

THE TWO WORLDS.

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PRICE ONE PENNY

MANIFESTATIONS, HOME CIRCLES, AND MEDIUMSHIP.

BY HUDSON TUTTLE.

1. THE evidence of Spiritualism rests on pure manifestations, and these are demanded at all times, and by all individuals, whenever their thoughts are directed to the next life by the death of those beloved. Mediumship is the only channel through which we can converse with these departed ones, and such conversation is not, necessarily, any more a waste of time than conversing round the hearth-fire while they were on earth. If we believe that these departed ones hold for us the same affection, only intensified and purified by their angel lives, how glad must they be of the opportunity to converse with us. The measure of their eagerness is shown by their persistent efforts to converse through imperfect channels, when they must know in the beginning that their ideas appear distorted, or even falsely rendered. If we desire to hear from them, they most assuredly desire to communicate with us, and the hour we spend in this sweet intercourse may brighten years of a lonely life.

2. To ignore the manifestations, is to rob Spiritualism of all its living vital force. We accept it because it says to us that the fountain of inspiration has not run dry, but gushes forth as clear and bountiful now as in the past. You need not be furnished through Moses and the prophets, or pagan sages; but you may go to the fountain, and directly slake your thirst. If Moses and Elias could return two thousand years ago, our friends may return to-day and converse with us.

3. If such be the object and value of the manifestations the more we have of them the better, until the two worlds are brought face to face, and death, disrobed of its terrors, be known as it is: the passing forward of the spirit to a higher sphere. Of course we mean genuine phenomena, and not the spurious, which have been deservedly censured, and because anxiety to hear from those who have gone from us made us ready to receive even counterfeit testimony, have been used to show that it were better to discard all.

4. As mediumship is the only channel of communication between the two worlds, it cannot be when rightly understood an undesirable possession. All its dangers arise from ignorance. It is a *sensitive* condition of the spirit, and the birthright of every human being. It is possible for all, but exists in various degrees of intensity. Some only are sensitive in sleep, others when sick, or under the influence of drugs which deplete the physical forces. Others are constitutionally sensitive, and their brain responds to ideas as the sensitive plate in the camera responds to light.

5. This faculty is susceptible of cultivation to an extent only bounded by the sensitiveness of a spirit freed from the physical body. How to effect this desirable cultivation should be the study of every medium. It in no wise demands the casting aside of reason, but on the contrary its greater activity, and the comprehension of every new impression calls for more and more ability.

6. The cultivation of mediumship should be the absorbing study of every medium. It is not a gift bestowed by miracle, but is governed by fixed laws, and subject to unchanging conditions. Its functions are fraught with infinite consequences, and are too sacred to be trifled with. Its possession should be prized above all price, and elevate the medium into a pure spiritual atmosphere. It is asked how can sensitiveness be cultivated? In and by means of the circle, usually; sometimes, but rarely, by sitting alone. The circle has produced nearly all noted mediums. The home circle is the nursery of Spiritualism, and has produced more converts than all other sources combined. Around the family table, where sympathising hearts meet, one desire for departed friends held in common by the sitters

ascends, which of itself is a potent magnetism attracting those friends, and the doorway through which they can enter. There is intense desire to receive on one side, and to bestow on the other, and under such circumstances, even a low degree of sensitiveness will become exalted, until responsive to spirit presence and spirit thoughts.

7. In this culture I have alluded to two methods, the first by becoming simply a passive instrument in the hands of the spirits. This leads to a remarkable sensitiveness, but is the destruction of the individuality of the medium. The same sensitiveness is liable to impressions from widely different sources, and persons in this life exert their influence even stronger than spiritual beings. The medium is not safe from these influences, which may be bad as well as good, and may at any time fall under the most destructive, and run with swift feet to ruin. It will be seen that under these circumstances, the more acute the sensitiveness the greater the danger. In fact a spotless moral character is almost impossible with such conditioned sensitiveness, even though the moral faculties are well developed; for at some unguarded moment, it will be employed either by spirits or mortals and become the means of the gratification of selfishness or passions. Such mediumship is too much fraught with danger to be desirable, for although a circle of earthly friends may surround and shield, they cannot be ever present, and although spirit-friends may guard, there are times when the medium, by circumstances they cannot change, passes from their control. The second method of culture is to receive this sensitiveness as a most desirable factor of the mind, and cultivate in the same manner as other mental qualities; holding it subservient to its uses, and amenable to reason and conscience. In this manner the tribunal which decides the conduct of life is ever present, and whatever influences are brought to bear the sensitive remains steadfast and unswerving.

8. While this view does not justify immorality on the part of mediums, it palliates their shortcomings, and teaches us charity. Wrong is wrong under all circumstances, and while we, in our eagerness to hear from our spirit-friends, will accept of a single drop of water in a mass of slime, or drink from broken pitchers, overlooking the most untoward surroundings, we desire and demand that the channels of communication be as pure as the source. Further, we affirm that a *continued* high degree of sensitiveness is incompatible with immorality. Mediumship of itself is not dependent on moral character any more than the sense of vision or hearing, but the character of the communicating intelligences may be ordered as the will may determine what the eye shall see or the ear hear, and that the mental results shall be if those organisms see and hear, that which might prove detrimental to purity and uprightness of life. It is a law that like attracts like, and if mediums fall under harmful influences, they are not justified by throwing the blame on the spirits. They are either weak, or there is a sympathetic cord in them which vibrates to the touch of spiritual beings still on the plane of the appetites and desires. They are victims of erroneous mediumistic culture, or of organisation.

The home circle in the main fulfils the essential conditions of a selected one. As to the promiscuous circle, it should be avoided, as certain to yield unsatisfactory results. Each sitter is accompanied by related spirits, and there is confusion in the control if not in the circle.

At the home-circle, where the family gathers, the missing ones, take unseen their old familiar places, and how sweet to think they are still united with us in every feeling! Most emphatically do we urge the holding of such circles, with absolute regularity and punctuality. The hours thus spent are not wasted although no manifestation be received. They are like holy communions, which fill our souls with quiet and restfulness.

The true missionaries of Spiritualism are its mediums.

They are a countless host, for to every one publicly known there is at least a hundred unknown beyond the immediate circles of their friends. These are constantly giving tests, and not a day passes but they add one or more to the ranks. We may regard it as we please, yet the power to convert is many times more powerful in the simple test medium than in the most eloquent speaker or polished writer, and the reason is plain. The people have had already argumentation, they now demand facts.

The humblest mediums are doing a vastly greater work than they deem, often amidst want, persecution, and self-sacrifice. Truly they shall receive their reward.

It is thus evident that to neglect or discourage the circle is to strike at the root of Spiritualism. After the manifestations, comes the philosophy and science of life, here and hereafter. The speculative mind may sit down and theorise, uncaring for facts—the manifestations; but the great majority are hungry for the phenomena, nor will they be satisfied, as long as their friends in the Spirit-world desire to communicate, or they feel that a channel is opened for them to hear from the dear departed. There is an incentive to visiting circles and mediums far more potent than being convinced of the truth of Spiritualism; it is to receive proofs of the identity and enduring love of those we love, gone before. This desire can never be satisfied, and is a foregleam of the joys we shall experience when all gather in those starry temples not made by hands, immortal in the heavens.

The great meaning of Modern Spiritualism is that mediumship is the common heritage of mankind; a faculty capable of culture, and the means whereby we can learn the nature of the next life. The circle is the primary school of such culture, and should be sustained by all Spiritualists. Talk about outgrowing the circle, or any given phenomenon, we never can outgrow facts. The tiny rap is yet the most conclusive manifestation, and will long so remain. If Spiritualists would meet in such home circles and develop their own spiritual perceptions, it would be better for them and for the cause, than to occasionally visit professional mediums. The latter have their use, but an oracle of inspiration outside of the person's self, is contrary to the genius of Spiritualism, which advocates culture from within instead of from without.

As to the frauds perpetrated in the name of Spiritualism, investigators are as much at fault as mediums, for they have been so insatiate and urgent in their demands for impossible manifestations, that the *impressible* medium has yielded, and often the frauds with which he has been charged are but echoes from the circle. All the frauds, and mistakes have grown out of ignorance of the laws of control, or demanding more than is possibly to gain. They offer a premium on fraud, and it is only surprising that there are not more. Because of the deception, the genuine should not be discarded, but we should use the means placed in our hands to investigate the laws and conditions of future life, and the system of moral philosophy which it reflects on this.

MRS. E. B. DUFFEY states:—"I have watched, questioned, studied and compared evidence, and I am satisfied that many spirits—all those indeed, who on earth had no spiritual life—have scarcely a conscious existence when they first enter the other world; they only come to full consciousness when—still belonging to the earth sphere—they can obtain control of some medium, and so for a brief period resume their physical life. These spirits, rather than relapse into the almost nothingness which awaits them, cling to mediums, and thus frequently become what is commonly known as the peculiar "control." These spirits are not necessarily evil or vicious, though they may be so, or they may be peculiarly innocent; but they can be in no sense beneficial. Their spiritual natures are weak, and they are ignorant and undisciplined. Many mediums whom I have known seemed to have a dual nature. They felt they were doing right in yielding to their "controls," and thus their own individuality was weakened, and they became in a certain sense almost irresponsible beings. That these undeveloped spirits eventually grow in spiritual stature, and come to have a separate conscious existence, I hope and believe, justified in so doing by the immutable law of progress which governs the spiritual as well as the material world.

"PSYCHIC PHILOSOPHY."

BY V. C. DESERTIS.

[George Redway, Hart-street, Bloomsbury, London, 5s. net.]

PART I.

ALL HARD-WORKING presidents and hon. secretaries in the great cause of Spiritual Truth will welcome this excellent work. It will form a strong wall against which they can place their backs in the encounter with those sturdiest of worthy foes—the truly philosophic.

Whatever our Socialist friends may say about the matter, it is the great minority that really rules, and this minority requires that a subject shall be presented to it in an orderly manner. Order is what is wanted to make Spiritualism irresistible. A handful of policemen govern a great crowd. At times the pressure bursts the cordon, but as a rule we allow ourselves to be guided and restrained by these appointed directors of our traffic, and on the whole the system answers. If you change the helmet and truncheon for the cap and gown you don't go much beyond this principle; or, if you do, you are apt to bring yourself into analogy with the unruly mob of pre-constabulary days, and, like an unruly mob, enact an uproar where peace is needed. This latter, in fact, is much the condition of the Spiritualists. The peculiar nature of the subject has brought into the ranks of Spiritualism a number of individuals with vastly different ways of moving. They drive their own peculiar beasts in carts of their own construction. They drive on the footpaths, and take short cuts across the private estates of certain old-fashioned folk who don't appreciate such freedom. Their 'bus drivers take up any fares, at any price, and convey them to any place they like to mention, and they get there if they can! They are excited, and take any direction given them if they haven't a particular way of their own. The good humour with which they start out gives place to violent apostrophe when they collide with one another, and won't accept each other's ways of thinking. In fact, they need Policemen, and Mr. Desertis has stepped forward in that capacity with a code of traffic regulations.

There are certain good lands that require tilling, says he, in his introduction, and the times demand that we shall proceed to till them. These are—The Sex Question, Capital and Labour, Creedalism, Authority, Ethics, Psychic classification, and Miracles. The old tools don't seem to work. Let us then see what we have here. He proceeds to sort out the physical facts, and classes them in nine groups:—(1) Raps and taps, (2) force manifest without contact, (3) movements of bodies in contact with medium, (4) levitation, (5) insensibility to heat, (6) writing, (7) visual phenomena, (8) chemical changes, (9) matter through matter. In each case good specimens are chosen and their soundness dealt with. Now these tools are for the most part tabooed because folk don't understand the machines that make them; hence a chapter on Mediumship attempts very successfully the task of representing this new machinery. Four types are proposed—(1) Physical, (2), Mesmeric, (3) Sensitive, (4) Enlightened. But we must not bring forward such outlandish new tools and such extraordinary machinery without some warrant, and hence we must reconcile our notions with the ideas of morality in vogue. A very fine chapter on the Morality of Spiritualism therefore paves the way to Part II., with which we shall deal in our next issue.

We cannot forbear, however, extracting two pregnant questions from those that summarise Part I.:—"Whether is more calculated to give pause to the selfish: the theory that those whom we have wronged, engrossed in praise or pain, have forgotten us or our doings; or the knowledge bred of observation, that the girl we have betrayed, the family we have ruined by our skilfully-floated bubble company, the companions we have enticed to excess, the men whose lives we have dragged into the mire by vanity and unfaith and ill-temper, are waiting with hearts corroded with hatred to pursue us there, till they too, have learned that lesson of love to enemies, which we have done our best to render harder? Whether is more deterrent: a hell in which no one outside the nursery believes, or the knowledge that the bodily desires cultivated in this life are a fire in the disembodied spirit, unquenchable, save by an effort for which it has no inclination, and barely enough power: that the empty head and vacant heart can never be filled save by personal effort, by knowledge of the laws of growth, and by love for others; and that paltering with the laws of God is impossible, for

no refined and calculating selfishness, no doing good in order to save one's soul, can ever take the place of the sublime charity that suffereth long, seeketh not her own, and rejoiceth in the truth." B. H.

THE RED CROSS.

By WESLEY NOAKES.

CHAPTER IX.—A TRAGEDY.

PAUL DE BENHAM had been anything but comfortable during his visit to the Consul's house. He passed a sleepless night, tossing from side to side. Vladimir's remark about the danger of the undertaking haunted him persistently, and as he lay staring into the darkness, he seemed again to feel the cold gleam of those terrible grey eyes which had looked him through, and gauged his character with relentless accuracy.

He realised instinctively that the police-agent had seen through the cloak of deceit with which he had attempted to cover his own guilt and throw the blame upon an imaginary member of the League.

Consequently, on his return home, he was in a nervous and suspicious state, and not in the best of tempers. To add to his unpleasant state of mind a fresh source of anxiety awaited him.

The library windows, after the French fashion, reached down to the ground, and one half opened, so that a person could step directly into the garden.

He was standing by one of these windows gazing moodily out, when some footprints caught his attention. At another time he would have attached no special importance to this discovery; but to a guilty mind insignificant trifles often seem impressed with a hidden meaning.

A thrill of fear ran through his frame. Opening the window, he went out and thoroughly examined the marks. It had rained heavily during the night, and the ground was quite soft. After a careful scrutiny he came to a conclusion which did not tend to diminish his discomfort.

There were two sets of prints, one leading from and the other to the window. The former were very indistinct, but the latter were quite fresh, thus making patent the fact that one set had been made the previous night and partly obliterated by the rain, while the fresh prints had been made quite recently.

Returning to the room, a close examination of the carpet revealed faint marks, evidently left by a dirty boot.

"I must have been followed last night," was the first thought which flashed across his mind. Then, sitting down, he reasoned the matter over. The only person likely to follow him was Castelli. Had he been mistaken in this man? Was he a spy? "If it is Castelli," he reasoned, "and I tax him with it, he will doubtless make some specious excuse to account for his presence in here. I must try some other way." Moving his elbow as he spoke, a small book, disturbed by the action, fell to the floor. Picking it up, he saw that it was one he had borrowed from Colonel Clifford. "Ah," he said, "good idea; something may come of it."

He rang the bell, which was answered by one of the maids.

"Tell Castelli I want him, please."

When the valet came, De Benham watched him closely and fancied that he could detect a malignant gleam in the man's eye. Speaking carelessly, he said, "Take this book over to Colonel Clifford's; I promised to send it a week ago."

Castelli took the book and left the room. When he had got some distance from the house the man's suspicious nature was aroused.

"Why should he send me on such a paltry errand?" he muttered. "Does he suspect anything?" Then he followed the plan which his master had lately adopted—he sat down to think it over. "Suppose he goes to my room," he reflected. "He will find that letter. What a fool I was not to lock it up."

The letter to which he referred was one he had written that morning detailing the events of the previous night. He intended posting it during the day to a member of the League, who would transmit it to the head of the London branch.

The more he thought over this the more uncomfortable he became. An indefinable feeling seized him that De Benham meant mischief. He could stand it no longer. "I must make sure," he said, excitedly. Then taking a circuitous route, he reached the house and entered by a

side door. Going quickly up the back-stairs, used chiefly by the servants, he went to his room; but he was too late. De Benham was there, the letter in his hand, and from the evil look on his face it was quite evident that he was acquainted with its contents.

The two men glared at each other for at least a minute, then De Benham broke the silence. "You d—d spy!" he cried, his voice hoarse with anger. "You would deliver me over to that murderous league, would you? But I will take steps to stop your mouth."

