

# THE TWO WORLDS.

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PRICE ONE PENNY

## ROOT RELIGIONS.

BY MRS. E. B. JACKSON.

LOOKING into the far past of the world's history, we instinctively try to pierce the dense darkness that hides from our view its manners, its customs, and its religions. What were the ideas of the old-world people? Such scanty fragments as have come down to us in traditional form; either in verse or prose, serve only to whet our curiosity, and leave the reader disappointed—baffled. Of late, however, archæology and palæontology have opened up new storehouses and laid bare new treasures for the student. The hidden lore graven on the stone tablets of Egypt and Nineveh are throwing other and clearer light on what, fifty years ago, seemed incomprehensible or contradictory both in science and religion.

What did the early inhabitants of this globe worship? and how did they worship before temples or churches were known? The answer is simple enough. Man in his primeval state was an unclean brute. His language was a succession of grunts, more or less articulate; his manners corresponded therewith; and his adoration of a Superior Being—Supreme Being he could not understand—was on a par with his language and customs.

*Fear* was the first god man worshipped "in spirit and in truth." The howling tempest knocked his rude den or hut to pieces, or the lightning struck him dead as he lay resting under a tree. Without knowing it, he was monotheistic. As time passed the scenes of such disasters became awful places, sacred places. Then arose the worship of the *Dei Loci*. It was the holy mount, or the sacred tree, or river, or fountain. But we can never get to the fountain-head of civilisation, for the simple reason that civilisation presupposes a certain advancement from the first rude germinal efforts. From the *Dei Loci* we read of tree and serpent worship. Man had already gained a step in the ladder of progress. A feeble pass it was, but it had to be made—a rough-hewn stone in the great edifice of humanity's evolution, a rude, uncouth foundation-stone, to be buried deep down in the obscurity of past millenniums. That stone had to be laid, like many others of a similar kind, for the polished, refined devotee of to-day to worship in the grand cathedral, with the adjuncts of stained glass windows, velvet cushions, fine raiment and sweet music.

The tree and serpent was followed by the Phallic adoration: the Great Phallus was the god of reproduction. We have it in Cleopatra's Needle and other obelisks of a similar kind. Generation, reproduction (*life*), was another attribute added to the first *emotion* of fear; underlying this life-giving principle of generation had to be a *cause*. Another step in the ladder (a step upward), for man then commenced to reason; to think, to draw conclusions and deductions; he was no longer an unclean animal, hunting his food with a club or stick. It is possible he was familiar with the use of the arrow and spear. These implements of chase and warfare may have been either burnt or tipped with flint or bronze; we have no authentic data on the subject. Be this as it may, man is the only animal who could or can kindle a fire, control that element, and laugh when amused.

The lower animals can show signs of grief: tears come into a dog's eyes when sorrowful; horses and cats can express joy and concern for anything within their ken. But man alone laughs a resounding hearty laugh and lights a good fire. Why did he light a fire? Could not his great prototype, the gorilla, kindle a fire in his virgin forest home? Man had a stomach which required cooked food. Intelligence was given to him to satisfy that want of his stomach. He knew, or instinctively taught himself, to rub two hard substances together so as to produce a spark. Fire was necessary to his comfort, to his well-being. His knowledge of the use of fire brings him a

long way up the ladder. As he progressed in the simple arts of husbandry he also progressed in his mental culture. His cognition of things was wider, deeper; he began to question nature. The storm and the lightning dismayed him and often damaged his crops. He demanded to know the *cause* of the storm and the thunderbolt. Reasoning from effect, he arrived at the cause, perhaps not always according to scientific principles or mathematical precision, but in a rough way he came to perceive that under the symbol of reproduction the sun was the great God Omnipotent in heaven and on earth, and by the most natural transition of ideas he worshipped the Great Orb of Day—and he was right—the worship of the Sun is the root of all religions. Sun worship had its origin in the Orient, where the sun is often "a consuming fire," especially when he enters into the Zodiacal sign of the lion. Then he is still called a "devouring fire" by Asiatic nations. Soon afterwards the stars were added. This was natural. Observing the progress of the sun through the twelve months of the year, his action on the planets could not pass unnoticed. Astronomy became a science. The Calculus was an accomplished fact. Humanity was no longer in its rudimentary state. Civilisation was already considerably advanced, and per consequence history was at a considerable remove from the beginning of things. The worship of the heavenly bodies was general all over the East, and human attributes were given them. They supposedly had direct influence upon human affairs, and swayed the destinies of mortals. From all that we can glean we are inclined to think this stellar worship was neither more nor less than Druidic, from the striking resemblance between the main features of the cults of Asia and that of Britain.

The rising sun was first adored on some lofty Tor, from whose rugged sides flowed a rivulet or spring. There the priest or patriarch went up to sacrifice. The offerings were, *at first*, the first fruits of the earth; later, as the priesthood grew more powerful, and as a natural sequence more arrogant, "the firstling of the flock" were added. Blood flowed and stained the pure waters of the mountain stream. The multitude knelt below. In Genesis there is a detailed account of the different kinds and degrees of offering "acceptable in the sight of the Lord." From the "firstling of the flock" to human victims was not a great step. That came on gradually from a variety of causes, but principally from revenge, state policy and religious fanaticism. The slaughter of animals was bad. Idols of monstrous ugliness personated different attributes. These idols were made open-jawed, staring cruelly at the terror-stricken crowd. The Thing was bedecked with gold and precious stones. Its great saucer-eyes blazed and flashed in the uncertain light of their niches, as if It would fulminate against that affrighted multitude. Those awful eyes were only big diamonds. Fear was the great subduing and governing element: "Thus saith the Lord" was and is the watchword of tyrannical statecraft and priestcraft. What is known as Druidism was a root religion, modified by time, place, and circumstance, and is the underlying basis of all modern or mediæval superstructures. The dwellers of bygone civilisation worshipped Nature and natural objects, and we, their supposedly most enlightened descendants, laugh contemptuously at the benighted ignorance of our Pagan ancestors. Let us see if our religion is any better than theirs. They worshipped a trinity (*trimurti*); the sun (the Creator) was soon observed to be also the Destroyer, "The Fiery Furnace" of the Dog Star Sirius; this Destroyer was only a temporary destruction; after the colds of winter the Regenerator, "The Day Spring from on High," came with the spring solstice, (from which comes our famous Paschal Lamb, or feast of the Passover—or the Sun passing over the spring Equinox—which in modern terminology means Easter), and from this trinity of

Creator, Destroyer, and Regenerator, we got our famous three Gods in one person. In India the trinity is called Brahma, Vishna, and Siva; in Persia: Oromandes, Mithra, and Arimanus; in Egypt: Osiris, Neith, and Typhon; in Christendom: the Father, the Son, and Holy Ghost. In all these examples from India, Persia, Egypt, and Christendom, we have the same idea embodied of three persons in the Godhead, and these three are One, the same in substance, equal in power and glory, as given in our Shorter Catechism. This triune idea was composed of abstractions or "emanations" from the divine and universal mind. These emanations or divine attributes degenerate into gods and personalities, hence we come to have such an incomprehensible muddle as embodied in the Westminster Confession of Faith.

Man at this stage of his mundane progress had long passed the stages of tree and serpent worship, given in the beginning of Genesis. By slow processes of experimental knowledge of fear, famine, and misery, he came to recognise the existence of *moral evil* as well as of physical toil, and he acquired that knowledge from his ideal trinity of Creator, Destroyer, and Regenerator—Saviour. Moral evil implied punishment for wicked deeds. It is very evident the early Druids perceived this principle, in common with their profoundly contemplative brethren of Asia. The existence of moral evil must have perplexed these early philosophers (for they were philosophers) both in Britain and Asia. The apparent injustice of an All-wise Creator in permitting so much crime to pass seemingly unpunished in this world doubtless mystified and paralysed them, and drove them to think of another and better state of existence, where the wicked ceased from troubling and the good were rewarded for all the suffering they had borne here.

We here perceive, by a natural and inevitable chain of reasoning, the root idea of the Immortality of the Soul, first concisely promulgated and taught by Pythagoras, Plato, and Socrates. That idea must have been evolved and presented to the prehistoric mind from the presence of moral evil unpunished here in this life. The fact that all infractions of Nature's laws bring their own punishment as soon as, or shortly after violation, would teach them that similar contravention of the moral law of Good could not be committed with impunity. They perceived through their senses that Good could not exist without Evil, nor Evil without Good, neither could they exist *per se*. These two principles were the positive and negative poles of action. Everywhere throughout the wide earth the law of destruction and reproduction prevails.

The idea of the immortality of the soul once firmly established as an accomplished fact, which could only have been ascertained from actual communion with the departed, the monotheistic idea seems to have superseded the pantheistic conception of Deity. From the prehistoric period we arrive at the traditional or ancient period of mundane progress, another great step forward. Man wrested the grand secret from nature and his own consciousness. The immortality of his soul and *one* all-powerful Creator, reigning supreme, holding the world in the hollow of His hand, guiding the planets in their course through the heavens. But with the conservative instinct common to all these, grand truths were carefully, religiously hidden from the vulgar. The masses still worshipped the heavenly bodies as possessing human attributes, and only when Pythagoras was dead and his followers had been disposed of or joined to the neo-Platonists of Alexandria did purer conceptions of the Deity begin to be generally accepted.

*To be continued.*

ON Tuesday, April 28, in the Large Co-operative Hall, Downing-street, Ardwick, at 7-30 p.m., under the presidency of Mr. S. S. Chiswell, a public reception and welcome will be given to MRS. HELEN BRIGHAM, of New York. Mrs. E. H. Britten, Mrs. Wallis, Mr. W. Johnson, Mr. John Lamont, Mr. J. C. Macdonald, Mr. J. B. Tetlow, Mr. W. Rooke, and Mr. E. W. Wallis, have promised to speak. The proceedings will be interspersed with singing by the *united choirs* of local societies, Mr. T. Smith, organist, and Mr. Rocke, conductor, and Miss Belle Cushman, who will accompany Mrs. Brigham, will speak and recite. A few seats in front will be reserved, price 6d., and a collection will be made in the body of the hall (admission free) to defray the somewhat heavy expenses.

## MR. JOHN MOSS.

WE reproduce the following article and interview from the *Newcastle Daily Leader*, Jan. 21, 1896:—

The proverbial saying that "truth is stranger than fiction" finds ample verification in a phase of Spiritualism which is now being beneficially illustrated on Tyneside. This is a sceptical age, in which anything that savours of the supernatural is generally derided. "Facts are chieftains that winna ding," however, and what I am about to relate cannot be disputed. To put the matter in a nutshell, it is the case of a spirit medium, untutored in physiology on the science of medicine, curing hundreds of people of diseases that have baffled our most experienced physicians. Indeed, there are some recent cases so astounding that the doctors are literally "dumbfounded," one happy husband, jocular over his wife's restored health, even passing the remark that "Ellison Place would soon have to put up the shutters!" I will give two cases, the facts of which I have at first hand, before telling something of the medium and his practice. Names I must suppress to some extent, and omit things which would intensify very much the interest of the theme.

The medium, John Moss, needs no advertising, and although I only came to know him in connection with his inquiry, he is quite ignorant of my intention to give publicity to the facts that have come within my knowledge. I have no authority to give even his address in Gateshead, which I therefore refrain from doing.

My first case is that of so well-known and estimable a citizen as the present Mayor of Newcastle, Councillor Riley Lord, J.P. A year ago he suffered a great deal from a continual pain in the region of the stomach, at the same time that his late wife was also lying very ill. This was thought to be due to nervous anxiety about Mrs. Lord; but as he became worse, he was examined by the family doctor, who advised him to at once consult an eminent physician. This was done, and one of the most experienced professors in Newcastle declared Mr. Lord's suffering to be occasioned by "a malignant tumour" for which there was no cure. Still there was a great specialist in London, Dr. Broadbent, and to him they went at once, the physician accompanying his patient for this trying consultation. The specialist had no doubt as to the tumour; but differed from the home physician in regard to its malignant character. The position was thought to be such that it could not be operated upon surgically; but might be subject to medical treatment. No alleviation, however, was obtained in this way, and it came to pass that cures effected by the spirit-medium were brought to the knowledge of Mr. Albert Lord, the Mayor's son—in the first place by the gardener, who had received gratifying proofs of the medium's power in the case of a member of his own family. The upshot was a consultation with Mr. Moss, who at once told his patient that he would not only soon cure him of his tumour, but that he would be Mayor of Newcastle the following year. His herbs and his passes quickly gave relief, and in a few weeks Mr. Lord was better. As might be expected, the restored patient had the medium to the sick room of his wife; but in her case he declared his powerlessness, and, without any diagnosis, informed a member of the family of a characteristic of the deceased lady's ailment that only was made apparent to the medical attendant after death.

Another case which I investigated is that of the mother of a family, all the members of which are in communion with a West End church, and are highly respected. Mrs. Ramsey, of 9, Sidney Grove, has become quite a propagandist of the spirit medium among her neighbours and friends. As a Christian woman, she declared, "If ever there was an angel upon earth 'Dr. Moss' is one!" This lady had suffered from an ailment for eighteen years. What they had spent on doctors she could not tell, but it had been a very heavy drain upon their resources. She had attended two at least of the consulting physicians in Newcastle, and had passed through the hands of the leading doctors in Edinburgh. At the Infirmary there she had twice gone through an operation. All had failed to restore her to health. It was through a Spiritualist acquaintance that she came to know of Mr. Moss's healing power, and becoming a patient she recovered in a few weeks from what had baffled all the doctors for years!

Another case of which I heard at second hand, but on the most reliable authority, is that of a lady in Lovaine Place, whose recovery after a long and lingering illness is

causing quite a sensation in medical circles. It is not necessary to go into details. Treated and operated upon for one disease, the spirit medium found it to be something else that she was suffering from, and the cure has been admitted by one of the most distinguished physicians in the city to be entirely due to the recognition and treatment by "Dr. Moss." So much for the strange facts which drew my attention to the subject of this article.

#### THE SPIRIT MEDIUM.

The following particulars about the "medium" I obtained from an old and intimate friend. Mr. J. H. Moss, he said, was a blacksmith in Abbot's Chain Works, Gateshead, for many years, and was very much respected as a working man. In course of time he came to be a believer in Spiritualism and discovered mediumistic powers. In the earlier days of his mediumship, which now go back ten years, after toiling hard at his work he would come home to find his house full of sick and suffering people. At that time he exercised his restorative powers free. In 1887 Mr. Moss offered his services for a healing seance once a week to the Spiritual Evidence Society, and a room was placed at his disposal every Thursday night at the Cordwainers' Hall, Newcastle. He never knew of anyone then who was not either cured or benefited. His voluntary service went on from seven o'clock till half-past ten, and large numbers of people went through his hands at that time. He never charged anything for his services, and there was a collection made to pay for the room. He had subsequently to suspend this visitation on account of the many calls upon him at home. He used always to open his healing seance with prayer. His greatest successes have been, not with "Spiritualists" at all, but church-going people. It is now something like a year and a half ago that two well-known gentlemen in the town, one a science teacher and the other a Wesleyan class leader, neither of them Spiritualists, were marvellously healed by this medium, and they were, no doubt, the means of drawing a large number of patients to the medium. As a mark of gratitude they presented Mr. Moss with his portrait, and entertained him and a number of their own friends to dinner. My informant was the only Spiritualist invited. "It was like a Methodist experience meeting," said my informant. After the entertainment, the company persuaded Mr. Moss to be "controlled" by his guides, and in this condition, after a beautiful prayer, he gave an address. His guides made him say that a great many people wanted to know how he had this power. They wished to emphasise the fact that it was not mesmerism or magnetism. The Spiritualist obtained leave to question the "guide" by whom the medium was controlled, and learnt that he had been the "medicine man" of a tribe of North American Indians, and had lived about the middle of the last century. He had 230 of his tribe with him in the world of spirits. He was the only one who could speak English and use the medium's brain, but the others helped the healing. He said they were "children of nature," had lived on natural products, and the healing and restorative power of herbs on the living body had been an "open book" to them. The finest influence of nature was what they called "odic" force. It was an element in nature. The medium was specially adapted to his guides; his nature blended with theirs. Their mission was to do them good. Where people were poor their aid was given free; but where they were able to pay it was only right they should help the medium. Such was the substance of the hearsay evidence of that seance a year and a half ago. The medium was said to be now known as "Professor" Moss, and had dropped work at Abbot's, giving his whole time to this service, for about seven years. In addition to this strange power of "seeing" people's diseases when near them, he could, it was said by my informant, diagnose the disease quite as well from a lock of the sufferer's hair. There had been an extensive correspondence in this way, which had to be dropped entirely on account of the extensive demands upon Mr. Moss's time at home. He was not always successful, his Spiritualist friend admitted. He did not profess to work miracles, and if the disease was too far gone he could but wish that the patients had come sooner. He now would have as many as eighty patients in one day, and might, if he liked at any rate, be making £1,000 a year. He had been twice married, and was the father of a family. His age was between thirty and forty—nearer forty, my informant thought. The Spiritualist friend had any number

of authentic cases of cures that the persons themselves believed to be "miraculous," one of a member of Dilston Road Chapel, where he was prayed for as dying, and who had been raised up to health through the agency of this medium.

