

# THE TWO WORLDS.

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## The Brotherhood of Man.

By the REV. C. WARE.

Now we ask a plain question: Can you point successfully to any system in operation to-day among the civilised masses of mankind that has the same direct and positive advantages for the advancement of all classes of the community as has Spiritualism, with its noble aims and purposes? We should have to wait long for an affirmative answer. It may be a dream that every statesman should turn out a true philanthropist. It may be a wild dream that mankind should become one vast brotherhood. But these have been the prophetic hopes of all the good men of the past. Our Spiritualism would truly fail if it did not help on that glorious day when these things shall be realised; when human liberty, fraternity, and social equality, shall become the truth of the age.—*Oration by J. J. MORSE.*

The wealth of a man is the number of things which he loves and blesses, which he is loved and blessed by.—THOMAS CARLYLE.

IT IS THE BOAST of Spiritualists that they have *no creeds*—at any rate not in the shape of any system of dogma concerning which human beings are under an obligation to say, 'I believe.' Spiritualism teaches with great distinctness, and with no small degree of sternness, that what a man believes, or does not believe, is, in itself, of very little consequence to him, but that what a man *does*, and the  *motive*  which prompts him to do it, is of supreme consequence to him, is the only thing that is of consequence to him. Spiritualism is undoubtedly the most *practical* system of truth and of spiritual teaching that the world has ever heard of; since it teaches by the mouth of every spirit that has spoken through the various forms of mediumship and phenomena during these fifty years, that a man's belief or disbelief has little or nothing to do with determining his actual moral character or his spiritual condition in another life; his condition and status in a future world, at any rate, will be determined solely and absolutely by *what his life has been*—what his thoughts, motives, and actions were whilst living in the physical body. The simple aphorism—*deeds, not creeds*—sums up in the most pointed and practical manner the whole significance and import of our modern spiritual gospel. It is an enormous advantage to us to have a spiritual philosophy and a system of teaching which set forth to us our supreme interests and duty in such a simple and explicit manner. It emancipates us at once from all those religious perplexities which have troubled the minds of mankind during countless generations. Whether this or that be the right Church, whether this or that be the right creed or system of doctrine, etc., we are able to reply, in the words of Mercutio, in reference to the rival factions of Montague and Capulet, 'A plague on both your houses!' The matter does not concern us at all; our *life*, our *aims*, our *motives*—these are the things that *do* concern us, and that will matter to us, both in the present and the future.

### VALUE OF SPIRITUAL COMMUNICATIONS.

But how could we have known this if there had been no communication from the spiritual world? Prior to our knowledge of Spiritualism it was always a question of 'heaven' or 'hell,' of the being 'saved' or lost, and by what means we should gain the one and accept the other. It was always a question of what form of belief, or how much of belief; do I believe the right thing, and do I believe enough. In any orthodox chapel you may hear the worshippers crying in their meeting, 'Lord increase our faith,' 'Lord help our unbelief,' and many times I have heard persons say in the class-meeting that they were afraid they had not *faith enough* to carry them to heaven.

### THE PRINCIPLES OF SPIRITUAL PHILOSOPHY.

But although Spiritualists have no 'creed,' they *have* a programme of *principle*, and in the very forefront of their programme they place the great principles of the Fatherhood of God and the Brotherhood of Man. Wherever Spiritualism is professed and wherever it is preached, these two great principles occupy a foremost place; they constitute, indeed, the very core and substance, the very basis and corner-stone of our glorious spiritual gospel. Without these Spiritualism would be a mere empty shell. The second of these great essential truths I have chosen with some degree of diffidence as the subject of this article. It is always an invidious thing for a poor man to place himself in a position where he has to claim the rich man as his *brother*; and who can imagine a man who is penniless having the presumption to claim a *brother's* duty at the hands of a millionaire? Nevertheless, a spiritual teacher, whether he be rich or poor, who shrank from dealing with this or any other subject, either from the platform or in the press, would have

proved to have mistaken his vocation. In the words of the author of 'The Perfect Way, or the finding of Christ': 'The deliverer of the soul must be as free as air, borne on the wings of a thought that knows no fear, and no restraint; and equipped with the blade of an all-penetrating knowledge whose edge no dogma, however hard, can turn.' If Spiritualism teaches the Brotherhood of Man as one of its most essential principles, we must insist upon that feature of our teaching as strongly as upon any other.

### THE GULF BETWEEN RICH AND POOR.

The diffidence I feel in dealing with this subject is partly caused by the overshadowing influence of another question: Is there such a thing, *can there* be such a thing here on earth, as Human Brotherhood? Looking at the present social relations of mankind, can we conceive it possible that the Brotherhood of Man will ever become a practical reality? If not, wherein is the advantage of discussing an idea that is purely Utopian? Of course, the practical question, so far as this article is concerned, is: Is the Brotherhood of Man a practical reality, *aye*, even a possibility, even among Spiritualists? We need not ask, does it exist *outside*, *i.e.*, in the world at large. The idea of any feeling, or obligation of 'brotherhood' among the various classes of European 'Society' is too absurd to be entertained for a moment. Does anybody believe that there is any feeling of *brotherhood* between the wealthy classes of England and the 'lower orders'? Does anybody believe that the rich man regards the poor man as his *brother*? Scarcely a day of my life has passed without my hearing either the expression or the echo of the contempt which those who have money, and the advantages which money brings, towards those who have none of these things. Have the social relations of this world of 'civilised' nations, *aye*, or even of *Christian* communities, improved since the parable of the Rich Man and Lazarus was uttered? Are the rich people of this country in any way influenced by the feeling that their riches and possessions are given to them *in trust* for the benefit of their toiling and suffering brothers and sisters? How would our Courts of Chancery or Queen's Bench deal with a man who applied to his own advantage and pleasure money and possessions that he held *in trust* for the benefit of others? Is there, then, not a tribunal to which the rich man will be held amenable, even though he lives and acts under the sanction of societary laws? The Apostle Paul wrote to Timothy (1 Tim. vi. 17-19): 'Charge them that be rich in this world, that they be not high-minded, nor trust in uncertain riches; but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, *ready to distribute*, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.'

### BROTHERHOOD AMONG CHRISTIANS.

Is the Brotherhood of Man a reality in the Christian system—among Christian nations, among Christian sects? Look at the mighty, the unprecedented, armaments of *Christian* Europe, bringing several great nations to the very verge of bankruptcy. Does this mean brotherhood? Think of the glorious promise of millennial peace and happiness that has been repeated and reiterated during many centuries. 'And they shall beat their swords into ploughshares and their spears into pruning hooks. Nation shall not lift up sword against nation, neither shall they learn war any more.'—Isaiah ii. 4, 5. It would be interesting to know what William of Germany and our English aristocracy think of such an ideal; at any rate, the prospect of these words being realised was never so remote as now! To come to our own beloved country. In the recent Budget, the revenue was shown to amount to the enormous sum of £116,016,000. Let any one dispassionately consider to what purposes that vast sum has been applied, and then ask whether the result be compatible with Human Brotherhood. You need only ask one question: 'How much of it, what infinitesimal fraction of it, was devoted to the spread of *true spiritual knowledge*?'

In the oration from which I have quoted above, Mr. J. J. Morse says of Spiritualism: 'It goes to the root of the matter in its main purpose of the spiritual elevation of mankind; for from that spiritual elevation must flow out all the advantages and consequences that can alone establish human exaltation.' A grander ideal than this was never set forth, but our British Parliament does not recognise Mr. Morse's ideal, and hence will spare nothing from the Budget in its behalf. But let me say, in justice to the Christian system, that the words attributed to the noble young teacher of Nazareth (Matt. v. 45-48), present the highest ideal of love and brotherhood: 'That ye be

the children of your Father in heaven; for he maketh the sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. . . . Be ye therefore perfect as your Father in heaven is perfect'; which means to imitate God, and to follow the example of our heavenly Father in our conduct towards our brethren. Then in Acts iv. 32-35, we have the ideal Christian commonwealth described; in that passage we have a perfect description of the oneness and brotherhood of mankind. But is there any such *Christian-Commonwealth* in existence to-day? I will not insult the intelligence of my readers by assuming that they do not know that the principle that prevails throughout all grades of civilised society is that of 'Each for himself, and the devil take the hindmost,' as Carlyle grimly expresses it; or, in the words of the poet:

The good old rule, the simple plan,  
That he should take who has the power,  
And he should keep who can.

#### THE SPIRITUAL STANDPOINT.

The real thesis of the present article relates to the *social teachings of Spiritualism*. We talk a great deal about the spirit-world and spirit-communications, and the life of progress in a future world, etc., but the question is: What has Spiritualism to say concerning the great problems of the *present life*? I will tell you what it does for one thing—it compels us to take a *spiritual standpoint*, and to form our estimate of things from the point of view of the spiritual spheres of existence. Spiritualism does not enunciate this great principle of the Brotherhood of Man merely as a doctrine to be *believed* or to be declaimed upon from the platform, as is the case with the dogmas of orthodoxy: Spiritualism gives us *the true standpoint* from which the question can be rightly understood and appreciated as a practical reality. It is practically the standpoint of *the spirits themselves*, whereby is revealed to us the law of spiritual progress in the life beyond. And what, my friends, is the social teaching of Spiritualism from this standpoint? The answer is, that it is the *exact opposite* of that which now governs the social life of this world.

#### THE WORLD'S SOCIAL RELATIONS.

What are the existing social relations of the present world? Frederick Cook says: 'Society is wholly an artificial structure. Not a law, not a custom, is founded in abstract right or the facts and possibilities of human nature.' Mr. Cook further says: 'Spiritualism is adjusting itself to the existing condition of things, with a view to the readjustment of the entire social fabric. Its object is revolution, without the usual blood-stained concomitants.'

Now how does a man gain what is called 'a position' in this world? To answer that question in the simplest and most concrete form we say: 'By a personal scramble for money, and the power that money brings.' Not, bear in mind, by thinking about other people—except as a *ladder* by which he can mount,—but by a steady aim at his own personal aggrandisement. Everyone knows that this one simple fact, the possession of material property, constitutes the one sole difference between one man and another in this world. For, no matter how 'high' may be a man's position in 'society,' let him lose all his money, he has to take his place among the *lower order*, and submit to the most grinding drudgery for a subsistence. No matter what amount of *brains* a man may possess, no matter how beneficent may be his disposition; no matter how high he may stand in moral and spiritual excellence, if he has *no money* he has no 'position,' he belongs to the *lower order* of the people. As we read in 'Timon of Athens,' Act i, Scene 1.

When Fortune in her shift and change of mood  
Spurns down her late beloved, all his dependants  
Which laboured after him to the mountain top,  
Even on their knees and hands, let him slip down,  
Not one accompanying his declining feet.

#### THE SPIRITUAL LAW OF PROGRESS.

But what, my friends, is the spiritual law of progress? What is the secret and source of happiness in the spiritual spheres—the spheres, be it remembered, in which we now dwell? By what means do human beings realise spiritual advancement and progress, and growth in beauty of spirit and likeness to God in the spheres beyond? The answer is that you realise all these things, not by thinking of yourselves at all, not by any *direct aim* for personal advancement and happiness, but solely and entirely by *indirect means*; that is to say, by seeking and striving for *the welfare of others*. It is by making others happy that you secure your own happiness; by giving to others of the knowledge you possess, the channel of your own mind becomes opened and enlarged to the light and wisdom of God; by stretching out your hand to help another you attain the vigour and strength of spirit by pouring the balm of love and sympathy into sin-diseased and despairing souls, your spirit becomes enriched with the gems and jewels of God-like purity and beauty. *That*, my friends, is the law of *spiritual progress*, and *that* is the social teaching of Spiritualism.

#### RESPONSIBILITY OF THE INDIVIDUAL.

However pessimistic may be our view of things in general, do not let us overlook the fact that the Brotherhood of Man is a reality, and that it has a real existence among us; and, moreover, the responsibility rests with ourselves, our individual

*selves*, to make it a reality. Our duty is not to complain of others, or to point out the defects of others; Spiritualism insists upon referring each one of us to the supreme authority of our individual conscience. A man's own soul, his own spiritual being is the centre of the universe to him; it is from *that centre* that each one works and impresses his influence upon those who are around him. And the practical question after all is, Does the principle exist *within ourselves*? If so, and if it exists between yourself and another, the Brotherhood of Man is a practical reality!

## Remarkable Experiences.

By JAS. ROBERTSON.—Continued from page 300.

#### SPIRIT PHOTOGRAPHY.

I HAVE already mentioned that Sir Wm. Crookes was able to get photographs of the materialised spirit, Katie King, on several occasions. At one time, with the aid of four friends, each armed with a camera, and with the help of the electric light, he took no fewer than forty-five separate portraits. I have in my possession one of these pictures of this spirit, holding the hand of Dr. Gully, a well-known Spiritualist in his day, and father of the present Speaker of the House of Commons. I have assisted at similar experiments, not always with success, as the strong light has invariably a hurtful influence on the medium. But taking pictures of the solid forms which can be seen with the eye is a somewhat different practice from that with which I shall now deal, and yet the two aspects must be closely associated. To some extent spirits materialise their forms to be recognised. The something which makes its impress on the sensitive plate must have a basis in substance of some kind, however created. Our capacity of vision is the measure by which the materialised form is noted; the eye of the camera is the measure whereby forms not seen by the sitters are recognised and registered; and this simply means that the camera, or artificial eye, has greater visual power than the natural eye.

Spiritual phenomena did not come before the inquirer all at once: years were spent in the investigation of other phases of manifestation before evidence on this point was forthcoming. Step by step, as in other realms of discovery, some new feature came into view, leading out of what had gone before. It was often said, 'If forms could be seen by the clairvoyant, why could they not be photographed?' but actual demonstration did not begin till the end of 1862, or fourteen years after the first rappings at Hydesville. It was often said by sceptics that photography would be the crucial test of the reality of the appearances of spirit people. Once portraits of spirits were obtained, they would be unanswerable proof; but this has hardly been the case. In some realms the world needs a tremendous amount of proof; in others, it accepts statements on the authority of a person of note.

All the testimonies of Crookes, Wallace, Stainton Moses, and Traill Taylor, on the subject of spirit photography, have had little effect; they will require to be corroborated and repeated for many years before the world opens its mind to the realisation that they are substantial truths. Instead of spirit photography bringing conviction, as was stated, the reverse has been the case; no phase has caused more cavil and suspicion as to the *bona fides* of the medium. The conversion of each new adherent, however eminent, only makes a noise for a time: he is either considered incapable, or else the world has not time to give consideration to the case.

There is a good deal more known about spirit photography than has been openly stated. As the Rev. H. R. Haweis has said, in an article on 'Spirit Photography,' contributed to the *Daily Graphic*: 'Prof. Crookes, wise man as he is, after having tasted the quality of scientific bigotry, and suffered for his ardour, keeps certain experiences, together with his abnormal photographs, to himself, and will not now even show them. It is of no importance what those who do not and cannot know the facts think about them; they belong to his laboratory work.' This is no doubt true; the ribaldry that outspoken experimenters have had to endure prevents many from speaking out all they know, and thus the world is the loser when it lacks the knowledge of the faithful thought, reflection, and contemplation, of its gifted sons, who are obliged to hide the flashes of light that have reached them in association with unpopular themes. No doubt when Spiritualism takes its place, as it will one day, as a scientific religion, many will step out to the side of its growing numbers, and will seek to prove that they have always been Spiritualists, and have never stood on the fence but to reconnoitre the enemy's position. I have known more Spiritualists among professional photographers than among any other class of professionals. They work in a realm which is subtle, and have seen much which helps them to recognise the possibilities of the spiritual.

Spirit photography began to be heard of in Boston, America, towards the latter end of 1862. Mr. W. H. Mumler was a working engraver in Boston. He was not a Spiritualist, nor was he even a photographer, and the discovery he made came about by what seemed an accident. He was acquainted with a young man who was employed in a photographic establishment, where he occasionally experimented with the instru-

ments and the chemicals. Visiting the place one Sunday, and being left alone, the idea struck him to take his own portrait. He prepared the camera, and then rushed into position. When he developed the plate, to his surprise he found (along with himself) the portrait of a cousin who had died twelve years before. Other attempts were made, which convinced him, and many others, that the shadowy forms produced on the plates were the work of unseen operators. When the first experiment was made he had no experience whatever of photography; what he did was simply in conformity with what he had seen his friend doing. Spiritualists saw that here was a new and important phase of spirit manifestation come to light, and so they induced Mumler to continue his labours, and he ultimately devoted himself entirely to the profession of a photographer. Many persons of eminence sat with him, and he encouraged his sitters to adopt all kind of tests. All the leading photographers tested him, and were forced to admit the genuineness of his work, there being no possible room for fraud. We Spiritualists, perhaps, use this word in relation to our mediums too readily. If a person is honest and upright in all relations of life, why should we think that, with the development of medial gifts, his character would change? If my word be taken as reliable in the commercial world, should it not be of equal value when I relate spiritual phenomena which I have witnessed? I am still the same man.

Mumler removed to New York, where he had crowds of sitters from every rank of life; among others the wife of the murdered President Lincoln, who visited him *incognito*, wearing a thick veil, which she did not remove till seated before the camera. On the picture, which I have seen, appears a distinct and accurate likeness of the President, and also that of a deceased son. His hands rest upon his wife's shoulders, and though the likeness is undoubted, it is quite distinct from any other in existence. Judge Edmunds (who for his devotion to Spiritualism was obliged to resign his seat on the Bench), Mr. Livermore (a well-known merchant of New York), and numbers of others, were entirely satisfied that the pictures were genuine likenesses of deceased friends.

