land, clustering, starlike, in Lancashire and Yorkshire more especially. Remembering all the difficulties they still labour under, it can be truly said our local societies have done more upon the mortal side to render it possible that Spiritualism should become a national movement, than all other agencies combined.

(To be continued.)

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, 1893, it was through the kindness of a friend resident in 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 sésances 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 a band of personages who at one time had lived in America. In the course of a sitting, which took place in July, 1892, four messages were written by the medium, purporting to be from personages who had lived and died in New York, Philadelphia, and Boston. All these messages were torn out of the note book, and handed by me to our American friend, in order that he might, on his return to the States, endeavour to trace out the personages who had written them. Although some correspondence has since passed between us, he has not mentioned whether he has, or has not, been able to obtain any trace of the writers, although I opine that he has not, as no dates or contemporary events leading up to identity were given in the messages before referred to. In one of these communications, purporting to come from a citizen of Boston, he said: "My friend, J. Payne, of this place, will write." Weeks passed, and our friend had left Scotland for America, while we had migrated to the seaside for our autumn holiday. Early in August the medium was controlled one afternoon, and a long and interesting message was penned, purporting to come from John Howard Payne, an American author, and the writer of that well-known song, "Home, sweet home." This message was dealt with by me at considerable length in the columns of *Light*, in September, 1892, and to the details there given I must refer your readers. Suffice it to say that the letter of this personage, who was quite unknown to any of us, and especially to the medium, was verified in *omnibus* by a friend in town, to whom I wrote on the subject, as in the seaside resort where we were spending our holiday no books of reference of any kind existed. I may add that this verification was got by our friend from four different sources in Edinburgh.

On our return to town in October, 1892, this gentleman told me that there existed a portrait of John Howard Payne in a Dictionary of American Literature, which had been recently presented to the reference department in the Free Library here, by its founder, Mr. Andrew Carnegie, and after a search through the several volumes I discovered the likeness, which was apparently a reproduction of a sketch in

oils. The medium was taken by me during the month of November, 1892, to the Reference Library, and on the portrait being shown to her without remark she at once identified it as that of John Howard Payne, whom she had seen at our seaside home two months before.

Within a few weeks after the message purporting to be from John Howard Payne was written, the medium was controlled by a personage designing himself as "Thomas Paine," who represented that he died in America. She brought the message to me, and asked me if I had ever heard of a person of that name, and on looking over the details given, I found it related to the life history of the noted Freethinker, Tom Paine. After examining a number of books of reference, biographical dictionaries, etc., I was able to verify every detail given in the message, and found the narrative given by the communicator of his earthly career and opinions to be extremely accurate. The message also disclosed clear evidence of personality and identity, and in my judgment must have emanated either from Paine himself, or from some person well acquainted with his career. Paine appears to have died near New Rochelle, United States of America, in 1809, and I may here state his name and religious opinions were known to me in a very general way, but none of the family had ever before heard of his existence. I can only account for his appearance on the scene by the fact that J. H. Payne, another American writer, had shortly before written to us; and as I have before pointed out, the visit and message from the author of "Home, sweet home" was due to previous communications got from persons designing themselves as former American citizens, and which messages were penned during the stay of our transatlantic visitor, as before detailed. These occurrences appear to me to suggest the existence of an environment of our friend on his visit here by persons of the same nationality as himself.

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 associated with our intimacy with a lady in the suburbs of Edinburgh, who spent twenty-five years of her life in America, but is now permanently resident here. This lady, I may mention, was able to verify for me a portion of the messages of Walt Whitman and John Howard Payne, through enquiries conducted by her friends in the States. 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. For aught I know she may have been the wife, or rather the widow, of the American millionaire of that name. The message possesses no features of special interest, but as she sent her kind regards to our lady friend, I sent her a copy of the communication, and shortly thereafter received a note from her that among her American friends she numbered no person of the name of Stewart, and there the case still rests unverified.

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—. 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 under strict test conditions, and at once identified 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 third case is that of Dr. Schaff. On 4th November, 1893, 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 board in such a position that she could not observe the letters spelt out. Three messages came in rapid succession. One of these purported to be from the Rev. Philip Schaff, New York, who stated that he was going to write to Miss F—, but "now I speak to Mr. S—" (our visitor). The message stated that the sender of it "was 74 when I left this world," that he was both a D.D. and LL.D., and he asked our friend if he ever read the "Creed of Christ," as he (Schaff) had "preached a great deal of it." The communica-

tor closed his short message by promising to write soon. Now, neither Mr. S—— 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, place of residence, etc., were all unknown to us, while the medium was unaware till she read the message, taken down as it was spelt, what was the name of the communicator. Shortly after this the medium saw in the room an elderly person who represented himself as Schaff. My friend next day sent me from a book of reference a short biography of the doctor, from which it appeared he was born in 1819, and was therefore 74 at the time of his demise. 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 "Creed of Christ."

On Friday, 10th November last, when idly turning over the leaves of the *Illustrated News* at my club, I came on the portrait of Schaff, with further details of his life. A copy 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 find she never heard of his existence, so that his 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 the two persons before named, one of whom resides there, while the other, as I have detailed, spent twenty-five years of her 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 authority for the charge that "Insanity has been the result of Spiritualistic dealings in numerous cases." An early response 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 the devil. 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, "Yea, hath God said." His next lie was to tell the woman, "Ye shall not surely die," though God had said, "In the day that thou eatest thereof, thou shalt surely die." You and your fellow Spiritualists incur the awful penalty with which the Book of God closes: "If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life." That book saith (1 Chr. x. 13) "Saul died for his transgression against the Lord, and for asking counsel of one that had a familiar spirit, to enquire of it." It is written that "Sorcerers shall have their part in the lake that burneth with fire and brimstone, which is the second death." (Rev. xxi.8.) The necromancy and infidelity now abounding is that last apostasy which presages the Lord's speedy coming. At that coming He says, "I will be a swift witness against the sorcerers." (Mal. iii. 5.) In denying Satan's existence you deny the veracity of the Lord Jesus Himself, who saith to the opponents of the truth, "Ye are of your father, the devil. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own, for he is a liar and the father of

it." If you wish to really know the final consequences of seeking to the dead for the living, read Isa. viii., 19-22.

I am well aware that you do not realise what you are doing, but I pray you in the name of the loving Saviour to turn, ere it be too late, to Him who can deliver you from the wrath to come. As to cases of insanity, my pamphlet was written nine or ten years ago. My statement then was on authority which I believed correct.—I am, Yours faithfully,

A. R. FAUSSET.

Canon Fausset does not attempt any defence of his position, he merely repeats his assertions and seeks to bolster them up by the aid of texts, culled indiscriminately from Genesis to Revelation. The day for this sort of thing has gone by for ever. Even Christians themselves are admitting that the Old Testament is not Christian, and that the "Bible is a barrier" (see the recent correspondence in the *Christian World*.) Rev. Jas. Martineau has truly said, "This indiscriminate use of the Bible, as an infallible whole, fills the mind with a mixed mass of true and self-contradictory ideas both of religion and of morals," and Rev. J. W. Chadwick emphatically says, "The doctrine of the New Testament's *miraculous inspiration* is no longer a doctrine that can be entertained by any person who is at the same time honest, thoughtful, and intelligent."

Only a smattering of knowledge respecting the origin and history of both the Old and New Testaments is needed to enable one to recognise that the doctrine of *Biblical infallibility* must be abandoned. What becomes then of all Canon Fausset's heroes? Moses, Isaiah, Jesus, Paul, John spoke according to their best belief. To affirm that they spoke absolute truth, and that their words were binding for all time upon all people, and were absolute divine decrees from which there is no appeal, is to make a claim which violates reason, destroys moral responsibility, and retards spiritual growth. Yet, this *is* and *has* been the claim of Christians—is consistent with the affirmation so constantly made that Christianity is the only Divinely revealed, true 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 which is overtaking this boasted unchanging 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 tenanted with suffering humanity; Hell would have been without occupants, and the Devil would have been foiled. But according to the story, the Devil spoke the truth and Jehovah lied. While we admit that the Bible contains many good, true, and beautiful sayings, we decline to accept those statements which do not carry conviction of their truth to our minds, and if, in the exercise of the powers of judgment we possess, we incur Divine displeasure, and are to be sent to Hell for using our reason, then to Hell we must go, for we decline to declare we believe what we do not believe, neither from fear of Hell or hope of Heaven.

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 the "written word of God." He makes no attempt to substantiate his affirmation.

We did say, regarding the Devil, "he exists only in theology, not in fact, so far as we are able to judge." Here, again, the burden of proof falls upon the Canon, and until we have some real evidence that such a personage exists, we claim the Protestant's right to withhold assent to his assertion.

But the main point upon which we desired explicit information is evasively disposed of thus: "As to cases of insanity, my pamphlet was written nine or ten years ago. My statement then was on authority which I believed correct." This is no answer to our demand for proof. No evidence is forthcoming, presumably because he has no evidence, and an apology for making such a serious charge without knowledge of facts to substantiate it would have been more gentlemanly and just, especially from one who professes to be an expositor of the gospel of Him who said, "Do unto others as ye would be done unto," and who charges us with being of the devil, "who is a liar." Canon Fausset relies upon "hearsay" throughout. Traditions of questionable authorship in the one case, and statements of a third party in the other, which he

"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; that is the way to make us hate Him. We cannot love at command. Love responds to love, not to vengeance. 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 could never love Him. But if Hell is "bottomless" what is 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 from" his words, possibly 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 disingenuously 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 contradictory statements found in 1 Sam. xxviii. 6 and 18, 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 lost his kingdom and died because he did not execute the Lord's fierce wrath upon Amalek. Which are we to believe? Jesus is reported to have said, "Prove all things," and "Why judge ye not for yourselves what is right?" and yet, because we as Spiritualists "seek," "ask," and "knock," to try to "prove" and "judge" for ourselves, and enjoy the intercourse with our spirit friends, through the way opened in response to our knocking, we are excommunicated by Canon Fausset, and others like him, and charged with "sorcery," "necromancy," "lying," and threatened with a warm time in the brimstone lake. Thanks to the brave iconoclasts and reformers, who dared to be true, and who fought and suffered that we might be free, these breathings of "threatenings and slaughter" have little or no power to harm now-a-days, but the same intolerant spirit is there which lit the fires at Smithfield, and set the rack and thumbscrew at work, and has characterised this autocratic and despotic Christianity through all the ages of its power. So long as preachers denounce us for holding communion with our loved friends, and call our cherished companions and trusted spirit counsellors "Devils" and "Imps," and "Children of the Devil," so long shall we hit back as hard and as straight as we are able. They show such tender regard for our feelings, they display such sweet humility and forbearance, they are so gentle, and patient, and kindly towards us that we, of necessity, learn the lesson of love and goodwill from them! We have no personal feelings against them, but against the theology which has blinded their eyes, manacled their minds, and hardened their hearts, we shall work with all our might that we may set them free.

DREAMS OF SUMMER.

To F. R., March, 1886.