#### A VISIT TO THE MEDIUM.

I went to see the medium, as a patient, on Friday, early in the afternoon. I had been told that his days at home in Gateshead were Mondays, Wednesdays, and Fridays, his free days no doubt being for visiting. There was nothing particularly wrong with me; but as a neuralgic I could foretell the weather, and this phase of prophecy not being agreeable to the prophet, I was quite desirous to have the talent removed. On asking to see Mr. Moss a waiting maid put a ticket, with the number 21 on it, into my hand, and said, "upstairs." I was told by No. 22, an old lady who followed, that I was exceptionally fortunate in having only one patient before me. He was a young man, who told me that he had had "rheumatics," and that his right leg was bent up at the knee. He showed me that the treatment he was getting enabled him now to get the foot on the ground. A voice called out, "No. 20," and away he went to the consulting room. My successor now told me that her's was a very old complaint, but that "the doctor" always did her good. They had to wait, she said, and a long time when the rooms were full; patients had often to be carried in, and "the doctor" was kept at it from nine in the morning till nine at night. I had just got this length in a "confab" with the old lady when "21" was called by the medium, as I afterwards knew from his voice. I entered a small room, with the blind drawn, and plainly furnished with a small sofa, a couple of chairs, and a chest of drawers. Before "the doctor" appeared I noticed on the walls several spirit photographs—that is, photographs with a shadowy form behind the sitters. The medium now came in, and was seen to be a slightly made, pale-faced man, having in his light grey eyes that "far away look" seen in the people known to Spiritualists as "seers." I told him what little trouble I had while acting as forerunner for another patient. "Do you wish to come under my treatment," he asked, in a somewhat abrupt and rather dignified tone, to which I assented. He sat down and closed his eyes, and took my right hand in his with something like the masonic grip used to raise a brother to the upright position. He told me that my kidneys were not acting properly, making either too much acid or too much salt for the blood, that this caused the neuralgic pains, which, if the cause for the effect in the head was not removed, would come to be felt all over the body. He now proceeded with the expenditure of a good deal of what one might call, I suppose, psychic force, to pass his hands over my head, and on taking off my coat and vest he continued the same process on back and chest. It was apparently more trying to the practitioner than to the patient, though I must admit to feeling brighter after the operation rather than "lighter in the head." He now informed me that I would receive two packets of herbs, with directions for their use, and I was to come back that day fortnight. So I was ushered out to the lobby to wait, and the next subject went in, my interview not taking more than ten minutes. I saw, however, new patients had arrived, young women and old men, one of the latter lying stretched on the sofa at the stair landing. The herbs are kept on the top floor, and probably it was Mrs. Moss who compounded them from her spouse's directions. In a few minutes they were handed to me. My fee was 4s. 6d., and away I went with bulging pockets, into which I managed to squeeze the medicine bags. Thinking over it all on the way home, it seemed obvious that people would not keep going in crowds to the medium year after year unless his work were genuine. I heard of the case of a lady visitor who doubted the seership of the medium in some way, so that he incontinently remarked, "You think I can't see that. Well, I'll tell you something else I see. There is a button off a concealed part of your dress, and it is held together by a pin." This the lady told to a friend, admitting that the statement was quite true.

HELPS man has, if he will avail himself of them; but not a store of merit laid up for him on which he may draw at will, and by virtue of which he may reverse on his death-bed a character which has been the imperceptible growth of a life-time, the laborious aggregation of myriads of daily acts. For these acts man's absolute accountability is emphatically maintained.

## THE RED CROSS.

By WESLEY NOAKES.

### CHAPTER XII.—CONCLUDED.

PAUSING a moment, as if to summon resolution and courage, Vera continued: "In the first place I must apologise for entering your house under false pretences. I have always had a strong affection for Mary, and it has been a pleasure to be with her so long. At the same time, my visit here was to watch a suspected man, and in case of his being guilty, see that summary punishment, in the form of death, was duly carried out. In the eyes of your English law I am an accessory to a crime."

Kenneth Campbell bent his head and covered his face with his hands.

Drawing her breath sharply, Vera went on: "I am also a leader of one of those societies which you English people hold in such abhorrence. You know me as Vera Ravenski, but I have another name, which doubtless you will have heard."

"Who are you, then?" said Col. Clifford, quietly.

"I am Marie Stephanovitch!"

The three men gazed at her with an air of wonderment, with a mixture of incredulity. That this could be the woman whose name was almost a household word, they could scarcely conceive. She was known to be the daring and clever organiser of the most powerful group of Nihilists in Europe. On her head was the largest price ever offered for the capture of a criminal.

The Colonel could do nothing but stare, and wonder. The woman before him had only been in his house a few months, yet in that period her loving sympathy, her tender solicitude for the helpless, her willingness to render assistance in any good cause, had endeared her to every inmate.

In the village she was almost idolised. It would have been an evil day for the Danesford man who had dared to offer her any insult, or even say one disparaging word. Scuffy Fotheringham had been to the Cliffords to apologise for the part he had taken in De Benham's plot to marry Dulcie Brooke. During the interview he told the Colonel to whose influence he owed his reformation. This passed quickly through the Colonel's mind. Then he thought of the comfort she had brought to Dulcie and Harry, and lastly of her devotion to Mary, who owed her life to Vera's skilful nursing, and unremitting attentions.

Getting up from his seat he said: "I certainly have no sympathy with Nihilism; perhaps because of my ignorance of its principles and causes; and what has led you to join its ranks and become so prominent a member I am not in a position to judge. But this I do know—taking her hands—you are a true and noble woman, and while I have a house to shelter me, you are welcome to share it. Give it all up, my dear, and you shall be to me as a daughter of my own."

Vera's large eyes were swimming with tears. She could not speak, but stooping, she kissed one of the hands which held hers.

"Don't try to speak," the Colonel said kindly, "I quite understand."

As the Colonel sat down, Merrick Holston came forward.

"Miss Ravenski," he said, "it is not my place to judge any person, but of this I am fully assured, you would not be in your present position without good grounds and reasons. I have had good opportunities of observing your worth during the period of our acquaintance, and I willingly add my tribute to that of Colonel Clifford. The admiration and respect I have for you are the same which I have for my own sisters. If ever you are in need of a friend, you will find that friend in Merrick Holston."

"Bravo, Merrick," said the Colonel, taking his arm and drawing him away. Outside the room, he said, "I never saw Kenneth so moved. What does it mean?"

"Colonel," said the young clergyman, "Kenneth is going to throw away his future happiness, and lose a chance which will never occur again."

"He will never be such an idiot, Merrick?"

"I have known him from boyhood," said the young man. "He is a splendid fellow, but in some matters he is more strait-laced than I am myself."

"We'll hope for the best, Merrick," said the Colonel, leading the way into the garden.

Left to themselves, Doctor Campbell and Vera retained for some time their former positions, he with his face

hidden in his hands, and Vera standing upright, holding to the back of a chair. After a painful silence, she spoke his name softly, "Kenneth."

He lifted his head, and as she saw the white troubled face, her heart sank within her. "Have you no word for me?" she asked pathetically.

He was obliged to moisten his lips before speaking. Then in a shaky voice, utterly unlike his own, he said: "What can I say? You have nearly broken my heart. My God! I had put you on a pinnacle of holiness and purity, and what is the truth? You have practised duplicity, and you have——" He hesitated.

"Go on," she said. "You were going to say that I have blood on my hands."

He did not deny it.

"Your assertion is true," she went on. "I will give you an instance. Do you remember, on the first evening of my visit, Col. Clifford mentioning a man who had been found dead on the Thames Embankment? He had a cross cut in the palm of his hand."

Kenneth Campbell bowed.

"That man," she continued, "was a traitor. He had betrayed three comrades. I brought with me that man's death warrant. I attended and conducted the meeting which endorsed the sentence already passed upon him. That was the third time I had attended meetings convened for a similar purpose. If Mr. De Benham had not killed himself, he would, in all probability, have owed his death indirectly to me."

"One of your social laws is this: That the well-being of a community should be the basis of its legislation. It is a wise law, but we take it a step farther. When the well-being of a community is hampered by a treacherous scoundrel, who is working havoc and mischief, we hold it no crime to remove that man. In my sight such a course is justifiable."

Kenneth raised his head. "Such words, coming from you, seem terrible," he said. "Do you not think it right to let the man live and perhaps repent?"

"No!" she replied, firmly. "It is better that one man should die, rather than he should live to bring trouble and disgrace to many. But it is no use our discussing this point, we shall not agree. Before we part—," Kenneth Campbell shuddered—"I wish you to know that the impression I take away with me is not a wrong one. I thoroughly understand and respect your scruples."

She waited a few moments and then slowly moved towards the door. Opening it quietly, she gave one last look and said, in half a whisper, "Kenneth!"

He made no sign. Another moment, and he was alone.

### CONCLUSION.

The midnight continental boat had just cast off her moorings, and was fast leaving the Dover lights behind.

For a summer night the weather was unusually boisterous. The wind came in strong gusts, blowing the rain into sheets and dashing them with great force upon everything which came in the way.

On the stern of the boat stood a tall woman, closely wrapped in a travelling cloak. To obviate the discomfort caused by the wind she had discarded her hat and wore a close-fitting hood. Her face was pale, and showed signs of recent mental suffering. The large, dark eyes, strained to catch a parting glimpse of the fast-receding land, were burning with unshed tears. In spite of the almost deathly paleness, her brow and throbbing temples were on fire with feverish heat.

As the last twinkling light disappeared in the mist, the woman tore off her hood and let the pitiless rain beat upon her head and face. Then stretching out her arms, she cried despairingly, "Farewell, happiness; farewell, dear friends and pleasant scenes. Henceforth you will exist for me only in sweet memories."

After a few moments a deep sob of anguish burst from her lips, and she exclaimed, "Oh, Kenneth, Kenneth, and we might have been so happy. God help me, and bring to my weary woman's heart His peace."

THE END.

"BORDERLAND" contains an excellent portrait of our friend, Mr. Dawson Rogers, editor of *Light*, and offers the readers a most varied bill of fare as usual. Miss X's account of messages from Sir Richard Burton, predicting lady Burton's decease is perhaps the most striking of the contents - unless the frame of mind of Miss X is regarded as still more astonishing. Well may Mr. Stead ask, will anything convince Miss X?

**MESMERISM AND MEDIUMSHIP.**

THE psychology of mediumship (like the psychologic forces of many other things) has yet to be studied, understood and expounded. It has become fashionable to use the term hypnotism, instead of the older word Mesmerism, but having had something like twenty years' experience, privately and in public, as a Mesmerist, and knowing by personal experience that a real force passes from the operator to the subject, "a spiritual force that can be seen exerting its influence," I am inclined to smile at the learned explanations of the experimenters upon weak hysterical patients: the clinical material of some institutions, which ought to be under public control.

The *Lancet*, of 1846, was "glad to see that medical men are in right earnest assaulting and exposing the Mesmeric and other quackeries," p. 703. Clairvoyance and Mesmerism were denounced as "abominable deceptions."

It is now suggested that a law should be passed to confine "Mesmeric and other quackeries" to the profession who formerly denounced them and rechristened the outer fringe of Mesmeric phenomena "hypnotism." It would be just as sensible to pass a law to control the magnetic forces, the tides, etc., and equally effectual in its results.

*The Will is in the Spirit; in it resides the dread responsibility of every action. It directs the Reason.*

The ascension of the spiritual over the material is a gradual evolution. Mesmeric force is transmitted to the nervous system of the subject, a quickening of the senses results, followed by coolness, the pulse begins to rise rapidly, a dreamy and triumphant state of feeling succeeds. If the subject has been suffering pain it now ceases; the eyelids are closed beyond the power of the subject's will to open them. Rigidity of the muscles can be now induced, often the cataleptic state follows. Surgical operations may be quite painlessly performed. Clairvoyance becomes manifest, the spiritual obtains the ascendancy, the soul-world is open to the perception of the sensitive. The soul is evidently in a different state, and the investigation of its nature is only impeded in the highest development of this stage by the physical condition of the subject.

It requires more power to produce the higher stages of Mesmeric phenomena than is possessed by the frivolous many, who simply look upon the Mesmeric manifestations as an idle hour's amusement.

If a person has the organisation suitable for mediumship, the soul powers are soon developed by Mesmerism. A person having mediumistic sensibility should be able to form a correct estimate of the character of the Mesmerist, also whether the person would be likely to induce the trance condition, which is the doorway to the occult.

The foolhardy exhibitions of a noble science, degrading both operator and subject, to please the public, are highly injurious to mediumship.

With the progress of our movement has arisen the necessity for the better understanding of the problems of mediumship. I have been very successful in inducing spiritual lucidity privately, and I am willing to aid by my experience in the development of mediumship in all its various phases, and shall be glad if all mediums interested will write to me on the subject.

165, Stockport-road, WILFRED ROOKE.  
Levenshulme, Manchester.

**SPIRITUALISM IN MANCHESTER: NOTES ON PRESENT STATE.**

OPENSHAW. GRANVILLE LIBERAL CLUB.

CONTINUING my peregrinations for the purpose of sampling the societies, I reached Openshaw, but it is little I can say regarding work being carried on there. My position has prevented me visiting on Sunday, and therefore an attempt was made to gain some notes on the other seemingly available opportunity, viz., Thursday. But in this I was foiled. This is an exclusive occasion for members only, and as my leading fault is diffidence, any other natural forces did not avail me to overcome the sentinel attitude of those whom I approached. It was just possible to learn that the room was expensive, and the audiences on Sunday evenings fair; mornings, as usual, thin. But the people who turn up like their religion so cheap that it is not easy to keep going, and with history as a guide to experience, it may be naturally asked if it is worth while on such terms? The complaint has been

heard, if the Thursday evening meetings were thrown open to the public, the body politic would crowd in, but pay nothing comparatively towards meeting expenses, and we should be deprived of our quiet circle.

The question may be asked again: Has there been any attempt made to compensate the public for even a small outlay?

Some people need to learn that fear of the people's impecuniosity is the road to stagnation. The failure to sense and meet the need of redemptive work is the path to a smug indifferentism, which shall some day recoil upon those who miss their opportunity. The knowledge of spiritual communion is not the saving power. The true savour comes in when it points man to worthy efforts to bring its liberty home to the world. And this must lead to effort at any cost, to bring our philosophy before the people in such a manner as shall at least bear the criticism of a seventh standard school-boy. If this be done we are assured the public will respond and make the way fair for greater and more conclusive efforts.