Castelli was already in a furious rage, and now further maddened by this insidious threat, his passion got beyond his control. "Spy!" he shouted. "What are you? You scoundrel! you traitor! but you shall not escape. I will do the work myself!" Drawing a long stiletto from his waist, he rushed at his master.

De Benham's right hand, which he had thrust in the breast of his coat, flew out. There was a flash of fire, a sharp report, and Castelli fell forward on his face, shot through the centre of his forehead.

"God! what have I done?" gasped De Benham. "But it was my life or his. I had no choice."

Then he stooped down and turned the fallen man on to his back. He was quite dead. A small pool of blood had gathered on the carpet where his head had rested. "Shall I call for the servants and explain why I have shot him?" De Benham said to himself. But this idea was quickly dispelled by another.

"If I do," he thought, "I shall have to invent some reason for his attack. It will also become public, get into the papers, and the members of that cursed society will see it and interpret it correctly."

"What a good job I found that letter. As it is, they will not know that Castelli suspected and traced me to Soltikoff's." Then, after a long pause, "Vladimir will make his raid on Sunday. If that is successful I shall net five thousand. Dulcie Brooke has promised to marry me, and that will restore my shaky financial position and repay Scott. Unless I can hide this business, all my scheming will come to nothing. What can I do? If I lose my head I am lost. I wonder if anyone saw Castelli come in? The probabilities are that he sneaked in quietly to hide this letter. The servants have not heard my revolver or they would have been here before now. Surely I can devise some means to hush it up, and cover all traces which would lead to detection. I must act." Taking two towels from a stand, he began almost mechanically to soak up the blood from the carpet. The carpet itself was a small narrow strip running alongside the bed. This strip he rolled up, enclosing the two towels, and crammed the lot into a large carpet bag which had belonged to his valet.

Then suddenly turning sick and giddy he hurriedly locked the door and returned to the library. "I shall feel better directly," he groaned. "It is only reaction."

But it was some hours before he recovered anything approaching to his usual composure, even with the aid of several doses of raw brandy.

"What a fool I am to give way in this fashion, like an hysterical girl," he said at last. "If I can only keep cool until night and nothing happens in the meantime, all may come right. If Castelli were alive my life would be in imminent peril. As it is, I am comparatively safe."

De Benham's household consisted of two maid-servants, a cook, the coachman, who slept out, and the valet. Unless anything unusual happened to prevent it, the domestics retired to rest between ten and eleven o'clock.

Shortly after ten one of the maids informed her master that Castelli had not returned.

"He has gone to London," said De Benham, "and may have missed his train. We shall see him early to-morrow. You may lock up and go to bed. No; I shall not require any supper."

During the day he had fully made up his mind what course to pursue, and how to dispose of the body.

To bury it would perhaps have been the safest plan, but he was afraid of being seen. His house was situated in the fork formed by two roads, which met a short distance nearer the town. A late passer by might easily see him emerging from any of the doors, especially if he bore a heavy burden. One other course was open to him, and this he had resolved to adopt.

He waited till midnight before commencing operations. Then, first taking off his coat and vest, he took a lamp and went along the passage leading to the kitchen.

Here, after a short search, he found a bunch of keys. Selecting one, he unlocked a door in the passage he had just traversed. This was the opening to the cellar. Descending the steps, he carefully picked his way until he stopped before an opening, which was blocked up with old packing cases and other lumber.

The house was extensively cellared; many parts being quite unused and rarely if ever entered. In one of these cellars, reached by the passage at which De Benham had just stopped, was a large safe which had formerly been in the strong room; but becoming old and out of order, it had been removed to the vaults below. De Benham had superintended its removal himself, hence he knew the exact spot in which it had been placed.

Putting down the lamp, he began to clear the passage by removing the obstruction which closed its entrance. To do this was an awkward job, for no matter how carefully he worked, an accidental slip would occasion some noise, and then he would curse his carelessness and with throbbing heart stop to listen if he had disturbed the other inmates of the house.

It took him quite an hour to make the room he required in order to pass to the cellar at the far end of the passage. There he found the safe, but it was almost buried beneath a heap of rubbish, such as will accumulate in old houses.

He fumed at this delay; but there was no help for it. Half-an-hour's toil laid the safe practically bare. Then it took some time to open the heavy door, the hinges of which had become exceedingly stiff from disuse. "If the body is doubled up," he said, "it will go in."

Taking up his lamp he left the cellar and went to the dining-room. Here he took a strong dose of brandy, and also filled a small flask, which he put in his pocket. The room Castelli had occupied had formerly been a dressing-room. It had two doors, one leading into the corridor and the other into De Benham's bed-room. By this door De Benham entered the room where the body of his valet lay.

The moon was shining in at the window full on the dead man's face. De Benham shuddered, but after a long pull at his flask, he summoned up courage enough to draw the body into the large room. He dared not lift it, as the blind in the smaller room was wound to the top. Then taking the ghastly burden in his arms, he went carefully along the corridor and down the stairs, which creaked and groaned beneath the double weight. The perspiration oozed from him, as he thought what would happen if the noise should awake one of the women, who slept on the floor above. He reached the bottom safely, and then returned for the light, which he placed some yards in advance. Lifting his burden again, he carried it to the top of the cellar steps. Then again putting the light in front, he reached the passage leading to the inner cellar. One more effort and he deposited his load on the floor by the side of the safe. Here a horrible task awaited him. The body had stiffened, and would not go in. He tried again and again, but it was of no avail. At last, growing desperate, he exerted his strength to the utmost. The body slowly yielded to the pressure, and a few minutes more saw it safely hidden from sight. He had then to replace the rubbish, and again block the outer passage with the lumber he had previously removed. As he was completing this task, the flame of his lamp grew dim, flickered, and died, obliging him to grope his way out and procure another light.

Before leaving the cellar for the last time, with the aid of a shovel borrowed from the kitchen, he threw a quantity of dirt and dust over the cases and lumber he had replaced. The parish clock was striking four as he entered his bedroom. He counted the strokes: "One—two—three—four."

Pale streaks of light, heralding the approach of day, made their appearance, but he had yet another task to perform, before he could seek his bed.

Entering Castelli's room, he pulled open all the drawers and scattered their contents on the floor. The carpet bag with its blood-stained clothes he locked up in his wardrobe. He had already looked through the dead man's desk and burnt all the papers of a compromising kind.

With a long sigh of relief he returned to his room, locking the door behind him. In the dim morning light he looked at his reflection in the glass. Covered with dust and dirt he presented a miserable object. His shirt sleeves torn by nails and large splinters hung in ribbons. His arms also were dreadfully scratched, but the excite-

ment consequent upon his occupation prevented his feeling any pain.

"I cannot get into clean sheets in this condition," he thought. "I must have a bath."

When at last he got to bed, it was broad daylight. Almost immediately he fell into a deep sleep, worn out by the unusual fatigue and excitement.

To be continued.

A RIVAL MESSIAH.

THERE was born in Cappadocia, a few years before the time of Jesus, a man of great intellectual distinction, who was his contemporary. This sage, Apollonius of Tyana, was unquestionably a man of great wisdom and nobility of life. Though the common people of his own time regarded him as a worker of miracles and a divine being, he never seems to have laid claim to any supernatural gifts or qualities, unless, indeed, it be a power of reading the future. Around him, however, there gathered a whole mass of legend and romance. When quite a youth he became imbued with the Pythagorean doctrines, and renounced the ordinary pleasures of life. Abjuring the use of flesh and wine, he lived on the simple fruits of the soil, wore no clothing but linen, and no sandals on his feet, suffered his hair to grow, and slept on the hard ground. He also observed the Pythagorean penance of five years silence, suffering often the most painful trials of his patience without a murmur.

He spent some time in the cities of Cilicia and Pamphylia, and then, influenced by a desire for knowledge, he extended his travels into the East, and wandered on foot over Assyria, Persia, and India, conversing with Magi, Brahmins, philosophers and priests, visiting the temples; preaching a purer morality and religion than he found, and attracting wherever he went admiration and reverence. The account of his exploits in India reads like the tales of the Arabian Nights. From a visit to the Hill of Sages, he returned an accomplished sage himself, and, according to the legend, able to foretell earthquakes and eclipses, to cure plagues, to summon spirits from the unseen world, and to restore the dead to life.

On his return from the East he had the greatest reverence paid to him by Greek priests and oracles. He went to Rome, but was expelled on a charge of having raised a young lady from the dead. He then made a tour through Spain, Sicily, Egypt, Ethiopia, Greece, and Asia Minor. He finally settled at Ephesus, where he taught till the end of his life, at the age of nearly 100.

The manner of his death is uncertain. Philostratus, his biographer, could not ascertain whether he died at Ephesus, or vanished at Lindus or Crete. He leaves it, however, to be supposed that Apollonius disappeared from this world in a supernatural manner, for the life says, "Here endeth the history of Apollonius of Tyana. Concerning the manner of his death, if he did die, the accounts are various."

Philostratus relates so many wonderful stories about Apollonius—how once, for instance, he silenced a tumult by merely waving his hands, how he performed many miracles with a word, and knew all foreign tongues without having learned them—that some have questioned his very existence, but this seems fairly well authenticated, as he was worshipped as a god for four centuries after his death.

SPEAKING of inspiration, referring to the Bible, Dr. Thomas well says: "It was not the book that was inspired, but the men." "But," says a writer, "a man inspired is only a man intensified, and he must of necessity speak or write according to the laws of his being. If he know nothing of grammar, God through him must speak ungrammatically; if he speaks of science, it must be the science of his day; he is quite likely to speak of the whole world, and mean only the provinces he knows of and to utter, only with intense emphasis, the theology he has been trained in. Spiritualists get illustrations and proof of this every day. 'Scripture is profitable for reproof,' etc. Yes; so is every record of man's act, opinion or emotion relating to spiritual things. All sacred books, that is, all books so considered, help in the progress of the world. All books that deal with spiritual experiences of men are valuable, and no book is so rich in these as the Bible. Its 'place' is in all our homes—its 'value' just what we can get out of it, and we get out of it always what we put into it."

TWELVE LECTURES ON MENTAL SCIENCE.

BY W. J. COLVILLE.

LESSON X.—CONTINUED.

GOD is strength; I am strong because I am God's child, and being such I can never know weakness. Here, for instance, is an example of a pattern formula, it is a good model and deserves careful study. If you wish to test its efficacy in cases of weariness, the best way to experiment is to take it up and hold it, repeating it over and over until the language interprets itself to you and you feel the power of the idea which created such speech as its symbol garment. God is perfect peace. I, his child can never know strife or feel the least disturbed, no matter what may happen; this is another sample form of affirmation coupled with denial of error which necessarily grows out of it. Use this likewise and feel the rest and sense of security it will bring—then branch out beyond all stated words and use whatever words come to you. If we would let in the songs of birds and odours of flowers as well as the light and air, we must open our casements. If windows and doors have been tightly sealed for a long time they are often hard to unclose, but the effort required to open them the first time is the greatest we shall have to make; they will soon open easily if opened frequently. Most of us live in cages behind bars and as we were born in captivity we take our confinement as a matter of course, still as our caged condition is unnatural, we suffer like birds and animals in captivity from numerous artificial disorders unknown in a state of nature. Anybody can free you from the outside if you are willing to be freed, but the mere act of taking you out of prison does not furnish you with strength to walk or means to earn a livelihood. It is better to drop chains gradually than to have them taken off by another and then put them on again or let some one else put them back for you. Spectacles, ear-trumpets, bandages, trusses, etc., are all impossible to anyone who has clearly seen the light and means to walk in it. Medicines are detestable to persons in a healthy mental condition; but all these things must be discarded by the patient himself when he has grown to see a better way; to take them away from him while he continues to believe in their efficacy and therefore wishes to hold on to them would be to arouse antagonism and fasten his affection upon them all the more. A question often asked us is, Can you treat in conjunction with a physician? Our answer is, We do not recognise medicine, therefore its use is no obstacle to our giving mental treatment when asked to do so; but were we asked to pay clandestine visits to a doctor's patient and be smuggled into the house unbeknown to the family we should decline to be parties to a deceitful act, the result of which could only engender fear of detection and other base emotions in the patient and the persons who summoned us. We regard medicine as worthless in the presence of truth acknowledged; but we do not esteem cowardice a virtue nor will we countenance duplicity. Another query has reference to treating people without their knowledge or consent; there's another point of difference among scientists. We stand for straightforwardness all the time and should no more desire to take mental than physical liberties. Offer your services wherever you choose, but never force them; and bear in mind that coercion is utterly unscientific, and though hypnotists under various names effect temporary cures, they are not healers when they work in the dark, for they do not permanently benefit their subjects. The average health of most people is very unsatisfactory, therefore it is not a herculean task to restore people to their so-called *normal* health which is far below par. Spiritual healing means lifting one to a height never before scaled; it is not a mere substitute for a footbath and hot compresses in case of cold, or in place of ice on the head and hot baths for the feet in fever. Our ordinary negative condition keeps us in a state of chronic depletion and liability to derangement under the slightest provocation; we desire to be *made whole*, which means that we would fain reach a higher level than any we have gained yet. A *Spiritual* healer and teacher is not content with curing a cold or headache, or driving away pains from any part of the system; his aim being to induce the real self of the sufferer to respond to an intelligent appeal and put his own house in order. In house-keeping if you are a sloven, though a neighbour is always coming in to tidy you up, your rooms never remain in order, for you soon disarrange their contents. Your body is like your house; you have the managemen-

of it and must learn how to keep it in order after your friend who has been treating you has been trying to help you. Lessons learned in a cooking school give us a hint how to set about healing; any good teacher of the culinary art does a thing herself and then shows the pupils how to repeat the experiment successfully. People too lazy to learn and too indolent to apply the science of health must call upon mental healers when they are ailing, which is likely to be often, but strong, vigorous thinkers who are resolved to master conditions for themselves will find how unnecessary it is to be always on anyone's books or in anyone's hands. I will here give you an item of personal experience. The writer of this lesson was a public lecturer at sixteen years of age, travelled extensively and spoke under inspiration; but though mental illumination was rarely lacking, physical conditions (draughts, wet feet, etc.) would induce severe throat difficulty often disabling from work. Several years ago someone lent me "Science and Health" by Mrs. Eddy, and from the very hour I grasped the underlying truth of "Christian Science" I saw the way out of colds and hoarseness, and year by year I grow freer and freer from even the slightest tendency to any pulmonary or vocal difficulty. Both my parents were afflicted with bronchial trouble and other nervous affections, which I seemingly inherited, BUT I HAVE CONQUERED THEM and in days to come I know I shall vanquish whatever remains for me to put down, with the firm foot of determined resolution. I find myself able to accomplish hundreds of things I could never have done had it not been for my resolve to live down the errors which hampered me and seriously impeded my progress through childhood. [*To be continued.*]

A REPLY TO MR. A. KITSON'S QUERY.

SIR,—A long spell of influenza and sickness in my family has made this reply rather tardy. However, it is better late than never. Mr. Kitson says that Moses was at least one thousand years before Buddha. Chronologists differ as to the precise date of Buddha's appearance on earth, in fact all ancient chronology must be taken with great reserve. Our ignorance of archeology and paelontology until very recently made us despise the first and neglect the latter. This contempt for ancient chronology applies also to the chronology of the Old and New Testament, most especially the Bible, which is one mass of mis-statements, interpolations, and chronological errors, I especially mean our Christian version of that book in which Moses was supposed to live. Eminent Egyptologists make him live during the reign of Rameses II. (second); that the Israelites entered Egypt sometime during the 77th dynasty of the Pharaohs. Rameses II. would in that case be the oppressor, and the Deliverance was affected during the reign of Meneftah I. I think Egyptologists are more likely to be nearer the truth than the old translators of the Bible.

The oldest philosophy, or, if you like it better, the oldest mythology, of which we have *certain* information, is that of Buddha of the eastern nations—*Hindustan*. For it is unquestionable that Egypt borrowed all her Theosophy and laws from India thousands of years before Moses was ever dreamt of. Beyond doubt there was frequent intercourse between India and Egypt by means of caravans, by way of Arabia and Persia, as well as by the Red Sea and Persian Gulph, anterior to the time of Abraham.

It is supposed—at least our version of the Bible tells us, that the Egyptians oppressed the Israelites, and made them make the bricks for building purposes, and find their own straw. So dire was the oppression, that the suffering of his compatriots awoke compassion in the heart of this Moses, the favoured of the Pharaoh of that time, supposed to have been Rameses II. Now this Moses was an Israelite, adopted by the Pharaoh, and learned in all the learning of the Egyptian priesthood, which was of *Buddhistic origin*—almost pure. This is openly declared by no less an authority than Godfrey Higgins in his "Anaclypsis." The same is also admitted by Sir Wm. Jones in his work on India. Sir Wm. Jones had all the preconceived theological prejudices of a Protestant, who will swallow a cow and choke on its tail if that tail will not slide into the theological niche bigotry has made for it.