Mr. Traill Taylor points out that Mr. Wm. Black, of Boston, known over the world as a scientific photographer, and the inventor of the acid nitrate bath, undertook to test the *bona fides* of Mumler, saying he would give fifty dollars if he would operate in his presence and obtain a picture. Black critically examined camera, plate dipper, and bath, and had his eyes on the plate till he developed it in the dark-room, when he saw the figure of a man leaning on his shoulder. He was wonder-struck, like many others, and was satisfied that there was no possibility of deception.

Mrs. Hardinge Britten relates that being in Boston, a friend asked her to go to Mumler's; both were unknown to him, he being quite at the outset of his career. Mrs. Britten had no idea of sitting herself when she entered the rooms. Mr. Mumler said it was rather late, and he would rather make an appointment for another day; but the lady with Mrs. Britten pressed him to take the picture then. When he had done, he said he should very much like to take Mrs. Britten's picture—that there was such a strong spirit influence present that he would rather take her picture without payment than let her go. Thus urged, she sat down. When Mumler was developing the plate in the dark-room, Mrs. Britten heard the voice of the spirit Beethoven saying, 'I have come to give you the third test.' When the negative was withdrawn from the bath, all remarked a large head on the plate, and a lyre made up of flowers, in front of Mrs. B. She observed that the spirit must be a musician and resembled Handel, when Mumler at once took up a pencil and wrote the name of Beethoven. It may be as well to explain how this came to be the third test from Beethoven. Years before, while engaged in writing a series of musical articles, she was asked to write an analysis of his C Minor Symphony. While writing, she was made aware of the presence of the spirit, who said to her, 'When I am gone, you will doubt my identity, and rebuke yourself for fancying that Beethoven has been your visitor. I will give you three convincing tests of my presence. The first is that your employer will accept your article and declare it is the best you have ever written on the subject.' She got the first test that day in the acceptance of her article, and in the laudatory terms in which it was spoken of by the publisher. The next night she was at the house of S. C. Hall, Home (the medium) being also present. During the manifestations she beheld the spirit of Beethoven standing by her side, and heard the words, 'I have come to give you the second test.' She was relating to the company what she had seen and heard, and also the significance of the visit, when an accordion, lying on the table, was lifted by unseen hands, and played a very prominent passage in the C Minor Symphony. The third test was the spirit's appearance in Mumler's studio, and coming upon the plate. I have seen the photo, which is undoubtedly a fine picture of the great master, while the flowers which form the lyre are artistically grouped.

Mumler met the fate of many other spiritual mediums. He was placed upon trial for either being a fraudulent person or under some of the old laws against witchcraft, but the coming testimony which was borne as to the genuineness of his work brought about an honourable acquittal. All the London papers gave prominence to the trial, though they had failed before to notice the facts of spirit photography. The reports from America induced some photographers to make similar experi-

ments in this country. Mr. John Beattie, of Clifton, and his friend, Dr. Thompson, persistently worked, and had a measure of success. Though quite a number of their plates were blurred and misty, their published record of what they did is an exceedingly valuable one. You feel at once they were men who were intelligent, honest, and with powers of observation which no one could doubt. Sometimes twenty pictures would be taken consecutively with nothing unusual on them; one half even of those where there are marks bear little evidence of the fully formed spiritual appearance. Had Mr. Beattie and Dr. Thompson been more successful, no doubt we should have heard all about double exposures, old plates, and other forms of deception. I have only to tabulate what seems genuine, to report fact after fact, and one genuine case of the photograph being recognised where no copy was in existence is surely of immense value to the world. All down the pages of history, the experimenters, the thinkers, have struggled to tell out what they knew to be true, and though there have been stammerings and errors which after ages were able to correct, still we are indebted to their efforts, and so, in relating what I have read and seen, I strive for accuracy, and not for sensational effect.

(To be continued.)

## A Glossary of Terms Pertaining to Spiritualism and Psychic Science.

By HUDSON TUTTLE.—Continued from page 284.

**NEUROLOGY:** A treatise on mesmerism. As this word has been employed in an entirely different sense, its use with this meaning is not justifiable.

**NEURYPNOLOGY:** A term given by Baird, in his treatise on that subject, meaning hypnotism.

**OBSESSION:** The taking possession of a human being by a spirit. In a stronger sense, the dispossession of the rightful spirit of its body, and using the body as if it were that of the obsessing spirit. The 'Watseka Wonder' was a remarkable instance of obsession by a well-intentioned spirit-intelligence.

**OCCULT:** Mysterious, concealed; because applied to the magic of the past, its use, in descriptions of modern psychic phenomena, is misleading, and it should not be employed.

**OD, OR ODYLIC FORCE:** The force Baron Reichenbach thought he discovered in magnets, crystals, etc., of influencing sensitives.

**PATHEISM:** Healing by the use of hypnotism or mesmerism.

**PERCIPIENT:** The psychic or mesmeric subject; the sensitive under experiment.

**PHENOMENA, OBJECTIVE AND SUBJECTIVE:** Subjective phenomena are such as have no tangible existence: being impressions so vivid they seem realities. The suggestions made by the operator on the hypnotised are examples. Objective are such as have a real existence, outside the mind.

**PHYSICAL MEDIUM:** One who receives manifestations in which physical matter is acted on by force beyond his control.

**PLANCHETTE:** An instrument for communicating with the spirit-world. It consists of a thin, heart-shaped piece of wood, mounted on two pantagraph castors, and carrying a pencil for the third point of support. The hand is placed on this, and the pencil writes automatically, or presumably by spirit control.

**PRE-EXISTENCE:** The belief that the spirit is an eternal creation, and enters the physical body at conception to be clothed in flesh. Held by Pythagoras, Plato, Philo, Origen, and in modern times by Kant, Shelling, Dr. Edward Beecher, and the Theosophists. A less accepted theory is that all human spirits were created in the beginning, and at conception one of these spirits joins a physical body.

**PREMONITIONS:** Impressions of coming events, received by thought-transference from some mortal or spirit.

**PSYCHIC:** One sensitive to psychic influence. A medium must be a psychic, but a psychic may not be a medium. A somnambulist, a mesmeric or hypnotic subject is a psychic, the word covering the whole field of sensitiveness, while a medium is one who has that degree of sensitiveness which can be controlled by spiritual beings.

**PSYCHIC ETHER:** An ether similar to light-ether. Pervading all space, which transmits thought by waves, as the light-ether transmits light. [See thought-atmosphere.]

**PSYCHIC MEDIUM:** One receiving communications through the mind or spiritual sensitiveness.

**PSYCHIC SCIENCE:** The science of spirit. The term covers the new field of research, in which actual observation, after the methods of physical experimentation, takes the place of speculation and metaphysical contention of the old school of psychology.

**PSYCHODUNAMY:** A word introduced by Leger as a substitute for mesmerism.

**PSYCHOGRAPH:** An instrument, being a modified form of the dial employed by Prof. Robert Hare in his remarkable investigation of the phenomena in the early days of Spiritualism. It is formed of a rotating disc, carrying an index over the alphabet. The finger tips of the medium are placed on the disc. In his experiments it gave wonderful results.

(To be continued.)

## 'Some Accounts of Church Going.'\*

THEOPHILUS BINKS, Esq., Yeoman, is the *nom de plume* of the author of a bulky but well-printed volume bearing the above title. The name of the work is no index to the contents, however, for surely no book was ever published which attempted to cover the whole ground of human thought so completely as the one before us. Spasmodically, we are carried into every realm of speculation, and the inner recesses of our most cherished convictions are laid bare without the slightest regard for our feelings. From an indictment of Church-goers generally, the author criticises the conflicts now being waged between science and a worn-out religion, his own failings, a diatribe on the relations of the wealthy and the poorer classes, to some suggestions for beautifying man's soul for its earthly sojourn; all of them more pointed than polite, and showing how it is possible for an otherwise clever and sane man to be warped by an evidently narrow environment. That Theophilus is not a Spiritualist goes without saying. It is for the same reason that thousands of others condemn statements they are either too indolent or too indifferent to investigate. On page 3 he says, (he has evidently lost no time in getting rid of this statement): 'Never yet, has any voice come to us out of the visionary world. Man has busied himself in all ages to try and get some intelligence from there, but to no purpose. Nothing has come from there; all we know of it is but man's own vain imaginings.' Has it come to this! and have we all been deceiving ourselves, and imagined vain things? Shades of A. R. Wallace, Professor Crookes, E. H. Britten, E. W. Wallis, and a thousand other master minds, we are betrayed, and 'Theo.' is our discoverer! But not only are modern teachers condemned, for he tells us that 'Christ's realisations of the Unseen are probably the greatest mistakes committed yet by the puny denizens of this little planet.'

Surely we are entitled to some explanation for these sweeping assertions, and Binks is not the man to keep us waiting, for anticipating our generosity, he favours us in the next chapter with a little incident in his life, together with a prophecy we are half inclined to agree with. In the days of his youth, he says, it used to be prophesied of him that he would, like a certain murderer, when the sentence of death had been passed upon him, ask the learned Judge to give his (not the judge's) head to some place where the Faculty do congregate, that it might be examined, so that it could be discovered where the motive was which impelled him to commit the rash act. The author does not intend to await any such dire calamity, but straightway, with all humility, proceeds to give us a mental diagnosis of the family he has the honour of being connected with.

Still, after all, there is a good deal of rational thought in the man, and here and there one finds real gems: he has evidently had some sane moments, and there is much in the book that is worth serious thought. Throwing his mental searchlight on the book of Genesis, he ridicules the visionary description of the origin of the universe, and says that the whole job is described as if it had been done by an artificer of the human kind, with a magic-like capacity for toil, and is contrary to the revelations of both geological and biological research, and then comes a bit of straight talking, which has the right ring. He says: 'The religious faith of a people is swallowed mentally as a doctor's dose is physically, without any knowledge of its ingredients, and that men who make religion out of the crude thoughts of an ancient people, and call it a message from the Deity, stand in worse light than the Scribes and Pharisees;' and then, Ingersoll-like, Theo. treats us to a nice little bit of satire about the capricious behaviour of a 'syndicate of gods.'

Perhaps the most daring, and probably the most original, chapter in this unique volume, is the one devoted to a review of the marriage question, as it is treated on the Planet Saturn, obviously not intended seriously, but as a pretext for ridiculing our present laws, for, in dilating upon the success of infant betrothals, he tells us the Saturnians have in operation a fusion of classes (are they, too, troubled with the ever-present poor?), which prevents young people being vain in their attire, and does away altogether with the barn-yard mode of attracting the attention of the sexes, where the male bird 'struts about in gaudy feathers to inflame the desire of those in his seraglio.'

Throughout the book there are signs that the author has been an inveterate reader, for he quotes most of the standard authors, and shows an insight into contemporary literature. We wish his thinking was as deep as his reading is comprehensive.

Anyhow, the book will serve to while away an idle hour, and perhaps help us in our study of 'human nature' in all its various modes of presentation and stages of development.'

H. H.

\* Some Accounts of Church Going,' by Theophilus Binks, Esq., Yeoman. (London: Watts and Co., 17, Johnson's Court, Fleet-street.)

## The Strange Case of Dr. Stanton Coit.

DR. STANTON COIT is the lecturer of the South London Ethical Society, and on the 1st of May he delivered a lecture on the subject of 'Mrs. Piper's Trances.' Mrs. Piper is an American medium, who was for years under observation by Dr. Hodgson, secretary of the American branch of the Psychical Research Society, and his prolonged investigation of the phenomena of her mediumship has resulted in converting him to a belief in their genuineness. His account is given in the Proceedings of the Society for Psychical Research for February, 1898, which publication was the subject of an article by Mr. Stead in the *Review of Reviews* for April last.

Dr. Coit began his lecture by laying down a remarkable proposition, namely, that the student of psychical phenomena should be a specialist, trained for the work as carefully as a specialist in anatomy, or physiology, or insanity is trained. 'Of all the professions,' he said, 'there is none that requires such peculiar gifts of Nature, and such long, accurate, and rigid scientific training, as the development of a man to investigate the phenomena which the Psychical Research Society have set themselves to look into.' Who is to train the gifted student when found, and how he is to be trained, are matters upon which Dr. Coit did not condescend to throw out a suggestion. Some keen critics who have had long experience of investigation by the best methods they could devise, are, according to Dr. Coit, utterly untrustworthy; that was his verdict upon Dr. Hodgson, Professor Sidgwick, Mr. Myers, and the whole of the Psychical Research Society. From his attitude of mind, it is clear that his trained investigator is expected to detect falsehood, not to discover truth, and if in the course of his investigations he should come to the conclusion that he had discovered truth, he would, presumably in the estimation of Dr. Coit, become, *ipso facto*, a person whose testimony was worthless. For certainly the only reason that Dr. Coit has for considering Dr. Hodgson and others to be incapable of forming a correct conclusion would appear to be that they have been impressed by the phenomena they were investigating.

Dr. Coit is nothing if not ethical, and his lecture set forth what he regards as ethical objections to Spiritualism in a very grand and lofty tone indeed. In America he was asked to be present at a seance with Mrs. Piper, but on being told that she entered into and came out of a trance in convulsions, with foaming at the mouth, he declined to be a witness of these conditions. 'If through the door of epilepsy I am to get a peep of heaven, I beg that that door shall remain shut.' This is a characteristic remark; Dr. Coit does not see for himself, but rides off upon some high falutin' phrase, which assures him of his own superiority. The phenomenon described as convulsions and foaming at the mouth is one of the things which a competent observer would have been careful to witness; but Dr. Coit thought it better to assume that the symptoms were those of epilepsy, and to refuse to see heaven through such a door. Of course there is no more question of seeing heaven than of witnessing epilepsy. Whoever heard an epileptic during the course of his fit talk in different voices, and converse with those around on matters known to them but not to himself? Yet that is what Mrs. Piper did, according to Dr. Hodgson, after having gone into the trance and before coming out of it. Because an epileptic has convulsions, and Mrs. Piper had convulsions, therefore Dr. Coit, who assumes to have something to say upon the subject, jumps to the conclusion that Mrs. Piper's mediumship is epilepsy, and yet he deliberately puts it out of his power to give personal testimony on that point. The question really at issue was, whether she was shamming and deceiving, or was under spirit control, and the convulsion was either part of a fraud or an incident of a genuine phenomenon. Such a manifestation is certainly an exceptional feature of mediumship, so that even if the theory of epilepsy were worth anything at all, it would not dispose of mediumship generally, but would only apply to Mrs. Piper's case. The real phenomena, however, are not convulsions, but revelations made during the trance condition, and the question to be solved, therefore, always is: 'Imposture or spirit control?' These revelations have convinced Dr. Hodgson, after years of investigation, and now Dr. Coit calls aloud for scientifically-trained investigators. I suspect that no investigators would be scientific enough for Dr. Coit unless they were proof against being converted by any amount of evidence.

In another part of his lecture, Dr. Coit was again very ethical and 'superior.' He objected (and to support this objection he seemed to grant the genuineness of the phenomena) to the degradation of spirits as shown by what he termed their abnormal state of confusion of mind. Every Spiritualist knows that when a spirit first communicates through a medium there is something answering to this description; but that soon passes off, and then there is no ground for attributing confusion of mind to the spirit control. So that here, again, we have Dr. Coit mistaking an incidental and casual element for a general and permanent condition. He asks, 'Is there no dignity in bereavement?' and says that 'whoever lends his organisation to others, and obliterates his own consciousness, sins against the Holy Ghost.' He made the same charge against those who allow themselves to be hypnotised. It is truly edifying to hear a Rationalist define that mysterious sin, 'the sin against the Holy Ghost,' which has so exercised theologians. It will no doubt be a great relief to many a pious mind to discover that

PROTECTION FORMS.—Mediums who hold private seances should have one of our books, containing 100 certificates, to be signed by the sitters in the presence of a witness before the seance commences. It seems necessary we should repeat this warning lest the police should send out their agents again. We can supply these books post-free for 1s. 1½d.

this dreadful and unforgivable offence is one that is so easily avoided. But it is plain that Dr. Coit is merely expressing his own prejudices in the first words of opprobrium that come to hand, and that he picks up both Holy Ghost and ethics as he goes along for missiles in controversy.

But the most wonderful thing in this lecture was Dr. Coit's account of his own experience. He saw Mrs. Piper (between the two stages of her 'epilepsy,' I presume), and 'she said such things to me that I was so astonished I could scarcely speak for bewilderment. I went away puzzled beyond all measure. I had come to the conclusion that there never was such a thing as communication with a super-normal power, and yet this woman said such things to me that I felt turned inside out, and I began to feel that it would be my duty to declare publicly that I was a Spiritualist.' And then what followed? At Oxford, Dr. Coit visited a friend 'trained in those methods of analysis which chemistry gives,' and the friend said, 'Let us sit down and pick it to pieces, point by point.' After an hour of this process, Dr. Coit was 'the most ashamed man in the whole of England that I could have been gulled so stupidly.' This is a confession as humiliating as it is extraordinary, and I cannot quite decide whether to regard it as being dictated by candour or by insensibility; in any case, very few men would care to make it. Here is a gentleman of education, a public teacher, so impressed by Mrs. Piper's communications that he is on the point of declaring himself a Spiritualist, when lo! an hour's destructive criticism from a chemical friend who had not seen the phenomena so destroys the impression that Dr. Coit is ashamed of the ease with which he had been gulled. But was he gulled? How can anyone pay the smallest attention to the conclusions of a gentleman who is so readily influenced by the last speaker? Clearly, Dr. Coit is not at present qualified to be an investigator of Spiritualistic phenomena, as exhibited by mediums under control. It is to be hoped that, if only for self-protection, he will add chemistry to his accomplishments before again venturing on an interview with a medium.