I TURN away from my sorrows
To sing you a happy rhyme;
It is all about the glory
Of the coming summer time.
We will wander in the meadows,
Knee deep in the scented grass;
We will listen to the stories
Daisies whisper as we pass.
I will take you where primroses
Shine as fair as stars of night;
I will fill your dainty hands full,
While you laugh out with delight.
I will take you where the woodbine
Scent the pleasant woodland air;
I will take you where wild roses
Spread their tangles for your hair.
I have half dispelled my sorrows,
By singing your happy rhyme—
About the bright spring weather,
And the glorious summer time.

Tweed Green House, Whalley Range. —Kate Taylor Robinson.

DEVOTIONAL SPIRITUALISM.

BEING SHORT SUNDAY EXERCISES FOR SPIRITUALISTS.

INVOCATION.

Thou art our refuge and our hope, O 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 us. In thee, therefore, the Father of Mercies, do we put our trust. In our manifold temptations thou alone knowest our hearts, and art ever nigh; 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 sole source of righteousness and peace, take now the veil from every heart, and join us in one communion with the prophets and saints who trusted in thee, and were not ashamed.

We thank thee, 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.

DISCOURSE.

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 Euripides or Plutarch, in Plato or Kant, in Shakespeare 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 our hearts and fills us with love and awe.

Draw nigh to God, and he will draw nigh to you. In all matters of eternal truth the heart is before the intellect. You recognise truth—essential truth—by being true; you find God by shaping your life according to his laws. To work nobly in your appointed sphere, is to be religious. Labour is worship. Better than devout praying, is heroic acting. Lord, in our lives, let both united be. All life is thy life, O Infinite One, and only the religious eye penetrates to the realm of true beauty.

The infiniteness of God does not imply that we may not feel after him; that we may not discern him, and live in his light, and lean upon his strength, and be filled with his peace; but it denies that we can define him, or understand all his ways and purposes, or minutely trace his action, or rise to the height of his eternal plans.

The operations of Nature may seem to us often blind and cruel and even stupid; the wicked may prosper, and we may marvel that God should suffer such things to be. But 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."

Not more mysterious or incredible is it that God should be, than the soul of man should be. In our own nature we find infinite wonders, perplexities, and riddles. The growth of a blade of grass is to us as inexplicable as the solar system. If a grain of dust, why not a universe? If the blaze of a candle, why not the starry firmament? If a human spirit, why not the spirit supreme; conscious of itself and of every infinitesimal part of the universe; personal, nay, super-personal, but without circumscription; infinite and eternal—that is, without extent or duration; as really present here, where I am speaking to you, as in the brightest stars; as active in the operations of Terrestrial Nature as in the sublime manifestations of the higher spiritual spheres? "This is heaven, in which we live and move, and are, we and all mundane bodies," says Kepler, the great astronomer.

Some one 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 much better than his acts. An immoral man may be very charitable: is charity therefore to be undervalued? An immoral man may be very affectionate: is there to be question therefore of the heavenly character of the pure affections? Nay, religion is simply the enthusiasm of a

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 free to help or to mar that order, the way is to exercise our freedom aright as a sacred trust. Realising that the absolute good and the absolute true are realities in a Divine mind, and not the mere accidental fantasies of chance-driven atoms; and that we have been placed here to act 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 be it so. Let those deplore their doom
Whose hope still grovels in the dark sojourn;
But lofty souls who look beyond the tomb,
Can smile at Fate, and wonder how they mourn.
Shall Spring to these sad scenes no more return!
Is yonder wave the sun's eternal bed?
Soon shall the Orient with new lustre burn,
And Spring shall soon her vital influence shed,
Again attune the grove, again adorn the mead.
Shall I be left forgotten in the dust,
When Fate relenting lets the flower revive?
Shall Nature's voice, to man alone unjust,
Bid him, though doomed to perish, hope to live!
Is it for this fair Virtue oft must strive
With disappointment, penury, and pain?
No! heaven's immortal Spring shall yet arrive,
And man's majestic beauty bloom again,
Bright though the eternal year of Love's triumphant reign.

BENEDICTION.

So may we 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 indignantly deny the 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 its application. Is there anything intrinsically base or absurd in thinking on somewhat different and more advanced lines than the majority? Does 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 thought commonplace and respectable? Let us 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 results as these?

Again, another has discovered many reasons for taking exception to a scheme of government which, while it defends the rich and powerful, grinds the very faces of the poor and weak, and so seeks in Socialism a system which he hopes may redress these evils. Here again it is evident that terms of opprobrium are sadly misapplied. A sincere and active interest in the welfare of one's fellows is hardly a sufficient justification for the pointing of scorn or ridicule.

Yet again, there are others amongst us who have realised to the full the frightful train of evils that follow in the wake of the drink traffic, and so leave no stone unturned in their efforts to stamp it out. Are these men to be regarded as doddering idiots, or should the extent of the interests involved make us hold them in esteem as public benefactors?

If then on investigation it be discovered that the idiosyncrasies that have been most effective in obtaining for us the cognomen of crank are such as to merit the highest terms of praise instead of blame, we may conclude that the appellation is one we have every reason to be proud of. It evidently stands for a man of wide sympathies and

progressive nature. Unfortunately there are many of our number who think otherwise. They would make Spiritualism respectable and commonplace. They openly avow their dislike to anything that tends to make it different to any other ism. They practically say that the first duty of a Spiritualist is to industriously search for every tittle of evidence tending to prove existence after death, and his second is to leave every other fact in life in much the same condition as he found it. But unless we are to remain mere phenomena hunters, unless we are to continue Spiritualists in name merely, and not in nature too, such a state of things is altogether impossible.

It seems to have escaped the observation of this class of cavillers that a man cannot change his point of view with reference to one object without in some measure changing it towards all; and I contend, having this fact in consideration, that it is a paramount duty incumbent upon such as have been able to realise how things look from a newer and loftier field of observation, to spread the news wherever and whenever they have opportunity for so doing. "But," say some, "even supposing we are willing to admit your contention, a Spiritualistic journal is no place in which to teach these new-fangled notions. The main purpose of such a journal is to inculcate a knowledge of spirit communion, and any matter that does not come immediately under this head is altogether out of place. Vegetarianism, Socialism, etc., may have their merits, but the proper place for their discussion is in the journals specially devoted to them."

Now such argument is unanswerable if an exhaustive discussion is understood, but if the exclusion of all reference to these subjects be implied, I can but take exception to it, for the end of Spiritualism is to spiritualise, and therefore any knowledge or class of knowledge working in this direction should be welcomed, and not tabooed as being outside the pale. If it be clearly seen that a higher phase of life is possible when one condition of external circumstances prevail than another, 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 the bulk of whose subscribers are persons in affluent circumstances may with advantage confine 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 term so applied is one of merit rather than otherwise, we need not let it concern us very deeply.

MATERIALISATIONS AT MIDDLESBRO'

By Miss S. E. COTTERILL.

Two remarkable séances were recently held in a private house in Middlesborough. At the first, on May 8th, two little children came out of the cabinet and bowed to the sitters; they were both recognised, one was Lottie, a little guide of the medium, the other was Daisy, a guide of one of the sitters. After the curtains were lifted up from the cabinet, little Lottie was seen sitting on the medium's knee, with her arms around his neck. After this the cabinet was lit up with most beautiful spirit lights.

The second séance was held on May 13th. After a hymn had been sung the same two little children came again. After they went back into the cabinet the curtains were lifted, and I saw a sight I shall never forget; on the left knee of the medium sat little Lottie, on his right knee stood a little child with arms upraised. On the left 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 His love. Their robes were whiter than snow, and over all a light shone brighter than moonlight. Life, eternal life is theirs. Thank God, there is no death.

Great praise is due to the medium, Mr. Kenvin, and his noble guides. I trust he may long be spared to comfort the mourner and convince the doubting of the truth of spirit return. The sitters were Mr. and Mrs. Imis, Mrs. and Miss Macnay, Mr., Mrs., and Miss Tennent, Mr., Mrs., and Miss Button, Mrs. Telford, Mrs. Colpitts, Mrs. Kenvin, and Mr. Besant.

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FRIDAY, JUNE 1, 1894.

EDITOR AND GENERAL MANAGER,

E. W. WALLIS.

ALL COMMUNICATIONS SHOULD BE ADDRESSED TO THE COMPANY'S REGISTERED OFFICE, AT 73a, CORPORATION STREET, MANCHESTER.

NEWSY NOTES AND SIGNS OF THE TIMES.

WE REJOICE that we shall be able to present the readers of *The Two Worlds* with a portrait of Miss Florence Marryat, together with her famous lecture on "There is No Death." Matters have now been finally decided, and we shall be able to publish it on June 22nd.

AS THE ANNUAL CONFERENCE of the National Federation is drawing near we invite the special attention of all thoughtful Spiritualists to Mr. Morse's paper in this and our next issue. It is well deserving of careful thought and study, as it presents some very important matters for consideration. We presume a "limited liability" company is meant by the suggested Hydro and Institute Company?

CAN any of us, ought any of us, to feel satisfied either with Church or world while, from centre to circumference, Society (like some huge planet round a sun) seems to revolve round selfishness as the main law of its life of grasp and keep? Surely burning tongues will come, and come soon, to shrivel up many a time-honoured social and religious superstition, and to call men and women from their social camps and the stronghold of caste and greed, to find the deep truth which does hide somewhere behind the wildest socialistic lie.—*Light.*

UNDER THE INFLUENCE OF SPIRITUALISM the pulpit has grown wiser and milder, and lent a readier ear to the sorrows and aspirations of the world concerning its dead, and preached to-day a holier, saner, and purer gospel of immortality, and possible communion between the living and the dead: it has been compelled to do so by the unseen powers hovering in the world to-day. Philosophy is growing broader and deeper, and becoming alive to the latent spirituality of existence. The press has also begun to think that Spiritualism may be worthy of respect, and that it is not perhaps altogether wise to ignore the things that the great public is beginning to find interesting.—*J. J. Morse.*

IT IS REPORTED of Jesus that he said, "If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin." Equally so, before the advent of Spiritualism ignorance of the after life, or even doubt respecting it, was excusable; but since spirits have spoken to humanity in the many phases of manifestation, since the phenomena are readily obtainable by any who will approach the subject in the true scientific spirit—respectfully, earnestly, and patiently—to learn the truth; since many thousands, of all ranks and professions—scientists, philosophers, authors, judges, princes, clergymen, as well as the laymen of the land—have investigated, have seen and become convinced, and have given their testimony to the facts, neither indifference, ignorance, nor intolerance are excusable, and the agnostic cloak will not suffice to hide the culpable cowardice of men who refuse to see, and, ostrich-like, hide their heads lest they should be convinced.

IN AN EARLY ISSUE we shall print an interesting "inter-view" with Mr. Jas. Fraser Hewes, of Nottingham, together with a first-class portrait of that gentleman. Spiritualists are mainly indebted to the energy and influence of Mr. Hewes for the recent provincial lecturing tour of Miss Marryat, and we have no doubt many of our readers will be pleased to see his picture and learn something of his experiences.