The mild tenets of the Buddhists in their belief in *Metempsychosis* naturally made the slaughter of animals repulsive to them, when this doctrine was sincerely believed by them. But then we must remember that the enslaved Israelites were a long way from being a clean living nation. They hankered after the *flash pots* of their oppressors before they were three months away from them, therefore it takes no great stretch of reasoning to find out that the simple fare of the Hindoo would not prove palatable to a people so corrupted, who after a time took to the sacrifices of the firstlings of the flock.

This is expressly given in the second book of Genesis, or as Higgins calls it, the Book of the Generations, or "regenerations of the planetary bodies," which I think is a Brahmin work, they are allowed to be used for sacrifice. In the third book of the Generations or Regenerations (the Adam) they are allowed to be used for food." While in the first Book of Genesis, or "Book of Wisdom," which is probably of Buddhist origin, the slaughter of animals is prohibited or not allowed." So says the learned and painstaking author of the "Anaclypsis," a man who never took anything for granted, nor had any theological fads or prejudices to bolster up. From these premises it will be easily understood why Moses permitted the slaughter of animals for food. He found the custom already in force, and knew enough of the people to see it would be

impossible to prohibit what had been so long a custom. More than that, the priests had the lion's share, only *the blood* was poured out upon the altars of the Lord; the flesh was not *burned*, it was *roasted*, and what the priests could not consume for themselves and their families was sold.

Mr. Kitson contends that Buddha was one thousand years later than Moses. That, according to what may be termed the Christian mode of chronology, which had always a lie to uphold and a theological shadow to impose upon the vulgar. It was the opinion of the pious Sir Wm. Jones that a great nation of blacks formerly had dominion in Asia, whose seat of empire was Sidon. Mr. Maurice believes these people were the Cushites as described in Genesis, and the opinion of the translators of the Pentateuch, called the Seventy, that this nation were black in skin, that their hair was long and straight as contradistinguished from the Nubians, whose hair is crisp and curly. Of this nation we have no account, save from circumstantial evidence; certainly it existed long after the Deluge.

The religion of Buddha is considered to have been the most ancient of Religions of the Orient. To this day there are to be found scattered throughout, in the most ancient temples of Asia, the image of Buddha as black as jet, with thick lips, and curly or crisp hair. Two of these statues may be found in the museum of the East India Company. Buddha is represented brooding over the waters or seated upon a coiled serpent. At what time did this divinity in obony flourish? Sir Wm. Jones, with all his theological bias, cannot get over this Black fact, and does not hesitate to say he flourished at Sidon as god of that black nation. He has been proved to have been before the god Christna, or Cristna, while the religion of this black Buddha extends over an immense extent, as far as to distant Britain, and to have had innumerable worshippers.

The fact that this black Buddha existed, and his worship still exists in Asia, will show that all and so-called Christian chronology is so utterly false or garbled as to render it useless. Besides, even the Bible, in its incongruous way, gives some notice of them, for it speaks of the *Cushites* in the Hebrew text of the Old Testament, and *Ethiopsians* in the Septuagint. That they were not the Ethiopsians of Africa is evident from a single passage, when they are supposed to have invaded Judah in the time of Asa under their king Zerah:—"But the Lord smote the Cushites; and Asa and the people that with him pursued them unto Gerar, and the *Ethiopsians* were overthrown." That these were the Cushites of Arabia and not the Ethiopsians of Africa is very evident.

These same Ethiopsians or Cushites, who are said to have been this black nation of Buddhists, according to Herodotus, came from the shores or banks of the Indus, and settled in Egypt about the year 1615, before the Christian era, some four hundred years after the birth of Abraham, and 100 years before Moses rebelled against the oppression of the Egyptians, and brought the Israelites out of the House of Bondage.

The exact time when this black people first came to Egypt was certainly long before the Israelites went out of it under the leadership of Moses. No chronology can be admitted as evidence on this subject. The many statues of Memone found in Egypt and Persia allow no room for doubt. Chronology may be permitted to instruct as to facts, but certainly nothing more. Therefore that wonderful production called the Book of Genesis, ascribed to Moses as its author, and which all good Christians devoutly believe, bears unmistakable traces of Buddhist origin, and is perhaps a collection of different authors. The second chapter of the book gives a very well known account of the origin of evil, which is a Brahminian myth, in whose sacred books the principal events are to be found; but to put the matter beyond doubt it is only necessary to turn to the Figs. 2, 3, 4, taken from the icons in the most ancient caves of Hindostan excavated. These plates represent the same scenes long prior to what is considered the Christian era. This has been universally agreed.

The first represents the seed of the woman bruising the serpent's head, the second the serpent biting the foot of her seed, while the Hindoo God, Cristna, the second person in their Trinity; and the third, the Spirit of God brooding over the face of the waters, the black Buddha upon the coiled serpent brooding over the deep. How these early Christian Fathers stole and lied! As in all other histories, religious history repeats itself. Whether Christians like it or not, the Buddhaism of the Book of Genesis is too clearly proved to need further refutation.

That the horrible practice of sacrificing both human victims and animals was very general among the Egyptians at the time of Moses, and for long after, is a terrible fact. But tradition states it was never practised by the Buddhist in the earliest times, and the Buddhists are the very oldest people of whom we have any sacred traditions, and to whom the first book of Genesis belongs. Buddha offered bread and wine as an offering to the Lord, while later and corrupter nations offered the firstlings of their flocks, and latterly their children, slaves, and prisoners.

So much for the religio historical account of Moses and Buddha. To my thinking the real truth must be found in its astro-theological aspect. All the Old and new Testament must be taken as astro-Mosaical allegories of the sun's circuit in the heavens, then one can understand the "Lord" the sun as a flaming fire and Christ as the Lamb in Ares, etc. Now I think Mr. Kitson's query is fairly answered.

E. B. JACKSON.

Palazzo Garguilo, via Tasso, Corso, Vittorio Emanuele, Naples, Italy

BRADFORD (Yorkshire).—To commemorate the 48th anniversary, the Amalgamated Spiritualists' Societies will have a huge ham tea on Saturday, March 28, in the Temperance Hall, Leeds-road, Bradford, at 4-30 prompt. Tickets 9d. and 4d. A great mass meeting at 7-30, David Jagger, Esq., chairman; the following speakers are expected:—Mrs. Craven, Leeds; Mr. Beardshall, Bradford; Mr. Swindlehurst, Preston; Mr. J. Smithson, Dewsbury; Mr. E. W. Wallis, Manchester; Mr. Pawson, Birstall. Hymn sheets provided. Lyceum choirs. Tickets at the hall, or any of the following societies:—St. James's, Otley Road, Temperance Hall, Spicer Street, Milton Hall, Boynton Street, Manchester Road. All are invited. Hearty invitation given to speakers.

CORRESPONDENCE.

THE DEVELOPMENT OF MEDIUMSHIP.—A SUGGESTION.

SIR,—There can be no doubt that the great want of our movement is more mediums. This more than anything else hinders its progress. An institution for the development and training of sensitives has been a long-felt want, but evidently the time is not ripe for it; yet something of the work that such an institution would do may even now be done on a smaller scale and in a quieter way. Let each medium who has the time select a few mediumistic persons from the circle of his acquaintances—his guides will direct his choice. Let him treat them as his pupils, scholars, apprentices, understudies, chelas, or whatever else he may like to call them, sit with them as regularly as possible, and endeavour in every way to bring out their latent mediumistic powers. For such services the learner should pay a premium down or make a periodical payment in advance. Some mediums may prefer to give their services free, but a more excellent way would be to make a charge, and then devote it to the furtherance of the cause in the way they may deem best. This would serve the double purpose of benefiting the movement and of putting the pupil more at his ease.

The plan suggested is a very simple one—perhaps too simple—and some may feel inclined to turn from it with indifference, preferring to wait for "some great thing." But the method proposed is easy and practicable *now*, and something more may here and there grow out of these little schools of the prophets. If we wait till we can found a college, and start in style with a regular staff of professors and officials, we may wait a long time. RICHD. PHILLIPS.

A MEDIUMS' MEETING IN MANCHESTER.

SIR,—Allow me on behalf of the Debate Society to make it known through your columns that it is proposed to hold a "Mediums' night" on Tuesday, the 31st inst., at Corbridge's Cafe, Lever-street, at eight o'clock, when it is hoped that as many mediums as can make it convenient will be present, and give brief illustrations of their gifts of clairvoyance or other phenomena for mutual pleasure and benefit.

March 31 is regarded as the "birthday" of Modern Spiritualism, and it seems an appropriate method of "keeping the feast" for mediums and active workers in the cause to assemble in order to felicitate with each other over the progress which has been made, the victories which have been gained over the forces of ignorance, prejudice, and misrepresentation. Our victories are unstained by tears, they liberate the slaves of orthodoxy and place them in mental freedom, and fill their hearts with reverence and gratitude to the Supreme for the blessed and incontrovertible proofs of their immortality.

Therefore, let all the soldiers of our army of peace rejoice, and press onward to further and still greater achievements, glorying in the knowledge that they are helping to bring nearer the realisation of the dream of the Hebrew poet, "Mercy and truth are met together, righteousness and peace have kissed each other. Truth shall spring out of the earth and righteousness shall look down from heaven."—Yours faithfully, A. W. ORR, hon. sec. Debate Society.

15, Moorland-road, Didsbury.

PROPOSED BRADFORD AND DISTRICT YOUNG MEN AND WOMEN'S SPIRITUAL PROPAGANDA LEAGUE.

SIR,—Recognising the importance of presenting the philosophy of Spiritualism in a more satisfactory manner than heretofore, and placing it in its proper position, apart from its phenomena, a movement is now in progress to form a League, composed of the younger members of the cause in this district, so as to carry on genuine aggressive work, to take the form of monthly lectures by the most prominent speakers of the movement. It is *not* an attempt to form another society, of which we have more than enough, but to supplement their work by causing a great spirit of inquiry, and from which the societies will naturally benefit. The League will also in a great measure bear the same relationship to the Spiritualist Society as the Young Men and Women's Christian Associations to the churches. The League lectures also will be so arranged as not to interfere with the services of other societies. The following will give a general idea of the League's mission and constitution:—First, to be composed of 50 or more members, and by co-operation provide monthly lectures by engaging the most prominent speakers of the movement, in order to present to the public of Bradford and district the true philosophy of Spiritualism, apart from its phenomena. Secondly, lectures to be well advertised on hoardings and in newspapers, the reporters of the different journals being invited to attend the lectures. Thirdly, all speakers engaged to allow questions to be asked relevant to the subject discussed. Fourth, the League will not operate beyond Shipley. Fifth, means for propaganda work to be met by weekly contributions of 8d. Sixth, no one admitted to membership under 19 or over 40. Seventh, concerts, picnics, or other arrangements made whereby the members can be in touch with one another for mutual help and sympathy.

The first business meeting will be announced in the Two WORLDS and from the platforms in the separate divisions of Bradford, for the election of officers, namely—president, secretary, and treasurer, the remainder of the members (it is suggested) forming themselves into a working committee, also rules, etc. There is one important point, however, also suggested, that all the members, or such as can sing a little, to form themselves into a choir, the League to engage the services of a properly qualified choirmaster to teach them; and it is thought that the expenditure incurred by the choir will be a means in the future, by giving concerts, of enlarging the capital of the League for further aggressive work. The first lecture will be delivered in October next, it being estimated that by that time the League would have a capital of about £15, besides the current weekly contributions and collections. The new hymn book to be used. Applications for further particulars and membership to be made to (for Bradford district):—C. W. Holmes, 35, Atlas-street, Manningham; J. T. Shadforth, 44, Fieldhead-street, Listerhills. Shipley, Windhill, etc., A. Sutcliffe, 4, Taylor-terrace, Green-lane, Baildon.

ITEMS OF INTEREST.

DON'T FORGET the Good Friday Demonstration in Manchester. Mrs. NELLIE T. BRIGHAM's portrait and sketch will appear in our next issue.

GRAND DOUBLE NUMBER, with portrait and sketch of Prof. A. R. Wallace, on Good Friday.

"O SUMMERLAND," the new hymn, words and music, is really a fine composition, and deserves a large sale. (See advt.)

WE CANNOT publish "Prospective" notices three or four weeks in advance, and keep them running week after week. They are really advertisements.

SOME important proposals re educational classes will be presented to our readers in our next issue. We bespeak for them the thoughtful consideration of all spiritual students.

Mrs. NELLIE T. BRIGHAM is being booked rapidly for Sundays. Application should be made at once for dates to Mr. E. W. Wallis. She will be glad to hold week-night meetings.

To MEDIUMS.—We shall be pleased to quote terms for advertising spaces in the forthcoming album. It will be a permanent and most valuable form of advertising as everybody will want one of these books for their table or library.

BLACKPOOL papers recently gave fair reports of lectures by Mr. and Mrs. Wallis. The cause is growing in this favourite watering place. A number of earnest workers are determined to push things along. Success to your efforts, friends.

MACCLESFIELD friends mean to buy their commodious and centrally situated hall while they have the opportunity. A successful three days' bazaar will put funds into their hands which will be a substantial help. It is hoped over £100 will be raised. So mote it be.

ACCORDING to the latest testimony, it will be possible to see through brick walls before long. The next thing will be to find the "rays" whereby we can see along the ether waves and discover the "within" of things. Clairvoyance will then be possible for everyone.

POST CARD "REPORTS" will be welcome if well and clearly written; and not too crowded. They will save the cost of postage to cor. sec.s, and save us time and trouble. Put name of town first, and follow to lines of the reports as published as briefly as possible.

WILL Secretaries please take notice, Mr. J. F. Hughes, of 10, Forest Grove, Colville-street, Nottingham, will be glad to give his services to lecture upon Anti-vivisection without charge. Opposition to this modern form of torture is growing, and should grow until the inhuman practises are made illegal and severely punished.

SPIRITUALISM IN MANCHESTER.—In our next issue we shall commence a series of articles dealing with the different societies in Manchester and Salford. Our visitor has been the rounds, and as a "chiel amang ye" has been taking notes which will doubtless prove interesting reading.

OUR next double number for Good Friday will contain a splendid portrait of Mr. A. R. Wallace with autograph, published with the permission of Mr. Wallace and the London Stereoscopic Co. This should have a large sale, and we trust our friends everywhere will make the utmost use of it. We have a grand lot of articles for the supplement, and shall make this anniversary issue a "record" one.

ACORINGTON friends at the Whalley-road Tabernacle have a fine building, which, with the gallery, seats 700 people. A hall below for the Lyceum, and several ante-rooms, make it admirably adapted for the purpose required, and they wish to purchase it. For this purpose a sale of work was held last week, and well on towards £100 raised. Well done!

Mr. J. T. TAYLOR, of Bolton, states that a recent report, written by Mr. Knight, did not meet with the approval of himself or his committee. The responsibility for reports rests with those who write them. We are too rushed for time on Tuesday's to enquire whether reports are "official" or not. Anyway, Mr. Knight, or anyone else, has the right to report if he chooses!

CORBRIDGE'S CARE DEBATES, LEVER-ST.—10: Mr. J. C. Macdonald read a valuable paper on Spiritualism in relation to present social conditions, after which, for a change, Mr. T. Wild, of Rochdale, gave names and other particulars re deceased persons, several of whom were known and the statements made were confirmed. A vote of thanks to Mr. Macdonald and Mr. Wild closed a very interesting meeting. 17: Mr. Lamb gave an interesting address on psychometry with illustrative experiments. Mr. Conolly and Miss Smith also gave clairvoyance.

To CORRESPONDENTS.—A. F. Colborne: Thank you, will use shortly. Two or three columns will do. T. D. Walker: Your lines do credit to your heart, but are hardly up to the standard for publication.—J. S. T.: Please be reasonable; we cannot print reports and long prospective arrangements too; our columns will not stretch! You might send one or the other, not both. Sixpence for each insertion of a tea-party advertisement should be sent.—Medicus: Next week.—J. K., Leeds: We never use anonymous letters.—C. Willis: As we understand matters, applications for associateship should be accompanied by recommendations from two well-known Spiritualists. Such recommendations should, of course, be in writing and signed. The executive have the right to accept or reject such applications according to their judgement, but we are not a member of that body and shall be obliged if you will correspond with the secretary and not trouble us with affairs which are outside our sphere.