Dr. Coit's ethical difficulties seem to arise from the notion of a spirit controlling a human organisation. If I might, with great humility, offer a suggestion to him, it would be this: that he should make a patient investigation of Spiritualism by means of a table—quite a common artless thing, say of deal, which could not be suspected of gulling even a non-chemical inquirer. Spirits can control tables as well as mediums, and Dr. Coit's ethical objections (as at present revealed) would not apply here; for, though it might be going too far to say that a table could not, under some circumstances, be convulsed, it certainly would not have epilepsy nor could it foam at the mouth. It could not lend its organisation to a spirit, nor obliterate its consciousness, for obvious reasons, nor could it be hypnotised, so that even Dr. Coit would not be able to accuse it of committing the sin against the Holy Ghost. The Doctor says that his heart beat like a trip hammer at the seance with Mrs. Piper—a statement that implies the novice; perhaps he would be more self-possessed in the presence of a table. The chemical gentleman's criticism turned a good deal upon the fact that Mrs. Piper asked 'fishing' questions; now a table has no voice to put questions with, and if it spells them out by means of an alphabet, it cannot be said to do so through its own intelligence. The table, therefore, is the thing for Dr. Coit. I make this suggestion with great respect and in all good faith; but I fear that he will not act upon it. I have an apprehension that he may meet it by formulating some highly disputable, but immensely fine and large, ethical principles applicable to deal tables. A. J.

## Lyceum Union Conference.

### EVENING MEETING.

MRS. STAIR invoked the presence and guiding influence of angels.

Mrs. Greenwood said it had been a pleasure to visit the Midlands, and hoped that the result would be a deeper sense of the importance of the Lyceum movement. Often the *silent* workers do great good. Some had felt they wished to mark their feeling of gratitude on this Jubilee year, and had been presenting some of the workers with medals which would be greatly valued. The feelings of goodwill poured in from all sides, had been a great help and value, and had made her term of office a pleasant time of co-operation with others for the good of the children.

Mr. T. O. Todd felt 'proud to be a representative in this organisation, which will yet revolutionise the world in thought, feeling, and spirituality. We can see to-day a foundation for the future happiness of the race. If the truth is presented in a true fashion, you will win a child's interest, and help in the formation of its character for after years.' After referring to the ill-effects of orthodoxy upon his mind when a child, he felt that he had come into possession of truth when he came to Spiritualism. Children asked awkward question in regard to God, and to answer them he used the illustration of the watch—a result of the action of a master mind in its construction. Just as a watch cannot understand its maker, neither can we understand the infinite creator. Man is no more a child of chance than a watch comes by chance. The more we draw out the powers of the child the better. The Lyceum method is a natural one that helps to develop reason and spirituality. Spiritualism carries us right through this life and upwards into the life beyond.

Mr. Clark said we have but one theme to-night—the children,—and read a thoughtful paper, which we will print next week.

Mr. S. S. Chiswell said people sometimes feel that the toil and duty of the daily round are irksome and wearying, and that life is a failure; but new hopes and interests arise, and they are again strong enough to fight on to the end. We are beginning to realise that parents have duties to their children, and that children have rights. It has taken us a long time to realise that societies for the prevention of cruelty to children are necessary—more's the pity. When 14 years of age he used to feel that he dare not go to sleep lest he should die and go to hell? He argued that it was necessary to have *hopeful* thoughts and true conceptions. Ideas rule the mind, affect the body and health, and *positive* ideas of love and good were better than the negatives and depressing ideas of God and His wrath. Spiritualism teaches children that they are sowers, and that they will reap the inevitable consequences of their thoughts and acts. Spiritualism is saving people from the lunatic asylum, not sending them there. Everything is an appeal to us to realise our spiritual nature and our ascensional nature. He made an earnest appeal for devotion to the work for the children, and pleaded for arbitration instead of war.

Mr. A. Kitson claimed that the Lyceum is to Spiritualism what Sunday schools are to the Churches. Spiritualism has been an eye-opener. Before he was ten he tried to understand what an eternity of punishment meant, and no doubt the effect of that blighting dogma had been to make him firm in his determination to help to make freer, happier, and more lovable ideas prevail. Spiritualism taught that our bodies are our *houses*, not us. The ever-present existence is ours, and the time to be wise, good, and happy is now. Children can better understand themselves by the aid of Spiritualism. His daughter could not understand what had become of her little brother, who had died. She could not think he was in the grave. She asked, 'Daddy, tell me the truth, and don't say I cannot understand.' He instanced the wind, the gas, and the perfumes of flowers, to show that invisible things exist, and then said your little brother Lawrence has a body, but it is composed of matter that is finer to us than the gas or the perfume, and yet it is as real as they are. She said, 'I can understand when I die it won't be *me*, but it will be this body, and I shall be able to see and play with Lawrence.' She realised that it did not need a physical resurrection for her to become immortal. It was a glorious revelation to her of spiritual existence; thus Spiritualism is working at the very foundations of Society to effect a spiritual revolution. He hoped that the work would spread, and many hundreds, aye thousands, of children would be brought into the Lyceums.

Mrs. Stair went to the Lyceum first 24 years ago. Great strides had been made since then. She feelingly asked, 'What are we doing for our children *at home*, by our *example and influence*?' Let us present to the world, through our children, a legacy of good. Let us so live that our children may catch our spirit, and go forth into the world, made strong, wise, good, and true.

Mr. J. J. Morse remarked: It is sometimes thought that it is difficult to define what new thing Spiritualism has given to the world. It voices the universal aspirations of humanity after the good and the true, but it has also brought, as a new thing in the history of the world, the Children's Progressive Lyceum, directly established as a system of education resulting from communication with the other life. He felt if Mr. A. J. Davis could have been at our Jubilee Demonstration and seen the fine procession, and the open session in St. James's Hall; if he could go up and down the land to see our Lyceums, no doubt his heart would rejoice to feel that such good results had ensued from his inspired efforts to found the Lyceum movement. We have gone on doing the work because we believed we were in the right. We have grown into it as naturally as we breathe, and we found it was just what we wanted, the very work our children stood in need of. In our Lyceums we have established a republic of childhood—life, liberty and happiness. We have established the right of the child to be itself. We want the child to think, and to find out what it thinks—not to make the child think as *we* think it *should* think. We must set about the making of true men and women now, because we want them to live and help on the race in the future. It is the doing of good to the rising generation that is the main motive of those who have gathered here from all parts of the land. All honour to them and success to their work. He remembered the time when Messrs. Blinkhouse and Holmes tried to keep the light shining in Walsall with but a handful of friends to support them, and now they had a beautiful hall and had gained a firm position. He concluded with a feeling acknowledgment of the kindly appreciation and good-will which had been displayed in the present of the silver medal in the afternoon.

Mr. H. A. Kersey was happy to respond to the call to speak. He used to think, when young, that the Biblical passage, 'There shall be no more death, nor sorrow, or crying,' etc., was one of the grandest promises; but he began to think it was only a dream, little thinking that he would live to realise its truth in Spiritualism. Each religion has helped humanity to a more spiritual life, and Spiritualism is the last and highest—the one that wipes away all tears and sorrows. He was reminded that joy brings accompanying duty. The Spiritualist cannot hold

his tongue about it. He says, 'I know.' What does it matter because people call you crazy? You can reply, 'I go on with the work because my heart is full of it.' All efforts prompted by heartfelt emotion, to call others to share the blessing, will do good. All can help to train the children. Parents, see that your children attend the Lyceum, see the child properly reared, according to its nature. Seek to give it the newest and the best, *i.e.*, the spiritual light. He was sometimes shocked to find Spiritualists sending their children to orthodox Sunday schools, and protested against it with all his soul. 'You have got freedom, let your child share it! If too far, form a Lyceum in your own home. It will draw you closer to the children, and the children will love you more.' He thought the weekly spiritual papers should enforce upon the parents their duty in this matter, and pleaded that parents would at least occasionally visit the Lyceum and help its work, and they, in turn, would be aided and blessed.

Mr. W. Mason did not regret his education in the Sunday-school, but he did regret the things he taught there. Whatever is taught to children will live—they cannot get rid of the childhood's impressions. He had been met by men whom he had taught as children in the Sunday-school, who had said, 'You know what you taught, are we to throw all that aside now?' and he had replied, 'I know now that I was wrong then.' I don't love them any less now, but would like to help them. People pay respect to the *life* a man lives. We have had messages from those who have passed on? Who is to fill their places? The hope of the future is the children.

Mr. E. W. Wallis, in closing, requested Walsall friends to support and strengthen their own Lyceum, and urged that the children should not forget their duties to the rights of their parents. Spiritualism was practical and progressive, and should be applied to our relationships in this life, so that our influence and example might be a *positive* force on the side of goodness, sobriety, and righteousness.

#### YORKSHIRE UNION OF SPIRITUALISTS AND SOCIETIES.

MONTHLY CONFERENCE and Special Services, in celebration of the Jubilee, on Sunday, May 8. The Conference opened at 10-30. Mr. J. Smithson presided in the Winding-road Rooms, and intimated to the Assembly the passing on of our sister, Mrs. Craven, of Leeds, and Mr. Swift, of Gawthorpe. Votes of condolence were passed, and letters of sympathy sent to their friends. Invitation for Conference from Brighouse was accepted. *Re* the Temperance Hall Society, who opposed the Union's Jubilee meeting by holding a counter attraction; after a thorough discussion it was decided to ask them to resign from the Union. The following hon. members were enrolled: Mr. and Mrs. J. Oakwell (Cleckheaton), Mrs. Wright, Mr. Gill, Mrs. Entwistle (Sheffield), and Mr. Johnson (Normanton). The Secretary would like subscriptions of hon. members and societies as early as possible, as he is preparing for the annual report, etc. After dinner, kindly given free to scholars and delegates by the Halifax Society, the local friends and visitors formed in procession, headed by members of the N. Executive, also the following Lyceums: Halifax (No. 1 and 2), Elland, Brighouse, Sowerby Bridge, and West Vale, and marched to the Mechanics' Hall. The procession was very imposing, and will long be remembered by all. The Lyceumists took positions on the orchestra, and made a monstre choir of over 300; with their sweet-smiling faces they formed a never-to-be-forgotten picture. The table was adorned with plants and flowers. Mr. J. Smithson presided, supported by the members of the Executive and Mr. R. A. Brown (Manchester), Mrs. Midgley (West Vale), and Mrs. Batie (Halifax). Mr. Armitage, of Elland, conducted the choir and string band very ably, and Mr. J. Armitage (Dewsbury) offered invocations.

The Chairman said: This, as you are aware, is one of the three meetings to celebrate our Jubilee. A few years since the people in our ranks were looked upon as of no importance, but to-day we are recognised as a mighty power in the land. Some of the greatest scientists are now convinced of spirit return, after the strictest investigation. We are the only body who can prove the truth of our religion—that our friends can and do return. He appealed for all to organise, and demand our rights to worship with the same freedom as others.

Mrs. Midgley (of West Vale) said: 'A few years ago I was a stranger to Spiritualism. Having heard that our departed friends could return, I decided to investigate, and passed through many stages of development, and obtained the knowledge I sought, and here I am to-day, proclaiming that Spiritualism is to me very sacred, and a comforter. In the hands of dear ones I have been instrumental in bringing you glad tidings.' She was glad to see the large number of children; they will have to gird on the armour of truth and sustain the Cause. 'Spirit friends are ever with us.' In sorrow they are our guardian angels, and their mission is to bless; "for *this* we hold our Jubilee." Oh, parents! as ye have found the grand truth helpful and soothing, impress it on your friends and children, and let your light shine in the grand cause of truth.'

Miss Simpson, of Halifax, rendered a solo, 'Children's Home.'

Mr. R. A. Brown, of Manchester, expressed his gratitude for the opportunity to join in the Jubilee of the most illustrious and beautiful form of religion in existence. He saw many who had laboured for a number of years in the ranks, and the large array of smiling faces of the Lyceumists behind him showed that their labours had not been in vain. What was the cause of the rapid development of the movement throughout the world? Next month in London there would be a large congress in honour of the Semi-Centennial. We had won adherents all along the line to our philosophy, which is without a recognised leader. The world wonders why it grows so rapidly. Our speakers and mediums have not been educated in colleges, but

have been brought from the loom, the anvil, and other sources to serve our Cause. They were compelled by investigation to admit the truth. There have always been those who have enjoyed special privileges of spiritual manifestation, but not until 50 years ago had Spiritualism appeared to take a form suited to the popular heart and mind. As a religious body our mission was right government of our daily lives, not merely to point out the great beauties of the life to come; not to teach men how to die, but how to live. If they would take care of the present the future would take care of itself. Let us strive to live good and pure lives, to show the world what noble men and women are united in our ranks. Solos were rendered by Mr.

— of Halifax.

Mrs. Batie, of Halifax, said it was fitting after the address referred to that they should refer to some of the teachings of the spirits. They taught that all were spirits as much now as ever they would be. That all should investigate for themselves and not accept utterances without proof. That since their entry into the spirit-world they had never seen the great white throne or the Most High God. They had discovered that there is existence after the death of the body. The connecting link between the over-soul and other souls was the psychic or etherial body. No vicarious atonement could rid men of the natural consequences of their manner of life. The celebration of the Eucharist would be of no avail when the mortal body had dropped away. The ether-body still clung to them, with all they had lived into it; beautiful thoughts, or the reverse, the pictures of them, would be there also. Concentrate your thoughts on pure desires until they shall overpower and obliterate the evil; that is the only way to freedom. The better and more intelligent teachings of our friends in the spirit world had impregnated the atmosphere and permeated the minds of the thinkers, writers, and preachers. Just as our bodies constantly change, and the particles are thrown off, so are our thoughts thrown off into the spiritual atmosphere. There could be no death when every spirit was a portion of the great Central and Eternal Spirit—God. Each one should see to it that they did their best for their own souls, and for the training of the souls of their fellows. Let the Lyceums have every help and assistance. The doctrine of total depravity was totally erroneous. The true conception of the origin of life was on the lines of evolution. Every soul present would one day be able to sing the soul's victorious song.

#### EVENING.

Room crowded. Invocation by Mrs. Batie. The chairman, Mr. J. Smithson, said that those who had the arrangements would no doubt feel gratified to see the immense audience. If there were present members of any other denomination, they would go away with a feeling that Spiritualism was a power to be reckoned with. No other religious body was so thoroughly representative of every grade and class of society. Other bodies based their religion on the assumption of man's immortality; Spiritualists proved that life was continued beyond the tomb. We are optimists, and we look to the future with full confidence because we know there is a brighter and better life to come.

Mrs. Batie said we could not but rejoice at the character of the training our children were receiving in our Lyceums. Many thousands of men and women were being taught the ways of truth and goodness, not only by their teachers in the body, but by their spirit-friends beyond. The mother who had been taken away by the hand of death would still watch over and love her children, and to some extent help and cheer them. Love was eternal and could never die. Spirit-had given hosts of messages during the past 50 years, and had taken upon themselves a body, not of flesh and blood, but a material body all the same, that could be felt and handled—a thing of substance. The mother had appeared in this way, to the gaze of her children, to comfort and cheer them. Spirits taught that man is essentially religious and progressive. The daily lives of men and women must exhibit the practical religion that was the logical outcome of these teachings. Referring to the achievements in the mechanical and scientific world, the speaker pointed out that all these were the results of man's intellectual and spiritual powers. The thought-inspirations received were therein materialised, and the power of thought would yet enable man to accomplish much greater things. Mind would commune with mind by the power of thought alone, without the intervention of speech or any material agency. The world would not only grow wiser and more powerful, but better. They would civilise civilisation, which needed it! The angels would never leave humanity, but would ever help them in their forward march to still loftier and nobler heights.

Miss Lister, of Halifax, ably rendered the 'Vesper Hymn.'

Mrs. Midgley, in listening to the previous speaker putting before them the future possibilities of Spiritualism, was carried back, and she reviewed the part which Spiritualistic phenomena had played in the world's history, not *modern* Spiritualism but Biblical manifestations, and the work of prophets and seers of old. The phenomena had never ceased, although the phases varied, and millions of people rejoiced because of the knowledge gained through spirit return. She did not claim to be a perfect woman, but she did claim that the possibilities of perfection were within *all*. It was our duty to strive to attain greater altitudes here and in the life beyond. The waters were moving, let them step in and receive the healing benefits. Spiritualism, she claimed, was the essence of the life that is, and the prevision of the glory of the life that is to come.

Mr. R. A. Brown stated that about 20 years ago he first visited Halifax in connection with Spiritualism. The movement had made rapid strides since that day. Spiritualism held the field, and the flowing tide was with us. Speakers and mediums were in the main educated by the spirit world, and had dealt with great ability with all aspects of the questions, and lectured on every kind of science under the sun. Spiritualism had shattered the old-time theology, it had closed the mouth of the fabled hell. It was a religion of love, and brought such consolation as was offered by no other religion extant. Their pioneers had borne the heat and burden of the day, had received their full share of slander, and not only so, but had been pelted with missiles of every description. The result of their efforts had not only brought us greater freedom, but had altered the teach-

ings and broadened the tones of the various pulpits of to-day. In the future they would not only have the Wallaces, the Crookes, and other eminent workers in the scientific world, but they would have the pillars of the Church, the bishops and the clergy, acknowledging the truth of Spiritualism.

Eight little Lyceumists, dressed in white, sang 'Heart Flowers.' Much praise was due to the conductor and the choir for the splendid manner in which they assisted to make the service a success.

Thanks to the efforts of the Halifax friends for their kind hospitality shown to all. The meeting will long be remembered in Halifax.

Our next Conference will be held at Brighouse, second Sunday in June. A welcome to all.  
J. J., Secretary.

## Correspondence.

[Letters for this page must reach us NOT LATER than MONDAY morning. Writers should address themselves to the subject under discussion, not fall to criticising one another. Letters should be as brief as possible. Our space is limited. As we cannot publish all letters received, we naturally give preference to those that deal with PRINCIPLES in the clearest and tersest terms.—Ed. T.W.]

