

# THE TWO WORLDS.

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PRICE ONE PENNY

## REVIVALS—THE OTHER SIDE.

A PROTEST IN THE NAME OF THE MORALISTS AND  
SPIRITUALISTS.

A Lecture given by HUDSON TUTTLE, at the Opera House, Berlin  
Heights, O. Reported expressly for the *Banner of Light*.

*Continued from page 324.*

THERE are beautiful Christian lives, lives devoted to duty and self-sacrifice for others. They are *in* the Church, they are as often *out* of it. There are selfish, mean men *out* of the Church, sometimes they are *in* the Church. If there was ever a time when a man could bank on his being a church member—it has passed! When you transact business with a man, you do not give him credit because he is a class leader. There is a peculiar state called perfect sanctification, which a church-member reaches by prayer and self-exaltation, wherein it is impossible to sin, or if sin be committed it can at once be forgiven through prayer. I confess I do not clearly understand the condition of a human being thus sanctified; it must be a satisfactory condition to be in, and may tend to righteousness. I never came in contact in a business way with one of the perfectly sanctified, except once. He was a Methodist preacher and we traded horses. Was it a good trade? Yes, and it was so good a trade for that preacher, and it so completely took the conceit out of me, that I have not traded horses from that day! From such experience, if I were called on to give a piece of advice, it would be to let the perfectly sanctified alone.

Talk of the triumph of Christianity! of the success of the plan of salvation! It is said all who do not accept the Lord Jesus are lost! Who are they? All the peoples of the world before his time; the vast empires of Chaldea, Persia, India, Egypt, Greece, and Rome; all the outside barbarians, all the heathen nations and peoples of the present, and at least one half of the nominally Christian peoples!—millions on millions, billions on billions of human souls, rolling in one vast stream, like a mighty Amazon, over the precipice of time into the seething fires of eternity.

Who go to heaven? A few, a handful, as it were, of those claiming perfect sanctification! All the wise, the great, the noble, all who have by living added to the value of life to those who came after, in hell—and the few who, too weak to save themselves, allowed Christ to die for them, in heaven! Do you call *that* a success for an all-wise, all-powerful God? Is it not a dismal failure?

At the revival, they had a way of asking people to stand up for Jesus; I want to know how many *here* will stand up for their belief. Will all who believe in a literal hell, please to arise?

Not one!

Will all who believe in a devil, please arise?

Not one!

Will all who believe in the resurrection of the mortal body, arise!

Not a single soul!

Had I made this request to an audience fifty years ago not one would have dared *not* to arise! What has wrought this great change? Why do you not believe as your fathers believed? The churches have not changed their creeds. These stand to-day as they did fifty years ago. You remember what a contest was held at the theological college of Andover, because it was found that missionaries had trouble in the doctrine that all who had not heard of Christ were lost, and they wanted to amend so as to give the poor heathen hope for their ancestors. It could not be done according to orthodoxy. Nor is there a word repealing the awful doctrine of infant damnation; on the contrary, not two months ago, an evangelist repeated that blood-curdling statement that hell was paved with the skulls of infants not a span long!

It is said that doctrines are of no consequence, and

converts are asked to identify themselves with the Church, wholly ignorant of the creed. I make this statement boldly, that there are comparatively few of them that fully understand the creeds they confess, and furthermore I maintain that if they did understand these creeds, not one in ten could honestly subscribe to them.

But I must hasten to the main issue, which begins with the creation of the world and fall of Adam. I take the Bible as it reads. If God did make it as a revelation, he knew what he was writing, and when he said the earth was made in six literal days, it meant just that. If it meant six vast periods of time, why is it that Sunday means only a literal day? It reads "days," and was so understood until within the present century, when science showed the folly of such a story.

On this story of the creation the scheme of salvation rests. Adam and Eve were placed in the garden of Eden six thousand years ago; God made the world perfect, and man perfect, and called everything good. How this perfect man and woman could be evil I cannot explain; but they were, and the sin they committed was infinite, and reached to all their offspring to the end of time.

To appease the infinite wrath, God himself, as the only infinite being, gave himself as an atoning sacrifice. In Jesus Christ he died on the cross, was three days in the grave, was resurrected on the third, and afterwards took his place by the side of his father!

All the sinner has to do is to believe the vicarious atonement possible, and he is bound to be saved. I am not intending to argue this question beyond its fundamental statement. It all resolves into the solution of the one question: Is this story of the Creation and Adam true?

It is a waste of time to attempt to prove the authority of the Bible statement. What we want to know is, is it true? It does not make any difference what its claims are as to its origin: is it true? To within fifty years it stood unquestioned. Then it dawned on the minds of geologists that the earth was vastly old, and living beings had existed millions of years. The Bible believers made a desperate battle, and fought the infidel science step by step.

When the doctrine of evolution was introduced, fierce contention everywhere prevailed, and ridicule was freely employed. It required twenty years of deepest conflict for that magnificent theory to become established, and now the Church is silent. If you hear sound orthodox ministers, or read the current works, you would never know that the story of the creation was called in question, and the New England child repeats, as his father did, "In Adam's fall we sinned all."

Whence the authority of the Bible "Thus saith the Lord?" When you read how the Lord spoke unto Moses, commanding him to do thus and so, did you ever pause to ask how these wonderful messages were given? Did God appear to Moses and talk face to face? Did the high priest hear a voice in the air, or was it written through his hand? No one can answer until the time when the ark of the covenant was made. God gave minute directions how it must be constructed, even to the kind of wood, the material of the curtains and the number of rings to support them. It appears that this Hebrew God had become weary of his homelessness in the desert and resolved that he would have an abiding place. The Israelites were constantly wandering, and there must be a habitation that could be readily transported. So he planned an ark, which really was a box, five feet long and eighteen inches square; about the size of a coffin. It was plated with gold within and without, and had four gold rings, one at each corner. Through these, long poles were strung, and when the horde of people with their flocks moved to new pastures, four priests took up the ends of the poles and toiled forward, the ark swinging between them. When they came to a rest, the box was surrounded by a

double set of curtains; on either side of it were images of cherubims, between which on a little table was placed some bread as an offering, and on Sundays a special offering was made of twelve cakes; after these cakes had remained a certain time the priests ate them. (Ex. xxv.; Lev. xxix.) Now when Moses wanted to consult with God, he went inside the drawn curtains and listened to the voice coming out of the ark. No one else heard anything. It would have been death to have listened outside. When Moses had received the command he came out and told the people. That is the way "Thus saith the Lord" came. That is the first dark séance on record, and the messages rest on the word of Moses!

*To be continued.*

## TWELVE LECTURES ON MENTAL SCIENCE.

BY W. J. COLVILLE.

### LESSON XII.—CONTINUED.

"THROUGH the fibres, the mind, when it is in its thought from the understanding, and affection from the will, has extension into all things of the whole body." It seems from all this that a perfect knowledge of the brain would be a sufficient education for the practical therapist who desires to affect the entire organic structure, or any portion of it, by appeal to the seat of consciousness, whence all motion is derived. We do not consider it at all necessary to place physical fingers upon the scalp to arouse the faculties of the brain, but contend that the telepathic method, minus any sort of physical contact, is all sufficient, though there are no doubt many persons, both among healers and patients, who are so strongly wedded to external methods, and so deeply engrossed in physical sensations, that they do actually find it necessary in their present stage of development to manipulate the skull. Let such act as they deem best, and they may rest secure in the conviction that an earnest desire to do good, accompanied by the assurance that good will be accomplished, is never effort thrown away—but our specific object is to call the most direct attention to those physical methods of reaching results, which, when once fairly apprehended, completely distance and banish all necessity for physical appliances.

We will now take a glance at the EYES and then at the EARS, as so many people applying for mental treatment everywhere, complain of defective sight or hearing; let us see if we cannot gather some definite idea from correspondence as to how we may successfully aid in bringing about a greatly improved condition in these important organs. Eyes have been well called "windows of the soul," and when we dwell a little upon their formation we shall learn to appreciate better the force of this scientific though poetic definition. Swedenborg says, in his "Arcana Celestia," "The eye is the most noble organ of the face, and communicates with the understanding more immediately than the other sensory organs. It has been made plain to me by much experience, that the sight of the left eye corresponds to truths which are of the understanding, and the right eye to affections of truth, which also are of the understanding; hence the left eye corresponds to truths of faith, and the right eye to good things of faith." Mr. Worcester suggests, and we think very wisely, that the foregoing passage teaches that the left eye corresponds to the understanding of things we clearly perceive to be so, and the right eye to the understanding of things we love; the left eye then corresponds to the understanding of what is *true* and the right eye to the understanding of what is *good*. A very valuable hint is given here, which may well be followed, as to the most practical and correct mental attitude to sustain when the special case in hand is a need of clearer vision. Partial if not total blindness is very prevalent in schools and colleges; the spectacled student of eighteen or even younger, is a very common sight in Boston as well as in Hiedelberg and other centres of learning in either hemisphere. Why is this? Our answer is that present methods of instruction are far too laborious and external; teachers are compelled to act in the capacity of cramming machines, and pupils in consequence are forced, not educated, driven, not led. When teaching is of this highly objectionable and reprehensible type, spiritual vision of principle is not sought after, on the contrary the authoritative *dicta* of schoolmen is imposed as truth, and as the opinions of many scholars to-day are agnostic to the verge of Materialism, the inner sight of the students becomes less and less active, and so

the correspondence of physical blindness is in order. The best way to begin the cure of blindness is to encourage the patient to sit in a dark room with the expectation of seeing; he will, if his mental attitude is calm and restful, see something, at first indistinctly, but if this course is faithfully followed up, the results, after a time, will be amazing.

*To be continued.*

## THEOSOPHISTS IN COUNCIL.

AS English Spiritualists are doubtless at this time being regaled with accounts of the two Theosophist Conventions now being held in the cities of New York and Chicago, a word or two anent those meetings may not be out of place. Had we not been treated to so much vapouring about the boasted superiority of Theosophy over Spiritualism, and had it not been so repeatedly alleged that Spiritualism was a dying cause, that our media were virtually degenerates, our philosophy foolish, and the interpretation of our facts altogether wrong, it might have been unnecessary to say aught about the Blavatsky-Fell-Olcott-Judge-Besant composition, designated Theosophy. For one the writer is weary of this self sufficiency of Theosophists, and is not willing to let their assumption of international expansion pass unchallenged, hence he proposes to point out a few matters in connection with the telegraphic report of the doings of the above noted assemblies, as printed in the San Francisco *Daily Chronicle*, of April 27th, 1896. The telegraphic despatch is dated New York, April 26, and commences thus:

The second annual convention of the Theosophical Society in America since its reorganisation, and the tenth in the history of the movement in this country, opened in Madison-square Garden Concert Hall to-day. Delegates from the 108 branches of the society in America, as well as prominent representatives from England, Ireland, Canada, Venezuela, Cuba, and Holland, numbering fully 300, were present when acting-president Dr. J. N. Buck, of Cincinnati, called the Convention to order.

As a commencement, the above is sufficiently imposing. "108 branches of the society in America" reads well; as does "prominent representatives from," etc., while the "numbering fully 300," is quite artistic. But a little arithmetic will show that, after all, it is a neat attempt to hide the "nakedness of the land," for immediately following the first quotation come these words:—"Boston sent a delegation of eighty-four members of the various branches in that city." Subtract eighty-four of the Bostonian Theosophical delegation from "fully 300 delegates" and "prominent representatives," and 216 remain, to be distributed among the other sections of the 108 (less those represented by the Boston members), and the six countries named, and it then would possibly average one-and-a-half, or two delegates at most, for the other "sections" and countries. Of course, counting noses settles no problems, but the attendant owners give an indication of the numbers interested, and so afford a rough and ready means of determining how a movement stands numerically. One hundred and eight societies out of a population of 70,000,000, and, after ten years work, does not strike one as an excessive development. Possibly, acting president, Dr. Buck, of Cincinnati, was able to evolve comfort in referring to "the work accomplished by the Society during the past year, and its present prosperous condition," but to the outsider the facts above narrated hardly appear to justify Dr. Buck's optimism. However, when one can arise to such heights as the following extract suggests, we need no longer marvel at how little satisfies the presidential aspirations, for he said:

The internal indifference and internal serenity with which we face misrepresentation and ridicule has surprised even our detractors. It never seems to occur to them that they are openly convicting themselves, not us, and that they are too ignorant of the subject even to be decently ashamed.

To those of us who remember our *Westminster Gazette*, our S.P.R. *Proceedings*, the convulsion that well nigh destroyed English Theosophy, but which calamity Mrs. Besant more adroitly than wisely prevented, while, also, those of us who have read our "Modern Priestess of Isis," will certainly admire the hardihood that speaks of "misrepresentation," and calls critics "detractors," and to accuse such, many of whom are still Theosophists, of being unable to "even be decently ashamed," will all sav our too much of the "no case, abuse plaintiff's attorney" style of pettifogging practice.

If the questionableness of taste in the above extracts is astounding, all that can be said of some of the presi-

dential utterances, in the latter portion of his address, is that it is simply staggering. For "high falutin" it would be hard to beat the following, even in this the native home of the Spread Eagle orator, for it was gravely asserted that:

Our literature extends backward to the dawn of history. Our grand masters laid the foundations of the pyramids, solved the riddle of Sphinx and mapped out the constellations. The mysteries of Greece, from which Pythagoras and Plato learned their secrets and became immortal in the memory of man, lie open to us. The shepherd kings and the wise men of the east are our elder brothers.

What are all these hoary secrets but a knowledge of the origin, nature and destiny of man and the methods of his higher evolution? We can demonstrate this step by step, and so help to restore the lost chord in the weary pilgrimage of the human soul. This is the mission of Theosophy. Some of us recognise the power that is at the back of this movement. We don't work unaided and alone. The best we can do is to open up a way for those wiser than us, to work for the same great end.