NEW BOOKS RECEIVED.—Miracles and Modern Spiritualism, by A. R. Wallace, revised edition, with chapters on Apparitions and Phantoms, 5s. "Psychic Philosophy, a religion of law," by V. C. Deserts, with an introductory note by A. R. Wallace, 5s. The Great Secret, by a Church of England clergyman, 5s. (the three published by George Redway, 9, Hart-street, Bloomsbury, London.) "A wanderer in spirit lands," by Franchezzo, transcribed by A. Farnese, medium, published by W. J. Simkins, 26, Paternoster-square, London, E.C. "Christianity, its Mythical and Pagan Origin," price 6d., by O. E. Ford, 173, Victoria Park-road, London, N.E. Spiritualism, what and whence is it? price 1s., by John Scouller. Phrenological Journal, Feb., 1896, Fowler and Wells, New York. Phrenological Magazine, March, 6d., L. N. Fowler, London. Coming Day, 3d.; Spiritual Review, 6d.; Natural Food, 1d.; Truth-seek, 1d.; Magnetic and Botanic Physician, 3d., all for March.

LONDON Spiritualists will find the Two WORLDS on sale by Mrs. Born, newsagent, at the corner of London Wall and Moorgate-street.

THE Annual Grand Demonstration on Good Friday, to celebrate the Anniversary of Modern Spiritualism is being looked forward to, and prepared for both by intending visitors and the joint committee of promoters. It should be a great success. Particulars shortly.

"O, SUMMER LAND."—New hymn, with refrain, for public services, Lyceums, and private circles. Words and music by William Acfield, one penny; words only, 1s. 6d. 100, from the Composer, Surbiton Hill, Surrey, or Novello, London and New York.—[Advt.]

"RESURGAM" is the title of a beautiful new long metre tune, specially composed by Mr. Crossley (L. Mus., F. G'd, O.) for the hymn by Mr. Peter Lee in the new hymn book (No. 21) which can be had, music and words, for 1d., post free, 1½d.; on superior paper, post free, 2d.; at the Two WORLDS office, 18, Corporation-street, Manchester. Quantities for choirs, 12 for 9½d.; 85 for 1s. 7d.; 50 for 3s.; pos free in all cases.

NATIONAL FEDERATION MISSIONS.—Work of a sound nature has been accomplished in the North of Lancashire by the federation agent during the past week. On Monday, March 9th, Mr. Swindlehurst spoke on "Spiritualism in relation to political and social reform," in the hall owned by the Barrow Spiritualists. On Tuesday evening a party of Barrow Spiritualists, amongst them Mr. Cox (president) and Mr. Hewetson (secretary), assisted the organiser in his mission work at Dalton-in-Furness. In days gone by there existed a good society in Dalton, but it has long ago ceased to be. Since those days the Barrow Society has come in existence, and can boast of the prettiest and brightest hall in the movement, being their own. It is ten years since the last Spiritualists' meeting was held at Dalton, some five miles from Barrow. The work of the Federation is "to extend the cause in new districts and revive it where it has lapsed." At Dalton the cause has lapsed, but the Barrow "circuit committee," assisted by Mr. Swindlehurst, are endeavouring to revive it and establish once again a strong society. On Saturday Mr. Swindlehurst journeyed to Millom to conduct a meeting there. Millom is within the Barrow Circuit. Askam is situated some six miles north of Barrow. Mr. Swindlehurst, assisted by Messrs. Cox and W. Proctor, resident mediums to Barrow Society, conducted a mission meeting there. This is the first Spiritualists' meeting ever held at Askam. The audience was all attention, but in the discussion time one old gentleman declared it was totally unscriptural, and he for one did not want to be brought up from the grave to answer questions, he had to answer enough questions now. There is room for further development at Askam. Another meeting at Barrow on Friday night brought the week's mission to a close. Seven public meetings in one week, conducted by the organiser, should at least demonstrate that the National Federation executive committee are all alive to the voice of the Walsall Conference re the missionary work in new and old districts.

YORKSHIRE UNION.—The monthly Council, in St. James's Spiritual Church, March 8th, opened with the usual business, before a large gathering of delegates and speakers. Much interest is now shown in the Union. Our appeal for hon. members has again been successful, and the following were unanimously enrolled:—Mr. Naylor (Bradford), Mr. Barraclough (Armley), Mr. Jagger (Frisenhall), Mr. J. Armitage (Dewsbury), Mr. Bailey (Halifax), Mr. Northrop (Bradford), Mr. Greenhalgh (Batley). Now is your time, friends, to strengthen our cause by joining the Yorkshire Union. The executive was increased to twelve members, the following being elected: Mr. Burchell, Mr. Hopwood, Mr. A. Walker (Bradford), and Mr. Smithson (Dewsbury). We had also the pleasing duty of placing two new speakers on our accepted list, Mr. George Lewis (Bradford) and Mr. R. Watkin (Rothwell). The next quarterly conference will be held at Birstall "New Society," second Sunday in April. We heartily invite all to help make this day to be remembered in Birstall. Hon. members accepted morning and afternoon; dinner and tea provided in the room for all. Yorkshire societies who have not yet joined the Union are cordially invited to do so and strengthen Spiritualism by so doing. All information will be sent by forwarding address to secretary. The Yorkshire Union consists of thirty Spiritual Societies and the following honorary members:—Messrs. E. W. Wallis (Manchester); J. J. Morse (London); S. S. Chiavelli (Liverpool); James Swindlehurst (Preston); T. Craven and Mrs. Craven (Leeds); J. H. Smith, president, J. Whitehead, vice-president, J. Foulds, J. Parker, J. Collins, J. Burchell and Mrs. Burchell, J. Smith, Williamson, J. T. Todd, A. Walker, G. S. Gill, Wade and Mrs. Wade, F. Naylor, George Lewis, Northrop, and Wilkinson (Bradford); H. Brett and Barraclough (Armley); J. Smithson and J. Armitage (Dewsbury); Nicholson, J. Brooke and Mrs. Brooke, W. Stansfield, and Greenhalgh (Batley); Sutcliffe, Neal, and Bailey (Halifax); Judson, E. Waterhouse, Whittaker, Hargreaves, and Clapham (Keighley); Bradbury and Mrs. Bradbury (Morley); Pawson (Birstall); Wm. Smith (Shipley); Watmough (Windhill); Jagger (Frisenhall); Asa Smith (West Vale); T. Wilson (Huddersfield). Hon. members can attend all our meetings and vote on all matters except planning of speakers. Our subscription is light, and great good will be done by joining. Send postcard to secretary, who will supply all information.—J. J., hon. sec.

In loving memory of my beloved husband, James M. Smith, who passed to the higher life, March 20, 1895.

PASSED into the higher life, the son of Mrs. Sutcliffe, of Nelson, on March 8, aged 11 months. Mr. Hartley, visiting the child before, said the sight was really splendid. There were four children hovering around the cradle, each with a white lily in their hand.

PASSED suddenly into the summerland, March 8, 1896, Isaiah Essam, aged 4 years and nine months. He was interred at Chaderton Cemetery. Mrs. Brooks, of Oldham, offered a beautiful invocation in the house. At the grave side, after singing, Mrs. Brooks gave a splendid address, listened to very attentively by several friends.

PASSED to the higher life, Wednesday, March 11, Mr. M. Condon (medium). Our arisen brother lived and laboured for some time in Barrow for the cause of Spiritualism, also one of the first speakers in his native town, Lancaster, and since he came to reside here was always ready to plead the cause of humanity. Of late he laboured long and hard for the I. L. P.—J. Ball.

THE TWO WORLDS.

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FRIDAY, MARCH 20, 1896.

EDITOR AND GENERAL MANAGER,
E. W. WALLIS.

ALL COMMUNICATIONS SHOULD BE ADDRESSED TO THE COMPANY'S
REGISTERED OFFICE, AT 13, CORPORATION STREET, MANCHESTER.
Private letters for the Editor should be addressed 164, Broughton-
road, Pendleton, Manchester.

SPECIAL TERMS. A trial subscription of 2s. 6d. will entitle
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OUR ANNIVERSARY DELUGE BY SPIRITUAL SCOUTS.

ON MONDAY, MARCH 23RD, we expect to despatch parcels of back numbers of the TWO WORLDS to all friends who have asked for supplies to be sent to them. If we have sufficient we will send to each one as many as they have requested, but if not will enclose some tracts to make up the deficiency.

Will those of our readers who have signified their willingness to become "Spiritual Scouts," and help in the work of deluging the country with "our paper" on March 28th, please *accept this notice*, and make enquiries at the parcel office of the railway station for a bundle of newspapers. We shall send the parcels with *pre-paid railway labels* upon them, but the companies do not *deliver* such parcels, and therefore our friends must call for and get them on the 24th or 25th inst. (Contributions to the fund to cover cost of carriage will be welcome.) We rely upon our friends to use the papers judiciously; to distribute them from house to house. We would suggest that where there are societies, the name and address of the society should be stamped upon each copy, so that the local meetings may thus be advertised and the work be benefitted.

Remember, March 28th is the day. Don't give them away indiscriminately, but put them in letter boxes, or into the hands of householders.

To all those friends who have kindly responded, and so readily promised to take up this aggressive propagandist work *we tender our sincere and hearty thanks*. We have been surprised and gratified at the very wide-spread interest aroused and the numerous responses received, and feel assured that *some good must accrue* from such disinterested labour for Truth and Humanity. May the Angels, who prompted the thoughts, accompany the workers and bless their labours, by giving light, comfort, and joy to many who are now in doubt and darkness.

THE LIMITATIONS AND PERPLEXITIES OF MEDIUMSHIP.

THE TIME HAS COME for a thorough sifting of the floating ideas regarding mediums and mediumship. We want the bottom facts. We need light and knowledge respecting the nature of mediumistic qualifications and their culture. Surely the time has come for clear statement, for classification, for comprehensive and comprehensible treatment of this most important subject.

We need a manual on mediumship that shall give a lucid exposition of what mediumship is, and how it may be sought and developed. The dangers and difficulties, the duties and responsibilities, the limitations and perplexities, should all be fully, thoughtfully, and sympathetically treated. At the present time there is not a single book that deals fairly, clearly, and fully with this subject, that gives the necessary instruction, guidance, and warning to the inquirer.

We are well aware that the subject bristles with difficulties, but they are not insurmountable. We know there is no royal road to knowledge respecting mediumship, and that experience is the best teacher; but surely, after nearly fifty years of close contact with mediums and spirits, there must be many persons—non-mediums and mediums—who can extend a helping and guiding hand to beginners!

Mr. J. B. Tetlow has suggested to us that we should

invite articles from our readers on these lines; that mediums should give us the benefit of their experiences; spirits should tell of their difficulties and desires; observant non-mediums should let us participate in their observations and deductions, with a view to future publication in a "Two Worlds Handbook" for inquirers.

Scarcely a day passes but we receive one or more letters soliciting advice and guidance from inquirers, or asking for light upon perplexing experiences. To reply to all is a great tax upon our time and strength (not a few correspondents, in addition to their demands upon us, forget even to enclose a stamped envelope for the reply they expect us to send them); but that so very many are groping their way to the light is a sign of the greatly increased interest in Spiritualism, of the widespread desire to investigate, as also of the pressing need of some book that shall embody the latest knowledge and the best thoughts of the times, which can be confidently recommended to the neophyte for his or her guidance and instruction.

We ask the assistance therefore of our readers—mediums and non-mediums alike. Letters, articles and experiences will be welcome; suggestions, instructions, and information will be gladly received. We may not be able to use all that is sent in, but we hope to be able to publish a series of articles of educational value, alike to mediums, students, Spiritualists, and enquirers. As a beginning, we commend the opening article in this issue by Hudson Tuttle to our readers.

MILE END.

218, JUBILEE-STREET, is the home of the pioneer worker, Mr. Marsh. His familiar figure may have been seen Sunday after Sunday, for years past, in Victoria Park. He is not a talker, but one whose quiet work constitutes him a veritable pillar in the church. He recognises the fact that the man who provides the platform, or acts as a "doorkeeper in the house of the Lord," is as valuable in his place as the preacher. In times past he has tried hard to get a few Spiritualists to band themselves together for societary purposes. In the result he has often had to pay expenses which most certainly ought to have been borne by the society. He has seen much of the rough side of Spiritualism, but it has had its very decided advantages also. His spirit advisers, through the mediumship of his daughter, have been able to render material as well as spiritual assistance. He was informed of a speciality, and the methods of its manufacture, and further advised where to establish the business. Location at the above address was the result. Even to superintending the repair of machinery his spirit friends have proved their interest in his material welfare. Thus most emphatically Mr. Marsh is able to state that spirit communion confers material as well as spiritual benefits. Spontaneously and unsought the advice was given and acted upon, and in the result the spirit people have provided work for the worker and a meeting place for the Spiritualists. Instead of the usual front parlour being placed at the service of the stranger, we pass under the gas jet, which illuminates the name of Jubilee Hall, and are taken through the house to what at other times in the week is the workshop of Mr. Marsh and his assistant.

In no respect is there anything at the time of the Sunday meeting suggestive of the worker. Everything is neatly stowed away and screened from view, and the harmonium and platform placed in position. The seating accommodation is usually taxed to the utmost, and a pleasant meeting with an average attendance of about forty is the result. The habitues are so satisfied with the management that societary constitution, and consequent committee meetings, finds but little favour here, in spite of the occasional prompting of the conductor, who knows that in the event of any misfortune overtaking him, there is a possibility of his congregation being dispersed, and thus undoing much of the good that has been accomplished. A service is held regularly every Sunday, and a meeting for enquirers on Thursday, the resultant home circles constantly adding to the members attending here.

ERROR involves loss, but not punishment. The retribution laid upon the transgressor consists in his being made to see the result of his sins, and to remedy it in all its infinitely ramifying consequences as far as that is possible.

MRS. BUTTERFIELD.

THE SPIRITUALISTS of twenty years ago will remember Mrs. Butterfield, then of Morley, as one of the small but valiant band of workers (martyrs one might almost say) who then, under the impelling power from the spirit side of life, carried the light to (and broke the bread of life for) the doubting and hungry-hearted people, who, in the main, failed to realise the heroism of these servants of the spirits, and met them with ridicule, scorn, and persecution. Mrs. Butterfield, Mrs. Scattergood, and Miss Longbottom, were a trinity of ladies who endured much for the truth's sake, and to their labours, and those of some few other brave mediums, the Spiritualists of Yorkshire are largely indebted for their present knowledge and liberty.

Seeking out Mrs. Butterfield at her home, 23, Banks-street, Blackpool, the representative of "our paper" was grieved to find that not only was she suffering herself, but her good husband had been stricken down with illness only a few hours before, and was still far from well. It was quite pathetic to find Mrs. Butterfield felt that her days of active service on the rostrum were over, that she was getting past such labours, although, like an old war-horse, she felt as if she would like to be in the thick of the fray once again, and, said she, "the spirits assure me that I have not done yet, and they are generally right—but—we shall see."

I was living in Gawthorpe, Yorkshire, said Mrs. Butterfield, when Mrs. Swift, a good medium, and Mr. Kitson (my brother, and Alfred Kitson's father) first introduced the subject of Spiritualism in 1869. My brother was a medium, as also were my mother and five or six members of our family.

That fact would indicate that the mediumistic temperament or qualification ran in the blood?

Yes, it seems as if it were hereditary, she replied. We were living at Morley when I began to develop; we always sat round a table, and for eighteen months were regular in our attendance, always punctual, and sat in the same places, and to that fact I attribute, in a large degree, the success which resulted. Mr. Butterfield, although not a medium himself, was a splendid sitter for developing the mediumship of others; he was a very great help to me, most anxious to do everything he could to help the work, and ever willing that I should go out to carry the standard of our Cause.

Replying to my question, Mrs. Butterfield assured me she had seen spirits all her life; curiously enough, she had seen them more frequently *before* she knew about Spiritualism and became a medium, than she did afterwards.

Mother and I were walking together one day, when an old woman passed us. As she did so I called to her, "Now, Nanny," and then turned to my mother and exclaimed, "Eh, mother, I'd forgotten she was dead."

Mother replied that she too had seen her, but did not say anything lest I should be frightened.

I have always been a worker; when I was only eight years old I was working in the mill, so that I have had very little school education. Indeed, I used to still go to work after I had begun to develop. I tried to improve myself then, but I never "read up," never tried to store my mind, never planned out a lecture. A gentleman once followed me into the ante-room, after a public discourse, and wished to know what books I had read. I replied "none, unless you call the *Family Herald* a book." "Oh, nonsense, he exclaimed; you *must* have read a great deal to deliver such lectures," and refused to believe that I had only spoken as the spirit had given me utterance, yet such had been the case. After we had sat in our home circle for 18 months I went to London at Mr. Burns' invitation, and spoke in Doughty Hall and at Kingston-on-Thames for Mrs. Bullock, where I first met Mr. E. W. Wallis.