### RE BAZAAR MATTERS.

SIR,—May I request all who may have any accounts against the Federation Bazaar Committee to send them in at once to the secretary, Mr. J. C. Macdonald, who, if found correct, will send them on to me for immediate payment? May I also ask all friends who may have any cash in hand for the Bazaar Fund to send same on to me, so that I may be able to announce in Two WORLDS what has been realised by the Jubilee Effort, as I feel sure there are many who wish to know what has been received? A. SMEDLEY, Hon. Treasurer.  
Park Mount, Belper, May 16, 1893.

### THE KEIGHLEY CONFERENCE.

#### TO ASSOCIATES AND SOCIETIES.

SIR,—Will all Societies and Associate Members of the Federation who have not yet paid their subscriptions, note that such are now due? Also that Article 8 of the Constitution states: 'No Associate or Society shall be privileged to vote unless their annual subscription has been paid 14 days before the date of Conference.'

Nominations for Executive Committee. Article 6 says: 'Nominations for the vacancies on the Executive Committee must be made in writing, and sent to the Secretary at least one month prior to Conference.' June 4 will be the last day to receive nominations. The retiring members are Mrs. J. Venables, Messrs. A. J. Smyth, J. Swindlehurst, W. Rooke, P. Lee, J. Macdonald, and J. W. Hemingway. 'Eligible for re-election.'  
JAMES SWINDELEHURST, Sec.  
159, Hammond-street, Preston.

### WORK WANTED.

SIR,—One of the best mediums we have in London at the present time, owing to his public work on behalf of our Cause, has incurred the disapprobation of his superiors (?) at his place of business. They have intimated his intended translation to harder (and, for him, impossible) labour, miserably paid. Surely there is some one in our movement in London able and willing to find him some *light* employment. His requirements as regards salary are very modest. His age is about 30, and he is a total abstainer. Can we afford to lose the services of one who has publicly proven his worth to Spiritualism? He asks for some employment the nature of which shall not shatter that which he holds (and rightly) is valuable, *viz.*: his mediumship.

I shall be pleased to forward further particulars to anyone interested on application by letter to following address: Yours faithfully, R. BODDINGTON, 25, High-street, Peckham, S.E.

### MRS. TAYLOR STILL IN DANGER.

SIR,—Mrs. Taylor desires me to thank most sincerely all who have contributed to the fund for her defence. I am sorry that to a great extent her position is in nowise improved. The charge brought against her was dismissed on Monday last on a technical point, but owing to the necessary expenses for legal advice and advocacy the sum of £4 19s. had to be paid. The police, however, do not intend that she shall escape, and have issued and served fresh summonses, which will cause a repetition of everything. I do hope that the generosity so many of our friends have shown will act as an example to others to do likewise. I have £1 1s. left over from the last series of subscriptions. The solicitor's fee is £4 4s., as he had to come from Halifax. We had to pay a local solicitor 15s. for services rendered at the outset of the case, but as he did not feel able to fight the case from our standpoint, under advice, we secured the services of Mr. W. Story, of Halifax, who has had experience in cases of a similar nature. I have written to Mrs. Brenchley, of London, but I feel it impossible to acknowledge all contributions direct, and must ask all friends to accept my acknowledgments through the medium of the Two WORLDS.—Yours sincerely,  
JOHN SMITHSON,  
18, Thorn Leigh, Savile Town, Dewsbury.

P.S.—I have just received 12s. 6d. from Leeds Psychological Hall, the second contribution *verp. sap.*—J. S.

FEDERATION PROPAGANDA.—Public meetings will be conducted in the Castleton Spiritual Church, Heywood-road, on Tuesday and Wednesday evenings, May 24 and 25. Mr. J. Swindlehurst will attend, assisted by Mrs. Robinson, clairvoyant. Chair at 7-30 by Mr. Tetlow, of Rochdale. Collections. Questions invited.

## Items of Interest.

A SPLENDID HOLIDAY NUMBER next week, price twopence.

PORTRAIT and Sketch of Mr. A. Holt, of Blackburn, next week.

WANTED.—A few educated Lady Palmists for various watering places. Apply, with terms, to Madame Elvira, Queen-street Arcade, Cardiff. [ADVT.]

A GRAND Supplement Number next week, with special articles of unusual interest and value. The contents will be varied and attractive. The price will be twopence. Don't miss it!

O.P.S. SICK, BENEFIT AND PENSION FUNDS.—Received with thanks: R. T., Sydney, £5; Mrs. Groom, 1s. From S. E., 2s. (monthly subscription); Mr. J. M. Cobb, 4s. For Mr. Ware, Mr. Stringer, 1s.

HARDLY CREDIBLE.—On Saturday last we saw a porter liberating a lot of pigeons at Crewe Station, and he informed us that there were *eight waggon loads* of baskets, containing pigeons, in the station. Pigeon-flying seems to have become almost as popular as cycling and football.

'TO-DAY' has just issued a placard, 'The Real Truth about Klondyke.' Is there any truth that is not *real*? Surely what is not real is not true, and the use of the word 'real' in this way is absurd. In the same way people talk about 'real facts,' as if facts could be anything else but real!

RECEIVED WITH THANKS from Mr. J. Bent, Leicester, in Feb., 10s. for National Bazaar, which amount (together with donations received from other kind friends by me) has been included in the amount credited to the O.P.S. Stall, which was handed over to the hon. treasurer of bazaar funds, Mr. A. Smedley.—Mrs. M. H. WALLIS.

BAZAAR Fund for Propaganda work: The 'Crown Effort'—We have received, with thanks, 5s. from A. Green, Dover, for the above, which shall be duly forwarded to Mr. Smedley, the hon. secretary. Also for 'Sovereign Effort,' from two friends in Barbadoes, per Mrs. Nock's little guide 'Lilly,' £2; 2s. 6d. from 'Truthseeker,' and 1s. from M. E. S.; R. Lynch, £2 2s.

BRADFORD PAPERS report the trial of Cassie Davis, on a charge of fortune-telling. She appears to have been under the influence of drink, and the magistrate, being dissatisfied with the evidence, dismissed the accused with a recommendation to keep sober. It is to be hoped that she is not a Spiritualist or a medium. Mediums and Spiritualists ought to be found on the side of sobriety and spirituality.

REV. C. WARE, our correspondent-at-large, has succeeded in getting a good letter into the *Weekly Scotsman*, and is conducting correspondence in a number of other journals. By the kindness of friends who have contributed to the O.P.S. Funds, for his benefit, he is receiving 30s. per month, regularly, and additional sums for postage, so that his small needs are being supplied, and he is doing splendid work. He is the right man for the task.

THE Vicar of Middleton, in his *Church Magazine*, urges the Co-operative Society to decline to allow the Spiritualists to continue their 'blasphemous and anti-Christian performances,' which are 'an abomination unto the Lord' and a disgrace to the town. We fully anticipate that in spite of his appeals to prejudice and intolerance Spiritualism will not be stamped out in Middleton, and his sensitive soul will have to be shocked by, or grow inured to, its continued presence, and spread.

THE GOLDEN RULE, charity, kindness and love did not originate with Jesus. He found them in the world when he came, and Christians have no moral right to put the brand of their leader's name upon them, as if they were personal property. They belong to Spiritualism as rightfully as to Christianity. They are not Christian virtues any more than Buddhist virtues, but belong to nature and are human virtues. We do not need to be Christians in order to possess them in the fullest degree.

TO CORRESPONDENTS.—J. H. Bunn: Funny, wasn't it? glad you are amused, a good laugh is better than a dose of medicine! Jessie Crawford: Thank you, glad to know that you were impressed favourably; carefully investigate and study patiently, and light will come. Geo. Jackson: Take no notice whatever of such showmen, it is their business to pervert, misrepresent, and mislead. It is a mistake to take them seriously; the truth cannot be injured by tricksters. R. Alec. W.: No room this week; such matters may be interesting as *speculations*, but how can they be proved or disproved? S. C. Elsdon: We commented upon that 'appeal' some time ago. The quotations you refer to are stale and threadbare from frequent usage. Write and challenge the author to substantiate them from first-hand evidence—he cannot do it. We have challenged our opponents to *prove* their assertions and substantiate those very quotations until we are tired. The lies will have to wear themselves out, but their case must be weak indeed when they have to rely upon such unsubstantiated and unprovable gutter garbage. If they had any facts to go upon, they would not rely upon such antiquated wholesale assertions.

### THROUGH DEATH TO LIFE.

WE REGRET to record the passing to the higher life of Richard Hopton, known in his writings as 'Arcanus,' who departed this life on May the 5th, at his residence, 66, Portland-road, South Norwood, after a very short illness, aged 83.—H. R.

# THE TWO WORLDS.

*The People's Popular Penny Spiritual Paper.*

## SUBSCRIPTION RATES TO ALL PARTS OF THE WORLD

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post-free, including all Supplements.

FRIDAY, MAY 20, 1898.

EDITOR AND GENERAL MANAGER,

E. W. WALLIS,

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

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

## Greetings

TO OUR AMERICAN AND OTHER FRIENDS ASSEMBLED AT ROCHESTER,  
NEW YORK, TO CELEBRATE THE JUBILEE.

OUR worthy and esteemed brother, J. J. Morse, in addition to the resolution passed at the Lyceum Conference at Walsall, on Sunday, May 8, bears with him official credentials as representative of the National Federation of Spiritualists of Great Britain, also a similar document from the London Spiritualist Alliance, and the resolution passed at the mass meeting in Manchester on Friday, April 8.

'SPIRITUALISTS' NATIONAL FEDERATION OF GREAT BRITAIN.

Manchester, England, April 17, 1898.

'Frank Walker, Esq., General Manager Semi-Centennial Celebration of International Modern Spiritualism, at Rochester, New York, U.S.A.

'DEAR SIR AND BROTHER,—At a regular meeting of the Executive Council of the above Federation, held in this city on the above date, the subjoined resolution was submitted, on motion, and duly passed by unanimous vote.

'In accordance with said resolution, we have great pleasure in commending to your gathering, as the representative of this Federation of Spiritualists and Spiritual Societies, our well-beloved and esteemed co-worker, Brother J. J. Morse, who is hereby empowered to present the resolution referred to herein.

'We feel it is needless to bespeak for him a cordial reception at your hands, for he is almost as well-known to you as he is to us. We also are assured that our greetings will be received as a further evidence of the fraternal ties uniting Spiritualists on both sides of the Atlantic, and we further hope, as a welcome indication of friendship and brotherhood as between two great peoples of the Anglo-Saxon race. With hearty greetings through you to the Convention and the Spiritualists of the United States assembled on this memorable occasion to celebrate the Jubilee of Modern Spiritualism—the greatest movement for the emancipation of the world from the thralls of doubt, ignorance, and superstition concerning man's nature, life, and destiny, combined with the demonstration of his continuous and progressive life beyond the grave, through the proven facts of mediumship, and the return to our midst of those who have passed the mystic portals to the Summerland of happiness and peace beyond the regions of mortality!

'Trusting that your gatherings will be eminently successful, and give an impetus to the work throughout your great country, we have the honour to remain, with fraternal greetings and goodwill,

'E. W. WALLIS, President of the Conference,

'S. S. CHISWELL, Chairman of the Executive.

'JAMES SWINDLEHURST, Hon. Secretary.

'Resolved—'That Mr. J. J. Morse be supplied with credentials, and be requested to represent this Federation during his visit to America to take part in the Rochester Jubilee Celebrations.'

'18, Corporation-street, Manchester, May 9, 1898.

'To Frank Walker, Esq., General manager of the Semi-Centennial Celebrations Committee, in Rochester, New York, U.S.A.

'DEAR SIR AND BROTHER,—On Friday, April 8, at a National Mass Meeting of the Spiritualists of Great Britain, held in St. James's Hall, Manchester, some three thousand friends being present from all parts of the country, it was decided, by acclamation, on the motion of the Chairman, Mr. E. W. Wallis, Editor of the Two WORLDS, and President of the National Federation Conference, that our well-beloved brother, J. J. Morse, be requested to bear to our brethren assembled to celebrate the Semi-Centennial of our Movement, the heartiest greetings and fraternal good wishes from the Spiritualists here assembled, and express our sincere hope that their great meet-

ings will be in every way successful and promote the best interests, and spread abroad the knowledge, of our glorious principles.—With all sorts of good wishes, most heartily yours in love and truth, E. W. WALLIS.'

The Two WORLDS unites in the fullest manner possible in all the kindly things which have been written and the good wishes expressed towards our brothers in the West. United in heart and in blood, in sympathy and knowledge, in humanitarian principles and progressive purposes, we recognise the one and only religion of truth and love, of goodness and justice, of brotherhood and righteousness. We trust that a rich baptism of the Spirit of Harmony and Progress will be experienced by our comrades assembled on the historic soil of Rochester, and that the new era of spiritual freedom, ushered in fifty years ago, may be characterised by the steady unfoldment of all spiritual graces, and our beloved Cause march onwards to spiritual triumphs for the good of all humanity.

## The Future of Spiritualism upon Earth.

By EMMA HARDINGE BRITEN. (No. III.)

WITHIN THE FEW succeeding years of this and the next century, Spiritualism—now called simply 'Modern Spiritualism,' but gradually unfolded by researches in past and new developments in the future—will take its place among all the intelligent thinkers of the world, as true religion and pure science. In the name of 'Religion,' I make all due exception for those who (in the present day at least) deem the term religion cannot be named even, except in connection with men dressed up in ecclesiastical garments, and at stated times teaching their doctrines in consecrated buildings reserved from use except for so-called 'sacred holidays,' such times and places being deemed desecrated if a few poor homeless wanderers should endeavour to find a temporary shelter from storm and tempest within its 'hallowed' walls.

Now the exercises practised at stated times in buildings devoted to present day 'religion,' consist chiefly of writings compiled hundreds, or even thousands, of years ago, giving the opinions and beliefs of very antique, and often very ignorant, not to say very wicked, people.

In accordance with these antique ideas of religion, and priestly teachers and preachers' ideas of their Creator, they praise and glorify 'the God' they worship in a language similar to what they would use in addressing some great earthly potentate, and then, in the form of prayer, tell their Deity what to do, whom to bless, whom to prosper, and not unfrequently, in war times, what nations they wish to exterminate, and whom to bless; not unfrequently going as far as to tell the Churchman's God what sort of weather they want, and advising Him to give them rain or sunshine according as their special earthly purposes seem to require.

In the future, when Spiritualism is known and treated as religion, the definition of Deity will consist of the words, *God is spirit*; and, instead of the attempted definitions of creation, the words eternity and evolution will be used to define the formation for ever and ever, of suns, planets, worlds, and all that grow and evolve from the eternal and infinite Spirit, from inanimate matter to spiritual existences.

The second element of earthly life infused into man's understanding when Spiritualism shall be, as it ought to be, man's *religion*, will be the science of soul, the unending spirit derived from the first, the last, and only cause of being: a science which traces up life and thought from the evolution of worlds to the beings that inhabit them, showing, as this earth can show, that intelligence—which is *spirit*—becomes as gradually adapted to former life in the fishes of the waters, the birds of the air, the beasts of the forest, the very worm of the earth, as in the mighty man. All things in sea, air, and earth, being endowed with such primitive wisdom, as is adapted to its place and form, will help them, through the glorious instrumentality of death, to ascend to other planets higher, evermore higher, until they become the denizens of such realms as planetary earths.

The third element of true spiritual religion in the highest of earth—man,—is to evolve the highest mental powers of which he is capable, and for this purpose the glorious and wonderful schools of science in astronomy, geology, and all the mighty arcanum of being, are open up to him, and obviously fill his soul with inspiration, commonly directed to some particular phase of intellect, work, or usefulness; whilst the fourth element in the Spiritualism of the future will be, not the greatly misunderstood word *Love*, but *Kindness*, impelling all men, women, and children to help each other, to provide means to aid, teach and sustain one another, even as the Infinite and Eternal one has instituted into every creature, fish, bird, animal and man, the special arts of life, such as growth, produce, knowledge, and the sweet and blessed influences which mutual kindness and sweet living relationships bring. It is herein that the true Church and the true Priesthood of Spiritualism in the future shall be found. The Church will be any suitable place of periodical gatherings, not vast, splendid, and costly edifices with cushioned pews only for those that can afford to pay for them, while the poor and miserable stand outside; not places shut up all the week as the preserves of those religionists

who suffer the homeless to wander the streets uncared for. The priests of the spiritual future, whether men or women, will not go back to the dark ages of thousands of years ago to read what conversations between God and priests have been recorded and called 'God's Word,' but they will go forward to compare God's glorious works in creation with what man can do, ought to do, and, above all, what the strong, the wealthy, and the instructed can do in the way of goodness and kindness, not only for their own soul's sake, but to imitate in their own good and useful lives the infinite goodness and wisdom of the all-Creator; and in this connection let me say the spiritual religion of the future will never forbid or exclude the action of prayer: Not the stereotyped prayers of ancient or modern priestcraft, but the heart prayers of the soul, bringing both the petitioners and listeners nearer to God, and in closer harmony with the great and eternal Soul of the Universe.

As to the present electrical communications with the spiritual spheres of the hereafter beyond the earth, we, the spirits of the next sphere to earth, declare that whilst we are in earnest and constant impressional communication with all the friends we have loved and left on earth, we still love, and at times, as opportunity permits, inspire them in new modes of action that mortals cannot see as well as clear-eyed spirits can; of the best paths that our mortal friends can pursue, that is, in accordance with the inevitable order of worldly events which mortals cannot perceive but spirit-men recognise. Thus spirits may warn against evil, and advise what course to pursue, or what they may behold as inevitable.