BROTHER KITSON puts his finger on one of the weak spots in our literature. We are of opinion, however, that Spiritualism has no use for the word "Soul," which has a Christian and theologic flavour. Spiritualism has its own language. It is the science of the Spirit Divine and human in all its manifestations, both through the body and independently. We commune with spirits. We are spirits. We possess a spiritual body, by means of which we operate upon and through the animal body. Hence the true Spiritualist definition, in our opinion only—which can be taken for what it is worth—is spirit, spiritual body and mortal body. God is a Spirit. There is an animal body and there is a spiritual body are good scriptural authorities for those who want them.

THERE IS NOTHING WE CANNOT OVERCOME, is absolutely true. If it were not possible to triumph over pre-natal tendencies to disorder, schools and reformatories would be farcical, and the only institutions for the weak and crippled in mind would be homes for so-called incurables and incorrigibles, while in reality there are no such people. We are not seeking to discount the advantages of good ante-natal influences, for we know them to be powerful indeed; but we do claim that no weakness is invincible, though as yet we have not learned how to conquer everything. There are two very profitable lines of work open to all philanthropists: the one is to instruct the rising generation concerning the vast importance of formative influences during pre-natal life; the other is to take in hand, lovingly and bravely, those unfortunate children and adults whose heredity has been unfavourable to their harmonious development, and grant them practical, efficient aid to a higher condition.—*W. J. Colville.*

"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 make life 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 sway is complete." From the above expression of Humboldt it is clearly evident he would not have been in harmony with the thoughts of the man who said "immortal life would be an immortal bore." It seems difficult to imagine the possibility of a state of mind so completely sated with life as to experience no desire for continued and progressive existence; but, on the contrary, to regard the probability of immortality with weariness and repugnance. Possibly the law of heredity will account for it. Maybe this mother was so wearied, tired, and worn out with the struggle for existence, that her child was born with, and the "bored" feeling inherited. Some day there may be an awakening of aspiration, a delight in activity, and a sense of thankfulness for life, till he can say—"Most of all, O Father! I thank Thee that I live." Meantime he is a phenomenon, an exception that proves the rule.

The mind in its own place, and in itself,
Can make a heaven of hell, a hell of heaven.

A WARNING AND ITS FULFILMENT.

OUR friend and co-worker, Mr. J. B. Tetlow, writes: "No doubt you would see in the papers, Friday last week, of a porter or ground pointsman being killed at the entrance to Victoria Station. He was an acquaintance of mine. Some two or three months ago, when under control, my spirit friend sent a message of warning to him to be careful, as he was seen by my spirit friend to slip, get 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 following testimonial was received by me during the Whit-week holidays: 'Professor F. Harold-Williams is glad to say that Mr. James B. Tetlow's psychometrical delineation (from a piece of hair) is marvelously and magically correct in every point and came to him just like a revelation.'

"As I know you are fond of facts I send you above as a small contribution."

SOUL AND SPIRIT.

A PLEA FOR THEIR DEFINITE USE.

BY ALFRED KITSON.

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 "soul" is used to designate the immortal, indestructible, God-derived ego, and the term "spirit" 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 *vice versa*. This state of things, to say the least of it, is very unsatisfactory.

All eminent 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 spiritualised or etherialised matter; while our own esteemed 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 spirit teachings bearing on this question:—

1st. That these physical bodies are only temporary; they are earthly temples in which we have to dwell for a time to learn the lessons of earth-life, but that immortality is not dependent on them. (This fact disposes of the resurrection dogma.) 2nd. That there is another body, interior to and permeating the physical one, which is eliminated from it, and is therefore composed of etherialised or spiritualised atoms, and that this body survives the change called death. 3rd. That this process of elimination of sublimated or spiritualised atoms is not confined to man, but obtains throughout the whole world, in all its kingdoms, and thus are the spirit-spheres or zones built up. 4th. That each human being is a differentiated portion of God, and is immortal.

Here we have placed before us four important facts, and from them we learn that man is a threefold being, which may be expressed as follows:—

- (a) A differentiated portion of God.
- (b) An earthly body which is for ever laid aside at death. And
- (c) A spirit-body, which is real and substantial, surviving the change called death, and which serves as a medium between (a) and (b) during earth-life.

Now, the question is, What are the most appropriate terms for (a) and (c)? My opinion is that (a) should be called "soul," as it has a more interior significance than "spirit." And one writer reminds us it is derived from the old Saxon *sul*, or self, and therefore corresponds to *ego*, *bios*, *anima*, or life. And I am pleased to add that the majority of English speakers and writers use it in the above sense; and that (c) should be called "spirit," as it is, as Mr. Tuttle defines it, etherialised, *spiritualised matter*, and it can never be more than matter, however refined, sublimated, or *spiritualised* it may become. If this term is agreed to 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 "matter" means in physical 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 (c) combined, and so is not applicable to the objective realities of the spirit-world. And Mr. A. J. Davis' term "soul" is 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, break down, and are compelled 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, and 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 share of £2, such a share to stand to their credit, 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, Electropathy, Hydropathy, Psychometry, and Mediumship generally. Also a repository where evidences of spirit power could be seen by enquirers, and investigators receive instruction and help through a correspondent department.

4.—That inventions and articles relating to health and sanitation might be obtained and instruction given in their use.

5.—The Institute to be open to the general public as a Hydro Establishment for all diseases, mediums to receive preference.

After careful consideration, and outlay of a little time in visiting some of the best institutions of the kind in the kingdom, along with co-operation of other workers in the cause, who also have visited similar institutions, we are convinced of the practicability and great necessity of the project, and considering the immense success of such establishments, their splendour and rapid increase, we are prepared to do our utmost in furtherance of so noble and necessary an effort, and shall be pleased to receive any suggestions or communications from mediums and friends as to what they are prepared to do to bring the matter to practical issue.—H. WHITE and T. T.

Chester Buildings, Belper.

May 23rd, 1894.

"THE SOUL," says Dr. Peebles—"is the man—a potentialised and individualised portion of the over-soul, God." "Essential soul is," he contends, "pure Intelligence." "In this stage of existence man is triune—soul, spiritual body, earthly body. In the future he will be dual—soul and spiritual body"—or a spirit. But, in the same book, p. 263, "Immortality," he says, "the converse order [to Materialism] postulates spirit, that is to say, Absolute Intelligence, as the centre and emerging starting point of all sensuous phenomena." In the "Seers of the Ages," he says: "We employ the terms 'soul' and 'spiritual body' reciprocally; and, as constituting the man, use this formula—physical body, spiritual body, spirit; or, body, soul, and spirit." Yet in "Immortality" he makes "soul" synonymous with spirit.

SUNDERLAND IN MERRY MOOD.—A NEW BASIS FOR THEOLOGY.

SUNDERLAND Spiritualists have been quite lively, consequent on a visit of a Walton Powell, ESQUIRE, to deliver a series of lectures, under the auspices of the Anti-Infidel League. Of course Spiritualism had to come in for a good thrashing, and as the chance was too good to be lost, it got a share of the lecturer's abuse each evening, as a foretaste of the final drubbing. To their credit the Spiritualists never uttered a word of protest; word had been sent round for silence, and it was well kept. On the Saturday when the great "licking" was to be administered, the Spiritualists' Society at Centre House issued a newspaper, and a perusal of its contents shows it to be one of the smartest vindications of Spiritualism that has yet been produced. It was a most telling and unexpected rejoinder, and created a sensation. The Crusader's meeting fell flat. Hamlet was in full glory, but no "ghost" would appear; nor was this astonishing, for the most disgusting language and epithets were used that could possibly emanate from a mind whose equanimity had been upset by a "Flash of Light." [Our correspondent reports words used which we cannot print for decency sake.] The speaker had simply to throw such filth as he was acquainted with, and seek to sully the character and status of Spiritualists, seeing that his arguments were exploded, but injured his own. The Spiritualists were, however, still on the *qui vive*, for had not Walton Powell, Esquire, declared last November that when he next visited Sunderland he would close their hall and bury them, and might not he carry his prophecy into effect? Like good business men, they set the (Centre) House in order, and as the cup of tea invariably comes after the burying, it was decided to partake of the cheering cup beforehand, that all might enjoy it, and be invigorated for the ordeal. A ticket, bearing a heavy black border, was issued for a "funeral tea and meeting on Whit-Tuesday," and on the reverse side was printed the explanation already given. The tea was a great success, the merriment was incessant. Members took their funeral ordeal with light hearts, whilst the utmost enthusiasm prevailed at the after-meeting. The platform illumined with candles, and the gas turned low, gave a weird aspect to the hall. The speakers were ushered in to the doleful strains of the "Dead March" on the organ. Mr. W. H. Robinson, of Newcastle, presided, and briefly referred to the novelty of the proceedings, and characterised the methods of opposition to Spiritualism as not only ungentlemanly but unchristian, and cited a number of cases in support which had come under his own observation. Mr. T. O. Todd, the president of the society, gave a cogent reply to many of the absurd statements of the opposition, and provoked a deal of merriment. Mr. Powell had characterised Spiritualists as being "sausages," because no one could tell what they were or what they were made of; briefly, his reply was sausages are made, maker knows their true worth, made to feed the people (God, our Maker, knows what we are worth and expects us to feed the people). They contain the elements for building and sustaining the physical frame—Spiritualism contains all the requisites for the spiritual nature. As a food they are permitted by Scripture. If minced meat has to become a theological analogy then there must be a corresponding likeness for our opponents; he could think of nothing else but "black puddings," and a very good analogy they created. For, like their creeds, they contained blood and pepper (fire). Blood was useless as food, and could not build up the body, nor could it build up the soul. Blood clogged the system, and the blood theory clogged the true spiritual nature. Pepper (hell) inflamed the passions. Scripture forbids the use of blood as food, and justification for the analogy could be found when they referred to the motto of the strongest Christian sect (the Salvation Army) viz., *Blood and Fire*. The speaker exhorted the Spiritualists to stick to their cause, and not be intimidated by tomfoolery. So long as they worked they would never die, and would, like the starving Irishmen who lay down to die, but who could not die for the life of them. Mr. Clare, of Newcastle, said he had discussed Theology in relation to sun, moon, stars, matter, spirit, man, animal, and scores of other things, but never under the relationship to sausages; it was something new and not bad either. He complimented the society on its efficient state of management, and hoped that now the funeral was over they would rise to a glorious heritage of immortality.

CORRESPONDENCE.

[The Editor is not responsible for the opinions of correspondents. Short letters will have the preference. Personalities must be avoided.]

A GOOD WAY TO HELP THE CAUSE.

DEAR SIR,—My object in writing this letter is to acknowledge through the medium of your paper that I, as secretary of the Manchester Society's Building Fund, have received from Mrs. Hill, of 93, Brunswick Street, the sum of £2 8s. 9d. for the above fund, it being commission allowed on the sale of symbols of the O.P.S. and proceeds of circles held at 93, Brunswick Street. Those friends who have purchased symbols from Mrs. Hill have our thanks for thus helping on our Building Fund. We also take this opportunity of thanking Mrs. Hill for the interest in, and the energetic manner she puts forth all the means in her power to augment our Building Fund. We hope she may be further stimulated to go on, and that others may do likewise—I remain, yours,
THOS. SIMM.