There was once upon a time a great stir in Openshaw, when audiences of upwards of 500 people assembled Sunday after Sunday, but now it is neither central nor stirring. Where are the old workers and those whom they interested? Spiritualism usually sticks. I have in mind a society, and it is in a Lancashire town, which at one time charged twopence each to all attending the meeting. They provided the best the movement could afford to all who came to learn, and kept solvent. But they ultimately decided to trust the public, and adopted the old collection system, and the public generously endorsed the act. They buy the place of meeting, maintain the light in a generous spirit, remain solvent, and say "We have no need to regret having adopted the latter course." Let the wise think and act. May not this case interest the Federation organiser?  
SAMPLER.

**SPIRITS: EVIL (SO-CALLED) AND GOOD.**

[An address delivered at Eaton Hall by JOHN CHAPMAN.]

IT IS SAID more than half of the world believe in evil spirits, so that it needs not that I should try to prove their existence. Many people believe that the devil is one; that he is walking to and fro on the earth, seeking whom he may devour, and is drawing the greater part of the human race down to his own place; and that he can reach all mankind, to tempt the wicked and the good, and changes himself into an "Angel of light," or a roaring lion, as it may suit his purpose.

The "gospels" are full of accounts of evil spirits, who took possession of sensitives, and Mary Magdalene is reported to have had seven cast out of her by Jesus, as he is said to have cast them out of the man, and permitted them to enter the swine. The Apostles had the same work to perform, and Paul cast one out of a damsel, with the result that he and Silas were cast into prison.

All through the first, second, and third centuries we have them alluded to by historians. Cyprian, the bishop of Carthage, who calls them unclean and wandering spirits, "Who had to quit," he said, "their hold of men."

Minutius Felix says, "They either leap out immediately or vanish by degrees, as the faith of the patient, or the grace of the person administering relief may be strong or weak." (In will power.)

The fact of legions of undeveloped spirits having visited this earth in all ages is a fact in history that cannot be disputed.

We do not say this excludes good spirits from visiting mankind, for we have instances of good spirits taking possession of many, who were moved by the spirit, as on the day of Pentecost, when many then "spoke as the spirit gave them utterance."

Jesus, when speaking to his disciples, says, "When they deliver you up to the Gentile Councils, take no thought how or what ye shall speak, for it shall be given you in that same hour what ye shall speak." "For it is not ye that speak, but the spirit which speaketh in you." (This implies spirit control.)

We have proof of the possibility of this in our own day by the hundreds of mediums, who speak in language not their own, but who speak as the "spirit gives them utterance."

The teachings of these spirits bespeak them good and noble intelligences, who try to stimulate mankind to noble endeavours, bringing light and truth to the heart and

souls of all who listen to their advice; by their fruits ye shall know them. But, on the other hand, evil spirits can also manifest where conditions are made for their reception. There are dark spheres on this earth, where they can congregate, and (as earth-bound spirits) can influence the minds of undeveloped men even to do evil. Some come, they tell us, to seek the light, who feel themselves in prison bound.

"Jesus preached to the spirits in prison"; he set us an example. We need not go into the spirit-world to preach to spirits in prison, they are here, they are with us, in our homes, by our sides, sometimes in our seances, we have lying spirits both in the body and out. Our duty is to preach to spirits in prison, to earth-bound spirits, who may be seeking the light. Some may be attracted to us for good, let us receive them kindly; they are God's fallen angels. By prayer and sympathy we may raise them to a higher life even while we are on this earth. The door of communication is open to us, as it is open to them, and we can become ministering spirits to them, as the good ones are to us. Let us by our example, prayers, and sympathy, draw them to the light of God.

## CORRESPONDENCE.

*Letters for this page must reach us first post on Mondays, at latest. Short letters will have preference, long ones are often held over for want of room. The Editor does not hold himself responsible for the opinions of correspondents, either here or in the reports. Personalities must be avoided.*

### THE RESULT OF THE DEMONSTRATION.

SIR,—As many friends will be interested to know the financial result of the Good Friday Celebration, to whose success they contributed by their presence, perhaps you will kindly allow me space to state that the clear profit amounts to £12 11s. 11d., which forms a very substantial foundation for the Grand Jubilee Celebration in 1898, when it is intended that there shall be such a demonstration as shall awaken the general public (who at present regard Spiritualism as the more or less dangerous delusion of a few more or less honest enthusiasts) to the fact that it is a real, live movement, with aims other than the banging of banjos or the disturbance of furniture, and with consequences more important than the tracing of lost property or the influencing of unsettled swains. Meanwhile, let us all unite in our various degrees to do all that in us lies to ensure that success for our Jubilee which we undoubtedly all desire.—Yours faithfully,  
A. W. ORR.

### "OUR PAPER."

SIR,—That such a splendid journal as the Two WORLDS should annually be produced at a loss is anything but creditable to Spiritualists as a body, to say the least. There must be some hundreds, one may safely say thousands, of Spiritualists in this country who never purchase the paper at all. Is it apathy on their part, or what? It was stated recently that the paper would doubtless be self-supporting if there were one thousand more purchasers weekly.

Here then is an opportunity for everybody to help. Let every Spiritualist make an effort to get one or more persons to take the paper in regularly. Such a well edited, up-to-date periodical ought not to require pushing at all. That there are some willing to help in so good a cause, the letters of Messrs. Brown, Rocke, and others go to show.

Some of us who assisted in the "deluge" are hoping good will result therefrom; but if success is to follow, it is imperative that every Spiritualist should do something in the direction indicated. Yours fraternally,

Birmingham, March 30.

J. J.

### BRITISH SPIRITUALISTS' LYCEUM UNION.

SIR,—Permit me to again draw the attention of all Spiritualists to the importance of training their children in the facts, teachings, and principles of Spiritualism, instead of sending them to orthodox Sunday schools, to have erroneous ideas instilled into their sensitive minds regarding God and the after life, and all that relates to our spiritual natures, which societies and friends everywhere are doing their best to combat and correct. Those who compare the teachings of Spiritualism and Christianity, and will recall the impressions of dread and terror which those of the latter made on their young minds, must feel within themselves that their duties to the young are of supreme importance, and lie at the foundation of the future of Spiritualism if it is to be a living religion. Begin the good work of Re-formation at once, by opening Lyceums in connection with all your societies, and let all Spiritualists who have time to spare, whether male or female, attend the Lyceums belonging to their societies. If you have knowledge impart it to the young, and all who are less enlightened; if you are ignorant of your physical, mental, moral, and spiritual nature, then you should attend the Lyceum to learn, for it is there where such subjects are studied, and by your presence you will impart confidence and encouragement to others, both old and young. It is a serious mistake to suppose that Lyceums are only for children and their teachers. They include all ages, from the infant of three or four summers, to the gray-headed grand-sire, and the subjects studied in the "Liberty group," or highest class, are suited to all ages from the youth and maiden upward, and so highly interesting and deep in their researches are some of these that our ordinary platform discourses pale into puerile talk when compared with them. I am sure that when the true nature of the Lyceum, and its all-embracing scope is more fully recognised, we shall not have the work left to a few willing hands in connection with each society, as is too generally the case now. So strongly does the writer feel on

this point that had he the means he would interview every Spiritualist Society's Committee in England, and expound the importance and vastness of the Lyceum work.

In looking over the Directory of the Two WORLDS, I notice that a little over 41 per cent. of the Societies have Lyceums. I know these figures would have been much better if some of the Lyceums that have been started had not had to lapse after a short period for lack of workers. Then, again, from time to time, differences as to management have arisen between the Lyceum's Committee and the Society's Committee, which, I am sorry to say, have wrecked a few well-conducted and highly flourishing Lyceums, which, with a little forethought and patience, would have been a source of strength to the parent societies. These mistakes and shortcomings are deeply deplored, not only by the writer, but the British Spiritualists' Lyceum Union, which desires to produce the greatest harmony and good feeling between all Lyceums and parent Societies, where the two are separate and distinct bodies in their management and funds. And to this end the Union recommends the following mutual agreement:—

"That all Lyceums who have separate funds to meet their expenses seek an agreement with their societies as to stated times of the year on which they can have the use of the hall for teas, anniversaries, and festivals, the said agreement to be duly ratified by both boards of management; in return, the Lyceum shall be under an obligation to render all the assistance possible to the Society."

It must be self-evident that a Lyceum cannot be worked without incurring expense, and if the Society does not work and finance the Lyceum it must have a separate fund, and suitable facilities accorded it for maintaining that fund, and these facilities being defined and agreed to by both parties they should not be departed from without the consent of the other party or committee. Of course it would be much better if committees and members of societies would become the officers of the Lyceums, and so not leave it open for outsiders to step in and in time try to carry the management with a high hand. I am particularly wishful that committees should note these facts, and where possible see that their Lyceums are re-opened on a broader and more solid basis, on which mutual benefits will accrue, and that their children shall have a place to attend where the teachings of the parents are not ignored and set aside, but are taught and lived.

The Sixth Annual Conference of the above Union will soon be held at Halifax (May 10), where earnest-hearted workers from all over the land will assemble to discuss and further the interest of the Cause which is bound to succeed, and ultimately supplant the old methods and teachings. The undersigned will be pleased to arrange with any committee for the opening, or re-opening of a Lyceum.

ALFRED KITSON, sec.,

2, Royd-st., Hanging Heaton, nr. Dewsbury.

### THE SPIRITUALISTS' NATIONAL FEDERATION.

The following notice of motion by the Patricroft Society of Spiritualists is published in accordance with Art. 11 of the Constitution:—

#### Prop. Re Grand National Bazaar.

"That this Conference (July 5, 1896) appoint a committee, with power to organise and conduct to an issue, a Grand National Bazaar in some large centre of population (Manchester, or such place as may be decided upon by the Conference) during the latter part of 1896 or early in 1897, the proceeds to be applied to such forms of mission propaganda work as shall be decided upon by the then standing Executive of the Federation. The committee appointed shall consist of members of the S.N.F., together with the secretary and treasurer, and such persons as the committee appoint in the exercise of these powers, to aid in making the work a success.—(Signed) THOS. STONE, president; THOMAS LITTLEHALES, sec.

#### Article 12, Revision.

Moved by the Birmingham Spiritualists' Union (March 7, 1896), "That the Constitution be amended as follows: Clause 6, Art. 2; Objects: The development and education of mediums, speakers, or other workers for the propagation of Spiritualism by means of classes, homes, or colleges, or in any other manner which may be found practicable."

All correspondence, applications for affiliation, or associate members, should be addressed to the hon. sec., W. ROOKE, 165, Stockport-road, Levenshulme, Manchester.

### "IS SPIRITUALISM THE CAUSE?"

To THEOLOGICALS.—The annual statistics of the membership of the religious bodies will prove very melancholy reading, owing to the great numerical decrease. There has been no decrease so large since 1879, and with that exception the present decline is the largest for more than twenty-five years. With the Wesleyan Methodists for instance, there is a decrease of 2,275 of full members, and 774 in the junior list, and when the returns are analysed very few hopeful features are to be found. In the districts of Leeds, Manchester, Halifax, Sheffield, Hull, Bradford, and Lincoln, formerly strongholds of Methodism, there is marked depression.

The *Methodist Recorder* takes a gloomy view of the figures, remarking that "by no manipulation, and, as far as we can at present judge, by no abnormal conditions of commercial, agricultural, or political life, can this large decrease be explained away, or its seriousness be minimised." This Wesleyan journal proceeds to make further remarks that will certainly furnish material for no little controversy, and concludes with "We cannot shut our eyes to the fact that neither in the pulpit nor in the pew is there the same belief in hell, which was one of the most awful and tremendous incentives of earnestness that Methodism had in the days long gone by."

Again, at the annual meeting of the London Congregational Union, comprising 252 churches and 126 mission stations, which was held on Tuesday last, 14th, Mr. A. Pye-Smith, in his address from the chair, after calling attention to the depression, remarked that "One great advantage of the Established Church was her architecture. The ministers had only average powers of attraction, and could no longer rely on the church going habit of 50 years ago."—B.B.

## ITEMS OF INTEREST.

**SPELLBOUND.**—Reporters are fond of this word—but what does it mean?

We have a number of extremely interesting articles for next week's TWO WORLDS. Be sure you don't miss it.

**SHORTER SERVICES** and *shorter reports*. About 30 or 40 words are sufficient for all ordinary purposes for the latter.

THE UNITED choirs from the local societies will sing several times on Tuesday, at Mrs. Brigham's "welcome." We expect good results.

E. S. W. asks: What is Religion? Perception of the Good, the True, and the Beautiful, an appreciation of our relationship thereunto, and a life in accordance with the logically consequent morality.

**SHORTER SERVICES** during the hot weather seems to be the cry. Discourses will have to be condensed into about half an hour of time. This will be no loss if fewer words are used and as many ideas expressed.

MR. J. NUTTALL writes:—"Having resigned the position of cor. sec. for the Hammerton-street Spiritual Society, Burnley, I wish to tender my best thanks to the mediums I have engaged during my period of office for their unflinching courtesy."

**MEDIUMISTIC** persons who wish for assistance and advice should apply to join Mr. Peter Lee's developing class. Young mediums who wish to improve themselves and co-operate with their spirit-friends that they may do good efficient platform work should join Mr. Lee's class.

**ANOTHER NEW CENTRE.**—A society has been formed at Morecambe. No doubt our friends in this rising popular resort will be able to hold their own and do much good. We shall have to start camp-meetings "by the sad sea waves," if the Spiritualists continue to flock to these places.

THE VERY BEST way to learn and to understand Spiritualism is by experiment and observation, by the study of mediumship in others and thus get experience, and for those who cannot do this in their homes, Mr. Lee's classes will be just the thing. Apply to Mr. P. Lee, c/o Editor, THE TWO WORLDS.

**BOOKS RECEIVED.**—"Towards Democracy" and "Loves coming of age" by Ed. Carpenter, published by the Labour Press, Manchester. We hope to shortly find time to give these books the attention they deserve, in the meantime we can heartily recommend them on their merits to all thoughtful and philosophic people.

OUR OLD FRIEND Dr. J. M. Peobles has been entertaining, or was entertained by, his friends in his own "Home." They assembled to do him honour and commemorate the anniversary of his seventy-fifth birthday. He, who is always bright and cheerful, was in his happiest mood, and well he might be having reached seventy-five years of age, and still being hale and hearty, with troops of friends, and doing good work. Long may he maintain his present strength and continue his vigorous labours.

MR. MOSS, whose portrait appears this week, is a modest man, who has done a deal of work for Spiritualism and a large amount of good for suffering humanity on Tyneside. He was an earnest Wesleyan before he became a medium, and we hope he will long be spared to continue his beneficent labours. It is surely a sign of the times when a great daily like the *Newcastle Leader* admits such an article and interview as the one we reprint in this issue! Mr. Moss's friends should make good use of our paper and circulate hundreds of copies.

ONE BY ONE the dear friends we made when in U.S.A., in 1882, pass on to their homes in Summerland. Dr. Storer has just gone, a man we esteemed most highly. S. B. Nichols, Ed. S. Wheeler, Col. Bundy, and several others, warm friends, are "over there," and they have just been joined by Dr. Joseph Beals, the one who found a warm spot in our heart. We had hoped to meet him again in the flesh, but shall clasp hands in the Morning Land. Almost her last duty before sailing, Mrs. Brigham interred our old friend's mortal form at Greenfield. What a host of friends will meet us "over there!" Happy thought.

COULD NOT THE NATIONAL FEDERATION, asks a correspondent, arrange to hold a monstre demonstration in Manchester (in co-operation with a joint committee of all the local societies) to celebrate the Jubilee in 1898, say a large tea-party on Good Friday, in the Co-operative Hall, at 4; a huge meeting in the Free Trade Hall at 6 p.m., a conference on Saturday in the Co-operative Hall, afternoon and evening, and then on Easter Sunday another big meeting in the Free Trade Hall at night, the speakers visiting the local societies morning and afternoon. Why should not the Federation hold a conference in London in the Jubilee year, not only co-operating to make the International Congress a success, but a British Conference. Why not?