As to the continued intercourse now in operation between spirits and mortals, we have simply to say to our inspired writers that on the seventh day of every week (a good time to throw off the ordinary cares of every-day work, and permit the spirit to have entire sway) we should advise that inspired, educated, and acceptable speakers should be called upon to discourse of life here and hereafter, and impress every listener with the divinity of being and the duty of living up to the highest conceptions man can entertain of God's law in man's life, and the duty of preparing in this rudimental sphere of existence for the upward march onward of eternal progress.

As to what have been vaguely called 'circles,' I am instructed to say one gathering in the middle of each week should be held in the leisure of evening time by parties of sympathetic friends. At these, music and prayer to the All Father God the Spirit should open the meetings. No wondrous physical manifestations should be sought, or solicited, from *earth-bound* spirits. Apparitions of noble and distinguished earthly dwellers of the long ago shall be presented. No fortunes shall be told, or earth-life and its events be interpreted. All present shall feel and realise they come there, not for mere curiosity or personal ends, but to realise the powers of the human mind, and call into action the wonderful but, as yet, almost unknown forces of the vital electricity locked up in the human organism.

By practice, and under the guidance of the visible angels of these holy circles, distant friends may and will communicate with each other from the end of the earth, and new and fresh phases of mental science and Divine powers, of which it is not at present lawful to speak, shall convince the Spiritualists of the future that the action of death in casting off the fading forms of matter has not diminished, but vastly increased, the beauty, love, wisdom, and scientific powers and knowledge of the ascended soul, and made it still more worthy of its Author and Inspirer, that Almighty and Eternal Being, *God who is a Spirit*, and part of man the spirit.

#### A CURIOUS SEQUEL TO THE CABINET SEANCE BY MR. MOORE, IN LIVERPOOL.

LAST WEEK, I reported a seance by Mr. Moore, in Daulby Hall, Liverpool, and expressed an opinion that it was held under most unsatisfactory conditions. A Liverpool paper was sent to me last Saturday, 7th May, with the following advertisement marked: 'A Challenge to Mr. Moore, the American Spirit Medium. Daulby Hall, Daulby-street. Prof. Weber will, on Tuesday evening, 10th inst., give an Exposure of Spiritualism, as represented by Mr. Moore in his seance on Friday, 29th April, in the above hall. All Spiritualists and Mr. Moore are earnestly invited to be present. Doors open at 7-30, commence at 8 o'clock. Admission 1s. to all parts.'

The next I heard was that Mr. Moore was ill, and had gone to London—and, from another source, I was informed that he 'had been ordered away by his doctor to the South of France.' I determined to attend at Daulby Hall and watch Mr. Weber, as I had watched Mr. Moore. There was a good audience, and Mr. Weber seemed anxious to give the people value for their money. His son gave two fine bass solos in capital style, and the Gramophone was introduced, and several songs, etc., were turned on for our amusement. Prof. Weber then proceeded to put himself right with the audience, and declared that he had not come to expose Spiritualism, he knew he could not do that, but to expose *Mr. Moore's presentation* of it. He knew too many intelligent Spiritualists, and had read too much on the subject to say it was all false; indeed, he *hoped* it was true, he wanted to *know*, and, so far as he was aware, Spiritualism was the only religion which claimed to give man a knowledge of the future life, and therefore he would like to have it proved true. But he believed intelligent Spiritualists would agree with him when he affirmed that he did not intend to be misled; he must have *proof* of its truth for himself, and certainly Mr. Moore had failed to present any evidence that would convince him.

To the astonishment and evident chagrin of a section of the audience, he went on to tell 'what Spiritualism really was.' He read a number of startling extracts from Florence Marryat's 'There is no death,' and strongly urged those who had not done so to read the book. Mr. Weber declared that Miss Marryat was not a woman likely to be deceived, and it was evident that she firmly believed that she was telling the truth—he would only be too glad to be able to witness such phenomena as she reported. Those who asked 'What's the good of it?' were referred to the closing chapters of 'There is no death,' which he thought clearly answered the question—the spiritual philosophy was beautiful and *ought* to be true, but he could not accept what he saw with Mr. Moore as evidence, and he had learnt that even Spiritualists were not satisfied; if the phenomena were genuine they ought to be satisfied, but if they were not genuine then Spiritualists ought to be glad to have the deception exposed, and he thought the Committee were to blame in not having thoroughly satisfied themselves as to Mr. Moore's *bona fides* before they put him upon the platform to represent them. The Professor then proceeded to give an imitation seance, and explained how *he thought* the results were produced. The seance was *not* a complete duplication of Mr. Moore's, nor were the results as clearly presented. The Professor was evidently nervous, and anxious not to give pain to the Spiritualists. He had not practised very much, and was not as successful as he might have been, but he succeeded in working the changing of hands with the lady and gentleman who sat with him without their knowledge of what he had done, in the manner described last week.

In regard to the slate-writing, he pointed out that Mrs. Moore could easily have substituted a dummy bundle of papers for those which had been gathered from the audience, and also drew attention to the fact that he was sitting in a good position to observe Mr. Moore's actions when the slate-writing portion of the seance was about to commence, but before commencing, Mr. Moore requested him to remove and sit right below the table in front of the platform in such a position that he was unable to observe Mr. Moore's actions at all closely, but he believed Mr. Moore did not clean *all* the slates, that he simply cleaned the four, on which there was no writing, twice over—another instance of ringing the changes. Why, he asked, if it was all genuine, did not Mr. Moore have a committee on the platform to see that he cleaned all the slates?

At the close, I requested permission to speak, and stated that I had a report (written the day after the seance), complaining of the unsatisfactory conditions, and that, accompanied by Mr. Chiswell, I had complained to Mr. Moore, and he had promised to give test seances to the committee, and it was only because of Mr. Moore's promise and seeming honesty that it had not already appeared in the *TWO WORLDS*. Spiritualists believed in proving all things, and that people were not justified in attributing phenomena to spirit agency until compelled to do so by the weight of the evidence. But, while it was true that the results observed in Mr. Moore's seance *might* have been produced by Mr. Moore in the manner suggested by Mr. Weber (therefore, *as evidence*, they were of no value whatever), and I could wonder that sceptics regarded the seance as a fraud, seeing that the conditions were most unscientific and unsatisfactory; still, we must remember Mr. Weber had not *proved* that Mr. Moore did practise fraud: circumstantial evidence was not conclusive. If the seance was of a fraudulent character, Spiritualists would join in condemnation; still, I contended, we only had evidence that what was *one might* have been performed by Mr. Moore. It was certainly most unfortunate that, if genuine, the conditions instituted by Mr. Moore all favoured trickery, and thus rendered the whole thing valueless as proof of spirit agency. Mr. Weber made a very strong point, and justifiably so, too, it seems to me, that Mr. Moore did not accept his challenge to be present, but forsook Liverpool and his friends there, and proceeded to London, leaving them to face the matter as best they could.

In justice to Mr. Moore it is but right that I should state that several friends have had what they regard as perfectly satisfactory private seances with him.

If Mr. Moore holds slate writing seances in London I should like to suggest to sitters:—Take your own slates, cleaned, initialled (and with a small piece of pencil inside), either tied together or secured with rubber bands. *Do not lose sight of your slates*, and do not allow any others to be used; do not write any names on paper—mentally ask your spirit-friend to come and write; do not let your attention be distracted, but calmly, kindly, hopefully, and as sympathetically as possible, take note of everything, and keep the slates under close and constant observation, that there cannot be any substitution. Honest scepticism is perfectly justifiable. The value of the testimony of a Crookes consists in the frank and fearless manner in which he instituted such conditions as placed the results outside the pale of imposition. It is not necessary to believe that the medium is dishonest. It is not fraud we seek—but truth,—and to be sure you get the truth, and put the matter beyond doubt, you must have proof.

We have just received the following letter, and hasten to give our readers the benefit of Mr. Lamont's testimony:

'SIR,—It is but simple justice to Mr. Moore that those who had the privilege of testing his power as a slate-writing medium should state the nature of their experience with him. Mr. Moore told the writer that he preferred that inquirers should bring their own slates and I have the assurance of a gentleman who did so that the results obtained were quite satisfactory. I have had repeated opportunities of making experiments with Mr. Moore, but I will only ask you to insert one of those.

'I wrote five names on five slips of paper, three of them being the names of relatives and two of friends, to all of whom I submitted questions, Mr. Moore not for an instant seeing the contents of the papers, neither did they leave my hands. I alone held a pair of slates, with the slips of paper held in one hand pressed against one slate, Mr. Moore never touching them. I heard the writing and felt the vibrations, three raps on the slates intimating that the writing was completed.

'On opening the slates, I found them both filled with writing in twelve differing shades of colour, although no pencil had been placed between them, the replies to all my questions being quite to the purpose, and all names given in full.

Personally, I am perfectly satisfied of the *bona fides* of Mr. Moore, and trust that the London friends will grant him that meed of fairplay for which English Spiritualists have the reputation.

JOHN LAMONT, Liverpool.'

[Mr. Moore has just written to say he left Liverpool because of ill-health and bad conditions for development. He says he will still give test seances, and keep his promise to the Liverpool friends. He promises not to give any more public seances until he can make the conditions such as we suggested, his guides having promised to do this. He says, 'There is no worker in the field who has the Cause more at heart than I, and I am sure you will hear some good reports concerning my mediumship. Hoping you will give me time and opportunity for a complete vindication.—I am, very truly yours, H. R. MOORE.' We shall only be too glad for Mr. Moore to successfully demonstrate his powers, and he will have no firmer friend than ourselves if he sits under satisfactory conditions. We only want truth and right.—ED. T.W.]

## Societary Doings.

### LANCASHIRE LYCEUM DEMONSTRATION.

MEETING of delegates at Bolton, on Saturday last. Arriving early, we strolled round the town. A brass band contest accounted for the large number of bandmen we saw. The fine Town Hall reminded several of us of the Leeds Town Hall, with the Corinthian pillars, lions, and steps in front, etc., although not so large. We walked along short and narrow streets into Deansgate, and reached a noted historical inn, upon which was painted, 'In this ancient hostelry, James Stanley, seventh Earl of Derby, spent the last three hours of his life, Oct. 15th, 1651.' I have looked at history about this date, but cannot find any mention of the above circumstance, as I thought it might be interesting to a stranger. After inspecting an old church, we proceeded to the Bolton Spiritualists' Hall, when, behold, it was in a *front street*, facing a neat little park, and I thought it worth recording, as we have so few in such a position. Bolton friends are to be complimented on having such a grand hall in which to promulgate the teachings of Spiritualism. A capital tea was prepared for delegates and friends, and a concert was well rendered. Votes of thanks to Bolton friends, for the kindness and courtesy shown to us on our first visit to Bolton, were acknowledged.

J. B. LONGSTAFF, hon. sec.

### PRESTON NOTES.

BEING anxious to put on record definite and unmistakable clairvoyant descriptions of people passed to the other life, and also to encourage mediums to develop sufficiently to get and give real evidence to that end, would you kindly mention in the *Two Worlds* the following case that came within our notice on Sunday last, Miss Hallyard being the medium, and this her first visit to Preston.

After addressing the circle in the afternoon on the subject of 'The world hath much of the beautiful,' she gave descriptions of spirit people present, in one case describing a young man, giving many particulars of height, colour of hair, dress, manners, etc., but it was not recognised at once. The medium then gave the *full name*, when it was at once known and claimed by the person who sat next to the one described for. The gentleman, who admitted the description to be correct, is somewhat of a sceptical turn of mind, and not likely to jump at descriptions without they were fairly square with same. The family of the spirit described is fairly well known, his father a prominent townsman. The young man had been on intimate terms with the family of the gentleman he came to.

The Cause seems to have been passing through deep water this last twelve months here in Preston, but it is hoped the experience gained will be useful in the future. The prospect now seems to be clearing a bit, and there is some talk of having a sale of work towards the end of the year. The committee have been forced to curtail the expenses somewhat, and judging from the expressions of opinion from some of the mediums interested, they are afraid they may have been misunderstood, but they took the best course they could think of at the time.—Thanking you in anticipation, yours sincerely,

FANTOME.

### PROPAGANDA WORK AT MIDDLETON.

DURING the past few weeks the devoted Spiritualist residents at Middleton had quite a plethora of clerical fulminations hurled against them by the Rector, yet still they live and are active. The progressive spirit which pervades our movement this jubilee year travelled to and 'caught on' at Middleton. Consequently public meetings were arranged. The injunction of St. Paul—'Now, concerning spiritual gifts, brethren, I would not have you ignorant,' is evidently not to the mind of the rev. Rector of this district, however much it may be to some of his parishioners. 'After the storm comes the calm.' So after the clerical-anti-spiritualistic storm had exhausted itself, nobody being a bit the worse for the theological thunder and fury, the Co-operative Hall became again accessible for Spiritualist meetings. These services afford further opportunities to the inhabitants to 'try the spirits whether they are of God' or not. Week-night meetings were also arranged by Mr. Swindlehurst, the organiser, in conjunction with the local friends, in the large Co-operative Hall on May 10 and 11. The audiences listened with calm attention and apparent appreciation to the speeches of Mr. Peter Lee, Mr. Swindlehurst, and Mr. Wallis, the address of Mr. Lee being critical of the Rector's assertions and charges made against the Spiritualists, was well received. Mr. Swindlehurst dealt with 'Spiritualism, what is it?' from our own standpoint; and 'The scriptural aspects of the case.'

The clairvoyant display by Mrs. Newton, always good, was most spiritual and acceptable, the 'discerning of spirits' being very prominently manifested by the frequent recognitions of the audience. Though questions were invited, none came the first night. On the second night, two only, in writing, which Mr. Wallis ably treated. The storm of bigotry was conspicuous by its absence. Intolerance had exhausted itself, and the spirit of inquiry was manifestly present both nights.

### LONDON NEWS, NOTES, AND NOTICES.

BATTERSEA PARK ROAD, Henley: A very enjoyable evening with Mr. Bullen, his earnest, out-spoken advocacy being thoroughly appreciated by a good audience. Our Lyceum started with 18 scholars, conducted by Mr. Wyndoe, assisted by Mr. and Mrs. Murrell and Miss Ross. *Open-air Work*: An excellent meeting, supported by Messrs. Day and Wellard and Mrs. Boddington. The one thing wanting was opposition.—BOW: Mr. Weedemeyer gave an address, and Mrs. Weedemeyer good clairvoyance. Wednesday, meeting very successful. Friday, open public circle good.—CAMBERWELL, S.L.S.M.—Sunday morning, public circle well attended. In our leader's absence, Mr. Macdonald's guides gave very interesting evidence of a life beyond. The Lyceum in future will meet at 3 p.m., with a debating class. The hall was crowded in the evening, and our leader's guide 'Douglas' spoke on 'Death, the way to a higher life,' showing that all should develop the spiritual gifts which lay dormant within them. The after-circle was well attended.—CAMBERWELL, 33, Grove-lane: Owing to Mrs. Holgate's indisposition, addresses were given by the guides of Mr. Sayers and Mr. Underwood. Unusually good conditions and manifestations at the after-circle.—CANNING TOWN, Braemar-road: 12th, Mrs. Wood's guides gave clairvoyant descriptions, mostly recognised. 15th, Very enjoyable evening with Mr. Sloan and his guides. The friends were much impressed with the beauty and vigour of the addresses. 2, Ford's PARK-ROAD: Tuesday, Mr. Sloan gave a good address and excellent psychometry; large congregation. Sunday, Mr. H. Boddington visited us, and his service was much appreciated.—CAVEN-DISH ROOMS, W.: Successful meeting with Mrs. Green. Upwards of twenty clairvoyant descriptions given. Only two not remembered at time of giving. Solo, 'The promise of the King,' Miss Morris.—EAST LONDON ASSOCIATION, Workmen's Hall, Stratford: Mr. Peters gave an uplifting address and wonderful tests in clairvoyance and psychometry. FOREST GATE, Liberal Hall: Tuesday, circle well attended. Mr. Gwinn gave a good address; clairvoyance by Mrs. Whimp's guides well recognised. Sunday morning, a good discussion. Evening, Mr. Clegg gave his early experiences in Spiritualism; psychometry by J. H. MANOR PARK: Monday, Mr. Peters' guides gave a very impressive address, after some splendid clairvoyant tests. Thursday, Mr. Gibbs (under control) gave a good and instructive address. Sunday, Mr. Davis gave a grand address, and his guides gave very successful tests of clairvoyance and psychometry.—EDMONTON, Beech Hall, Hyde-lane: Wednesday, Lecture on 'Phrenology' by Mr. Davis, of Canning Town, who pointed out the desirability of Spiritualists knowing themselves, that they may be better Spiritualists and better citizens. Greatly appreciated. 15th, Mr. Dalley's control spoke on 'Death and after.' Successful clairvoyance by Mr. Walker.—FINSBURY PARK, 14, Stroud Green-road: Subjects were handed in by the audience to various speakers, which made an interesting change of the usual programme. Mr. Jones, chairman, dealt with 'The necessary conditions for spirit communion,' Mr. Emms, 'The destiny of spirit'; Mr. Thompson, 'The identity of spirits'; Mrs. Jones with 'Thought forms'; Mr. Brooks with 'The religious education of children.' Attentive hearing to all.—HACKNEY: Mr. J. Adams spoke well on 'What we do and what we do not believe as Spiritualists.' Mrs. Locke's rendering of two solos much appreciated. *Open-air*, Victoria Park, very successful. Speakers: Messrs. Harris, Meander, and others.—ISLINGTON: Mr. Catto read Sir Edwin Arnold's poem, 'The surprise.' Mr. Brenchley dealt most ably with 'Spiritualism and the clergy.' Mrs. Brenchley gave successful clairvoyance.—SHEPHERDS BUSH, 73, Becklow-road: Successful clairvoyance and good advice given through Miss S. Gambrill.—STRATFORD, Martin-street: Mr. G. Brearton gave a very instructive address on 'What is religion?' *Prospective*: May 22, Mr. and Mrs. Clegg. 29th, Mr. Davis. June 5, Mrs. Bessie Russel-Davies. Rev. John Page Hopps will deliver a special address on Friday, May 27, in aid of our furnishing fund. (549)

RE THE DEBATE, 'Is Spiritualism True?' between Mr. G. H. Bibbings and Mr. Waldron, on the 12th and 13th inst., in the Athenæum Hall, Tottenham Court-road, London, before fairly large audiences. Both gentlemen displayed exceptional powers of oratory and masterly ability in debate; but the incontrovertible facts adduced by Mr. Bibbings, who handled his subject with consummate skill overwhelmingly discomfited his opponent.—W.