INTERESTING SCENE DURING THE QUEEN'S RECENT VISIT TO MANCHESTER.

DEAR SIR,—On Monday, May 21, myself, wife, family, and a few personal friends took up our position on a stand in Deansgate to witness the procession of Her Majesty and escort. The royal party proceeded very slowly as they turned the corner of Deansgate into St. Ann Street, and as the state carriage, containing the Queen, Princess Beatrice, Princess Leiningen, and Prince Henry of Battenberg passed us two forms appeared to the clairvoyant vision of Mrs. Hill, one a female, the other a male. They were apparently shielding the Queen, as she was covered with something that resembled large bats' wings spread out (it presented that appearance to the clairvoyant) making a complete canopy over Her Majesty. After the procession, as we were wending our way homeward, Mrs. Hill and I were talking over the event, and my

wife said "I would like to know who those two spirits were." She had hardly completed her sentence before one of her guides said to her, clairaudiently, "The female form you saw was the Queen's late daughter Princess Alice, and the male form was her son the Duke of Albany—they are always with her." I send you this little incident on this special occasion thinking it might interest some of your many readers.—Yours truly,
GEORGE HILL.
93, Brunswick Street, Ardwick Green, Manchester.

HEALING THE SICK AT STALYBRIDGE.

DEAR SIR,—At the annual meeting of the Stalybridge Spiritual Society, on Sunday, May 23, Mr. Greaves delivered a short address on "The Message of the Spirit." Afterwards, Mr. John Young, of Royton, a man richly endowed with healing powers, proceeded to practically illustrate them by healing some of the persons in the room, inviting all sufferers to come forward and he would heal them, having neither drugs nor any other medical resources, depending and faithfully trusting in the power of God. Several cases were treated in private after the close of the meeting, causing great relief and joy to the sufferers. He then gave tests in psychometry and related a case of healing in Oldham, and offered to take any doubters to the person concerned. The patient had been attended by twenty-seven doctors, and been turned out of a London infirmary as incurable over twelve years. Mr. Young made his first visit to her on Feb. 1st, 1894, and could show a testimonial from the lady attesting that his sick healing process had been efficacious.—Cor.

IS IT REASONABLE?

DEAR SIR,—Are we to believe that soldiers from the time of the Roman Conquest have been earth-bound near Mottram? that they have lived (?) there all these centuries without improving, ignorant of what was going on around them on the earth, making no effort to rise, and dawdling away a useless existence fighting their battles over and over again, killing no one and gaining no victory, not even their own freedom? What sort of eternal progress is this? Is it not more reasonable and probable that both Mr. Dabbs and Mr. Wayland psychometrically entered the psychic condition and perceived the pictures of the past recorded in the so-called astral light? Further, are we to believe that the liberation of these spirits, imprisoned for centuries, depended upon the accident of a few Spiritualists going for a picnic into the district? Why didn't they work out their own salvation? Why hadn't the higher spirits helped them? Would it not be wiser to help the spirits in prison in this world?—Yours truly,
WILL REASON.

AN OPEN LETTER TO THE REV. CANON FAUSETT, 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 sorry to read so many insulting and absolutely false assertions in the pamphlet you sent me, "Spiritualism Tested by Scripture." How can any one judge a thing by Scripture, or anything else, if he knows nothing of it personally, which you confess? Hearsay is a dangerous basis from which to dogmatise and denounce as sorcerers, etc., the leading minds of nations, who have investigated and accepted Spiritualism. Need I ask which is the more Christian, he who "proves all things," or he who, from blind bigotry, romps and raves in pamphlets and on platforms about things of which he knows nothing? Failing the Apostolic injunction, would it not have been better to have enquired of those who have devoted years to its study, and who have found rest and peace in the beautiful truths of spirit communion? The little I told you of our devotional meetings, in which our angel friends walked in our midst whilst we were praying and singing "Nearer, my God, to Thee," and also as to experiments in spirit photography, you turned into ridicule and pious horror before a York audience. What mistakes we make in casting pearls before those who turn again and rend us! Instead of garnering all the chaff of ancient abuses of spirit power (which are inapplicable now) the public have a right to hear of the wheat of spiritual phenomena and spirit return, of which the Scriptures are so full. Pentecostal meetings are as possible now as in ancient times. Christ promised them and thousands are experiencing them. I cannot understand why you denounce "spiritual gifts" and phenomena as "demonistic" when the very foundations of Christianity rest thereon. They were forthcoming at every step of Christ's life. Neither can I understand the spirit of anti-Christ in which these attacks are made. Why is there so much antagonism, venom, and uncharitableness toward those who are leading pure and noble lives and doing their utmost to uplift humanity into the spiritual kingdom of God? Perhaps they are working by other methods than yours, but their objects are the same. God knows the way they take. All his sheep are not of one flock, but are included in one fold—"Other sheep have I," etc. Numbers of the clergy are now investigating spiritual truth and law, and the light they are receiving is being spread (in modified form, perhaps) through their churches. Spiritual truth is not patented by any sect. The cardinal demonstrable facts of immortality and spirit communion are just the facts that are needed to put life into every church and give scientific corroboration to primitive Christianity, and thus enable the spiritual leaders of the people to do what they now fail to do, viz., deal the death blow to Materialism and unbelief. A knowledge of spiritual laws enables you to create an atmosphere in which the divine can mingle with the human in the various ways mentioned in Scripture, and now beginning to be understood. Be not deceived by the empty applause of conferences and crowds. Great truths have ever been rudely received. No worker in God's vineyard should be attacked or insulted in his work. The end is rapidly approaching, and one should be certain he is not fighting against God, unawares, as I am certain you are (Acts v., 38-9). Let us not do things we shall regret when we have passed over the line. "Love thinketh no evil." "Let brotherly love continue."

Peace in our hearts our evil thoughts assuaging;
Peace in Thy Church, where brothers are engaging.
Grant peace on earth, and, after we have striven,
Peace in Thy heaven.

May God bless you.—Faithfully yours,
York, 28th May, 1894. J. SLATER.

EVIL SPIRITS. OBSESSION. MEDIUMSHIP.

DEAR SIR,—At our last night's meeting the following question was put: "How is it that the high and holy ones frequently communicate through those who in their daily life are known to be of low character?" Before giving the answer I would invite members of circles to put this question to the guides, and take notes for our paper. In this way we can evolve light and truth on a very puzzling question. I may say that wherever such cases are found they are always open to the control of evil spirits. I know of one case rivalling that of the Gadarean demoniac tearing and rushing down a dangerous and precipitous place. At other times the controls have been high and lofty. Like every other movement, Spiritualism has within it elements of evil and danger. The time is ripe for their consideration. Whether it should be dealt with by driving them out of the spiritual temple or by efforts to expel the evil spirits and bring the subject in sane mind to the feet of love and truth I will not at present say. We await the counsel of the guides.—Faithfully yours,
J. SLATER.
York, May 22, 1894.

LONDON NEWS AND NOTES.

CAMBERWELL NEW ROAD. Surrey Masonic Hall.—We met on Sunday evening, confident that inspiration did not exclusively belong to a former age, and setting at naught all preconceived notions as to what form our gathering should take on the subject matter that should be spoken, carried into practice our belief in the fitness of the inspired word for the needs of the moment, and waited for the power from on high to manifest in our assembly. We were not disappointed, and as spontaneous song, prayer, exhortation and exposition came from one and another of our members, we revelled in the glorious spiritual feast, feeling that the time was indeed too short to enjoy to the full the providence of our Father God. Sunday, June 3rd: an inspirational meeting, 6-30 p.m. The annual summer outing of the South London Spiritualists' Mission will be held on July 2nd, when we propose to journey by train to Ashstead and enjoy a long day in the woods. Full particulars later.—C. M. Payne.

FOREST HILL. 23, Devonshire Road.—Thursday, the members held a very enjoyable musical evening. Sunday, Mr. Bertram gave a reading on "The Religious Congress of all Nations held at Chicago," and an interesting lecture, during which he proved from the book itself that the Bible was not infallible.—J. B.

KING'S CROSS FRIENDS, Messrs. Rodgers, Battell, Winter, Compton and Abbley conducted the meeting on Clerkenwell Green, and although the weather was unfavourable, Mr. Rodgers succeeded in drawing a large audience. He said that Spiritualism was no new subject. It extended far back into ancient history. Commencing with Socrates, he traced spirit communion through various ages, quoting many biblical occurrences as supporting the truths of Spiritualism, and appealed specially to Christians amongst the audience to note the various biblical records of Spiritual phenomena, and compare them with Spiritualism of the present day. Messrs. Battell, Winter, and Abbley also addressed the assembly, an excellent morning's work. Next Sunday the outing to Epping Forest, when friends of the cause in all parts of London are cordially invited. There are trains to Chingford at frequent intervals from many stations. The roam through the Forest in the forenoon will be followed by a picnic under the trees. Tea at Bigg's Retreat, High Beach, at four o'clock, sharp; adults, 9d.; children, 6d. Those who do not take refreshments may have dinner at Robin Hood, or Bigg's Retreat.—T. E. A.

PADDINGTON. 227, Shirland Road.—Mrs. Treadwell's guides gave an interesting address upon "The advance made by inquirers since the facts of spirit communion have been brought before their notice," truth driving superstition and fear of so-called death from our midst, and where at one time the idea of seeing any person out of the body caused fear, now they were conversed with and consulted upon various matters, and this with gratitude to God for this evidence of His love to man.—T. E. W.

PECKHAM.—Mr. W. H. Edwards gave his first lecture in Chepstow Hall on "Animal magnetism and its relationship to Spiritualism." After some brief explanations showing that animal magnetism is the vital fluid possessed by all in varying degrees, he stated how Mesmer accidentally discovered his superabundance of this peculiar force, and could direct and utilise it for curative purposes. Further, that this influence so long ignored by the medical fraternity was at last receiving their attention and recognition under the name of hypnotism. He pointed out how various articles once in the possession of individuals in material life retained the person's magnetic properties, in many cases forming their centre of attraction long after they had passed out of the body, oftentimes resulting in others coming in contact with these articles taking up the conditions and actions of their former possessors, incidents to prove which were given from the lecturer's personal experiences. Great attention was displayed throughout the evening, and we feel the edifying lecture will prove an incentive to future attendances.—J. W.

SHEPHERD'S BUSH. 14, Orchard Road, Askew Road.—Crowded assembly to welcome Mrs. Spring after her recent severe illness. Her guides delivered an eloquent discourse upon "The soul of man," and gave very successful clairvoyant descriptions of spirit friends, all recognised. 3rd, Mr. W. Wallace; 10th, Mr. Francis.