MR. HOPWOOD writes:—"Re the West Vale report for the 12th inst., respecting the disappointment of Mr. Hopwood. I beg to inform all it may concern, that on the 12th inst. I arrived at West Vale it time for the afternoon service, but could not gain admittance to the Lyceum. Feeling sadly "disappointed" myself, I returned home by the first available train. The afternoon was dull and wet, and I can assure you that not to see a friend in sight, and no where to go for shelter, made me feel sad at heart, and I do not hope for the same to occur again. A hearty welcome, as you are aware, puts the medium upon good terms, and when such is the case good results follow."

MRS. BRIGHAM'S tour is now practically arranged, except for week-night meetings. After the reception in Manchester on April 28, she will be the guest of the London Spiritualist Alliance on Friday, May 1, and will speak at Cavendish Rooms, May 3 and 10; Camberwell, May 17; Stratford, May 24; and then return to speak in Pendleton Town Hall on May 31; June 7, Liverpool; 14, Birmingham; 21, Nottingham; 28, Blackburn; July 5, Conference; 12, Liverpool; 19, Bootle; 26, Newcastle; Aug. 2, Liverpool (Aug. 9 open); 16, Macclesfield; 23 and 30, Cavendish Rooms; Sept. 6, Glasgow; 13, Newcastle; 20, Birmingham, and 27 open. Applications for week-night lectures should be forwarded to Mr. E. W. Wallis.

**PORTRAIT AND SKETCH** next week of Mrs. Summersgill. May 1, of Mr. J. Bent, of Leicester; May 8, Mrs. France; May 15, Mr. A. F. Colborne.

MRS. BRIGHAM will be on her way by the time this issue appears, and rapidly nearing our shores. She seems likely to have a fine passage—and—a hearty welcome next Tuesday in Manchester.

**TO CORRESPONDENTS.**—R. Boddington: Thank you, will use shortly. J. W. Brown: Photo, etc., received. The Board decide who shall go in, and generally ask for permission to use portraits. W. Hesketh: There is no attempt to do more than run round and give a glance at the various centres. To compile a history would be too large a task. G. Osbond: Your suggestion is not practical. What is wanted is about seven or eight hundred more copies sold regularly every week. If every society took six copies more weekly, or if one in seven of our readers would secure another regular reader—the thing would be done. Wm. Law: Not possible this week, perhaps next. Dolly Robb: Keep trying, better luck by and bye—there is room for improvement. J. Kinsman: Thank you, next week.—D. S. M., Chesterfield: Too late. Should arrive Tuesday morning not Wednesday. W. H. Baldwin: Was duly received, and will be acknowledged next week.

**CELEBRATING THE "ANNIVERSARY."**—The "first society" had a grand time, according to a *Saratoga* paper, and Mrs. Helen T. Brigham made a most effective address on "The Material and the Spiritual," showing the predominance of the latter over the former. It says:—"Mrs. Brigham is always an interesting speaker, but last night she surpassed herself, in the opinion of her Spiritualistic admirers. She presented her ideas tangibly, and indulged in bursts of eloquence that were remarkable. Her enthusiastic auditors described her discourse as 'grand and eloquent beyond description.' The speaker said that the brain of man enabled him to bridge streams and tunnel mountains; the cable beneath the seas, the result of man's effort, enables him to flash his thoughts around the world. The musician is able to express his thoughts through his instrument. It is the unseen spirit that enables him to touch the delicate strings that make beautiful harmony. Man is the spirit that controls the body. The body is but the house in which the spirit dwells. After her discourse Mrs. Brigham extemporised poetry on five subjects suggested to her by the spectators. One was the 'Buds that blossom in the pathway of life,' suggested by George R. Burrows, and another was 'My father's old barn at the foot of the hill,' suggested by W. B. B. Wescott. Mr. Wescott was charmed by the beautiful story told in poetry of the scenes of his childhood days, and he says that it was accurate."

**NATIONAL FEDERATION MISSION WORK.**—Two very important meetings have been conducted during the past week by Mr. Swindlehurst, the Federation Organiser. The town of Horwich is rapidly developing on all sides, the Lancashire and Yorkshire Railway Co. having established their large engine works there. Spiritualism has been to the front lately, and a correspondence on the subject in the *Horwich Chronicle* has been going on for a few weeks. On Tuesday and Wednesday evenings, April 14 and 15, propaganda meetings were held in the large Co-operative Hall. Mr. R. A. Brown, of Manchester, kindly presided each evening. Mr. Jas. Swindlehurst being extensively advertised to lecture, while Mrs. Fletcher took up the clairvoyant descriptions. Great interest was manifested in these first public meetings on Spiritualism ever held at Horwich, and they were an immense success, the hall being crowded both nights, while scores of people had to be turned away. As at previous meetings, in other places, the opponents of Spiritualism threatened how they would smash up this attempt to establish Spiritualism amidst the godly godly folks; and as usual, the opposition faded away before the irresistible army of facts, and the glory of our philosophy. Questions were freely indulged in, but Mr. Brown kept the meetings well in hand. The sweet and gentle manner of Mrs. Fletcher—late Miss Gartside—in giving her clairvoyance soon won for her the sympathy and rapt attention of the audience. "When are you coming again?" is heard on all sides. A good sign for the future.

**TO CRITICS.**—We commend the following cutting to our friends, who, forgetting, or ignorant of, the immense labour and difficulty connected with the compilation of the *New Hymn Book*, and seeing it through the press almost single-handed and as a labour of love, complain of the typographical errors, which, considering the size of the work and the rush with which it was got out, are comparatively few and far between. But, because of these inaccuracies, which no one deplures more than the compilers and printers, all the toil expended, the hours stolen from sleep, and all the excellencies of the collection are forgotten or overlooked, and fault-finding and blame are indulged in, where a little thankfulness might reasonably have been expected. But, 'twas ever thus; a speck floating close before the eye shuts out the beautiful landscape. But here is the cutting referred to, it may help someone to understand and appreciate our difficulties:—"The difficulty of insuring typographical accuracy in a book is illustrated in the following story, which has been going the rounds of the press. A publisher once made up his mind to publish a book that should have no typographical errors whatever. He had his proofs corrected by his own proof readers, until they all assured him that there were no longer any errors in the text. Then he sent proofs to the universities and to other publishing houses, offering a prize of several pounds sterling in cash for every typographical mistake which could be found. Hundreds of proofs were sent out in this way, and many skilled proof readers examined the pages in the hope of earning a prize. A few errors were discovered. Then, all the proof-sheets having been heard from, the publisher felt assured that the book would appear before the public an absolutely perfect piece of composition. He had the plates cast, the edition printed and bound between expensive covers because, as a specimen of the printer's art, it was of course unique in literature and exceedingly valuable to bibliophiles. The edition sold well, and was spread all over the country. The publisher was very much pleased with himself for having done something that had hitherto been considered an impossibility. Then his pride had a fall, for six or eight months later he received a letter calling his attention to an error in a certain line on a certain page. Then came another letter announcing the discovery of a second error in this perfect book. Before the year was up four or five mistakes were found."—*True Flag*.

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FRIDAY, APRIL 24, 1896.

EDITOR AND GENERAL MANAGER,

**E. W. WALLIS.**

ALL COMMUNICATIONS SHOULD BE ADDRESSED TO THE COMPANY'S REGISTERED OFFICE, AT 18, CORPORATION STREET, MANCHESTER.

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

### FAITHFUL THOUGH TRIED.

WE ARE PASSING through transition times, and have been making rapid strides, but, judging from numerous signs and symptoms, certain people are sighing for rest, looking longingly backwards to the old easy days when they were unperplexed by the doubts and difficulties, which, of necessity, beset the pathway of the progressive thinker and reformer.

Then everything was settled, faith was firm, and the peace of ignorance and the contentment of credulity were enjoyed. But the angel of Truth stepped down into the pool and moved the waters of thought. For a time new life, liberty, and hope stirred the heart's blood, and the freedom which comes from knowledge was itself a source of happiness. Enthusiasm for the new cause, zeal in its promulgation, high ideals, and great expectations were cherished. But—

The burden of duty to be fulfilled began to be felt. The sense of obligation to live up to the ideal, and embody the truth in purpose and conduct, became irksome. The road of the pioneer is always hard and thorny; unexpected obstacles, many disappointments, desertion of friends, failure of comrades, misrepresentations, distrust, bitter hostility, and personal antagonisms confront the reformer, and constitute new problems to be wrestled with.

The need for continuous devotion and endeavour, in spite of all discouragements and trials, makes the way of progress a path beset with snares, thorns, and pitfalls. The pilgrim sets out gleefully, fondly imagining that having found the truth it will be easy to reach happiness, only to discover that the discipline which tries men's souls must be experienced and triumphed over until it yields strength and fortitude. "Not peace, but a sword" is the watchword of truth. No wonder that many fair-weather reformers sicken when the storm and strife come on. No wonder that many a pilgrim turns faint and weary when he finds he is left alone to trudge onwards in solitude, with the taunts of the craven conforming crowd ringing in his ears. But strong men grow stronger under trial, and despite all weakness and weariness, although they may momentarily falter, struggle bravely onward. There is no turning back, no resting, no peace this side the grave for those who dare to worship and follow hard after Truth. This the Spiritualist finds who is true to principles. Half-way halting places are dangerous. The path of progress to the Perfect day is ever upward—on and on and still onward. Every new conception of Truth and Right brings added cares and duties, every step of the way must be won, and the power acquired by the discipline of the conflict is demanded for the next move forwards. Change, not rest; progress, not peace; ascent, not contentment; is the law of Spiritual growth. We are ever entering upon Milleniums, but never fully possess them. Yet each new view that opens before the ascending pilgrim, as he mounts the spiral way of wisdom, presents fresh features of beauty and wins his heart's admiration and love. With ever extending horizons and ever-deepening powers of comprehension, interpretation, and recognition, the education of soul proceeds, and life affords its richest treasures to those who are faithful to truth and duty, thought tried in the fires of trouble.

### ANOTHER LETTER FROM MR. J. J. MORSE.

ONCE MORE, greetings and good wishes, Mr. Editor, to your worthy self, and my hosts of other ever dear and valued friends, who, though so far away in the flesh, are still so close in the spirit, in that love and esteem which binds in the strong ties of fraternal unity each to each, though many weary miles of sea and land stretch between us. From numerous private letters it has been a pleasure to learn that my previous communication was read with interest, so, encouraged thereby, the writer now takes pen in hand to complete the story of his travels from the River Mersey to the Pacific Ocean, as promised in his former letter, that by the courtesy of the Editor of "our paper" was given a place in a recent issue.

During my sixty hours' sojourn in Chicago, I was the guest of my old-time friend Mr. John W. Gill, and I am indeed indebted to him for his most generous hospitality and assiduous attentions. He acted as a most admirable *cicerone*, piloting the visitor to many sights, including the magnificent Auditorium building, wherein is a beautifully arranged and decorated Theatre, seating some four thousand people. Our visit was on the Sunday afternoon; every seat was full, and a Professor, or Doctor, or Reverend, I am uncertain which, was holding forth on the subject of Faith Healing, but the most of the remarks we heard were devoted to scolding his auditors for their poor contributions on the previous Sunday! The speaker hailed from Australia, had established a Hospital-Home in an aristocratic neighbourhood—to the great disgust of the local residents—but he was evidently doing no small amount of good. As he talked "Christianity," he naturally attracted many followers, and had obtained considerable support.

In the evening I attended a meeting of the society, for which Mrs. Ada Foye officiates as the settled "minister," as it is organised as a church, and she is "ordained" as a "minister of the gospel of Spiritualism." The "church" meets in a cosy hall, accommodating some 350 or 400 persons. The admission was ten cents. (5d.), and not only were there no vacant seats, but many stood all the evening rather than miss the gathering. Mrs. Foye was delighted to meet me, and, in person, to again renew our friendship, first formed some nine years ago in this city. She introduced me to her congregation, and, of course, "a little speech" was called for. Her phenomena were as marvellous as ever, and her "tests" most convincing. The severity of a Chicago winter subsequently sent her west, and I believe she is now stationed at Denver, Colorado. If she could be induced to visit Great Britain, believers and sceptics would open their eyes with astonishment at the results obtained through her instrumentality.\*

During my brief stay we managed to pay a flying visit to the offices of the *Progressive Thinker*, which are quite close to Mr. Gill's home. Mr. J. R. Francis, the editor, is a typical New Englander, tall, keen-eyed, alert, and shrewd. He told us his "paper had a larger circulation than any other Spiritualist periodical in the United States," and that he "was the first to break down the high prices for such journals, by publishing a live paper at one dollar a year." He gave me quite a cordial welcome, and, in parting, presented me with the two volumes of his "Encyclopædia of Death," a truly interesting and most valuable work for ordinary readers, as also for writers and lecturers.† Time did not permit a call at the office of the *Philosophical Journal*, much to my regret, for as its editor, Mr. Thos. G. Newman, is a brother Briton, it would have been most pleasant to have met him.

The time of departure drew near, and as it came so came a storm. First snow, then sleet, then rain, snow, and sleet combined, until the streets became covered with an abominable ice-cold slush, through which vehicles rushed, spattering the hapless pedestrians as they plodded along the slippery pavements with a greasy mixture that would equal London mud at its worst. It was with a sigh of relief that one entered the handsome "Pullman" of the "Overland Flyer," and sat down, free from the drizzle and slush outside. We had just time to catch the train, for having dined, we, as old friends long parted, and on the verge of separating once again, are apt to do, had sat and chatted, oblivious of the flying moments.

\* If Brother Morse can prevail upon Mrs. Foye to visit us, we promise to do our utmost to make her trip a success, both spiritually and financially.

† Brother Francis omitted to send us a copy for review.

The bell rang, the conductor cried, "all aboard," a fervent hand clasp, then the snort of the iron horse, and slowly the train moved out into the night, and Bro. Gill's genial face faded in the distance as the last stage of my trip commenced. That same night a fearful snow-storm fell upon Chicago, and next day telephone, telegraph, and traffic were almost entirely impossible throughout the city, but happily, as we rolled on to the Golden West, we left all such discomforts behind.

At home, from London to Aberdeen is "a far cry," some 600 miles, isn't it? But this "little" ride, from Chicago to San Francisco, is a trifle over 2,330 miles! Time, three days, three hours, and forty-five minutes, the fastest regular time ever made over the route. There are dining cars attached to the train, as it does not stop for meals, so one eats, sleeps, and lives for three days on wheels! Practically the ride was uneventful, save for one incident, just as we were skirting the great Salt Lake. A light snow was falling, and the engine was unable to pull its load up an exceedingly steep grade. Half the train was uncoupled, and ran on to the next station, some nine miles distant, the engine returning to bring on the remainder of the train. In due course the State of California was reached, and on the evening of the same day the journey ended, while once more the wanderer's feet stood on the streets of San Francisco, his seven thousand miles of journeying were traversed, and he came to rest. For six and twenty years this traveller for the angels has almost emulated Eugene Sue's travel-tormented hero, and he still asks, how many more pilgrimages will he be called upon to take before he obtains a permanent abiding place? Ah, well, let the call come when it may, he is ever ready still, to obey, and go where his life and labour can do the most good for those who sigh for such service as the unseen can accomplish through his agency.

As the writer does not wish to weary his friends or unduly occupy your space, Mr. Editor, knowing how crowded are your columns, he will leave until his next letter an account of his experiences in this city, and a full report of the origin, scope, and prospects of the "California Psychical Society," as well as a just tribute to the earnest men who are conducting its affairs, and of the wonderful, almost phenomenal success that has so far crowned its work. But, before closing, a word may be allowed as to the "wonderful climate" of this State, of which one hears so much.