After which outburst this society, which claims to possess the secrets of hoary antiquity, proceeded to elect a twenty-five years old president! The report thus describes him:

Ernest Temple Hargrave, president-elect of the Theosophical Society in America, is 25 years old. He was born in Yorkshire, England, is the son of a distinguished London barrister, and received part of his education in the famous school of Harrow. He has travelled through many lands, and is a cosmopolitan in character. He has taken out his naturalisation papers as an American, and is now a resident of this city. Those who know him best say he is very clever, and it is quite evident that he is well educated. He is a pale young man, tall and angular, with deep-set eyes and a very serious countenance. Mr. Hargrave first heard of Theosophy during the time of the great discussion in the *London Chronicle*. At a seaside holiday resort he saw a placard on a wall advertising a lecture. He did not go, but bought books on the subject, and he was admitted as a member at large of the society, without having the acquaintance of another member. Since then most of his days and a good many of his nights have been spent at the London headquarters, helping in the general office with correspondence, and writing for various Theosophical publications, and going on lecture tours. He was treasurer of the Blavatsky Theosophical Society in London for some years.

Surely it must be 35, not "25 years"? But if it takes a life-time to make an adept, or a Theosophist, evidently no such period is needed to make a Theosophical president!

A further extract from the report is decidedly interesting, as serving to show how easily American oratory (of a sort) can be pressed into the service of glorifying the "Wisdom Religion" on the one hand, and the great Republic on the other, as in the course of a resolution eulogising the Society all members were called upon

To offer themselves anew upon the altar of sacrifice, and to pledge their lives, fortunes and sacred honour to endeavour to push forward to its full completion that ideal and perfect brotherhood of humanity which shall be without distinction of race, creed, or caste, and which was born in America amid blood and tears in 1776, and reincarnated in 1875, and attained its manhood in 1896, until America shall become that which the guardians of the race and Karma have already decreed: the hope of humanity, the refuge of the oppressed, the protector of the weak, and the light toward which the whole world may turn for encouragement and example.

Alas! after such a flight the Eagle drops to earth in a sorry plight, for a little further down comes the intimation that the "Committee on Resolution" reported

A resolution denouncing in scathing terms the bartering of occult powers and the indiscriminate use of hypnotic powers by the ignorant upon the ignorant. Added to the resolution was a section condemning vivisection. Several delegates objected to bringing this matter up and the resolution was tabled.

Ye gods! Think of it, here are people who profess that all the secrets of Nature are open to the adept, who could of course see into a human body as easily as one could into an empty box, virtually allying themselves with vivisectionists and their unutterable procedure. Why, the animals of the United States should call a convention, and appoint a delegation of sensible horses and faithful dogs to teach these preachers of human brotherhood a little sense. If I were a dog, I would bite the first Mahatma I came across! The one plea of vivisection is its utility in medical and surgical practice; but why not turn on the adepts to enlighten the doctors, and so help to abolish, rather than tacitly encourage, the continuance of a practice admittedly inhuman, soul deadening and ineffectual, even by its friends. This Convention is the re-organised American section, the Protestants of Theosophy, and like Pauline Christians, consider themselves the true body.

On the same day another convention assembled in Chicago, calling itself the "American section of the Theosophical Society." The telegraph report is extremely meagre. Omitting the list of newly elected officers, the following is all that appeared:

The tenth annual convention of the American section of the Theosophical Society was held here to-day. It was but a small gathering of the old organisation. Representatives were present from Chicago, San Francisco, Portland, St. Paul, Minneapolis, Toronto, Tacoma, Toledo, Los Angeles, Las Vegas, and Boise City. The annual report of the general secretary, Alexander Fullerton, of New York, was read. The report deplored the schism of a year ago, congratulated the American section in holding together, and predicted assistance from the masters, including "our great and beloved leader, H. P. B." It was announced that the third edition of the secret laws would shortly be published in Chicago and London.

There are thus "two Richmonds in the field," but as they are rivals rather than comrades, "our great and beloved leader, H.P.B." will have a task to decide which side she will aid with her predicted "assistance"! The disparity in the length of the reports must not be taken as an indication of the importance of either meeting. Those who are familiar with newspaper methods in this country, and in this city especially, know, to use a vulgarism, "that goes which pays," i.e., is paid for. For a time a long purse can sustain a weak cause, or obstruct a strong one. In the end the truth comes out, of course.

Seriously, is it not time the curtain was rung down on this farce? The beating of a drum may draw an army, but if not, its noise must not be mistaken for the tramp of marching hosts. What there may be true in Theosophy will survive the jeers of an unfeeling world, but the pretensions of its leaders, and the noise of its drummers, do it far more harm in the estimation of sober-minded students, than do the most hostile criticisms of its opponents.

San Francisco, Cal., U.S.A.,

J. J. MORSE.

April 27th, 1896.

#### MR. A. F. COLBORNE.

*Continued from page 323.*

UNABLE at first to form a circle, I procured one of the Ouija message boards, which gave good results. With this I gained several striking communications, the movements being very rapid and clear.

On one occasion, a sceptical friend, believing the little index table to move by no other agency than our own, asked us to submit to being blindfolded, and drawing a number of coins from his pocket, and concealed in his closed hand, asked the board to indicate the number held. This was done correctly, to his great surprise, even when the same formula was gone through and the hand held nothing, the irrepressible index gave the corresponding figure. This simple experiment proved correct four out of five times that evening, and this testimony, trifling in itself, I give in favour of Ouija.

After this, a little interest was awakened, and we had our first circle, consisting of five persons; a table seance among our own friends, and at our own fireside. The table soon became restive, and began to tilt backwards and forwards very strongly. Wishing to test this powerful movement more particularly, I asked the intelligence whether it was possible to lift it upwards from the ground.

The answer was a practical one. To our intense surprise, it was raised completely several inches, and this in a bright light, with everybody and everything fully in view. This occurred over and over again at subsequent seances; and even with a person sitting on the table itself the movements were so strong as to quickly dislodge him from the untenable position. This was all rather startling to me, as an investigator, and encouraged me to further inquiries,

We had raps instead of tilts, sometimes at request, and these were occasionally heard at other times all over the house. There is to my mind something very weird and beautiful in these sounds, and one who has once heard them would at any other time at once detect fraudulent simulations, the former having a marked and peculiar detonation.

Addresses of those who claimed to be departed were often given, with particulars of their life and death.

The table has tilted into the lap of each sitter in turn, when the seance closed; and with certain spirits has simulated a tender handshake, a quivering movement, as real to us as the usual "good-bye" of a parting friend.

Messages have been brought to us at our request, concerning absent persons, their doings, etc.

We were unable to sit very frequently, or no doubt we should have developed in time some more astounding circle phenomena, for after a short time we began to have entrancements and some clairvoyance.

More striking results in this direction, however, were

denied to us, by some of our friends breaking up the circle, but what I had gained was sufficient incentive to press on.

#### AUTOMATIC WRITING.

My experiments in automatic writing were among the first efforts to discover some outside agency.

I could hardly believe a hand would move without one's own volition, but I had determined to study some of the claims of Spiritualism, as far as was possible, and therefore sat several times with pen and paper waiting for a sign.

This, however, was a long time forthcoming, and as an inquirer, I wrote to the late "M. A. Oxon," for further advice, but he could only advise me to try, try again; and try again I did, but without result, until I had read a work by Allan Kardec.

This dealt a great deal with the invocation and evocation of spirits, and sitting one day I thought of an old departed friend, and in this manner besought his aid.

And now I was startled and surprised. My hand began to move, slowly and laboriously, perhaps, but in a few moments I had the word, "Yes," and his name, upon the page.

This friend had been dead some years, and I had only one specimen of his handwriting in my possession, but this seemed something like, and very familiar. It was certainly in a style dissimilar to my own; and I made search for the letter, which I had not seen for some time. It was not so clearly written. The lines were shaky, but the style was his in every particular, and this I found to be characteristic of him at every sitting.

After a time I became desirous of testing the writing and communications of others. I used invocation as the means, but never in a spirit of levity. I was a searcher for truth, and I sought it seriously, although, I fear, a little unwisely. I had felt, however, that a pure life and spiritual progress interiorly was a necessity in these investigations, and this, I think, stood me in good stead from the first. All that I gained when investigating alone, seemed to be honest, and bore the impress of truth. I have been deceived by personating and false communications, but they have been generally apparent, and in most cases easily detected. I have never gained anything entirely satisfactory when sitting with others, and this I attribute to the mixed influences present. I think that these truths can best be gained alone, when earnestly and purely sought for.

Among those invoked were "Lytton," "Randolph," "Dickens," and "Madame Blavatsky," and I think I had proofs of the agency of each.

The writing varied in each case, although not always identical with their earthly script. This, I understand, is not unusual.

Advice as to spiritual progress was most often given, "Madame Blavatsky" assuring me I was following the true path, and that re-incarnation and some other of the theosophical tenets had no foundation in fact; while "Dickens" and "Lytton" were chiefly desirous of proving their personality, and appeared to evince no other especial interest in me.

#### CLAIRVOYANCE AND PSYCHOMETRY.

About the same time that automatic writing became so interesting to me, I began to find I possessed some clairvoyant and psychometric powers. A dark room seemed no longer entirely dark to me, but to be full of moving clouds and starry lights.

According to Randolph's "Seership," this I found to be indicative of latent clairvoyance, and therefore made a further study of the work, which contains many hints and rules as to its practice and attainment.

Following this as my guide, after some time these cloud-like masses of light seemed to float up before my eyes, and then resolve into something like faces.

Persevering, these mask-like faces became more distinct. Forehead, nose, chin, and other physiognomical points were clearly seen; but I never developed sufficiently to discern hair, eyes, and the peculiarities of form, except in one instance, when I seemed to see the striking head of Charles Dickens.

Theosophists have told me I should naturally see no more than these hollow imperfect presentations, as they were merely shells and reliquæ. This, however, I have always believed to be somewhat theoretical, as I have made the acquaintance of many whose clear seeing in this

matter has been remarkable. It is, therefore, a natural sequence that I should prefer to consider my own clairvoyance as crude and undeveloped, rather than to believe those I have glimpsed were in themselves imperfect.

Upon one occasion, in a moment of great agony, such as we all have in our lives, the darkness of the room in which I sat suddenly grew alive with these moving forms, and a great peace and consolation came over me, impossible to describe. I think it is Randolph who tells us in one of his glowing works that "Ever to the left and lonely, flock the sympathetic dead." It seemed very true to me then.

These clairvoyant experiences were more real and convincing to me than I have perhaps made apparent. In psychometry I also found some success, and this at times was very astonishing.

In holding a letter or signature to the forehead, I could distinctly feel that person's characteristics, and see them come before me, so that I could describe the smallest details of personal appearance and dress.

What seemed very strange to me was, that my head generally felt the lumps, bumps, and cranial peculiarities of those psychometrised. My face, and even person, seemed to undergo the same influence, therefore it was somewhat easy to give a correct delineation from what I felt.

I also found a particular person's handwriting was not absolutely necessary to establish a *rapport*. I was able to psychometrise, one after another, the names of different individuals *written by one person*, and the various influences and descriptions came with each.

"Can you tell me where this lady now is?" once asked a friend, after I had psychometrised a name correctly.

And then the feeling that I was in a cathedral town came over me, and I could see a very tall conical spire.

"I should think this place is Salisbury," I said.

"That is where she went, and she may be there now," my friend made answer, "but I have ceased to hear from her for some time."

It would be impossible to give all my spiritual experiences within the limits of the present article, the sum total of which, however, would far exceed the interest and patience of my readers.

In its completeness, it has formed for me a chain of evidence, the reality of which is beyond all doubt. I can only give a *resume* here of the more salient points.

My experiences have taken up much space, and I only trust that my tittle of evidence may be worthy of it. I have come forward to bear my testimony to Spiritualism, and to prove that my faith is not vain. I trust it may stimulate others to record their own. I value my experiences through Spiritualism as a pearl above price. I thank God for it. It is as waters of life, and manna in a great wilderness.

#### MEDITATIONS ON DEATH AND ETERNITY.\*

BY JAMES JENKINSON.

Remember the loved ones who have gone before you, and your future reunion with them, when you are praying in the house of God, and when at your daily avocations. Remember them when you are quaffing the cup of pleasure, when you are engaged in the turmoil of business, and when depressed by misfortune, and you will not lose sight of the path that leads to them.—"Meditations."

THIRTY-FOUR YEARS ago, a book, with the above title, was published in England, which contains so many wise and profound thoughts respecting this life and the future that awaits us, that no apology, we are sure, is necessary for noticing it here.

The Meditations were translated from the German by Frederica Rowan, and form part of the well-known work, "Stunden der Andacht," published in the beginning of the present century, and generally ascribed to Zschokke.

We are informed in the short preface, that the meditations have been selected for translation, by one "to whom in deep and overwhelming sorrow, they have proved a source of comfort and joy." The book, it appears, was originally printed for private circulation only, but by permission of Her Majesty the Queen, it was afterwards given to the general public.

In the chapter, "Is slow decline or sudden death most desirable?" the author takes a most reasonable and philosophical view of the transition. Sudden death he considers preferable to sickness and slow decline. "Fear not death," he says, "should it even be thy lot to die

\* Companion volume to "Meditations on Life and its Religious Duties," by the same author.

suddenly. Who knows what his end may be? Who can in any way foretell whether he may be cut off by a fire, by the falling of a tile from the roof, by a cannon ball, by an attack of apoplexy, or by some other untoward accident?

Therefore, prepare thy house, keep thy domestic affairs, thy worldly concerns in order, so that, if thou be called away suddenly from the midst of thy friends, everything shall be found after thy dissolution arranged with such perfect care, that there shall be no neglected parts, no confusion.

The praise of the living will follow thee; the blessings of thy loved ones will reach thee in the eternal abodes; thou wilt have fulfilled one of the most sacred duties towards those who are bound to thee by the ties of blood.

. . . He whom God calls suddenly from this world is even spared the trials of a bed of illness. He dies without having tasted of death. Between his earthly and his heavenly life scarce a moment intervenes, without care, without fear, without pain, he passes from this life into a better and higher existence, like one who passes from dreaming to waking. . . . Such rapid passing away deprives death of its sharpest pangs; the sight of the weeping loved ones that surround us, the thought of the sorrow of those who are absent, which render so difficult our inevitable departure from this world. For to a loving heart what bitterer grief can death bring than this? Who could behold without deep pain the affliction of those he is about to leave? Who could remain unmoved, when they draw nigh to stretch forth for the last time the hand of faithful love? Who could remain untouched, when they surround the death-bed with mournful lamentations."

"Why should we fear death?" the writer asks in the next chapter, "And wherefore do you weep who have lost beloved ones? Is it for the dead, because they have to leave all that is dear to them—to leave a life which has bestowed so many pleasures, and promises so many more? Oh, uncalled for compassion!