STRATFORD.—Mr. J. A. Butcher read R. D. Owen's "Basis of a Spiritual Life," and his guides pointed out that the knowledge of that life as disseminated by creeds was very crude, and as investigators we must throw over preconceived notions if we wished to understand the true Spiritual life, and cultivate reason. Some scientists dare us to accept our evidences because it does not come within their ken. The kingdom of Heaven does not appear to all alike; Spiritualists recognise God everywhere. A deep and earnest address, fully appreciated. Annual meeting, under the able presidency of our good friend, Mr. R. Wortley. The whole committee were re-elected with four added. The report showed receipts, £30 8s. 6d.; expenditure, £20 13s. 3d.; balance in hand, £9 10s. 2½d.; society's stock, £21 13s. The meeting was very harmonious throughout, and to Mr. R. Wortley is accorded the sincere thanks of the members for his valuable sympathy.—J. Rainbow.

MARYLEBONE. 86, High Street.—Sunday, June 3, Mr. J. J. Morse, 7 p.m., "Salvation versus Evolution."

LONDON OCCULT SOCIETY.—June 3, at 7 p.m. My guide will deliver the first of a series of trance discourses on "Occultism and Esoteric Religion," preceded by a Spiritual service, at the School of Opera, 18, Baker Street, Portman Square, to members and friends. Those desiring cards of invitation may address the Secretary, 18, Lanark Villas, Maida Vale. No admission after 7-30.—A. F. Tindall, A.T.C.L., President.

WALTHAMSTOW. 18, Clarendon Road.—A good circle of friends, several of whom helped by their respective developments to give conclusive testimony. The medium's guide spoke from "God is Love." Inspirational poem, "Love and Duty," subject from a friend. Owing to removing, our Sunday séance will be postponed until further notice.—Cor.

MANCHESTER AND SALFORD.

ABDWICK. Tipping Street.—Mrs. Hyde's clairvoyance and psychometry were very good. Evening subject, "Let us be thankful for the goodness of God." A good address and clairvoyance. A solo and chorus by Miss Paddock and choir, "The gates are wide open." Mr. Braham, organist. Sunday next, Service of Song, "An Angel in Disguise." Reader, Mr. Maslin.—W. H., sec.

COLLYHURST.—24th: Public circle. Madame Henry gave excellent clairvoyance and psychometry to a circle of 24. Each sitter had a test. 27th: Mrs. Stansfield's eloquent and spiritual addresses were on "The Law of Knowledge," and "Bible Mediums." Good clairvoyance.

HULME. Junction.—Thursday: Public circle, devoted to very successful clairvoyance and psychometry, given by Mr. Lamb and Mr. Connelly. Sunday: Public circle, 6-30. Invocation by Mr. Eardley. Mr. Liddard, Miss Smith, Mrs. Cassell, Mr. Dabbs, and several others took an active part, with clairvoyance and psychometry. Several good tests were given. A pleasant evening, closed by Mr. Ellison. Monday: Mrs. Hulme gave clairvoyance and psychometry, all being recognised and fully appreciated. Organist, Miss Goodall. Lyceum: 10-30. Good attendance. Recitations by L. McClellan, E. Furniss, and L. Furniss. Marching and calisthenics were well gone through. Miss D. Furniss, organist.—J. F., sec.

OPENSRAW. Granville Hall.—27th: Pleased to see Mr. G. Adams restored to health, and to hear his control's encouraging addresses on "Have faith in one another" and "Christ's reception when he began his work." He also advised several persons how to cure their ailments, and gave good clairvoyance to an appreciative audience. Large after-circle, opened by Mr. Adams. Excellent psychometry and clairvoyance by Mr. Pearson, Miss E. Walker, and Miss A. Barlow; Mr. J. Reed doing good work in magnetising. June 3: Committee, at 2-30 p.m., and members' meeting at 8, open to elect officers. Fellow members, I earnestly ask you to attend this meeting, as no doubt there will be a change, and it is your duty to put the right officers in the right place, and if you are interested in the cause you will not let the chance slip. Important business to transact. Your presence is earnestly requested.—T. H. Lewis, cor. sec.

OPENSRAW. Labour Hall, South Street.—A good circle, many strangers present. Mr. Crompton's guide opened. Mr. Barrand's reading from the Koran, "The one God and the one religion," was listened to with interest. Mr. Crompton and Mr. Barrand gave clairvoyance and psychometry with great success.—W. B., cor. sec.

PENDLETON.—Mrs. E. H. Britten's afternoon subject, "The new Bible of God and humanity." An expectant and intelligent audience evinced a marked attention and appreciation of the impressive and powerful oratory of Mrs. Britten. Evening: Nine questions were sent up, some of which elicited a magnificent exposition of our relationship one to another, which, had some of our Socialist leaders heard, would have proved to them that Spiritualists were quite as much alive to the social necessities of our time and as anxious as any other body of reformers to bring about that brotherhood of man—talked about so much and practised so little.—J. Moulding. Lyceum. We are pleased to be able to announce that Mr. Crompton, our conductor, who has not been with us for some weeks past, owing to a bad attack of pneumonia, is surely though slowly recovering. He was down stairs for the first time on Sunday.—Sec.

SALFORD.—Miss Foster, of Eccles, discoursed on "The spirits' mission," in fair style to a good audience, and gave remarkably successful clairvoyance. Usual after-circle. A crowded audience. 23: Public circle. Miss Cotterill gave a beautiful and very successful address. Psychometry.—A. B., sec.

PLATFORM RECORD.

[Reports must be as brief as possible and delivered at this office by the FIRST post on Tuesday to secure insertion. Correspondents are responsible for the statements they make, NOT the Editor.]

ABERDEEN (MON.). Rose Circle.—We are thankful to God and Mr. Hodson for introducing Spiritualism to us. Good advice by Mr. Weller's guide, John Hidean, bishop, "How to conduct our meeting." Mr. Weller is a suitable medium for public work. His guide informed us that he has hundreds of addresses to deliver in time to come. Other mediums developing very well.—C. W.

ACCRINGTON. 26, China Street.—Mrs. Stair was unable to come through sickness. We thank Mr. Holmes and Miss Murray who took her place, and were in champion form. Mr. Holmes's guides spoke well on "Signs of the times of the past," and "The Teachings of Spiritualism." Miss Murray's guides gave striking clairvoyance.—T. C.

ACCRINGTON. St. James Street.—Monday, May 21: Mrs. Hoyle, of Halifax, kindly gave us some marvellous psychometry. Many strangers want to know when she will be here again. Sunday, 20th: Mrs. Brookes, of Oldham, spoke on "God moves in a mysterious way," etc., very ably, and on "Spiritualism and its teachings." Good clairvoyance. Mr. Tyrell, of Blackburn, ably presided.

ACCRINGTON. Tabernacle, Whalley Road.—21st: The guides of Mrs. Griffin and Mrs. Marshall gave clairvoyant and psychometrical

tests. 24th: Mrs. Johnstone's guides gave good addresses and clairvoyance. 27th: A real good day with Mrs. Manning's guides. Good addresses and delineations from photographs, and she also gave marvellous clairvoyance. Crowded at night. See Prospectives.

ARMLEY.—Lycæum: First morning in our new rooms. Excellent attendance of scholars and friends. Mr. Kitson, of Dewsbury, kindly gave some valuable information regarding calisthenics and marching. May 21: The following officers were elected—Conductor, William Wilkinson; assistant conductor, F. Campion; treasurer, W. Mountain; guardian, W. Brett; musical conductors, Misses C. Pogson and L. Craven; captain of guards, R. Camm; guards, Misses Camm, Clarkson, and Asquith.—Secretary, Walter M. Wilkinson.

ATTERCLIFFE. Vestry Hall.—May 27: Miss Wheeldon's guides gave a splendid address, and answered questions from the audience in a most intelligent and instructive manner, to the great delight of a very appreciative and crowded gathering.—G. C.

BARNOLDSWICK.—A most pleasant day. Mrs. Griffin's guides spoke well on "Universal Brotherhood," and "Spiritual Truths." Excellent clairvoyance to very good audiences.

BATLEY.—Mrs. Taylor and Mrs. Chamblain did good service. Clairvoyant descriptions by Mrs. Taylor, all recognised but two.—T. G.

BIRMINGHAM. Masonic Hall.—20: 11 a.m., Mr. Rooke related "Interesting Experiences in Modern Spiritualism." 6-30, Mr. Brian Hodgson on "Spiritualism and the Old Testament." 27: 11 a.m., Mr. A. J. Smyth spoke on "Theosophy"; at 6-30, Mr. Didden (author of "Fiat Lux," "Amy Clarefort," etc.), delivered a most thoughtful lecture on "The Philosophy and Phenomena of Spiritualism." In addition to its great literary merit, it was excellently well reasoned, with apt quotations from philosophical authorities, interspersed with personal experiences of a most convincing character.

BLACKBURN. Freckleton Street.—2-30, public circle; good attendance; excellent phenomena. 6-30, public meeting; Mr. Macdonald answered questions in an able manner, and Miss Lily Pickup gave nine clairvoyant descriptions, eight readily recognised.—J. W. B.

BLACKPOOL. Liberal Club, Church Street.—Mr. J. Armitage took subjects from the audience, and dealt with them in an earnest and eloquent manner. He afterwards answered questions both written and verbal. One gentleman (a non-Spiritualist) wished to ask Mr. Armitage's definition or opinion of God, for he had heard Rev. Ashcroft declare that he (Mr. Armitage) had called God a liar. After the reply had been given the gentleman expressed entire satisfaction, and was pleased with the answer. A real good day, may we have many more.—W. H.

BLACKPOOL. Alpine Hall.—27: Mrs. Hunt, of Bradford, gave good addresses on "For all Thy gifts," and "In my Father's house are many mansions." June 3: Mr. Adams, when the president's daughter will be named. Excellent clairvoyance. Good audiences.

BRADFORD. Boynton Street.—A Lycæum commenced on Sunday last, with over 50 for a commencement. We hope it will be a success. The committee have to thank those who helped them. Subscriptions will be thankfully received to carry on the Lycæum.

BRADFORD. 448, Manchester Road.—Mr. Todd delivered enjoyable addresses on "Love," and "What shall I do to inherit eternal life?" Mrs. Webster gave excellent clairvoyance and medical psychometry. Good audiences.—J. A.

BRADFORD. Horton, 15, Quaker Lane.—Another very successful day. The public circle is still well attended, and at night Mr. Swinscoe gave great satisfaction. Next Sunday Mrs. Mercer will name a baby.

BRADFORD. Otley Road Lycæum.—The almost unaided and increasing labour of our conductor, Mr. Smith, during the past four years has been rewarded at last, and we have now been able to form a committee. The scholars are increasing every week, and we welcome all Spiritualists and their children. Last Sunday 47 attended. The new committee are: Conductor, Miss Minnie Hood; assistant-conductor, Mr. Smith; officers, Mr. Corcoran, John Jackson, Willie Stead, Miss P. Dewhurst, Miss E. Wiltsher, Miss Snaith; treasurer, Mr. Stead; Fred Priestley, librarian; Harry Stead, guardian; secretary, Mr. John Jackson, 300, Harewood Street.

BIGHOUSE.—Mrs. Crossley's guides gave excellent discourses, which were listened to with rapt attention. "Is Spiritualism a religion?" and "If a man dies does he live again?" Clairvoyance very good, twelve out of thirteen recognised.—C. S. B.