As these lines are written it is 2 p.m. here, but 10 p.m. at home. There is not a cloud to be seen in the sky, and the sun is shining most brilliantly. In front of my open windows are the Foothills of the Sierras, clad in bright verdure, and shimmering in the haze that enwraps them, as does a gauzy veil the form and beauty, half revealing, yet half concealing their fair proportions. To my left is the Bay, San Francisco's pride. Its rippling waters sparkle in the sunlight, and many a ship floats proudly on its shining bosom. Just an odd puff of the north wind tempers, from time to time, the heat that otherwise would be as July at home; while over many a house-front climb luxuriant rose bushes, whose fair blossoms sparkle in richest hues in the sunshine. While great Arum (Cala) Lilies, pile their massive snow-white flowers on many a garden bank. Clematis, heliotrope, violets—purple and white—and whatnot other flowers as well, lend added beauty to garden and lawn alike. To my right is the far-famed "Golden Gate," and the wide stretching waves of the Pacific Ocean. A charming city, admirably placed, where winter is more kind to us than many an English summer, a city where I could like to live as long as earth holds her claim on the outer form. The only shadow to the sunny picture is that "the dearest and best" are not here to share such ideal weather as now prevails, and add their pleasures to the rest, and my all fortunate surroundings.

Farewell, for now, most amiable of editors, and may yourself, and my friends, experience something of the pleasure in reading this epistle that has been experienced by me in its writing.

J. J. MORSE.

Hotel Bella Vista, San Francisco,  
Cal., U.S., March 31, 1896.

P.S.—Am all too sorry at not being able to be with you in Manchester on Friday to join in the Celebration of our 48th Anniversary. My heart is with you though, if my body is not.—[We thought of you and wished you had been with us to enjoy the grand Pentecostal out-

pouring. Many friends missed you and spoke of you—though absent, you are not by any means forgotten. We all wish you every blessing, and are delighted to hear from you.—ED. T.W.]

## TWELVE LECTURES ON MENTAL SCIENCE.

BY W. J. COLVILLE.

LESSON X.—CONTINUED.

INSTANTANEOUS cures form the topic of much speculation and a good deal of confused thinking, among people who look for immediate results and are greatly in love with magic. There are no doubt many cases where a single treatment will start a permanent cure and not only start it, but to a large degree prove it is an actual occurrence there and then; but such cases are usually of persons whose ailments are either not very deep-seated or of long standing, or they are the experiences of people who may have had hundreds of treatments in various ways before, and are now just ready to respond instantly to the ray of sunshine which does the finishing stroke in bringing a bud to bloom. We have all seen advanced buds open under our very eyes in the bright hot sunshine, but on the same twig of the tree many other buds less mature have not opened widely though they have been equally kissed by the same sunbeam; our reason has told us very plainly in the presence of so natural and frequent a phenomenon that the buds which burst forth so suddenly into blossoms were in an advanced stage of growth, while the other buds were less mature; exactly so it is when a ray of healing truth touches a brightened intellect, if that mind is ready to respond instantly it has long been emerging from its night; if it responds but slowly it may be equally receptive to the solar radiance, but more work has to be accomplished before a manifest result is forthcoming. Whenever anyone is sincere in his desire to bless, and the individual he appeals to is honestly ready to respond to a call of truth, positive good results from treatment, but we can fix no time for perfect manifestation; and neither the New Testament nor any work which records great wonders of healing leads the reader to infer that similar results as to time were always forthcoming. There is certainly a gospel record of people getting well very quickly, who had been grievously afflicted for long periods, twelve years, and thirty-eight years are periods distinctly named as covering the duration of seemingly incurable infirmities, which seemed to have yielded at once to the call of the spirit, but a glance at such narratives opens a vast field of profitable research into mental qualifications for immediate or rapid restoration to health. The woman with an issue of blood had tried everything known to physical science, had been everywhere and done everything, as people say for the benefit of her health, which did not improve but grew steadily worse; her purse became empty and her faith in physical aids vanished to a point. One by one she had been forced to relinquish her hold on *matter*, her only remaining chance of deliverance was in *spirit* and though her case might appear not only desperate but incurable from the physical standpoint she was in a far more receptive condition in the presence of a truly spiritual healer than were those who carry a medicine bottle in one hand and reach out the other for a mental treatment. Though it is a disgraceful statement to make that any disease is *incurable*, it is quite true that many diseases cannot be even palliated with drugs, thus from the standpoint of the pharmacist, with his wretchedly limited resources, they are incurable. Assigning to medicine its rightful place and honorably crediting it with all its advocates say it can accomplish, there remains an ever increasing residue of ailments which it cannot possibly relieve, and these are multiplying in consequence of the peculiar psychic and other changes now going on among all classes of the community. Scalds, burns, sprains, bruises, and all such things are amenable to lotions, poultices, and the general paraphernalia of medicine, but these are only superficial ailments arising it is true from lack of balance, and therefore attributable primarily to mental weakness, or carelessness; but the heavy burden of sickness now resting on the race is hysterical in its nature. Regular physicians are quite right in referring the bulk of modern difficulties to hysteria, but what hysteria is, and how to overcome it, is by no means a settled question in the schools. Everybody considers hysteria a nervous derangement, but what is the *cause* of nervous derangement is the question demanding the reply it does not receive from the

schoolmen who as a rule are not well enough versed in casuistry to trace nervous effects to their mental causes, though they frequently see clearly enough how physical derangements proceed from distorted nerves. Mental science proceeds to deal with hysteria scientifically, not by recognising the ailment and fixing the attention upon it, but by diverting the sufferer's mind entirely from it, which can only be done by holding up for fixed attention an opposite idea. *More of this next week.*

## LONDON NEWS AND NOTES.

### STUDENTS' CLASSES.

Sir,—I note your "interesting item," re the commencement of a students' class at your office. Kindly permit me to notify London friends of another "beginning" at the Camberwell Society's Rooms, 35, Station-road. We have resolved our Discussion Class into lines nearer approaching the desired students' classes. The meetings are quite open to the public, who are permitted to question either students or teacher at the conclusion of an address. Only those, however, who join for the ostensible purpose of fitting themselves for public speaking will be permitted to address the meeting. We shall be pleased to see friends from other societies who desire to become public exponents and who are willing to receive systematic training from the spirit side of life. The mode of procedure will be as follows:—One of Mr. Long's spirit guides will "set the lesson," giving all necessary explanations and answering pertinent questions, the students meanwhile taking notes. On the following Thursday evening the students are expected to give a summary of the lesson, and be subjected to questioning from those present, the concluding half hour being devoted to "setting the lesson" for the following week. Grammatical corrections are to be written and passed to the speaker, who will not be likely to forget the correction if written, and whose sensitiveness is thus spared the rude shock of public criticism. The class will be conducted by Mr. Long at 8-15 for 8-30 every Thursday evening. I trust that intending speakers will take advantage of this practical scheme for obtaining a good grounding in our philosophy direct from the spirit side of life.—Very sincerely yours,  
H. BODDINGTON.

102, CAMBERWELL ROAD (Mrs. Clark's).—15: Mr. Peters was under control several times, and Miss L. Gambrell, who possesses promising psychic gifts, normally and abnormally, also went under control. 19: Mrs. Colman, a stranger to most present, but who will be welcome again, was controlled of a shrewd and pleasant spirit, a slave in the cotton fields in earth life. Mr. and Mrs. Orr were controlled by spirits, who are well-known friends to those who attend this circle.

CAMBERWELL. Surrey Masonic Hall.—Hall crowded with interested listeners, who warmly supported Mr. Long's bold criticisms in answering the attack made upon us from the Christian's position. The gentleman's chief anxiety seemed to be to establish the identity of Satan, to whom he could credit the responsibility of our wicked disregard of certain orthodox views. This idea Mr. Long dealt with most forcibly, showing that evil is the negative side of good, and as our better nature evolves our weaknesses will disappear.—A. E. B.

CANNING TOWN.—15: Mrs. Barrell sang and gave an address on "What will the harvest be?" The guides of Mrs. Barrell and Mr. Kebbel gave successful clairvoyance. 19: Mr. Weedemeyer spoke on "Capital punishment from a Spiritualistic standpoint." Mrs. Weedemeyer's guides gave clairvoyance in their usual style.

CAVENDISH ROOMS. 51, Mortimer Street, W.—A very large audience last Sunday evening greatly appreciated the impressive discourse delivered by the inspirers of Mrs. M. H. Wallis, the subject being "The spiritual side of life." The four clairvoyant descriptions at the close, of which two were recognised at the time of giving, were remarkable for the abundance of detail given with each description.—L. H.

CLERKENWELL GREEN.—11-30, our first open-air meeting augurs well for the coming series of outside addresses. We had some opposition, but we more than held our own, our audience being very orderly and attentive. Our best wishes for the Two WORLDS.—T. Emms. [Would you like some copies of T.W. for free distribution?—Ed. T.W.]

113, EDGWARE ROAD. The Spiritual Atheneum.—Mr. Horatio Hunt discoursed eloquently on "How to develop spiritual gifts," and gave two impromptu poems on "Prayer" and "Charity"; subjects from the audience. Before the lecture, I read an inspirational writing of my spirit guide on "Some of the blessings of modern Spiritualism." At the after developing circle John King, speaking through me, said if the same sitters could sit regularly great physical phenomena might be obtained. Many spirits were described and recognised, and a spiritual influence prevailed.—A. F. Tindall.

EDMONTON. The Dairy, Fairfield Road.—Pleasant evening. Mr. and Mrs. Brenchley gave an excellent address and clairvoyance, five out of six descriptions recognised. We hope to have them again soon. Room again crowded.

MILE END. 218, Jubilee Street.—Mr. Walker's interesting address under influence on "True religion and the philosophy of control" greatly appreciated by a large audience.

STRATFORD. Workman's Hall.—Our floral service last Sunday, in commemoration of the passing on of Mrs. Savage, was conducted by Mr. Veitch, whose grand discourse was much appreciated. Mr. Chapman rendered "The promise of life," and Mr. Vango brought a friend who sang "The guardian angel." Both gave great pleasure. We thank our dear friend, Mr. Vango, and his friend. We had a good audience, and the flowers were everything that could be desired, for which we sincerely thank all friends. The flowers were taken by a few lady friends and presented to the West Ham Hospital. Will members of the committee who wish to retire (if any), or members who wish to propose a member for our committee kindly acquaint the

sec. on or before May 10, and send name, with proposer and seconder in the latter case. General meeting for election of officers, etc., May 31st.

THE North London Spiritualists' Society occupied the large Wellington Hall (Upper Street, Islington) on Sunday for the first time, and the forward move seemed to be quite justified by the size and character of the audience. A large quantity of suitable literature was distributed; the singing was particularly hearty; the addresses of the chairman (Mr. Jones), Mr. Vallantyne, Mr. Roger, Mr. Emms and Mr. Kinsman were listened to with evident interest; and two violin solos, extremely well rendered by Mr. Whittaker, added to the harmony. Mr. Brooks presided at the grand piano. On Sunday morning an open-air meeting was held on Clerkenwell Green and another will be held in the same place next Sunday morning. The Society should have the help of all friends in North London, and if each one will do his duty, Spiritualism will be presented to the public in a fitting manner and a strong Society built up.

WALTHAMSTOW. 107, Chewton Road.—19: Mr. Bradley guides gave another interesting and instructive address on "A man's foes shall be of his own household." A good audience listened with marked attention.

## MANCHESTER AND SALFORD.

ARDWICK. Tipping Street.—15: Miss Walker gave the address and good psychometry. 19: Mrs. Rennie's control gave a good discourse and clairvoyance. At night a fresh control, who said he was a Church of England minister when on earth, gave one of the best addresses given in Tipping-street Hall. Good clairvoyance. Mr. Lowe sang a solo, "No night there," the choir joining in the chorus with good effect.—T. R.

BRADFORD. Church Street.—16: Mr. Lamb's guides on "Work for the night is coming." Psychometry excellent. 19: Mr. Gibson's guides spoke on "The coming revolution." Excellently rendered psychometry. Splendid times.

CHEETHAM. Ash Lodge, Halliwell Lane.—16: Good discourse by Mr. J. B. Tetlow from the words "Light, more light." Sunday we were pleased to receive a second visit from Miss Allen, of Stockport. Good clairvoyance.

HULME. Junction Street.—Thursday, psychometry by Mr. Blumenthal, clairvoyance by Mr. Connolly. Sunday, 6-30, discourse by Mr. Lamb, clairvoyance by Mr. Connolly; after-circle. Monday, Mr. Rooke gave an excellent discourse, followed by clairvoyance.

LONGSIGHT. 24, Grey Street.—14: Miss Walker, good psychometry and clairvoyance. 19: Mrs. Hammond's control gave satisfactory clairvoyance and psychometry. Officers' election:—President and corresponding secretary, Thos. H. Lewis; vice-presidents, Mrs. Hewson and Mr. Thompson; financial sec., Mr. McKnight; treasurer, Mr. Longsdale; auditors, Mr. J. O. Lamb and Mr. Todkill; Lyceum conductor, Mr. Westcott; Lyceum secretary, Mr. McKnight; Lyceum treasurer, Mr. J. O. Lamb. We thank Mrs. Uren and Mrs. Hammond for their kind services. Speakers who will help for 2s. 6d. and expenses, service at 6-30 p.m., should address Thos. H. Lewis, 540, Gorton-lane.

OPENSHAW. Granville Hall, George Street.—A very pleasant day with Mr. Duffey. Morning subject, "Oh God of Love." Evening, an infant was named James, spirit, "Truth." Address on "Nearer my God to Thee." Psychometry good.

PATRICROFT.—15: Nice address from Madam Henry's guides. Good clairvoyance. 19: Mr. Macdonald delivered an eloquent discourse and dealt ably with 17 questions from the audience.

PENDLETON. Spiritual Church.—16: Public circle. Miss Smith was very successful with clairvoyant delineations. 19: The guides of Mr. Mayoh gave splendid lectures, the evening discourse on "Spiritualism, the reform of reforms," was really grand, and was worthy of a larger audience. *Lyceum*: Mr. Moulding absent through a family bereavement. The writer, assisted by Mr. Wardle, conducted both sessions. Fair attendances. Lyceum anniversary, May 3.

SALFORD.—15: Public circle. Interesting discourse by Mr. Joe Moorey to a good audience, and clear and intelligible clairvoyant descriptions. 19: Pleasant and profitable time with Mrs. Hulme, who has our heartiest thanks for conducting our anniversary service on the 1st inst., report of which was crowded out at the time. A short interesting discourse was followed by exceedingly graphic and correct clairvoyant and psychometric delineations. After-circle, well attended, conducted by Mr. Arthur Bracegirdle, Mrs. Williams very kindly assisting. Wed., May 6: Rev. A. H. Dolphin.

SALFORD. West Craven Street.—Mr. Willis spoke well upon "Individual Rights," bringing man face to face with the great problem of life, demonstrating clearly that man can loose the fetters if he asserts his individual power. Thought-reading and prophecy refined and to the point.

REMEMBER the welcome reception to Mrs. Brigham, April 28, in Co-operative Hall.

CAN any of our readers inform us of a large room or hall in the city of Manchester suitable for central meetings?—Ed. T. W.

TUESDAY, April 28th, at 7-30 *prompt*, the meeting to welcome Mrs. Brigham will commence in the Co-operative Hall, Downing-street, Manchester. *Be in time.*

A BEGINNING.—Of late many propositions have been made re classes for development of mediumship, and for students of the spiritual philosophy. To meet this demand, arrangements have been made with Mr. Peter Lee to commence such classes in the office of the Two WORLDS. It is proposed to hold a class for students on Mondays and a class for developing spiritual gifts on Thursdays. The terms for a quarter (13 weeks) for attendance at *both* classes will be 15s.; for *one* class weekly for 13 weeks, 10s., in advance in both cases. These classes will be for a limited number of members only, and will not be commenced until the requisite number is obtained, and members will be expected to attend regularly and punctually. Letters should be addressed to Mr. Peter Lee, Two WORLDS office, 18 Corporation-st.

## PLATFORM RECORD.

ACCINGTON. 26, China Street.—Mr. Hopwood spoke very well both afternoon and evening.

ACCINGTON. St. James' Temple.—13: Miss Smith gave a host of good clairvoyant and psychometric descriptions, all recognised. Sunday: Miss S. Butterworth's control gave very instructive lectures, good clairvoyance and psychometry. Secretaries please note, Miss Butterworth's address in future is 38, Frederick-street, Accrington.