Do we pity each night our dear ones when they fall asleep, or do we pity ourselves when we go to rest? Yet what difference is there between sleep and death? True, he who falls asleep feels a profound assurance that with the rising sun he will awake again with renewed strength; while the dying has not so near a hope. But when he awakes he will find instead of you, the long lost dear ones that have gone before him; he will find his God, who will be more to him than you could ever be, poor orphans! He finds a blessed state that will endure for ever; nay, he will in a short time even *find you again*. . . . Then, wherefore do we weep? Even sleep causes separation; and the separation in death, is it for a much longer term?

Nay, we ought to be able to say good-night to our dying friends with the same calm composure with which we take leave of each other in the evening, when, looking confidently beyond the night, we enjoy in advance the pleasures of the coming morn; or we ought to whisper our friendly farewells as though they were about to set out on a safe journey to a pleasant land, to the house of our Father, the home of our loved ones, whence an invitation has gone forth to them, and whither we shall follow ere long. . . . Ah, ye dear ones, who have gone before me! Ye tenderly beloved ones, whose sacred memory I still honour here on earth with my tears, how my heart yearns for you! And I shall once more be with you. Though more perfect than I, ye still love me as I love you. It is love that binds together the spirits of distant worlds, that forms the link between heaven and earth; therefore its flame can never die out in my heart! And this love shall sanctify me, this hope of re-union shall be my safeguard against all temptations to sin. Towards you are directed all my wishes; fain would I again blend my being with yours. Therefore will I devote my whole soul to God and virtue, that through God I may find you. I fear death no longer! It is but the messenger of God, sent to liberate me, to lead me to you. . . . What is death to the spirit? It is but parting from its earthly coil, the body.

Death never proceeds from the spirit to the body, for the spirit is life. Death arises from violent disturbance of the spirit's vehicle, the body; or in consequence of the natural forces having completed their circulation in the organism, according to divine rule. They then withdraw from the body, which thus loses light and heat, motion and stimulant; and the natural forces bring, as it were,

the nourishing oil of the flame of life, this becomes extinct—the human spirit released—is mature!

The human body with which we are invested on earth is but the transparent veil of the soul, and we should ever hold in mind this relation between soul and body, for this conception is not only true in itself, but is fruitful of important conclusions bearing upon life."

(To be concluded.)

### MEDIUMSHIP.

#### A DEFINITION AND EXPLANATION.

THE QUESTION is often asked, "What is the peculiarity of organism that constitutes a medium?" A ready answer might be in the word "Sensitiveness"; but like all other surface replies it would not be comprehensive enough. It is perfectly true that without sensitiveness we cannot have mediumship, but it is also true that sensitiveness is not mediumship. I often come across people who are sensitive to a degree, but they are not mediums, hence another question arises, "What is a sensitive?" A person of fine nervous organisations, who is readily impressed by external energy and objective existences. If this definition is not applicable to mediums, what is?

A medium is a person who is not only sensitive to fine vibrations of force and the existence of external objects, but also is possessed of a nervous organisation that rapidly generates a fluid known by various names, that flows with ease outwards, and readily assimilates with the organic peculiarities of various persons and things. I might extend this definition and say that mediumship is not only a manifestation of sensitiveness and organic odyle, but is a part of and belongs to the inherent spiritual nature of the personality. The whole of this definition is comprehensive, but whether it is sufficiently clear and comprehensive will depend upon experience and observation. I feel as if it was not deep enough, and troubled with a little vagueness, but it will serve my purpose, and meet to a very large degree the requirements of these papers.

From what has just been stated it will be seen that sensitiveness is not the root of mediumship, but only a necessary part of the mechanism, a very important part certainly, and one that cannot be dispensed with, for is it not the key to the whole mystery? Apply it and see. I will help you by and by, but for the present we must halt and seek for the peculiarities of mediumship that we may readily discover who are mediums.

I am constantly receiving the inquiry, "Am I a medium?" To answer this question satisfactorily a person requires to possess a certain amount of knowledge and a degree of sensitiveness that he may not only be conscious of the outward signs, but intuitively to realise the inner nature of the personality asking the question, as very injurious information may be given if great carelessness is not observed. I will take my own case; I have some physical and healing power; supposing I was ignorant of my own powers, and a person was to advise me to develop these gifts, what would be the consequence? a deterioration of my whole organisation, unless I was to exercise them very sparingly.

The outward signs of mediumship are to be found in the phreno-physiological formation of the personality. I am not prepared to assert that mediumistic peculiarities do not overlap each other, and the same traits of character might point in various directions, but as a general rule the information I am writing may be taken as a standpoint from whence to commence work. Observation and growth of sensitiveness will do the rest.

The chief lines along which mediumship manifests itself are mental and physical, but ever and continuously overlapping each other. The pure physical or mental being is very rare. It is in this overlapping where our difficulties lie—the shadings off need to be carefully considered. At the first sight people will think that physical mediumship ought to accompany large, fleshy persons. This is not a necessity, nor is it always a fact, as witness Mrs. Mellon; but one sign must be found, viz., porous fleshy tissue and a capacity to quickly re-make wasted energy. A person of fine, sensitive brain power should not seek this form of mediumship, as it is too great a strain upon the nerve centres. Healing power manifests itself in the same type of personality, but there is a difference in the character of magnetic energy. The healer has magnetic force that soothes, though there are cases where the magnetism is of a sharp, piercing character, and the

healing energy is not so much in the force that you receive as it is in the capacity to quicken your own energy, and thus allow your own powers to perform their due functions. The physical medium has psychic energy of a plastic nature; under its influence you feel as if you were being pulled together. The difference, therefore, in a general sense may be defined as—physical energy gives power and strength, healing as a soothing and liberating energy.

Clairvoyance, psychometry, impersonation, trance, and inspirational mediums are of the mental type and may be denoted:—1, Clairvoyant: Full dreamy eye and large pupil, with a mental tendency to self-forgetfulness or abstraction. This is shown in the eye and can be better discerned than described. The bodily conditions are of a loose nature, and quick generator of nerve energy. 2, Psychometry requires fine, nervous, loose tissue, quick generator of nerve force, keen observing powers, and a rapid perception of diverse gradations of sensation. A good psychometrist requires mental power of a well balanced character. 3, Impersonation demands loose tissue, very sensitive nerves. The organs of imitation and the faculty of self-abstraction are requisite to successful work. 4, Trance is manifested by dreamy eyes, loose tissue, and rapid generator of nerve force. See Mr. Morse, and other trance mediums. 5, Inspirational powers are manifested by fine nerve organisation, loose nerve tissue, large perceptive, and keen mental powers generally.

Such are some of the leading features by which a person may discover whether they are mediumistic, and in what direction.

J. B. TETLOW.

*To be continued.*

### THE CALIFORNIA PSYCHICAL SOCIETY.

By J. J. MORSE.

At the close of a recent communication under the above heading, the writer promised a future account of the work and progress of the California Psychical Society, and as the occasion is propitious for redeeming his aforesaid promise, he now proceeds so to do.

The organisation in question has been modelled, to a considerable extent, upon the lines of the English Society for Psychical Research, its objects being very similar in character to those of the British body. This does not imply a mere slavish imitation of its prototype, for the field of operations covered by this newest organisation for the systematic study of Psychical and Metaphysical Science is somewhat broader than the elder organisation.

In a country such as the United States, whose people take on a breadth of thought and freedom of opinion as an inspiration from the almost limitless territory that constitutes their birthright, it is but to be expected that much of the conservatism that hedges about the expression of thought and methods of action in older countries, would not be as conspicuous here as elsewhere. Consequently, the promoters of the California Psychical Society, being men of liberal views and broad minds, have planned the work on elastic lines, which permit of expansion in directions that the more conservative society across the water has hitherto avoided.

In one respect, however, there is a common kinship between them. Membership does not imply assent to any question investigated or discussed, nor is there any qualification of opinion as a precedent to admission. All are welcome, so that they be truth-seekers, and of good repute.

A recent circular issued by the Society, says the work that the Society proposes to undertake has been outlined as follows:

1. *Physical*: A. An examination of the nature and extent of any influence which may be exerted by one mind upon another, otherwise than through the recognised sensory channels. B. The study of hypnotism and mesmerism; and an inquiry into the alleged phenomena of clairvoyance. C. An inquiry as to the existence of relations, hitherto unrecognised by science, between living organisms and magnetic and electric forces, and also between living and inanimate bodies.
2. *Psychical*: A. A careful investigation of any reports, resting on strong testimony, of apparitions occurring at the moment of death, or otherwise, and of disturbances in houses reputed to be haunted. B. An inquiry into various alleged phenomena, commonly called "spiritualistic."
3. *Historical*: The collection and collation of existing materials bearing on the history of these subjects.
4. *Metaphysical and Psychological*: Systematic studies of the works of great teachers and thinkers on Psychical and Metaphysical subjects.

The aim of the Society is to approach these various problems, and their kindred studies, without prejudice or prepossession of any kind, and in the spirit of exact and unimpassioned inquiry. The founders of the Society fully recognise the exceptional difficulties which surround these branches of research; but they nevertheless believe that by patient and systematic effort some results of permanent value may be attained.

"Membership in the Society is open to all candid inquirers, irrespective of any opinions they may entertain on any subject.

Membership does not imply the acceptance of any supernatural explanation of any phenomena that may be investigated, and the Society, as a society, will not be responsible for the opinions of any of its members or lecturers."

"Courses of lectures on such topics will be formulated from time to time, and papers will be prepared by members on such subjects, to be read and discussed at meetings of the members.

Popular Sunday evening lectures, in harmony with the general line of work, will also be held. In this department, the services of Mr. J. J. Morse, of London, Eng., have been secured for one year. That gentleman's very successful labours were inaugurated in December last, and his able expositions have been most favourably commented on by the press and public of San Francisco."

It will thus be seen that a thoroughly broad and liberal foundation has been laid down. The Board of Directors are, in the main, old and tried Spiritualists, as are our esteemed President, Dr. Terrill, and our able Secretary, Mr. J. Dalzell Brown, while a considerable portion of our present members are either definitely satisfied or almost persuaded of the reality of the connection between the two states of being—the incarnate and ex-carnate.

Up to the time of writing, the activity of the Society has been expended upon its public lectures. These have been of two classes, and could be called the auxiliary and regular courses, respectively. The first were held in the centrally-situated and very handsome Golden Gate Hall, on Sutter-street, right on the verge of the aristocratic residence section of the city, familiarly known as "Nob Hill" to the older generation of San Franciscans.

For these lectures the Society secured the valuable services of Prof. Joseph Le Conte, who lectured twice; Dr. David Star Jordan, who also lectured twice; Prof. Howard Briggs, who lectured once; these distinguished university lights gave able and scholarly lectures, but the tinct of modern materialism was unhappily quite conspicuous in them each. In addition to the above-named gentlemen, the Rev. Mr. Charles W. Wendte gave a particularly admirable lecture, and the Chief Rabbi of Temple E-Manuel, Dr. Jacob Voorsange, also presented an excellent and thought provoking discourse. These lectures were quite well attended, obtained good notices in the city dailies, and called much and favourable attention to the Society and its purposes.

The regular lectures are held every Sunday evening, the writer of these lines being the channel selected for the presentation of the various topics discoursed upon. At present these Sunday assemblies are held in the National Hall, on Ellis street, which was the only suitable hall available at the time we were compelled to move from our previous meeting-place, owing to its structural defects.

In June we purpose removing to Golden Gate Hall, which will then be available for us. Excellent audiences have been the rule except when "the rains" have prevailed against us. The lectures are highly commended, and have, no doubt, done quite a considerable amount of good. But it is not for me to speak on that point.

We also inaugurated a series of Wednesday afternoon lectures for our lady members. An excellent beginning was made, but, owing to the fact that they were in the nature of "movable meetings," being held in the parlours of various friends, people became confused as to times and places, so these gatherings were temporarily discontinued, though how they were resumed will appear further on.

An important need developed, almost as soon as the Society was constituted, in the form of the necessity for an office and headquarters, and just recently we have succeeded in meeting the requirement in question.

The executive has been aided in this matter by promises of financial support aggregating one thousand dollars, which has nearly all been paid over to the treasurer. As the result, we have rented a large and handsome office in the Wenban building, a high class office and hotel block on Sutter-street, corner of Mason-street, and almost opposite Golden Gate Hall. Light, airy, and comfortably furnished, we are now pleasantly housed in a home of our own.

The offices are used as headquarters, library and reading-room, the usual business meetings of the executive and membership, and we are at once resuming our Wednesday afternoon meetings, and have established a Friday evening lecture course, for members only, at each series of meetings the writer being the lecturer.

Our headquarters were formally inaugurated on Friday evening, April 3, when most of our members were present. A short program of music and song, by Prof. Fairweather, and Mr. Mitchell, the Society's regular soloist, a brief introductory address of welcome by our President, Dr. Terrill, and a somewhat extended review of the work and prospects of the Society from the writer, constituted the first part of the proceedings. The second portion consisted of a short lecture, under influence, upon "The Hypnotism of Nature," which was well received.

The members were much pleased with our quarters, and there is no doubt our present accommodations will, ere long, prove insufficient for our increasing numbers.

As one consequence of the writer's labours here, he has been invited to address the members of the Forum Club, and will do so on Wednesday afternoon, May 6. This is entirely a ladies' club, somewhat, apparently, on the lines of "Sorosis," in New York City.

There, Mr. Editor, that about exhausts all my news concerning this new departure in manner and method of our work inaugurated by the establishing of the California Psychical Society in this city in November of last year, so my pen may now come to rest until some time later, when, perhaps, you will permit me to chat again for a while with yourself and my many dear friends who read your ever bright and cheery pages. So, for this time, *au revoir*, and most kindly greetings to one and all from this land of sunny skies and beautiful flowers.

Hotel Bella Vista, San Francisco, Cal., April 8, 1896.

THE "LEGAL STATUS."—Mr. E. Adams, president of the Cardiff Psychological Society, writes: "On behalf of our committee I wish to express our entire sympathy with the great project so clearly summarised in 'The Appeal.' I feel that however great our progress we should advance from steps to strides with the consolidating and unifying influence of this scheme. I see nought but good as the result, assuming perfect liberty be assured as regards our methods of propaganda (development and employment of mediums, etc.) and freedom of proclamation of our philosophy. I trust all Spiritualists will look at this matter in the broad light, which so important and much needed a step demands, and not let minor details or unimportant side issues prejudice the main question. Adequate opportunity will doubtless be given for discussion of the details so as to secure a fairly unanimous and representative assent to its final conditions."