BURNLEY. Guy Street.—Miss Skipper gave two addresses and excellent clairvoyance.—J. W. H.

BURNLEY. Hull Street.—A pleasant day. A short, powerful address by Mrs. Johnson's guides. Miss Barlow, 12 years of age, gave 25 clairvoyant descriptions, 22 successful. This report is sent by Mr. John Lee, chairman of the meetings.

BURNLEY. Hammerton St.—Lycæum Anniversary. Mr. J. Swindlehurst, speaker, pleaded for the children very earnestly, the result being a collection of £18 3s. 9d. Mrs. Harrison gave clairvoyance. The leaders desire to tend their best thanks to all parties who helped to make the anniversary a success. Next Sunday afternoon service given up for Robinson Street Lycæum anniversary.—W. M.

BURNLEY. Robinson Street.—No meeting in the afternoon as it was Hammerton Street Lycæum Anniversary. Evening, the guides of Mr. Davies spoke on "How to praise and glorify our Father God," followed by remarkably accurate psychometric tests.—W. H.

BURY.—Again pleased to hear Miss Cotterill's controls, who delivered two very good discourses, and gave very satisfactory psychometry.—B. Standing, cor. sec.

CARDIFF.—Twenty-seventh service conducted by Mr. E. Adams, who read several messages received by the late S. C. Hall, from his wife, who preceded him to spirit life, following with an address upon "Superstition and Modern Spiritualism." An interesting after-éance was held, when "Snowflake," among other clairvoyant descriptions, gave a most accurate one of Mr. S. C. Hall, as being associated with Mr. Adams, doubtless a result of the strong sympathetic appreciation of the striking messages above referred to.—E. A.

COLNE. Cloth Hall.—Miss A. Walker gave splendid addresses on "Death, the gateway of life," and "Spiritualism, the pioneer of love." Also good clairvoyance. Sorry she had to leave early to get home the same night. We anticipate her next visit with pleasure. Mr. Hoskin gave splendid psychometrical readings to a good audience.—J. A. Bean.

COLNE.—May 27 will be a memorial day for our Lycæum. We had

two very happy sessions, all went well, marching, calisthenics, and recitations. Eighty present in the afternoon, and they were pleased at having two sessions per day. Mr. H. French came on the platform and greatly pleased all. He has promised to give us an address on "Individual Reformation," and also to debate the question with Mr. T. Spencer. We are looking forward to the happy day.—E. H.

DEWSBURY.—26: Mrs. France gave a beautiful address on "Spiritual gifts." Very good psychometric tests. 27: Mr. T. Hodgson's guides gave grand addresses, "Who and what are the angels?" urging the people to cope with the evil in the country and sweep it away by the force of Spiritualism.

FELLING. Hall of Progress.—May 6: Mr. W. Westgarth spoke ably on "If Christianity is the Salvation of the World, why seek Spiritualism?" 13: Mr. J. G. Grey dealt well with "Can Spirit Lose its Identity?" 20: Mr. Coxen, for thirty years a local Primitive Methodist preacher, very frequently at our meetings, gave us a very good lecture on "The Rainbow: Its Nature, Beauty, and Duty." 27: Mr. Curry, on "The Signs of the Times," dealt with scientifically. Psychometry very good.—J. D.

GLASGOW. 4, Carlton Place.—May 20: Morning, our esteemed treasurer, Mr. Gavin Findlay, read a clear and comprehensive paper on "Conscience." Conscience was primarily a question of intelligence, which then bore a relationship to ethics. An American gentleman, Mr. Albert Shaw, was so pleased that he offered to be at the expense of printing 100 copies. Evening, Mr. Sharp gave his Boston experiences, and Mr. A. Shaw also related his enthralling Spiritualistic experiences in the same city. Saturday, 19, we had our annual picnic in How Wood, and romped about on the farm of our good friend, Miss McNab, to whom we are much indebted, till the evening shades bade us turn citywards.—Alex. Gilchrist.

HANLEY. Grove House, Birches Head.—Mr. J. J. Morse gave instructive addresses to good audiences on "The New Purgatory." He insisted that hell and the Devil, and heaven with a big white throne were fictions. "Spirits as Social Reformers" did not come to rouse mankind against existing institutions, and thus cause repetitions of the French Revolution, but rather to show them the result of those institutions on men when entering the spirit world. He greatly discountenanced war, with all its horrors, and affirmed that no laws were better than their makers, and if we wished to improve the former, we must first reform the latter.

HETTON DOWNS. 6, Lady Street.—Six years ago this society was brought to a close. However, we are making an effort to re-open it. On Sundays April 29, May 6, 13, and 20, social meetings were held for the special purpose of trying to bring together the once many useful and willing workers still in the district. On May 27, Mr. John Walton gave a very homely address on "Borderland." Next Sunday we shall be with our West Pelton friends, but on June 10, and following Sundays, meetings will be held at the above address at 6-30 p.m. All will be welcome.—John Pringle, 6, Lady Street, Hetton Downs, R.S.O., Durham.

HEYWOOD.—Our local medium, Mrs. Duckworth, was on the platform for the first time, and was remarkably successful. She was assisted at 2-30 by Mr. Duckworth, who gave a good address on "A Living Wage." Evening, Mrs. Duckworth's address on "What does Spiritualism Teach?" and clairvoyance, gave great satisfaction to a large audience. Saturday, June 2, the members and friends have decided to have a ramble through the woods, leaving the room at 2-30 p.m., weather permitting. Friends invited.

HIGH SHIELDS. 1, South Eldon Street.—May 23: Mr. Curry gave a few excellent psychometrical delineations. 27: Mr. Forrester, chairman. Mr. Westgarth's control gave a soul-stirring lecture on "Is Spiritualism in accordance with Progress?" So long as man is subject to those superstitions that have been taught in the past, so long will he be in poverty. Man is a complicated being; we behold his body, yet he is a spirit—not simply an animal. The true duty of man is intellectual and spiritual culture. Properly speaking, intellect belongs to the spirit. There is no other movement than Spiritualism that will raise man to the highest pinnacle of Justice, Love, and Truth. The lecture was well appreciated by a good audience.—W. R. Henry.

HOLLINWOOD.—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 at Preston, and in the evening he discoursed on "The age we live in," when he fairly took the audience by surprise. Clairvoyance very good, nearly all recognised.

HYDE. Simpson Street.—May 13: Miss Walker. Afternoon: "Messages from the Unseen." Evening: Mr. Wm. Johnson kindly visited us, and gave a short, earnest address on "What is Spiritualism?" Miss Walker's guides spoke on "The Golden Gospel—the Gospel of Truth," and gave clairvoyance. A very enjoyable day. 20: Mrs. France's first visit. Am glad to say she gave the greatest satisfaction. Subjects, "Of spiritual gifts, brethren, I would not have you ignorant," and "Spiritualism, a Religion." Very good clairvoyance. The lady was far from well; and if the guides can do so well, what will they not do when she is in first-rate condition? 27: Mr. S. S. Chiswell visited us, and gave a rich treat in the addresses delivered, on "The Phenomena of Spiritualism" and "The Gospel of Spiritualism." We are greatly indebted to Mr. Chiswell for his coming, and the seed sown by him must result in a rich harvest. We hope we may be honoured by another visit.—W. F.

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.—R. Wightman.

LEICESTER. 2, Crafton Street.—The guides of our blind friend, Mr. Muggleton, gave a splendid discourse on "Are the planets around us inhabited by beings like unto ourselves; if so, do they exist under similar influences?" Much enjoyed. A very good after-meeting.—N. C.

LIVERPOOL. Carr Street, Little Town.—27: Mrs. Thornton being ill, Mr. Fred Wood officiated. His guides gave very touching and satisfactory addresses, and clairvoyance and psychometry. Crowded audience. We made a good beginning with our Lycæum on May 13 with 17 scholars. On the 20th we had 28 and 10 visitors. After marching and calisthenics we elected officers: Conductor, Mr. H. Ogram; assistant, Miss Ellis; guardian, Mr. T. Crowther; leaders, Miss Fawcett, Miss Ogram, Miss Todd, Mr. Collins, Mr. Crowther, Mr.

Longley (capt.); secretary, Mr. Ernest Crossley; treasurer, E. Naylor. On the 27th we had 33 scholars and 29 visitors. A very good day. Miss Posen recited "The Christ of Theology," and Mr. Posen and Mr. Campion made a few good remarks. A good song by Mr. W. Sangster.—E. C.

MACCLESFIELD. 361, Park Lane.—Friends met to bid farewell to our esteemed co-worker, Mr. H. Cosnett, who through want of employment (due to a very large extent from want of sympathy and true friendship) has to take up his abode in Llandudno, North Wales. His guides spoke on the subject "Driven from Home," which was appropriately delivered in a touching manner, and the meeting of spirit friends with their earthly ones will not be readily forgotten. What I might term, after 14 years' experience, an apostolic meeting—yea, an out-pouring of the spirit—took place. After the meeting Mr. Cosnett's friends presented him with a silver-mounted walking stick and a small sum of money. Our friend felt more than he could say, but no doubt it encouraged him to think he was leaving behind him a few friends who wished him every prosperity and happiness in his new place.—W.A.

MACCLESFIELD.—Mrs. Stansfield, Mr. Minshull, and Madame Henry have done good service. Large audiences have been the rule, and much progress is anticipated. A public circle has been commenced, and Madame Henry conducted the first one, when about 50 were present. The next will be conducted by Mrs. Stansfield. Don't forget the choir anniversary (see Prospectives).

NELSON. Bradley Fold.—The controls of Mr. Walsh gave excellent addresses on "The Mission of the Spirits," and "What we are and what we may be." Good psychometry to good and well pleased audiences.—D. H. B.

NEWCASTLE-ON-TYNE.—27th: Mrs. Yeeles, of North Shields, gave two short addresses and clairvoyant delineations. The descriptions were good and nearly all fully recognised.

NEWPORT (MON.) 85, William Street.—An address by Mr. Wayland's guides, subject, "The aims and possibilities of Spiritualism."

NEWPORT (MON.) Portland Street.—Evening: A good trance address through Mr. Hodson, on the passing into spirit-life of one of the members. Subject, "She is not dead but liveth." We deeply regret that Mr. Hodson is leaving us this week to return to his native town, Leicester. This society was started and made public by Mr. Hodson nine months ago, and since then he has worked hard for the cause of Spiritualism, and has always been most willing to give proof to all those who have desired it. The society has now several members, a president, and committee, etc.—E. Bassit, sec.

NORMANTON.—A grand day with our old friend Mr. Bradbury, of Morley. "The basis and principles of Spiritualism" was so clearly laid down that strangers were aroused to a state of inquiry, and the Spiritualists all felt delighted that we had one with us who could, from personal experience of many years' standing, conscientiously say that Spiritualism to him was a blessing and a satisfying truth.—E. Backhouse.

NORTHAMPTON.—Mr. Mason, of Birmingham, paid his first visit. We fear we shall not have the pleasure of hearing him again as he is moving to Sheffield again. We had fair audiences, who were well pleased with the controls.