EAST LONDON SPIRITUALISTS' ASSOCIATION. Workmen's Hall, West Ham Lane, Stratford, E.—To all Spiritualists and friends of our Cause,—Dear Sir or Madam: Kindly allow us to ask if you would contribute to a testimonial which we wish to present to our dear brother, Mr. J. Veitch, who, through a long illness, has had to retire both from his business and all society work. We feel no words of ours could justly tell his worth; he was always willing, and gratuitously performed a great uphill work for our glorious Cause. Mr. J. Veitch and his devoted wife have been invaluable servants, and we feel sure that they have a large circle of friends who we trust will rally round and help us to make this appeal a grand success.—Yours very faithfully, THOS. MCCALLUM, Hon. Sec.; A. PRITCHARD, Hon. Treasurer. P.S.—Subscriptions will be most thankfully received by A. Pritchard, Hon. Treasurer, 42, Borthwick-road, off Leytonstone-road, London, E.; and we invite all subscriptions to be sent in on or before the 11th July, 1898. Committee: J. Humphreys, 6, Maryland-square, Stratford, E.; J. Headley, 137, Plashet-grove, Plaistow, E.; J. Pressman, 20, Broad-street, Stratford, E.; A. Pritchard, 42, Borthwick-road, Stratford, E.; T. R. McCallum, 23, Keogh-road, Stratford, E. (551)

LONDON CONFERENCES.—At the third Conference, held at 193, Bow-road, Bow, Mr. Harris presiding, on Sunday, 15th May, it was decided, after much discussion, 'That a Movable Monthly Conference of Spiritualists be held to assist in the progress of Spiritualism in London.' Mr. M. Clegg was appointed secretary to the Conference. The next Conference is to be held at Battersea Park-road, Henley-street, 12th June, 1893. It is with pleasure that we are looking forward to the time when we shall be more united in the true bonds of sympathy and love; not in words only, but in actions; when, not merely in theory, but in deeds we shall have true brotherhood.—Fraternally yours, M. CLEGG, secretary.

**SPIRITUALISM FOR THE PEOPLE.**

THE ONWARD Spiritualist Association, Peckham, London, has issued a manifesto, from which we give the following extracts:—

'Have you found your highest mission?  
Have you gained the truth at last?  
If it be, then spread it, spread it,  
Spread it morning, noon, and night.  
Spread the light!'

—J. H. DELL.

'If you want to get to the people you must—go to them!'  
D. L. MOODY.

The possession of a truth implies the duty of communicating a knowledge of that truth to others. We Spiritualists recognise the obligation in this regard resting upon us; but, unlike most similar bodies, we, to all purposes and intents, confine our propagandist efforts to the holding of indoor meetings. There are, consequently, at least two classes of people whom our principles do not usually reach: First, those who never attend meetings of any kind; and second, those who, hidebound in their ignorance as to what we really teach, and refuse on principle to go to the meeting-places of people whom they regard as either fools or knaves.

In this way much of the self-sacrificing effort put forth by our Spiritualist 'pulpiters' is, so far as directly reaching the outsider is concerned, wasted; and our propaganda resolves itself to a very unsatisfactory extent into preaching to the converted, and the overwhelming majority of our fellow countrymen and women not only do not endorse our contention, but do not even know of our existence.

Are such persons as we have described to be left in their present state of spiritual darkness? Surely not. If they will not come to Spiritualism, Spiritualism must go to them. During the coming warm weather we urge that most, if not all, Spiritualist Sunday addresses (at any rate those delivered normally) be given in the open-air, in parks and other convenient places usually used by other bodies for such purposes, in order that 'he who runs' may hear the glad tidings of great joy we have to proclaim. Spiritualism would thus be brought to the knowledge of thousands at present perishing in the slough of Materialism for the want of just that which Spiritualists have to offer, viz., a *rational religion*. Even those who now, secure in what Robert Buchanan would call their 'completed ignorance' of our subject, stand aloof and sneer, could hardly refrain, coming upon an open-air lecturer, from pausing awhile to listen to what was being proclaimed. And who shall say how many, halting to scoff, would remain and be convinced? Go, then, we venture fraternally to say to our splendid army of Spiritualist evangelists, into the highways and byeways, and compel them to listen. Not, however, that much compulsion will be needed. The common people, you will find, will—even as was the case in Palestine of old—'hear you gladly'; and if, with your philosophy, you, in the open-air, gain their hearts, you can, indoors, with your phenomena, win their heads at your leisure. Once you introduce them to Spiritualism, rest assured that, generally speaking, they will seek a renewal of the acquaintance of their own accord.

Of course we recognise, with thankfulness, the fact that much—very much—in the direction of the style of summer propaganda we advocate has been done in the past. We feel, however, that the time has arrived what has hitherto been undertaken here and there, and as an exceptional thing, should now be carried out everywhere, and as a definite policy. The plan that some Spiritualist societies have pursued and are pursuing should, we suggest, be adopted by all. And how better could they commemorate the glorious event we celebrate this year (the Semi-Centennial of Modern Spiritualism) than by taking as their motto, 'Spiritualism for the people,' in gratitude for having received the light themselves, utilising one of the most effective means of handing on the torch to others?

Open-air propaganda 'made' (as a popular force) the Socialist movement and the Salvationist movement, and now that the ethical societies have begun to take up that form of propagating their principles, open-air propaganda will speedily 'make' the ethical movement too. Why should the same methods not similarly 'make' the Spiritualist movement? Is our evangel less based on truth than the others? Undoubtedly the present age is one of Materialism. Yet, with Spiritualism 'in the field,' it need not be; and, given a more 'popular' propagation of our principles, it would not be. Let Spiritualists rise to the height of their responsibilities and duties as vicegerants of the angels—let them henceforth set to work to place Spiritualist principles before the many by methods whereby almost alone the many may be reached,—and then, even as the nineteenth century will take its place in history as the Age of Matter, so shall the twentieth century be known as the Age of Spirit.—Signed on behalf of the committee, Jno. THEO. AUDY, president; HERBERT E. BROWN, Secretary, 80, Grenard-road, Peckham, London, May Day, 1893.

**MANCHESTER NEWS AND NOTES.**

ARDWICK, Tipping Street: 11th, Mrs. Greenlees gave good clairvoyance and psychometry. 15th, Mr. G. Smith gave exceedingly good addresses to good audiences.—BRADFORD: 12th, Good phenomena by the guides of Mr. Savage. 15th, open circle.—COLLYHURST-STREET: 11th, Miss Knight gave remarkable clairvoyance and psychometry. 15th, Mr. Swindlehurst answered written questions from the audience in a very able manner. *Lyceum*: Marching and calisthenics very good. Recitations: Sissy Smith, T. Worrall, Arthur Arundale. Concert a great success. Present: children, 70; adults, 21.—

ECCLES: 11th, Mr. Bewick; good clairvoyance and psychometry. 15th, Mrs. Peters gave good addresses from 'What the world needs to make it happy' and 'The spiritual reformation.' Excellent clairvoyance.—HIGHER BROUGHTON: 10th, Members' circle; 12th, Mrs. Williams gave good clairvoyance and psychometry. 15th, *Lyceum* still improving. Recitations by Misses Shedlock and Morris, Messrs. Hetherington and Shedlock. Afternoon, Short address by Mr. Kay. Evening, Questions from the audience, well answered. After-circle conducted by Mr. Smith.—LONGSIGHT AND WEST GORTON: 10th, Mr. Lamb's clairvoyance and psychometry successful. This gentleman gave his services. 12th, A good circle. 15th, Mr. Moorey spoke well on 'Sowing and reaping.' This gentleman's clairvoyance was excellent; his method is both original and good. After-circle well attended.—OPENSHAW, Granville Hall, George-street: 12th, Mrs. Berisford's clairvoyance and psychometry was a marvel. 15th, Mrs. Brooks, on 'Sow in the morn thy seed,' and 'Spiritualism: an upliftment,' gave food for thought; her clairvoyance was remarkable. After-meeting well attended. Good phenomena by two ladies.—PATRICROFT: 16th, Miss Chadderton gave good clairvoyance and psychometry. 13th, Mrs. Kay gave addresses on 'Sow in the morn thy seed,' and 'Man know thyself.' Clairvoyance. After-circle well attended.—PENDLETON, Spiritual Church: 15th, the spirit guide of Mrs. Moss gave a short sketch of her life when on the earth plane, to a most attentive audience. Very good clairvoyance, full names given.—SALFORD: In a trance address on 'Man's search for the dead,' by Mr. W. J. Leeder, it was remarked, that if during the past centuries men had sought for the living instead of wondering about the dead, we should have arrived at a higher status to-day. They, however, were held back by the idea that such inquiry was against the decree of the Creator, an idea still prevalent, and they feared to investigate a field of thought which they deemed forbidden. Through the revelations of this century, however, the Spiritualists had attained a knowledge which enabled him to proclaim 'there is no death.'

LANCASHIRE LYCEUM DEMONSTRATION.—An Appeal. Dear Sir,—The next Demonstration takes place in Ardwick Green Park, Manchester, on Saturday, 9th July, 1893, but owing to it assuming such large dimensions this last year or two, it has been decided to have more than one band, and we appeal to all lovers of this movement to support us in this noble work—a work that stirred and cheered the hearts of both young and old in the large St. James's Hall, Manchester, on Easter Sunday. Contributions will be thankfully received and duly acknowledged by G. E. BRAHAM, hon. treas., 5, Rial-street, Hulme; or J. B. LONGSTAFF, hon. sec., 28, Caton-street, Moss Side, Manchester.

**LANCASHIRE AND CHESHIRE.**

ACCINGTON, Argyle-street: April 26, Miss E. Hindle gave splendid psychometry, everything recognised. May 1, Miss Jones gave splendid addresses, good clairvoyance and psychometry. Monday, psychometry all recognised. 8th, Mr. James Duffy gave nice address and good psychometry, nearly all recognised. 9th, Miss M. Cross, clairvoyance and psychometry—marvellous, all recognised. 15th, Mrs. Greenlees gave nice addresses, good clairvoyance and psychometry. 16th, Miss A. Riding gave good clairvoyance and psychometry, all recognised. ARDLEY-STREET (No. 2.): Mrs. Greenlees gave splendid addresses on 'Twill not be long' and 'The search light of modern truth.' Clairvoyance very successful. After circle well conducted by Miss A. Riding and Miss Case. BRIDGE-STREET: Mrs. Allerton gave very good addresses on 'Whom must we worship?' and 'Spirit and its mission,' well expounded. Clairvoyance very successful. After-circle very well attended. CHINA-STREET: Lyceum Anniversary a grand effort and afforded great pleasure to all who took part. Mr. W. Mason, of Burnley, gave earnest and thoughtful addresses. He appealed to teachers and parents to give the best possible education to the children, for what they taught would have its effect for good or evil on the lives of numberless people through the coming ages. Mr. J. Holmes, of Church, a Lyceumist, gave remarkable clairvoyance and psychometry. Good recitations by Miss A. Scarr, Miss M. A. Cowburn, and Master G. W. Walmsley. Duets by Mrs. Fox and Miss M. E. Croasdale, and songs by Miss Emma Holmes, sweetly sung, while a trio rendered by Messrs. A. Holt, J. Moss, and B. Caltow, of Freckleton Street Society, Blackburn, was all that could be desired. Musical readings were cleverly conducted by Miss Tomlinson, and an excellent exhibition of calisthenics movements was given by Misses Johnson, Tomlinson, Wade, Scarr, and J. and M. E. Croasdale, under the able conductorship of Mr. W. Fish. Lyceum songs by the choir and band, under the conductorship of Mr. Holmes. Mr. Holt, of Blackburn, rendered good service as organist. Great credit is due to our worthy treasurer, Mr. J. Tomlinson, for his arrangement of programme. ASHTON-UNDER-LYNE: Tuesday, Miss Cotterill gave a good address and clairvoyance. Sunday, Mr. W. H. Taylor gave good addresses, also answered many questions; clairvoyance very good. After-circle conducted by Mesdames Cropper and Haslem.—BLACKBURN, Freckleton-street: Mr. J. B. Tetlow discoursed on 'Impediments to progress' and 'Sympathy'; clairvoyance. Mr. W. Quigley, president, officiated. Monday last, Mr. Barnes, of Rawtenstall, was married to Miss Alice Ashworth, of Whitbirk, the ceremony being performed by Mr. G. Smith, before a large circle of friends.—BLACKPOOL, Albert-road: Mr. S. S. Chiswell gave earnest and eloquent addresses. Evening subject, 'The gospel,' which means 'Good-spel,' or 'Good-story,' was a treat, and should have good effect upon the large audience, who listened attentively.—BOOTLE, Masonic Hall, Merton-road: Our worthy vice-president, Mr. J. G. Owens, gave a grand normal address on 'Why I am a Spiritualist,' well received. Miss Rose Williams sang a solo in excellent style. Mr. Ernest Rolfe gave violin solos very ably. All well received.—BURY: Wednesday, Mr. Young, clairvoyance and psychometry as usual. Sunday, Mr. Macdonald, sterling address. In the evening, questions from the audience, and good clairvoyance.—CASTLETON: 10th, Splendid time with Mrs. Porter, her clairvoyance and psychometry being correct and well received. 15th,

Mrs. Beresford gave us something to go on with. Clairvoyance and psychometry good.—CLITHEREO: Pleasant times with Mrs. Hyde. Nice sympathetic addresses on 'Work for the night is coming,' and 'Where have the world's great heroes gone?' Clairvoyance good.—DUKINFIELD: 12th, Mrs. Giggle gave clairvoyance. 15th, Miss Chadwick gave good address and clairvoyance. After-circle, Mrs. Peat.—HOLLINWOOD: 10th, Mrs. Hyde did very well. Clairvoyance and psychometry excellent. 15th, Mrs. Horrocks discoursed very well. Clairvoyance with good results.—LEIGH: Mr. Plant discoursed well on 'Will prayer be answered?' and 'Spiritualism, shall it fall or shall it rise?' winning the approbation of all; also clairvoyance; good after-circle.—MACCLESFIELD: Very good addresses by Mr. W. Rooke. Good and appreciative audience.—MIDDLETON: 15th, Miss Jackson gave good addresses. Afternoon: 'Spirit world,' evening, 'Salvation.' Good clairvoyance and psychometry.—MILNROW: 15th, Mrs. Entwistle's guides gave nice, short addresses. 'What is the mission of spirits?' and 'The many mansions.'—OLDHAM: Bleasby Street: 11th, Mr. Hilditch gave good phenomena. 14th, first social, a great success. 15th, Miss Kershaw, good addresses and clairvoyance. BARTLAM PLACE: Mr. Mayoh, of Bolton, gave very instructive addresses on 'Is it the work of the spirits?' and 'Spiritualism: its place and power.' Lyceum well attended.—PRESTON, Weavers' Hall: Miss Halkyard's control gave very good addresses on 'There is much of beautiful,' and 'Objects of Spiritualism.' Clairvoyance was excellent.—CENTRAL: Mrs. Robinson being unwell in the afternoon, the guide of Mr. Hodgson, a local medium, gave a very interesting address. Evening, the guide of Mrs. Robinson spoke on 'Spiritualism, a redeemer of the world.' Clairvoyance very good.—ROCHDALE: Mr. Sander's guides gave a good discourse on 'What think ye of Christ?' Mr. Hilditch giving clairvoyance. Evening, Mr. Hilditch's guides gave a good discourse on 'Where are the dead?' followed by successful clairvoyance and psychometry. (Myers Watson).—ROYTON: Miss Knight addressed very fair audiences in a very acceptable manner, and gave good clairvoyance, fully recognised.—SHAW: 10th, Mrs. Brooks gave excellent clairvoyance and good psychometry. 15th, Mrs. Hyslop, assisted by Mr. W. Wallace (the old pioneer), spoke on 'The different spheres of Heaven,' giving some very interesting information to a good audience.—SOUTHPORT, Foresters' Hall: Mr. R. C. Craven delivered addresses to good audiences and several clairvoyant delineations. 11th, Mrs. W. Stansfield continued her valuable voluntary week-evening services for the Building Fund. 15th, Mr. C. L. Hilton's eloquent discourses, followed by a number of psychometric readings. 16th, The second of the social evenings on behalf of the Building Fund, at the Avenue Dining Rooms. Mrs. Hunt and Mrs. Prockter provided an excellent repast, much enjoyed by an encouraging number of members and specially invited guests. A pleasant evening was spent, the fund obtaining a substantial gain. A vote of thanks was passed to the hostesses. HAWKSHEAD HALL: Miss Smith conducted very successful meetings during week, and gave convincing tests. 15th, Mr. R. C. Craven held special musical services, and played six cello solos. He also gave thoughtful addresses upon 'The teachings of Spiritualism' and 'Music and Inspiration,' much enjoyed by large congregations.—STALYBRIDGE: 11th, Pleasant and instructive evening with Miss Cotterill, successful phenomena. 15th, Mr. Duffy gave logical addresses on 'The sweet by and bye,' and 'Death, the gateway of life,' and good psychometry. Good after-circle, Mr. Duffy taking part.—STOCKPORT: Mr. J. Pemberton, of Warrington, gave an interesting experience of 'Reasons why he became a Spiritualist,' and 'Christianity v. Spiritualism—a contrast,' showing the misery in our midst instead of loving one another, followed by successful clairvoyance by Miss Richardson. After-circle conducted by Miss Allen, Miss Richardson, and Mr. Pemberton.—TRANMERE and ROCKFERRY: Lyceum, pleasant hour with the children. Afternoon, a circle conducted by Mrs. Russell and friends. Evening, address by Mrs. Russell, followed by clairvoyance and psychometry, much enjoyed.