## THE RECENT EXPOSURE IN SUNDERLAND.

SIR,—Our perceptions of what is truth are not only varied but even limited, therefore, dogmatism and finalities are unnecessary. From repeated experiments I am thoroughly convinced by accumulative evidence, extending over twenty years, of absolute spirit existence and return; yet I am bound to admit that the attempt to invoke spiritual entities by such methods as "materialisations" or "transfigurations" is at best a difficult procedure, not alone to the poor martyred medium, but even to the careful investigator, and when attempted by incautious explorers they really tap avenues innumerable for misconstruction, and under some conditions fraud. In my opinion seances for materialisation ought never to be attempted except for purely scientific purposes, and then only with cool, well-balanced individuals. It has been proved that on no account should mediums be induced by the element of gain to offer themselves for such spiritual work. In most cases the results have been disastrous to all concerned.

No materialisations can be worthy attention unless the duality of medium and spirit-form can be distinctly recognised. Just as the photographer's dark-room is necessary, undoubtedly the cabinet fulfils a similar office in affording conditions for the materialising spirit to build up and weave its garments. But however such may have been a necessity in primary manifestations and in the inceptive stages, the study of the finer forces with the higher stages of physical mediumship has rendered the use of the cabinet unnecessary. Materialisations without a cabinet have been witnessed by investigators with a lady medium in Australia, and often in the United States, then why don't Spiritualists abolish the cabinet once for all, and waste no more time and patience with mediums who will continue to use the same? Were I a professed "Materialiser" I should disdain to invite either spirit or angel to project themselves from a cabinet to please anyone. When such imperfect presentations occasion so much uncertainty and annoyance, no sensible thinker would attempt to establish any truth without endeavouring to eliminate uncertain conditions. I hope the Spiritualists, who in future seek such manifestations, will act upon this suggestion everywhere; and can pledge my honour that no cabinet is needed. Abolish it then for ever, or let the thing alone.—Yours, etc., W. H. ROBINSON.

## "BORDERLAND" THOUGHTS No. 1.—"KILLING BY WILLING."

SIR,—Nothing has pained me so much in connection with occult literature as the publication of these frightful claims of Anna Kingsford's. How a man of gentle mien like Dr. Maitland could have been so infatuated as to publish them is beyond the comprehension of simple-minded folk. Once I thought him clever and good, now I wonder where his virtue has gone. "Killing by Willing" is much worse than all the damatory clauses of the Athanasian Creed, and comes out of the hells of conceit, of arrogance, of pride. A truly great person, or a genuinely good one, is ever unconscious of greatness or goodness. Your real Jatus are these self-called spiritual guides, who only get attention because they claim so much. Modesty is a fine trait of character, a real inspiration to beholders. Andrew Jackson Davis, the greatest marvel in literature, shows it in perfection. His one-time follower, Thomas Lake Harris, who will be relegated amongst the Cagliostro's, has shown the reverse. Those special favourites of the gods are poor people, not to be named in the same century with the "illiterate mediums" that Miss X condemns. The essence of the highest virtue taught in all schools of thought has been "You cannot do good without its blessing yourself. You cannot send out a thought of hate without its coming full upon yourself." A simple child may know this, the world's happiness depends upon its recognition. "Monte Christo's" revenge, so complete and satisfactory, as drawn by Dumas, was a miserable affair. Much of the New Testament which I have, perhaps, not applauded overmuch, is transcendently grand in comparison with the trash of Anna Kingsford and Thos. Lake Harris. "Leave thou thy gift before the altar, first be reconciled to thy brother, then come and offer thy gift."

I don't know what some spiritual states have power to do. I think there is much of obsession about, but I would gravely doubt that this reincarnated fiend, with all the powers of the hells behind her, was ever able to "kill by willing." Oh, it is pitiful that type should have been used to print it! Why "Borderland" and its Christian Editor should have helped it, is one of the surprises which people in after ages will wonder at. We should get right names for things, not call truth a liar, and conscience a devil's oracle, or be gentle about pious frauds. Wherever thou findest blasphemy against God, or spirits, or mortals, strike against it with all thy might, though it bear the name of Moses, or Calvin, or all the recognised saints of earth. Anna Kingsford's claims are opposed to gentleness and sweetness, and all that tender forbearance and love which is somewhere lurking in the heart of the most depraved. Let Dr. Maitland call this developed specimen of cruelty "an instrument of the God's and a Redeemer," we will only call her an instrument of darkness, who should have been born before morals played any part in human existence. There have been strange freaks of nature all down the ages, but nothing stranger than this product and her satellite, Dr. Edward Maitland.—Yours fraternally, JAS. ROBERTSON,

[For the benefit of our readers who may not be aware of what Mr. Robertson refers to, we may say that the claim has been made, and Anna Kingsford believed, that by concentrating and projecting her will-power upon a French vivisectionist doctor she succeeded in contributing to, if not causing, his decease, and that she afterwards attempted by the same means to murder Pasteur, her love for animals and abhorrence of the vivisectionist cruelties was her excuse—the end, she believed, justified the means. As if two wrongs could ever make a right! As if cruelty could make crime moral and just!—Ed. T.W.]

THE FORTHCOMING CONFERENCE of the Spiritualists' National Federation, to be held at Liverpool on the 5th July, delegates and officers needing sleeping accommodation, please communicate with Mr. S. S. Chiswell, 11 and 13, Renshaw-street, Liverpool. Efforts will be made to provide for all the friends.

## MR. JOHN BENT.

SIR,—A copy of the Two Worlds has reached me, and I have greatly enjoyed reading the kindly words it contains of tribute to the worthiness of the gentleman whose deservedly-honoured name heads this. Mr. John Bent cannot now mingle with the busy world as of yore. Alas! he is grievously afflicted, and at his beautiful home, 272, Humberstone-road, "Shaftesbury House," he needs constant cheer from loving friends. It was my good fortune to make the acquaintance of himself and family some 25 years since. It was like running against a ray of bright sunshine, and at that time the sun of his soul seemed never to set. Go when one would to his busy shop one was sure to meet a busy man, but not too busy to give the genial welcome, the hearty hand-pressure, the true, earnest, friendly greeting. If help was needed and had occasioned the call, it did not change his kindly manner, his cordial "how are you?" Oh! the many chats I have enjoyed with him in this way, the delightful conversations. You might bother him when so intruding—interfere with his business arrangements; no matter! you were at your ease at once. He was too well-behaved, rudeness could not find room where he was. He went on with his duties, but in such form, such unostentation, that none but himself knew the difficulties he must face to make up time losses when the visit was over. As a business man he had but few equals, and as a consistent temperance reformer he could ever be trusted. Thoroughness being his leading characteristic, he was transparent and understandable. His devotion to the temperance movement has never been surpassed by any, and as a Rechabite he is sterlingly true. Loving goodness and believing in righteousness, all this influenced his every act, and so disappointment for any trusting him was an impossibility. He was an amateur gardener too, and a visit to his little paradise was something to be remembered. Every form of its edible productiveness was requisitioned, and the visitor left unwillingly after many hours stay, and a regaling, which, to our friend, was a studied art. Retiring from business a few years since, he purchased his present abode, with its beautiful rear garden. There he hoped to wile away his pleasant hours and to revel with kindred spirits, both of and not of the earth. Possibly he has not been disappointed. One can easily imagine that with his happy and marvellously buoyant temperament, he has no such word as failure; and even his very affliction might in some way contribute to his delights. True it is, his garden is still his trysting place. Here he sits in the bright sunshine, here he receives his friends, here he has his constant surroundings of the many who know him best. One running in upon him for a mere catch-call cannot see all the friends he has near, but to him they are ever present, doubtless whispering to him, "Brother, be of good cheer," "Take courage, and be faithful to the end." This he will be, for he has a heart and courage nothing can daunt.

Moreover, in addition to the multitude of attendants, we can imagine he is blest with a perfect wife and the best of loving dutiful children: one son and three daughters. His every want is thus supplied, his every wish anticipated, and now, in his affliction, he shows the value of good home training. To him, home has ever been a reality; and to make home the brightest spot in the world a solemn and a precious duty. This he has ever done. Sowing the seeds of kindness at the family hearth, he now has the fruit; the full family blessing: dutiful, never-tiring devotion. None can see him and not feel that Mr. John Bent is no ordinary man. "Seest thou a man diligent in business he shall stand before kings." This then is the secret now keeping up the courage, now sustaining our afflicted friend. Some would be crushed with his infirmities; not so, Mr. Bent. Having a natural flow of humour, a mind thoroughly intelligent, a good family, many friends, a conscience void of offence, and the recollections of a life well spent, it gives a cheerful ending that nothing else can. We have not spoken of his faithful dealings with Spiritualism, for this was done in the previous article, but of him we will say in conclusion: His life is gentle, and the elements so mix in him, that one can look at him and say in all truthfulness, this is a man.

WILLIAM WICKS.

TO CORRESPONDENTS.—R. C. Craven: Thank you. Something new on the lines you suggest will be undertaken as soon as possible.

MR. LEE'S CLASSES.—These classes are closed for Whit-week, and will re-commence on Monday, June 1, and Thursday, the 4th inst., at 7-30 p.m. prompt, after which dates fresh students cannot be mitted.

MRS. BRIGHAM'S APPOINTMENTS.—May 31, Salford; June 1, Bradford; 2, Armley; 3, Brighouse; 4 and 5 Halifax; 7, Liverpool; 8, Oldham, Bartlam-place; 9, Hulme, Manchester; 10, Burnley; 14, Birmingham; 15, Walsall; 21, Nottingham; 28, Blackburn; 29, Preston; 30, Rishton. For terms and dates address Mr. E. W. Wallis, 164, Broughton-road, Pendleton, Manchester.

WILL SHAREHOLDERS who have not received circulars re "calls," please forward their present address to the secretary, and kindly notice that by leaving the "calls" unpaid their shares are liable to be forfeited. We have forwarded circulars to all shareholders, but some have been returned through the post marked "Gone away," "No address," or "Not known."

IN LOVING MEMORY of the beloved husband of Mrs. F. Baines, Hunslet Carr, who passed into the Summerland on May 24, 1896.

WE DEEPLY regret the passing on of another of our members, Jane Bamforth, aged 22 years (grand daughter of Mr. Dan Meal), after one week's illness. Her mortal remains were interred at Slaithwaite Cemetery, May 19th, and a very impressive service was gone through, Mrs. Summersgill officiating. Amongst the floral tributes was a beautiful wreath, from the members of the Society and Lyeum.—M. Farrington, sec.

PASSED to the higher life a true and faithful follower of our glorious truths, Mrs. Baldwin, at the age of 77. Her body was interred in Walsall Cemetery, on Saturday last. This poor old soul came to hear the truths propounded until she could not walk, and has had to be carried out on several occasions; what an example to us all! This dear old soul stood nobly to the truth through all the trials and jeers of her friends

## THE TWO WORLDS.

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FRIDAY, MAY 29, 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.

### THE COMING END OF THE WORLD?

WE KNOW of no better test of the claimed inerrancy of the scriptures than its prophecies (?) of the end of the world. Baxter has fixed the date over and over again, until he is the laughing stock of all rational minds, as was Dr. Cummings before him. Another "prophet" has arisen, who, with a great show of learning, argues that "the new era is at hand," 1898 $\frac{1}{2}$ , (he might have told us the day and hour as well), "or, the approaching close of the great prophetic periods, being biblical and astronomical proofs relating to the great assize held by the 'ancient of days,' the period of 'that day,' the end of the Gentile and Jewish times, the resurrection of the just, the coming of the Lord Jesus Christ, the near restoration of the Jewish kingdom, and the millennium, etc. We quote the title page of a pamphlet by J. B. Dimpleby, which states that about 3,500 letters of commendation have been received, and many thousands of his book have been sold, besides thousands that have been given away. If we may judge from this learned gentleman's figures and supposed facts, we shall all, in less than two years, be in the spirit-land (in time to celebrate the jubilee over there), floating lazily on spread wings in the celestial realms; or, crowned and throned, harp upon our harps, and bow in the presence of the beasts before the throne, with the elect in front of us, who have not defiled themselves with women!—or else—ours will be the fate of fire and fury; and, outcast from God and Heaven, we shall toss and roll in a sea of flame, and with never ending pains and pangs, burn, without being consumed, to satisfy the vengeance of Him who is Jealous and yet loving, Vengeful, yet forgiving, Impartial, yet has his favourites and chosen elect, Unchanging, yet repents, makes murder a crime, yet gets himself murdered to meet his own requirements, and destroys or "takes to himself" those of his children who displease or satisfy him!

Last week we quoted Mr. Elliott's assault upon Spiritualism, this week *three* pamphlets are brought to our notice, which hail Spiritualism as "a curse," "forbidden by God," "Satanic in its origin," and an unmistakable sign of the coming end of the world, the near approach of the crack of doom. While denouncing Spiritualism, there is an undercurrent of jubilation, because, in the fact of the rapid—the unprecedented—growth of Modern Spiritualism, these pious believers affect to discover irrefutable evidence of the truth of the Bible and fulfilment of its prophecies regarding the last days—and therefore, they infer, the accuracy of their own faith.

One of these writers, F. C. B. F., quotes with approval the passages that "in the *latter times* some shall depart from the faith and give heed to seducing spirits," and believing that Spiritualism is one of the sure signs of the approaching judgment, he closes with this choice quotation from 2 Thess. i. 7-9, viz.:

And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ; Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power

Yet we are asked to believe that Jesus was gentle, meek, mild, pitiful, forgiving, and loving while on earth. What a falling off since then, if this be true!

If "Scripture alone settles matters," then we are not alive, the end of the world must have occurred eighteen hundred years ago, and we only dream that we live; for the Lord Jesus, who was to come "in flaming fire, taking

vengeance on them that know not God," must have come and gone "long, long ago," for what did he himself say?