I had been a member of the Primitive Methodist body, and afterwards both Mrs. Butterfield and I attended the Old Chapel and became members of the Independents, as they were called, but, after it was known we were holding "spirit rapping" meetings, we were treated to the cold shoulder, and a teachers' meeting was called to consider what should be done with Mr. Butterfield; he forestalled their action by sending in his resignation from his post as teacher. Our house was sometimes surrounded by an excited and angry mob when it was known we were sitting, and "Set the house afire," "Let's smother 'em,"

"There's the devil among them," etc., were some of the expressions we were compelled to hear. An effort was made to secure Mr. Butterfield's dismissal from his employment, but it failed, for although his employer was a Methodist, he raised his wages instead and assured those who interviewed him, "If all my men were like George Butterfield I wish they were all Spiritualists."

The spirits gave many strange prophecies, warnings of pit firing and accidents, and once I firmly believe saved my life.

How was that?

It was at the time when the opposition was at the worst. For about three years we, a neighbour and I, did not dare to go out after dark without our husbands. We got our groceries from the stores, and used to go for them on Thursdays instead of Fridays so as to avoid the people and escape their insults. One Thursday we completely forgot, until too late, to go for our goods. But my spirit control came and said, "If we can inspire you with thoughts we can take them away; we did not want you to go." Why? "Because, if you had, you would most likely have been killed." The next morning I was controlled, and with my husband was taken to a dark spot under a gateway, which we should have had to pass near by, where a heap of stones and turf had been put ready to pelt us with.

On another occasion when I went to Barnsley the police were warned that a plot had been arranged to crowd round the doorway as I came out after the meeting, and some one was to put out his foot to throw me down and the others were to press round and trample me under-foot. I was greatly surprised after the meeting to find two policemen waiting at the door; one placed himself in front of me and the other behind, and when a man tried to trip me the policeman caught him by the throat and threatened to lock him up. Ah! those were days when Spiritualists had to suffer for Spiritualism; "there's nowt like persecution to make you love your cause," said Mrs. Butterfield, and her eyes lit up and flashed with remembrance of the trials and difficulties of her pioneering days. "A quarter of a century of public platform work has not been gone through without a great deal of hard and rough work," said she, to which we were able to give unqualified assent.

In addition to her public lectures, Mrs. Butterfield did a great amount of good work in circles, her controls, Bell and Lena will be gratefully remembered by hosts of friends. Much good healing work was accomplished by them through their medium—one gentleman in particular who attended their home-circle had to get there on crutches at first; he had not put his foot to the ground for three years, although several doctors had done their best for him. Bell assured him, "we can make you walk." He had been so often disappointed that he could not credit her statement, but, sure enough, as the result of the magnetic treatment given him by Bell through her medium he *was* able to walk, and was most grateful for the aid of the spirits, who not only cured his infirmity, but ministered to his mind and fed his spirit with information regarding spiritual things.

Speaking on the question of "are animals immortal"? Mrs. Butterfield said that her spirit teachers say that "when we love our pets, dogs, horses, or birds, etc., although their bodies die they live just so long as our thoughts, our love, and our creative force keep them alive, after that the spirit essence returns to the ocean of spirit energy."

Rejoicing in the rapid spread of the knowledge of spirit return, hoping for the triumph of spiritual principles in the lives of future generations, and the reign of goodness and love; tired out physically, Mrs. Butterfield assured us that she felt she could patiently wait till the spirits come to take her home; but her heart begins to turn hopefully to that land of light and beauty, where life in its fulness and freedom awaits those who, like her, fight a good fight and finish their course bravely and well.

The consciousness of duty done, of progress made, and of capacity for progress developed, of spiritual graces nurtured, of truer insight gained and wider fields of knowledge opened out—this is the spirit's reward in the past, its earnest of further progress in the future.

The future life, differing from the present one only in degree, and, in the states, immediately succeeding this, only in a very slight degree, is a life of continued progress, in which the sin-stained spirit will be compelled to remedy in sorrow and shame the acts of conscious transgression done in the body.

TRANSLATION OF A WELL-KNOWN MEDIUM.

AT GATESHEAD, on March 9th, there passed away Mrs. Mary Ann Brown, aged 40, wife of Mr. Wm. Brown, who for many years have been known as Spiritualist mediums. The interment took place on Sunday, 15th, at the Cemetery. A large concourse of Spiritualists and others attended the service, which commenced at the home, and was continued at the grave by Mr. J. H. Lashbrooke, who delivered a beautiful and impressive discourse on "The philosophy of death," suitable hymns being sung. A large meeting was held at the late home of the deceased, when her immediate presence was testified to. Memorial services were further held at Kingsford-terrace, conducted by Bro. Stevenson; Redheugh, by Bro. Weightman, and also at Teams by Bro. Wilson, of Manchester. Our sister has left four children. She was one of the most remarkable mediums in the north. Having been in early life connected as a Bible teacher with the Hackney (London) Free Methodists, she afterwards associated herself with General Booth, and became a Salvation Army captain. Under Mr. Victor Wyld's advocacy of Spiritualism she was induced to examine its claims, and with her husband soon developed mediumship, which she has constantly exercised freely week in and week out. Her special phase being "Personation and seership," large numbers having been convinced thereby. Considering the delicacy of her temperament, it is wonderful how much time and work she put into the movement generally. Some of your readers may remember the house-haunting affair at Birtley, Durham. She was the medium requested by the editor of the *Daily Leader* to visit the house, and after passing into the trance state, in a brief space described the whole surroundings, the affair causing great excitement at the time. I am unable to really state whether or no the ghost was laid, but on account of the continued noises the house was closed. Mrs. Brown some time after was requested to visit the house of a well-known medical man in Newcastle, whose family was disturbed by unaccountable noises, which affected the children's health and sleep. Her influence was also in this case successful, as after directing her seeing power to the troublesome guests, quietness and peace supervened. Mr. W. T. Stead visited the house some time after to glean the gossip connected therewith, an account of which appeared in "Borderland." W. H. R.

LONDON NEWS AND NOTES.

48TH ANNIVERSARY.—Mr. Horatio Hunt will deliver an inspirational address at 113, Edgware-road, Sunday, March 29, at 7; subject, "Spiritualism, its past, present, and future." Impromptu poems and clairvoyant readings at the close. Silver collection. All cordially invited.

CAMBERWELL. Surrey Masonic Hall.—A full audience, much interested in an impressive discourse by Mr. Long's guides. Next Sunday's items of interest will be the naming of two infants, with an appropriate service. Special service on Easter Sunday. Mrs. Bliss has promised to assist us. Social evening Easter Monday, tickets 1s. Thursday, at 35, Station-road, Mr. H. Boddington, on "Problems in mediumship." Discussion invited.—A. E. B.

102, CAMBERWELL ROAD (Mrs. Clark's).—15: Mr. Peters, controlled by "Moonstone," gave a number of descriptions of spirits, several were recognised, also correct descriptions by psychometry. Mr. Peters further gave clairvoyant descriptions in the normal state. He was, for the third time, controlled by Henry VIII; this was not pleasant to the circle, the misery of the spirit was evident, while his state of mind—self-centred, arrogant, suffering, yet unrepentant—was not encouraging to those who felt pity. Mr. Orr and Mr. Payne were controlled for a short time.

CANNING TOWN. Sanepariel Temperance Rooms, 2, Ford's Park Road.—First meeting in our new room. Mr. H. Boddington dealt ably with questions from the audience. A great success.

CAVENDISH ROOMS. 51, Mortimer Street, W.—Mr. T. Everitt, president, spoke on "Phenomenal Spiritualism." Mr. Everitt having been witness to the majority of the incidents he related lent additional interest to the address, which was greatly appreciated. The continued energy displayed by this noble worker in the cause to which for 40 years he has been so devoted is as gratifying to his numerous friends as it is of advantage to the movement.

EDMONTON.—Mr. Dalley gave a good trance address upon "Mediumship, its use and abuse"; also the conditions necessary for development. A most interesting evening.

ISLINGTON. Wellington Hall.—Mr. Rodger presided. Mrs. Hubbard, under influence, spoke on "Heaven," Mr. Emms and Mr. Rodger following on the same subject. A question as to the authority of the Bible to the Spiritualist was replied to by Mr. Brooks. Friends kindly secure tickets beforehand for the social tea on Good Friday.

MILE END. 213, Jubilee Street.—Mr. Bradley's very interesting address, under influence, was highly appreciated by a large audience.

NOTTING HILL GATE, W. 51, Ladbroke Road.—Benefit seance for W. Wallace, Thursday last, well attended. Miss McCreadie gave many excellent tests, the remarkable clairvoyance was in many cases accompanied by names, etc. Collected, 19s. 3d.; total amount collected for the benefit of W. Wallace, £5 10s. 3d. Sunday, good attendance at the seance for materialisation.

STRATFORD.—A grand address on "Spiritualism," by Dr. Reynolds, was highly appreciated by a large audience. Mr. Gozzett gave a recitation, and a very pleasant evening was spent.

REMARKABLE RESULT OF A DREAM.—This anecdote is strictly true, and was published at the time when the facts related in it occurred. During the present century a young lady who was born dumb, and who dwelt in Scotland, dreamt several times that she journeyed to Bath, stayed at a well-known hotel, and there met a man the sight of whom gave her the power of speech. She was so convinced that such would really be the case that her father took her to Bath, engaging rooms at the White Hart Hotel, the proprietor of which was Mr. Cooper. Mr. and Miss — went into an apartment, when a waiter, deeply marked with small-pox, entered to attend to them. Immediately on seeing him, Miss — cried, "My God, the man!" and from that hour she received the gift of utterance.

MANCHESTER AND SALFORD.

ARDWICK. Tipping Street.—11: Circle. Mr. Gibson and son, good clairvoyance and psychometry. 15: Mrs. Green on "Inspiration" and "Is the soul immortal?" was heartily appreciated by crowded audience. Solo by Miss Green, "Watching by the golden gate," the choir joining in chorus with good effect. Mar. 23: Grand Social and Entertainment at 7-30 p.m. Tickets 3d.

BRADFORD. Church Street.—Mr. Duffey's guides on "Angels to beckon me." Psychometry afterwards. Poor attendance.

CHEETHAM. Ash Lodge, Halliwell Lane.—12: Madam Henry and Miss Smith. Splendid meeting, overcrowded. Our room is much too small. Sunday, good discourses by Mr. L. Thompson.

COLLYHURST STREET.—10: Master Hayes gave successful tests. Large audience. 12: Circle, Mr. Macdonald conducted in usual able manner. 15: Mrs. Peters spoke on "Who are those arrayed in white" and "Faith, hope, and charity," with telling effect. The naming of Mr. Ashton's child was a very impressive ceremony. Lyceum Annual Concert and prize distribution to 37 recipients, witnessed by over 400 spectators, was a splendid success and heartily enjoyed. Second monthly tea party to children last Saturday. Games, songs, and recitations made up a joyous treat, thanks to working committee. Sunday, excellent attendance though inclement weather; three recitations. Afternoon address by Mr. Taylor, "Children in spirit life," very attentively followed. Pleased to welcome back old members.

HULME. Junction Street.—Thursday, public circle conducted by Mr. Lamb. Sunday, address and clairvoyance by Mr. Lamb. Monday evening, Miss Cotterill was with us again, giving a very pleasing discourse and excellent psychometry.

LONGSIGHT. Grey Street.—10: Circle. Excellent psychometry and clairvoyance by Miss Walker. 15: Miss Halkyard discoursed on "Spirits' mission." Good psychometry and clairvoyance. We thank her for giving half her fee to help our work. Large circle, psychometry and clairvoyance by Miss Knight. Test by Miss J. Wren. Discourse by Mrs. Wren. Discourse and clairvoyance by Mrs. Walker. All good.

396, OLDHAM ROAD.—Next Sunday at 11, Mr. Joseph Taylor will lecture upon "The atmosphere." All welcome. At 6-30, short addresses by our friends, followed with a solo, etc.

OPENSHAW. George Street.—15: Morning circle: Mrs. Dixon gave psychometry. Evening: "Christ, our redeemer," and psychometry. She named the child of Mr. and Mrs. Thornley, William Henry.

PATRICROFT.—Mr. Macdonald and Mrs. Porter kindly gave their services, great satisfaction; proceeds to Organ Fund. 11: Public circle. Miss A. Foster received great praise. 15: Mrs. Porter's grand discourse on "St. Paul and spirit power," was listened to with great interest. Clairvoyance much enjoyed.—Lyceum. Mr. Clegg conducted. Glad to see adults taking interest. Lyceum first anniversary next Sunday. Officers will be elected. Members please attend.

PENDLETON.—9: Service, Mrs. Rennie was very successful with clairvoyance. 12: Circle, Mr. J. B. Tetlow gave us a pleasant evening. 15: Afternoon, Mr. Tetlow's guides spoke on "The pioneers of thought"; in the evening ten written questions were ably dealt with. Remarkable psychometrical delineations. The naming of a little one Joseph and "Victor" was a touching ceremony.—F. J.

SALFORD.—11: Large circle. Miss Knight gave much satisfaction. 15: Mr. Joe Moorey gave fluent clairvoyance, nearly all recognised, Mr. Wm. Davies contributing an able address and reading from a recent T. W. After-circle largely attended. Mr. Arthur Bracegirdle gave clairvoyant descriptions, along with medical psychometry.

SALFORD. 4, West Craven Street.—In Miss Foster's absence a local medium dealt with questions from the good audience in a masterly manner. After-circle conducted by the same medium.

PLATFORM RECORD.

SPECIAL NOTICE.—"IN VIEW OF THE GREAT INCREASE IN THE NUMBER OF SOCIETIES AND THE VERY NUMEROUS REPORTS NOW BEING SENT US FOR PUBLICATION, THE DIRECTORS OF THE TWO WORLDS PUBLISHING CO. LTD., ARE RELUCTANTLY COMPELLED TO STIPULATE THAT IN FUTURE NO REPORT SHALL EXCEED SEVENTY WORDS." CORRESPONDING SECRETARIES AND REPORTERS GENERALLY, WILL GREATLY OBLIGE BY CONFORMING TO THE ABOVE RULE.

ACCRINGTON. China Street.—Mr. J. Holmes gave very good addresses and excellent clairvoyance.

ACCRINGTON. St. James Temple.—Monday, Mrs. Johnstone address and clairvoyance. Sunday, Mrs. Rennie gave good addresses on "Courage brother" and "Is the Bible the Inspired word of God?" Solos very nicely and good clairvoyance.

ACCRINGTON. Whalley Road.—Mrs. Best gave clairvoyant descriptions to good audiences. After circle, good results from Misses Gafney, Haworth, and Cross.

ARMLEY. Theaker Lane.—Mrs. France's control spoke on "Spiritual gifts" and "Past, present, and future." Clairvoyance very good. Large audience.

ASHTON. Mr. J. T. Standish delivered splendid addresses on "Some teachings of Spiritualism," and "The religion of Spiritualism." Successful psychometry.

BIRMINGHAM SPIRITUALIST UNION.—At 11-30 and 6-30 we were delighted with trance addresses by Mr. Geo. Featherstone. It is his first visit, but as far as the B. S. U. are concerned it will not be the last.

BARROW. Warwick Street.—2-45, paper by Mr. J. Dobson on "Hemorrhage, or bleeding, and how to stop it." 6-30, Mr. Dobson's guide spoke fluently on "God so loved the world," etc., John iii. 16. After circle very good.

BOOTLE. Liverpool.—In the unavoidable absence of Mr. Chas. Eyre, Mrs. W. Stansfield, although suffering from a severe cold,

filled our platform very creditably, and gave in addition to address several clairvoyant descriptions, which were all recognised.

BIRMINGHAM. Bloomsbury.—15: Mrs. Groom's guide's address on "There is no death" was a great success. Eighteen clairvoyant descriptions, sixteen fully recognised. Strangers greatly impressed. Room crowded.

BLACKBURN. Northgate.—Wednesday, 11, public circle. Mrs. Best gave splendid clairvoyance. 15: Mr. Craven gave good addresses on "Proofs of Spiritualism" and "Salvation." Miss Janet Bailey gave good clairvoyance. Mrs. Jennings rendered in good style "Trust in the Lord."