ACCINGTON. Whalley Road.—19: Mr. Davis's guides gave good addresses on "Spiritualism, a revealer" and "Prove all things." Monday: Short addresses on "Love and sympathy." Very successful in psychometry. (See prospectives.)

ARMLEY. —Mr. Benland's control discoursed on "Has Spiritualism any relationship to religion," and "There is no death." Good clairvoyant tests.

BARNOLDSWICK.—Good addresses from Mr. Ward's guides on "Experience in spirit life," and "Mediumship, or spiritual gifts."

BARROW-IN-FURNESS. Philharmonic Hall.—At the request of the audience a circle was held instead of the ordinary service. Splendid results; all satisfied.

BIRMINGHAM. Masonic Hall, New Street.—19: Mrs. Groom, under short notice, kindly took the platform in the evening. Good address, and clairvoyant descriptions were of a most striking and convincing nature.

BIRMINGHAM. Bloomsbury.—Mr. Wollison gave a splendid address and good clairvoyance, all recognised. After-circle well attended and much appreciated. 19: Mr. Brian Hodgson kindly gave us one of his beautiful lectures, audience very interested. We thank him heartily and trust his efforts will meet with all success.

BLACKBURN. Northgate.—Wednesday: Good clairvoyance by Mrs. Marshall. Thursday: Splendid concert by Mrs. Robinson and friends. Sunday: Good day with Mrs. Best, who gave striking clairvoyance.

BOOTLE. County Hall, Pembroke Road.—Very good addresses by Manchester friend, highly appreciated.—John J. Parr.

BOLTON.—Miss Schofield's first visit. She gave beautiful addresses on "Spiritualism as a comforter" and "Teaching you to be better and braver." Both gave great satisfaction. Clairvoyance most excellent, nearly all recognised.—J. T. T.

BRADFORD. 421, Manchester Road.—Mr. Todd gave eloquent addresses on "Heaven, where is it?" and "Man immortal." He named two (twins) children. Mrs. Webster gave remarkable clairvoyance. Good audiences.

BRADFORD. Boynton Street.—Grand addresses from Mrs. Winder's inspirers on "The angels come to greet you," and "Lord, how excellent are Thy works." Good audience. Clairvoyance interesting to many.

BRIGHTHOUSE.—12: Mr. Hepworth's inspirers gave a good discourse on "What must I do to be saved?" 19: Mr. Shoard, one of our locals, gave good discourses. Evening, "What does Spiritualism teach?" Clairvoyance very good.

BRISTOL. 134, Grosvenor Road.—5: Pleasant evening, good clairvoyant tests by Mr. Hooper's guides. 16: all pleased; splendid advice to many. 19: An attempt was made to project the medium's double, not plainly seen by all, seen indistinctly by two: also lesson on the "Double." Strangers welcome.

BURNLEY. Hamneron Street.—Mrs. Stair gave two of her wonted vigorous spiritual discourses, and exceedingly good poems from words suggested by the audience.

BURTON-ON-TRENT.—Mrs. Place, was so thoroughly *en rapport* with her audience that mistakes were well nigh impossible. One investigator was completely non-plussed when his own dear mother addressed him, and told him what course he was to pursue. Needless to say, there was no hollowness in the unanimous vote of thanks, which was enthusiastically put, and carried, for her services.

BURY. Georgiana Street.—15: Miss Halkyard gave a nice address and clairvoyance. 19: Mrs. Brooks gave very instructive addresses on "The abuse of mediumship," and "Spiritualism, its aims and purposes." Clairvoyance very good.

CAMBOIS.—Mr. John George Gray lectured to a fair audience on "Mesmerism, the stepping to Spiritualism," and gave poems from subjects from the audience, both being very much admired by the audience. N.B.—The lectures here will be suspended for a while, therefore there will be no services next and following Sundays. Will give due notice when starting up again.

CARDIFF. St. John's Hall.—Mr. G. H. Bibbings, of Plymouth, kindly officiated. His recitation of Longfellow's "Resignation," as portion of the lesson, was most impressive. His guides delivered an address upon "A spiritualised world," which for noble thoughts, cultured and powerful delivery was a treat that is, as yet, all too rare. The audience showed evident appreciation, and a large number remained for the clairvoyant descriptions, of which several were successfully given by Mrs. Dowdall's "Snowflake."

CARDIFF. Swiss Hall, Queen Street.—Speaker, Mr. F. Silby, subject, "Mediumship, its different phases and relationship to man's physical, mental, and spiritual natures." Psychometric clairvoyance by Mrs. Stowell, a genuine medium, and a real acquisition to the cause.

CLITHEROE.—Good audiences again greeted Miss Smith. Short interesting addresses were given on "The workers alone will win" and "The use of clairvoyance." After-circle, conducted by Miss Smith, largely attended. Very successful clairvoyance and psychometry. This week we are having another week's mission with Miss Smith, and intend to work outside villages.

DARWEN.—Mr. Victor Wylde delivered grand and eloquent addresses on "Our glorious knowledge," and questions taken from the audience, "The problem of life" being explained in a very masterly manner. Psychometry very good at both meetings; eagerly sought after by a large audience. Please note change of address, R. Clark, 10, St. John-street.

DERBY.—Mr. J. Berry, of Preston, whose controls gave excellent addresses in a most scientific manner to appreciative audiences, followed by clairvoyance and psychometry.—J. Roe.

DEWSBURY.—16: Mrs. Beanland spoke well on "The need of the age." Psychometry very good. 19: Miss Patefield's guides spoke remarkably well on "If a man die shall he live again" and "Spiritualism, is it true?" Clairvoyance very good.

ELLAND.—Mr. Ripley, of Dewsbury (first visit), gave eloquent discourses on "There is no death" and "The future church." A good many investigators declared they never heard a subject better handled by so young a person. We wish him God speed. Clairvoyance and psychometry excellent. Good audience.

GATESHEAD. 60, Herbert Street.—19: Good anniversary meetings conducted by Bro. R. Penman's guide. Monday night: We had a coffee supper and address on "What must we do to be saved?"

GATESHEAD. 1, Team Valley Terrace.—15: Circle well attended. 19: Mr. Elliott read a poem, and gave a short address, showing what remarkable tests he had of spirit return. Mrs. Elliott gave a solo under control, also good clairvoyance and impersonations, all well received. Mr. Frazer ably presided.

GLASGOW.—Miss S. Venables, Burnley, gave trance addresses and clairvoyance to very large audiences. The hall was crowded to the door at night, and the favourable impression she created was evidenced by the large number who sought for admission to private seances with her.

HALIFAX. Raven Street, off Queen's Road.—Pleasant day with Mrs. Beardshall, who spoke well on "Mediumship" and "Charity." Very good audiences.

HOLLINWOOD.—Pleasant day with Mrs. S. A. Peters, of Manchester. I hope it will not be long before she is with us again. Her discourses were grand, especially on "The Golden Age." Clairvoyance good, all recognised. Lyceum children turned up grandly, opened by Miss Mayall. Discussion class led by Mr. Law.

HULL. St. George's Hall, Story Street. Room 4.—12: Mr. Thompson presided, lesson from Two Worlds. Mr. Burks read an excellent paper, "Reasons for the faith I hold." Good after-circle. Clairvoyance, Messrs. Collins and Cass. Short trance address on "Cultivation," Mr. Collins. 19: Mr. Thompson gave an excellent paper, "Spiritualism and Spiritualists," a few gentle hints to the members in general. After-circle very good. Wednesday circle well attended.—Sec. *pro tem.*, T. Law, 106, Walker-street.

HUNSLET. Albert Street.—Miss Hall's guides gave splendid addresses on "God is wisdom, God is love," and "What is man that God is so mindful of him?" Good clairvoyance and psychometry. After-meeting, clairvoyance by Mrs. Abson and other friends.

HUNSLET. Top of Joseph Street.—A good day with Mrs. J. Brook, who gave pleasing and interesting addresses. Clairvoyance good. Large and intelligent audience at night.

HUNSLET. Goodman Terrace.—Mr. Wm. Smith gave good addresses on "Let not your hearts be troubled" and "Spiritualism, what is it?" Good psychometry. Good after-meeting.

LEEDS Back Adolphi Street.—Mrs. Hunter gave good addresses. Splendid clairvoyance by Miss Hunter, a very promising young medium. Crowded audience at night.—Wm. Jackson, sec.

LEICESTER. Crafton Street.—The guides of our blind friend, Mr. Muggleton, spoke well on "There is no death" to a moderate audience. Much appreciated.

LEICESTER. Liberal Club, Town Hall Square.—Mrs. Colloge, local medium, gave an instructive address and clairvoyance. Fair audience. 12th and 13th: Very pleased to have Mr. J. C. Macdonald. He gave very interesting addresses, full of sound reasoning, also clairvoyance, much appreciated.—E. W. O.

LEICESTER. People's Hall, Millstone Lane.—Mrs. Place and Mr. Swinfield gave short addresses on "Heaven, where is it?" and good clairvoyance. Solo, "Tell me, ye winged winds," by Mrs. Lord, well rendered.

LEIGH.—Good all-round circle. Experiences, clairvoyance, and psychometry given with satisfactory results; good audience. Thanks to our local friends for their help, success will crown their efforts.

LIVERPOOL. Daulby Hall, Daulby Street.—19: A most enjoyable day with Mr. T. O. Todd. In the morning he delivered an admirable address to the Lyceum children and friends, on "Boys, girls, and angels" Afternoon, "Poetry and Spiritualism." Evening, "God, spirit, and truth." Very fair audiences. An effort is being made to shorten the services, afternoon session from 3 to 4, evening session from 7 to 8.

MEXBRO'. Market Hall.—Good time with Mr. Mason, "The spiritualist's hell." 17: Mr. Macdonald, a grand evening.

MIDDLESBOROUGH. Newport Crescent.—Mr. Stevenson, of Gateshead, delivered stirring addresses on "Mediumship," and "Philosophy of Spiritualism." Appreciated by all.

MILLOM.—Mr. Proctor, of Barrow, gave a very instructive address on "Who are Spiritualists," and at night a splendid lecture on "Planets, their influence on nations and individuals."

MORECAMBE.—Opening service; short lecture by Mr. W. Clarke. A society was formed and officers appointed: Mr. W. Clark, president, Mrs. Whitaker, secretary, Mr. Grindrod, treasurer. We hope to provide a comfortable bright service for the many Spiritualist friends who visit Morecambe during the holidays.

NELSON. Ann Street.—Mr. Hartley's guides gave excellent addresses on "The pure in heart shall see God" and "Spirit experiences." Good psychometry and clairvoyance.

NELSON. Bradley Fold.—Mrs. Hyde's guides named the infant of Mr. and Mrs. Kendal, Willie, spiritual name, "Steadfast"; then discoursed on "Is this child born in innocence and purity?" and "Shall we all meet again?" Clairvoyance.

NELSON. Pendle Street.—13: Mr. Sanders gave wonderful psychometry. 18: Mrs. Dixon disappointed us, and locals came to the rescue. Mrs. Murray's guides gave able discourses on "Who and what is God?" and "Miracles, are they possible," Mrs. Taylor giving grand clairvoyance.

NEWCASTLE-ON-TYNE.—19: Mrs. J. A. Stansfield gave very eloquent and beautiful addresses, followed by very acceptable clairvoyance, which gave the greatest satisfaction to crowded audiences. Monday evening: Psychometric seance, in which she was eminently successful.

NEWPORT (Mon). Arundel Villa, Barrack Hill.—Inspirational address by Mr. Wayland on "The just shall live by faith." Clairvoy-

ance at after-meeting by Miss A. Wayland. Friends of truth all welcome.

**NORMANTON.**—12: Mr. Chas. Shaw delighted his audience by very clever and pointed answers to questions. His arguments are excellent when he is under the influence of the guides, and truly all who know him may well say, "From whence hath this man this wisdom." 19: Mrs. Whiteoak is always welcomed by a crowd of anxious inquirers. She delighted the audience with a discourse based on "Oh death, where is thy sting." Clairvoyance most remarkable. Correct names given.

**NORTH SHIELDS.** 6, Camden Street.—"The object of spiritual, religious, and theological teaching" served as an excellent subject for the inspirers of Mr. W. Westgarth to discourse on; drawing keen, logical comparisons between the varying systems of religious thought, the superior morality of Spiritualism and its higher base of reasoning were clearly shown.

**NORTH SHIELDS.** Oddfellows' Hall, Saville Street.—A crowded house to hear Mrs. Young, of South Shields, who, after a short address, gave 22 clairvoyant descriptions, 15 recognised.

**NORTHAMPTON.**—Mr. H. Clark, of Leicester, gave two of his usual well thought out addresses to good audiences, who seemed well pleased with the style in which he treated his subjects.

**NOTTINGHAM.** Masonic Hall.—19: Mrs. Green lectured morning and evening in her usual pleasing manner. Numerous clairvoyant descriptions, all recognised. A very interesting and profitable day.

**OLDHAM.** Temple Society, Mumps.—Miss Barlow gave 40 clairvoyant descriptions, 38 recognised; also grand singing by the family. Crowded to excess.

**OSSETT.**—A good day with Mr. Gill, of Bradford (first time). He related how he became a Spiritualist, and why he remained one. At night "Do we need a Saviour?" was very ably treated. Clairvoyance. Hope to have him again.

**PARK GATE.**—5: Mr. Inman took subjects from audience. Miss Inman gave good clairvoyance. 6: Successful tea and meeting, with Mr. and Miss Inman again. 12: Miss Wheeldon's guides dealt ably with "The after-life," and "Spiritualism: the light of the new era." 19: Mr. S. Featherstone, "Who are the Spiritualists, and why are they Spiritualists?" Evening: subjects from audience. All dealt with admirably, considering recent indisposition of Mr. Featherstone.—E.M.

**PRESTON.** Central.—Mr. J. Thos. Tetlow answered questions in a masterly style, and "The return of spirits, whence, how, and why?" was handled through the same medium in an intellectual and highly satisfactory manner.—W. Wilcock.

**PRESTON.** Weavers' Hall.—The controls of Mr. Pilkington gave very pleasing and masterly discourses on "Spiritualism and its phenomena," and "The origin, construction registration, and analysis of thought."

**RAWTENSTALL.**—12: Mr. Plant gave good addresses and clairvoyance. 19: Mrs. Summersgill's addresses were in her usual pleasant manner. She gave us "Something good to think of." Some mediums would do well to shorten their addresses.

**ROCHDALE.** Baillie Street.—5: Service of song by the Lyceum choir. Reader, Miss Jeffery. 12: Miss Jeffery gave good addresses on "Is Spiritualism true?" and "The immortality of the soul." Clairvoyance by Mrs. Kerr, nearly all recognised. 19: Mrs. Johnstone gave good addresses and excellent clairvoyance.

**ROCHDALE.** Penn Street.—Mr. Taylor's guides gave short addresses on "Tell me not in mournful numbers," and "Why is Spiritualism condemned." Clairvoyance, nearly all recognised. Psychometry for sickness.

**ROTHWELL.**—A grand day with Mrs. Smith and Mrs. Marshall (first time from home). We are greatly obliged to them and hope to see and hear them again. Mrs. Smith gave good psychometry.

**SEGHILL.**—Mr. Murray stated how he developed in Spiritualism, and gave 12 clairvoyant descriptions, 7 recognised, 5 not.

**SHAW.**—Wednesday, circle. Mr. Collins gave a good address, psychometry, and clairvoyance. Sunday, Miss Halkyard gave a good address on "Light, more light" and "Who are they that are arrayed in white." Clairvoyance very good.

**SHEFFIELD.** Hollis Hall.—Mr. G. Featherstone replied to questions from the audience whilst in trance, with great lucidity and logical force. His controls make use of him with remarkable facility, and demonstrate their arguments with wonderful effect. 20: Mr. Charles Shaw answered questions from the audience, principally scientific, with great clearness and profundity, giving much satisfaction. Psychometry and clairvoyance all well recognised.

**SKIPTON.**—A very enjoyable day with Mrs. Hunt. Clairvoyance and medical psychometry excellent. General satisfaction was expressed.—T. Laycock, sec., Jubilee-terrace.