"If I will that he tarry till I come, what is that to thee?" John xxi. 22. He was to come in the clouds of heaven before his disciples could visit all the cities of Israel (Matt. x. 23). The disciples believed this: "The end of all things is at hand" (1 Peter iv. 7). "The coming of the Lord draweth nigh" (James v. 8). "Little children, it is the last time" (1 John ii. 18). Jesus is reported to have said at the last supper that he would drink no more wine till he had it now in the kingdom of God, where he expected to reign (Matt. xxiv. 25). "Verily, I say unto you, there be some standing here, which shall not taste of death till they see the Son of Man coming in his kingdom" (Matt. xvi. 28). "Verily, I say unto you, all these things shall come upon this generation." James declared, "The coming of the Lord draweth nigh;" and Paul declared, "We which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air" (1 Thess. iv. 14). But Paul died without taking the flight he anticipated. "When the word of the prophet shall come to pass then shall the prophet be known, that the Lord hath sent him." But here the words of Jesus, James, John, Peter, and Paul, have not "come to pass;" their prophecies have failed. Is their failure a proof that the *Lord did not* send them? "Heaven and earth shall pass away, but my words shall not pass away," said Jesus, but they did; failed utterly, and the prophet is discredited, for neither the heavens nor the earth have passed away. The grand old earth continues its career, regardless of all these empty words, and appears likely to do so for untold ages.\*

But you should study history, F. C. B. F. There is a page of it which you will do well to read. We know Bible believers would rather it was torn out from the records and buried in oblivion, but we will give our readers the benefit of the setting forth of some little known facts by that forcible writer, Stewart Ross (Saladin), in his reply to Cardinal Manning on "the Divine interpretation of Scripture" (it can be had for one penny, and should be sold by millions).

Your Church, my Lord Cardinal, has alone the true interpretation of Holy Scripture, has it? We shall see. You should have ceased to make such assertions when it became possible for men like me to unearth and decipher the works of such writers as Glaber, Abbo of Fleury, Gennadius, and Corodi. You will, no doubt, my Lord Cardinal, have heard of the Millenarian insanity of the tenth century, although you would undoubtedly rather that such as I had never heard of it. How excellently the "Divine Authority of the Church" interpreted Revelation xx. 2-3! The binding of Satan for a thousand years your Church alleged began at the birth of Christ; so, of course at the expiry of a thousand years from that date, Satan was to be let loose, and unutterable calamity, if not absolute annihilation, be visited upon the world. In the tenth century your church was in full swing with its Divine interpretations and all the rest of its monstrous jugglery; and not even one solitary bark of a heretic dog resounded through the caverns of your ecclesiastical Avernus. You had, or your annalists belie you, a perfect plethora of dirt and piety and plague and pestilence. Like rotten sheep, your ignorant and filthy dupes died off in tens of thousands; while the half-naked, vermin-eaten, and nasty—but ignorant and holy—survivors crowded into your abbeys and churches and implored God to have mercy upon them; but he would not. You showed them relics, and they wanted a bath; you treated them to the Mass, and they wanted soap; you incited them to godliness, and they wanted cleanliness. So much attention was given to dying and to seeking the kingdom of God that the wheat and corn and barley remained unsown, or were allowed to be destroyed by blight and mildew; and the survivors of the plague, for wild roots, had to burrow in the ground like pigs, eat rats and other vermin, and regale themselves upon diseased human flesh from the corpses of their plague-stricken dead.

In this state of affairs what did your Divine and Scripture interpreting Church do? What wine and oil and bread and consolation did it give to the scared and famished remnant plague and pestilence had left? Your holy Bernhardt, of Thuringia turned to the twentieth chapter of Revelation, and preached the immediate end of the world. As the clock struck midnight on December 31st, 1000, the Devil would break his chains, and, with blood and fire and misery, make a prelude to the day of Judgment. The clergy of your Church took up the cry of Bernhardt. It was howled from every abbey; it was thundered from every cathedral; and frantic monks, with cope and stole and cord, appealed in town and village and hamlet to a still more frantic populace. Portent and miracle, wraith and apparition, dark shadows on earth and blood-red signs in heaven, bore evidence to the near advent of the day of doom. Europe was all but ruined; but what mattered that?—your "divine Church" was enriched. Kings and nobles rushed to the sanctuary to endow it with lands and wealth which they had won by carnage and fire. With the sword they had gained place and power by doing the work of the Devil, and now they devoted all to the service of God, since they should have to part with everything, anyhow, by the time the clock struck twelve, ringing in the awful millennium and ushering in the end of the world. Kings and nobles, whose pastime was slaughter as regarded men, and lust as regarded women, in spite of the dominance of the Church, grew suddenly penitent, and flung away the sword for the missal and abandoned the couch of the voluptuary for the monk's shirt of hair. William of the Long Sword, Duke of Normandy, was fain to abandon his dual rank and take shelter in the monkish cell. Hugh, Duke of Burgundy, was anxious to throw up all to find shelter in the monastery against the terrors of the Day of Doom; and Hugh, Count of Arles, was like-minded. The Emperor, Henry II., crownless and unkinged, presented himself at the abbey gate of St. Vanne, howling piously from the psalms: "This shall be my rest forever; here will

\* From "Did Jesus die on the cross and rise from the dead?" by E. W. Wallis.

I dwell, for I have a delight therein." Numbers of nobles left lands and castles and all to the Church and hastened to the Holy Land, barefooted, ragged, and penniless, in the cunningly Church-inspired hope that those who, at the crack of doom, were found in the sainted clime in which the Redeemer had died would have certain immunities from the horrors and terrors about to be wrecked upon the rest of the human race. Others stubbornly and desperately remained in their doomed castles and on their estates, left to barrenness and weeds, and did not impiously attempt to propitiate the vengeance of God. But the altars were loaded with, and the church floors strewn with legal instruments, venerable parchment, and dusty vellum, representing gifts to the Church of some of the noblest estates in Europe, and thousands upon thousands of serfs and vassals. The Church took them all, just as if the Day of Judgment had not been so close at hand. The monks, Cardinal Manning, were themselves the conveyancers, and the deeds of conveyance began with the stereotyped words: "Seeing that the end of the world is now approaching, and that every day accumulates fresh miseries, I, Barón—, for the good of my soul, give to the monastery of—," etc. The last day of the world was the harvest-day of the Church, and the twentieth chapter of Revelation was, for the time being worth more than all the remainder of the Book of God. And gloriously your Church interpreted it, my Lord Cardinal, in the interests of your order. The nobles you had under your thumb by this divine gift the Church has for putting the correct meaning upon Scripture texts; and, as for the common people, they forgot all the instincts of human nature in their abject terror. They wallowed in ignorance, filth, and vermin. An eclipse of the sun became visible to the Emperor Otho's army on their march. They at once recognised in it one of the apocalyptic "signs in the sun." They were paralysed with fear. They dropped their weapons, broke their ranks, and such of the screaming and disorganised rabble as terror did not render motionless, fled to the mountains, literally calling to the rocks to hide them and the hills to fall upon them.

On dragged the awful weeks—coming nearer and still nearer to the instant when heaven and earth should pass away. At length, at the end of the most terrible December the world has ever seen, came the last week of the year 1000 A. D. Then there were such agonising suspense, such paralysing fear, and such abandoned frenzy as never before or since have cursed such masses of the race of man. Your Church, my Lord Cardinal, had indeed vindicated its claim to be "the divine interpreter of Scripture." You took up the twentieth chapter of Revelation, and, by your interpretation thereof, exalted the hierarchy and well nigh ruined the world. During this terrible week the work of the world was utterly suspended. For the ring of the anvil there was the yell of the maniac; for the whirr of the shuttle there was the shriek of the madman. Drearily rose the sun, and drearily set in the last few wintry days before his light was to be extinguished forever. Men held their very breath in terror. Blanched white were the dark-brown locks that so lately shaded the smooth and open brow of youth. In the halls of luxury, where the arras was of the richest, where the patines were of gold, and where the air was heavy with odours, now lay the dead and dying comingled, no sexton to bury, and no thief to steal the vessels of gold, and where the air had been heavy with odours were now the filth of the living and the putrescence of the dead. Beauty was beautiful no longer, heroism was extinct, and valour was no more. The deer and the bear roamed in the greenwood unscathed. No household fires were lighted to shed a warmth through the wintry air. The wine cask was unbroached and meals were no longer prepared. Men, women, and children, of all ranks and classes, lay huddled together, clutching each other convulsively in imminent expectation of the crashing of chains that would herald the release of Satan, and of the trumpet blast that should signal the end of the world. Love was banished, hate was forgotten, and terror was master of all. The thread upon the distaff remained unwound, and the sword lay rusting on the floor. Revelation xx. 3-4 had conquered. Your divine-interpreting Church, Cardinal Manning, had driven Europe frantic that her riches might be purloined as she lay in delirium.

All vocations were dead, save that of the priest. With husky voice, haggard mien, and supernatural wildness of gesticulation, the monk harangued in the market place, and around him surged all that Terror and Death had spared. Nearer, nearer, and nearer came the end of the year, till only a few hours intervened between mankind and the Day of Judgment. Then the remnant of human beings crushed into the churches till they were filled to suffocation. Thousands clamoured in vain for admission at the gate of convent, cathedral, and abbey. Resolved that it would be better for their souls should they perish among the ruins of the house of God; they who could not obtain admission scrambled up to the roof, and mingled their chants and wails with the roll of the organ which ascended from within. Midnight on the 31st of December was the utmost limit given for the release of Satan; but it was held that the release might take place an hour or two before night's solemn noon. The great candles of the cathedral shone under groined arch and by fluted column over the pale and upturned faces of a convulsed and motley multitude. There were no clocks; but, at regular intervals, on the great candles metal balls were fixed by inflammable strings, and as, hour after hour, the flame reached each string in succession, the ball fell into a basin-shaped gong below, with a clang that, in the breathless suspense which waited upon the burning of each string, resounded to the loftiest turret, and reverberated among the graves under the flagstones in the aisle. One by one an eternity of suspense between them, fell the balls into the gong, and yet the end of the world did not come, and the winter morning dawned on the 1st of January, in the year 1001. The Holy Catholic Church had indeed interpreted the Scripture—interpreted it to replenish her own coffers and augment her own power. The world slowly slunk back into its old work-a-day ways, but without taking pains to resent its having been duped and hoaxed by the unscrupulous cunning of Rome. Shame, my Lord Cardinal! Remember, you are not addressing the illiterate vassalage of the Dark Ages. Your words reach those who can criticise them without favour and reject them without fear. When you

would speak of your Church being the only divining interpreter of Scripture, remember the twentieth chapter of Revelation and the year 1000 A. D., and be forever dumb.

Now, Mr. F. C. B. F., you assert that "Scripture alone settles these matters," and the words of Jesus are true; the Bible is God's word, and cannot err; therefore the end came before all the disciples died. The Son of Man came then, and his words came to pass, so that the latter days and seducing spirits occurred 1800 years ago, and we must be all dreaming or we are inhabiting the New Jerusalem, or else (and this alternative we commend to your thoughtful consideration) all the talk about the Second Coming, the Latter Days, the End, and the Judgment, is simply superstitious nonsense, a revival and a survival of ignorant ideas, based upon the mistaken notions that the earth was flat and the heaven above solid: notions which modern science have made unbelievable by any well-informed mind, but mistaken notions which Jesus shared in common with his contemporaries, and thus displayed his ignorance rather than his divinity. Mark xiii. 24-27, 30, 31.

Your antagonism to Spiritualism is as baseless as your expectation of the near approach of the end of the world, and "the Judgment." Tried by the test of the accuracy of its prophecies, your Scripture settles nothing; facts will not bend to fancies, and the facts of Spiritualism conquer all along the line, despite the objections and opposition of those who, like yourself, ostrich like, hide your head in the sand of traditions, and create a cloud of prejudice to evade the evidences of the fallible authorship of your Bible, and the real presence of excarnate, progressive, and loving human beings.

#### MR. W. J. MAYOH.

AMONG the mediums who have come to the front as platform advocates in recent times, none have been more acceptable than Mr. W. J. Mayoh, of Bolton. We have heard frequent references to his good work, and reports have spoken highly of his abilities, hence we sought an interview with him for the benefit of our readers. Mr. Mayoh is a modest and rather diffident man, slightly below medium height, soft spoken and pleasant, but hardly likely, one would think at first sight, to make a good platform speaker. Appearances are apt to be misleading, especially when spirit influences affect the life and destiny of people, for ordinary calculations are apt to be upset by their interposition, and so it has proved in Mr. Mayoh's case. He said:—

About twenty years ago a friend of mine became a Spiritualist. I ridiculed the idea, and he urged me to go with him to a meeting. Not feeling particular, I replied, "I will go anywhere," and we attended a meeting in Duke-street, Bolton, and heard Mr. E. W. Wallis, and afterwards Mr. J. J. Morse, and others. When I heard the philosophy it so nearly coincided with my own views, I felt I did not need more. After that I was invited to attend a circle. The table began to move, and it was then made known that I was a medium; one by one the sitters all left the table, until only the friend who went with me to discover the trick, and I remained with our hands upon it, still it moved. At first we mutually charged each other with moving it, so we asked if the time by a watch could be given—the clock in the room was stopped—by movements, the table signalled that it was five minutes past eleven. We were both fairly amazed to find it was correct, we had no idea it was so late, but went home satisfied there was more in Spiritualism than we had expected to find; subsequently I sat at home with friends, and we had remarkable table phenomena. One spirit stated that he had been a soldier in earth-life, and had been "passed away" about five years. He gave an address in a place near Blackburn, including number of house and name of street. A lady present, who had relatives in that place, went there to inquire, and found that the information was perfectly correct; the soldier was a cousin of hers. This, and similar experiences, satisfied me that spirits actually communicated with us, but, unfortunately, the Duke-street meetings ceased, and several years passed away before I took any active interest, then I met Mr. Ormerod, a veteran Bolton Spiritualist, and we formed a circle again.

When did you become a trance medium?