BLACKPOOL. Liberal Club, Church Street.—Mrs. Hyde gave splendid discourses and clairvoyance and psychometry. All very good. Audience, as usual, good.

BOLTON. Bradford Street.—1: Mr. Ormrod (president) on "The language of the soul," versus "The language for profit," and "Charity and Love," held large audiences in wrapt attention. Clairvoyance by Miss Barlow all recognised. Mr. and Miss Barlow's singing very good. 15: Mrs. Brooks, speaking on "After death, what?" and "Spiritualism, its aims and purposes," gave great satisfaction. Clairvoyance nearly all recognised. Psychometry good.

BRISTOL. 134, Grosvenor Road.—12: Pleasant evening with strangers. Clairvoyance recognised. Good tests. 15: Mr. Hooper's guides, enjoyed by strangers. Address on subject given, "The divinity of Christ." Clairvoyance recognised. Mr. Hooper will help circles near Bristol for expenses only.

BRADFORD. 421, Manchester Road.—Mrs. Russell's good inspirational addresses, "The social and religious martyrs of the past," and "God is love," highly appreciated by good audiences. Good psychometry and clairvoyance.

BRADFORD. Walton Street.—15th: Mrs. Berry's guides addresses on "To the uttermost farthing," and "Spiritualism, its responsibility." Moderate audiences.

BURNLEY. Hammerton Street.—Mr. Wm. Johnson demonstrated in a forcible, argumentatively sustained lecture the efficacy of Spiritualism to all the spiritual wants of life. At night, "The attitude of Spiritualism to the social, political, and religious conditions of to-day," was verily an inspiration. He pleaded valiantly for men and women to save themselves.

BURNLEY. Hull Street.—Mrs. Allon, of Stockport, gave nice poetical addresses on "Trim your lamps" and "The home over there." Much appreciated by good audiences. Clairvoyance very good indeed. Hope to have her again soon.

BURNLEY. Guy Street.—Mrs. Johnstone and Mr. Clarke gave good lectures to a full room. Psychometry and clairvoyance remarkably clear and good.

BURTON-ON-TRENT.—Mrs. Shepherd, of Derby, gave interesting and encouraging address on "Angol's footsteps." Psychometrical delineations nearly all assented to. Pleased to note the presence of Mrs. Ash, of Walsall, whose husband passed on lately, after enduring intense agony caused by exhaustive surgical operations.—F. W. R.

BURY.—Wednesday, Mrs. Dixon, successful meeting. Sunday, Miss Cotterill gave "Messengers of God" and "Through the valley of the shadow." Striking clairvoyance and psychometry.

CAMBOIS.—Mr. Jas. Clare's splendid lecture on "Royalty rents and wayleaves," on the 14th, held his hearers one hour and 40 minutes; Mr. Thomas Batey presided. There are many ways of getting at the people. 15: Mr. Clare lectured to large gatherings on "The growth of religious thought" and "The religion of Shakespeare." Mr. W. S. Bell ably presided.

CARDIFF. St. John's Hall.—Mr. S. Longville gave an interesting address upon "What is Spiritualism?" dealing with the various difficulties and objections which beset the inquirer. After-meeting, a member related some striking experiences. Mrs. Dowdale's "Snowflake" concluded with successful clairvoyant descriptions.

CARDIFF. Swiss Hall.—Mr. H. G. Allen's good address on "What good has Spiritualism done?" was a very clear and lucid summary. Solo by Mrs. Longville—"Flee as a bird." Clairvoyance by Mrs. Billingsley. The cause is forging ahead here, numbers of strangers attend every week.

CARLISLE.—Open circle. Good address by Mr. Webb on "What is God?" Short address by Mr. J. Cartner on "How to spiritually communicate." Clairvoyance by Mr. Winder.

CLITHEROE.—Mr. Manning, being unwell, only arrived during the afternoon service. Fortunately we had Miss F. Barlow on, and she gave a suitable address on "True nobility," and clairvoyance. Evening, Mr. Manning ably dealt with "Justice," from the audience, to a large and appreciative audience. Clairvoyance recognised.

DARWEN.—Mr. C. Willis on "The cut of his coat" was short but good. Startling experiments in thought-reading. Evening address on "What do we gain by self-denial?" Marvellous disclosures by thought-reading in letters, personal friends, near or distant, and clairvoyance.

DERBY.—Mrs. L. A. Griffin's control gave interesting discourses on "Spiritualism, what is it?" and "Spirit return." Very successful clairvoyance, fully recognised.

DEWSBURY. Bond Street.—12: Short address by Mrs. Talbot's guides, and good psychometry. 15: First visit of Mr. G. H. Beely. Subjects, "There shall be no more sea" and "Gray's Elegy," ably dealt. Good clairvoyance and fair audience.

ELLAND.—Mr. Marshall's inspirers delivered eloquent discourses on "Spiritualism, how is it produced?" and "Our duty as Spiritualists," to fair audiences. Miss Shaw's inspirers discoursed ably on "Does man live after death?" and "Man, know thyself," also ten subjects from the audience. Mr. Sidebottom gave successful psychometry. Fair audiences.

GATESHEAD. 1, Team Valley Terrace.—4, Mrs. Young gave good impersonations. 8, Mr. Wilson gave a good outline of Spiritualism. He is a good platform speaker. 11: Mrs. Colville gave clairvoyance. 15, Mr. Wilson ably took up the scientific side of Spiritualism.

GATESHEAD. 22, Redheugh Road.—Mr. Weightman addressed a large audience on "Spiritualism," and answered questions to the entire satisfaction of all. Good after-circle by Mrs. Balls and others.

HALIFAX. Raven Street, Queen's Road.—Disappointed by Mr.

F. Colbeck. Mrs. Bottomley, of Sowerby Bridge, spoke very ably on "Prayer" and "What Spiritualism has done, and what it has to do." Excellent clairvoyance.—J. J. D.

HECKMONDWIKE. Church Lane.—11: Mr. Wood's guides gave a good address. Clairvoyance by Mrs. Wood very good.

HOLLINWOOD.—A gentleman in the room gave Mr. G. Smith the subject "Creation," and after he had done congratulated him for handling it in a manner that astounded him. Evening, we had some Socialists present, and one of them gave him the subject, "Darwen's theory, and how man first existed." He so delighted them that they wanted us to take a large hall for him to speak on Socialism. Miss Jackson gave clairvoyance in good style, nearly all recognised. This lady ought to be regularly employed. Lyceum opened by Mr. Law.

HUNSLET. Albert Street.—Mr. Ainsworth's guides gave good addresses on "Let old acquaintance be forgot in the days of old lang syne" and "Nearer my God to Thee." Good clairvoyance and psychometry. After circle: Good clairvoyance by Mr. Farnsworth and Mrs. Alson. Good audience.

HUNSLET. Joseph Street.—Mr. G. Newton delivered a brilliant lecture, and dealt with subjects from the audience in a magnificent manner. Strangers thoroughly delighted. Room crowded.

HUNSLET. Goodman Terrace.—A good day. Mr. I. Moore spoke on "A purpose in life." Night subject by Miss France, "Dare to be a Daniel." Two good addresses. Good clairvoyance. Crowded out.

LEEDS. Progressive Hall. A good time. Mrs. Champion's guides on "There's not a tint that paints the rose or decks the lily fair" and "Come, let us reason together." Clairvoyance. Intelligent audiences.

LEICESTER. Crafton Street.—Mr. T. Muggleton's guides spoke in good style from Matthew, c. 9, 24, "The maid is not dead, but sleepeth." Monday, at 7-30 p.m., a coffee supper, 4d. each.

LEICESTER. Millstone Lane.—Favoured by a very eloquent and forcible address from Mr. H. Clark (Leicester). Hope to hear him again soon. Clairvoyance by Mr. Bunney.

LEICESTER. Liberal Club.—Mrs. Walker, of Northampton, gave very interesting addresses. Evening subject, "What shall it profit a man if he gain the whole world and lose his own soul?" much appreciated. Clairvoyance by Mr. Swinfield very successful. Large audience.

LONGTON.—Miss Sarah Ann Whiteley gave us much pleasure. Hall crowded at night.

MEXBOROUGH. Market Hall.—Grand day. Mr. Shaw took subject from the audience, "The life of Moses and the possibilities of man," and "The woman gave and I did eat." Remarkable psychometry. Large audience.

MORLEY.—8: Mr. Barraclough spoke on "The divinity of science," and "The future of Spiritualism." 15: Afternoon, the locals did fairly well. Our planned speaker, Miss G. Hunter, arrived, and spoke for thirty minutes on "Is Spiritualism a religion?" Good clairvoyance and psychometry.

MILCOM.—8: Mr. Proctor, of Barrow, spoke to the Lyceum children, and gave a splendid lecture on "Spiritualist's teachings." 11th: Mr. Swindlehurst gave a very instructive lecture on "Spiritualism, its phenomena and teachings." 15: Mr. W. Tyson, local, "Is there a life beyond the grave?"

NELSON. Ann Street.—Mrs. Heap's guides spoke ably on "The spiritual home" and "Is Spiritualism a benefit to mankind?" Mr. Hartley gave good clairvoyance and psychometry.

NELSON. Bradley Fold.—Mr. Pilkington's guides gave excellent and lucid discourses on "The aurogen of another atmosphere, contrasted with the oxygen, nitrogen, and carbon of this atmosphere," and "Is life immortal?"

NELSON. Pendle Street.—10: Mrs. Dixon gave excellent psychometry, causing one man to fairly tremble at the story she revealed to him of his past life. 15: Mr. Sanders gave "Why I became a Spiritualist" and "The prodigal son." Good psychometry and clairvoyance.—J. M.

NEWCASTLE-ON-TYNE.—Mrs. Young delivered short addresses, followed by remarkably successful clairvoyant delineations, very striking cases of spirit identity being given, which seemed very satisfactory to good audiences.

NEWPORT. 32, Barrack Hill.—Inspirational address by Mr. Wayland on "Ever near, ever dear." Clairvoyance at after-meeting by Miss A. Wayland. Truthseekers welcome.

NORMANTON.—Mr. J. Armitage answered questions in his usual style. We have never seen our brother wanting words to answer any question. His knowledge of the Bible is marvellous. We believe he knows all the stories, for they seem to come faster than the lips can move to give them off, we could hear many say. Well, anyway, that man knows his Bible well. A successful circle after.

NORTHAMPTON. First visit of Mrs. Place, of Leicester. Two very good meetings. Clairvoyance very successful. Crowded room. We hope to have her again shortly.

NORTH SHIELDS. Oddfellows' Hall.—Mrs. Yeeles gave excellent clairvoyance, 10 out of 11 descriptions being recognised. Tea, concert, and dance on Good Friday.

NOTTINGHAM. Masonic Hall.—Mr. J. O. Macdonald lectured in the morning and answered questions in the evening. Successful meetings, clairvoyance good.

OLDHAM. Temple Society.—Mr. Postlethwaite replied to questions and spoke on "The gospel of ghosts," giving satisfaction.

OLDHAM. Bartlam place.—Miss Wath, of Royton, spoke well on "The vacant chair." Clairvoyance very good, all recognised. Thursday, Mr. B. Plant gave startling descriptions and psychometry, all recognised.—T. R.

OSSETT.—Very good day. Mrs. Thornton's guides for the first time gave addresses here and clairvoyance. Very well liked by good audiences. Hope to have her again soon.—J. W.

ROCHDALE. Milnrow Road.—Mr. Wood gave addresses and psychometry, very good. Hope to have him again soon.

ROCHDALE. Baillie Street.—Wednesday, Mr. G. Manning spoke on "Let us gather up the fragments" etc. Clairvoyance very good. Thursday, developing class. Saturday: Tea and Social a success.

Sunday, Miss E. Barlow gave clairvoyance and Mrs. Barlow reading from "Outlines of Spiritualism."

PARGATE. Ashwood Road.—8: Miss Halkyard's first visit. She gave her services for the building fund (Sunday and Monday). Her guides gave very interesting discourses and clairvoyance, especially on Sunday night, 23 descriptions were given, all recognised. We thank her very much and wish her success. 15: Mr. Tyas, one of our local mediums, gave very good discourses. Mr. J. Turner good clairvoyance.

PRESTON. Walker Street.—Mrs. Britten, being unwell, could not lecture here. Mr. T. Wild gave 12 descriptions, 7 recognised at once. A young man (Thomas Bancroft) passed on about last Christmas was mentioned. When recognised, he disappeared, but soon returned with another spirit friend, Thomas Green, who was a companion in earth life. Several persons in the hall vouched for the correctness, as they had known them as tailors, both working for one master. Thomas Bancroft, tailor, Meadow-street, and Thomas Green, tailor, 21, Nile-street. Evening, Miss Gerrard, of Blackburn, gave a solo with credit. Mr. Tearle, local, gave a short address on "Why should Spiritualism be popular?" which did him great credit. Mr. Wild then gave 18 names, 15 recognised at once. Old Tom Banks, ex-secretary of the Preston cotton spinners, who was recognised last week, also brought a spirit friend to be recognised (James Brown). The two were known to be close companions in earth life for many years.—J. Park.

ROCHDALE. Penn Street.—Mr. Farrar spoke on "Speak gently." Mrs. Butterworth gave clairvoyance and psychometry with her usual success. After-circle well attended. Miss Scott gave encouraging words to Spiritualists. Mr. Farrar gave good clairvoyance.

ROTHWELL.—Mrs. Myers' guides gave addresses on "Man know thyself" and "Cast thy bread upon the waters and it shall be seen after many days." Good clairvoyance by Mrs. Wood. Nearly all recognised.

ROYTON.—8: Miss Taylor gave splendid addresses and clairvoyance. 15: The speaker gave clear clairvoyance. Evening subject, "Where are our loved ones?" well treated. Clear and accurate clairvoyance. Everybody delighted.

SEGHILL.—Mr. J. J. Corry dealt with questions from the audience very well, and gave good psychometry.

SHAW.—Wednesday: A pleasant social evening. £1 14s. 10d. was realised towards paying for the organ. Sunday: Mrs. Johnston gave good address, also good clairvoyance.

SHEFFIELD.—Mrs. Hunt, of Bradford, spoke from "There's a beautiful land on high" and "Pull for the shore," followed by clairvoyance. Great satisfaction evinced. Mar. 16: Address from "Work for the night cometh," followed by very satisfactory clairvoyance and psychometry.

SOUTHPORT.—Another meeting of much interest to inquirers at the house of Mr. and Mrs. Stansfield last Sunday evening, when the inspirers of Mrs. Armitage, of Brighouse, gave several addresses on important subjects. Striking clairvoyant tests.—W. S.

SKIPTON.—8: Mr. W. E. Leaver kindly responded to our "call for help," and spoke on "Which is the true church?" a lively, pithy address, just suited to the inquirer, and "How I became a Spiritualist, and why I remain one." Excellent psychometry. Pleased to hear him again.

SMETHWICK. Central Hall.—Mr. Leeder spoke on "Spiritualism: It's evidence of life after death, and its promise of immortality," and replied to written questions from the audience. Clairvoyance gave general satisfaction. Two ladies who received descriptions through Mrs. Lawrence the previous Sunday, then unable to recognise the spirits, declared that they now fully recognised them, and thought it their duty to let us know.—D. F.

SOWERBY BRIDGE.—Miss Patefield gave an excellent discourse on "Man, in the after life." After a few clairvoyant descriptions she told some of the tests which had proved to her the truth of Spiritualism. Miss Patefield also stayed to the public circle and gave clairvoyance.

STALYBRIDGE. Trinity Street.—Wednesday, Mr. Collin's spoke on "Man's fall in this progressive age." Sunday, Mr. Jones on "The origin of man from the Egyptian period" and "Man, or the forgotten fragments of History." Both addresses full of interest and much appreciated. He conducted the after-circle very successfully.

STALYBRIDGE.—Wednesday, Miss Walker gave fairly good clairvoyance, etc. Sunday, Mr. Walter Trueman, a local medium, gave his services; very stirring addresses. Evening subject, "Heaven and Hell," very good clairvoyance. After-circle ably conducted by Miss Bessie Hunter. Second annual soiree, Saturday, Mar. 28. Tickets 9d. All friends welcome.

STOCKPORT.—Thanks to Mr. Brooks for help towards our Banner. 15, Mrs. Horrocks spoke of the bickering and discord in circles and societies, and explained its deterring influence on spirit communion. Night, "Live to do good," interesting narrative of spirit-life experiences. Clairvoyance good. Attendance large.

WAKEFIELD. Queen Street.—Mrs. Fielding's guides gave a remarkable address upon "Charity." Mrs. Myers spoke upon "Praise ye the Lord?" Mrs. Fielding gave good clairvoyance.