**SMETHWICK.**—Central Hall.—19: Our president, Mr. Knibb, ever willing to work, delivered a trance address on "Spiritualism: a philosophy and a religion," to a good audience; afterwards most successfully exercising his gift of psychometry. Florence Moody sang "Wisdom orders all things well." Ada Lowe recited, "The orphan and her doll." Both deservedly applauded.—D. F.

**SOUTHPORT.**—A good meeting at Mr. and Mrs. W. Stansfield's, 17, Promenade. Mrs. Stansfield's guides gave the friends a trance address, various psychometric readings, medical prescriptions, clairvoyance, and other phenomena were contributed by different controls. Several strangers evinced much interest.

**STALYBRIDGE.** Trinity Street.—Wednesday: Miss Smith gave an inspiring address; clairvoyance and psychometry very good. We hope to have her again soon. Sunday: Mrs. Newton gave her experiences of how she became a Spiritualist, and spoke upon "Lead spirits bright." Clairvoyance good, nearly all recognised.

**STALYBRIDGE.**—Wednesday, Mrs. Hulme kindly officiated in place of Miss Cotterill. Sunday: Madame Henry delivered addresses and delineated clairvoyantly.

**STOCKPORT.**—Mrs. Fletcher's discourses on "The practical life of the spirit world" and "Spiritualism: Its relation to life" were effective in conveying spiritual truths and lessons. Clairvoyance nicely demonstrated. Mrs. Price's infant Charlotte, received its spiritual name, "Mayflower," the Lyceum singing "The voyage of life."

**WAKEFIELD.** Baker's Yard.—12: Miss Battye spoke well on "What God do we worship?" and named a child. Good clairvoyance, all but one recognised. Good audience. 19: Mrs. Roberts spoke well on "The spirit side of life." Clairvoyance good; all recognised.

**WAKEFIELD.** Barstow Square.—Although we have not harassed you with reports for the last two months, we have had grand and successful meetings, on some occasions more coming than we could accommodate.—G.M.

**WAKEFIELD.** Queen Street.—Mrs. Russell's guides spoke remarkably well upon "Liberty" and "Where are the so-called Dead?" Attentive audiences, good clairvoyance. The guides also named the infant daughter of Mr. and Mrs. Jackson. Wanted, mediums and speakers to send dates and terms for 1897 for the above society, to Arthur Whiteman, sec., 6 Taylor's-yard, Stanley-road.

**WALSALL.** Central Hall.—19: Mr. Plant's guides delivered addresses morning and evening, followed by clairvoyance at each service, mostly all recognised, one or two of which were rather remarkable.

**WEST HARTLEPOOL.** 26, Richard Street.—12: W. Shirley's guides described several spirits, mostly recognised. Invocation by Mrs. Shirley, jun. 19: Solos by Mrs. Henry and Mrs. W. Shirley. The guides of the latter gave striking instances of spirit return. Mr. Bevitt's guides spoke well to a large audience. Benediction by Mrs. Shirley, jun. Earnest inquirers welcome.—W. S.

**WEST VALE.**—Mr. Asa Smith spoke very pointedly on "Seek first the kingdom of God and its righteousness, and all other things shall be added unto you." The control preferred for simplicity, the Kingdom of Good, and showed the great need for each one to live out their highest conceptions of goodness, in order that they may realise all that Jesus meant by the "All other things." We have May 3, June 5, 12, and 26 open, and shall be pleased to hear from any true friends of the cause willing to serve us. Good recommendations required.—J. I. Smith, sec.

**WHITWORTH.**—Mr. Leaver received subjects from the audience both afternoon and night. "Can a good spirit control a man who does not live a good life?" and "Is salvation after death possible?" Sunday next, afternoon, Lyceum session. Evening, a service of song, "Marching onward."

**WINCHESTER.** 10, St. James' Street.—14: We received a most welcome and unexpected visit from Mr. W. Ronald Brailey, of London, who kindly gave a most instructive and elevating inspirational lecture on "Spirit, what is it?" and an impromptu poem on "Progression," after which we had many clairvoyant descriptions. He is a medium. The meeting was made up entirely of subscribers to the TWO WORLDS, who were alone invited.

**WISBECH.** Public Hall.—Mr. Ward gave an eloquent address from "Dare to be a Daniel," subject from the audience, who listened with rapt attention. Clairvoyance excellent.

#### YORKSHIRE UNION.

**QUARTERLY CONFERENCE AT BIRSTALL, APRIL 12.**—Owing to the severe weather, the number of delegates was smaller than usual. Birstall friends are to be congratulated on their pleasantly situated and appropriately decorated rooms. At 10-30, the president (Mr. Smith, of Bradford) opened the conference. The minutes of last monthly and Executive meetings were adopted. Owing to delegates having to leave by early trains it was decided that the planning of speakers be taken at 11 o'clock, and all business be shelved for the time being. (Delegates please note.) After much discussion with regard to probation speakers, the following plan was adopted: "That it be left in the hands of the Executive to deal with the speakers, and that all new speakers who are proposed must speak at the Conference before being placed on Union plan."

The Executive recommend the revising of the Union's rules, and it was decided "that the Executive prepare rules for the decision of the annual meeting."

From repeated calls through the TWO WORLDS and other sources for hon. members uniting with us to form one strong brotherhood, we are able to show good results. Bro. Collins, one of our Executive, has been working hard to secure adherents. The following were moved and carried:—Mr. R. A. Brown (of Manchester), Mrs. Collins, Mr. Shadforth, Mrs. Raine, Mr. and Mrs. Bishop, Mr. A. Marshall (of Bradford), Mr. Hemmingway (of Huddersfield), Mr. Roberts (of Birstall), Mr. Baldwin (Halifax), Mr. Preston (Batley), Mr. and Mrs. Archer (Birstall), Mr. and Mrs. Green (Rawdon), and a few to come up at next meeting. Now is your time. Here, reader, if you wish to make Spiritualism felt in the world, join the Yorkshire Union. Subscription easy. You may be the means of cheering many a bereaved one by the knowledge given. Dinner was provided by Birstall friends in tea room; splendid time.

Afternoon council, a large attendance of friends. After a lengthy discussion it was decided, by a small majority, to adopt the quarterly plan, and that at the monthly meetings papers be given on Spiritualism and other topics of interest. The "Speakers' Sick Fund" was again brought up for consideration, when it was moved and carried: "That the Executive draw up some workable scheme and present it at the annual meeting." After a good tea and a pleasant walk, the weather having improved, the evening meeting opened, when the room was crowded. Much attention was shown to the speakers, and some good, sound, and enjoyable experiences were given. Speakers: Mrs. Roberts, of Bristol (prob.), Mrs. Thornton, Mr. A. Marshall, Mr. Pawsen, Mr. Shadforth, Mr. E. Robinson, Mr. John Jackson. A hearty invitation to Yorkshire societies to join the union. Apply, John Jackson (hon. sec.), 372, Harewood-street, Bradford, Yorks.

**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.

## ANOTHER CENTRE OF SPIRITUAL ACTIVITY.

HORWICH is comparatively a new town, and Spiritualism has been discussed in the local *Chronicle* for some time past. That paper for April 18 devotes upwards of a column to a very intelligent and fair report of Mr. Swindlehurst's recent lecture, from which we quote the questions and answers, which followed after his able address, and Mrs. Fletcher's clairvoyance:—

"What are the properties common to spirit?" The lecturer replied that no one knew the essence of spirit. We only knew it through its manifestations. The properties of spirit were consciousness, intelligence, and by that intelligence we established the spiritual nature of man. "Does the lecturer know of that which has not been conveyed through nature to the senses?" Spiritualism was natural, and a part of nature; and the Spiritualists said there were other senses than the five predicated by physiologists. There was an intuitional sense. "How do you distinguish natural from spiritual phenomena?" Mr. Swindlehurst replied that they distinguished the spiritual from the natural, as the questioner put it, because that intelligence which controlled the phenomena of Spiritualism established the presence of mind or spirit. We distinguished electricity as a blind force in nature when we conducted it, by means of lightning rods, clear of steeples and buildings, to the earth. But when we utilised the electric force by conveying a message through its agency along a wire, there was a distinctive intelligence at work, thus the electric message was utterly different from that flow of electricity without intelligence. (Applause.) Replying to a fourth question, as to whether Spiritualism was opposed to Christianity, and how it differed from the teachings of Christ, he said that it harmonised with the life and teaching of Jesus, who said, "These signs shall follow them that believe. In my name they shall cast out devils; they shall speak with new tongues. . . . They shall lay hands on the sick and they shall recover," and "He that believeth in me, the works that I do shall he do, and greater works shall he do, because I go to my father." Jesus held spiritual communion with Moses and Elias, and when he went to the spirit world he gave Saul a spiritual manifestation, saying, "Saul, Saul, why persecutest thou me"? A question was "How can a person work out his own redemption after leaving this world"? He could do so just as he could here. Politically, socially, morally, commercially, man had worked out his own redemption in this world from a barbaric age to a civilised state. "May not the lecturer be mistaken, like the Indian he spoke of, who was afraid of thunder—which he, in ignorance, wrongly concluded was the production of spirit—in describing extraordinary phenomena as the result of the action of spirit upon matter"? Mr. Swindlehurst's reply was that if spirit did not, then what was it that operated through matter? The brain was the organ of mind and spirit, and by it spirit manifested through matter, or we should not be superior to the brute creation. He denied that the delusion of the Indian had anything to do with that matter, and said if he was deceived that was no proof that Spiritualists were. The last question whether Spiritualists had any means of knowing that Spiritualism was not what Timothy described when he said "In the latter times men shall depart from the faith. Give heed to seducing spirits and doctrines of devils." (Loud laughter.) The lecturer said you must prove that a devil exists and that he has power and utilised it before such a question could be treated seriously. It was time that man got rid of this bogey of a devil. (Loud applause.) One almost felt ashamed in this 19th century to have to reply to this devil theory. Wherever there had been human discovery and invention somebody had associated it with this doctrine of deceiving devils. St. John gave the answer to the question, for he said, "Believe not every spirit, but try the spirits whether they be of God." If you tried them and found them to be truthful and moral spirits accept them; if you found them the contrary reject them."

## PROSPECTIVE ARRANGEMENTS.

ACCRINGTON. Whalley Road Tabernacle.—Saturday, April 25, Public Tea, at 4-30, and Social; tickets 6d., social only, 3d. Sunday, 26th, Anniversary services, at 2-30 and 6-15; solos, recitations, and clairvoyance by the Barlow Family, of Rochdale. Tea provided in the school. Collections in aid of building Fund.

ALL business communications should be addressed to 18, Corporation-street. Private letters and literary matter should be sent to Mr. E. W. Wallis, at 164, Broughton-road, Pendleton, Manchester.

BLACKPOOL Society are now booking dates for 1897. Will speakers please send dates, gifts, and terms to the secretary, W. Howarth, 10, Charnley Grove.

BRADFORD. Otley Road Lyceum.—April 25, Ham Tea at 4-30 and Social at 7, for the Lyceum's Whitsuntide treat. All cordially invited. Tickets 6d. Children 4d. Social only 3d.

HALIFAX.—Anniversary, Sunday, April 26, at 10-30, Mrs. Hoyle. Mechanics' Hall, at 2-30, Mrs. Britten, subject, "Modern Spiritualism, the Religion, Science, and Reform of the Age"; at 6 p.m., written subjects sent up by the audience. Monday, at 7-30, at Winding Road, Mrs. Crossley, of Halifax.

HUNSLER. Albert Street.—Society will open new rooms at bottom of Joseph Street, No 3. Sunday May 3, by Miss Laura France at 2-30 and 6 p.m. Friends cordially invited. W. H. Robertson sec. 70, Jack Lane.

LIVERPOOL. Daulby Hall, Daulby Street.—April 26, Mrs. Green. It is expected that Mrs. Helen Brigham will have arrived in the s.s. *Etruria* from New York, and will be on the platform and receive an informal welcome. May 3, Mrs. E. H. Britten. 10, Mr. E. W. Wallis. 17, Mr. John Lamont and local friends. 24: Mrs. J. A. Stansfield. 31, Mr. J. Swindlehurst.

LIVERSEDGE. Little Town, Carr Street.—Lyceum Tea Party on Saturday, April 25, at 4-80. After tea an "At Home," songs, readings, recitations, games, etc. Old friends and new, come and help. Tickets 6d. and 4d. Change of Secretary, Ramsden Hodgson, 3, Birkett-street, Cleckheaton.

LONDON. Baptist Church, Ladbroke Grove, Notting Hill.—On Sunday, at 3 p.m. prompt. May 3, a paper will be read by

Walter Orlando Drake (Free Thought Spiritualist), subject, "Death and afterwards," followed by discussion. Chairman, Rev. J. Fleming Shearer. Ladies invited.

MISS FLORENCE A. BARLOW, trance speaker and clairvoyant, is prepared to accept a few dates for 1896. Further particulars may be had of Thos. Wilkinson, 5, Church Brow, Clitheroe. (Advt.)

MR. J. C. MACDONALD, 33, Milton-street, Patrio-roft, Manchester, is now booking dates for 1897. (Advt.)

MR. VICTOR WYLD, Psychometrist, will be open for consultation at 16, Rigby-road, South Shore, Blackpool, from Monday, April 27th to Monday, May 11th, inclusive. (Advt.)

MR. J. B. TETLOW has now booked all his dates for 1897. Secretaries kindly note. Easter and Whit-Sundays in '97 will fall on April 13th and June 6th respectively. (Advt.)

MRS. J. M. SMITH is booking dates for 1897, and has a few open dates for 1896. (Advt.)

MRS. L. A. PETERS, 103, Queen's-road, Cheetham, Manchester, is now booking dates for '97; a few open dates for '96. (Advt.)

IN RESPONSE to numerous enquiries, Mr. and Mrs. Wallis desire to announce that they are now booking dates for 1897. Address: 164, Broughton-road, Pendleton, Manchester. [ADVT.]

OSSETT.—A Ham Tea on April 25, at 4-30; tickets, 9d. and 4d., entertainment at night.—J. W.

ROCHDALE. Regent Hall.—On May 9, a Tea Party will be held at above hall, tea served at 5 p.m. After tea a Miscellaneous entertainment will be given, during which a Memorial of the late Mr. J. W. Sutcliffe, public exponent of Spiritualism, will be unveiled by Mr. Ormerod, of Bolton; chairman, Mr. Wm. France, of Hyde. The Memorial will consist of a beautiful platinum portrait of our late co-worker. A public invitation is given to all Mr. Sutcliffe's friends, acquaintances, and brother and sister exponents of the Cause. The prices will be as follows: adults, 6d.; children, 4d.; entertainment, 4d. We trust his friends will try and make it a success. (Advt.)

SKIPTON.—Two Mission Meetings will be conducted in the large Temperance Hall Skipton, by Mr. Jas. Swindlehurst, on Monday and Tuesday, April 27 and 28. Monday's subject, "Spiritualism: its phenomena and its teaching." Tuesday, "Spiritualism, in relation to religion and social reform." Mrs. L. Griffin, of Burnley, will give clairvoyant descriptions. Admission twopenny. Chair to be taken at 7-30. Questions invited.

WAKEFIELD. Barstow Square Society.—The management beg to announce that they have arranged for a Ham Tea at 5 p.m., and Entertainment on Saturday, May 2. Adults 9d., under twelve 4d.

## WANTED, FOR SALE, SITUATIONS, ETC.

GASALIER, with reflector, suitable for shop, for sale, at Two WORLDS Office, 18, Corporation-street.

STRONG trustworthy General wanted, May 13, large house, family of two. Address R, Two WORLDS office.

VOL. VIII of the TWO WORLDS now ready, price 7s., post free, of Manager, Two WORLDS, 18, Corporation-street, Manchester.

WANTED, a Situation as Housekeeper to widower, or attendant on Invalid Lady. Apply by letter to Mrs. C., Two WORLDS' Office.