About 15 or 16 years ago, when sitting at the house of Mr. Hargreaves, an earnest pioneer Spiritualist, who recently passed to the higher life, one night a lady came

(Mrs. Yarwood), who gave me a remarkable test. She was controlled, and began to pace the room, and asked whose mother had passed away. She said that the first symptom of disease manifested itself in the third finger of the left hand, and spread all through the system, until it caused the death of the lady. I stated that my mother had suffered as described. Mrs. Yarwood then passed under a different influence, and began to cough exactly as my father used to do, and ejaculated, "Oh, those bells!" My father suffered severely from asthma, and used to sit at the front door with the door wide open, and he could then hear the bells of the church and the clock striking. Mrs. Yarwood then reclined on the couch exactly as my father laid, and placed me in the same position that I was in when he died. She then said he died of asthma, bronchitis, and pleurisy; that was what the doctor had put upon his death certificate. Up to that time I had only felt a slight influence when sitting, but Mrs. Yarwood described a Japanese spirit, and said he would take control of me ere long. She further declared that I should become a public speaker: she could see me on many platforms. I laughed at the bare idea of such a thing then, but shortly afterwards I *was* controlled, and Mr. Hargreaves who had been in South America, and lived near some Japanese people, assured me he could recognise a good many of the words that I was made to utter.

On one occasion, at the home of Mr. Hargreaves, on a bright sunny day, in the presence of another Mr. Hargreaves, president of the Co-operative Society, and Mr. Roberts, a leading Secularist, a doctor, and several ladies, John Taylor and I sat at a table, he at one side and I at the other, and the table jumped up clear off the floor. A chair was then put upon the top, and the heaviest man in the room was told to get up and sit in it; the next heaviest was then instructed to sit on the knees of the first man. The doctor had to grip Mr. Taylor's wrists. My hands went up about six inches and the table lifted up clear of the floor three times. Mr. Roberts suggested that it might be electricity, and to prevent that some glass dishes were placed upon the table, and four tumblers were placed inside the glass dishes. Mr. Taylor and I put our hands inside the tumblers that were standing in the glass dishes, and the table lifted again.

That circle being discontinued, I had no more experiences for about two years, and then I commenced sitting at West Houghton, where we had some glorious times, mostly for healing. A young lady, who was almost raging with acute neuralgia, had not been in the circle three minutes before a sitter made three passes over her, and she was entirely relieved, to her great joy.

I could tell of numbers of instances of cures being effected. One young man, who had been under medical treatment for consumption for several years, was very far gone indeed. Mr. Fletcher and I magnetised him, and he got so well that he thought he could do without us. Although he was told *not* to go he went to a farm near Bury. About four days after the farmer's son came to say that the young man was prostrated with severe coughing. I went to him and magnetised him for 40 minutes, he went to sleep, was much better next day, and returned to Bolton at the week end. We got him a great deal better, but he thought he would go to Scarborough. I had an impression that if he did he would not live a fortnight, but he *would* go—and in less than a fortnight he had passed away.

About this time my neighbours became alarmed, having heard that I was a Spiritualist, and some of them prayed for me. One Sunday I went home from West Houghton. A lady, who lived next door, came and asked me if I would go and look at a sick child next door on the other side; it was ill with the croup, and the doctor had given it up. I knew nothing about croup, but I went in. I became clairvoyant, and could see a mass of phlegm working its way up in the wind-pipe. The doctor had ordered a steaming kettle. I told them that would not shift the phlegm. There were four women present, and they did everything I was made to tell them, and suffice it to say that the child's life was saved. Mr. Fletcher and I found that the healing circle was draining away our vitality, and we had to abandon it. The power for both table moving and healing left me, and I was controlled to speak. Mr. Ormerod suggested that I should go to Salford, Albion-street. Very reluctantly I did so, and the people seemed surprised and pleased. I was next intro-

duced to Darwen, then to Heywood, about seven years since, but I lacked confidence, and did not go out very often until between five and six years ago; since then I have been almost regularly occupied.

What training did you have in a religious and educational sense? I was brought up in the Church of England, but when I was about 17 years of age I began to feel uncomfortable and went among the Wesleyans, they seemed more earnest and practical. When I was about 22 I began to question the idea of hell, and the orthodox idea of God. I had very little schooling, and, although I could not write, the Sunday school teacher would have me express my ideas. At one meeting a local preacher read an essay on the prophets, and attacked Thos. Paine, I felt very indignant and got up and expressed my feelings. The result was that I severed my connection with the chapel.

The first thing that gave me real light and help was Dr. Nichol's book on "Human Physiology," it made a new man of me in thought; it ought to be read by every young man. I went among the Secularists, and that, perhaps, prepared me for Spiritualism.

I had a curious experience once at Heywood, about the time that Rev. T. Ashcroft lectured against us. I was to speak there, when some 20 or 30 young men from St. John's came in, and all lit cigars and cigarettes and commenced smoking. The chairman was inclined to order them out, but I was impressed to urge him to leave them alone. My control dealt almost entirely with Canon Farrar's books, *re* the future state (I have never seen them) and the changed views of leading men; in less than a quarter of an hour all the smoking had ceased, and the young men displayed deep interest.

Yes, up to the time I was twelve, I believe I saw more of the spirit world than I did of this. I suffered extremely from ulcerated bowels, and the doctor forbade education. When I got stronger I *would* go to work and lost my clairvoyance. I never went to night school, only the Sunday School, and that was why I could not write until late in life.

Having finished the purely personal matters I asked Mr. Mayoh for his ideas on the present situation in the movement itself.

He contended that the proof of spirit existence and possibility of intercourse was a minor object; that the real aim of the spirits is to lead up to a re-arrangement of Society on juster lines, so as to put an end to poverty. Phenomena, as phenomena, are not satisfying; the more people have, the more they want. The higher aspects of the movement have not been sufficiently considered, and if Spiritualists as a body do not rise to the occasion and take the higher ground, the Churches will step in before them and do the work.

The thoughtful and intelligent man who leaves the orthodox fold, goes where he can get the mental food that meets his need, and if Spiritualists do not supply his moral and religious, his spiritual and reformatory, humanitarian needs on a high level that appeals both to head and heart, he will go elsewhere. It is necessary to attract this class of people, to provide them with work to keep them: the delay in the wide-spread application of spiritual truth is caused from within the ranks, not outside, and the movement must rise to the higher level of a practical, social, and spiritual religion that seeks to not only comfort, but to uplift and ennoble humanity, and make life here more worthy, more beautiful for all.

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Dated this twelfth day of May, 1896.

Signed, S. S. CHISWELL, *Chairman.*  
E. W. WALLIS, *Secretary.*

## THE EDUCATION BILL: CHURCH OR NO CHURCH?

[Summary of a discourse by the guides of Mr. E. W. WALLIS, at Daulby Hall, Liverpool, on Sunday, May 10. Reported by F. CHALLIS.]

THE philosophy of Spiritualism recognises that man is a child of eternity (not as a conditional benefit, but the heritage and birthright of every living soul), and that existence on earth is the infant life of the individualised soul, manifesting through a physical organism. The experiences of its pilgrimage on earth develop the self-consciousness, intensify the recognition of its own responsibility, and awaken and stimulate its ideals of Universal Intelligence and Divine Laws. The present life, then, is distinctly necessary for the soul's growth and intelligent unfoldment, just as the life after death still further quickens its powers of understanding and knowledge, hence the proper system of education is of the utmost importance, and the removal of whatever influences the child, to narrow, harden, limit, or dwarf its perceptions, is of the first importance to the nation, and no question can have such far-reaching effects as this of the education of children. The first and most important fact, and one that is too often lost sight of, is that the child should be well begotten. How little do mankind realise that the development of their offspring depends upon the mental conditions, the health, the home surroundings, and the habits of the parents. The mother's pure thoughts and the father's sympathy and protective influence, should provide conditions that the unborn babe shall receive a goodly heritage. It is too seldom that these considerations are included in education, and yet pre-natal conditions frequently exercise more influence for good or evil than any other portion of the child's existence. Then, after birth, when it has passed through that wonderful materialising seance, the child requires from its parents all the love, all the wisdom, all the care, and all the liberty that it may possibly receive. Remember, that the child did not ask to be born, and those who desired it should watch over it and provide it with all conditions for happiness and wellbeing.

During infancy education goes on apace, and no parent has the right to foist on the child, while its mind is so easily moulded, statements which are unprovable, or to tell it stories of creeds, superstition, bogies, and the like, which take years to eliminate. In the development of its mental and moral consciousness and powers, it is the duty of the parent and also the nation to provide the largest opportunities for growth. Think for a moment of a gardener who has a new plant to rear, how carefully he studies the nature of the soil, the quantity and quality of liquid, how he removes that which hinders, and develops that which sustains the plant. You do this for your flowers, your horses, your cattle, and even your pigs, but do you expend the same care on your own offspring? Have you made a science of the physical, moral and spiritual possibilities of your children, or have you left it to haphazard, and allowed conditions that retard, injure, and degrade, to take their place? If you have, then you, and not the child, are responsible.

Education, as the meaning of the word shows, is a bringing out, a fostering of the ideas of the child, but, in your educational system, do you recognise the rights of children, and try to foster natural growth and expression of latent possibilities? Are not their young minds regarded as receptacles into which must be poured a varied assortment of assertions on a variety of subjects, then to be bottled up for future requirements? Instruction or cramming, and not "bringing out," is the method adopted and too largely encouraged. The moral sense is not cared for as it should be, and in the cramming process the physical demands are frequently neglected, there is little room for growth of the child's ideas, and originality of thought is blighted or almost blotted out.

You will be saying: This has nothing to do with the Education Bill! But we say it has all to do with it!! We have dealt with the first principles of education, and now we will take you a step farther. In all ages, schools have been established in connection with certain forms of faith, creeds, and dogmas, because those who were desirous of propagating their own particular doctrines recognised the value of the plastic material which young children afforded them. We would remind you of a remark of a Roman Catholic dignitary: "Give us the care of the child until it is 12 years old, and you can have it afterwards—if you can get it!"

Denominational or "voluntary" schools have not been provided to assist nature and quicken the natural abilities and genius of the children, but the primary object has been to make them the recruiting spheres for the army of theology. That it is so cannot be denied, and our opinion is confirmed by the intense desire and subtle means that are employed to "capture the School Boards" in the interests of the several Church parties. You are now at the parting of the ways—the present time is a trying and serious one. Under the School Board system it is possible to have children educated free from sectarian dogmas, and as a compromise to all sects it was decided to adopt the Bible only as a religious work, and the teacher's notes and comments on the same as a lesson, and parents could have their children excused from those lessons if they desired, but it is proposed to alter all that.

We are told on all hands that it is the "religious question" that is at the bottom of all the trouble; but we deny it. We say it is the "irreligious question," the creedal theological sectarian strife that is the cause of the bother.

Religion is life and love, purity and goodness; it is a natural and indestructible power in humanity which stimulates the human consciousness to a sense of right and wrong, and is the motive power that enlarges and increases man's sympathies, and knits all in a closer bonds of unity and love, while theology causes strife and divisions, intolerance, bigotry, and sectarianism, creedal warfare, and brutal battles. Crimes too horrible to detail have been committed in "God's service" to enforce theological ideas. Nothing in history is so revolting and black as the deeds of the dark ages: the Inquisition, Star chamber, thumbscrew, rack, and other hideous methods of torture, and the stake. There has been nothing so degrading to the

nation in all its history as the atrocious, aye, devilish inhumanities practiced in the name of God and religion, but in reality on behalf of Churchal tyrannical theology, which is not religion. By religion we recognise the spirit of liberty, and the natural love of truth for its own sake, the outward manifestation of that divine power in the spirit that makes for righteousness, and exalts humanity by deeds of goodness and heroic self-sacrifice for the good of others. If it were to promote religion that the "Education Bill" had been framed, there could not be the bitterness and hatred there is! There are Jews and Gentiles, Trinitarians, Unitarians, and Nothingarians, all of whom have rights which demand recognition, and to seek to enforce the tenets of one sect on all the others cannot be right, or just, or religious. To give power to one church to effect such enforcement upon others is a crime against the subject which cannot be tolerated. In this, as in all other things, we must go to first principles. We would point to the *spirit* in which the question should be dealt with. So long as parents have the care of their children, they should be able to say, yea or nay, to the question of Theological training, and their power should be inviolate until the child is able to make its own decision. The Churchman is perfectly at liberty to say where, or how, he thinks it best to educate his children, and if he deems Theological training necessary, to establish schools for that purpose. The same right cannot be denied to the Roman Catholic, Congregationalist, Wesleyan, and others, while the Secularists, Jews, and Mohammedans, are equally justified in demanding that their children be kept free from the, to them, heresies of Christianity. These are the personal rights of the parents, but we must deal with those larger rights of the child, which are far above these personal rights of parents. It is our duty to the child that it should be left as far as possible free to form its own opinions on all matters that are purely personal.

By teaching some one system of belief as perfect and authoritative and final, you infringe the rights of the child, and by biasing its mind before it has reached the age of discretion and attained the power to decide for itself whether the Trinitarian or Unitarian system, or neither of them, is the true one, you fetter its thought, warp its power of judgment, and violate the first principle of Protestantism—the right of private judgment and liberty of conscience.

Over 300 different sects and denominations, each at variance with the others on some point, appeal to the Bible for authority and sanction, and therefore we contend that it should not be included among the books used for the education of the children. Some will say: "If you exclude it you will imperil the child's salvation, and leave it to grow up irreligious!" That we deny—it begs the whole question at issue. Does religion consist of belief in the Bible stories of past centuries, or the wonderful tales of Moses? Is a knowledge of the histories of the Ammorites, the Hivites, the Hittites, and Moabites essential? Does it stimulate the religious feelings of love and goodness to read how Jaol betrayed and brutally murdered the king, to whom she had offered her assistance and protection? Or the 109th Psalm, with its long list of curses on the supposed enemy of the writer, or even to know that Jesus cursed a fig tree because it did not bear fruit out of its season? Is the spiritual consciousness of a child intensified, or are its ideal conceptions rendered more noble and adoring by learning that God set out to make man perfect, failed, and then cursed him?

How can you expect to foster true religion when you teach a child that it is born in sin, and is, therefore, naturally wicked, and incapable of being or doing good, and will be eternally damned unless it "believes"? Surely it is unnecessary to multiply these instances further. The enlightened thought and intellectual vigour in all branches of learning to-day are the result of centuries of progressive experience, and should not the spiritual education be similarly advanced? Instead of which you try to interpret the records and myths of 2000 years ago in the light of present day knowledge, and the result is a complete failure. If you shut out the Bible from your schools it does not follow that there is no other influence for good. You could and should set up the examples of the wise and good, for admiration and emulation, and incite to the natural love of virtue and goodness for their own sake. But you teach the necessity for the acquisition of knowledge, not for its own sake and from the love of it, but to the end of securing a prize, instead of proclaiming it as a means of life. In your histories, military men are idealised as heroes, and by the association of such men with the wholesale licensed murders which they directed, you arouse the animal passion of the children, and instead of recognising and protesting against the enormous and far-reaching evils of wars they become infused with the idea that the greatest men are those who won the biggest battles.