WALSALL. Central Hall.—Mr. E. W. Wallis gave splendid addresses morning and evening in his usual instructive and telling manner, which were much appreciated by good audiences. Next Sunday, Mrs. Britten.

WHITWORTH.—Miss Schofield discoursed on "Sow in the morn thy seed" and "What do we teach?" Clairvoyance well recognised, great satisfaction.

WEST HARTLEPOOL. 26, Richard Street.—8: W. Shirley's guides described six spirits, five recognised. 15: At 6-30, Mr. Henry gave striking instances of spirit return. W. Shirley also spoke. Glad to say we are increasing in numbers. Good feeling prevails, earnest inquirers welcomed.

WISBECH. Public Hall.—Mr. Ward spoke eloquently from "My God, my God, why hast Thou forsaken me?" (subject from the audience). Clairvoyant descriptions mostly recognised.

RECEIVED LATE.—Bradford, Boynton Street. 8, Mrs. Windor gave addresses. 14, A good concert for piano fund. 15, Mrs. Whiteoak's addresses and clairvoyance good.

PROSPECTIVE ARRANGEMENTS.

ACCINGTON. St. James' Temple.—Mar. 28: Second Anniversary Meat Tea Party. 9d., under fourteen, 6d.

ARMLEY. Theakor Lano.—Bazaar and Sale of Work opened on the 18th by Mrs. Sagar at 3; 19th, by Mrs. Walton, at 3-30; 21st, by Mr. J. Armitage. Plain teas 6d., from 4-30 to 6-30. A Concert each evening, admission 18th, 6d.; 19th, 3d.; 21st, 3d.; season tickets 9d.

BRADFORD. Milton Hall.—*Lyceum.* Monthly Tea at five, and Social at 7-30, Saturday, March 21. Adults 4d., children 2d.

BRADFORD.—Special Public Meetings, under the auspices of the Yorkshire Union of Spiritualists, conducted by Mr. Jas. Swindlehurst, of Preston, organising agent for Spiritualist National Federation. Monday, 23rd, Spicer-street, Little Horton. Tuesday, 24th, Oley-road. Subject, "Spiritualism the need of the age." Wednesday, 25th, St. James', Lower Ernest-street. Subject, "A Spiritualist's definition of Socialism." Discussion invited. Thursday, 26th, Batley Carr Rooms. Subject, "Reply to the Vicar of Dewsbury." Collection. All meetings commence at 7-45 prompt. Discussion invited.

DEWSBURY. Bond Street.—Easter Monday, *Lyceum* Tea at 4-30, and Entertainment, prices 9d., 6d., and 4d., entertainment 3d.

HALIFAX. Raven Street.—Grand Tea at 4-30 and Social at 7, Saturday, March 21, adults 9d., children 6d. Only a limited number of tickets, sold by committeemen.

HALIFAX. Winding Road.—Monday, March 30, at 7-30, Mr. J. Foulds and Mrs. Wilcock, of Bradford, will give their experiences on behalf of the Building Fund.

HECKMONDWIKE. Bethel Lodge.—March 21, Grand Tea and Entertainment, for opening after the alterations. Tickets: tea, 6d., after, 3d.

HUNSLLET. Albert Street.—A Public Tea at 5 p.m., Easter Saturday, April 4, tickets 6d. After tea, meeting to be addressed by Mrs. J. Crossley and other friends.

HUNSLLET. Top of Joseph Street.—Easter Monday, April 6th, a grand Public Ham Tea at 5 p.m. Tickets, adults 8d., children 6d. Meeting at 7-30; speaker, Mr. Ripley (Dewsbury). Friends, make it a thorough success.

LEEDS. Progressive Hall. Tea and Social on Good Friday, April 3. Tickets 6d. and 4d. Social only, 2d. All cordially invited.

LIVERPOOL. Eaton Hall, Breck Road.—Anniversary, Tea Party and Entertainment, Tuesday, April 7. A good programme; dancing; long night.

LIVERPOOL. 103, Queen's Road, Everton.—Sunday, 22: Mr. A. W. Clavis, "The effects of good and bad thoughts." Tuesday, 24: A special meeting, Mr. J. Swindlehurst, subject, "Spiritualism, the need of the age." Discussion invited, at 8 p.m. 29: Mr. W. Rae, at 7 p.m.

LIVERSEDEGE.—March 28: Ham tea at 4-30 and entertainment at 7; tea, 9d. and 6d. Songs, recitations, and a few speakers. 29: Second anniversary; all friends welcome.—T. H.

MEDIUMS visiting Glasgow or Edinburgh should communicate with J. Greenhill, 73, Overgate, Dundee.

MORLEY. Cross Church Street.—*Lyceum* children's Public Ham Tea at 5, Saturday, April 4, tickets 9d., 6d., 4d. After tea an "At Home." Proceeds to the Organ Fund. All friends cordially invited.

MR. GRATTON has removed to 22, Hollins Buildings, High-street, Normanton.

MR. THOMAS WILD, the celebrated clairvoyant, of Rochdale, is now open to take Sunday engagements during 1896. For particulars as to terms, etc., write Mr. Wm. France, 33, George-street, Hyde, or Mr. Wm. Johnson, 148, Mottram Road, Hyde.

NELSON. Bradley Fold.—Potatoe Pie Supper postponed (on account of Anti-Vac. Tea Party) to March 21, at 5-30. Tickets 6d.

NEWCASTLE-ON-TYNE.—Wednesday, 25th, 7-30 p.m., Mr. J. Stevenson, Gateshead, address on "Cranial psychology," illustrated with experiments in reading heads. Collection to defray expenses. 29th, Mrs. E. H. Britton, 10-45 a.m. and 6-30 p.m.; also Monday, at 7-30 p.m.

NORTH-EAST Lancashire Lyceum District Council will meet at Hammerton-street, Burnley, Saturday, March 28. Credential Committee will meet at 3, Council at 3-30. It is hoped all Lyceums in the district will at once elect delegates, and return their forms filled up to the District Secretary. There will be a Sandwich Tea at 5 o'clock, adults 9d., children 6d. Evening meeting will consist of a drama in three acts, entitled "Creed and Character," taken from Silas R. Hocking's "Reedy Ford, or Creed and Character." Admission to meeting only, 6d. and 3d.—W. Mason, District Sec., 29, Brougham-street, Burnley.

NORMANTON.—Monday, Mar. 23, Dramatic Entertainment by Miss Laura Holmes, "Lady Christy Minstrels," at 7 p.m. Tickets, 6d., for our Lyceum. Miss Holmes has taken great pains training our Lyceum scholars that this entertainment may be a success. Pianoforte solos and songs by friends.

NOTTINGHAM. Morley Hall.—Mar. 29: Mr. L. Thompson will give clairvoyance in the morning and psychometry in the evening. Morning subject, "The story of Satan; or, The evolution of evil. Evening subject, "Spiritualism's critics criticised."

SOWERBY BRIDGE. Progressive Lyceum.—A Grand Entertainment on Saturday, Mar. 21, at 7 p.m., of views of "London to the Falls of Niagara." Songs and recitations illustrated Spirit photographs, etc. Exhibitor, Mr. A. Wilkinson, of Accrington. Adults, 4d., children, 2d. March 29, Mr. E. W. Wallis.

STOCKPORT.—March 25 and 26, at 7-30, the charming romantic play, "My Sweetheart," in three acts. New scenery and effects. Tickets 6d., reserved seats 1s. Children, 3d. and 6d. In aid of the Lyceum Banner Fund

WAKEFIELD. Bakers yard.—Mediums please note: all letters for sec. to be addressed Pricilla Stansfield, 79, Mattock Street, Eastmoor Road, Wakefield.

WALSALL. Central Hall.—March 22, Mrs. E. H. Britten. 11, "Spiritual Revelation: past, present, and future." 6-30, Written questions from the audience on Spiritualism, religion, and reform.

YORKSHIRE LYCEUM FIELD DAY.—Delegates will meet on

Saturday, Mar. 21, at Halifax (Winding-road), at 6 p.m. It is hoped all will attend and bring their deposit, 10s., from their Lyceum.—J. Colbeck, Wood-street, Batley, sec.

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TESTIMONIAL.—To Ralph Foster, 139, Eastwood-lane, Rotherham. "Dear sir,—I am pleased to inform you that my son, George Slack, 5 years of age, who was turned out of Sheffield Infirmary incurable, unable to walk, supposed through weak spine, is now quite well after 12 weeks of your treatment."—Yours truly, George Slack, 11, Cleveland-st., Grimesthorpe, Sheffield, Mar. 1, 1896.

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NEXT SUNDAY'S PLATFORM SOCIETIES AFFILIATED WITH THE NATIONAL FEDERATION

Accrington—Temple, St. James-street, Lyceum 10-30; 2-30 and 6, Mrs. Hulme, and on Mon. Wed., 7-30, Members' Circle.

26, China-street, Lyceum, 10-30, 2-30, 6, Miss Cotterill.

Armley (near Leeds)—Theaker-lane, Lyceum, 10-30, 2-30, 6-30, Mr. Sagar. Mon., 2-30, developing circle. 7-30, Service.

Ashton—Church-st. (off Warrington-st.), 2-30, 6-30. Public Circle, Tues., 7-30.

Ashington—Spiritual Temple, 5.

Athercliffe—Vestry Hall, at 3 & 6-30, Mr. R. A. Brown.

Bacup—Victoria Hall, Market-st., Lyceum, at 10 2-30, 6-30, Mr. J. Pilkington.

Barrow-in-Furness—Psychological Hall, Dalketh-st. 11 and 6-30.

Batley Carr—Town-st., Lyceum, at 10 & 2-30; 6, Lyceum Session. Mon., Mothers' Meeting 3, & Choir Practice at 7-45. Thursday evening, a Members' Developing Circle, 7-45 prompt.

Belper—Jubilee Hall, Lyceum, 10, 2; 10-30, 6-30. Wednesday, 7-30.

Birmingham—Masonic Hall, Union, 11, 6-30.

Smethwick: Central Hall, Cape Hill, opp. Windmill Lane. Lyceum at 3; 6-30, Mr. Knibb.

Blackburn—Old Grammar School Frookleton-st. 9, Lyceum; 11, Circle; 2-30, 6-30, Mrs. Midgley.

Booth, **Liverpool**—County Hall, Pembroke Road, 2-30, Open Circle; 6-30, Mr. J. Berry. Mon., 8, members only. Tuesday, 8, Seance, admission by ticket.

Bolton—Bradford-street, Lyceum, 9-30; 2-30, 6-30 Mr. E. Gibson.

Bradford—Milton Hall, 32, Rebecca-st., City-rd. Lyceum, 10; 2-30, 6, Mrs. Taylor.

Brighouse—Martin-st. Lyceum, at 10; 2-30, 6, Mr. G. Newton.

Burnley—North-st., 9-30, 2-30 and 6, Mrs. Griffin. Tuesday, 7-30.

Hammerton-street, Lyceum at 9-30; Services at 2-30 and 6 p.m., Mr. T. O. Todd.

Bury—Spiritual Hall, Georgiana-street, Lyceum at 10; 2-30, 6, Miss Scott. Wednesday, 7-30, Mrs. Robinson.

Cardiff—St. John's Hall, St. John's Square, Lyceum at 2-45; 11, 6-30, Mr. Williams.

Clitheroe—Liberal Club, Wellgate, Members' Circle. 10-45, Lyceum; at 2-30 & 6, Mr. J. B. Tetlow, Psychometry, its culture and use. Replies to written questions.

Colne—Cloth Hall, Lyceum, 10; 2-30, and 6-30. Mrs. Marshall.

Cowms—Lepton, near Huddersfield, at 2-30 and 6.

Darwen—Church Bank-st., Lyceum 9-30 and 1-45. Circle, 11, 3, 6-30, Mr. E. W. Wallis. Wed., at 8.

Glasgow—4, Carlton-place, 11-30, 6-30, Mrs. Ellen Green.

Heywood—Temple, William-st., Lyceum, 10; 2-30 and 6. Tuesday, 7-30.

Huddersfield—Brook-street, Lyceum, 10, 2-30 and 6-30, Mrs. Gregg.

Hyde—Mount-street, Travis-street, Lyceum at 10 & 2-30, 6-30. Tues., 7-30.

Lancaster—Athenæum, St. Leonard's Gates, 2-30, 6-30.

Leeds—Psychological Hall, Lyceum 10; 2-30, 6-30, Mr. Barraclough. Monday, 7-30.

Leicester—People's Hall, Millstone Lane, 6-30, Tues. and Thurs. at 8.

Liberal Club: Town Hall Square, 11 and 6-30, Mrs. Place. Thurs., 8, Public Circle.

Liverpool—Daulby Hall, Daulby-st., 11 a.m. Children's Lyceum; 2-30 & 6-30 Mr. W. J. Mayo.

London—Camberwell New Road—Surrey Masonic Hall, 6-30, Mr. Long. Easter Sunday, 48th Anniversary. Easter Monday, Social, tickets 1s. each.

Stratford—Workman's Hall, West Ham Lane, E., 7, Mr. Walker. Thursday, 8, Mr. Savage.

Macclesfield—Cumberland-st., Lyceum, 10-30; 3, 6-30 Mrs. Wallis.

Manchester—Ardwick: Temperance Hall, Tipping-st., Lyceum, 10-30; 2-45, 6-30, Mr. J. C. Macdonald. Tuesday at 8, Choir practice. Wednesday, at 8, Mrs. Smith. Fri., 8, Members' developing circle Sun., 8-30, circle for members.

Harpurhey: Collyhurst-road, Lyceum, 10-15, 2-45; 6-30. Thurs., 8, Public Circle.

Patricroft: New Lane Winton, Lyceum at 10, at 3 & 6-30, Miss A. Foster. Monday, Tues., 8, Circle. Wed., at 8, Public Circle, Mr. Gibson.

Pendleton: Cobden-street, Lyceum, 10; 2-45, 6-30, Mr. W. Rooke. Mon., Mr. J. C. Macdonald, for Federation. Thurs., 8, Public Circle, Miss Smith.

Salford: Co-op. Stores, Chapel-st., 6-30, Mrs. Hulme. 8-15, Mr. A. Bracegirdle's Public Circle. Mon., 8, Social. Wed., at 8-15.

Manor Park, Essex—115, White Post Lane. Sunday, at 11, Mr. J. Allen. Advice to inquirers and Members' Developing Class, also the last Sunday in each month at 7 p.m. Monday, Reading Room open at 7 p.m. for the study of Spiritual literature; 8-15 p.m., Mrs. E. Allen, experimental circle for inquirers and members. Thursday, at 8 p.m., Mrs. E. Allen, for members only, development. All meetings free.

Millom—Lyceum 10 and 2; Platform 6; Public Circle 7-30. Wednesday, 7.

Nelson—Bradley Fold, 2-30, 6, Mr. Bailey.

Newcastle-on-Tyne—Spiritual Evidence Society, Good Templars' Hall, 2, Clayton-street, off Blackett-street. Lyceum at 2-30; 10-45 a.m., 6-30 p.m., Messrs. Easthope. Wed., 7-30, Mr. J. Stevenson, Cranial Psychology illustrated.

Newport (Mon.)—Psychological Society, Skinner-st. Chambers, 6-30. Thursday, 7-30.

Nottingham—Masonic Lecture Hall, 10-45, 6-30, Mr. W. J. Leeder.

Oldham—Temple Society, corner of Coronation-st., Mumps, at 3 & 6-30, Mrs. Ogden. Tuesday, 7-45, Mrs. Brooks.

Parkgate—Spiritual Temple, Ashwood-road Lyceum at 10 and 1-45; 2-30 and 6, Miss Barlow.

Preston—Weavers' Hall, Walker-street, Lyceum 9-45; 2-30, 6-30, Madam Henry. Monday, 7-30, Mrs. Lord. Thurs., 8, members only.

Rawtenstall—Lyceum, 10-30; at 2-30, 6.

Royton—Lyceum, at 10 and 1-45; 2-45 and 6, Mon., 7-30, Wed., 7-30.

Sheffield—Hollis Hall, Bridge-st., 3 & 7, Mr. Mason.

Slathwaite—Laith Lane, 2-30, 6.

Sowerby Bridge—Hollins Lane, Lyceum, 10 and 2; 2-30, 6, Mr. A. Wilkinson.

Stalybridge—Grand Theatre Buildings. Lyceum, 10 and 1-30; at 3 & 6-30, Mrs. Hyde. Wed

at 7-30 p.m., Mr. B. Plant. Thurs., Choir practice at 7. Members' Developing Circle at 8.