NOTTINGHAM. Masonic Hall.—Very good address by the guide of Mrs. Wallis, on "Signs of the Times," followed by six clairvoyant descriptions, five of which were at once recognised. At night, seven questions were answered in the interesting and able manner characteristic of Mrs. Wallis's mediumship. About six spirits were described. Mr. Bryan's paper on "Socialism," at the Guild, was much appreciated. About forty present. A hope was expressed that he would favour them again at some future time.—J. F. H.

OLDHAM. Bartlam Place.—Moderate attendance. An instructive session. Practised new series of calisthenics under Miss Wainwright's conductorship. Senior group, discussion "How to improve our Lyceum."

OSSETT.—A very good day with Mr. Brown. Afternoon, a few rambling remarks. Evening subject, "Charity."

PRESTON.—Public circle, well attended. At 6-30 Mrs. Wilcock gave a capital essay on "The Teachings of Spiritualism." The subject was well thought out, and does the lady credit. Mr. Sargent did splendidly with clairvoyance, almost all being recognised.

ROCHDALE. Ballie Street.—Mr. W. E. Leaver, of Accrington, gave beautiful discourses. Very successful psychometry. Mr. Leaver seems very earnest, and ought to be encouraged.—L. J.

ROCHDALE. Penn Street.—Wednesday: Public circle conducted by Mr. Young, who gave very successful psychometric delineations; all but one acknowledged correct. Sunday: Successful public circles with Mr. W. H. Taylor, a friend of his, and Mr. Young, all of Royton. Good audiences.—A. S.

ROCHDALE. Water Street.—15: Mrs. Goodhew offered an invocation, and Mr. Johnson's interesting experiences in Germany on the way and customs of the people were highly appreciated. 22: Miss A. Walker's controls discoursed on "The Beauties of Earth." Very good psychometry. May 27: A good day with Mrs. Rennie.

ROYTON.—Mrs. Warwick discoursed in her usual style to very good audiences. Good clairvoyance and medical diagnosis.

SHEFFIELD. Hollis Hall, Bridge Street.—Mrs. P. Summersgill's guides spoke from their own subjects. Attentive audiences.—A. M.

SOWERBY BRIDGE.—A good address on "Human Development," by Mr. Asa Smith, much appreciated by only a moderate audience. Questions invited, but all seemed satisfied.—G. H.

STALYBRIDGE.—The Mission School Room, adjoining the Grand Theatre, was crowded. The control of Mrs. Robinson, of Rochdale, delivered an intellectual address on "Is Spiritualism a religion?" Take Spiritualism away from the Bible, and what have we left? Spiritualism is a scientific religion, and the most illiterate may grasp its truth. It teaches: "Cease to do evil, help to do good. Heaven is as each individual makes it. Let love rule you and let reason prevail." Mrs. Robinson afterwards stated that she had been a churchwarden, and when first asked to enter a Spiritualist meeting she dreaded it as though it was an evil place. She said after eight years' experience she feels twenty years stronger than she did ten years ago through knowing Spiritualism. She gave a few tests in clairvoyance.

STOCKPORT.—Mrs. Horrocks, to excellent audiences, gave capital discourses, sending home in a forcible way Spiritual laws and facts

bearing on theological misconceptions and fallacies. Good clairvoyance. Mr. Ford was also pointed on the same theme. Friends, please remember Sunday next is our Lyceum day. Tea at the Hall.—T. E.

WAKEFIELD. Barstow Square.—May 29, Mrs. Russell's first visit. She gave forcible addresses on "Let there be light," and "Spiritualism, what is its aim?" Clairvoyance good. 27th, Mrs. Mercer, on the grand lessons of "Christ as a medium," and "Was David a man after God's own heart? if so, not the God of Spiritualism." Clairvoyance excellent.—G. M.

WALSALL. Central Hall.—Our friend Mr. R. A. Brown, of Manchester, spoke on "The Science of Human Life," in a very eloquent and inspiring manner. Many of our friends will long remember the grand teachings his guides put forth. "Spiritualism and Theology contrasted" was treated in an intelligent manner, and was much appreciated. We hope soon to have another visit.—S. B. B.

WIBBECH. Public Hall.—Subject, "Behold what love the Father hath bestowed upon us that we should be called the sons of God" was ably discoursed upon by Mr. Ward, who also gave successful clairvoyance.—J. W. Smith.

PROSPECTIVE ARRANGEMENTS.

LIST OF SPEAKERS FOR JUNE, 1894.

- ATTERCLIFFE.**—10, Mr. T. Bamforth; 17, Miss M. Patefield; 24, Mr. W. E. Inman.
- BLACKPOOL.** Alpine Hall.—10, Mrs. Crossley; 17, Mr. Wigglesworth; 24, Open.
- BRADFORD.** Bowling.—10, Mr. Moore; 17, Anniversary, Mr. Firth, Mr. Farrar, and Mr. Bedford; 24, Mr. and Mrs. Ormerod.
- BRADFORD.**—10, Miss Calverley; 17, Mrs. H. Whiteoak; 24, Open.
- BRADFORD.** Walton Street.—10, Miss Patefield; 17, Mrs. E. H. Britten (anniversary); 24, Mrs. Whittingham.
- COLNE.**—10, Mrs. Whittingham; 17, Mrs. Stair; 24, Service of Song, "Jack and the Lifeboat."
- DEWSBURY.**—10, Mrs. Whiteoak; 17, Mrs. Crossley; 24, Miss Harrison.
- FARLEY.**—10, Mrs. Hemming; 17, Mr. F. Wood; 24, Mrs. Beardshall.
- FELLING.**—10, Mr. Armstrong; 17, Mr. J. T. McKellar; 24, Mr. J. Clare.
- HECKMONDWIKE.**—10, Lyceum Anniversary, Mr. R. A. Brown; 17, Miss Walton; 24, Open.
- HOLLINWOOD.**—3, Mr. Manning, anniversary; 10, Mr. Postlethwaite; 17, Mr. Young; 24, Mr. H. Goldin.
- HUDDERSFIELD.** Station Street.—10, Mr. J. Parker, Lyceum anniversary; 17, Mr. Armitage; 24, Mrs. Rennie.
- HUNSLLET.**—10, Mr. Todd; 17, Mr. Hilton; 24, Mrs. Levitt.
- HYDE.**—10, Mrs. Mayoh; 17, Miss Gartside; 24, Madame Henry.
- LONDON.** Stratford.—3, Mr. A. Glendinning; 10, Mr. J. J. Morse; 17, Mr. J. Veitch; 24, Special Service.
- MANCHESTER.** Collyhurst.—10, Mrs. Taylor; 17, Mr. McDonald; 24, Miss Venables.
- MORLEY.**—3, Mr. J. W. Barraclough, when the collections will be given to a late worker's distressed widow; 17, Lyceum Service; 24, Lyceum Anniversary, all friends cordially invited.
- ROCHDALE.** Bailie Street.—10, Mrs. Horrocks; 17, Circles; 24, Pending; 25, Madame Henry.
- ROCHDALE.** Penn Street.—10, Mrs. Brooks; 17, Mr. B. Plant, Floral Service; 24, Public Circles.
- ROCHDALE.** Water Street.—10, Public circles; 17, Miss Cotterill; 24, Mrs. Hyde.
- SHEFFIELD.**—10 and 11, Mr. C. Shaw; 17, Mrs. E. Gregg; 24, Mr. C. Shaw. On Saturday, 30th, at 6 p.m., a bazaar will be held in aid of the funds of our society. The earnest help of all is requested.

ACCRINGTON. Tabernacle, Walley Road.—Saturday, June 9, 4-30 p.m., a beef and ham tea. Tickets 9d.; children under 12, 6d. If you want a treat, friends, rally round. A grand entertainment and social gathering, towards the new Tabernacle building fund.

A PROJECTED TOUR IN THE PROVINCES.—Country societies please note. During last week in July, and through August, Mrs. Tindall, Mr. Read, and myself desire to visit country societies. We will give public addresses and public sances for physical phenomena, and my guide will address private and select meetings. We shall require our expenses to be paid, and to be entertained at the places visited. Write soon, that we may arrange tour satisfactorily.—A. F. Tindall, A.T.C.L., President London Occult Society, 15, Lanark Villas, Maida Vale, London.

BIRMINGHAM. Masonic Hall, New Street.—June 3: Mr. E. W. Wallis. 2-30, subjects from the audience; 6-30, "Spiritualism, a definition and a challenge."

BRADFORD. Walton Street.—Anniversary, Sunday, June 17, 1894. Mrs. E. H. Britten, at 2-30, will speak on "The New Reformation or the Bible of Humanity," and at 6-30, Six subjects in writing, from the audience, on "Spiritualism, religion or reform." Monday, 18, at 7-30, Mrs. Britten will lecture on "The new reformation, or the future of the problem between capital and labour." Chairman, Mr. R. Verity. Collections to be taken at the door.

BURNLEY. Robinson St.—June 3: Lyceum anniversary. Speaker, Miss Walker, of Heywood. Special music from the "Songster," by an augmented choir, at 2-30 and 6 p.m. Open session at 10 a.m. Hearty invitation to parents and friends to be present. Collections during the day.—W. H., sec.

CARDIFF.—June 10, 17, and 24. Special notice. On the above Sundays Mr. E. W. Wallis will deliver a series of spiritual discourses. Subjects next week.

CARLISLE. Caldewgate, Working Men's Hall.—Sunday, June 3, Madame Henry, at 2-30 and 6-30. Clairvoyance and psychometry at each service. Monday, 4, Madame Henry's "Experiences in the Salvation Army," at 7-30. Special hymns. Collections.

CARLISLE SOCIETY.—The secretary would like to hear from mediums and speakers intending to spend their holidays in his neighbourhood, who would give their services gratis. The society is not yet in a position to engage mediums on the usual terms, and would be glad to hear from any who are willing to give the cause a lift in Carlisle.—Address, J. Winder, sec., 8a, Union Street, Carlisle.

COLNE. Cloth Hall.—June 3: A Service of Song by the choir, "Seymour"; hymns and music from the Lyceum Manual. The story is Mr. A. D. Wilson's, of Halifax, arranged by one of our members. Reader, Miss A. Bird. Collections.

DARWEN.—Anniversary, June 17. Mr. J. J. Morse, speaker.

GRIMSBY.—A few friends residing here will be pleased to know of and meet with other Spiritualists, with a view to organise some public work.—Address, C. Sharnam, Wellholme Road.

HALIFAX.—After an absence of a considerable time, our old friend Mrs. Groom, will visit us on Sunday and Monday, June 10 and 11. Friends from a distance can have tea provided.

LEEDS. Progressive Hall.—June 10th being our second anniversary, we shall have Miss Barlow, of Rochdale, who is only 13 years old. A public ham tea on Monday, 11th; other particulars later on.—C. L.

LIVERSEDEGE. Carr Street, Little Town.—June 9: Public ham tea, 4-30; entertainment at 7. Recitations and songs by Lyceum scholars. A few mediums will be with us. Friends, give us a help in our new home to make it comfortable. Tea, adults, 9d.; children, 6d.