Then, again, you spur them on with the thought that only by the aid of knowledge can they reach the high places and reap the harvest of material success, while the benefits of right training on the moral well-being of the child are lost sight of. We protest strongly against your system of instruction, not only with reference to the theological aspect, but also the general principles. What you want to strive for is a system of education free from all beliefs, creeds, theories, and superstitions: a system based upon demonstrated and demonstrable facts. Educate the child to a full and free use of the body, and develop all its physical functions by the healthy exercise of the limbs. Give instruction in several handicrafts and teach them to use their own brains, and rely on their own efforts; to regard the thoughts of others as aids and stimulants to self-development for use, not as authorities to do duty instead of personal effort. Teach them to recognise the intrinsic worth of honesty, virtue, honour, sobriety, and justice, that these virtues should be the normal modes of expression of the spirit, and point out the evil effects (here and hereafter) of all falsehood, lying, deceit, hypocrisy, fraud, and selfishness. What is wanted is more morality, more courtesy and kindness: true politeness. The present educational crisis demands teachers who shall set children a good example by their own politeness and morality, and thereby win their respect and esteem. But you say some cannot be won by love! Then if chastisement is necessary, be sure it is not done in anger, for punishment inflicted by one in a passion would only reveal his own weakness. But all can be won by love, if you know how!

We hold that morality is true religion in practice, and if you

hold up to children the lives of those who have suffered and perished for the truth that they felt, and let them be the patterns of the world's heroes, you will soon clear the ground for the good seed to be planted in the garden of the mind. Teach them to love truth and do good, because it is *natural and right* that they should thus express their spiritual nature and powers. The abolition of what now passes for religious instruction would not diminish aught from true religion, and much more could be done to sweeten the life of both child and parents. But the country is torn from end to end in the interests of class and creed. The Established Church party, seeing their opportunity, with those in power who will support privileges and monopolies, are seeking to break through the old restrictions, and secure power to inculcate their doctrines into the children. And the probable results of this new Bill, will be to put it in the power of the parson and the squire to inquire into the religious opinions of teachers, with the consequent result that it will put a premium on hypocrisy, and thin out the good teachers whose private opinions may be at variance with those in authority. Some will affect to believe, though in heart they object, and here is where injustice comes in. The honest, brave teacher, too proud to hide his convictions under such a cloak, will be refused an appointment (which he may be specially suited for), while the fawning hypocrite will secure it (though he have less abilities). Where this would end cannot be determined. If any sectarian party wish to teach their doctrines, they should do so at their own expense. But if the nation recognises its duty, and national money is used to train the rising generation to be wise, intelligent, virtuous, and good citizens, we claim it should be used for national purposes and not for sectarian ends.

If the voluntary or denominational schools desire the assistance of the State, then such schools practically become "national," and as the nation consists of all classes, of sects and creeds, including Jews, Agnostics, Mohammedans, Materialists, as well as the many divisions of Christians, and the Spiritualists, it is a misappropriation of public money, and an injustice to those who are not able to establish schools for themselves to enforce any catechism or creed, or even Bible reading in schools, and we protest against the use of such national money, whether from the State or the rates, to foster bigotry and intolerance, and stir up strife and sectarian hatred; instead of breaking the fetters it will forge fresh bonds. All who seek for liberty of thought and freedom of expression ought to unitedly protest against the action of these bigots, and on behalf of the children we protest against a system of which, in their very helpless ignorance, they are the victims. Their very weakness should be their greatest claim to tender consideration and forbearance, and should give pause to those who would enslave their young minds and retard the spread of intellectual liberty. This is a question of humanity, not party, and we shall need a united front if we would prevent the figures on the dial of progress being put back a century or two. The spiritual well-being of all will be curtailed if this gross injustice becomes law, and the vaunted progress of the 19th century will receive a shock from which it will not recover for many years. Now is the accepted time. Let us be up and doing. Better no church at all and liberty, than an established and despotic power. Let all churches have equal rights and privileges before the law, let all be sustained by voluntary effort, but let the child be sacred; let none dare to invade that sacred and arcane realm of its natural and spiritual liberty to grow wise, and good, and pure, and beautiful. Let all unite to foster and develop its diviner powers in the atmosphere of love, and by examples of sweet and gracious sympathy and justice, and the education problem will be solved on the lines that make for peace and progress.

### WHO WAS JESUS?

HE had no father (Luke i. 34). His mother's husband had two fathers (Luke iii. 23; Matthew i. 16.) He was born at Bethlehem (Luke ii. 4), yet accepted in silence the reproach that he was not born there, but in Galilee (John vii. 41, 42). He was born in the lifetime of Herod, who ordered all the little ones to be slaughtered, in order to destroy him (Matthew ii). He was not, however, born until after the death of Herod, and the abdication of Archelaus, Herod's son (Luke ii. 2). While a baby he was taken into Egypt, and remained there until after the death of Herod, and was not brought back to Judea even during the succeeding reign of Archelaus (Matthew ii.) yet he never went into Egypt at all, or, at any rate, never resided there for any such lengthy period (Luke ii. 21, 22, 39, 40, 41, 42). When thirty years of age he was baptised by John, who knew him, and forbade him to come to be baptised on account of his (John's) unworthiness to baptise Jesus (Matthew iii. 14); but John did not know Jesus until after the Baptist had baptised the Saviour (John i. 33). John knew Jesus to be "the lamb of God" (John i. 29); yet some time after sent two of his disciples to Jesus, to inquire of the latter whether he was the real Messiah, or whether they were to look for another (Matthew xi. 3; Luke vii. 19). Jesus was immediately after the baptism led up into the wilderness, where he remained, and fasted forty days and forty nights (Mark i. 12); but before that time had elapsed, he was at a marriage feast in Cana of Galilee (John ii).

Jesus cured Peter's wife's mother of a fever before he had called Peter to be a disciple (Luke iv. 39 v. 10); but Peter's wife's mother was cured by Jesus after Peter had been called to be a disciple (Matthew viii. 14; iv. 18). Jesus, when on land near the sea, saw Simon Peter and Andrew fishing, and called them to be his disciples; and a little further on he saw James and John, and called them (Matthew iv. 18-22); but when he called Simon, James, and John he was in the ship with Simon, and the ship with James and John in was close alongside (Luke v. 8-10); and indeed neither Jesus nor Peter was at sea when Peter was first seen by Jesus, but on dry land, where Peter was brought to Jesus by Andrew (John i. 41).

Jesus fed five thousand men, besides women and children, with five loaves and two fishes, and, even then, the uneaten fragments collected by the disciples after the feast filled twelve baskets (Matthew xiv.); yet these very disciples either forgot or disbelieved the miracle, for they were shortly after terribly puzzled as to how a much smaller

number of persons were to be fed with a larger quantity of food (Matthew xv.) Jesus cast an unclean spirit (Mark v. 2), which one spirit was *legion*, out of a "certain man." (Luke viii. 27), which certain man was "two" (Matthew viii. 28); on the permission of Jesus, the singular plural devil (with a Latin name in a country where Latin was not the common language), went into two thousand swine, which swine ran into the sea. Jesus, being hungry, looked for figs on a figtree when it was not yet the season, and cursed the tree because he found no fruit thereon (Mark xi. 13, 14).

Jesus came to die to save the world, but prayed that he might not die (Luke xxii. 42). He said, "I and my father are one" (John x. 30); but said, "Father, all things are possible to thee, take away this cup from me" (Mark xiv. 36), Jesus was betrayed to the officers by Judas, who kissed him (Matthew xxvi. 47); but himself answered that he was Jesus, so that Judas does not appear to have betrayed him at all by the identifying kiss (John xviii. 5-6). Jesus was with Peter when Peter denied Jesus the third time (Luke xxii. 61); but Peter was not with Jesus at the time of the third denial (Matthew xxvi.; Mark xiv.). Jesus was crucified about 9 a.m. (Mark xv. 25); yet three hours after he was still on his trial before Pilate (John xix. 14). On Friday evening (Mark xv. 42-43) Jesus was buried; on Saturday night, towards dawn of Sunday (Matthew xxviii. 1), his body was out of the tomb; yet Jesus was to have been three days and three nights in the heart of the earth. "He that believeth and is baptised shall be saved, he that believeth not shall be damned."

### YORKSHIRE UNION PLAN FOR JUNE.

ATTERcliffe.—7, Mrs. Griffin; 14, Mr. G. F. Manning; 21, Mr. F. Hepworth; 28, Mrs. Hunt.  
 BATELEY.—7, Mr. T. O. Todd, Lyceum Anniversary; 14, Mr. Smithson.  
 BATELEY CARR.—7, Mrs. J. Waterhouse; 14, Mr. J. Armitage; 21, Mr. Hopwood; 28, Mr. Marshall.  
 BIRSTALL.—7, Mr. Long; 14, Mr. Campion; 21, Mrs. Shulver; 28, Mrs. Waterhouse.  
 BRADFORD. Millom.—7, Mr. Smithson; 14, Mr. Marshall; 21, Mr. Pawson; 28, Lyceum Anniversary, Mr. Bradbury.  
 BRADFORD. Little Horton.—7, Mrs. Taylor; 14, Mrs. Stair; 21, Mrs. J. Waterhouse; 28, Mr. W. Ripley.  
 BRADFORD. Otley Road.—7, Mr. Pawson; 14, Mr. Long; 28, Mr. Hopwood.  
 BRADFORD. Temperance Hall.—7, Musical Sunday; 21, Mr. and Mrs. Marshall; 28, Mrs. Stair.  
 BRADFORD. Boynton Street.—7, Mrs. Whitecoake; 14, Miss Hunter; 21, Mr. Williamson; 21, Mrs. Taylor.  
 BRADFORD. St. James'.—7, Mr. A. Walker; 14, Mr. Neal; 21, Mrs. Bentley; 28, Mrs. Campion.  
 BRIGHOUSE.—7, Mrs. Crossley; 14, Mr. Featherstone; 21, Mrs. Berry; 28, Mr. J. Armitage.  
 CLECKHEATON.—7, Mr. J. Armitage; 14, Mrs. Taylor; 21, Mrs. Crossley; 28, Mrs. Mercer.  
 DEWSBURY.—7, Mrs. Beanland; 14, Mrs. France; 21, Mrs. Hoyle; 28, Mr. Brook.  
 ELLAND.—7, Mr. Wm. Hopwood; 14, Mr. C. Shaw; 21, Mr. Armitage, Lyceum Anniversary; 28, Mrs. Hoyle.  
 HALIFAX (No. 2).—7, Mr. W. Ripley; 14, Mrs. J. Stansfield; 21, Mr. Taylor; 28, Mr. A. Walker.  
 HULL.—7, Rev. Mr. Lock; 14, Mr. Bland; 21, Mr. Merrills; 28, Mr. Thompson.  
 HUDDERSFIELD.—7, Mrs. Beardshall; 14, Mrs. Mercer; 21, Mrs. S. G. Rennie; 28, Mrs. R. Crossley.  
 KEIGHLEY.—7, Mrs. Hoyle; 14 and 15, Mrs. Britten (Nelson); 21 and 22, Miss Barlow, Lyceum Anniversary; 28 and 29, Mr. Wild.  
 MORLEY.—7, Mrs. Roberts; 14, Mr. Collins; 21, Mr. Lambert, Mr. Archer, and Mr. Whitehead; 28, Mr. G. Lewis.  
 ROTHWELL.—14, Mr. W. Ripley; 28, Mrs. France.  
 SOWERBY BRIDGE.—7, Mr. P. Lee; 21, Mr. G. Featherstone; 28, Mrs. Green.  
 SHIPLEY.—7, Mr. Collins; 14, Mrs. Crossley; 21, Miss G. Hunter; 28, Mrs. Armitage.  
 WEST VALE.—7, Miss Shaw; 14, Mr. Armitage; 21, Mr. Brown; 28, Mr. Smithson.  
 WINDHILL.—7, Mrs. Stretton; 14, Mr. Firth; 21, Mr. Ainsworth and Mr. Scanillee; 28, Mrs. Mason.  
 YEADON.—7, Mr. Teel and Mr. Johnson; 14, Mr. Rowling; 21, Mr. Walker; 28, Mr. Barraclough.  
 MANCHESTER. Longsight.—7, Mr. J. T. Standish; 14, Mr. J. Kay; 21, Miss Halkyard; 28, Mr. C. Willis.  
 ROCHDALE. Regent Hall.—14, Mr. C. Willis; 21, Mrs. Butterworth and Miss Kershaw; 28, Mrs. Hyde.  
 SLAITHWAITE.—7, Lyceum Anniversary, Mrs. Green; 14, Mr. J. Standish; 21, Miss B. Hunter; 28, Miss Foster.

### PROSPECTIVE ARRANGEMENTS.

ARDWICK. Tipping Street.—Whit Friday, Trip to Mottram Children, 5jd.; Friends, 1ld. Lyceum Children free. Tickets can be had on Thursday from 3 to 7 p.m. from Mr. G. Leigh.

ARMLEY. Theaker Lane, Leeds.—Mrs. Brigham, of New York, U.S.A., on Tuesday, June 2, at 7-30 p.m., on Spiritualism or questions from the audience.

BACUP.—On Whit-Friday, May 29, Saturday, May 30, and Monday, June 1, the Bacup Spiritualist Society are holding a Grand Bazaar for the benefit of the Building Fund. Donations and articles from friends wishing to contribute towards the same will be thankfully received and duly acknowledged by the Secretary, on behalf of the Committee, Mr. J. H. Jackson, 5 Henrietta-street. (Advt.)

BOOTLE (Liverpool).—On and after June 1, meetings will be held in the Masonic Hall, Merton-road. On Monday, May 18, at Masonic Hall, Entertainment and dance, 7-30 to 12 p.m. Tickets 1s.

BRADFORD. Walton Street.—May 30: Service of Song at 6 p.m. prompt, entitled, "Rest at last."