## MIDLANDS.

[REPORTS of ordinary meetings should not exceed 50 words. POST CARD reports, clearly written, will save us trouble and the writers postage. Names of Speakers, Mediums, and Places should be very plainly written.]

BIRMINGHAM, Bloomsbury: Mr. P. Wollison kindly favoured us, and answered questions from the audience, viz., 'Experiences of the spirit after death,' and 'The purposes of phenomena,' also the 'Justice of being'; all very lucidly handled. Clairvoyance and psychometry very convincing.—OOZELL'S STREET: Mrs. Groom gave an inspirational address on 'Man a spirit, and his possibilities.' Fifteen descriptions of spirit friends recognised. Our Socials of April 28 and May 12 were very successful, we thank all helpers.—DERBY, 1a, Normanton-road, May 15 and 16: Good times with Mr. Fielding, his inspirational addresses being highly spiritual and appreciated, and such clairvoyance that it is seldom our privilege to witness. He was controlled during the evening by an old member, and thoroughly convinced all who knew him of his identity.—TRAFFIC-STREET: The inspirers of Mrs. Foster gave good addresses in which particular emphasis was laid on the necessity of living pure and unselfish lives, in order to give proper conditions for the 'angel guests' to come near. Psychometry at each service.—LEICESTER, Liberal Club, Town Hall-square: The controls of Mrs. Rennie gave good addresses from 'Thou great first cause least understood,' and 'The communion of saints.' Successful clairvoyance. CRAFTON STREET: the control of Mr. Swinfield spoke on 'Is life worth living?' also successful clairvoyance. QUEEN STREET: Mr. Rogers, a local speaker, read a very interesting and instructive paper on 'Spiritual desire,' very highly applauded. Clairvoyance by Mr. Hiffe.—NORTHAMPTON: Mrs. College, of Leicester, gave very interesting addresses, also good clairvoyance to good audiences.—SMETHWICK, Central Hall: 16th, Mr. J. Hands gave a most clear, concise, and thoughtful address on 'Spiritualism: its claim to common-sense acceptance.' The large audience interested. Mr. Hands afterwards recited 'The nabob's double' (Gerald Massey), very effectively. We could not get on without the valuable aid of 'Hands'—could we!

## NORTHERN.

CARLISLE: 8th, Good advice, and the reason of control from the guides of our local medium, W. Rushforth. Evening: an excellent lecture on 'Bible prophets, who and what were they?' clearly showing that modern mediums will compare favourably with those of the Bible. Clairvoyance and psychometry very good, especially at the after-circle, by same medium. 15th, Mrs. Shaw's guides gave good spiritual advice, and a grand address on 'Where are our dead?' Clairvoyance very good. Psychometry at the after-circle, good test given by a member.—CROOK, Mechanics' Hall: Mr. R. Mercer, of Sunnyside, gave an interesting address on 'Is Spiritualism necessary?' After-meeting, good psychometry.—GATESHEAD, I.L.P. Hall: Mr. J. Stevenson gave an excellent discourse, and showed the audience how the spirits control mediums, and the different phases of mediumship. We have elected our officers for the next quarter. 47, KINGSBORO' TERRACE: 15th, Disappointed by Mr. Penman. Mrs. Bravey read a chapter on 'Charity,' and explained it well. Good after-circle. Some good tests given. ST. CUTHBERT'S HALL: J. G. Hodson, Esq., of Birmingham, lectured to a very attentive audience on 'Spiritualism, the great truth!' Our old friend, Mr. W. H. Robinson, presided.—NEWCASTLE-ON-TYNE, Good Templars Hall: Sunday and Monday, Mr. Gregg favoured us with good addresses and very successful clairvoyance. 3, ADDISON-ROAD, HEATON: Mr. Westgarth gave a good address on 'If a man die shall he live again?' much appreciated.—NORTH SHIELDS, Lewis Hall: The three usual meetings held with great success, the medium on all occasions being Mrs. Yeeles, who gave great satisfaction.—PERKINS VILLE: Mr. Bancroft's guides gave an excellent discourse on 'Do spirit manifestations come from God?' well reasoned out.—SPENNYMOOR: Bro. Wilson, from Heworth Colliery, spoke on 'Development,' and related his experience with Spiritualism, well appreciated by all.

## WALES.

BARRY: Mr. Ernest Oaten's guides gave a most impressive address on 'The possibilities of spirit.' Miss Johnson's control gave excellent clairvoyant descriptions, all but one being recognised immediately.—CARDIFF, St. John's Hall: 15th, We enjoyed the rare privilege of listening to the inspirers of Mr. Walter Howell, of Nottingham, upon 'The way out of Agnosticism.' A fine effort, of which a synopsis will be sent later on. Evening, to a full audience, 'The Rationale of Spiritualism,' was a comprehensive, lucid, and eloquent presentation of our case. Deep insight into spiritual and ethical problems, logical arrangement, happy illustration, and a fervid earnestness, always render Mr. Howell's addresses 'a feast of reason and a flow of soul.' 18, CHARLES STREET: 9th, Excellent address by Mr. E. Oaten's guides on 'The brotherhood of man,' lamenting the present war and advocating peace, for all men are brothers; much enjoyed. Mrs. Dowdall's controls gave successful psychometry and clairvoyance. 15th, Mr. A. Allen, under control, gave an impressive address on 'The way, the truth, and the life,' showing a similarity between the advent of the Galilean hero and modern Spiritualism; both appeared when Materialism was gaining the upper hand, to show the way, the truth, and the life. Spiritualists should show by their lives that their belief raises and ennobs them, and is indeed a factor for good. Mrs. Dowdall's control gave very good clairvoyance to a satisfactory and appreciative audience.—198, COWBRIDGE-ROAD: 15th, Trance address through Mrs. Preece, 'Why do spirits return to earth?' Clairvoyance by Mrs. Williams.—NEWPORT (Mon.): 11th and 15th, Addresses on 'Ministering spirits' and 'Spiritual unfoldment.' Clairvoyance and psychometry at after-meeting very interesting, and affording much pleasure, through the kindness of Miss Alice Wayland.—EXETER, Friars' Hall: 15th, Mr. Satterley delivered a sound, practical address on 'The necessity of proper conditions for the unfoldment of life.' Very successful clairvoyance by Mrs. Granger at the after-circle. For organ fund we have received 2s. from a lady at Torquay, with many thanks.—PLYMOUTH: 11th, 'Spiritual freedom,' by Mr. W. Evans. 15th, Mr. J. Evans, 'The mission of angels.' Clairvoyance by Mrs. Trueman; 24 descriptions recognised.

## YORKSHIRE.

ARMLEY: 15th, A good day, very interesting addresses, highly appreciated. Clairvoyance very good. Glad to state that we cleared £38 6s. 7d. with our bazaar at Easter, hoping to do better next year. Change of cor. sec., John Wilby, 73, Cow Close-road, New Blackpool, Farnley, Leeds.—BARNESLEY, George-yard: Mr. Hailstone's guides spoke on 'What is our conception of good.' After-circle by Mrs. G. Roberts, all satisfied.—BRADFORD, Boynton-street: Mr. J. H. Barraclough's guides dealt with subjects from the audience in a masterly manner, to the satisfaction of all.—HUNSLET, Oriel Hall: 15th, Mrs. Hoyle gave good lectures and clairvoyance, the evening discourse being indeed brilliant. Good after-meeting. 3, BOTTOM OF JOSEPH-STREET: 10th, Mr. Schofield gave his experience on 'The life beyond.' Sunday, Miss R. E. Hall gave very earnest addresses, and good clairvoyance and psychometry. Good after-meeting, clairvoyance by Mrs. Walton. GOODMAN-TERRACE: Mrs. Camm gave a splendid address on 'When the mists have rolled away.' Clairvoyance excellent.—LEEDS, 28, Back Adelphi-street: Good time. Mrs. Crossley's guides pleased everybody.—NORMANTON: Mr. Truman gave excellent addresses on 'Be ye doers of the Word,' and answered questions very satisfactory. Psychometry and clairvoyance most successful. We thank Mr. Truman for conducting the after-circle.—ROTHERHAM, May 8 and 9: Mr. E. Marklew dealt with subjects selected by the audience in a very satisfactory manner, and gave some very striking tests of psychometry. Mr. Marklew is a very able speaker, and should rank among the best.—SHEFFIELD, Hollis Hall: Mrs. Taylor, of Batley, gave a short experience on 'Why I became a Spiritualist,' and 'Has my final farewell to this world been said?' successful clairvoyance to crowded audiences. Monday, Mrs. Taylor gave some more of her life experiences and clairvoyance. Pleased to hear her again.—

SKIPTON: The guides of Miss Barlow (Clitheroe) gave splendid addresses and named three children, spiritual names being 'Truth,' 'Constance,' and 'Victory.' Good audience well pleased. Clairvoyance good.—WAKEFIELD, Queen-street: Mr. H. Crossley's inspirers gave a grand address on 'What are the best features in Spiritualism?' much appreciated; good clairvoyance. We are pleased Mr. Crossley has greatly improved in his speaking since his last visit.—WINDHILL: Mrs. Wood, of Leeds, spoke well on 'I am with thee' and 'The temple of the living God.' Delineations much appreciated.

RECEIVED LATE.—SOUTH MANCHESTER: Madam Henry and Mrs. Hulme rendered very acceptable services. NOTTINGHAM, Gladstone Hall: May 1 and 2, Mr. Fielding gave exceptionally good clairvoyance, etc., and attended seances at the homes of friends. LONGTON: Mr. Griffiths gave an able address on 'What Spiritualism has done,' and good clairvoyance. WARRINGTON: Mrs. Newton gave good addresses and clairvoyance, and Mr. Frank Linds gave a splendid recitation, the singing of the 'Magnificat.' TODMORDEN: Mr. H. Allen gave excellent discourses and good psychometry.—Reports must be in our hands by the first 'delivery' on Tuesdays, otherwise they are too late. Warrington report was addressed '18, Corporation-street, Warrington,' not Manchester, hence the delay. WEST HARTLEPOOL: Mrs. B. Johnston did good service. ROTHERHAM: Mr. C. Shaw was very successful; 16th, a good Social. MEXBOROUGH: Mr. Marklew did well in his debate with Mr. Dyson; 15th, Messrs. Jones and Macleod rendered good service.

**Prospective Arrangements.**

[PROSPECTIVE ARRANGEMENTS, WANTEDS, and INQUIRIES should be ACCOMPANIED by six penny stamps for 24 words, nine stamps for 36 words, and twelve for 50. Names of MEDIUMS, SPEAKERS, and PLACES, should be legibly written.]

ALLAN FISHER, M.S., W.G.B., Healer, may be consulted on all diseases at 7, Mill-street, Leamington, for a short time only. Stamps for reply. 551

BATLEY CARR Lyceum will celebrate its Sixteenth Anniversary on May 22, when a Service of Song will be given in the afternoon at 2-30, and a Floral Service at 6 p.m. Collections in aid of the Lyceum funds. Tea and Entertainment on Saturday, May 21. Tea at 5 o'clock; Entertainment at 7. Tickets: adults, 6d.; children, 4d. All are invited. 549

BLACKPOOL SPIRITUAL CHURCH. Albert Road.—A Grand Scenic Bazaar representing Jericho will be held on Thursday, Friday, and Saturday, Sept 29, 30, and October 1, 1898. Donations of money or goods will be thankfully received by Mr. Musgrove, Miller-street, South Shore, Secretary; or Mr. Coupe, 60, Regent-road, Treasurer, or any of the Committee.—W. HOWARTH, Cor. Sec. 567

BRISTOL. 24, Upper Maudlin Street.—On Sunday next, a special paper will be read by Mr. Hill, subject, 'Spiritualism versus Materialism.' All invited. 549

DERBY. 1A, Normanton Road.—Sunday, May 22, G. H. Bibbings, B.A., the well-known lecturer, at 2-45 and 6-30. Monday evening, at 7-30. 549

GATESHEAD, St. Cuthbert's Hall.—Sunday, May 22, Mrs. Young, of South Shields, short address, followed by clairvoyance. Chairman, Mr. J. Dixon. 549

GATESHEAD. Eden Progressive Spiritual Society, held in the I.L.P. Hall, between Westbourne Avenue and Windsor Avenue, and back of Vernon Parade (late 31, Ripon-street).—On May 22, Mr. Phillips, of Gateshead, will occupy the platform. On Wednesday night, the 25th, Mr. J. Stevenson will lecture on phrenology. 549

HUDDERSFIELD.—Opening of Spiritualists' Progressive Hall, Quarmby. A grand Tea and Miscellaneous Entertainment will be held in the above hall, on May 21. Tickets, 6d. each; children, 3d.; entertainment, 3d. 549

HUNSLET, Oriol Hall Society, Top of Joseph-street.—The Secretary for above Society is now Mr. Joseph Killingbeck, of 19, Anchor-place, Anchor-street, Hunslet. 549

LEEDS. Psychological Hall.—Whit-Sunday, May 29, at 2-30 and 6-30, Mr. T. Wild, of Rochdale, Clairvoyant and Clairaudient Medium. Doors open at 2 p.m. and 6 p.m. Come early. Silver collection. 549

LIVERPOOL Spiritual Evidence Society. Phoenix Hall, 64, Low Hill.—Sundays, Children's Lyceum, 3 to 4 o'clock. Mondays, at 8, Circle. Wednesdays: May 25th, Mrs. Greenlees. 549

LIVERPOOL. Dauby Hall, 14, Dauby Street.—Sunday Services at 3 and 6-30 p.m. May 22nd, Mr. Walter Howell; 29th, Mr. G. H. Bibbings, B.A. Children's Lyceum at 11 a.m., to which friends are cordially invited. Mondays, at 8 p.m., Circle for Members only. Thursdays, 8 p.m., Public Circle. 547

MR. B. C. WALLIS has some open dates for 1898.—Address 164, Broughton-road, Pendleton, Manchester.

MR. B. WELLOCK, secretary of the Hunslet Oriol Hall Spiritualist Society desires to extend to all speakers his heartiest thanks for their correspondence with him during his term of office, and for the help and sympathy they have shown to him, and wishes them to note that he is no longer secretary for that Society. 549

MR. W. HOWELL will lecture for the Hull Spiritual and Philosophic Association, at the St. George's Hall, 29th May and 5th June, and intervening week. 549

NEWCASTLE-ON-TYNE, 3, Addison-road, Heaton.—May 22, Mrs. Johnson, of Gateshead. 549

NEWCASTLE-ON-TYNE. Good Templars' Hall.—May 22, Mr. Griffen Hodson, at 6-30, address. May 28 and 29, Miss Smith, of Southport. 549

SECRETARIES PLEASE NOTE.—Mrs. Stair's new address is The Vineries, Cross Hills, Keighley, Yorks. 549

TO SECRETARIES.—Mr. W. J. Leeder has a few open dates in 1899. Fees: Sunday services, 21s.; week-night lectures, 10s. 6d.

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WANTED, a Spiritualist, as General Servant and Plain Cook, to one lady; preference given to one wishing to progress spiritually and to cultivate her gifts. Address, with full particulars and references, to 89, Freshfield-road, Brighton. 549

EDUCATED PERSON desires position of Companion to Elderly Lady, or management of home for gentleman where help is given, or any position of trust. Spiritualist, living in Manchester, preferred. Highest references. 'Companion,' Two Worlds office. 551

YARMOUTH, Norwich, and District.—Two well-known London mediums (clairvoyants, psychometrists, and healers), visiting Yarmouth for two weeks from June 11, will be prepared to give Séances. Apply: 'Medium,' Post Office, Forest Hill, London, S.E.

**INQUIRIES.**

A LADY residing at South Beaufleet would like to meet those desiring to investigate Spiritualism. Clairvoyant. Mrs. Basan, 5, Railway-terrace, S. Beaufleet, near Southend. 550

IN order to circulate SOUND ADVANCE-THOUGHT LITERATURE, I will send out any of Wood's or Evans' Standard Works at a discount of 1s. per volume during the month of May. Send stamp for particulars. Cash with order. ALL COLVILLE'S WORKS IN STOCK. 'Spiritual Law in Natural World, 2s. 6d.

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## PLATFORM GUIDE.