MACCLESFIELD.—June 3: Choir anniversary. At 6-30, sacred concert by an instrumental band, and chorus of about forty. Conductor, Mr. M. Fox; leader of the band, Mr. G. H. Abrahams; accompanist, Mrs. Pimblott. 10, Mrs. Rennie; 17, Mrs. Groom.

NEWCASTLE-ON-TYNE. 20, Nelson Street.—Lyceum Anniversary and Flower Services, Sunday and Monday, June 10th and 11th. Sunday at 2-30 and 6-30 p.m., Monday at 7-30. There will be three distinct services, consisting of songs, solos, recitations, dialogues, &c., by the members. All friends cordially invited. We look to parents, friends, and all lovers of the children's cause, to make our yearly gathering a great success. Tea will be provided in the room upstairs for 6d.; children half-price.—M. A. B.

NEWCASTLE-ON-TYNE.—June 3: Mr. J. C. Macdonald, of Patricroft. Services morning and evening. June 10 and 11: Lyceum Anniversary. Flower Service Sunday, 2-30 and 6-30 p.m. Monday, 7 p.m.

NOTTINGHAM. West Bridgeford, and near Trent Bridge.—A spirit circle is being formed in this district; any persons desirous to obtain the knowledge that there is no death, should join and send their names to Mr. Bevan Harris, Willesby House, Loughboro' Road.

ROCHDALE. Bailie Street.—June 2, re-opening of rooms after beautifying, and opening of platform by Mrs. F. Taylor. Will mediums who will give their services for a short time for expenses only write L. Thompson, 264, Entwistle Road, Rochdale?

ROYTON.—Coffee supper Saturday, June 9, at 7. Ladies, 4d.; gentlemen, 6d. Vocal and instrumental music. Proceeds to purchase requisites for Lyceum. We are now booking dates for 1895. Will mediums and speakers correspond with secretary, Mr. Chisnall, 53, Shaw Road?

STOCKPORT.—June 3, at 2-30, Open Session. Full regalia, etc.; 6-30, Song Service, "An Angel in Disguise."—T. E.

WEST PELTON. Spiritual Association.—Annual Camp Meeting on Sunday, June 3rd, in a field near the Grange Farm, kindly granted by Mr. J. B. Turnbull. Services at 10-30 a.m., 2, and 6-30 p.m. A monster meeting in the Co-operative Hall, Pelton Lane Ends, will be addressed by Messrs W. H. Robinson, Newcastle, J. G. Greg, W. Pickford, and others. Chairman, Mr. Edward Gransbury. Refreshments provided in the Miners' Hall on the Lockhart System, from 12 to 1 noon, and from 3 to 5 p.m. A choice selection of hymns well rendered by the choir. Collection at evening service to help to defray expenses. All kindly invited.—Thos. Southern, Middle Hold, West Pelton.

YORKSHIRE UNION.—Meeting of the delegates, speakers, and hon. members in No. 1 Committee Room, Temperance Hall, Bradford, Sunday, June 10. A full attendance is urgently requested, as important business relating to the annual meeting, and to the demonstration on Otley "Chevin," June 24, must be transacted. Will societies, who are in arrears with their subscriptions, kindly remember that the books will need making up next month? The secretary will be only too glad to furnish information relative to the formation of new societies, or send such information as may be required in relation to "Union" work to existing societies.—Wm. Stansfield, secretary, Hanging Heaton, Dewsbury.

WANTED, FOR SALE, SITUATIONS, Etc.

[Terms for these advertisements 4d. per line, four lines for 1s., four insertions for the price of three. Ten words to the line. Cash with advertisement.]

WANTED, Reliable General Servant.—Apply Mrs. Wallis, 164, Broughton Road, Pendleton, Manchester.

BEAUTIFUL FLOWER SEEDS.—Packet of 12 separate varieties, 6d., post free, 7d. F. S. Sainsbury, 18, Maxfield Street, Leicester. If not satisfied money returned.

FLOWERS, PLANTS, carriage paid above 1s. Boxes of cut flowers with fern from 2s. 6d.; Buttonholes, Sprays, 6d.; Bouquets, Wreaths and Crosses from 5s. All sorts of trees and plants at lowest nursery prices. List one stamp.—Lawrence Byles, Stoke-on-Trent.

ON SALE a grand American organ, fifteen stops, two knee-swells, octave couplers, eight sets of reeds, splendid condition; on account of a pipe organ taking its place. No reasonable offer refused. Can be seen at the Penn Street Spiritualist Room, Rochdale. Keys at 7, Thompson Street.

NOTICE.—MEDIUMS and SPEAKERS who purpose visiting Morecambe during the summer, and are willing to tender their services gratis, are requested to communicate with the secretary of the Lancaster Society, who will arrange for their entertainment during the day, the society also paying tram fares to and from Morecambe.—Address, James Downham, sec., 15, Cumberland View, Bowerham, Lancaster.

"THE FLASH OF LIGHT" is a splendid little newspaper, full of Spiritualism, has no price, date, or town attached to it, and is the best thing yet printed for giving away at public meetings, either in halls or open air. A capital paper to give to enquirers. Opinions expressed: "Too good to be confined to local circulation." "A flash of true light." "Admirably adapted for propaganda work." "A brilliant get up for the purpose." Sold at cost price. 16 copies, 7d.; 35, 1s. 2d.; 60, 1s. 9d.; 120, 2s. 4d.; 500, 13s. 6d.; 1,000, 25s. All carriage paid. From T. O. Todd, Winifred Terrace, Sunderland. [Advt.]

PASSING EVENTS AND COMMENTS.

WE ARE GLAD to learn there is a revival at North Shields, and that there has been an influx of new members who are strengthening the hands of the workers. Go on and prosper, friends.

ANOTHER REVISED VERSION called the "Victorian New Testament" is to appear. The old stories are to be printed in up-to-date English. This will help to shake the old faith in the infallibility of the Scriptures. The more the better.

LONDON, Marylebone.—Report late. Miss McCreadie was again eminently successful with clairvoyant descriptions, 19 out of 23 recognised, both Christian and surnames given in many cases, and Mr. W. T. Cooper gave a good address. Exceptionally large audience.

TO CORRESPONDENTS.—J. G.: Yes. We noticed the egotistic and unfair, because untrue, statements in our contemporary, but, take no notice, it pleases him and doesn't hurt us, we have got used to such ebullitions. It does people good sometimes to work off a little bile.—W. Addison: The verses are good, but we are overcrowded this week. As soon as possible. W. J. Dickinson, Thought Reader, next week.

MRS. GREEN wishes to thank all friends for their sympathy and kind inquiries concerning her health. She is glad to say that she is slowly improving, but she will not be strong enough to take up her public work for a few months. She is at present with friends in Sweden, and hopes that the entire change will be of great service in restoring her health.

THE DIVINITY OF CHRIST has been debated at Cardiff between Rev. G. St. Clair, Unitarian, and Mr. W. T. Lee, of the Christian Evidence Society, before crowded audiences. Lee carried the audience by appealing to their emotions and prejudices. St. Clair was calm and dignified, and reasoned. Reasoners would be more influenced by the latter—but, how few Christians reason! It is against their principles to trust to so carnal a guide.

THE NATIONAL FEDERATION.—The Executive will meet at the Hall of Progress, Pendleton, on Saturday, June 2, at 4 p.m., when important business will have to be considered, and all members are earnestly requested to attend at 8 p.m. a Propaganda Meeting, when Mr. S. S. Chiswell will preside, and the following speakers take part: Mrs. Craven, Mrs. Wallis, and Messrs. Hepworth, Johnson, Kiteon, Sudall, Ward, Swindlehurst, Lee, and Gibson.

THE ASHCROFT APOLOGY was published by the *Walsall Free Press* on May 12. They referred to the fact that when Rev. Ashcroft lectured in Walsall some years ago they had said then "The Walsall Spiritualists are known and respected, but Mr. Ashcroft was a stranger of whom the town knew nothing." Commenting upon the apology, the *Free Press* says, "Surely such an apology from a minister of the gospel is without precedent, and reveals a very shady piece of conduct for one allied to the work of proclaiming the gospel."

KISSING CHRISTIANS.—Rev. Ashcroft had better look to his laurels. A serious indictment has been made, by one of his own connexion, of members thereof. At the District Meeting of the U.M.F.C., sitting at Sunderland, the report showed a decrease of membership, and one minister declared that one of the most fruitful causes was "dancing and kissing in the ring," and the "light, low, and debasing entertainments held in their school-rooms in winter." At one gathering a minister (not a F.M. minister) was prevailed upon to allow a lady to get astride his back so that he was the donkey as well as the minister. Will Ashcroft show that on his screen?

"THE KEY TO PALMISTRY" is a small book of about 50 pages, with numerous illustrations, published at 6d., by Nichols & Co., of 23, Oxford Street, London, W. It seems to us that the successful palmist will be a good psychometrist or impressional medium. However, the author, M. C. Langridge, offers us a "simple and concise foundation or groundwork on which [readers may] base their own studies and researches." His book is "the result of several years study and practical investigation," and seems to us to be far better worth the money than are some much more pretentious and high-priced books dealing with the subject.

"CREATION: ITS LAW AND RELIGION" is rather a large order. Such, however, is the title of a book by Henry Felton, published by W. Stewart & Co., of Farringdon Street, London, E.C. The author is evidently a humanitarian, an agnostic as regards theology, but rational and religiously inclined in the best sense of the words. He deprecates the unnecessary sorrow and pain experienced by humanity, but he also discerns that even these are educational, and may be made helpful to the evolution of the spirit of love. The key to his philosophy is "giving" rather than "getting." The following extracts fairly represent the spirit of the work, which needs to be read to be understood: "Woe to you who preach that truth of 'getting'—the 'getting' you understand, for you; the poverty, the misery you strew, the tears you pressed out of the innocent, they are the witness before that throne where chaff from the corn is sifted." "While the numberless powers in nature, in spite of their seeming confusion, work in harmony, in grandeur, and in everlasting progress, no prophetic eye is required to see that nations, above all Christian nations, are with giant strides steering towards that abyss into which priestcraft, holding faiths and the performance of rites higher than the goodness of man to man has so frequently led nations before." The law "of soothing and equalising differences" by sympathy, and the religion of unselfish giving are, the author urges, the law and religion of creation.

IN MEMORIAM.

Passed on to the higher life Mrs. E. Elliott, wife of Mr. Elliott, 3, Rank Street, on Monday, May 21, interred on Thursday, 24th, in Gateshead Cemetery. The funeral was carried out on Spiritualist principles. Mr. J. H. Lashbrooke conducted, and gave a powerful invocation before leaving the house. On reaching the cemetery the cortege proceeded direct to the place of execution. After the corpse had been lowered Mr. Lashbrooke entered into an earnest and beautiful discourse on "The Philosophy of Life and Death." Many strangers seemed much interested and struck with the contrast between the usual priestly mumblings, and the grandeur of the thoughts which Mr. Lashbrooke so eloquently uttered. Two hymns were well sung. Upwards of a hundred attended the funeral. The deceased was 77 years of age.