Trinity Street: 3 and 6-30, Mr. W. Ripley. Tues., 7-30. Wed., 7-30, Mrs. Hulme.

Stockport—Hall, Wellington-road, nr. Heaton lane. Lyceum, at 10-30; at 2-30, 6-30, Mrs. Dixon. Thurs., at 8, Private Circle.

Walsall—Central Hall, Lyceum, at 10, and 2-30. 11, 6-30, Mrs. E. H. Britten.

West Vale—Green Lane, 2-30, 6, Mrs. Bailey.

Wisbech—Lecture Room, Public Hall, 6-45, Mr. Ward.

NON-AFFILIATED SOCIETIES.

Accrington—Tabernacle, Whalley-rd, Lyceum 10-30 at 2-30 and 6-15, Mrs. Russell. Mon., 7-30, Public Circle. Wednesday, at 7-30.

Barnoldswick—Spiritual Hall, Lyceum, 10 2-30, 6.

Barrow—Philharmonic Hall, Warwick-street, Newbarns, 2-45 and 6-30, Mrs. Peters.

Batley—Wellington-street, Lyceum, at 10 and 1-45, 2-30, 6.

Bishop Auckland—Temperance Hall, Gurney Villa. at 2 and 6.

Birmingham—Blossbury, 6-30.

Blackburn—15, New Market-st., W., Northgate, Circle 11, 2-30, 6-30, Mrs. Summersgill. Mon., 7-30, Members. Wednesday, 7-45, Public Circle.

Blackburn—Liberal Club, Church st., Lyceum 9-30. 11, 2-30, 6-30, Mrs. Stansfield.

Bradford—Bowling: Harker-street, 10-30, Public Circle; 2-30, 6, Mrs. Crowther. Mon., 2-30, Wed., 7-30.

Littles Horton-lane, Spicer-street, 2-30, 6, Mr. Ripley.

Lower Temperance Hall, Leeds-rd, 11, Developing Circle; 2-30 & 6-30, Mr. and Mrs. Marshall. Mon. & Wed., 7-45.

Otley-road, Lyceum, at 10-30; at 2-30 and 6, Mrs. Wilcock and Mr. Collins. Tuesday.

St. James' Church, Lower Ernest-st., 10-30, Developing Circle; 2-30, 6-30, Mr. J. T. Todd. Wed. at 7-45.

Walton-street Hall-lane, 2-30, 6, Mr. Wilkinson. Monday, 7-30.

West Bowling—Boyn-ton-st., at 10, Lyceum, 2-30, 6, Lyceum Session. Thurs., 7-45.

Burnley—Guy-st., Gannow Top, Lyceum, 10-30; 2-30, 6-30. Mon., 8, Wed., Members' Circle at 8.

Hull-street, Lyceum, 10, 2-30 and 6. Wed., 7-30.

Burton-on-Trent—Cafe near the Station, at 6.

Cardiff—Spiritualists' Association, Swiss Hall, Queen Street. Lyceum 2-45. Service 6-30, Mr. Billingsley, seances, 10, Custom House-st. Mon. & Thurs., 8.

Carlisle—1, Crown Street, 6-30 Open Circle. Wed., 7-45, Developing Circle.

Cambois—Spiritual Evidence Society, 2 and 5-30, Mr. W. Murray.

Cleckheaton—Walker Street, Lyceum, 10; at 2-45 and 6, Mr. J. Armitage. Mon., in old room, 7-30. Developing Circle. Thurs., 7-30, Public Meeting.

Derby—1A, Normanton-rd., 2-30 and 6-30, Mr. T. Muggleton. Wed., 7-30.

Deasbury—Bond-street, Lyceum, 10 and 1-45. 3 and 6 Mrs. France. Thursday, 7-30.

Elland—Spiritualists' Church, Newcombe-street, Lyceum at 9-30 and 1-30; at 2-30 and 6, Mr. J. Shillito. Thursday, 8, Public Circle.

Exeter—Friars' Hall, Friars' Walks, 6-30.

Felling—Hall of Progress, Charlton Row, 2-30 and 6.

Foleshill—Edgwick, 10-45 and 6-30. Monday, 8, Developing Circle.

Gateshead—15, Wakefield Terrace. Sunday, 6-30. Thursday, 7-30.

Halifax—Winding-road, at 2-30 and 6, Mrs. Crossley. Monday.

Raven Street, West End Assembly Rooms, Queen's-road, 2-30 and 6, Mrs. Armitage.

Heckmondwike—Thomas-street, at 10, Lyceum; 2-30 and 6. Thursday, 7-30.

Hollinwood—Factory Fold, 2-30, 6-30, Mrs. Fielding.

Huddersfield—St. Peter's-street Assembly Rooms, Lyceum, 10 a.m.; services at 2-30 and 6-30.

Hull—Psychological Society, No. 4 Room, St. George's Hall, Story-street, at 2-30, and Cobden Hall, 6-30, Service of song. Public Circle, Wed. 8, Members' Developing Circle, Thursday, 8, both at No. 8 Room, Friendly Societies' Hall.

St. George's Hall, Psycical Research, Room No. 1, at 2-30 p.m.

Hunslet (Leeds)—Institute, Joseph-street, 2-30 & 6, Mr. A. Walker. Tuesday, 7-45, Private Circle, Sat., Public Circle at 8.

Albert Street: 2-30 & 6, Mrs. Levitt. Tues. 7-30, Public Circle. Saturday, at 7-30, Public Circle.

Keighley—Heber Street Spiritual Temple, 2-30, 6, Local. Monday, at 7-30.

Leicester—Crafter-street, at 11 & 6-30, Mrs. King. Wed., 8, Public Circle.

Leigh—Newton-street, 2-30, 6-15.

Leeds—Progressive Hall, 17, Castle-st. (near G.N.R. Station), at 2-30 and 6-30, Mrs. Robinson and on Monday, 2-30, 7-30. Public circles, Thursday and Saturday, at 7-30.

Liversedge—Carr-street, Little Town Lyceum at 10; 2-30 and 6, Mr. Armitage.

London—Marylebone—Cavendish Rooms, 51, Mortimer-st. W., at 7, address, Mr. R. Harte. All communications to Mr. Leigh Hunt, 82, East-st., Marylebone-road.

Canning Town, 2, Fords Park-road, Trinity-street, Sunday, at 7, Mr. Veitch. Doors closed at 7-15.

47, Hermit-rd. Tuesday, 7-30, Private Circle. Thursday, Public Circle.

Islington—Wellington Hall, 6-45, Spiritual service Wednesday, 8, Members' Circle. Good Friday, Tea and Soiree. Tickets 1s.

Mill End—Welcome Hall, 218, Jubilee-st., at 7, Mr. Preys. Thursdays 8, public meeting.

Paddington—227, Shirland-road, at 7. Wednesday, 8, Circle. Saturday, 6. 8-15, Provident Society Address.

Longton—Post Office Buildings, King-st., 2-30, 6. Monday, 7-45.

Manchester—Openshaw Granville Hall (Liberal Club), George street, at 10-30 and 6-30, Mr. Kay. "Spiritualism and Socialism," Thurs., at 8, Members' Circle.

Cheetham, Ash Lodge, Halliwell Lane: Sunday, 10-30, Lyceum; 2-30 and 6-30, Mrs. Newton. Mon., Members' circle. Thurs. 7-30, Mrs. Wallis.

West Gorton: Labour Hall, 24, Grey-street, Longsight, Lyceum, 10-30; 6-30. Tues. 8. Thursday 8, Public circle.

South Salford, 4, West Craven-street, Regent-rd., 6. After-circle at 8, Miss Schofield. Wednesday, Circle at 8. Thurs., 8, Choir Practice.

Mexborough—Market Hall, 2-30 & 6, Miss Inman.

Middlesborough—Spiritualistic Progressive Church, 77, Grange-road, 2-30, 6-30. Tues. & Thurs., 7-30.

Morley—2-30 and 6-30, Mrs. H. Crossley.

Nelson—Pendle Street, 2-30, 6, Mrs. Best. Tues., 7-30, Mrs. Foran.

Nelson—Ann-street, 2-30 and 6, Miss Craven.

Newcastle-on-Tyne—Heaton and Byker, Spiritual Institute, 3, Addison road, Heaton, at 6-30.

Normanton—Queen-st., 2-30 & 6, Mr. Bradbury.

North Kensington—251, Ladbroke Grove, London, N., Mondays & Thursdays, at 8 for 8-30.

North Shields—6, Camden-st., 10-45 and 6-30.

Northampton—Spiritualists' Hall, St. Michael-rd., 11, 6-30.

Nottingham—Morley Hall, 2-30, Lyceum; 10-45, 6-30; Oldham—Hall, Bartlam Place, Lyceum, 10; 3 and 6-30. Thurs., 7-45, Circle.

Osselt—Queen's-st., Lyceum at 10, 2-30, 6.

Plymouth—8, The Octagon, 10, 6-30, Wednesdays 8.

Preston—Central Buildings, 2-30 & 6-30.

Rochdale—Regent Hall, Lyceum, 9-45; 2-30 and 6 Wednesday, 7-45, Circle.

Water Street, 3, 6-30. Tuesday, 8, Public Circles.

Penn-street, 2-30, 6, Mr. Brooks. Wed., 7-30, Mr. Taylor.

Shaw—Broadbelt's Assembly Rooms, off Sandy-lane, at 3 and 6-30, Mr. J. Young. Wed. at 8.

Shipley—Westgate, 2-30, 6, Mrs. Brooks.

Skipton—Lecture Room, Temperance Hall, 2-30 & 6.

South Shields—16, Cambridge-st., 6. Tues., 7-30.

Spennymoor—Central Hall, 2-30, 6. Thursday, 7-30.

Sunderland—The Spiritual Students' Institute, 27 Ann-street, Sundays at 6-30. Every evening, 8.

Monkwearmouth, Miners' Hall, Roker Avenue, 6-30.

Wakefield—1, Barstow-square, Westgate, at 2-30 and 6, Mrs. Hunt. Wednesday, 7-30.

1, Baker's Yard, 2-30 and 6, Mr. C. Shaw.

Queen St., Westgate—2-30 and 6, Mr. J. Smithson. Wednesday, 7-30.

West Pelton—Cottage Meetings at 5-30.

Whitworth—Market-st., 2-30, 6, Mr. Plant.

Yeadon—Town Side, Lyceum, at 10; 2-30 and 6, Mr. Rowling. Mon., 8, Members' Circle.

OTHER MEETINGS.

Birkenhead—78, Woodchurch-road, Oxtou, L. Walker, late of Allerton-road, Tranmere, public circles, Wednesday, at 8.

Bradford—421, Manchester-road Mission Room, 10-30, Circle. 2-30, 6, Mrs. Mason.

South Field Lane Mission, Monday and Wednesday, circle at 7-30.

Bristol—134, Grosvenor rd., Sun., 7. Thurs., 8 sharp.

Burnley—102, Padiham-rd., at 2-30 and 6. Every evening, 7-30. Wednesday, Members only.

Clitheroe—8 Little Moor Road, Saturday, 7-30. Tuesday, at 7-30, 5, Church Brow.

Gateshead—97, Coatsworth Road, Receptions. Mondays, 7-30.

81, High West st., 6-30, Reception. Tuesday, 8.

Herbert Street, 6-30. Wednesdays, 7-30.

47, Kingsboro-terrace, at 6-30, Thursday at 7-30.

Heckmondwike—Bethel Lodge, meetings at 7-30.

Church Lane, 7-45, Wednesday, Saturday, 7-45, Public Developing Circles.

High Shields—1, South Eldon-street, Lyceum, 2-30, 11 and 6.

Hunslet—Goodman-terrace, 2-30 and 6, Miss Hunter. Circles, Tues., Thurs., Sat., and Sunday, 7-30.

Albert-street, 2-30 and 6. Tues., 7-30. Sat., public circle at 7-30.

Leeds—28, Back Adelphi-street, 2-30 and 6-30, Mrs. E. Wood. Circles, Mondays & Thursdays, 7-30.

Liverpool—103, Queen's Rd., Everton, 3 and 7 Thurs. at 8.

Eaton Hall: Breck-road 6-30, Tues., 8.

London—102, Camberwell Road (Mrs. Clark's)—Sunday, at 7, Open circle. Wednesdays at 7, Free Healing. 8, Open Circle.

113, Lissou Grove, Marylebone, N.W.—Tues., 8, Mr. H. Towns, clairvoyant.

16, Harpur-street, Theobald Road, W.C.—Open for Healing every Sunday morning at 11 o'clock Monday and Thursday evening seances at 8 p.m.

113, Edgeware-road (Mr. H. Hunt's), every evening, except Tuesdays, at 7-30; 1-1.

Forest Hill—23, Devonshire Road, Sunday at 7. Wednesday, 8, Members' developing circle.

Kentish Town—85, Fortress rd., N.W., 7-30. Thursday, 8.

7, Lyndhurst Grove, Vestry Road, Camberwell, S.E., Wednesday at 8-30.

2, Millmen street, W.C., Mrs. Ashton Bingham Monday, will hold meetings. Thursdays, 7 to 8, for investigators; 8, seance.

North Kensington—43, Cambridge Gardens, Monday and Thursdays, at 8 for 8-30.

251, Ladbroke Grove, Mon. & Thurs., 8, Mrs. Pursey.

Notting Hill Gate, W.—51, Ladbroke-road. Sun., 11, Free Healing. Mr. W. Goddard; 7, Seance Mon., 8, Mrs. Treadwell. Tues. & Fri., 8, Mr. Goddard. Sat., open meeting.

Stepney—Mrs. Ayers, 45, Jubilee-st., Tues., at 8.

5, Wansey-st., Walworth-rd., Tues. & Friday, 8.

Stockwell—4, Sidney-rd., Tues. 6-30, Free Healing.

Walthamstow—Developing circle at 107, Chewton Road, Pretoria Avenue, Monday at 8 p.m.

Manchester—Bradford: Church Street, Shakespear street, Lyceum, 2; 3 and 6-30, Mr. Ellison. Tues., 8, Members' Circle. Thurs., 8, Public Circle.

Hulme: Corner of Junction-st., 6-30, Public Circle. Monday, 8, Mr. J. B. Tetlow. Wed., Madame Henry. Thurs., 8, Mr. Lamb's Public Circle.

396, Oldham Road: Co-operative Hall, Mutual Improvement Class at 11. Lyceum, 2-30, & 6-30.

Mirfield—Oddfellows' Hall, at 7-15.

Newport (Mon.)—Spiritual Institute, Arundel Villa Barrack Hill, 6-30. Healing free.

Nottingham—2, Porter's-yard, Holden-street, Public Meetings Wednesday and Thursday at 8 p.m.

Rochdale—Baillie St.: 2-30, 6. Wed., 7-45, Mr. G. F. Manning.

Milnrow Rd.—2-30 & 6, Mr. Collins, Public circles. Tues., 7-45.

Rothwell—2-30 and 6, Mrs. France.

Sheffield—Midland Cate, 175, Pond-street, 7-30, Tuesday and Thursday at 8-30.

Tunstall—13, Rathbone-street, 6-30.

Woodhouse—Talbot Building, Station-road, 6-30.

Whitworth—2-30 and 6-30.

Windhill—Local Board Office, Cragg-road, Lyceum 10-15; 2-30 and 6, Mrs. Stratton.

APARTMENTS.

Blackpool.—Visitors will find home comforts at Mrs. G. Galley's, 3, Mostyn Terrace, near Royal Oak Hotel, Lytham-road, South Shore. Trams pass the street and close to sea.

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Virgo advises on Health, Disposition, Business, Marriage, Prospects, etc., 2s. 6d.; Sex, birthtime—35, Water street, Blackburn.

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[From "Borderland."]

My. W. T. Stead on My. Wilde's Test Horoscope:—

"It would be difficult for anyone to ignore the test horoscope of Mr. Pearson, of Pearson's Weekly, which is published in this number, from the pen of Mr. Wilde, and to deny that it is possible for an astrologer to use his curious science in such a way as to obtain extraordinarily accurate results, both as to the character and history of the person, whose horoscope he casts. No doubt mistakes are frequent, and there may be more misses than hits, but a series of hits such as Mr. Wilde seems to have made in the case of Mr. Pearson, is hardly explicable on the hypothesis of mere coincidence."

Extract from the Christmas Number, 1895, of "Pearson's Weekly":

Mr. Pearson says:—"I do not think there is the least doubt about the fact that Mr. Wilde had not the smallest knowledge of the personality of the individual whose horoscope he was casting.

So many points in this horoscope are so curiously accurate, that I thought almost anybody would probably be interested in glancing through it."

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