LIVERPOOL. Daulby Hall, Daulby Street.—31, Mr. J. Swindlehurst. June 7, Mrs. H. T. Brigham. 14, Mrs. M. H. Wallis. 21, Mr. J. B. Totlow. 28, Mrs. J. A. Stansfield. July 5, Annual Conference of the Spiritualists' National Federation.—(Advt.)

MEDIUMS visiting Morecambe at Whitsuntide are cordially invited to pay a visit to Lancaster Society, tram fares allowed, services 2-30 and 6-30.—John Dawes, 2, St. Leonard's Terrace.—Advt.

MR. G. F. MANNING is now booking dates for 1897, has not many open, speaker, psychometrist and prophetic seer. Secretaries kindly note. Write for terms, 202, Bury-road, or Spiritual Temple, Baillie-street, Rochdale.—(Advt.)

MRS. BRIGHAM, at Pendleton Town Hall, Sunday, May 31, at 3; subject: "What has Spiritualism revealed of life after death?" At 6-30, "Questions on Spiritualism, Religion, and Reform." Tea provided at Cobden-street Spiritual Church, for 6d., children half-price. Admission free, silver collection. Manchester and Salford friends should attend these meetings in large numbers.

Mrs. P. SUMMERSGILL, 18, Shore Head, Huddersfield, is now booking dates for 1897.

Mrs. J. A. JOHNSTON, 24, Cinnamon Street, Spotland Road, Rochdale, is now booking dates for 1897. A few open dates for 1896, (Advt.)

Mr. R. C. CRAVEN, 1, Wilson-street, Clitheroe, has open dates for 1896 and 1897. Full particulars on application.—[Advt.]

Mr. W. J. LEEDER is now booking dates for 1897. A few open dates this year. Address 6, Charnley-grove, Charnley-road, Blackpool.—[Advt.]

Mrs. YEELES, North Shields, Clairvoyant and Test Medium, by request of the committee of the North Shields Psychical Research Society, intends visiting London and Yorkshire districts about the middle of May, the object being to raise funds for the building of a new hall. Conditions to be as follows: Mrs. Yeeles will give two meetings to each society that may desire a visit from her, they to claim the whole of the first night's proceeds, herself to claim the second. Mrs. Yeeles pays her own travelling expenses.—For further particulars apply to Mr. J. T. MacKellar, 39, Howdon-road, North Shields. (Advt.)

NEWCASTLE-ON-TYNE.—May 31, at 6-30 p.m., Mr. W. H. Thomson, of Newcastle; subject, "Spiritualism, past, present, and future." Sunday and Monday, June 7 and 8, Mrs. M. H. Wallis, of Manchester.

NORTH LONDON.—June 3: Mr. Paul Preyss, character delineations, at 8. June 21: Annual Sunday in Epping Forest, particulars see advt. next week.

SLAITHWAITE Lyceum anniversary, in the Co-operative Hall, Carr Lane, on Sunday, June 7; speaker, Mrs. Green.

STOCKPORT. Wellington Road, N.—Unfurling of New Lyceum Silk Banner (specially purchased for the Lyceum Demonstration in Hollywood Park on July 11) by Mrs. T. Edwards, conductor, on Saturday, June 13. Chairman, Mr. I. Pickthall. Mr. A. Kitson, gen. sec. B. S. L. U., will give a brief address on the advantages of Lyceum training and education. Manchester and district mediums and friends expected. Tea Party at 5-30, and Entertainment at 7 by Lyceumists. Tickets: Adults 9d., Lyceumists 6d. Children half-price. Entertainment only, 3d.

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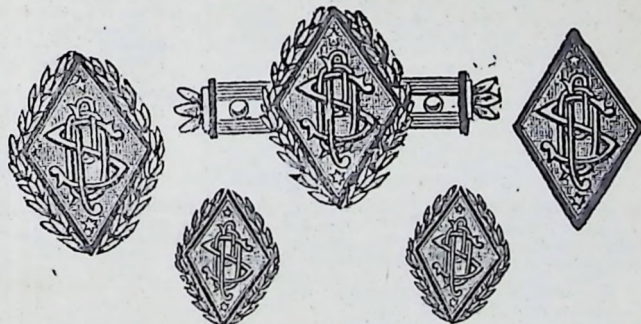
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## SOCIETIES AFFILIATED WITH THE NATIONAL FEDERATION

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

**26, China-st.**, Lyceum, 10-30; 2-30, 6, Mrs. Crossley *Army (near Leeds)*.—Theaker-lane, Lyceum, 10-30, 2-30, 6-30, Mrs. Stair. Monday, 2-30, developing circle. 7-30, Service. Tues., June 2, Mrs. Brigham.

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

**Ashington**.—Spiritual Temple, 5.

**Attercliffe**.—Vestry Hall, at 3 & 6-30, Mr. C. Shaw.

**Bacup**.—Victoria Hall, Market-st., Lyceum, at 10 2-30, 6-30, Mr. R. A. Brown.

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

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

**Belper**.—Jubilee Hall, Lyceum, 10; 2-30, 6-30, Mr. Thos. Wild.

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

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

**Blackburn**.—Old Grammar School, Freeton-st., 9, Lyceum; 11, Circle; 2-30, 6-30, Mr. Macdonald.

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

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

**Bradford**.—Milton Hall, 32, Rebecca-st., City-rd. Lyceum, 10; 2-30, 6, Mr. Shadworth.

**Brighouse**.—Martin-st. Lyceum, at 10; 2-30, 6, Mrs. Bailey.

**Burnley**.—Hammerton-st., Lyceum at 9-30; Services at 2-30 and 6 p.m., Mr. G. Featherstone.

**North-st.**, 9-30, 2-30 and 6, Mrs. Wallis.

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

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

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

**Carlisle**.—1, Crown Street, 2-30, 6-30, Wednesday, 7-45, Developing.

**Clitheroe**.—Liberal Club, Wellgate, Members' Circle. 10-45, Lyceum; at 2-30 & 6, Madame Henry.

**Coinc**.—Cloth Hall, Lyceum, 10; 2-30, and 6-30, Open.

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

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

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

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

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

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

**Lancaster**.—Athenaeum, St. Leonard's Gates, 2-30, 6-30, May 31.

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

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

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

**Liverpool**.—Daulby Hall, Daulby-st., 11 a.m. Children's Lyceum; 3, and 7 p.m., Mr. J. Swindlehurst Mon., 8, Members' Seance, Tues., 8, Public Seance. Admission by Ticket.

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

**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.

**Stratford**.—Workman's Hall, West Ham Lane, E., 6-45. Thursday, 8.

**Macclesfield**.—Cumberland-st., Lyceum, 10-30 & 3; 6-30.

**Manchester**.—Ardwick: Temperance Hall, Tipping-st., Lyceum 10-30; 2-45, 6-30, Mr. Pilkington. Tuesday at 8, Choir practice, Wednesday, at 8, June 3, Miss Smith, 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, Tues., 8; Wed., at 8, Public Circle.

**Pendleton**.—Cobden-street, Lyceum, 10; 2-45, 6-30, Mr. B. Plant. Thurs., 8, no Circle.

**Salford**.—Co-op. Stores, Chapel-street, 6-30, 8-15, Mr. A. Bracegirdle's Public Circle. Mon., 8, Social, Wed., 8.

**Millom**.—Lyceum 10, 2, & 6, Mr. Proctor. Circle 7-30, Wednesday, 7.

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

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

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

**Morley Hall**, 2-30, Lyceum; 10-45, 6-30.

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

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

**Preston**.—Weavers' Hall, Walker-street, Lyceum 9-45; 2-30, 6-30, Mrs. Craven. Thursday, 8, members only.

**Rawtenstall**.—Lyceum, 10-30; at 2-30, 6, Mr. C. Willis.

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

**Sheffield**.—Hollis Hall, Bridge-st., 3 and 7.

**Slatthwaite**.—Lath Lane, 2-30, 6.

**Sowerby Bridge**.—Hollins Lane, Lyceum, 10 and 2; 2-30, 6, Mrs. Gregg.

**Stalybridge**.—Progressive Society, 3 and 6-30, Mrs. Stair, Tuesday, 7-30, Wed., 7-30.

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

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

## NON-AFFILIATED SOCIETIES.

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

**West Vale**.—Green Lane, 2-30, 6, Mr. Shillito.

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

**Accrington**.—Tabernacla, Whalley-rd., Lyceum 10-30, at 2-30 & 6-15. 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, Mrs. J. Waterhouse.

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

**Birmingham**.—Bloomsbury, 6-30.

**Birstall**.—Railway Terrace, 2-30 & 6, Mr. A. Marshall. 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, Mrs. Hydz.

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

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

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

**Otley-road**, Lyceum, at 10-30; at 2-30 and 6, Mr. G. Lewis. Tuesday.

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

**Walton-street**, Hall-lane, 2-30, 6, Miss Taylor. Monday, 7-30.

**West Bowling**.—Boynton-st., at 10, Lyceum, 2-30, 6, Mr. Pawson, Lyceum Anniversary. Thur. 7-45.

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

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

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

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

**Dearnley**.—Liberal Club, 2-30 and 6.

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

**Dewsbury**.—Bond-street, Lyceum, 10 & 1-45, 3 and 6 Mr. T. Hodgson. Thursday, 7-30.

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

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

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

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

**Gateshead**.—31, Ripon Street. Sunday, 6-30, Wed. 7-30.

**Halifax**.—Winding-road, at 10-30, 2-30, and 6, Monday, closed.

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

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

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

**Huddersfield**.—St. Peter's-street Assembly Rooms, Lyceum, 10 a.m.; 2-30 and 6-30, Mr. J. Smithson.

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

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

**3, Bottom of Joseph St.**: 2-30 & 6, Mr. Hamsworth Circles, Tues. at 7-30, and Saturday, at 7-30.

**Kelighley**.—Heber Street Spiritual Temple, 2-30, 6, Mrs. Crossley. Monday, 7-30.

**Leicester**.—Crafton-street, at 11 and 6-30, 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, Miss L. France. Monday, 2-30, 7-30, Public circles, Thursday and Saturday, at 7-30.

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

**London**.—Marylebone—Cavendish Rooms, 51, Mortimer-st., W., at 7.

**Canning Town**, 2, Fords Park-road, Trinity-street, Sunday, at 7, Mr. Peters, clairvoyant. T.W. on sale. Wed., 8.

**Edmonton**.—Beeh Hall, Hyde-lane, 7.

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

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

**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, An old friend. Thurs. at 8, members.

**West Gorton**: Labour Hall, 24, Grey-street, Longsight, Lyceum, 10-30, 6-30, Mr. Duffley, and Lyceum children. Tues., 8, Thurs., Public Circle.

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

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

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

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

**Morley**.—2-30 and 6-30, Mr. Watkin. Monday, 2-30; 7-30. Tues., 7-30 Public Circle.

**Nelson**.—Pendle-st., Lyceum, 10; 2-30, 6. Tues., 7-30.

**Nelson**.—Ann-street, 2-30 and 6, Mr. Adams.

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

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

**North Shields**.—6, Camden-st., 10-45 and 6-30, Mr. W. Westgarth.

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

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

**Ossell**.—Queens-St., Lyceum 10, 2-30, 6.

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

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

**Rishon**.—2-30 & 6.

**Rochdale**.—Regent Hall, Lyceum, 9-45; 2-30 and 6. Millrow Rd.—2-30 & 6, Public Circles. Tues., 7-45.

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

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

**Sheffield**.—Edward-st. Mission Hall—2-30 & 7. Mon. and Thurs.

**Shipley**.—Westgate, 2-30, 6, J. C. Spencer.

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

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

**Spennymoor**.—Central Hall, 2-30, 6, Thurs., 7-30.

**Stalybridge**.—Grand Theatre Buildings, Lyceum, 10, and 2-30; at 3 and 6-30. Wed., 7-30. Thurs., choir practice 7. Members' Developing Circle at 8.

**Sunderland**.—Monkwearmouth, Miners' Hall, Roker Avenue, 6-30.

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

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

**Queen St., Westgate**—2-30 and 6, Mrs. Taylor. Wednesday, 7-30.

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

**Whitworth**.—Market-st., 2-30, 6.

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

## OTHER MEETINGS.

**Armitage Gardens**.—2-30 and 6-30, Mrs. Robinson.

**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, Miss Harrison.

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

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

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

**Clitheroe**.—8 Little Moor Road, Saturday, 7-30.

**Tuesday**, at 7-30, 5, Church Brow.

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

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

**Herbert-street**, 6-30. Wednesdays, 7-30.

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

**Heckmondwike**.—Bethel Lodge, meetings at 7-30. Church Lane, 7-45, Wednesday. Saturday, 7-45, Public Developing Circles.

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

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

**Leeds**.—28, Back Adelphi-street, 2-30 and 6-30, Circles, Mon. & Thurs., 7-30.

**8, Myer's-court**, Castle-st., 6-30. Wed., 7-45.

**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.

**16, Harpur-street, Theobald Road, W.C.**—Monday and Thursday evening seances at 8 p.m.

**113, Edgware-road** Mr. H. Hunt at 7. Every evening, except Tues., at 7-30.

**111, St. Thomas' Road, Finsbury Park**.—Public circles, Tuesday and Thursday, 8.

**Kentish Town**.—85, Fortress-rd., N.W. 7-30, Mrs. Ashton Bingham. Thursday, 8.

**7, Lyndhurst Grove, Vestry Road, Camberwell, S.E.**, Wednesday at 8-40.

**2, Millmen street, W.C.**, Thursdays, 7 to 8 for investigators; 8, seance.

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

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

**Notling 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, Wansley-st., Walworth-rd.**, Tues. & Frid., 8.

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

**18, Tavistock Place, Tavistock Square, W.C.**—Tues. and Thurs. at 7-30, Public Seances.

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

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

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

**Hulme**: Bangor-st. Hall, off Moss-lane, Mr. C. Willis. Tues. and Thurs., 8.

**395, 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. Mon., 8, Public Circle. Thurs., 7-30.

**Hulme**: Bangor street Hall, off Moss Lane, Mr. C. Willis, Tues. and Thurs., 8.

**Morcambe**.—Boond's Dining Rooms. Service 6-30.

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

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

**Rochdale**.—Baillie-st.: 2-30, 6, Public Circle. Wed., Rothwell—2-30 and 6.

**Windhill**.—Local Board Office, Cragg Rd., Lyceum 10.15; 2-30 and 6, Mr. A. Walker.

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