## SOCIETIES AFFILIATED WITH THE NATIONAL FEDERATION.

- Secretary: J Swindlehurst, 159 Hammond street, Preston S.N.F. Assistant Sec.: W Harrison, 37 North street, Burnley
- Accrington**—St James st, Lyceum 10 30; 2 30, 6 circle at 8. Wed. 7 30, members  
26, China st., Lyceum 10 30; 2 30, 6, circle at 8  
**Ashton**—Church st. (off Warrington st.), 2 30, 6 30 J Savage. Tues. 7 30, Mrs Hyde  
**Ashington**—Spiritual Temple, 5,  
**Barrow-in-Furness**—Psychological Hall, Dalkeith st Lyceum 10; 11 and 6 30, Tues. 7 30  
**Barry Dock**—Atlantic Hall, 24 Dook View road 6 30 Tues. 8, members' circle  
**Belper**—Jubilee Hall, Lyceum 10, 2; 10 30, 6 30, W Rooke  
**Birmingham**—Masonic Hall, New st., Union, Class 10 45; 11, 6 30, J Hands.  
Bloomsbury: Lyceum 11; 3, 6 30, Mr Ashby and on Mon. 7 45  
Smethwick: Central Hall, Cape Hill (opp. Windmill lane), Lyceum 2 30; 11, 6 30, Mrs Groom  
**Blackburn**—Old Grammar School, Freckleton street Lyceum 9; circle 11; 2 30, 6 30, choir services  
**Blackpool**—Spiritual Church, Albert road, Lyceum 9 30; public circle 11; 2 30, 6 30, Mr Hilton  
**Bootle, Liverpool**—Masonic Hall, Lyceum 11; 2 30, 6 30, Miss Jones. Mon. 8. Tues. 8, Seance  
**Bolton**—Bradford st., Lyceum 9 30; 2 45 and 6 30, Mrs Marshall  
**Burnley**—Hammerton st., Lyceum 9 30; 2 30 and 6, Mrs E Green  
North st., Lyceum, 9 30; 2 30, 6, J C Macdonald Mon. at 7 30 Tues. 7 45  
Guy st., 2 45, 6 30, Mrs Best, and on Mon. at 8, Mr. Riding, Wed. 8. Thurs. 8, Locals  
**Bury**—Spiritual Hall, Georgiana st., Lyceum 10, 2 30, 6, Mrs L A Peters. Wed. 7 30, Mrs Hulme  
**Cardif**—St John's Hall, St John's sq., Lyceum 2 45; 11, 6 30. London Studio, 32, St. Mary-street. Tues. 8 prompt, seance  
**Carlisle**—Temperance Hall, Caldew Gate, 2 30 and 6 30. Wed. 7 30, 13, Charlotte st  
**Cliitheroe**—3, King lane, at 2 30 and 6 30, J Walsh  
**Colne**—Cloth Hall, Lyceum 10; 2 30, 6 30, Miss F Barlow  
**Darwen**—Church Bank st., Lyceum 9 30 and 1 45; circle 11; 2 30 and 6 30, F Hepworth. Wed. 8  
**Derby**—la Normanton rd., Lyceum 10 30; 2 30, 6 30, G H Bibbings. Mon. 7 30. Wed. 7 30  
**Glasgow**—4 Carlton place, 11 30, 6 30  
**Great Harwood**—Britannia st., 2 30 and 6  
**Heywood**—Temple, William st., Lyceum 10; 2 30 and 6, Tues. 7 30,  
**Huddersfield**—Brook st.; Lyceum 10; 2 30 and 6 30, R C Craven  
**Hyde**—Mount st., Travis st., Lyceum 10; 2 30, 6 30, Mrs Wm France. Mon., 7 30  
**Lancaster**—Athenum, St Leonard's Gates, 2 30 and 6 30  
**Leicester**—Liberal Club, Town Hall sq., 11 and 6 30, Mr Banyard. Mon. 8, public circle  
Queen st., 11, 6 30. Tues. Thurs. 8  
**Liverpool**—Daulby Hall, Daulby st., 11 Children's Lyceum; at 3, 6 30, W Howell (see Prospectives). Mon. 8, members' circle. Thurs. 8, public circle  
**London—Camberwell New Rd**—Surrey Masonic Hall, 11, public circle; 3, Lyceum; 6, Lending Library; 6 30, W E Long, 'Trance, its use and abuse.' 8, members' circle. T W and S N F Hymn Books on sale.  
**Battersea Park Rd**—Henley st. Lyceum 3; at 7, Mr and Mrs Clegg. Thurs. 8, public developing. Fri. 8, Mutual Improvement. Sat. members' social. Park at Old Band Stand, 3 30, several speakers  
**Brixton**—8 Mayall rd., 11 open circle; 7, Mr Payne Tues. 8, and Thurs. 8, circles  
**Canning Town**—Temperance Rooms, 2 Ford's Park rd, Trinity st, Lyceum 11; 7, Mr Drake. Tues. 8, Miss Marsh. T. W. on sale  
**Canning Town**—Co-op. Hall Braemar rd. 11 30, discussion; 3, Lyceum; 7, experience meeting. T W on sale  
**Stratford**—Workman's Hall, West Ham lane, E. Lyceum 11; 7, Mr Boddington. Thurs. 8, enquirers. Open-air, The Grove, at 11  
**Forest Gate**—Liberal Hall, Sun., Inquiry 10 30; 11, Discussion; Lyceum 3 7, Tues. at 8, Mrs Whimp. Thurs. 8, circles at 19, Oakhurst rd  
**Longton**—Post Office Builgs, 2 30, 6 30, after-circle, 8, Mon. 7 45. Thurs. 7 45, choir  
**Macclesfield**—Cumberlana street, Lyceum 10 30; 3 & 6 30, Mrs M H Wallis  
**Manchester**—Arwick—Temperance Hall, Tipping street, Lyceum 10 30; 2 45, 6 30, Lyceum Sessions. 8 30, members' circle. Wed. 8, Miss Cotterill. Fri. 8, members  
**Moss Lane East**—Princess Hall (Bradshaw-st. Car terminus), 10 45, 6 30, Mrs Newton. Mon. 8 30, members. Thurs. 8, Miss Cotterill  
**Harpurhey**—Collyhurst st., Oldham rd., Lyceum 10; 3, 6 30, Miss Smith. Wed. 7 45, Miss Smith  
**Patricroft**—New-lane, Winton, 3, 6 30, Mr Young Tues. 8, circle. Thurs. 8, mems' cir.  
**Pendleton**—Cobden st., Lyceum, 10 30 only. 2 45 6 30, Mr Mayoh Mon. 8, developing circle  
**Salford**—Co-op. Stores, Chapel st., Lyceum, 10 30 3, 6 30, Mrs Hulme. Wed. 8  
**Merthyr**—Central Hall, 11; 2 30 & 8  
**Mezborough**—Lees Arcade, Lyceum 10; 2 30, 6, E Marklew and on Mon. at 7 30  
**Milton**—Lyceum 10, 2 and 6. Circle 7 30. Wed. 7  
**Nelson**—Bradley Fold, Lyceum 10; 2 30, 6, Hanson G Hey. Tues. 7 30. Sat. 7 30. Wed. 7 30 Members' circle  
Pendle st., 2 30, 6, Tues. 7 30, Sat. 7 30  
Albert Hall, 2 30, 6. Wed. 7 30, circle  
**Newcastle-on-Tyne**—Hall, 2 Clayton st., off Blackett street, Lyceum 2 30; 6 30, Griffin Hodson and on Mon. 7 30. See Prospectives  
**Nottingham**—Cobden Hall, Peachy st., 10 30, 6 30, Gladstone Hall, 2 30 Lyceum; 10 45, 6 30, H Clark  
**Oldham**—Coronation st., Mumps, 3 & 6 30, Mrs Johnston. Tues. 7 45, public circle. Sat., 7 45  
**Parkgate**—Temple, Ashwood rd. Lyceum 10 30, 2 30 and 6, Miss Cotterill  
**Plymouth**—Oddfellows' Hall, Morley st. Lyceum at 11 and 6 30, J Evans. Clairvoyance by Mrs Trueman. Wed. 7 30, Mr Dymond. T W on sale
- Preston**—Weavers' Hall, Walker st. Lyceum 9 45 2 30, 6 30, Gustav Erber. Circle at 8. Thurs. 8, members' circle open to friends.  
**Raustenall**—Lyceum 10 30; 2 30, 6, B Plant  
**Rishton**—2 30 and 6,  
**Rotherham**—Boro' Temperance Band Room. Lyceum 2; 3 and 6 30, Mrs Gregg. Mon. 8. Wed. 8, public circle.  
**Royston**—Hall, Union st, Lyceum 10; 3, 6, Mr Standish. Wed. 8, Miss Chadderton  
**Shaw**—Broadbelt's Rooms, 3, 6 30, open session Tues. 8  
**Sheffield**—Langsett road, Lyceum, 10 and 2; at 11 public circle; 3, 7. Mon. 8  
**Slathwaite**—Laith lane, 2 30, 6, H Long  
**Southport**—Foresters' Hall, 3, 6 30, Wed. 7 45 T O Todd.  
Hawkshead Hall, 10 45 and 6 30, W E Inman, Wed. 7 30, Miss Smith  
**Spennymoor**—Victoria Hall, 2 and 6. Thurs. 7 30  
**Stalybridge**—Lyceum, 10 30; 3, 6 30, Mr Duffy Wed. 7 30.  
**Stockport**—Hall, Wellington rd., near Heaton lane, Lyceum 9 30; 2 30 and 6 30, Mrs Hyde and on Mon. 7 30,  
**Sunderland**—27 Ann street, 6 30. Daily 8  
**Walsall**—Central Hall, Lyceum 10, 2 30; 11, 6 30 T Timson  
**Warrington**—Temperance Hall, Academy st., 3 and 6 30, Mrs Porter Mon. 7 45.  
**Wisbech**—Lecture Room, Public Hall, 6 45, D Ward
- \* YORKSHIRE UNION SOCIETIES.  
Societies marked thus \* are also affiliated with the National Federation.  
Hon. Sec.: J JACKSON, 1 Crow Tree lane, Daisy Hill Bradford
- Adwalton**—At 2 30 and 6, Mrs Taylor  
**\*Armsley** (near Leeds)—Theaker lane, Lyceum 10 30; 2 30, J Baldwin; 6 30, F Hepworth. Mon. Sat. 7 30, circles  
**\*Barnsley**—Cook's Buildings, Wellington st., 10 30, Lyceum; 2 30, 6, J Gratton. Wed. & Sat at 8  
**Batley**—Wellington street, Lyceum, at 10 and 1 45, 2 30, 6, J Williamson. Monday 7 30  
**\*Batley Carr**—Town street, Lyceum, 10 30, 2 30; 6, Lyceum Anniversary Monday, Mothers at 3  
**Bratall**—Railway ter. 2 30, 6, Mrs Clough. Tues. 7 30, public circles  
**\*Bradford**—Boynon st., West Bowling—Circle at 11; 2 30, 6, Mrs Webster Thursday 7 45  
Dudley Hill—Tong st., 10 30 public circle; 2 30 & 6, Mrs Brooks. Mon. 7 30.  
Milton Hall, 32 Rebecca st., City rd., Lyceum 10, 2 30, 6, Mrs Lambert  
Oley rd., Lyceum, 10 30; 2 30, 6 30, Mrs Burchell  
Spicer st., Little Horton, 2 30, 6, Miss Hunter  
St. James' Church, Lower Ernest st., Lyceum 10 and 2; circle 3; 6, Mrs Shulver. Wed. 7 45  
Temperance Hall, Leeds rd., Lyceum at 10 30 2 30, 6 30, Mrs Nicholson. Mon. & Wed. 7 45  
**\*Brighouse**—Martin st. Lyceum 10; 2 30, 6, Miss Patefield  
**Cleckheaton**—Walker st. Lyceum, 10; 2 45 and 6, Miss Hall. Mon. in old room, at 7 30  
Thurs. 7 30, public meeting Cleckheaton (No. 2)  
**\*Dewsbury**—Bond st. Lyceum 10 and 1 45, 3 and 6 T E Morgan Thurs. 7 30  
**Eiland**—Newcombe street. Lyceum 10; 2 30, 6  
**Haltwhistle**—Winding rd, 10 30; 2 30, 6, J Swindlehurst Mon. 7 30  
Raven st, Queen's rd, 2 30, 6 30, Mrs J Colbeck  
**Huddersfield**—Bt. Peter st. Rooms. Lyceum 10; 2 30 and 6 30, Yorkshire Union, Messrs Walker, Parker, Pawson, and Mrs Burchell  
**Hull**—Granville Hall, Silvester st., Lyceum 10; 2 30, 6 30, J Armitage. Wed. 7 30. Thurs. 7 30, members' circle.  
**\*Keghley**—Heber street Spiritual Temple, 10 45, 6, Miss Bar ow. Mon. 7 30  
**\*Leeds**—Psychological Hall, Lyceum 10; 2 30, 6 30, Mrs Richardson; 8 15, circle. Mon. 2 30, circle, 7 30, Tues. 8. Sat. 8, circle  
**Liversedge**—Carr street, 10, Little Town; Lyceum; at 2 30 and 6, Mrs Smith  
**Morley**—2 30, 6 30, Mon. 2 30, 7 30, Mrs Brook Tues  
**Normanton**—Queen st, 2 30, 6, C Shaw; circle at 8. Tues. developing at 7 30.  
**Osselt**—Queen st. Lyceum 10; 2 30, 6,  
**Rothwell**—Lyceum, 10; 2 30 and 6. Sat. 8  
**\*Sheffield**—Attercliffe, Vestry Hall, 2 30 and 6, Madam Henry. After-circle at 8  
**\*Hollis Hall**, Bridge st, circle 11; 3; 7, Miss E Beaver Mon. 7 30  
**Shipley**—Market Buildings, Teal Court, 2 30, 6, Mrs Stretton  
**Skipton**—Temperance Hall, 2 30, 6, Mr Hoskyn  
**\*Sowerby Bridge**—Hollins lane. Lyceum 10 and 2 30, 6, J Smithson  
**\*West Vale**—Green lane, 6, Mrs Armitage. Wed. 7 30  
**Widhull**—2 30 and 6, Mrs Hodgson & Mrs Roberts  
**Yeadon**—Town Side. Lyceum 10; 2 30 and 6, J O Spencer. Mon. 8 members' circle
- NON-AFFILIATED SOCIETIES.
- Accrington**—Argyle street, Lyceum, 10 30; 2 30 & 6 circle at 8  
**Bacup**—Princess street, Lyceum, 10; 2 30, 6 30 Mr Edwards  
**Barnsley**—George Yard Mission Room, 2 30 and 6 Mrs & Miss Hunter. Mon and Wed, 8, circles  
**Barnoldswick**—Spiritual Hall, Lyceum 10; 2 30, 6  
**Birmingham**—Dixon road Board School, 6 30 p.m.  
**Bishop Auckland**—Temp. Hall, Gurney Villa, 2 & 6  
**Blackburn**—15 New Market street, W., Northgate. Lyceum 10; services at 2 30, 6 30. Circle, 8. Mon. 7 30, members. Wed. 7, public circle  
**Bradford**—Bowling, Harker st., 10 30, circle; 2 30, 6, circle. Mon. 2 30, 6 30. Wed. 7 30  
Walton street, Hall lane, Public circle 10 30; 2 30, 6, Mrs Beardshall. Mon. 7 30  
**Cambots**—Spiritual Evidence, 2, 5 30  
**Cardiff**—18 Charles street. Sun. 7 p.m. Mon. 8  
**Cusleton**—Heywood road, 2 30 and 6, Miss Jackson Tues. and Wed. 7 30, J Swindlehurst.  
**Dearnley**—Spiritual Temple, 2 30 and 6  
**Derby**—Webster's Buildings, Traffic st., 2 30, 6 30 Mr Hilditch. Mon. and Thurs. 7 30  
**Dukinfield**—Railway st., 2 30 and 6 30, Mr Duffey. Mon. and Thurs. 7 30, circles  
**Dundee, N.B.**—Gillallan Hall, Wed. 8, room 3  
**Exeter**—Friars' Hall, Friars' Walk. Service 6-45. Wed. 8, members' circle  
**Felling**—Hall, Charlton row, 2 30, 6 (see prospectives)  
**Foleshill**—Edgwick, 10 30, 6 30. Mon. 8
- Gateshead**—Cuthbert's Hall, Bensham. Sun. 6 30, 5 Weds. 7 30 (see Prospectives)  
47, Kingsboro' ter.—6 30, Mr Wainwright. Thurs. 7 45  
97, Coatsworth rd., Mon. 7 30 Reception  
I. L. P. Hall, 6 30,  
22, Redheugh rd.—Circle, Sunday, 6 30, Tues. 7 30 Thurs. 7 30  
**Heckmondwike**—Thomas st., Lyceum, 10; 2 30 and 6.  
**Bethel Lodge**, Tues., Sat., 7 45  
**Hollinwood**—Factory Fold, Lyceum 10 30; 3, 6 30, J Gibson  
**Hadfield**—Salisbury street, off Station rd. at 3 and 6, Mrs Newton 7 45. Wed. 7 45  
**Huddersfield**—Progressive Hall, Quarmby, 2 30, 6, Mr and Mrs Wood  
**Hunslet**—Oriental Hall, Top of Joseph st., 2 30, 6, Mrs Lake. Mon. 2 45 and 7 30, Mrs Roberts Tues. and Sat. 8, public circles  
3, Bottom of Joseph street, 2 30 & 6, J Brook. Tues. 7 30, Mrs Paton. Thurs. 7 30. Sat. 7 30  
Goodman Terrace: 2 30 and 6, Mr Lewis. Mon. 7 30, Wed. Thurs. & Sat. circles 7 30  
Williamson Buildings, Dewsbury rd., 6, Circle. Circle, Mon. Wed. and Sat. at 7 30  
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Westfield rd, 2 45, 6 30. Mon. 7 45, Sat. public circle 7 45. Thurs. mems circle, 8  
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**Edmonton**—Beech Hall, Hyde lane, 11 and 7, Mr. Peters  
**Hackney**—Manor Rooms, Kenmuire rd., Mare st., 6 45, Miss Marsh, clairvoyance. Wed. 8, members' circle at 155, Richmond rd. at 8. Open-air Victoria Park, at 11  
**Islington**—Wellington Hall, Upper street, at 7, Mrs Brenchley 'Homes in spirit-land.' Thurs, 8, members, Mrs Brenchley  
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