FOR SALE.—Bound vols. of the *Medium and Daybreak* for '75, '76, '77, and '78. Will sell for 6s. each; the four for £1. Address M. A. Wilson, 103, Caledonian-road, London.

SITTINGS by appointment only. Mesmerism (inspirational), graphology, etc.—Mr. Fisher, 9, Weymouth-street, Oxford-road, Manchester.

THE "Rise and Progress of Modern Spiritualism" by Jas. Robertson, published by the *Two Worlds* Co., Ltd., post-free 6d., is the best handbook for beginners, and contains a large amount of information in a very readable form.

INQUIRERS would do well to purchase Florence Marryat's famous lecture on "There is no death"; it gives good and helpful advice, price 3d., post free, 3d.

THERE are upwards of 170 tunes in the "Spiritual Harp" for hymns in the new National Hymn Book. We now have a stock of "Harps," price 8s. 6d., 9s. post free. Address T. W. Office, 18, Corporation-street, Manchester.

WANTED, for Collyhurst Society, good powerful speakers for '97, phenomena not essential. State terms and qualifications to H. Anderson, cor. sec., 33, School-street, Harpurhey, Manchester. All applications answered next week.

"O SUMMER LAND."—New hymn, with refrain, for public services, Lyceums, and private circles. Words and music by William Acfield, post free 1d.; 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, 1d.; on superior paper, post free, 2d.; at the Two WORLDS office, 18, Corporation-street, Manchester. Quantities for choirs, 12 for 9d.; 85 for 1s. 7d.; 50 for 3s.; post free in all cases.

THE TWO WORLDS penny pamphlets are all interesting and instructive: we will send a parcel containing one of each of "Does Man Live after the Death of the Body," "An Investigative Study of Spiritualism," "The True Basis of Spiritualism," "Homes in the Hereafter," "Man's Message to Man," "Re-Incarnation," post-free for 6d; or, including Mrs. Koeves Record's "Remarkable Mediumistic Experiences" post free for 8d.

## ASTROLOGY.

## NEW DISCOVERIES

and Advanced Methods applied to the Horoscope.

G. H. LOCK, 44, Wright-street, Hull.

**NEXT SUNDAY'S PLATFORM,  
SOCIETIES AFFILIATED WITH THE NATIONAL  
FEDERATION**

**Accrington**.—Temple, St. James-street, Lyceum, 10-30; 2-30 and 6, Miss Robinson; and on Mon. Wed., 7-30. Members' Circle, 26, China-street, Lyceum, 10-30; 2-30, 6, Mrs. Summersgill.

**Armley (near Leeds)**.—Theaker-lane, Lyceum, 10-30, 2-30, 6-30, Mrs. Midgley. Mon., 2-30, developing circle. 7-30.

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

**Ashington**.—Spiritual Temple, 5.

**Attercliffe**.—Vestry Hall, at 3 & 6-30, Mrs. Johnstone.

**Bacup**.—Victoria Hall, Market-st., Lyceum, at 10 2-30, 6-30, Mrs. E. A. Marshall.

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

**Balby Carr**.—Town-st., Lyceum, at 10 & 2-30; 6, Mrs. J. Armitage. 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, Mr. Wyldes. Wednesday, 7-30.

**Birmingham**.—Masonic Hall, Union, 11, 6-30. Mr. E. W. Wallis.

**Smethwick**.—Central Hall, Cape Hill, opp. Windmill Lane, Lyceum at 3; 6-30, Mr. Swinfield.

**Blackburn**.—Old Grammar School, Froskleton-st. 9, Lyceum; 11, Circle; 2-30, 6-30, Mrs. Fletcher.

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

**Bolton**.—Bradford-street, Lyceum, 9-30; 2-30, 6-30, Miss Cotterill.

**Bradford**.—Milton Hall, 32, Rebecca-st., City-rd., Lyceum, 10; 2-30, 6, Mrs. & Miss Hunter.

**Brighouse**.—Martin-st. Lyceum, at 10; 2-30, 6, Mr. T. O. Todd.

**Burnley**.—North-st., 9-30, 2-30 and 6, Mr. F. Hepworth. Tuesday, 7-30.

**Hammerton-street**, Lyceum at 9-30; Services at 2-30 and 6 p.m., Mr. J. B. Tetlow.

**Bury**.—Spiritual Hall, Georgiana-street, Lyceum at 10; 2-30, 6, Mr. Pilkington. Wednesday, 7-30, Mrs. Rennie.

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

**Cardiff**.—Spiritualists' Association, Swiss Hall, Queen Street. Lyceum, 2-45. Service at 6-30, Mr. H. G. Allen. Seances, 10, Custom House-st. Tues. & Thurs., 8.

**Carlisle**.—1, Crown Street, 6-30, Wednesday, 7-45, Developing.

**Cliitheroe**.—Liberal Club, Wellgate, Members' Circle. 10-45, Lyceum; at 2-30 & 6, Mr. E. J. Whittaker and Mrs. Allerton.

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

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

**Darwen**.—Church Bank-st., Lyceum 9-30 and 1-45. Circle, 11, 3, 6-30. Mr. Mayoh & Mrs. Lambert-Wed., at 8.

**Glasgow**.—4, Carlton-place, 11-30, 6-30.

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

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

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

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

**Leeds**.—Psychological Hall, Lyceum 10; 2-30, 6-30, Madame Henry. Monday, 7-30.

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

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

**Liverpool**.—Daulby Hall, Daulby-st., 11 a.m. Children's Lyceum; 3 and 7, Mrs. Green. Mon. 8, Members Seance. Tues. Public Seance. Wed. 8, Debating Society.

**London**.—Camberwell New Road—Surrey Masonic Hall, 6-30, Mr. and Mrs. Brenchley. Thursday enquirers at 7; discussion class at 8-30.

**Stratford**.—Workman's Hall, West Ham Lane, E., 7, Mr. Velch. Thursday, 8, Enquirers.

**Macclesfield**.—Cumberland-st., Lyceum, 10-30; 2-30, 6-30, Mrs. Stansfield.

**Manchester**.—Ardwick: Temperance Hall, Tippling-st., Lyceum, 10-30; 2-45, 6-30, Mrs. Newton. Tuesday at 8, Choir practice. Wednesday, at 8, Friday, 8, Members. Sunday, 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, Mrs. Hulme. Tues., 8; Wed., at 8, Public Circle, Mr. C. Willis.

**Pendleton**: Cobden-street, Lyceum, 10; 2-45, 6-30, Mrs. A. Johnstone. Thurs., 8, Public Circle, Mr. J. Gibson. May 3, Lyceum Anniversary.

**Salford**: Co-op. Stores, Chapel-st., 6-30, Mr. Moorey and Mr. T. Wild, clairvoyance. 8-15, Mr. A. Bracegirdle's Public Circle. Mon., 8, Social. Wed., Miss B. Hunter.

**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.

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

**Nelson**.—Bradley Fold, 2-30, 6, Mr. Adams.

**Newcastle-on-Tyne**.—Spiritual Evidence Society, Good Templars' Hall, 2, Clayton-street, off Blackett-street. Lyceum at 2-30; 6-30 p.m., Mrs. E. Gregg, and on Mon., 7-30. Wed., 7-30.

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

**Nottingham**.—Masonic Lecture Hall, 10-45, 6-30, Mr. G. Featherstone.

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

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

**Preston**.—Weavers' Hall, Walker-street, Lyceum 9-45; 2-30, 6-30, Mrs. Best. Mon., 7-30, Thurs., 8, members only.

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

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

**Sheffield**.—Hollis Hall, Bridge-st., 3 & 7. Mr. C. Shaw.

**Slaitwhaitie**.—Laith Lane, 2-30, 6.

**Sowerby Bridge**.—Hollins Lane, Lyceum, 10 and 2; 2-30, 6, Mr. J. Swindlehurst.

**Stalybridge**.—Grand Theatre Buildings. Lyceum, 10, and 1-30; at 3 and 6-30, Mr. B. Plant. Wed., at 7-30. Thurs., Choir practice at 7. Members' Developing Circle at 8.

**Trinity Street**: 3 and 6-30, Mr. Johnson. Tues., 7-30. Wed., 7-30, Mr. Macdonald.

**Stockport**.—Hall, Wellington-road, nr. Heaton lane, Lyceum, at 10-30; 2-30, 6-30, Mrs. Peters.

**Walsail**.—Central Hall, Lyceum, at 10 and 2-30. 11, 6-30, Mrs. Groom.

**West Vale**.—Green Lane, 2-30, 6, Miss Shaw.

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

**NON-AFFILIATED SOCIETIES.**

**Accrington**.—Tabernacle, Whalley-rd. Lyceum 10-30, at 2-30 & 6-15, Anniversary. Miss E. Barlow. 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.

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

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

**Birmingham**.—Bloomsbury, 6-30, Mr. Ashby.

**Birstal**.—Railway Terrace, 2-30 & 6, Mr. Williamson. Wed., 7-45.

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

**Blackpool**.—Liberal Club, Church-st., Lyceum 9-30. 11. 2-30, 6-30, Mr. J. Walsh.

**Bradford**.—Bowling: Harker-street, 10-30, Public Circle; 2-30, 6, Mr. Bedford. Mon., 2-30, Wed., 7-30.

**Little Horton-lane**, Spicer-street, 2-30, 6.

**Lower Temperance Hall**, Leeds-rd., 11, Developing Circle; 2-30 & 6-30. Mrs. Bentley. Monday & Wed., 7-45.

**Otley-road**, Lyceum, at 10-30: at 2-30 and 6, Tuesday.

**St. James' Church**, Lower Ernest-st., 10-30, Developing Circle; 2-30, 6-30, Mrs. R. Crossley. Wed. at 7-45.

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

**West Bowling**.—Boyn-ton-st., at 10, Lyceum, 2-30, 6, Mrs. Hunt. 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.

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

**Derby**.—1A, Normanton-rd., 2-30 and 6-30, Miss L. France. Wed., 7-30.

**Dewsbury**.—Bond-street, Lyceum, 10 and 1-45. 3 and 6 Mrs. Russell. Thursday, 7-30.

**Edmonton**.—The Dairy, Fairfield-rd., 7. Mr. A. Savage.

**Elland**.—Spiritualists' Church, Newcombe-street, Lyceum at 9-30 and 1-30; at 2-30 and 6, Mrs. Campion. 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**.—31, Ripon Street. Sunday, 6-30, Mr. R. Rostrom. Wednesday, 7-30.

**Halfax**.—Winding-road, at 10-30, Mrs. Hoyle. 2-30 and 6, Mrs. Britten. Monday.

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

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

**Hollinwood**.—Factory Fold, 2-30, 6-30.

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

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

**Hunslet (Leeds)**.—Institute, Joseph-street, 2-30 & 6, Mrs. J. Olliffe. Tuesday, 7-45, Private Circle Sat., Public Circle at 8.

**Albert Street**: 2-30 and 6, Mrs. Abscon. Circles, Tues. at 7-30, and Saturday, at 7-30.

**Keighley**.—Heber Street Spiritual Temple, 2-30, 6, Mr. Hopwood. Monday, 7-30.

**Leicester**.—Crafter-street, at 11 and 6-30, Mrs. Place. Wed., 8, Public Circle.

**Leigh**.—Newton-street, 2-30, 6-15.

**Leeds**.—Progressive Hall, 16, Castle-st. (near G.N.R. Station), Circle 10.30 a.m.; at 2-30 and 6-30, Mrs. M. Smith. 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, Mrs. Crossley.

**London**.—Marylebone—Cavendish Rooms, 51, Mortimer-st. W., at 7, Mrs. M. H. Wallis, Answers to written questions and Clairvoyance.

**Canning Town**, 2, Fords Park-road, Trinity-street, Sunday, at 7, Mr. Roland Brailey. Wed. 8, 47, Hermit-rd. Tuesday, 7-30, Private Circle. Thursday, Public Circle.

**Islington**.—Wellington Hall, 6-45, Special service Wednesday, 8, Members' Circle.

**Mill End**.—Welcome Hall 218, Jubilee-st., at 7, Mr. Dalby, trance address. Thurs., 8, public meeting.

**Paddington**.—227, Shirland-road, at 7. Wed., 8, Saturday, 8, reception.

**Longton**.—Courier Buildings, Market-st., 2-30, 6, Monday, 7-45.

**Manchester**.—Openshaw Granville Hall (Liberal Club), George street, at 10-30 and 6-30, Mrs. Brooks. Thurs., at 8, members.

**West Gorton**: Labour Hall, 24, Grey-street, Longsight, Lyceum, 10-30; 6-30, Tues. 8, Madam George. Thurs., Public Circle.

**South Salford**, 4, West Craven-street, Regent-rd., 6, Mr. Duffey. Alter-circle at 8. Wed., Circle at 8. Thurs., 8, Choir Practice.

**Mexborough**.—Market Hall, 2-30 and 6, Mrs. Goose.

**Middlesborough**.—Spiritual Hall, Newport Crescent, Lyceum, 10-30 & 2. 3 & 6-30, Mrs. Beanland.

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

**Morley**.—2-30 and 6-30, Mr. & Miss Neal. Mon. 2-30; 7-30. Tues., 7-30 Public circle.

**Nelson**.—Pendle-st., 2-30, 6, Mrs. Davies. Tues., 7-30 Mrs. Foram.

**Nelson**.—Ann-street, 2-30 and 6.

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

**Normanton**.—Queen-st., 2-30 & 6, Mrs. Taylor.

**North Shields**.—6, Camden-st., 10-45 and 6-30. Mr. and Mrs. Davidson.

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

**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-st., Lyceum 10. 2-30, 6, Mr. Smithson.

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

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

**Rishton**.—2-30 & 6.

**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**, Lyceum 9-45, 2-30, 6. Wed., 7-30.

**Shaw**.—Broadbelt's Assembly Rooms, oft Sandy-lane, at 3 & 6-30, Wed. at 8.

**Shipley**.—Westgate, 2-30, 6, Mr. J. Brook.

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

**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, Mr. McKellar.

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

**1, Baker's Yard**, 2-30 and 6.

**Queen St., Westgate**.—2-30 and 6, Mr. J. T. Todd. Wednesday, 7-30.

**West Pelton**.—Cottage Meetings at 5-30.

**Whitworth**.—Market-st., 2-30, 6.

**Yeadon**.—Town Side, Lyceum, at 10; 2-30 and 6, Mr. Marshall. 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. Levitt.

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

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

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

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

**Gateshead**.—37, 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, Wed., Mrs. Crossley. Sat., 7-45, Public Developing Circles.

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

**Hunslet**.—Goodman-terrace, 2-30 and 6, Mrs. Beecroft. Circles, Tues., Thurs., Sat., and Sunday, 7-30.

**Leeds**.—28, Back Adelphi-street, 2-30 and 6-30, Miss 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, Lisson Grove, Marylebone, N.W.**.—Tues., 8, Mr. H. Towns, clairvoyant.

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**Kentish Town**.—85, Fortess-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 Thursdays, 7 to 8, for investigators; 8, seance.

**North Kensington**.—43, Cavendish Gardens, Mondays 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, Tues. & Fri., 8, Mr. Goddard. Sat. open meeting.

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

**5, Wancey-st., Walworth-rd.**, Tues. & Friday, 8.

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

**Walthamstow**.—7 sharp, at 107, Chewton Road, Pretoria Avenue, Monday at 8 p.m. Developing circle.

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

**Hulme**: Corner of Junction-st., 6-30, Public Circle. Mon., 8, Miss Cotterill. Thurs., 8, Mr. Lamb's Circle. May 6, Miss B. Hunter.

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

**Cheetham**, Ash Lodge, Halliwell Lane: Sunday, 2-30 & 6-30, Miss C. N. Jones. Mon., 8, Public Circle. Thurs., 7-30, Mr. Macdonald.

**Mirfield**.—Oddfellows' Hall, at 7-15.

**Morecambe**.—84, Euston Road. Service 6-30, Mr. W. C. Clarke.

**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**.—Ballie St.: 2-30, 6, Public Circle. Wed. 7-45.

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

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